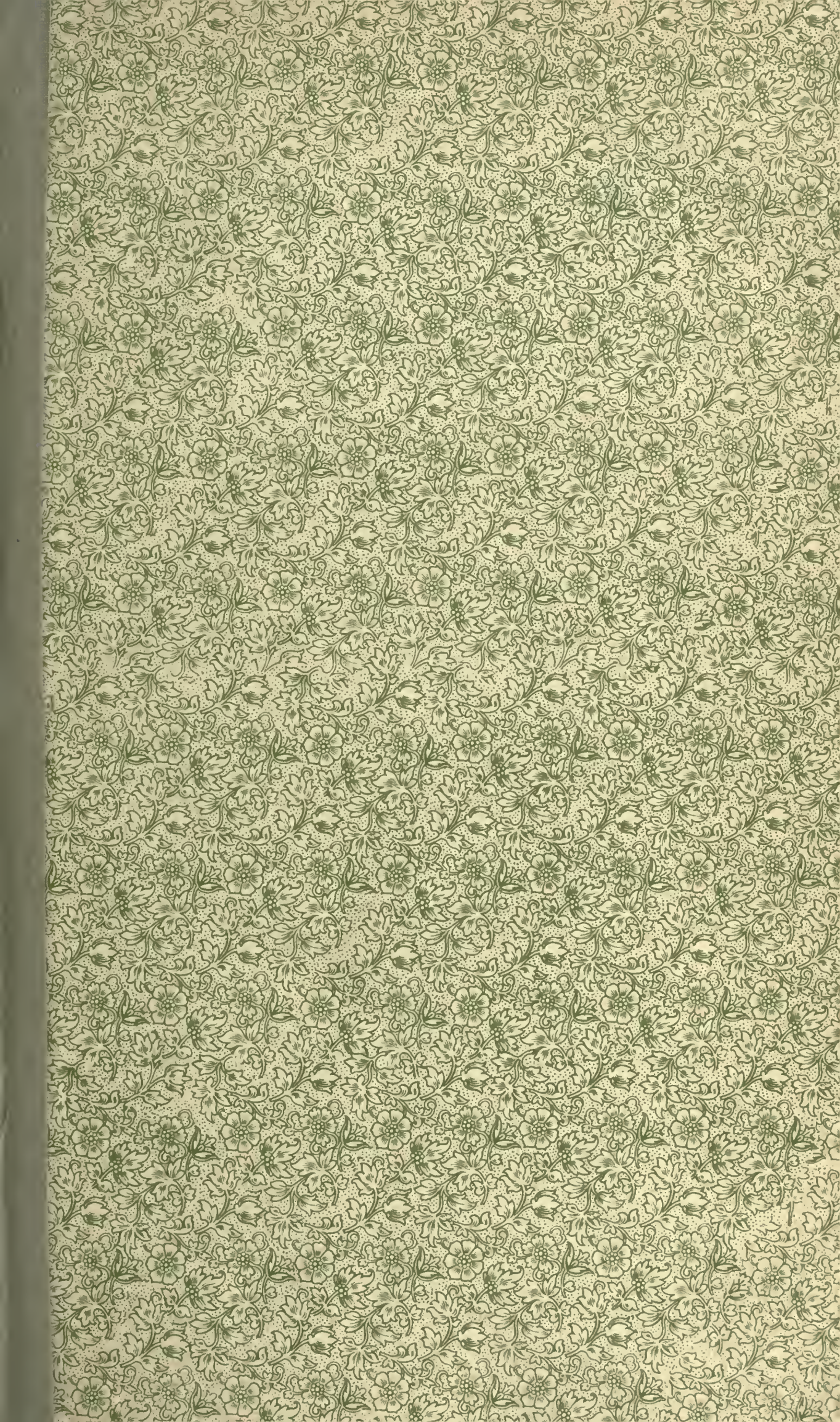




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ELEMENTARY EDUCATION ACTS.

APPENDIX

TO THE

FINAL REPORT

OF THE

ROYAL COMMISSION

APPOINTED TO INQUIRE INTO THE WORKING OF THE

ELEMENTARY EDUCATION ACTS,

ENGLAND AND WALES.



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Presented to both Houses of Parliament by Command of Her Majesty.

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COPY of a LETTER addressed by Mr. PATRICK CUMIN, C.B., Secretary to the  
Education Department, to the CHAIRMAN OF THE COMMISSION.

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MY LORD,

Education Department, December 9, 1887.

I UNDERSTAND that the evidence proposed to be taken by the Royal Commission is now complete, and that upon this evidence the report now under consideration is to rest.

Now, in justice to the Department and to myself I desire to point out that although something like 120 witnesses have been called to furnish information I am the only witness who has been called to explain the conduct of the Department and the general principles upon which it has acted.

In every inquiry which has hitherto taken place into the conduct of any public Department, and particularly in the case of three Education Commissions—that for England under the Duke of Newcastle; that for Scotland under the Duke of Argyll; and that for Ireland under Lord Powys—one of the chief witnesses has always been the Permanent Secretary of the Department which formed the subject of inquiry. It seems obvious enough that the Permanent Secretary of a Department is the only person who has complete knowledge of the facts during his tenure of office, or can with authority explain the policy, the principles, and the practice of the Department over which he presides, and who, after the Minister of the day, is primarily responsible.

But in this case, for the first time in the history of such inquiries, this practice has been disregarded. It is true that for some four years I have occupied the position of Secretary, but for 14 years (1870-1884) I occupied the subordinate position of Assistant Secretary. During that period, when the policy, the principles, and the practice of the Department were substantially settled, my knowledge was of necessity partial and incomplete, nor can I accept the slightest responsibility for the conduct of the Department. In short, during these 14 years I acted under the orders of my superiors.

When summoned as a witness I might, no doubt, have declined to give evidence upon any matter which occurred during that period. It seemed, however, to me more respectful to furnish the Commissioners with all the information at my command. But, admitting this, it certainly never occurred to me that I was being put forward as the responsible representative of the Department during the time of my predecessors, and I certainly anticipated and had every reason to believe that my evidence would be supplemented, confirmed, and, if necessary, corrected by those under whom I had been acting, and who were themselves responsible for everything I did.

In order to avoid any misapprehension I have thought it right and necessary to make this explanation, and I shall be much obliged if your Lordship will communicate this to the other Commissioners and consider it as a public document.

I am, &c.

(Signed) PATRICK CUMIN.

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RETURN of the Regulations and Byelaws at present in force in each School Board District in England and Wales respecting the religious teaching, the reading of Scripture, and religious observances in board schools; with a list of such districts in which no provision is made for such teaching, reading, or observances; the time allotted to each subject to be given; the syllabus of religious instruction, if any, to be appended in each case; and also the rules, if any, for annual examination in religious knowledge.

School Board District.	1.	2.	3.	4.	5.	6.	7.	8.	9.
	Is any Religious Teaching or Religious Observance practised or given in the Schools of the Board?	Are any Hymns or Prayers used?	Is the Bible read (with or without comment thereon)?	State the time (if any) allotted to each Subject.	Give the Syllabus of Religious Instruction.	Give the Rules (if any) for Annual Examination in Religious Knowledge.	A Copy of the Regulation of the Board in pursuance of which the Religious Observances and Instruction are carried out, should be furnished.		If no formal Regulation has been passed, state the Practice of the Schools under the Board.
BEDFORD.									
ARLESBY	Yes	Both	Read, with comment.	About half an hour each day.	None	No examination held			The head teacher in each department regulates the religious instruction according to his or her discretion. Commence and close school with a hymn and form of prayer. Before leaving after morning session to sing "Grace before meat." On re-assembling in the afternoon to sing "Grace after meat."
ASPLEY GUISE	Yes	Yes	Yes, with explanation of words in the text.	30 minutes daily, viz., 10 minutes to hymns and prayers, and 20 minutes to Bible instruction.	<p><i>Old Testament.</i>            Division I.—History and biographies taught from pictures.            Division II.—Outlines of history and biographies to the death of Joseph.            Division III.—Outlines of history and biographies to the death of Samuel.            Division III.—Outlines of history and biographies to the Captivity.</p> <p><i>New Testament.</i>            Infants.—History and biographies taught from pictures.            Division I.—Life of Christ, and four miracles and four parables of our Lord.            Division II.—The above and the parables and miracles of our Lord.            Division III.—The above and the "Sermon on the Mount."</p>				
ASPLEY HEATH	Yes, both	Yes, both	It forms the basis of the religious teaching; and a psalm is read or sung at morning and evening prayers.	9.0 to 9.5 a.m. and 4.25 to 4.30 p.m., hymn, psalm, and prayers; 9.10 to 9.45 a.m., religious instruction.	The syllabus is that for inspection throughout the diocese, omitting the Prayer Book portions.	None, except resolution in next column.	"That the school be placed under diocesan inspection."		The school was originally a national school, and when it was handed over to a board the custom of opening and closing and religious teaching continued, except the teaching on the Prayer Book.
BIGGLESWADE	Yes	Yes, hymns and Lord's Prayer.	Yes, without comment.	School assemblies at 9 o'clock, and is opened with hymn, followed by prayer; the Bible is then read till 9.30.	None	None	"That the religious exercises in the board schools shall be conducted by the head master and mistress, and shall consist of the reading with the children of a portion of the Bible, without note or comment, and the repeating (also with the children) of the Lord's Prayer."		—
BOLNHURST	Yes	Yes, both hymns and prayers.	Yes, without comment.	Half an hour daily for Scripture.	None	No examination in religious knowledge.			In the morning:— Sing a hymn. Repeat the Lord's Prayer. Read a portion of Scripture. At the close in the afternoon:— Sing a hymn. Repeat the Lord's Prayer.
CAMPTON, U.D.	Yes	Yes, both	Yes, with comment.	One hour each week.	None by the board; left to the teacher's discretion	None. Occasionally examined by vice-chairman of the board.			Scripture lessons are given every morning (except Monday) for half an hour or twenty minutes during summer, and after afternoon school in winter. The lessons given embrace Old and New Testament history, repetition of texts, hymns, psalms, and other portions of Holy Scripture. The school is opened and closed with prayer or grace.

Name	Yes	Both	Yes, school opened and closed with prayers and hymns, (The Lord's Prayer used.)	Yes, with comment.	45 minutes altogether.	No	None	None	None	None	None	None	None	None	None	None	None
COBLE	Yes		Yes, school opened and closed with prayers and hymns, (The Lord's Prayer used.)	Yes, with comment.	45 minutes altogether.	No	None	None	None	None	None	None	None	None	None	None	None
DEAN	Yes	Both	Both	Read, without comment.	Prayer, 1 minute; hymn, 5 minutes; reading, 15 minutes.	None	None	None	None	None	None	None	None	None	None	None	None
EASTCOTTS	Yes		Hymns not used. The Lord's Prayer repeated by all at close of Scripture lesson in morning and at close of school in afternoon, with benediction.	The Bible is read with very little comment.	Scripture lesson from 9.5 to 9.20 daily, from 9.20 to 9.30 questions and answers, also Lord's Prayer.	No	No	No	No	No	No	No	No	No	No	No	No
EATON SOCON	Yes	Both	Both	Yes, with comment.	Three-quarters of an hour.	-	-	-	-	-	-	-	-	-	-	-	-
ELSTOW	Yes		-	With comment	Half hour per day (9.0 to 9.30).	-	-	-	-	-	-	-	-	-	-	-	-
EVERHOLT	Yes	Yes, both	Yes, both	With comment	From 9.0 to 9.45, Prayers and hymns 10 to 15 minutes, other subjects 30 to 35 minutes.	-	-	-	-	-	-	-	-	-	-	-	-

That an opportunity may be given at 11.30 am, for a chapter of the Bible to be read verse by verse, by the children themselves without comment.

That the prayer known as the Lord's Prayer, and no other, be simply read by the teacher at the beginning of each school, i.e., 9.0 and 2.0.

No examination is held in religious knowledge.

*Syllabus for 1888.*

On Mondays the lesson to be taken from the Book of Psalms, 1, 2, 3, 4, 8, 9, 14, 15, 16, 18, 19, 20, 21, 23, 24, 27, 29, 32, 34, 37, 39, 40, 41.

On Tuesdays, Wednesdays, and Thursdays the lesson to be taken from life of Christ as contained in the four Gospels, with geographical notes, explanation of words, and practical lesson deduced from the history.

On Fridays the lesson to be taken from the lives of Abraham and Daniel, commenced with Abraham.

-	OLD TESTAMENT.	NEW TESTAMENT.
Infants and Standard I.	Bible stories told in simple language.	Leading facts of our Lord's life told in simple language.
II.	Simple outline lessons to the end of the book of Genesis.	Simple outline of the life of Christ.
III.	Lessons from Old Testament, including the life of Moses.	Fuller outline of the life of Christ, with lessons from the parables.
IV, V, VI.	Lessons from Old Testament, with lives of Samuel and David.	Fuller outline of our Lord's life with additional parables.

Narrative portions of Old and New Testament, hymns, Lord's Prayer, and Commandments.

No definite syllabus.

Monday morning.—Commandments.

Tuesday morning.—Old Testament Scripture.

Wednesday morning.—Singing and learning new hymns.

Thursday morning.—New Testament Scripture.

Friday morning.—Texts, prayers, &c.

A portion of Scripture is read and explained. Psalms, hymns, parables, and the Ten Commandments learned by heart.

The practice of the school is that the Bible be read at commencement of each day, with Lord's Prayer at close.

The portion to be read is left entirely at the discretion of head teacher.

No formal regulation has been passed for the religious instruction. The time table of the school provides for religious instruction four times a week at the beginning of the meeting of morning school. This instruction is given solely by the teachers.

No formal regulations. The religious teaching is left entirely in the hands of the principal teacher.

1.	2.	3.	4.	5.	6.	7.	8.	9.
BEDFORD—cont. EVERTON AND TET- WORTH, U.D.	Yes	Hymn and pray- ers at opening and closing of school.	Bible read by elder scholars, with comment thereon.	One hour per week is devoted to religious in- struction.	None	No annual examination in religious knowledge.		Bible read twice per week, with com- ment. Short Scripture lessons given to infants twice per week.
FLITWICK	Yes School is opened in the morn- ing and closed in the after- noon with prayers.	Yes, both -	Yes, with com- ment in the mixed school.	Half an hour each morning, 9.0 to 9.30.	<i>Mixed School.</i> Junior Division.—Genesis, outline of our Lord's life, the Ten Commandments, prayers, and hymns. Senior Division.—Further portions of Old Testa- ment history, the life and teaching of our Lord and John the Baptist, Ten Commandments with explanations, hymns, and prayers. <i>Infant School.</i> Scripture lessons from pictures, Lord's Prayer, hymns, repetition of text. The historical books of the Old Testament are read through, and afterwards the four Gospels and Acts of the Apostles.	The diocesan inspector of religious knowledge annually examines the school in the subjects of the school syllab- us.	"That the examination of the school in religious subjects by the diocesan inspector be allowed within the restric- tions prescribed by the Education Act."	—
GOLDINGTON	Yes	Yes, both hymns and prayers are used.	With comment	From 9.0 to 9.50		There is no examination		Religious knowledge from 9.0 to 9.50— (1) A hymn is sung. (2) The Lord's Prayer. (3) The Bible read.
GREAT BARFORD	Yes	Prayers are used	Yes, with com- ment.	Half an hour	Nil	Nil		Scripture lesson every morning from 9.0 to 9.30.
HARLINGTON	Yes	Yes, both hymns and prayers.	Yes, with com- ment.	10 minutes for prayers; 40 mi- nutes for Bible reading, hymns, and memory work.	Infants.—Lessons from pictures, Old and New Testaments, Lord's Prayer, and Gloria Patri. Junior Division (Standards I. and II.).—Book of Genesis, outline of our Lord's life, Apostles' creed and commandments, hymns, and prayers. Senior Division (Standards III. to VII.).—Book of Genesis, outline of our Lord's life, with that of St. John the Baptist, Apostles' creed, and Commandments with explanations. <i>Special work for 1888.</i> Deuteronomy xvi., xxiv.; Joshua i. to ix., xiv.; Judges ii. to iv., vi. to viii., xi. to xvii.; Life and teaching of our Lord from the death of St. John the Baptist to the supper at Bethany.	Examination held annually: no special rules.		—
HOUGHTON REGIS	Yes	Yes, both -	Yes, with com- ment.	From 9.0 to 9.30 daily.	None	None		The practice in each school is for the teacher to select some subject as, e.g., life of Christ, Joseph, Moses, or the historical parts of Old Testament and read portion daily with ques- tioning &c. of previous day's lesson. As in column 6.
HUSBORNE CRAWLEY	Yes	Yes	Yes, with com- ment.	From 9.15 to 9.45 a.m. every morn- ing the school is open.	The historical books of the Old Testament and the Gospels of the New Testament.	None	None	None
KEMPSTON	Yes; Holy Scripture, catechism, hymns, and prayers.	Yes, hymns and prayers are used twice daily.	Read, with com- ment.	Holy Scripture, 2½ hours weekly; catechism, three quarters of an hour weekly; hymns, 10 mi- nutes; prayers 15 minutes, daily.	<i>Infants.</i> Old Testament.—Lessons from pictures. New Testament.—Lessons from pictures, Prayer Book.—Lord's Prayer and Gloria Patri.  <i>Junior Division. Standards I., II.</i> Old Testament.—Book of Genesis. New Testament.—Outlines of our Lord's life. Prayer Book.—Catechism to end of Command- ments.	1. The school is annually ex- amined by the diocesan in- spector in religious know- ledge. 2. Notice of the examination is posted up in the school 14 days beforehand. 3. The attendances of the scholars are not registered on the day of examination. 4. The examination is partly written work and partly read work.	On the management of the school being transferred to the school board, the managers reserved to themselves the right of providing for the reli- gious instruction.	

KETSOE	Yes	Yes	Yes, with comment.	30 minutes	<p><i>Senior Division, Standards III.-VII.</i>                      Old Testament.—Book of Genesis in detail.                      New Testament.—Outline of our Lord's life, with that of John the Baptist.                      Prayer Book.—Catechism, with explanations, to end of "The Desire."                      Parables and private prayers are taught to Standards I.-VII.</p>	<p>Infants.—Outline of the Book of Genesis; life of Christ.                      Mixed Department, Standards I., II.—Genesis and Exodus; miracles and parables of Christ.                      Upper Standards. — Exodus; Samuel i., ii.; Kings i., ii.; St. Luke's Gospel, and Acts.</p>	<p>5. The diocesan inspector reports to the managers the result of his examination.</p>	<p>Prayers are used at the opening and dismissal of the mixed department.                      Hymns and prayers are used at the opening and dismissal of the infant department.</p>
LANGFORD	Yes	No	No	See Column No. 3	None	None	None	None
LIDLINGTON	Yes	Yes, with comment.	Yes, with comment, without dogma.	From 9.0 to 9.45	<p>Based on Whitaker's Catechism of Scripture History for Schools.                      Pupil-teachers who wish take Scheme of Ely Diocesan Education Board.</p>	<p>Rules of Ely Diocesan Education Board.</p>	<p>The reading of Holy Scriptures, with such explanations as do not involve doctrine.</p>	
LITTLE STAUGHTON	Yes	Yes, with comment.	Yes, with comment.	Half an hour daily	None	None	None	Undenominational.
LUTON, U.D.	Yes, both	Yes, both	Daily Bible reading. Explanations given.	9.0 to 9.15 singing and prayer; 9.15 to 9.35 Bible reading.	<p><i>Standard I.</i>                      (a.) To learn by heart:—                      Exodus xx. to verse 17; The Beatitudes; Lord's Prayer.                      (b.) Bible reading:—                      Genesis i., ii., iii.; our Lord's birth, death, resurrection, and ascension.</p> <p><i>Standard II.</i>                      (a.) Exodus xx. to verse 17; St. Matthew v.                      (b.) Genesis i., ii., iii.; St. Matthew i., ii., iii.; lives of the Patriarchs.</p> <p><i>Standard III.</i>                      (a.) Exodus xx. to verse 17; St. Matthew v. and vi.; Psalm i.; Ephesians vi. to verse 9.                      (b.) Genesis; St. Matthew.</p> <p><i>Standard IV.</i>                      (a.) Exodus xx. to verse 17; Sermon on the Mount; Psalm xxiii.; Ephesians vi. to verse 9; Isaiah liii.                      (b.) Genesis and Exodus; St. Matthew and St. Mark.</p> <p><i>Standards V., VI., VII</i>                      (a.) Exodus xx. to verse 17; Sermon on the Mount; Psalms l., ii., and viii.; Ephesians vi. to verse 9; Isaiah liii.; Romans xii.                      (b.) Genesis and Exodus; St. Matthew and St. John; types and prophecies respecting our Lord.</p> <p>(Hymns from Curwen's "New Child's own Hymn Book.")</p>	<p>Members and the clerk of the board are frequently present in the schools during the time allotted for religious observances and instruction.</p>	<p>"That the Bible and the fundamental principles of religion and morality shall be taught by the teachers, special regard being had, both in letter and spirit, to the 7th and 14th sections of the Elementary Education Act, 1876, and in such explanations as may be necessary no attempt shall be made to direct attention to attach children to any particular denomination; and that, subject thereto, the following course of religious instructions shall be adopted and carried out."—                      (See Column 6.)</p>	

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<b>BEDFORD—cont.</b>								
MARSTON MORETAIN: Marston Shelton School.	Yes	Yes, prayers	Read, without comment.	From 9.10 a.m. till 9.30 a.m.	None	None	-	Prayers at assembling and dismissing, and reading of Bible (without comment) from 9.10 a.m. till 9.30 a.m. daily.
Marston Moretaine Church End School.	Yes	Yes	Yes, read with comment.	40 minutes daily for all.	No syllabus. Teachers use their own discretion	No examination	-	Morning school opens with hymn and prayers; then Bible reading with comment till 9.40 a.m. School dismissed with singing grace. Afternoon school opened by singing grace. Closed with a hymn and prayers.
MAULDEN	Yes	Yes	Yes, with comment.	Half an hour each day for Old and New Testament, 11.30 to 12.0 noon.	Old and New Testament, Commandments, and Lord's Prayer, according to syllabus issued by Ely Diocesan Society.	School examined annually by diocesan inspector.	-	A resolution is passed each year for schools to be examined by diocesan inspector on day to be fixed by him.
MILLBROOK	Yes	Yes	Yes, with comment.	Half an hour every morning, from 9.15 to 9.45.	Old Testament.—Book of Genesis. New Testament.—Out of our Lord's life, and life of St. John the Baptist. The Lord's Prayer and the Ten Commandments.	The school is examined in November by the diocesan inspector.	That the Rev. Mr. Cowan, the rector of Millbrook, be asked to time that he may by personal superintendence guard against any sectarian or denominational religious teaching being given.	-
OAKLEY	Yes	Both	Yes, with comment.	30 minutes altogether.	None	None	None	The Bible is read. Hymns and pieces of Scripture are learned, &c. The Ten Commandments are also learned.
PORTON	Yes	Hymns only	Yes, without comment.	Hymns, 5 minutes; Bible reading, 20 minutes.	None	None	None	Boys' and girls' school opens and closes with hymns. Bible read in morning. Infants' school opens and closes with hymns. Children repeat Lord's Prayer. Bible lessons given by teachers.
RIDGMONT	Yes. Religious instruction is imparted daily.	Hymns and prayers are used daily at assembling and dismissal. In addition, half an hour (9.10-9.40) every Monday morning is devoted to the singing of hymns.	The Bible readings are conducted with comment and explanation.	1 hour weekly for prayers and hymns. 1½ hour weekly for Old Testament lessons. 1½ hour weekly for New Testament lessons.	<i>Upper Division.</i> (1.) Prayers and hymns. (2.) Old Testament lessons:—Creation, Fall of Man, Flood, Conquest of Tongues, Life of Abraham, Isaac, Jacob, History of Joseph, Bondage and Exodus of the Israelites, their Wanderings under the leadership of Moses, settlement of Israelites under Joshua, brief account of Judges, history of Saml, David, Solomon, life of Elijah and Elisha. (3.) Commandments from Exodus xx. (4.) New Testament lessons:—Life of our Lord, with account of His miracles and parables; texts. <i>Lower Division and Infants.</i> (1.) Hymns and prayers. (2.) Bible picture lessons on leading events of Old Testament history. (3.) Bible picture lessons taken from life and teachings of our Lord. (4.) Texts. (5.) Commandments.	-	-	The Board has never formally regulated the teaching of religious knowledge. It has always been the practice of the school to provide suitable instruction from the Old and New Testaments. A stated time is appointed for it and duly specified on the time table at the beginning of morning school. It is also the practice of the school to open and close with prayers and a hymn. There has never been any case of children withheld from the religious teaching of the school.



SILVERBROOK	No religious teaching. Lord's Prayer repeated at the opening and closing of schools.	No hymns.	Bible not read by the children. Master reads a portion of the Bible, without comment thereon, every morning and evening.	10 minutes	Nil	Nil	"The schools shall be opened in the morning and closed in the afternoon by the reading of some portion of the Bible and the repeating of the Lord's Prayer, as found in the Gospel of St. Matthew, 6 chap., 9-13 verses." "The reading of the Bible shall be without note or comment, and no religious hymns shall be sung or used in the school."
SNEFFORD, UD.	Yes	Yes, both morning and evening.	Yes, without comment.	Prayers and hymns 10 minutes every morning and evening. Bible reading, half an hour twice a week.	None	No examination is held.	
SHILLINGTON	Yes	Yes	Yes	45 minutes daily	None	None	The schoolmaster was instructed formally on 22nd December 1876 not to teach the Creed or give any other denominational teaching in the school, and this principle has since been carried out.
SOULBOP	Yes	Both	Yes, both with and without comment.	40 minutes altogether.	None	None	A hymn is sung. A prayer read. Monday and Tuesday. The Old Testament is read. Wednesday and Thursday. The New Testament is read. Friday. The Ten Commandments are learnt and repeated.
STANBRIDGE, EGGINGTON, and TILSWORTH, U.D.	Yes	Yes	Yes	10 minutes' singing and prayer; 20 minutes' Scripture daily.	Early Bible history and the four Gospels.		
STEEPLINGLEY	Yes	The Lord's Prayer. No hymns.	Read with comment.	Three-quarters of an hour per day to prayer and Bible instruction.	No syllabus	No examination in religious knowledge.	School is commenced in the morning with the Lord's Prayer. Then follow the Bible reading and comment. School is closed in the afternoon with Lord's Prayer.
STEVINGTON	Yes	Both	Yes, both with and without comment.	30 minutes for Bible reading; 5 minutes for hymn and prayer.	Reading of Bible and of Scripture narratives. Scripture lessons illustrated by pictures.	None	Read a few verses from the Psalms every morning. Sing a hymn. Repeat the Lord's Prayer and another.
STREATLEY	Yes	Yes	The Old and New Testaments are read, with comments on the same.	One half hour is given on four days of the week to reading and explaining of the Scriptures, and one half hour is given on one day to the singing and learning of hymns.		No annual examination in religious knowledge.	The children are instructed in the four Gospels, and in Genesis, Exodus, and other portions of Old Testament history. Some of the Psalms also are committed to memory.
SUXDON	Yes	Yes	Yes, with comment.	Hymns and Prayers, 5 minutes; Bible reading, 15 minutes.	None fixed	None	Paragraphs 1 and 2 of the Regulations of the London School Board (see Appendix No. 40).

1.	2.	3.	4.	5.	6.	7.	8.	9.
BEDFORD— <i>cont.</i>								
THELEIGH	Yes	Yes. Hymns and prayers are used on opening school in the morning and on closing in the afternoon.	Yes, with comment.	Religious instruction, 25 minutes; prayers and hymns, 10 minutes each day.	1. Old and New Testament taught by reading the Bible with comments, or orally with picture illustrations. 2. Repetition of the Ten Commandments, texts, hymns, and passages of Scripture.	No examination in religious knowledge is held.		No formal resolution; practice as stated.
WILLINGTON	Yes, both	Yes, both	Read daily, with comment.	Hymns and prayers, 15 minutes; Scripture, 30 minutes at morning school; hymn and prayer at close of afternoon school.	None	None		School opens and closes with hymn and prayer, Lord's Prayer, and short child's prayer. Books of the Old Testament are read on three days and of the New Testament on two days. Children read and mistress explains it verse by verse. As an alternate lesson, the whole time is given to repeating by heart the Commandments, Psalms, parables, and other portions of Scripture, and words of hymns, with explanations. A text from sheet almanack, with its meaning, begins every day.
WOBURN	Yes	Yes, both	Yes, with comment.	Prayers and hymns, 10 minutes; reading Bible and Testament, 30 minutes each day.	Old Testament history and the Gospels	None	None	
WOOTTON		Yes, hymns sung and prayer read morning and evening.	Yes, without comment.	10 minutes each morning.			"That the Bible be read regularly according to the time table; that the children be not taught to bow at the name of Christ; that the Lord's and other prayers be not intoned, and that the hymns of any particular Church be not used to the exclusion of others."	
BERKS.								
CHEVELEY	Yes	Yes	Read and commented on as seems necessary and applicable by the master and mistresses.	One hour per day	In the morning, on opening school, hymn and Bible reading; closing school for dinner, children sing grace; opening school for afternoon, the children sing grace. Prayers on closing for the day.	None	None	Practice as given in syllabus.
CHOLSEY	Yes	Both	Read with comment.	Old Testament one hour per week, New Testament one hour per week.	Standards III. to VII.—Old and New Testament. Standard II.—New Testament. Standard I.—Old and New Testament stories (oral). Infant School.—Old and New Testament stories (oral).	No annual examination in religious knowledge.		9.15 a.m., hymn, prayers. Religious instruction to 9.50 a.m. To close morning meeting and open afternoon meeting a "grace" is sung or said. To close afternoon meeting, prayers similar to those used to open morning meeting are used.
EARLEY (extra municipal).	No schools.							

Name of School	Yes	Yes	Yes, with comment.	Three-quarters of an hour each morning.	One hour per day for the whole.	Hymns and prayers at the opening of the every morning and at the close each afternoon.	Upper Division, Standards IV. to VII.—Book of Exodus; St. Mark's Gospel. Repeat Ten Commandments and Lord's Prayer, explanation of the same; repeat St. Matthew xxii., 35-40; Ephesians vi., 1-18; hymns. Lower Division, Standards I. to III.—Simple outline of life of Moses; facts and simple lessons from life of Christ. Repeat Ten Commandments and Lord's Prayer; St. Matthew xxii., 35-40. Infants.—Simple outline of life of Christ. Repeat texts and hymns. Portions of the Old and New Testaments, the Lord's Prayer, and the Ten Commandments, and the Apostles' Creed.	None	None	None passed	The School Board expects that the time tables which provide for the foregoing religious observances and instruction, and which tables are certified by Her Majesty's inspectors, shall be strictly carried out, and the Board is satisfied they are so.	Religious instruction has been given according to some syllabus on the same lines as one given.
EAST ILSLEY	Yes	Yes	Yes, with comment.	Three-quarters of an hour each morning.	One hour per day for the whole.	Hymns and prayers at the opening of the every morning and at the close each afternoon.	Upper Division, Standards IV. to VII.—Book of Exodus; St. Mark's Gospel. Repeat Ten Commandments and Lord's Prayer, explanation of the same; repeat St. Matthew xxii., 35-40; Ephesians vi., 1-18; hymns. Lower Division, Standards I. to III.—Simple outline of life of Moses; facts and simple lessons from life of Christ. Repeat Ten Commandments and Lord's Prayer; St. Matthew xxii., 35-40. Infants.—Simple outline of life of Christ. Repeat texts and hymns. Portions of the Old and New Testaments, the Lord's Prayer, and the Ten Commandments, and the Apostles' Creed.	None	None	None passed	The School Board expects that the time tables which provide for the foregoing religious observances and instruction, and which tables are certified by Her Majesty's inspectors, shall be strictly carried out, and the Board is satisfied they are so.	Religious instruction has been given according to some syllabus on the same lines as one given.
INCPEN	Yes	Yes	Yes, with simple instruction on the same.	Three-quarters of an hour each morning.	One hour per day for the whole.	Hymns and prayers at the opening of the every morning and at the close each afternoon.	Portions of the Old and New Testaments, the Lord's Prayer, and the Ten Commandments, and the Apostles' Creed.	None	None	None passed	The School Board expects that the time tables which provide for the foregoing religious observances and instruction, and which tables are certified by Her Majesty's inspectors, shall be strictly carried out, and the Board is satisfied they are so.	Religious instruction has been given according to some syllabus on the same lines as one given.
LECKHAMFSTEAD	Yes	Yes	Read with comment, as the mistress necessary and applicable.	Three-quarters of an hour each morning.	One hour per day for the whole.	Hymns and prayers at the opening of the every morning and at the close each afternoon.	Portions of the Old and New Testaments, the Lord's Prayer, and the Ten Commandments, and the Apostles' Creed.	None	None	None passed	The School Board expects that the time tables which provide for the foregoing religious observances and instruction, and which tables are certified by Her Majesty's inspectors, shall be strictly carried out, and the Board is satisfied they are so.	Religious instruction has been given according to some syllabus on the same lines as one given.
READING	Yes, both are practised and given.	Both hymns and prayers are used.	Read both with and without comment.	Three-quarters of an hour each morning.	One hour per day for the whole.	Hymns and prayers at the opening of the every morning and at the close each afternoon.	Portions of the Old and New Testaments, the Lord's Prayer, and the Ten Commandments, and the Apostles' Creed.	None	None	None passed	The School Board expects that the time tables which provide for the foregoing religious observances and instruction, and which tables are certified by Her Majesty's inspectors, shall be strictly carried out, and the Board is satisfied they are so.	Religious instruction has been given according to some syllabus on the same lines as one given.
SUTTON COURNEY	No schools.	No schools.	No comment.	No comment.	No comment.	No comment.	No comment.	None	None	None passed	The School Board expects that the time tables which provide for the foregoing religious observances and instruction, and which tables are certified by Her Majesty's inspectors, shall be strictly carried out, and the Board is satisfied they are so.	Religious instruction has been given according to some syllabus on the same lines as one given.
TILGHURST (extra municipal).	No schools.	No schools.	No comment.	No comment.	No comment.	No comment.	No comment.	None	None	None passed	The School Board expects that the time tables which provide for the foregoing religious observances and instruction, and which tables are certified by Her Majesty's inspectors, shall be strictly carried out, and the Board is satisfied they are so.	Religious instruction has been given according to some syllabus on the same lines as one given.

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BUCKINGHAM.								
ABSTOCK	Yes	Yes, hymn and prayer morning and night. Grace before dismissal in morning and on re-assembling in afternoon.	Yes, without comment.	One half hour each morning.	Old and New Testament alternately	None	- - - - -	It has very much depended upon the teachers themselves, but generally a half hour has been given to the reading of the Holy Scriptures.
BLEDLOW	None	The Lord's Prayer only at opening and closing of school.	Yes	9.10 to 9.35 a.m.	None	No annual examination	- - - - -	No religious instruction until a year ago; during the last year the Bible has been read.
BOW BRICKBILL	Yes	Both at opening and closing.	With comment	Opening exercises and Scripture about three hours per week.	- - - - -	- - - - -	- - - - -	Master chooses his own subjects from Old and New Testaments, alternately; on Fridays, generally bearing on the geography of Palestine. Ten Commandments, and, duty toward my neighbour, frequently repeated and commented upon.
BUCKINGHAM	Yes	Yes	Yes, with comment.	Bible reading, hymn, and prayers, three-quarters of an hour daily.	The schools are opened daily with the repetition of "the Lord's Prayer," followed by the reading of a portion of Holy Scripture (upon which the children are questioned), and the singing of a short hymn or anthem.	None	"That religious instruction be given in the schools day by day, and that the Bible be read and explained at the opening of school on every day, and that the 'Lord's Prayer' be used before the reading of the Bible."	- - - - -
CHALFOUNT ST. GILES	Yes	Yes	Yes, with comment.	9.0 to 9.10, hymn and prayer; 9.10 to 9.50, religious instruction.	The teachers present a syllabus to the Board at their monthly meeting, of the religious instruction for the following month.	The schools are examined annually by the diocesan inspector in religious knowledge.	- - - - -	No catechism, creeds, nor anything of a sectarian character is taught.
CHEARSLBY	Yes	Yes	Read and explained.	15 minutes for hymns and prayers, 30 minutes for Bible reading.	None	None	"That provisionally the Bible, the Lord's Prayer, and the Ten Commandments be read in the school."	- - - - -
CHENIES	Yes	Yes	Yes, with comment.	9.0 to 9.40 a.m. for Scripture lesson and prayer and hymn.	None	None	Paragraphs 1 and 2 of the Regulations of the London School Board (see Appendix No. 40), also-- "That each morning, unless necessarily prevented, the school be opened with prayer, the singing of a hymn or hymns, and reading of the Bible, with explanation, or learning portions of Scripture by heart. "That a hymn or verse of a hymn be sung at the close of a morning school. "That in the afternoon the school be closed with a hymn and prayer. The time for this to be at the close of the two hours of secular instruction required by the Code."	- - - - -

	To the extent only of portions of the Scriptures being read without comment.	Yes, both hymns and prayers.	Yes, without comment.	About half an hour in the morning of each day is allotted for religious instruction and observance.	None	None	See Appendix (No. 1).
CITESHAM	Yes	Yes	Yes, without comment.	About half an hour in the morning of each day is allotted for religious instruction and observance.	None	None	See Appendix (No. 1).
CHIPPING WYCOMBE (Borough).	Yes	Yes	Yes, without comment.	Prayers prepared by Board on opening and closing school, with hymn.	See regulations of Board	Nil	"That a chapter or portion of a chapter of the Holy Scriptures be read at the opening of the school by the principal teacher, or by one of the pupil teachers under the direction of the principal teacher." "N.B.—It is particularly desired that those portions of the Scriptures should be most often read to the children which inculcate love to God; speaking the truth; duty to parents; obedience to magistrates; honesty; civil and obliging behaviour to all around them."
CHIPPING WYCOMBE (Parish).	Yes	Yes	Yes, with comment.	Prayers prepared by Board on opening and closing school, with hymn.	A chapter from Bible, with explanation at discretion of head teacher, for 30 minutes each morning.	Nil	"That in accordance with the spirit of the Elementary Education Act the Bible be recognised for use in all schools under the control of this Board."
DOREK, U.D.	Yes	Yes	With comment	9.0 to 9.20 a.m.	Reading the Bible, with explanation	None	See previous columns.
DRAYTON PARLOW	Yes	The school is opened and closed with prayer; infants learn hymns	Yes, with comment.	9.0 to 9.45 a.m. daily.	A book of the Old Testament (at present Genesis) and one of the Gospels (St. Mark) are taken on alternate days, with instruction in the Lord's Prayer and Ten Commandments.		Resolved unanimously: "That after the present ensuing Government inspection the master shall give a Scripture lesson daily between the hours of 9.0 and 10.0 a.m., and instruction in the Lord's Prayer and the Ten Commandments so far as the law permits; that a sufficient number of Bibles be provided for the purpose, and that the diocesan Inspector be invited to examine the school annually in Scripture knowledge." (July 12, 1887.)
ELLESBOROUGH	Yes	The school is opened and closed with prayer and singing of a hymn.	The Bible is read, with simple explanatory remarks.	Religious instruction is given from 9.0 to 9.45 a.m.	The Manchester School Board Syllabus is followed as far as practicable.	No such rules	"Resolved that the syllabus of religious instruction drawn up by the Manchester School Board be adopted for use in the Ellesborough Board School as far as may be practicable."
EMBERTON, U.D.	Yes	Yes	Yes, with comment.	Half an hour	None	No examination	School opened with simple prayers, followed by one or more hymns and the reading of the New Testament; all religious teaching being of an unsectarian character.

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BUCKINGHAM— PENNY STRATFORD	Yes	Yes	Yes, with comment.	9.10 to 9.45 a.m.	Old Testament history; historical books; New Testament; life of our Lord; miracles and parables.	No rules established by the Board.		This school does not come under the Board until 9.45 a.m., consequently they have no control over the religious instruction.  See Columns 4 and 7.
FULMER	Religious teaching.	Hymns and prayers, both un-denominational.	Read without comment as to doctrine, but historical matter is dealt with.	About three-quarters of an hour given three days in each week.	Infants and Standards I., II.—Five books of Moses; early portions of Gospels. Standards III., IV.—Five books of Moses and historical books; Gospels. Standards V., VI., VII.—Five books of Moses; historical books; poetical books; prophetic books; Gospels and Acts.	Schools are inspected once every year by some competent examiner, either lay or clerical, and generally by the diocesan inspector for the district.	Paragraphs 1, 2, and 9 of the Regulations of the London School Board (see Appendix No. 40); also— All religious instruction given to children in the mixed school, and to children over six in the infant school, shall be given by the principal teacher alone, in accordance with the following scheme, viz. :— a. The singing of a hymn, or the repetition of some text given out by the teacher. b. A short prayer, followed by the Lord's Prayer, read by the teacher; the children to join in the Amen. c. The remaining portion of the time allotted to religious instruction or observance is to be employed in giving a Bible lesson, the selection of the portion read being left to the teacher, whose aim shall be to choose such parts as are most intelligible to the children. The Bible may be read by the children at the discretion of the principal teacher, who is expected to instruct by question and answer.	
HADDEHAM, U.D.	Yes	Yes	Yes, with comment.	20 minutes	Moral lessons, illustrated from the lives of the Patriarchs and the Gospels.	None.		
HANSLOPE	Yes	Yes	Yes, with comment.	0.0 to 9.30 a.m.	None	None		
LANGLEY MARISH	Yes	Yes	Yes, with comment.	Three-quarters of an hour given to Scripture instruction from November to June.	Old Testament.—Genesis; Exodus; 1 Samuel; Daniel; Jonah. New Testament.—Four Gospels.	School closed for half day, during which the children presented are examined by clergymen or other gentlemen in syllabus. Gentlemen appointed at special meeting of Board each year.		To open and close with prayer, and to receive daily from November to June a lesson in Scripture.
LINSLADE	Yes	Yes, both	Read, with comment.	45 minutes a day	Chief events, history, and narrative in Old and New Testaments.	None		The schools are opened and closed with singing, reading a psalm, and prayers, and the Bible lessons are given during the first 45 minutes of opening school in the morning.
LITTLE MISSENDEN	Yes	Only prayers used, viz., "Lord's Prayer."	New Testament, with comment.	9.15 to 9.45 a.m.	New Testament read through chapter by chapter. Oral lessons given on the Patriarchs. "These are taken alternately,"	Nil		The practice is to read the New Testament through, and to give oral lessons on the Patriarchs.
LONG CRENDON	Yes	Yes	Portions taught for repetition (without comment).	Mixed department, 9.5 to 9.55. Alternate mornings. Old and New Testament and hymns are taken. Infants' department, hymns, 15 minutes; texts, &c. 30 minutes.	1. Psalms i., viii., xxiii., xl., &c. Exodus. 2. Commandments as found in 20th chapter of New Testament, 14th chapter of St. John. 3. Hymns.—Children's hymns from Ancient and Modern Hymn Book. 4. Prayers.—Morning and evening prayer from Prayer Book. Collect for second Sunday in Advent. Lord's Prayer.	No examination.		

OLNEY, U.D.	Yes	Yes	Yes, without comment.	9.0 to 9.15, hymns and prayers; 9.15 to 9.35, Bible reading.	None				That the religious instruction to be imparted in the schools consist of the reading of the Scriptures, together with such explanations and instructions therefrom as are suited to the capacities of children, and are in accordance with the provisions of the Act as indicated in sections 7 and 14. That the schools be opened every morning with prayer or with singing and prayer, and closed every afternoon with the singing of a hymn.
SHENLEY and LOUGHTON, U.D.	Yes	Both hymns and prayers.	The Bible is read and explained.	Half an hour each day.	The Oxford Diocesan Syllabus				The Board has nothing to do with the Loughton school till 9.50 a.m. The religious instruction is given before that hour, while the room is under the control of the trustees only.
STOKE POGES, U.D.	Yes	Yes, both	Read with comment.	35 minutes daily	No fixed syllabus.				
TINGEWICK	Yes	Yes	With comment	45 minutes	Old and New Testaments				
TURVILLE	No	Both	Read without comment.	Prayers and hymn, 9.15 to 9.30. Bible, 9.30 to 10 a.m.	No syllabus	No examination			Religious instruction each morning for 45 minutes. Left entirely to the schoolmistress. The school is not visited by any minister of religion.
WEST WYCOMBE	Yes	Yes, both hymns and prayers.	The Bible is read, sometimes with out comment, but usually prepared lessons are given upon Biblical subjects.	Opening hymn and form of prayer, 9.0 to 9.10 a.m.; closing prayer, 9.45 p.m. Bible lessons, four mornings each week, from 9.10 a.m. to 9.40 a.m.	The syllabus is left to the master's discretion; at present the course being taught is the history of the Israelites to their settlement in Canaan. The infants have simpler lessons on Bible characters.	Nil			The Board has issued a form of morning and evening prayer, which is in constant use; in other respects the head teachers are given carte blanche, it being understood that the Scriptures shall be regularly taught, but that no matters of a controversial nature shall be introduced.
WOUGHTON-ON-THE-GREEN, and SIMPSON, U.D.	Yes	Yes, both	Yes, both	Monday and Wednesday.—Old Testament. Tuesday and Thursday.—New Testament. Friday.—Catechism and hymns.	(a.) Mixed school:— (1.) Genesis. (2.) Exodus. (b.) Infants:— (1.) Creation. (2.) Fall. (3.) Flood. (4.) Abraham.  New Testament. (a.) Mixed school:— The four Gospels. (b.) Infants:— (1.) Birth of our Lord. (2.) Visit of Magi. (3.) Circumcision. (4.) Flight. (5.) Slaying of the Innocents. (6.) Death.  Catechism. (1.) Ten Commandments. (2.) Lord's Prayer. (3.) Apostles' Creed.	None			That the religious instruction shall be as follows:— School opened with Lord's Prayer, reading a chapter in the Bible, and two days in each week the Ten Commandments shall be read and the master to make what remarks he may think fit thereon. Also, on June 8, 1878, it was unanimously decided to add the Apostles' Creed to the above.

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BUCKINGHAM— cont. WYARDSBUEY	Yes	Both are used	Yes, with comment.	Three-quarters of an hour.	1. Old Testament:— Standards I., II.—Lives from Book of Genesis. Standard III.—Genesis and Exodus. Standards IV., V., VI.—Also Joshua and Judges. 2. New Testament:— Standards I., II.—Birth and infancy of our Lord and St. John the Baptist. Standard III.—SS. Matthew, Mark, and Luke. Standards IV., V., VI.—Four Gospels and Acts (chapter i. to xiv). 3. Standard I.—The Lord's Prayer. Standards II., III.—The Lord's Prayer. Standards IV., V., VI.—Lord's Prayer and Ten Commandments. Monday and Wednesday (1). Tuesday and Thursday (2). Friday, repetition and explanation of (3).	None	None	A schedule of subjects drawn up by the Board, embodying the Lord's Prayer and Ten Commandments, together with selected portions of the Old and New Testaments for the guidance of the teacher.
CAMBRIDGE.						Nil		The practice is the same as that used for imparting English history.
ASHLEY CUM SILVERLEY.	Yes	Yes	Yes, comments are made and explanations given, as in an ordinary reading lesson.	9 to 9.45 a.m.				The Barrington Church school is let to the Board only from 9.45 a.m. to 4 p.m. daily. No religious instruction is given during those hours. The Vicar of Barrington holds classes for such instruction at other times of the day, but not during the period when the Board have authority over the teaching.
BARRINGTON								The only religious observance recognised by the Board is a short hymn (of four lines only) sung at the close of morning school.
BASSINGBOURN AND KNEESWORTH, U.D.	No	Yes	Yes	Half an hour in the whole.		No examination		The first half hour in the mornings devoted to the hymns, prayers, and Bible reading.
BENWICK	Yes	Yes	With comment	9 o'clock a.m. to 9.30 a.m.	The Old and New Testaments, with comment	No examination is held	Paragraphs 1 and 2 of the Regulations of the London School Board (see Appendix No. 40).	
BOTTISHAM								
CHATTERIS: Boys' School	Yes	Prayers only	Yes	30 minutes	Bible reading only, without comment			Verbal instructions to masters and mistresses.



Girls' School	Yes	Yes	Yes	30 minutes	Bible reading with comment, now altered to Bible reading without comment.				Ditto.
Infant Schools	Yes	Yes	No	20 minutes	Bible lessons given from pictures				Ditto.
COTTENHAM	Yes	Yes	Yes, without comment.	From 9 to 9.30.					
DODDINGTON	Yes	Yes	Yes, without comment.	33 minutes daily	Bible reading, teaching the Lord's Prayer, the Ten Commandments, and Psalms i., viii., xxiii.	None			To teach according to syllabus herein.
DULLINGHAM	Yes	Yes	With comment	Three-quarters of an hour daily includes the opening, service and Scripture lessons. 5 minutes at close for hymn and prayers.	Infants.—Outlines of Old and New Testament history taught from pictures. Prayers taught Lower Division (Standards I. and II.);— i. Genesis. ii. Life of our Lord. iii. Creed, Lord's Prayer, and Ten Commandments. iv. Prayers to be said at home. Upper Division (Standard III. and over):— i. Wanderings of Israelites and chief events in Old Testament. ii. Life of Jesus Christ. iii. Creed, Lord's Prayer, and Ten Commandments. iv. Prayers and hymns.	No rules. Examination is conducted by the Ely diocesan inspector.			Any children may be withdrawn (but none have been now for several years). Chairman of Board gives part of religious instruction.
FOXTON	Yes	Yes	Yes, with comment.	Half an hour	No syllabus	No rules			Alternate mornings a Bible lesson and a hymn taught and explained
FULBOURN	Yes	Hymns and prayers in girls' school; hymns and Lord's Prayer in boys' school.	Read with comment.	45 minutes daily in girls' school; 40 minutes daily in boys' school.	No syllabus Old and New Testaments and Commandments in girls' school, and Old and New Testaments in boys' school.	None			Religious instruction given in the girls' school by the rector and the teachers, and in the boys' school by the teachers, with the sanction of the Board.
GAMINGAY	Yes	Prayers	Read without comment.	9 to 9.30 a.m. every morning.					
HADDENHAM: Girls' School	Yes	Yes, both	Yes, with comment.	Singing prayer, 9 to 9.10; lesson, 9.10 to 9.45; singing and prayer, 4 to 4.45.	Old Testament, narrative portions; New Testament, the gospels and Acts of the Apostles. Psalms, parables, hymns, and texts committed to memory.				
Infant School	Yes	Yes, both	Simple lessons	Singing and prayer, 9 to 9.10; lesson, 9.10 to 9.45; singing and prayer, 3.50 to 4. 30 minutes	None.				
Aldroth Mixed.	Yes	Yes	Yes, with comment.						
HARSTON	No	Yes	Without comment	Prayers 5 minutes. Bible reading 20 minutes.	None	None			Children supply their own Bibles. Those not supplying them work at some secular subject. Infants learn hymns and texts of Scripture.
HAUXTON	Yes	Yes, hymns and the Lord's Prayer.	Yes, without comment.	9.0 to 9.15 a.m. every morning.	Old and New Testament	None			Religious instruction quarter of an hour every morning.
IMPINGTON	Yes	Yes	Yes, without comment.	Two hours a week					Open and close with hymn and Lord's Prayer, and read some portion of the Bible before 10.

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CAMBRIDGE—cont.								
LEYERINGTON	Yes	Both. Each morning and evening.	Yes, without comment.	Three times a week, 40 minutes at a time.	Infants' school.—The life of our Lord. To be taught with the help of pictures. Mixed Department, lower half.—The birth and early life of our Lord and His death, resurrection, and ascension. Upper half, mixed.—Full account of the life of our Lord, with the parables and miracles, also portions of Scripture by heart.		Resolved that, during the period reserved for religious instruction the teacher be directed to require the children to read portions from the New Testament at least three days in the week. Also paragraph 8 of the Regulations of the London School Board (see Appendix No. 40).	
LITTLEPORT	Yes	Yes, both.	Yes, with oral instruction by the teacher.	9.5 to 9.55, to opening prayers and religious instruction.	Hymns; Holy Bible; the Creed; the Lord's Prayer; the Ten Commandments.	None	There are no general rules. The principal teacher of the school submits a time table to the Board or managers, and this time table when approved is the teachers' guide.	<i>Remarks</i> .—The Black Horse Drove Mixed Board School is the only school in which religious instruction is given under the Board's direction. The Little Ouse St. John Mixed Board School is under managers appointed by the Board, to whom the Board delegates all their powers under the Acts.
MANEA	Yes	Prayers, no hymns	Read without comment.	30 minutes to religious observances, 9.0 to 9.30.				Subjects for study left to discretion of head teacher.
MARCH	Yes	Yes	Yes	9.0 to 9.45 a.m.	No syllabus	None	Paragraphs 1 and 2 of the Regulations of the London School Board (see Appendix No. 40).	
MILTON	Yes, by the rector on Tuesday mornings from 9.15 to 9.45.	Yes. Hymns; Prayers, 3rd collect for grace. Collect for 19th Sunday after Trinity.	Yes, comment by teacher.		Old Testament.—On Monday and Wednesday mornings from 9.15 to 9.45. New Testament.—Tuesday, Thursday, and Friday mornings from 9.15 to 9.45.	None.		
ORWELL	Yes	Yes, the Lord's Prayer and several hymns.		9.0 till 9.30 every morning.	Lessons on the life of Christ and lessons on the beginning of the Old Testament.	No examination		Infant school only under the Board. Texts, hymns, and Scripture learnt, or Scripture lessons given till 9.30 each morning.
PANFISFORD	Yes	Hymns Ancient and Modern; Prayers from Prayer Book.	Read with comment.		No fixed syllabus	None	None	Old and New Testament read alternate weeks.
PARSON DROVE	Yes	Yes	With comment	Hymns, prayers, and religious instruction together occupy 40 minutes per day.	None	None		See Columns 4 and 5.
RAMPTON	Yes	Yes	Read with comment.	5 minutes allotted to hymn and prayers, 20 minutes to Scripture lesson.				Twenty minutes is given every morning to religious instruction (from 9.5 to 9.25). On Monday hymns are taught; on Tuesday a Scripture lesson from the Old Testament is given; on Wednesday one from the New; on Thursday and Friday texts of Scripture and short psalm are repeated by scholars.

SAWSTON	Yes	Yes, both	Read and explained according to scheme.	9.9 to 9.45, and a few minutes for closing school in the afternoon.	Standards I, II, and III.—Reading, with comment, from New Testament; Old Testament Standards IV, V, VI, and VII.—Both Old and New Testament reading; historical facts taught, and moral precepts deduced.	See Appendix (No. 2)	See scheme in Appendix (No. 2)	See scheme in Appendix (No. 2)
SOHAM; School	Yes	Yes, in a form ordered by the Board.	The Bible is read; the teaching therefrom is confined to the historical and moral.	40 minutes is the time given daily from 9.0 to 9.40.	Upper Division.—Book of Genesis; birth and life of Christ; Bible stories, and miracles of our Saviour. Lower Division.—Creation; Fall of Man; birth of our Saviour.	See scheme in Appendix (No. 2)	See scheme in Appendix (No. 2)	See scheme in Appendix (No. 2)
Infant School	Yes	Both hymns and prayers.	Not read; children are too young, all being under seven years of age.	30 minutes every morning, from 9.15 to 9.45, except on Friday, when hymns and texts are taught.	1st Class.—Genesis (outlines), our Lord's life (outlines), and a few parables and miracles. 2nd Class.—The same, in a very elementary form.	See scheme in Appendix (No. 2)	See scheme in Appendix (No. 2)	See scheme in Appendix (No. 2)
Fen School	Yes	Yes	The Bible is read with simple explanation.	9.9 to 9.45	1st Class.—Genesis (outlines), our Lord's life (outlines), and a few parables and miracles. 2nd Class.—The same, in a very elementary form.	See scheme in Appendix (No. 2)	See scheme in Appendix (No. 2)	See scheme in Appendix (No. 2)
STAPLEFORD	Yes	Yes, both	The Bible is read and explained by the teachers.	50 minutes daily for the whole, viz., hymns, 5 minutes; prayer, 5 minutes; reading and explanation of Scripture, 40 minutes.	Division I. (lowest):— (1.) Portions of Old Testament history. (2.) Outlines of our Lord's life. (3.) Lord's Prayer and Commandments. Division II.:— (1.) The Pentateuch (in detail). (2.) Outlines of historical books of Old Testament. (3.) Our Lord's life, with knowledge of parables and miracles. (4.) The Lord's Prayer and Commandments, with explanation. In each division the knowledge of hymns, prayers, and texts.	See scheme in Appendix (No. 2)	See scheme in Appendix (No. 2)	See scheme in Appendix (No. 2)
SWAFFHAM PRIOR	Yes	Yes	Yes	Half an hour every morning.	Time, 9 to 9.30 a.m. Monday.—Old Testament, narrative portion. Tuesday.—New Testament, four Gospels. Wednesday.—Hymns. Thursday.—Texts. Friday.—Old and New Testament alternately.	See scheme in Appendix (No. 2)	See scheme in Appendix (No. 2)	See scheme in Appendix (No. 2)
THORNEY	Yes	Hymns and prayers.	Yes, with comment.	9 to 9.40 a.m., on Monday, Wednesday, and Thursday, or in one school on Monday, Wednesday, and Friday, and in one school every morning.	Bible characters and lessons to be derived from them, but sectarian teaching is avoided.	See scheme in Appendix (No. 2)	See scheme in Appendix (No. 2)	See scheme in Appendix (No. 2)
TYDD ST. GILES	Yes	Yes	Read and explained.	From 9.20 to 9.50 a.m.	1888.—The Book of Genesis and the Gospel of St. Matthew.	See scheme in Appendix (No. 2)	See scheme in Appendix (No. 2)	See scheme in Appendix (No. 2)
WATERBEACH: (A.)	Yes	Yes	Yes	Weekly. Bible, with comment thereon, 3 hours. Prayers, 1 hour. Hymns, half an hour.	No syllabus of religious instruction is used in this school.	See scheme in Appendix (No. 2)	See scheme in Appendix (No. 2)	See scheme in Appendix (No. 2)
(B.)	Yes	Yes. The Lord's Prayer is recited at the opening of school in the morning. A hymn is sung at dismissal.	Doctrinal portions without comment. Historical parts with comment.	One half hour each day.		See scheme in Appendix (No. 2)	See scheme in Appendix (No. 2)	See scheme in Appendix (No. 2)

The school is opened with the singing of a hymn, followed by prayer, including the Lord's Prayer. The Scripture lesson follows. Morning school is closed by the singing of "Grace before Meat." The afternoon school is opened by the singing of "Grace after Meat," and the day's work closes with prayer, including the Lord's Prayer and Benediction.

The whole is left to the master's discretion.  
Daily, hymns and prayers and Bible lesson.

None.

There is no annual examination.

There is no annual examination.

Not any

There is no examination in religious knowledge, therefore there are no rules.

1.	2.	3.	4.	5.	6.	7.	8.	9.
CAMBRIDGE— <i>cont.</i>								
WHITTLESEY St. MARY and St. ANDREW.	Yes	Yes, both	Yes, without comment.	9.0 to 9.30 a.m.	None	None	"Resolved that the only religious teaching in the Board schools shall be the reading of the Bible, and that in future the Bible be read without any comment whatever."	—
WICKEN	—	—	—	—	—	—	Religious instruction is not under the control of the School Board. The Board hire the schoolrooms for the hours of secular instruction, 9.45 a.m. to 5.30 p.m. inclusive. The clergyman gives religious instruction from 9.0 a.m. to 9.45.	—
WILLINGHAM: Boys' Department	Bible is read.	No	Yes, without comment.	30 minutes daily	None	None	None	None, Board simply supply Bibles.
Girls' Department	Bible read four days in the week, portions committed to memory on the fifth.	Hymns only	Yes, with short comment.	First 30 minutes each morning.	None	None	None	None, Board simply supply Bibles.
Infant Department	None	Morning opening, a hymn sung and the Lord's Prayer repeated. Afternoon closing, a hymn sung.	Not read	—	None	None	None	See column 3.
WIMBINGTON	Yes, daily	Yes, both	Yes, with comment.	Half hour daily to both.	Reading and explanation of the Bible by the head teachers, and instruction in the principles of religion and morality, no attempt being made to attach children to any particular denomination.	None	Paragraphs 1 and 2 of the Regulations of the London School Board (see Appendix No. 40).	—
WISBEACH	Yes	Yes	Yes, with comment.	In all the schools quarter of an hour each day to hymns and prayers. In three schools half an hour each day, and in two schools four days in each week to religious instruction.	History and biographies in the early part of the Old Testament, and the life of our Lord to be taught with the help of pictures. <i>Boys' and Girls' School.</i> <i>Lower Half.</i> Old Testament—Outline of history and biographies to the end of the Second Book of Samuel. New Testament—The birth and early life of our Lord, and His death, resurrection, and ascension, and the Gospel of St. Luke. <i>Upper Half.</i>	No annual examination in religious knowledge.	"23rd January 1880.—Resolved that until further order the following scheme (see syllabus) of religious instruction be substituted for the scheme now in use in the schools under the Board."	—

CHESTER.	ASTON BY SUTTON, with MIDDLETON GRANGE, ASTON GRANGE, and SUTTON, U.D.	No	No hymns.	Yes.	11.30 a.m. to 12 noon four days a week.	New Testament.—Full account of the life of our Lord, with the parables and miracles; also the Gospel of St. Luke, and the Book of the Acts of the Apostles. The children to learn portions of Scripture by heart, especially the Lord's Prayer and the Ten Commandments. Also to learn hymns from Curwen's Child's Hymn Book or Watts' Divine Songs.	-	-	To give religious instruction at times marked on time table.
BRAMHALL	Yes	Both	The Lord's Prayer is repeated morning and night.	With comment	From 9.0 to 9.30 a.m.	Old Testament. Group I.—Joshua; Judges. Group II.—Genesis to end of life of Abraham.  New Testament. Groups I. and II.—The Gospels.	Nil	-	The only regulation is that the Bible be used as a class book.
BRINDLEY and FAD- DILEX, U.D.	Yes	-	-	Yes, without comment.	The first half hour of each day is allotted to Bible reading.	None	None	"That the Bible be read by the children for half an hour each morning until half-past nine o'clock, the teacher not making any comment thereon."	-
BULKLEY and RID- LEY, U.D.	Yes	Both	-	With comment	About one hour weekly.	No syllabus	No examination	-	The usual practice of the school is to have Bible reading twice a week, and open and close with prayer and hymn. The Board have provided Bibles.
BURWARDSLEY	Yes	Yes, both	-	Yes, with comment.	30 minutes each day set apart for religious instruction.	No fixed syllabus. The instruction consists of moral lessons based on Old and New Testaments.	No examination	-	The time for religious instruction is provided for in the time table of the school, viz., 9.0 to 9.30, when the lessons mentioned in Column 6 are given. The Board have provided Bibles.
CHURCH COPPENHALL	Yes	Prayers are said every morning and evening. Hymns sung sometimes.	Yes, with comment.	Half an hour daily, 9.30 to 10.0 a.m.	No regular syllabus is used. Teachers select passages or usually take the Gospels through.	No annual examination in religious knowledge is held.	The Board have adhered to the conscience clause.	The clergyman visits the girls' school on Tuesdays and Thursdays, 9.30 to 10.0 a.m., and the boys' on Wednesdays and Fridays at same hours, and takes a class. The teachers of each class take their own each day regularly throughout the year.	
CONGLETON	No schools.	-	-	-	-	Credo, Lord's Prayer, Ten Commandments, and Bible reading.	-	-	-
DAREBURY, U.D.	Yes	Yes	-	Yes, with comment.	9.20 to 9.45	The syllabus of the Manchester School Board (see Appendix No. 83) with the addition of the Apostles' Creed for Standards IV. and upwards.	-	-	-
DISLEY U.D.	Yes	Both	-	With comment	Weekly, 1½ hours to Old Testament. New Testament. Three-quarters of an hour to memory work.	-	-	-	-
DUKINFELD (extra municipal).	No schools.	-	-	-	-	-	-	-	-

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CHESTER—cont.								
DUTTON	Yes	Hymns and prayers are used at the opening and close of the school.	Read with comment.	Half an hour each day.	The Old and New Testaments and the Ten Commandments.			
MACCESFIELD	No schools.							
OVER								
RYNCORN	Yes	Yes	Yes, with comment.	15 minutes to hymns and prayers, and 20 minutes to Scripture daily.	The Syllabus of the Manchester School Board (see Appendix No. 83).	None	The time table of each school shall provide for singing, prayer, and Scripture lessons being taken immediately after the opening every morning; and the close of the afternoon teaching shall be devoted to singing and prayer. Teachers must, however, pay particular attention both in the instruction given and in the selection of prayers and hymns, to the following resolution of the Board:— "That the Board schools be opened with prayer, of which the Lord's Prayer shall form a part, then followed by Bible reading with simple explanation, and the school be closed with the singing of a hymn to be selected by the teacher. That the time to be occupied in the opening of the schools with prayer and Bible reading be not less than one-half hour. That the scholars in Standards IV, V, and VI shall be allowed to have Bibles in their hands and at the discretion of the teacher to read therefrom; the Bibles to be furnished out of a private fund and not out of the rates, and to become the property of the Board."	
SHAVINGTON CUM GREETH.	Yes	Yes, prayers	Yes, with comment.	9 a.m. to 9.5 a.m., prayers; 9.10 a.m. to 9.50 a.m., Bible reading and comments thereon.	No syllabus	None		
STALYBRIDGE	No schools.							
SUTTON (extra municipal).	Yes	Yes	Yes, without comment.	10 minutes for singing and prayer; 30 minutes for reading; 6 minutes for repetition of selected psalms and verses.	None	None	The school shall open daily with singing and prayer, and the first 45 minutes shall be devoted to reading the Scriptures.	
WEAVERHAM, ACTON, AND CUDDINGTON, U.D. : Weaverham School	Yes	A hymn and prayer are used at the opening and closing of the school.	Read in the upper classes with comment thereon.	Half an hour	Old Testament :— 1. The Creation of World and Fall of Man. 2. Noah and the Deluge. 3. The Confusion of Tongues. 4. Outlines of the lives of Abraham, Isaac, Jacob, and Joseph.  <i>Lower Classes.</i>	No annual examination		The matter is left with the principal teacher of the school.

Sandivay School	Yes	A prayer is used at the opening, and a hymn and prayer at the closing of the school.	Read with comment thereon.	Half an hour	<p>New Testament :—</p> <ol style="list-style-type: none"> <li>1. Birth of Christ and events connected therewith.</li> <li>2. Life of Christ—His birth, baptism, temptation, betrayal, trial, crucifixion, resurrection, and ascension.</li> </ol> <p><i>Upper Classes.</i></p> <p>Old Testament :—</p> <ol style="list-style-type: none"> <li>1. Same as lower classes, but in fuller detail.</li> <li>2. Israel in Egypt.</li> <li>3. Deliverance from Egypt.</li> <li>4. Wanderings in the Wilderness.</li> </ol> <p>New Testament :—</p> <p>Same as in lower classes, but with a few of the chief miracles and parables in addition.</p> <p><i>Infant Class.</i></p> <p>Old Testament :—</p> <ol style="list-style-type: none"> <li>1. The Creation of World and Fall of Man.</li> <li>2. Noah and the Deluge.</li> <li>3. Outline of the lives of Abraham and Isaac.</li> </ol> <p>New Testament :—</p> <p>Birth of Christ and events connected therewith.</p> <p>Repetition of psalms and hymns.</p> <p><i>Mixed School.</i></p> <p>Old Testament :—</p> <ol style="list-style-type: none"> <li>1. The Creation of the World and Fall of Man.</li> <li>2. Noah and the Deluge.</li> <li>3. The Confusion of Tongues.</li> <li>4. Outline of the lives of Abraham, Isaac, Jacob and Joseph.</li> </ol> <p>New Testament :—</p> <ol style="list-style-type: none"> <li>1. The life of Christ—His birth, baptism, temptation, betrayal, trial, crucifixion, resurrection, and ascension.</li> <li>2. A few of the chief miracles and parables.</li> </ol> <p>Repetition of psalms and hymns.</p>	No annual examination	The matter is left with the principal teacher of the school.
WHITLEY, U.D.	Yes	Prayer	Yes, without comment.		None	None	To open the school in the morning with prayer and reading from the Bible, and to close the school with prayer in the afternoon.
WILLASTON (NANTWICH).	Yes	Yes	Yes, without comment.	First 20 minutes in the morning.	No particular syllabus	None	—
WIMBORSDLEY, GLIVE, and OCCLESTONE, U.D.	No	Yes, hymns and prayers morning and evening.	Yes, with explanations and comment thereon suited to the age and capacity of the children.	40 minutes are devoted to Bible reading at the commencement of each day.	There is no syllabus	There is no examination	“That at the opening of the schools the Lord's Prayer and a portion of the Bible be read to the children, but without comment.” No regulation.
WREXBURY WITH FAIRH, U.D.	Yes	Yes	Yes, the master explaining the meaning of words only.	One half hour	No syllabus	No examination	“That the schools be opened with the Lord's Prayer, the Benediction, and the reading of a portion of Scripture to be selected by the masters, and that afterwards the Bible be read by the children for half an hour, the master to explain the meaning of words only.”

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CORNWALL.								
ALTERNON -	Yes	Yes	Yes, with comment.	Three-quarters of an hour daily (whole religious instruction).	1888-89. Book of Genesis Book of Joshua Stories from Old Testament. St. Matthew's Gospel Stories from New Testament. Memory work. 58rd chapter Isaiah. Sermon on the Mount. The Ten Commandments. Transcription and learn texts. No religious training.	None	-	In Polventor Board School the religious instruction is entirely given by the teacher.
BLISLAND, U.D.	-	-	-	-	-	-	-	-
BODMIN -	No schools.	-	-	-	-	-	-	-
BOSCASTLE, U.D.	Yes	Yes	Read with comment.	Hymn and prayers the first thing every morning. Bible reading every morning from 80 to 40 minutes before 9.50. Hymns on Thursday mornings for 30 minutes before 9.50.	No syllabus A "book" is taken from the Old Testament and one from the New Testament, and gone through, "Samuel" and "St. Matthew" are the "books" at present.	No examination	Paragraphs 1 and 2 of the Regulations of the London School Board ( <i>see</i> Appendix No. 40); also, "that the morning and evening prayer used heretofore in the National School, and any undenominational hymns, shall be used by the teachers at the opening and the close of school."	-
BOYTON AND NORTH-COTT, U.D.	Yes	Yes	Yes	About three-quarters of an hour.	The syllabus is that issued in the diocese of Truro for elementary schools ( <i>see</i> Appendix No. 4).	There are no rules	-	The diocesan inspector applies every year for permission to examine the school, which application has always been granted. Teachers allowed to use their own discretion.
BREAGE -	No	Short prayer at opening and closing.	Bible read without comment.	-	None	None	-	-
CAIYSTOCK -	Yes	Yes	Yes, with comment.	10 minutes to prayers and about 30 minutes to religious instruction (daily).	None	None	-	Teachers allowed to exercise their own discretion with regard to religious instruction.
CAMBORNE -	Yes	Yes, at the opening of the morning school and the closing of the afternoon school.	The Bible is read without comment.	Half an hour each morning. Bible reading.	-	No examination	Hymns and prayers are furnished by the Board, which only can be used.	-
CARDYNHAM -	Yes	Yes	Yes, with comment.	25 minutes daily	No official syllabus	None	-	The practice is for the children to read Scripture, and for the master to give collective lessons. The Bible is read without comment.
COLAN -	Yes	Yes	Yes without comment.	2 hours per week	-	-	-	-
CRANTOCK -	Yes	Yes	Yes without comment.	Reading, 15 minutes; hymns and prayer, 10 minutes.	-	-	-	-
CROWAN -	Yes	Both hymns and prayers are used daily.	Yes, with suitable explanation.	40 minutes daily to the various subjects.	The Truro Diocesan Syllabus ( <i>see</i> Appendix No. 4)	All regulations are within the discretion of the diocesan inspector, who examines the schools annually.	-	-



DAVIDSTON												
EAST and WEST LOOE, U.D.	Yes	The Lord's Prayer, by the head teacher.	Bible read without comment. A chapter is read without comment.	Sufficient time to read a chapter and repeat the Lord's Prayer.	From 9.15 to 9.55 a.m.	None	None	None				The chapter read and prayer offered at the opening of the school, mornings only.
ENDELLION (or ST. ENDELLION).	Yes	Yes, hymns and Lord's Prayer.	Read and commented on. No points of doctrine touched. Read with comment.	Half hour per day		Biographies of Bible worthies and lessons to be drawn from their lives; also texts of Scripture and the Commandments.  SYLLABUS FOR 1888. <i>Infants.</i> Memory.—Lord's Prayer; Ten Commandments; Psalm xxiii. Study.—Some easy narratives from Old and New Testaments.  <i>Standard I.</i> Memory.—Lord's Prayer; Ten Commandments; Psalm xxiii.; Beatitudes. Study.—St. Luke i., ii.; Exodus ii.  <i>Standards II, III, IV.</i> Memory.—Same as Standard I.; also Psalms i., vii., xix., and xxv.; hymns. Study.—St. Luke i., ii., iii., to end of 22nd verse; Genesis xxxvii.; Exodus ii., iii.  <i>Standards V, VI, VII.</i> Memory.—Lord's Prayer; Ten Commandments; Beatitudes; Psalms i., viii., xix., xxii., xxv., cxi.; Isaiah lili., lv.; St. Luke x., 25 to 37 verses; 1st Epistle John iii.; hymns. Study.—St. Luke i., ii., iii., to end of 22nd verse; Exodus ii., iii., iv.; Genesis xxxvii., xxxix., xl., to end of xlii.		None	Some gentlemen (outside of the Board) interested in the work are asked to examine yearly.		Commenche with the Collect for Second Sunday in Advent, then follows repetition of memory work or reading the Scriptures.	
FALMOUTH, U.D.	Yes	The Collect for Second Sunday in Advent before the Scripture and hymns.	Read with comment.	From 9 to 9.30 every day.		None	None	None				
FOWEY	Yes	Yes, hymns and prayers.	Yes, with comment thereon.	Prayers, 25 minutes; hymns, 50 minutes; Bible, 3 hours 45 minutes per week.		The Truro Diocesan Syllabus (see Appendix No. 4)						"That in all Board schools provided by the Board a portion of Scripture shall be read at the opening of morning school by the scholars, and at the close of the afternoon school by the recognised teacher; and that a record of such portions shall be kept in a register provided for the purpose; and such explanations shall be given of a religious character as shall be deemed necessary and suitable by the teachers, provided always that there shall be no attempt whatever to attach children to any particular religious denomination, and that the provisions of the Elementary Education Act, 1876, in regard to religious teaching shall not be infringed either in letter or in spirit." "That an examination be conducted by a minister of religion at about Christmas in each year. The said examiner to be approved of by the School Board, and that during such examination the Board will permit the presence of any minister or laymen of any denomination resident in or a ratepayer of the School Board district, and desiring to attend; but that no such minister or laymen shall be permitted to take any part in such examination." "That religious instruction be given in the morning from 9.15 till 9.45 a.m., and that the afternoon school be closed at 4 p.m., with Scripture reading and prayer."

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<b>CORNWALL—cont.</b>								
GERMOE	-	Prayers at opening and closing school.	Read without comment.	-	None	None	-	Teacher allowed to use his own discretion.
GORREAN	Yes	Yes, both	Yes, with comment	Half hour	No scheme has been formulated	No examination is held	-	School daily opened with prayer at 9 o'clock, then until 9.30 follows religious instruction, consisting of Bible reading, or lessons on "the Creed," "Lord's Prayer," or "Ten Commandments," at teacher's discretion. School closed with prayer or hymn.
GRIVAL: Cross School	Yes	Yes	Read with comment.	Hymns and prayers, 1½ hours weekly; Scripture, 2½ hours weekly.	The Truro Diocesan Syllabus (see Appendix No. 4)	School divided into three groups, and the examination is partly <i>ex ad hoc</i> and partly written for each group. Oral only in infant school.	-	Perfect freedom given to the diocesan inspector to question in strict accordance with the annual syllabus.
Trythall School	Yes	Yes, morning and evening.	Read with comment.	Half an hour daily for religious instruction.	About 20 chapters from the Old Testament and 20 from the New, the Lord's Prayer, the Creed, and the Ten Commandments, with explanation.	The notice of the day of examination is read and posted in the school at least 14 days previous to the examination. Notice is also sent to the members of the Board. The school is examined by the diocesan inspector, who reports thereon.	Infants.—Bible lessons illustrated by Scripture prints. Mixed school.—The Bible, with the principles of religion.	-
GWENNAP	No	No; only some that are used as songs for musical instruction.	Without note or comment.	Half hour	None	None	-	To read a portion of Scripture at assembly in morning.
HELSTON	No schools.	-	-	-	-	-	-	-
ILLOGAN	Yes, in all the schools.	Yes, both	Yes	45 minutes daily, 9.15 to 10 a.m.	The Truro Diocesan Syllabus (see Appendix No. 4)	Diocesan inspector visits each school one half day in June, when the registers are not marked.	-	-
JACOBSTOW	Yes	Yes, both hymns and prayers.	The Bible is read with comment.	Three-quarters of an hour.	The Truro Diocesan Syllabus (see Appendix No. 4)	The annual examination has, up to the present time, been conducted by the diocesan inspector of religious knowledge.	-	-

"That this Board, recognising it as a part of their duty to provide for the religious as well as the secular education of the children under their charge, require that the school be daily opened with a hymn, the Collect for Grace, and the Lord's Prayer, after which a lesson in the Bible shall be read and such explanation given in the principles of religion and morality as are suitable to the capacities of the children; that the school be closed with a hymn, the Collect against Heresies, and the Lord's Prayer."

"That in such explanation and instruction the provisions of the Act in sections 7 and 14 be strictly observed, both in letter and spirit, and that no attempt be made, and no influence used, tending to attach the children to any particular denomination or place of worship."

"The Board also desire that each child admitted into the school be taught the Lord's Prayer, the Apostles' Creed, and the Ten Commandments, subject to the same conditions as are prescribed above."

KEA	Yes	Both	Yes, with comment thereon.	From 9 to 9.30 a.m.	The Truro Diocesan Syllabus (see Appendix No. 4)	The diocesan inspector visits the schools and examines the children once every year, and sends his report to the School Board.	"That the schools belonging to this Board shall be opened and closed with prayer and hymns, and the first half hour be given to Bible instructions in the Bible, and in the principles of religion and morality derived therefrom, as shall be suitable to the age of the children, care being taken strictly to observe that clause of the Act forbidding catechisms or the endeavour to attach the children to any particular sect."	None	A hymn is sung; then a private prayer and the Lord's Prayer are repeated by the whole school, after which teachers take their classes for Scripture according to syllabus.	
KERNY, U.D.; Shortlanesud School	Yes	Yes	With comment	Half hour daily	For religious instruction the school is divided into three groups. Each group has its teacher. <i>Infants and Standard I; 1st or Lower Group.</i> —The Creation; the Fall; Cain and Abel; the Flood; life of Joseph; birth of Moses; outline of our Lord's life, with reference to the following particulars:—The annunciation; birth; the announcement to the shepherds; the visit of the wise men; the flight into Egypt; presentation in the Temple; Christ with the doctors; His baptism; blessing little children; entry into Jerusalem; the crucifixion; the resurrection; the ascension. <i>Group II: Standards II. and III.</i> —The Creation; the Fall; wanderings of Children of Israel to the exclusion of the murmurers; our Lord's birth and infancy; His words and works, passion, death, resurrection, and ascension. <i>Group III: Standards IV, V, and VI.</i> —The Creation; the Fall; wanderings of the Children of Israel to the death of Moses; our Lord's birth and infancy; His words and works, passion, death, resurrection, and ascension; the first days of the Church; the Apostles' Creed; Commandments and Lord's Prayer to be known with suitable explanation.	None	School is examined by the inspector of religious knowledge in schools. Examination in upper groups partly <i>visâ voce</i> and partly written. Lower group <i>visâ voce</i> .	That Scripture shall be taught directly from the Bible. The words of the Bible to be used. That the Bible shall be taught daily.	None	None
Chacewater School	Yes	Yes	Yes, with comment	30 minutes daily for all religious observances and teaching.	The Truro Diocesan Syllabus (see Appendix No. 4)	None	None	None	None	
LANDWEDNACK		The school is opened with prayer.	Not read	Nil	Nil	Nil	Nil	Nil	Nil	
LANTYET	Bible reading.	The Lord's Prayer at the opening.	Without comment	9 to 9.35.	—	—	—	—	—	
LANTYERY (extra municipal).	Yes	Yes; morning and evening prayers. Hymns "Ancient and Modern."	Yes, with comment	The first half hour each morning.	The Truro Diocesan Syllabus for Board Schools (see Appendix No. 4).	The Truro diocesan inspector of religious instruction annually examines the schools.	The school is opened and closed daily with prayer, or prayer and the singing of a hymn. The first half hour of morning school is devoted to religious instruction.	None	None	
LANTYEGLOS - BY FOWEY.	No	Yes; and Lord's Prayer only.	Yes, without comment.	Bible read 9 to 9.20 a.m. daily.	None	None	None	None	None	

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CORNWALL—cont. LAUNCESTON	Yes	Yes	The Bible is read with simple comment.	About a quarter of an hour altogether.	None	None held	"That in the School Board school the Holy Scriptures shall be read daily at the commencement of morning school, but no religious teaching distinctly denominational shall be allowed in the school."	—
LEWANNICK	Yes	School opens in morning and closes in evening with the Lord's Prayer. Ordinary grace sung before and after the dinner hour.	Account of the Creation, historical books, and life of Christ read. Difficult words explained. No doctrinal teaching of any kind.	Half an hour's reading every day.	—	—	—	Verbal permission given to master to use the Lord's Prayer, and to read a portion of Scripture without attempting to influence children's religious views in any way.
LEZANT	No	No	Bible is read without comment.	Quarter of an hour each morning.	—	—	None	—
LISKEARD, U.D.	Yes, both	Yes, both	Yes, with comment	35 minutes daily to religious teaching, and five minutes to religious observance.	Same as St. Austell School Board (see Appendix No. 3).	No rules for annual examination; the examination is left with Mr. Richard Foster.	No regulations of the Board. A resolution is passed annually asking Mr. Richard Foster to carry out the examination.	—
LOSTWITHIEL	Yes	Yes, morning and evening prayers and hymns.	Yes, with comment	Hymn, prayer, and Scripture, 9 to 9.45 each morning.	The Truro Diocesan Syllabus for Board Schools (see Appendix No. 4).	The schools are annually examined by the Truro diocesan inspector.	—	No formal regulation has been passed, but the Board followed the system pursued by the managers of the Voluntary school to whom they succeeded.
LUDGVAN	Yes	Yes, mornings and evenings.	Bible read with explanation.	15 minutes each day, prayers and hymns; 35 minutes each day alternately Old Testament and New Testament, before marking registers, 9.50.	Old Testament.—From Genesis to 2 Kings. New Testament.—Luke's Gospel; portions of Acts. Repetition.—Portions of Scripture, hymns, prayers, Commandments, Apostles' Creed, and Lord's Prayer, with explanation. Written Work.—Composition and portions from memory, prayers, Commandments, and hymns.	Annual examination held each year in April, according to time appointed by diocesan inspector.	No copy	Teach Scripture according to syllabus given each year by diocesan inspector.
LUXULLION: Lockensate School.	Yes	Yes, at the opening and closing of the school.	Yes, with comment	Half an hour daily, from 9.15 to 9.45.	No syllabus	No examination	Being a school of very small children, there is no syllabus or observance beyond the before-mentioned reading of the Bible, with hymns and prayers used.	—
Luxulyan Board Sch.	Yes	Yes, at the opening and closing of school.	Yes, with comment.	Half hour daily, from 9.15 to 9.45.	The Truro Diocesan Syllabus (see Appendix No. 4)	The school is annually examined by the diocesan inspector of religious knowledge (agreed upon by unanimous consent of Board).	The Board sees the syllabus every year, and directs that the Creed or any part of the syllabus that may border on sectarianism shall be omitted.	—

	Yes	Prayers and simple hymns.	With comment	Half hour daily	Syllabus prepared by diocesan inspector	Examination by diocesan inspector.		
MADRON	Yes	Prayers and simple hymns.	With comment	Half hour daily	Syllabus prepared by diocesan inspector	Examination by diocesan inspector.		Unsectarian teaching of the Bible, Lord's Prayer, Apostles' Creed, Commandments.
MAXACAN, U.D.	Nothing but opened with prayer and closed with same.	Yes, hymns and prayer.	Read without comment.	Half an hour in morning.	Nil	Nil		Open school with prayer and close with same; learn to sing hymns and read the Bible half an hour per day, without comment thereon.
MABAZON	Yes	Yes	Yes, with comment	9.0 to 9.45 a.m. for religious instruction.	The Truro Diocesan (Board Schools) Syllabus (see Appendix No. 4).	No special rules; the attendance of children optional.		The school, which is Church property, is let to the Board at a nominal sum (1s. per annum) between the hours of 9.45 a.m. and 12.15 p.m., and from 2.0 p.m. to 4.30 p.m.; so that the trustees "may give religious instruction from 9 a.m. to 9.45. The school has been examined yearly by the diocesan inspector (last year an exception), a day being set apart for the purpose, and the members of the Board invited to be present.
MAWGAN-IN-MEVEAGE, U.D.	Yes	Yes	Yes, with verbal explanation.	15 minutes daily				No regulation has been passed, but the practice of the schools under this Board is as given.
MAWGAN IN PYDEB	Yes	Both	Yes, with comment.	10 minutes to hymns and prayer, half hour to bible reading and instruction.	Portions of Old Testament; portions of Gospels and Acts of the Apostles; the Apostles' Creed; Lord's Prayer; Ten Commandments.	Annual examination by the diocesan inspector.		Left to discretion of the teachers under superintendence of the chairman of the Board.
MEVAGISSEY	Yes	Yes	Yes, with comment.	40 minutes		None		"That the schools shall be opened with reading the Scriptures, prayer, and singing a hymn. The headmaster shall give such explanation in Scripture as will suit the capacities of the children, and no subject shall be introduced of a controversial nature, or which would be likely to lead to the withdrawal of any child during such instruction."
MOBYAH	Yes	Yes	With comment	Two hours weekly for Holy Scripture, half hour for hymns, one hour for prayers.	Nil	Nil		The school is opened and closed with hymn and prayers, and the first half hour each morning devoted to Scripture. On Friday morning a hymn is taught.
MULLION	Reading the Bible and prayer.	Yes; prayers	Yes, without comment.	20 minutes				"That the religious instruction given in the school be exclusively confined to the reading of the Scriptures, without note or comment."
NOETH TAMBETON	Yes	Yes	Read with comment.	Half an hour each morning.	The Truro Diocesan Syllabus for Board Schools (see Appendix No. 4).	Examination by diocesan inspector.		Scripture is taken every morning from 9.20 to 9.50 (half hour) by the teachers only. Narrative portions of the Bible taken and moral lessons drawn from them.
PADSTOW	No	No	No					No formal regulation passed.

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CORNWALL—cont. PAUL	Yes	Both	Read with comment.	At the opening and closing of schools.	No syllabus	No examination	"The Bible shall be read, and there shall be given such explanation and such instruction therefrom in the principles of morality and religion as are suited to the capacities of the children."	—
PEERANAEWOETHAL		Sankey's hymns, the Lord's Prayer.	Yes.	20 minutes	There is none			Comment on the reading is left to the principal teacher.
PEERANUTHNOE	Yes	Yes	With comment	Two and a half hours per week to both subjects.	The Truro Diocesan Syllabus (see Appendix No. 4)	Yearly examined by the diocesan inspector of schools.		The scholars are taught according to the syllabus.
PEERANZABULOE	No	The schools are opened and closed with the Lord's Prayer each day, and hymns are occasionally sung.	The Bible is read without note or comment thereon.	Three days a week, from 9.15 to 9.30 a.m.	None	None	"That the Bible should be read without note or comment thereon, and that suitable hymns be sung, and the Lord's Prayer said at the opening and closing of the schools each day."	—
POUNDSTOCK	Yes	Yes, both hymns and prayers.	Yes, with comment.	45 minutes per day given to religious instruction.	The Truro Diocesan Syllabus (see Appendix No. 4).	Examination conducted by diocesan inspector in religious knowledge.		Teach during the year the portions of Scripture mentioned in the syllabus for the year.
REDRUTH	Yes	Yes	Yes, with comment or not, at discretion of teachers.	Varies in the several schools; all open with singing and prayer.	No syllabus	No examination		The practice varies in the several schools belonging to the Board; in some the prayers are extemporaneous and in some read, but in all the Bibles read and instructions given by the teachers.
ROCHE	Yes	Both are used	Yes, without comment.	9 to 9.40 a.m.	All parts of the Bible are to be read with the exception of those portions which treat of doctrine.	No examination		The school is opened by prayer and closed by a hymn and prayer. The Bible is read from 9 a.m. to 9.40 a.m.
ST. AGNES	Yes	Yes, both	Read without explanation, except so far as concerns history, geography and grammar.	From 9 to 10 daily for Scripture, hymns, and prayers.	Scripture, hymns, prayers		"That all the Board schools be opened with Scripture without explanation except so far as concerns history, geography, and grammar." "That the hymns and prayers now produced and read be used in all our Board schools, and that the Ten Commandments be taught from the 20th chapter of Exodus without comment."	—
ST. ALLEN	Yes	Both	Without comment	25 minutes per week for hymns; 1 hour 40 minutes per week Bible reading.	Monday.—Collect and Commandments, 9.20-9.45 a.m. Tuesday.—Collect, Old Testament reading, 9.20-9.45 a.m. Wednesday.—Collect, New Testament reading, 9.20-9.45 a.m.			No formal regulation has been passed. Provision for religious instruction is made in the time table, and the head teacher is held responsible for adhering to it.

<p>The school is always opened and closed with prayer and singing of hymn, and the Bible is made the most prominent of books. The members of Board visit the school and see that the above is carefully carried out.</p>			<p>Thursday.—Collect, Old Testament reading, 9:20-9:45 a.m. Friday.—Collect and hymns from "Hymns Ancient and Modern," Sankey's, and Wesley's Hymns.</p>	<p>9:10 to 9:40 a.m.</p>	<p>Yes, with comment.</p>	<p>Yes</p>	<p>Yes</p>	<p>ST. AUSTELL</p>
	<p>"That in all Board schools provided by the Board a portion of Scripture shall be read at the opening of morning and the close of afternoon school by the recognised teacher; and that a record of such portions shall be kept in a register provided for the purpose; and such explanations shall be given of a religious character as shall be deemed necessary and suitable by the teachers, provided always that there shall be no attempt whatever to attach children to any particular religious denomination, and that the provisions of the Elementary Education Act, 1870, in regard to religious teaching shall not be infringed either in letter or in spirit.</p> <p>"That the senior scholars in each school be provided with Bibles to follow the Bible reading.</p> <p>"That religious instruction be given in the morning from 9:15 till 9:45 a.m., and that the afternoon school be closed at 4 p.m. with Scripture reading and prayer. No minister or laymen being allowed to be present."</p>	<p>The annual examination is carried out by a churchman and nonteaching staff. The examination is to be carried out on the lines of the syllabus and regulations. One rule is that any ratepayer may be present at the examination, but may not interfere in any way with the examiners, nor may they ask any questions.</p>		<p>5 to 10 minutes hymn and prayer, 30 to 35 minutes reading the Scriptures in the morning. Afternoon, hymn and prayer from 4:10 to 4:15, 5 minutes.</p>	<p>Bible read without comment thereon.</p>	<p>Yes</p>	<p>Yes</p>	<p>St. Blazey: St. Blazey Girls' Sch.</p>
	<p>"That a certain portion of each day be devoted to reading the Scriptures."</p>			<p>Half an hour in the morning.</p>	<p>Bible read without comment, questioned on the subject matter, but no doctrine taught.</p>	<p>Lord's used.</p>	<p>Yes</p>	<p>Biscovey, St. Mary's School.</p>
	<p>Ditto.</p>			<p>From 9:20 to 10 a.m., 40 minutes.</p>	<p>Bible read and questions asked thereon, but no doctrine taught.</p>	<p>Yes</p>	<p>Yes</p>	<p>St. Blazey Boys' Sch.</p>

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<p>CORNWALL—cont. ST. BROOK and EG- LOSHAYLE, U.D.</p>	<p>Yes</p>	<p>Yes.</p>	<p>Yes, with com- ment.</p>	<p>9.15 to 9.45 a.m.</p>	<p>RELIGIOUS INSTRUCTION, June to December, 1888. <i>Infants.</i> (1.) Old Testament.—Simple lessons on the Crea- tion; the Fall of Man; Cain and Abel; Noah, Abraham, Isaac, and Jacob. (2.) New Testament.—Simple lessons on the birth of Christ; the wise men; the Flight into Egypt; the presentation in the Temple; Christ with the doctors; blessing little children; death, resurrec- tion, ascension. Memory.—The Lord's Prayer.  <i>Grade I.—Standards I. and II.</i> (1.) Old Testament.—Outline of infants' with fuller lives of Abraham, Isaac, Jacob, Joseph. (2.) New Testament.—St. John Baptist, Luke iii., 1-18; Christ's baptism and temptation, Matthew iii., 13-17; iv. 1-11; the first disci- ples, John i., 37-51; the first miracle, John ii., 1-11; Christ in Jerusalem, John ii., 13-25; Christ and the nobleman's son, John iv., 43-54. Memory.—Lord's Prayer and Ten Commandments.  <i>Grade II.—Standard III.</i> (1.) Old Testament.—Outline of Grade I., and lives of Joshua, Gideon, Deborah, Samson. (2.) New Testament.—St. Matthew, i.-vi., inclusive. Memory.—Lord's Prayer, Ten Commandments, names of books of Bible, in order.  <i>Grade III.—Standards IV., V., and VI.</i> (1.) Old Testament.—Outline of Grade II., and lives of Eli, Samuel, Saul, David, Solomon. (2.) New Testament.—St. Luke i.-x., inclusive. Memory.—As before, with Psalms l., xxxii.</p>	<p>None</p>	<p>None</p>	<p>After calling the roll in the morning, school shall be opened with the singing of a hymn, the reading of a short portion of Scripture and prayer, after which the children shall separate to their classes for religious instruction. The school in the afternoon shall close with singing and prayer, hymns to be chosen from the Manchester School Board Hymn Book provided by the Board. Grade D. are provided with Bibles. No Scripture lessons shall be given as homo work. The schools to be divided into grades, as follows:— Grade A., Infants; B., Standard I., II.; C., Standard III.; D., Standard IV.; V., VI.; All religious instructions to be given by the teachers. An examination will be held about Christmas. N.B.—The Board would earnestly impress upon their teachers the necessity of giving religious instruction in a thoroughly serious and reverent spirit and with undivided attention.</p>	<p>None</p>	<p>Bibles provided by Board. A chapter, or part of a chapter, read; a short comment thereon, together with a few questions on the portion read.  School opened with singing and prayer (extempore) in morning. Closed in afternoon with Benedic- tion. Bible lesson, or portion of Scripture, read and commented on after open- ing prayer. Time of opening services, from 9 to 9.30.  No regulation passed by the Board, the usual practice being half an hour (mornings) on opening the school for singing, prayer, and Bible readings.</p>
<p>ST. CLEER: (A.)</p>	<p>Yes</p>	<p>Prayers used (ex- tempore). No hymns.</p>	<p>Yes, with comment thereon.</p>	<p>Prayers, 5 minutes; Bible reading, 9.20 to 9.45.</p>	<p>None</p>	<p>None</p>	<p>None</p>	<p>None</p>		
<p>(B.)</p>	<p>Yes</p>	<p>Yes.</p>	<p>Yes.</p>	<p>9 to 9.10 or 9.15 for singing and prayer; 9.15 to 9.30 for Bible les- son.</p>	<p>None</p>	<p>None</p>	<p>None</p>	<p>None</p>		
<p>ST. CLEATHER.</p>	<p>Yes</p>	<p>Yes.</p>	<p>Read with com- ment.</p>	<p>Half an hour</p>	<p>None</p>	<p>None</p>	<p>None</p>	<p>None</p>		



ST. COLUMB MAJOR	Yes	Yes.	Yes. Any comment allowed which would not involve doctrinal controversy.	Repetition of selected portions of Scriptures for half an hour; Bible lessons in hour and a half. No religious instruction on Monday.	Old Testament.—The Creation, Fall, Flood, lives of Patriarchs, Israel in Egypt, Giving of the Law, New Testament.—Life of Christ, chief parables and miracles, death of Stephen, descent of the Holy Ghost, life of St. Paul. Repetition.—Lord's Prayer, Ten Commandments, Apostles' Creed, Sermon on Mount, and a selected number of hymns.	That at an appointed time one or more members of the Board shall examine the year's work.	"That religious instruction be given in both schools on the lines of the syllabus, and that any member or members of the Board may visit the schools at stated periods for the purpose of hearing the children examined by the masters."	—
ST. COLUMB MINOR	No	Yes, prayers at opening and closing.	Read without comment.	From 9 a.m. to 9.30 a.m. reading the Bible.	—	—	—	Instructions are given to each head teacher to have the Bible read every morning by the whole school without comment.
ST. ERNE	Not since May 1887.	Prayers said at commencement and closing of school.	Not at present, but will be in future.	A Bible lesson will be given for half an hour on two mornings in each week.	None	None. The school was examined annually by diocesan inspector up to May 1887, when it was discontinued.	—	—
ST. EVAN	Yes	Yes.	With comment	Two days are given for Old Testament teaching, two for New, and one day for repetition.	The Truro Diocesan Syllabus (see Appendix No. 4).	See the syllabus in the Appendix (No. 4).	"That the diocesan inspector be requested to visit the school yearly."	—
ST. EVAL	Yes	Hymns are learnt. Prayers used daily at the opening of the school.	Yes, with comment	Forty minutes for religious instruction.	The Truro Diocesan Syllabus (see Appendix No. 4).	The school is examined by the diocesan inspector.	—	The incumbent is chairman and honorary clerk of School Board, and the members unanously approve of his giving religious instruction, without any restrictions so far as they are concerned.
ST. EVE: (A.)	Yes	The Lord's Prayer and hymn at assembling and dismissal.	Yes, with comment	Half an hour each day.	Old Testament.—The Creation, &c.; history of Israelites, Judges, Ruth, David, and sons. New Testament.—Life and events of our Saviour; lessons drawn from miracles and parables in the Gospels. The Ten Commandments are taught. Hymns are learnt, to be repeated, and written also by children.	—	—	—
(B.)	Yes	Yes. Prayers; no hymns.	Yes.	9 to 9.30 a.m.	<p>PART I.</p> <p>Those Scriptures, or any of them, which teach—</p> <p>(a.) The Being and Attributes of God;</p> <p>(b.) The Creation;</p> <p>(c.) The Fall;</p> <p>(d.) The life, death, resurrection, and ascension of our Lord;</p> <p>(e.) Duty to—</p> <p>(1.) God;</p> <p>(2.) Our neighbour.</p> <p>PART II.</p> <p>(a.) The Ten Commandments.</p> <p>(b.) The Lord's Prayer.</p> <p>(c.) A selection from the narratives of Scripture.</p>	—	—	—
ST. GEMMYS	No	Hymns are sung and prayers used at opening and closing.	Not read	Five minutes	None	None	None	None
ST. GLUVIAS	Bible reading.	Prayers	Without comment	Bible reading from 9 to 9.30 a.m. daily.	None	None	None	None

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COERNWALL—cont. ST. HILARY	Yes	Yes	Yes, with comment by master.	30 minutes every day.	FOR 1888. <i>Old Testament.</i> Gen. i.-iii.; 1 Sam. iv, v., 1-5, vi., vii., 1-2; 2 Sam., vi., 1-19, vii., xii., xxiv.; 1 Kings iii., v., vi., 1-14, viii., x., xii., xiii., xvii., xviii., xix.; 2 Kings ii., iv., v., vi., 1-23, xiii., 14-26. <i>New Testament.</i> Luke i.-vii., x., xv., xvi., 19-31, xix.-xxiv.; Acts i.-xiii., xv.-viii.; Lord's Prayer; Ten Commandments; hymns (6); private prayers; portions of Scripture (25 verses at least). Above for first class; smaller portions of same syllabus for lower classes.			No formal regulation beyond general resolutions of the Board authorising the giving of the Biblical instruction by the master, and allowing the annual visits of the diocesan inspector.	
ST. IVES		Yes	Yes, without comment.					The school opens and closes with the singing of a hymn by the children and a prayer by the teachers.	
ST. JUST IN PENWITH: (A).	Yes	Yes	Yes, with comment	Two and a quarter hours per week.	I.—Judges i.-xvi. and Ruth; Acts i.-xii. For learning by heart.—Psalm ciii.; 1 Cor. xiii.; Lord's Prayer; and Ten Commandments, with explanations. Fall; Flood; lives of the Patriarchs II.—Creation; Fall; Moses; and of Joseph and Moses. Life of Christ as told by St. Luke; parables in Luke xv.; miracles in Luke viii. and ix.	The vicar and a lay Wesleyan Methodist are appointed yearly by the Board.			
(B).	Yes	Yes	Yes	30 minutes on three mornings weekly.	SYLLABUS FOR 1888. <i>Upper Division.—Standards IV. to VII.</i> Judges i.-xvi.; Ruth; Acts i.-xii. For reading and explanation. For learning by heart.—Psalm ciii.; 1 Cor. xiii.; Lord's Prayer; and Commandments. <i>Lower Division.—Standards I.-III.</i> For reading and explanation.—Creation; Fall; Flood; lives of the Patriarchs, Joseph and Moses; birth, childhood, death, resurrection, and ascension of Christ as told by St. Luke; the parables in St. Luke xv.; the miracles in St. Luke viii. and ix. For learning by heart.—Lord's Prayer, selected Commandments, texts, and hymns.				
ST. KEVERNE	Yes		Read without comment.						
ST. LEVAN			Bible is read with comment.	Half hour each morning.					
ST. MERRYN	Yes		The Bible is read, but without note or comment.	30 minutes are devoted to the Scripture reading each morning.				Left to the master's discretion to give Bible lesson, with a few simple explanations.  The matter has not been taken in hand by the Board.	

"Religious instruction is given on Tuesday, Wednesday and Thursday mornings from 9 to 9.30."

ST. MEWAN	Yes	Yes	Yes, with comment.	9.0 to 9.45 a.m.	Old Testament, New Testament, Creed, Lord's Prayer, and Ten Commandments.	The inspector of religious knowledge appoints a day; printed notices are sent and publicly exhibited (after being read) for at least 14 days in the school and classroom. At the examination the Board is usually represented by one or more members.	The practice of the school under the Board is to have religious instruction daily for every class, and carried on by the master and teachers.
ST. NEOT	No	Lord's Prayer	No	(a.) Five minutes at the opening; also at the closing of the school. (b.) 35 minutes each day, immediately after morning prayers.	The Truro Diocesan Syllabus (see Appendix No. 4)	No certified rules are made	As soon as the scholars assemble a hymn is sung, followed by prayer, and then the children read, or have read to them, a chapter from some of the portions for the year, which is then explained to them by their teachers. In the month of July the diocesan inspector of schools examines the scholars in religious knowledge.
ST. PINNOCK	Yes	Yes (a)	Yes, with comment. (b)				
ST. STEPHEN IN BRANDEL	Yes	Yes	Read with comment.	Two hours Scripture, and three-quarters of an hour to repetition of hymns and prayers per week.	Selected portions of Scripture from— Old Testament.—Genesis; 1 and 2 Samuel; 1 and 2 Kings. New Testament.—Gospel of St. Luke, Acts of the Apostles. Repetition of the Apostles' Creed, the Commandments, the Lord's Prayer, with suitable explanation, private prayers, hymns, and selected portions of Scripture.	Commence with prayer and singing of hymns. Questioning each standard <i>vis-à-vis</i> on the Bible subjects, with written work on slates by lower standards, on paper by upper standards. Repetition simultaneously and individually in each standard as per syllabus.	The inspector in religious knowledge applies annually for permission to examine the schools, and the Board grants permission.
ST. STEPHEN'S (BY LAUNCESTON).	Yes	Yes	Read with comment.	(a.) Prayer:—10 minutes daily. (b.) Instruction:—half hour daily.	Bible narrative		"That a portion of Scripture be read by the master at opening of the school."
ST. STEPHEN'S BY SALTASH.	No	Yes	No	Time-table (9.0 to 9.15) Assemble, hymn and prayer.	Nil	Nil	Nil
ST. SYTHIAN'S	Yes	Hymn sung and prayer at opening and closing of schools.	Bible read without note or comment.	Singing about 10 minutes; reading 30 minutes.		None	None
ST. WENN	Yes	Yes	With comment	Quarter of an hour each day.	1. Birth, life, death, resurrection, and ascension of our Lord and Saviour Jesus Christ. 2. (a) The Creation and Fall. (b) Lives of Abraham, Isaac, Jacob, Joseph, David, Solomon, &c. 3. Lord's Prayer and Ten Commandments.		The practice of the school under this Board is to have the Bible read and explained to all the scholars, but strictly in accordance with Clause VII. of the Education Act of 1870.
SALTASH	Yes	Yes	The Bible is read in boys and girls' department. Bible story in infants' department.	One hymn, sung each morning. Lord's Prayer repeated. 15 to 30 minutes spent in reading Scripture in boys and girls' department. 30 minutes spent in telling Bible story and repeating texts in infant department.		No examination	"That after the Midsummer holidays (1888) the usual religious exercises be held in each of the schools daily."

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CORNWALL—cont.								
SANCREED	Yes	A hymn sung; the Lord's Prayer.	Yes; but without such as would imply the teaching of any particular creed.	From 9.10 to 9.35 a.m.	None	None	That religious observance do consist in the opening of the school each morning with a hymn, to be followed by the Lord's Prayer and the reading of a lesson from the Old or New Testament.	—
SEXNEN	—	Lord's Prayer	Yes without comment.	9 to 9.30.	—	—	—	—
SITHNEY	No	Yes	Yes without comment.	—	—	—	—	—
STOKE CLIMSLAND: Luckett School	—	Schools opened with prayer.	Yes without comment.	9 a.m. to 9.30 a.m.	—	—	—	—
Stoke Villego School	Yes	No set form except "The Lord's Prayer." School opened and closed with prayer. Hymns, grace before and after dinner.	Read with simple explanations.	20 minutes, reading, 10 minutes opening school, and closing school.	None prescribed	No examination held	"That the Lord's Prayer be repeated by the masters of the Stoke and Luckett Schools at the commencement of school work each morning."	No formal regulation. The course of Bible reading is left to the discretion of the master. In this school the Bible reading embraces the biographies of the chief characters: Noah, Abraham, Joseph, Saul, David, &c.
TALLAND, U.D.	Yes	(a) No standard set of hymns are used, but suitable ones are used. (b) None, but the Lord's Prayer.	Yes, with comment.	9 to 9.30 every morning.	None	None	"That Scripture be read in the school in the mornings from 9 to 9.30, and that the master be allowed to give explanations thereon."	—
TREGONY, U.D.	—	Hymns and prayers are used, also grace before and after meals.	Bible read without comment.	10 minutes on time-table for opening school. Hymns, prayers, and Bible reading.	None	None	—	—
TYWARDREATH	Yes	Yes, both	With comment	Three hours to Bible teaching and a half hour to prayers and hymns per week.	The Truro Diocesan Syllabus (see Appendix No. 4)	As issued by the Truro Diocesan Board of Education. Annually inspected by the diocesan inspector.	—	That the schools be annually examined by the diocesan inspector from the aforesaid syllabus.
UNY LEBLANT	Yes	Evening hymn and Lord's Prayer.	Bible read with comment.	From 9 to 9.30 a.m.	Nil	Nil	—	—
WARBETON, U.D.	—	Both	Yes	9 to 9.25	Ten chapters of Old or New Testament monthly; a chapter is read daily.	—	—	The children are examined monthly by an examiner appointed by the Board.
WARLEGGON	Yes	Yes	No	10 minutes, twice a day, for hymns and prayers; 10 minutes lesson.	Monday, Tuesday: Old Testament. Wednesday: Hymns (learning). Thursday: New Testament. Friday: Verses (learning).	No examination	—	—

WEEK ST. MARY	Yes	Yes	Not read by scholars but by master, and passages read are commented on by him.	Three-quarters of an hour for whole from 9 to 9.45.	No regular syllabus	None	None	Old Testament truths on Monday and Wednesday. New Testament on Tuesday and Thursday. Friday: Psalms, hymns, and portions of Scripture by heart. The master uses his own discretion as to that which shall be gone through.
WENDRON	Yes	Yes	Yes, without comment.	30 minutes	None	No examination		
WHITSTONE	Yes	Yes	Yes, read without comment.	9.15 to 9.35 a.m.	No syllabus	No examination		The practice is to open the school every morning and to close every evening with prayer.
CUMBERLAND.								
ABBAY HOLME (commonly known as Holme Abbey).	No schools.							
AINSTABLE	Yes	Yes, both	Yes, with comment	Scripture 30 minutes each school day.	Hymns for each of the two divisions of the school. The infant division taught orally life of our Lord. Upper division, the four Gospels.	No examination		"That the Bible be read and taught 30 minutes daily."
ARLETON and WEDDICAR, U.D.	Yes	Lord's Prayer and grace.	Yes, with comment	Thirty minutes on three days each week.	Reading portions of Bible	None		Similar to paragraphs 1 and 2 of the Regulations of the London School Board (see Appendix No. 40).
ARHUERT and KIRK-ANDREWS-UPON-ESK, U.D.	Yes	Yes	Yes, with comment	9 to 9.10, hymn and prayer; 9.10 to 9.30, Bible. In Rhodds School, 9 to 9.20; and in Blackbank School, 9.5 to 9.30.	Longton School.—Lives of the leading characters in the Bible, as Abraham, Moses, Joseph, and Daniel; and the lives of our Saviour and His disciples. In the other schools, general outlines of the Old and New Testament.			The practice of the Board has been to instruct the masters to teach the Old and New Testament with comment.
ASPATRIA and BRAYTON.	Yes	Yes	Yes, with simple explanation.	Half an hour each day to religious subjects.	No syllabus laid down, but the teaching is confined to the leading characters in the Old Testament and the Gospels in the New.	No examination		"That the Bible, with simple explanations, constitute a portion of the religious teaching in the Board schools without sectarian comment. "That the Bible lesson be read on each school day at the commencement of school, such lesson not to exceed half an hour."
BASETHWAITE	Yes	Both	Yes	85 minutes daily	The Diocesan Syllabus is followed as far as possible, but omitting the Liturgy and Catechism.			"That the Bible be read or taught daily, due care being taken that the provisions of the Elementary Education Act, 1870, in sections 7 and 14 be complied with."
BEWCASTLE	Yes	Yes	Yes	9 to 9.30 a.m.	Ordinary Bible reading			The schools shall be opened and closed with a form of prayer approved by the Board, and the Bible shall be read and explained during the last half hour of the time allotted for ordinary instruction.

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CUMBERLAND— <i>cont.</i>								
BLETHNEY and KIRKLAND.	Yes	Yes	Yes, with comment	30 minutes every alternate morning. Old Testament one morning, and New Testament the other.	Old and New Testament			Hymn and prayers; Old and New Testament alternately. This occupies from 9 to 9.30 a.m.
BOWNESS	Yes	Yes, both hymns and prayers.	Yes, the teacher's explanation.	Three-quarters of an hour each day. Old and New Testament taken alternately on Mondays, Tuesdays, Thursdays, and Fridays. On Wednesdays recitation of Scripture is taken.	The Carlisle Diocesan Syllabus ( <i>see</i> Appendix No. 6).	Diocesan inspector examines annually, naming the best in each division for prizes.	By a resolution of the Board all our schools are daily opened and closed with prayer, and instruction given in the Holy Scriptures daily for three-quarters of an hour.	
BRAMPTON	Yes	Yes, both	Yes, with comment	Three-quarters of an hour daily, 9.15 to 10.	The original syllabus of the London School Board	There is no examination in religious subjects.	To teach the Lord's Prayer, Ten Commandments, and to follow the syllabus of the London School Board so far as the proficiency of the children and the strength of the staff will allow, but the teachers are not expected to attempt it all.	
BURGHY SANDS	Yes	Yes, both	Yes, with comment	20 minutes altogether per diem.	None	None	"That in schools under the management of this Board the Bible shall be read and instruction in religious subjects shall be given from the Bible, it being understood that in such instruction due regard shall be had to the letter and spirit of sec. 14 of the Elementary Education Act, 1870.	
CALDECK	Yes	Yes		Yes	Nil	Nil	Paragraphs 1, 2, and 4 of the Regulations of the London School Board ( <i>see</i> Appendix No. 4).	
CARLISLE	Yes	Yes, both	Yes, with comment	Half an hour altogether per diem.	<i>See</i> Appendix (No. 6)	An examination takes place for the pupil-teachers at Christmas, and for the children at Easter, under the superintendence of a committee of members of the Board who set the papers and examine.	"That in all the schools which shall be under the management of the Board the Bible shall be read and instruction in religious subjects shall be given from the Bible, it being understood that in such instruction due regard shall be had to the letter and spirit of sec. 14 of the Elementary Education Act."	
CLIFTON, U.D.	None	Hymns and prayers are used at opening and closing schools.	The Bible is not read.	Ten minutes.				

	Yes	Yes	Yes, with comment	0 to 9.45, 4 days per week.	Old Testament:	New Testament.	Have been annually examined by the members of the Board. This year the schools were examined by the diocesan inspector.	Paragraph 1 of the Regulations of the London School Board (see Appendix No. 40).
COCKERMOUTH					For Infants. Standard I. Standards II. and III. Standards IV., V. and VI.	The birth and early life of our Lord, and the Lord's Prayer. An outline of the life of our Lord, and the parables of the Good Samaritan and the Prodigal Son. More particular knowledge of the life, mission, and death of our Lord, with exact knowledge of miracles at Cana, Nain, Bethany, and Capernaum. The principal events in the lives of St. Peter and St. Paul.		
CUMMERDALE (extra municipal).	Yes	Both hymns and prayers.	Yes, read with suitable comment.	Half an hour per diem at the opening of school for religious exercise and Bible teaching.				
CUMWHITTON and CARLTON, U.D.	Yes	Both hymns and prayers.	Bible read with comment.	15 minutes allowed at opening of school for prayers and Scripture, i.e. at morning school.	No syllabus used			
DALETON: Daleton School.								

At opening of morning school:—  
1. Hymn, 2. Prayer, 3. Scripture.  
Grace before meat is sung at close.  
At opening of afternoon school:—  
Grace after meat is sung.  
At close of afternoon school:—  
Hymn and prayer.

"That this Board having had under consideration the question of religious instruction decide that the Cummersdale school shall be opened and closed each day by prayer and the singing of a suitable hymn, and that each morning before the final marking of Holy Scriptures shall be read, and simple suitable explanation thereof given without any attempt to contravene either the letter or the spirit of the clauses of the Education Act relating to religious instruction."

This is a Church of England school. The religious instruction is given from 9 to 9.30 a.m. on each morning of the week, under the superintendence of the vicar and his curate, who attend the school two mornings in each week. The Board have nothing whatever to do with the religious instruction, as they only obtain the use of the school after 9.30 o'clock a.m. on each morning of the week.

1.	2.	3.	4.	5.	6.	7.	8.	9.
CUMBERLAND— <i>cont.</i> DALSTON— <i>cont.</i> Dalston Royal Board School.	Yes; Holy Scripture is taught.	Yes; hymns and a prayer are used both morning and evening.	Yes, with comment	Old Testament is taught on Monday and Wednesday mornings from 9.10 to 9.55. New Testament is taught on Tuesday and Thursday mornings from 9.10 to 9.55.	Classes 1 and 3 in the Carlisle Diocesan Syllabus ( <i>see</i> Appendix No. 6).	The examination is mainly oral.— (a.) This part (the oral) of the examination will be conducted by the diocesan inspector. He will examine at such times during the course of the year as may be arranged by him with the School Board. (b.) The inspector will examine the children according to a syllabus to be issued annually, at the same time testing their general religious knowledge. If preferred, other subjects may be selected by the school managers.	-	Religious knowledge is taught in this school in strict accordance with the syllabus of the Carlisle Diocesan Society.
DEARHAM	Yes	Both	Read with comment.	About half an hour	Optional; left to teachers	None	Similar to the Regulations of the London School Board ( <i>see</i> Appendix No. 40).	—
DISTINGTON	Yes	Prayers in Distington School; and hymns in Dyor School.	Yes, without comment.	20 minutes in Distington School; 30 minutes in Dyor School.	None	None	None	Prayers, with Bible reading without comment.
EGREMONT; Moor Row and Bookwell Board Schools.	Yes	Hymns and prayers.	Without comment	—	—	—	—	—
Bigrigg Board School	No	No	No.	—	—	—	—	—
ELLENBOROUGH and EWABRIDGE.	Yes	Lord's Prayer, also Evening Hymn in Ellenborough Infant School.	In upper classes read with comment; lower oral teaching.	Half hour three days per week.	Old and New Testament as adopted by the diocese of Carlisle; no Catechism or Liturgy.	No examination	—	In the head teacher's discretion, subject always to the time table.
FARLAM and MIDGEHOLME, U.D.	Yes	Yes	Yes, with unsectarian and simple explanations of words and references.	Religious teaching is given each morning from 9.15 to 9.45.	The Carlisle Diocesan Syllabus ( <i>see</i> Appendix No. 6).	Under the scheme of the Carlisle Diocesan Syllabus and Examination, omitting Catechism and Prayer Book.	On January 7, 1887, at a meeting of the School Board, a letter was read from the diocesan inspector offering to examine the schools in religious knowledge. The Board at this meeting agreed to accept the offer.	—
FILMBY	Yes	Yes	Read daily, with occasional comment.	About half an hour daily.	From 9 to 9.25 a.m. Bible reading, hymns, and prayers. Grace before meat sung at 12 noon. At close of afternoon school a hymn and Lord's Prayer.	No religious examination	Similar to Regulations of the London School Board ( <i>see</i> Appendix No. 40).	—
GAMBLESBY	Yes	Yes	Yes, with simple explanation.	20 minutes each morning.	No syllabus	No examination.	—	—



GREAT BROUGHTON, U.D.	Yes	Yes, in opening and closing school.	Yes, with comment.	From 9 to 9.30 every morning.	Historical books, Gospels, and Acts, Psalms learned by heart.	No examination.	Resolved that instruction be given to each schoolmaster and schoolmistress to give a general Scripture lesson, they reading themselves to the whole school from the hour of assembling to half-past 9 each day, and that the schools be opened with a short prayer and closed in the afternoon in the same manner.
HARRINGTON.	Yes	No	Yes, without comment.	9 to 9.15 a.m. to Bible reading.		None	"That a portion of the Scriptures to be chosen by the teachers be read at the beginning of school hours."
HAYTON and OUGH- TERSIDE, U.D.	Yes	Yes	No	Fifteen minutes	None in use	There is no annual examination in religious knowledge in the schools under this Board.	Religious instruction is left to the discretion of the teachers, subject to the condition that the Education Acts and the conscience clause be duly observed.
HOLME EAST WAYER	Yes	Yes	Read with comment.	From 9.30 to 9.40 a.m.	None	None	"That undenominational religion be taught in the school at mornings, per section 14 of 83 & 84 Vict. c. 75, from 9.30 o'clock to 9.40." The managers of the school (a national one) when transferring it to the Board reserved the use of it to themselves from 8.30 o'clock to 9.30 every morning, and open it daily at 9 o'clock for religious instruction, which they give till 9.80; hence the short time allowed for religious teaching by the Board.
HOLME ST. CLTH. BEET.	Yes	Yes	Yes, with explanation and comment of strictly unsectarian character.	Instructions in religion and morality from 9 to 9.30 a.m.	SCHEME OF INSTRUCTION FOR 1888-89. School divided into Three Sections. § I.— (a.) Knowledge of Book of Genesis in detail. (b.) St. Matthew's Gospel in detail. Special attention to moral teaching of Gospel. (c.) Committal to memory of texts on truthfulness, honesty, purity, forgiveness, industry, kindness, &c., enforced by examples from Bible. § II.— (a.) More important incidents of Genesis; lives of Abraham, Isaac, Jacob, and Joseph in detail. (b.) Incidents connected with birth, death, and resurrection of Christ; simpler parables, miracles, and discourses. (c.) Texts on moral duties. § III.— (Infants and Standard I.)— (a.) A few salient points from Book of Genesis; life of Joseph in detail. (b.) Birth and early life of Christ, death, and resurrection. (c.) Texts.	No examination in religious knowledge.	The practice of the schools will be apparent from the syllabus given in column 5.

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CUMBERLAND—cont.								
IEPHINGTON -	Yes	Yes	Yes	9.15 to 9.45 a.m.	There is no syllabus in use	There is no annual examination.	The practice of the Board is to leave the teaching of the Scriptures to the master, under the supervision of the vicar of the parish, who is also chairman of the School Board and clerk thereto.	—
KIRKENDREWS ON EDES, U.D.	Yes	Yes	Yes, with comment	Half an hour altogether per diem.	None	None	Similar to the Regulations of the London School Board (see Appendix No. 40).	—
KIRKBRIDE	Yes	Yes; school is opened and closed with prayer.	With comment, but no doctrinal matter is taught.	Half hour	There is no regular syllabus, the selection being left to the teachers.	No examination	There is no regulation.	—
KIRKLAND and BLENCARN.	Yes. Religious teaching every day. No religious observances.	Yes, at the opening and closing of the school.	Oral religious instruction is given, with comment, suitable to the capacity of the children.	10 minutes for prayers and the singing of a hymn; 20 minutes for the subject, chosen for the lesson.	New Testament.—Principal events in the life of our Saviour. His birth, flight into Egypt, temptation in the Wilderness, sufferings, death, resurrection, and the second coming. Life of St. John the Baptist, and the miracles and parables of Jesus Christ. Old Testament.—The Creation; Fall; lives of the Patriarchs; the life of Moses; departure of the Israelites out of Egypt; institution of the Passover; life of Samuel; of David, and King Saul; Daniel in the Lion's Den.	None	There have been no formal regulations passed, but it is the practice of the school to open and close with prayers. Half an hour is allowed every morning for five days in the week for Scriptural instruction.	—
LAMELUGH	Yes	Yes	Yes, with comment.	20 minutes to prayers and Bible reading with comment.	No syllabus	No rules	—	The Lord's Prayer to be said every morning, and a portion of Scripture to be read by the teacher and simply explained.
LOW HOLME (commonly known as HORNE LOW); Mixed Silloth School.	Until recently, see resolution in column 8.	Lord's Prayer; no hymns.	Yes, at present; see resolution.	Half an hour per day.	New Testament.—The principal incidents in the life of Christ. Old Testament.—The Creation and Fall of Man; the Flood; the history of Abraham, Joseph, Moses, and David. Ditto	No examination	13th June 1888 the following resolution was passed:—"That religious teaching be omitted from the time-table of the Silloth Mixed School."	—
Silloth School.	Yes	Both hymns and prayers.	No. Oral lessons are given.	One hour per week for Old Testament and one hour per week for New Testament.	—	—	—	—
Colt Park School	No. Abolished about five years since.	No	No	No.	—	—	—	—
LOWSIDE QUARTER*	Yes, both	Both hymns and prayers.	Fully explained	From 9 to 9.30 each morning.	<i>Class I.—Infants and Standard I.</i> Old Testament.—The Creation; Fall; Flood; and lives of Joseph and Moses. New Testament.—Birth, childhood, death, resurrection, and ascension, of our Lord, and coming of the Holy Ghost. Text for repetition and Shorter Catechism.	None	That the school be placed under the Carlisle Diocesan Board for examination in religious subjects, with a conscience clause.	—

	MILTON	MOESBY	NETHER DENTON	ORFON	PAPCASTLE	PENRITH	PLUMFTON WALL	RENWICK
<p><i>Class II.—Standards I. and III.</i> Lives of Moses and Joshua; life of our Lord, with chief miracles and parables; texts; catechism to the sacraments; elementary knowledge of Prayer Book.</p> <p><i>Class III.—Standards IV., V., VI., and VII.</i> Selected Old Testament history; lives of Joseph, Moses, and Joshua; St. Luke I. to XI. (inclusive); Acts xviii., 24 to xli., xxvii., xxviii. (inclusive); Church Catechism. Proofs and illustrations. Order and meaning of holy days and seasons; selected collects.</p> <p>The same as used in the Manchester Board Schools (see Appendix No. 33).</p>	<p>9 to 9.40 a.m.</p>	<p>Hymns and prayers, 10 minutes; Bible reading, 20, 20 minutes. Half an hour each morning.</p>	<p>Hymns; prayers; Old Testament history; New Testament history. Repetition.—Psalms; Commandments; selected passages and verses. Genesis; Exodus; 1 Kings; 2 Kings; first 12 chapters in Acts. The syllabus of religious instruction is changed yearly.</p>	<p>None</p>	<p>None</p>	<p>None</p>	<p>None</p>	<p>None</p>
<p>There are no rules, but the schools are examined annually by the diocesan Inspector.</p>	<p>Examination held yearly by a clergyman.</p>	<p>Examination held yearly by a clergyman.</p>	<p>Examination held half yearly by two clergymen.</p>	<p>Examination held yearly by a clergyman.</p>	<p>Examination held yearly by a clergyman.</p>	<p>Examination held yearly by a clergyman.</p>	<p>Examination held yearly by a clergyman.</p>	<p>Examination held yearly by a clergyman.</p>
<p>The religious instruction shall not be confined to the reading of a passage of Scripture before the whole school, with instruction thereon by the principal schoolmaster or schoolmistress, but shall consist of a graduated course of teaching, as per syllabus, to be carried on by means of oral instruction, passages of Scripture committed to memory, and suitable exercises in reading or writing.</p>	<p>That the time for religious instruction be from 11.30 to 12 noon, and that the chairman visit the school to see this done.</p>	<p>That the plan of religious instruction for the scholars attending the Board school be the same as that of the schools under Manchester School Board, with the exception that the instruction be spread over three years instead of two, as in the Manchester Board schools.</p>	<p>The regulations of the Manchester School Board were adopted on the formation of the Board.</p>	<p>The regulations of the Manchester School Board were adopted on the formation of the Board.</p>	<p>The regulations of the Manchester School Board were adopted on the formation of the Board.</p>	<p>The regulations of the Manchester School Board were adopted on the formation of the Board.</p>	<p>The regulations of the Manchester School Board were adopted on the formation of the Board.</p>	<p>The regulations of the Manchester School Board were adopted on the formation of the Board.</p>
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\* The Nethertown National School was transferred to the Board with a reservation of power to managers to give religious instruction.

Morning school opens with prayer, Lord's Prayer, and Apostolic Benediction, and closes with grace before meat. Afternoon school opens with grace after meat, and closes with hymn, prayer, Lord's Prayer, and Benediction.  
A portion of chapter from Old and New Testaments on alternate mornings.

1.	2.	3.	4.	5.	6.	7.	8.	9.
CUMBERLAND—cont. St. Eves, U.D. (Girls' School).	Yes	Yes	Yes	9 to 9.40	Selected portions from Old and New Testament	A written examination in March. An oral examination in October.	—	The mistress gives the religious instruction daily.
St. CURBERG WITH-OUT, OAKENSIS (extra municipal).	Yes	Both hymns and prayers are used daily.	The Bible is read with comment.	Half an hour daily.	Old and New Testament alternately	No examination	Paragraphs 1, 2 and 4 of the Regulations of the London School Board (see Appendix No. 40).	—
SEATON, U.D.	Yes	Yes	Yes, with comment.	Old Testament—Two half hours per week. New Testament—Two half hours per week. Hymns—One half hour per week.	No syllabus fixed. Left to discretion of head master.	No religious examination	"That the hymn book and prayer book published by the Manchester School Board be adopted by the Board for use in the Board schools."	—
SEBERGHAM	Yes	Yes	Yes	9 to 9.45	Syllabus issued by the Diocesan Education Society	Children are examined annually by the diocesan inspector of religious knowledge.	"That in the school under this Board the proceedings each day be opened and closed with prayer, and the Bible be read and taught daily."	—
STAINBUEN	Yes	The infants are taught hymns.	Yes with comment	From 9 to 9.20	None	No examination	—	When the school is opened in the morning the children repeat the Lord's Prayer. The mistress then reads a portion of Scripture and explains same from 9 to 9.20.
STANWIX (extra-municipal): Stanwix School. Boys' Department.	Yes	Both prayers and hymns are used. Hymns learned and sung.	The Bible is read with comment. Oral religious teaching largely given in lower divisions.	9.10 to 9.50. Sometimes Old Tests given, sometimes New Testament, alternately, if possible.	SYLLABUS FOR 1887-8. Old Testament. Division 1.—Life of Moses. " 2.—Ditto. " 3.—History in Genesis. New Testament. Division 1.—Gospel of St. Luke; Acts 1-xiii. " 2.—Gospel of St. Luke. " 3.—Outline of life of Christ, with parables and miracles. All divisions.—Ten Commandments, portions of Scripture, and hymns learned. N.B.—This syllabus is varied from year to year, especially in upper divisions.	The school is examined annually by the diocesan inspector both in writing and <i>et cetera</i> .	—	—
Girls and Infants' Departments.	Yes	Both prayers and hymns.	The Bible is read with comment. Oral religious teaching is given in lower division and infants.	9.10 to 9.50 each day. Old and New Testament alternately. Commandments and hymns on Friday. Infants from 11.30 to 12 each day.	Syllabus for girls same as in boys' department. <i>For Infants.</i> Old Testament.—The Creation, Fall, Flood, lives of Moses and Joshua. New Testament.—Historical events in life of Christ.	The same as in boys' department. Girls both orally and in writing. Infants orally.	—	—

Cargo School	Yes	-	Both hymns and prayers are used.	Yes, read with comment and necessary explanation.	Daily from 9 to 9.45 Old and New Testament alternately.	<p><i>Old Testament.</i> Group 1.—Life of Moses; life of Joshua. " 3.—Creation, Fall, Flood, lives of Joseph and Moses.</p> <p><i>New Testament.</i> Group 1.—Luke—xi; Acts xviii.—xv. " 8.—Life of Christ. The Gospels (Apostles); Lord's Prayer, and Ten Commandments are taught and explained throughout the school.</p> <p>The chief facts of Old and New Testament Scripture history are taught, and lessons, religious and moral, are deduced therefrom.</p>	Same as above	Nil	—
THURSBY	Yes	-	Both hymns and prayers are used.	The Bible is read with comment.	The school is opened and closed with prayer daily, and sometimes a hymn is sung. The Bible is read and explained each Thursday morning from 9 to 9.30.	No annual examination has as yet been made.	"That permission be granted to the Rev. W. Galling to give religious instruction in the school so that the same shall not interfere with the proper and efficient management of the schools under the Education Acts."	—	
WAVERTON	Yes	Yes	Yes	Yes	Half an hour altogether per diem.	None	None	Similar to the Regulations of the London School Board (see Appendix No. 40).	—
WETHERAL	Yes	Yes	Yes	Yes, with comment	Half an hour each day.	None	None	Practice as in Column 4.	—
WORKINGTON	Yes	Yes, at opening and closing of the schools.	Yes	The Bible is generally read, with comments thereon, by the head teachers, or in lieu thereof oral religious instruction.	15 minutes every morning.	None	None	It is the custom to have prayers, together with a hymn, morning and evening.	Morning.— Opening hymn. Lord's Prayer. 1. Repetition of psalms or other passage of Scripture. 2. Life of some noted man in the Scriptures. 1, 2 are taken alternately.
DERBY.	Yes	Yes	Yes	Yes	Five minutes, for prayer and singing each day. 50 minutes, per week for Bible reading.	No examination	No examination	Reading the Bible without comment.	—
ALFAXTON and BOULTON.	Yes	Yes	Yes	Yes, without comment.	Morning 20 minutes, evening 10 minutes.	None	None	—	—
LASHOVER	Yes	Yes	Yes	Bible is read with such explanation as to make children understand what is read. Reading by head teacher only.	See Appendix (No. 7)	Examination as to acquaintance with Bible teaching once a year.	Conducted by Head School teachers in each other's schools. Members of the Board attend.	See Appendix (No. 7)	—

1.	2.	3.	4.	5.	6.	7.	8.	9.
DERBY—cont. BRIGHTON	Yes	Yes	Yes, without comment.	9 to 9.25 a.m. every day.	<p><i>Infants.</i> Old Testament.—Creation, lives of Joseph and Moses. New Testament.—Life of Christ and four parables.</p> <p><i>Standard I.</i> Old Testament.—Lives of Abraham, Isaac, Jacob, and Moses. New Testament.—Outline of life of our Lord and parables of Good Samaritan and Prodigal Son.</p> <p><i>Standards II. and III.</i> Old Testament.—Lives of Saul, David, and Solomon, with repetition of the Ten Commandments. New Testament.—More particular knowledge of the life, mission, and death of our Lord, and knowledge of miracles at Cana, Nain, Bethany, and Capernaum.</p> <p><i>Standards IV. to VII.</i> Old Testament.—Lives of Elijah, Elisha, Daniel, and Jonah. New Testament.—The principal events in the lives of St. Peter and St. Paul, with the latter's three journeys.</p>	None		Scripture lesson from 9 to 9.25 a.m. every day.
BELPER	Yes	Both	Read with comment.	No allotted time appointed by the Board.	<p>Old Testament.—Genesis New Testament.—Gospel of St. Luke. Passages of Scripture for repetition for learning from Matthew, Exodus, xx., 1-17; Psalms 123, 136, 137; 144; 145; 146; 147; 148; 149; 150; 151; 152; 153; 154; 155; 156; 157; 158; 159; 160; 161; 162; 163; 164; 165; 166; 167; 168; 169; 170; 171; 172; 173; 174; 175; 176; 177; 178; 179; 180; 181; 182; 183; 184; 185; 186; 187; 188; 189; 190; 191; 192; 193; 194; 195; 196; 197; 198; 199; 200; 201; 202; 203; 204; 205; 206; 207; 208; 209; 210; 211; 212; 213; 214; 215; 216; 217; 218; 219; 220; 221; 222; 223; 224; 225; 226; 227; 228; 229; 230; 231; 232; 233; 234; 235; 236; 237; 238; 239; 240; 241; 242; 243; 244; 245; 246; 247; 248; 249; 250; 251; 252; 253; 254; 255; 256; 257; 258; 259; 260; 261; 262; 263; 264; 265; 266; 267; 268; 269; 270; 271; 272; 273; 274; 275; 276; 277; 278; 279; 280; 281; 282; 283; 284; 285; 286; 287; 288; 289; 290; 291; 292; 293; 294; 295; 296; 297; 298; 299; 300; 301; 302; 303; 304; 305; 306; 307; 308; 309; 310; 311; 312; 313; 314; 315; 316; 317; 318; 319; 320; 321; 322; 323; 324; 325; 326; 327; 328; 329; 330; 331; 332; 333; 334; 335; 336; 337; 338; 339; 340; 341; 342; 343; 344; 345; 346; 347; 348; 349; 350; 351; 352; 353; 354; 355; 356; 357; 358; 359; 360; 361; 362; 363; 364; 365; 366; 367; 368; 369; 370; 371; 372; 373; 374; 375; 376; 377; 378; 379; 380; 381; 382; 383; 384; 385; 386; 387; 388; 389; 390; 391; 392; 393; 394; 395; 396; 397; 398; 399; 400; 401; 402; 403; 404; 405; 406; 407; 408; 409; 410; 411; 412; 413; 414; 415; 416; 417; 418; 419; 420; 421; 422; 423; 424; 425; 426; 427; 428; 429; 430; 431; 432; 433; 434; 435; 436; 437; 438; 439; 440; 441; 442; 443; 444; 445; 446; 447; 448; 449; 450; 451; 452; 453; 454; 455; 456; 457; 458; 459; 460; 461; 462; 463; 464; 465; 466; 467; 468; 469; 470; 471; 472; 473; 474; 475; 476; 477; 478; 479; 480; 481; 482; 483; 484; 485; 486; 487; 488; 489; 490; 491; 492; 493; 494; 495; 496; 497; 498; 499; 500; 501; 502; 503; 504; 505; 506; 507; 508; 509; 510; 511; 512; 513; 514; 515; 516; 517; 518; 519; 520; 521; 522; 523; 524; 525; 526; 527; 528; 529; 530; 531; 532; 533; 534; 535; 536; 537; 538; 539; 540; 541; 542; 543; 544; 545; 546; 547; 548; 549; 550; 551; 552; 553; 554; 555; 556; 557; 558; 559; 560; 561; 562; 563; 564; 565; 566; 567; 568; 569; 570; 571; 572; 573; 574; 575; 576; 577; 578; 579; 580; 581; 582; 583; 584; 585; 586; 587; 588; 589; 590; 591; 592; 593; 594; 595; 596; 597; 598; 599; 600; 601; 602; 603; 604; 605; 606; 607; 608; 609; 610; 611; 612; 613; 614; 615; 616; 617; 618; 619; 620; 621; 622; 623; 624; 625; 626; 627; 628; 629; 630; 631; 632; 633; 634; 635; 636; 637; 638; 639; 640; 641; 642; 643; 644; 645; 646; 647; 648; 649; 650; 651; 652; 653; 654; 655; 656; 657; 658; 659; 660; 661; 662; 663; 664; 665; 666; 667; 668; 669; 670; 671; 672; 673; 674; 675; 676; 677; 678; 679; 680; 681; 682; 683; 684; 685; 686; 687; 688; 689; 690; 691; 692; 693; 694; 695; 696; 697; 698; 699; 700; 701; 702; 703; 704; 705; 706; 707; 708; 709; 710; 711; 712; 713; 714; 715; 716; 717; 718; 719; 720; 721; 722; 723; 724; 725; 726; 727; 728; 729; 730; 731; 732; 733; 734; 735; 736; 737; 738; 739; 740; 741; 742; 743; 744; 745; 746; 747; 748; 749; 750; 751; 752; 753; 754; 755; 756; 757; 758; 759; 760; 761; 762; 763; 764; 765; 766; 767; 768; 769; 770; 771; 772; 773; 774; 775; 776; 777; 778; 779; 780; 781; 782; 783; 784; 785; 786; 787; 788; 789; 790; 791; 792; 793; 794; 795; 796; 797; 798; 799; 800; 801; 802; 803; 804; 805; 806; 807; 808; 809; 810; 811; 812; 813; 814; 815; 816; 817; 818; 819; 820; 821; 822; 823; 824; 825; 826; 827; 828; 829; 830; 831; 832; 833; 834; 835; 836; 837; 838; 839; 840; 841; 842; 843; 844; 845; 846; 847; 848; 849; 850; 851; 852; 853; 854; 855; 856; 857; 858; 859; 860; 861; 862; 863; 864; 865; 866; 867; 868; 869; 870; 871; 872; 873; 874; 875; 876; 877; 878; 879; 880; 881; 882; 883; 884; 885; 886; 887; 888; 889; 890; 891; 892; 893; 894; 895; 896; 897; 898; 899; 900; 901; 902; 903; 904; 905; 906; 907; 908; 909; 910; 911; 912; 913; 914; 915; 916; 917; 918; 919; 920; 921; 922; 923; 924; 925; 926; 927; 928; 929; 930; 931; 932; 933; 934; 935; 936; 937; 938; 939; 940; 941; 942; 943; 944; 945; 946; 947; 948; 949; 950; 951; 952; 953; 954; 955; 956; 957; 958; 959; 960; 961; 962; 963; 964; 965; 966; 967; 968; 969; 970; 971; 972; 973; 974; 975; 976; 977; 978; 979; 980; 981; 982; 983; 984; 985; 986; 987; 988; 989; 990; 991; 992; 993; 994; 995; 996; 997; 998; 999; 1000.</p>	No annual examination in religious knowledge.	In such time tables provision shall be made for religious instruction and observances to consist of Bible readings, hymns and prayers, with such explanations and instructions as are suited to the capacities of children, having strict regard to the provisions of the Education Act in sections 7 and 14, which stipulate that no attempt be made to attach children to any particular denomination. The religious instruction shall be given by or under the direction of the head teacher, and shall be that prescribed in the printed scheme of religious teaching adopted by the Board.	
BOLSOVER	Yes	Yes	Yes, with comment.	Half hour to whole.	<p><i>Old Testament.</i> Lives of prominent characters.</p> <p><i>New Testament.</i> Whole life of Christ.</p>	No examination		

	Yes	Yes	Yes, with comment.	Hymn 3 minutes, prayer 5 minutes, Bible reading 22 minutes each day.	None	None	No special examinations in religious knowledge are held.	Left to the discretion of the master.
BRADWELL	Yes	Yes	Yes, with comment.	Hymn 3 minutes, prayer 5 minutes, Bible reading 22 minutes each day.	None	None	No special examinations in religious knowledge are held.	Left to the discretion of the master.
BRAMPTON, U.D.	Yes	A hymn is sung in the morning, and in the afternoon the Lord's Prayer is recited.	The Bible is read without comment.	From 9 to 9.20 a.m.			1. The schools to be opened each morning with the singing of a hymn from a selection previously approved by the managers; the reading by the master or mistress of a suitable portion of Scripture without note or comment, and the repetition of the Lord's Prayer by the teachers and children. 2. Provided always that the provisions of the Act in sections 7 and 14 be strictly observed both in letter and spirit, and that no attempt be made to attach children to any particular denomination.	
BRIMINGTON, U.D.	Yes	Yes	Yes, with comment.	50 minutes daily	The Manchester School Board Syllabus (see Appendix No. 83).	None	1. From 9 to 9.50 a.m. shall be occupied with singing, prayer, and religious instruction, and 10 minutes at the close of the afternoon teaching shall be devoted to singing and prayer. 3. The religious instruction shall not be confined to the reading of a passage of Scripture before the whole school, with instruction thereon, by the principal schoolmaster or schoolmistress, but shall consist of a graduated course of teaching, as per syllabus, to be carried on by means of oral instruction, passages of Scripture committed to memory, and suitable exercises in reading or writing. Provided always that in such instruction the provisions of the Elementary Education Act, 1876, sections 7 and 14, be strictly observed, both in letter and spirit, and that the explanation be confined to geography, natural and political history. 4. When any children are withdrawn from religious instruction, provision shall be made for their instruction in secular subjects during the time of such religious teaching.	
BUXTON: Boys' Department.	Yes	Yes	Bible read with verbal explanations.	35 minutes on Mondays, Wednesdays, and Fridays, 30 minutes every morning.	(a.) Outlines of Old Testament history (b.) Outlines of our Lord's life.	None		
Girls' Department.	Yes	Yes	Bible read with verbal explanations.	45 minutes each morning.	Old Testament history, Gospels, learning Scripture, and hymns.	None		
Infants' Department.	Yes	Yes	With comment	5 minutes (hymns) 30 minutes (Bible)	(a.) Scripture lessons on Old Testament (b.) Scripture lessons on our Lord's life. (c.) The Gospels (each complete).	None		
CHELLASTON	Yes	Yes, the Lord's Prayer.	Yes, with comment	Half an hour	Lessons are given from the Old Testament on the Creation; Fall; Flood; lives of Abraham, Isaac, Jacob, David, and Daniel; and from the New Testament, the life of Christ.	None		Religious instruction at each morning opening; explanation, avoiding dogmatic teaching.
CHESTERFIELD	Yes	Yes	Yes, with comment	None	None	None	Schools open in the morning with a hymn or the Lord's Prayer, afterwards short lessons from either the Old or New Testament, occupying in about 30 minutes altogether.	
CHILNEY, WORTH and BROWNSIDE.	No	Yes	No	None	None	None	None	None

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DERBY—cont. CHURCH GRESLEY	Yes	Hymns and prayers.	Yes, with comment.	50 minutes three mornings per week.	Committing to memory Scripture passages, psalms, & Bible lessons from each of the Old and New Testaments.	No examination	As before stated.	
CLAY LANE, U.D.	Yes	Yes	Yes	From 9 to 9.50 a.m., and from 1.30 to 1.40 p.m., shall be occupied with singing, prayer, and religious instruction, and 10 minutes at the close of the afternoon teaching shall be devoted to singing and prayer.			"The religious instruction shall be confined to the reading of Scripture before the whole school by the principal schoolmaster or schoolmistress, without instruction or comment thereon (except geographical explanations), passages of Scripture may be committed to memory, and suitable exercises given in reading and writing.	
CLOWN	Yes	Yes	Yes, with comment	Twenty minutes to both, viz., 15 to religious instruction and 5 to hymns and prayers each day in the morning at the opening of school; also 5 minutes to singing a hymn and prayers at the close of school in the afternoon.	The five Books of Moses, and the four Gospels on alternate days.	No annual examination in religious knowledge.	That the head teachers only in each department shall give the religious instruction.	
DERBY	Yes	Yes	Yes, with comment	Hymns and prayers at the opening and closing of school; average time, 10 minutes. Religious instruction each morning after prayers, averaging in different schools from 20 to 30 minutes.	No uniform syllabus is adopted for all the Board Schools. The syllabus of religious instruction for two separate schools is given (see Appendix, No. 8), which will serve as samples of the whole.	No rules have been adopted for the annual examination in religious knowledge, and no annual examination is held.	Annexed hereto is an extract from the clerk's report to the Board on religious instruction in 1875. No alteration has been made in the Board's regulation on the subject since that date. "The only regulations which have been issued by the Board, respecting religious instruction in Board Schools, are contained in Clauses 3 and 4 of the Scheme of Education passed December 4th, 1871; they are as follows— (2) "That the time during which the children are under instruction shall be five hours daily for five days in the week, of which time not less than four-and-a-half hours per diem shall be devoted to secular instruction. "This regulation virtually restricts the religious instruction to half an hour each day. (4) "That in schools provided by the Board the Bible shall be read, and there shall be given therefrom such explanations and instructions as are suitable to the capacities of children. "Provided always— (a) That in such explanations and instructions the provisions of the Act in section 14 (no religious catechism or religious formula, which is distinctive of any particular denomination, shall be taught in the school) be strictly observed both in letter and spirit, and that no attempt be made, in any such school, to attach children to any particular denomination. " (b) That the Bible lesson be given by the responsible teacher of the school.	



DRAYCOTT	Yes	Yes, every morning and evening, both hymns and prayers to open and close school.	Yes, with comment	Half an hour to religious instruction and 10 minutes for singing and prayers.	Old and New Testament history alternately, with moral lessons deduced from them.	No rules	<p>"No specific instructions having been issued respecting the religious instruction and observances in Board Schools, the matter has been left to the discretion of the teachers, and I think that the confidence the Board has reposed in them in this matter has not been misplaced. The general course followed is as under:—The schools are opened in the morning with singing and prayer, after which a portion of Scripture is read, either by the teachers or scholars, and suitable explanations given thereon. The selection of the portions of Scripture, the hymns, and the form of prayer, has been left entirely to the judgment of the teachers, and of course varies in the different schools. These observances generally occupy the first half hour in the forenoon; in the afternoon the schools are closed with singing and prayer."</p>
DEONFIELD	Yes	Yes, both	Read with comment.	Half an hour to religious instruction per day.	No stated syllabus	No examination	<p>Religious instruction four mornings per week for half an hour, with lessons suitable to the capacities of the scholars. Upper standards read from Bible, with comment by teacher. Lower standards have appropriate lessons given to them, chiefly from the Gospels and the Books of Genesis and Exodus. The instruction given in the infants' department is the same as given in the lower standards in the mixed school.</p>
ECKINGTON	Yes	Yes, both	Read with comment.	From 9 to 9.30 a.m. daily.	See Appendix (No. 9)	The schools are annually examined by the diocesan inspector in August.	<p>"That the Bible be read and explained in all schools under the conduct of the Board, and that all teachers provided by the Board be enjoined not only to adhere strictly to the terms of the 14th section of the Education Act, which provides that, 'no religious catechism or religious formula which is distinctive of any denomination shall be taught in the schools'; but also to abstain from denominational teaching."</p>
EGINGTON	Yes	Yes	Yes, without comment.	9.10 to 9.40 a.m.	Old and New Testament history, texts, and hymns.	No examination	Taught according to the teacher's discretion.
FOSTON and SCROPTON.	Yes	Yes. School opened and closed with collects and Lord's Prayer.	Read with full comment.	Half hour daily	Old Testament.—Book of Genesis and miracles. Catechism: Ten Commandments, with explanations. Hymns, four.	None	No formal regulation. Practice as herein described.
HARTINGTON, UPPER QUARRE: Barbage (Mixed).	Yes	Yes	Read with comment.	No fixed time	Hymns, texts, Old and New Testament	None	Left to the discretion of the head master.
Barbage Board (Infants).	Yes	Yes	No	9 to 9.30 a.m.	None	None	Left to the discretion of the head mistress.
Brand Side Board School.	Yes	Yes	Read with comment.	9.10 to 9.55, two mornings Hymns and prayers, 9 to 9.10 and 3.55 to 4.	None	None	Left to the discretion of the head master.

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DERBY—cont.								
HASLAND	Yes	Yes; hymns are sung and prayers read from Common Prayer Book.	Yes, with comment.	Three-quarters of an hour every morning, from 11.15 a.m. to 12 noon.	A portion of the syllabus used in Church of England schools in the Archdeaconry of Derby (see Appendix No. 10).	The school is examined annually by the diocesan inspector of Derby.	No regulation has been passed by the Board. Religious instruction is left in the hands of the managers.	—
HAYFIELD	Yes	Hymns and prayers.	Yes, with comment.	Morning, 5 minutes' singing, 5 minutes' prayer, 10 minutes' Bible. Evening, 5 minutes, a hymn and a prayer.	Similar to Beard, Ollersett, Whittle, and Thornsett School Board (see Appendix No. 7).	None (at present)	Similar to Beard, Ollersett, Whittle, and Thornsett School Board, omitting the 3rd paragraph (see Appendix No. 7).	—
HEAGE	No	Yes, the two schools commence with singing and prayer.	Yes, without comment.	From 9 to 9.30 a.m.				"To read a portion of Scripture daily."
HILTON, U.D.: Hatton Schools	Yes	Yes	Yes, with comment.	Forty minutes every day.	Old and New Testament history, confined to biographical, geographical, and historical facts, with moral lessons drawn therefrom. Selections from Hymns, Ancient and Modern." Prayers from Church Service, and extracts from Church Catechism.	None		No formal regulation. Practice as herein described.
Hilton School	Yes	Both	Yes, with comment.	School opened and closed with hymns and prayers. Half hour each day allotted to Bible instruction.	A course of lessons in which the more prominent facts of the Old and New Testament are gone through once in two years.	No examination in religious knowledge.		No formal regulation. Practice as herein described.
ILKESTON	Yes	Hymns and the Lord's Prayer.	Read with comment.	The first 40 minutes in the morning of each day.	No syllabus has been provided	No rules made, and no annual examination in religious knowledge.	"That it be an instruction to the head teachers of the Board schools, that at the proper time set apart for the purpose the children sing a hymn and repeat after the teachers the Lord's Prayer." "The children shall also read a chapter in the Bible, the teachers to accompany the same by such explanation and comment as may to them appear necessary or desirable, but they must carefully avoid in such comment any reference of a distinctly denominational character. Further, that once at least in every week the children be taught to recite the Ten Commandments, and the teachers be required to explain the meaning of the same." "That the Bible be read in the schools so far as is consistent with the Education Acts."	—
KILLAMREH	Yes	Yes	Read with comment.	One hour per week	No syllabus	No examination		—

LINTON and CASTLE GRESLEY, U.D.	Yes; but simply Bible reading in the higher standards, and Bible narratives to the younger children.	No hymns. Prayers are opened and closed with singing and prayer.	Yes, without comment.	11.40 a.m. to 12.0 noon.	None	A syllabus of bible instruction for three months in advance shall be prepared by the responsible teachers, and forwarded to the clerk of the Board.	None	"That the Bible be read without comment."	As stated in the 5th and 6th columns of this schedule.
LITTLE EATON	Yes	Both. The schools are opened and closed with singing and prayer.	Yes, with comment.	No specified time.	None	Reading and explanation of the Books of Genesis, Exodus, Ruth, Psalms, and Job, <i>Old Testament.</i>	None	Paragraphs 1, 2, and 4 of the Regulations of the London School Board ( <i>see Appendix No. 40</i> ).	
LONG EATON: High Street Schools	Yes	Yes	Yes, with comment.	9 to 9.30 daily	None	Reading and explanation of the Gospels and the Acts of the Apostles. Parables and miracles of our Lord learnt and explained. <i>New Testament.</i>	None		
Derby Road Schools	Yes	Yes	Yes, with comment.	9 to 9.30 on three mornings.	None	Books of Genesis, Exodus, Psalms, and Samuel, with explanation. <i>Old Testament.</i>	None		Ditto.
MARSTON MONTGOMERY.	Yes	Yes	Yes, without comment.	From 9 a.m. to 9.40 a.m.	The school is inspected annually by the diocesan inspector.	The four Gospels and the Acts of the Apostles, with explanation. <i>New Testament.</i>	The school is inspected annually by the diocesan inspector.		Religious instruction has always been given since the formation of the Board from 9 a.m. to 9.40 a.m.
MELBOURNE, U.D.	Yes, both	Yes, both	Yes, with comment.	Half an hour a day for reading the Bible, singing hymns, and prayers, inclusive. No set time for each subject.	No syllabus	Old and New Testament and Prayer Book	No examination	No regulation	When the adult children read each child has a Bible in its hand. The teaching and commenting are in the discretion of the head teachers.
MICKLEOVER	Yes	Yes	Yes	5 minutes; 25 minutes.	No syllabus		No examination		
MORLEY	Yes	Yes	Yes, with comment.	40 minutes every morning.	The historical part. <i>Old Testament.</i>		No examination	"That the schools be opened with hymn and prayer, and the reading of the Scriptures by the children, and closed with hymn and prayer."	No regulations have been passed by the Board, and the course of religious instruction adopted is left to the head teacher.
NEWBOLD and DURSTON.	Yes	Yes, morning and evening at opening and closing of school.	No	Half hour each morning; 2 1/2 hours per week.	Miracles, parables, Old and New Testament narratives, texts, hymns. <i>New Testament.</i>	The Gospels and the Acts. Prayers and hymns.	Not examined.		

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DERBY—cont. NORMANTON (extra municipal).	Yes	Hymns and prayers	Read with comment.	45 minutes each morning. Old Testament two meetings; New Testament two meetings; hymns one morning per week.	The syllabus varies from year to year. The parts read are left to the discretion of the rector of Normanton, who is vice-chairman of the Board.	No annual examination; but the rector catechises once per week.	"That religious knowledge be taught in the schools from 9 to 9.45 a.m., and that it consist of the reading of the Old and New Testaments, a prayer and hymns. The selection of the prayer and hymns to be left with the vicar, chairman and the master."	—
NORTON	Yes	Yes	Yes	Daily. Norton Mixed School and Greenhill School. Hymns and prayer 10 minutes, Bible 35 minutes. Norton Infant School. Hymns, prayer, and Bible, 35 minutes. Woodseats Infants' School. Hymns 15 minutes, prayer 10 minutes, Bible 30 minutes.	Infants and Standard I. Old Testament.—An outline of the life of Joseph. New Testament.—An outline of the life of Christ. Repetition.—The Lord's Prayer. Standards II. and III. Old Testament.—A fuller outline of the life of Joseph, and an outline of the life of Moses. New Testament.—An outline of the life of St. John, and a fuller outline of the life of Christ. Repetition.—The Lord's Prayer and the Ten Commandments. Standards IV. and V. Old Testament.—An account of the Creation and the Deluge, with a fuller account of the lives of Joseph and Moses. New Testament.—A fuller account of the lives of Christ and St. John, and an outline of the four Gospels. Repetition.—The Lord's Prayer and the Ten Commandments. Standards VI. and VII. Old Testament.—An account of the Creation, the Deluge, the lives of Abraham, Isaac, and Jacob, and David. New Testament.—The four Gospels, with a full account of the life of Christ, and the characters of Paul and Peter fully contrasted. Repetition.—The Lord's Prayer and the Ten Commandments.	None	None	Bible read, and its language explained. Passages of Scripture and hymns committed to memory.
PINXTON	Yes, religious teaching.	Yes	Bible read and explained.	About 2½ hours	None	None	None	Bible read, and its language explained. Passages of Scripture and hymns committed to memory.
RIPLEY, U.D.: Harsnay School.	Yes	Yes	No	From 30 to 40 minutes daily.	Learning hymns and passages of Scripture	No rules	No rules	Similar to paragraphs 1, 2, and 4 of the Regulations of the London School Board (see Appendix No. 46). Ditto.
Waingroves Board School.	Yes	Yes, at the beginning and close of each meeting of the school.	Yes, without comment.	25 minutes	1. Texts, 2. Hymns, 3. Bible read by teacher to children, 4. Hymns, 5. Texts.	No rules	No rules	Ditto.
Street Lane Board School.	Yes	Yes	Yes, without comment other than that sanctioned by the regulation.	Hymns and prayers, 9.0 to 9.15. Reading of the Bible, 11.30 to 12.0.	None	No rules	No rules	Ditto.

SANDIACE	None	Lord's Prayer	Yes	From 9.0 to 9.30 a.m.	None	None	None	Prayers and hymns sung at opening and closing of schools.
SHIRLAND and HIG- HAM.	No	Yes	No					
SOUTH NORMANTON	Yes	Yes, on opening school in the morning and on closing in the afternoon. (These in use are published by the Manchester School Board for use in their schools.)	Yes, with comment.	9.0 to 9.10 a.m. prayers, 9.10 to 9.30 a.m. Scripture.	The syllabus as contained in the Manchester School Board Regulations for use in their schools.	No examination is held	"That the religious observance to be practised or instructions in religious subjects given at any meeting of the school be as follows:— "The reading of the Scriptures, committing to memory of Scripture passages, with historical and geographical explanations, in accordance with Schedule II. of the Regulations of the Manchester School Board, and that the hymn and moral song book of that Board be adopted by this Board."	
SOUTH WINGFIELD	Yes	Yes	Yes, with comment.	Half an hour each morning, in addition to morning and evening prayers.	(1.) <i>Memory work.</i> Hymns; Prayers; Commandments; Lord's Prayer; Sermon on the Mount; Psalm xix. (2.) <i>Old Testament.</i> History of Creation and Fall; journey of the Israelites to Ganaan; life of Moses; Joshua; David; Daniel. (3.) <i>New Testament.</i> The life of Christ, with special reference to the parables.	No examination	Similar to the Regulations of the London School Board (see Appendix No. 40).	
SWADLINCOTE	Yes	Yes, both	Yes, with comment.	Religious instruction 9 to 9.30 a.m. School opened and closed with prayer.	No syllabus	No examination		1. Open school with prayer and a hymn. 2. Bible reading, with comments thereon, from 9 till 9.30. 3. Close school with prayer.
UXSTONE	Yes	Yes	With comment	Half an hour to whole.	<i>Old Testament.</i> Lives of prominent characters. <i>New Testament.</i> Whole life of Christ. <i>Repetition.</i> 1. Commandments and duties, 2. Chapters from New Testament.	No examination	"That in future the Bible be read and be commented upon by the teachers, and that means be adopted as they may see fit to instruct all the children in the schools of the Board, in religious knowledge."	
WORMHILL	Yes	Yes	Yes, with comment.	Half hour daily; Scripture		No examination		Bible stories read by head teacher; moral lessons drawn therefrom.

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DEVON.								
ABBOTS KERSWELL	Simple explanation of the Scriptures, or repetition of hymns.	Yes, at the opening and closing of the school.	Yes.	15 minutes in the morning after the children are assembled.	No syllabus used.	—	—	—
ALPHINGTON	Yes.	Yes.	Yes, with comment.	School opened and closed with hymn and prayer; 30 minutes each day for Old and New Testament.	That recommended by the Exeter Diocesan Board of Education.	Inspection by the diocesan inspector.	—	—
ASHBURYTON: Boys' School	—	The school is opened and closed with prayers.	The Bible is read with comment.	From 9.15 to 9.45 a.m.	There is no syllabus drawn up, but a book is taken and gone through day by day.	None	—	—
Girls' School	—	The school is opened and closed with prayers.	The Bible is read with comment.	From 9.10 to 9.40 a.m.	There is no syllabus drawn, but the Old and New Testament is read alternately, such subjects as are most interesting to children.	None	—	A lady, by the sanction of the Board, takes the first class girls in Scripture every Thursday morning, on other days the class is taken by the mistress.
Infants' School	—	The school is opened and closed with prayers; hymns are taught and sung.	Verses and passages are learned from the Bible and commented on.	From 9.30 to 9.50	None; verses and passages and stories suitable for little children are selected.	None	—	—
ASHTON	Yes.	Hymns and prayers are used.	Yes, without comment.	20 minutes for hymns, prayer, and reading the Bible.	None	None	Left to the discretion of the teacher.	—
ASHWATER	No.	—	—	—	—	—	—	No religious instruction in the Board Schools.
AXMINSTER	Yes.	Yes, school opened and closed with prayer.	The Bible is read, and where no denominational teaching is involved it is explained.	Prayers 5 minutes: Old Testament and New Testament alternately four times per week, 35 minutes. The Commandments, with the Lord's Prayer and hymns, one morning 35 minutes.	The Exeter Diocesan Syllabus (see Appendix No. 11).	Children are examined by diocesan inspector once a year of which the required notice is given, the arrangements for which are carried out according to the Education Act.	—	—
AYLESFORD, HARP- POLE, and VENN OTTEY, U.D.	Yes.	Yes.	Read with explanation.	Half hour daily	Syllabus offered by the Exeter Diocesan Board of Religious Instruction.	Annual examination in February by diocesan inspector.	The Conscience Clause (section VII., Elementary Education Act) is adhered to.	—

BAMPTON	Yes	Yes	Yes, with comment.	Half an hour a day		None	<p>"That the teachers instruct the children in the Board Schools of the district in religion by the reading of the Holy Scriptures, and by such oral teaching and explanations as they may consider suitable to the capacities of the children, such instruction to be given in strict conformity with the regulations mentioned or referred to in the 14th section of the Education Act, 1870."</p>
BARNSTAPLE	No Schools.						
BEAFORD	Yes	Yes	Yes, with comment.	35 minutes daily	Old and New Testament taken alternate weeks		<p>35 minutes is devoted every morning to the Old and New Testament. Prayers on opening and closing school; "Grace before Meat" on leaving school for dinner; "Grace after Meat," at 2 p.m., on returning to school.</p>
BIDEFORD	Yes	Yes	Yes, with comment.	9 a.m. to 9.20 a.m.	Standards I. and II.—Lives of Abraham, Isaac, Jacob; the Creation. Standards III. and IV.—The Ten Commandments; lives of Joseph, Moses, Christ. Standards V., VI., VII.—Acts of the Apostles; lives of Christ, St. Peter, and St. Paul.		<p>"In all schools (under this Board) there shall be such teaching of the principles of religion and morality as are suitable to the capacities of the children, and such teaching shall be in strict accordance with the principles of sections 7 and 14 of the Education Act, 1870, and other Acts incorporated therewith, and no attempt shall be made to attach children to any particular religious denomination or communion." "Besides the religious observance above named there shall be given instructions in such portions of the Bible as shall be approved by the Board."</p>
BISHOP'S NYMPTON	Yes	Yes	Yes, with comment.	Religious instruction given in the Village Board School from 9.15 to 9.55; no particular time allotted to each subject. In the Newtown Board School half an hour is given for Scripture and 10 minutes for prayers and hymns. In the morning the school opens with prayer, followed by Bible lesson, and closes with hymns; and in the afternoon the school opens with hymns and closes with prayer.	<p><i>Syllabus for 1888.</i> Old Testament history from the death of Moses to New Testament.—St. Mark, and Acts viii. to xiv. Hymns, private prayers, portion of Scriptures.</p>	Annual examination in religious knowledge by the diocesan inspector in October.	<p>"That the six hymns recommended by the religious inspector of schools be learned and sung by the children of both schools, and that, in addition to the Ten Commandments and the Lord's Prayer, they shall learn the following explanation of the Ten Commandments and the Lord's Prayer, and that a sufficient number of copies be printed and supplied to each school for this purpose." The explanations above referred to are "Duty towards God," "Duty towards thy neighbour," and "The desire," as given in the Church Catechism.</p>

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DEVON—cont. BISHOP'S TAWTON (extra-municipal): Bishop's Tawton School.	Yes	Lord's Prayer; Hymns selected from various sources, viz., from "Hymns Ancient and Modern."	Yes, with explana- tion of meanings of words and tes- taments in com- mon more is drawn from the text.	45 minutes each day to Bible les- sons 30 minutes hymns and tes- taments; total 1 hour 5 minutes.	Diocesan Syllabus for the Diocese of Exeter, with- out the Church Catechism and Book of Common Prayer, with Creed, Lord's Prayer, and Ten Com- mandments (see Appendix No. II).	School is examined by the diocesan inspector once a year in accordance with his part of examination. No fixed rule.	—	—
HERRER SCHOOL	Yes	Yes	As above	Old Testament, 1 hour and 30 minutes weekly; New Testament, 1 hour and 30 minutes weekly; Creed, Comman- dments, Lord's Prayer, 45 minutes weekly.	There is no syllabus; left to the discretion of teachers.	Not examined in Scripture	—	The scholars are provided by the Board with the Bibles, and the teachers ex- plain the passages which are read every morning.
BLACKAWTON	Yes	Yes, prayer and hymns.	Read and ex- plained by the teachers.	From 9 to 9.30 a.m.				
BOY (or TRACY).	Yes	Yes	With comment	One hour per week to Old Testament and same to New Testament, and half an hour to repetition of Scripture and Hymns.	Old Testament.  Infants' Class.—Creation, Fall, and Deluge, First and Second Standards.—Lives of Abraham, Isaac, Jacob, and Joseph. Third and Upper Standards.—Exodus, Judges, and Second Book of Samuel.  New Testament.  Infants' Class.—Birth and childhood of Christ, First and Second Standards.—Simple life of Christ from one of the Gospels. Third and Upper Standards.—A more extended life of Christ, with Acts, xiii.	No examination		School is open to any member of the Board during religious instruction, and any member is at liberty to test the knowledge of the children. No denominational teaching.
BRATTON CLOVELLY	Yes	Yes	Yes, with com- ment.	Half an hour each day.	Hymns; Psalms xxiii. and li., Isaiah liii., and Ten Commandments.  Old Testament history; New Testament history; hymns; prayers.  Repetition.	The diocesan inspector visited the school in the years 1882, 1885, 1884, and 1887.		
BRATTON FLEMING	Yes	Yes	Yes, with com- ment.	45 minutes per day	Syllabus of religious instruction for elementary schools sanctioned by the Lord Bishop of Exeter; modified for use in Board schools.	See next column		"That the scheme as proposed be accepted by the Board for use in this school, and that to ensure systematic teaching the diocesan inspector be requested to pay an annual visit to the school and report to the Board the results of his examination."



BRAUNTON	Yes	Yes	Yes, with comment.	30 minutes each for Scripture and 20 minutes for prayer and hymns.	The detailed syllabus of religious instruction issued to School Boards by the Exeter Diocesan Board of Education so far as regards Scripture knowledge.	Examined annually by the diocesan inspector.	The matter of carrying out the religious instruction is left to the Rev. W. G. Morcom, chairman of the Board, and the Rev. D. R. Davies, a member of the Board, and the head teacher.
BRIDFORD	Yes	Both used	The Bible is read.	Half an hour each day.	The syllabus of the Exeter Diocesan Board of Instruction is used, save only that no Common Prayer Book instruction is permitted.	The school is annually inspected by the diocesan inspector of schools.	"That the religious instruction be carried on as heretofore by the school teacher, subject to the regulations required by the Act of 1870, and that the rector of the parish and Mr. J. Pike be superintendents or directors thereof; that the religious instruction be confined to the reading and explanation of Scripture in an unobscured national sense; and that the time for such religious instruction shall be the first half-hour in the morning meeting of the school, or the last half-hour of the evening meeting of the school, or both of them, as shall be settled by the superintendents."
BRIXHAM	Yes, of an unsectarian character.	Yes	Yes, with comment.	30 minutes daily	Standards II, and III.—Lives of Samuel and Joseph; first seven chapters of Matthew; first six chapters of the Acts of the Apostles. Standards IV, to VII.—Lives of Samuel and Elisha; first 13 chapters of Matthew; first 12 chapters of the Acts of the Apostles.	Under a scheme and regulations known as the "Book Fund" for proficiency in Biblical knowledge. These will be found in Appendix No. 13 (Plymouth).	"The school shall be opened and closed daily with prayer and singing of hymns. The form of prayer to be sanctioned by the Board," "The staff of the school of the Bible shall be read daily, and such explanation and instruction in the Christian religion shall be given as shall not include the introduction of any distinctive sectarian dogmas." "Such religious instruction as observance must be given by the master, mistress, and regular teachers of the school only, from 9 a.m. until 9.30 a.m. and from 4 p.m. to 4.30 p.m. daily, and that a portion of God's Word be committed to memory daily."
BROADHEMPSTON	No	Open with hymn and Lord's Prayer and close with hymn.	Yes, without comment.	15 minutes for the whole.	None	None	"That the Bible be read without comment."
BROADWOODWIDGE, U.D.	Yes	Hymns are sung, and schools opened and closed with prayer.	Bible is read and explained.	From 9 to 9.45 a.m. each day of the week.	Tuesday and Thursday, the New Testament. Wednesday, hymns and prayers. Friday, Old Testament.	No regular annual examination.	"That the schools be opened with prayer, followed by religious instruction consist of reading and explaining the Bible, especially the Gospels, the explanation to be taken as far as possible from other parts of Scripture. The time devoted to such instruction to be from 9 to 9.45 a.m."

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DEVON—cont. BUCKFASTLEIGH	Yes	Yes	Yes, without comment.	First half-hour in the morning devoted to religious teaching.	None	None		First half-hour in the morning singing hymns, prayers, and reading Scripture with historical and geographical comments.
BUCKLAND BREWEE	Religious observance.	Yes	Yes, without comment.	10 minutes morning and evening.	None	None		No formal regulations. Morning— Hymn, Lord's Prayer, short passage of Scripture. Evening— Reading of Scriptures omitted.
CADELEIGH	Yes	Yes	Yes, with comment.	9.15 to 9.45 a.m.	Old Testament history from the death of Saul to the Captivity of Samaria. St. Luke and Acts xv. to xxi. The Apostles' Creed, Ten Commandments, and Lord's Prayer, with full explanation and illustration. Hymns, prayers, portions of Scripture by heart.			Old Testament, Monday and Wednesday. New Testament, Tuesday and Thursday. Repetition of Scripture and hymns.
CHAWLEIGH, U. D.	Yes	Yes	Yes, with comment by the master.	From 9 to 10 a.m.	A syllabus of Old and New Testament Scripture is from time to time given by the religious inspector, who is the chairman of the Board.	The chairman was appointed religious inspector and requested by the Board to examine the children at times in Bible knowledge.	No regulation drawn up.	
CHEBTON BISHOP	Yes every morning.	Hymns are taught and prayers are said at the opening of morning and close of afternoon school.	Yes, with comment.	Religious instruction, including prayers, from 9.30 to 10 a.m., prayers at 4 to 4.5 p.m.	<i>Syllabus of Religious Instruction.</i> Lower Division.—Memory work: The Commandments; Creed; Lord's Prayer; St. Matthew v., St. Matthew xxii, 35-40. Old Testament.—Simple outline of facts and lessons from the lives of Joseph and Moses. New Testament.—Simple outline of the facts and simple lessons from life of Christ. Upper Division.—The same as above, with Psalm xxiii.; St. John xiv, 15-31; Ephesians vi, 1-18; Isaiah liii. Old Testament.—The Pentateuch, with special reference to the lives of Abraham, Isaac, Jacob, Joseph, and Moses. New Testament.—The life of Christ as gathered from the Gospel of St. Matthew up to chap. xiv.; with lessons from the Parables of "The Sower," "The Mustard Seed," "The Wheat and Tares," "The Pearl of Great Price."	Examination.—An annual examination by the diocesan inspector is to be held in December.	"That religious instruction be given every morning throughout the year in the Board school." "That the offer of the diocesan inspector to hold an annual examination in the Board school be accepted, and that the syllabus be according to the one approved by the Board."	
CHEBTON FITZPAIXE and STOCKLEIGH ENGLISH, U. D.	Yes	Yes, hymns and private prayers.	Yes, with comment.	15 minutes daily to each of these subjects.	The syllabus recommended by the Exeter Diocesan Board of Education, with the exception of that portion which relates to the Church Catechism.	No special rule. Examined and reported on by the diocesan inspector.		
CHIVELSTONE	Yes	Yes, hymns and Lord's Prayer.	Yes, with comment.	Bible reading two hours, hymns one hour per week.		No annual examination		
CHRISTOW and DODDISCOMBSLEIGH, U. D.; Doddiscombsleigh Board School.	Yes	Hymns and prayers are used at the opening of school mornings and at the close of evening school.	Yes, with comment.	From 9.30 to 10 a.m.	Reading of the Old and New Testament	No examination		

Christow School	Board	The religious observance; the reading of the Old and New Testament.	No. hymn used, but prayers at the close of evening school.	Read without comment.	From 10 to 10.30 a.m. Scripture reading.	Reading of the Old and New Testament	No examination		
CHULMELIGH		None	Prayer morning and evening.	Yes, without doctrinal comment.	Half-hour each day.	None	No rules	"That the schools shall be opened in the morning and closed in the evening of every day with prayer; that the prayers used shall always be the Collect for the preceding Sunday with the Lord's Prayer, at which times a Psalm or a chapter from the Old or New Testament shall be read without any doctrinal note or comment."	
CHURCH STANTON		Yes	Yes	Yes, with comment.	Bible reading 35 minutes.	The first part of the Old Testament and the Gospels.	No annual examination in religious knowledge.	Similar to the Regulations of the London School Board (see Appendix No. 40).	
CLAYTON, TETCOTT, and LUFFINCOTT, U.D.		Yes	Yes	With comment	30 minutes, from 9 to 9.30 a.m.	The same as the London School Board	The children are annually examined in Biblical knowledge by the head teachers, and prizes given by the clerk of the Board.		
CLAYHANGER		Yes	Yes	Read and questioned upon.	Half an hour a day	Book of Genesis; life of Moses; repetition of verses, hymns, and the Ten Commandments; Lord's Prayer and Creed; New Testament.	Examined by the diocesan inspector yearly.		Half an hour each day is devoted to religious instruction by the mistress.
CLAYHIDON		No schools.							
CLOVELLY		Yes	Yes; school is opened and closed by the singing of a hymn, followed by the Lord's Prayer.	Read with comment.	30 minutes every morning.	As prescribed by the Exeter Diocesan Board of Education, and the school is examined annually by the diocesan inspector for the district.			
COFFINSWELL and HACCORBE, U.D.		Yes	Yes	With comment	Half an hour each morning.	The Books of Samuel and Kings; St. Luke's Gospel; Collects of the festivals; Hymns Ancient and Modern; private prayers; Ten Commandments; Apostles' Creed.	Annual examination by the diocesan inspector.		A detailed syllabus of religious instruction for schools, recommended by the Exeter Diocesan Board of Education, is used every morning in the school.
COLEBROOKE		Yes	Prayers both morning and evening, and a hymn occasionally.	The Bible is read to the 1st and 2nd Standards by pupil teacher, and read by all children above 2nd Standard under the care of the master, with comment thereon.	Two half hours per week to Old Testament, ditto to New Testament, half hour per week to hymns and repetition of Scripture.	The Exeter Diocesan Syllabus (see Appendix No. 11).	This school has been examined annually by the diocesan inspector, ever since the school was opened, generally in the month of November.		The Board allows the master to use his discretion in the matter. Collects and catechism are not taught in the school.
COLERIDGE		Yes	Prayers at the opening and closing of the school.	Yes, with comment.	From 9.5 to 9.30 a.m.	Reading the Bible, with explanation	No annual examination		There are no regulations.
COLYTON		No	A prayer on opening and closing school.	Yes	9.15 to 9.45 a.m. daily.	1. Old Testament history, from death of Saul to the captivity of Samaria. 2. New Testament, St. Luke and Acts xv. to xxi.	None		

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DEVON—cont. CREDITON (Yeaford School).	Yes	Yes	Yes, without comment.	Daily routine, thus:—Hymns and prayers, five minutes; Scripture lessons, 15 minutes.	None	None	-	According to the approved time table of this school, 20 minutes are given daily to hymns, prayers, and Scripture lessons before the commencement of secular instruction.
CULMSTOCK	Yes	Yes	Read with comment thereon.	For prayers and hymns, 10 minutes; for religious teaching, 20 minutes.	1888. Lives of Abraham, Isaac, and Jacob from Old Testament. Life of our Saviour, with chief miracles, and the life of St. John Baptist, from New Testament.	None	None	-
DALWOOD	Yes	Yes; Hymns Ancient and Modern; prayers Morning and Evening, and Lord's Prayer.	Yes, read and simply explained.	30 minutes every morning.	Infants and Standards I., II.—Early portions of Genesis and parts of the Book of Daniel and parts of St. John. IV., V., VI., VII.—2 Kings; Isaiah xxxviii., xxxix.; Daniel; Ezrs I., iii., iv., vi.; portions of St. John's Gospel.	None	-	No particular creeds are allowed to be taught. The Ten Commandments and Lord's Prayer are allowed.
DARTMOUTH	Yes	Yes. A hymn is sung at opening of school, in morning and the Lord's Prayer repeated by all the scholars; same at close of school in the afternoon.	Yes, without comment.	Half hour daily to religious instruction.	The master and mistresses, with the help of the assistant teachers, give Scripture lessons on historical portions of Scripture. The Ten Commandments are taught to all the scholars; such pupils who can read fluently read out of the four Gospels and the Psalms of David (Prayer Book version), without note or comment.	No annual examination in religious knowledge.	"That the religious teaching shall consist of portions of the Bible, comprising the four Gospels and the Psalms, being read without note or comment, and that simple lessons on the historical portions of the Bible be given by the teachers." "That the religious observances should be to commence and close the school with a hymn and the Lord's Prayer."	-
DAWLISH	Yes, both	Yes, both	Yes, with comment.	10 minutes to prayers and hymns; 30 minutes to religious instruction.	The historical portions of the Old Testament, the four Gospels, and the Acts are gone through in the course of four years.	Application for leave to examine the schools is annually made by the diocesan inspector of schools.	Similar to the Regulations of the London School Board (see Appendix No. 40).	-
DEXBURY, U.D.	No	Some hymns and Lord's Prayer.	Every morning without comment.	-	None	None	-	-
DEVONPORT	Yes	Yes	Yes, with comment.	From 9 to 9.30 a.m.	That adopted by the Committee of the Peck Prize Fund for proficiency in Biblical knowledge.	See Scheme in Appendix (No. 13).	Similar to the Regulations of the London School Board (see Appendix No. 40).	-
DREWSTEIGNTON	Yes	Yes	Yes, with comment.	9.25 to 9.55 a.m. daily.	The Exeter Diocesan Syllabus (see Appendix No. 11).	No special rules in use, but children are prepared each year for the examination held by the diocesan inspector.	-	The children attending this school are taught portions of the Bible in the Old and New Testaments, hymns, Collects, and private prayers.

DUNFORD	Yes	Yes	Yes	Yes, with comment.	Half an hour	Old and New Testament; the Creed; Lord's Prayer; and Ten Commandments; hymns and prayers.	None	None	Forms of prayer are appointed to be used at the beginning and end of the school day; private prayers are taught the children for home use, and hymns are used in the school. The Bible is read and explained at the beginning of the morning school.	—
EAST and WEST OGWELL, U.D.	Yes	The school is opened with prayer and hymns are sung.	With questions on what has been read, and occasional explanation.	Half an hour at the end of morning school.	None	None	None	None	Moral instruction from the lessons read.	—
EAST and WEST PUTFORD, U.D.	Yes	Prayer	Read without comment.	25 minutes	—	—	—	—	School opened with reading and prayers.	—
EAST and WEST TEIGNMOUTH, U.D.	Yes	Yes, at opening and close of school.	Yes, with comment.	9.15 to 9.45 a.m.	Varies. Four years' course. School divided into four groups. FIRST COURSE. <i>Group I.</i> —Creation; Adam and Eve; Cain and Abel; Flood; birth of Christ; visit of Shepherds; Lord's Prayer. <i>Group II.</i> —The same, with call of Abraham; sacrifice of Isaac; visit of the wise men; Jesus at 12 years old; Four Commandments. <i>Group III.</i> —The same, with lives of Isaac, Esau, and Jacob; baptism, temptation, and crucifixion of Christ; Ten Commandments. <i>Group IV.</i> —The same, with life of Joseph; resurrection and ascension of Christ.	—	—	—	Similar to the Regulations of the London School Board (see Appendix No. 40).	—
EAST and WEST WORLINGTON, U.D.	Yes	Yes, both	Yes, with comment by the master.	Half an hour daily to religious instruction, including hymns and prayers.	A syllabus of Old and New Testament Scripture as sanctioned by the Lord Bishop of the diocese.	The diocesan inspector examines the school once a year.	The diocesan inspector examines the school once a year.	No regulations drawn up.	—	—
EAST ANSTEEY	Yes	Yes	Yes, with comment.	1 hour hymns and prayers; ¼ hours Bible per week.	The syllabus for elementary schools recommended by the Exeter Diocesan Board of Education, 1888.	The school is inspected yearly by the diocesan inspector.	Examination held annually by diocesan inspector.	None	—	Half an hour each day is devoted to religious instruction by the mistress.
EAST DOWN	Yes	Yes	Yes, with comment	Old Testament, 1½ hours per week; New Testament, 1½ hours per week; hymns, ¼ hour per week.	Detailed syllabus of religious instruction, recommended by the Exeter Diocesan Board of Education. The syllabus is taken with the exception of Prayer Book.	—	—	None	—	—
EAST STONEHOUSE	Yes	Both	Yes, with simple explanations.	Three-quarters of an hour mornings, and 10 minutes afternoons.	None in particular	There is an annual examination held in connexion with the "Peak Prize Scheme," conducted through members of the three School Boards, Plymouth, Devonport, and East Stonehouse.	Examination held annually by diocesan inspector.	None	All day schools under the management of the Board shall be opened and closed daily with prayer and singing of hymns; the form of prayer to be used and the hymns to be sung having been first approved by the Board.	—
<p>Bible shall be daily read in all the schools, and such explanation and instruction in the principles of religion and morality shall be given as are suited to the ages and capacities of the children; any books or apparatus to be used having been first approved by the Board, provided that such explanations and such instruction shall be given only by the master, mistress, and regular teachers of the various schools; and in carrying out the said regulations, the letter and spirit of the Elementary Education Act, 1876, especially sections 7 and 14, shall be strictly adhered to, and no attempt be made in any such schools to attach children to any particular denomination. The time for religious observation and religious instruction shall be from 9.0 to 9.45 a.m., 3.30 to 4.0 p.m. The arrangement of such "religious observances" shall be left to the discretion of the teacher and managers of each school, with the right of appeal to the Board by teacher, managers, parents, or ratepayers of the district.</p>										

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DEVON—cont.								
ERME and AVON, U.D.	Yes	Yes	Yes, with comment	Half an hour each day religious teaching, 10 minutes for prayer and singing.	There is no syllabus in use, but portions from the New Testament, including the whole of the Gospels, and from the Old Testament, most suitable to children are chosen.	-	There is no official regulation, but the Board expect Bible lessons of half an hour's duration to be given each morning.	-
ERMINGTON	Yes	Yes	Yes and explained	9.0 to 9.30 a.m.	<i>Hybridge School.</i> Monday—Repetition hymns, Commandments, &c. Tuesday and Wednesday—Old Testament history. Thursday and Friday—New Testament.	None	No formal regulation	The usual practice as to time and instruction is that shown in the foregoing columns.
EXETER	Yes	Yes, both hymns and prayers.	Yes, read with comment.	From 9.0 to 9.45: 4.0 to 4.10 in infant schools; and 4.20 to 4.30 in other schools.	Monday, Wednesday, and Friday.—Old Testament history. Tuesday and Thursday.—New Testament. <i>Ermington School.</i>	Examination held on a Saturday, two hours for each paper. Prizes for best papers from a voluntary fund.	See Appendix (No. 12.)	-
EXMOUTH, U.D.	Yes	Yes, both	Yes, with comment	9.0 to 9.30 a.m. daily.	Tuesdays and Thursdays.—Old Testament narrative. Mondays, Wednesdays, and Fridays.—New Testament narrative, miracles and parables.	None	-	The head teacher prepares a syllabus of instruction for each month, embodying work as stated in Column 6.
GERMANSWEEK	Yes, religious instruction.	Yes, both hymns and prayers.	Yes, with such explanation as teacher finds necessary.	From 9.0 to 9.30 every morning.	None	None	None	The practice is to open and close school with singing a hymn and prayer, and in the morning continuing Bible reading or learning hymns and texts till 9.30 each day.
GREAT TORRINGTON	Yes	Both hymns and prayers.	Yes, without comment.	The Bible is read on Mondays, Wednesdays, and Fridays from 9.30 to 10 a.m.	None	None	-	Forms of prayer and hymns approved by the Board are used at the opening and closing of the schools. The hymns are those of Moody and Sankey.
HALBERTON	Yes	Yes	Yes, with comment	9.30 to 9.55 a.m.	Old and New Testament history, general outline	None. Vicar of the parish occasionally examines the children.	-	Reading and explanation of the Old and New Testaments.
HALWELL and BEA-WORTHY, U.D.; Patchcot School	Prayers and Bible readings.	Benediction, Lord's Prayer, and grace.	Read without comment.	Bible reading 9.20 to 9.40 a.m.; prayers about 5 minutes.	None	None	The Bible to be read without note or comment.	-
Halwell Church Town School.	Yes	Yes	Read without comment.	5 minutes; 15 minutes every day.	-	-	The Bible to be read without note or comment.	-

HALWELL and MORRELL, U.D.	Yes	-	-	0.30 to 10	Sometimes in the Old Testament, alternate days.	Annual examination by the diocesan inspector.	"That the Bible shall be read and such explanation and instruction given thereto from suitable to the capacities of children, provided that sections 7 and 14 of the Education Act be strictly observed, and that no attempt be made to attract the children to any particular denomination."	-
HARTLAND	Yes	Yes, prayers at opening and close of school.	Yes, with comment only, as stated in column 8.	30 minutes every morning.	None.	None.	None.	-
HATFIELD: Girls' and Infants' Department.	Yes	Yes.	Yes, with comment.	Tuesday, Wednesday, Thursday, and Friday—singing, prayer, and Bible lesson from 9 to 10.	The teacher selects chapters at her discretion, and suitable hymns, Scripture verses and psalms, to be learnt by heart.	Not any	Paragraphs 1 and 2, of the Regulations of the London School Board (see Appendix No. 40).	-
Boys' Department	Yes	Yes.	Yes, with comment.	Mondays, Wednesdays, and Fridays, 9 to 10, singing and prayer and Bible lessons. Tuesdays and Thursdays, only singing and prayer, 9 to 9.30.	The teacher selects chapters at his discretion	No rules	-	From 9 a.m. to 9.30 a.m. religious instruction of an unsectarian character is given. This time is not encroached on for secular work.
HENCOCK	Yes	Yes; prayers, no hymns.	Yes, with comment.	Half hour per day.	No syllabus	No rules	-	The syllabus of examination for Board Schools as offered by the Exeter diocesan inspectors.
HENCOCK	Yes	Yes.	Yes, with comment.	Two hours per week	Old Testament history, from death of Saul to the captivity of Samaria; St. Luke and Acts xv. to xli. 17; the Apostles' Creed; Ten Commandments; Lord's Prayer; hymns and prayers.	Diocesan examination, November.	-	-
HIGHWEEK	Yes	Yes.	Yes.	45 minutes daily	For 1888, <i>Boys' and Girls' Schools.</i> 1. Old Testament history, from death of Saul to captivity of Samaria. 2. St. Luke and Acts xv. to xvii. 3. Apostles' Creed, Lord's Prayer, and Ten Commandments. 4. Hymns and private prayer. <i>Infants' School.</i> 1. Simple Old Testament History. 2. Life of our Lord from New Testament. 3. Apostles' Creed, Lord's Prayer, and simple private prayer.	"That the diocesan inspector " be invited to examine the " school once a year in the " subjects mentioned in the Bible, Apostles' Creed, Lord's Prayer, and Ten Commandments," on condition that a " detailed written report of " his examination be laid " before the Board."	-	-
HITTISLEIGH	Yes	Yes.	With comment	Half hour	Syllabus recommended by the Exeter Diocesan Board of Education.	-	-	Lessons are given in each subject according to the time allotted for Scripture.
HOLDSTON	Yes	Yes, both	Read with explanation.	Hymns and prayers about 15 minutes daily.	The Exeter Diocesan Syllabus (see Appendix No. 11).	No rules other than those suggested by the diocesan inspector.	-	The Board allows the teachers to give religious instruction at their discretion, and admits the diocesan inspector to test the work done.

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DEVON—cont. HORWOOD and NEW- TON TRACEY, U.D.	Yes	Yes	Yes, with com- ment.	20 minutes for prayer and hymns, and 30 minutes for Scripture teach- ing.	The detailed syllabus of religious instruction issued to School Boards by the Exeter Diocesan Board of Education so far as regards Scripture knowledge.	Examined annually by the diocesan inspector.	-	The matter of seeing, to the religious instruction is left to the Rev. J. Deane, chairman of the Board, the Rev. J. Deane, Vicar, J. F. Piggot, a member of the Board, and the head teacher.
IDE	Yes	Yes	With comment	Half an hour	That appointed by the Diocesan Board of Religious Instruction, including selected lessons from the Old and New Testaments; the Prayer Book; hymns; private prayers.	-	-	The schools are in the hands of trustees, and let to the Board from 9.30 to 12, and from 2 to 4.15.
INSTOW	Yes	A short prayer daily, and occa- sionally a hymn is sung.	Yes, daily, with- out comment.	Half an hour each day the school is opened for the whole of the re- ligious instruc- tion.	No syllabus	No rules	-	Religious instruction from 9.15 to 9.45 a.m., as per time table.
INWARDLEIGH	Yes	Yes	Yes, with com- ment.	Half an hour twice a week.	None	None	-	Left to the discretion of the master of the mixed school.
IPPLEPEN	Yes, Bible lessons.	Yes; hymns, prayers, and grace at end of morning and be- ginning of after- noon service.	With comment	25 minutes daily	No fixed syllabus at present. The inspector of the diocese has applied and been granted permission to hold an annual religious examination in December. A syllabus will be submitted to the Board for its approval.	-	"That the Bible be read and hymns sung daily, and that explanation of the Scripture," be given by the head teacher.	-
KENTON	Yes	Yes	Yes, with com- ment.	Three-quarters of an hour per day.	According to the diocesan scheme, except Church Catechism.	The diocesan inspector, sub- ject to previous answer.	-	Diocesan syllabus, with exception of definite Church teaching.
KINGSBRIDGE and DODBROOKE, U.D.	-	The Lord's Prayer is said and the Doxology is sung.	Yes, without com- ment.	A portion of Scrip- ture and the Lord's Prayer is used at the open- ing of the school, and the Doxology is sung at the close.	-	-	-	-
KINGSWEAR	Yes	Yes	Yes, with com- ment.	Three-quarters of an hour daily.	No specified syllabus	No special examination	-	The school opens daily at 9 a.m. with singing a hymn and prayers, followed by a Scripture lesson (Old and New Testament alternately) until 9.45 a.m.
LAFORD and NIMET ROWLAND, U.D.	Yes; Lord's Prayer, hymns, Bible reading.	Yes	Yes, with simple comment.	9 to 9.45. a.m., Tues- day, Wednesday, Thursday; Scrip- ture reading (Fri- day); hymns and Commandments.	There is no syllabus	There has been no examina- tion in religious knowledge.	"That three dozen Bibles and two dozen New Testaments be obtained for the school." "That the hymn book com- piled by K. John Graham, and published by G. Bond- ledge and Sons, be adopted for use in the day school."	-
LITTLEHAM and LANDCROSS, U.D.	Yes	Yes, both	Read, without comment of a sectarian charac- ter.	Scripture, 35 minutes first four mornings of week, Friday, 55 minutes' sing- ing.	Scripture and singing	None	None	To work by time table of school, as indicated in the foregoing columns.



LUSTLEIGH	Yes	Yes	With comment	Half an hour from 12 to 12.30.	Old Testament one day and New Testament the next.	Nil	Religious instruction to be daily reading and explanation of the Bible.	—
LYDFOED	Yes	Yes	Yes, with comment.	9.15 to 9.45 a.m.	Bible reading only	None	The school is opened and closed with prayer. Bible reading from 9.15 a.m. to 9.45 a.m., with explanation of difficult words and passages.	
MARLDON	No schools.	—	—	—	—	—	—	—
MARWOOD	Yes	Yes	Yes, with comment.	30 minutes	None	None	School is opened in the morning by reading chapter from the Bible, which is then explained by the master, this being followed by the Lord's Prayer and singing.	
MEMBURY	Yes	Yes	With comment, such as tends to make the "figurative passages" intelligible and the "difficult paragraphs" and words plain.	To hymns and prayers 10 minutes daily, and to religious teaching 30 minutes daily.	There is a "four years' course" of religious instruction in this school. First year.—Old Testament history to the death of Moses. St. Matthew, and Acts i. to vii. Second year.—Old Testament history from the death of Moses to the death of Saul. St. Mark, and Acts viii. to xiv. Third year.—Old Testament history from the death of Saul to the captivity of Samaria. St. Luke, and Acts xv. to xxi. Fourth year.—Old Testament history from the captivity of Samaria to the rebuilding of Jerusalem. St. John, and Acts xxi. to end.	1. That the annual examination in religious knowledge shall take place in the month of May in each year. 2. That "notice" be given in accordance with the law laid down in the Education Act of 1870.	"That the Bible be read in the school, with such explanation as the master may think necessary to make the meaning clear to the children." "That the clergyman be allowed to take the Scripture lessons in the school on two mornings in each week."	
MILTON ABBOT	Yes	Yes	Yes, with comment.	9 to 9.45 a.m.	Old and New Testament (alternately)	None	By permission of Board the clergy of the parish assist in the religious instruction.	
MILTON DAMERELL	Yes	Yes	Not often read	From 10 to 15 minutes.	None	None	A hymn and prayer, and sometimes a few verses of Scripture read.	
MOBURY	Yes	Yes	Read without comment.	5 minutes. 5 " " 30 " "	Hymn Prayer. Reading the Bible.	No annual examination in religious knowledge.	—	
MORETONHAMPTREAD	Yes	Yes	Yes, without comment.	About 20 minutes altogether.	None	None	Open in morning with prayer, then read a portion of Scripture; close in evening with prayer.	
MOETHOE	Yes	Yes	Read and commented on.	Bible, 35 minutes four days a week; hymns, &c. 35 minutes one day a week.	1888 Syllabus. Old Testament.—2nd Book of Kings, Book of Daniel. New Testament.—Gospel according to St. John, Hymns and Prayers.—Three hymns, morning and evening prayer. Ten Commandments.	I. Children are to be presented according to the Standard passed at the last Government inspection. II. Written works should as a rule be on slates in Standards II. and III., and on paper in the other Standards. III. In country schools the Infants and Standard I. may be classed as one, and take the Infant Syllabus. IV. The syllabus sent out by the Exeter Diocesan Board need not be adhered to, but managers may at their discretion make their own syllabus.	—	
MUSBURY	Yes	Yes	Yes.	Bible 3 hours weekly, hymns and prayers 1 hour weekly.	The Exeter Diocesan Syllabus (see Appendix No. 11).	A yearly examination by the diocesan inspector, but not in Catechism nor Prayer Book.	—	

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DEVON—cont. NEWTON ST. CYRES	Yes	Yes, hymns and prayers.	Read with comment.	Bible reading and comment thorough 2 hours per week; hymns and prayers 1 hour per week.	The Exeter Diocesan Syllabus (see Appendix No. 11.)	The diocesan inspector visits and examines the school in September or October. The hymns and prayers are repeated by individual scholars, and some prayers are written, and the Scripture is parably oral, supplemented by a written examination.	-	School opened with prayers each day. At the morning meeting, which commences at 9.30, the Scriptures are then read and explained until 10.5 a.m. The master, taking Standard II. and upwards. The assistant mistress the remainder.
NORTH MOLTON	Yes	Yes both	Read with comment.	From 30 to 40 minutes daily.	Portions of Old and New Testaments as arranged for Board Schools in the diocesan syllabus.	No particular rules	-	The teachers to use the time up to 10.0 a.m. to open the schools and give religious instruction.
NORTH PETHERWIN	-	Prayers are read morning and evening each day.	Read without comment.	Bible read mornings, from 9.20 to 9.50.	None	None.	-	-
NORTH TAVTUN	Yes	Yes, both	Yes, with comment.	Half an hour per day.	Old and New Testament alternately	None held	-	-
OKESHAMPTON (extra municipal).	Yes	Yes	Yes, with comment	40 minutes daily (in boys and infants school). 2½ hours weekly (in girls school).	None	None	-	Left in the hands of the head teachers.
OTTERY ST. MARY: West Hill School	Yes	Yes	The Bible is read and commented on, but no distinctive doctrines are taught.	The religious instruction is given from 9 a.m. to 9.45 a.m. daily; Old and New Testament on four days; on Fridays hymns, family prayers, the Lord's Prayer, and the Decalogue.	"Detailed Syllabus of Religious Instruction for Elementary Schools," published by Wm. Pollard & Co., printers, North Street, Exeter. This is not strictly adhered to, all Collects, Catechism, and Prayer Book instruction being expunged, nothing doctrinal is permitted or taught.	The examination is conducted according to the teacher's scheme of instruction, whatever syllabus he may adopt. The Minute of 1876 is faithfully carried out in spirit and the letter.	"That the Ottery St. Mary Board Schools be daily opened with a hymn, a prayer, and the Lord's Prayer, after which a lesson in the Bible be read, and such explanation given in the principles of morality and religion as are suitable to the capacities of the children. That the schools be closed with a hymn and a prayer. That in such explanation and instruction the provisions of the Act in sections 7 and 14 be strictly observed both in letter and spirit, and that no attempt be made and no influence used tending to attach children to any particular denomination or place of worship." (1870.)	
Infants' School	Yes	Yes	This being an infants' school the Bible is not read, but the simple lessons are explained.	30 minutes daily devoted to Holy Scripture.	The syllabus recommended by the Exeter Diocesan Board of Education.	No rules	-	-

PAINSTON	Yes	Yes	Yes, with comment.	30 minutes	That a syllabus of Bible instruction for three months in advance must be prepared by the teacher and forwarded to the clerk of the Board. That the Schermerhorn Hymn Book, compiled by the diocesan School Board, be the one used in the Board Schools of the district. That the Lord's Prayer be used by the principal teacher.	No examination	Similar to the Regulations of the London School Board (see Appendix No. 40).
PARKHAM	Yes	Yes	Yes, with comment	A hymn is sung and prayers read daily; two Bible lessons are given weekly.	Learn the Ten Commandments and Creed. Read portions from the Old and New Testament. At present taking the Book of Genesis.	No examination	No regulations.
PLYMOUTH	None	Yes, both	Yes, with comment thereon. Lessons given according to syllabus.	About 35 minutes	That adopted by the Committee of the Peck Prize Fund for Proficiency in Biblical Knowledge (see Appendix No. 13 (Plymouth)).	See Appendix (No. 13)	The Regulations are similar to those of the London School Board (see Appendix No. 40).
PLYMSTOCK	Yes	Yes	Yes, without comment.	9.0 to 9.30 a.m.	Hymns; Commandments; texts for repetition; readings in the Old and New Testaments.	No rules and no examination	"That the teachers explain such portions as they may deem necessary, but to endeavour to limit their explanations as closely as possible to the teaching of those fundamental and elementary doctrines common to every branch of the Christian faith."
ROVANSLEIGH and MARIANSLEIGH, U.D.	Yes	Yes, both	Yes, with comment	Hymns 35 minutes, Commandments and Belief 35 minutes, Bible with comment, 405 minutes, during each week.	As prescribed by the Exeter Diocesan Board of Education.	As conducted by the diocesan Inspector. Registers not marked on the examination day. All the children attending the school examined with consent of parents.	Monday: Hymns, Tuesday: Old Testament, Wednesday: Commandments, Thursday: New Testament, Friday: General Scripture knowledge, with explanation and examination.
ROSE ASH	Yes in the morning and after-noon.	Yes	Yes, with comment	Half an hour altogether.	The syllabus used in the diocese so far as it relates to Bible reading.	The diocesan inspector examines once a year.	The practice of the school is to have Bible reading every morning for the half-hour.
ST. GILES ON THE HEATH.	Scripture is taught daily (as a rule) from 11.30 to 12.	Six hymns are learnt during the year, and the school is opened and dismissed with Prayer daily.	Children, above Standard II, read their Bibles, lower standards and infants have the portions set read to them, and in each case explanation is always given.	11.30 to 12	Old Testament.—Tuesday, Friday New Testament.—Monday, Wednesday. Repetition of texts and hymns, and writing them.—Thursday.	The school is examined yearly in October by the diocesan inspector, when the registers are not marked.	Morning meeting of school is opened with prayer, and closed with grace. Afternoon meeting of school is opened with "grace" and closed with "prayer."
ST. MARY TAVY	Prayers and hymns (only).	Yes	Not read	Prayers and hymns 15 minutes.		No examination.	"That religion shall not be taught in the school, and that the diocesan inspector be instructed to withdraw his religious examination."
ST. NICHOLAS	Yes	Yes	Yes, and simple explanation of the text is given.		Old and New Testament history, hymns, and texts of Scripture.		The school is opened and closed with prayer, and the Bible read, with simple explanation of the text.



	Yes, daily	Daily	Read and explained daily.	Half-hour	A syllabus of religious instruction drawn up for Board schools by the Diocesan Board of Religious Instruction.	School is examined in religious knowledge annually by the diocesan inspector.	There is no formal regulation.	The religious instruction is given daily by the teaching staff of the school.
SHOBROOKE								
SHUTE	Yes; there is systematic religious instruction given.	Both hymns and prayers.	The Bible is read and explained.	Prayers and singing of a hymn morning and evening occupying about 10 minutes each time. Bible instruction from Old or New Testament for about 40 minutes each morning.	The Exeter Diocesan Syllabus (see Appendix No. 11).	The diocesan inspector examines the school annually in all those subjects which the syllabus contains so far as applicable to Board schools, <i>i.e.</i> , with the exclusion of the Catechism and Prayer Book.	"This syllabus is subject to section 13 of the Education Act, 1870, viz.:- "That no religious catechism or religious formula which is distinctive of any particular denomination shall be taught in the school."	
SLAPTON	Yes	Yes, both	Read with comment.	Half an hour each day for Bible teaching.	School opens with prayers and hymns; half an hour each day Bible teaching; school closes with prayers.	None		
SOUTH BRENT	Yes	Yes, hymns and prayers.	Yes, with comment.	From 9.15 to 9.45 a.m. daily.	The Exeter Diocesan Syllabus (see Appendix No. 11).	Examined by diocesan inspector yearly.	Paragraphs 1, 2, and 9 of the Regulations of the London School Board (see Appendix No. 40).	
SOUTH LEIGH	Yes	Yes	Read with comment.	Prayers, three-quarters of an hour weekly; hymns, 1 hour weekly; Bible lessons, 1½ hours weekly.	No particular syllabus	No religious examination.		
SOUTH TAWTON	The schools are opened and closed with prayer. "The Lord's Prayer." At mid-day the "Grace before meat" is sung, and again on re-assembly "Grace after meat."	No	Yes, without comment.	From 9 to 9.45 a.m.	None	None	None	By a recent decision of the Board, the practice of reading the Bible is to be discontinued so soon as H.M. inspector has approved of a time table whereby the Bible is to be excluded from use in the schools of the Board.
SPREYTON	Yes	School opened with prayer and hymn.	Read with comment.	Four days to reading Scripture; one day repetition of Scripture; collects, and hymns; half an hour each day.	The Exeter Diocesan Syllabus (see Appendix No. 11).	Diocesan inspector examines the school once a year according to the syllabus.		
STOCK FLEMING	Yes	Yes	Read with simple comment.	30 minutes daily; Old and New Testament alternately; repetition of Ten Commandments, Lord's Prayer, and texts, on Friday mornings, with singing of hymns.	SYLLABUS FOR 1888-9. <i>Old Testament.</i> History of Hezekiah, Josiah, Jehoiakim, Jeremiah's mission, Rechabites, Jeremiah's Prophecy, fall of Jerusalem, the Captivity, Daniel and Nebuchadnezzar, Daniel and Belshazzar, Darius, Zerubbabel and the Temple, Ezra, Nehemiah, Isaiah's prophecies of the <i>New Testament.</i> St. John's Gospel, Acts of the Apostles xxi. to xxviii. Repetition:—20 verses of the Old and 20 verses of the New Testament. Six hymns, Ten Commandments, Lord's Prayer, and private prayers.	The III., IV., V., VI., and VII. Standards answer questions on paper from cards, and the I. and II. Standards write the Commandments or prayers on slates. The whole standards are afterwards questioned on subjects contained in the syllabus. Due notice is given of the inspector's visit, and a notice is posted up in the school to that effect at least 14 days previously.	The syllabus is worked through three times a year. Scripture read from Bibles by children, and very simply commented on. Lord's Prayer and Ten Commandments explained; not the Apostles' Creed. Simple hymns from children's hymn book learnt and sung.	

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DEVON—cont STOKE GABRIEL	Yes	Yes, hymns and prayers.	Yes, without comment.	Prayers used at opening and closing of school; hymns used as repetition for inspection; religious teaching 8.40 to 9.30 a.m. daily.	The Exeter Diocesan Syllabus (see Appendix No. 11).	Standard I.—All oral. Standard II.—Oral, with exception of writing Lord's Prayer. Standard III.—Oral, with exception of writing part of the repetition on slates. Standards IV, V, VI, VII.—Partly oral and partly on paper. These are the rules given by the Exeter Diocesan Board. The school is examined by the diocesan inspector of religious instruction.		The religious instruction has been conducted in accordance with the Exeter Diocesan Syllabus with exception of Catechism &c. This is with the approval of the Board.
STOKE NEWINGTON	Yes	Both hymns and prayers are used.	Read with comment.	Hymn prayers and Scripture lesson each morning, 40 minutes. Grace and prayers before and after dismissal morning and evening, 5 minutes.	The Exeter Diocesan Syllabus (see Appendix No. 11).			The religious observances and instruction are left to the discretion of the chairman of the Board.
STOKE RIVERS	Yes	Yes	Yes, with comment.	Prayers and hymns from 9.0 to 9.15 a.m.; Scripture from 9.15 to 9.45 a.m.	Prayers and hymns, Ten Commandments, repetition of Scripture, New Testament history, Old Testament history.	Examination held annually by diocesan inspector.	None	—
SUTCOMBE	Yes	Yes	Yes, with comment.	Marked on timetable as follows: Opening school and prayers, 9.0 to 9.15; examination of home lessons and Scripture, 9.15 to 9.55 a.m.	1. The Creation. 2. Adam and Eve. 3. Cain and Abel. 4. The Deluge. 5. The Covenant. 6. Life of Abraham. 7. " Isaac. 8. " Jacob. 9. " Joseph. 10. " Moses. 11. " David. 12. " Christ. First class do the lives of Daniel, Jonah, &c. 13. Ten Commandments. 14. Hymns. 15. Chapters.	No examination		Left to the discretion of the master.
TAYSTOCK	Yes	Yes	Yes, with comment.	Two hours per week.	1st and 2nd Standards.—Bible stories, 3rd and 4th Standards.—Reading from New Testament, selected by teachers. 5th, 6th, and 7th Standards.—Selected subjects from Old and New Testament, selections made by teachers. Infants—Narratives from Bible, selected by head teacher.	None	That in all schools under the care of the Board, on four days of the week, the first half hour after opening the schools in the morning be spent in hearing the children read the Bible and in explanations given by the teachers, with strict avoidance of all sectarian teaching.	—
TEDBURN ST. MARY	Yes	Yes	Yes, without comment.	30 minutes (inclusive).	None	None		The Lord's Prayer, Scripture reading, hymn.
THROWLIGH and GIDLEIGH, U.D.	Yes	Yes	Yes, with comment.	Prayer, hymn, and repetition, 15 minutes; Bible, 20 minutes.	Old Testament history from the death of Saul to the captivity of Samaria; St. Luke and Acts xv. to xxi., 17.	The diocesan inspector, by permission of the Board, examines annually in religious knowledge, but is limited to subjects taught in the school.		No formal regulation, but the practice of the school is in accordance with section 7 of the Elementary Education Act, 1870.

TIVERTON: Elmors School	Yes	Yes	Yes, with comment.	15 minutes 25 "	Hymns and prayers Scripture lesson	No rules. The covt decide every year as to the conduct of the examination.	Each school examined annually by a member of the Board.
Hampton School.	Yes	Yes	Ditto	15 minutes 20 "	Hymns and prayers Scripture lesson		
Bolham School	Yes	Yes	Ditto	30 minutes	Scripture lesson		
Withleigh School	Yes	Yes	Ditto	15 minutes 25 "	Hymns and prayers Scripture lesson.—Book of Numbers, life of Christ, and Psalms for repetition.		
Chevithorne School	Yes	Yes	Ditto	45 minutes	Two days. Old Testament New Testament One day. Psalms for repetition		
Cove School	Yes	Yes	Ditto	30 minutes	New Testament.—Life of Christ Old Testament.—Historical parts, and Psalms for repetition.		
TOFSHAM	Yes	Yes	Yes, without comment.	Three hours during the week.	See Appendix (No. 14)	No examination	School opened with prayers and Bible reading.
TOTNES	Yes	Yes	Yes, with comment.	9 to 9.15, prayer and hymn; 9.15 to 9.50, Biblical instruction.		Under the Peak Prize Fund Scheme (see Appendix No. 13 (Plymouth)).	
UFFCULME	Yes	Yes, those used by the Exeter School Board and other hymns suited for children.	Yes, with comment.	Three-quarters of an hour daily to religious knowledge.	Certain portions of Scripture and a Gospel, going through the Bible history in a three years course. The portions out of such selections and the Gospel as are suitable for infants and prescribed for them. The course is graduated for the Standards.	All examiner is appointed annually by the Board so far it has been the vicar of the parish.	
UGBOROUGH	Yes	Hymns and prayers are used.	Yes, with comment.	The time devoted to prayers and Scripture in the morning is from 9.15 to 9.55, and in the afternoon prayers and hymn for 10 minutes.	The Exeter Diocesan Syllabus (see Appendix No. 11)	An examination is held each year by one of the diocesan inspectors, and a report given thereon.	
UPOTTERY	Yes	Hymn and prayers at opening and closing school.	Read with comment.	Hymn and prayers five minutes, reading Bible, with comment, half an hour. Prayers, 9 to 9.10 a.m.; Scripture lessons, 9.10 to 9.45 a.m.	Old Testament; New Testament; Ten Commandments; Lord's Prayer; private prayer; repetition of hymns and Scripture. Monday.—Old Testament history. Tuesday.—Collects and texts of Scripture. Wednesday.—Hymns. Thursday.—New Testament history. Friday.—Old Testament history.	Annual examination by Exeter diocesan inspector.	" From 9 to 9.55 a.m., prayers, hymn, and religious instruction; from 4.30 p.m., hymn and prayers.
WELCOMBE	Yes	Yes	No.	Three hours per week, in which all three subjects are taken.	The children are instructed in accordance with the syllabus of religious instruction issued by the Exeter Diocesan Board of Education. The syllabus being subject to section 14 of Education Act, 1870.	No examination.	
WEMBURY	Yes	Yes, both	Yes, with comment.	Half an hour daily for the whole of the religious instruction.	No syllabus	General rules of the diocesan examination as carried out by the diocesan inspector at the annual examination.	No formal regulations have been passed, beyond the fact that the school shall be inspected by the diocesan inspector.
WEST LEIGH	Yes	A short prayer and hymn daily.	Yes, daily, without comment.			No rules	Religious instruction from 9 to 9.30 a.m., as per time table.

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DEVON—cont. WHITCHEVELL.	Yes	A hymn is sung and prayers are read by the master at the opening and close of the school each day.	Yes, with comment.	Five minutes for hymns and prayers, 95 minutes for reading the Bible each day.	No syllabus	No annual examination in religious knowledge.	—	—
WILKINGBOROUGH—IN-THE-MOOR: (A.)	Yes	Yes	Read, with comment.	Half an hour daily to Scripture teaching, also 10 minutes daily to prayers and hymns at assembling and dismissal of school.	No stated syllabus. A general knowledge of the Scriptures taught: Old Testament.—Lives of Abraham, Moses, David, &c., as well as the Creation, Journeys of Israelites, and their history. New Testament.—Life of Christ and work of the Apostles.	No examination	"III. The Bible is to be read at the commencement of morning school." "IV. Forms of prayers are appointed to be used at the beginning and end of the school day, and private prayers to be taught the children for home use."	—
(B.)	Yes	Yes	Read with comment.	1½ hours for Bible	For next school year, July to June 30, 1889, the following:— Old Testament.—II. Kings xviii. to xxiii.; Daniel i. to vi. New Testament.—St. John ii., parts of iii., iv., v., vi., xi., xii., xviii., xix., xx.; Acts xxii. Lord's Prayer; two hymns.	An inspector appointed by the bishop of diocese examines orally and by written questions. The result is sent in a report to the head teacher. Examination in June.	None	The head teacher is allowed to give Bible lessons at his discretion, but not the Prayer Book also.
WILLAND	Yes, four times every week.	Hymns and prayers are used.	Read with comment.	20 minutes each day.	The Old and New Testament	—	That the Willand Board School be open to the annual inspection of the diocesan inspector, provided that the Catechism be omitted from the examination.	—
WINKLEIGH	No	No hymns. Morning prayer, general confession, the Lord's Prayer; evening prayer, the Lord's Prayer.	Yes, without comment.	Scripture reading half an hour; open and close with prayer.	None, the reading is taken from Old and New Testament alternately.	There is no annual examination.	The master is instructed to have Bible read without comment.	—
WOOLFORDSWORTHY	Bible read daily.	Grace before and after dinner, and close with Lord's Prayer.	Read with or without comment, as teacher may have time. Comment always to consist of mere recapitulation of subject matter.	30 minutes	None	No examination	None	—
WOOLFORDSWORTHY, WASHINGTON, and KENNELBEIGH, U.D.	Yes	Yes	Yes, with comment.	Half an hour each day.	The same as for diocesan examination, minus the Prayer Book.	None	The Board have decided that the Scriptures be read and explained without, as far as possible, sectarian bias.	The teaching has been carried out in accordance with the statement in preceding column.
YARNCOMBE	Yes	Yes	Yes, with comment.	Hymns and texts, New Testament, Commandments, each half an hour per week; Old Testament, one hour per week.	Genesis and Exodus, with the Gospel of St. Matthew, for this year. No detailed syllabus used.	No religious examination	—	The mistress is left very much to her own discretion under the chairman of the Board, who is vicar of the parish.



ZEAL MONACHORUM.	Yes	-	Yes	9 to 9.35 each morning; hymns one morning per week.	Parts of New and Old Testament every alternate week.	None	None	
DORSET.								
BOTHENHAMPTON (extra municipal).	Yes	-	Yes, with ornament.	9.15 to 9.45 a.m.	Joshua, Judges, Ruth, and Gospel of St. Luke	The vicar and school inspector will (with consent of managers) pay an annual visit of inspection to each Church of England and each Church of Wales school in his district. The subjects which he will examine will be those appointed in the syllabus less other uses desired. Within a month of his inspection he will forward to the managers a copy of the report he makes to the Bishop. This report should be entered in the log-book or in the diocesan inspection book. Under the Salisbury Diocesan Board of Education.	Resolution passed at the formation of the Board.	
BUCKHORN WESTON	Yes	-	Yes, without ornament.	Half-hour daily			None	Religious teaching from 9.15 to 9.50.
CAUNDLE PURSE	Yes	-	Yes, with ornament.	Two hours Old Testament; two hours New Testament; one hour hymns and prayers in each week.	First and second Books of Samuel and St. John's Gospel.	The examination in religious knowledge is held annually in May by the diocesan inspector, pursuant to the provisions of the Education Acts.	None	
CAUNDLE STOUTON	Yes	-	Yes, without ornament.	9.15 to 9.50 a.m.	None	None	None	Religious instruction is given to the whole of the scholars attending the Board school, with the learning of the Ten Commandments. This instruction is given by the head, assistant, and pupil teachers. The Board have also sanctioned the rector of the parish attending the school weekly for the purpose of giving religious instruction.
CHARMOUTH, U.D.	Yes	-	School opened and closed with hymns and prayer.	Hymn and prayer 10 minutes daily. Religious instruction 80 minutes daily.	<p><i>Infants.</i></p> <p>(1) Life of Christ.                      (2) Miracles.                      (3) Creation; Fall; lives of the Patriarchs.                      (4) Commandments.                      (5) Hymns.</p> <p><i>Upper Standards.</i></p> <p>(1) The Gospels.                      (2) Acts of the Apostles.                      (3) Genesis, Exodus, Samuel, Kings.                      (4) Psalms, hymns.                      (5) Commandments.</p>	No annual examination in religious knowledge, as the diocesan inspector refused to examine the scholars of the Board school in religious knowledge unless at the same time they were examined in Church Catechism.	No formal regulation has been passed by the Board.	
CILDEOCK	No	-	Yes, without ornament.		None.	There is no annual examination in religious knowledge.		
FIFEHEAD MAGDALEN.		-	School opened and closed with prayer. Hymns are sung.		None.	Almost all is left to the discretion of the master.		

1.	2.	3.	4.	5.	6.	7.	8.	9.
DORSET—cont. GILLINGHAM	Yes	Yes, at opening and closing school.	Yes, with simple explanations and practical moral inferences.	40 minutes daily, i.e., 9 to 9.40 a.m.	Chiefly the historical portions of the Old Testament and the Gospels in the New. Texts, &c. committed to memory.  YEAR 1888. <i>Upper Standards VI., I., IV.</i> Old Testament.—Joshua, Judges, Ruth. New Testament.—St. Luke. Texts, hymns, prayers, Commandments. <i>Lower Standards III., II., I.</i> Old Testament.—Genesis. New Testament.—Life of Christ. Texts, hymns, prayers, Commandments. Syllabus (constant for each year) for ordinary scholars of Standard III. and under:—	Examined by diocesan inspector one day a year.	"It was agreed that the school should be examined in religious knowledge by the diocesan inspector." The practice has been, and is, carefully to avoid anything that can be objected to as distinctly denominational, even to the exclusion of the Apostles' Creed. The Lord's Prayer and the Ten Commandments are taught.	
HANDLEY	Yes	Yes	Read with explanation of terms.	9.20 to 9.50 a.m.	Prayer Book.  Old Testament. Genesis; the Creation; Cain and Abel; Flood; Confusion of Tongues, and chief events in the lives of Abraham, Isaac, and Joseph and Jacob.  New Testament. Outlines of Gospel history; Lord's infancy, childhood, baptism, transfiguration; events in the Holy Week and the resurrection; the miracles of St. Matthew, vii.; the parables of St. Matthew, xiii.  The Catechism to the end of the Desire. A simple knowledge of the Christian seasons.	"That permission be granted to the curate of Handley to give Biblical instruction from 9.20 to 9.50 every morning." Curate granted permission to give part of religious instruction, but no doctrine.		
KINXON	Yes	Both hymns and prayer.	Yes, with comment.	Prayers and hymns, 9 to 9.15. Religious instruction, 9.15 to 9.45. Secular instruction ceases at 4.0 p.m., after which school is closed with prayer.	Syllabus for the year 1888 for ordinary scholars above Standard III.:— GENERAL. St. Luke's Gospel. The Litanies, occasional prayers and thanksgivings, Catechism from the Lord's Prayer to the end. The Christian seasons.	School annually examined by diocesan inspector on the subjects set forth in the syllabus.	1. "The schools shall be opened and closed, with prayer and the singing of hymns, according to a form approved by the Board. 2. "From 9.15 to 9.45 religious instruction shall be given in the schools in strict accordance with the letter and spirit of the 'conscience clause.' 3. "Children who have been withdrawn at the request of their parents from religious instruction shall be employed at some other lesson during the time of religious instruction. 4. "The religious instruction shall consist in reading and instruction in such portions of the Scriptures of the Old and New Testaments as may be from time to time chosen by the Board, and in the repetition and singing of such hymns as may be approved of by the Board. 5. "The religious instruction shall be given only by the regular teacher of the schools, or such persons, if any, whom the Board may specially appoint for this purpose."	

	SPECIAL.								
LYTCHETT MATR-VEES.	Yes	Yes; hymn and prayer, both at opening and close of school.	Yes, with simple explanation.	Hymn and prayer from 9 to 9.10 and 4.15 to 4.30. Scriptures from 9.10 to 9.45.	Joshua iii-iii, inclusive. St. Luke iv, v, vi, and xiv. St. John xiv, xv, and xvi. St. Paul's Epistles I, v, vi, and x. The Litany, its divisions and meaning of words and expressions. The explanation of the Lord's Prayer as set forth in The Desire. Epiphany and Lent.	St. Luke iv, v, vi, and xiv.	None	None	
LYTCHETT MINSTER	Yes	Yes.	Yes, without comment.	9 to 9.30 a.m. for prayer and Bible reading.	SYLLABUS OF RELIGIOUS INSTRUCTION. <i>Old Testament.</i> Genesis, Joshua, Judges, and Ruth. <i>New Testament.</i> St. Luke, with the life of our Lord. <i>Prayer Book.</i> Liturgy, Christian Seasons, and Catechism. The syllabus for the girls' and infants' is the same as the above, with the exception of the Prayer Book.	St. Luke, with the life of our Lord. <i>Prayer Book.</i> Liturgy, Christian Seasons, and Catechism. The syllabus for the girls' and infants' is the same as the above, with the exception of the Prayer Book.	None	No examination	"The form of prayer to be used in the school was discussed, and it was decided to use the form in use under the Kinson Board for the present, to be accompanied by a chapter in the Bible." The School commences and closes with prayer. A chapter from the Old and New Testament read on alternate days.
MORDEN	Yes	Both hymns and prayers.	Yes, with comment.	From 9.15 to 9.45.	Monday.—Repetition of hymns Tuesday.—Old Testament lesson. Wednesday.—Repetition of Scripture texts. Thursday.—New Testament lesson. Friday.—Singing of hymns. For Group I, which includes part of Standard III, together with Standards IV, V, VI, VII, the syllabus is as follows:— <i>Old Testament.</i> The two books of Samuel, especially 1 Samuel iii, ix, xv, xvi.; 2 Samuel i, ii. to v. 11, iii, iv, v, to v. 12, xxiv. <i>New Testament.</i> St. John's Gospel, especially St. John ii, iii, xi, v. 1 to 18 inclusive, xii, xiii, xx, xxi. <i>Prayer Book and Catechism.</i> The Magnificat and Nunc Dimittis; the Second and Third Collects for evening prayer; the Articles in the last section of the Apostles' Creed, Holy Week and Easter. N.B.—Three children are withheld by parents from instruction in Prayer Book and Catechism, Group II.—Genesis.	Monday.—Repetition of hymns Tuesday.—Old Testament lesson. Wednesday.—Repetition of Scripture texts. Thursday.—New Testament lesson. Friday.—Singing of hymns. For Group I, which includes part of Standard III, together with Standards IV, V, VI, VII, the syllabus is as follows:— <i>Old Testament.</i> The two books of Samuel, especially 1 Samuel iii, ix, xv, xvi.; 2 Samuel i, ii. to v. 11, iii, iv, v, to v. 12, xxiv. <i>New Testament.</i> St. John's Gospel, especially St. John ii, iii, xi, v. 1 to 18 inclusive, xii, xiii, xx, xxi. <i>Prayer Book and Catechism.</i> The Magnificat and Nunc Dimittis; the Second and Third Collects for evening prayer; the Articles in the last section of the Apostles' Creed, Holy Week and Easter. N.B.—Three children are withheld by parents from instruction in Prayer Book and Catechism, Group II.—Genesis.	None	No examination	The practice as specified herein has been in existence since the formation of the Board in 1874.
STOWER PROVOST†	Yes	Yes, Hymns Ancient and Modern, and hymns from the Child's Hymn Book.	Read with comment.	To Bible reading and comment thereon 1½ hours per week. To Prayer Book and Church Catechism 1 hour per week.	The annual written examination is held the first Saturday in May. If two thirds of marks are obtained a prize is awarded. The oral examination is held in the same month.				

\* The Kinson National School was transferred to the Board with a reservation of power to managers to give religious instruction.  
† The Stower Provost National School was transferred to the Board with a reservation of power to managers to give religious instruction.

1.	2.	3.	4.	5.	6.	7.	8.	9.
DORSET—cont.								
SEATON	Yes	Yes	Yes, with comment.	30 minutes each morning.	Reading and explanation of the Old and New Testaments; learning of Lord's Prayer; Ten Commandments and Gospel by older scholars. Texts by infants, and hymns.	No rules	—	—
STURMINGER MAR- SHALL	Yes	Yes, both	Yes, with comment. Old and New Testament on alternate weeks.	9 to 9.45 a.m. daily	St. Matthew's Gospel below Standard IV.; St. Luke's Standard IV. and above; Genesis and Exodus below Standard IV.; Joshua, Judges, and Ruth above Standard IV.	Examined by the diocesan inspector, after 14 days' notice, on a holiday allowed by the School Board.	—	The religious instruction is given in accordance with the doctrine of the Church of England from 9 to 9.45, after which time the schoolroom comes under the control of the School Board.
SWYER	Yes	Yes, Ancient and Modern, and prayers from the Book of Common Prayer, for the opening and closing of the school.	Yes, with comments thereon relative to its historical and moral character.	From 9.15 to 9.45 a.m. at each morning meeting of the school. On Mondays, Tuesdays, and Wednesdays, repetition of Scripture and Catechism; on Thursdays, reading of the Old Testament; and on Fridays, reading of the New Testament.	The course of instruction followed coincides as far as lawful with that provided in the general syllabus for the four years' course of the Salisbury Diocesan Board of Education.	An inspection of the school is held once a year in the month of December by the diocesan inspector for the district.	—	—
WAREHAM, U.D.	The Bible read daily by the children.	No hymns; the Lord's Prayer.	Yes, with explanation.	30 minutes to Bible.	No syllabus. The Books of the Bible are taken in sequence.	None	None	Members of the Board attend at intervals.
WINTERBOENE ZEL- STONE and ALMER, U.D.	Yes	Yes	Yes, with comment.	From 9 to 9.45 a.m. each day.	Monday, learning by heart; Tuesday, reading (with comment) Old Testament; Wednesday, learning and singing hymns; Thursday, learning by heart; Friday, reading New Testament.	—	"That the school should be opened and closed with prayer and that the Bible should be read, and that there should be given such explanations and such instructions therefrom in the principles of morality and religion as are suited to the capacities of children. Provided always that the provisions of the Act in sections 7 and 14 be strictly observed."	—
YETTINGER	Yes	Yes	Yes, without comment.	9.30 to 10 a.m.	Reading the Scripture without comment	None	None	Reading the Bible without comment.
DURHAM.								
BARMSTON	Yes	Both	No	School opened and closed with hymns and prayer.	None	None	None	To open and close with hymns and prayer.

BENTFIELD: Boys' School -	Yes	Yes	Read with comment.	Religious instruction including prayer, hymns, singing, and Bible lessons occupies from 15 to 20 minutes daily.	Biographical sketches of leading characters in Old and New Testaments and lessons therefrom. Miracles, parables, &c. of our Saviour. Texts and hymns. The Ten Commandments.	Members have examined occasionally or heard lessons or examinations.	The practice as stated in the previous columns.
Girls' School	Yes	Yes	Read with comment.	Prayer and hymns, 5 minutes; Bible lesson and texts, 20 minutes daily.	Same as that of boys' school -	The late chairman visited a few times during Bible lessons and questioned the girls.	As stated in the previous columns.
Infants' School	Yes	Yes	Taught orally	Prayer and hymns, 5 minutes; Bible lesson and texts, 20 minutes daily.	Old Testament. "Creation" &c., to "Tower of Babel," with early lives of "Joseph," "Moses," "Samuel," "David." New Testament. Life of our Saviour up to temptation. Texts and hymns. The Ten Commandments.	No examination	As stated in the previous columns.
Derwent Street Infant School.	Yes	Yes	No	20 minutes per day.	Lives of the Patriarchs, chief events in the four Gospels, the Ten Commandments, and the Lord's Prayer.	None	The teachers are expected to give religious instruction, but the form is left to their discretion.
BOLDON	Yes	Yes	Bible is read and explained, but no doctrine is taught.	9 to 9.30 a.m.	None	No rules nor examination	The practice has always been to give the instruction and exercises already referred to with the Board's knowledge and approval.
CHILTON	No	Hymns	Yes, without comment.	9 to 9.15 a.m.	None	None	---
COLMERLEY	Yes	Both	Yes, without comment.	1 1/2 hours per week	Historical books of Old Testament and Gospels in New Testament.	None	"That the Bible be read without comment."
CORNFORTE, U.D.	Yes	Yes	Yes, without comment.	15 minutes.	---	None	---
COXHOE	Yes	Yes	Read with comment by the masters.	Half an hour at the commencement of morning school. Old and New Testament alternately, hymn and prayers at the close.	Genesis and St. Luke's Gospel	None	See answer in Column 5.
CROOK, and BILLY ROW, U.D.	Yes	Both	Read. Teacher gives his explanation.	9.5 to 9.30 daily	Old and New Testament alternately	None	---
CROXDALE, U.D.	Yes	Both	Yes; with such comments as will enable the children to intelligently follow the narrative.	Half an hour in all	Standard I.—Simple stories from Old Testament—Standards II and III.—Read the Gospels—Standards IV, V, VI.—The most interesting narratives of the Old Testament.	None	All schools shall be opened and closed with praise and prayer. The time to be devoted to prayer and singing of hymns shall be 10 minutes, and to Bible reading, 40 minutes of the first hour of the morning's attendance, and 10 minutes to prayer and singing of hymns at the close of the school in the afternoon, and prayers to be approved by the Board shall be used. In all schools provided by the Board the Bible shall be read, and there shall be given by the principal teachers such explanations therefrom as are suited to the capacities of children, provided always that in such explanations the provisions of the Education Act, 1870, in sections 7 and 14, be strictly observed both in letter and in spirit.

1.	2.	3.	4.	5.	6.	7.	8.	9.
DURHAM—cont.								
DARLINGTON	Yes, Bible read daily.	Yes, both Lord's Prayer and the hymn book entitled "A Book of Sacred Song for the use of School Board Schools" is used.	With comment suited to children.	At the opening of the school, half an hour.		Not under annual religious examination.	Similar to the Regulations of the London School Board ( <i>see</i> Appendix No. 40).	—
DURHAM	Yes	Yes	The Bible is read, and the leading facts of Scripture history are taught and explained.		Religious instruction given in accordance with section 14 of the Elementary Education Act, 1870.		Regulations adopted as to the religious teaching, &c. in the Board schools, which are for infants only— 1st. That the Bible be read and the leading facts of Scripture history taught and explained by the teacher, and that such religious instruction be given as is in accordance with section 14 of the Elementary Education Act, 1870. 2nd. That the schools be opened and closed with prayer. 3rd. That the prayers and hymns used be selected, at the discretion of the mistress, from the book published and used by the Manchester School Board.	—
EDMONDBYERS	No	Ordinary hymns and two collects read at prayers.	Bible read by scholars in upper division of school. Master allowed to comment on what is read.	9 to 9.10, hymns and prayer; 9.10 to 9.30, Bible read by the scholars alternately.				To take a Gospel and a book of the Old Testament alternately. Last quarter, Genesis; Present quarter, St. John's Gospel.
ELVER ST. OSWALD (extra municipal).	Yes	Yes	Yes, with comment.	Two hours per week.	The Old and New Testaments are read in regular course.	None	—	—
FOED	Yes	Yes	Yes	One hour to Old Testament history, one hour to New Testament history, half-hour to hymns, &c.	Historical facts of Old Testament up to Kings of Christ and Acts of Apostles.	No examination	No special regulations.	—
FRAMWELLGATE ST. OSWALD (extra municipal).	Yes	Yes	Yes, with comment.	First half hour of the morning's attendance and previous to the close of the school in the afternoon.		None	Paragraphs 1, 2, 6, and 8 of the Regulations of the London School Board ( <i>see</i> Appendix No. 40).	—
FULWELL	Yes	Yes, hymns, but not prayers.	Yes, with comment by way of simple explanation.	Half an hour each day.	None	None	—	—

<p><b>GALTBRAD</b></p>	<p>Yes</p>	<p>Yes, hymns and prayers.</p>	<p>Yes, with comment.</p>	<p>30 minutes daily - Pupil teachers one hour per week.</p>	<p>See Appendix (No. 15)</p>	<p>No annual or other examination of scholars, but the pupil teachers are examined three times yearly.</p>	<p>The door of the school room is to be closed at 9 o'clock, and the roll called, a hymn sung, and prayers offered immediately. From that time up to 9.40 the religious instruction is to be given. Speeches to be given at the following resolutions of the Board: - "That in all schools to be provided by this Board prayers shall be offered and hymns used at the time or times when, according to section 7, sub-section 2, of the Elementary Education Act, religious observances may be practised; that the Holy Scriptures, according to the authorised version, shall be daily read by those children who are able to read; and that the teacher shall give such simple explanation as the passage may require. "That in such religious observances provisions of the Act in sections 7 and 14 be strictly observed both in letter and spirit, and that no attempt be made to attach children to any particular denomination."</p>	<p>Observance and instruction the both in letter and spirit, and that no attempt be made to attach children to any particular denomination.</p>
<p><b>GREAT and LITTLE USWORTH.</b></p>	<p>Yes</p>	<p>Yes</p>	<p>Yes</p>	<p>Infants: - (a) Scripture texts committed to memory (b) Life of Christ Standards I and II - Genesis. Standards III - Old Testament history. Standards IV to VII. - (a) The above. (b) Life of Christ. (c) Acts of Apostles.</p>	<p>No examination</p>	<p>In schools provided by the Board prayers shall be read and taught daily; such explanations and instructions in the principles of religion and morality being given to the extent as the capacity of children. Provided always, that in the selection of prayers and hymns (which shall be approved by the Board), and in explanations and instructions from the Bible, the provisions of the Elementary Education Act 1876, sections 14 and 7 shall be strictly observed both in letter and spirit, viz., that no attempt be made to attach children or detach them from any particular denomination; that from 9.0 to 9.45 am. shall be occupied with singing prayers, and religious instruction, and 10 minutes at the close of the afternoon teaching shall be devoted to singing and prayer.</p>	<p>No Board regulation.</p>	
<p><b>GREENCROFT</b></p>	<p>Yes</p>	<p>Yes, both</p>	<p>Yes, with comment.</p>	<p>20 minutes, from 9.15 to 9.40, for Bible lesson. School opened with Lord's Prayer. School closed with hymn.</p>	<p>Note</p>	<p>No Board regulation.</p>	<p>No Board regulation.</p>	

1.	2.	3.	4.	5.	6.	7.	8.	9.
DURHAM—cont. HARTLEPOOL .	Yes .	Yes .	Read and explained.	Opened and closed with prayer; 30 minutes, Scripture.	Standard I.—Simple outlines of Creation and life of our Lord. Standard II.—Same; but more fully. Standard III.—Lives of Joseph, Moses, and Christ. Standard IV.—Life of Joshua; parables and miracles of our Lord. Standards V., VI., and VII.—Parables and miracles, with explanation; Acts of Apostles and apostolic journeys. Repetition and singing of six hymns. Lower Standards.—Lord's Prayer, Ten Commandments, and a few simple texts.	The children in the Board schools are annually examined in religious knowledge by the diocesan inspector of the Church of England schools.	Similar to the London School Board Regulations ( <i>see</i> Appendix No. 40), with the following addition:— That whenever there shall be not less than ten Roman Catholic children in any one of the Board schools, the teacher shall daily read or cause to be read a portion of the Douay version of the Bible to them in some part of the school separate from the other children as prescribed by this scheme.	—
HEALSFIELD and COLD ROWLEY, U.D.	Yes .	(1) Chanting of Psalms; (2) Extempore prayer by head master.	Bible reading every morning, with explanations by head master.	Generally from 9.0 to 9.30 a.m.	(1.) This year the scholars have committed to memory the 15th, 23rd, 24th, 67th, and 100th Psalms; (2) Read through the history of the Creation; (3) of Moses; (4) of Abraham; (5) and are now learning the Ten Commandments.	None . . . . .	None . . . . .	—
HEWORTH MONK- TON and JARROW, U.D.	Yes .	Yes .	The Bible is read every morning, and such explanation given therein by the head and certificated assistant teachers as is suited to the capacities of the children.	30 minutes allowed for religious instruction each day.	<i>See</i> Appendix (No. 16)	An examination in religious knowledge is held annually by members of the various denominations selected by the Board. A half day holiday is allowed, and they examine until they finish the syllabus, when the children are dismissed.	<i>See</i> Appendix (No. 16).	—
HEWORTH (extra municipal).	Yes .	Yes .	The Bible is read and instruction therefrom given suited to the capacities of the children.	The first half hour of the morning's attendance, and at the close of the school in the afternoon.	No syllabus is prepared . . . . .	No examination in religious knowledge.	Paragraphs 1, 2, 6, and 8 of the Regulations of the London School Board ( <i>see</i> Appendix No. 40).	—
HILTON .	Yes .	Yes .	Yes .	Prayer 5 minutes, hymn 5 minutes, Scripture 20 minutes daily.	No syllabus prescribed . . . . .	No examination in religious knowledge.	—	The choice of subjects is left to the head teacher.
KYO . . . . .	Yes .	Yes .	Yes, without comment.	15 minutes . . . . .	In mixed school.—Hymns, birth of Christ, and parables. In infant school.—Hymns, Old Testament stories	No examination in religious knowledge.	—	—
MEDOMBLEY .	Yes .	Yes .	Yes, with comment.	20 minutes in the whole each morning for religious observance and instruction.	In mixed school.—Hymns, birth of Christ, and parables. In infant school.—Hymns, Old Testament stories	No examination in religious knowledge.	Similar to the Regulations of the London School Board ( <i>see</i> Appendix No. 40).	—



MIDDLESTONE	No	No	No	From 9.0 to 9.30 is allotted to hymns, prayers, and religious instruction.	Old Testament history, the life of Christ, the Lord's Prayer, and the Ten Commandments.	No annual examination		The practice of the schools under the Board is to devote the first half hour of each day to religious instruction.
MIDDLETON IN TEES-DALE.	Yes	Yes	Yes	Scripture teaching, including hymns and prayers, lasts from 9.0 to 9.40 a.m.	Syllabus varies from year to year. This year the school is divided into three divisions:— <i>Infants and Standard I.</i> I.—Old Testament, early part of Genesis; New Testament, early life of our Lord. Repetition, Psalms xlii., xli., viii.; Lord's Prayer; Commandments; and Creed (Apostles'). <i>Standards II. and III.</i> II.—Old Testament, Genesis; New Testament, Miracles of our Lord (St. Luke). Repetition, Psalms i., ii., viii., xlii., xli., viii.; Lord's Prayer; Commandments; and Creed. <i>Standards IV. to VIII.</i> III.—Old Testament, Genesis; New Testament, Parables of our Lord (St. Luke). Repetition, Sermon on the Mount (St. Matthew); Lord's Prayer; Creed; and Commandments.	No examination is held	"That religious teaching be given in the Board school by the head master and his assistants to the following extent, or so far as the Education Act permits:— "(a.) The Bible to be read with such comments as may be necessary. "(b.) The Apostles' Creed, Lord's Prayer, and Ten Commandments."	
MIDDLETON GEORGE.	Yes	Yes	Yes					
MUGGLESWICK	Yes	Yes	Yes	Half an hour, as per time table.	There is none, simply a chapter of Bible read and explained by master after a short collect and the Lord's Prayer.	None		Simply the foregoing.
NEWBOTTLE	Yes	Yes	Yes	First half hour after the school is opened is devoted to Bible reading, offering up of prayer, and singing of hymns.	See Appendix (No. 17)	See syllabus		

The prayers and hymns to be used in all schools provided by the Board shall be those set forth in the Manchester School Board Hymn Book. Provided always that in the use of such prayers and hymns the conditions of the Education Act, 1870, especially in sections 7 and 14, be strictly observed both in letter and spirit, and that no attempt be made to attach children to, or detach them from, any particular denomination.

1.	2.	3.	4.	5.	6.	7.	8.	9.
DURHAM—cont.								
NORTH BEDFURN	Yes	Yes	Yes	From 15 to 30 minutes each day.	The Bible is read by the master without comment, and hymns sung from 9.5 to 9.50 a.m.			Bible reading and singing.
NORTON	Yes	Yes	Yes	Bible reading half an hour, prayer and hymns quarter of an hour.	No syllabus	No examination.	"That three-quarters of an hour daily be spent in religious instruction and observances."	
PESHAW and OP- FERTON, U.D.	Yes	Yes	Yes, with comment.	First half hour after the school is opened in the morning, and 10 minutes at the close of the afternoon.	The selections from the Old or New Testament are left to the discretion of the teachers.		Similar to the Regulation of the Newbottle School Board (Durham).	
QUARRINGTON (now known as CLASOP CUM QUARRINGTON).	Yes	Yes	Yes, with simple explanation.	30 minutes per day.	No fixed syllabus			
SOUTH SHIELDS	Yes	Yes, both	Yes, with comment.	Half an hour, 9 to 9.30 a.m., for hymns, the Lord's Prayer, and Bible instruction.	See Appendix (No. 18)	See Appendix (No. 18)	See Appendix (No. 18)	
SOUTHWICK	Yes	Yes	Yes, with comment.	11.30 a.m. to 12 noon each day.	Standards IV, V, VI, VII. Old Testament.—Lives of Judges and Saml. Mark. New Testament.—Miracles as recorded by St. Mark. Repetition.—Isaiah liii. and Psalm xxiv. The Commandments.  Standard III. Old Testament.—Events in Genesis to end of Abraham's life. New Testament.—Lives of Jesus and John the Baptist. Repetition.—Psalm viii. and Commandments 3, 5, 8, 9.  Standards I, II. Old Testament.—Genesis from Creation to call of Abraham. New Testament.—Lives of Jesus and John the Baptist. Repetition.—Psalm xxiii. Hymns for all Standards alike.	No rules; children examined orally and on paper by Rev. A. Watts, Durham Training College.	No regulation; the syllabus is submitted to and approved by the Board.	

STANHOPE	Yes	Yes	Yes, See Col. 8.	20 minutes daily	No syllabus	No examination	That the question of religious teaching in Board schools having been discussed, the clerk be instructed to send a copy of the minute as it at present stands to all the masters and inform them that that minute does not preclude them from giving such explanation as may be necessary to enable the children to understand the passage when read, but it is only intended to prevent denominational teaching and denominational comment. See Appendix (No. 13)	The practice is as stated, and the instruction is given with the full cognisance of the Board.
STOCKTON-ON-TREES	Yes	Yes, both	Yes, with comment.	From 9 to 9.30 a.m.	See Appendix (No. 13)	No examination in religious instruction since the office of inspector was abolished.		
SUXDERLAND	Yes	Hymns and prayers are used at each opening.	Bible read with comment.	See regulation	Teachers under the Board furnish periodically syllabus of the course of religious instruction to the clerk of the Board (who acts as inspector) for his approval. At each examination one or more members of the Board are present.	Each department is examined yearly by the Clerk to the Board, notice of which is sent to every member, and the results reported to the Board.	"Teachers must pay particular attention to the following resolution of the Board,"— "That, subject to secs. 7 and 14 of the Elementary Education Act, the Bible be read and explained by the teachers to the children in all schools provided by the Board."	
THORNLEY	Yes	Yes	Yes, without comment.	Religious instruction three hours per week; hymns half an hour.	<i>Standards I. and II.</i> I. Old Testament.—(a.) Creation, Adam and Eve, Cain and Abel. (b.) Commandments. II. New Testament.—John the Baptist, birth of Christ, six miracles.  <i>Standards III. to VII.</i> Old Testament.—Lives of Abraham, Isaac, and Jacob. New Testament.—(1.) Christ's crucifixion, death and burial. (2.) Parables. (3.) Early history of the Church.	No examinations are held		
TUDHOE, U.D.	Yes	Yes	Read, with comment	Hymns, prayers, and Bible reading occupy 40 minutes, from 9.0 until 9.40 a.m.	None	None	<i>Prayers and Hymns.</i> All schools shall be opened and closed with praise and prayer. The time to be devoted to prayer and singing of hymns shall be 10 minutes, and to Bible reading 40 minutes of the first hour of the morning's attendance, and 10 minutes to prayer and singing of hymns at the close of the school in the afternoon, and prayers to be approved by the Board shall be used.  <i>Bible Reading and Explanation.</i> In all schools provided by the Board the Bible shall be read, and there shall be given by the principal teachers such explanations therefrom as are suited to the capacities of children, provided always that in such explanations the provisions of the Education Act, 1870, in sections 7 and 14, be strictly observed both in letter and in spirit.	

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DUBHAM—cont. WEST HARTLEPOOL	Yes	Both are used	Bible read with comment.	9.0 to 9.35 each morning.	Similar to that of Manchester School Board (see Appendix No. 35).	None	Similar to that of London School Board (see Appendix No. 40). Resolved,—“That the schools be always opened with a simple form of prayer, together with the Lord's Prayer and a hymn, and to conclude with a prayer and the Benediction, a hymn to be used at the opening or conclusion, or both. “That the Bible shall be read by the children, and the teacher shall give such explanation for the better understanding of its meaning as he shall think fit, subject, however, to the provisions of the Act in sections 7 and 14, which must be strictly observed both in letter and spirit, and no attempt shall be made to attach children to or detach them from any particular denomination. No child shall be required to attend any Biblical instruction in religious subjects, or any religious observance, contrary to the wish of his or her parents. “That the children have the Ten Commandments and the Lord's Prayer explained to them on a day separately set apart in each week for that purpose.”	—
WHITCHAM	Yes	Yes	Yes, with comment.					
WHITTON, U. D.	Yes	Yes	It is read with comment in the mixed school. It is not read in the infants' school.	Mixed school.— Tuesdays, 9 a.m. to 9.30 a.m. Thursdays, 9 a.m. to 9.30 a.m. Infants' school.— Hymns and prayers, 9 to 9.10 and 3.55 to 4.	Mixed School, 1888. Old Testament. Standards VII., VI., V. Standard IV. Standards III., II. Book of Exodus Lives of Moses, Joseph, and Abraham. Re-read Psalms xxiii. and xxiv. New Testament. St. Matthew's Gospel. St. Matthew's Gospel. Miracles and parables recorded in St. Matthew's Gospel. Liturgy.—“Lord's Prayer” with “Desire”; “Ten Commandments”; “Creed”; “Duty towards God”; “Duty towards Neighbour.”	No examination in religious knowledge.		Mixed school.—To take a Scripture lesson twice in the week; each lesson to last 30 minutes.

WILLINGTON	Yes	Yes	With simple explanation.	Half hour daily	Simple facts of Old Testament and four Gospels	None	No examination in religious knowledge.	1. The school shall be opened in the morning and closed in the evening with prayer and singing. 2. Half an hour each morning shall be given to religious instruction from the Bible. 3. The provisions of sections 7 and 14 of the Education Act of 1870 shall be strictly observed, both in letter and spirit.
WINGATE	Yes	Yes	Bible read with comment.	30 minutes daily	No syllabus	None	No examination in religious knowledge.	1. The school shall be opened in the morning and closed in the evening with prayer and singing. 2. Half an hour each morning shall be given to religious instruction from the Bible. 3. The provisions of sections 7 and 14 of the Education Act of 1870 shall be strictly observed, both in letter and spirit.
WINLATON	Yes	Yes	Yes	Half an hour each day.	See regulations	Nil		"That the Bible be read in the schools half an hour each day with such simple explanation from the teachers as, in their opinion, is suited to the capacity of the children." The schools are opened and closed with a short form of prayer.
WITTON LE WEALE	No	Hymns and prayers used.	Yes. See regulation.	25 minutes	None	None		"Immediately after the opening observances of the schools in the morning, the head teacher shall read a portion of the Bible in the authorised version, and he may give explanations thereof, and instruction therefrom, on the principles of morality suited to the capacities of the children. The portion of the Scripture read each morning shall be entered in the log book, such religious teaching and opening observances shall not exceed 25 minutes in the morning nor 10 minutes in the afternoon, and shall in letter and spirit be strictly in accordance with sects, 7 and 14 of the Elementary Education Act, 1870. No attempt to be made in this or any other teaching in the school to attach children to or detach them from any particular denomination. Any children withdrawn by the wish of their parents or guardians from such religious observances and instructions shall receive secular instruction in a separate room during the time."
WOLVINGTON, U.D.	Yes. Religious observance.	The Lord's Prayer is repeated and a hymn is sung.	The Bible is read without comment.	About 15 minutes				"That the Bible be read in the Board school, and that there shall be given such instructions therefrom in the principles of morality and religion as are suited to the capacities of the children, provided that in such explanations and instructions the provisions of the Elementary Education Act with respect to religious instruction be strictly observed. The above resolution was passed in 1877. Since that time, owing to the presence of many Catholic scholars in the school, the master was instructed by the Board to discontinue his explanations and instruction."

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ESSEX.								
ASHDON	Yes, the Lord's Prayer and Ten Commandments.	Lord's Prayer	Yes, with comment.	Half an hour	Historical parts of the Old and New Testaments	Nil	I. That the historical Scriptures of both Testaments be systematically read by and explained to the children of the board school, and that each reading and instruction occupy the first half hour of each school day, closing at 9.35. II. That the Lord's Prayer and the Ten Commandments be taught to all the children who shall be able to learn them, and have not been withdrawn by their parents under section 7, Education Act, 1870. III. That the rector and the licensed assistant curate for the time being be permitted to visit the board school to conduct the religious instruction and any examination on the subject every Tuesday and Thursday of each school week, at the time above mentioned, which instruction is to be undenominational. The board hereby give permission to the Baptist minister for the time being to conduct the religious instruction each Wednesday on the same understanding as above. That the head teacher give the religious instruction on the two other days.	
ASHELDHAM	No schools.							
BARDFIELD SALING	Yes	Yes	Yes, with comment.	35 minutes	Nil	Nil	"That the school open daily with reading and explanation of the Scriptures, singing, and prayer." N.B.—The clergyman of the parish generally conducts the religious instruction twice per week, the teacher at other times.	
BRAUGHAMP ROUTHING	Yes	Selection of hymns from A. and M.; Collects from the Prayer Book.	Yes, and explained	9.0 to 9.45 a.m.	Old Testament.—Principal facts in Genesis and Exodus. This year (1888) Exodus only. New Testament.—Principal facts in the life of St. John the Baptist and our Lord. For upper standards, Gospel of St. Matthew. The Ten Commandments.	The diocesan inspector examines the children once a year in the foregoing subjects.	No formal regulation, but with the full consent of the board the religious instruction is conducted as stated.	
BIRDBROOK	Yes	Yes	Yes, with comment.	Half an hour to Bible; quarter of an hour to prayers and hymns.	No fixed syllabus	No rules		The school is opened and closed with prayer, and religious instruction given during the time allotted at the discretion of the schoolmistress.
BLACKMORE	Yes	Short prayer and Lord's Prayer; Doxology at dismissal.	Bible read, with simple explanations when thought necessary.	Prayers, registration, and Scripture 9.0 to 9.30.	Lives of the Patriarchs, Creation, &c. Life of Christ, as recorded in the Gospels.	None		Optional; left in the hands of the head master, subject to the approval of the board.
BOCKING	Yes	Prayer	Yes, with comment.	10 minutes	One chapter from Bible	None	No regulation made by the board, yet religious instruction the same as that given in the British school before it was transferred to the board has been continued. A chapter is chosen by the principal teacher, read and commented upon, followed by the Lord's Prayer, the children repeating it.	

BEAINTREE	Yes	Yes	9.0 to 9.30	Yes, with comment.	None	No examination	The head teacher gives religious instruction according to the principles of the British and Foreign School Society.
CHIGWELL U.D.	No religious teaching. School is opened in the morning with prayer, hymn, and Bible reading.	Hymn and prayer	9.0 to 9.30 a.m.	Yes, without comment.	None	No examination	Practice is as stated in column 2.
CHIGWELL	Yes	Yes; both at opening and closing of school.	About 20 minutes per day is given to Bible reading, and 10 minutes per day to prayer and hymns.	Read, with comment.	<p>SYLLABUS FOR 1888.</p> <p><i>Old Testament</i>.—The Book of Genesis.</p> <p>DIVISION I.—Standards I. and II.</p> <p>Ten lessons in simple outline.—1. Creation. 2. Fall. 3. Cain and Abel. 4. Noah and the Ark. 5. Call of Abraham and early life. 6. Abraham and Lot. 7. Sacrifice of Isaac. 8. Esau and Jacob. 9. Jacob's flight. 10. Joseph.</p> <p>DIVISION II.—Standards III. and IV.</p> <p>Same lessons, more fully.</p> <p>DIVISION III.—Standards V., VI., and VII.</p> <p>Genesis 1-25 (death of Abraham).</p> <p><i>New Testament</i>.</p> <p>DIVISION I.—Standards I. and II.</p> <p>From St. Matthew's Gospel.—1. Birth of Jesus. 2. John the Baptist. 3. Temptation. 4. Lepert and Stilling the Tempest. 5. Raising of Jarius daughter. 6. The Sower. 7. The Parables. 8. Mustard Seed and Leaven-bidden Treasure. 9. Death of John the Baptist. 10. Transfiguration.</p> <p>DIVISION II.—Standards III. and IV.</p> <p>Same, more fully.</p> <p>DIVISION III.—Standards V., VI., and VII.</p> <p>St. Matthew, to end of chapter XIV.</p> <p><i>Extra Subjects</i>.</p> <p>Lord's Prayer and Commandments on the lines of Sutton's Lessons.</p> <p>The words and tunes of children's hymns.</p> <p>To be examined orally.</p> <p>The Old and New Testament. The Commandments, hymns.</p> <p>One of the Gospels this year, St. Mark's. Old Testament history from the Creation down to King David. Selected Psalms.</p>	<p>That the religious knowledge examination be once annually.</p> <p>The examination to be strictly on the Scripture lessons taught under the authority of the board in the board schools.</p> <p>The examination to be conducted by two examiners who would examine together and upon lines altogether outside any sectarian views.</p> <p>The examiners to be appointed by the board shall be one Church of England minister and one Nonconformist minister.</p> <p>The first examiners of the board shall be the Rev. Thos. Marsden, M.A., Vicar of Chigwell, and a member of the Board, and the Rev. Joseph Hadfield, minister of the Congregational Church, Chigwell Row, and a manager of the board schools for Chigwell and Chigwell Row district.</p>	
DUXTON	Yes	Yes	Three-quarters of an hour, viz. 9.0 to 9.45 each day.	Yes, with comment.	None	Left to the discretion and direction of the inspector appointed by the bishop of the diocese.	—
EAST HAM	Yes	Yes	Three-quarters of an hour daily, 9.0 to 9.45.	Read, with comment.	None	Examination held annually by the diocesan inspector upon the subjects previously given and prepared.	Paragraphs 1, 2, and 4, of the Regulations of the London School Board (see Appendix, No. 40.)

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<p>ESSEX—cont. EASTWOOD</p>	<p>Yes -</p>	<p>School opened and closed with prayer, or hymn sung.</p>	<p>Historical parts of Old and New Testament read, with questioning and explanation sufficient to make the meaning understood.</p>	<p>9.0 to 9.45, every day.</p>	<p>Upper Division.—The Narrative of the Four Gospels read and explained. Also portion of Old Testament history from Genesis, King's Selected Psalms. Parables learnt by heart. Lower Division.—Oral lessons simply given on the Life of Christ. The Creation, Fall of Man, Deluge, Life of Abraham. Hymns learnt. The Decalogue. Infant Division.—Oral lessons simply given as above. Hymns and texts learnt by heart. The Decalogue explained as in Exodus, xx. chap.</p>	<p>No examination</p>	<p>No formal regulations by board.</p>	<p>Chapter of Old and New Testament read each morning.</p>
<p>FRISTEAD AND RAYNE, V.D.; Board Felstead School. Rayne Board School.</p>	<p>Yes</p>	<p>Yes; at opening and closing of school.</p>	<p>With comment</p>	<p>30 minutes each morning.</p>	<p>Reading and explanation of Old Testament, Genesis to Judges, New Testament, the Four Gospels. Memory, selected psalms, Isaiah 53, and parables. Infants.—Simple lessons on Creation and Life of our Lord. Hymns learnt.</p>	<p>No examination</p>	<p>No formal regulations by board.</p>	<p>The religious instruction is given during the first hour, <i>i.e.</i>, between 9.0 and 10.0 a.m.</p>
<p>GOOD EASTER</p>	<p>Yes; the school is opened in the morning and closed in the evening, with prayer.</p>	<p>Yes</p>	<p>The Bible is read with comments on facts only.</p>	<p>11.30 to 12</p>	<p>Lord's Prayer, Ten Commandments, and reading Bible with comments on facts only. The infants learn hymns and texts.</p>	<p>There are no rules, but an examination is held, with the sanction of the board, by the diocesan inspector annually for such children as attend.</p>	<p>The practice is as stated in previous columns.</p>	
<p>GRAY'S THURBOCK: Boys'</p>	<p>Yes</p>	<p>Yes, for morning and evening; and closing school.</p>	<p>Yes, with necessary explanation.</p>	<p>9.10 to 9.40, for general scripture instruction.</p>	<p>Standard I.—Birth of Christ, with parables in St. Matthew. Standard II.—Birth of Christ, with parables and miracles in the Gospels. Standard III.—Lives of Abraham, Isaac, Jacob, Joseph, and the Acts of the Apostles. Standard IV.—History of Israelites, from the death of Jacob to settlement in Canaan, and Book of Joshua. Standards V., VI., and VII.—Books of Joshua, Judges, King's i. and ii.</p>	<p>No general rule</p>	<p>No formal regulations by board.</p>	<p>Head teacher is responsible that syllabus is taught according to Time-Table.</p>
<p>Girls'</p>	<p>—</p>	<p>—</p>	<p>—</p>	<p>9.15 to 9.45</p>	<p>Standard I.—Short Bible stories from Old Testament. Standard II.—Creation. Life of Abraham, Isaac, and Jacob. Repetition—34th Psalm, 20th Exodus. Standard III.—Lives of Christ and Elijah. Repetition—23rd Psalm, 20th Exodus. Standard IV.—Lives of Elijah and Paul. Miracles of Christ. Repetition—5th of Matthew, 103rd Psalm. Standards V., VI., and VII.—Books of Exodus, Samuel, Kings, and Acts. Repetition—20th Exodus, 53rd Isaiah.</p>	<p>—</p>	<p>—</p>	<p>—</p>



	Yes	Hymns, Ancient and Modern, and others. Prayers extempore.	Yes, with comment.	15 minutes singing and prayer, 30 minutes for Scripture.	Instruction in Scripture, truth, honesty, obedience.	None	Scriptures read by older scholars and commented on by teacher. Oral instruction to the younger children. Hymns at commencement, followed by prayer. Prayer at close of school day.
GREAT AND LITTLE STAMBRIDGE U.D.: Wiltsea Island Board School.	Yes	-	Yes, with comment.	25 minutes each morning.	SYLLABUS FOR 1889. Infants—Leading facts of the Books of Genesis and Exodus. Leading facts of our Lord's death, and Early Life. Catechism, to the end of Creed, with Lord's Prayer. Three hymns and some texts. Standards I. and II.—Leading facts of Old Testament. Leading facts of our Lord's life. Catechism to the Ten Commandments, inclusive. Six hymns and texts. Standard III, and beyond.—I. Kings. xiii., to the end of II. Kings. St. Matthew's Gospel. Acts i. to vi. Ten Commandments, with illustrations, Prayer Book with Litany.	Examined by diocesan inspector.	Annually examined by diocesan inspector.
Great and Little Stambridge Board School.	Yes	Yes	Yes, with comment.	35 minutes	Principal events of Scripture in consecutive order	Nil	"That the Bible be read and explained by the master."
GREAT BARDFIELD	Yes	-	Yes, with comment.	20 minutes each morning.	Reading of the Bible with explanation by teacher. Ten Commandments.	No annual examination fixed by the board.	-
GREAT BENTLEY.	Yes	-	Yes, with comment.	40 minutes every morning to religious teaching. Three or four minutes both morning and evening prayers.	The Bible generally	None	See column 5.
GREAT BURESTEAD: Boys' school	Yes	Yes	Yes, without comment.	40 minutes every morning.	None	None	See column 5.
Girls' school	-	-	Yes, without comment.	35 minutes every morning.	None	None	See column 5.
Infants' school	-	-	Yes, without comment.	At commencement of morning lessons. No special time allotted.	There is no syllabus of religious instruction	There is no examination in religious knowledge.	There are no regulations in force.
GREAT LEIGHS U.D.	There is no religious teaching. The school is opened with prayer, hymn and Bible reading.	One hymn and prayer daily.	Bible is read without comment.	-	-	-	-
GREAT SAMPFORD U.D.	Yes	Yes, the Lord's Prayer.	Yes, without comment.	On opening school every morning, 15 minutes are devoted to Scripture reading and prayer.	The historical parts of the Old and New Testaments.	Nil	"That the Scriptures be read daily," "That the teacher be at liberty to select suitable passages."

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ESSEX—cont. GREAT TOTHAM	Yes	Yes, both hymns and prayers are used.	The Bible is read with comment, but controversial doctrinal comment is carefully avoided.	The religious instruction daily is from 8.55 a.m. to 9.30 a.m.	On Mondays and Wednesdays the instruction is confined to the Old Testament. On Tuesdays and Thursdays to the New Testament. On Fridays explanation of, and committing to memory, hymns, texts, parables, miracles, the Lord's Prayer, and Ten Commandments. The diocesan syllabus is in use and adhered to annually.	The rule is, that Church and Nonconformist clergy should examine the children annually, but alternately. The diocesan Inspector's first examination was so pleasing to all shades of religious thought that he has been asked annually to examine the school.	There is none.	—
HAVEHILL, U.D.	Yes	Yes	Bible read without any distinctive teaching.	Half an hour, two mornings a week.	No syllabus	No examination	None.	—
HENHAM U.D.	Yes	Yes, both hymns and prayers are used.	Yes, with explanation by the teacher.	One hour each to Old and New Testament weekly. Learning hymns and Scripture, 30 minutes.	Lower Division.—Leading facts of Genesis and Exodus. Our Lord's early life and death. Hymns and texts. Upper Division.—The above subjects with Second Book of Samuel and St. John's Gospel, for the year 1887-88.	The school was examined last year by the diocesan inspector.	"That religious instruction be given to the children the first half hour after assembling." "That the religious instruction consist in the offering of a school prayer, the singing of a hymn, and either reading the Scripture, with such explanations by the teacher as shall be necessary to give the same, or of a Scripture lesson; the instruction to be unsectarian."	—
HBYBRIDGE	No schools.	—	—	—	—	—	—	—
HOCKLEY	Yes	Yes	Yes, with comment	Half an hour each day.	Infants and Standards I. and II.—Leading facts of the Books of Genesis and Exodus. Leading facts of our Lord's Life and Death. Hymns and texts. Standard III. and upwards.—Old Testament, I. Kings xiii. to end of II. Kings. New Testament, St. Matthew's Gospel and Acts i. to vi. Hymns and texts.	—	"That religious instruction be given every morning from 9.30 to 10.0 consisting of unsectarian Bible lessons and such hymns as should from time to time be approved by the board."	—
KELYDON HATCH	Yes	Yes	Yes, with comment	Forty minutes	1st Division.—II. Samuel. St. John's Gospel. 2nd Division.—Leading incidents of Bible.	Examination in Bible knowledge.	—	That 40 minutes instruction in religious knowledge be given daily from 9.10 to 9.50.
LAINDON U.D.	Yes	Yes, morning and evening.	Yes, without comment.	Thirty minutes	Leading facts of the Books of Genesis and Exodus. Leading facts of our Lord's Life and Death. Ten Commandments. I. Kings, chapter xiii. to the end of the II. Kings. St. Matthew's Gospel. Acts i. and vi. inclusive.	Portions of Scripture are written out by the elder girls and boys. Hymns and texts are repeated and the children questioned.	—	—
LAMBOURNE U.D.; Lambourne School	Yes	Yes	Yes, without comment.	Hymns and prayers about 5 minutes, Holy Scriptures 30 minutes.	Infant section.—"Peep of Day" Standards I. and II.—Old Testament Scripture, orally, as far as the going down into Egypt. New Testament Scripture, orally. The Life of Christ and his miracles. Standards III, IV, V, and VI.—Old Testament Scripture as far as the departure from Egypt. "New Testament Scripture." The Life of Christ and his miracles.	No examination	Discretionary with the teacher.	—

Stapleford, Abbotts School.	Yes	Yes	Yes, without comment.	Hymns and prayers about 5 minutes. Holy Scriptures, 30 minutes.	Infants and Standard I.—Hymns and Scripture text. Standards II. to VI.—Old Testament, Genesis and Exodus. New Testament, Life of Christ, and his miracles and parables.	No examination.	Discretionary with the teacher.
LANGHAM	Yes	Yes	Yes, with short explanation.	Each day, half an hour.	No syllabus	Midsummer examination	The Bible has been read in the school as long as the board has been formed, also singing. Assembling and dismissing with hymn and prayer.
LINDSELL	Yes	Yes	Yes, with comment.	From 9.0 to 9.30 for general religious instruction.	None		
LITTLE DUNMOW	Yes	Yes, both	With comment	From 9.0 to 9.50	Infants.—Leading facts of the books of Genesis and Exodus. Leading facts of our Lord's Life and Death. For repetition.—Three hymns and texts. Prayers for home use. Standards I. and II.—Lord's Prayer. Ten Commandments, with facts, &c. (as infants), &c. For repetition.—Four hymns and Psalm 91, texts, &c. Upper Standards.—Samuel, Second Book, First King's, i. to xii, inclusive. St. John's Gospel, and Acts, xii. to xv, inclusive. For repetition.—Four hymns. Psalm 91, texts, &c.	Annual examination by diocesan inspector.	From 9.0 to 9.50 shall be occupied with prayer, religious instruction and singing; and 10 minutes at the close of the afternoon teaching shall be devoted to singing and prayer.
LITTLE ILFORD	Yes	Yes	Yes, with comment.	Monday and Wednesday, 9.0 to 9.45. Old Testament, Tuesdays and Thursdays, 9.0 to 9.45. New Testament, Fridays, same time. Lord's Prayer and Commandments.	See Appendix, (No. 20)	Annual inspection in January by the inspector for Archdeaconry of St. Albans.	Time allotted, 9.0 to 9.45 each day. Subjects as per syllabus.
LITTLE MAPLESTEAN	Yes	Yes	Yes	Prayers and hymn, 10 minutes. Reading Bible, half an hour.	No syllabus	No examination	That half an hour every day be set aside for the purpose of religious instruction from the Bible.
LOUGHTON: York Hill School	Yes	Yes	With comment on the text, but not on the doctrine.	9.0 to 9.30 a.m.	Standards III. to VII.—Read from the Bible daily. Old and New Testament alternate months. Standards I. and II. and Infants.—A specially prepared list of 40 Scripture lessons. 15 Old Testament; 20, New Testament; 5 on the Commandments.	None	That no religious catechism or religious formulary which is distinctive of any particular denomination shall be taught in the school, and that the Bible be read, and any historical matter explained.
Smart's Lane School	Yes	Yes	With comment on the text, but not on the doctrine.	9.10 to 9.30 a.m.	No syllabus is drawn up, but religious instruction is given by reading of the Bible, by Scripture lessons, or by repetition of texts or short passages of Scripture suitable for children.	None	
LOW LEYTON	Yes	Yes	Yes, without doctrinal or theological comment.	Varies	No syllabus. The understanding is that the instruction is to be given in accordance with the spirit and intention of the Act. Subject to this the head teachers are not restricted. The board by periodical inspection, of members and officers note the practice.	None	

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ESSEX—cont. MANUDEN	Yes	Yes; from Manchester School Board publications.	Yes, with comment.	Half an hour at the beginning of school and 10 minutes at its close.	Old Testament.—Lives of Abraham, Joshua, Samuel, and David. New Testament.—The Gospel of St. Matthew. To learn by heart.—The Ten Commandments, 29th Psalm, Matthew v. 1-16, Various hymns from the Manchester Hymn Book. Texts. The above graduated according to the various classes. N.B.—A Scripture syllabus has always been made out yearly in the school.			The practice of the board has been to give religious instruction of an altogether unsectarian character in its school.
MAYLAND AND ALTHORNE, U.D.	Yes	Yes	Yes, with comment.	From 9.15 to 10 a.m. each day.	The syllabus appointed each year by the Essex Diocesan Board of Education, omitting the Catechism and the Prayer Book.	The children are examined both orally and on paper.	No formal regulation	An annual inspection by the inspector appointed for the district by the Essex Diocesan Board of Education.
NAZEING	Yes.	Yes; Morning Hymn, 387; Evening Hymn, 176 (from A. and M.) Prayers: The Lord's Prayer, and Benediction.	The Bible is read, and simple explanations given.	Hymns and prayers, 10 minutes; religious instruction, 35 minutes (daily).	Monday, Wednesday, Friday.—New Testament. The four Gospels. Tuesdays, Thursdays.—Old Testament. Lives of Holy Men, namely, Moses, Abraham, David, &c.	None.	—	—
NEWFORT	Yes	Prayers, and one of a selection of hymns, morning and evening.	Read, with comment.	Singing and worship from 5 to 10 minutes; Bible lesson half an hour each morning.	Tuesday and Wednesday.—Selections from Old Testament History. Thursday and Friday.—New Testament. Monday.—Revisal of both.	None	/	To read and explain as a lesson the most suitable subjects from Old and New Testament, and to commit passages to memory.
PANFIELD	Yes	Yes	Without comment	15 minutes daily				The religious instruction has been left in the hands of the teachers, care being taken not to infringe the Conscience Clause.
PRITTEWELL	Yes. The schools are opened with prayers and Bible readings, and are closed with prayers.	The prayers consist of the Lord's Prayer; and a selection from the Book of Common Prayer. No hymns are used.	The Bible is read without comment at the opening of school, and is used as a class-book, as in next column.	50 minutes on Tuesday and Thursday mornings are devoted to study of work prescribed in the Scripture syllabus for the year.	For the school year ended 31st May 1888:—1 Samuel; Luke, xiii. to end; with Luke, xv. 11-32 (parable of the prodigal son) to be committed to memory.	Up to and including 1886, the annual Scripture examination was conducted by the diocesan inspector on a syllabus previously furnished by himself. In 1887 and 1888 the board have themselves adopted syllabuses, and the examinations have been conducted by Nonconformist ministers of Southend, under the following resolution passed 25th May 1886:—"That after the next religious inspection of the scholars attending the board schools, the annual Scripture examination be not confined to the representative of any one denomination."	"That all the children receive religious instruction two days in each week in Bible study from the Old and New Testaments, and Scripture lessons; such lessons to last at least half an hour each time." "Copies of prayers used by the Liverpool School Board were read and approved."	
RAMSEY	No schools.							

RAYLEIGH: Boys	Both	Yes	Read, with comment.	9.0 to 9.15, prayers and hymns; 11.50 to 12, religious teaching.	None	None	None	Lord's Prayer and hymns, 9.0 to 9.15. Suitable subjects read and explained for religious instruction.
Girls	Religious teaching and observances.	Yes	Read, with comment.	9.0 to 9.15, prayers and hymns; 11.50 to 12, Scripture teaching.	None	No examination	None	At opening of morning and closing of afternoon school a hymn is sung, and a few appropriate Collects (from Church of England Liturgy), with Lord's Prayer, are used for prayers. For religious teaching, sometimes suitable chapters are read and explained; or oral lessons given on moral subjects. The rector of parish frequently gives religious instruction.
RETTFORD	Yes; the school is opened in the morning and closed in the evening with prayer, and Biblical lessons are read and commented on.	Yes	Yes, without comment.	Half an hour for opening the school as mentioned in column 2.	There is no syllabus, but Biblical lessons are read with comment.	No religious examination is held.	There are no regulations.	---
ROCHFORD	Yes	Yes	Yes, with comment.	30 minutes daily	---	---	Paragraphs 1 and 2 of the Regulations of the London School Board ( <i>see</i> Appendix No. 40.)	---
ROYDON	Yes	Yes	Yes, with comment.	From 9.0 to 9.45 a.m.	The scope of the religious instruction is contained within the limits of the teaching in the Lord's Prayer and Ten Commandments. The school each morning is opened with reading the Psalms and prayers.—Monday, Tuesday.—Reading Old Testament with explanations. Wednesday.—The portions read are gone over orally, and the children then write out what they remember. Lessons on the Lord's Prayer, Commandments and prophecies relating to the Messiah are given on these days, also from time to time. Thursday.—The Gospels, and the Acts of the Apostles. Friday.—The children also learn notable portions by heart, as parables, &c.	None	---	---
SOUTH SHOREBY	Yes	Yes	Not read	One hour per week Bible history; other subjects varying from 10 to 15 minutes each.	Bible stories, miracles, &c., Commandments, texts, hymns, Lord's Prayer.	Nil	Nil	---

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<p>ESSEX--cont. STEBBING</p>	<p>Yes</p>	<p>Yes; hymns and prayers as used in the Manchester schools.</p>	<p>Yes, with comment.</p>	<p>30 minutes daily; Scripture from 5 to 10 minutes; prayers and hymns.</p>	<p>A four years' course, embracing the histories, portions of the Old Testament and of the life of Our Lord, and the Acts of the Apostles.</p>	<p>The school to be examined by some one not on the board, but no official report of such examination to be published.</p>	<p>"The religious instruction shall not be confined to the reading of a passage of Scripture before the whole school, but shall consist of a graduated course of teaching according to the syllabus provided by the board. "There will be an examination in religious knowledge by examiners approved by the board. "The hymns and form of prayer shall be taken exclusively from the book provided by the board."</p>	<p>—</p>
<p>STEEPLE</p>	<p>Yes</p>	<p>Prayers, but not hymns.</p>	<p>Yes, without comment.</p>	<p>Nil</p>	<p>Nil</p>	<p>No examinations in religious knowledge.</p>	<p>1. "That the school be opened and closed with prayers; the Lord's Prayer being used at the opening, and the Benediction at the close." 2. "That the head master read a short portion of Scripture at the opening of the morning school."</p>	<p>—</p>
<p>THAXTED</p>	<p>Yes</p>	<p>Yes</p>	<p>The Bible is read and explanation given.</p>	<p>Half an hour in all every morning.</p>	<p>—</p>	<p>—</p>	<p>—</p>	<p>Half an hour every morning is devoted to Bible reading with explanation.</p>
<p>TOLLESHUNT MAJOR</p>	<p>Yes</p>	<p>Yes</p>	<p>Yes, with comment.</p>	<p>From 9.0 to 9.30 a.m.</p>	<p>None</p>	<p>None</p>	<p>—</p>	<p>—</p>
<p>UPMINSTER</p>	<p>Yes</p>	<p>Yes, hymns and prayers.</p>	<p>Yes, with comment, but no dogmatic teaching allowed.</p>	<p>Half an hour daily</p>	<p>Left to discretion of teacher</p>	<p>None</p>	<p>—</p>	<p>Religious instruction precedes secular at morning attendance. School closes with prayer at afternoon attendance. Teachers under moral obligation not to teach any set catechism or formulary.</p>
<p>WAKKING U.D.; Waking Berling Board School.</p>	<p>Yes</p>	<p>Yes</p>	<p>Yes, with comment.</p>	<p>Hymn and prayer, morning (9.0 to 9.15) and evening Bible reading (according to syllabus) and writing classes (alternate), 9.15 to 9.45 a.m. every day.</p>	<p>Standards I. and II.—The Lord's Prayer, Ten Commandments, Hymns, Texts, Outlines of Book of Genesis, Life of Jesus Christ, Standards III., IV., V., VI.—Same as the above. The Book of Genesis, Gospel of St. Luke, Three miracles, Three parables (to be committed to memory). Also four hymns, 20 texts (specified). For 1887.</p>	<p>Examined annually by an inspector appointed by the board. The diocesan inspector, Rev. W. E. Spencer, March 1888. The Rev. E. Hamilton, Congregational minister of Southend, has been appointed examiner for 1888-9. Each examiner provides his own syllabus for the year's work.</p>	<p>—</p>	<p>—</p>
<p>Waking Street School.</p>	<p>Yes</p>	<p>Yes</p>	<p>Read, with comment.</p>	<p>Two half hours for Bible reading, &amp;c. every week. Hymns and prayers at the opening and closing of school every day.</p>	<p>Standard I.—Outlines of the life of Christ, Principal events of the Book of Genesis, 12 texts and 6 hymns. Standard II.—Same as Standard I., but more fully. Standard III.—Outlines of St. Luke's Gospel, Book of Genesis, 12 texts and 6 hymns. Standards IV., V., VI., VII.—St. Luke's Gospel, Book of Genesis, 12 texts and 6 hymns. Infants' School.—Nearly same as Standard I.</p>	<p>The board appoint yearly an examiner in religious knowledge, a clergyman of the Church of England, and a Nonconformist minister alternately.</p>	<p>—</p>	<p>The schools are opened and closed with prayers, texts, &amp;c. The religious knowledge is taught to all the standards simultaneously on Mondays and Fridays, 11.30 to 12.0 a.m. The exceptions are taught some secular subject meanwhile.</p>

WALTHAM ABBEY: Boys'	Yes	Both hymns and prayers.	Yes, with comment.	9.0 to 9.10 a.m. religious observance; 9.10 to 9.40 a.m. religious instruction.	Standard I.—Old Testament, biography of Abraham; Memory work, Psalms i. and viii. New Testament, birth and baptism of Our Lord, Matthew i. to iii., Luke i. to iii., 1, 22; Memory work, John i., 1-18. Standard II.—Old Testament, biographies of Adam, Eve, Seth, and Noah; Memory work, Psalm xix. New Testament, Matthew i. to x.; Memory work, Matthew v., 1-12. Standard III.—Old Testament, Genesis i. to x.; Memory work, Psalm xxxiv. New Testament, Matthew i. to xiv.; Memory work, Matthew vi., 24-34. Standard IV.—Old Testament, Joshua i. to xi.; Memory work, Isaiah lv. New Testament, Acts i. to viii.; Memory work, Matthew v., 1-20. Standards V., VI., VII.—Old Testament, I. Samuel; Memory work, Isaiah xl. New Testament, Gospel by Luke; Memory work, John xiv., 1-21.	Standard I.—Old Testament, biography of Abraham; Memory work, Psalms i. and viii. New Testament, birth and baptism of Our Lord, Matthew i. to iii., Luke i. to iii., 1, 22; Memory work, John i., 1-18. Standard II.—Old Testament, biographies of Adam, Eve, Seth, and Noah; Memory work, Psalm xix. New Testament, Matthew i. to x.; Memory work, Matthew v., 1-12. Standard III.—Old Testament, Genesis i. to x.; Memory work, Psalm xxxiv. New Testament, Matthew i. to xiv.; Memory work, Matthew vi., 24-34. Standard IV.—Old Testament, Joshua i. to xi.; Memory work, Isaiah lv. New Testament, Acts i. to viii.; Memory work, Matthew v., 1-20. Standards V., VI., VII.—Old Testament, I. Samuel; Memory work, Isaiah xl. New Testament, Gospel by Luke; Memory work, John xiv., 1-21.	Similar to the Regulation of the London School Board. (See Appendix No. 40.)		
Girls'	Yes	Both hymns and prayers.	With comment	9.5 to 9.10 a.m. prayer; 9.10 to 9.40 a.m. religious instruction.	Standard I.—Old Testament, biographies of Adam, Eve, Seth, and Noah; Memory work, Psalm xix. New Testament, Matthew i. to x.; Memory work, Matthew v., 1-12. Standard III.—Old Testament, Genesis i. to x.; Memory work, Psalm xxxiv. New Testament, Matthew i. to xiv.; Memory work, Matthew vi., 24-34. Standard IV.—Old Testament, Joshua i. to xi.; Memory work, Isaiah lv. New Testament, Acts i. to viii.; Memory work, Matthew v., 1-20. Standards V., VI., VII.—Old Testament, I. Samuel; Memory work, Isaiah xl. New Testament, Gospel by Luke; Memory work, John xiv., 1-21.				
Infants'	Yes	Both hymns and prayers.	Bible used by teachers, not children.	9.15 prayers; 9.20 to 9.50 religious instruction.	Old Testament, oral instruction from Bible stories, with pictorial illustrations; Memory work, Psalm xxiii. Ecclesiastes xii., 1-7. New Testament, oral instruction with pictorial illustrations; Memory work, John x., 1-8, John xv., 1-8.	Annual examinations in religious knowledge are not held in the schools provided by the board.			
WALTHAMSTOW	Yes	Yes, provision is made at each school for brief prayer and the use of simple hymns.	The Bible is read, and such explanation and instruction therefrom given in the principles of religion and morality as are suitable to the capacities of children.	Prayers and hymns occupy ten minutes, and religious instruction thirty minutes daily.	In the schools provided by the board the head teacher arranges the course of religious instruction.				
WANSTEAD	Yes, both religious teaching and religious observance.	Yes, hymns and prayers.	Read, with comment.	Hymns thirty minutes per week, prayers 25 minutes per week, Bible teaching three hours per week.	See Appendix (No. 21)	That the schools be examined annually by an inspector appointed by the board. That the examination be conducted partly orally and partly in writing.	None	Prayers and singing at opening in the morning and closing in the afternoon. Hymns, prayers, and Bible instruction as stated in column 3.	
WENDENS AMBO	Yes	Yes	Yes, with comment	Prayers fifteen minutes daily, hymn five minutes morning and evening.	Bible lesson three times per week for one hour. Old and New Testament alternately.	None			
WENNINGTON	Yes	Yes	Yes, with comment	50 minutes	None			The Bible shall be read daily in the school, and such explanation and such instruction thereon shall be given in the principles of morality and religion as are suitable to the capacities of children; provided always that the provisions of the Education Act of 1870, in Sections 7 and 14 be strictly observed both in letter and spirit. The school shall be opened in the morning with a brief prayer and simple hymn, and closed in the morning with a brief prayer and opened in the afternoon with a grace before meat, and shall be closed in the afternoon with prayer and hymn. The prayer used shall be one approved by the board. During the time of religious teaching or observance any children withdrawn by their parents from such teaching or observance shall receive separate instruction in secular subjects whenever practicable.	

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ESSEX—cont.								
WEST HAM	Yes	Yes	Yes	10 minutes prayers and hymns; 20 minutes to Bible reading.	See Appendix (No. 22)	The examination is held by the board's inspector.	Similar to those of the London School Board. (See Appendix, No. 40.)	Prayers and hymns on assembling followed by Bible reading and questions on the matter read.
WEST THURROCK: West Thurrock School	Yes	Yes	Yes, with comment.	Half an hour daily Bible reading, 9.15 to 9.45. Prayers and singing, 9.5 to 9.15 a.m., 4.10 to 4.20 p.m.	No regular syllabus. Bible read on four days and Catechism on the fifth.	No annual examination	There are no regulations	Religious instruction left entirely in the hands of the head teacher.
Purfleet School	Yes	Yes	Yes, with comment.	Prayers and singing, 15 minutes; religious instruction, 30 minutes.	No syllabus	No examination for the last three years.		
WEST TILBURY	Yes	Yes	Yes, with comment.	Prayers and singing, 15 minutes; religious instruction, 30 minutes.	That appointed by the bishop, without Prayer Book or Catechism.	Examination once a year by inspector for the diocese.		Bible reading, with comment, according to the bishop's syllabus, and hymns and texts.
WHITE ROTHING	Yes	Yes, hymns and prayers.	Yes, without comment.	1½ hours per week to Bible; 1 hour to hymns and prayers.	None	None	None	None
WINDISH	Yes	Yes	Syllabus portion read and explained as far as possible.	Monday.—Three quarters of an hour to Old Testament. Tuesday.—Three quarters of an hour to New Testament. Wednesday.—Three quarters of an hour to Old Testament. Thursday.—Three quarters of an hour to New Testament. Friday.—Three quarters of an hour to Catechism of hymns and texts.	For 1880. Infants.—Leading facts of the Books of Genesis and Exodus as per Index. Leading facts of our Lord's death and early life as per Index. Repetition of Catechism to the end of the Creed, together with the Lord's Prayer. At least three hymns and some texts. Standards I. and II.—Leading facts of the Old Testament as per Index. Leading facts of our Lord's life as per Index. Repetition of the Catechism to the end of the Ten Commandments. At least six hymns and texts. Standard III. and beyond.—The above subjects, together with the repetition of Catechism to the end of the Desire and some or all (according to ability) of the special subjects appointed by the Bishop, viz.:— Holy Scriptures.—1 Kings xiii. to end of 2 Kings (Lives of Elijah, with Ahab, Elisha, Hezekiah and Josiah). St. Matthew's Gospel, Acts i. to vi. inclusive. Catechism.—The Ten Commandments, with their explanations and illustrations from Holy Scripture. N.B.—The children will be asked to write out those portions of the Catechism which are assigned to their respective standards.	Under diocesan inspection		No formal regulation has been passed, but religious instruction is carried on from 9 a.m. until 9.45 a.m.
WOODFORD	Yes	Yes, both	Yes, with comment.	9.15 to 9.45 a.m.	No syllabus	None		



GLoucester.	Yes	Yes	Yes, without comment.	10 minutes for prayers and hymns daily, 25 minutes for religious teaching daily.	Monday, Wednesday, Friday.—Old Testament history. Tuesday, Thursday.—New Testament.	None	None	None	None
BARON ST. MARY U.D.	Yes	Yes	Read, with comment.	9.0 to 9.15 opening prayer and hymn. 9.15 to 9.45 Scripture teaching.	Upper Division.—Lessons from principal lives of the Old Testament and lessons from Life of Christ. Text from memory. Lower Division.—Lessons from the Old Book of Genesis and from the early life of Christ. Text from memory.	None	None	None	"Each meeting shall begin with prayer and singing." "From 9.15 a.m. to 9.45 a.m. the Bible shall be read, and such explanations and instructions in the principles of morality and religion given by the responsible teachers of the school as are suited to the capabilities of the children."
Bishop's U.D.	Yes	Yes, morning and evening.	Yes, with comment by principal teacher.	From 9.5 to 9.55 a.m. on Mondays, Wednesdays, and Fridays.	Infant Division.—Creation and birth and childhood of our Lord, and learn hymns and easy passages of Scripture. Mixed Department.—Learn hymns and principal parables and read the Book of Genesis and Gospel of St. Matthew.	There is no examination.	None	None	None
BITTON's Oldland Common Board School.	Yes	Yes	Yes, with comment.	15 to 20 minutes	None	Not any	Not any	Not any	The practice is for the upper standards to read a portion of Scripture before the school; the children are then questioned upon the subject read. The infants open with the Lord's Prayer and a hymn.
Upton Cheyney Board School.	Yes	Yes	Read, with comment.	Half an hour each morning.	None	None	None	None	A few verses of Scripture are committed to memory after being explained, or a lesson is given on one of the Bible characters.
BLEBINGTON	Yes	Both hymns and prayers are used daily.	Yes, with comment.	Hymns and prayers daily 9.15. reading the Bible and lessons 9.15 to 9.55. Wednesday, and Friday in each week.	Teachings from the Lord's Prayer, Apostles' Creed, and the Ten Commandments.	None	None	None	Hymns and prayers daily, and the reading of the Bible and Bible lessons on Wednesday and Friday in each week from 9.15 to 9.55.
BEDDINGTON U.D.	Yes	No hymns. Prayers are said morning and afternoon. No prayers are specially taught to children.	Yes, with comment thereon.	Old and New Testament subjects taken on alternate mornings. Time devoted to each subject three-quarters of an hour.	None specially prepared by board. Scheme followed by master as follows:— Old Testament.—A chapter or smaller division is first read to children by master from narrative portion of Old Testament. The Bible is then closed, and the piece selected is given in teacher's own language. Lesson closes with questioning. New Testament.—Same method as above. The parts selected are those relating to Our Saviour's life. His parables and miracles.	No examination in religious knowledge is held.	None	None	Left entirely in head teacher's hands. The school is opened with prayers. Then follows ordinary Biblical instruction. Previous to dismissal of afternoon assembly prayers are again said.

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<p><b>GLOUCESTER—cont.</b> <b>BOURTON-ON-THE-WATER.</b></p>	<p>Yes</p>	<p>Yes ..</p>	<p>Read with explanation.</p>	<p>40 minutes for all.</p>	<p>No fixed syllabus. A certain portion, selected by the board, of the Old and New Testament taken each year.</p>	<p>Oral examination is given by the master and mistress before a committee of the board, and a written examination is also given to the upper standards. A Bible is given to the most proficient scholar in each standard.</p>	<p><i>Instructions to Teachers.</i> "In sanctioning the principle of Bible reading and explanation, the board wish it to be understood by the teachers that they desire to have the principle of the Elementary Education Act faithfully adhered to. "They are to remember that the children attending the schools belong to different denominations of Christians, and are to confine themselves to that which is common ground with all. Accordingly, their aim should be to train the children in a knowledge of the facts of the Bible and by question and remark to see that they understand what they are reading, but not to draw from the facts inferences of a doctrinal character. "They will do well to engage the attention of the children much in the study of the lives and characters recorded in the Bible for our imitation and guidance. "And they are to understand by elementary religious instruction the enforcement of the great moral principles which are in universal acceptance upon religious grounds. "They are to teach, for instance, truth-speaking, kindness to others, purity of thought and language as duties required of us by God, and for the performance of which we seek, and may obtain His help. "The board rely confidently on the discretion and good faith of the teachers to act one and all within these limits, which it is believed will allow them ample scope for efficiency in this branch of their teaching. They are to be guided by these general principles in their selection of hymns. "The boys' and girls' schools are to be opened in the morning with a hymn and the Lord's Prayer, and closed with the Lord's Prayer in the afternoon."</p>	<p>—</p>
<p><b>BISBOL</b></p>	<p>Yes</p>	<p>Yes</p>	<p>Yes, with comment.</p>	<p>Hymns and prayers occupy about 10 minutes. Bible reading 30 minutes (9.15 to 9.45) daily. Pupil teachers receive biblical instruction during one hour a week.</p>	<p>See Appendix (No. 25)</p>	<p>There is an annual examination held in June, and prizes of Bibles, Concordances, Scripture Atlases, &amp;c. of the value of 50s. are awarded. This money is from a fund established by the late Mrs. Mary Proctor, in memory of her husband, the late Alderman Proctor. The arrangements for the examination are made from year to year by a committee consisting of nine members of the board. The infants and Standards 1-3 are examined orally, the upper standards and pupil teachers by written questions and answers.</p>	<p>Similar to the Regulations of the London School Board (see Appendix No. 40).</p>	<p>—</p>

CHARLTON KINGS	Yes	Yes	Yes, with comment.	From 9.30 to 9.50	See Regulations	None	Distribute Bibles and form into classes under separate teachers. Sing hymn. Short prayer by head teacher, preparatory to reading of God's word. Bible reading by classes; the teachers to give explanations of words, names, places and passages in the Old or New Testament, but with no reference to any distinctive doctrines of any religious body, whether in approval or condemnation. The Apostles' Creed, the Lord's Prayer, and the Ten Commandments may be taught during this time.	Left to the head teacher.
CHURCHAM AND BULLY U.D.	Yes	Both	Yes, with comment.	9.15 to 10.0 every morning.	For 1888. Exodus, St. Luke's Gospel	No examination is held		
CHURCHDOWN	Yes	Yes	Read, with comment.	35 minutes daily	For Division 1, Standards 4 to 7—1, Old Testament, books of Joshua, and Judges, 2, New Testament, Gospel according to St. Matthew, 3, The Apostles' Creed, Lord's prayer, Ten Commandments and duty towards God and neighbour. For Division 2, Standards 2 and 3—1, Old Testament, The Book of Genesis, 2, New Testament, The Gospel according to St. Matthew, 3, The Apostles' Creed, Lord's Prayer, Ten Commandments and duty towards God and neighbour. For Division 3, Standard 1, and Infants—1, Old Testament, lives of the Patriarchs from Book of Genesis, 2, Outline life of Our Lord, 3, Apostles' Creed, Lord's Prayer, and Ten Commandments and Scripture texts.	The school is annually examined by the diocesan inspector of schools.	Each meeting shall begin with prayer and singing. From 9.15 a.m. to 9.45 a.m. the Bible shall be read, and such explanations and instructions in the principles of morality and religion given by the responsible teachers of the school as are suited to the capacities of the children.	
CIRENCESTER	Yes	Yes	Yes, with comment	9.5 to 9.45 a.m.	See Appendix (No. 24)	Annual examination by examiners appointed by the Board to whom the examiner's report.	Copy regulations herewith. See Appendix (No. 24).	
ELMSTON HARDWICK U.D.	Yes	Yes	Yes, without comment.	Prayer and hymn quarter of an hour. Bible half an hour.		None		
FILTON	Yes	Yes	Yes	Singing a hymn, prayer and Scripture occupies the time from 9 to 9.40 a.m.	There is no syllabus. Lessons are taken from the whole range of Scripture at the discretion of the head teacher.			See Columns 5 and 6.

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<p><b>GLOUCESTER—cont.</b> FOREST OF DEAF U.D.</p>	<p>Yes</p>	<p>Yes</p>	<p>The Bible is read without comment.</p>	<p>Bible reading, 20 minutes; prayers and hymns, 10 minutes.</p>	<p>In all day schools the Bible is read without note or comment, a hymn sung, and the Lord's Prayer offered, and the committing to memory the Ten Commandments, and Lord's Prayer by the children.</p>	<p>No rules for annual examination in religious knowledge.</p>	<p>That in all day schools the Bible be read without note or comment, a hymn sung, and the Lord's Prayer offered; provided always, that the object to his or her child being present during the time of religious teaching or religious observance, and that any children withdrawn from such teaching or observance shall receive instruction in secular subjects in a separate room. (b) That religious observance shall be at the opening of the school in the morning, not exceeding 30 minutes, and at the closing of the school in the afternoon, not exceeding 10 minutes. That the arrangements of the religious observance be left to the discretion of the School Management Committee with the right of appeal to the board by parents and the ratepayers of the district.</p>	<p>—</p>
<p><b>GLOUCESTER</b></p>	<p>Yes</p>	<p>Yes</p>	<p>Yes; read and explained.</p>	<p>9 to 9.45 a.m.</p>	<p>The following course of instruction in biblical knowledge for scholars was resolved on:— Old Testament.—1st year, Genesis, 2nd year, Exodus, 3rd year, portions of Leviticus, Deuteronomy, and Numbers, 4th year, Joshua and parts of Judges, 5th year, Ruth and 1st Samuel. New Testament.—1st year, Gospel according to St. Matthew, 2nd year, Gospel according to St. Mark, 3rd year, Gospel according to St. Luke, 4th year, Gospel according to St. John, 5th year, Acts of the Apostles. Pupil-teachers are to receive three-quarters of an hour's instruction every week in the religious subjects in which the children are being taught.</p>	<p>An examination will take place yearly, and prizes will be given to the child in each class who passes the best examination.</p>	<p>The school will open in the morning and close in the evening with a hymn and prayers (the prayers to be used being such as are approved by the board). At 11.30 grace shall be sung. Scripture lesson shall be given every morning; the lesson to commence immediately after morning prayers, and to conclude at 3.45. The lesson shall be given from the Old and New Testament alternately. The children shall be expected to learn by heart,—1. The Lord's Prayer. 2. The Ten Commandments. 3. Selections from the New Testament and from the Psalms.</p>	<p>—</p>
<p><b>GOTHERINGTON</b></p>	<p>Religious teaching is given.</p>	<p>The Lord's Prayer</p>	<p>Bible is read, with comment.</p>	<p>9.15 to 9.45 each morning.</p>	<p>No syllabus followed</p>	<p>No annual examination.</p>	<p>—</p>	<p>—</p>
<p><b>GREAT RISSINGTON</b></p>	<p>Yes</p>	<p>School opened and closed by prayer, and the singing of a hymn.</p>	<p>—</p>	<p>From 9.10 a.m. to 9.45 a.m., daily.</p>	<p>Monday, repetition.—The Decalogue, the Duties, and the Lord's Prayer; also portions of Scripture repeated by rote such as Psalms 1, 15, 23, 46, 67, 95, and 100; also parables, Sower, Tares, Mustard Seed, Net, Good Shepherd, Prodigal Son, &amp;c. Ten Virgins. Tuesday, Old Testament.—Leading events in the Books of Genesis and Exodus. (Lives of Abraham, Isaac, Jacob, Joseph, Moses, and Joshua.) Wednesday.—Lesson on some miracle or parable. Thursday, New Testament.—The leading events in the Life of Our Lord. Friday.—The collect for the ensuing week.</p>	<p>—</p>	<p>—</p>	<p>—</p>

HINGTON - ON - THE GREEN.	No schools.												
HUCLECOOTE	Yes	Yes	Yes, with comment.	Three-quarters of an hour each morning.		None	None	"That whilst carefully avoiding any sectarian instruction, the Bible should not only be read, but carefully explained and brought home to the understanding and hearts of the children."					
MICKLETON U.D.	Yes	Yes	Yes, with comment.	9.0 to 9.30 a.m. daily.	Portions of the Old Testament and one of the Gospels.	The annual examination is held by permission of the board on a day arranged with the diocesan inspector.		"That the first half hour shall be devoted to religious instruction."					
NAUNTON	No	No	No.			No examination in religious knowledge has been held for some years.							
NEWENT	Yes	Yes	Yes, with explanation.	Half an hour daily, 9.15 to 9.45.	Division I.—Outline of the life of Our Lord. Outline of the Book of Genesis. Division II.—A fuller outline of life of Our Lord. Outline of Genesis and Exodus (historical portion). Division III.—Outline of New Testament History, with accurate knowledge of one Gospel. Outline of Old Testament History to death of Solomon. This is the syllabus at present in use. It is changed periodically.							The teacher chooses a portion of Scripture from syllabus, which is read and questions asked upon it. Prayer is read by teacher, and a hymn sung.	
PAINSWICK	Yes	Yes	Yes, with comment.	Prayers and hymns at opening and closing. Religious lesson from after morning prayers to 9.45 a.m.	Portions of Old and New Testament are selected by the board at the commencement of each year. Those for the current year are Genesis xii.-xv., v. 10. Acts of the Apostles.	"The religious instruction during each year shall be on the portion of the Bible prescribed by the board for that year at the end of which the children at the board schools shall be examined in such portions of the Bible by some person or persons specially appointed by the board for that purpose, who shall make a report to the board thereon."	"The schools shall be opened in the morning and closed in the evening with prayer and a hymn." "The prayers when taken from any form, and the hymns used, shall be approved by the board." "The religious instruction at the board schools shall consist of Bible lessons by the principal teacher. At such lessons messages from the Bible shall be read by or to the children, and such explanations and instructions given therefrom in the principles of religion and morality as are suited to the capacity of the children; provided that at such lessons no allusion shall be made to any subject which Christian bodies differ, and no child shall be directly or indirectly influenced to attend or abstain from attending any particular place of worship or Sunday school." "Religious instruction shall be given in the principal room, and shall commence immediately after morning prayers, and shall cease at 9.45." A departure from portions of rules has been found necessary in the mixed schools. In them the religious lesson is given to the infants in a class room by one of the junior teachers.						

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<p>GLoucester—cont. RODBOROUGH</p>	<p>Yes</p>	<p>Yes</p>	<p>Read, with comment thereon.</p>	<p>See Regulations</p>	<p>The portions of Scripture in each case are left to the masters, and therefore vary.</p>		<p>The schools shall be opened in the morning and closed in the evening with prayer and a hymn. The prayers (unless where temporary prayer is allowed by the board) and the hymns used shall be approved by the board. Similar to the Regulations of the Farnwick School Board (see above), with the following additions:— (1.) Bible lessons may be given by the principal teacher or by such other member of the teaching staff as is herein-after authorized. (2.) In boys' girls' and mixed schools religious instruction shall be given by the principal teacher on at least three days in each week to all of the children in Standards I. to VI. collectively, and may be so given on every day on which the school is open. On every day on which religious instruction is not so given by the principal teacher, such instruction shall be given by him or her to the children in Standards III. to V. inclusive, and by an assistant or pupil teacher to children in Standards I. and II. in infant schools the religious instruction shall always be given to the whole school by the principal teacher. In mixed schools the religious instruction shall be given to the infants by an assistant or pupil teacher.</p>	<p>—</p>
<p>ST. BELVETS AND HEWELSFIELD U.D.</p>	<p>Yes</p>	<p>Yes, daily at beginning of morning work, and at close of afternoon work. Grace before and after the map, and questions asked during the readings.</p>	<p>Simple explanations of words are given, places mentioned are pointed out on the map, and questions asked during the readings.</p>	<p>First half hour in the morning.</p>	<p>On alternate mornings the Old and New Testaments are taken.</p>	<p>None</p>	<p>"That the Creed, Lord's Prayer, and the Ten Commandments be taught."</p>	<p>Since 1877 the religious teaching seems to have been left to the discretion of the teacher.</p>
<p>ST. GEORGE</p>	<p>Yes</p>	<p>The Lord's Prayer</p>	<p>There is no regulation respecting this.</p>	<p>Half an hour for religious instruction.</p>	<p>See Appendix (No. 27)</p>	<p>No rules have been laid down, but three or four clerymen and ministers examine the schools in July of each year.</p>	<p>That the Bristol scheme for Scripture instruction be adopted for the schools under this board, that half an hour at the beginning of the morning session be devoted to the teaching of this subject, and that printed copies be supplied to all the schools.</p>	<p>—</p>
<p>SOUTHAM AND BROCKHAMPTON.</p>	<p>Yes</p>	<p>Yes</p>	<p>Yes</p>	<p>9.15—9.50 a.m.</p>	<p>Upper Division.—For current year. The Books of Genesis and Exodus (Old Testament). Gospel of St. Matthew (New Testament). Lower Division.—Leading events in Book of Genesis, and Miracles of our Lord.</p>			<p>—</p>
<p>STOCK ORCHARD U.D.</p>	<p>Yes</p>	<p>Prayers are used</p>	<p>Bible read without comment.</p>	<p>45 minutes</p>	<p>Old Testament.—From first chapter of Genesis to last chapter of Judges. New Testament.—Gospels of St. Matthew, Mark, Luke, and John.</p>	<p>No annual examination in religious knowledge.</p>	<p>As per Time Table.—From 9 to 9.50 a.m. prayers and religious instruction. From 4 to 4.5 p.m., prayers.</p>	<p>—</p>

STON-ON-THE-WOLD AND MAUGERSBURY U.D.	Yes	Hymns, Ancient and Modern, and Church of England prayers.	Read and explained.	Hymns and prayers 15 minutes, Bible reading and instruction 20 minutes.	1st Section, Boys' School.—Book of Numbers, Acts of Apostles to chapter xii. 2nd Section, Boys' School.—Book of Genesis, St. Luke's Gospel. Infants' School.—Commandments, Genesis to the 4th verse of chapter 25. Outlines of life of Our Lord. Girls' School.—Commandments, Acts of Apostles to chapter xii., Gospel according to St. Matthew.	None	None	To have the instruction in religious subjects imparted by the teachers as per Time Tables. The same to be of a non-sectarian character.
STROUD	Yes	Yes	Read, with comment thereon.	See Regulations	The portions of Scripture prescribed by the board for this year under Regulation 15, are Genesis xxxvii. to i., inclusive, the Gospel of St. Luke, i. to xv. inclusive.	Similar to the regulations of the Redborough School Board (see above).	—	
TWING	Religious teaching is given.	Prayers are used at the opening of school in the morning and at the close in the evening, and hymns occasionally sung.	The Bible is read with comment.	50 minutes	There is no special syllabus of religious instruction. Two mornings per week are given to the Old Testament and two to the New (the life of Christ), and the fifth morning is devoted to the repetition and learning texts of Scripture and hymns.	It is left to the discretion of the master and mistress, and the time devoted to instruction in religious subjects shown on the Time Table of the school 9 to 9.50 a.m.	—	
TYTHERINGTON	Yes	Yes	Yes, with comment.	Old and New Testament, alternately from 9.30 a.m. to 10.15 a.m., each day, except on Monday, when psalms and hymns are learnt and repeated.	Class I. :— Old Testament.—Book of Joshua. New Testament.—Gospel according to St. Mark. Class II. :— Old Testament.—Exodus. New Testament.—Gospel according to St. Matthew. Class III. (Infants') :— Old Testament.—Creation of the world. Life of Abraham, of Isaac, and Jacob, &c. New Testament.—Events in the life of Our Lord Jesus Christ.	The school is examined by the diocesan inspector.	No formal resolution has been passed, but the board has given the vicar of the parish permission to superintend the religious instruction.	
WELFORD U.D.	A short Scripture lesson given every day.	Morning and evening prayer and hymn.	A chapter is read in Bible, with explanation.	20 minutes Scripture lesson; 10 minutes hymn and prayer.	No special syllabus	None	Left to the discretion of the teacher.	
WINCHCOMB U.D.	Yes	Yes	Yes, with comment.	See column 8	None	No examination	“That the Lord's Prayer, the Ten Commandments, and Scripture history be taught in the board schools. Each school is opened daily with prayers, about five minutes. The Scripture is read in— Boys' school three days a week, 35 minutes each occasion. Infants' school, &c., four days a week, 25 minutes each occasion.	
WOOLLASTON	Yes	Yes, both	Yes, read and explained.	35 minutes daily for religious instruction, which includes Old and New Testament history.	None arranged, left to the discretion of the head teacher.	No examination	Hymns sung and prayers used at the discretion of teacher.	

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HANTS.								
ALDBERSHOT	Yes	Yes	Yes without comment.	9 to 9.40 a.m. Singing hymns and prayers, 10 minutes each day; Bible instruction, 30 minutes each day.	No syllabus Boys' and Girls' Departments.—Book of Genesis, Gospel of Matthew, for the year ending 31st January, 1889. For the year ending 31st February, Exodus xx, 1 to 17, Proverbs 1 to 23 chap. Infants' Department.—Selected passages from Old and New Testaments (according to age of children).	Nil	—	—
BASINGSTOKE	Yes	Yes	Yes	First two mornings in week, reading from Old Testament. Second two mornings, reading from New Testament. Fifth morning, repetition of Scripture, and learning hymns. Prayers every morning. The whole occupies about 3 an hour each day.	First division this year takes Old Testament as far as I. Samuel, and New Testament, Gospel of St. Matthew. Second Division oral teaching only. Old Testament to end of Joshua, and New Testament, parables and narratives. Third division, oral teaching only, as far as life of Christ in Old Testament, and texts in New Testament, Infants, short Bible stories.	None formulated as yet	The board have made no regulations as yet. The foregoing arrangements are made by the head teachers with the tacit consent of the board.	—
BEDHAMPTON	Yes	Yes	Yes, with comment.	First two mornings in week, reading from Old Testament. Second two mornings, reading from New Testament. Fifth morning, repetition of Scripture, and learning hymns. Prayers every morning. The whole occupies about 3 an hour each day.	No annual examination	None	—	—
BISHOPSTOKE	Yes	Prayer	Yes, with comment.	Prayers, 9 to 9.5. Instruction, 9.5 to 9.40.	Narrative portions of the Old Testament. The Gospels.	—	The school be opened and closed with prayer; that the Scriptures be read and taught.	—
BISHOP'S WALTHAM	Yes	Both	Yes, with comment.	11.30 to 12. Scripture.	No stated syllabus. Old and New Testament alternately. Text learned.	None	"That the board request the masters to give religious instruction each school day, by way of explaining the portion of Holy Scripture read by the children daily."	—
BRADING	Yes	Yes	Yes	20 minutes	See 8th column	No examination	That the order of exercises shall be as follows.—"A hymn shall be sung, the Lord's Prayer shall be recited by the teachers and scholars once a day; a suitable portion of the Bible shall be read, and such explanation may be given by the teacher as shall relate to historical, geographical, and moral subjects, but that no doctrinal or controversial subjects shall be touched upon."	—
CARISBROOKE U.D.	Yes	Both	Yes, with comment	9.0 to 9.10, open school with hymns and prayers, daily; 9.10 to 9.45 Bible instruction, daily.	Old Testament, Historical portions, New Testament, Four Gospels and Acts of the Apostles.	Examination held generally in June or July by two examiners. (a) Church minister. of England (b) Dissenting minister.	Similar to the Regulations of the London School Board. (See Appendix, No. 40.)	—



CHURCH	Board	Yes	Hymns, Ancient and Modern.	Yes, with comment	30 minutes each day.	None	None	Prayers and Scripture reading half an hour each day.
CHERTON (Cherton School.)	Board	Yes	Hymns, Ancient and Modern.	Yes, with comment	30 minutes each day.	None	None	Prayers and Scripture reading half an hour each day.
(Lane End School.)	Board	Yes	Hymns, Ancient Prayers recommended by the rector.	Yes, with comment	One hour each day	None	None	Prayers and Scripture reading one hour each day.
CLANFIELD		Yes	Yes	Yes, with comment	30 minutes	Nil	Nil	To open and close school with the Lord's Prayer, and to read a passage of Scripture during the first half hour of school.
CLIDDSDEN U.D.		Yes	Yes	The Bible is read with comment thereon to explain plain general meaning.	20 minutes	At present no annual examination in religious knowledge, but the matter will be brought under the consideration of the school board at the next meeting.	There is at present no annual examination in religious knowledge, but the matter will be brought under the consideration of the school board at the next meeting.	Bible read and explanations to be given as suited to capacity of children, in such explanations the provisions of the Education Act, 1870, sections 7 and 14 to be strictly observed both in letter and spirit, and no attempt to be made to attach children to any particular denomination.
COVE AND HAWLEY U.D.		Yes	Yes	Yes	Old Testament, one hour; New Testament, one hour. Repetition of Scripture, half an hour per week.	Under diocesan inspection. A notice affixed 14 days previously.	Under diocesan inspection. A notice affixed 14 days previously.	Old Testament history, Mondays and Wednesdays. New Testament history, Tuesdays and Thursdays. Repetition of Scripture, Fridays, 9.10 to 9.40 a.m.
CRONDALL		Yes	Yes, both	Yes, with comment	25 minutes daily	Infants.—Lessons: Life of our Saviour; early Bible history. I.—Gospel of St. John, early Genesis. II.—St. Mark, Gospels. III.—St. Luke, selected chapter of the Pentateuch. IV.—VII.—St. Matthew, Joshua, Judges to Kings.	Infants.—Lessons: Life of our Saviour; early Bible history. I.—Gospel of St. John, early Genesis. II.—St. Mark, Gospels. III.—St. Luke, selected chapter of the Pentateuch. IV.—VII.—St. Matthew, Joshua, Judges to Kings.	"That in the schools under the management of the Crondall School Board, the Bible be read and simple instruction given to the children by the teachers." "That the hymns for use in board schools as published by the Manchester School Board be used in the Crondall School Board."
EAST AND WEST WELLOW U.D.		Yes	Both	Read, with comment.	Quarter of an hour prayers and hymns; half an hour Bible reading.	Bible reading confined to the Pentateuch and Gospel.	Bible reading confined to the Pentateuch and Gospel.	Scripture lessons sometimes given by the clergymen.
FABHAM		Yes	Yes	Yes, with comment.	45 minutes daily given to opening and closing exercises and religious instruction.	None	None	"That in each school the morning opening service be a prayer approved by the Board, followed by the Lord's Prayer, repeated by the children; and the concluding service be a hymn selected by the mistress. And the afternoon school be opened and closed with a hymn from the Sunday School Union Hymn Book." "That the mistresses be required to undertake the religious instruction of the pupil teachers by giving them lessons in the Bible for one hour in the week, abstaining from any denominational bias." "That the religious teaching of the children in all the schools of this Board consist of instruction in the Scripture, learning passages of Scripture by heart, and learning hymns out of the Sunday School Union Hymn Book."

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					For 1888.					
					Division I.	Division II.	Division III.			
HANTS— <i>cont.</i>					—	—	—			
FARLINGTON U.D.	Yes	Yes	Read, with simple explanation.	Half an hour	Old Testament.	Kings 1 & 2	Genesis.	Creation, Fall, Cain and Abel, Enoch, Flood, Sacrifice, Babel, and outline of the life of Abraham.	None	
FAWLEY	Yes	Yes	Yes, with comment.	Half an hour daily	New Testament.	The "Acts"	Our Lord, First cleansing of the Temple, Nicodemus, Woman of Samaria, Nobleman's son, Rich man and Lazarus, Psalm 23 & 24, Creed, Lord's Prayer, Ten Commandments, Course of Christian year with Collects, Hymns.	Early life of our Lord to his Temptation.	Regulations of the board with regard to religious instruction are: that the Bible be read, with comments, every morning for one half hour, as per Time Table. Schools opened and closed with prayer and singing of hymns.	
GRAVELY	Yes	The Lord's Prayer and Collects from the Prayer Book, Hymns "Ancient and Modern."	Yes, with simple explanations.	Half an hour Bible lesson; 10 minutes prayers and hymns.	Repetition.	Labourers in the Vineyard, Psalms 23 & 24, Creed, Lord's Prayer, Ten Commandments, Course of Christian year with Collects, Hymns.	Rich man and Lazarus, Psalm 23, Creed, Lord's Prayer and Ten Commandments, Course of Christian year with Collects, Hymns.	12 texts from New and Old Testament, Hymns, Creed, Lord's Prayer and Ten Commandments, and what each Commandment teaches.		
HAMBLEDON : Authill Common Board School,	Yes	Both	With comment	11.20 to 12 each day.					None	Religious teaching and inspection since the school was opened in 1874.

Hambleton School.	Yes	Yes	Yes, with comment	33 minutes	The syllabus of Scripture instruction published by the National Society, comprising Old and New Testament history, together with the Lord's Prayer, the Ten Commandments, and the Creed.	Conducted once a year, by permission of the board, by the examiner being sometimes the diocesan inspector, and sometimes an examiner recommended by him.	The schools open and close with hymn and prayer composed for use in school; then follows instruction in religious knowledge until time for marking the registers. On certain days specified in the time table there is no religious instruction in school; but such children as are not withdrawn by their parents attend a short service in church after the closing of the registers. This school is a National school built and carried on by churchmen for many years until transferred to the board, created for providing schools in another part of the parish.
HOUND	Yes	Yes	Yes, with comment	Religious observance and Scriptural instruction at commencement of morning school, and religious observance at close of morning and afternoon school. Not exceeding 45 minutes.	No syllabus has been formally adopted	"That the diocesan inspector of religious knowledges shall be invited to hold an annual examination in the subject of religious knowledge in each of the schools under this board at a time to be agreed upon with the board, it being distinctly understood that the examination shall be strictly of an undenominational character as alone permissible by the Education Act, 1870."	That the Bible be read and explained in the board schools upon the same terms and conditions as resolved on by the London School Board.
ITCHEN ABBAS	The Bible is taught.	The school is opened with prayer, and Grace is sung.	Read, with comment.	11.30 a.m. to 12.0	The course of Scripture lessons for the year is taken from "A Syllabus of a Course of Lessons" published by the National Society.	The school is usually inspected in religious knowledge once a year by the diocesan inspector or his deputy.	As stated in the preceding columns.
LECKFORD	Yes, from 9.10 to 9.40 daily.	Yes, both at the opening and the close of school.	The Bible is read with unsectarian comment thereon.	Half an hour daily	The most interesting and instructive parts of both Old and New Testaments are read by the Upper Division, whilst the Lower Division is instructed orally in the same subjects. The Ten Commandments are learned by all, and explained by head teacher.	No examination	That for half an hour daily the Bible be read with unsectarian comment thereon. The Ten Commandments to be learnt.
LISS	Religious teaching is given, and school opens and closes with prayer.	A collect, the Lord's Prayer, and the Grace.	The Bible is read and explained, but care is taken to avoid touching on any doctrine or passages about which there may be differences of opinion.	The Scripture lessons last 30 to 45 minutes.	One historical book of the Old Testament and one of the Gospels, taught and explained in such a manner as to show their bearing on the daily life of the children. Hymns are occasionally sung, such as are common to most denominations, and to be found in the books ordinarily used by the children at their various places of worship. The Lord's Prayer and Ten Commandments specially explained.	The diocesan inspector examines and reports.	No formal regulation has been passed, but the foregoing is carried out by agreement.
MICHELMERSH	Yes	Hymns and prayers.	Yes, with comment	Schools opened and closed morning and afternoon with hymn or prayer or both. All the religious teaching is given in the morning before the registers are marked.	Portions of the Old Testament; portions of the New Testament; the Lord's Prayer; the Creed; the Ten Commandments. * These are selected each year, and include repetition and passages for instruction.	An annual examination is held by the diocesan inspector of schools. The registers are not marked on the morning or afternoon when the examination is held.	"That subject to the conditions required by law, religious teaching comprising instruction in the Lord's Prayer, the Creed, and the Ten Commandments be given in the board schools."

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<p>HANTS—cont. NEW ALREBFORD</p>	<p>Yes</p>	<p>Yes</p>	<p>Read with comment in boys' and infants' department; without comment in girls' department.</p>	<p>Half an hour per day to Bible and half an hour per week to commentary and hymns.</p>	<p>The Syllabus published by the National Society, except that part referring to the Catechism and Prayer Book.</p>	<p>No rules</p>	<p>That the Rev. G. J. Atrill be allowed to examine this school in religious instruction. The time of the examination to be left to him. The teachers to select the passages in Scripture on which the examination is founded.</p>	<p>9.</p>
<p>NEWCHURCH (a) (b)</p>	<p>Yes</p>	<p>Yes</p>	<p>Yes, with comment.</p>	<p>Forty minutes each morning. From 9 to 9.35 a.m.</p>	<p>Old Testament; New Testament; school prayers; hymns and texts; Scripture stories. The board require that the children know by heart the Ten Commandments as per Exodus xx.</p>	<p>None</p>	<p>None</p>	<p>Left to the discretion of the teacher. School opened at 9 a.m. by the singing of a hymn, and by the repetition of the well known forms: "Prevent us from entering into temptation, O Lord" and "Our Father, &amp;c." Closed at 4 p.m. by the singing of a hymn and by the repetition of the form "Our Father, &amp;c." especially upon their condition here as fallen creatures; the divine method of their salvation as set forth in the birth, sufferings, death, resurrection, and ascension of the Adorable Redeemer. They are especially made to commit to memory texts which point out their duty to God and man in every relation of life.</p>
<p>NEWNHAM U.D.</p>	<p>Yes</p>	<p>Yes</p>	<p>Yes, with comment to explain general meaning.</p>	<p>From 11.30 to 12 noon each day. One hour Old Testament, one hour New Testament, half hour hymns.</p>	<p>Infants' and Standard I.—1. Book of Genesis; Standards II. and III.—1. Old Testament up to Judges; 2. Gospels. Standards IV., V., and VI.—1. Lives of Judges and Kings of Israel; 2. Gospels and Acts of the Apostles. Hymns on Friday throughout the school from 11.30 to 12 noon. (No Catechism or Prayer Book.)</p>	<p>School examined annually in July by the diocesan inspector for the district.</p>	<p>None</p>	<p>Bible read, and explanations to be given as suited to capacity of children, in such explanations the provisions of the Education Act, 1879, sections 7 and 14 to be strictly observed, both in letter and spirit, and no attempt to be made to attach children to any particular denomination.</p>
<p>NEWPORT</p>	<p>Yes</p>	<p>Yes</p>	<p>Yes, with comment.</p>	<p>(See Syllabus)</p>	<p>Boys' Department.—Time, 9 to 9.45 daily. 1st division: historical portions of Old Testament, the Gospels, and Acts of the Apostles; hymns. 2nd division: the Gospels, hymns, and texts. 3rd division: outlines of Bible history, hymns, and texts. Infants' Department.—Time, 9 to 9.45 daily. 1st division: simple Bible narrative, texts, and hymns. 2nd division: lessons on Varty's Scripture prints, texts, and hymns. Girls' Department.—Time, 9.10 to 9.50. 1st division: historical portions of Old Testament, the Gospels, and Acts of the Apostles; hymns and texts. 2nd division: the Pentateuch, the Gospels, hymns, and texts. 3rd division: lessons on Varty's Scripture prints, hymns, and texts.</p>	<p>None</p>	<p>"That in the schools of this district the Bible shall be read and there shall be given such explanations and such instructions therefrom in the principles of morality and religion as are suited to the capacity of children, such explanation and instruction to be given by the responsible teachers of the school. That at the commencement of morning school a form of prayer to be approved of by the Board shall be used, and a hymn shall be sung; and at the close of afternoon school a hymn shall be sung and the Lord's Prayer and a form of benediction used. Provided always that in such explanation and instruction prayer and singing of hymns in the provisions of the Act in the pars 7 and 14 be strictly observed, both in letter and spirit, and that no attempt be made to attach children to any particular denomination."</p>	<p>9.</p>

NEWTON VALLANCE	Yes	Hymns, Ancient and Modern; Child's own Hymn Book. Prayers recommended by the vicar.	Bible read and commented upon.	Scripture lesson from 9.10 to 9.40 each day.	None	None	Prayers and Bible reading from 9.10 to 9.40 each day.
ODHAM	Yes	Yes, both	Yes, with comment	Yes, with comment 9.30 to 10 a.m.	None	None	That the time devoted to religious instruction be occupied in Bible reading with questions on the parts read, and that the prayers be simply repeated by the children after the teachers, and not intoned or accompanied by the harmonium.
OVER WALLOP	Yes	Yes, both	Yes, with comment	40 minutes every morning for the teaching of hymns or for Biblical instruction.	None	None	As in column 5.
OWSLERVEY	Yes	Both	Yes, with comment	Old Testament, one hour 10 minutes, weekly. New Testament, one hour 10 minutes, weekly. Hymns are sung at the opening of the school.	London Diocesan Board of Education	Notice of date of examination is prominently placed in the school room 14 days before the examination.	The "Time-Table Conscience Clause" conspicuously placed in both rooms, and strictly adhered to.
PETERSFIELD U.D.	Yes	No hymns	The Bible is read with explanatory comments only, not doctrinal.	From the opening of the schools, 9 till 9.35 a.m.	None	There is no such examination	That the school shall be opened with the Lord's Prayer and the collect for the second Sunday in Advent and closed with the prayer commencing "The Grace of Our Lord," &c.
PORCHESTER	Yes	Yes	Yes, with comment on narrative.	Opening school, hymn and prayers, and closing a quarter of an hour, religious teaching half an hour daily.	None	No examination is held	That the school be opened and closed with prayer, reading of Scripture, and singing of hymn. That the Bible be read with explanation, and undenominational teaching, 11.30 to 12.
PORTSMOUTH	Yes	Lord's Prayer	Yes	25 minutes (prayer and Bible reading).	See Appendix (No 26).	Oral examination held annually.	1. That in all schools under the direction of this Board the Bible shall be read and explained in a simple manner adapted to the capacities of the children in the schools. 2. That the Bible lesson be given within the first hour of the day's teaching. 3. That no attempt shall be made by teachers or managers of schools under the direction of this board to impart denominational instruction. 4. That Clause 2 in Section xiv, of the Elementary Education Act, 1870, which regulates the religious instruction in the schools, be strictly enforced both in letter and spirit in all schools connected with this board.

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<p>HANTS—cont. RYDE U.D. ST. MARY BOUENE ST. MARY EXTRA</p>	<p>Yes Yes Yes Yes</p>	<p>Yes, both Yes Yes Yes</p>	<p>Yes, with simple explanations by the principal teacher. The Bible is read with comment thereon by the head teachers. Read and commented upon.</p>	<p>Bible read from 9 till 9.30 a.m. Prayers and hymns at opening, and closing of schools. Hymns and prayers from 9 to 9.15 a.m. and reading of Scripture on three mornings each week, from 9.15 to 9.45 a.m. 9.10 to 9.50 each morning Old and New Testament and Commandments with Lord's Prayer alternate days.</p>	<p>Lessons derived from the historical portion of the Old Testament, together with simple outline of Gospel history and Acts of the Apostles; also explanations of the parables.  None  By diocesan inspector at request of the vicars of the parishes forming the board. Attendance of children quite voluntary. Examination confined to subjects in Syllabus, and the attendance is very good.</p>	<p>That in schools provided by the board, the Bible be read with simple explanations by the principal teacher.  The present school board is using the buildings and premises which belong to an undenominational school before the formation of the school board. The master of the former school was also employed in the same capacity by the board school, and his general instructions are to carry on the same teaching, &amp;c. as he had done in the former school, except in those particulars in which he is directed to vary it.  1. That in the schools provided by the board, the Bible be read with explanations by the teacher, giving the sense and meaning of what is read suited to the capacities of the children, and that special attention be given to the Lord's Prayer and Ten Commandments. 2. That in such explanation and instructive provisions of the Elementary Education Act, 1876, Secs. 7 and 14, be strictly adhered to both in letter and spirit, and that no attempt be made to attach children to any particular denomination. 3. The head teacher may make provision for the use of short prayers and hymns subject to the provisions contained in Resolutions 1 and 2. 4. Religious observance and teaching shall commence at the opening of the school in the morning, and shall not occupy more than 30 minutes, and also five minutes at the close of the afternoon school. 5. Children withdrawn from these religious exercises by parents or guardians may be employed separately on a secular subject. 6. That the Apostles' Creed shall not be taught.</p>																														
			<p>INFANTS. Old Testament.—Creation to Deluge, and simple Bible stories. New Testament.—Infancy, death, resurrection, and ascension of Our Lord. Prayer.—Lord's Prayer and prayer for daily use. Commandments.—1st, 3rd, 4th, 5th, 8th, 9th by heart. Repetition.—23rd Psalm, St. Mark 13-16. Simple texts.</p>	<table border="1"> <thead> <tr> <th></th> <th>Division I.</th> <th>Division II.</th> <th>Division III.</th> </tr> </thead> <tbody> <tr> <td>Old Testament.</td> <td>Genesis: Chief events.</td> <td>Exodus i.-xx. and death of Moses alternately with Joshua, i.-xli.</td> <td>Detailed knowledge of one of the Historical Books II. Kings, 1888.</td> </tr> <tr> <td>New Testament.</td> <td>One of the Gospels or Acts of the Apostles.</td> <td>St. John 1888.</td> <td></td> </tr> <tr> <td>Prayer.</td> <td>The Lord's Prayer explained with Bible illustrations.</td> <td></td> <td>By heart with Bible explanations and illustrations.</td> </tr> <tr> <td>Ten Commandments.</td> <td>Ten by heart with explanations.</td> <td></td> <td></td> </tr> <tr> <td>Repetitions.</td> <td>A portion of Scripture to be chosen for each division by the teacher and approved by the managers.</td> <td>23rd Psalm St. Matt. v. 1-10.</td> <td>St. John xvii. for 1888.</td> </tr> <tr> <td>Hymns.</td> <td colspan="3">At discretion of the teacher.</td> </tr> </tbody> </table>		Division I.	Division II.	Division III.	Old Testament.	Genesis: Chief events.	Exodus i.-xx. and death of Moses alternately with Joshua, i.-xli.	Detailed knowledge of one of the Historical Books II. Kings, 1888.	New Testament.	One of the Gospels or Acts of the Apostles.	St. John 1888.		Prayer.	The Lord's Prayer explained with Bible illustrations.		By heart with Bible explanations and illustrations.	Ten Commandments.	Ten by heart with explanations.			Repetitions.	A portion of Scripture to be chosen for each division by the teacher and approved by the managers.	23rd Psalm St. Matt. v. 1-10.	St. John xvii. for 1888.	Hymns.	At discretion of the teacher.						
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SOUTHAMPTON	Yes	Yes	Yes	Yes, with comment	30 minutes to Bible, 5 minutes to prayer and hymns	See Appendix (No. 27)	Nons	Similar to the Regulations of the London School Board (see Appendix, No. 40).	The board appears originally to have accepted the practices existing when it took over the voluntary school merely eliminating the teaching of the formula of the Creed.
SOUTH STONHAM (Extra Municipal)	Yes	Yes	Yes	Yes, with comment	2 hours per week for Bible readings, 1 hour per week for repetition.	One book in the Old Testament, one book in the New Testament. Repetition of Lord's Prayer, Ten Commandments, hymns, texts, and passages of Scripture.	School examined annually by diocesan inspector.	None	
STOCKBRIDGE; Upper Department	Yes	Yes, hymns and prayers.	Yes, with comment thereon.	Yes, with comment	The school is opened at 9 a.m. with hymn and prayers; the school closes at 4.15 with prayers only. Grace is sung at close of morning school and at commencement of afternoon meeting. Religious instruction from 9.10 to 9.40 a.m. daily.	The school is divided into two divisions for religious instruction. On Mondays and Tuesdays 1 Div. read a portion of one of the Gospels from Bible; 2 Div., oral instruction in Gospel history. On Wednesdays both divisions learn or write out a portion of the Ten Commandments, duty towards God and neighbour, and Lord's Prayer, with explanation. On Thursdays and Fridays 1 Div. read Old Testament history; 2 Div. have oral instruction in Old Testament history.	None	On July 28th, 1881, a form of prayer for use in the school was provided by the board and religious instruction ordered as per syllabus given.	
Infants' Department	Yes	Hymns and Lord's Prayer.	No	No	From 9.10 to 9.40 religious instruction is given.	On Tuesday and Thursday meetings Scripture stories, on Wednesday and Friday meetings repetition of texts and singing hymns.	No annual examination	No regulation referring to the infant school.	
WAREFORD	Yes	Yes	Yes	Yes, with comment	The first half hour each day.	Mondays, the Old Testament; Tuesday, learn hymns; Wednesday, New Testament; Thursday, learn chapters; Friday, New Testament.	No examination		Follow the articles of the Conscience Clause relating to religious instruction.
WIDLEY and WYMERING U.D.									The religious teaching is given quite independently of the board. The schools are let to the board from 9.45 to 4.30 on school days. The religious teaching is given from 9.10 to 9.45 and consists of hymns, Old Testament, New Testament, Catechism. The children are examined by the diocesan inspector during the school holidays. Prayers are used.
WIELD	Yes	Hymns, Ancient and Modern.	Yes	The Bible is read with comment.	From 9.10 to 9.45 each day.	The Syllabus recommended by the diocesan inspector.	Examination held in June by diocesan inspector.		Prayers, hymns, and Bible reading from 9.10 to 9.45 each day.
WOOTON & TADLEY U.D.—Ramsditch School	Yes	Yes, a selection of hymns approved by the board; prayers at opening of schools and at dismissal (approved by the board).	Yes, with comment to explain general meaning.	Yes, with comment to explain general meaning.	From 9.10 to 9.45 a.m.	Upper Division. Old Testament.—The Books of Samuel, New Testament.—St. Mark's Gospel, Repetition.—Portions of Scripture.  Lower Division. History of Israelites from time of leaving Egypt to entrance into Canaan, New Testament.—Account of six miracles and six parables. Repetition.—Same as above.  Infants. Old Testament.—Life of Samuel, New Testament.—The Childhood of Christ and Life of John the Baptist, Repetition.—Texts of Scripture.		Resolved, That in the schools of this district the Bible shall be read, and there shall be given such explanations and such instructions from in the principles of reality and religion as shall be suited to the capacity of children, such explanations and instructions to be given by the respective teachers of the schools. That at the commencement of morning and close of afternoon school a form of prayer, to be approved of by the board, shall be used, and a hymn shall be sung. Provided always that in such explanation, instructions, prayer, and singing of hymns, the provisions of the Education Act, 1876, sections 7 and 14, be strictly observed both in letter and spirit, and that no attempt be made to attach children to any particular denomination.	
Tadley School	Yes	Yes, a selection of hymns approved by the board; prayers at opening of schools and at dismissal (approved by the board).	Yes, with comment to explain general meaning.	Yes, with comment to explain general meaning.	Religious instruction each day from 9 to 9.40 a.m.	1. Infants.—Texts and simple stories from Bible history; hymns from approved hymn book. 2. Standards 1 and 2.—Old Testament history. The Book of Genesis. New Testament.—The Life of Christ. 3. Standards 4-7.—A portion of Old Testament history taken consecutively each year. New Testament.—The Gospel history. Hymns in these two divisions from approved hymn book.	An examination is held annually by the diocesan inspector of the district.		

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HEREFORD. ADSFORTON U.D.	Yes	Yes	Yes	Half an hour and five minutes for the whole.	The Syllabus as drawn up by the Hereford Diocesan Education Society.			Opening and closing hymn and prayers, and Scripture read.
ALMELEY	Yes	Yes	With comment	Every morning from 9 to 9.55.		The school under the board is annually examined in religious knowledge by the diocesan inspector. Several diocesan prizes have fallen to children of this school.		There is a minute to the effect that the vicar be empowered to give religious instruction in accordance with terms of Education Act, 1870. The practice of the vicar, who is also chairman of the board, is to give instruction as often as possible, either personally or by deputy; instruction in the Church formularies is given in the Sunday school, and occasionally after ordinary school hours to some of the elder children.
BROMFARDE AND NORFOTON WITH BROOKHAMPTON U.D. (a)	Yes	Yes, both	Yes	30 minutes	The "Lord's Prayer"; Ten Commandments; lessons from Old and New Testaments; portions of Scripture committed to memory (Psalms chiefly); hymns.	None.		Instruction in religious knowledge and morals given by head teacher each morning from 9 to 9.45.
Do. (b)	Yes, in British Board School.	Yes, Morning and Evening, Hymn and Lord's Prayer.	Yes (without comment), but with short explanations.	About 15 minutes	Life of Christ			As regards "morality," school and other incidents are dwelt upon, and lessons derived therefrom as they occur.
Do. (c)	Yes, in Brookhampton School.	Yes; Lord's Prayer.	Yes (without comment). The Gospels taken consecutively. Commandments, Beatitudes, &c. repeated.	15 minutes	The Gospels (reading of)			
BURGHILL	Yes	Yes, both	Yes, with comment.	9 to 9.45 a.m. Prayers and singing, 10 minutes. Bible reading and teaching, 35 minutes.	Division I.—Outlines of Old Testament history to end of life of Joseph. New Testament—Outline of Our Lord's life. The Lord's Prayer, the Creed and the Ten Commandments. Division II.—Old Testament. Outline of the historical portions of the Pentateuch. New Testament.—Further outlines of Our Lord's life and teaching. The first part of the Catechism. Division III.—Outline of Old Testament history. New Testament.—The Gospel narrative with part of the Acts. The Catechism, Prayer Book, Order of Morning Prayer, and the Litany.	One day is set apart for it in each year.	"It is provided that the principal officiating minister of the parish of Burghill should have the superintendence of the religious and moral instruction of all the scholars attending the school. The board shall have the exclusive use of the school-house from 9.45 a.m. on Mondays, Tuesdays, Wednesdays, Thursdays, and Fridays throughout the year, excepting Christmas Day, Ash Wednesday, Good Friday, Ascension Day, and one other day in each year, to be fixed by two weeks' notice for the examination in religious knowledge."	
BYTON U.D.	Yes	Yes	Yes, with comment.	Half an hour each morning, 9 to 9.30.	Monday—Lord's Prayer, Apostles' Creed, with simple explanation. Repeat simple hymn. Tuesday and Thursday—Outline of the life of Our Lord with more particular knowledge of His early years. Wednesday and Friday—Narrative portions of the Books of Genesis and Exodus, with more particular knowledge of the life of Joseph.	No annual examination		The syllabus of religious instruction was prepared by the schoolmaster, and submitted to the board for their approval.
CUSOP	Yes	Yes	Without	5 min., 5 min., 15 min.				



According to the regulations for the conduct of Public Elementary Schools.

<p>GRANDON U.D.</p>	<p>Yes</p>	<p>Yes</p>	<p>Yes, with comment</p>	<p>As per Time Table. From 11.15 till 12, after the secular lessons are over. Old Testament read and explained, Tuesday, New Testament and hymns, Wednesday, Creed, Commandments and Lord's Prayer. Thursday, Old Testament and private prayers. Friday, New Testament and general lesson.</p>	<p>The school opens with prayer a quarter of an hour before the time for secular lessons, as per Time Table. Infants and 1st Standard.—Have easy lessons from Genesis; also simple outlines of the life and death of Our Blessed Lord. The Commandments learnt and explained with regard to children's duties, &amp;c. They learn easy hymns, &amp;c. Standards 2 and 3.—Outlines of Pentateuch. One Gospel read up each year; also first six chapters in the Acts of Apostles. After reading, the lessons are explained; Creed, Commandments, and Lord's Prayer are learnt and commented upon. Hymns learnt, &amp;c. Upper Division, Standards 4, 5, and 6.—Outlines of Old Testament history. General reading in Gospels, and six chapters in the Acts of Apostles. Portions of Scripture learnt. Creed, Commandments, and Lord's Prayer learnt and explained. Hymns learnt. School closes with prayer after the time for secular instruction.</p>	<p>By the permission of the school board the children are examined in their religious knowledge by the district Inspector of Hereford in December each year. The registers are at marked on that day. "Notes of the examination is always entered in the log-book."</p>	<p>1. That the Lord's Prayer (or other prayer if appropriate and strictly unsectarian in character) be used, and suitable hymns sang when religious observances may be practised. 2. That the Bible be read, and such instruction and explanations therefrom in the principles of morality and religion be given, as are suited to the capacity of children, prominence being given to the Ten Commandments. 3. That such religious teaching and observances shall be conducted by the responsible teachers of the schools. 4. That any member of the board, or the authorised or acknowledged minister of any registered place of religious worship in the parish of Kington, if so disposed, be at liberty to visit the schools during the time when religious teaching and observances are practised, and also at convenient times to examine the children in Biblical subjects. Provided that in such religious teaching and observance and examination the provisions of the Elementary Education Act, 1876, section 7 and 14, be strictly observed, both in the letter and in the spirit, and that no attempt be made to attach children to, or detach them from, any particular denomination.</p>
<p>KINGTON</p>	<p>Yes</p>	<p>Yes</p>	<p>Yes, with comment</p>	<p>Time per week—Old Testament, one hour; New Testament, one hour; Ten Commandments, prayers, &amp;c., one hour; Devotion, three-quarters of an hour.</p>	<p>Division I.—Simple outline of the Life of Our Lord. Division II.—Fuller outline with selected parables or miracles. Division III.—Acts i.-xv. inclusive.</p> <p><i>New Testament.</i></p> <p>Division I.—Life of one or more Old Testament characters. Division II.—Narrative portions of Pentateuch. Division III.—Books of Joshua, Judges, Samuel, and Kings, taken in successive years.</p> <p><i>Memory Work.</i></p> <p>Divisions I.-III.—Lord's Prayer, Ten Commandments, selected texts, Hymns. Division II.—Same as above with additional texts. Division III.—Ditto, with repetition of other choice passages of Scripture.</p>	<p>By the permission of the school board the children are examined in their religious knowledge by the district Inspector of Hereford in December each year. The registers are at marked on that day. "Notes of the examination is always entered in the log-book."</p>	<p>1. That the Lord's Prayer (or other prayer if appropriate and strictly unsectarian in character) be used, and suitable hymns sang when religious observances may be practised. 2. That the Bible be read, and such instruction and explanations therefrom in the principles of morality and religion be given, as are suited to the capacity of children, prominence being given to the Ten Commandments. 3. That such religious teaching and observances shall be conducted by the responsible teachers of the schools. 4. That any member of the board, or the authorised or acknowledged minister of any registered place of religious worship in the parish of Kington, if so disposed, be at liberty to visit the schools during the time when religious teaching and observances are practised, and also at convenient times to examine the children in Biblical subjects. Provided that in such religious teaching and observance and examination the provisions of the Elementary Education Act, 1876, section 7 and 14, be strictly observed, both in the letter and in the spirit, and that no attempt be made to attach children to, or detach them from, any particular denomination.</p>

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HEREFORD—cont. LONGCROFT, U.D.	Yes	Yes	Yes, with comment	From 9.10 a.m. to 9.50 a.m., as per times-table. Old Testament on Monday and Thursday mornings. New Testament on Tuesday and Friday mornings. Hymns on Wednesday mornings.	Old Testament. Division I. (Standards I., II., and infants).—The Creation, Fall, Cain and Abel, Deluge, Noah's sacrifice, sacrifice of Isaac, Jacob's vision at Bethel, Jacob's meeting with Esau, Joseph sold, Joseph in prison, Joseph before Pharaoh, his brethren's visit. New Testament. Birth of our Lord, visit of the wise men, flight into Egypt, the presentation in the Temple, Our Lord among the doctors, baptisms, His blessing little children, His entry into Jerusalem, betrayal, crucifixion, resurrection, the ascension. Old Testament. Division II. (Standards III.—VII).—Outline of the historical portions of the Pentateuch, or of the books of Joshua and Judges, with more particulars, knowledge of life of Moses or of Joshua and Gideon. New Testament. A fuller outline of the life of Our Lord, with more particular knowledge of six of the parables. Six new hymns taught each year.	Examined annually by the diocesan inspector.	"That the schoolmasters be requested to report as to the opening of their schools with reading the Bible; and that they be informed that the board wishes the children to read the Bible themselves, and that the masters should explain it to them."	—
MARDEN	Yes	The school opens in the morning and closes in the evening with a hymn and prayers.	Read and explained	The religious instruction is given daily from 9.10 to 3.50, by the teachers and occasionally by the vicar of the parish.	Old Testament.—Outline of Old Testament history to the end of the second book of the Kings. New Testament.—The four gospels with Acts of the Apostles to the end of 15th chapter. The Apostles Creed, the Ten Commandments, and the duty towards God, and duty towards our neighbour.	There is no rule laid down by the board. The children are, however, with their knowledge, examined once a year by the diocesan inspector.	Working in accordance with the Syllabus.	
ORCOF*	Yes	Yes	With comment	Monday, 9 to 9.50 a.m., Church Catechism (when not objected to). Tuesday, Old Testament. Wednesday, New Testament. Thursday, Repetition of hymns and prayers. Friday, Prayer Book, Morning and Evening Services.	Syllabus issued by the Bishop of Hereford for the use of schools in his diocese.	—	—	
PERCOYD, U.D.	Yes	Yes, at commencement and close of school.	Yes, with comment	Three-quarters of an hour daily, each subject taken in alternate weeks.	—	—	—	Three-quarters of an hour religious instruction given daily to all children not withdrawn at the conclusion of the morning school, with hymns and prayer at opening and closing of school.

\* The Orcof N.S. was transferred to the board with a reservation of power to managers to give religious instruction.

Ross	Yes	Yes	Bible read in highest standards, oral lesson given to others.	30 minutes every day.	Standard I.—The Creation and Fall of Man. Building of Babel, the Flood, the lives of Abraham, Isaac, Jacob, and Joseph, life of Jesus Christ. Standards II. & III.—The above and lives of Moses, Joshua, the Judges, and Saul; life of Jesus Christ in fuller detail. Lessons on His character, punishment of various sins ( <i>eg.</i> , cursing, lying, stealing, Sabbath-breaking, blasphemy, &c.). Illustrated by Bible incidents. Standards IV. to VII.—The above in fuller detail; lives of David, Hezekiah, Elisha, Elijah, Isaiah, Daniel, St. Peter, and St. Paul. Miracles, parables, discourses, death, resurrection, and ascension (fully) of Jesus Christ. <i>Texts learnt by heart.</i> Standard I.—Ex. xx, 1-17; Lev. xix, 11, 12-14, 8; Lev. xx, 9; Mat. v, 43-48; Mat. vi, 9-13; Luke xii, 4, 5; Eph. iv, 25-32. Standards II. & III.—The foregoing also, Ps. viii.; Mat. vii, 1, 7, 8, 11-12. Col. iii, 20 to 23; 1 Timothy vi, 6, 9; 1 Peter ii, 13-18. Standards IV. to VII.—The above also, 1 Peter ii, 13, 15, 17, 23; 1 Peter iii, 8-17. Thirty-three hymns (Ancient and Modern) to open school with; learnt and sung without books.	None	Under occasional supervision to leave the religious instruction in the hands of the head teachers.
STOKE PRIOR	Yes	Yes	Yes, with comment	Half an hour every day.	1. Higher division of school embracing Standards II. to VI. inclusive: (a) Old Testament.—Book of Genesis with historical portions of Exodus, Numbers, Joshua, and small portions of 1 Samuel, and 1 Kings. Portions of the Psalms, and half of the Book of Proverbs. (b) New Testament.—Life of our Lord generally. 2. Lower division (First Standard and infants): (a) Old Testament.—Children are taught orally the history of the Creation, of Adam and Eve, of Cain and Abel, the Flood, of Abraham, Isaac, Jacob, Joseph, Moses, Samson, Samuel, Daniel. (b) New Testament, John the Baptist, birth, life, death, resurrection, and ascension of Our Lord; many of the miracles and some of the simpler parables.	No. annual examination in religious knowledge.	Those matters which are subjects of controversy among Christians are avoided. No attempt is made to bias the children in favour of any particular section of the Christian Church. Neither the Roman Catholic nor the Dissenting children are withdrawn from any part of the religious teaching, though the option has been pointedly given to the former.
WALFORD	Yes	Both hymns and prayers are used.	Bible read and explained by master and teachers.	9 to 9.45 a.m. daily allotted to religious teaching and observance. School opened with hymn and prayers, Bible read, or oral lessons given from it four days per week, and one allotted to prayers, hymns, &c.	There is no annual examination in religious knowledge.	There is only one school under the board, and the syllabus set out was drawn up by the head teacher of it, and adopted by the board.	
WALTERSTONE U.D.	No religious teaching or observance.	No hymns. School opened morning and evening by Prayers, school dismissed morning and evening with prayers.	No.				

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HEREFORD—cont.								
WELLINGTON	Yes	Yes, at the beginning and close of each day.	Yes, with explanation.	From 9 a.m. to 9.45 a.m.	Reading the Bible, Explanation of the Morning and Evening Services in the Prayer Book, Learning the Creed, Commandments, &c.	No examination has hitherto been held.	-	No formal regulation by the board has been passed; the aforesaid time for religious instruction having been agreed on when the schoolroom was let to the board by the trustees, i.e., the vicar and churchwardens.
WOOLHOPE	Yes	Both	Yes, with comment.	30 minutes each morning. Old Test. and New Test. alternately.	The outlines of the Pentateuch and the Gospel narrative. Few hymns and daily prayers.	No examination as a day school.	-	That Catechism and Book of Common Prayer are not taught in the day school.
HEREFORD.								
ASHWELL	Yes	Yes	Yes, with comment	Half an hour for the whole.	None	No examination	None	The first half hour in the morning devoted to hymns, prayers, and Bible readings.
BERKHAMSTEAD ST. PETER.	Yes	Both	The Bible is read and explained.	Three-quarters of an hour each morning.	Genesis, Exodus, Judges, and the Gospels	An annual examination for prizes offered by individual members of the board is held by a clergyman of the Church of England, and a Nonconformist minister, who give their services.	-	The syllabus is approved by the board each year, and the voluntary examiners selected by them.
BRAUGHING	Yes	Both hymns and prayers.	The Bible is read by children. Necessary explanation given by master. Doctrines not insisted upon.	Prayers 10 min., hymns 5 min., Bible 30 min. per day.	Bible.—Historical portions, Psalms. Hymns—Those suitable for children. Prayers—Those in use in board schools for opening and close of school.	No examination is insisted upon.	None	The religious instruction is left to master's discretion. No child is compelled to attend such instruction. Religious instruction takes place from 9 to 9.45 a.m. Registers marked at 9.45 a.m.
BUSHEY	Yes	Yes	Yes, with comment	1 hour daily singing and prayer, 10 minutes Scripture instruction: (Old and New Testament alternate days) 45 minutes.	The Manchester syllabus (see Appendix, No. 33).	There are no written rules respecting examinations in Scripture, but by request of the board the diocesan inspector for the district examines annually.	The course of instruction shall include religious instruction. From 9.0 to 9.50 a.m. shall be occupied with singing, prayer, and religious instruction by the responsible teacher, and 10 minutes at the opening and closing of afternoon teaching shall be devoted to singing and prayer. The hymns and prayers used in the schools of the board shall be taken exclusively from the book of hymns and prayers published by the Manchester School Board. The religious instruction shall not be confined to the reading of a passage of Scripture to the whole school, but shall consist of a graduated course of teaching to be carried on by means of oral instruction, passages of Scripture committed to memory, and suitable exercises in reading and writing.	-
CADDINGTON AND FLAMSTEAD, U.D.	Yes	Yes. Opening school with Morning Hymn and Lord's Prayer, close school with Evening Hymn and Lord's Prayer.	Yes, without comment.	9 to 9.30 a.m. on Monday, Wednesday, and Friday.	None	None	None	"That the historical portions of the Old, and the Gospels of the New, Testaments be read at the discretion of the head master according to the Board Minute and Time Table."

NAME	Yes	Yes	Yes	Yes, with explanation.	From 9 to 9.45, and from 4 to 4.10.	Reading, learning, and explanation of Bible and Apostles' Creed.	Annual examination by inspector of Diocesan Board of Education pursuant to resolution of the board.	1. The school to be opened and closed daily with a hymn and prayer. The Bible to be read daily, and such explanations therefrom shall be given as are suited to the capabilities of the children. Provided always that in such explanation and instruction the provisions of the Elementary Education Act 1870, sections 7 and 14, be strictly observed, and that no attempt be made to attach the children to any particular denomination. 2. Any portions of the Bible and the Apostles' Creed may be learnt by the children. 3. Any child who may be withdrawn from the religious instruction shall receive separate instruction in some reasonable manner. 4. The hymns and prayers used shall be such as are approved by the board. 5. That the times for religious instruction be from 9 to 9.45, and from 4 to 4.10.
GREAT GADDSDEN	Yes	Yes	Yes	Yes, without comment.	None	None	None	As stated in Column 4.
HEMEL HEMSTED	No	No	Yes	Bible read with simple explanation.	Monday, Thursday, Old Testament, Tuesday, Friday, New Testament, Wednesday, Catechism, hymns and prayers from 9 to 9.40.	Chief events in Genesis. <i>New Testament.</i> Chief events in Christ's life, with some principal miracles and parables. <i>Church Catechism.</i>	There is no annual examination	"The school to be opened with prayer, ending with the Lord's Prayer. The Bible to be read, and explained as need be by the teacher." In the higher classes on Monday, Tuesday, and Wednesday, some part of the Gospels or Acts of the Apostles is read by the children; on Thursday, a portion of the Old Testament is read; on Friday, a part of a chapter of one of the Epistles is read, a verse or two of which is usually learnt by heart. In all cases questions are asked and lessons drawn, and explanations given. Generally the rector either of Hemsworth or Edworth takes the teaching. In the lower classes some part of the Old Testament is taught two days in the week, and some part of the New Testament three days.
HEMEL HEMSTED AND EDWORTH, U.D.	Yes	Yes	Yes	Yes, with comment.	Besides the prayers, at opening and closing, instruction is given in Scripture from 11.30 to 12.	All, with exception of the Sacraments, especially the Ten Commandments and Creed. There is no syllabus	There is no annual examination	"The school to be opened with prayer, ending with the Lord's Prayer. The Bible to be read, and explained as need be by the teacher." In the higher classes on Monday, Tuesday, and Wednesday, some part of the Gospels or Acts of the Apostles is read by the children; on Thursday, a portion of the Old Testament is read; on Friday, a part of a chapter of one of the Epistles is read, a verse or two of which is usually learnt by heart. In all cases questions are asked and lessons drawn, and explanations given. Generally the rector either of Hemsworth or Edworth takes the teaching. In the lower classes some part of the Old Testament is taught two days in the week, and some part of the New Testament three days.

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HERTFORD—cont.								
KING'S WALDEN— Ley Green School	Yes	Yes, both	Yes, with comment	Three-quarters of an hour each day,	None in existence	No such examination		The religious instruction given is practically left to the discretion of the teachers. Both schools are opened and closed with prayer. The board has never found it necessary to interfere with the religious instructions given by their respective teachers.
Breadwood Green School.	Yes	Yes, prayers	No	Half an hour on four days of the week.				
OFFLEY	No schools.							
PIETON— Infant School	Yes	Yes	No	Thirty-five minutes daily.	Repetition of hymns, Psalms, parables, miracles, and Ten Commandments with Scripture proofs, and Testament stories (Line upon Line). New Testament cut stories (Peep of Day).			School opened and closed daily by singing a hymn, prayers and recitation of a text for the day. Grace sung at the end of morning school and commencement of afternoon school. <i>Monday</i> .—Repetition of Psalms, <i>Wednesday</i> .—Old Testament stories, <i>Wednesday</i> .—Ten Commandments with Scripture proofs and duty towards God and neighbour, <i>Thursday</i> .—New Testament stories, <i>Friday</i> .—Repetition of parables, miracles, or hymns.
Mixed School	Yes	Yes	Yes, with explanation.	Twenty minutes daily.	Monday.—Repetition of Psalms, Tuesday.—Old Testament, Wednesday.—The Ten Commandments, Thursday.—New Testament, Friday.—Repetition of parables and miracles.			School opened and closed daily by singing and prayers. Grace before dismissal in the morning. Grace before commencing afternoon school.
ST. PAUL'S WALDEN— Mixed Department	Yes	Yes. School is always opened and closed with hymn and prayer.	Bible, read with comment.	Old Testament on Monday and Wednesday, from 9 to 9.30. New Testament from 9 to 9.30 on Tuesdays and Thursdays. Hymns on Friday from 9 to 9.30.	Division I. (Standards IV, V, and VI). History of the Israelites to the death of Joshua, particularly Exodus xi. to xx., xxxii., xxxiv. Leviticus xvi., xxiii. Numbers xi. to xiv., xvi., xvii., xx. to xxiv. New Testament.—St. Mark's Gospel. <i>Old Testament</i> . Division II.—(Standards I, II, III.) Chief Histories in Genesis, New Testament.—Chief events in our Lord's life.	No examination.		
Infant Department	Yes	Yes. School is always opened and closed with hymn and prayer.	Bible not read, but lessons given in simple language.	Hymn every morning from 9.10 to 9.25. Old and New Testament alternately from 9.25 to 9.45 every morning.	Old Testament.—Lessons given on the chief events and principal persons in Old Testament History. New Testament.—The chief events in the life of Our Blessed Lord.	No examination.		
ST. PETER (ST. ALBANS) (E.M.).	Yes, both	Yes both	Yes, with comment.	Religious instruction from 9 to 9.45 daily. Of this time Bible instruction occupies four-fifths; one-fifth is devoted to Prayer Book subjects and hymns.	The St. Albans Diocesan Syllabus (see Appendix, No. 30).	The school is examined by the diocesan inspector of schools in the archdeaconry of St. Albans.		The practice is as before stated.

SANDRIDGE— Sandridge School	Yes; religious teaching.	Yes	With comment, by master.	9 to 9.40 a.m. Alternate days Bible readings, repetition.	(a.) Lessons from the Pentateuch, and Psalms. (b.) Lessons from Our Lord's life. (c.) Parables and miracles contained in New Testament. (d.) Lessons in obedience, cleanliness, truthfulness, kindness, &c., helping to form character.	None.	None.	Left to discretion of principal teacher.
Sandridge New Town School.	Open and close the school with prayer, and New Testament, Creed, Lord's Prayer, and Ten Commandments.	Yes, selected by teacher.	Yes; New Testament, with comment by teacher.	40 minutes	Leading historical events, principal biographies, New Testament, parables and miracles, Sermon on the Mount, chief events in the life of Our Lord.	None	None	
SHENLEY*	Yes	Yes	Yes, with comment.	Old Testament, 40 minutes per week; New Testament, 40; the Prayer Book, 30; the Church Catechism, 30; repetition, 10. Hymns and prayers, quarter hour each day.	The syllabus of the course of instruction in religious knowledge is that sanctioned by the Lord Bishop of the Diocese, the subject-matter being Old Testament history, New Testament history, the Prayer Book, the Church Catechism; selections from Old and New Testament, with hymns (Ancient and Modern) to be learnt by heart.	The schools are annually examined by the diocesan inspector, notice of which is duly posted in the school-rooms at least 14 days previous to examination.	None	The religious instruction is given daily for half an hour, from 11.30 to 12 noon.
THORFIELD.	Yes	Yes	Yes, with comment	25 minutes in the whole each day.	None	None	None	25 minutes each day devoted to hymns, prayers, and Bible reading.
THORLEY	Yes	Yes	Yes, with comment	Each day from 9 to 9.40 is allowed for opening the schools with prayer and hymn and for the subsequent religious instruction. There is Grace before meat at close of morning school, Grace after meat, at opening afternoon school. The school is closed each day with hymn and prayer.	1. Old Testament. 2. New Testament. 3. Hymns and texts, and portion of Holy Scripture learnt by heart. 4. The Lord's Prayer, Ten Commandments, and Apostles' Creed.	There is no annual examination in religious knowledge.	The principal teacher has been instructed that the board attach much importance to uncontroversial religious instruction, and have desired him to carry out the various heads of it as mentioned in the Syllabus.	
WATFORD	Yes	Yes	Yes, with comment	The first half hour in the morning.	No syllabus	No rules	None	The Lord's Prayer and the Commandments are taught, and attractive lessons on portions of Scripture are given.
WIDFORD	Yes	Yes	Yes, with comment	Half an hour for religious instruction. About ten minutes daily to prayers and hymns.	Older Children. Lessons in the life of Our Lord. Book of Genesis learnt by heart. Isaiah LIII. and IV. Psalm 121. Various texts. <i>Infants.</i> Lessons in the life of Our Lord. Hymns and texts.	No religious knowledge examination.	Similar to the Regulations of the London School Board (see Appendix, No. 40.)	

\* The Shenley N.S. was transferred to the board with a reservation of power to Managers to give religious instruction.

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HUNTINGDON.								
BRAMPTON	Yes	Yes	Yes, with comment	Hymns and prayers 10 min. Religious teaching 40 min.	Old Testament.—Selected portions from Genesis to II Samuel, inclusive. New Testament.—The Gospel Narrative taken from the four Gospels. Part of "Acts of the Apostles," Portions of Old and New Testament committed to memory. The above syllabus forms part of a scheme of religious instruction drawn up for the Diocese of Ely. Infant school.—Lessons from pictures.	School examined annually by diocesan inspector after due notice being given. The examination is confined to the subjects chosen from the syllabus for the year.		
COVINGTON	Yes	Yes	Yes	40 minutes daily	No syllabus	No annual examination	"That the Bible alone be taught in the school."	
GODMARCHESSEE	Yes	Both	Yes, with comment	The school opens in morning and closes in afternoon with hymn and prayers, occupying each 10 minutes. Bible time. Creed from 9.15 to 9.50. The register is not read until 9.50, when the school hours commence.	Bible, Creed, hymns, prayers for home use	There is no examination recognised by the board. The diocesan inspector attends to examine one day in the year, and the children of such parents as think fit attend. The examination is not held on a day on which the school premises are in the possession of the board.	When the school board took a lease of the school-house from the managers, a minute, of which the following is a copy, was ordered to be entered December 7th, 1883:—"It was the understanding of the managers when they consented to grant a lease of the school-house,—" 1. "That religious instruction would be given in the school." 2. "That no religious catechism or religious formula which is distinctive of any particular denomination would be taught in the school." 3. "That the vicar for the time being would be authorised to superintend the religious instruction, consisting of the teaching of the Bible and the Creed, with prayers and hymns. He complying with the spirit as well as the letter of the Education Acts,"	
GRAHAM	Yes	Yes	Yes, with comment.	About half an hour reading Bible.	Simply reading Bible, with brief explanations			The children read round. The teacher explains anything that may require explanation.
GREAT STAUGHTON	Yes	Yes	1. The Bible is read with comment. 2. Oral lessons are often given as well.	Three-quarters of an hour.	1. Old Testament, <i>a</i> . Lives of Patriarchs; <i>b</i> . Creation, Flood, &c.; <i>c</i> . Lives of Saul, David, Solomon; <i>d</i> . Lives of Elijah and Elisha. 2. New Testament, <i>a</i> . Life of Our Lord; <i>b</i> . Life and travels of St. Paul.	No examination in religious knowledge.		Old and New Testament lessons are given alternately. School is opened with the Lord's Prayer and Benediction and hymn. The same observance is practised at the closing of school.
HARTFORD	Yes	Yes	With comment	Hymns and prayers, 9 to 9.15. Religious instruction, 9.15 to 9.45.	Infants.—Old Testament, lessons from pictures; New Testament, lessons from pictures. Junior Division.—Old Testament; Book of Genesis. New Testament; outline of Our Lord's life. Senior Division.—Book of Genesis. New Testament, (1) outline of Our Lord's life; (2) with that of St. John the Baptist.			The religious difficulty has never arisen. The question has never even been discussed by the board. They know what the schoolmistress teaches and are satisfied. No minister of religion is a member of the board or a visitor of the schools.



KIMBOLTON— Boys' Department	Yes	Yes	Yes	40 minutes, from 9.15 to 9.55.	A cycle of three years. 1887: Genesis, Exodus, Numbers, Life of Our Lord to death of John the Baptist. 1888:—Genesis, Deuteronomy, Joshua, Judges, Life of Our Lord to Supper at Bethany. 1889:—Genesis, I. Samuel, II. Samuel, Life of our Lord to Ascension, Acts of the Apostles first 10 chapters.	The Ely Diocesan Board send notice 14 days beforehand (usually in January) that their inspectors will visit on such a date. The notice is posted in the school. On the specified date the school is inspected from 9 to 12 a.m., and from 2 to 4 p.m.	Mondays and Tuesdays, Old Testament. Wednesdays, New Testament.
Girls' Department	Yes	Yes	Yes	40 minutes	Lower Division—Book of Genesis, outlines of Our Lord's life with that of St. John the Baptist. Upper Division.—Same as Lower Division and Deuteronomy XVI., xxiv.; Joshua I.—II., xiv.; Judges I.—IV., vi.—ii., xvi.; Life and teaching of Our Lord from the death of St. John the Baptist, to the Supper at Bethany.	Same as above	Old and New Testament each alternate week. Hymns and texts on Fridays.
Infants' Department	Yes	Yes	Yes	35 minutes	Old Testament—Victories—Adam and Eve, the Garden of Eden, Cain and Abel, the Flood, the Sacrifice of Isaac, Moses' early life. The New Testament.—The Birth of Christ, Visit of the Magi, Flight into Egypt, Christ in the Temple, return to Nazareth, the miracles of the feeding of the 5,000.	Same as above	Repetition of hymns, texts, the Creed, and private prayers on Mondays and Fridays. Old and New Testament every alternate day.
LITTLE STURKLEY	Yes	Yes	Yes	25 minutes	Old Testament.—The contents of the Book of Genesis, and the first 20 chapters of the Book of Exodus. New Testament.—The outlines of Our Lord's life, His miracles and parables; life of St. John the Baptist. Texts of Scripture, hymns, and form of prayer for home use.	The diocesan inspector examines the scholars each year, in January.	The rector of the parish and chairman of the board takes the children in Scripture twice a week, on an average, before the time appointed for secular instruction.
OFFORD, U.D.	Yes	Yes	Yes	9 to 9.45 daily	No syllabus	No examination	A portion of Scripture read, either by teacher or children, and comment afterwards made by teacher. Infants learn portions of Psalms, &c.
ST. IVES— Boys'	Yes	Yes	Yes	9.5 to 9.15	Yes, without comment.	Yes, with comment.	Lord's Prayer, morning; evening, hymn.
Girls'	Yes	Yes	Yes	9 to 9.30	Yes, with comment.	Hymn and prayer, morning; afternoon, prayer.	Hymn and prayer, morning; afternoon, prayer.
Infants'	Yes	Yes	Yes	9.15 to 9.45	Scripture lessons only.	Lord's Prayer and Hymns.	Lord's Prayer and hymns.
SAWTRY, U.D.	Yes	Yes	Yes	School opens at 9 a.m., and the religious instruction terminates at 9.30 a.m.	The bible is read by the principal teachers, and comment is made upon the subject read.	Opened in morning and closed at evening with prayer. Grace is sung before and after dinner.	As given in the Syllabus.
SOMERESHAM	Yes	Yes	Yes	35 minutes	With comment	There is no religious examination.	Lord's Prayer, morning; afternoon, prayer.
STANDEROUND	No schools.	—	—	—	—	—	—
STIBBINGTON	Yes	Yes	Yes	40 minutes daily.	Yes, with comment	No annual examination	The head teacher alone instructs and questions upon the portions taken by the scholars over 7. The assistant teacher works in the same way with all under 7.

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HUNTINGDON—cont.								
WARBOYS	Yes	No	Yes	Half an hour	Selections from Scripture chosen by the master	None		The religious instruction is confined to reading the Bible without note or comment.
WOODHURST	Yes	Hymns not prayers.	Yes	From 9 to 9.30 a.m.	Lives of Scripture characters, parables, and miracles.	None		Standards.—Monday, Tuesday, reading from Bible. Wednesday, hymns, Thursday, learning chapter or psalm by rote. Friday, write from memory substance of lessons read on Monday and Tuesday.
YELLING, U.D.	Noreligious teaching now through press of secular subjects.	Yes	Not read. There are no Bibles in the school.	No time	No syllabus	No examination		Infants.—Gallery lessons on Scripture character, &c, hymns, and repetition of Psalms.
KENT.								Prayers.—Prayers, hymns, and Grace, are said or sung on assembling and dismissing.
ACRISE AND PAD- DLESWORTH, U.D.	Yes	Yes, hymns and special form of prayer for opening and closing and the Lord's Prayer.	Bible read, without comment at opening.	9.10 to 9.45 a.m., 3.50 to 4 p.m.				"That the Bible be read in the school, and that it shall be decided upon at a future meeting what further religious instructions be given" (1876).
ASHFORD	Yes	Yes	Yes, with comment	Half an hour three mornings a week to reading the Holy Scriptures, with such explanation as the master and mistress may be able to give.	See Regulation	None		"That the Chairman be requested to obtain readings in Scripture for the use of the younger children." (1878).
BECKENHAM	Yes	Yes	Yes, with comment	9.20 to 9.50 for Old and New Testaments.	The Infant School.—Simple Bible narratives, Boys' and Girls' School.—Each school is divided into three groups for religious instruction. Lower Group, Standards I. & II. Old Testament. —Selected portions from the Book of Genesis, and Book of Exodus, to Chapter X. New Testament.—Selected portions from the Gospels relating to the early life of Our Lord, His Death, Burial, Resurrection and Ascension. Standards III. and IV. Middle Group. —Selected portions from the Books of Exodus, Leviticus, Numbers, Deuteronomy, Joshua, and Judges. New Testament.—Selected portions from the four Gospels relating to Our Lord's ministry, His Death, Burial, Resurrection, and Ascension; also certain parables and miracles. Upper Group, Standards V.-VII. Old Testament. Kings, Daniel, Nehemiah and Esther. New Testament.—Chief events recorded in the Acts of the Apostles, chief events to Our Lord's Passion, Death, Burial, Resurrection, and Ascension. Groups I., II., and III.—The Lord's Prayer and the Ten Commandments to be committed to memory. The above syllabus contains a course of instruction for two years.			"That the Chairman be requested to prepare a form of prayer to be used at the opening and closing of the school, and to submit the same to the board at their next meeting." (1881).
								"That the prayers composed by the Chairman be accepted for present use."
								"That for the present, half an hour on Monday, Wednesday, and Friday mornings be devoted to reading the Holy Scriptures with such explanation as the master and mistress may be able to give."
								A holiday is given, and the children invited to attend the examination in religious knowledge.

BETHESDEN			Yes, with comment	From 9.10 to 9.30			No examination in religious knowledge.	There is none	The National Society reserve from 9 a.m. to 9.30 a.m. the use of the schools for giving religious instruction in accordance with the principles of the Church of England.
BRENCHLEY	Not during the time in which the board has power over the schools.								
BURHAM	Yes	Yes	With	Half an hour per day.	Old Testament.—Genesis, Exodus, Lives of David, Solomon, Elijah, and Elisha. New Testament.—The Gospel history. Repetition of portions of Scripture.	Children examined by the Rochester diocesan inspector.		"That the vicar of the parish being by the trust deed of the school, confirmed by the deed of transfer, superintendent of the religious education of the scholars, shall have access to the school at all times, and shall be permitted to communicate with the children as he pleases, and superintend their religious instruction; provided always that the provisions of the Education Act, 1870, and of the New Code, 1871, be not infringed."	
CANTERBURY	Yes	Yes	The Bible is read, with comment.	9.30 to 10 a.m. on every school day except Monday.	Learn by heart Lord's Prayer, Ten Commandments, selections from the New Testament and Psalms. 1st year.—Old Testament, Genesis; New Testament, St. Matthew. 2nd year.—Old Testament, Exodus; New Testament, St. Mark. 3rd year.—Old Testament, portions of Leviticus, Numbers, Deuteronomy; New Testament, St. Luke. 4th year.—Old Testament, Joshua, part of Judges; New Testament, St. John. 5th year.—Old Testament, Ruth, First Samuel; New Testament, Acts of Apostles.			The lessons in Scripture shall be given from the Old and New Testaments alternately. No allusions to be made to the Sacraments, nor to the differences which exist between Christian bodies.	
CAPEL (U.D.)	Yes	Yes	Yes, short comment.	40 minutes	No syllabus prepared. The Old and New Testament read on alternate Mornings.	No examination.			
CHARTHAM									
CHELSFIELD	Yes	Yes	Yes, with comment	11.30 to 12 o'clock	None.				
DARENTH—Green Street Green School.	Yes	Yes, both hymns and prayers.	Sometimes with comment, at others without.	1½ hours per week to Old Testament, and 1½ to New.	No syllabus	No examination	No regulations	Religious instruction is left in the hands of the head teacher.	In the lease of the school buildings to the board the managers reserved to themselves the use of the school-rooms from 9 till 9.45 each morning, and during this period religious instruction is given, so that strictly speaking no religious instruction is given by the board.

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KENT—cont. DARENTH—cont. The Gore School	Yes	Yes	With	$\frac{1}{2}$ of hour to Old, and same to New Testament each week.	Saul and David. Parables and miracles	None	None	To discretion of teacher.
DAITFORD	Yes	Yes	Yes, with comment	From 9.15 to 9.45 a.m., and from 4 to 4.15 p.m.	See Appendix (No. 27A).	—	See Appendix (No. 27A).	—
DUNKIRK	Yes	Yes	Yes, with comment	35 minutes	Monday, Old Testament, Tuesday, Collect with explanation, Wednesday, New Testament, Thursday, Old Testament, Friday, general questions.	Diocesan inspection yearly,	—	—
EAST FARLEIGH	Yes	Yes	Yes, with comment	45 minutes daily for all religious teaching.	This year.—New Testament, Gospel of St. John; Old Testament, Book of Joshua, and lessons on the Sacrifices, Church Catechism, all by heart; Book, Office for Holy Communion. Repetition of private prayers, selected hymns, and selected Psalms.	The board allows a clear day	—	The agreement when schools were leased to the board was that the trustees of schools retain possession from 4 p.m. to 9.30 a.m., and all Sundays, Saturdays, Christmas Day, Ash Wednesday, Good Friday, and Ascension Day.
EASTLING	Yes	Yes	Yes, with comment	9 to 9.45 a.m.	Upper Group.—Old Testament, biographies and narrative. New Testament, Gospel history, Acts. Lower Group.—Old Testament, outline of important Scripture characters. New Testament, life of our Lord. Both Groups.—Repetition Lord's Prayer, Ten Commandments, selection from the Psalms, alphabet of texts.	The school is examined annually by the diocesan inspector.	—	—
EAST PECKHAM	Yes	Yes	The Bible is read and commented on.	From 9.10 to 9.40 daily.	Monday, repetition of Scripture; Tuesday and Thursday, Old Testament; Wednesday and Friday, New Testament. <i>Old Testament.</i> Lower Standards.—The Creation; lives of Noah, Abraham, Isaac, Jacob, Joseph, and Moses. Upper Standards.—Books of Joshua, Judges, the Books of Samuel and Kings. <i>New Testament.</i> Lower Standards.—Life of Christ. Upper Standards.—The Gospels alternately, and the Acts of the Apostles.	There is no examination	—	The school is divided into groups, which are taught the stories of the Old and New Testament. No particular doctrine is taught, and the Catechism is excluded.
BRITH	Yes	Yes	Yes, with comment	From 9.10 to 9.40 a.m. each day.	See Appendix, (No. 28)	The vicar (Rev. T. W. Hardy) of St. John the Baptist, Brith, gives 5% annually for prizes for religious knowledge in the board's schools. The board also give 5% from their funds. The members of the board hold an examination in Scripture knowledge at Christmas in each year, and the 10% is expended principally in Bibles and Testaments as prizes.	Similar to the Regulations of the London School Board (see Appendix, No. 40).	—
FARNBOROUGH	Yes	Prayers	Yes, with comment.	Prayers, morning and evening.	Old and New Testament alternately	None	None	None.

	Yes	Both hymns and prayers.	Read, and instruction given from the same.	Old Testament, 1 1/2 hours weekly, New Testament, 1 1/2 hours weekly.	Old Testament.—The exodus and journeyings of the Israelites. New Testament.—The travels of St. Paul.	Examined annually by clerical member of school board at end of school year.	
FOLKESTONE	Yes	Hymns, Lord's Prayer, and Collect.	Bible read, with comment at opening.	9 to 9.5 a.m. 9.5 to 9.45 a.m. 3.40 to 3.45 p.m.	Infants.—Narrative parts of Old Testament and life of Christ. Repetition.—Hymns, Commandments, and two or three parables. Standards.—Historical Books of Old Testament and the Gospels. Repetition.—Hymns and portions of Scripture, as "Sermon on the Mount," selected parables and Commandments.	Examined annually by clerical member of school board at end of school year.	1. The schools of the board shall be opened by the Lord's Prayer and by a hymn. This ceremony must be concluded by 9.15 a.m. The schools shall be dismissed in the afternoon with a hymn, followed by the Benediction. The hymns so used shall be submitted to the approval of the board. 2. That in the schools of the board the Bible shall be read and there shall be given such explanations and instructions therefrom in the principles of religion and morality as may be suited to the capacities of children. Provided always that the provisions of the Education Act, 1870, in sections VII. and XIV. be strictly observed both in letter and spirit, and that no attempt be made to attach children to or to detach them from any particular denomination. 3. Such religious instruction shall be given between 9.15 and 9.45 a.m., or between 11.30 and noon. 4. Explanations and instructions upon the Bible shall be given by the responsible teachers only, and not by the pupil teachers. 5. A syllabus of the subjects of Bible instruction for one month in advance must be prepared by the teacher and forwarded to the clerk at the beginning of each month. 6. The board will provide for the examination of the children in religious subjects at the close of each educational year.
FOLKESTONE (E.M.) U.D.	Yes	Hymns, Lord's Prayer, and Collect.	Bible read, with comment at opening.	9 to 9.5 a.m. 9.5 to 9.45 a.m. 3.40 to 3.45 p.m.	Infants.—Narrative parts of Old Testament and life of Christ. Repetition.—Hymns, Commandments, and two or three parables. Standards.—Historical Books of Old Testament and the Gospels. Repetition.—Hymns and portions of Scripture, as "Sermon on the Mount," selected parables and Commandments.	Examined annually by clerical member of school board at end of school year.	1. That the school be opened and closed with prayer and that religious instructions based on the Bible be given by the schoolmistress daily at the beginning of the school meetings, subject to the approval of the Education Department. 2. That the school be opened each morning with prayer and the singing of a hymn; that a portion of the Bible be then read, such reading to conclude at half-past nine, that is to say, half an hour from the time of opening the school, and that the school be closed in like manner in the afternoon with prayer and the singing of a hymn. Also paragraphs 1 & 2 of the Regulations of the London School Board (see Appendix, No. 40.)
FRINDSBURY (E.M.)	Yes	Yes	Read, with comment thereon.	Old Testament, one hour. New Testament, one hour. Repetition, half an hour per week.	Infants.—Narrative parts of Old Testament and life of Christ. Repetition.—Hymns, Commandments, and two or three parables. Standards.—Historical Books of Old Testament and the Gospels. Repetition.—Hymns and portions of Scripture, as "Sermon on the Mount," selected parables and Commandments.	Examined annually by clerical member of school board at end of school year.	1. That the school be opened and closed with prayer and that religious instructions based on the Bible be given by the schoolmistress daily at the beginning of the school meetings, subject to the approval of the Education Department. 2. That the school be opened each morning with prayer and the singing of a hymn; that a portion of the Bible be then read, such reading to conclude at half-past nine, that is to say, half an hour from the time of opening the school, and that the school be closed in like manner in the afternoon with prayer and the singing of a hymn. Also paragraphs 1 & 2 of the Regulations of the London School Board (see Appendix, No. 40.)
GRAVESEY U.D.	Yes	Yes	Yes, with comment	Ten minutes every morning for prayers and singing hymns, half an hour for Scripture instruction.	1st Division. Infants. Standards I. & II.—Outline of the Book of Genesis with a more exact knowledge of the life of Abraham, Jacob, and Joseph. Outline of St. Matthew's Gospel with special knowledge of the birth, death, and resurrection of Christ. 2nd Division. Standards, III. — VI. — Outline of the Book of Exodus, with an exact knowledge of the life of Moses. Outline of St. Mark's Gospel with accurate knowledge of the miracles and parables therein. To Learn by Heart. 1st Division.—St. Matt. v. six hymns "Ancient and Modern," the Lord's Prayer, and Ten Commandments. 2nd Division.—St. Mark ii. 1-12. iv. 1-34. v. 21-43. vi. 34-56. xii. 1-12. 8 hymns "Ancient and Modern," the Lord's Prayer, Ten Commandments, and the Apostles' Creed.	Examined annually by clerical member of school board at end of school year.	1. That the school be opened and closed with prayer and that religious instructions based on the Bible be given by the schoolmistress daily at the beginning of the school meetings, subject to the approval of the Education Department. 2. That the school be opened each morning with prayer and the singing of a hymn; that a portion of the Bible be then read, such reading to conclude at half-past nine, that is to say, half an hour from the time of opening the school, and that the school be closed in like manner in the afternoon with prayer and the singing of a hymn. Also paragraphs 1 & 2 of the Regulations of the London School Board (see Appendix, No. 40.)

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<p>KENT—cont. GRAVESEND, U.D.</p>	<p>Yes</p>	<p>School hymns (Huddersfield edition). Lord's Prayer only.</p>	<p>Yes, with comment at teacher's discretion.</p>	<p>9 to 9.30 a.m. Monday and Wednesday. Old Testament, Tuesday and Thursday. New Testament, Friday repetition.</p>	<p>No syllabus. The Ten Commandments and Psalms are taught, and (a) Elementary moral lesson deduced from Scriptural fact. (b) Lord's Prayer said at opening and closing of each day's work. Grace sung before and after the dinner time daily.</p>	<p>No roll</p>	<p>"Commence school in the morning with prayers and hymns, Scripture books recommended; Bible Epochs and Lessons' by the Rev. D. Morris, and the 'Teacher's Handbook of the Bible' by Mr. J. Pulliblack. Commit to memory texts and passages of Scripture and the Ten Commandments. Close school in the morning with hymn. Commence school in afternoon with hymn. Close school with prayers and hymn. The Lord's Prayer to be one of the prayers used morning and afternoon. Religious instruction to be given between the hours of nine and ten in the morning."</p>	<p>9.</p>
<p>GUSTON*</p>	<p>Yes</p>	<p>Yes</p>	<p>Yes, with comment.</p>	<p>9 to 9.20 a.m. 9.20 to 9.55 a.m.</p>	<p>Upper Group. 1st Year.—Old Testament. Biographies up to Moses, inclusive. New Testament.—St. Matthew or St. Mark. 2nd Year.—Old Testament.—Leading biographies from Joshua to David, inclusive. New Testament. St. Luke, Acts, Ps. i. viii. x. Selections from Sermon on the Mount. Heb. xi. Ps. li. Luke xv. Course of Christian Seasons. Order of Morning and Evening Prayer. Meaning of Catechism.</p>	<p>Annual examination by diocesan Inspector.</p>	<p>None.</p>	<p>—</p>
<p>HACKINGTON or ST. STEPHEN (E.M.)</p>	<p>Yes</p>	<p>Prayers morning and evening. A hymn is sung every morning, a different one for each day of the week. Occasionally a hymn is sung before the school is closed in the afternoon, with prayers.</p>	<p>The Bible is read, with explanation (by the rector, who is also chairman of the board, or) by the master and mistress.</p>	<p>Twice a week. Half an hour is devoted to the Old Testament; and twice a week half an hour is given to the New Testament, making two hours per week altogether.</p>	<p>Knowledge of outline of important Scripture characters. Our Lord's early life. Lower Group. Repetition Ps. xxiii. ciii. cxxi. cxxxix. Matthew 1-13. First part always including Creed, Lord's Prayer, and Ten Commandments. Mixed School. Upper Division 1888. Old Testament History from the death of Moses to the accession of David, with the Gospel of St. Matthew. Lower Division.—The same, but with lesser detail. Infants.—The leading facts in the Book of Genesis, and the life of Our Lord. The Ten Commandments and Apostles' Creed are taught in all the divisions.</p>	<p>The school is open for diocesan inspection, but it being a board school, no examination is made in the Church Catechism beyond the Ten Commandments and the Apostles' Creed.</p>	<p>This being the only school under the board, and all the members churchmen, the control of the religious instruction is left to the rector (who is also chairman of the board), and the teachers. Every consideration is given to the rights of Nonconformists, so that no antagonism exists.</p>	<p>—</p>
<p>HADLOW†—Boys' Department</p>	<p>Yes</p>	<p>Both</p>	<p>With comment</p>	<p>Singing and prayers, 10 minutes; Scripture or catechism, 35 minutes.</p>	<p>1st Division. Biographies in Joshua, Judges, Ruth, and 1st Book of Samuel. Gospel of St. John. The whole of the Church Catechism; repetition of Psalms. 2nd Division. Biographies of Abraham, Isaac, and Jacob. Life of our Lord. Repetition of Psalms, Church Catechism, Creed, Lord's Prayer, and Ten Commandments. 3rd Division. Life of Joseph, and early and later life of Our Lord. Catechism, Creed, and Lord's Prayer. Repetition 23rd Psalm.</p>	<p>Conscience Clause</p>	<p>To leave the Scriptural instruction under the direction of the vicar.</p>	<p>—</p>

\* The Guston, N. S. was transferred to the board with a reservation of power to Managers to give religious instruction.  
† The Hadlow N.S. was transferred to the board with a reservation of power to Managers to give religious instruction.

Girls' Department	Yes	Yes	Bible is read in the Upper Division and Scripture lessons given in the Lower (with comments and explanations).	Half an hour	Old Testament.—Life of Moses, and the journeyings of the Israelites. New Testament.—Life of Christ. Catechism, hymns, and prayers.	The same as in a National school.		To have an annual examination held by the diocesan inspector.
Infants'	Yes	Yes	Scripture lessons are given.	20 minutes	The Book of Genesis. Life of Christ. Part of the Catechism. Hymns.	Same as above		The same as above.
HALLING	Yes	Yes	Yes, without comment.	From 9.10 to 9.45 a.m.	None	None		Old Testament history on Tuesday mornings. New Testament history on Thursday mornings. Hymns on Mondays, Wednesdays, and Fridays.
HEADCORN	Yes	Yes, the Lord's Prayer.	Yes, without comment.	At discretion of master.	None			The master at opening of schools reads a portion of Scripture, and the scholars in upper standards read twice a week in class. No comments are used, except such as may be strictly grammatical or geographical. Grace is said at dismissal.
HERNE	Yes	Yes	Yes, with comment thereon.	The morning school is opened with prayer and a hymn. The afternoon school is closed with prayer. Bible lessons are given, 30 minutes each day being the allotted time.	No syllabus	No examination		The religious instruction is left to the discretion of the head teachers.
HOLLINGBOURN	Yes	The Lord's Prayer only.	Yes, and without comment.	9 to 9.30 a.m.	None	No examination		"The teachers in the school be allowed to read the Bible to the children in accordance with the provisions of the Education Act, 1870, cap. 75, sec. 14, 33 & 34 Vict."
HOO ST. WEEBURGH	Yes	Yes, both	Yes, with comment	Devotion (singing and prayers) 10 minutes. Scriptural repetition, &c., 10 minutes. Bible lesson, 20 minutes. Total, 40 minutes daily.	<p><i>Division I.—Standard IV. and upwards.</i></p> <p>(a.) Bible reading.—The principal biographies, events, prophecies, types, Gospels and Acts of Apostles.</p> <p>(b.) Repetition.—Hymns and texts, Decalogue with duty towards God and neighbour, selected parables.</p> <p><i>Division II.—Standards II. and III.</i></p> <p>(a.) Bible lesson.—Orally (with pictorial representation occasionally) of most prominent characters, &amp;c., Life of Christ, selected parables and miracles.</p> <p>(b.) Repetition.—Same as Division I.</p> <p><i>Division III.—Infants and Standard I.</i></p> <p>(a.) Bible lesson.—Orally with pictures, chief characters and events of Genesis, outline of the lives of Moses, Samuel, David, Elijah, Daniel, and our Lord.</p> <p>(b.) Repetition.—Hymns, simple texts, Lord's Prayer, and Decalogue.</p> <p>N.B.—Grace (before and after meat) is sung each day, whole school.</p>	None. The vicar (a member of the board) visits occasionally during "Scripture" tuition.		That the school be opened each morning with prayer and the singing of a hymn, and that a portion of the Bible be then read, such reading to conclude at half-past 9, that is to say, half an hour from the time of opening the school, and that the school be closed in like manner in the afternoon with prayer, and the singing of a hymn. Also paragraphs 1 and 2 of the Regulations of the London School Board ( <i>see</i> Appendix, No. 40.)

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KENT—cont.								
IGHTEAM	Yes	Both	Bible read, with comment thereon.	Hymn and prayer, 10 minutes; lesson, 30 minutes.	Classes I. and II.—a. Israel under the Kings. b. St. Luke's Gospel. Class III.—a. Israel under Judges. b. St. Matthew's Gospel. Classes IV. and V.—a. The Book of Genesis. b. St. Matthew's Gospel. Infants.—Bible stories.	No annual examination	None.	—
LENHAM—Lenham School.	Yes	Yes, both	Yes, with comment.	From 9.10 to 9.40. Hymns and prayers, one hour per week. Bible, 14 hours.	1st Division, 4th to 7th Standards.—Old Testament history generally. Life of Our Lord, St. Luke's Gospel, Acts. 2nd Division, 2nd and 3rd Standards.—Genesis, Exodus, life of Our Lord, orally. 3rd Division, 1st and Infants.—Stories from Old and New Testament, illustrated with coloured pictures. Time table.—Monday, hymns; Tuesday, New Testament; Wednesday, prayers; Thursday, Old Testament; Friday, New Testament.			It is usual to open school with hymn and prayers. Grace before dinner. Grace after dinner. Close school for day with hymn and prayers.
Platts Heath School	Yes	Yes, both	Yes, with comment.	Half an hour daily	Monday, repetition, texts, hymns, and Psalms; Tuesday, Old Testament history; Wednesday, New Testament history; Thursday, repetition, texts, hymns, and Psalms; Friday, Old Testament history.	None		Open and close school with prayers and hymns. Sing "Grace" before dismissal in the morning and assembling in the afternoon.
LESFED	Yes	Yes	The historical part, with comment.	From 9.10 to 9.40	Historical parts of Bible, hymns, Commandments			To devote the first half-hour to religious instruction simply.
LOWER HALSTOW	Yes	Read, with comment.	Yes	9 to 9.30 a.m. for prayers and religious instruction.	Old Testament narrative, Monday, Wednesday, and Friday. New Testament, Tuesday and Thursday.	No examination	None, except as set out in the time table approved by the board, and signed by the inspector.	Reading and expounding the Holy Scripture, but no Creed nor denominational formula is taught or implied.
LYDD—Dungeness School	Yes	Yes	Yes, with comment	Bible lesson, including opening prayer and hymn, occupy 40 minutes.	Learning hymns one morning. The remaining four Scripture lessons.	No examination.		—
Infant Department	Yes	Yes	Yes, with comment	30 minutes daily	Monday, Old Testament; Tuesday Scripture texts; Wednesday, New Testament; Thursday, Scripture texts; Friday, hymns.	No examination.		—
Mixed Department	Yes	Yes	Yes, with comment	30 minutes daily	Standards. Old Testament. New Testament.	No examination.		—
					I. First 23 chapters of the Book of Genesis. Chief event connected with birth, death, resurrection and ascension of our Lord. Same as above, but in greater detail.			
					II. First 35 chapters of the Book of Genesis. Same as above, with six miracles and six parables of Our Lord.			
					III. Book of Genesis. Same as above, with six parables of Our Lord.			
					IV, V., VI. Exodus, and journeyings of Israelites. St. Matthew's Gospel.			



MAIDSTONE	No schools						10 minutes to hymns and prayers, 30 minutes to Scripture, daily.	Old Testament, Book of Judges, New Testament, St. Mark's Gospel, Psalms xiv., xix. and cl. Ten Commandments. Six hymns.	None		Left to head master, to satisfaction of the board and parents of the children.
MARGATE, U.D.	Yes	Hymns and prayers, a.m. and p.m.	With comment				Prayers and religious instruction from 9 to 9.50 a.m., Mondays from 9 to 9.20.	For the religious instruction the school is divided into three groups. The syllabus of Bible teaching conforms as nearly as possible to that issued by the National Society.	Ascension Day in each year is set apart by the board for the religious examination.		The religious instruction is entrusted to the rector of the parish, the chairman of the board, who instructs and superintends.
MEREWORTH, U.D.	Yes	Yes	Read with comment.				Three-quarters of an hour daily.	Catechism (on Sundays), Hymns. The leading features in the historical books of the Old Testament. The four Gospels and the Acts of the Holy Apostles in the New Testament.	No annual examination.		
MERSHAM	Yes	Yes	Yes, with comment.								
MILTON-HEXT-ST. TINGBOURNE:											
Boys'	Yes	Prayers	Yes, with				9 to 9.45	New Testament Gospels. Old Testament, historical portions.			
Girls'	Yes	Prayers and hymns	Yes, with				9.15 to 9.50	St. Matthew's Gospel, Genesis, Exodus, Joshua, Judges.			
Standard I.	Yes	Prayers and hymns	Yes, with				9 to 9.45	New Testament Gospels.			
Infants'	Yes	Prayers and hymns	Yes, with collective lesson.				9.15 to 9.45	Hymns, psalms, parables.			
MINSTER-IN-SHEPPY	Yes	Both. The form of prayer adopted by the Board at its formation.	Yes, without comment.				Half an hour combined.	No regular syllabus	No annual examination		Holy Scriptures read by head teachers.
MOTTINGHAM	The Bible is read every morning.	Lord's Prayer	With necessary comment.				9 to 9.45 a.m.	No syllabus	No Scriptural examination		Reading Bible and Lord's Prayer from 9 to 9.45, according to time table.
NORTHELEET	Yes; Lord's Prayer (morning & evening), Benediction (evening) daily.	Yes	Yes, without comment.				20 minutes daily	No syllabus	No examination		"That the Bible be read for the first half hour in the morning without comment, but if any questions be asked by the children of the master he shall answer them as shortly as possible."
OFFHAM	Yes	Hymn and prayer at the opening and closing of schools.	Bible read with explanatory comment, and to enforce the principles of morality.				Hymns, prayers, Bible reading in morning, 40 minutes. Hymn and prayers at closing, 5 minutes.	Pentateuch and Historical Book of the Old Testament. The Gospels and Acts of the Apostles in the New.	None in force at present. It is partly arranged that the diocesan inspector will examine.		"That in the schools provided by this board religious observance be provided for in the following manner:— "1. That the Lord's Prayer (or other prayer, if appropriate, and strictly unsectarian in its character), be used, and suitable hymns sung at the time when religious observance may be practised. "2. That the Bible be read and such instructions and explanations therefrom, in the principles of morality and religion be given, as are suited to the capacity of children, prominence being given to the Ten Commandments. "3. That such religious teaching and observance shall be conducted by the responsible teachers of the school. "4. That any member of the board, or the authorised or acknowledged minister of any registered place of religious worship in the parish of Offham, if so disposed, be at liberty to visit the schools during the time when religious teaching and observance are practised, and also, at convenient times and proper intervals, to examine the children on Biblical subjects. "Provided that in such religious teaching and observance and examination the provisions of the Elementary Education Act, 1870, sections 7 and 14, be strictly observed, and that no attempt be made to attach children or detach them from any particular religious denomination."

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KENT— <i>cont.</i> ORLESTONE U.D. OREINGTON	Yes Yes	Yes Yes	Yes, without comment. Read, with explanation of meaning.	Half hour each day 9 to 9.30 a.m.	Gospels and portions of Old Testament. <i>Infants.</i> Memory, 5th chapter Matthew, verses 1-12. Ten Commandments. Lord's Prayer. Study.—Lives of Christ, Abraham, and Joseph. <i>Standards I. and II.</i> Memory, as above. Study.—Lives of Abraham, Lot, and Joseph. <i>Standard III.</i> Memory, as above, and 1st Psalm. <i>Standards IV.-VII.</i> Memory, as for 3rd Standard with Psalms 15 and 23. Study.—Life of Christ as recorded in St. Mark.	— — —	— — —	— — — A syllabus is drawn up by the master and presented to the board for approval.
PEMBURY	Yes	Yes, both	The Bible is read and commented on, but no dogmatic teaching is given or controversial matters touched on.	From 9 till 9.10 a.m. hymns and prayers, 9.10 till 9.30 Bible teaching.	Monday.—1st Division, Old Testament; 2nd Division, New Testament; 3rd Division, Old Testament. Tuesday.—Singing all divisions. Wednesday.—1st Division, New Testament; 2nd Division, Old Testament; 3rd Division, New Testament. Thursday.—Same as Monday. Friday.—Same as Wednesday.	No rites, as we have no annual examination in religious instruction.	— — —	The practice of the board with regard to its schools is that the Bible shall be read in its schools, but no comments made, which would give rise to any conflict of opinion between religious denominations.
PRESTON-NEXT. FAVERSHAM U.D.	Yes	Yes	No. British and Foreign School Society's "Scriptures," which are verbal extracts from Bible.	20 minutes daily	Old Testament.—Lives of the Patriarchs. New Testament.—Life of Our Lord.	— — —	— — —	— — —
QUEENSBOROUGH	Yes	Hymns and prayers.	Yes, with comment in Boys' Department; No. in Girls and Infants Department.	20 minutes	—	— — —	— — —	— — —
RAFFLE, U.D.	Yes	Yes, hymns and prayers.	Yes, with full explanation by the teachers.	Half an hour	One book from Old Testament history annually. One of the four Gospels annually.	None	Similar to the Regulations of the London School Board (see Appendix No. 40).	— — —
RIVER, near Dover	Yes	Yes, both hymns and prayers.	—	Religious instruction every morning from 9.20 to 9.45.	1888. <i>Scripture.</i> First Class.—Short account of Patriarchs. Lives of Elijah, John, and John the Baptist. The Early Church. Life of Christ. Lower Standards.—Life of Christ; texts. General Repetition.—The Commandments; Lord's Prayer; parables.—Ten Virgins; parable; and Publican; Lost Sheep; rich man and Lazarus. Explanation of above. Hymns. Infants.—Elementary lessons on life of Christ; texts; Commandments, and hymns.	— — —	— — —	The school is opened and closed with Monday.—Writing Scripture and hymns. Tuesday and Thursday.—Reading Old and New Testament, with explanation and comment. Wednesday.—Oral Scripture lesson by master or writing Scripture. Friday.—Repetition of Commandments, parables, and hymns, with explanation.

ROCHESTER	Yes	Yes, both	Read, with explanations and instructions.	About 8 minutes usually to hymn and prayer, and about 30 minutes to Bible lesson.	The teachers in each department give Bible lessons systematically and connectedly, but there is no general syllabus in all departments.	Written examinations are held occasionally in some departments by the teachers. There is no annual examination.	Paragraphs 1, 2, and 4 of the Regulations of the London School Board (see Appendix No. 40).	
SANDWICH, U.D.	Yes	Yes	Yes, with comment.	Hymns and prayer 20 minutes; Bible reading, 20 minutes.	Lives and historical portions from Old Testament, concurrently with a Gospel, from New Testament. Selected psalms committed to memory.	None	Similar to the Regulations of the London School Board (see Appendix No. 40).	The religious instruction is left to the teachers under the supervision of the head teacher, who himself gives all the instruction to the older children.
SEELINGE, near Ashford.	Yes	Yes, both	Yes, with comment.	Daily, 9 to 9.50 a.m.	<i>Younger children.</i> Old Testament.—Creation, Fall, &c. Lives of Patriarchs. New Testament.—Early life of Our Lord, four parables learnt by heart and explained. <i>Older children.</i> Old Testament.—The historical books in succession. New Testament.—The four Gospels and the Acts in succession, parables, miracles, and discourses learnt by heart.	None		
SEVENOAKS	Yes	Yes	Yes, according to the Regulations.	9 to 9.35 a.m. for religious teaching.	<i>Boys' and Girls' Schools.</i> Old Testament.—The Book of Judges, Ch. iv-viii, inclusive; the 1st Book of Samuel, Ch. i-xv, inclusive. New Testament.—The Gospel of Mark, ch. i-xi, inclusive. The following passages of Scripture are to be committed to memory by the children:—The Lord's Prayer and the Ten Commandments; Psalms li, and cxix, v. 1 to 16; Proverbs, iii, v. 1 to 18; Isaiah lii, v. 13 to 15, and liii; Matt. vii.	None	Similar to the Regulations of the London School Board (see Appendix No. 40).	
SMARDEN	Religious teaching, but no religious observance.	School opened and closed by prayer.	Bible not read; Scripture taught orally.	30 minutes, 9.10 a.m. to 9.40 a.m.	For instruction.—The easier narratives of the Old and New Testaments. To be committed to memory.—The Lord's Prayer and the Ten Commandments.	No examination.		
SMEETH	Yes	Yes, the book published by Bristol Board.	Yes, with simple explanations by master.	Half hour at beginning of school time.	Chapters selected from Old Testament and the Gospels.	None		"The board agreed to approve of the reading of the Scriptures at such time as may be appointed, and allow of plain necessary explanations, the teacher being forbidden to enter on points of religious controversy."
STALISFIELD	Yes	Yes, both	Sometimes without comment.	Half an hour daily for religious teaching.	Subjects arranged with the diocesan inspector	None		Arrangement with the diocesan inspector to examine and report on the school annually in June.

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KENT—cont. STAPLEHURST	Yes, as in a following column, in addition to opening and closing prayer and hymn.	As previous question.	With reasonable explanation.	Nearly one hour in the morning, and a few minutes in the afternoon for prayer.	Historical portions of Old and New Testaments alternate days.	Not examined		As before stated, with knowledge of all the members of the board.
SNOXE, U.D.	Yes	Yes	With comment	9 to 9.15 prayers and hymns. 4.20 to 4.30 prayers and hymns. 9.15 to 10 a.m. religious instruction.	1888-89. Upper group—Old Testament: Lives of David, Solomon, Rehoboam, Jeroboam, and Elijah. New Testament: the Gospel of St. Matthew, with attention to special features. Lower group.—Lives of David, Solomon, and Elijah. New Testament: Gospel history, with special reference to parables and miracles. Extras.—Repetition, St. Matthew, chap. xiii., Psalms xlvii., xxlii. Lord's Prayer and Decalogue, with corresponding duties for whole school. Infants.—From Creation to Deluge: six simple Bible stories. New Testament: Outline life of Our Lord, Lord's Prayer and Decalogue, hymns, and Scripture texts for repetition. This syllabus is the same as used in the diocese of Rochester for all schools.	The examination in religious knowledge is made by the diocesan inspector.		The practice has been for the diocesan inspector to make his own arrangements. There is a fee of 15s. payable. The auditor has refused to allow this amount, and certain members of the board have paid it out of their own pockets, which they complain of, and consider most unjust and unfair.
WALTHAM	Yes	Yes	Read, with comment.	Half hour	General instruction in Old and New Testaments	No rule	None	Half hour instruction given at commencement of school.
WHITSTABLE AND SEA SALTER, U.D.: Harbour Place School.	Yes	Yes	Yes, with comment		Monday.—9.15—9.40 Old Testament. Tuesday.—Hymns and texts. Wednesday.—New Testament. Thursday.—Old Testament. Friday.—Hymns and texts.		"That the Scriptures be read in the schools, and suitable explanation given by the teachers, they being directed carefully to avoid controversies, and doctrinal questions, and that the schools be opened and closed with singing and prayer."	
Boys' Department	Yes	Yes	Yes, with comment	Half hour each day	Division I.—Simple narrative stories in Genesis and the Gospels. Division II.—Books of Genesis and Exodus St. Matthew's Gospel, the Commandments. Division III.—The above, with the lives of Sam and David; life of our Lord in greater detail; the Commandments.	No examination	Ditto.	
Girls' Department	Yes	Yes	Yes, with comment	25 minutes each day.	Division I.—Simple narrative stories from the Gospels; the Commandments. Division II.—Books of Genesis and Exodus; parables and miracles; life of Our Lord.	"	Ditto.	
Infants' Department	Yes	Yes		Half hour each day	Monday.—Hymns and texts. Tuesday.—Old Testament narratives. Wednesday.—The Commandments. Thursday.—New Testament narratives. Friday.—Hymns and texts.	"	Ditto.	

WILLESBOROUGH	Yes	Yes	Yes, with comment	Every morning from 9 till 9.50.	Lives of the patriarchs; Wanderings and settlement of the Israelites in the Holy Land; lives of some of the most important personages in the Old Testament; life of Our Saviour; portion of the Acts; the Creed; Ten Commandments; and Lord's Prayer.	Up to the present time no official examination, but a periodical one by the rector of the parish. In future to be examined by the diocesan inspector.	—	—	
WILMINGTON	Yes	Hymns in girls' school. Prayers in boys' and girls' and infants.	Yes, in all schools, with explanation.	Half an hour	No Catechism is taught. The head teachers select the portions of Holy Scripture for daily reading at their discretion.	—	—	—	
WORTH or WOOD	Yes	Both	Yes, with comment	Prayers and hymns 15 minutes per day. Bible 30 minutes per day.	No syllabus	None.	—	—	
LANCASTER.									
ASHTON-UNDER-LYNE	No schools	—	—	—	—	—	—	—	—
BACUP	No	Lord's Prayer	Yes, without comment.	—	—	—	—	—	—
BARROWFORD, U.D.	Yes	Hymns and prayers opening schools.	Read, with comment. Bible lessons for infants.	Mixed, 20 minutes daily; infants, 45 minutes daily.	See Appendix, (No. 29)	Up to the present time no examinations have been held in this subject, but the board have recently appointed a sub-committee to consider the advisability of holding yearly examinations.	—	—	Left to the discretion of the head teacher.
BARROW-IN-FURNESS	Yes	Hymns and prayers from the book authorised by the board.	The Bible is read with comment thereon.	From 9 to 9.40 a.m. and from 3.50 to 4.0 p.m. for singing prayer and religious instruction.	—	—	—	—	—
BIRDALE	Yes	Yes	Yes	Daily 9 to 9.5 hymn and prayer. 9.5 to 9.25 Scripture. 4 to 4.5 hymn and prayer.	No special syllabus except as prescribed in resolution, see column 8.	None	—	—	—

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LANCASTER— <i>cont.</i>								
BLACKBURN	Schools opened in the morning and closed in the evening with singing and prayer. The narratives of the Bible taught in connexion with Christian duties and lessons from the life of Jesus specially inculcated as examples for daily life.	Yes, Morning and Evening prayer, and 7½ religious hymns and 20 moral songs.	The Bible is read and explanation given thereon in the principles of religious morality suitable to the capacities of the children present.	The Bible lessons and religious instruction given in the morning not to exceed 30 minutes clear.	See Appendix (No. 30)	No formal examination in religious knowledge.	See Appendix (No. 30).	
BOLTON	Yes	Both	The Bible is read, with explanation and illustration of the text.	9.10 to 9.40 and 10 minutes after the afternoon school every day.	See Appendix (No. 31)	Each school is examined and reported upon once a year by the Rev. J. G. Doman, M.A., vicar of St. Mark's, Bolton. A collective examination of pupil teachers is held in December each year.	From 9.10 to 9.40 a.m. shall be occupied with singing, prayer, and religious instruction. After calling the roll in the morning, school shall be opened with the singing of a hymn, the reading of a short portion of Scripture, and prayer; after which the children shall separate to their classes for religious instruction. Ten minutes at the close of the afternoon teaching shall be devoted to singing and prayer. Hymns which may be used when opening or closing school are given, but others chosen from the Manchester School Board Hymn Book may be used.	
BOOTLE-CUM-LINACRE	Yes	Yes; hymns from Hiddesfield Hymn Book, and prayers as compiled for use in the Liverpool School Board schools.	Yes, with comment	Hymn and prayers 10 minutes, Bible reading and instruction thereon 30 minutes.	Based on Pullblank's "Handbook of the Bible."	No examination.		
BURLEY	No schools							
BURTON WOOD	Yes	Yes	Read to the children collectively, without comment.	20 minutes to hymns in one day, and 20 minutes to Scripture reading, except Monday.	Parts of Genesis and Exodus, the Book of Psalms, and parts of the Gospels.	No inspection at present.		
CRUMPSALL; Mixed Department	Yes	Yes	Yes	40 minutes daily on Mondays, Tuesdays, Wednesdays, and Thursdays from 9 to 9.40 a.m.	Six Psalms; six hymns; Lord's Prayer; Ten Commandments learnt by heart; outline of books of Genesis, Exodus, Numbers, Joshua, Judges, &c.; outline of Gospels with life of Christ. For upper standards, Acts of the Apostles.	An annual examination in religious knowledge about December, subject to annual resolution of the board.	"That the Time Table be altered so as to provide that from 9 to 9.40 a.m. be occupied with singing, prayer, and religious teaching on four days a week."	
Infants' Department	Yes	Yes		As above	Six hymns; Lord's Prayer; Alphabet of texts learnt by heart; selected lessons from books of Genesis, Exodus, Samuel, Daniel; the Gospels.	As above	As above	

DALTON-IN-FURNESS	Yes	Yes	With comment	From 9 to 9.50 a.m. and from 1.30 to 1.40 p.m. is occupied with singing, prayer, and religious instruction, and 10 minutes at the close of afternoon teaching is devoted to singing and prayer.	Similar to the Manchester School Board (see Appendix, No. 33).	The lower standards and infants are examined orally, and the higher standards (IV. and upwards) both orally and on paper by the Carlisle Diocesan Inspector in religious knowledge.	"The religious instruction shall not be confined to the reading of a passage of Scripture before the whole school, with instruction thereon by the principal, schoolmaster or schoolmistress, but shall consist of a gradual course of teaching as per Syllabus, to be carried on by means of oral instruction, passages of Scripture committed to memory, and suitable exercises in reading or writing."	
EDGEWORTH, U.D.	Yes	Prayers only	Yes, with comment	30 minutes	No syllabus	No examination	"That the religious instruction shall be conducted on the same lines as the Bolton School Board."	
EGTON-WITH-NEW-LAND.	No schools							
FORTON, U.D.	Yes	Yes	Yes, without comment on points of doctrine.	Divided equally, as respects Old and New Testaments.	The Manchester School Board Syllabus (see Appendix, No. 33).	None	See Syllabus.	
GREAT SANKEY	Yes	Yes, prayers	Narrative portion, with comment.	9.0 to 9.40 a.m. Monday, Wednesday, and Friday.	Historical portion of "Genesis"; parables and miracles related in the Gospel of St. Matthew.	No examination has yet been held.	No regulation beyond a minute approving of a time table prepared by the head master; as stated in the preceding columns, controversial matter avoided.	
HABLETON	Yes	Yes	Bible read, with comment thereon.	The time allotted to religious instruction is 1½ hours weekly, 30 minutes to Old Testament, 30 to the New, 30 to the Commandments.	SYLLABUS, 1893. Division I. Old Testament.—The Creation and the life of Joseph. New Testament.—The birth of Jesus; the visit of the Magi; flight into Egypt; and the baptism.—Repetition of St. Matthew, chap. V., 43-48, and St. Mark, x., 13-16. Commandments.—The Ten Commandments, with full explanation. Prayers.—The Lord's Prayer; a morning and an evening prayer. Division II. Old Testament.—The life of Abraham and the life of Joseph. New Testament.—The birth of Jesus; visit of the Magi; flight into Egypt; baptism; temptation; crucifixion; resurrection, and ascension. The parable of the Tares and the parable of the Labourers. Miracles: Feeding Four Thousand; healing the daughter of the Woman of Canaan. Repetition: St. Matthew, v., 43-48; St. Matthew, iv., 1-11; St. Matthew, vii., 7-12. Commandments.—The Ten Commandments, with full explanation. Prayers.—The Lord's Prayer; a morning and an evening prayer.	None	See Syllabus.	

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LANCASTER— <i>cont.</i>	HEATON	Yes	Yes, with comment	30 minutes daily	<p>GRADE I.—Standards I, II, and III.</p> <p>(a.) New Testament.—Outline of life of Christ as given in the Gospel of St. Matthew.</p> <p>Old Testament.—Lives of Abraham, Isaac, Jacob, Joseph, Moses, and Joshua.</p> <p>(b.) New Testament.—Life of Christ as given in St. Luke's Gospel.</p> <p>Old Testament.—Lives of Eli, Samuel, Saul, David, and Solomon.</p> <p>GRADE II.—Standards IV, V, and VI.</p> <p>In addition to above (subjects of Grade I).</p> <p>(a.) Old Testament.—Lives of Balaam, Deborah and Barak, Gideon, Jephtha, and Samson; St. Mark's Gospel and Acts i. to xiv.</p> <p>(b.) Old Testament.—Lives of Reoboam, Jeroboam, Jehoshaphat, Ahab, Jehu, Hezekiah, Ezra, and Nehemiah; St. John's Gospel.</p> <p>(a) and (b) are taken in alternate years. A number of selected hymns and Scripture texts are also learnt off by rote.</p>	<p>"An examination in religious knowledge shall be held by some person to be from time to time approved by the board, about the middle of the school year, on a day specially set apart for that purpose."</p>	<p>(1.) School opened, and closed with singing, reading of portion of Scripture and prayer.</p> <p>(2.) All school take Scripture for first half hour every morning.</p> <p>(3.) Instruction given by head and assistants only and not by pupil teachers.</p>	—
KIRKBY U.D.	No	Yes	Yes, without comment.	Morning and evening.	None	None	A hymn and prayer is used at the opening and closing of the school.	—
LIVERPOOL	Both religious teaching and observances are given or practised in the schools of this board.	Yes	Yes, with instruction according to a definite syllabus.	About 45 minutes daily—15 to the observances, and 30 to the instruction.	See Appendix (No. 32)	See Appendix (No. 32)	See Appendix (No. 32).	—
MANCHESTER	Yes	Yes	The Bible is read, with comment.	From 9.0 to 9.50 a.m., and from 2.0 to 2.10 p.m., with 10 minutes at close of school.	See Appendix (No. 33)	<p>"An examination in religious knowledge shall be held in each school by the board's inspector of schools in the middle of the school year, on a day set apart for that purpose."</p>	<p>1. From 9.0 to 9.50 a.m. and from 2.0 to 2.10 p.m. shall be occupied with singing, prayer, and religious instruction, and 10 minutes at the close of the afternoon teaching shall be devoted to singing and prayer.</p> <p>2. The hymns and forms of prayer used in the schools of the board shall be taken exclusively from the authorised Hymn Book and Schedule VIII., see Syllabus.</p> <p>3. The religious instruction shall consist of a graduated course of teaching, as per Schedule II., see Syllabus, to be carried on by means of oral instruction, passages of Scripture committed to memory, and suitable exercises in reading or writing.</p> <p>4. When any children are withdrawn from religious instruction, provision shall be made for their instruction in secular subjects during the time of such religious teaching.</p>	—
NEWCHURCH IN ROSENDALE (Extra Municipal).	No	Lord's Prayer.	—	—	—	—	—	—



OLDHAM	Yes, religious observance.	Yes, both. The hymns are selected from book approved by the board. The Lord's Prayer is said.	The Bible is read without note or comment thereon.	10 to 15 minutes at the opening of the school in the morning and the same time at the close of the school in the afternoon.	None	None	At the opening of the school in the morning, the head teacher in each department shall lead the singing of a hymn or moral song selected from the book provided by the board; shall repeat with the children the Lord's Prayer, and shall read, without note or comment, portions of the Bible, such as may serve to enforce the lessons given, commendatory of kindness, temperance, honesty, truthfulness, industry, obedience to parents, and like virtues; and condemnatory of cruelty, intemperance, theft, falsehood, profane swearing, disobedience to parents, and like vices. At the close of the school in the afternoon, the Lord's Prayer shall be said, and one or more hymns or moral songs sung. Nothing in these regulations shall prevent the withdrawal of any child from any religious observance or instruction in religious subjects, but such child shall, during the time of such observance or instruction, be taught some lesson in a separate room, where such room is available.
PLEASINGTON	Yes	Yes	Yes	Four hours weekly equally divided between Old and New Testaments.	The teaching is based on the Syllabus issued by the Manchester Diocesan Board of Education.	There are no rules	The Bible is read, explained, and illustrated.
POULTON	Yes	Yes	Yes, with explanation of text.	Half an hour, from 9 to 9.30.		None	It is the practice to read alternately a chapter from the historical books of the Old Testament and a chapter from the Gospels. With the younger children the lives of the patriarchs are taught orally.
PRESBOT	Yes	Yes, both	Yes, with comment.	The schools are opened and closed each day with hymns and prayer. Bible read every morning 11.30 to 12 o'clock.	The Manchester School Board Syllabus (See Appendix, No. 33).	No rules have yet been made for annual examinations.	
ROCHDALE	Yes	Yes, both hymns and prayers are used.	The Bible is read.	15 minutes to hymns and prayers, and 15 to Bible reading.	See Appendix (No. 34)	No annual examination	
ROYTON	No schools.						
SALFORD	Yes	Yes	Yes, with comment and explanation.	Reading of Holy Scriptures, with explanation and religious instruction, 40 minutes. Prayers and hymns, 30 minutes.	The same as used by the Manchester School Board (See Appendix, No. 33).	I. Of schools.—An examination in religious knowledge, as per Schedule II., shall be held in each school by the board's inspector of schools in the middle of the school year, on a day set apart for that purpose. II. Of pupil-teachers.—A Scripture examination, as per Schedule I., shall be held annually. — The children should not only learn to repeat the portion assigned, but should also be able to answer questions on the same, so as to show they understand what they have learnt. Standard I. will be expected to write the Lord's Prayer, and the 3rd and 5th Commandments. Standard II. to write out what they have learnt by heart. Standards III.-VII. to answer questions on paper on the subject-matter of their Scripture instruction and Scripture exercises, and to be able to write out from memory what they have learnt.	Similar to those of the Manchester School Board (q.v.).

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LANCASTER— <i>cont.</i> SHEVINGTON: Crook Board School	Yes	Prayers and hymns	A portion of the Bible read only.	15 minutes, including prayers.	No special selection allowed	None	—	9.
Broad-o'-the-Lane Board School.	Yes	Prayers, but not hymns.	A portion of Scripture read by head teacher and afterwards explained.	Half an hour per day, including prayers.	—	None	“That religious observances be conducted daily in all board schools by the responsible teacher or teachers of each school, which shall consist in the singing of a hymn from a selection approved by the board, the recital of the Lord's Prayer after the teacher, and the reading of a portion of Scripture from the authorised version, at the opening of each morning school; and the singing of a hymn and the recital of the Lord's Prayer at the closing of each afternoon school.” Also paragraphs 1, 2, and 9 of the Regulations of the London School Board ( <i>see</i> Appendix, No. 40).	—
SKELMERSDALE	Yes	Yes	Yes, with comment.	From 9 to 9.20 a.m.	None	None	“Open with singing of hymn, repeating the Lord's Prayer, and reading a portion of Holy Scripture; the portion of Scripture may be commented upon by the head teachers in each department. Nothing of a denominational nature may be commented upon in the above-named comments. Services not to last more than 20 minutes. “Afternoon.—Begin by singing hymn. Conclude by singing hymn and saying the Lord's Prayer. “The choice of Scripture lessons and hymns are left to the discretion of the head teachers in each department, subject to the supervision of the board.”	—
SOUTHWOORTH-WITH CROFT.	Yes	Yes	It is read with comment thereon.	From 9 to 9.40; 30 minutes Bible.	(a.) Appropriate morning and evening prayers. (b.) The Lord's Prayer, Ten Commandments, duty towards God, duty towards neighbour. (c.) Narrative portions of Old Testament. (d.) The four Gospels and Acts of Apostles (outline).	No annual examination	—	—
THORNTON-WITH- FLEETWOOD.	Yes	Yes	Read with comment in upper standards.	30 minutes daily to Scripture. The schools open and close with prayer in addition.	Similar to that issued by the Manchester School Board. ( <i>See</i> Appendix, No. 33).	None. Until some few years ago the schools were examined by the diocesan inspector, but in late years this annual examination has not been held.	—	The instruction is regularly given at the stated time, the rector being present occasionally.

TOTTINGTON, HIGHER END.	Yes	Without	Half an hour daily	See Appendix (No. 35)	From 9 to 9.20 a.m. shall be occupied with singing, prayer, and religious instruction. After calling the roll in the morning school shall be opened with the singing of a hymn, the reading of a short portion of Scripture, and prayer; after which the children shall separate to their classes for religious instruction. Ten minutes at the close of the afternoon teaching shall be devoted to singing and prayer. Hymns which may be used when opening or closing school, and such others as the teacher may deem suited to the occasion, to be chosen from the Manchester School Board Hymn Book.	
TOXTETH PARK (Extra Municipal).	No schools.					
ULNES WALTON*	Yes	Yes, with comment.	Teaching half hour per day. Hymns and prayers, 10 minutes.	Old and New Testament, Church Catechism, Book of Common Prayer.	Examined by clerical members of school board.	
ULVERSTON U.D.	Yes	Yes, moral lessons drawn.	30 minutes per day.	Infants.—Creation, Fall, Flood, Birth, Death, Resurrection, and Ascension of Christ. Standard I.—Life of Joseph, Early Life of Moses, Call of Samuel, Birth, Death, Resurrection, and Ascension of Christ. Standards II, III.—Genesis, chaps. 1 to 35; outline of Gospel of St. Luke with accurate knowledge of miracles and parables therein. Standards IV, V, VI.—Genesis, chaps. 37 to end of Book, Exodus, chaps. 1 to 12, 42nd verse, Deut. 34th chap., Joshua, chaps. 1 to 11, Acts, chaps. 1 to 11. In addition standard children learn by heart Lord's Prayer and Ten Commandments.		
WALMERLEY-CUM-SHUTTLESWORTH (Extra Municipal).	No	No	Ten minutes per day to hymns and prayers.	None	None.	
WALTON-ON-THE-HILL.	Yes	The Bible is read on each passage is given by the school teacher from Pullibanak's Handbook of the Bible.	Morning, hymn and prayers and Bible readings, 40 minutes; evening, hymn and prayers, 10 minutes.	The syllabus taken from Pullibanak's Handbook	"That the Apostles' Creed, the Ten Commandments, and the Lord's Prayer be adopted as the basis of the religious instruction to be given in the schools of the board." Instructions to teachers.—The time-table of each department shall provide for hymns, prayers, and half-an-hour's religious instruction immediately after the opening every morning. Ten minutes at the close of the afternoon meeting shall be devoted to hymns and prayers. All the children in each department (except those exempted under section 7 of the Elementary Education Act, 1870) shall be assembled for prayers, which shall be conducted in all cases by the head teacher of the department. N.B.—A copy of the prayers and hymns to be used, and of the authorised manual of religious instruction, will be furnished to each teacher.	

\* The Ulnes Walton N.S. was transferred to the board with a reservation of power to the managers to give religious instruction.

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LANCASTER— <i>cont.</i> WESTHOUGHTON AND LSTOCK, U.D.	No schools.	—	—	—	—	—	—	—
WIDNES	Yes	Yes, hymns and prayers.	Bible read with comment and according scheme.	From 9 to 9.30 daily.	See the Regulations in the Appendix (No. 36)	No examination	See Appendix (No. 36).	—
WIGAN	No schools.	—	—	—	—	—	—	—
LEICESTER.								
ANSTBY	Yes	Both	No; but the master takes a Biblical subject orally.	Half an hour per day.	None	None	None	Portions of Scripture are committed to memory by the children; also hymns.
ASHBY U.D.	Yes	Yes, from 9 to 9.10	Both, with and without comment.	9.10 to 9.30	None	None	—	It is left to the superintendance of the vicar of the parish.
ATLESTONE	Yes	Both	Yes. Comment optional.	20 minutes daily for hymns and prayer.	None	None	None	School opened with hymn and Lord's prayer every morning.
BAGWORTH	Yes	Yes	Read, without comment.	Singing 10 minutes, reading Bible 35 minutes.	1887-88.	No rules	—	As stated in columns Nos. 2 to 6.
BARROW-ON-SOAR	Yes	Yes; both	New Testament read, with comment.	Prayers 8.45 to 8.50 and 4.20 to 4.25, New Testament reading 8.50 to 9.10 a.m.	Old Testament—"Genesis," New Testament—"St. Matthew."	None	—	—
BELGRAVE	Yes	A few hymns and the Lord's Prayer.	The Bible is read, with simple explanation words.	About half an hour daily in most of the classes, juniors rather less than half an hour. From 9.15 to 9.45.	That in use by the London School Board	No examination	"That the school be opened in the morning and closed in the afternoon with prayer and the singing of a hymn." "That the syllabus for religious instruction and hymnal be that in use by the London School Board."	—
BUCKINGHAM AND SEWSTEEN, U.D.	Yes	Yes	Yes, with comment	9 to 9.45	—	—	—	Religious instruction is given every morning.
BURTON-ON-TRENT WOLDS, U.D.	Yes	Yes	Yes	20 minutes	None	No examination	—	The practice is to read a chapter and then to draw some lesson on obedience, duty to elders, falsehood, &c. from it.

<p>COSTON AND GAR- THORPE, U.D.</p>	<p>Yes</p>	<p>Yes</p>	<p>Yes, with comment</p>	<p>About 50 minutes each day devoted generally to Bible reading, but occasionally, or rather, once a week, learning Lord's Prayer, Ten Commandments, Creed, hymns, and texts.</p>	<p>None</p>	<p>Certain portions of the Old and New Testaments according to the Syllabus in use in the Diocese of Peterborough, the Lord's Prayer, the Ten Commandments, the Apostles' Creed, hymns, and texts, or fixed portions of Scripture to be learnt by heart.</p>	<p>See regulation 3 in next column</p>	<p>1. That the Bible shall be read, explanations and instructions being given therefrom in the principles of the Christian religion and morality; provided always, that in such explanations and instructions the provisions of the Elementary Education Act, 1870, sections 7 and 14, be strictly observed, both in letter and in spirit. 2. That the children be taught the Lord's Prayer, the Ten Commandments, and the Apostles' Creed. 3. That the diocesan inspector shall be permitted to examine the children annually in their knowledge of the Bible, or certain parts of it, and of the Lord's Prayer, the Ten Commandments, and the Apostles' Creed. 4. That the vice-chairman shall be permitted to take part in such religious instruction. 5. That the school shall be opened and closed with prayers selected from the Book of Common Prayer, and including the Lord's Prayer, such prayers to be read by the mistress.</p>	<p>—</p>
<p>DESFORD</p>	<p>No</p>	<p>Yes</p>	<p>Yes</p>	<p>One hour daily</p>	<p>None</p>	<p>Consecutive teaching, alternating Old and New Testaments, Historical, the parables, miracles, geographical, "Social Life" in the East, and kindred subjects.</p>	<p>None</p>	<p>None</p>	<p>Paragraphs 1, 2, and 4 of the Regulations of the London School Board (<i>see</i> Appendix, No. 40).</p>
<p>DUNTON BASSETT</p>	<p>Yes</p>	<p>Yes, at the beginning and close of school. Noon, Grace before meat.</p>	<p>The Bible as a whole is read, a "sine qua non" of holding school room and needed comment by teacher allowed.</p>	<p>Three-quarters of an hour at beginning of school.</p>	<p>Consistent teaching, alternating Old and New Testaments, Historical, the parables, miracles, geographical, "Social Life" in the East, and kindred subjects.</p>	<p>No religious inspection or annual examination.</p>	<p>No religious inspection or annual examination.</p>	<p>—</p>	<p>—</p>
<p>EASTON MAGNA, U.D.</p>	<p>Yes</p>	<p>Yes</p>	<p>Yes</p>	<p>40 minutes is given daily. Times per week.—Old Testament, twice; New Testament, twice; repetition and hymns, once.</p>	<p>Old Testament.—Narrative portions of the Pentateuch; lives of the principal characters in Old Testament, history, <i>e.g.</i>, Samuel, David, Elijah, Daniel, &amp;c. New Testament.—The life of Our Lord as gathered from the four Gospels; His miracles and parables, Acts 1-38. Repetition.—Psalms 1, 23, 103; texts bearing on the duties enjoined in the Ten Commandments.  <i>Second Division.</i> Old Testament.—Narrative lessons from Genesis and Exodus; lives of Moses, Samuel, and David. New Testament.—Narrative lessons from Our Lord's life; His miracles. Repetition.—Psalms 1, 23; texts on the 3rd, 4th, 5th, 6th, and 8th Commandments.  <i>Infants.</i> As Lower Division above, but simpler.</p>	<p>No annual examination in religious knowledge.</p>	<p>As given in column 6.</p>	<p>—</p>	<p>—</p>
<p>EVINGTON</p>	<p>No schools.</p>	<p>—</p>	<p>—</p>	<p>—</p>	<p>None</p>	<p>None</p>	<p>As stated in column 6.</p>	<p>—</p>	<p>—</p>
<p>FOXTON</p>	<p>Yes</p>	<p>Yes, morning and evening.</p>	<p>When required with merely an explanation.</p>	<p>9 to 9.50</p>	<p>Old Testament history, Monday and Friday. New Testament (Gospels), Tuesday and Thursday, Wednesday; Commandments, Psalms learnt as i. xix., xxiii., li., cxiii., Standards V., VI., VII., Parables and miracles, account of, from memory. Infants.—Lord's Prayer.</p>	<p>Examined annually by the diocesan inspector.</p>	<p>None</p>	<p>None</p>	<p>It is left to the mistress of the school.</p>
<p>GADDESEY</p>	<p>Yes</p>	<p>Yes, from 9-9.5.</p>	<p>Both with and without comment.</p>	<p>9.5 to 9.40</p>	<p>Diocesan syllabus</p>	<p>None</p>	<p>None</p>	<p>None</p>	<p>Scripture reading, singing, and prayers at commencement of morning school each day.</p>
<p>GREAT DALBY</p>	<p>Yes</p>	<p>Yes</p>	<p>Yes, without comment.</p>	<p>20 minutes per day</p>	<p>None</p>	<p>None</p>	<p>None</p>	<p>None</p>	<p>None</p>

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LEICESTER—cont.								
HINGCLEY	Yes	Yes	Yes, without comment.	9 to 9.30 a.m.	Each forenoon a hymn is sung; Scripture read, and "The Lord's Prayer" offered.	None	None	This board, to avoid the religious difficulty, purposely leaves the matter to the discretion of each head teacher. School opened with hymn and prayer, and Bible read by teacher each morning (first 15 minutes).
HUMBERTON	Yes	Both	Yes, by teacher, without comment.	15 minutes daily for all.	None	None	None	
KEYHAM	Yes	Yes	Yes, with comment	15 minutes each day to prayers and hymns, 35 minutes to reading of Bible, except on Fridays, when 35 minutes is devoted to Catechism.	Teacher makes choice of her own; at present 10 Old Testament stories and 10 New Testament stories are taught by reading and comment, and a number of texts are taught by rote by the children. Catechism is taught to the end of the Commandments.	None	1. The Bible to be used subject to special instructions to be given by the board to the teacher. 2. The Lord's Prayer to be said every morning on the opening of the school. 3. The Creed, the Ten Commandments to be taught in the school and hymns, Ancient and Modern, to be sung. See Appendix (No. 37).	
LEICESTER	Yes	Hymns	Yes, with literary explanations.	From 15 to 30 minutes.	See Appendix (No. 37)	None	None	School is opened with singing and prayer after which the Bible is read with comment.
LOCKINGTON, U.D.	Yes	Yes	Read, with comment.	Various	Hymns, prayers, and Bible instruction, Ten Commandments, and explanation.	None	None	
LOUGHBOROUGH	Yes	Yes, both	Yes, without comment.	15 minutes	(See Regulations)	No annual examination in religious knowledge.		"That it be an instruction to the schoolmaster and mistress at the board schools that in the morning at the commencement of school time each day the children shall read the Lord's Prayer and also a portion of the Bible, and commit to memory the Ten Commandments, such prayer, reading, and learning to occupy as nearly as may be a quarter of an hour and not to exceed that time, and no note or comment shall be made on such reading, and if any questions are asked, it shall be clearly and kindly explained to the scholars that they should ask for answers from their parents or Sunday school teachers, who would no doubt be glad to answer them in such a manner as they thought right. Further, the schoolmaster and mistress shall have a plain and clear notice in each room that no child shall be expected to attend the school during such reading of the Bible if it is the wish of its parents it should not attend such reading, and this shall also be clearly explained verbally to each new scholar, and generally to the school on the first Monday morning of every month. "That it be an instruction to the schoolmaster and mistress that each of them shall keep a book in which they shall enter every day the full particulars of the chapters and verses which have that day been read to the children, and that a duplicate of each of these books shall be laid on the table of the board at each of their meetings, and further, any ratepayer shall have the right to inspect such books at all reasonable hours."
NAILSTONE	No	Yes	Yes, with comment.	25 minutes				Old Testament, two lessons weekly; New Testament, one lesson weekly; Commandments and texts and hymns, one lesson weekly.
OADBY	Yes	Both	Yes, without comment.	10 minutes singing, 10 minutes prayers and reading of Scriptures.	None	None	None	School opened with hymn and prayer.

ODSTONE AND BAR- TON-IN-THE-BEANS, U.D.	No	Yes	1 hour per day	Old and New Testament and hymns, and repetition of each.	None	Paragraphs 1, 2, and 4 of the Regulations of the London School Board (see Appendix, No. 40).	The school opens at 9 o'clock a.m. with hymn and short prayers, after which the children read the Scriptures, and have them explained to them.
PECLETON	Yes	Yes, with comment.	Hymns and prayers; Bible reading, 35 minutes.	No syllabus	None	None	The head teacher reads a passage from the Bible to the whole school, and after giving any necessary explanations with respect to manners and customs, &c., deduces moral lessons from the passage read.
RADY	Yes	Yes, with comment and deduction of moral lessons.	1½ hours per week to Bible instruction and half an hour to hymns and Ten Commandments.	Old Testament, leading events from the accession of Rehoboam to the Captivity, with the lives of Elijah and Elisha. New Testament, St. Mark's Gospel, Lord's Prayer, Ten Commandments, and Apostles' Creed.	None	Similar to the Regulations of the London School Board (See Appendix, No. 40).	—
SEAGRAVE	Yes	Hymns and Lord's Prayer.	0 to 9.40	No stated syllabus	No examination	—	Taught by the master and assistants.
SOMERBY	Yes	Yes, explanation of words.	15 minutes for hymns and prayers; 30 minutes for Scripture.	Diocesan syllabus	Examined annually by the diocesan inspector.	None	It is left to the superintendence of the rector of the parish.
SOUTH CROXTON	Yes	Yes, both hymns and prayers.	Half an hour every morning.	—	—	—	—
SIATHEEN	Yes	Both, with and without comment.	9.10 to 9.50	—	—	—	—
THOENTON	No	Yes	One hour per day	Repetition of psalms, parables, and Commandments	None	Same as London School Board, paragraphs 1, 2, and 4 (see Appendix No. 40).	Open and close school with prayers and psalms. Repeat parables and Commandments twice a week.
THORPACE, U.D.	Yes	No	Two hours per week.	A portion of both the Old and New Testament is taken each year.	None	—	See previous columns.
UPPER AND NETHER BROUGHTON, U.D.	Yes	Yes, with comment	5 minutes for religious observance, and 25 minutes for instruction.	—	—	—	—
WALTON - ON - THE WOLDS.	Yes	Read, with comment.	From 9 to 9.30 a.m.	—	None	—	Hymn and prayer used, and portion of Scripture read.
WIGSTON MAGNA AND GLEN PARRY, U.D.	No Religious teaching is given except by the reading of the Bible.	The Bible is read, and the commentaries are left to the discretion of the head teacher.	The Bible reading from 9.5 to 9.15 a.m.	—	—	—	—

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<p>LINCOLN. ALPHORPE KEADBY, U. D.</p>	<p>Yes</p>	<p>Yes</p>	<p>Yes, with comment.</p>	<p>Time for religious instruction, 9.15 to 9.45.</p>	<p>1888. Standard I.—Memory work. The Lord's Prayer, and Ten Commandments. Old Testament.—Simple lessons from life of Joseph. New Testament.—Life of Christ. Leading facts told in simple language. Standard II.—Memory work. The above, and St. Matt. v. 1-12. Old Testament.—Life of Moses. New Testament.—Life of Christ. Simple outlines of facts and simple lessons. Standard III.—Memory work. The above and Psalm xxiii. Old Testament.—The lives of Samuel and David. New Testament.—Fuller outlines of life, and the following parables:— The Two Debtors, the Good Samaritan, the Prodigal Son, the Lost Sheep, the Pharisee and Publican. Upper Standards.—Memory work. The above and John xiv. 15-31 and 1 Cor. xiii. Old Testament.—The Pentateuch, with special reference to the lives of Abraham, Isaac, Jacob, Joseph and Moses. Lives of Elijah and Daniel, captivity, &amp;c. New Testament.—The above and following parables: the Sower, the Mustard Seed, the Wheat and Tares, the Pearl of Great Price. Also Acts, first 2 chaps, with special reference to the work of the Apostles, also a short account of the life and missionary journeys of St. Paul. Steps 1 to 4 of the Lincoln Diocesan Syllabus (See Appendix, No. 38).</p>	<p>The examination is conducted by the diocesan Inspector.</p>	<p>—</p>	<p>—</p>
<p>BAUMBER</p>	<p>Yes</p>	<p>Yes</p>	<p>The Bible is read, and the children are questioned upon what they have read.</p>	<p>9.0—9.30 every morning.</p>	<p>There is no syllabus. The subject is left to the discretion of the principal teacher.</p>	<p>No examination</p>	<p>—</p>	<p>It is the practice in the school to devote half an hour each day to religious instruction.</p>
<p>BELSFORD</p>	<p>Yes</p>	<p>Yes</p>	<p>Yes, with comment thereon.</p>	<p>(a.) 10 minutes singing and prayer. (b.) 5 minutes Bible lesson.</p>	<p>No examination held</p>	<p>—</p>	<p>—</p>	<p>—</p>
<p>BILLINGBOROUGH</p>	<p>Yes</p>	<p>Yes, morning and evening. Hymns with a selection of prayers from the "Book of Common Prayer."</p>	<p>The Bible is read every Monday morning, followed by explanation on Thurs. day mornings.</p>	<p>About 4 of an hour on each occasion.</p>	<p>No regular syllabus followed</p>	<p>—</p>	<p>—</p>	<p>—</p>
<p>BILLINGHAM, U. D.; Billingham School, Girls' and Infants'.</p>	<p>Yes</p>	<p>Both</p>	<p>Children are taught to repeat texts of Scripture and commented upon by the teacher.</p>	<p>10 minutes singing and prayer. 20 minutes Scripture each day.</p>	<p>There is none</p>	<p>There is none</p>	<p>The board have made none</p>	<p>A general knowledge of the Old and New Testaments is imparted to the children, and they are taught to carry out the principles contained therein in their daily life.</p>



Tattershall Bridge School (mixed).	Yes	Both	Yes, with comment.	Do.	Do.	Do.	Do.	Do.	The practice has been to sing hymns and use prayers, as well as have the Bible read.
Walcot School (mixed)	Yes	Both	Yes, with comment.	Do.	Do.	Do.	Do.	Do.	"The board gave directions that the schoolmaster have the Bible read by the children at the beginning, of every day's instruction."
BILSBY, U.D.	Only as further stated.	Hymns and prayers are used.	Yes, without comment.	30 minutes for hymns, prayers, and reading.					
BITCHFIELD, U.D.	Yes	Yes	The Bible is read, with comment.	10 minutes per day to prayers and hymns, and 50 minutes per day to the Bible, &c.					The board approves the Time Table, which provides that religious instruction takes up all the time available from 9 a.m. to 10 a.m. daily.
BOTTESFORD, U.D.	Yes	Hymns and prayers (from the Liturgy.)	Read, without comment.	20 minutes each morning.	The Bible read each morning at opening of school				Bible read each morning. Prayers at opening school. Prayers at closing (afternoon).
BOURN	Yes, in all departments.	Yes, at the opening of school in the morning, and close of afternoon.	The Bible is read, no doctrinal points being taken up.	9 to 9.30	Narrative and historical portions of the Old Testament. The four Gospels and Acts in the New Testament.				The practice of the schools has been as indicated.
BRACEBRIDGE	Yes	Yes	The Bible is read, with comment.	Half hour daily	The Lincoln Diocesan Syllabus (See Appendix, No. 38.)				See previous answers.
CAYTHORPE	Yes	Yes, both hymns and prayers.	Yes, with comment.	9-9.45	<p>INFANTS AND STANDARD I.</p> <p>Repetition.—Simple hymns, prayers, texts of Scripture. The Lord's Prayer, 1st and 6th Commandments.</p> <p>Old Testament.—Story of Creation, and of the Fall, Cain and Abel.</p> <p>New Testament.—Birth, death, and resurrection of Our Lord. Visit of the Shepherds. Christ blessing little children.</p> <p>STANDARDS II. AND III.</p> <p>Repetition.—Hymns, prayers, and texts of Scripture, Lord's Prayer, Ten Commandments, with explanation of same.</p> <p>Old Testament.—The Creation. The Fall. The Flood. Call of Abraham. Offering of Isaac. Early life of Joseph.</p> <p>New Testament.—Birth, death, resurrection and ascension of Our Lord. Visit of the shepherds and wise men. Our Lord in the Temple. Parable of the Sower, and raising of Jairus' daughter.</p> <p>STANDARDS IV, V, AND VI.</p> <p>Repetition.—Hymns, Lord's Prayer, Belief, Ten Commandments with explanation of same and of words and phrases. One parable and Psalms i. and xxiii.</p> <p>Old Testament.—Creation. Fall. Flood. Call of Abraham. Offering of Isaac. Joseph. Exodus xiv. xvi. brazen serpent.</p> <p>New Testament.—Birth, temptation, death, resurrection and ascension of Our Lord.</p> <p>Mark ii. iv. v. vi. ix.</p> <p>Matthew xvi. 20-31 and xviii. 18, 19, 20.</p>	<p>An annual examination is held by the Lincoln Diocesan Inspector. The children attend the examination voluntarily, and no objection has ever been raised by any one.</p> <p>"That the school be examined by the diocesan inspector."</p>	<p>"That the master be instructed to give religious instruction in the school from 9.0 to 9.45 a.m., and that at the latter time the registers shall be marked. This resolution to come into force immediately after the next examination." (March 1888).</p>		

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<p>LINCOLN—cont.                      CLEER-WITH-WEELSBY</p>	<p>Yes</p>	<p>Yes</p>	<p>Yes</p>	<p>20 minutes</p>	<p>(1.) Bible read daily with such explanations as are suitable to the capacities of the children.                      (2.) The Ten Commandments taught with examples drawn from the Bible both as to their observance and their breach.                      (3.) Hymns from some book of sacred song published for the use of board schools, sung.                      (4.) The school opened and closed with a short form of prayer (supplied) and the Lord's Prayer.</p>	<p>None</p>	<p>No regulation beyond that stated in the Syllabus.</p>	<p>—</p>
<p>COBBY                      KNOWLE :—                      Boys' school</p>	<p>No</p>	<p>Yes</p>	<p>No</p>	<p>5 minutes for hymn and Lord's Prayer.                      10 minutes for reading of Scriptures.</p>	<p>a. The biographical parts of the Old Testament, <i>i.e.</i>, extracts dealing with the lives of such men as Noah, Abraham, Jacob, Joseph, Moses, David, Elijah, Daniel, &amp;c.                      b. The four Gospels and the Acts, <i>i.e.</i>, extracts giving the parables and miracles of Our Lord, and the chief events in the lives of Paul, Peter, and John.</p>	<p>No annual examination in religious knowledge.</p>	<p>—</p>	<p>The practice is to examine and approve the time tables used in the schools, which specify what subjects shall be taught in school hours, &amp;c.</p>
<p>Girls' school</p>	<p>—</p>	<p>School is invariably opened with the singing of a hymn, and the repetition of the Lord's Prayer.</p>	<p>The Bible is read with comment, but such as is absolutely necessary for the children to understand the meaning of words, and historical or geographical references.</p>	<p>5 minutes for hymn and Lord's Prayer.                      15 minutes for Bible reading.</p>	<p>1. The narrative portions of Old Testament                      2. The Gospels, embodying the life of Christ, His parables and miracles.</p>	<p>—</p>	<p>—</p>	<p>—</p>
<p>Infants' school</p>	<p>—</p>	<p>School is opened and closed with the singing of a hymn and the repetition of the Lord's Prayer.</p>	<p>The Bible is not read. Scripture prints are used containing Biblical matter and illustrating the lives of the principal men recorded in the Old Testament.</p>	<p>10 minutes for hymn and Lord's Prayer.                      15 minutes for explanations.</p>	<p>Extracts dealing with the lives of the principal men recorded in the Old Testament.                      The life of Christ in the New Testament.</p>	<p>—</p>	<p>—</p>	<p>—</p>
<p>CROTLAND</p>	<p>Yes</p>	<p>Yes</p>	<p>Without comment every day.</p>	<p>Prayers and Scripture from 9 o'clock to 9.25 a.m., closing with prayers from 4.10 to 4.15 p.m.</p>	<p>Reading Scriptures, singing hymns, and using a form of prayer.</p>	<p>None.</p>	<p>—</p>	<p>—</p>
<p>DEEPING ST. JAMES</p>	<p>Yes</p>	<p>Both</p>	<p>Yes, with comment.</p>	<p>Three-quarters of an hour daily.</p>	<p>None</p>	<p>None</p>	<p>“That the schools shall be opened and closed with hymns and prayers provided by the board, and that the Bible reading shall be accompanied by such explanation as the teacher may deem suitable.”</p>	<p>—</p>

DEERING, St. NICHOLAS.	Yes	Both	Yes, with comment.	Three-quarters of an hour daily.	None	None	None	None	That the schools shall be opened and closed with hymns and prayers provided by the board, and that the Bible reading shall be accompanied by such explanation as the teacher may deem suitable.	—
EAGLE, U.D.	Very little	Grace before meat and the Lord's Prayer.	No	None	None	None	None	None	None.	—
EAST BUTTERWICK	Yes	Only prayer on opening school.	Without comment	40 minutes 3 times a week.	Reading the Bible	None	None	None	Bible read without comment.	—
EAST HALTON	Yes	Yes	Yes	Half an hour at the commencement of each meeting.					That the Bible shall be read and there shall be given such explanation and such instructions therefrom in the principles of morality and religion as are suited to the capacities of the children; provided always that in such explanations and instructions the provisions of the Act in sections 7 and 14 be strictly observed both in letter and in spirit. "That provision be made for offering prayer and using hymns in the school, at the time or times when according to section 7, sub-section 2, religious observances may be practised." "That the school be opened and closed with prayer, and that religious instruction be given for half an hour at the commencement of each meeting."	—
EPWORTH	No	The Lord's Prayer on opening the schools in the morning.	Yes, without comment.	Three times weekly, 30 min. each.					That a supply of Bibles and Testaments be obtained for the school and that they be read in the school as class books without any comment, and that the master be at liberty to teach the children to commit to memory the Ten Commandments the Lord's Prayer and the Creed.	—
FARPOPEH - WITH MAIDENWELL U.D.	Yes	Yes	Yes, both	Old Testament with prayer and hymns, 2 hours weekly. New Testament with prayer and hymns, 2 hours weekly. Church Catechism, 1 hour weekly.	Old Testament.—Creation, Fall of Man, Death of Abel, Tower of Babel, The Flood, Histories of Abraham, Joseph, Moses, and Joshua. New Testament.—Birth of John, Birth of Christ, Visit of wise men, Flight of Joseph, The slaughter of the innocents, Christ in the Temple, First miracle, Baptism of Christ, Christ in the wilderness, The four fishermen, The widow and her son, Miracles of Christ, Church Catechism to Sacraments.	No examination			The practice has been to leave the religious instruction to the teacher.	—

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<p>LINCOLN—cont.                      FISBY U.D.                      FLEET:                      Wood Lane School</p>	<p>Yes                      Yes</p>	<p>Yes                      Yes, hymns and prayers.</p>	<p>Yes, with comment.                      Yes, with comment thereon.</p>	<p>9.0 to 9.40 a.m.                      Religious exercises and instruction, 9.0 to 9.10 a.m.</p>	<p>None                      1ST UPPER DIVISION.                      Old Testament.—Creation, Fall of Man, Flood, Tower of Babel, Offering of Isaac, Life of Joseph, Journey of spies to Jericho, Passage of Jordan, Taking of Jericho, Acan, Conquest of Jericho, Call of Gideon, Numbers, chap. xi., xvi., xvii., xxi, Joshua, chaps. i. to x. New Testament.—Life of Christ, and death of Stephen, St. Mark, chaps. i. to xii. Acts, chaps. viii., ix., x.</p>	<p>None                      None</p>	<p>None</p>	<p>The Bible is read and commented upon every morning.</p>
<p>Fen School</p>	<p>Yes</p>	<p>Yes, hymns and prayers.</p>	<p>Yes, with comment thereon.</p>	<p>Religious exercises, 9. to 9.5 a.m., instruction 9.15 to 9.30.</p>	<p>2ND DIVISION.                      As Division 1st, (excluding special chapters in Numbers), Joshua, St. Mark, and the Acts, Hymns, Lord's Prayer, and Commandments.                      3RD DIVISION.                      Old Testament.—Creation, Fall of Man, Tower of Babel, Flood, David and Goliath. New Testament.—Birth, death, resurrection, ascension, transfiguration of Christ.                      Texts for the three divisions. Collectively.                      1ST DIVISION.                      Old Testament.—Creation, Fall of Man, Lives of Abraham, Isaac, Jacob, Joseph, Moses, Journeys of the children of Israel, Joshua, Gideon, David and Daniel. New Testament.—Life of Christ from St. Luke's Gospel.                      2ND DIVISION.                      Old Testament.—The Creation, Fall of Man, Flood, Offering of Isaac, David and Goliath. New Testament.—Birth, death, resurrection, ascension and transfiguration of Christ.                      Repetition.—Hymns, commandments and St. John xiv. collectively.</p>	<p>None</p>	<p>None</p>	<p>1. That the masters of each of the schools be requested to submit to this board a scheme of the religious instruction he proposes to give in the school, year, specifying the time at which such instructions be given, whether at the beginning or end of school, and the subjects in which the children are to be taught.                      2. That this board do agree either by themselves or by qualified persons appointed by them for the purpose to test by inspection both written and oral the progress of the children under such instruction.                      3. That it be clearly-understood with respect to such instruction that, no religious catechism or religious formulary which is distinctive of any particular denomination shall be taught in the schools.</p>
<p>GLEETHAM U.D.</p>	<p>Yes</p>	<p>Morning and evening.</p>	<p>Yes, with comment.</p>	<p>None</p>	<p>None</p>	<p>None</p>	<p>None</p>	<p>None</p>



GOSBERTON	Yes	The Lord's Prayer and Doxology before leaving school, both a.m. and p.m.	Yes; the historical portions of the Old Testament, and the Miracles and Parables, in the New Testament alternately.	9.15 to 9.35	Nones	No annual examination	Left to the head teacher's choice of subject.
GREAT GRIMSBY	Yes	Both hymns and prayers are used.	The Bible is read without comment.	15 minutes daily	A selection of passages of Scripture to be read is supplied to each department.	There is no annual examination in religious knowledge.	<p>"That in the schools provided by the board, no religious teaching shall be given, but a period not exceeding 15 minutes shall be devoted to the beginning of the morning meeting as follows:—</p> <p>First a hymn to be approved by the board shall be sung by all the children. That the principal teacher in each department (who shall himself or herself read the portion of the Bible to be selected by the board) shall read a chapter or part of a chapter out of the Bible, without note or comment. The children shall then repeat the Lord's Prayer after the teacher."</p>
GREAT STEEPING	Yes	Yes	Yes, with comment.	9.0 to 9.45 a.m.	None	The diocesan inspector examines the scholars annually, but there is not any special rules or syllabus.	The practice is as before stated.
GURBY ST. NICHOLAS, AND STAINBY U.D.	Yes	Yes	With comment	The religious instruction commences at 9, ends at 9.45.	The syllabus as put out yearly by chief diocesan inspector,	At convenience of mistress	The board in no way interferes with religious instruction out of Government hours; allows half day for inspection.
HABROUGH AND IMMINGHAM U.D.	Yes	Prayers are used	Read, without comment, except meanings, allusions, manners, and customs, &c. No religious formula or catechism is used.	Half an hour each day.	No syllabus	No examination	—
HANNAH-CUM-HAGNABY U.D.	Yes	Yes	Bible read with comment.	15 minutes prayer and hymns, 30 minutes for scripture per day.	No set form of syllabus is used, but the teacher instructs the children in the Old and New Testaments.	No examination held	The board leave the matter of religious instruction to the teacher.
HELFRINGHAM	Yes	Yes	Read, with comment.	40 minutes for all; no definite time for any subject.	(Last year) first seven chapters of Joshua, three chapters in Numbers, first ten chapters of St. Mark's Gospel, three chapters of The Acts, ten Commandments, Lord's Prayer, texts. About a dozen hymns, one psalm from memory, short morning and evening prayers.	Examined by the diocesan Inspector of district. Questions strictly confined to subjects, referring to no particular doctrine.	Wednesday and Friday taken for Bible reading, Monday, Tuesday and Thursday taken for other subjects mentioned.

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LINCOLN—cont. HIBALDSTOW	Yes	Yes	Without comment, but Scripture lessons given.	Singing and prayer from 9 to 9.15 a.m. Lesson and Bible reading, 9.15 to 9.45.	No syllabus, but systematic Bible lessons alternately from Old and New Testaments.	No religious examination is held.	"The school shall be opened with the reading of a portion of the Bible, the offering of a short prayer, the recital of the Lord's Prayer and the singing of a hymn, and the closing of the school in the afternoon shall be the offering of a short prayer with the recital of the Lord's Prayer and the singing of a hymn." "That in all prayers and hymns to be used and religious instruction or explanation of the Bible given, the provisions of the Act in Sections 7, and 14, be strictly observed both in letter and spirit, that no doctrines distinctive of any particular denomination be taught, and that no attempt be made to attach children to or detach children from any particular denomination."	—
H LBEACH	Yes	Yes	Yes, with comment (literal explanation).	45 minutes daily in all, including study, memory work and prayers &c.	<p>LOWER DIVISION. <i>Study.</i></p> <p>Old Testament.—Creation, Fall, Flood, lives of Abraham, Isaac, Jacob, Joseph, and Moses. New Testament.—Birth, baptism, temptation, miracles, sufferings, death, resurrection and ascension of Our Lord.</p> <p><i>Memory work.</i></p> <p>Old Testament.—Exodus xx., 3-17, Psalm xxiii. New Testament.—Matthew v., 1-12, Luke xv., 11-32.</p> <p>UPPER DIVISION. <i>Study.</i></p> <p>Old Testament.—Lives of Samuel and David. New Testament.—Life of Our Lord, Acts of Apostles, i. to xii.</p> <p><i>Memory work.</i></p> <p>Old Testament.—Isaiah lv., Psalms l., viii., xxiii. New Testament.—Mark xiii., 29-31, Luke xv., 11-32, I. John iii. 1-3, I. John iv., 16,</p>	No examination.	"That the school be opened and closed with prayer, of which the Lord's Prayer forms part, and that the Bible be read daily in the school."	—
HOLTON-JE-CLAY	Yes	Yes	The Bible is read with comment thereon.	Ten minutes for hymn and prayer and half an hour for Bible lesson.	The syllabus of the religious instruction at present taught in the school is the Life of Abraham.	None		The practice of school under the board is Bible lesson twice per week in the mornings, and prayer twice per day; under the superintendence and at the discretion of the school-master.

INGHAM	Yes	Yes	Yes, with comment.	9.15 to 9.45.	None	No examination, except with regard to pupil teachers, who annually take diocesan pupil teachers' examination papers.	None	Old Testament twice, and New Testament twice per week. Ten Commandments once per week.
INGOLDWELLS U.D.	Yes	Yes	Yes, with comment.	9.0 to 9.45 a.m.	None	None	None	Bible read, and commented upon every morning.
INGOLDSBY U.D.	Yes	Yes	Yes, with comment.	9 to 9.45 (all inclusive).	Based on Lincoln Diocesan—Excluding Catechism and Prayer Book, viz.: Ability to write from memory Lord's Prayer, Creed, Ten Commandments, and to explain Lord's Prayer, Hymns, prayers, and texts. Our Lord's life. Leading events of Old Testament from Creation to death of Absalom. Miracles and parables. New Testament. Meaning of Christian Seasons. School divided into two groups for such instruction, Upper and Lower.	Lincoln Diocesan Inspection annually by the proper inspector.	20th October, 1886. The chairman brought under the notice of the board the subject of allowing the scholars in the school to be put under the diocesan inspector for examination in religious subjects. The board consented to permit (Mr. Hayes dissenting) the same for one year.	—
KEZLEY	Yes	Yes	Yes, the school is always opened and closed with prayers and hymns.	From 9.0 to 9.10 prayers and hymns. From 9.10 to 9.40 Bible reading and instruction.	Monday and Wednesday mornings a portion of Scripture from the Old Testament, Tuesday and Thursday mornings a portion of Scripture from the New Testament. Friday mornings hymns.	None	No examination	To follow strictly the Conscience Clause and also the 4th byelaw of the school board.
KIRBY-CUM-OSGODBY U.D.	Yes	Yes	Yes, with comment.	9.30 to 10.0.	None. The syllabus of the Burton-on-Trent School Board has been generally followed.	None	None	Reading of Bible as far as relates to the Creation and Life of Christ.
KIRTON Churchend School	Yes	Yes	Read, without comment.	15 minutes daily	None	None	None	Read sometimes from the Old and other times from New Testament. School opened and closed with prayer.
Kirton Holme School	Yes	Yes	Yes, with comment.	Tuesday and Thursday from 11.30 a.m. to 12.0.	None	No examination	The Bible is read and commented upon. Texts are written on the blackboard and copied. The children have learned several chapters in the Bible.	—
KIRTON-LINDSEY Boys' School	Yes	Yes	Yes, with comment.	10 minutes each to reading and comment, 9.10 to 9.30.	In 1888 the books of Samuel were read. In 1887 St. Matthew. In 1888 the Acts of the Apostles is being read.	No examination in religious knowledge is held.	"That the head teachers be directed to give the children religious undenominational instruction daily at the commencement of the meeting, observing the provisions of the Act."	—
Girls' School.	Yes	Yes	Yes, with comment.	From 9.0 to 9.25 a.m.	Old Testament.—Book of Genesis. New Testament.—St. Mark's Gospel. Six hymns. The Lord's Prayer and the Ten Commandments. Psalm xxxiii. Psalm li. v. 1-4. 9-12. 15-17. Isaiah liii. v. 4-7. St. Matthew V. v. 9-12. St. John xiv. Alphabet of texts.	Do.	Do.	—
LEAKE	Yes	Yes	Yes; in one school of the board with comment. In the other two schools, no.	Half hour	None	None	None	No form of regulation has been passed. It is left to the discretion of the master or mistress. No sectarian instruction is allowed.
LITTLE BYTHAM U.D.	Yes	Yes	Yes, with comment.	9.10 to 9.35 a.m.	No fixed syllabus	School visited annually by Lincoln Diocesan Inspector.	None	A portion of Scripture is read; children questioned thereon; select passages committed to memory.

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LINCOLN—cont. LONG SUTTON (formerly SUTTON ST. MARY).	Yes	Yes, both	Yes, with comment.	From 9.0 to 9.40 a.m. for the whole.	The Lord's Prayer, Ten Commandments, Six Hymns, The Gospel of St. Matthew, Prophets of the Old Testament referred to in the Gospel and Hebrews XI.	None	-	The matter is left to the teachers.
LUDDINGTON	No	Yes	Yes, without comment.	From 9.0 to 9.30	No syllabus.—Simply Bible reading.	-	-	-
MARTON	Yes	Yes	Yes, without comment.	9.0 to 9.15	Prayer, and reading the Bible, without comment.	-	-	-
MESSINGHAM	No	Yes	Yes, with comment.	Hymn and prayer, 10 minutes, Bible reading 30 minutes.	The Gospels, Biblical biography, and the Psalms.	None	-	Discretion of the teachers.
MINTING, U.D.	Yes	Yes	Yes, with comment thereon.	Old Testament, 2 hours per week. New Testament, hymns, and texts, 1 hour per week.	STANDARDS II. to VII. Hymns, prayers, texts, Psalm xlv. Birth, infancy, baptism, temptation, betrayal, death, resurrection, ascension of Our Lord. First miracle wrought of fishes. Sick of the palsy. Withered hand. Centurion's servant. Raising widow's son. Feast in Simon's house. Parable of sower. Gadarene demoniac. Jairus' daughter. Transfiguration. Good Samaritan. Paul and Silas at Philippi. Creation. Fall of man. Flood. Babel. Offering of Isaac. Early life of Joseph. Marya. Brazen serpent. Call of Samuel. Death of Eli. Return of Ark. Anomnging Saul. Saul and Amalekites. Saul destroys priests. Death of Saul. Death of Absalom.	The annual examination by the diocesan inspector of the district is in February. Part of the examination in the preceding syllabus is paper work, and for the lower classes oral questioning.	-	At a meeting of the board in May 1888 the school was placed under diocesan inspection. The subjects taken were from the syllabus of the inspector of this district, omitting Prayer Book and Church Catechism.
MOULTON; Village (Girls' and Infants') Board Sch.	Yes	Yes	Yes, without comment.	9.0 to 9.15 a.m., prayers. Bible reading, 9.15 a.m. to 9.40 a.m.	A few from each of the above sections.	None	-	-
Chapel Board School	Yes	Church prayers used every morning.	Read occasionally, without comment.	About half an hour three times a week.	None	None	-	-
NETTLETON	Yes	Yes	Yes, with comment.	Prayer and Bible read from 9.0 to 9.30.	The historical books of the Old Testament read and explained. The Ten Commandments to be committed to memory. The four Gospels and the Acts of the Apostles read and explained. The Lord's Prayer committed to memory. The life of Our Lord to be fully unfolded.	Diocesan inspector received. Notice is given in school so many days beforehand. Children have always a half holiday after it.	-	"That each child shall be taught to repeat from memory the Ten Commandments and the Lord's Prayer as contained in Holy Scripture, and in his quarterly report to the said board the said schoolmaster shall state what Scripture subjects he has taught during the quarter."
NORMANBY, U.D.	Yes	Prayers	Yes, without comment.	9.0 a.m. to 9.15 a.m.	-	-	-	"That the master open school every morning with prayer and reading of the Scriptures."



NORTH AND SOUTH KILLINGHOLME U.D.	Yes	Yes	The Bible is read with comment of a non-sectarian character.	Half an hour each morning.	No syllabus; but the teaching is intended to carry out the desires of the Department, that "All reasonable care is taken to bring up the children in habits of punctuality, of good manners and language, obedience to duty, of honour and truthfulness in word and act.	No examination whatever in religious knowledge.		The practice is that on the assembling of the school, prayers (printed) are read; and afterwards a lesson is read from the Bible, and simple instruction imparted of a non-sectarian character. On dismissal a simple hymn is sung and prayers read.
NORTH-EAST HOLLAND FEN U.D. Helge Hog Bridge School, Barley Sheaf School	Yes	Yes	Read with explanation.	20 minutes	None	None	Open and close school with prayer and hymn.	
NORTH KELSEY	Yes	Yes	Read with explanation.	30 minutes	None	None	Open and close school with prayer, hymn, and grace.	
NORTH KYMR	Yes	Yes	Yes, with comment.	9.0 to 9.30 a.m. daily, Hymn, prayer, Scripture.	No special syllabus. Commandments. Picked psalms. Gospels.	None	Moral lessons taught from Scripture texts. Points of doctrine only omitted.	
NORTH SCARLE	Yes	Yes	No	See column 9	The subjects taken are left to the discretion of the master.	There are none	Scholars sing a hymn and repeat the "Lord's Prayer" every morning. Bible lessons following on Tuesday and Thursday from 9.5 to 9.40.	
NORTH THOREBY U.D.	Yes	Yes	Yes, with comment.	For prayer and hymns about a quarter of an hour daily; for Bible-reading and Scripture teaching about one hour per week.	The rector of North Thoresby reads with the children, and comments thereon, a book from the Old Testament and then from the New, and so on alternately; at present he has in progress the Book of Proverbs.	There are none	This instruction is provided for by the Time Table. The rector gives half an hour on Monday and the master on Wednesday.	
ORBY	Yes	Yes	Yes	From 9.10 to 9.50 a.m.	The Creation, the Flood, lives of Abraham and Moses; and the wanderings of the children of Israel, and the four Gospels.	By the diocesan inspector		
PICKWORTH, U.D.	Yes	Yes	The Scriptures are read, and commented upon.	30 minutes	The Bible. A lesson from the Old and New Testament alternately.	No examination	Verbal instruction given to the master by the school board. Scripture lesson at commencement of school from the Old and New Testament.	
QUADRING	Yes	Yes	Yes, without comment.	20 minutes every morning.				
RIBY	Yes	Yes	Yes, with comment.	9.10 to 9.50 a.m.	Old Testament.—Book of Judges New Testament.—Life of Christ, with six miracles. Hymns, Ancient and Modern.	There is no examination.	The teacher is expected to carry out the Time Table which shows 20 minutes to be allowed for reading the Bible, &c.	
ROTHWELL	Yes	Yes	Yes, no comment	From 9.0 to 9.30 a.m.	None	None	The practice is as stated in the 3rd and 4th columns.	

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LINCOLN—cont. RUSKINGTON	Yes	Yes	No		Bible lessons are given to the children on Tuesday and Thursday mornings. On Tuesdays a lesson from the Old Testament. On Thursdays a story from the New Testament. Mondays—Hymns are taught. Wednesdays.—Texts. Fridays.—The Commandments.	None.		
SCORTON	Yes	The Lord's Prayer, and hymns sung, but not belonging to any particular denomination.	The Bible is read and explanation given, but no particular doctrine is touched upon.	10 minutes for hymns and prayer, and 20 minutes for Bible.	No prescribed syllabus, but the lessons taken from the life of Christ, and the historical books of the Bible.	None	"That in all prayers and hymns to be used, and religious instruction or explanations of the Bible given, the provisions of the Act in sections VII. and XIV. be strictly observed, both in letter and in spirit; that no doctrines distinctive of any particular denominations be taught, and that no attempt be made to attach children to, or detach them from any particular denominations."	
SCREDINGTON	Yes	Both hymns and prayers.	Yes, with explanation.	9.0 to 9.40 a.m., including assembling; and 3.45 to 4.0 p.m., including dismissal.	The explanation of a chapter of the Old or New Testament read in the morning.	No examination	"That the religious instruction to be given in the school consist of reading the Holy Scriptures."	The practice of the school has been for a hymn and the Lord's Prayer to follow the reading of the Holy Scriptures in the morning; and in the afternoon, before dismissal, a hymn and the Lord's Prayer are used.
SOUTH-WEST HOLLAND FEN U.D.	Yes	Yes	Yes, without comment.	25 minutes	Mornings.—15 minutes. Hymn. Old Testament, History. Prayers.—General Confession and Pater Noster. Afternoons.—10 minutes. Hymn. Gospels.	None	"The Scriptures to be read in the school daily."	
SOUTH WITHEAM	Yes	Yes	Yes, with comment.	20 minutes per day Bible reading, &c. and five minutes per day, prayers and hymns.	Old Testament.—Creation, Esau, Cain and Abel, Flood, Tower of Babel, Call of Abraham. Lives of Abraham, Isaac and Jacob, Pharaoh's dream, Life of Joseph. Israel in Egypt. Ten Plagues. Departure of Israelites from Egypt after death of the first-born. Brief account of sojourn of Israelites in Wilderness, and entry into Land of Canaan. New Testament.—Life of our Lord taken from the Gospels.	No examination is at present held.		Old and New Testament History, together with Lord's Prayer and Doxology, and a few simple hymns.
SPALDING	Yes	Yes	Yes	It varies		There are none		The schools are opened and closed with singing and prayer. Religious instruction is given during the first hour at the discretion of the teacher.
STICKFORD	Yes	Yes	Yes, with comment.	9.0 to 9.30 a.m.		None		Reading Bible every morning, with comments thereon.

STON- BOROUGH U.D.: Sturton Board School.	Yes	Yes; hymns sung and in form of prayer used.	The Bible is read, with comment thereon.	From 9.0 to 9.30 o'clock each day.	None	None	None	Old Testament lessons Monday and Wednesday. New Testament lessons Tuesday and Thursday. Hymns Friday.
Stow School	Yes	Yes, morning and evening.	Yes	55 minutes per day.	The Scripture lessons include the Command- ments, committing to memory selected Psalms, lessons from life of Christ, parables, miracles, &c., and Old Testament history, such as "the Creation," Egyptian plagues, and the lives of patriarchs.	None	None	Old and New Testament given alternately.
SURRELET	Yes	Yes; "morning hymn," "Dor- logg," the Lord's Prayer and Bene- diction.	Yes	The first half hour each morn- ing is allotted to the opening of school by singing a hymn and repeating the Lord's Prayer and Scripture lesson.	None	None	None	No religious catechism or religious formulary distinctive of any reli- gious denomination is taught in the school.
SUTTON-IN-THE- MARSH.	Yes	Yes	Yes	40 minutes every morning.	Old Testament.—The Creation, The Fall, The Flood, Sacrifice of Isaac, Life of Joseph, The Manna, The Brazen Serpent, The Journey of the Spies, The Passage of the Jordan, Jericho, Achan, Conquest of the Kings, Call of Gideon. New Testament.—Chief events in the life of Christ, Parables, Miracles.	The school was last year examined by the diocesan inspector.	None	No religious catechism or religious formulary which is distinctive of any particular denomination is taught in the school.
SUTTON St. NICHOLAS (OF LUTTON).	Yes; hymns, prayers, and Bible reading.	Yes	Bible read, with comment.	From 9.0 to 9.30 a.m. for hymn, prayers, and Bible reading.	None	None	None	The practices of the school is first a hymn, then the Lord's Prayer, followed by a prayer for God's blessing.
SWINEHEAD (prin- cipal part).	Yes	Yes	Without com- ment; the chil- dren, are too young.	9.0 to 9.15	Prayers, hymns, and texts of Scripture	None	None	"That the Bible be read without comment." The board have only one school, and that is an infants' school.
TALLINGTON	Yes	Both	Yes, with com- ment.	Three-quarters of an hour daily.	None	None	None	The only regulation of the board states that the schools shall be opened and closed with hymns and prayers provided by the board, and that the Bible reading shall be accompanied by such explanation as the teacher may deem suitable.
TETFORD	Yes	Five morning and five evening hymns taught each year and sung every week Morning and evening prayers.	Bible read and commented on.	Old Testament, Monday and Wednesday, 9.0 to 9.45 a.m., New Testament, Tues- day and Thurs- day, same time, Church Cate- chism, Friday, same time.	Syllabus of a course of religious teaching in Church schools as used in the Diocese of Lincoln.	The school is not annually examined in religious know- ledge.	None	The school is not a board school till 9.45 a.m. each day. The rooms (premises) are let to the board from 9.45 to 5.0 p.m. each day, and it is under the voluntary system that the religious instruction is given.

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LINCOLN—cont. TETNEY	Yes	Yes	Yes, with comment.	Hymns and prayer, 5 minutes, Bible teaching.	1888 1. Creation of the World. Work of six days, with lessons thereon, such as Blessings of light, water; great provision for food; superiority of man. 2. The Sabbath: its effect on man. 3. Fall of Man: its consequences; remedy provided. 4. Cain and Abel: Results of envy. 5. The Deluge, reasons for: Lessons, taught; wicked punished; God takes care of those that obey Him. 6. Life of Abraham and Sarah: Troubles of Lot; birth of Isaac, and subsequent career. 7. Esau and Jacob; Jacob's sons, troubles brought by sin; history of Joseph; and deliverance of Jacob in time of famine. Repeat Commandments on Fridays.	No examination		The children assemble in the school-room, at 9.0 a.m. for singing and prayer; then the master gives a Bible lesson until 9.20. On Friday mornings in place of the Bible lesson the children repeat the Commandments.
THORPE ST. PETER	Yes	Yes	Yes, with comment	Three quarters of an hour daily.	Portion of Old Testament and portion of New Testament following the lines of the diocesan inspection.	Inspected by diocesan inspector.	—	—
THURBY BY BOURN	Yes	Both hymns and prayers.	Passages committed to memory.	Per week: half an hour hymns, half an hour prayer, half an hour Scripture.	Ten Commandments, Psalms i. and xliii, Sermon on the Mount together with occasional lessons on the prominent characters in the Bible.	None		According to Syllabus.
WADINGHAM	Yes	Yes, both	Yes, without comment.	9 to 10 a.m.	Monday and Wednesday, New Testament History, Tuesday and Thursday, Old Testament History, Friday, Hymns, &c.			As stated.
WASHINGTON U.D.* Frithville School.	Yes	Yes	Read, with comment.	Old Testament one hour, New Testament one hour, Catechism half an hour.	Narrative portions of the Old Testament, The life of Our Lord, New Testament. Church Catechism.	No rules	None	The practice of the school is to have half an hour's Scripture reading every day.
Medlam School	Yes	Yes	Read, with comment.	9 to 9.30 a.m., prayer, hymn, and reading Scriptures.	None	None		School dismissed with bymn and prayer.
WEST HALTON	Yes	Yes	Yes, without comment.	Half an hour daily	None	None		School opened and closed with bymn and prayer.
WHARFLODE: Saracen's Board School.	Yes	Prayers are used	Read, with comment.	9 to 9.30 a.m.	Last year, part of Genesis and St. Matthew	None	None.	Reading the Bible is the only instruction given as in the fourth column.
Sluiply Board School.	Yes	Prayers	Read, with comment.	9 to 9.30 a.m.	Old Testament and New alternately	None.	—	—
Saint Catherine's Board School.	Yes	Hymns and prayers.	Read, with comment.	9 to 9.30 a.m.	Old Testament and New alternately	None.	—	—

\* The Washington Infants' School was transferred to the board with a reservation of power to Managers to give religious instruction.

WILDMORE FEN U.D.	Yes	Yes	Read, with comment.	Hymn and prayer, 10 minutes, religious instruction, 20 minutes daily.	None	None.	—	—
WILLINGHAM.	Yes	Yes	Bible read, with comment.	Old Testament, one hour weekly. New Testament, one hour weekly. Catechism, half hour weekly.	Old Testament.—“Lives of the Patriarchs.” New Testament.—“The four Gospels, Catechism.—Ten Commandments” and duty towards God and neighbour.	No examination	—	See syllabus of religious instruction.
MIDDLESEX.								
ACTON.	Yes	Yes	With comment	9.10 to 9.55 a.m.	The same as the London School Board	Board appoint two of their number to examine.	—	—
CHISWICK	Yes	No hymns; Lord's Prayer only.	Yes, without further comment than is necessary to elucidate the meaning of text.	9.0 to 9.30 a.m. daily.	Chapter of Old and New Testament alternately	No rules	—	See previous answers.
EDOWARE U.D.	Yes	Yes	Being an Infant School the Bible is not read, but lessons are given therefrom at the discretion of the teacher.	9.0 to 9.45 a.m.	None	None	—	School opened with hymn and Lord's Prayer, then either a Scripture lesson is given or texts are learned.
ENNONTON	Yes	Yes	Yes, with comment.	The time for religious teaching and observances shall be from 9.15 to 9.45 a.m. and from 4.10 to 4.15 p.m.	No syllabus used	No examination held	Similar to the first two paragraphs of the Regulations of the London School Board (See Appendix, No. 40). “For prayers and hymns the book used by the Manchester School Board is to be applied.”	—
FELTHAM	Yes	Yes, both	Yes, with comment.	One half hour daily.	The syllabus is that of the London Diocesan Board of Education.	The schools are annually examined by the diocesan inspector of the diocese of London, and the registers are not marked on that day.	—	—
FITCHLEY	Yes	Yes, hymns and prayers.	With comment	Religious observances from 9.5 to 9.15. Bible instruction from 9.15 to 9.45.	SYLLABUS FOR YEAR 1887-8. STANDARDS I., II., III. (a) Life of Christ, with special reference to the lessons to be learned therefrom, told in simple language. (b) Memory work. Learn Psalm xxxiii.; Matt. v., 1-12; and Matt. vi., 9-13. (c) Simple lessons on duty to God and duty to man. STANDARDS IV., V., VI., VII. (a) Life of Christ (as contained in Gospel of St. Mark); Life of Joseph. (b) Memory work. Learn Psalms i. and xxiii.; Matt. v., 1-12; and Matt. xxi., 38-40. (c) Instruction on duty to God and duty to man. Show that the Commandments contain our duty to God and to our neighbour.	The schools are examined each year in religious knowledge, generally by Mr. Hicks, one of the inspectors of the London School Board. A resolution is passed in the month of June in every year directing such examination to be held.	Similar to the Regulations of the London School Board. (See Appendix, No. 40.)	—

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MIDDLESEX—cont. HANWORTH	Yes	Yes, both	Yes, with comment	One half hour daily.	The syllabus is that of the London Diocesan Board of Education.	The school is examined once a year by the diocesan inspector, and the registers are not marked on that day.	-	Religious instruction is given by express sanction of the school board, with due regard to the Conscience Classes.
HADMONSWORTH	Yes	Yes	Yes, with comment	-	Syllabus of the National Society's course of lessons in Scripture.	None	No formal regulation has been passed.	The practice of the schools in teaching religious matter is that the Bible be read and explained historically (only). The first year's course of lessons as contained in the syllabus is now in use. (Lessons from the Old and New Testament only).
HARROW-ON-THE-HILL	Yes	Yes	Yes	From 9 to 9.55 a.m.	See Appendix (No. 39)	See Appendix (No. 39)	Similar to the regulations of the London School Board. (See Appendix, No. 40).	-
HESLON	Yes	Yes	Yes, without comment.	About three-quarters of an hour for the Scripture lesson every morning.	Bible reading	No examination	-	The Scripture lessons are given only by the paid teachers of the board.
HORNSEY	Yes	The Lord's Prayer	Yes, with comment	Prayer and Scripture instruction are given from 9.5 to 9.40 a.m.	The scholars' syllabus is similar to that of the London School Board. (See Appendix, No. 40.) Pupil teachers are instructed in the course appointed for Standards IV.—VII., of the same syllabus.	The Infants and Standards I., II., and III. are orally examined by the head teachers. The head teachers also hold a preliminary examination of the upper standards, and select a number of children for final paper examination, conducted by an inspector.	-	-
KINGSBURY	No	Yes; both at opening and closing school.	No.	-	-	-	-	-
LONDON	Yes	Yes. At the discretion of the head teacher and local managers (see the Regulations of the board in the Appendix).	Yes, with comment. The teachers are desired to make the lessons as practical as possible, and not to give attention to unnecessary details.	About 5 minutes prayer, 5 minutes singing, 30 minutes Bible lesson. See the practice of the board in the Appendix (No. 40).	See Appendix (No. 40)	See Appendix (No. 40)	See Appendix (No. 40).	-
NORWOOD: Southall School.	Yes	Yes	Yes, with comment necessary to explain meaning of words, &c.	Prayers, &c., 5 minutes, Bible reading, &c., 30 minutes.	Narrative portions of Old Testament.—Gospels and Acts of the Apostles, Learning by heart, psalms, parables, Commandments, and Lord's Prayer.	-	-	School commences with hymn and prayers in morning at 9.0. Closes with prayers at 4.15 p.m. Bible reading, &c., from 9.10 to 9.30 a.m. daily.
Norwood Bridge School.	Yes	Yes	Yes, same as above	Bible reading, &c., 30 minutes.	Same as above	-	-	School commences with Lord's Prayer in morning at 9.0. Closes with same at 4.30 p.m. Bible reading, &c., from 9.0 to 9.30 a.m.
St. John's School.	Yes	Yes	Read, with comment thereon.	Prayers, &c., 5 minutes, and Bible reading 30 minutes.	Same as above	-	-	School commences with hymn and prayer in the morning at 9.0 o'clock, and closes with same at 4.15 p.m. Bible reading, &c. from 9.15 to 9.45 a.m.

Western Road Board School.	Yes	Yes	Bible stories read to Standard I, with comment thereon.	Same as above	Reading from the Old and New Testament, teaching of hymns, and portions of Scripture, and singing.	There are not any examinations in religious knowledge.	Same as above, except that school closes at 4.0 p.m., with singing and prayer.
STAINES	Yes	Yes	Yes, with comment.	Hours per week: Boys, London Road. 3½ for all, Bible reading, singing, and repetition. Boys, Thames Street. 2½ for Bible reading, Scripture readers, and teaching hymns. Girls, Bridge Street. Bible reading, 2½; hymns, verses, and Commandments, 1½. Girls, Thames Street. Bible readings, 50 minutes; hymns, 50 verses, 25 minutes. Infants, Bridge Street. Bible reading, &c., 2½. Infants, Thames Street. Bible reading, 1 hour; verses and hymns, 1 hour; Ten Commandments, 1 hour. Religious observances, 0 to 9.15; Bible instruction, 9.15 to 9.45; schools closed with a hymn and the Lord's Prayer.	See Appendix (No. 41) - <i>General Plan.</i> Monday.—Repetition, Tuesday and Thursday.—New Testament, Wednesday and Friday.—Old Testament. Memory work.—Lord's Prayer, Commandments, Beatitudes, Psalm xxiii. New Testament Subjects.—Simple outline of the Life of Christ, with simple account of the following parables:—The Two Debtors, The Good Samaritan, The Prodigal Son, The Merciless Servant, The Lost Sheep, The Pharisee and the Publican. Old Testament Subjects.—Life of Moses, Life of Daniel.	By Minute of 21st April 1885 it was resolved,— "That the Thames Street schools of this board shall be opened by their respective head teachers in the morning, immediately after roll call, with a hymn and prayer, and that up to 9.45 the responsible teachers of this board shall give such instruction in the Bible and in the principles of morality and religion as is suited to the capacities of the children; provided always, that in such explanations and instructions, the provisions of sections 7 and 14, cap. 75, ss. & 34 Victoria, be strictly observed in both letter and spirit, and that no attempt be made to attach children to any particular denomination." "That on the written request of a parent any child shall be exempted from attendance at the religious instruction, and during the time of it, each such child shall receive instruction in secular subjects." "That each head teacher be furnished with a copy of the foregoing resolutions, and be requested to copy the same into their respective log books for their guidance in these matters." At this time the only schools under the board were the Girls and Infants, Thames Street. In November 1885, the remainder of the Public Elementary Schools came under the board, and in the Minutes of the 8th December, 1885 the following paragraph appears:— "The chairman withdrew the motion with reference to religious teaching and diocesan inspection, of which he had given notice, it being understood that the religious instruction to be given should be left with the managers of the schools." A form of prayer approved by the board has been for some time past in use in the schools.	
TOTTENHAM	Yes	Yes	Yes; hymns as far as possible which belong to all sects, and the Lord's Prayer only.	Religious observances, 0 to 9.15; Bible instruction, 9.15 to 9.45; schools closed with a hymn and the Lord's Prayer.	Similar to the Regulations of the London School Board (see Appendix, No. 40).	There being several clergymen on the board, they do this work voluntarily, and do it well, once a year; and the report is printed and circulated, and prizes, &c., given to the most deserving scholars.	None
WILLESDEN	Yes	Yes, both	Yes, with comment.	Prayer and hymn, 5 to 8 minutes; Scripture lesson, 30 minutes; each day.	None	None	The board has only one boys' school and one girls' school; the practice has been as stated in the previous questions.

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MONMOUTH.								
ABERYSTWYTH	Yes	Hymns are used	Yes, without comment.	Ten minutes each day.	The religious instruction consists of the reading of Scripture without comment, and the singing of suitable hymns for ten minutes at the opening of the school each day.	None	-	A resolution was passed (as per column 6) and the teachers are expected to carry it out.
BEDWAS:-- Bedwas School.	Yes	Yes	Yes, without comment.	Bible reading, 10 minutes; prayer, 15 minutes; singing hymns, 10 minutes.	None	None	None	School opens with a portion of Scripture being read without any comment, and with prayer. Closes in the afternoon with singing a hymn and prayer.
Maesycwmer Board School.	Yes	Yes	Yes, without comment.	9-9.15 a.m., 4 to 4.15 p.m.	Nil	Nil	-	-
BEDWELLY	No	No	Yes, without comment.	-	-	-	-	The Bible is read from 9 to 9.30 a.m.
BISHOP	Yes	Both	Yes, with comment.	45 minutes daily to religious teaching.	One book of the Old Testament and one of the New are taken yearly. The Apostles' Creed, the Ten Commandments, the Lord's Prayer, and one short prayer are committed to memory.	Examined yearly by the Diocesan Inspector.	-	-
CHEPSTOW	Yes	Yes	Yes, with comment.	30 minutes per day.	Lessons from Bible bearing on religious truths as distinct from dogmas. Moral lessons deduced from same.	None	-	See columns 3, 4, and 5.
CHRISTCHURCH (extra municipal).	Yes	Hymns and prayers	Read, with comment (explanations and lessons taught).	Prayers and hymns for opening, 10 minutes; Scripture reading, &c. 40 minutes.	Standards V., VI., VII.--Bible knowledge generally, with special attention to lessons for every-day life as exhibited by Scripture characters, notably from the life of Our Lord. Standard IV.--Early Bible history, and parables, miracles, &c. of our Lord, with lesson taught. Standard III.--Early Bible history, and life of our Lord, with lessons; hymns. Standard I. and II.--Leading features of Genesis, and principal events, &c. in the life of our Lord, and hymns. Infants.--Life of our Lord, and Bible stories; texts and hymns.	No examination	The carrying out of religious instruction in the various departments of the schools has been left to the discretion of the head teachers, so long as the teaching fell within syllabus.	-
CWMLLOY, LOWEE	Yes	Yes, prayers	Yes, with comment.	Bible teaching (from 9 to 9.45).	No syllabus of work	School not annually examined in religious knowledge.	-	-
DINGESTON AND TREGARE U. D.	Yes	Prayers, morning and evening.	Yes, with comment.	Half an hour once a day for religious instruction.	Bible and Testament readings, the Lord's Prayer, Apostles' Creed, and Ten Commandments.	An annual examination by the Llandaff Diocesan Inspector.	That of the Llandaff Diocese.	-



DUFFY AND GRAIG U.D.	Yes	Hymns are used; also the Lord's Prayer.	The Bible is read, with comment.	9 to 9.55 a.m. daily	The portions selected for reading are mainly from the historical parts of the Old Testament, the Psalms, and Proverbs, and also from the four Gospels. Especial attention is paid to the lessons which the portions selected for reading teach, <i>e.g.</i> , honesty, truthfulness, industry, respect for all in authority, obedience to parents, submission to the laws of the country, thrift, and temperance.	There is no syllabus of religious instruction recognised by the board.	There is no such examination	"That in future the duties of the schools be commenced by the children repeating the Lord's Prayer and singing a hymn, and that on reading the Bible the schoolmaster and mistress be authorised to explain the same, but in doing so to be especially careful to avoid any sectarian bias."
EAST AND WEST NEW- CHURCH, KILGERING, AND WOLVES NEW- TON U.D.	Yes	Yes; hymns and prayers.	The Bible is read and commented upon.	From 9 to 9.45 a.m. each day. The teacher takes Old and New Testament at his discretion. The school is always opened and closed with prayers.	There is no syllabus of religious instruction recognised by the board.	There is no annual examination in religious knowledge.	Carried out according to the approved time table.	
LIANBADDOCK, MONKSWOOD, AND GLASCOED U.D.	Bible reading only.	Prayers	Without comment	Half hour a day	None	None	"That instructions in religious subjects be given at the beginning of the two daily meetings of the school, such religious instruction to consist of reading the Bible without comment."	
LLANFANGEL LLANTARNAM.		Hymns are sung on opening and closing. The schools are opened with the Lord's Prayer each day.	No. Short addresses on Scripture lives for quarter of an hour each morning in infants' department.	No.	No	No	"That the time to be occupied in such religious instruction be 15 minutes at the commencement of each meeting of the school." "The schools to be opened with the Lord's Prayer every morning." Practices according to regulation, with slight addition in infants' department.	
LLANTOIST	Yes	Yes	Yes	(See regulations)	(See regulations)	"That examination should be held in such religious instruction under circumstances and by such persons as should be fixed by the board."	"That the religious instruction given in the school should be as follows:— 1. That the school be opened with a simple form of prayer and hymn to be approved of by the Board. 2. That the Bible be read and taught. 3. That the Lord's Prayer be read and taught. 4. That the Ten Commandments be read and taught, and also man's duty towards God and his duty towards his neighbour. 5. That the whole of the above be conducted strictly in accordance with the letter and spirit of the Education Acts.	

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MONMOUTH—cont. LLANGATTOCK-NIGH- USK.	Yes	Yes	Yes, with comment.	15 minutes to singing and 10 minutes to reading.	Selected lessons from the Old and New Testaments	Nil	"That the religious teaching to be observed by the board should admit of the Lord's Prayer, the Creed, and the Ten Commandments, such teaching to be conducted in accordance with the provisions of the 7th section of the Education Act, 1870."	—
LLANHILLETH	Yes, religious observance.	Hymns and prayers are used.	The Bible is read without comment.	10 minutes for prayers and 10 minutes for Bible reading every morning. 20 minutes for prayer and singing every afternoon.	None	None	None	—
LLANISHEN, LLANTY- HANGEL - TOR - Y - MYNYDD, AND TREBLECK GRANGE U.D.	Yes	Yes	Yes, with comment.	20 minutes daily	The Bible, Creed, Lord's Prayer, and Decalogue	There are none, but the Diocesan Inspector appoints his own time, and visits and examines the school once a year.	None	The board leave the teaching of the different subjects to the discretion of the teachers.
LLANTYHANGEL- PONT-Y-MOIDE AND MAMHILLAD U.D.	Yes	Yes, the Lord's Prayer only.	Yes, without comment.	20 minutes to the Bible reading.			"That the school be opened and closed by the Lord's Prayer and that the Holy Scripture be read once a day."	—
LLANTYRECHVA, LOWER.	Yes	Yes	Read, with comment.	1 hour (9-9.30).	No syllabus	No examination	That it be an instruction to the schoolmaster of the Croesy-ceiog Board School to open the school every morning by reading the Lord's Prayer, singing a hymn, and reading a portion of the Holy Scripture, and to sing a hymn on the conclusion of the school in the afternoon.	—
LLANTYRECHVA, UPPER.	The schools are opened with the singing of a hymn followed by the Lord's Prayer. Schools are closed by singing a hymn.	The Lord's Prayer is said by all the children. No particular hymns are used.	No					The schools under the board, numbering two, have only the religious observances given in the second column.
MACHEX AND WAEN- FAUR U.D.	No	The Lord's Prayer is used.						
MATHERNE U.D.	Yes	No hymns. Only the Lord's Prayer and the Grace.	Yes, with comment by the head teacher.	One chapter is read daily. About 20 minutes or half an hour.	See former answers	There is no actual examination	See former answers.	At opening and close of schools.

<p>MONMOUTH</p>	<p>Yes</p>	<p>Yes, morning and evening prayers and two hymns.</p>	<p>Yes, with comment.</p>	<p>30 minutes daily</p>	<p>Old Testament.—From the Creation to the destruction of Sodom and Gomorrah. New Testament.—The birth and early life of Christ; his death, burial, resurrection, and ascension. Mem.—The only board school is an infants' school.</p>	<p>Same as School Board for London.</p>
<p>MYNDDESLWIN</p>	<p>Yes</p>	<p>Yes.</p>	<p>With comment (i.e., explanation), regard being paid to section 14, Elementary Education Act, 1870.</p>	<p>Hymns and prayers, 10 minutes. Other religious instruction, 30 minutes.</p>	<p>That the course of instruction for the infants' schools shall be as follows:— To learn by heart:—(a.) The Lord's Prayer. (b.) Psalm xxii. (c.) Hymns from the books sanctioned by the board. Scripture instruction:—The easier narratives, and most striking biographies, both of the Old and New Testaments, shall be read and related to the children by the head teacher alternately, and taught by the help of pictures. That the course of instruction for the boys' and girls' schools shall be as follows:— <b>LOWER DIVISION.</b> Old Testament.—Outline of history and biographies to the end of the Second Book of Samuel. New Testament.—The birth and early life of our Lord, and his death, resurrection, and ascension. <b>UPPER DIVISION.</b> Old Testament.—The same, carried on to the end of the Book of Nehemiah. New Testament.—Full account of the life of our Lord, with the parables and miracles, also the Acts of the Apostles.</p>	<p>The board deem it expedient that every school under their control be opened each morning, and closed each afternoon, with a religious observance. This observance shall consist of singing a hymn, selected by the teacher from Curwen's Child's Own Hymn Book, Watts' Divine Songs, or any other collection of hymns sanctioned by the board, and the offering of a short prayer by the teacher; or the reading of some prayers approved by the board, followed by a general repetition of the Lord's Prayer. In addition to this observance, half an hour per day shall be set apart for religious instruction previous to the commencement of secular instruction. The schools to be opened at 9 a.m., and religious instruction to be given from 9.10 to 9.40 a.m.</p>
<p>NEWFOET AND WOOLLOS, U.D.</p>	<p>Yes</p>	<p>Yes.</p>	<p>Yes.</p>	<p>At commencement of school in the morning of each day the Bible is read and explained where necessary, half-hour being devoted to the subject.</p>	<p>A Scripture text from the Bible Catechism, published by the Sunday School Union, is learnt and examined upon each day, and the Scripture forming the lesson for the day is taken either from the historical books of the Old Testament, the Gospels, or Acts of Apostles.</p>	<p>See Appendix (No. 42).</p>

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MONMOUTH—cont.								
PETERSTONE	Yes	No	The Bible is read, without comment.	15 minutes			"That the only religious instructions to be taught in the school shall be Bible reading without comment."	—
RISCA:— Risca Town School.	Scripture lessons given occasionally.	Yes	No	No time allotted	None	None	None	—
Pontymister Board School.	No	Lord's Prayer onco.	No.	—	—	—	—	—
ROGERSTONE AND HENLLIS U.D.:— Tydce Board School	Yes	Yes	Yes, without comment, by the head teacher.	9 to 9.10 a.m.	None	None	No regulation	The schools are opened by singing a hymn, by reading a portion of the Scriptures by the head teacher without comment, and by repeating the Lord's Prayer.
Henllys School.	No	Yes	No	None	None	None	No regulation	—
RUMNEY	Yes	Yes, morning and evening hymns, grace before and after meat, Lord's Prayer and Doxology.	Bible read, with simple explanation of difficult passages.	Half-hour per day	Lives of Saul and David, Gospel of St. Matthew	None	None	The Bible is read half-hour per day, and simple explanation given.
ST. BRIDE WENTLOOGE.	No	Prayers are said at opening and dismissal of school.	No			None	None	—
SHIRE NEWTON	Yes	Yes	Read with comment.	Bible read with comment, two hours weekly. Hymns and repetition one hour weekly.	<p>DIVISION I.—(Infants and Standard I.) Old Testament.—Simple stories in Genesis; (e.g.) the Creation, Fall, Cain and Abel, the Flood, Babel. New Testament.—The annunciation, birth, childhood, death, resurrection, and ascension of our blessed Lord. The Lord's Prayer and Ten Commandments. Repetition.—A simple form of morning and evening prayer for private use. Some Scripture texts, or a short psalm or canticle.</p> <p>DIVISION II.—(Standards II, and III.) Old Testament.—The lives of Abraham, Lot, Isaac, Jacob, and Joseph. New Testament.—Simple account of the life of our blessed Lord, with selected miracles. Repetition.—Morning and evening prayer for private use. Collective repetition of some selected passages of Scripture. Writing.—The Lord's Prayer, on slates.</p>	Schools examined annually by the Inspector of the Diocese of Llandaff, at which time the registers are not marked.		Religious instruction according to syllabus is given every morning from 9.15 to 9.55, in accordance with time specified in time tables.

<p>SKENBETH U.D.</p>	<p>Yes</p>	<p>Yes, without comment. Subjects taken alternately.</p>	<p>From 9 to 9.45 each morning.</p>	<p>Infants.—Learn hymns and texts by heart, with stories from Old Testament. Standard I.—Lord's Prayer and Commandments. Old and New Testaments. Standards II. and III.—Same as Standard I., with proofs of Commandments. Also learn psalms. Standards IV., V., and VI.—Same as previous standards, with proofs of Lord's Prayer. Also learn parts of Gospel.</p>	<p>None</p>	<p>None</p>	<p>“That the scheme of religious instruction recommended by the School Management and Organization Committee of the City of Manchester School Board be adopted.”</p>	<p>—</p>
<p>TRELECK U.D.</p>	<p>No religious teaching, except what is stated in the next two columns.</p>	<p>Yes, hymns and prayers.</p>	<p>No specified time allotted to each subject.</p>	<p>No syllabus of religious teaching</p>	<p>There is no annual examination in religious knowledge.</p>	<p>None</p>	<p>Singing, prayers, and reading the Scriptures from 9 to 10 a.m.</p>	
<p>TREYETHIN</p>	<p>Yes</p>	<p>Short prayer is offered in some of the schools.</p>	<p>About 20 minutes before the opening of the schools.</p>	<p>None</p>	<p>None</p>	<p>“That a portion of Scripture be read at the opening of the schools daily, and that the master and mistress give therefrom, when requested by the scholars, such explanation of a historical or scientific character, and not being doctrinal, as may be obviously necessary, and also that portions of Scripture may be learned and repeated by the scholars during such part of the school hours as is available in accordance with the time table for such instruction, but that no attempt whatever be made to attach any child to the views of any particular denomination.”</p>	<p>—</p>	
<p>NORFOLK. ANTINGHAM AND SOUTH KEPPS U.D.</p>	<p>Yes</p>	<p>Yes, with comment.</p>	<p>9 to 9.30 a.m.</p>	<p>For this Year. Old Testament.—Books of Joshua and Judges. New Testament.—St. John's Gospel. In Infants' School:— " " Life of our Lord, with miracles.</p>	<p>To be examined by Diocesan Inspector in October or November.</p>	<p>—</p>	<p>The school commences with the Lord's Prayer, and immediately proceeds with the Scripture reading and lesson. Time taken, 9 to 9.30.</p>	

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NORFOLK—cont. ASLACTON	Yes	Yes	Yes, with comment.	Every morning from 9 to 9.45.	STANDARD VI. Old Testament.—Joshua i, xi, xx, xxii, xxiv; Judges i-xvi, inclusive; Ruth. New Testament.—The Gospel according to St. John. STANDARDS V., IV. Old Testament.—Joshua i-xi, inclusive; xx, xxii, xxiv; Ruth. New Testament.—St. John's Gospel i, iv, xi, xviii, xxi.	The children are examined every year by the Diocesan Inspector. Book of Common Prayer and Catechism not taken excepting the Lord's Prayer and Ten Commandments.	—	—
ATLEBOROUGH	Yes	Yes	Yes, with comment.	Hymns, prayers, and Scripture reading, 9 to 9.25 a.m.	No particular syllabus of religious instruction. Explanation and comment on a portion of Scripture previously read, and suited to the capacity of the children.	—	Similar to the Regulations of the London School Board (see Appendix No. 40).	—
AYLMERTON U.D.	Yes	Yes. The school is opened and closed each day with a hymn, the reading of the Holy Scriptures, and the form of prayer authorised by the board.	Yes, with comment. A portion of one day each week is also set apart for a special Bible lesson.	9.19 to 9.30 a.m. each day; on Wednesday to 9.40.	The portions of Scripture in the Old and New Testament arranged for each year in the syllabus of the Diocesan Religious Education Scheme; also texts, portions of Scripture, and hymns for repetition.	The Diocesan Inspector of Schools for the Deanery is allowed to hold an annual examination of the children in religious knowledge in those subjects of the Old and New Testament appointed each year by the Diocesan Board of Examiners.	Similar to the Regulations of the London School Board (see Appendix No. 40).	—
BASHAM	Yes	Prayers	Yes, without comment.	Prayers and Bible reading daily from 9 to 9.15 a.m., 4.10 to 4.20 p.m.	None	None	—	—
BARFORD	Yes	Both hymns and prayers are used.	The Bible is read with comment by the schoolmistress.	From 9 to 9.40 a.m. each day.	Old and New Testament and private prayers	Diocesan rules for examination.	The Diocesan Inspector has power to examine the school in Holy Scripture, &c.	—
BARNEY AND FULMINGTON, CUM GROXTON U.D.	Yes	Yes	Yes, with comment.	Religious teaching 35 minutes every day; prayers and singing 20 minutes each day.	No syllabus	No annual examination; examined by the rector every week.	—	—
BARNINGHAM U.D.	Yes	Yes	Yes, with comment.	Hymns 9 to 9.30 on Fridays; Bible teaching 9 to 9.30 on other days; prayers each morning.	<i>Syllabus for this year.</i> (a.) Old Testament.—The life and translation of Elijah. (b.) New Testament.—The Gospel according to St. Mark.	The Diocesan Inspector is invited, and conducts the examination.	—	The master submits for the approval of the board a syllabus at the commencement of each year.
BARSHAM U.D.	School opened and closed with prayers.	Prayers only	Yes, without comment.	30 minutes	None	Not examined	—	Left to the teachers.

BAWBURGH	Yes			The Bible is read, with comment thereon.	9 to 9.10 a.m. hymns and prayers; 4.20 to 4.30 p.m. hymns and prayers; 9.10 to 9.30 a.m. religious instruction on Tuesday, Wednesday, Thursday, and Friday.	(a.) Old Testament History.—The Book of Genesis. (b.) New Testament History.—The birth, life, death, &c. of our blessed Lord.	No examination.		
BEBBTON ALL SAINTS AND LITTLE BITTING.	Yes			Yes, commented on	Catechism 30 minutes, Old Testament 30 minutes, New Testament 60 minutes.	1. DIVISION OR GROUP. Old Testament.—Genesis, Exodus, and Numbers. New Testament.—Birth, death, and events in life of our Lord. More prominent parables and miracles and discourses. Catechism.—Creed, Ten Commandments, Christian Seasons. II. DIVISION OR GROUP. Old Testament.—Narratives from easy passages, e.g., Daniel, Samuel, &c. Also Genesis. New Testament.—Birth and death; easy miracles. Catechism.—Texts and hymns, Creed, Ten Commandments. III. DIVISION OR GROUP. Old Testament.—Peep of Day. New Testament.—Peep of Day; hymns and texts.	Nil	Nil	School opened with a hymn and prayers selected. Followed by—Monday.—Repetition of hymns, texts for a quarter of an hour, before collecting fees. Tuesday.—Catechism, 30 minutes. Wednesday.—Old Testament, 30 minutes. Thursday.—New Testament, 30 minutes. Friday.—New Testament, 30 minutes School closes with a hymn, followed by prayers appointed, occupying 10 minutes.
BETLEY, U.D.	Yes	Yes		The Bible is read, with comment.	30 minutes per day	The syllabus is that which is drawn up by Diocesan Board, and sanctioned by the Lord Bishop of Norwich.	The annual examination held by the Diocesan Inspector in the month of October. The parents are acquainted when examination takes place, and no child has been withdrawn.		
BLOFIELD U.D.	Yes			Bible read, with comment.	Scripture taken from 9.5 a.m. to 9.55 a.m. throughout the year.	<i>Present Year.</i> Old Testament.—Joshua i.-xi., Judges i.-xvi. Ruth. New Testament.—Gospel of St. John, Lord's Prayer, Ten Commandments.			
BRACON ASH U.D.	Yes	Yes		Yes, with comment.	9 to 9.50 a.m.	The teacher selects such portions of Scripture history as she thinks suitable to the children.	None		The school shall commence with prayer, the singing of a hymn, and the teaching of a portion of Holy Scripture, with such explanation as will render the text intelligible to the children.
BRAMERTON AND KIREY BRADON U.D.	Yes			Yes	30 minutes for prayer and Scripture, or hymns, each day.	Historical Books of the Old Testament; the four Gospels; the Ten Commandments; the Lord's Prayer.	No examination		No formal regulation beyond the time table.
BERSSINGHAM	Yes	Yes		Yes, with comment.	30 minutes	None	None		
BRIDGHAM U.D.;— Bridgham School	Yes	Yes		Yes, with comment.	Hymns and prayers from 9.0 a.m. to 9.10 a.m., 4.0 p.m. to 4.10 p.m.; Bible lesson 9.15 to 9.45 a.m.	None	None.		Left to the discretion of the head teacher.

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<p>NORFOLK—cont. BRIDHAM U.D.—cont. Laving Board School</p>	-	Yes, morning and evening.	Yes, with comment.	Hymns and prayers 9.0 to 9.15, 4.0 to 4.15; Bible lesson 9.15 to 9.45 a.m.	Old and New Testament; Lord's Prayer; Apostles' Creed; Ten Commandments.	The school is inspected annually by the Diocesan Inspector.	-	-
BRILLINGHAM U.D.	Yes	School opened and closed daily with singing of hymns and prayers of an undenominational character.	The Bible is read, and rules of morality deduced therefrom. Eastern customs, usages, and manners also illustrated and explained.	From 9 to 9.40 a.m.	1.—Historical books of the Old Testament. 2.—Life, sermons, miracles, and parables of our Lord and his Apostles; and moral lessons to be learned therefrom. 3.—Learning by heart the Ten Commandments and Lord's Prayer.	No examination in religious knowledge.	-	-
BROOME	Yes	Both	Yes, with explanation.	9.10 a.m. to 9.50 a.m.	The consecutive reading of Scripture	There is no such examination	-	As aforesaid.
BUNWELL	Yes	Prayers. A few collects from Book of Common Prayer, together with the Lord's Prayer and grace. Hymns: a few from Hymns Ancient and Modern.	The Bible is read, with comments. These comments are mainly verbal, geographical, and historical.	Prayers and hymns 5 minutes daily; Bible reading 25 minutes daily.	UPPER DIVISION.—(Standards III. to VII.) (a.) First Book of Samuel. (b.) Gospel of St. Mark.  LOWER DIVISION.—(Infants to Standard III.) (a.) Genesis. (b.) Leading events in the life of Christ.	There are no rules for annual examination.	-	The Scripture teaching is left to the discretion of the master, subject to the general approval of the board.
BURNHAM OVEY	Yes	Yes	Yes, with comment.	9.15 to 10	Exodus, St. Luke, and the Commandments	By arrangement with the Diocesan Inspector.	-	The Bible to be read and explained without dogmatic teaching.
BURNHAM WEST-GATE U.D.	Yes	Yes	Yes, with comment.	9.15 to 10	First Book of Samuel, Acts of the Apostles, and the Commandments.	By arrangement with the Diocesan Inspector.	-	The Bible to be read and explained without dogmatic teaching.
BURTON AND SHIMPLING U.D.	Religious teaching, hymns, and prayers.	Hymns from Children's Hymn Book; two collects.	Yes, with comments.	20 minutes per day for memory-learning; 30 minutes per day reading and comments thereon.	Teacher draws up a syllabus from year to year, generally one book in Old Testament and one in New Testament. For present year, 1 Samuel and Acts xiii. to end. Lower children, simple Bible stories.	Children who answer well receive prizes from diocesan fund, to which the chairman subscribes. Examined in May by Diocesan Inspector. No doctrinal subjects introduced.	-	-
CAISTER-NEXT-VAR-MOUTH.	Yes	Yes, both	Yes	From 9 to 9.30 each morning.	Syllabus for present year drawn up by the diocesan board and sanctioned by the Lord Bishop of the diocese. — The history contained in Old Testament.—The Acts of the Apostles, I. to xiv chapters. Lord's Prayer, Creed, and Ten Commandments.	Examined annually by Diocesan Inspector.	-	Copy of regulations adopted by the board at a meeting on the 7th May 1877:— 1. Daily reading of the Holy Scriptures. 2. Bible lessons with explanation of words and reference to places mentioned, and with a plain moral and religious application.



	Yes	Yes, both hymns and prayers.	The Bible is read and explained.	Three quarters of an hour daily, from 9 to 9.45 a.m.	Standards VI. and VII.	Standards IV. and V.	Standards II. and III.	The examination in religious knowledge is left in the hands of the Diocesan Inspector.	The Diocesan Inspector asked leave of the board to examine scholars, when permission was granted.	No examination	The master is required to teach what is stated in 6th column.
COLTSHALL AND HAUTOIS MAGNA U.D.	Yes	Yes, both hymns and prayers.	The Bible is read and explained.	Three quarters of an hour daily, from 9 to 9.45 a.m.	Standards VI. and VII.	Standards IV. and V.	Standards II. and III.	Copy syllabus drawn up by the Diocesan, and sanctioned by the Lord Bishop of the diocese, of subjects in which children are to be examined in 1888:—	The examination in religious knowledge is left in the hands of the Diocesan Inspector.	No examination	The master is required to teach what is stated in 6th column.
CORPUSTY U.D.	Yes	Yes, "Hymns Ancient and Modern."	Yes, the children are questioned only.	9.15 to 9.45	The history contained in the Books of Joshua, Judges, and Ruth.	The history contained in Joshua i. to xi. inclusive, and in xx. inclusive.	Joshua i. to xi. inclusive, and xx. xlii. to xxiv. inclusive.	The examination in religious knowledge is left in the hands of the Diocesan Inspector.	The Diocesan Inspector asked leave of the board to examine scholars, when permission was granted.	No examination	The master is required to teach what is stated in 6th column.
Diss	Yes	Yes	Bible read, no comment.	9 to 9.15 a.m.	The Gospel according to St. John.	The Gospel of St. John i. to iv. inclusive, xi. xvii. to xxi. inclusive.	St. John's Gospel, i. iv. xi. xviii. to xxi. inclusive.	The examination in religious knowledge is left in the hands of the Diocesan Inspector.	The Diocesan Inspector asked leave of the board to examine scholars, when permission was granted.	No annual examination in religious knowledge is held.	That the schools shall open and close with singing and prayer, and that three quarters of an hour shall be given to religious instruction.
DOWNSHAM MARKET	Yes	Yes	Both. With comment to simplify the meaning.	No stated time is allotted to each subject.	Life of Jesus Christ, histories of the Apostles, prophets, and patriarchs.	The school is opened by reading a portion of Scripture and repeating the Lord's Prayer, and closed by the singing of a hymn.	Every head teacher makes his or her own syllabus. The boys' (Downham) syllabus is similar to the London School Board.	The examination in religious knowledge is left in the hands of the Diocesan Inspector.	The Diocesan Inspector asked leave of the board to examine scholars, when permission was granted.	No annual examination in religious knowledge is held.	That the schools shall open and close with singing and prayer, and that three quarters of an hour shall be given to religious instruction.
EAST DERHAM	Yes: so-called religious observance, but not teaching.	Yes	Yes, without comment.	A few minutes at the opening of the schools every morning.	None	None	None	The examination in religious knowledge is left in the hands of the Diocesan Inspector.	The Diocesan Inspector asked leave of the board to examine scholars, when permission was granted.	No annual examination in religious knowledge is held.	That the schools shall open and close with singing and prayer, and that three quarters of an hour shall be given to religious instruction.
								5. Watts' Hymns and Catechisms.	The examination in religious knowledge is left in the hands of the Diocesan Inspector.	The Diocesan Inspector asked leave of the board to examine scholars, when permission was granted.	The master is required to teach what is stated in 6th column.

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NORFOLK—cont. EAST BOSTON U.D.		Yes. Suitable morning and evening Hymns, and the Lord's Prayer.	The Bible is read and explained.	Half an hour	No fixed syllabus. Old and New Testament subjects generally taken, alternately, on first four days in each week. Friday is devoted to the explanation of the Commandments and Lord's Prayer.		Any child may, at the parents' request, be withdrawn from the religious instruction.	
EDGEFIELD	Yes	Yes. Prayers	Bible read, with comment.	9.10 to 9.30	None	None	None	The teacher uses his own discretion.
FELMINGHAM U.D.	Yes	Yes, both	Yes, with comment.	9—9.45. Old Testament on Monday, Tuesday, and Wednesday. New Testament on Thursday and Friday.	1887-8. Standards III., IV., V., and VI.—Joshua I.-XI., and xxii.-xxiv.; Ruth. Infants and Standards I. and II.—Stories from Old Testament. <i>New Testament.</i> Standards III., IV., V., and VI.—Gospel of St. John, and Standards I. and II.—Various Hymns, and the Life of Christ.	The school is examined at Midsummer by the Rural Dean.		All children are taught by the teachers of the school from 9-9.45 every morning, and all are examined at the annual examination. Certificates and prizes are issued to scholars.
FELTWELL U.D.	No Schools							
FERSFIELD	Yes	The school is opened and closed by singing a hymn and prayer.	Yes, with comment.	9 to 9.30 a.m.		None; no annual examination is held in religious knowledge.	None	See replies in columns 3, 4 and 5.
FIBLD U.D.	No	Yes	Read without comment.					
FILBY	Yes	Prayers are used	Bible read, explained, and taught.	11.15 to 12 daily. Time actually used for religious teaching by time table half an hour daily.			"That the children be instructed in religious knowledge from a quarter past 11 to 12 daily. The bible to be read, explained, and taught." Also "the Board accepts Rev. J. N. Dredge's offer to teach the Life of Our Lord, as recorded in the Gospels as the example the children are to follow in their lives, including particularly obedience to and reverence for their parents."	
FOULSHAM	Yes	Yes, both	Read, with comment.	9 to 9.30 each day	1. Book of Samuel. The Acts of the Apostles	One day set apart for examination by the Diocesan Inspector. All scholars attend, are examined, and prizes are given to the most proficient.		

Yes	Yes	With comment	Half an hour each day	Old Testament.	The children are examined once a year in regions in which there are no formal regulations.
PRETENTHAM*	Yes	With comment	Half an hour each day	Over Standard VI.; Standard VI.; Standard V.; Standard IV.—History contained in I. Samuel. Standards III. and II.—History contained in I. Samuel I.-xviii. <i>New Testament.</i> Over Standard VI.; Standard VI.—The Acts of the Apostles, i.-xiv. Standard V.; Standard IV.; Standard III.; Standard II.—The Acts of the Apostles i.-xiv, omitting the discourses. <i>Book of Common Prayer.</i> Over Standard VI.; Standard VI.; Standard V.; Standard IV.—(1.) The Church Catechism. (2.) Ash Wednesday, Lent, Good Friday, Easter, Ascension, Whit Sunday, Trinity Sunday. Standards III. and II.—The Church Catechism to the explanation of the Lord's Prayer. Children under Standard II. will be expected to answer easy questions on the Old and New Testament, and on the Lord's Prayer, the Creed, and the Ten Commandments.	Monday.—Learning hymns and texts of Scripture. Tuesday.—A lesson in Scripture history given by the principal teacher. Wednesday.—Learning new chapters or portions of Scripture by heart, and singing hymns. Thursday.—Like Tuesday. Friday.—Repeating old chapters or portions of Scriptures and singing hymns.
GAEVESTONE U.D.	Yes	Yes	11.30 to 11.55 a.m. each day.	Old and New Testament and private prayers	Diocesan rules for examination. Diocesan Inspector has power to examine the school in Holy Scripture.
GAYWOOD: Village Board School	Yes	Read, with comment.	Bible reading 9.15 to 9.45 daily; prayers and hymns at opening and closing of school.	The history contained in 1st Samuel. Acts of the Apostles i.-xiv.	Paragraphs 1, 2 and 4 of the Regulations of the London School Board. (See Appendix No. 40.) "That the schools (all the classes being present) shall commence and close their daily work by the singing of a hymn and the offering of prayer by the senior teacher, such hymns and prayers (the Lord's Prayer included) being provided by the board."
Highgate School.	Yes	Read, with comment.	Bible reading 9.10 to 9.40; school opened and dismissed with prayers and hymns.	History contained in Joshua i.-xi. inclusive; xx., xxii.-xxiv. inclusive; Ruth. St. John's Gospel.—i.-iv. inclusive; xi., xviii.-xxi. inclusive. Church Catechism to the explanation of the Lord's Prayer.	
GREAT DUNHAM	Yes	Read, with comment.	9 to 9.40 a.m. every day prayers and religious instruction.	Syllabus supplied by Diocesan Inspector. Old and New Testament, and Ten Commandments.	No formal regulations.
GREAT ELLINGHAM	Yes	Yes, without comment.	Quarter of an hour daily.	None	The Lord's Prayer to be repeated, and the Bible to be read, without comment, at the opening of the morning school.
GREAT PLUMSTEAD	Yes	Yes, with comment.	Hymns and prayers night and morning 20 minutes. Bible teaching 15 minutes daily.	<i>Present Year.</i> Old Testament.—The history contained in Joshua i.-xi. inclusive, and xiii.-xxiv. Judges i.-xvi. inclusive; Ruth. New Testament.—The Gospel according to St. John.	The practice is to instruct the children in religious knowledge according to the syllabus in sixth column.

\* The Prettenham N.S. was transferred to the board with a reservation of power to managers to give religious instruction.

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NORFOLK—cont. GREAT WALSINGHAM	Yes	Yes	Yes, "with comment, but free from dogma."	40 minutes.	None	None	None	To teach the simple truth as taught by the Evangelists.
GREAT YARMOUTH	Yes	Yes	Yes.				Similar to the regulations of the London School Board (see Appendix No. 40).	—
GRESHAM U.D.	Yes	Yes	Yes, with comment.	Half an hour daily	According to the scheme published by the diocesan board; it is strictly confined to portions of the Old and New Testaments.	The school is examined each year by order of the School Board by the Diocesan Inspector.	Paragraphs 1 and 6 of the regulations of the London School Board (see Appendix No. 40).	—
HALES AND HECKINGHAM U.D.	Yes	Yes	The Bible is read and explained.	30 minutes per day	None	None		The time table provides for Bible lessons.
HEMPHALL	Yes	Prayers, not hymns.	Yes, with comment.	15 minutes to Scripture; 5 minutes prayers.	Lessons are given from Old Testament history, the Psalms, the life, parables, and miracles of Christ as contained in the New Testament.	There is no annual examination.	"That the Bible be read, and that there be given such explanation and suitable instruction therefrom in the principles of morality and religion as are suited to the capacities of the children, and in accordance with the general practice of existing elementary schools, strictly observing, both in spirit and letter, Sections 7 and 14 of the Elementary Education Act."	—
HEVLINGHAM	Yes	Yes	The Bible is sometimes read, but for the most part Scripture history is taught orally.	Religious instruction is given four mornings a week from 9.10 to 9.40.	Standards II.—VI. — History contained in Joshua i.—xi. inclusive, xx. and xxii.—xxiv. inclusive, Ruth; the Gospel according to St. John, i.—iv. inclusive, x., xviii.—xxi. inclusive. Infants.—From the Creation to the Tower of Babel in the Old Testament, and in the New the birth of Our Lord to his being found in the Temple at 12 years of age.	—	—	—
HINDOLVERSTON	Yes	Hymns and prayers.	Yes, without comment.	None	None	None	None	—
HINGHAM	Yes	Yes. Both	Yes, with comment.	9 a.m. to 9.40 a.m.	For the current year, Exodus, St. Luke, Acts	Once a year Kaye is given to the Diocesan Inspector to examine the children in Scripture knowledge. Attendance on the day of examination is voluntary, and the registers are not marked.	"That the Bible be read and explained in the schools during the time appointed by the present time table (namely, from 9 a.m. to 9.45 a.m.), and that the prayers used in the schools be the same as those in use in the Norwich School Board schools."	—
HOCKHAM	Yes	Yes	Yes, with comment.	25 minutes each morning.	None	None	"That the teachers be authorised to select children's Hymns from a book entitled 'Children's Hymns' published by the Tract Committee of the S.P.C.K."	No formal regulation, but the Board requests the master to see that religious instruction is given, and time is provided for it in the time table.

HOLT U.D.			Prayer at the opening and close of the school. Hymn at the close.	Yes.	Yes, every day, with comment.	Prayer about 5 minutes, morning and afternoon. Bible reading, with comment, from 9.5 to 9.30 a.m.	Upper Division of the School.—Book of Daniel and St. Luke's Gospel. Lower division.—Book of Exodus and St. Luke's Gospel.	By inspector of diocese of Norwich.			
HOLME-NEXT-THE-SEA.	Yes		Yes.	Yes, with comment.	5 minutes to prayer, and 40 minutes to Scripture daily.	Old Testament.—Books of Joshua and Ruth New Testament.—Gospel of St. John.				Bible read, and comments by head teacher.	
HORNING	Scripture teaching is given.	A hymn sung morning and afternoon. Hymns taught on Friday morning.	Yes, comment in Upper School. Infants taught orally.	Half an hour for Scripture, hymns and prayers in the morning.		None	None	None		The practice of the school under the Board is to devote half an hour each morning to Scripture teaching, except Friday, which is devoted to the teaching of hymns. Everything concerning the teaching of this subject is left to the discretion of the teacher. The Board take no interest in the subject.	
HUNSTANTON	Yes	Yes, hymns at opening and dismissal, Lord's Prayer and Dextology.	Yes, with comment.	One hour and 40 minutes per week half an hour to hymns per week.		Historical part of Pentateuch, and History of Israel. Parables and miracles of Christ in New Testament, alternately with the Acts of the Apostles.	No annual examination			Bible read with comment, but nothing of a sectarian nature taught.	
KENNINGHALL	Yes	Yes.	Yes, without comment.	Prayers and Bible reading from 9.0 to 9.30 a.m. Prayers only at close of school.		None	None	None			
KIRSTEAD	Yes	Yes.	Yes, occasionally, and with comment.	Prayers from 9 to 9.15 a.m. Bible reading and religious instructions 9.15 to 9.45.		No particular syllabus; but the principal facts in Old and New Testaments commented upon.	None	None		About 45 minutes every morning to hymns, prayers, and religious instruction and Bible readings.	
LESSINGHAM AND HEMPESTEAD U.D.	Yes	Hymns; Lord's Prayer.	Yes; the Rector attends twice a week by permission of the Board and gives a Scripture lesson; the other days the Scripture is read without comment.	9 to 9.30 a.m.		None	Examination by Diocesan Inspector.				

"That the Bible shall be read every morning in the school subject to the regulations of the Education Act, at the time specified on the time table. The board will insist that this is carried out."  
 "That if the Diocesan Inspector wishes to examine the children in Scripture, he can do so; but the Board will not allow the church or any other catechism to be taught, or any specific doctrine. The Inspector to be informed of this."  
 "A letter was read from the Rev. J. E. Younge, offering to give help with Scripture lessons: Resolved, that Mr. Younge's offer be accepted."

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NORFOLK—cont.								
LITTLE FRANKHAM	Yes	Both	Yes, commented upon.	Old Testament, 30 minutes. New Testament, 60 minutes. Catechism, 30 minutes.	1st DIVISION OR GROUP. Old Testament.—Genesis and Exodus. New Testament.—Gospel of St. Matthew. Catechism.—Creed. Ten Commandments, duty towards God, and duty towards my neighbour.  2nd DIVISION OR GROUP. Old Testament.—Linc upon Inc. New Testament.—Peep of day.  Hymns.	Nil	Nil	School opened with prayers and a hymn, followed by— Monday.—New Testament, 30 mins. Tuesday.—Write and learn verses of chapters, 30 mins. Testament, Wednesday.—Old Testament, 30 mins. Thursday.—Catechism, 30 mins. Friday.—New Testament, 30 mins. School closes with prayers.
LODDON U.D.	Yes	Yes	Yes, with comment.	Half-hour four days a week.	No syllabus	None	None	The teachers open and close the schools with singing and prayer. The Bible is read and explained.
LUDDHAM	Yes	Hymns and Lord's Prayer.	Yes, and explained by master.	Half-hour	None	None	"That the Bible shall be read every morning, subject to the regulations of the Education Act, the master to be informed of this."	---
MAREHAM	Yes	Yes, school opened in morning and closed in afternoon with hymn and prayer.	Yes, by Scripture lesson.	9 to 9.30 a.m.	None	None	None	From the first the head teachers have been entrusted with the religious instruction and observance, subject to the provisions of the Elementary Education Act, sec. VII., and compliance clause, and the supervision of the Board.
MELTON PARVA U.D.	Yes	Hymns taught, prayer used.	Yes, with comment.	9.15 to 9.45	None	None	None	Practice to open school with prayer and read the Bible with explanation for half an hour.
MILEHAM*	Yes	Yes	Read, with comment.	40 minutes	Old Testament.	Nil	Nil	Monday and Tuesday.—Reading and commenting on the Old Testament. Wednesday and Thursday.—Reading and commenting on the New Testament. Friday.—Repetition of Scripture, Hymns, the Ten Commandments.
					Over Standard VI.	Standard V.	Standard IV.	Standards III. and II.
					History contained in— Joshua i-xi. inclusive, xx. and xxii-xxiv. inclusive. Judges i-xvi. inclusive. Ruth.	History contained in— Joshua i-xi. inclusive, xx. and xxii-xxiv. inclusive. Judges i-xvi. inclusive. Ruth.	History contained in— Joshua i-xi. inclusive, xx. and xxii-xxiv. inclusive. Judges i-xvi. inclusive. Ruth.	
					<i>New Testament.</i>			
					The Gospel according to St. John.	The Gospel according to St. John i-iv. inclusive, xi, xviii., xxi. inclusive.	Gospel according to St. John i-iv. inclusive, xi, xviii., xxi. inclusive.	

		<i>Book of Common Prayer.</i>							
		1. The Church Catechism. 2. Advent, Christmas, Circumcision, The Epiphany, The Presentation in the Temple, The Annunciation, The Lord's Prayer.		Children under Standard II. will be expected to answer easy questions on the Old and New Testament, and on the Lord's Prayer, The Creed, and the Ten Commandments.					
MUNDSLEY	Yes	Yes	Yes, with occasional comment.	Time allotted to Scripture half-hour each day.	The book of Genesis and Gospel according to St. Matthew.				
NEW BUCKENHAM	No	No	No	Hymn and prayers 10 minutes; Bible teaching 35 minutes in morning; prayers and hymn afternoon 5 minutes.	Lessons from Old and New Testaments alternately, and hymns.	Nil	None	None	The Old and New Testament alternate mornings four times each week. Learning simple hymns one morning each week.
NORTH LOPHAM	Yes	Yes	Yes, with explanations by the master.						
NORTH BEPPS	Yes	The Lord's Prayer, No hymns.	Read, with no comment thereon, except explanation by the teacher.	40 minutes per day to reading the Bible.	SYLLABUS. Old Testament.—History contained in Joshua i. to xi. inclusive, xx. and xxii. to xxiv. inclusive; Judges i. to xvi. inclusive; Ruth. New Testament.—St. John's Gospel, Ten Commandments, Psalms i., xvi., xxiii., xxiv., and xxxiv.				Left to the discretion of the master, but no sectarian teaching allowed or indulged in.
NORTH WALSHAM	Yes	Yes	Yes	For reading the Bible from 9 a.m. to 9.15 a.m.					
NORWICH	Yes	Yes, the Board are opened and closed with prayers and the singing of a hymn.	Yes	In the morning from 9.10 to 9.45.	No syllabus	No examination in religious knowledge.	No examination in religious knowledge.		

\* The Milkham Free School was transferred to the Board with a reservation of power to give Religious Instruction.

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NORFOLK—cont. ORMESBY U.D.	Yes	Both hymns and prayers are used at the assembling and closing of the school.	The Bible is read and simple explanations given, but no dogmas nor formularies are either taught or explained.	Every morning from 9 a.m. to 9.30 a.m.	Elder children.—Old Testament biographies, St. Luke's Gospel, the Acts of the Apostles, and repetition of texts. Infants.—1. Biographies, Old and New Testament. 2. Life of Christ. Texts for repetition, and simple hymns.	No examination is held	Similar to the regulations of the London School Board (see Appendix No. 40).	—
PALING-NEXX-THE-SEA U.D.	Yes	Hymns "Ancient and Modern," Lord's Prayer.	Yes, explained by master.	9 to 9.30 a.m.	None	No religious examination allowed.	—	The Bible has always been read at the time specified since the opening of school, June 3, 1879. Diocesan inspections have been held, but have been discontinued the last three years.
PASTON U.D.	Yes	Yes	Yes, with comment.	10 minutes to prayer, 25 minutes to Scripture or hymns.	—	—	—	Four mornings in each week to Scripture, and one morning hymns.
POTTER HEIGHAM	Yes	Hymns and Lord's Prayer.	Yes, and explained by the master or the vicar, who is a member of the Board.	9 to 9.30 a.m. for reading Scripture.	Part of Joshua, Book of Ruth, part of St. John's Gospel.	The notice sent by the Diocesan Inspector is published in the school a fortnight previous to his visit.	"That the Bible should be read every morning in the school, subject to the regulations of the Education Act, and that such teaching shall appear on the Time Table."	—
POREINGLAND U.D.	Yes	Yes	Yes, and followed by questions on the portion read.	Repeating duty to God, and duty to our neighbour, 5 minutes. Prayers, and hymns, 5 minutes. Bible lesson, 25 minutes each morning. Hymns and prayers, 5 minutes each afternoon.	None	None	—	School opens at 9 to assemble; doors closed at 9.5 a.m. The "duty towards God," and the "duty towards our neighbours," are repeated by all the school; then a hymn is sung, and the second Advent Collect, the third Collect for Grace, and the Lord's Prayer, followed by the "Grace of our Lord," &c. &c., are said. This exercise ends at 9.15. The Bible lesson follows until 9.40. Then the registers are marked. Then secular lessons. In the afternoons, after secular lessons are completed, a hymn and a collect, "Lighth our darkness," followed by the Lord's Prayer. This exercise lasts 5 minutes. The prayers are from the "Book of Common Prayer; the hymns from "Hymns Ancient and Modern."
REPPHAM-WITH-KER-DISTON.	Yes	Yes	Yes	Morning, 20 minutes for Scripture reading and grace. Afternoon, 10 minutes to grace, and 5 minutes to prayers and hymns.	No syllabus	Once a year the school be examined in Scriptural knowledge, the examination to be conducted by the Diocesan Inspector in religious knowledge.	"That the Bible be read in the school, and that there shall be given by the responsible teachers of the school such explanation and instruction therefrom in the principles of morality and religion as are suited to the capacities of the children; and instruction, the provisions of the Elementary Education Act, 1870, in section 7 and section 14, be strictly observed." "That in the offering of any prayers, or in the use of any hymns, the provisions of the Elementary Education Act, 1870, sections 7 and 14, be strictly observed, both in letter and in spirit, and that no attempt be thereby made to attach the children to any particular denomination." "That in the time table, 11.40 a.m. till noon should be assigned to Scripture reading and grace, and the first 10 minutes in the afternoon to grace, and the last 5 minutes to prayers and hymns." A copy of the grace and prayers to be used at the times specified in the preceding minute was submitted to the board, and received their unanimous approval. "That once a year the school be examined in religious knowledge, the examination to be conducted by the Diocesan Inspector in religious knowledge."	—



REEPS WITH BAST- WICK.	Yes	Hymn occasionally, and Lord's Prayer.	Bible, with com- ment.	Two mornings in the week 50 minutes each.	None	None	Time for religious instruction specified on time table, and left to head teacher.
ROCKLAND U.D.	Yes	Both morning and afternoon.	Yes, with com- ment.	Prayers and hymns 15 minutes daily; Scripture 30 minutes daily.	None	None	The school is opened with singing a hymn, and repeating the Lord's Prayer, and then a chapter or two of the Bible is read by the children.
ROCKLAND ST. MARY U.D.	Yes	Both are used	The Bible is read, without comment.	45 minutes	No religious examination	None	
ROYDON	Yes	Yes, both hymns and prayer.	Yes, with com- ment.	9 to 9.30 a.m. and 4.30 to 4.55 p.m. each day.	1st DIVISION.—Standard II. to VI. Old Testament.—Book of Genesis. New Testament.—Gospel of St. Luke.	None	
RUSHAM U.D.	Yes	Yes, morning and evening.	Yes, with com- ment.	40 minutes each day. The Old and New testa- ment alternately.	2ND DIVISION.—Standard I. and Infants. Old Testament.—Simple lessons from Creation, Flood, and life of Abraham. New Testament.—Simple lessons from life of Christ. Memory Work.—Hymns and portion of Scripture. Informal, i.e., nothing set. Old and New Testa- ment alternately.	None	
RUSHAM, VAUXHALL U.D.	Yes	Yes	Read, with com- ment.	From 9 to 9.15 a.m.	No set syllabus. Old and New Testament alter- nately.	None	
ST. PETER WALPOLE	Yes	Both hymns and prayers are used.	The Bible is read, with comment.	9.0 to 9.30 a.m. each day.	Old Testament.—Genesis and Exodus. New Testament.—Gospel of St. Luke, Ten Commandments and Lord's Prayer.	No annual examination	The syllabus of instruction left to the schoolmaster.
SHELTON AND HARD- WICK U.D.	Yes	Yes	Read, with com- ment.	From 9.15 to 9.45	UPPER DIVISION. Old Testament.—The history contained in Joshua i-xi inclusive; xx and xxii-xxiv inclusive. Ruth. New Testament.—The Gospel according to St. John, i-iv, inclusive; xi; xviii.-xxi, inclusive. LOWER DIVISION. Old Testament.—Leading events in the book of Genesis. New Testament.—Principal events in the life of Our Lord.	None	Religious instruction given by mis- tress assisted by the clergyman.
SHERBOURNE	Yes	Yes	The Bible is read, with comment.	From 9 to 9.45 a.m.	For 1888 — Joshua, Judges, Ruth, St. John's Gospel, the Lord's Prayer, and the Ten Com- mandments.	A half-day is annually set apart for the examination of the school by the Diocesan Inspector.	"That the school be opened and closed with singing and prayers, and that the usual time be devoted to religious instruction." Mem.—This means that only such time is given to religious teaching as does not in any way interfere with the full time for secular instruction required by the Education Department.

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NORFOLK—cont.								
SWETTISHAM . . .	Yes . . .	Yes . . .	With comment . . .	9 to 9.45 a.m. every morning.	Old and New Testament portions as set forth in syllabus issued by Bishop of Norwich.			Religious instruction given by master and assistants.
SOUTHEY . . .	Yes . . .	Yes . . .	The Bible read, with comment.	Texts and hymns every Monday morning. Old Testament, Tuesdays and Thursdays. New Testament, Wednesdays and Fridays. From 9 to 9.45.	OLDER CHILDREN (Standards IV., V., and VI.), Outline of Old Testament history. Outline of New Testament history, with more especial reference to the Gospels. Texts of Scripture and hymns. YOUNGER CHILDREN (Standards I., II., and III.), Outline of historical portions of Pentateuch. Outline of life of Christ, with exact knowledge of his principal miracles. Texts of Scripture and hymns. INFANTS. Biographies of Abraham, Jacob, Joseph, and Moses. Chief events of Christ's life. Texts and hymns.	No examination	"Religious instruction will be given under the direction of the board every morning from 9 to 9.45. No charge is made for religious teaching."	
STALHAM U.D. . . .	Bible read . . .	Yes . . .	Yes, without comment.	9 to 9.30 a.m.	None . . .	None . . .	None . . .	None . . .
STOKE FERRY . . .	No schools . . .							
STOKESBY WITH HERRINGBY.	Yes . . .	Yes . . .	Yes, with comment.	9.15 to 9.40 a.m.	Old Testament New do. The Lord's Prayer. The Ten Commandments.	The scholars are examined annually by the Diocesan Inspector, who appoints a convenient day.	None . . .	None . . .
STOW BARDOLPH U.D.;—Barroway Drove School.	Yes . . .	Yes . . .	The Bible is read, and explanation given on David Stow's method.	Half an hour daily, for devotional exercises and Bible lesson.	Genesis; St. John's Gospel; Ten Commandments. For the present Year.	Nil . . .		In this school the course of Bible lessons has been left open to the choice of the teacher.
Wimbotsham School.	Yes . . .	Yes . . .	The Bible is read and explained.	From 9.5 to 9.45 each morning.	1st Book of Samuel; Acts of the Apostles; Commandments; Lord's Prayer.	Under usual diocesan		The religious instruction is conducted according to the syllabus of the Bishop of the Diocese.
Stow Bridge School.	Yes . . .	Yes . . .	Read, with comment.	9.10 to 9.40 a.m. each day.	Exodus; St. Luke . . .			Left to the teacher.
STOW BEDON . . .	Yes . . .	Yes, both . . .	Yes, without comment.	Twenty minutes each morning.	None . . .	None . . .		No formal regulation; but the Board requests the master to see that religious instruction is given, and time is provided for it in the time table.
STUMPSHAW U.D. . . .	Yes . . .	Yes, both . . .	Bible read, with comment.	About 30 minutes each day.	Old Testament.—Joshua i.-xi.; Ruth New Testament.—Gospel of St. John.	The Diocesan Inspector examines the school once a year on the subjects mentioned in the syllabus for the year.	None . . .	None . . .

Parish	Yes	Yes, both	Yes, with comment.	Yes, selected hymns, Prayer, grace before meat.	Yes, with comment.	Per week.	UPPER DIVISION.	LOWER DIVISION.	There is no examination in religious knowledge.	Examination	Scriptures read.	Instructions there- of.	
SUBLINGHAM.	Yes		Yes, with comment.	Yes, selected hymns, Prayer, grace before meat.	Yes, with comment.	50 minutes 25 minutes 25 minutes 25 minutes	Old Testament.—Reading, with comment. New Testament.—Reading, with comment. Commandments Texts.	None	There is no examination in religious knowledge.	No regulation passed	Scriptures read.	Instructions there- of.	
SWANTON ABBOT.	Yes, both	Yes, both	Yes, with comment.	Yes, both	Yes, with comment.	From 9.15 to 9.40 a.m. every day on which the school is open.	None	None, excepting by managers.	None, excepting by managers.	No regulation passed	None	None	
SWARDESTON.	Yes	Yes	Yes, with explanation.	Yes	Yes, with explanation.	1/4 hour twice a week.	No syllabus. A portion of the Old or New Testament taken alternately.	None	No examination.	None	None	None	
TEBBINGTON ST. JOHN.	The Bible is read.		Yes, with comment.		Yes, with comment.	20 minutes for both.	Life of Christ and the history of Children of Israel	There is nothing but an examination of the Sixth and Seventh Standard for prizes given by members of the board.	None	None	None	None	
THEYFORD, U.D.	Yes	Yes	Yes	Yes	Yes	The whole takes in the time from 9.5 a.m. to 9.30 a.m.			There is nothing but an examination of the Sixth and Seventh Standard for prizes given by members of the board.	None	None	None	
THURLOX U.D.	Yes	Yes	Read, with explanation.	Yes	Read, with explanation.	Between 9 and 10 a.m.	Scriptures read and questions asked thereon. No syllabus on the time table.	Examination by Diocesan Inspector only.	Examination by Diocesan Inspector only.	None	None	None	
TIBBSHAM	Yes	Yes, at opening close.	Read, without comment.	Yes, at the opening and close.	Read, without comment.	20 minutes, Bible reading; five minutes, singing and prayers.	There is no syllabus	No examination	No examination	None	None	Teachers are allowed to use their own discretion.	
TILNEY ST. LAWRENCE.	Yes	Yes	Yes, without comment.	Yes	Yes, without comment.	40 minutes	The historical portions of both the Old and New Testaments.	None	None	None	None	None	
TIVTSHALL U.D.	Yes	Yes, both	The Bible is read with comment.	Yes, both	The Bible is read with comment.	Half hour each morning, 9.10 to 9.40.	New Testament.—Life of Christ according to St. Matthew. Old Testament.—Creation, Commandments, and picked Psalms for memory work.	No examination	No examination	None	None	None	
TOFT MONKS AND HADDISCOMB U.D.	Yes	Yes, both	Yes, with comment thereon.	Yes, both	Yes, with comment thereon.	9 to 9.50 a.m. each day.	NORWICH DIOCESAN BOARD OF EDUCATION. 1888 Syllabus. Old Testament.—Joshua and Ruth. New Testament.—St. John. Catechism.—Not taken. Prayer Book.—Not taken.	No rules. The examination is conducted in accordance with Clause VII., Education Act, 1870 (Conscience Clause), and Clause 76, Education Act (14 days notice).	Paragraphs 1. and 2. of the regulations of the London School Board (see Appendix No. 40).	None	None	None	Each morning the school is opened with singing and prayer, and closed with prayer in the afternoon.

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NORFOLK— <i>cont.</i>								
TROWSE NEWTON	Yes	The Lord's Prayer	The Bible is read without comment.	The school is opened every morning with the reading of the Bible and prayer.	None	No examination	That the master be instructed to open the school with the reading of the Bible (without note or comment), prayer, and singing, until further order.	
UPWELL U. D.	Yes	Yes	Yes, and the passages explained and simplified to suit the capacities of the children.	From 35 to 45 minutes.	(See regulation)	None	That the following scheme of religious instruction be adopted and carried out in all the schools under this Board, subject to the observations of sections 7 and 14 of the Elementary Education Act, 1870:— I. Morning.—Hymn at the opening of the school followed by the Lord's Prayer, and a short extempore prayer at the option of the teacher. II. Portions of the Bible read and the passages explained and simplified to suit the capacities of the children. III. A short hymn or grace before meat. IV. Evening.—Hymn and prayer as at morning concluding with Benediction.	
WALPOLE ANDREW. ST.	Yes	Both	Yes, with comment.		CROSS KEYS SCHOOL. Monday, 9.5-9.30.—Catechism. Tuesday, 9.5-9.30.—Old Testament. Wednesday, 9.5-9.30.—New Testament. Thursday, 9.5-9.30.—Old Testament. Friday, 9.5-9.30.—New Testament.  WALPOLE ST. ANDREW SCHOOL. Daily.—From 9 to 9.20.	Nil		
WALSOKEN: Old Walsoken School.	Only Bible reading.	None, except the Lord's Prayer.	Yes, without comment, except historical and geographical questions.	9 to 9.30 a.m.	Old and New Testament read on alternate days	Nil	The children to read the Bible without any comment from the teacher, except asking historical or geographical questions. No hymns to be used, nor any prayer except the Lord's Prayer.	
New Walsoken Board School, Boys' and Girls' Departments.	Yes	Schools are opened and closed with prayer.	The Bible is sometimes read in the Upper Section, but for the most part the Scripture lessons are given orally.	Religious instruction is given from 9.15 to 9.45.	Each department is arranged in two sections for religious instruction. Instruction is given in both Old and New Testament subjects. The books used for teaching purposes are:— (1.) In Upper Section.—"Story of our Lord" and "New Testament Histories." (2.) In Lower Section.—"Peep of Day," "Series upon Line," "Precept on Precept," "Apostle's Teaching," "King's of Israel and Judah."	No formal examination held.		

New Welsh School Board Infant's Department.	Yes	School opened and closed with hymn and prayer.	Read without comment.	Religious instruction is given from 9.10 to 9.45.	No formal examination held.	No	Permission is generally asked by the Diocesan Inspector to examine the schools in religious knowledge, and he is allowed to do so, but is not recognized as a Diocesan Inspector.
WALLINGTON.	No	No	Read without comment.	9-9.30 a.m.	No formal examination held.	No	No
WELLS - NEXT - THE SEA.	Yes	Yes	Yes, with comment.	Prayer 5 minutes; Bible reading and instruction, 25 minutes.	Upon examination day registers not to be marked and any children may be withheld from it by parents.	No	Any child can be withdrawn from religious instruction, but none are at present withdrawn. As a rule we confine our attention to such subjects in the Catechism as do not give offence to any Protestant body.
WENDLING	Yes	Yes	Yes	3 hours daily. Bible - Mondays, Wednesdays, Fridays. Catechism, hymns, text on Tuesdays and Thursdays. Prayers - Morning and evening.	<p><i>Old Testament.</i></p> <p>Standards V. and IV.</p> <p>Standards III. and II.</p> <p>History in - Joshua i. to xi, xx, xxii, xxiv, xxv; Ruth.</p> <p><i>New Testament.</i></p> <p>St. John i. to iv, xi, xviii, to xxi.</p>	None	None
WERHAM	Yes	Prayers	Read with comment.	Monday and Thursday - Old Testament, Tuesday and Friday - New Testament. Wednesday - Lord's Creed, Lord's Prayer, and Ten Commandments. From 9.10 to 9.45.	<p><i>Book of Common Prayer.</i></p> <p>1. Church Catechism (partly taken). 2. Advent, Christmas, Circumcision, Epiphany, Presentation in Temple, the Annunciation.</p> <p>Children under Standard II. Easy questions on Old and New Testaments. Lord's Prayer, Creed, and Ten Commandments.</p>	None	None
WEST BROOKHAM U.D.	Yes	Yes	Yes, with comment.	Three-quarters of an hour each Tuesday and Friday.	Examined annually by the Diocesan Inspector.	None	None
WEYBOURNE U.D.	Yes	Yes	Scripture taught orally.	50 minutes daily (see column 9).	Monday, Wednesday, and Friday - Old Testament narratives, Tuesday and Thursday - New Testament.	None given	<p>"That the Bible be read in the school, and such explanations as are suited to the capacities of the children be given thereon."</p> <p>School meets at 9 a.m. Hymn and Lord's Prayer to 9.10. School dismissed from 9.55 to 4.5. Religious instruction from 9.10 to 9.40 a.m.</p>

\* The Cross Keys School was transferred to the board with a reservation of power to managers to give religious instruction.

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<p>NORFOLK—cont. WHEATCREE U.D.</p>	<p>Yes</p>	<p>Yes.</p>	<p>Yes, only commented on occasionally.</p>	<p>9.15 to 9.45</p>	<p>STANDARDS VII, VI, V, IV, III, II. Old Testament.—Joshua, chapters i-xi, inclusive, xx and xxii-xiv, inclusive; Ruth. New Testament.—St. John's Gospel, chapters i-iv, inclusive; xi, xviii-xxi, inclusive.  STANDARD I. AND INFANTS.  The principal events in the childhood of our Lord and Genesis to chapter ix. Ten Commandments and explanation of the Lord's Prayer.  At the present time the Book of Joshua and the Gospel of St. John are being gone through.</p>	<p>Inspected once a year by the Diocesan Inspector.</p>	<p>Similar to the Regulations of the London School Board (see Appendix No. 40).</p>	<p>—</p>
<p>WHIBBERGH AND WESTFIELD U.D.</p>	<p>Yes</p>	<p>Both</p>	<p>Yes, with comment.</p>	<p>9.10 to 9.40 a.m.</p>	<p>At the present time the Book of Joshua and the Gospel of St. John are being gone through.</p>	<p>The Diocesan Inspector generally pays an annual visit.</p>	<p>—</p>	<p>No formal regulation seems to have been passed, but the instruction is given by the schoolmistress. By a resolution passed at the meeting of the board July 3rd, 1877, the rectory of the parish is allowed to give instruction during the time set apart in the time table.</p>
<p>WHISSONSETT U.D.</p>	<p>Yes</p>	<p>Yes</p>	<p>Yes, with comment.</p>	<p>Half an hour daily.</p>	<p>Old Testament. Catechism. Prayer Book.</p>	<p>Examination annually by Diocesan Inspector.</p>	<p>"Half an hour daily shall be devoted to the instruction of the children in the principles of the Christian religion according to the Established Church."</p>	<p>—</p>
<p>WICKLEWOOD U.D.</p>	<p>Yes</p>	<p>Yes</p>	<p>Yes; with comment to make the children understand the meaning of the words in the text.</p>	<p>Hymns and Prayer (the Lord's), 10 minutes; Scripture, 20 minutes.</p>	<p>Joshua i-xi, Judges i-xvi; Ruth; the Gospel according to St. John.</p>	<p>The Diocesan Inspector visits once a year and reports to the board.</p>	<p>Not any</p>	<p>To confine the Scriptural instruction to the first half hour in the morning.</p>
<p>WICKMEERE U.D.</p>	<p>Yes</p>	<p>Yes</p>	<p>Yes, with comment.</p>	<p>45 minutes</p>	<p>Old Testament.—The history contained in Joshua i. to xi. inclusive, xx. and xxii.-xxiv. inclusive; Ruth. New Testament.—The Gospel according to St. John; the Lord's Prayer; Ten Commandments; Six hymns.</p>	<p>The children are examined by the Diocesan Inspector once a year.</p>	<p>None</p>	<p>School is commenced and closed with prayer and singing of a hymn. Scripture is always taught the first lesson according to syllabus.</p>
<p>WIGGERSHALL, ST. MARY MAGDALEN.</p>	<p>Yes</p>	<p>Yes, both</p>	<p>Yes, with comment.</p>	<p>From 9.10 to 9.40, time divided between Old and New Testaments.</p>	<p>No syllabus</p>	<p>No examination</p>	<p>"That the day school be opened and closed with prayer according to the form adopted at this meeting, followed by the Lord's Prayer, and that the Bible be read and explained for the time specified on the time table, and that the 'New Child's Own Hymn Book,' edited by John Curwen, be used in the schools."</p>	<p>—</p>
<p>WIGGERSHALL, U.D.</p>	<p>Yes</p>	<p>Yes</p>	<p>Yes, with comment.</p>	<p>Three-quarters of an hour each day.</p>	<p>None</p>	<p>None</p>	<p>—</p>	<p>—</p>

WINTERTON U.D.	Yes	Yes	Yes, with comment.	Prayers with hymns at morning opening and afternoon closing of school. Bible read, with comment, 9.15 to 9.45 a.m.	Old Testament history, the life of our Lord as related in the Four Gospels, and the Acts of the Apostles.	No examination		
WOOD DALLING	Yes	Yes	Yes, with comment.	35 minutes each day for Scripture, and 10 minutes for prayers.		No rules; no examination	"That the Bible should be read, and there shall be given such explanations and suitable instructions therefrom in the principles of morality and religion as are suited to the capacities of the children, and that in accordance with the general practice of existing elementary schools; strictly observing, both in letter and in spirit, sections VII. and XIV. of the Elementary Education Act, 1870."	Old and New Testaments taken on alternate mornings from 9.10 till 9.45, except on Friday mornings when hymns and Commandments are taught.
WOODTON	Prayer and singing morning and afternoon.	Yes; "Prayers for Schools by the Rev. W. Walsham How, Rector of Whitlington, Shropshire," for daily use in the school.	Yes, with comment.	9.10 to 9.40, and close of school in afternoon.	No syllabus			
WRETTON	Yes	Yes.	The Bible is read as a lesson, both the Old and New Testament; the Parables and Miracles are written and learnt; Scripture texts learnt; the whole without comment.	9 to 9.35 a.m.	I. Prayers and Scripture II. Prayers and Scripture. III. Prayers and poetry. IV. Prayers and Scripture. V. Prayers and hymns.	There has been no examination in religious knowledge.	The majority in the parish of Wretton being Nonconformists, the Board has hitherto excluded all dogma and allowed the simple reading and learning of the Bible.	
WROXHAM	Yes	Yes	Yes, with comment.	Commencement of school, 35 minutes daily. On two days per week Old Testament history; two days New Testament history. Wednesdays: Ten Commandments; duty to God and neighbour, Lord's Prayer with explanation, hymns, private prayers, and repetition of texts.	<i>For Current Year.</i> Old Testament.—Standards IV.-VII.—History contained in 1st Samuel, II, and III.—History contained in 1st Samuel to chapter xviii. New Testament.—Standard IV. and V.—Acts i.-xiv, omitting discourses. Standard VI. and VII.—Acts i.-xiv. Standard II. and III.—Same as IV. and V. No Prayer Book knowledge is given, neither is the Creed taught. The Ten Commandments, Lord's Prayer, and explanation, duty to God and neighbour, hymns, private prayers, and Scripture texts taught and explained.	School examined by Diocesan Inspector annually in June, partly oral and partly on paper. The paper work generally consists of the reproduction of some Scriptural event or story contained in portions prepared, or written out a portion of that enumerated in last paragraph of previous column. The paper work is confined to Standard IV, and upwards. Standard II, and III.—States.—Viva voce.	The Board take the qualifications of the teacher into consideration at his or her appointment, and prefer one who, by testimony, has a religious bearing. They trust to the teacher to carry out as much of the diocesan syllabus as possible (Catechism excepted), and under the present muster a good amount of such syllabus is performed with favourable results.	
WYMONDHAM	Yes	Yes	Yes, with comment.	9 to 9.30	Boys' School. Girls' School.	Note	The school shall commence with prayer, the singing of a hymn, and the reading of a portion of Holy Scripture, with such explanation as will render the text intelligible to the children.	

\* The Whissensett N.S. was transferred to the Board with a reservation of power to managers to give religious instruction.

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NORTHAMPTON.								
ASHEY ST. LEDGERS.	Religious teaching is given.	Hymns are sung and the Lord's Prayer repeated.	The Bible is read with comment thereon.	Hymn and prayers about 5 minutes, Scripture lesson about 20 minutes.				
BOZELAR	Yes	Hymns and Lord's Prayer.	Yes, sometimes with and sometimes without comment.	15 minutes	None	None		Schools opened with hymn, Lord's Prayer, and reading of Bible. Closed with hymn.
BRAYBROOKE	Yes	Yes	The Bible is read with comment thereon.	Religious instruction as per Col. 4 is given from 9 to 9.50.		None		
BUGBROOKE	Yes	Yes	Yes	20 minutes	None	None		
COLD ASHEY	Yes	Yes	Yes, with comment.	45 minutes	Leading events from the Creation to the exclusion of the murderers. St. Luke's Gospel.	The school is under diocesan inspection, and notice of religious examination is posted up in the school.	"The schools shall open with prayer and singing, and reading of the Scripture to be selected by the master and mistress, always subject to section 7, Elementary Education Act. "It shall be lawful for any child or children to be withdrawn from school, either for the whole or a portion of Wednesday afternoon, for the purpose of attending any class of religious instruction held elsewhere in the parish."	
COLLINGTON	Yes	Both	Read, with comment.	Three-quarters of an hour altogether.				
DREBOROUGH	Yes	The Lord's Prayer	Yes, without comment.	9 a.m. to 9.15 a.m.	The schools are opened in the morning by the Lord's Prayer, and closed in the afternoon by the Lord's Prayer and the Benediction. A chapter or portion of a chapter of the Bible is read prior to 9.15 a.m.	None	Vide column 6.	
DUSTON U.D.	No schools.							
EARLS BARTON	Yes	Yes, both	The Bible is read, with comment	Hymns, 15 minutes per diem. Lord's Prayer each diem at the opening of school. Bible reading, half-an-hour per diem.	No syllabus. A series of lessons taken suitable to the ages of children, both from Old and New Testaments.	No examination		The religious instruction is given each day from 9 a.m. to 9.45 a.m.
ECTON	Yes	Yes	Yes, with comment.	Three-quarters of an hour each day is devoted to the religious teaching (New Testament and Old Testament alternately).	Books of Genesis, Exodus, Joshua, and the greater Prophets. <i>Old Testament.</i> The whole. <i>New Testament.</i> Lessons on Commandments are also given.	No examination in religious knowledge.		The religious instruction (according to Cols. 5 and 6) is given each day from 9.15 to 10 a.m.



EVERDON	Yes	Yes	Yes, with comment.	From 9.15 to 9.45.	Leading events from the Creation to the exclusion of the murderers, Numbers xiv. <i>New Testament.</i> St. Luke's Gospel.	Old Testament.	None	The master takes the mixed department on Monday, Tuesday, and Thursday mornings, and the Rector on Wednesday and Friday mornings. On the latter mornings the master takes the infants' department.
FARTHINGHOE	Yes	Yes	Bible read, without comment.	9 to 9.10 hymn and prayers. 9.10 to 9.45 Scripture.	None	None	Art. 4 (1, 2) very strictly adhered to in the matter of Scripture. School is divided for the teaching of Scripture into two divisions, Upper Division (Standard III. and upwards) take books of Genesis, Exodus, Judges, Samuel (Old Testament), with life, miracles, and parables of Christ (New Testament). Lower Division (below Standard III.), take lives of Abraham, Isaac, Jacob, Joseph, Moses, Samuel (Old Testament), with life of Christ (New Testament). Whole school repeat 53rd chapter of Isaiah. No Prayer Book taken.	
HARDINGSTONE	Yes	Yes	Yes, with general explanation. Nothing doctrinal.	9 to 9.30 a.m.	No special syllabus. It is left to the discretion of the principal teachers.	None	See previous answers.	
HARGRAVE	No	No					NOTE.—It has to be explained in reference to the answer given, that by the articles of agreement (sanctioned by the authorities) between the board and the national school managers of Hargrave for the renting by the former of the school premises of the latter, the board school hours do not commence till 10 a.m. But from 9 to 10 prayers and religious instruction in the Bible and Prayer Book are given to the children who are not withdrawn by the parents; and none are so withdrawn. In other words, daily religious instruction is given when the national school managers, and not the board, are in possession of the school. It has to be added that the school is annually inspected in religious knowledge by the Peterborough Diocesan Inspector.	
HELDON U.D.								Religious teaching is given in the school from 9.0 a.m. to 9.45 a.m., with which the school board have nothing to do, the school premises being let to the school board from 9.45 a.m. to 5.0 p.m. on Monday and four following days in each week.
HIGHAM FERREES	Yes	Yes, both	Yes, without comment.	9.0 till 9.30 a.m., and 4.10 till 4.20 p.m.	Monday and Wednesday, Old Testament; Tuesday and Thursday, New Testament; Friday, hymns.	None	9.0 a.m. The school opens with the singing of one of Moody and Sankey's Hymns after which follows a short prayer. (Passed by the board.) Grace before and after dinner. 4.15. A short prayer. (Also sanctioned by the board.) Lower Standards have instruction. Upper Standards read the narratives, parables, and miracles, after which the teacher tests the children and explains any difficult words, but no doctrine is taught. Friday morning all the children are assembled in large room, where they learn the words and time of one of the above hymns.	
INTHURBROUGH	Yes	Yes	Yes, with comment.	9.20 to 9.45.	No examination.	None		

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<p>NORTHAMPTON— ISHAM - KING'S CLIFFE LONG BUCKBY</p>	<p>No schools. No schools. Yes</p>	<p>Boys' School:— None. Girls' School:— Hymn sung. Lord's Prayer repeated by scholars.</p>	<p>Boys' School:— Read, with comment. Girls' School:— Not read.</p>	<p>9.0 to 9.20 a.m.</p>	<p>No syllabus</p>	<p>No examination</p>	<p>(1874.) "In all schools provided by the board voluntary religious instruction shall be given from 9.30 to 4 o'clock daily for five days in the week, and the several ministers of religion in the parish, together with the chairman and vice-chairman of the board for the time being, shall constitute a committee to make arrangements for providing such religious instruction." "That in such instruction the provisions of the Elementary Education Acts in sections 7 and 14 be strictly observed both in letter and spirit, and that no attempt be made in any such schools to attach children to, or detach them from, any particular denomination." * Time altered to 9.0 to 9.20 a.m., November 1877.</p>	<p>— — —</p>
<p>MARSTON ST. LAWRENCE, U.D.</p>	<p>Yes</p>	<p>Hymns, the Lord's Prayer.</p>	<p>Yes, with explanation.</p>	<p>9 to 9.30 a.m.</p>	<p>Parts of Old and New Testament, hymns, the Lord's Prayer.</p>	<p>Annual examination by the Diocesan Inspector.</p>	<p>"That religious instruction from Bible only be given to the children attending the school from 9 to 9.30." "That the Diocesan Inspector be asked to examine the children at the board school in religious knowledge."</p>	<p>—</p>
<p>MAXEY</p>	<p>Yes</p>	<p>Both</p>	<p>Yes, with comment.</p>	<p>Three-quarters of an hour daily.</p>	<p>None</p>	<p>None</p>	<p>The only regulation of the board states that the schools shall be opened and closed with hymns and prayers provided by the board, and that the Bible reading shall be accompanied by such explanation as the teacher may deem suitable.</p>	<p>—</p>
<p>MIDDLETON CRENEY</p>	<p>Yes</p>	<p>Yes</p>	<p>Yes, with comment.</p>	<p>45 minutes, viz., 9 to 9.45.</p>	<p>LOWER DIVISION. (1.) Bible stories from both Old and New Testaments. (2.) Repetition of psalms, parables, and hymns.  UPPER DIVISION. (1.) 1st Book Samuel. (2.) The Acts of Apostles. (3.) Repetition of psalms, parables, and hymns.</p>	<p>The Diocesan Inspector as a rule inspects the school in July.</p>	<p>None</p>	<p>The practice of the school is to give instruction as per syllabus at time specified.</p>
<p>MOULTON: (A) (B)</p>	<p>Yes Yes, every morning.</p>	<p>Yes Yes, a hymn is sung and prayer said at opening and closing of school.</p>	<p>Oral instruction given by head teacher. Yes, with comment.</p>	<p>9-9.30 each morning.  Scripture 25 minutes daily, except Wednesdays when hymns and hymn-tunes are learnt and sung.</p>	<p>Monday, Tuesday and Thursday, Old Testament; Wednesday and Friday, New Testament.  (Current Syllabus.)—Life of Christ, Tuesday and Friday; Life of Abraham, Monday and Thursday.</p>	<p>None</p>	<p>No annual examination, but many of the children in higher classes go in for the Diocesan examination.</p>	<p>Parents allowed to keep children away during time Bible is being read.  Parents not compelled to send children until half-past 9 or half-past 1, i.e., during time for scripture or hymns.</p>

NORTHAMPTON	Yes	Prayers	Yes, with necessary explanation.	9 to 9.30 a.m.	None	None	None	That in all schools under the control of this board the Bible shall be read daily by the children, and such explanations given by the principal teacher as may be necessary for the understanding of the text. There also shall be given from time to time by the principal teacher instructions in the truths and duties of christian life and conduct drawn from the Bible, and suitable to the age and capacities of the children: provided always that such teacher conform both in letter and spirit to the regulations imposed by the Education Acts, so that no attempt be made by any means whatever to attach children to or detach them from any particular religious denomination.
NORTHBOROUGH U.D.	Yes	Both	Yes, with comment.	Three-quarters of an hour daily.	None	None	None	The only regulation of the board states that the schools shall be opened and closed with hymns and prayers provided by the board, and that the Bible reading shall be accompanied by such explanation as the teacher may deem suitable.
PIDDINGTON U.D.	Yes	Prayers	Yes, with comment.	9.30 to 10 a.m.	None prescribed	None	None	That the reading of the Bible be for a period of half-an-hour each day, and that the master shall make such selections and give such explanations and such instruction therefrom in the principles of morality and religion as are suited to the capacities of children.
ROADE	Yes	Yes	Yes, with comment.	9 to 9.30	Genesis.  Luke and Acts of the Apostles.	None	None	Paragraphs 1 and 2 of the Regulations of the London School Board (see Appendix No. 49) Also "All schools provided by the board shall be opened in the morning with the singing of the Lord's Prayer and the singing of a hymn taken from a book to be approved by the board, and such schools shall be closed in the afternoon with the singing of a hymn taken from the same book and the Benediction."
ROTHWELL	Yes	Yes (hymns and prayers).	Yes, with comment.	25 minutes daily	No special syllabus	No examination	None	There is none.
RUSHDEN	Yes	Occasionally a hymn is sung but not always.	Read, without comment, every morning.	There is no specified time.	None	No examination is held	None	Left to discretion of head teachers.

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NORTHAMPTON— <i>cont.</i>								
STANWICK	Yes	Yes	Yes, with comment	One hour per week Bible instruction; one hour oral lesson; half an hour texts, &c.	1. Old and New Testament. 2. Commandments. 3. Hymns, texts, psalms. Monday, learn texts, &c.; Tuesday, oral lesson; Wednesday, Bible reading, with comment; Thursday, oral lesson; Friday, transcription.			Scripture every morning from 9 o'clock to 9.30.
SUTTON BASSETT U.D.	Yes	Yes	Yes, with comment	Three and three-quarter hours per week.	The consecutive year's course takes in Old Testament, from the Creation to Captivity, New Testament, Four Gospels and the Acts. Repetition scriptural selections and catechism.	Examination held by the Diocesan Inspector.	This school is let to the board at a nominal rent for two morning and for two and a quarter hours in the afternoon. The religious instruction is given not in these hours but after they are concluded and the board exercise no control over the religious instruction to be given. The school buildings are held in trust by the vicar and churchwardens of Weston-by-Welland-cum Sutton Bassett.	
THORNHAUGH U.D.	Yes, both prayers and religious teaching.	Yes, both hymns and prayers.	Bible read, with comment.	5 minutes at beginning, and 5 minutes at end for prayers; 9.15-9.45 daily for religious teaching.	One of the historical books of the Old Testament, alternately with one of the Four Gospels and Acts of the Apostles.	None		The practice is and has been for the last 12 years for the school to be opened daily with prayer, and closed with a hymn (generally out of A. and M.) and prayer. For the head teacher or one of the pupil teachers (one of whom is a Wesleyan) to give the religious teaching, reading one of the historical books of the Old Testament on alternate days with one of the Four Gospels or the Book of the Acts of the Apostles and giving such explanations and comments as seem suited to the capacities of children under 14.
WARMINGTON	Yes	Yes	Yes, with comment.	I. Bible, Creed, &c. Three days a week, 45 minutes each time.	None	None	"The religious instruction to consist of Bible reading and instruction thereon, the Creed the Lord's Prayer, and the Ten Commandments, to be taught for $\frac{1}{2}$ of an hour on Mondays, Wednesdays, and Fridays."	
WATFORD	Yes, short prayers at the opening and closing of school each day.	Yes, prayers regularly, hymns occasionally.	Yes, with comment.	About 40 minutes of the first hour of morning school are allotted to prayers and Bible reading from Tuesday to Friday inclusive.	There is no regular syllabus. The Old and New Testament read alternately.	No examination	None	

WELLINGBOROUGH	Yes	Yes, both are used	Yes, with comment.	No stated time, but about two hours per week are occupied altogether in each school.	No syllabus has been adopted by the Board	No examination is held.	—	—
WOLLASTON	Yes	Yes, the Lord's Prayer morning and evening hymns.	Yes, with simple explanation.	Scripture from 9 to 9.25 except on two mornings weekly, when hymns are sung.	Scripture history and repetition of Scripture	No examination is held	—	"The schools shall be opened in the morning with the offering of the Lord's Prayer and the singing of a hymn taken from a book to be approved by the board, and such schools shall be closed in the afternoon with the singing of a hymn taken from the same book." Also paragraphs 1 and 2 of London School Board Regulations (See Appendix No. 40).
VELVERTOFT U.D.	Yes	Yes	Yes, with comment.	45 minutes	No syllabus used	No examination	—	"That the school be opened by singing a hymn and the Lord's Prayer."
NORTHUMBERLAND.								
ALLENDALE	No	No	No	—	—	—	—	—
ALMOUTH	Yes	Yes, at the opening and closing of the school a hymn is sung and a prayer said.	Yes, with comment thereon.	Scripture repetition 35 minutes per week. Old Testament History, 70 minutes per week. New Testament History, 70 minutes per week.	Standard I. and Infants. (a.) Old Testament:—Creation; Adam and Eve; Garden of Eden; Cain and Abel; Deluge; Tower of Babel. Short accounts of Abraham, Isaac, Esau, Jacob, and Moses. (b.) New Testament:—Events in Our Lord's life; Visit of Gabriel to Virgin Mary; Birth of Jesus; Visit of Shepherds and Magi; Flight to Egypt; Massacre of the Innocents; Talking with the Doctors; Betrayal, Crucifixion, and Death; simple accounts of John the Baptist; The Temptation and Ascension. (c.) Repetition. Psalm cxlii. (d.) A few hymns.  Standards II. and III. (a.) Old Testament:—Genesis and Exodus. (b.) New Testament:—Gospel of St. Luke with correct knowledge of the parables and miracles. (c.) Scripture Repetition:—Ephesians vi., 1st to 9th verse (inclusive). I. Timothy, chap. ii. first six verses. St. Luke x., from 25th to 37th verse (inclusive). (d.) A few hymns.  Standards IV., V., and VI. (a.) Old Testament:—Narrative portion of the Pentateuch with types, prophecies. (b.) New Testament:—St. Luke and Acts to chap. x. (c.) Same repetition as Standards II. and III., with explanations. (d.) Hymns.	1. Held in the month of July. 2. Standards III., IV., V., and VI. to be examined not only orally, but to undergo a written examination. 3. Standard II. to be able to write the Lord's Prayer or names of some well-known miracles, &c. on slate.	—	"That the school be placed under diocesan inspection so far as relates to the Bible."
BACKWORTH	Yes	Opened with prayers.	Yes, with comment thereon.	Half-an-hour two days each week.	—	—	—	—

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NORTHUMBERLAND— <i>cont.</i> BLACK CALLETON U.D.	Yes	Yes	Yes, with comment.	30 minutes every school day for religious knowledge, &c.	1888. <b>UPPER DIVISION.</b> Old Testament :— Samson ; Ruth ; Eli, Samuel, and Saul. New Testament :— Parables and miracles from St. Matthew. Repetition :— Hymns ; verses from Scripture ; home prayers. Ten Commandments.  <b>LOWER DIVISION.</b> History of Moses ; Early Life of Jesus ; same hymns and prayers.	The school is examined on the syllabus by the Diocesan Inspector of Newcastle-on-Tyne.		The teacher is allowed to exercise his discretion in selection of subjects, hymns, &c. ; with the general understanding that nothing shall be said or done to infringe the Education Acts.
CALLALY AND YETTINGTON U.D.	Yes	Yes	Yes, with comment.	Half-an-hour each day.				(1.) Prayers, morning and evening. (2.) Old Testament on every Wednesday from 9.30 to 10. (3.) New Testament from 9.30 to 10 on Mondays and Fridays. (4.) Lessons given generally from a Gospel, or from notes on miracles.
CHEVINGTON U.D.	Yes	Yes	Yes, with comment.	40 minutes for Bible 5 minutes for prayer and hymns each morning.	<b>GROUP I.</b> Old Testament :— The Creation, the Fall, history of Cain and Abel. New Testament :— Brief outline of Our Lord's Life. Catechism :— Lord's Prayer, and Ten Commandments, throughout schools.  <b>GROUP II.</b> The above with Old Testament :— History in Genesis with practical lessons. New Testament :— The Life of Our Lord, including the parables and miracles.  <b>GROUP III.</b> The above with Old Testament :— Lives of Moses, Joshua, and Gideon. New Testament :— Acts of Apostles, i. to xii.	Examined once a year by Diocesan Inspector.		Scripture taken from 9 to 9.45 a.m. Parents are at liberty to withdraw their children from this subject if they choose. The Bible is read and commented upon, but no doctrine is taught.
COBHILL	Yes	Yes	Yes, without comment.	Ten minutes. Twenty minutes.	Creed, Lord's Prayer, &c. The Gospels. Grace also sung by all at noon. Closed with prayer (4 p.m.).			All join in saying Apostles Creed and Lord's Prayer, 9 to 9.10 a.m. Reading of the Gospel 9.15 to 9.35 a.m. As nearly all scholars bring dinner, grace is sung by all the school at noon. School closed with prayer at 4 p.m. in the summer, at 3.30 p.m. in winter.
COBSENSIDE	No	Yes, morning and evening.	Not read		None	None	None	None

	No	Yes	The Bible is read, but without comment.	Half-an-hour	None, save lists of Bible readings which are submitted each half year to the board and approved by them.	None	(a.) The Bible shall be read by the children; but the teacher shall give only such explanation as shall be absolutely necessary to make the lesson intelligible, and shall not enter into any theological explanation whatever, or interfere with the provisions of the Act, in sections 7 and 14, which must be strictly observed, both in letter and spirit; and no attempt shall be made to attach children to, or to detach them from, any particular religious denomination. (b.) In connection with the reading of the Bible, arrangements shall be made for offering prayer and singing hymns, provided always that in the use of such prayers and hymns, the conditions of the Act, in sections 7 and 14, be strictly observed, both in letter and spirit; and that no attempt be made to attach children to, or detach them from, any particular religious denomination. (c.) The whole of the time given to Bible reading and religious exercises shall not exceed half-an-hour, and shall take place at the commencement of the morning school. (d.) No child shall be required to attend any Bible reading or religious exercises contrary to the wish of his or her parent. (e.) That the teacher shall be required to prepare a syllabus of Bible lessons at the end of each six months, and shall submit the same to the board for its approval. Also that all prayers and hymns used in the school be submitted for the approval of the board.
COWPEN U.D.	No	Yes	The Bible is read, but without comment.	Half-an-hour	None, save lists of Bible readings which are submitted each half year to the board and approved by them.	None	(a.) The Bible shall be read by the children; but the teacher shall give only such explanation as shall be absolutely necessary to make the lesson intelligible, and shall not enter into any theological explanation whatever, or interfere with the provisions of the Act, in sections 7 and 14, which must be strictly observed, both in letter and spirit; and no attempt shall be made to attach children to, or to detach them from, any particular religious denomination. (b.) In connection with the reading of the Bible, arrangements shall be made for offering prayer and singing hymns, provided always that in the use of such prayers and hymns, the conditions of the Act, in sections 7 and 14, be strictly observed, both in letter and spirit; and that no attempt be made to attach children to, or detach them from, any particular religious denomination. (c.) The whole of the time given to Bible reading and religious exercises shall not exceed half-an-hour, and shall take place at the commencement of the morning school. (d.) No child shall be required to attend any Bible reading or religious exercises contrary to the wish of his or her parent. (e.) That the teacher shall be required to prepare a syllabus of Bible lessons at the end of each six months, and shall submit the same to the board for its approval. Also that all prayers and hymns used in the school be submitted for the approval of the board.
CRAMLINGTON	No schools.						
ETTINGHAM	Yes	Yes	The Bible is read, with comment.	9 to 9.45	Lives of the Patriarchs, or some portion of the other historical books of the Bible.  <i>Old Testament.</i>  <i>New Testament.</i>  Early life of our Lord, together with some portions of His ministry, death, and resurrection.  Infants and I. and II. Standards.—Genesis i.-vi. chapters. St. Luke, i.-ii. chapters, with simple facts; Lord's Prayer. Standards III.—VII.—Book of Joshua; St. Matthew xiii. to xxviii.; repeat the Commandments and St. John, xv. chapter.		
GLANTON U.D.	Yes	Yes	Bible read, with explanation, avoiding anything of a controversial or denominational nature.	From 9 to 9.30 a.m.	Two mornings, Old Testament; two mornings, New Testament; one morning, hymn and tune taught. Portions of Old and New Testament are learnt by heart.	Examination yearly in the first week of May. Infants and I. and II. Standards <i>revised voce</i> . Standards III. to VII., papers. The examination conducted by a committee of the board.	
HALTWHISTLE	Bible lesson; hymn singing; prayer.	Yes, a hymn is sung each morning, followed by prayer.	The Bible read to the scholars, and comments made.	Singing and prayer 9 to 9.5; Bible lesson 9.5 to 9.25.		Nil	
HEXHAM	Yes	Yes, both	The Bible is read, and instruction given therefrom in the principles of religion and morality.	From 9.15 to 9.45 a.m. in senior schools, and from 9.30 to 9.55 in infants' school.	Similar to that used in the Manchester School Board (see Appendix No. 33).	See Appendix (No. 43).	
INGOE U.D.	Yes, religious teaching.	Hymns are sung, but no set form of prayer is used, though prayer is offered every morning.	Bible is read, with comment by the teacher.	Half-an-hour four mornings in the week for reading the Bible.	No syllabus. The teacher arranges the parts to be read, as he thinks most suitable for all the children of the school.	Nil	The teacher devotes the time, as set forth in the school time table, to the reading of the Bible. The teacher also attends to the Conscience Clause. No child has ever been withdrawn from religious instruction during the existence of the board.

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NORTHUMBERLAND—cont. LONGBENTON.	Yes	Yes, both	Yes, with only such comment as illustrates and makes clear the narrative.	The schools are opened each day with hymn and prayer, which from 15 to 20 minutes in some schools and half an hour in others is devoted to Scripture.	Historical parts of the Old Testament. The Gospels and the Acts of the Apostles.	None	Teachers must pay particular attention to the following:— “That subject to sections 7 and 14 of the Elementary Education Act, 1870, the Bible be read and explained by the teachers to the children, in all schools provided by the board,” during the time allowed as per time table. When any child is withdrawn from religious teaching (given in accordance with the before-named resolution of the board), provision shall be made for his or her instruction in secular subjects during the time of such religious teaching.	
MASON.	Yes	School opens and closes with hymn and prayer.	Yes, with simple comment.	20 minutes three times a week.	Early part of Old Testament. Life of our Lord according to the Gospels and the Acts of the Apostles.		Paragraphs 1 and 2 of the regulations of the London School Board (see Appendix, No. 40).	
MURTON or MOORTOWN.	Yes	No hymns, Lord's Prayer only.	Yes, with comments by the certificated teachers only.	Prayers and Bible readings, 9 to 9.30 a.m.	Historical books of the Old Testament and the Four Gospels.	No religious examination.		
NETHERTON U.D.	Religious observance is practised daily, but no religious teaching is given.	No hymns; the Lord's Prayer is used twice a day.	The Bible is read by the master (without comment), but not by the children.	12 minutes in the morning, and 5 minutes in the afternoon.	None	None		Two Psalms are read by the master every morning, without comment, and the Lord's Prayer is repeated by all the children simultaneously, except those whose parents are Roman Catholics. The Lord's Prayer is repeated at the close of the school in the afternoon.
NETHER WITTON U.D.	Yes	Yes, hymns and prayers.	Yes, with comment.	9 to 9.30 a.m.	Old Testament.—Book of Judges, New Testament.—Gospel according to St. Luke. DIVISION I. DIVISION II.	The examination is held once in the year according to the Diocesan Inspector's Rules.		
NEWCASTLE-ON-TYNE	Yes	Yes, both hymns and prayers.	The Bible is read, with comment.	The first half-hour of the morning's attendance.	Old Testament.—Life of Joseph, New Testament.—Early Life of Christ. There is no syllabus of religious instruction	There is no annual examination in religious knowledge.	“The Bible shall be read by the children, and the teacher shall give such explanation, for the better understanding of its meaning, as he shall think fit, subject, however, to the provisions of the Act, in sections 7 and 14, which must be strictly observed, both in letter and spirit; and no attempt shall be made to attach children to, or detach them from, any particular denomination. No child shall be required to attend any Biblical instruction, or instruction in religious subjects, or any religious observance, contrary to the wish of his or her parents.” “In all schools arrangements shall be made for offering prayer and using hymns, provided always that in the use of such prayer and hymns the conditions of the Act, especially in sections 7 and 14, be strictly observed, both in letter and spirit; and that no attempt be made to attach children to, or detach them from, any particular religious denomination.” “The time to be devoted to Bible reading and explanation, the offering up of prayer, and singing of hymns, shall be the first half-hour of the morning's attendance.”	



PLASHETTS AND TYNEHEAD.	No schools.	Yes	Yes	Half-an-hour is allotted each morning (9-10) for prayers and Bible reading; Fridays excepted.	Nil	Nil	<p>"The Bible shall be read by those children able to read it two half hours weekly; but the teacher shall only give such explanations as shall be absolutely necessary to make the lesson intelligible, and shall not enter into any theological explanation whatsoever, or interfere with the provisions of the Education Act in sections 7 and 14, which must be strictly observed, both in letter and spirit; and no attempt shall be made to attach children to, or detach them from, any particular religious denomination."</p> <p>"During the time of Bible reading no child shall be required to attend thereto contrary to the wish of his or her parent; but during the time of such reading, all children withdrawn therefrom, or unable to take part therein, shall receive separate instruction in secular subjects."</p>
SOVER GOSFORTH, U.D.	No.		The Lord's Prayer at opening and Benediction at closing of school.	No time allotted			The Bible lesson is left to the discretion of the head teacher.
TROFTON U.D.							"The master was ordered to give instruction from the Apostles' Creed, the Lord's Prayer, the Ten Commandments, and to read Genesis, Exodus, the Psalms, Proverbs, Gospels, and Acts of the Apostles."
TWIZEL	Yes	Yes	Yes	Ten minutes. Twenty minutes.	Creed, Lord's Prayer, etc. The Gospels also sung by all at noon. Closed with prayer (at 9 p.m.).		All join in saying Apostles' Creed and Lord's Prayer, 9 to 9.10 a.m. Reading of the Gospels, 9.15 to 9.35 a.m. As nearly all scholars bring dinner. Grace is sung by all the school at noon. School closed with prayer at 4 p.m. in summer; at 3.30 p.m. in winter.
TYNEMOUTH	Yes	Yes	Yes	9 to 9.30 a.m.	INFANTS AND STANDARD I. Facts in the Life of Christ and the Beatitudes, Matthew v. STANDARDS II. AND III. Life of Joseph and the Parables of Our Lord in Matthew. STANDARDS IV. AND ABOVE. 2 Kings, i. to xii, chapters inclusive; Acts xiv. to xxviii. FOR STANDARDS II. AND ABOVE. The titles of the Books of the Old and New Testaments and the Commandments by heart.		Amongst the essential subjects of instruction in the board schools are Biblical instruction (subject to sections 7 and 14 of the Act of 1870), and the principles of morality.

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NORTHUMBERLAND—cont.	Yes.	Yes.	Yes, without comment.	9 to 9.30 a.m.	Biblical instruction (subject to sections 7 and 1a of the Act of 1870), and the principles of morality.	None.	Teachers must pay particular attention to the following:— "That, subject to sections 7 and 1a of the Elementary Education Act, 1870, the Bible be read and explained by the teachers to the children, in all schools provided by the board," during the time allowed as per time table. When any child is withdrawn from religious teaching (given in accordance with the before-named resolution of the board), provision shall be made for his or her instruction in secular subjects during the time of such religious teaching.	—
NOTTINGHAM.	Yes.	Use is made of hymns, and of the Lord's Prayer, morning and night.	Read, with comment.	No fixed time.	None.	Examination in religious knowledge is held annually.	"That the teachers of the British School be directed to devote half an hour each forenoon to moral and religious instruction." "That an examination in religious instruction be held in the month of July annually."	—
BALDBERTON.	Yes.	Yes.	Yes, with comment.	From 9 to 9.35 a.m. each day.	See Appendix (No. 44).	An examination annually by Diocesan Inspector:— Old Testament. New Testament. Creed, Lord's Prayer, and Commandments. Repetition of Scripture, hymns, singing.	See Appendix (No. 44).	—
BREBTON.	Yes.	Yes.	Yes, with comment.	9 to 9.10 a.m. Prayers and hymn 9.10 to 9.35 a.m. Bible teaching and repetition of Scripture.	<p>STILLABUS:</p> <p><i>Boys' Department.</i></p> <p>Old Testament.—The chief narratives, and the lives of the principal men in the Books of Genesis and Exodus. Standards IV.—VII.) The Creation; The Fall; The lives of Abraham, Isaac, Esau, and Jacob. (Standards II., III.) New Testament.—The Gospel of St. Luke: Raising of Jarius' Daughter; Healing the Sick of the Palsy; Feeding the Five Thousand; Healing the Impotent Man; parables of the Sower and Seed, and Prodigal Son. Chief events in the life of Christ—His birth, death, resurrection, and ascension. Repetition.—Psalms xxiii. and cxxi. Ten Commandments. <i>Girls' Department.</i> Old and New Testament.—The same as in the boys' department. Repetition.—Ten Commandments, and Scripture texts. <i>Infants' Department.</i> Old Testament.—The Creation; The Fall; Tower of Babel; The Flood; Noah; Lives of Abraham, Isaac, and Jacob. New Testament.—The Life of Christ.—Birth, Baptism, Temptation, Transfiguration, Crucifixion, Resurrection, and Ascension. Repetition.—Hymns and texts.</p>	No annual examination.	Similar to the regulations of the London School Board (see Appendix No. 40). Also a syllabus of subjects of Bible lessons shall be adopted by the board. It is understood by the board, that the head teachers will not content themselves with merely superintending the instruction given by the assistants and pupil teachers, but will themselves participate in the actual teaching of a standard. The head teacher shall also see that the Bible lessons given by the third and fourth year pupil teachers are in every case carefully prepared beforehand.	—

BESTHORPE U.D.	Yes	Yes	Yes, with short explanation.	40 minutes at morning school.						Bible reading and instruction for 40 minutes, after opening morning school.
BESTWOOD PARK	Yes	Yes	Yes, without comment.	9.5 to 9.45 a.m. daily.	The same as the Nottingham School Board (see Appendix No. 43).	No examination				"That the syllabus of scriptural instruction used by the Nottingham School Board be adopted from this date, also that the Reverend A. S. Hawthorne be allowed to examine the children according to the syllabus from time to time." (14th Feb. 1887).
BINGHAM	Yes	Yes	Yes, hymns and prayers.	9.15 to 9.45 a.m.	Learn and repeat the Ten Commandments, and outlines of Old and New Testament history. Read portions of Book of Proverbs, also miracles and parables in the Gospels.	None				The school to be opened by singing the morning hymn or similar one; and repeating the Lord's Prayer. On Tuesday and Friday all learn and repeat the Ten Commandments; on other days read the Bible, without note or comment.
CAR COLSTON	Yes	Yes	Yes, without comment.	40 minutes per day	None	None				Bible reading, without comment.
CARLTON (extra municipal).	Yes	Yes	Yes, with comment.	9 till 9.40	The syllabus of the Nottingham School Board (see Appendix No. 43).	No rules laid down; left to the examiners.				Similar to the regulations of the Beeston School Board (see above).
CLAREBOROUGH (extra municipal).	Yes	Yes	Yes, with comment.	Three-fourths of an hour.	The school is taught in three Divisions as below:— DIVISION I.—(Standards I. and II.) Old Testament.—The Creation, Fall, Cain and Abel, Flood; Genesis xii. to 10, 1 Samuel iii. to 19, and xvii. to 55. New Testament.—The early life of Our Lord (from St. Matthew and St. Luke); His baptism; outline of His death and resurrection from St. Mark, Mark iv. 35, and vi. 14 to 30. Repetition of Scripture; hymns. DIVISION II.—(Standards III. and IV.) Old Testament.—Joshua ii. to x. 28. New Testament.—Mark ii. to 18, iv. 35, v. vi. 14 to 39, vii. 24, and viii. to 14. Repetition of Scripture, hymns, and written work. DIVISION III.—(Standards V, VI, and VII.) Old Testament.—1 Samuel xvi., xvii., xviii., xxi., xxii., xxiv., xxvi.; 2 Samuel i., v. 4 to 11, vi. to 23, xii. to 24, xviii. to 19 and 33, and xxiv. New Testament.—Mark ix., xi., xii. to 18; Acts vii. 54, viii. 26, ix. to 23, and x. Repetition of Scripture.—At least two of the following portions:—Psalms ii., xv., xxiv., xlv., xvi., cxxxix; Proverbs iii.; Isaiah ix.; Matthew v. 27; Romans xii.; Philippians ii. 5 to 12; James iv., and any of the Parables in St. Mark. Repetition of hymns and written work.	The school is annually examined by the Diocesan Inspector, who examines in Old and New Testament, texts and hymns, but no Church Catechism or private prayers.				The children are instructed according to the syllabus issued by the Committee of the Board of Education for the Archdeaconry of Nottingham, with the exception of Church Catechism and private prayers.
CROPPWELL BISHOP	Yes	Yes	Yes	9 to 9.10, 11.30 to 12.	The Lord's Prayer; The Commandments; The Apostles' Creed. Old Testament.—Life of Joseph, Moses, Samuel, Saul, David, Esther, Daniel, &c. New Testament.—Life of Christ, Parables, Miracles, Acts of Apostles, Paul. Hymns from Hymns Ancient and Modern, and Wesleyan Hymn Book. Suitable for opening and closing school.	Diocesan inspection.				

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<p>NOTTINGHAM— <i>cont.</i></p>																						
<p><b>EAKING</b></p>	<p>Yes</p>	<p>The school is opened with prayer and a hymn, and closed with prayer, and a grace before meals is sung at the close of morning school.</p>	<p>The Bible is read, with comment thereon.</p>	<p>About 50 minutes at the commencement of school each day. While the children are assembling, repetition of Scripture or hymn. 9.10 to 9.50 a.m., Monday, Tuesday, and Wednesday; Bible, and Friday.—Bible, Apostles' Creed, Lord's Prayer, Ten Commandments, Prayers, and Hymns.</p>	<table border="1"> <thead> <tr> <th data-bbox="308 968 432 1382">Division I. &amp; II.</th> <th data-bbox="432 968 1323 1382">Division III. &amp; IV.</th> </tr> </thead> <tbody> <tr> <td data-bbox="308 1113 432 1382"> <p>The Creation, Fall, Cain and Abel, Flood, Genesis xii. to li. v.; I Samuel iii. to 19, xvii. to 59.</p> </td> <td data-bbox="432 968 569 1382"> <p>Joshua ii. to x. 28; I Samuel xv. xvii., xviii., xxi., xxii., xxiv., xxvi. to li. v.; I Samuel iii. to 19, xvii. to 59.</p> </td> </tr> <tr> <td data-bbox="308 1274 432 1382"> <p>Old Testament.</p> </td> <td data-bbox="432 968 569 1382"> <p>St. Mark ii. to 18 verse; iv. to 35 verse; v. chapter; vi. 14 to 30 verse; vii. to 24th verse; viii. to 14th verse; ix. xi. xii. to 18th verse; Acts vii. to 54; viii. to 28; ix. to 23; x.</p> </td> </tr> <tr> <td data-bbox="308 1205 432 1382"> <p>New Testament.</p> </td> <td data-bbox="432 968 569 1382"> <p>The text, with more advanced meanings.</p> </td> </tr> <tr> <td data-bbox="308 1136 432 1382"> <p>Creed, Lord's Prayer, and Ten Commandments.</p> </td> <td data-bbox="432 968 569 1382"> <p>Psalms i., ii., xv.; Proverbs iii.; Isaiah ix.; Romans xiii.</p> </td> </tr> <tr> <td data-bbox="308 1067 432 1382"> <p>Repetition of Scripture.</p> </td> <td data-bbox="432 968 569 1382"> <p>The same.</p> </td> </tr> <tr> <td data-bbox="308 998 432 1382"> <p>Repetition and singing of hymns.</p> </td> <td data-bbox="432 968 569 1382"> <p>Second Collect at Evening Prayer, 2nd Sunday after Trinity; 12th Sunday after Trinity; 20th Sunday after Trinity; "Prevent us, O Lord, &amp;c." "Almighty God, the fountain of all wisdom, &amp;c."</p> </td> </tr> </tbody> </table>	Division I. & II.	Division III. & IV.	<p>The Creation, Fall, Cain and Abel, Flood, Genesis xii. to li. v.; I Samuel iii. to 19, xvii. to 59.</p>	<p>Joshua ii. to x. 28; I Samuel xv. xvii., xviii., xxi., xxii., xxiv., xxvi. to li. v.; I Samuel iii. to 19, xvii. to 59.</p>	<p>Old Testament.</p>	<p>St. Mark ii. to 18 verse; iv. to 35 verse; v. chapter; vi. 14 to 30 verse; vii. to 24th verse; viii. to 14th verse; ix. xi. xii. to 18th verse; Acts vii. to 54; viii. to 28; ix. to 23; x.</p>	<p>New Testament.</p>	<p>The text, with more advanced meanings.</p>	<p>Creed, Lord's Prayer, and Ten Commandments.</p>	<p>Psalms i., ii., xv.; Proverbs iii.; Isaiah ix.; Romans xiii.</p>	<p>Repetition of Scripture.</p>	<p>The same.</p>	<p>Repetition and singing of hymns.</p>	<p>Second Collect at Evening Prayer, 2nd Sunday after Trinity; 12th Sunday after Trinity; 20th Sunday after Trinity; "Prevent us, O Lord, &amp;c." "Almighty God, the fountain of all wisdom, &amp;c."</p>	<p>"That an annual diocesan inspection of the school be allowed to take place."</p>		<p>The practice of the schools is stated in previous columns.</p>
Division I. & II.	Division III. & IV.																					
<p>The Creation, Fall, Cain and Abel, Flood, Genesis xii. to li. v.; I Samuel iii. to 19, xvii. to 59.</p>	<p>Joshua ii. to x. 28; I Samuel xv. xvii., xviii., xxi., xxii., xxiv., xxvi. to li. v.; I Samuel iii. to 19, xvii. to 59.</p>																					
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EAST MAREHAM U.D.	Yes	Yes	Yes, with comment.	10 minutes to singing and prayers, 30 minutes to Bible reading.					The practice is to read such portions of the Bible, from time to time, as the teacher thinks most suitable to include the lessons or duty to God and Man.
EAST RETFORD	Yes	Yes	Yes, with comment.	Half-an-hour	Boys' SCHOOL. Standards III. to VII.—Life of Our Lord, Kings of Israel and Judah. Memory work.—Exodus xx. 1-17; Matthew v. 1-12, xxii. 38-40; John xiv. 18-31. Standards I. and II.—Life of Our Lord; Adam and Patriarchs. Memory work.—Exodus xx. 1-17; Matthew v. 1-12. GIRLS' SCHOOL. Standards III. to VI.—Creation and Fall. Judges. Texts. Standards I. and II.—Creation and Fall. Life of Christ. Texts. INFANTS' SCHOOL. Old Testament.—Creation, Fall; Lives of Noah, Abraham, Isaac, Jacob, and Joseph. New Testament.—Life of Our Lord; texts and hymns.	No inspection in religious knowledge.		Verbal instruction on appointment of teacher that religious teaching be of a strictly undenominational character.	
EAST LEAKE	Yes	Yes	Yes, without comment.	Ten minutes	A portion of the Scriptures is read daily, selected by the teacher; Lord's Prayer repeated.	No annual examination		A portion of the Scriptures is read daily, and the children repeat the Lord's prayer.	
GOTHAM	Yes	Hymns and prayers are used.	Yes, with comment.	40 minutes per day.	Lessons on the narrative portions of the Old Testament; the Life of Our Lord, His miracles and chief parables; hymns learnt; Bible texts on the duties of mankind toward each other; the duty of man to God; the Ten Commandments, as given in Exodus xx. learnt; selected portions of Scripture committed to memory, e.g., Psalms i. to xxiii., &c.	No annual examination in the subject.		The teaching of religious instruction is left to the discretion of the head teacher.	
GREASLEY		At the opening and closing of school.	The Bible is read, and only such explanation is given as is necessary to secure intelligent reading.	25 minutes	There is no syllabus of religious instruction ordered by the board; the Old and New Testaments are read at the discretion of the teachers.	There is no annual examination in religious knowledge.		The teachers are left to their own discretion in the matter, with the understanding that no doctrinal teaching shall be introduced.	
HICKLING		Opens and closes with prayer; no hymns.	Read, with comment.	From 9 to 9.30 a.m.	Reading the Bible, Lord's Prayer, and Commandments are explained, and verses of Scripture committed to memory.	Nil		The discretion of the master, as given in the syllabus.	
HUCKNALL TOWARD	Yes	Hymns sung and the Lord's Prayer used.	The Bible read by the teacher, with comment thereon.	From 9.5 to 9.30 a.m. Two mornings a week.	BOYS AND GIRLS. Standards V. to VII.—Bible reading, historical characters, lives of Joseph, Daniel, and Jesus Christ. Lower Standards.—I. to IV.; teacher only uses Bible. Simple narratives, &c., as in Upper Standards. INFANTS. Scripture texts committed to memory.	No examination	None	That no denominational religious teaching shall be given in the schools. The board is satisfied with the religious instruction given in the schools by the teachers and set forth in the syllabus of instruction.	

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NOTTINGHAM— cont.								
KETWORTH	Yes	Yes	Yes, with comment.	Half-an-hour for the whole.	Reading alternately from Old and New Testament	None	Paragraphs 1 and 2 of the Regulations of the London School Board (see Appendix No. 40).	
KIRKBY-IN-ASHFIELD	Yes	Yes	Yes, without comment.	45 minutes	None	None	From 0 to 9.45 shall be occupied with singing, prayer, and religious instruction, reading of Bible and Testament in boys' and girls' schools; repetition of short passages of Scripture in infants' schools.	
LANGFORD	No schools.							
MISTERION	Yes	Both	Yes, without comment.	10 minutes each day to prayers and hymns, 20 minutes each day to Bible reading.	None	None	"That the Bible be read in the schools, without note or comment."	
NEWARK	Yes	Both	No	10 minutes daily to prayers, Old Testament instruction, 20 minutes, twice each week. New Testament, 20 minutes twice in each week. Learning of hymns, 20 minutes once each week.	<p>Old Testament.—Creation; Fall; Expulsion; Building of Ark; Deluge; History of Patriarchs—Abraham, Isaac, Jacob, Joseph.</p> <p>New Testament.—Short History of Our Lord's Earthly Life, Parables; The Sower; Marriage of King's Son; the Ten Virgins, Miracles; Stilling the Tempest; Raising of Jairus; Daughter; Feeding of Five Thousand.</p> <p>Repetition.—Ten Commandments; Lord's Prayer; 23rd and 83rd Psalms; 5 texts; 7 hymns.</p> <p>DIVISION II.</p> <p>The same in character, but less full.</p> <p>INFANTS.</p> <p>Old Testament and New Testament.—As in the higher divisions, so far as they are able to understand.</p> <p>Repetition of Ten Commandments; Lord's Prayer; 23rd Psalm; 4 texts; 7 hymns.</p>	Two members of the board hold a yearly examination.	"That the first 20 minutes after each morning school meeting be devoted to religious instruction. That for the present it shall be sufficient that the Lord's Prayer and the Ten Commandments be taught so as to be repeated individually.	
NOEMANTON-ON-SOAR	Yes	Yes	Read, with comment thereon.	15 minutes daily	Old Testament and Psalms. New Testament, chiefly the Four Gospels. Repetition of hymns and texts of Scripture.	No examination in religious knowledge.		

That the Bible be read and religious instruction given by the teacher; that the school be opened with a psalm, to be repeated by the children, the singing of a hymn to be selected by the teacher, the Lord's Prayer, and 2 Corinthians, chapter xiii, verse 14, and that it be closed with the singing of a hymn, the Lord's Prayer, and the said verse."

The instruction to be given by the teacher and assistants; and it was resolved that the same be now approved and adopted and carried out by the mistress and teachers in the school until this board shall otherwise order."

NORTH AND SOUTH COLLINGHAM U.D.*	Yes	Yes	Yes, with comment.	Half-hour daily	GROUP I.—(Standards IV. to VI.) Old Testament.—Book of Judges, and 1st and 2nd Book of Samuel. New Testament.—Gospel of St. Luke. Catechism:—Commandments; duty to God and duty to neighbour. Hymns. GROUP II.—(Standards II. and III.) Old Testament.—Narrative portions of Genesis and Exodus. New Testament.—Gospel of St. Luke, miracles and parables, Birth and death of Christ. Catechism and hymns, same as Group I. GROUP III.—(Standard I.) Old Testament.—Narrative portion of Genesis. New Testament.—Birth and death of Christ, a few miracles and parables. Catechism and hymns, same as Group I. GROUP IV.—Infants. Old Testament } Simple stories. New Testament } Catechism, Lord's Prayer. Hymns.	No examination		The practice is to give religious instruction between 1 and 9.30 a.m. daily.
NORTH MUSKHAM U.D.†	Yes	Yes	Yes, with comment.	One hour per week to each subject.	(a) Old Testament, lives of Joshua, and David; (b) New Testament, St. Luke's Gospel; (c) Catechism, the whole; (d) Prayer Book order of Morning Prayer; (e) hymns and prayers.	The school is examined annually by the local Diocesan Inspector.	The trustees of the "Mary Woolhouse Charity" pay a certain annual grant to the North Muskham School Board, in return for which they (the trustees) stipulate that one hour's religious instruction shall be given per day.	
NOTTINGHAM	Yes, both	Yes, both	Yes, with comment.	Hymns and prayers 9.5 a.m. to 9.15 a.m.; Scripture instruction, 9.15 to 9.40.	See Appendix (No. 45)	A clergyman of the Church of England and a Nonconformist Minister appointed alternate years. The examination is conducted between 9 and 10 a.m. on several successive days.	—	
RANSKILL U.D.	Yes	Yes	Yes	From 9 to 9.15 a.m.	Bible reading	None	Open with the singing of a hymn. Repeat the Lord's Prayer, and read portion of Scripture. It is left with the mistress to do what she thinks best.	
RATCLIFFE-ON-SOAR	Yes	Yes	Yes, without comment.	9 to 9.30 a.m.	On the opening of the school a hymn is sung; then a short prayer, after which the Bible is read.	None	Teachers select suitable portions of Scripture adapted to the capacities of the children of the respective classes.	
STAPLEFORD	Yes	Yes, both	Yes, with comment, merely explanatory of historical and geographical character. No dogmatic or doctrinal teaching is given.	To hymns and prayers 10 minutes at opening; in the morning, 10 minutes and 10 minutes at closing in the afternoon. Biblical instruction 30 minutes daily.	None	No examination	—	
SUTTON-IN-ASHEFIELD	Schools are opened with reading of Holy Scripture, without comment.	The Lord's Prayer	Yes, without comment.	15 minutes			"That it be an instruction to the managers of all schools under the control of the Board, that the Holy Scriptures be read in the schools, without note or comment, at least three times each week, for not less than fifteen minutes at each time, and that the proceedings of each school be opened each morning with the Lord's Prayer."	

\* The South Collingham National School was transferred to the Board with a reservation of power to managers to give religious instruction.  
† The North Muskham (Mary Woolhouse) Endowed School was transferred to the Board with a reservation of power to managers to give religious instruction.

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NOTTINGHAM— <i>cont.</i>								
SUTTON-UPON-TRENT	Yes	Prayers	Yes, with comment.	From 9.10 to 9.40 a.m.	One book from the Old Testament, and one of the Gospels during the year.	Nil	"That from ten minutes past nine o'clock until forty minutes past nine each morning be set apart for religious instruction, and that the school be open during that time for the use of the ministers of the several denominations or persons appointed by them."	—
TUXFORD	Yes	Yes	Yes, with comment.	Bible 9 to 9.20 daily. Texts of Scripture learnt. Hymn and prayer morning and afternoon.				Scripture lessons given according to the time table.
WEST STOCKWICH	Yes	One hymn at opening and closing of school; also the Lord's Prayer.	Yes, with comment.	1½ hours	Two books from Old Testament, and one Gospel.	No examination	"The Bible may be read, with comment, by the teacher, who shall avoid introducing any sectarian teaching. "The Lord's Prayer and such hymns suitable for opening and closing school, as shall be approved by the board."	—
WILLOUGHBY-ON-THE-WOLDS.	Yes	Yes	Yes, with comment.	30 minutes each morning.	There is no syllabus. Any chapter that is suitable for children is read over, and the difficult parts are explained.	No annual examination.	—	—
OXFORD.								
AMBROSDEN U.D.	Yes	Yes	Yes, with comment.	Hymns and prayers at opening and closing of schools; Bible 30 minutes per day.	For this year the Pentateuch and the Gospels	Nil		Time tables passed by the board provide for religious instruction from 9 to 9.35. The syllabus is drawn up by the teachers.
Bix	Yes	Hymns morning, and prayers every morning.	Yes, with comment.	30 minutes daily.	—	—	—	—
BRIGHTWELL U.D.	Yes	Yes, both	Yes, with comment.	9.10 to 9.45 each morning.	Old Testament on Monday, Tuesday, and Thursday; New Testament on Wednesday; hymns on Friday.	None		Left to the master.
BRIZENORTON	Yes	Yes	Yes	From 9 to 9.45 daily.	1. Simple stories from the Bible. 2. Lives of Christ and His Apostles. 3. Events of the Christian Year (in season). 4. One of the Four Gospels. 5. Memory Work.—1. Ten Commandments. 2. Prayers and Collects. 3. Parables and Miracles. 4. Hymns.	No annual examination		School is opened and closed daily with hymns and prayers. The Bible is daily read, and passages explained. The teacher avoids all controversial points, giving simple explanations suitable to the children's understanding.



BURFORD U.D.	No	Yes	Read, without comment, in boys' school. With comment in girls' school. Verses of scripture taught in infants' school.	Half hour on Monday, Wednesday, and Friday, in boys' and girls' schools; and 25 minutes on same days in infants' school.										
CHARLEBURY	Yes	Both	Yes, with comment.	30 minutes weekly 60 " " 80 " " 80 " "	DIVISION I.—(Standard I.) Old Testament history.—The life of Joseph, New Testament history.—Simple outlines of life of Jesus, Six Miracles. Repetition, Psalm xxiii; Lord's Prayer; Ten Commandments. Sacred Music. DIVISION II.—(Standards II. and III.) Old Testament history.—Lives of Abraham, Isaac, and Jacob. New Testament history.—Life of Jesus in greater detail. St. Matthew I. to IV. II, and St. Luke I. to II. 25. Six Parables. Repetition, Isaiah lxii, and as for Division I. Sacred Music. DIVISION III.—(Standards IV. to VII.) Old Testament history.—Lives of Moses and Joshua. New Testament history.—St. Mark's Gospel; Acts I. and II. Repetition, Ephesians vi. 1-18. Sacred Music.	None	That the scheme for religious instruction in the board schools as prepared and now submitted to the board, to be adopted in the board schools, be and the same is approved and sanctioned.	The first half hour of the morning meeting is devoted to religious exercises and instruction, viz., from 9.0 to 9.30 a.m.						
CLAYDON U.D.		The Lord's Prayer (only) at commencement and close of school.	The Bible is read and commented upon.	About half an hour to Scripture reading.	None	None	Religions instruction is allowed and expected to be imparted by the teacher to whom the matter is entirely left. Bibles are provided and the Diocesan Inspector is allowed to examine in religious instruction once a year, and his report is sent in to the board. The board otherwise take no notice in the matter.							
EXSTONE	Yes	Yes, both	Yes, with comment.	Hymns and prayer from 9 to 9.15. Religious teaching from 9.15 to 9.45 each morning.	The Old and New Testaments. The Lord's Prayer. The Decalogue.	None	" That the Rev. C. F. A. Dillon, a member of the board, be and he is hereby permitted to arrange a systematic course of religious instruction from the Old and New Testaments in conjunction with the schoolmaster of the Neat Enstone School, and that the Rev. C. F. A. Dillon be permitted occasionally to come and ask questions on the lessons of the day."	Open school with singing a hymn, reading a portion of Scripture, and a prayer, after which the Lord's Prayer is repeated by the scholars. Scripture lessons then commence, and end at 9.45 a.m. A member of the board visits the schools one morning per week for the purpose of assisting in Scriptural teaching during the time allotted for that subject.						
ETNSHAM	Yes	Yes, both	Yes, with comment.	Three-quarters of an hour.	4 mornings a week, New and Old Testament, 1 morning, Hymns; Apostles' Creed; Ten Commandments. Open and close with prayer every day.	None	Nothing formal beyond the verbal wishes of the board to the head teachers, and that it is given on the time tables.							

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OXFORD--cont.								
HANWELL	Yes	Both hymns and prayers.	Yes, with comment.	25 minutes to Bible reading.	Hymns; prayers; Bible reading	No rules are laid down by the board.	There is no formal regulation of the board, as to religious observances and instruction. The school is leased to the board by the Rector and Churchwardens of Hanwell, from 9.45 a.m. till 12 at noon, and from 1.45 till 4.0 p.m. on Monday, Tuesday, Wednesday, Thursday, and Friday each week, except on Christmas Day, Ash Wednesday, Good Friday, and Ascension Day.	The religious teaching is conducted by the teacher.
HORTON	No schools.							
MILTON U.D.	Yes	Yes, both	Yes, with comment.	40 minutes each morning.	Old Testament history to end of Solomon's reign; New Testament, Life and Teaching of Jesus Christ; the Lord's Prayer and Ten Commandments; 12 hymns.	No examination.	"The Bible shall be read in the schools with such explanations and instruction in the principles of morality and religion as are suited to the capacities of children, but that no attempt should be made to attach them to any particular denomination."	
NETTLEBED	Yes, under-nominational religious instruction.	Yes, at the opening and close of the school.	Yes, with comment.	9 to 9.30 a.m.	Reading and questioning in Old and New Testaments.	The vicar has held a simple examination, and given a few prizes for proficiency.		The religious instruction has been left to the discretion of the head teacher.
NUZZFIELD	Yes	Yes	Yes, with comment.	Half-an-hour for all.		None, and no examination		Members of board allow Bible to be read and explained.
OXFORD	No schools.							
SHORTHAMPTON, WITH CHILSON AND PUDLICOT.	Yes	Yes	Yes, with comment.	Forty minutes	No syllabus has been ordered by the board, but the teacher uses his judgment in taking suitable texts for the instruction of the children from the Old and New Testament; the Apostles' Creed and the Ten Commandments are learnt by the children.	The Diocesan Inspector examines now annually.		From the commencement of the work of the board the same practice has been observed, except that the present Diocesan Inspector has been willing to examine schools under boards.
SOUTH SNOCK*								
South Stoke School	Yes	Yes	It is read, with comment.	9 to 9.30	Hymns and texts; Old and New Testament alternately; Catechism taught and explained.	There is no Scripture examination.	No such copy laid down by the board.	The Scripture lesson is carried out by the mistress, from 9 to 9.30 each morning, according to the school time table.
Woodcote School	Yes	Yes	Yes	Per week. Hymns and Prayers, 14 hours. Bible instruction, 2 hours.	None	None	None	There is no formal regulation; the practice has been to leave the matter to the discretion of the school-mistress, only stipulating that the time table be followed.

STADHAMPTON U.D.	Yes	Yes	Yes, without comment.	Thirty minutes each morning, the first four days in each week, and hymns for Friday morning.	No syllabus			See column 8.
STOKENCHURCH	Yes	Yes	Yes, with comment.	About half-an-hour each day.	At discretion of teachers.			
TADMARTON	No schools.							
TETSWORTH U.D.	Yes	Yes	Yes, by teacher, without comment.	Hymn five minutes, reading eight minutes, two prayer minutes. Whole not to exceed a quarter of an hour.	No syllabus. One chapter of Bible read at opening of school.			
WALLINGTON	Yes, in accordance with the minutes given in column 8.	Yes, both	Yes, with comment thereon.	9.10 to 9.40 a.m.	The diocesan syllabus adapted for use in board schools. No syllabus has been laid down by the board; it has been left to the teachers.	No rules are made for an annual examination, but the Diocesan Inspector was allowed to examine the schools in March 1886. No application has been made since.	The Regulations of the London School Board, except that the clause limiting the religious teaching in the schools to the principal teachers of the schools has been rescinded, and the following minute has been in practice since 1878 during each successive three years duration of the board, and was re-enacted by the present board at their first meeting held January 7th of the present year 1888:— "That permission be given to the parish clerk, and to the duly qualified ministers of the several religious denominations, to take classes in the schools for religious teaching (by arrangement with each other) during the time set apart for religious instruction, provided such teaching is not contrary to the letter and spirit of the Education Acts."	
WOOLVERCOTT (extra municipal).	No	No	No	None	None	None	None	No religious arrangement is made by the board. N.B.—Such religious instruction, as is given, is given before the tenancy of the schools by the board begins. The schools, as board schools, give no religious instruction.
RUTLAND.								
CALDECOTT	Yes	Yes	Scripture lessons are given.	25 minutes	Old Testament, Monday. New Testament, Tuesday. Hymns and texts, Wednesday. Old Testament, Thursday. Sacred singing, Friday.	No examination	None.	

\* The South Stoke National School was transferred to the board, with a reservation of power to managers to give religious instruction.

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<p>SALOP. BETWE, or BETTWS- Y-CRWYN.</p>	<p>Yes</p>	<p>Yes</p>	<p>Yes, with com- ment.</p>	<p>The Lesson is given each morning from 9 to 9.45 on Monday, Tuesday, Thurs- day and Friday. On Wednesday three-quarters of an hour is devoted to hymns, Com- maundments, and the Lord's Prayer.</p>	<p>The work of the year embraces one of the follow- ing books of the Old Testament, viz. Genesis, Exodus, Joshua, Judges, I. and II. Samuel, and one of the first four books of the New Testa- ment, or the life of St. Paul.</p>	<p>No examination held</p>	<p></p>	<p>The form of prayer for opening and closing school, the hymns and the parts of the Bible to be used, were approved by the board.</p>
<p>BISHOP'S CASTLE U.D. Boys</p>	<p>Yes</p>	<p>Yes</p>	<p>Yes, with com- ment.</p>	<p>20 minutes per diem.</p>	<p>Portions from the Common Prayer Book, collects generally, Prayers from 9.15 a.m. to 9.25 a.m. Scripture from 9.25 a.m. to 9.50 a.m. Prayers from Common Prayer Book. Collects</p>	<p>None</p>	<p>See answer in column 6. The board leave the matter entirely with teachers.</p>	
<p>Girls</p>	<p>Yes</p>	<p>Yes</p>	<p>Yes</p>	<p>9.15 a.m. to 9.45 a.m.</p>	<p>Collects</p>	<p>None</p>	<p>—</p>	
<p>Infants</p>	<p>Yes</p>	<p>Yes</p>	<p>No</p>	<p>9.15 a.m. to 9.45 a.m.</p>	<p>Texts, Scripture lessons from the Bible given extempore by teacher. Infants repeat Ten Com- maundments and Lord's Prayer.</p>	<p>None</p>	<p>—</p>	
<p>CHETTON U.D.</p>	<p></p>	<p></p>	<p></p>	<p></p>	<p></p>	<p></p>	<p>During the time of religious teaching or religious ob- servance any children with- drawn from such teaching or observance may be re- quired to receive separate secular instruction. Every day school under the management of the board shall be opened and closed daily with prayer and singing of hymns, the form of prayer to be used and the hymns to be sung having been first approved by the board. The authorised version of the Bible shall be daily read in the schools, and such explanation and instruction in the principles of religious and morality shall be given as are suited to the ages and capacities of the children; any book or apparatus to be used having been first approved by the board. The Apostles' Creed may also be taught and explained. Such explanations and instruction shall be given only by the regular teachers of the schools, and in carrying out the said regulations, the letter and spirit of the Elementary Education Act, 1870, especially sections 7 and 14, shall be strictly observed. The time for religious observance and religious instruction shall be in accordance with the time table adopted by the board and approved by the Education Department.</p>	
<p>CHURCH AND PICKSTOCK U.D.</p>	<p>Yes</p>	<p>Yes, both</p>	<p>Yes, with com- ment thereon by the master.</p>	<p>9 to 9.45 a.m.  4.10 to 4.15 p.m.</p>	<p>One hymn. Prayers and religious instruction according to the syllabus recommended for examination by the Lichfield Diocesan In- spector, Salop Archdeaconry. Hymns and prayers.</p>	<p>See column</p>	<p>No regulations. The board granted permission for an examination in re- ligious knowledge by the Diocesan Inspector for Aug. 6th, 1885, since held annually.</p>	

	Yes	Yes	The Bible is read, with comment.	Two hours per week to Scripture.	Genesis and St. Matthew The following passages committed to memory:— Deut., v. 6 to 21 verse, Psalms I., xix, xxiii., xxiv., xlii. St. Matt., v. 1 to 12 verse, St. Matt., vi. 5 to 15 verse.	No examination in religious knowledge.	
DAVLEY MAGNA	Yes	Yes	Yes, and explained in accordance with the regulations of the board.	From 9.5 to 9.45 a.m. in one school, and from 9 to 9.40 a.m. in the other.	None	None	That the daily meetings of the schools shall be opened and closed with singing a hymn by the children, and a short prayer by the principal teacher. That, at the opening of the boys' and girls' schools or from 9 to 9.15 a.m., there shall also be read by the principal or assistant teacher to the children collectively, a suitable portion of Scripture on the mornings of Tuesday and Thursday. That on the mornings of Monday, Wednesday, and Friday, from 9 to 9.45 a.m., suitable portions of Scripture shall be read by the boys and girls in class, in which they shall be questioned by the principal or assistant teacher to test their apprehension of the facts. That in all schools the children shall be taught to commit to memory certain passages of Holy Scripture.
ERCALL MAGNA	Yes	Yes	Yes, with comment.	2 hours and 20 minutes per week. Catechism 25 min. Prayers, &c., 10 min. daily.	None	None	The schools shall be opened each morning by singing and prayer, and by the children reading such portions of the Bible, selected by the Board, as can be read within the time named on the time tables, and there shall be given by the responsible teachers such explanation thereof and such instruction therefrom in the principles of morality and religion as are suited to the capacities of the children, provided that in such explanation and instruction the provisions of sections 7 and 14 of the Elementary Education Act, 1870, shall be strictly observed.
MAINFORD	Yes	Yes	Yes	Bible reading from 9 to 9.15 a.m. each morning of the week except Friday, on which day the Creed, the Lord's Prayer, and the Ten Commandments are said and explained, 30 minutes being allowed for this subject.	Infants under 7.—The Creation, the Fall, the birth and death of Christ, Creed, Lord's Prayer, and Ten Commandments, and some simple hymns. Standards I. and II.—Creation, Fall, Flood, and infancy, baptism, and temptation. His passion, crucifixion, resurrection, and ascension. Creed, Lord's Prayer, and Ten Commandments. Standards III., IV.—Genesis, Exodus, Joshua, Judges, the Gospel according to St. Luke, Catechism to the end of "My duty towards my neighbour." Standards V., VI., VII.—Genesis, Exodus, Joshua, Judges, the Gospel according to St. Luke. The whole of the Catechism.	None	No special rule, except that the chairman of the board (rector of parish) occasionally gives an examination in religious knowledge (orally) when he visits the school, about five times during the year.

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<p>SALOP—cont. MELVERLEY</p>	<p>Prayer only. Simple hymns sung.</p>	<p>Lord's only. Simple hymns sung.</p>	<p>Read to children every morning. Simple questions asked on what is read.</p>	<p>Total time ½ hour</p>	<p>None</p>	<p>None</p>	<p>—</p>	<p>Simple Scriptural opening of the school left to the discretion of the mistress.</p>
<p>OSWESTRY</p>	<p>Yes</p>	<p>Yes</p>	<p>Yes, sometimes with and sometimes without comment.</p>	<p>Religious instruction occupies about one hour a day.</p>	<p>Learning and singing of hymns; learning prayers and Bible verses; reading of Bible; and learning the beatitudes and the Ten Commandments.</p>	<p>No examination held</p>	<p>“1. All day schools under the management of the Oswestry School Board shall be opened and closed daily with prayer and singing of hymns, the form of prayer to be used and the hymns to be sung having been first approved by the board, it being, however, understood that the use of extempore prayer is not forbidden to the present teachers of the school, now offered to the board under circumstances of special necessity.”</p>	<p>—</p>
<p>SHERWSDENE</p>	<p>Yes</p>	<p>Yes</p>	<p>Yes, with comment (see regulation in Appendix No. 40).</p>	<p>This varies somewhat in the different schools, but the average time per week allotted to each subject may be stated as follows: hymns and prayers, 68 minutes, recitation, from Bible, Creed, and Commandments, 43 minutes, lessons from Old and New Testament, 142 minutes.</p>	<p>See Appendix (No. 46)</p>	<p>The examination is at present made by two clergy men, one a Churchman and the other a Nonconformist, but there are no special rules or their guidance beyond the syllabus.</p>	<p>See Appendix (No. 46)</p>	<p>“2. The authorised version of the Bible shall be daily read in all the schools, and such explanation of it, and instruction in the principles of religion and morality, shall be given as are suited to the ages and capacities of the children.”</p> <p>“3. Such explanation and instruction shall be given only by the master, mistress, and regular teachers of the board schools, and in carrying out the said regulations the letter and spirit of the Elementary Education Act, 1876, especially sections 7 and 13, shall be strictly adhered to.”</p> <p>“4. The children shall be also taught private prayers approved of by the board, the Lord's Prayer and the Ten Commandments, and the beatitudes as recorded in the 23rd chapter of St. Matthew's Gospel, with the summary of the law in the two great commandments of Christ.”</p> <p>“5. The time for religious observance and religious instruction shall be from 9 a.m. to 9.30 a.m., and the last 10 minutes in the afternoon before closing the school.”</p> <p>“6. In addition to the special secular instruction the principal teacher in each school shall give to the pupil teachers instruction in religious knowledge during one hour per week such religious knowledge to be in conformity with the Elementary Education Act, 1870.”</p>

STIRCHLEY	Yes	Yes	Yes, with comment.	About 90 minutes or half an hour.	Scripture texts, Bible lesson of both Old and New Testaments, Commandments taught and explained, and Apostles' Creed.	No examination	No formal regulation has been passed.
STONE-UPON-TEEN	Yes	Yes	Yes, with comment.	First half hour in the morning.	Scripture history, part of Old Testament, and the Gospels and Acts.	None	The master and mistress of school take charge of the religious instruction.
WELLINGTON	Yes	Yes	Yes, without note or comment.	9 to 9.20 a.m., 3.50 to 4 p.m.	See Appendix (No. 47)	Annual examination not provided for in rules.	
WOMBRIDGE	Yes	Yes	Read, without comment.	Half hour every morning in boys' department, 20 minutes in girls' and infants' departments.	<p><i>Boys' Department.</i></p> <p>Division I. (Standards V.-VII.)                      Old Testament.—Judges.                      New Testament.—The Acts, St. Paul's travels.                      Texts on moral duties; six hymns; Ten Commandments.</p> <p>Division II. (Standards III. and IV.)                      Old Testament.—Joshua; Ten Commandments.                      New Testament.—St. Luke's Gospel, texts on moral duties; six hymns.</p> <p>Division III. (Standards I. and II.)                      Lives of Noah, Abraham, Isaac, Jacob, Joseph, and Moses; beatitudes and life of Christ; four hymns.</p> <p><i>Girls' Department.</i></p> <p>Division I. (Standards IV.-VI.)                      Old Testament.—Genesis and I. Samuel.                      New Testament.—St. Luke's Gospel and Acts of the Apostles. Six hymns; Commandments; passages of Scripture, and texts.</p> <p>Division II. (Standards I.-III.)                      St. Matthew and St. Luke's Gospels. Six hymns; Commandments; texts and passages of Scripture.                      Old Testament.—Genesis and Exodus.</p> <p><i>Infants' Department.</i>                      Life of Christ, beatitudes, texts, passages of Scripture, Ten Commandments, four hymns.</p>	No examination	<p>The Bible shall be read, without note or comment, in the morning and afternoon. The Lord's Prayer shall be repeated by the children at the close of Scripture reading and hymns approved by the board, shall be sung by the children. The portions of Scripture shall be selected by the board, and the teachers are required to explain difficult words occurring in such reading: this explanation to be in perfect harmony with the former part of this rule. The scholars are required to commit to memory a verse or part of 4 verse daily such practice to form part of the religious services held daily in the schools.</p> <p>"That the Bible henceforth be read in the board schools by the children, and that there shall be given such explanations as such instruction therefrom in the principles of morality, and religion as are suited to the capacities of the children; provided always, that in such explanations and instructions the provisions of the Act in sections 7 and 11 be rigidly observed both in letter and spirit, and that no attempt be made in the schools to attach the children to any particular denomination."</p>

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<p>SALOP—cont. WOORE</p>	<p>Yes</p>	<p>Yes</p>	<p>Yes, with comment.</p>	<p>45 minutes at the opening of the morning attendance at school for hymns, prayers, and religious instruction, and five minutes at the close of the afternoon attendance.</p>	<p>Instruction from the Old and New Testaments alternately, daily.</p>	<p>There are no rules as to examination in religious knowledge.</p>	<p>"That the children be taught the Lord's Prayer, the Apostles' Creed, and the Decalogue or Ten Commandments." Also the regulations of the London School Board (see Appendix No. 40).</p>	<p>—</p>
<p>WROCKFORD WOOD.</p>	<p>Yes</p>	<p>Both</p>	<p>Yes, with comment.</p>	<p>25 minutes (0 to 9.25) every morning in boys' department, 30 minutes, (9 to 9.30 a.m.) in girls' and infants' departments.</p>	<p><i>Boys' Department.</i> Repetition.—I and II.—Lord's Prayer and Ten Commandments. III and IV.—Same, with three psalms and three parables. V, VI, and VII.—Same, with six psalms and three parables. VIII.—Narrative portion of the Book of Genesis, with special notice of Creation, Flood, Cain, Abel, Abraham, Isaac, Jacob, Joseph, Moses, and David. IX and X.—Outlines of Joshua, to I. Kings. XI (to death of Saul), biographies especially. XII and XIII.—Further knowledge of same. New Testament.—I and II.—Narrative portion of St. Mark, Special; Birth and death of our Lord six miracles, six parables. III and IV.—Outlines of Gospel of St. Mark. V, VI, and VII.—Further knowledge of St. Mark.  <i>Girls' Department.</i> Repetition.—I and II.—Lord's Prayer and Ten Commandments, with three psalms and two parables. III.—Same, with four psalms. IV, V, and VI.—Same as III., with first chapter of Isaiah. Old Testament.—Lower Division.—Creation, Fall, Flood, history of Patriarchs and of Elijah. Upper Division.—Same, in fuller detail. New Testament.—Lower Division.—Our Lord's birth, infancy, baptism, and temptation. His passion, crucifixion, resurrection and ascension. Part of St. Luke. Upper Division.—St. Luke.</p>	<p>The examiners are appointed for each examination. They have generally been a Church of England clergyman, together with a Primitive Methodist minister.</p>	<p>An examination in religious knowledge shall be held in the middle of the school year.</p>	<p>—</p>
<p>SOMERSET. ASHBURTON U.D.</p>	<p>Yes</p>	<p>Yes</p>	<p>Read, with comment.</p>	<p>Prayers at the opening and closing of school. The Bible read 20 minutes at the close of each day.</p>	<p>Lives of the great characters of the Bible. Our Lord's parables and miracles.</p>	<p>Examination only by the master.</p>	<p>—</p>	<p>—</p>



ASHCOTT												The board provides no religious instruction. From 9.30 to 10 a.m., the vicar's curate on two days in the week, and the schoolmaster and mistress every day, hold classes for religious instruction of those children who voluntarily attend. An annual examination is held by a Diocesan Inspector, of these children.
BATH	Yes	Yes	Yes with comment.	One half hour daily.	The syllabus is that adopted from time to time by the Diocesan Inspector, so far as the Scripture portion is concerned, but of course omitting any portion containing distinctive sectarian teaching.	The board schools are examined in Scripture knowledge annually. For some years past the examiners selected have been the Diocesan Inspector and a Nonconformist member of the board.			"That prayer be offered and a hymn be sung daily at the time or times which, according to section 7, subsection 2, of the Elementary Education Act, religious observances may be practised in all schools under the authority of the board; and that prayers and hymns be sung first received the sanction of the board, the provisions of sections 7 and 14 of the Elementary Education Act being duly observed."			
BEDMINSTER (extra-municipal).	Yes	Both	Bible read, with comment.	30 minutes daily	Left to the discretion of the head teachers	No examination	No examination		"That each head teacher submit to the board in each year a scheme of the system of religious instruction which he or she proposes to pursue during the year."			
BLAGDON U.D.	Yes	Yes	Yes with comment.	9.30 to 9.45 every morning, reading the Bible, with comment.	Bible lessons from Old and New Testaments, taken at the discretion of the master for the time being.	No rules	No rules		"That in the schools provided by this board the Bible be read from the hour of 9.30 to 9.45 a.m., and that there be given such explanations and such instructions therefrom in the principles of morality and religion as are suited to the capacities of the children."			
BRADFORD	Yes	Yes	Yes	Half an hour	None	None	None					Hymn, short prayer, and Bible reading,
BRIDGEWATER U.D.; Albert Street Board Schools	Yes	Both	Bible read, with comment.	35 minutes every morning.	Commandments taught on Monday; New Testament on Tuesday and Thursday; Old Testament on Wednesday; hymns and prayers on Friday.	No annual examination in religious knowledge.						
Boys' Department	Yes	Both	Bible read, with comment.	30 minutes every morning.	Commandments taught once a week; reading from Old and New Testaments three times a week; hymns and passages from Scriptures twice a week.	Ditto.						
Girls' Department	Yes	Both	Bible lessons given.	40 minutes three times a week.	Commandments taught once a week; simple lessons twice; psalms, hymns, and texts repeated every day.	Ditto.						
Infants' Department.	Yes	Both	Read, with comment.	Half hour daily	To read the Bible and be instructed in it, and to learn the Lord's Prayer and the Ten Commandments.	Ditto.						
Eastover Schools.	Yes	Yes										

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SOMERSET—cont. BROMPTON RALPH U.D.	Yes	Hymns from Sunday School Union. "The Lord's Prayer," Simple prayers suitable for school children.	The Bible is read daily, with comment.	From 11.30 to 12	Chapters from the Old and New Testaments	No examination has been held in the school.	"That the school be opened and closed daily with prayer. That the Bible be read and explained daily by the teacher."	—
CHAFFCOMBE	Yes	Yes	Read, with comment.	Three-quarters of an hour daily.	Old and New Testaments, principally "Life of Christ."	None	In every school under the control of the board the school shall be opened in the morning by singing a hymn, or offering the Lord's Prayer, or both, as the board may from time to time direct. The Bible shall then be read and taught daily, such reading to be by the master or children, or both, as the board may also from time to time direct, but that due care be taken that all the provisions of the Elementary Education Act in sections 7 and 14 be strictly observed both in letter and spirit, and that no attempt be made to attach children to any particular denomination. And that the time occupied by such singing, prayer, reading, and teaching shall not exceed 15 minutes in infants' schools, and 30 minutes in other schools.	Daily reading of Scripture, followed by singing of a hymn.
CHARD	Yes	The Lord's Prayer each day. Hymns occasionally.	A simple explanation of the portion read.	20 minutes	None	None		—
CHARD (extra-municipal): Chard Parish Schools	Yes	These schools are held under lease by the trustees of the late National Schools, and are opened at 9.45 a.m. No religious instruction is given after that hour. The doors are, however, open at 9 a.m., and the vicar gives religious instruction to such children as choose to attend from that time up to 9.45, the trustees having only leased the schools between the hours of 9.45 a.m. and 4 p.m.	Yes, with comment.	Whole time occupied, 45 minutes.	No religious instruction is given after that hour. The doors are, however, open at 9 a.m., and the vicar gives religious instruction to such children as choose to attend from that time up to 9.45, the trustees having only leased the schools between the hours of 9.45 a.m. and 4 p.m.	No examination takes place.	That such portions of the Bible be read in the schools as shall be selected by the board. The teachers may give a lesson at their discretion from any portion of the Bible mentioned. No allusions are to be made by them as to the Sacraments, or to the difference which exists between Christian bodies.	—
Tatworth Schools	Yes	Yes	Yes, with comment.	30 minutes	None	None	Only verbal instructions.	—
CHARLTON GROVE.	Yes	Yes	Yes, with comment.	None	None	None	None	—

CHEZROY	Yes	Yes, at the opening and close of school.	The Bible is read, with comment.	Religious instruction is given daily from 9 a.m. to 9.40 a.m. No specific time is apportioned to the subjects.	None	No examination	The scholars assemble at 9 a.m. A suitable hymn is sung, and three short prayers are said, after which Bibles or New Testaments are given out to the children in Standard II. and upwards, and a portion of Scripture read and explained. The younger children are instructed by their teacher orally. Repetition of hymns or texts is generally taken on Monday mornings and sometimes on Friday mornings also.	
CHEW MAGNA (A).	Yes	Yes	Bible is read, with comment.	Hymns and prayers at opening and close of school, not more than 5 minutes. Religious instruction, 30 minutes, mornings only. Reading the Bible in upper standards; oral teaching of the Bible in lower standards from 9.5 a.m. to 9.35 a.m.	See Appendix (No. 48)	Examination conducted by Diocesan Inspector.	Religious observances and instruction as per syllabus.	
(B.)	Yes	No	Yes, with comment and explanation of terms, and lessons to be learnt therefrom.	Reading the Bible in upper standards; oral teaching of the Bible in lower standards from 9.5 a.m. to 9.35 a.m.	Ditto	Ditto	Ditto.	
CHIFFSTABLE	Yes	No	The Bible is read and explained.	From 9 o'clock to half-past 9 in the morning.	The Bible is read and explained. The Commandments and the collects are learnt.	None	"That the religious instruction in the Chipstable Board School shall be as follows:— "Time for the above from 9 o'clock to half-past 9 in morning. Subjects, chapters in the Bible to be read and explained, the Commandments and the collects to be learnt."  There is no regulation	
CREWEENE AND WATFORD U.D.	Yes	Prayers are used in the North Street School, hymns and prayers in the Clapton School.	The Bible is read, with comment thereon.	Five minutes to prayers and 50 to Bible instruction.	No syllabus is used	No examination is held	—	
CUDWORTH	Yes	Yes	Yes	Three-quarters of an hour.	Old Testament on Monday and Thursday; New Testament on Tuesday and Friday; Commandments on Wednesday.	—	The religious instruction is left to the teacher.	
DITCHEAT (principal part).	Yes	Yes	Yes, with comment.	Three-quarters of an hour for the whole lesson.	I.—Portions of Exodus, Numbers, and Deuteronomy. II.—Portions of the Gospel according to St. Luke. III.—Hymns and private prayers, and portions of Scripture learned by heart.	—	"That the time table be altered (subject to approval by H.M. Inspector) in order that three teachers of an hour in the morning be set apart for religious instruction to the children."	
EAST PENNARD	Yes	Yes	Yes, with comment.	No time allotted separately to each subject.	None adopted by the board	No rules adopted by the board; but the Diocesan Inspector is admitted once a year to examine.	None	From 9.30 to 10.20 a.m. Prayers and religious instruction. Also prayer at closing.
ENGLISHCOMBE	Yes	Both	Read, with comment.	Religious instruction, one hour daily.	The syllabus in use in the diocese of Bath and Wells. (See Appendix No. 40.)	The examination is carried out by the Diocesan Inspectors.	By a minute dated Feb. 25, 1884, the board adopted the system of instruction and examination in use in the diocese of Bath and Wells.	

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SOMERSET—cont. HEMINGTON	Yes	Yes	Yes, with comment.	Half hour-per day	Genesis and Exodus, with the life of Christ	None	"That half hour per day shall be devoted to religious instruction."	—
HILLFARRANCE, OAKE, AND HEATH- FIELD U.D.	Yes	Yes, both	Yes, with explanation when necessary.	Religious instruction from 9 a.m. to 9.45.	At present the elder children are reading the life of Moses and the Gospel according to St. Matthew. The younger children learn hymns and portions of Holy Scripture.	None	—	The arrangement of religious instruction has been entrusted to the master.
HUNTSFILL	Yes	Yes, both	Read by the children and commented on by the teachers.	Hymns and prayers 15 minutes, Bible reading 35 minutes, daily.	Selections from both the Old and New Testaments, somewhat in accordance with the portions selected by the diocesan board for the use of the voluntary National Schools of the diocese.	At the request of the board the Diocesan Inspector usually visits the schools once a year and examines the children in those portions of Scripture in which they have been instructed during the past year. He also hears them sing two or three of the hymns which are usually sung at the opening and closing of the schools.	—	—
LICHESTER	Yes	Yes	Yes, with comment.	One hour each to Old Testament and New Testament, and half an hour to repetition and written exercises per week. 2½ hours per week in all.	Lower Division (Standards I.-III.) Biographies of Old Testament characters to Joseph, Alternate years; Life of Moses to the Exodus and lives of Samuel and David. The birth, childhood, death, resurrection, and ascension of Christ, with six miracles and six parables. Repetition.—Ten Commandments, Lord's Prayer, the beatitudes, a psalm, and three hymns. Upper Division (Standards IV.-VII.) The Exodus and journeying of Children of Israel in wilderness. (Alternate years; The Judges of Israel; Joshua to Samson, and Book of Ruth.) St. Matthew's Gospel. (Alternate years; Acts i.-xii.) Repetition.—Psalms xxiii and lxxx; St. John x 1-18 (other chapters alternate years); texts; and three hymns. Midsummer to Christmas, 1887.—Genesis - Christmas to Midsummer, 1888.—St. Matthew's four Gospels.	The Diocesan Inspector visits the school on the day appointed for the examination of Infants (National) School from 9 to 9.50 a.m. and conducts a brief examination in religious knowledge.	—	Religious instruction is given daily from 8.10 to 9.40 a.m. by the master and assistant according to the foregoing syllabus. School is opened and closed with prayer.
LEMINSTER (A.)	Yes	Both	With comment	9.15 to 9.35 a.m.	—	None	—	—
(B.)	Yes	Both	Lessons are given on the Old and New Testament by the teachers.	9.15 to 9.30 a.m.	For the year:—Genesis and Exodus. Also the four Gospels.	None	—	—
ISLE ABBOTS	Yes	Yes, both	Yes, with comment.	Half hour each day, all subjects taken together.	Bible reading; verse repetition; hymn learning and singing.	No examination	—	To give religious instruction for the first half hour every morning.
KIBXTON VILLE.	Yes	Yes, at opening of school, and also at close.	Yes, without comment.	Not to exceed 30 minutes in all.	None	None	—	—

Class I. (Standards V, VI, VII).— Sometimes read the Bible, sometimes learn a miracle or parable, and sometimes reproduce from memory a story from "Gleig's Simple Truths" read out to them twice by the master.  
Class II. (Standards III., IV.)—Generally read the Old and New Testaments alternately, without comment.  
Class III. (Standards I., II.)—Generally read "Gleig's Simple Truths," and sometimes grouped with infants for hymns and texts.  
Class IV. (Infants).—Generally learn hymns and texts of Scripture. Occasionally the whole school is grouped for singing hymns.

KINGSBURY EPISCOPI	Yes	-	Yes, at the commencement and close of the school.	Yes, with comment. Infants receive oral Scripture lessons. In every case moral lessons are inculcated.	35 minutes daily	Monday and Tuesday chiefly history, Wednesday, Thursday, and Friday.—Texts, hymns, Commandments. <i>Infants.</i> Monday and Tuesday.—Texts and hymns. Tuesday and Thursday.—Simple Scripture lessons. Friday.—Commandments, prayers, &c.	No examination	(1.) A portion of Scripture read by the elder children and explained by the master or mistress, the moral lesson therefrom inculcated. (2.) Oral Scripture lessons of the usual character given to the younger children and infants. (3.) All questions of doctrine or of religious controversy avoided. (4.) No distinctive teaching of any kind. (5.) The religious teaching not delegated to young teachers.
LANGPORT EAST-OVER, AND HUISH EPISCOPI U.D.	Yes	-	Both	Yes, with comment.	9 to 9.40 a.m. daily	SYLLABUS FOR 1888. (a.) <i>Children in Standards 4, 5, 6, and 7.</i> Old Testament History from Joshua, Judges, I. and II. Samuel, New Testament history from St. Matthew's Gospel. (b.) <i>Children in Standards 1, 2, and 3.</i> Lessons (chiefly oral) on the Creation, Fall of Man, Lives of the Patriarchs, Life of Moses, the Exodus and Wanderings of the Israelites. (c.) <i>Infants.</i> Oral lessons from Old Testament history; with chief facts of our Lord's birth, life, death, and resurrection; other miracles and parables.	The religious examination has been conducted by the members of the board teaching the children in the syllabus of religions instructions for the past year.	
LOFEN	Yes	-	Yes, both	Read, without comment.	One hour every week.		None	"That the school be opened and closed with the singing of a hymn and prayer, and that the Bible should be used as a reading book."
LOXTON AND CREISTON U.D.	Yes	-	No	Yes	Half hour each morning.		None	"That the Scriptures be read for half an hour at the beginning of each day."
LYDEARD ST. LAWRENCE.	Yes	-	Yes, both	Yes, read with comment.	40 minutes daily	Lives of Patriarchs; Life of Christ; Acts of the Apostles; Hymns and portions of the Gospels are learnt.	No religious examination	No formal regulations, but the religious teaching is unsectarian.
LYNG	Yes	-	Yes	Yes, twice a week, and explained.	30 minutes every day are allotted to the teaching of religious knowledge.	1st Division. <i>Old Testament.</i> The Creation, and Lives of Abraham, Isaac, Jacob, and Joseph. <i>New Testament.</i> The events in the Life of our Lord, from his birth to his death, miracles, Parables and miracles. Hymns and texts from memory.	There is no annual examination in religious knowledge.	
MEARE	Yes	-	Hymns and prayers are used.	Bible read, with comment.	9 to 9.45 (a clear half hour each day to Scripture or catechism or hymns).	The Bath and Wells Diocesan Syllabus. (See Appendix No. 49.)	No rules. Diocesan Inspector examines the schools annually (November).	The regulations are in accordance with the diocesan scheme and are subject to the Diocesan Inspector.

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FOKESSET—cont. HERRIOTT	Yes	Yes	Yes, with comment.	One half hour	(1.) Leading facts in the historical books of the Old Testament. (2.) The Life of our Lord. (3.) Ten Commandments. (4.) Hymns and texts.		"That occasional religious instruction should be given, that is, master to read short portions of Scripture with slight explanation." This has always been done on a few days in each week for half an hour or so.	
MIDDLEZOY	Yes	Yes	Bible is read, with explanations.	30 minutes daily to religious instruction.	None used	No examination given		Left to the discretion of the teachers. Instruction chiefly confined to the historical books of Old Testament, and the Gospels in New Testament.
MILVERTON*: Boys	Yes	Yes, both	Yes, with comment.	9 to 9.30 a.m.	Prayers and religious instruction every morning except Friday.			
Girls	Yes	Yes, both	Yes, with comment.	9 to 9.45	Prayers and religious instruction, with catechism by special arrangement.			
Infants	Yes	Yes, both		9 to 9.55 a.m.	Prayers and religious instruction every morning except Friday.			
NORTH PATTERTON AND ST. MICHAEL'S CHURCH U.D.	Yes	Yes, both	Read, without comment.	9 to 9.45	Prayers and religious instruction with catechism, by special arrangement.			
	Yes	Yes	Read, without comment.	9 to 9.30 a.m.	Prayers and religious instruction daily.			
	Yes	Yes	Read, without comment.	From 9 to 9.40 a.m.	Texts and hymns, Monday, Old Testament history, Tuesday, texts and hymns, Wednesday, New Testament history, Thursday, Commandments, Friday.		The day schools under the management of the board shall be opened and closed daily with prayer and singing of hymns, the form of prayer to be used and the hymns to be sung having been first approved by the board.	
NUNNEY	Yes	Yes	Yes, with comment.	Half hour daily	Simply Bible facts		The authorised version of the Bible shall be daily read in all the schools, and such explanation and instruction in the principles of religion and morality shall be given as are suited to the ages and capacities of the children, any books or apparatus to be used having been first approved by the board.	To assemble at 9 for prayers. After prayers, religious instruction until 9.30. Monday.—Learning hymns. Tuesday, Wednesday.—Reading and explanation of Bible. Friday.—Learning Scripture.
OTHERY	Yes	Yes, both	Yes, without comment.	Time for whole religious instruction is 30 minutes: from 9.10 to 9.40 every morning.	There is no syllabus	There are no rules		The religious instruction is given either in reading the Bible, repeating portions of Scripture, or singing hymns.
OTTERFORD	Yes	Both	Yes, with comment.	45 minutes	Reading Scriptures, and explanations	None		Religious instruction first lesson every morning.

	Yes	No hymns, Prayer of the National Society.	Yes, simple questions.	20 minutes	Sec regulations	None, but until this year the Diocesan Inspector came by request.	The master to give religious instruction to the scholars by causing them to read the Bible and be instructed in it, and cause them to learn the Lord's Prayer, the Creed, and the Ten Commandments.
OTTENHAMPTON	Yes	-	-	-	-	-	-
OUT ST. CUTHBERT IN WELLS AND FRIDDX, U.D.	Yes	Yes	Yes, with comment.	Three-quarters of an hour for Bible, hymns, and prayers.	The diocesan syllabus which repeats itself every three years, and includes portions of the books of Genesis, Exodus, Numbers, and Kings, and first three Gospels.	The examination is purely nonsectarian.	School is opened and closed with prayer, and undenominational religious teaching is given for 45 minutes each day.
PAWLERT	Yes	Both	Read, with comment.	Each day from 9.10 to 9.40 a.m.	Narrative portion of Genesis, and lives of Samuel and David. Gospel of St. Matthew.	No examination has been held as yet under the board.	No regulation beyond the time table approved by the board.
PURTON†	Yes	Yes	Yes, with comment.	9.30 to 10	Same syllabus as used by the Diocesan Inspector for Church schools.	Examined by Diocesan Inspector.	The religious teaching is under the control of the vicar of the parish.
RADSTOCK: Mixed Department	Yes	Both are used	By the teacher occasionally with undenominational explanation.	(a.) 5 minutes twice a day for hymn and prayers. (b.) 20 minutes twice a week for Scripture.	Oral teaching of— (a.) Old and New Testament history alternately for Lower Standards. (b.) The above with Scripture biography, parables, and Decalogue for Upper Standards.	None	Similar to the regulations of the London School Board. (See Appendix No. 40.)
Infants' Department	Yes	Both are used	-	5 minutes twice a day for hymn and prayers. 20 minutes every day for Scripture.	Texts, Ten Commandments, life of Christ, and life of Joseph.	None	Ditto.
SAMPFORD ARUNDELL	Yes	Both hymns and prayers.	Yes, with occasional comment.	From 9 a.m. to 9.30 a.m.	Tuesdays and Thursdays.—Learning portions of Scripture, hymns, or Commandments. Mondays, Wednesdays, and Fridays.—Reading Scripture.	No examination at present allowed.	"That the board has religious instruction given from 9 to 9.45 a.m. in the schools under the board, as allowed by the Education Act, 1870."
STANTON DEW	Yes	Yes, at opening and closing of school.	The Bible is read, with comment thereon.	9 to 9.45 a.m.	Left to teacher's discretion	None	Rules are not in print
STREET	Yes	Yes	Yes, without comment.	Half an hour to be devoted to religious instruction each day.	Reading the Scripture without note or comment, singing a hymn, repeating the Lord's Prayer and Ten Commandments. Grace to be sung before and after dinner. The school to close with singing a hymn and repeating the Lord's Prayer.	None	The school is constantly visited by members of the board, and the clerk to see that the wishes of the board are properly attended to.
THORPE ST. MARGARET.	No schools.	-	-	-	-	-	-
TWERTON	Yes	Both	Yes, with comment.	9 to 9.40	No stated syllabus	No examination	"That the schools shall be opened with prayer, and that singing of a hymn, and that the Bible shall be read and such explanation thereof given and instruction therefrom in the principles of religion and morality as are suited to the capabilities of children."
UPTON NOBLE	Yes	Yes	Yes	From 9 to 9.55 a.m. daily.	According to the diocesan syllabus	Annual examination by the Diocesan Inspector as in voluntary schools.	None.

\* The Millverton (Lamb's Charity) School was transferred to the Board with a reservation of power to managers to give religious instruction.  
 † The Purton N.S. was transferred to the board with a reservation of power to managers to give religious instruction.

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<p>SOMERSET—cont. WEDMORE</p>	<p>The Bible is read.</p>	<p>Yes. Hymns are those published and used by Manchester School Board. The prayers are in the same publication.</p>	<p>The Bible is read in accordance with resolution of the board.</p>	<p>Half an hour at opening of school.</p>	<p>No syllabus</p>	<p>No examination is held</p>	<p>Paragraphs 1 and 2 of the London School Board (see Appendix No. 40); also "That the portions of Scripture and the course of instruction therein shall be similar to the syllabus adopted by the London School Board." "That a hymn be sung and prayer offered at the opening of the school in the morning before commencing the Bible lesson, and at the closing of the school in the evening." "That the forms of prayers and hymns used be approved by the board." "That the Bible instruction shall be given immediately after the morning hymn and prayer, and shall occupy not exceeding half an hour."</p>	<p>—</p>
<p>WELLINGTON</p>	<p>Yes</p>	<p>Yes</p>	<p>Yes, with comment.</p>	<p>From 30 to 40 minutes per day.</p>	<p>None</p>	<p>No examination</p>	<p>There has been no formal minute of the board.</p>	<p>—</p>
<p>WEST BRADLEY AND LUTWICKHAM GREEN U.D. (the Parish of West Bradley).</p>	<p>Yes</p>	<p>Yes</p>	<p>Yes, with comment.</p>	<p>From 9.15-9.45 a.m.</p>	<p>Syllabus recommended by the Bishop of Bath and Wells for elementary schools. (See Appendix No. 49.)</p>	<p>The mode of examination is left entirely to the discretion of the Diocesan Inspector.</p>	<p>The board has made no formal regulation with respect to the religious instruction.</p>	<p>The practice of the school is to instruct the children in such portions of the Old and New Testament as are selected by the Diocesan Inspector for examination at his next yearly visit, together with hymns and prayers selected by the teacher for repetition to the Diocesan Inspector.</p>
<p>WEST BOCKLAND</p>	<p>Yes</p>	<p>Yes, at the beginning and end of each day the children sing a hymn followed by three or four prayers.</p>	<p>Yes, with comment.</p>	<p>10 minutes at opening and close of school. 30 minutes each day Bible.</p>	<p>The Creation; the Fall; the History of Joseph. <i>Old Testament.</i> <i>New Testament.</i></p>	<p>None</p>	<p>None</p>	<p>The choice of subjects left to the discretion of the master.</p>
<p>WESTON ZOYLAND</p>	<p>Yes</p>	<p>Prayer</p>	<p>Bible, with comment.</p>	<p>Half an hour each day altogether.</p>	<p>Bible only</p>	<p>None</p>	<p>None</p>	<p>No religious instruction is given during the hours the board have control of the school premises. At the time the first board was formed the trustees of the school premises granted to the board a lease of the school from 9.45 a.m. to 5 p.m. on Mondays and the four following days of each week. It was at the same time understood that the school should be open half an hour earlier each day for religious instruction to those children who came to attend it. The school registers are not marked until after 9.45. The answers refer to such half-hour's instruction.</p>



WINCLANTON	Yes	Yes	Yes, with comment.	Boys, 20 minutes - Girls, 40 " Infants, 35 "	None	None	Paragraphs 1 and 2 of the Regulations of the London School Board (see Appendix No. 40), also: "That in the boys and girls schools the teachers shall see that the children themselves read in the New Testament during the afternoon."	None	Old Testament and hymns, &c. on Tuesdays. New Testament and hymns, &c. on Thursdays. Lessons given on each of the above days from 9.10 a.m. to 9.50 a.m.		
WINSOMBE	Yes	Yes	Yes, with comment.	Prayers, hymns, and instruction from 9.5 to 9.40 a.m.	Syllabus for the year ending April 30th, 1889:— <i>Old Testament.</i> Passover. Passage of Red Sea. Giving of the Law. Sin of the Golden Calf. The Manna. Searching of the Land. Rebellion of Korah. Aaron's Rod. History of Balsam. The exhortation to obey. The promises to obedience. <i>New Testament.</i> From Gospel of St. Luke.—Our Lord's birth and infancy, baptism, and temptation. Parables of Good Samaritan, Lost Sheep, Piece of Silver, and Prodigal Son. Miracles in Chapters iv, v, vi, vii, viii, and ix. Transfiguration. Institution of Lord's Supper. Agony and Betrayal. Jesus before Pilate. Crucifixion, &c. Resurrection. From Acts of the Apostles.—Ministry of Philip, and the laying on of hands. The Conversion of Saul. First Apostolic Journey. Second Apostolic Journey.	None	None	None	None	None	None
WITHEL FLOREY	Yes	School is opened in the morning and closed in the evening with a hymn and prayer.	By the older scholars it is read for half an hour every morning, and explained.	Bible reading and religious instruction from 9 to 9.50 a.m. every day.	Parts of Exodus, Numbers, Deuteronomy. <i>New Testament.</i> The Gospel according to St. Luke, and the first 16 chapters of "The Acts." The Infants and Standard I. are grouped together and taught orally the histories of Joseph, Moses, Samuel, &c., and the leading facts of our Lord's life and death; also hymns and simple texts of Scripture.	None	None	None	No annual examination		
WITHEFOOL	Yes	Yes	Yes, with comment.	See column 9	None	None	None	None	None		
WITHELSCOMBE:											
Boys	Yes	Yes	Yes, with comment.	9.15 to 10 a.m.	Monday and Thursday.—Old Testament. Tuesday and Friday.—New Testament. Wednesday.—Commandments.	None	None	None	None		
Girls	Yes	Yes	Yes, with comment.	9.15 to 10 a.m.	Monday.—Old Testament. Tuesday and Thursday.—New Testament. Wednesday.—Commandments.	None	None	None	None		
Infants	Yes	Yes	Yes, with comment.	9.15 to 9.40 a.m. each day on the whole.	Friday.—Hymns and psalms. None drawn out.	None	None	None	None		

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SOMERSET—cont. WOOKEY School	Yes	Yes	Yes, with simple explanation of words.	9-9.45 a.m.	It varies from year to year with the syllabus of the Diocesan Inspector in the county, but there is always a portion of Old Testament and Gospel history, a portion of the Catechism up to the end of the Duty to one's Neighbour, with singing of hymns and repetition of prayers and texts of Scripture.	Fourteen days' notice is given, and children can have a holiday if they wish to stay away. The board is always informed of proposed visit of inspector, and give their consent to it.	No formal resolution is to be found in the minutes. The buildings are not the property of the board, and on the conditions of the lease was that religious instruction should be given daily from 9-9.45.	The teaching is carried on by the teachers voluntarily, and the parents and children seem to think a good deal of it. The composition and dictation of Old Testament narratives are found also most useful as assistants to the secular studies.
HOOKEY HEWTON School.	Yes	Yes	Yes	9-9.45	Simple hymns, Bible stories, and Commandments. (This is quite an infant school.)	The usual 14 days' notice is put up in the school, and the board gives its consent to the visit of the Diocesan Inspector.		It is left very much to the teacher to select the texts and hymns for repetition, and the Bible narratives are generally from Genesis and the Gospels.
WOOLAVINGTON	Yes	Yes	Yes	9 to 9.50 each morning. Bible teaching. On Mondays, repetition of hymns, &c.	Selected chapters from the book of Exodus. One of the Gospels, Creed, Lord's Prayer. Ten Commandments.	The children are examined annually by the Diocesan Inspector in the syllabus prepared by the teacher.		
YEovil	Yes	Prayers	Yes, without comment.	Varies according to time table.	No prescribed syllabus	No examination	"That in each of the schools under the board the Bible shall be read, and there shall be given by the responsible teachers of the schools such explanations and such instruction therefrom, in the principles of religion and morality, as are suited to the capacities of children: Provided always, that in such explanations and instruction the provisions of the Act in sections 7 and 14 be strictly observed, both in letter and spirit, and that no attempt be made in any such schools to attach children to any particular denomination."	
STAFFORD. ABBOTS BROMLEY	Yes	Hymns and prayer	Yes, with comment	Hymn and prayer, 10 minutes; Scripture, half an hour.	Memory Work.—Ten Commandments and Psalms i., xv., and vii. Study.—The lives of the Patriarchs. <i>New Testament.</i> Memory Work.—Lord's Prayer; the Beatitudes. Study.—Life of Christ as contained in the four Gospels.			Left to the discretion of the teachers.

Yes	Hymns and prayers.	With comment and not doctrinal.	From 9 to 9.40 every morning.	Old Testament. 1887.—Genesis and Exodus. 1888.—Joshua and Judges. 1889.—Lives of Eli, Samuel, Saul, Jonathan, and David. 1890.—Lives of Solomon, Rehoboam, Jeroboam, Ahab, Jehoshaphat, Elijah, and Elisha. 1891.—Lives of Hezekiah, Josiah, Daniel, Zerubbabel, Ezra, and Nehemiah.  New Testament. 1887.—St. Matthew's Gospel; Acts i. to xii. 1888.—St. Luke's Gospel; Acts i. to xii. 1889.—Acts of the Apostles, i. to xii. 1890.—St. Mark's Gospel; Acts i. to xii. 1891.—St. John's Gospel and Acts i. to xii.  None provided.	The board allow annual examination by Diocesan Inspector. Also an annual examination conducted by the vicar of the parish for prizes.	The teaching is only limited by the observance of the conscience clause.
Yes	Yes	Yes, with comment	About 35 minutes in all.	None provided.	None	None
Yes	Yes	Yes, with comment	Same as above	(a.) General knowledge of Old and New Testaments. (b.) Committal to memory of passages of Scripture, e.g., Psalms, parables, &c. (c.) Learning hymns (with tunes). (d.) Children's homo prayers.	No examination is held	The teaching is only limited by the observance of the conscience clause.
Yes	Yes	Yes, with comment	9.30 to 10.0 each day.	No syllabus	None	Old and New Testament Scripture taken on alternate days.
Yes	Yes	Yes, with explanation of historical, biographical, or geographical nature, &c.	9.40 to 10.0 a.m.; 4.0 to 4.30 p.m.	See regulations	None	None
Yes	Yes	Yes, with explanation of historical, biographical, or geographical nature, &c.	9.40 to 10.0 a.m.; 4.0 to 4.30 p.m.	See regulations	None	None

1.—The schools under the management of the board shall be opened each morning with the singing of hymns previously approved by the board, the Lord's Prayer, and Benediction.  
2.—In the schools managed by the board the authorised version of the Bible shall be read, and portions of the text selected by the principal teacher (but subject from time to time to the direction of the board), may be committed to memory by the scholars, but the principal teacher in charge of any school for the time being shall give explanations of an historical, biographical, or geographical nature necessary for the understanding of the narrative, and may explain the modern and generally accepted meaning of any word or phrase, the sense of which has changed since the Scripture translation was made.  
The following is the definition of the terms used above:—  
Historical—pertaining to a narrative of events and facts recorded in the Bible.  
Biographical—relating to the lives of persons recorded in the Bible.  
Geographical—relating to a knowledge of places mentioned or referred to in the Bible.  
3.—The religious exercises and the reading and teaching of the Bible as directed by the previous statement shall be conducted between the hours of 9.40 and 10 a.m. and between the hours of 4 and 4.30 p.m.

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<p>STAFFORD—cont. BURTON-UPON-TRENT U.D.</p>	<p>Yes</p>	<p>Yes</p>	<p>The Bible is read and explanations given.</p>	<p>Opening and closing exercises at beginning and end of day (which embrace prayer and hymns) occupy about 10 minutes; Biblical instruction occupies about 35 minutes.</p>	<p>SCRIPTURE SYLLABUS, 1887-8. <i>Memory.</i> Infants.—The Lord's Prayer; Exodus xx. 13; Romans vi. 23; Psalm li. 10; 1 John iv. 7-11; Proverbs xxii. 1-3; John ii. Standard I.—The Lord's Prayer; Exodus xx. 1-17; St. Matthew v. 1-12. Standards II. and III.—As in Standard I., and in addition Psalm xxxiv. and St. Matthew xxii. 37-38. Standards IV. to VII.—Proverbs ix. 10 Proverbs iv.; 1 John iv. 7-21. <i>Study.</i> Infants.—Early life of Samuel and of David. Simple outline of the life of Christ. Standard I.—The events recorded in the following portions of the Bible: Genesis, i, ii, iii, and iv. to verse 17; vii, viii, and viii; 2 Kings xv.; Daniel vi. Outline of the Life of Christ. The following Parables: 1. The Sower, St. Matthew xiii. 1-23; 2. The Ten Virgins, St. Matthew xxv. 1-13; 3. The Talents, St. Matthew xxv. 14-30; 4. The Good Samaritan, St. Luke x. 25-37; 5. The Prodigal Son, St. Luke xv. 11-32. Standards II. and III.—Lives of Samuel, Saul, and David. Outline of the Life of Christ. The Parables given in Standard I., and in addition: 1. The Unmerciful Servant, St. Matthew xviii. 23-35; 2. The Lost Sheep, St. Luke xv. 1-10; 3. The Lost Piece of Silver, ditto; 3. The Pharisee and Publican, St. Luke xviii. 9-13. Standards IV. to VII.—First and Second Books of Samuel; St. Mark's Gospel. Pupil Teachers.—The same as Standards IV.-VII. <i>Note.</i>—(a.) Both pupil teachers and scholars will be expected to be able to explain the portions of Scripture learnt by heart. (b.) In the case of small schools, where it is not possible to have more than two divisions for the Scripture lessons, the lower division will include Standards I., II., and III., and will take the course allotted to Standards II. and III., except in Old Testament history, which for this year will be that allotted to Standard I.</p>	<p>Annual examination in Biblical knowledge is held by the board's inspector of schools. Infants and lower Standards are examined orally; upper Standards on paper.</p>	<p>The time table of each school shall provide for singing, prayer, and Scripture lessons being taken immediately after the opening every morning; the daily work shall also be concluded by singing and prayer; hymns from the board's hymn book being used, and also the form of prayer set forth on page 9 of that book. Teachers must pay particular attention to the following instruction of the board as to Biblical instruction:— The Bible and the fundamental principles of religion and morality shall be taught; special regard being had, both in letter and spirit, to the 7th and 14th sections of the Elementary Education Act, 1876; and in such explanations as may be found necessary, no attempt shall be made to direct attention or attach children to any particular denomination.</p>	<p>The practice is to read the Bible with comments each morning.</p>	<p>Open with hymns, collects and Lord's Prayer; Bible lesson for 30 minutes, given before and after meals. Close with hymns, collects from Common Prayer Book, and Benediction.</p>
<p>CANSOCK</p>	<p>No</p>	<p>Yes</p>	<p>Yes, with comment.</p>	<p>Three-quarters of an hour each morning.</p>	<p>Nil</p>	<p>Nil</p>	<p>Nil</p>	<p>Nil</p>	
<p>CAYNESWALL (extra-municipal).</p>	<p>Yes</p>	<p>Yes, hymns and prayers.</p>	<p>Yes, with comment.</p>	<p>10 minutes to hymns and prayers, and 20 minutes to Bible lesson.</p>	<p>The board requested the chairman, the vicar, to hold an annual examination in religious knowledge. Some of our members and the teachers generally object to examination by Diocesan Inspectors.</p>	<p>Nil</p>	<p>Nil</p>	<p>Nil</p>	

CHESLY HAY AND GREAT WYLEY U.D.	Yes	Yes	Yes, without comment.	Half an hour each morning.	Nil	Nil	Bible read for half an hour each morning.
CURBOROUGH AND ENRUCHE.	Yes	Yes.	Both prayers and hymns taught and used.	Half an hour each day is given to Scripture lesson.			The rector occasionally revises the course pursued.
DARLSTON	Yes	Yes	Both hymns and prayers are used.	Half an hour in morning for singing hymns, prayers, and lesson on Bible; and at least 5 minutes at the close of each afternoon.			The teacher is to carefully observe section 14 of the Education Act. No denominational bias given to the teaching and no attempt made to attach the children to any particular denomination. During the time devoted to religious teaching any children whose parents desire it may be withdrawn from religious instruction. Such child may receive separate instruction in secular subjects. The Scriptural instruction is only given by the responsible teachers of the schools.
FARBWELZ AND CHORLEY.	Yes	Yes	Hymns and Lord's Prayer.	20 minutes Bible reading; 10 minutes Hymns, verses of Scripture, and prayer.	None	None	"The children in this school to read the Bible, with comment, so far as is consistent with their capacity, intelligence, and moral training without any religious formula, and also to repeat passages of Scripture, hymns, moral songs, the Lord's Prayer, and Ten Commandments."
HANLEY	Yes	Yes	Yes	Prayers and hymns 9.30 to 9.40; Bible teaching 9.40 to 10.0.			No formal regulation has been passed, but in the use of prayers, hymns, and instruction to be given from the Bible the provisions of the Elementary Education Act, 1870, to be strictly and honourably observed in letter and spirit.

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STAFFORD—cont. HARBORNE	Yes	Yes, at the commencement and close of each day's work.	Yes, with comment or explanation.	In every school, the period for religious observances and instruction shall extend, in the morning, from 9.15 to 9.50, and in the afternoon the school shall be closed by the singing of a hymn, and the use of the form of prayer provided for that purpose.	Similar to the syllabus of the Hamley School Board (see above).	An examination, confined to the subjects set forth in the scheme, and conducted in strict accordance with the letter and spirit of the Elementary Education Act, 1870, by such person or persons as the board shall from time to time appoint, shall be held annually, in either of the months of May or June. Infants and scholars in Standards I. and II. shall be examined orally; scholars in other standards, partly orally and partly on paper; and candidates and pupil teachers wholly on paper. By resolutions passed in each of the two past years the Diocesan Inspector of Schools has been appointed the examiner.	Prayers and hymns from the book approved by the board, shall be used, and the Bible, in accordance with the scheme set forth in schedule read and taught daily in the schools of this board; provided always that both in the use of such hymns and prayers, and in the explanations and instructions to be given from the Bible, the provisions of the Elementary Education Act, 1870, especially with reference to sections 7 and 14 shall be strictly and honourably observed, both in letter and in spirit, and no attempt shall be made to attach children to, or debar them from, any particular denomination.	9.
HEATHYLEE	Yes	Prayers	Yes, with comment.	Half an hour	None	None	None	Opened with prayer, and half an hour devoted to Scripture reading and explanations.
KINGSWINFORD	Yes	Yes	Read, without comment.	9 to 9.30 each day	None	None	The schools shall be opened in the morning by singing a hymn, after which one or more prayers shall be said, together with the Lord's Prayer. The schools shall be closed in the morning with an appropriate grace, in the evening by singing a hymn and the offering of prayer, provided that in the use of any prayers or hymns the provisions of the Elementary Education Act, 1870, in sections 7 and 9, shall be strictly observed both in letter and in spirit, and no attempt shall be made in any school to attach children to any particular denomination. In the schools the Authorised Version of the Bible shall be read. During the time of Bible teaching or religious observance, any children withdrawn from such teaching or observance may receive separate instruction in secular subjects. In every school the period for religious observance and Bible instruction shall be between 9 and 9.30 o'clock in the morning.	
KINVER	Yes	Both	Read, with comment.	Each morning from 9 to 9.45, viz.: prayers, 5 minutes; singing hymns, 10 minutes; reading of the Bible, 30 minutes.	The schools are opened each morning by prayer, followed by the singing of suitable hymns, afterwards reading of the Old and New Testament on alternate mornings.	That the schools be opened in the morning with prayer and singing; that the religious instruction consist of reading the Bible with such explanations and instruction in the principles of religion and morality as are suited to the ages and capacities of children, due regard being had to the observance of the conscience clause and sections 7 and 14 of the Act.		

LONGTON	Yes	At some of the schools hymns are used. Prayers at all.	In some, in others only oral lessons are given.	Half an hour	<p>BOYS AND GIRLS.</p> <p><i>Division I.</i></p> <p>Old Testament.—Numbers xx-xxv. (inclusive); Joshua i-xii. (inclusive).</p> <p>New Testament.—Matthew x-xv. (inclusive).</p> <p>Repetition.—Matthew vi. 19-34.</p> <p><i>Division II.</i></p> <p>Old Testament.—Deaths of Aaron and Miriam, and Balaam's History; Numbers xx-xxv. (inclusive); death of Moses to fall of Jericho; Deuteronomy xxiv. to Joshua vi. (inclusive).</p> <p>New Testament.—Miracles and parables in Matthew x-xv. (inclusive).</p> <p>Repetition.—Matthew vi. 24-34.</p>	Each school is examined by a member of the board in or about October. The examination is so arranged as not to interfere with the secular instruction.	<p>6th November 1884.—“That an examination in religious knowledge be held in the various schools in November, and that the Revs. A. Clarke, A. S. McLean, and J. H. Johns be the committee of examiners.”</p> <p>6th October 1886.—“That the Revs. S. Salt, A. E. Pearson, and C. T. Johnson be appointed a committee to conduct an examination in religious knowledge in the board schools, and that the details be left to them.”</p> <p>16th May 1888.—“That in future the examination be held in the month of October.”</p>
MUCKLESTONE	Yes	Yes.	Yes, with comment.	5 minutes for prayers and the hymns at the opening and closing of school. 30 minutes at the beginning of each morning attendance at school allotted to religious instruction.	<p><i>Division I.</i></p> <p>Old Testament.—Creation, Fall, Flood, Genesis i-ix. (inclusive).</p> <p>New Testament.—Birth and Childhood of our Blessed Lord, and the three miracles recorded in Matthew xiv.</p> <p>Repetition.—Matthew v. 39-48.</p>	There is no annual examination in Scripture, but the chairman of the board, who is the rector of the parish, examines the schools under the board in the religious instruction once a month.	“That the children be taught the Lord's Prayer, the Apostles' Creed, and the Decalogue, or Ten Commandments.” Also similar regulations to those of the London School Board (see Appendix No. 40).
NEWCASTLE-UNDER-LYME.	Yes. [The number of departments of schools (boys, girls, and infants) is nine.]	Both hymns and prayers are used in all schools of this board.	The Bible is read, with comment, but without dogmatical teaching.	There is no definite syllabus of religious instruction. The head teacher in all cases selects suitable subjects according to the regulations of the school board.	There are none.	Similar to regulation 2 of the Burslem U.D. School Board (see a above).	

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<p>STAFFORD—cont. NORFON-IN-THE-MOORS.</p>	<p>Yes</p>	<p>Yes</p>	<p>Read, with comment. Teachers are instructed to give what historical, geographical, or biographical explanation is necessary.</p>	<p>30 minutes every day for religious observances.</p>	<p><i>Infants.</i> Old Testament.—Adam and Eve, Cain and Abel, Hagar and Ishmael, Offering of Isaac, Joseph and his Brethren, David and Goliath. New Testament.—Birth and Early Life of Christ, and Lord's Prayer. Repetition.—8 verses, 2 hymns, 1 moral song, selected by head teacher.  <i>Lower Division.</i> The Patriarchs, Abraham, Isaac, Jacob, Joseph, Moses (chief incidents). New Testament.—Outline of Life of our Lord, and parables of Good Samaritan, Prodigal Son, Pharisee and Publican. Repetition.—Lord's Prayer, Ten Commandments, 10 verses, 2 hymns, 1 moral song.  <i>Middle Division.</i> The Judges and Kings, Joshua, Eli, Samuel, Saul, David, Solomon (main facts). New Testament.—More particular knowledge of the life, mission, and death of Christ, 4 parables selected by head teacher. Repetition.—Commandments, examples from Holy Scripture of breach and observance, 15 verses, 2 hymns, 1 moral song.  <i>Upper Division.</i> The Prophets Elijah, Elisha, Daniel, Jonah. New Testament.—St. Mark's Gospel, and i. to v. chapters of Acts, six parables. Repetition.—Commandments as for Middle Division, 20 verses, 2 hymns, 1 moral song.  <i>The syllabus is about to be revised.</i></p>	<p>The Lichfield Diocesan Inspector has up to the present year examined all the schools. A resolution has recently been passed by the board appointing a Wesleyan minister as "co-examiner," with the Diocesan Inspector.</p>	<p>There are no formal regulations, but the religious observances are carried out pursuant to resolutions of the board.</p>	<p>The practice is to give, each morning, a lesson in Scripture for 20 minutes, before the time prescribed for the ordinary school work.</p>
<p>NORFON-UNDER-CANNOCK U.T.D.</p>	<p>Yes</p>	<p>Yes. The School Board Hymn Book published by the Huddersfield School Board. Also a form of prayer at opening of scho</p>	<p>Yes, with historical and geographical comment.</p>	<p>Half an hour altogether, exclusive of hymn and prayers at each school meeting.</p>	<p><i>To Learn by Heart.</i> Infants.—Six hymns from the School Board Hymn Book at the discretion of the teacher. The Alphabet of texts taken from the following passages of Scripture.—Proverbs xv. 1; Galatians vi. 2; Ephesians vi. 1; Psalms xxxiv. 14; Proverbs iv. 14-15; Luke xii. 52; John iii. 16; Proverbs xvi. 16; Proverbs vii. 17; John xlv. 6; Psalms xxxiv. 13; 1 John ii. 15; Psalms li. 10; Matthew vii. 21; Psalms cxix. 18; Matthew vi. 6 (part); 1 Thessalonians v. 19-21; Ecclesiastes xii. 1; Matthew xix. 14; Proverbs xv. 3; Isaiah ix. 6; Mark x. 15; John iv. 14; 1 Thessalonians v. 6-6; Titus ii. 14 (part); Romans xii. 11 (part); the Lord's Prayer, and the Fifth Commandment. Standard I.—The Lord's Prayer and the Ten Commandments. Standard II.—III, IV, V, VI.—The Lord's Prayer and the Ten Commandments; four of the following Psalms 1, 4, 8, 15, 19, 23, 25, 32, 34, 51, 84, 91, 103, 104, 107, 119 (any section at the discretion of the teacher), 121, 130, 139, 147, and four parables from the Gospel of St. Luke.</p>	<p>The schools are examined every year by the Diocesan Inspector, who acts for the Staffordshire Church Board of Education, and by a minister appointed by the board, generally a Nonconformist minister, but sometimes a Church of England minister. The examination takes place free of charge, but the board would be willing to pay a fee if they could do so.</p>	<p>There are no formal regulations, but the religious observances are carried out pursuant to resolutions of the board.</p>	<p>The practice is to open school at each meeting with prayer and then to sing a hymn with the half-hour's instruction to follow.</p>



ONECOTE	Yes	Yes	Yes, with comment.	9 to 9.35 a.m.	<p><i>Scripture Instruction.</i></p> <p>Infants.—The easier narratives of the Old and New Testaments. Standard I.—Outline of the Book of Genesis with a more exact knowledge of the Life of (A) Abraham, (B) Jacob, or (C) Joseph. Outline of our Lord's history. Standards II, III, IV, V, VI.—Outline of the Book of Exodus with an exact knowledge of the life of Moses. Outline of St. Luke's Gospel with accurate knowledge of the miracles and parables recorded in this gospel.</p> <p><i>Scripture Exercises.</i></p> <p>Standard I.—Examples from Holy Scripture of the observance or breach of the Ten Commandments. Standards II, III, IV, V, VI.—Proof of the Ten Commandments by texts from the New Testament.</p> <p>N.B.—There shall be two grades. The first grade (Standards VI, V, IV, III,) shall do the full work set out in the schedule. The second grade (Standard II,) shall learn two Psalms and Scripture proofs of the first four Commandments.</p> <p>(a.) Old Testament.—The Creation, the Fall, together with some simple lessons from the lives of Old Testament characters.                  (b.) New Testament.—The leading facts in the life of our Lord.                  (c.) The Catechism.—The distinct repetition (at least) of Lord's Prayer, Creed, and Ten Commandments, with simple explanation.                  (d.) Meaning of chief festivals.                  (e.) Private prayers, simple hymns, and Scripture texts, as recommended by the Church Education Board for the Archdeaconries of Stafford and Stoke.</p>	Conducted by the Diocesan Inspector.	None	See column No. 8	Portions selected by teachers from Old and New Testaments are read.	Similar to the Wolverhampton scheme. (See Appendix No. 53.)	No examination in religious knowledge.	<p>"That the Bible shall be read and such lessons in religion and morality given therefrom by the principal teachers as are suited to the capacities of children; provided always, that in such lessons, the provisions of the Act in sections 7 and 14 be strictly observed both in letter and spirit, and that no denominational bias be given to any religious teaching in any of the board schools,"</p> <p>The religious instruction is given by the teachers.</p>
BOWLEY REGIS	Yes	Yes	Yes, with comment.	About half an hour each day.								
RUSHALL (extra municipal).	Yes	Yes	Yes, with comment.	10 minutes prayers and hymns, 20 minutes Scripture reading.								
SEDELEY	Yes	Yes, both	Yes, with comment.	The period for religious observances and instruction in the morning is in accordance with timetable. Every morning at the opening of school a hymn is sung, then the prayers appointed are offered and afterwards the Bible read and studied. At the closing of the school in the afternoon a hymn is sung and the prayers appointed are offered.								

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STAFFORD—cont. SEIGHTFORD	Yes	Yes, at the opening and close of each daily meeting.	Read, with comment.	Forty minutes after the opening of the school are devoted to religious instruction.	<i>Infants and Standard I.</i> Old Testament.—Knowledge of the Creation, the Fall together with simple lessons from the lives of Old Testament characters. New Testament.—Leading facts in the life of our Lord. Repetition of Lord's Prayer, the Ten Commandments, private prayers, simple hymns, and Scripture texts. <i>For Children above Standard I. for year 1888-9.</i> Old Testament.—Lives of Eli, Sammel, Saul, Jonathan, David. New Testament.—Acts of the Apostles, chap. i. to xii. inclusive. Repetition with explanation of the Ten Commandments. Repetition of selected passages, Scripture, Psalms i., viii., xxiii., li.; St. Matthew v.; two hymns.	The school is examined annually by the Diocesan Inspector of Schools for the Archdeaconries of Stafford and Stoke, and the syllabus followed is that recommended by the Church Education Board with the omission of the Catechism and Prayer Book, but the Apostles' Creed is fully taught.	That it be an instruction to Mr. and Miss Chinn to follow the diocesan syllabus in the preparation of the children for examination in religious knowledge.	—
STAFFORD	No schools.	—	—	—	—	—	—	—
STOKE-ON-TRENT U.D.	Yes	Yes	Yes	9.30 to 10 a.m.	See Appendix (No. 60)	The annual examinations have hitherto been conducted by the chairman who was the rector of Stoke-on-Trent, the Diocesan Inspector, and the Wesleyan ministers.	See Appendix (No. 60)	—
TAMWORTH	Yes	Yes, Hymns Ancient and Modern.	Bible is read, and commented upon by teachers.	Hymn and prayers 9 to 9.5. Religious instruction 9.5 to 9.35. Hymn and prayers 4.30 to 4.35.	Bible history to the death of Moses.—Old Testament. Outlines of the life of Christ, Standards I., II., III., and IV. Joshua, Judges and Kings with Acts of the Apostles, Standards V., VI. and VII. Children learn Lord's Prayer and Commandments and certain Psalms.	No fixed rules, but the pupil teachers may attend diocesan examination.	No formal regulation has been passed. The teachers were trained from the Church Schools, and they have generally followed on the lines of religious instruction which were formerly carried out in those schools.	
TITTON	See Column 8.	Dr. Watts' hymns, Lord's Prayer.	Read, without note or comment.	30 minutes	—	—	Schools opened by singing and prayer, Bible read, Ten Commandments taught, schools closed with Benediction.	—
WALSALL	Yes	Yes	Yes, with comment.	From 9.15 to 9.45	See Appendix (No. 51)	See Appendix (No. 51)	See Appendix (No. 51)	—
WARSLOW AND ELKSTONE.	Yes	Both	Yes, with comment.	9 to 9.40	Old Testament.—Lives of Joshua, Gideon, Deborah, Barak, Samson, and Ruth. New Testament.—St. Luke's Gospel. Repetition.—Ten Commandments; Psalms i., xxiii., vii.; Isaiah liii. Infants.—The life of Christ; simple texts.	The examination takes place about September, when the board allow one day. The registers are not marked. The inspector divides the school into sections for examination.	Religious instruction is given 40 minutes each morning, the school opening and closing with prayer.	

<p>WEDNESBURY</p>	<p>Yes</p>	<p>Yes</p>	<p>Yes, with comment.</p>	<p>9 to 9:30 a.m. each day for hymns, prayer, and Scripture; and 10 minutes at close of school in afternoon.</p>	<p>See column 8</p>	<p>None</p>	<p>Half an hour at the commencement of each morning and at least five minutes at the close of each afternoon should be devoted to Scriptural instruction or religious observances. In the morning a hymn should be sung, a prayer offered, and a lesson given upon some portion of the Bible. In the afternoon a hymn and prayer only should be used. The Bible should be read by such of the children as are able to read it with ease; and the Lord's Prayer and the Ten Commandments should be committed to memory. In giving religious instruction the teacher shall carefully observe Section 14 of the Education Act, both in letter and spirit. No denominational bias shall be given to the teaching, and no attempt shall be made to attach the children to any particular denomination. During the time devoted to religious teaching or religious observances, any children whose parents desire it may be withdrawn, and shall receive separate instruction in secular subjects. The Scriptural instruction shall be given only by the responsible teachers of the schools. The hymns and prayers used must first be approved by the board.</p>
<p>WEDNESFIELD: Mixed Department</p>	<p>Yes</p>	<p>Yes</p>	<p>Read, with comment.</p>	<p>Four mornings per week, 25 minutes each time devoted to religious knowledge. Five minutes every morning for prayers (read).</p>	<p><i>Standard I.</i> The Lord's Prayer and the Ten Commandments. Outline of the Book of Genesis with a more exact knowledge of the life of (a) Abraham, (b) Jacob, or (c) Joseph. Outline of St. Matthew's Gospel. <i>Standards II, III, IV, V, and VI.</i> The Lord's Prayer and the Ten Commandments. Four of the following Psalms: 1, 4, 8, 15, 19, 23, 25, 32, 34, 51, 84, 91, 103, 104, 107, 119 (any section at the discretion of the teacher), 121, 130, 139, 147, and four parables from the Gospel of St. Luke. Outline of the Book of Exodus with particulars relating to the life of Moses. Outline of St. Luke's Gospel, with the miracles and parables recorded in this gospel. Proof of the Ten Commandments by texts from the New Testament.</p>	<p>Oral examination, no special rules.</p>	
<p>Infants' Department</p>	<p>Yes</p>	<p>Yes</p>	<p>Yes, with comment.</p>	<p>Four mornings per week, 25 minutes each time devoted to religious knowledge.</p>	<p><i>Standard I.</i> The Lord's Prayer and Ten Commandments. Outline of the Book of Genesis with a more exact knowledge of the life of (a) Abraham; (b) Jacob; (c) Joseph. The easier narratives of the New Testament.</p>	<p>Ditto</p>	

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STAFFORD—cont. WEST BROMWICH	Yes	Yes	Yes, with explanations suited to the capacities of the children.	30 minutes each day.	None adopted	None held	Paragraphs 1 and 2 of the Regulations of the London School Board (see Appendix No. 40). Also:— 1.—The time devoted to religious instruction each morning shall be 30 minutes. 2.—In every case a hymn shall be sung, and one or more prayers, including the Lord's Prayer, used. 3.—In accordance with the regulations of the board, a portion of Scripture shall be read and explained. 4.—It shall be the duty of the principal teacher at all times to give the religious instruction, but where it is impossible for all the children to assemble in one room, the principal assistants may undertake part of the duty. 5.—When any religious instruction is being given, none of the scholars or teachers shall be employed in any other manner in the same room. 6.—At the time fixed by the regulations for closing the schools in the afternoon a hymn shall be sung.	—
WILLENHALL AND BENTLEY U.D.	Yes	Both	Yes, with comment.	9.30 to 10 a.m., and 2 to 2.10 p.m. for singing, prayer, and religious instruction, and 10 minutes at the close of the afternoon teaching to singing and prayer.	Similar to the Walsall School Board Syllabus (see Appendix No. 51).	See Rules 5, 6, 7 of the scheme of religious instruction (see Appendix No. 52). N.B.—It is only right to say that no examination in religious knowledge has yet been held in any of the board schools.	See Appendix (No. 52)	—
WOLSTANTON	Yes	Hymns are used, and prayers also.	Yes, with comment.	Half an hour for both subjects.	<p><i>Infants' Division.—Year 1888.</i></p> <ol style="list-style-type: none"> <li>(1.) The Bible stories of the Creation, the Fall, the Flood, and of the Birth of our Lord (St. Luke i. and ii.) and St. Matthew xvi. xvii. and xviii.</li> <li>(2.) The history of Abraham or Joseph.</li> <li>(3.) Commit to memory the Lord's Prayer and four hymns, and alphabet of texts selected by the teacher.</li> </ol> <p><i>Lower Division.—Standards I, II.</i></p> <ol style="list-style-type: none"> <li>(1.) The history of Elijah and Elisha.</li> <li>(2.) St. Mark's Gospel.</li> <li>(3.) Commit to memory the Lord's Prayer, the Ten Commandments, the 3rd chapter of Proverbs to the 20th verse, and four hymns, and alphabet of texts.</li> </ol> <p><i>Upper Division.—Standards III, IV, V, VI.</i></p> <ol style="list-style-type: none"> <li>(1.) The history of Daniel and Jonah.</li> <li>(2.) St. Mark's Gospel.</li> <li>(3.) Commit to memory the Lord's Prayer, the Ten Commandments, the 12th chapter of Ecclesiastes, with the meaning; the names of the Patriarchs, Prophets, and Apostles, with special</li> </ol>	An annual examination is held based upon the syllabus; with written answers in the upper standards; conducted by the clerk and the members of the board.	Similar to the Regulations of the London School Board (see Appendix No. 40).	—

WOLVERHAMPTON	Yes	Yes both	Yes, with comment.	The period for religious observances and instructions extends from 9.15 to 9.50 o'clock in the morning at the opening of the school a hymn is sung; then the prayers appointed are offered, and afterwards the Bible is read and studied. At the closing of the school in the afternoon a hymn is sung, and the prayers appointed offered.	See Appendix (No. 53)	reference to Isaiah; and four hymns, and alphabet of texts. The hymns must be taken from a collection approved by the board. The same hymns may be taught to the two upper divisions, but these should not be the same as those learnt in the infants' divisions. Text book approved by the Board, may be used in giving the Scripture lessons. In giving instruction in the higher divisions, care should be taken to teach what has already been learnt in the lower division by constant reference to it on the part of the teachers.	"That the board do adopt the revised scheme of religious instruction now presented; * * * and that the board's code of regulations for teachers be so far as they relate to the subject, brought into harmony with the revised scheme". (See Appendix No. 53)
SUFFOLK.					See Appendix (No. 53)		
ALDHAM	Yes	Yes, hymns and prayers.	Read, with comment.	About 5 minutes for prayers and hymn morning and evening. From 9.10 to 9.45 is allowed every morning for religious instruction.	There is no annual examination in religious knowledge.	There is only one school under the board, and the practice is as before stated.	
ALDRINGHAM (or ALDRINGHAM-WITH-THORPE).	Yes	Yes	Read, with comment.	About half an hour daily.	No examination.	Commence school with hymn and prayer, followed by a Scripture lesson.	
ASH BOOKING	Yes	Yes	With comment, but no doctrine.	9.15 to 9.45	A notice is put in school 14 days previously, so that if any parents wish they can with hold their children. The examination is conducted both on paper and orally by Diocesan Inspector.	No formal regulation has been passed.	
ASHFIELD-WITH-THORPE.	Yes	Yes	Yes, with simple explanation.	Half an hour each day, 9.15 to 9.45.	An examination is held annually by the Diocesan Inspector.	Reading the Bible with simple explanation of meanings of words. School opened and closed with prayer and hymn.	

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SUFFOLK—cont.								
BAOTON	Yes, opening school with prayer.	Yes, both are used	Yes, read without comment thereon.	Not exceeding 15 minutes.	None	No examination	"That the Bible be reintroduced into the school, and that it be read by the master not exceeding 15 minutes, commencing at the opening of the school, and historically explain the same; the master to select the chapter."	
BARNABYSTON U.D.	Yes	Yes	Yes	Scripture 1½ hours per week; half an hour hymns.	Old Testament History from Creation to the death of Ahab. New Testament History—Births of Christ and John the Baptist, together with their teaching, &c.; miracles, resurrection, and ascension of Christ.	No examination		The school is opened and closed with prayer, and religious instruction is given during the time allotted at the discretion of the schoolmistress.
BARTON MILLS	Yes	Yes	Yes, with comment	From 9.0 to 9.45 a.m.	The syllabus as issued by the Ely Diocesan Council of Education.	Hitherto the school has been inspected by the Diocesan Inspector of Religious Knowledge. It will be omitted this year.		No formal regulation, as the school is transferred to the school board on certain conditions for 12 days in the week, from 9.50 a.m. to 12.15 p.m., and from 1.50 till 5 p.m., so that these children whose parents do not wish them to attend for religious instruction would not come to school till 9.45, whereas those who wish for religious instruction would attend at 9 a.m.
BATTISFORD	Yes	Yes	Yes	20 minutes	The Bible read without comment	None		
BBYTON	Yes	Yes, hymns and the Lord's Prayer.	Yes, with comment.	Every morning, 9 a.m. to 9.30 a.m.	This year the Book of Genesis and Gospel of St. Luke, the Creed, Lord's Prayer, Ten Commandments.	No rules		
BILDESTON	Yes, School opened and closed with hymns and prayers.	Yes, both	Yes, without comment.	9.15 a.m. to 9.40 a.m., daily (including all subjects of instruction).	For Infants and Standard I.—Simple, morning and evening prayer, Lord's Prayer, Ten Commandments, stories from the Bible. Standards II. and III.—All the above (pictures excepted) and the narrative portions of Genesis and of the Gospels. For Standard IV. and upwards.—Same as Group 2, but with the addition of the narrative portions of (1) Exodus and Numbers; (2) Deuteronomy; Joshua, Judges; (3) I. Samuel; and portions of the Acts of the Apostles, in a rotation of three years. N.B.—All the scholars learn by heart passages of Scripture suitable to their age and class.	Group I.—Orally Group II.—Orally and written. Group III.—Orally and written.	"That the Holy Scriptures be read and simply taught in accordance with the Act, and that prayer be ordered at opening and close."	
BLAKEHAM U.D.: Claydon School	Yes	Yes, both	Yes, with comment.	Half an hour each day.	Repetition from Old and New Testament, and New portions taught.	None		
Somersham School	Yes	Yes, both	Yes, with comment.	Half an hour each day, the lesson taken alternately from the Old and New Testament; prayers and hymn morning and evening.	Scholars divided into two groups, the higher group studying two books of the Old Testament and one of the Gospels each year; the lower group are expected to answer easy questions on the Old and New Testaments.	Examined annually in July by the Diocesan Inspector; examination conducted according to syllabus.		
BLITHEBUGH	Yes	The Lord's Prayer	Yes, without comment.	Half an hour to prayer and reading Bible.	None	None		Reading Bible and repeating Lord's Prayer.

BRANDON	Yes	Yes, prayers	Yes, with comment.	Half an hour daily	Old and New Testament.	—	—	—
BIRDFIELD	Yes	Yes	Yes, with such explanations as are suited to the capacities of the children.	9 to 9.10 a.m. prayers, 9.10 to 9.45 a.m. religious instruction.	On two mornings in the week a portion of the Old Testament read by the children with questions and explanations; on two mornings the New Testament is read and explained; on fifth morning hymns, the parables, Lord's Prayer, Ten Commandments or Apostles' Creed read and explained.	Examined by Diocesan Inspector.	—	—
BROCKLEY	Yes	Prayers	Yes, without comment.	Half an hour each day.	No religious instruction except Bible reading	No examination.	—	—
BRUNDISH	Yes	Yes	Yes, with comment.	Hymns and prayers 15 minutes daily, and, in addition, religious instruction, 1 1/2 hours per week.	Lives of the chief characters in the Old and New Testaments; the parables and miracles.	Examination by the Diocesan Inspector discontinued after correspondence with Education Department.	No religious instruction imparted except as mentioned in the syllabus.	—
BUCKLESHAM	Prayers and Bible reading from 9.0 to 9.40 a.m. daily.	Hymns Ancient and Modern.	Read with comment.	Prayers 10 minutes, Bible reading 30 minutes, hymns 10 minutes.	None	Examinations in religious knowledge have been held by the Diocesan Inspector.	The time table shows that from 9.0 to 9.40 a.m. daily, prayers, hymns, and Bible reading are used.	—
BUNGAY U.D.	Yes	Yes	Read, without comment.	No specified time	None	None	At the commencement of school a hymn is sung followed by a portion of Scripture read by the head teacher. The Lord's Prayer is then repeated by all present.	—
BUXHALL	No time is set apart for religious instruction.	—	—	—	—	—	—	—
CLARE	Yes	Hymns and prayers.	Read, without comment (Standard III. and upwards); oral facts only (below Standard III.).	Half an hour four times weekly, viz., Tuesdays, Wednesdays, Thursdays, and Fridays, from 9.0 to 9.30 a.m.	Texts and hymns. <i>Infants.</i> <i>Standard I.</i> (1.) Creation of world to Call of Abraham. (2.) Early life of Christ. <i>Standard II.</i> (1.) Call of Abraham to death of Joseph. (2.) Parables and miracles of New Testament. <i>Standard III.</i> (1.) History of Israelites and of Moses and Aaron. (2.) St. Matthew's Gospel. <i>Standard IV.</i> (1.) Joshua, Judges, Ruth. (2.) St. John's Gospel. <i>Standard V. and upwards.</i> (1.) Samuel and Kings. (2.) Acts of Apostles.	None	The time table regulates the practice of the board.	—
CLOFTON	Yes	Yes	Read, with comment.	Half an hour daily	Old and New Testament history, hymns, and texts	Examined by Diocesan Inspector.	—	—

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SUFFOLK—cont. COMBS	Bible reading only.	Both	Yes, with comment	9.0 to 9.30 each day	No syllabus issued	No examination		To read a portion of Scripture each day.
CORROCK AND WASHBROOK U.D.	Yes	Yes	With comment	Hymns and prayers 10 minutes, Scripture 30 minutes.	Standards II. and III. Old Testament.—The history contained in Joshua i.-xi. inclusive; xx. and xxii.-xxiv. inclusive; Ruth. New Testament.—The Gospel according to St. John i.-iv. inclusive; xi., xviii.-xxi. inclusive. Standards IV. and V. Old Testament.—The history contained in Joshua i.-xi. inclusive; xx. and xxii.-xxiv. inclusive; Ruth. New Testament.—The Gospel according to St. John i.-iv. inclusive; xi., xviii.-xxi. inclusive. Standard VI. and over. Old Testament.—The history contained in Joshua i.-xi. inclusive; xx. and xxii.-xxiv. inclusive; Judges i.-xvii. inclusive; Ruth. New Testament.—The Gospel according to St. John. Children under Standard II. will be expected to answer easy questions on the Old and New Testaments, and on the Lord's Prayer, the Creed, and the Ten Commandments.			
COWLING	Yes	Hymns, and the Lord's Prayer only.	Yes, without comment.	Bible reading for 30 minutes twice a week. The same amount of time is allotted to the repetition of texts. Hymns are taught for 30 minutes per week.	None exists	No such examinations are held.	None	Bible reading; repetition of texts and hymns.
CRETINGHAM	Yes	Yes	Yes, with simple explanation.	9.15 to 9.45 a.m.	The syllabus of the Diocesan Board (Norwich) excepting the Book of Common Prayer.	An examination is held annually by the Diocesan Inspector.		Reading Bible; school opened and closed with prayer and hymn.
DARSHAM	Yes	Yes, hymns in common use. Note prescribed.	Bible read and simple explanations given.	9 to 9.40 each morning.	Lives of Patriarchs outline of life of Christ	Diocesan Inspector examines periodically.	No regulations passed by the school board.	
EAL SOHAM	Yes	Yes	Yes, with explanation of words.	Half-hour daily	The syllabus of the Diocesan Board (Norwich) excepting the Book of Common Prayer.	An examination is held annually by the Diocesan Inspector.		
ELMSWELL	No schools.							



EXXING	Yes	Yes	Yes, with comment.	Old Testament, one hour; New Testament, one hour; hymns, half an hour.	Special portions of Joshua and Judges. <i>New Testament.</i> (1.) Outline of our Lord's life. (2.) Outline of life of St. John the Baptist. (3.) A portion of our Lord's life in detail (from death of St. John the Baptist to Supper at Bethany).	No rules	The teaching is left to the principal teacher under the personal supervision of the members of the board. The conscience clause is strictly observed.
FORNHAM SAINTS U.D.	ALL	Yes	The Bible is read, with comment.	From 11.30 a.m. to 12 noon.	No syllabus is used. The Apostles' Creed and the Ten Commandments are sometimes taught in place of the reading.	No examination in religious knowledge.	Authorised by the board, the mistress conducts the religious teaching, assisted by the curate.
GLEMSFORD	Yes	Yes	With explanation of historical part.	Ten minutes in each part of the day.	No fixed syllabus; the head teachers of each school have fixed lessons on certain portions of the Scriptures to suit the various standards.	No examination	"That the school be opened in the morning and closed in the evening by the scholars singing a hymn from a book to be provided by this board. "That the Bible shall be read by each class for not less than 10 minutes in each part of the day, and any explanation of the historical part thereof may be given by the head master or mistress during the time of reading."
GOSBECK	Yes	Yes	Yes, with comment.	9.10 to 9.45 daily	Whole or part of a book in Old Testament; same in New Testament.	Held by Diocesan Inspector	To open and close the school with prayers and a hymn; and to read the Bible in the above specified time. To follow diocesan syllabus.
GREAT AND LITTLE BEALINGS U.D.	Yes	Yes	Yes	Half an hour each morning to religious instruction.	The Bible is read for half an hour each morning before lessons commence, the teacher explaining the historical part of the portion read.	No examination	"That the school be opened in the morning and closed in the evening by the scholars singing a hymn from a book to be provided by the board." "That the Bible be read by each class for not less than 10 minutes in each part of the day, and any explanation of the historical part thereof may be given by the master during such reading."
GREAT CORNARD	Yes	Yes	Yes, with explanation of historical part.	Half an hour in the morning.	At present "The Children of the Bible"	None	A Bible lesson is given from 9.10 to 9.40 a.m.
GRUNDISBURGH U.D.	Yes	Yes	The Bible is read, with comment.	30 minutes	Joshua, Ruth, St. John's Gospel, Church Catechism, and hymns.	Those of the Diocesan Inspector.	Religious instruction is taught in day and Sunday schools by the mistresses of the board school and others.
HENLEY*	Yes	Yes	Yes	About three quarters of an hour before school board hours each day.	Some portion of the Old Testament and one of the Gospels or Acts of the Apostles. Repetition of Scripture and hymns. The Ten Commandments.	Subjects chosen by the Bishop of the Diocese, and an annual examination by Diocesan Inspector.	
HOLLESLEY	Yes, daily	Yes	Oral lesson on Scripture.	Half an hour in the morning.			

\* The Henley N.S. was transferred to the board with a reservation of power to managers to give religious instruction.

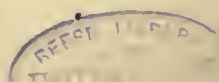
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SUFFOLK—cont. HUNDON	Yes	Yes	Yes, without comment.	15 minutes in mixed school and 35 minutes in infants' school.	No syllabus	No examination	None	The Lord's Prayer and the Ten Commandments are also taught.
LKESHALL ST. LAWRENCE C.D.	Yes	Yes	Yes, with comment.	0 to 9.30 a.m.	The Books of (1) Genesis, (2) Exodus, (3) Leviticus, (4) Numbers, in alternate years. (1) St. Matthew, (2) St. Mark, (3) St. Luke, (4) St. John, also in alternate years.	The treasurer to the school board, who is in Holy orders, is furnished by the master with syllabus of work for the year, and is at liberty to visit school at any time during "religious instruction," and to examine scholars in attendance at that time.	None	Practice is to leave in hands of master so long as he keeps within the requirements of Education Act.
IPSWICH	Yes	Yes	Yes, with comment.	About half an hour each day.	None	None	The time for religious instruction is at the beginning of the morning meeting, and may not exceed 30 minutes. In schools provided by the board the Bible shall be read, and there shall be given such explanations and such instructions therefrom, in the principles of morality and religion, as are suited to the capacities of children; provided always— 1. That in such explanations and instructions the provisions of the Act in sections VII. and XIV. be strictly observed, both in letter and spirit, and that no attempt be made in any such schools to attach children to any particular denomination. 2. That in regard of any particular school the board shall consider and determine upon any application by managers, parents, or ratepayers of the district, who may show special cause for exemption of the school from the operation of this regulation, in whole or in part. 3. That beyond the reading of the Bible at the opening of the school and such explanations and instructions therefrom in the principles of morality and religion as are suited to the capacities of the children, no further reading or teaching of the Bible be adopted.	—
KETTLEBURGH	Yes	Yes	Yes, with simple explanation.	9 to 9.45 a.m. every morning.	The syllabus of the Diocesan Board (Norwich) excepting the Book of Common Prayer.	An examination is held annually by the Diocesan Inspector.		The school is opened and closed with prayer and hymn.

LAKEBATH: Mixed Department.	Yes	Hymns only	The Bible is read, without comment.	20 minutes each morning to hymns or Bible reading, but not both.	None	None	The Bible shall be read without comment, and hymns sung.	—
Infants' Department.	Yes	Morning and evening hymn and the Lord's Prayer.	The Bible is read to children without comment.	10 minutes to texts from Bible and recitation of hymns.	None	None	—	—
LIDGATE	Yes	Hymns and Lord's Prayer.	With comment	From 9.10 to 9.40 a.m. daily.	No fixed syllabus of religious instruction	None	—	Left to the discretion of the teacher.
LITTLE WALDINGFIELD.*	Yes	Yes	Yes, with comment.	9 to 9.45	Outline to end of Genesis: outline of our Lord's life; life of St. John Baptist; Catechism, hymns, and prayers; also additional subjects.	School examined in June by Rector of Great Waldingfield.	—	—
MENDHAM	Yes	Yes	Yes, with comment.	30 minutes each day.	Simple Bible stories; Catechism explained.	None	"The school is to be opened and closed with prayer and singing of a hymn; and the Bible read by the scholars, and explained by the teacher; and the children to be taught the Lord's Prayer and the Ten Commandments; such religious instruction to be given in the morning, and not to occupy more than 30 minutes at the opening of the school."	—
MILDERHALL	Yes	Yes. One hymn sung and the Lord's Prayer said on opening school in the morning, and on closing same in the evening.	Yes, without comment.	From 9 to 9.30 a.m.	Nil	Nil	"That the school be opened in the morning and closed in the evening by the scholars singing a hymn from a book to be provided by the board." "That the Bible be read by each class for not less than 10 minutes in each part of the day, and any explanation of the historical part thereof may be given by the head master or mistress during such reading."	—
NEWDING AND NAUGHTON U.D.	Yes	Yes	Yes	11.30 to 12	The Creed, the Lord's Prayer, and the Ten Commandments.	No annual examination	"In addition to the Bible, the Creed, the Lord's Prayer, and the Ten Commandments may be taught."	—
NEWMARKEET ST. MAEX.	Yes	Yes, twice each day: hymn book, Children's Hymns, edited by Mr. Carey Brock.	Yes, the Bible is read with questions afterwards, and due explanation.	Prayers and hymns, 9 to 9.15 in morning; grace is sung at 12; prayers and hymns at 4.15 in afternoon; Bible lesson, 9.15 to 9.45 a.m.	Old Testament twice a week; New Testament twice a week; Lord's Prayer, Ten Commandments, and hymns to be learnt once a week.  <i>Syllabus for 1888.</i> Book of Genesis.—Life of our Lord, and life of St. John; written work in upper and lower division of boys and girls schools; infants, simple lessons on the same subjects.	Nil	That the schools should be examined by the "religious instruction inspector," appointed for the Diocese of Ely.	—
OCOLD U.D.	Yes	Yes	Read, with comment.	Hymns, 20 minutes, Scripture 15 hours.	Mondays and Wednesdays.—Old Testament, Tuesdays and Thursdays.—New Testament. The Rector has two half-hours weekly for religious teaching.	No examination	—	—

\* The Little Waldingfield N.S. was transferred to the Board with a reservation of power to managers to give religious instruction.

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SUFFOLK—cont.								
OTLEY	Yes	Yes, the school is opened in the morning with hymn and prayer. Grace is sung before and after dinner; the school is closed in the afternoon with hymn and prayer.	The Bible is read and definite instruction is given upon it in each division of the school.	45 minutes is given each day to the opening of school and the lesson for the morning, but no further division of time takes place.	The school does not at present work up to a fixed syllabus, as there is no examination in religious knowledge, but there is a system of instruction carried out as follows:— Monday—The Old Testament. Tuesday—New Testament (the Four Gospels). Wednesday—Hymns and texts. Thursday—New Testament (Acts of the Apostles). Friday—Parts of the Catechism, chiefly the Ten Commandments.	There is not at present any examination in religious knowledge.		That as the school belonged to the rector, and was rented by the board, the matter would be best met by leaving the three-quarters of an hour devoted to religious instruction out of the time table altogether. Thus the authority of the board only begins when the registers are marked at 9.45, and the rector is allowed to use the time between the opening of the school and the marking of the registers for religious instruction.
OULTON	Yes	Yes	Yes, with comment thereon.	Prayers and hymns 90 minutes, Biblical reading 30 minutes, daily.	SYLLABUS FOR YEAR 1888-9. <i>Second Division, Standards I, II, III.</i> Old Testament.—The Creation; Lives of Abraham and Joseph. New Testament.—Life of Christ as given by St. Matthew. Repetition.—Exodus xi.; Psalm xix.; Matthew v. 1-13.  <i>First Division, Standards IV, V, VI, VII.</i> Old Testament.—The Creation; Lives of Jacob, Moses, David, Daniel. New Testament.—Life of Christ from St. Matthew; the chief parables and miracles. Repetition.—Exodus xx.; Psalm xci.; John xiv.	No precise rules. Has been conducted by chairman of the board. Prizes awarded to most proficient scholars.		School opened with prayers. Scripture lesson given 9.10 to 9.40 a.m. Such portions of Scripture selected from year to year as are likely to furnish practical bearing upon life of scholars.
PRASENHALL	Yes	Yes	Read, without comment.	First half hour each morning.	None	No examination		The school is opened each morning and closed each evening by singing a hymn and repeating the Lord's prayer. The Bible is read by the teacher from 10 minutes past 9 till 25 minutes past 9 in the morning. New hymns are taught every Friday morning instead of Bible reading. That is, the first half hour is devoted to singing hymns and Bible reading.
POLSTEAD	Yes	Both (extempore prayer by master, the children thereafter repeating the Lord's Prayer, Hymns from "Hymns Ancient and Modern," &c. are sung, the master leading on the harmonium).	Yes, with comment.	The half hour from 9 to 9.30 a.m. is devoted to singing a hymn, prayers, and reading the Bible, with comment.	The reading of the scriptures is consecutive, and not in accordance with any syllabus.	No examination in religious knowledge.		
RAMSHOLT	Yes	Yes	Yes, with comment.	From 9 to 9.40 every morning for Bible and prayers; Friday, 9 to 9.40 for hymns.	Lessons from the Old and New Testaments. The Commandments taught and explained.	None		
RAYDON	No	Yes	Yes	9 to 9.25	Nil	Nil		Opening and closing hymns and simple prayers; Lord's Prayer repeated; short story or chapter from Bible read.

RUMBURGH U.D.	Yes	Yes, both	With comment	35 minutes every morning for the whole of the religious instruction.	The syllabus in use in this diocese (Norwich) which is issued each year, which includes a portion of the Old Testament and a portion of the New. The Prayer Book and Catechism is excluded.	No rules. The diocesan inspector writes each year to know the day most suitable, and it is fixed accordingly.	The conscience clause is exhibited in the school, and the master gives the instruction from 9.0 to 9.35 according to the time table; no one is forced to attend. No parents have ever withdrawn any of the children.
SHELLEY	No schools.						
STANSFIELD	Yes	Yes	Yes, without comment; questions asked.	From 5 to 10 minutes each morning and evening hymns and prayers. Half an hour reading three days per week. Half an hour repetition, hymns and psalms one day per week.	Reading from Old and New Testament alternately. Repetition of hymns and psalms.	No examination	
STANTON	Yes	Yes	Read, with comment.	Prayers at 9.0. Bible from 9.15 to 9.45.	None	None	
STOW UPLAND U.D.	Yes, religious teaching.	Hymns and prayers.	Bible read, with comment.	Scripture lessons given Monday, Wednesday, Friday morning, 9.15 to 9.45	No syllabus in use. Old and New Testament lessons chosen alternately every other morning.	No examinations held	Lessons left to the discretion of the head master. The time in which they are given is shown in the time table.
STRADISHALL	Yes	Yes	With comment	Catechism (see col. 7), three-quarters of an hour per week; hymns, three-quarters of an hour per week; prayers, 15 minutes per week; Holy Scripture, three hours per week.	<i>Junior Division.</i> The principal events from Book of Genesis and the outline of our Lord's life as far as the Temptation; hymns and prayers. <i>Senior Division.</i> Deuteronomy xvi., xxxiv.; Joshua i.-ix., xxiv.; Judges ii.-iv., vi.-viii., xi.-xvi. The chief events in the life of our Lord, with parables and miracles. Hymns, prayers, and repetition of Scripture.	An examination in religious knowledge is held once every year. The children are questioned in Holy Scripture, hymns, prayers. Only the Creed and Commandments are taught from the Catechism. Due notice of this examination is given, so that any one wishing to withdraw their children from it may do so.	Scripture lessons are given each day from 9.10 to 9.45.
STRATFORD MARY U.D.	Yes	Both	With comment	The time for religious teaching is from 9.15 to 9.45 every morning.	That of the Central Board of Education for the Diocese of Norwich, except the part referring to the Catechism and Prayer Book. But the Lord's Prayer, Ten Commandments, and Apostles' Creed are taught.	The examination is conducted by the Diocesan Inspector. Notice is previously given in school as required by the Act. The registers are not marked on the day.	
SWILLAND							No formal regulation has been passed by the board. The vicar of the parish gives religious instruction in the school for one hour each day, from 9 a.m. to 10 a.m. The school is examined in religious subjects by the diocesan clergyman appointed for that purpose annually.



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SUFFOLK—cont.								
TANNINGTON	Yes	Yes	Yes, with comment.	Daily 9 a.m. to 9.45	Varying from year to year according to the diocesan syllabus of religious instruction.	A fortnight's notices at least is hung up in the school the registers are not called on the day, and all work according to the Code is suspended for the day.		The time table is prepared by the mistress and approved by the board. The request of the Diocesan Inspector always receives the approbation of the board previous to his visit.
TRIMLEY, U.D.	Yes	Hymns Ancient and Modern.	Yes, with simple explanation.	30 minutes	Old Testament.—Book of Joshua. New Testament.—Gospel of St. John.	None		Scripture read and explained by teacher from 9 to 9.30 a.m. daily.
TUDDEHAM MARTIN U.D.	Yes	Yes, the Lord's Prayer and various hymns.	Yes, with questions and explanations.	15 minutes for hymn and prayer, 30 minutes for Scripture.	1. Prayer, repeat; 2. Hymn, learn; 3. Scripture, reading, with questions and comments thereon. Reading confined to biography and narrative.	None		—
WALTON U.D.	Yes	Yes	Yes, with comment.	Hymn, 4 minutes; prayer, 3 minutes; Bible, 23 minutes.	No syllabus	None		Scripture read and explained by teacher from 9 to 9.30 a.m. daily.
WENHASTON	Yes	Yes	Yes	15 minutes	None	None	The school opens with singing and prayer, a portion of Scripture read, and repeated by scholars afterwards. The Lord's Prayer collectively said.	
WESTLETON								
WHEPSTEAD	Yes	Yes, at opening and closing of school.	Yes	45 minutes per day	Junior Division.—Book of Genesis, outline of our Lord's life, Creed, Lord's Prayer, and Ten Commandments, Mrs. Alexander's Hymns for Children. Senior Division.—Same as above, together with special parts of our Lord's life, and two of the following books of Old Testament history in alternate years: Exodus and Numbers, Joshua and Judges, I. and II. Samuel; Creed, Lord's Prayer, and Ten Commandments; hymns (as above).	Examined annually by the Inspector of the Diocese of Ely.		Religious instruction is given each day before the hour of 9.45 o'clock a.m., as per agreement with the trustees of the school building. No religious instruction is given by the school board.
WHIXOE	Yes	Yes	Yes, with comment	For hymns and prayers 15 minutes. For religious instruction 30 minutes.	Old Testament.—The book of Genesis. New Testament.—Outline of our Lord's life. The children are also taught to write the Lord's Prayer from memory, the Ten Commandments, and one or two easy parables—as the Mustard Seed, the Lost Sheep, the Lost Piece of Money.	The clergyman of the parish examines the children annually in religious knowledge.	1. That the mistresses prepare a new time table in which shall be allotted every morning 45 minutes for prayer, exercise in sacred music, and hymns approved by the board, and instruction in the Holy Scriptures.	

WICKHAMSBROOK	Yes	Hymns and Lord's Prayer.	Yes, with comment	Half an hour daily from 9.0 to 9.30 a.m. as per time table.	No fixed syllabus of religious instruction	Permission given to Diocesan Inspector annually to examine in religious knowledge.	2. That the said time table, if approved by the Inspector at the next examination, be brought into operation March 1st, 1882. 3. That the book called "Sacred Songs for Schools, Kent & Co., London, be the book of hymns approved by the board, and that a sufficient supply of this book and of Bibles issued by the Society for Promoting Christian Knowledge be provided by the board. 4. That an examination in the Holy Scriptures and in sacred music and hymns be held yearly in the presence of the board, by some member or members of the board, or by some other person specially invited by the board for the purpose. And that three prizes of books, published at 2s. 6d., 1s. 6d., and 1s. respectively, selected by the board and called prizes for religious knowledge, be presented to the three most deserving scholars present at the examination.	Left to the discretion of teacher.
WICKHAM SKEITH	Yes	Yes.	Bible read with comment.	Three quarters of an hour.	None	The school is visited once a year by the Diocesan Inspector.	None	Morning.—Hymn, prayer, reading Scriptures, catechetical instruction. The plants learn hymns and text by heart. Afternoon.—Close with prayer.
WISSETT	Yes	Yes.	Read, with slight comment.	Quarter of an hour each, 9 to 9.30.	Reading.—Partly Old Testament and partly New Testament, committed to memory.—Psalms xliii.; St. John iv. to verse 22; St. Matthew v. to verse 26; the Ten Commandments; hymns.	Not any.	None	---
WOOLFIT	No	Morning and evening hymns and prayers.	No	None	None	None.	None	---
WORTHAM	Yes	Yes.	Yes, with comment.	50 minutes, 9 to 9.30.	Hymn, Prayer, and Scripture Lesson. Monday and Friday.—Old Testament (graduated to various standards). Wednesday.—Repetition of hymns and portion of Scripture. Tuesday and Thursday.—New Testament (graduated to various standards).	---	---	---
WREETHAM	Yes	Yes.	Yes, without comment.	Quarter of an hour to each.	None	None	None	The practice is to open school by prayer, then a hymn, afterwards Bible reading.
YOXFOED	Yes	Yes.	Yes, with comment.	Hymn and prayer 10 minutes; Scripture 30 minutes.	First Book of Sannuel, Acts of the Apostles, in accordance with the Bishop's recommendation to the diocesan examiners.	None	None	Prayers at beginning of morning and end of afternoon school. Old and New Testament on alternate days, from 9 to 9.45 a.m.

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SURREY. ALFOLD	Yes	Yes	Yes, without comment.	From 9 to 9.45 a.m.	Reading Bible and prayers. The syllabus issued by the Winchester Diocesan Inspector.	All examination annually by Diocesan Inspector.	—	—
BANSTEAD AND KINGSWOOD U.D.	Yes	Both prayers and hymns.	Bible read and explained.	One hour each day to prayers and scripture.	The syllabus is that framed in each year for various schools in the Rochester Diocese, by the Rochester Diocesan Society.	The school is examined by two Inspectors sent specially by the Rochester Diocesan Society.	“Resolved that the Diocesan Inspector be requested to undertake the examination of the children of the three schools in religious knowledge taught under the scheme sanctioned by the board.” This refers to a scheme specially framed for the board's use, which the Inspectors examined upon, but which was afterwards set aside. It was urged against this scheme that it was too rigid, as it became exhausted every three years. The Diocesan scheme is framed year by year and a wider range of Bible teaching is thus secured.	—
BARNES	Yes	Both	Yes, comment is made thereon by the teachers.	One hour per day for scripture lessons.				
BETCHWORTH	Yes	Yes	Yes, with comment.	One half-hour daily.	New Testament.—Gospel history. Old Testament.—Historical books. Memory work.—Miracles, parables, and our Lord's discourses, Commandments. Hymns.—Suitable for morning and evening worship. School opened and closed with prayer.	A holiday is given on one day in each year, on which day the Diocesan Inspector examines the school in religious knowledge and reports upon it.	According to the foregoing syllabus.	No formal regulation has been passed but the preceding is the practice in the Betchworth school under the Betchworth School Board.
Betchworth School	Yes	Yes, the school is opened and closed with prayer.	The Bible is read with comment.	The first 35 minutes in the morning, viz. 9 to 9.35.	Old Testament.—Any simple Bible story, and the lives of the chief persons mentioned in the Bible principally. New Testament.—The Gospel history, miracles, and parables, suitable hymns, the Creed, Lord's Prayer, and Ten Commandments.	The Diocesan Inspector examines the school, a whole holiday being given for that purpose.		
BLETCHINGLEY	Yes	Yes, “Hymns, Ancient and Modern.”	Yes, with comment.	40 minutes, 9.5 to 9.45 a.m.	Old Testament, historical books, New Testament.	None	Religious instruction to be given between 9 and 10 o'clock. The Bible shall be read daily, and there shall be given therefrom by the teacher, such explanations and instruction in the principles of religion and morality as are suitable to the capacities of the children; provided always that the provisions of sections 7 and 14 of the Elementary Education Act, with respect to religious instruction, be strictly observed in letter and spirit. Such prayers and hymns and such books for religious and moral teaching shall be used in the schools as the board shall from time to time approve.	—



BURSTOW :- Smallwood School	Yes	Yes	Yes, without comment.	Half an hour at the beginning of school.	Historical books of the Old Testament and the Gospels of the New.	No annual examination		The chairman (the rector of the parish) attends twice a week for religious instruction. At other times it is given by the master and teachers of the school.
Outwood School	Yes	Yes	Yes, without comment.	Half an hour at the beginning of school.	Same as above	No annual examination	No formal regulations	Religious instruction given by mistress and teachers.
CARSHALTON	Yes	Yes	Yes, with comment.	45 minutes daily	Lessons from Old and New Testament on alternate mornings.	None		No printed or written regulations, but a general instruction is given to the head teacher in each school that the spirit and letter of the Education Act be strictly observed.
CATERHAM	Yes, both	Yes, hymns and prayers.	The Bible is read with comment and portions are learned by heart.	From 9.0 to 9.45 a.m. every day.	The Rochester Diocesan syllabus. (See Appendix No. 54.)	"The children and pupil teachers shall be examined yearly by the inspector of the Rochester Diocesan Society."		—
CROSDON	Yes, both	Yes, both	Yes, with comment thereon.	Religious observance 9.0 to 9.15 a.m. and 4.20 to 4.30 p.m. Religious instruction 9.15 to 9.45 a.m.	See the Regulations in Appendix (No. 55)	See Appendix (No. 55)		—
EGHAM	Yes	Yes, "Curwen's," hymns, and prayers approved by the board.	Yes, with explanation given by head teachers.	The Bible is read and religious instruction is given daily when schools are open from 9.0 to 9.45 a.m.	Similar to the Guildford U.D. School Board syllabus, see Appendix No. 56.	None at present		—
FITMLEY	Yes	Yes	Yes, with comment and explanation as per syllabus.	9.0 till 9.30 a.m. each day for prayers and religious instruction.	Upper Division.—The Pentateuch and Jeshua. St. Matthew's Gospel. Lower Division.—Lessons from the lives of Moses, Sami, and David, the Patriarchs, and the life of Christ.	None. The registers are closed at 9.10 a.m. on that day.		The syllabus is from time to time revised and approved by the board.

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SURREY—cont. GUILDFORD U. D.	Yes	Yes	Yes, with comment.		See Appendix (No. 56)	There are no rules for the examination issued by the board, but the practice has been to hold an examination yearly, which is conducted by a clergyman of the Church of England and by a minister representing Nonconformity.	(1.) That in all the schools instructions from the Scripture be given on the plan adopted by the London School Board for half-an-hour every day, and that a syllabus of such instructions be prepared by the board and published annually. (2.) That in all schools built by the board, or let to the board, the morning meeting of each school shall commence, and the afternoon meeting be closed, with worship. The prayers and hymns used to be approved by the board. Provided always that in the offering of any prayers and in the use of any hymns the provisions of the Education Act in sections 7 and 14 be strictly observed both in letter and spirit, and that no attempt be made to attach children to any particular denomination.	—
HORLEY	Yes	Yes	Yes, with simple explanations and examples relating to their moral duties.	30 minutes	According to the Manchester syllabus. (See Appendix No. 35).	No examination.	—	—
LINGFIELD	Yes	Yes	Read, with comment.	40 minutes	For 1888. Group 1, Standards I. and II.—Genesis and Exodus. Principal events in our Lord's life. Group 2, Standard III.—Lives of Samuel, David, and Elijah. Gospel history, with special reference to parables and miracles. Group 3, Standards IV.—VII.—I. and II. Samuel, I. Kings, St. Matthew's Gospel. Lessons from the Old and New Testaments, based on the syllabus of the Rochester Diocesan Association, but varied in each school.	Annual examination held in May. Certificates granted to successful scholars.	Similar to the regulations of the Betchingley School Board.	—
MITCHAM	Yes	Yes	The Bible is read and comments made thereon.	The first half-hour of morning school, and the schools are closed with hymn or prayer both at morning and afternoon.		The rules of the Rochester Diocesan Association.	Paragraphs 1 and 2 of the regulations of the London School Board. (See Appendix No. 40). Also that such reading and explanation be given at the first or last half-hour of any meeting of the schools.	—
PIREBRIGHT	Yes	Yes	Yes, with comment.	Three-quarters of an hour daily given to religious instruction, each subject taken once a week.	Bible.—Old and New Testaments. Portions of the Book of Common Prayer. Catechism of the Church of England.	The annual examination in religious knowledge is held under the Diocesan Inspector.		The school is under the authority of the managers of the C. E. school from 9 to 9.45 a.m., and religious instruction is given under their supervision.
SANDERSTREAD	Yes	Yes, morning and evening.	Yes, with comment.	The first hour each morning.	Old and New Testaments and Prayer Book read and explained. Portions of scripture and hymns learnt by heart.	Diocesan Inspector examines once a year.	None.	—

SHALFORD	-	The board school instruction, which is purely secular, does not under an agreement commence until 9.15 a.m., prior to which religious teaching for half-an-hour is conducted by the Vicar of the parish and a small staff of teachers under his control. The attendance of the children before 9.45 being quite optional, a large number of them do not attend the religious instruction, but devote the half-hour to play, or idling about. The arrangement works very badly, both in the opinion of the school board and the vicar, who is a member of the board, the parents also not liking it.								At the close of the school each afternoon, the head teacher reads one or more of the following prayers from the Book of Common Prayer:—“Prayers for O Lord,” “Lighten our darkness,” “The Lord’s Prayer,” “The Benediction.”
SUTTON	-	Yes	Yes	Yes	Half-an-hour each morning.	Syllabus of the Rochester Diocesan Board	Examined by the Inspector about November each year.			The schools have been examined by the Rochester Diocesan Inspector since November, 1884, previously the syllabus of the London School Board was used.
THAMES DITTON	-	Yes	Yes	Yes, without comment.	9.15 to 9.45	Same as Brighton. (See Appendix No. 57)	Conducted by Board at Christmas.			There appears to be no formal resolution, but for many years past religious instruction of as much as possible an unsectarian character has been given and made a special point of by successive boards, with the tacit consent of all denominations in the parish.
WALTON-ON-THAMES*	Yes	Yes, hymns “Ancient and Modern,” Prayers from “Prayer Book.”	Yes, with comment	Yes, with comment	9.0 to 9.15 a.m. hymns, 9.15 to 9.45 bible teaching.	Syllabus issued by Winchester Diocesan Religious Instruction Body.—(1) Creation. (2) Fall. (3) Cain and Abel. (4) Flood. (5) Abraham. (6) Melchizedek. (7) Lot and Sodom. (8) Stories of Isaac. (9) Jacob. (10) Jacob’s return. (11) Joseph’s life. (12) Moses’ life. (13) The Passover lamb. (14) Marsh and Rephidim. (15) Manna; rock smitten (1 Cor. x). (16) Sinai. (17) Tabernacle —contents and use. (18) Twelve spies. (19) Korah and company. (20) Moses’ sin and death. (21) Pharaoh. (22) Sabbath. (23) Captain of the Lord’s Host. (24) Achan. (25) League with Gideon. (26) Covenant, death of Joshua.	An examination is held annually about October by the Diocesan Inspector.			
WARLINGHAM	Yes, according to the time table.	Protestant hymns and the Lord’s Prayer daily.	Yes, with comment	Yes, with comment	40 minutes altogether daily.	New Testament—St. Matthew’s Gospel. Prayer Book.—(1) Catechism. (2) God’s grant. (3) Man’s vows. (4) Christian faith, three Creeds. (5) The great doctrines. (6) Christian’s duty. (7) Means of grace—(a) Lord’s Prayer. (b) Baptism. (c) Lord’s Supper. (8) Christian year. (9) Christmas. (10) Circumcision, Epiphany. (11) Lent and Holy Week. (12) Easter. (13) Whitsun. (14) Daily prayers. (15) Exhortation, confession, absolution. (16) Praise —Venite, Te Deum, Benedictus, Psalm 6, Magnificat, Nunc Dimittis, Credo. (17) Prayers—Daily, Collects, Morning, Evening, Church and State, All Conditions. (18) Thanksgivings. (19) Occasional prayers, &c.	Examination commences at 8.45 to 9.45 a.m.			
WEST MOULSEY Infants’ School.	Yes	Yes	Yes, with comment	Yes, with comment	45 minutes daily	Lessons on Old and New Testaments, Catechism—The Creed, Ten Commandments, and the Lord’s Prayer.			There has been no formal regulation, but the foregoing has been the practice of the school since the school board was formed in 1879, and the school transferred to the board.	
WINDLESHAM	Yes	Yes	Yes, with comment	Yes, with comment	9.15 to 9.45 a.m. Bible instruction, hymns, &c. according to standard.	Old Testament and New Testament history, &c., carried every year. This year the Gospel according to St. Luke, and the first five books of the Old Testament.	Examined every year by the Diocesan Inspector.		No formal regulations, and no distinctive doctrines of the Church of England, or any other as distinctive ones taught.	

\* The Hershman National School was transferred to the Board, with a reservation of power to managers to give religious instruction.

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<p>SURREY—cont. WOKING: St. John's, Westfield, and Church-street Board Schools.</p>	<p>Yes</p>	<p>Yes, both</p>	<p>The Bible is read with comment.</p>	<p>Half-an-hour daily to religious in- struction.</p>	<p>Portions of Old and New Testaments, Portions of Prayer Book,  UPPER DIVISION. Old Testament.—The Kingdoms of Israel and Judah. New Testament.—The life of Christ, the Acts of the Apostles. Passages for repetition.—Isaiah liii, Psalm i, Pro- verbs xxii, St. John xiv.  MIDDLE DIVISION.—Standard III. Old Testament.—The time of the Judges. New Testament.—The life of Christ, with special attention to the lessons to be learned from the miracles. Passages for repetition.—Psalm civ, Proverbs iii, verses 1 to 7, Luke xv, verses 1 to 11, with ex- planation, Commandments.  LOWER DIVISION. Old Testament.—Outline of creation, fall of man, flood, Lives of Abraham, Isaac, Jacob, Moses, Joseph. New Testament.—Outline of life of Christ. Passages for repetition.—Psalm xxiii, Matthew xiii, verses 8 to 9, with explanation, Luke xv, Ten Commandments.</p>	<p>The annual examination is held under the Diocesan Inspector.</p>		<p>The religious observances and instruc- tion are carried out under the authority of the Diocesan Inspector.</p>
<p>Marynry and Knap- hill Board Schools.</p>	<p>Yes</p>	<p>Yes, both</p>	<p>The Bible is read with comment.</p>	<p>Half-an-hour daily</p>	<p>UPPER DIVISION. Old Testament.—The Kingdoms of Israel and Judah. New Testament.—The life of Christ, the Acts of the Apostles. Passages for repetition.—Isaiah liii, Psalm i, Pro- verbs xxii, St. John xiv.  MIDDLE DIVISION.—Standard III. Old Testament.—The time of the Judges. New Testament.—The life of Christ, with special attention to the lessons to be learned from the miracles. Passages for repetition.—Psalm civ, Proverbs iii, verses 1 to 7, Luke xv, verses 1 to 11, with ex- planation, Commandments.  LOWER DIVISION. Old Testament.—Outline of creation, fall of man, flood, Lives of Abraham, Isaac, Jacob, Moses, Joseph. New Testament.—Outline of life of Christ. Passages for repetition.—Psalm xxiii, Matthew xiii, verses 8 to 9, with explanation, Luke xv, Ten Commandments.</p>	<p>General examination under master annually.</p>		<p>Syllabus arranged by master at con- necement of year, and approved by managers.</p>
<p>WORPLESDOX</p>	<p>Yes</p>	<p>Yes, both</p>	<p>The Bible is read with comment thereon.</p>	<p>10 minutes daily, and prayers 1 hour daily for other religious instruc- tion.</p>	<p>Narrative portion of the Old Testament Scrip- tures, the four Gospels, and the Acts of Apostles, portions of the Book of Common Prayer.</p>	<p>The annual examination in religious knowledge is held under the Diocesan In- spector.</p>		<p>The religious observances and instruc- tion are carried out under the authority of the Diocesan Inspector.</p>
<p>SUSSEX.  ALDINGBOURNE</p>	<p>Yes, re- ligious teaching.</p>	<p>Yes, hymns and prayers.</p>	<p>The Bible is read for preparation for scripture ex- amination and explained.</p>	<p>9 to 9.40 a.m. Repetition on Friday morning of hymns, texts, and command- ments.</p>	<p>Lives of Joshua, Gideon, Sampson; life of Christ in full particular; four principal miracles and parables; Acts, 1st and 2nd chapters. Course revised each year according to directions of Diocesan Inspector.</p>	<p>No rules laid down; the chil- dren are encouraged to their best.</p>		<p>No formal regulation passed, but the existing system has been observed since the formation of the Board.</p>

ALFRISTON, U.D.	Yes	Both	Yes, with comment	9 to 9.40	Upper division, 2nd Samuel and St. Matthew. Lower division, the life of Our Lord.	Diocesan inspection annually	Left to discretion of master.
ARLINGTON	Yes	Open and close, with prayer and occasional hymns.	Read, without comment.	About 25 minutes altogether per day.			The upper classes read Bible. Infants learn texts, and have related to them by the mistress simple Bible stories illustrated.
ASHBURNHAM and PENHURST, U.D.	Yes	Yes	Yes, without comment.	Hymns and prayers about 15 minutes daily, viz., in morning at opening of school, and in afternoon just before dismissal, and Bible reading 30 minutes every morning.			Third and higher standards read through Genesis, Exodus, Numbers, Joshua, Judges, both Books of Samuel and Kings; in New Testament, the four Gospels, and Acts of the Apostles. To the lower standards some of the simpler parts of the Old Testament, the birth, life, and death of Christ, with some of his miracles and parables, are read by the teacher.
BREDE	Yes	Yes	Read, with comment.	Hymns and prayers, 5 minutes; Bible lesson, 30 minutes.	No specified syllabus. Old and New Testament narratives.	None	The first 35 minutes of each schoolday are devoted to religious observances. Doctrinal points are avoided as regards explanation.
BRIGHTON AND PRESTON U.D.	Yes	Yes	Yes, with comment.	Religious instruction is given from 9 till 9.45 a.m.	See Appendix (No. 57)	See Appendix (No. 57)	
CHIDDINGLY	Yes	Yes	Yes, and commented upon.	Hymn and prayers 9 to 9.10 a.m.; religious teaching 9.10 to 9.50 a.m.	Old Testament. Elementary Christian truths, viz. Lord's Prayer, Commandments and Apostles' Creed, with comment. Repetition, hymns, psalms, texts. Old Testament and New Testament read alternately, and different parts studied such as life of Moses, David, Samuel, Joshua, &c. Set passages are studied for examination. Elementary Christian truths and repetition on Fridays.	School examined by the Diocesan Inspector for Sussex. Copy of notice is publicly read in each department, and any child is allowed to absent itself from the examination of religious instruction. Registers not marked on examination day.	The school is under the control of the school trustees for religious teaching from 9.0 to 9.50 a.m.
EAST GRINGHEAD	Yes	Yes	With explanations, but not dogmatic.	1 hour 40 minutes to Bible lessons; 20 minutes to hymns, Prayers and morning and evening.	Standard I—Oval lessons on the creation, fall, flood, lives of Abraham, Isaac, Jacob, Joseph, Moses, Samuel, David, Elijah. Standard II—Reading, Bible, Genesis i to 1, certain chapters omitted. Standard I—Birth of Christ, life of John the Baptist, Christ among the doctors, crucifixion, and resurrection. Standard II—Gospel according to St. John. Standard III—Exodus i to xxviii to 1, Numbers vi, xi, xvi, xvi. Standard IV—Numb. Gospel, St. Matthew. Standard V—Gospel, St. Matthew. Standard VI—Gospel, St. Mark. Acts of the Apostles, i, ii. Standards V-VII.—The above and Acts to end.	None	Similar to the regulations of the Hitchingley School Board (Surrey).

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SUSSEX—cont. YERREHURST U.D.	Yes, daily, in the morning.	Yes, both	Yes, with comment thereon.	½ hour daily	Old Testament (1½ hours per week), Genesis and Exodus. New Testament (1½ hours per week), the four Gospels. Hymns; the Lord's Prayer, and Ten Commandments (½ hour daily).	There is an annual voluntary examination in religious knowledge by the Diocesan Inspector.		The practice of the school is to give religious instruction daily in the morning from 9.5 to 10.30.
PUNTINGTON	Yes	Yes	The Bible is read with comment.	Hymns and prayers, 10 minutes each day. Reading Bible, repetitions, &c., 40 minutes on Monday, Tuesday, and Wednesday mornings.	Standards I. and II.—Historical outline of the book of Genesis. Outline of the life of Our Blessed Lord. Apostles' Creed, Lord's Prayer, and Ten Commandments. Standards III., IV., V., VI., and VII.—General knowledge of the books of Genesis and Exodus. Four principal miracles and parables of Our Saviour. Repetition with explanations of Our Lord's Prayer, and Ten Commandments.		The religious instruction has always been given as the first lesson in the morning. Prayers and hymns at the commencement and conclusion of the morning and afternoon meetings of the school.	
HAILESHAM	Yes	Yes	Read with comment.	Hymns and prayers, 15 minutes, 20 minutes.	1888 Lower Division, Standards I. and II.—The Creation. Events connected with Adam, Eve, Cain, Abel, Noah, Flood, Abraham, Isaac, Jacob, Joseph, Israel, Moses, and Elijah. Bible of Christ. Visit of Mary, and shepherds. Early life of Christ. His baptism, temptation, transfiguration, crucifixion, death, burial, resurrection, and ascension. Learn by rote the commandments and creeds. Upper Division, Standards III. to VII.—Wanderings of the Israelites. The Books of Joshua, St. John, and Acts of the Apostles. Learn by rote the commandments and texts, 110 verses from St. John's Gospel, and 55 verses from the Acts of the Apostles.	"The Bible shall be read every day, and instruction given by the principal teachers, avoiding anything of a sectarian character." The schools shall be opened with the "Form of Opening" adopted by the Board: Morning, 9 to 9.15 a.m. To be said: Psalm selected from the following: Psalms i, iii, iv, v, viii, xix, xxii, x, xii, lvi, lxxv, lxxiv, lxxv, xxi, xxii, cxi, cxi, cxi (parts of), cxxi, cxxii, cxxvi, c.		
HASTINGS U.D.	Yes	Yes	Yes; with such explanatory remarks as may be considered necessary.	See column 8	Annual examinations are conducted by examiners appointed by the board, who present written reports to the board at the close of the examinations. Books given by the chairman of the board have been distributed as prizes during the past two years.	The examination is held in December after one month's notice has been posted in the school. Two members are appointed to attend the examination. The officers and teachers are also present. In the lower division the examination is <i>et sic</i> voce, and in the upper division <i>et sic</i> voce and written. It is the duty of the members present and the examiner to select the best informed children in each standard, so that they may receive prizes. (It is the privilege of the members to give prizes from their own pockets.)		

"Should any parent object to his/her child being present at the time the Bible is so read, such child shall, during the time of such reading, be taught some other lesson in a separate room when such room is available. Care shall be taken in all religious teaching that the spirit and letter of the 7th and 14th sections of the Elementary Education Act of 1876, are strictly observed."

HEATHFIELD	Yes	Yes	Read without comment until the 6th of June 1887, at which date a resolution was passed directing religious instruction according to syllabus annexed.	9.0 to 9.15 a.m. singing prayers, 9.15 to 9.45 a.m., Bible reading and instruction, 3.45 till 4.0 p.m., singing and prayers.	Similar to the syllabus of the London School Board. (See Appendix No. 40.)	None	"That the syllabus of Bible instruction issued by the London School Board for the year 1886 be adopted by this school board, and that the teachers of the schools be requested to instruct the children in accordance with it."
HOLLINGTON: Boys' School	Yes, reading the Bible and oral lessons.	Both, invariably.	Read with comment and explanation.	9.0 to 9.40 a.m.	<i>I. The Upper Group.</i> (a.) Old Testament.—From the Creation to the Captivity. Testament.—The four Gospels and Acts. (c.) Texts of scripture. <i>II. The Lower Group.</i> (a.) The Old Testament.—The Pentateuch. (b.) New Testament.—One Gospel. (c.) Texts of scripture and Ten Commandments.	No annual examination. Periodical examinations by the head master, and entered in the log.	"The board considered the subject of the time tables of the schools, and decided that the time to be allotted to religious instruction should henceforth be limited to 40 minutes. Of this period 5 minutes at the a.m. opening of the schools, and 5 minutes at the p.m. close, are to be given to prayer and singing, whilst the 30 minutes between 9.5 and 9.55 a.m. are to be allotted to the reading and teaching of the scriptures."
Girls' School	Yes, reading the Bible and oral lessons.	Both	Yes, with comment and explanation.	9.0 to 9.40 a.m.	<i>I. Upper Group.</i> (a.) Old Testament.—To the end of the 2nd Book of Kings. (b.) New Testament.—The Gospels and Acts of the Apostles. (c.) Texts and Commandments. <i>II. Lower Group.</i> (a.) The Pentateuch. (b.) One of the Gospels. (c.) Texts and Commandments. <i>Classes all grouped together.</i> (1.) Old Testament.—Short lessons from Genesis with simple descriptions of the most prominent persons therein mentioned. (2.) New Testament.—Condensed Life of Christ. (3.) Simple texts and Commandments.	No annual examination. Periodical examinations by mistress.	Same minute as in the case of boys' school.
Infants' School	Yes, oral lessons.	Both	Bible not read, but oral lessons given.	9.0 to 9.40 a.m.	(1.) Old Testament.—Pentateuch, New Testament, four Gospels, Catechism, Lords Prayer, and Ten Commandments, Memory, Texts and hymns.	No annual examination. Periodical examinations by mistress.	"That in the several schools (other than any that may be let to the board with restrictions as to time) such religious instruction as may from time to time be prescribed by the board, be given for half an hour every day." "That the morning meeting of each school commence, and the afternoon meeting be closed with the prayers and hymns which have been approved by the board."
HOBEHAM U.D.	Yes	Yes	Yes, with comment. Old Testament, Monday and Thursday, New Testament, Tuesday and Friday, Catechism, &c., Wednesday.	9.20 to 9.50 a.m.	See Appendix (No. 57A)	The schools are annually examined in religious knowledge by an Inspector appointed by the board.	
Hove	Yes	Yes	With comment	One hour per day	See Appendix (No. 57A)	The examination in scripture knowledge is held annually in the month of November.	

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SUSSEX—cont. ITCHINGFIELD	Religious teaching given daily.	School begins with prayer and a hymn; also closed with prayer.	Read and explained	From 9.10 to 9.40	1ST DIVISION. 1. Life of Our Lord. 2. Life of Abraham and Joseph. 3. St. Luke i, 5; iii, 22. St. Matthew xvi-xvii. 4. Hymns. 5. Lord's Prayer and Ten Commandments.	Under Diocesan Inspection.	Religious teaching given out of school hours, the board only having use of the school from 9.45 a.m. till 3.30 p.m. Prayers read by the teacher.	—
LEOMINSTER	Religious teaching given daily.	School begins with prayer and a hymn; also closed with prayer.	Read and explained	From 9.10 to 9.40	1ST DIVISION. 1. Life of Our Lord. 2. Life of Abraham and Joseph. 3. St. Luke i, 5; iii, 22. St. Matthew xvi-xvii. 4. Hymns. 5. Lord's Prayer and Ten Commandments.	Under Diocesan Inspection.	Religious teaching given out of school hours, the board only having use of the school from 9.45 a.m. till 3.30 p.m. Prayers read by the teacher.	—
LINDFIELD	Yes	Both	Yes, with comment.	35 minutes daily	2ND DIVISION. 1, 4, 5. Same as above. 2. Biographies of Pentateuch. 3. St. Matthew ii-iv.	An annual examination takes place on the portions of scripture studied during the year. Prizes are awarded for proficiency under scheme.	The syllabus of religious instruction is the same as that adopted by the Brighton School Board.	—
LITTLEHAMPTON	Yes	Yes	Yes, with comment.	Half hour daily to Bibleinstruction.	3RD DIVISION. 1, 4, 5. Same as above. 2. Old Testament history. Life of Samuel, Saul, David. 3. St. John, parables and miracles.	None	Schools are opened by singing a hymn, and prayer, after which half an hour is devoted to a scripture lesson. At close of morning school Grace is sung, and afternoon school is commenced by singing Grace. School is closed by singing a hymn and prayer.	—
NEWICK	Yes	Yes	Not read	40 minutes to scripture in general every morning.	Various portions of Old and New Testaments studied. Scripture repetition.	The children are examined collectively by Diocesan Inspector. Certificates are given to those giving the most intelligent answers.	It has hitherto been left to the discretion of the schoolmistress.	—
NEW SHOREHAM	Yes	Yes, hymn and prayer at opening in morning and closing in afternoon.	With comments suited to the capacity of children.	Half an hour at opening in morning, 10 minutes at closing in afternoon.	Simple lessons from the Old Testament and from the life of Christ. Catechising on elementary Christian truth. Repetition, portions of Scripture. The Ten Commandments. Hymns.	The children are examined annually by the teachers in the presence of the members of the board.	"That in the schools provided by this board the Bible be read by the principal teacher, with such notes and comments as are suited to the capacities of children, but that no attempt be made to attach any child to any particular denomination, and that section 7 of the Elementary Education Act, 1870, be strictly observed, both in spirit and in letter."	—



NORTH U.D.	Yes	Yes	With comment	Three-quarters of an hour each morning is given to general religious instruction.	Twice a week Old Testament. Twice a week New Testament. Once a week the Creed, the Lord's Prayer, and the Ten Commandments.	There are no rules. The Diocesan Inspector examines the school once a year	By a resolution passed when the board was first formed the foregoing system of religious instruction was adopted.
ORE	Yes	Both hymns and prayers used.	Bible read, with comment.	Old Testament, 70 minutes. New Testament, 70 minutes. Hymns, Lord's Prayer, Commandments, Repetition of passages of Scripture, 35 minutes. Three hours, less five minutes, weekly for all the subjects.	<p>Old Testament.—Outlines and Book of Genesis, Knowledge of lives of (a) Abraham or Isaac, or (b) Jacob and Joseph.</p> <p>New Testament.—Outline of Life of Our Lord, Knowledge of (a) St. Luke, Chapters i. and v. (b) St. Matthew, Chapter xxvi. to xxix.</p> <p>Catechism, &amp;c.—Ten Commandments, Lord's Prayer, Repetition of Scripture, Hymns.</p> <p>DIVISION I.</p> <p>Old Testament.—Outlines and Book of Genesis, Knowledge of lives of (a) Abraham or Isaac, or (b) Jacob and Joseph.</p> <p>New Testament.—Outline of Life of Our Lord, Knowledge of (a) St. Luke, Chapters i. and v. (b) St. Matthew, Chapter xxvi. to xxix.</p> <p>Catechism, &amp;c.—Ten Commandments, Lord's Prayer, Repetition of Scripture, Hymns.</p> <p>DIVISION II.</p> <p>Old Testament.—Pentateuch, Biographies of, Knowledge of Life of Moses or Joshua.</p> <p>New Testament.—Life of Our Lord, Four miracles or parables.</p> <p>Catechism.—Same as Division I.</p> <p>DIVISION III.</p> <p>Old Testament.—Outline of Old Testament history, Knowledge of lives of (a) Samuel and Saul, or (b) Elijah, David, or Elisha.</p> <p>New Testament.—Life of Our Lord, Miracles or parables. St. Matthew i.—xiv., or St. John xi.—xxi.</p> <p>Catechism, &amp;c.—Same as Division I.</p>	No rules. Diocesan examination by Inspector for the diocese of Winchester. Held in July for all the schools (annually).	The practice of the schools under the board is simply to work from the time table, in which are entered the times and subjects in religious teaching approved by Her Majesty's Inspectors of Schools and by the school board.
PATCHAM	Yes	Hymns and prayers are used to open and close school.	Yes, with comment.	9.0 to 9.45 a.m. to prayers and religious instruction generally.	The syllabus issued by the Diocesan Association is taken so far as the same relates to the Bible only.	An annual examination in religious knowledge is made by the examiner of the Winchester Diocesan Association.	That the hour for religious instruction in the school be from 9.0 until 10.0 a.m., and that such instruction be under the control of the chairman and subject to such arrangements as he may think necessary.
PLUMPTON	Yes	Yes	Yes, with comment.	Prayers, 10 minutes. Readings, 30 minutes.	None used	No examination.	Note.—The time has been altered by the new time table. Instead of 9.0 to 10.0 a.m., it is now 9.0 to 9.45 a.m.
PULBOROUGH							In accordance with the terms of the deeds of transfer the board has not the use of the schools until 9.45 a.m., previous to which religious instruction is given under direction of the rector according to the syllabus provided by the Winchester Diocesan Inspector of religious instruction who inspects the schools annually.

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<p>SUSSEX—cont.</p> <p>RINGMER: A.</p>	<p>Yes</p>	<p>Yes</p>	<p>Yes, with comments.</p>	<p>Hymns, prayers, and religious instruction occupy 30 minutes. School opened and closed with prayer.</p>	<p>Left to the discretion of the head teacher</p>	<p>None</p>	<p>“That the Bible be read by the older children daily in the boys’ and girls’ schools, and suitable instruction given from it, and that the younger children in both schools be taught out of the books called ‘Peep of Day,’ and ‘Life upon Line.’ Also, that all the children be taught verses of scripture and hymns; and that as part of the religious instruction, the schools be opened and closed by the form of prayer provided by the board.”</p>	<p>1. Easy and suitable texts are taught to children, and commented on by master. 2. Events in the life of Our Lord (read by the teacher and also by the children) and lessons drawn from such. 3. Old Testament lives. 4. Ten Commandments.</p> <p>School opened and closed with prayers and a hymn. 1. Easy and suitable texts learnt by children and commented on by mistress. 2. Scenes from the life of Our Lord described and illustrated by scripture prints. 3. Suitable lives from Old Testament described, e.g., Moses, Joseph, &amp;c. 4. The Commandments.</p>
<p>B.</p>	<p>Yes</p>	<p>Yes</p>	<p>No</p>	<p>9.0 to 9.30 a.m.</p>	<p>Do. do. do.</p>	<p>Monday and Wednesday, Old Testament. Tuesday and Thursday, New Testament. Friday, hymns. Commencement of religious instruction by hymn and prayers.</p>	<p>None</p>	<p>None</p>
<p>ROTHERFIELD</p>	<p>Yes</p>	<p>Yes</p>	<p>Yes, with comment</p>	<p>9.15 to 9.45 a.m.</p>	<p>Monday and Wednesday, Old Testament. Tuesday and Thursday, New Testament. Friday, hymns. Commencement of religious instruction by hymn and prayers.</p>	<p>None</p>	<p>None</p>	<p>None</p>
<p>RUTGWICK</p>	<p>Yes</p>	<p>Yes, at the opening and the closing of school.</p>	<p>Yes, by the older scholars, with comment thereon.</p>	<p>From 11.30 to 12. The subjects are taken in rotation, 14 hours being set apart for Old and New Testament, and 1 hour for the learning of texts, hymns, &amp;c., and written exercises.</p>	<p>INFPANT CLASS. (1.) Old Testament.—The creation, fall of man, Cain and Abel, Noah and the flood. (2.) New Testament.—Brief outline of Our Lord’s life. (3.) Repetition.—The Lord’s Prayer, Ten Commandments, a few easy texts, and simple hymns.</p> <p>DIVISION I.—Standards I. and II. (1.) Old Testament.—Book of Genesis to the end of the life of Isaac. (2.) New Testament.—Outline of Our Lord’s life, with special knowledge of St. Luke 1, verso 5, to iii, verso 22. (3.) Repetition.—Creed, Lord’s Prayer, Ten Commandments, psalms, texts, and hymns.</p> <p>DIVISION II.—Standards III. and upwards. (1.) Old Testament.—The Book of Genesis, with special knowledge of the lives of Abraham, Isaac, Jacob, and Joseph. The life of Moses. (2.) New Testament.—Our Lord’s life in fuller detail, with special knowledge of chief parables or miracles. (3.) Repetition.—Creed, Lord’s Prayer, Ten Commandments, psalms, chapters and texts of scripture, and hymns.</p>	<p>1. Permission for the inspector to examine the school is first obtained from the school board. 2. Notice of the examination is put up in the schoolroom 14 days previous to its taking place. 3. The examination is oral in the infant’s class and Division I., and partly oral and partly written in Division II.</p>	<p>“That the school be opened and closed with prayer, and that some religious instruction be given at the commencement or end of morning school by the master, and at such times as may be convenient, by the vicar; provided that such instruction do not interfere with the ordinary routine of secular teaching.”</p>	<p>1. Easy and suitable texts are taught to children, and commented on by master. 2. Events in the life of Our Lord (read by the teacher and also by the children) and lessons drawn from such. 3. Old Testament lives. 4. Ten Commandments.</p> <p>School opened and closed with prayers and a hymn. 1. Easy and suitable texts learnt by children and commented on by mistress. 2. Scenes from the life of Our Lord described and illustrated by scripture prints. 3. Suitable lives from Old Testament described, e.g., Moses, Joseph, &amp;c. 4. The Commandments.</p>

RUSPER	Yes	Yes	The Bible is read daily with comment.	9.0 to 9.40 a.m.	Prayers are used and a hymn is sung, after which a lesson is given in Holy Scripture <i>daily</i> , except on Fridays when the Church Catechism is taught.	The school is examined annually by the Diocesan Inspector.	The school building was let by the trustees to the board on the understanding that the religious teaching should be under the supervision of the rector.	
RYE	Yes	(a) Yes	(b) Yes, with comment.	(a) 10 minutes (b) 30 minutes	Memory.—Commandments, Psalm xxiii. Matthew v. 1-12. Old Testament.—Biblical biographies. History of children of Israel to King David. New Testament.—Life of Christ.	No examination.		
SEAFORD U.D.:								
Boys' School	Yes	Yes, both	Yes, with comment.	Daily 9.45.	<i>Division I.</i> Old Testament.—Bible history to the end of reign of David. New Testament.—One gospel and Acts of the Apostles. <i>Divisions II, and III.</i> History of principal characters in Old Testament. New Testament.—Parables and miracles and history of Our Lord.	No formal regulation has been passed.	Hymn and prayers at opening of school conducted by head teacher for whole school. Bible reading. Division I.—By head teacher. Division II, and III.—By assistant and pupil teachers.	
Girls' School	Yes	Yes, both	Yes, with comment.	9.0 to 9.45 three days in the week.	<i>Upper Division.</i> Old Testament.—Bible history to reign of Solomon. New Testament.—Gospel of St. Luke and Acts of the Apostles. <i>Lower Division.</i> Old Testament.—Chief Bible stories. New Testament.—Chief events in life of Our Lord.	No annual examination held.	Hymn and prayers at opening of school conducted by head teacher for whole school. Bible reading. Division I.—By head teacher. Division II.—By pupil teachers.	
SIDLESHAM	Yes	Yes	Yes, with simple explanations.	6½ hours per week.	Old Testament.—Biographies of the Pentateuch, Lives of Joseph and Moses. Specially.—Lives of Samuel, Saul, David. New Testament.—Life of Our Lord. Miracles and parables. Repetition.—The Lord's Prayer. Ten Commandments, psalms, and hymns, texts.	No annual examination held.	Master is instructed how to act.	
SLAUGHAM	Yes	Yes	Read with comment.	Old Testament history, ¼ hour per week. New Testament, ¼ hour per week. repetition of scripture, hymns, commandments, and Lord's Prayer, ¼ hour per week.	Old Testament history. New Testament history. elementary christian doctrine, Lord's Prayer, Ten Commandments, Hymns.	Examined annually by Diocesan Inspector. Unconscience clause strictly observed (hit v. conspicuous claimed at Harefield school, only one family at Warrington school).	"That the lines of the Chester Diocesan Association so far as they form a scheme for the knowledge of Holy Scripture be adopted in the instruction of the board schools of Slaugham."	
SLINFOLD	No schools.				School divided into two divisions for religious instruction:— <i>DIVISION I, UPPER STANDARDS.</i> Old Testament.—Lives of Samuel, Saul, David, Elijah, Elisha. New Testament.—Chief parables and miracles, alternate years. <i>DIVISION II, LOWER STANDARDS.</i> Old Testament.—Lives of Isaac, Jacob, Joseph, Moses. New Testament.—Outline of life of Our Lord. Commit to memory (both Divisions) selected hymns, psalms, and other portions of scripture.	Examination conducted by clergy of representative denominations.	"The addition of a prayer at the beginning of school work and an examination by the teachers annually in such religious instruction as has been imparted."	
SOUTH BEESTED	Yes	Hymns and prayers used at opening and closing of schools daily.	Bible read with comment by head teacher.					

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SUSSEX--cont. SOUTHWICK	Yes	Yes; hymn and prayer at opening in morning and closing in afternoon.	With comments suited to the capacity of children.	Half-an-hour at opening in morning; 10 minutes at closing in afternoon.	Principal events of Old and New Testament history.	No rules for annual examination, nor is any examination held.	"That in the schools provided by this board the Bible be read by the principal teacher, with such notes and comments as are suited to the capacities of children, but that no attempt be made to attach any child to any particular denomination, and that section 7 of the Elementary Education Act, 1870, be strictly observed, both in spirit and in letter."	—
STEDHAM	Yes	Yes	Yes, with comment.	About 40 minutes, four days in the week (each day).	Not always an exact syllabus, but the following is the main line, viz, the chief events and words in the history of Our Lord's life, and the founding of the Church, as described in the Gospels and Acts; also selected parts from the Old Testament history; also selections of psalms and hymns, and words of Christ for repetition, and in particular as a standing subject. The Ten Commandments, Lord's Prayer, and Apostles' Creed.	No special rules, but there is an annual examination by the Diocesan Inspector, in the subjects indicated in the previous column.	—	The school is generally opened with hymn and short prayer, and then Bible instruction follows, given either by clergyman or the school-mistress, occupying altogether about three-quarters of an hour. This is varied sometimes by hymn singing only.
THAKKHAM	Yes	Yes	Yes, with comment.	Half-an-hour daily	Bible, and Hymns Ancient and Modern	The examination by the Diocesan Inspector was first held on 30th November 1876, and has since been held annually.	—	—
UDIMORE	Yes	Yes	Bible read and questions given thereon.	30 minutes for reading and prayers.	Reading a portion of scripture, with questions thereon, or committing to memory some psalm, parable, or other part of Holy Writ.	—	—	—
UPPER BEEDING	Yes, religious teaching.	Yes, hymns and prayers.	Read, with simple explanation.	45 minutes	In accordance with the Chichester Diocesan Association.	Examined by Diocesan Inspector.	—	Following the course pursued under the late management, which appears to be perfectly satisfactory to the whole parish.
WARKINGHAM	Yes	Yes, both	Yes, with comment.	Three-quarters of an hour every morning; three mornings scripture, and two for catechism.	Old Testament.—An outline of Old Testament history, with a special knowledge of the lives of Elijah, Elisha, and Daniel. New Testament.—The life of Our Blessed Lord, with special reference to the parables: St. John xi-xxi, Acts vi-xii. Book of Common Prayer. Catechism. The Sacraments.	The examination is conducted by the inspector for the diocese of Chichester.	—	The teaching of religion in this school is conducted each morning before the secular teaching of the school commences, and before the school is under the control of the board. Payment is made to the teacher by the trustees of the school and not the board.
WESTOURE	Yes, prayers and religious instruction daily from 9 to 9.45 a.m.	Hymn, and form of prayers supplied by board, at opening and close of school, morning and evening. The "Grace" sung before and after the mid-day recess.	Read, with questions and comments on subject matter.	45 minutes daily	No fixed syllabus. Mistress takes the "Old Testament" portions, and the Rector (Vice-Chairman of the board) takes upper standards for "New Testament." The infants are taught collectively, simply stories aided by Scripture prints.	No examination in religious instruction.	Paragraphs 1, 2, and 4 of the regulations of the London School Board (see Appendix No. 40).	—

WEST CHILTINGTON-	Yes	Yes	Old Testament twice weekly; New Testament twice weekly; Catechism and repetition once. Hours, 9.10 to 9.45 a.m.	UPPER DEPARTMENT (Mixed). (1.) New Testament.—One of the Gospels, (2.) Old Testament.—Lives of Patriarchs (selected), or selection from books of Judges, Samuel, or Kings. (3.) Psalms, texts, anthem, and Commandments.  INFANT DEPARTMENT. (1.) Simple narratives from Old and New Testaments. (2.) Repetition of texts. (3.) Creed, Lord's Prayer, and Commandments, N.B.—A syllabus of year's work is presented to the Diocesan Inspector for his approval.	Inspected annually by the Diocesan Inspector, (Chilchester.)	At the building of the school a donation was given to the building fund by the dioceses on condition that there should be a regular annual examination of religious subjects.
WESTFIELD	Yes	Prayers	20 minutes			No formal regulation.
WESTHAM, U.D.:- Westham School	Yes	Yes, both	9.0 to 9.45	The historical character of the Bible, with Commandments and Lord's Prayer.	Permission is given by the Inspector to examine in religious knowledge one day in the year in subjects prepared for examination.	Portions of Scripture, Old and New Testament, with hymns and prayers, are chosen and taught to each division, according to the ages and classes of the children. The Old Testament is worked through in about four years; one gospel each year. Several hymns are taught each year for repetition and singing. Prayers are taught for use at home. The Ten Commandments regularly taught.
Handcombe School	Yes	Yes, both	9.0 to 9.45	Old Testament. The four Gospels read by the different classes. Passages selected and learned for repetition.		
WISBOROUGH GREEN	Yes	Yes	From 9.0 to 9.45 a.m.	Reading Bible and prayers	None.	
WIVELSFIELD	Yes	Yes, with short explanation of the passage.	Prayers from 9.0 to 9.8, and from 3.55 to 4.0 p.m.; Bible read from 9.8 to 9.30 a.m.	No prepared syllabus	No annual examination	Hymn is sung at the opening of schools and after Bible reading in the morning, and again at the end of day. Prayers on commencement in morning, and at the end of school in afternoon.
WARWICK.						
ASTON (E. M.)	Yes	Yes, with comment.	35 minutes	See Appendix (No. 59)	See paragraph E. of the Regulations (Appendix No. 99).	See Appendix (No. 59)
ATHERSTONE Girls' school	Yes, religious teaching and prayers.	Read, with comment.	35 minutes in the mornings.	Historical portions of the Old Testament and the four Gospels, Ten Commandments and Lord's Prayer.	No examination	None
Infants' school	Yes	Bible stories	35 minutes in the mornings. Sing a hymn every evening at dismissal.	Creation. The Deluge. History of Abraham, Isaac, Joseph, Jacob, Esau, Daniel. Life of Our Saviour. Prayers, texts, and hymns.	No examination	None
BEARLEY	Yes	Hymn and prayer upon commencement of school and upon closing.	Half an hour each morning for all subjects.	Hymns, Lord's Prayer, and lessons from the Old and New Testaments.	None	Practice as stated in the foregoing columns and in accordance with time table.

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WARWICK—cont. BICKENHILL	Yes	Yes	Yes, with comment.	9.30 to 9.40 and 4.20 to 4.30.	Division I.—Children under Standard I.—The Lord's Prayer, with simple illustrations. Six picture lessons, and a short text appropriate to each. Division II.—Children over seven.—Old Testament, pictures of history. New Testament, leading events of Our Lord's life, miracles and parables. Lord's Prayer and Ten Commandments, with simple illustrations.	The school is examined by the Diocesan Inspector once a year.	9.30 to 9.40, hymns and prayers. 9.40 to 10.10, chapters read from Bible, or portions of Scripture learnt by heart. 4.20 to 4.30, hymns and prayers.	—
BIRMINGHAM	No	No	Yes, by the head teachers, without note or comment.	Quarter of an hour each day.	None	None	See Appendix (No. 60)	—
BISHOP'S ITCHING-TON: Mixed Department.	Yes	Both hymns and prayers daily.	Yes, with comment.	From 9 to 10 a.m. daily, and a few minutes for the evening hymn at dismissal.	Division I. (i.e., Standard I.)—Old Testament, portions of history. New Testament, leading facts of Our Lord's life. The Lord's Prayer and Ten Commandments, with simple illustrations from Holy Scripture. Division II. (i.e., Standards II. and III.)—Old Testament, biographies of the Pentateuch in connexion with Christian duties. New Testament, 12 miracles, 12 parables. Repetition of passages from Holy Scripture (instead of Catechism and Church Prayer Book). Division III. (i.e., Standards IV. to VII.)—Old Testament, recapitulation with one book beyond the Pentateuch. New Testament, (1) St. Matthew, or (2) St. Luke, or (3) St. John, or (4) St. Mark, with Acts I.-xii., or (5) Acts xiii.-xxviii. Repetition of passages (instead of Church Catechism and Prayer Book).	The Diocesan Inspector's rules are observed.	When the school board was formed, the religious teaching was continued under the alternative clause inserted in the school deed. Religious teaching of an unsectarian character.	—
Infants' Department.	Yes	Yes	Only as needed in teaching the lessons.	30 minutes daily	Class I. and II.—Six Old Testament lessons, Six New Testament lessons, Private prayers, hymns, Lord's Prayer, and Ten Commandments. Babies.—Three Old Testament lessons, Three New Testament lessons. Lord's Prayer, private prayer, and hymn.	Date of examination fixed by the Diocesan Inspector of schools, and a form, in pursuance of clause 76 of the Elementary Education Act, affixed and publicly read in the school 14 days before the day of inspection.	When the school board was formed, the religious teaching was continued under the alternative clause inserted in the school deed. Religious teaching of an unsectarian character.	—
BOLEHALL AND GLASCOTE.	Yes	Yes	No, all lessons are given orally by the teachers of each class.	25 minutes	<i>Old Testament.</i> (a.) The lives of the Patriarchs. (b.) Travels of the Israelites. (c.) The Judges. <i>New Testament.</i> (a.) The lives of Samuel, David, and Solomon. (b.) The Gospel according to St. Mark. Travels of St. Paul.	No examination		The head teacher of each school makes out his or her own syllabus subject to the approval of the chairman of the school board.
BURTON DASSERT: Northend School	Yes	Yes, at the opening and dismissal of school.	Taught orally in lower division of school, and read with the comment in the upper standards.	No special time for each subject, but half an hour daily for the whole.	Infants.—The Lord's Prayer with simple explanation. Six Old Testament picture lessons, six parables or miracles. Lessons on the life of Our Lord. Division I.—Portions of Old Testament history. New Testament. Leading facts of Our Lord's life. The Lord's Prayer, and Ten Commandments. Division II.—Old Testament. Biographies of the Pentateuch. New Testament. 12 miracles and 12 parables. The Creed, Lord's Prayer, and portions of Holy Scripture learnt by heart.			It is the practice of the board to allow the school to be examined in religious knowledge once every year (in June) by the Diocesan Inspector, and the syllabus of the diocese is taken as far as possible.

Knightcote School.	Yes.	At the opening and closing of school.	Taught orally in the upper division.	No special time to any one subject, but half an hour daily.	Division I.—The Pentateuch, 12 miracles, 12 parables, Texts of Scripture, and Repetition. Division II.—12 picture lessons, Commandments, Repetition, Lord's Prayer, with simple illustrations, Lord's Prayer, Hymns, Texts, and Bible picture lessons. <i>Infants.</i> <i>Mixed Department.</i> Division I. (Lowest)—Life of Our Lord, Genesis and Ten Commandments. Division II.—The Pentateuch, Our Lord's parables and miracles, Repetition of passages of Scripture with Apostles' Creed and Lord's Prayer. Division III.—One book beyond the Pentateuch. One of the Gospels, with repetition as above.	The practice is for the school to be examined by a Diocesan Inspector, annually, in April or May.	None	Ditto.
CLAVERTON U.D.	Yes	Yes	Yes, with comment.	Prayers and hymn upon opening of school, followed by a scripture lesson of 40 minutes.	See Appendix (No. 61).	No examination	See Appendix (No. 61).	As stated in previous columns, in accordance with provisions made in time table.
COVENTRY	Yes	Yes, both hymns, and prayers.	Read, with comment.	Hymns, 10 minutes. Scripture, 30 minutes. 1 hour	The general syllabus of Diocesan Inspector	By Diocesan Inspector	—	—
EXHALL (COVENTRY)	Yes	Yes	Yes, with comment.	—	—	—	—	—
FOLESHILL	Yes	Yes	Yes, without comment.	2½ hours per week	The syllabus is submitted to the board by the head teacher of each department once a quarter for approval.	No examination	—	—

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WARWICK—cont. GREAT AWE	Yes	Yes	Yes, with comment.	Prayers and hymns, 9 to 9.10 a.m., 3.25 to 3.30 p.m. Religious instruction, 11.30 to 12.	12 picture lessons. The Lord's Prayer <i>Infants.</i> <i>Mixed School.</i> Division I—Chief events in Genesis. Life of Christ. Commandments. Division II—Types in Pentateuch. Parables and miracles. Commandments with illustrations. Beatitudes.	None		The religious instruction given by the teacher at the time, and in accordance with the syllabus mentioned.
HABLEY AND HATTON, U.D. Hatton School	Yes	Yes	Not read	40 minutes for the whole.	Hymns, prayers, and Scripture lessons, orally	None	None.	—
Beausale School	Yes	Yes	Read, with comment.	40 minutes for the whole.	Hymns, prayers, and Scripture lessons	None	None.	—
HASELOR	Yes	Yes, at the beginning and close of school.	Yes, with comment.	From 9 to 9.40 a.m. is devoted to Scripture, two mornings each being given to Old and New Testament History, and one to Catechism and Prayer Book.	The Worcester Diocesan Scheme. (See Appendix, No. 62.)	See Appendix (No. 62)	See Appendix (No. 62).	—
HILLMORTON	Yes	Yes	Bible lesson, with comment.	10 minutes prayers and hymn morning and evening; 25 minutes Bible lesson daily.	None	None		Teachers use their own discretion.
KINGBURY	Yes	Yes	Yes, with comment.	Two hours a week; 10 minutes per day being devoted to hymns and prayers, the remainder in Bible teaching.	Old Testament, the Pentateuch. New Testament, the life of Christ, miracles, and parables.	The examination is conducted by the Diocesan Inspector on a uniform plan adopted throughout the Diocese.	None	To leave the matter in the hands of the head teacher and the Inspector.
LEA MARSTON, U.D.	Yes	Yes, both	The Bible is read with comment.	Three-quarters of an hour each day in one of the two schools under the board, and three-quarters of an hour in three mornings in the week in the other, is given to religious instruction.	No syllabus has been settled by the board, but it is left to the teachers (under the guidance of the Diocesan Inspector, who examines the schools as to their religious instruction), to decide what portions of Scripture are to be studied.	No rules have been framed		The answer in column six seems to meet this question. It may be stated, however, that the board have confidence that their teachers will not infringe the conscience clause. The Inspector before referred to examines the children in the schools once a year, as to their religious knowledge. The same practice has been in existence since the formation of the board, and has given general satisfaction.



MILVERTON: Boys' . . . . .	Yes	Yes	9.5 to 9.30	Worcester Diocesan syllabus for board schools . . . . . The same applies to the infant school.	No particular rules. School arranged in three divisions.	In all schools provided by the board, selections from the Bible, suited to the capacities of children and approved by the board, may be read by the head master or mistress at the opening or close of school; but no attempt shall be allowed to attach children to, or detach them from, any particular denomination.	Diocesan syllabus followed.
Girls' . . . . .	Yes	Yes, with slight comment.	9.5 to 9.45	Worcester Diocesan syllabus for board schools . . . . .	School examined by Diocesan Inspector. Arranged in three divisions.	There are no regulations of the board. Religious instruction is carried out in accordance with the conscience clause.	Diocesan syllabus followed.
Infants' . . . . .	Yes	Yes, with comment.	9.10 to 9.40	The same applies to the infant school.	The children who receive religious instruction (and there are no withdrawals) are presented to the Diocesan Inspector every year.	The practice is as stated in the previous columns, provision being made for same in time table.	
NEWBOLD - UPON - AVON, U.D.; Long Lawford Mixed.	Yes	Read, with simple explanation.	9 to 9.30 each morning.	The syllabus of the Worcester Diocesan Board of Education, laid down for board schools, is followed in each year. The syllabus for this year is: Old Testament—Judges. New Testament—Gospel. Lord's Prayer. Creed. Ten Commandments. Texts repeated.	None; but the Diocesan Inspector has conducted an examination in religious knowledge annually, with the sanction of the board.	Similar to the Regulations of the London School Board (see Appendix No. 40).	
Newbold-on-Avon Mixed.	Yes	Yes, with comment.	45 minutes each day.	None	Not any . . . . .		
NORTON AND WOLVERTON U.D.	Yes	A portion of scripture is selected by the teacher, and explained by her, so that the Bible is read with comment.	Half-hour a day, hymns being taken one day a week, and Scripture the other days.	Upper Division.—Selected portions of the historical books of the Old Testament, the Gospels, the Acts of the Apostles. Lower Division.—The miracles and parables of Our Lord and historical books of the Old and New Testaments, published by the Society for Promoting Christian Knowledge. Infant School.—Hymns and texts are learnt. Scripture lessons given to the upper classes.	None		The religious instruction is given according to the terms specified on the time table by the head and assistant master and mistresses.
POLESWORTH . . . . .	Yes	Yes, with explanation.	From 9.15 to 9.50 daily.	None	None		
ROYAL LEAMINGTON SPA.	Yes	Yes, with comment.	Bible and prayer, 9 to 9.30 a.m., daily; prayers, 4.30 to 4.35 p.m. daily.	None	None		
SMITHEFIELD	Yes	Yes, with comment.	Hymns and prayers, 10 minutes; religious instruction, 35 minutes.	Infants.—Lord's Prayer, with simple explanation, two morning and two evening hymns. Ten simple texts of Scripture. Simple stories of Book of Genesis. Simple stories of life of Christ. Standard I.—Lord's Prayer and Ten Commandments. Hymns as above. Book of Genesis. Special knowledge of lives of Patriarchs. Leading facts of Our Lord's life. Standard II.—III.—Same as Standard I., with connexion with Christian duties. Our Lord's miracles and parables. Standard IV.—VI.—Same as above. To repeat two more hymns and three Psalms. Biographies of Pentateuch and Book of Judges. Life of Samuel and David. Gospel narratives of SS. Matthew, Mark, or Luke. Prayers for private use to be taught in every standard.	Examination conducted by Diocesan Inspector.		

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WARWICK--cont. SOUTHAM	Yes	Yes	Yes, with comment thereon.	9 to 9.45 a.m. Monday, Tuesday, Wednesday, Thursday:—Old and New Testament. Catechism on Friday.	Selected portion of Old and New Testaments. The Commandments and Lord's Prayer. The Apostles' Creed. Hymns; and as per Diocesan Inspector's instructions and requirements.	Examined annually by the Diocesan Inspector in July.	—	General religious instruction given (unsectarian) as in column 6.
STOCKTON	Yes	Yes	Read with comment.	30 minutes (inclusive of all subjects).	One of the Books of the Old Testament, with the Pentateuch, and one of the four Gospels, are taken by the elder scholars. The elder scholars also learn to repeat and explain portions of Scripture, the Ten Commandments, and the Lord's Prayer. The Scripture done by the younger children includes the Pentateuch, the miracles and parables of Our Lord, the Commandments, Lord's Prayer. Portions of Scripture to be learnt.	Examined annually by the Diocesan Inspector in July.	—	General religious instruction given (unsectarian), as in column 6.
STOKE	Yes	Yes	With comment	20 minutes	Monday, Commandments. Tuesday, Wednesday, Old Testament. Thursday, Friday, New Testament.	—	—	—
STRATFORD-ON-AVON	Yes	Yes	Yes	9 to 9.45 a.m. (see Scheme).	See Appendix (No. 63)	No rules. The examination is left in the hands of examiner, the Diocesan Inspector of schools.	—	—
WARWINGTON	Yes	Both hymns and prayers are used.	Yes, with comment, by the principal teacher.	35 minutes every morning are devoted to religious instruction.	Lower Group.—(New Testament), life of Our Lord, miracles and parables. (Old Testament), outline of one of the books of the Pentateuch. Upper Group.—(New Testament), one Gospel or the Book of the Acts of the Apostles each year. Outline of St. Paul's life and labours. (Old Testament), every year one of the historical or poetical books. Principal prophecies respecting the Messiah. Isaiah, 53rd chapter by heart, with explanation.	No rules are laid down by the board. The examination is left to the principal teacher.	—	The religious teaching is left to and conducted by the principal teacher.
WARWICK	—	Yes	Yes	—	None	None	None	The practice of the Warwick board school is to open school with a hymn, prayers, and reading the Bible.

WILKECOTE, U.D.: Mixed Department.	Yes	Yes	With comment	According as occasion requires.	There is no stated syllabus, but the following is an outline of the course adopted since the opening of the schools in 1878:— In the lower standards.—Oral lessons given by teachers on Bible stories. Learning texts, &c., hymns. Commandments from Exodus xi. In the upper standards.—Bible reading, with comment. The principal characters recorded in the Old Testament. The Gospel of St. Matthew. The Gospel of St. Luke. The Acts of the Apostles. Hymns. Commandments from Exodus xi. Moral lessons.	There is no examination	"That religious instruction be given daily to the children for 30 minutes. Hymn book chosen. "The Child's Own Hymn Book." The school is opened and closed with a hymn and prayers."
Infants' Department.	Yes	Yes	Explanation given to infants.		There is no stated syllabus, but the following is an outline of the course adopted since the opening of the schools in 1878:— Oral lessons given by the teachers on Bible stories. Texts from the Bible. Hymns. Moral lessons.	There is no examination	"That religious instruction be given daily to the children for 30 minutes. Hymn book chosen. "The Child's Own Hymn Book." The school is opened and closed with a hymn and prayers."
WOOTTON WAVEN	Yes	Yes	Yes, with simple historical, geographical, and purely moral comment.	Prayers and hymns are used at the beginning and closing of school. Biblical instruction given from 9.10 to 9.55 a.m.	Infants.—3 picture lessons, six Old Testament and six New Testament, with a short text to run an application. Repeating, four hymns. Lord's prayer. Private prayers (morning and evening).—Old Testament history to death of Joseph. Outline of Our Lord's life, with a few parables and miracles. Ten Commandments repetition. Knowledge of meaning and Bible illustrations. Biographies of Pentateuch in connection with Christian duties. Whole of Our Lord's parables and miracles. Repetition of some portion of Scripture, with knowledge of meaning. III.— Knowledge of some one book beyond the Pentateuch (vary every year). One Gospel, and Acts of Apostles. Types, prophecies, and fulfilment.	No fixed (or definite) rule has been made as to an annual examination, but the practice has been, that a clergyman in the neighbourhood has conducted the examination and reported to the board.	"That the Bible be read in the board schools, and such moral and religious instruction be given as is allowed by the Education Act of 1870, and that this be given by the teachers (meaning the elementary teachers) appointed by the board."
WESTMORELAND.	No schools.					No examination in religious knowledge.	"That religious instruction from the Bible be given the scholars during half-an-hour of the morning."
ASBY	Yes	Yes, both	Yes, with comment.	Hymn and prayers, 9 to 9.10. Scripture, 9.10 to 9.56. Mondays, Tuesdays, Thursdays, and Fridays. Singing of hymns, 9.10 to 9.45. Wednesdays. Hymn and prayers, 4.10 to 4.50.	No syllabus	No annual examination in religious knowledge.	
BROUGH, U.D.	Religious teaching given.	Hymns and the Lord's Prayer.	Bible read, with comment.		Monday, 8.45 to 9.15, hymn, Lord's Prayer, and Old Testament history. Tuesday, 8.45 to 9.15, hymn, Lord's Prayer, and New Testament history. Wednesday, 8.45 to 9.15, same as Monday. Thursday, 8.45 to 9.15, same as Tuesday. Friday, 8.45 to 9.15, hymn, Lord's Prayer, and parts of Church catechism repeated and written out.		The board sanctions religious instruction, and leaves the management thereof to the teacher.

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WESTMORELAND —cont.								
CLIBURN	Yes	Both	Yes, with comment.	30 minutes daily	The Gospels, The Acts of the Apostles, the historical books of the Old Testament. A few psalms.	No examination held		One half hour's religious instruction daily.
CLIFTON	Yes	Prayers. Grace sung before and after meals.	Yes, with comment.	20 minutes each morning.	The Creed. The Lord's Prayer. The Ten Commandments.	No examination held	"That the Creed, the Lord's Prayer, and the Ten Commandments be taught in the school, and that the school be opened with prayers and reading of the Bible, and that the master make such explanation as may be necessary." "That the Bible shall be read, and there shall be given such instructions therefrom as is suited to the capacities of the children, in the principles of morality and religion."	
DILLICAE	Yes	Yes, both	Yes, with comment.	Bible reading each morning for 30 minutes. Hymn and prayers, 15 minutes.	Infants and Standard I.—The principal facts relating to the Creation, Fall, Flood, and lives of Joseph and Moses. The birth, childhood, death, resurrection, ascension of Our Lord, and the descent of the Holy Spirit. Standards II. &c.—The principal events in the lives of Moses and Joshua. The principal historical events in the life of Our Lord.	The Diocesan Inspector examines the children once every year.	A minute of the board was passed to that effect.	
KENDAL	No schools.							
KIRKBY STEPHEN, U.D.	Yes	Yes	Yes, read with comment.	9.10 to 9.45 a.m. every morning.	1888. First Division.—Old Testament: 1 Kings, x. to xiii, inclusive. New Testament: St. Luke, xii. to xxiv, inclusive. Second Division.—"Pauline," Principle events in the life of Our Lord. The miracle of the "Healing of the Ten Lepers," Parables of the "Prodigal Son" and "The Sower."	Viva voce examination in July.	"That the board schools be opened (and closed) with prayer and praise, and the reading and exposition of the Holy Scriptures until 9.45 a.m."	
KIRBY THORPE, U.D.	Yes	Yes	Yes	See last column	None	No annual examination		Morning.—School opened at 9.0 a.m. with prayer and hymn, followed by Scripture lesson until 9.25, given by the head teacher (infant class by assistant mistress). School closed at 12 noon by singing Grace before meat or Doxology. Afternoon.—School opened at 1.30 p.m. by singing thanks. School closed at 4.0 p.m. by prayer.
LITTLE STRICKLAND AND THIRBY, U.D.	Yes	Yes	The Bible is read with comment.	From 9 to 9.40 a.m. Prayers, singing, and religious instruction.	No fixed syllabus	No religious examination	None	
MALLERSTANG								

There is no religious teaching or instruction whatever practised or ordered in this school.

NATERY AND WILKINSON, U.D.	Yes	Yes	9.10 to 9.45 a.m., three times a week.	The Book of Genesis and the Gospel of St. Matthew.	Oral examination in July	"That the school be opened and closed with prayer and praise; that religious instruction be given after the school has been opened in the morning until 9.45 a.m., as allowed by the Education Acts."
ORMSIDE	Yes	Yes, with comment.	9 to 9.30 a.m.; 3.45 to 4 p.m.	No definite syllabus. Rector gives the Book of Old or New Testament to be read, and then examines on the whole of the Book read, as, e.g., Acts of the Apostles.	Examined by rector. No rules of the board.	From 9.30 a.m. to 12 noon; from 1 p.m. to 3.45 p.m. the board have the school. The religious instruction is given before and after school board hours.
SHAP	Yes	Yes, at opening and closing of school.	Half-an-hour given each morning to religious instruction.	No fixed syllabus	No examination held	None
SOULBY	Yes	Yes, with comment.	From 1 to 1.45 on Mondays and Wednesdays.	Old Testament—The principle facts relating to the Creation, Fall, Flood, Lives of Abraham, Isaac, Jacob, Joseph, and a brief outline of the history of the Israelites. Lives of Elijah and Daniel.	No examination	"That Scripture be read twice a week."
STAINMORE* South Stainmore Board School.	Yes	Read with comment.	About 40 minutes, from 9 to 9.40 each morning.	New Testament—The principal historical events in the life of Our Lord. Parables and miracles, with an explanation of the same. Repetition, &c.—The whole of the Church Catechism. Hymns, Psalms and portions of Holy Scripture. Collects, and short prayers.	No examination in religious knowledge.	Lesson from the Old Testament on Monday and Wednesday mornings. Lesson from the New Testament on Tuesday and Thursday mornings. Catechism, Hymns, Prayers, and Repetition on Friday mornings.
North Stainmore Board School.	Yes	Yes, with comment.	9 to 9.40 each morning.	Book of Genesis, Creed, and Commandments. Early Life of Christ.	No examination in religious knowledge.	Scripture, first four mornings, Friday morning, Commandments.
WILTS.	No schools.					
Box	No schools.					
BRINKWORTH	The vicar or his curate gives religious instruction to a class (all those who express a desire to attend) from 9 to 9.45 a.m. The minister of the board schools takes the remainder.	Yes, with comment.	9 to 9.45 a.m. for general instruction.	No syllabus	None	In the lease of the schools from the trustees of same to the board is the following reservation:—"That the master, mistress, and teachers of the board should be empowered to enter the schools at 9 a.m. on every morning that the schools are open to give such religious instruction as the board shall approve of to such children, shall be withdrawn from the religious instruction provided by the trustees.

\* The Stainmore Endowed School was transferred to the board with a reservation of power to managers to give religious instruction.

1.	2.	3.	4.	5.	6.	7.	8.	9.
<p>WILTS—<i>cont.</i> COLERNE DORHEAD ST. MARY: Ludwell Board School, and Dorhead St. Mary Board School.</p>	<p>No schools. Yes</p>	<p>Yes</p>	<p>Yes, with comment.</p>	<p>— Daily, 9 to 9.10, Prayers and Hymns, 9.10 to 9.40 instruction.</p>	<p>None</p>	<p>No examination</p>	<p>— That it is a matter of the highest importance that the children educated at the public expense should be instructed in those principles of Christianity which are fundamental yet not denominational; and that in the Dorhead St. Mary School Board Schools the children shall, as far as their comprehension may permit, be instructed in such doctrines as are plainly set forth in the following pieces of Scripture:—John i. 1 to 14, Heb. ix. 28; x. 12, Rom. iii. 23, 1 John ii. 1, 1 Tim. ii. 5, 1 John i. 7, Acts iv. 12, Rom. v. 1, Heb. xii. 14.</p>	<p>— Singing of a hymn and reading a portion of Scripture in the morning and afternoon, as before stated.</p>
<p>EDINGTON AND EAST COLLETON U.D.</p>	<p>No, except reading of Bible as herein after stated.</p>	<p>Hymns only used</p>	<p>Yes, without comment.</p>	<p>At opening of schools in morning and at closing, same in the afternoon for a very few minutes.</p>	<p>Nil</p>	<p>Nil</p>	<p>No provision has been made by the school board for religious instruction. The rector of the parish is enabled to give religious instruction out of school hours when the school building is not under the control of the school board. Once a year the Diocesan Inspector attends to examine children in religious knowledge.</p>	<p>—</p>
<p>GREAT CHEVEBELL</p>	<p>—</p>	<p>—</p>	<p>—</p>	<p>—</p>	<p>—</p>	<p>—</p>	<p>—</p>	<p>—</p>
<p>HULLAVINGTON</p>	<p>—</p>	<p>—</p>	<p>—</p>	<p>—</p>	<p>—</p>	<p>—</p>	<p>—</p>	<p>—</p>
<p>LUCKINGTON</p>	<p>Yes</p>	<p>Yes</p>	<p>Read with comment.</p>	<p>From 9 to 9.45 a.m. daily.</p>	<p>Old Testament, on Monday and Wednesday. New Testament, Tuesday and Thursday. Hymns and texts, Friday.</p>	<p>None</p>	<p>—</p>	<p>As stated in syllabus.</p>
<p>MILTON LILBORNE</p>	<p>Yes</p>	<p>Yes</p>	<p>Yes, with comment.</p>	<p>From 9.20 to 9.50 a.m. each day.</p>	<p>Old Testament, New Testament Infants:—Lord's Prayer, Commandments, also hymns.</p>	<p>None</p>	<p>—</p>	<p>As given in syllabus.</p>

NORTH BRADLEY	No schools.																					
PAWSEY	No	Yes, at the close of the school in the afternoon.	No																			
RAMSEY	Yes	Yes	Yes, explanation only.	The whole thirty minutes daily.	Boys' school.—Reading and explanation of about thirty verses of Scripture, and prayers. Infants' school.—Hymns, texts of Scripture, and prayers. Axford mixed school.—The historical part of the Bible, miracles, parables, texts of Scripture, and the Ten Commandments.	No examination is held																
RODBORNE CHENEY	Yes	Yes	Yes, with comment	Half an hour	The historical books and Pentateuch in Old Testament, Gospels from New Testament.	None														Religious instruction every morning from 9.0 to 9.30 a.m.		
SALISBURY	No schools.																				Religious instruction every morning from 9.0 to 9.30 a.m.	
STRAITON ST. MARY GAREY.	Yes	Yes	Yes, with comment	Half an hour	The historical books and Pentateuch in Old Testament, Gospels from New Testament.	None																
SWINDON	Yes	Yes	Yes	About half an hour immediately upon the opening of the schools each morning.	See Regulations	No examination held																
WANBOROUGH	Yes	Yes	Yes, without comment.	10 minutes for Bible reading and prayers, 20 minutes for reading from Bible in classes.																		
WESTWOOD WITH IFORD.	Yes	Yes	Yes, with explanation only.	35 minutes daily	None prescribed	Nil																

1.	2.	3.	4.	5.	6.	7.	8.	9.
WILTS— <i>cont.</i>								
WROUGHTON : Girls' School	Yes	Yes, hymns and prayers.	The Bible is read with simple explanation.	9.0 to 9.20 a.m.				Learning chapters, and reading a small portion, with meanings explained.
Infants' School	Yes	Yes, hymns and prayers.	Texts learned	9.25 to 9.50 a.m.				Simple stories from the Old and New Testament told and explained.
WORCESTER.								
ABBETON, U.D.	Yes	Yes	With comment	50 minutes per day given to religious instruction.	Infants.—Lessons from six pictures in Old Testament history. Lessons from six pictures in New Testament history. Division I.—(Standard I.)—Old Testament; Biographies of Genesis. New Testament: Life of Our Saviour. Division II.—(Standards I, II.)—Biographies of the Pentateuch. New Testament: Miracles and Parables of Our Saviour. Division III.—(Standards IV, V, VI, and VII.)—Old Testament: Knowledge of some historical book beyond the Pentateuch. New Testament: one of the Gospels. Scripture texts, hymns, Lord's Prayer, Ten Commandments, and Creed to be learnt by each division.	None, schools examined by Diocesan Inspector.		As in columns 2, 3, 4, 5, 6, and 7.
ALPRICK, LUTLEY AND SUCKLEY, U.D. : Alfrick School	Yes	Yes	Yes, with comment.	9.0 to 9.45 a.m.	Standard I. and Infants :— 1. A few children's hymns. 2. Lives of the Patriarchs.  Standards II. and III. :— 1. Commandments. 2. The Pentateuch.  Standards IV, V, VI, and VII. :— 1. Commandments. 2. Joshua, Judges, Ruth, I. and II. Samuel. 3. Early Life of Our Lord.	No annual examination in religious knowledge.		
BROLEY	Yes	Yes	Yes, with comment.	9.0 to 9.45 a.m.  9.0 to 9.45 a.m.	Infants.—Scripture prints, prayers, hymns, and Commandments. Division I.—Commandments with illustrations from Scripture. The lives in Genesis. The life of Our Lord. Division II.—Parables and miracles, lives in Pentateuch generally, Commandments, Psalter, and Lord's Prayer written. A chapter from Scripture is also learnt, instead of Baptsimal Covenant.	An inspector attends for the purpose of examining the children in religious knowledge annually.		
BRETON	Yes	Hymns and prayers in the morning. Prayers on dismissal in the afternoon.	Yes, without comment.	9.0 to 9.30 a.m.		Nil.		



BRETFORTON	Yes	Yes, in opening and closing school.	Bible read and explained.	From 9.10 to 9.50 daily.	Different subjects each year and according to classes. At present time Books of Samuel and Ruth and St. Mark's Gospel.	Annual examination by Diocesan Inspector subject to conscience clause.	See previous answers.
BROMSGROVE	Yes	Yes	Yes, with comment	Religious instruction is given from 9.30 to 10.5 every morning, but no time is allotted to each subject.	Similar to the syllabus of the Worcester School Board. (See Appendix No. 64.)	The annual examination is held by the Diocesan Inspector.	That all former resolutions of this board upon the subject of religious instruction be rescinded, and that in the schools provided by the board the Bible shall be read, and there shall be given such explanations and such instructions therefrom in the principles of morality and religion as are suited to the capacities of children, and that prayers and hymns be offered and used at the time or times when, according to section 7, sub-section 2 of Education Act, 1870, religious observances may be practised; but that in such explanations and instructions, and in such prayers and hymns, the provisions of the Education Act, 1870, in sections 7 and 14, be strictly observed. That the selection of the prayers and hymns to be used, and a syllabus of the religious instruction to be given both to scholars and pupil-teachers in accordance with this resolution, shall be made by a committee of the whole board.
CHADDESLEY CORSEBY	Yes	Yes	Yes, with comment	From 9.0 to 9.40 a.m. daily.	Old and New Testament reading on alternate mornings.	None	That the Bible be read and explained in the board school.
CLIFTON-ON-TEMP	Yes	Yes	Yes, with comment	9.0 to 9.40 a.m.	The syllabus of religious instruction is that provided by the Diocesan Society omitting all other parts of the Church Catechism besides the Creed, the Lord's Prayer, and the Ten Commandments.	A notice of the intended examination is put up in the schoolrooms for three weeks before, and any child is at liberty to be withdrawn when the day arrives.	The practice has been to open and close the school with a collect and the Lord's Prayer. Religious instruction is, by the deed under which the schools are rented by the board, to be given by the vicar of the parish between 9.0 and 9.40 a.m., if he desires so to do. He usually avails himself of this clause in the agreement.
DROITWICH	No schools.						
DUDLEY		(See column 8)	(See column 8)				
EVENLODE*	Yes	Yes	Yes, with explanation.	9.0 to 9.45 a.m. daily by time table, signed by Her Majesty's Inspector.	Old Testament.—The Second Book of Samuel and the Books of Kings. Prayer Book.—Confirmation and Communion Services. Church Catechism. New Testament.—St. Matthew's Gospel. Infants.—A general outline of simple subjects, hymns, Creed, Commandments, Lord's Prayer.	The last Scripture examination was held January 14th, 1888, Tuesday morning.—The registers were not marked for attendances according to rule.	No regulations beyond time table directions.
FECKENHAM: Astwood Beard Schools.	Yes	Yes	Yes, without comment.	20 minutes	None	None	That simple Bible reading by the children without note or comment from the teachers be adopted in these schools. 1. Portions of Scripture read. 2. Lord's Prayer repeated by scholars and teachers. 3. Hymns.

\* The Evenlode National School was transferred to the board with a reservation of power to managers to give religious instruction.

1.	2.	3.	4.	5.	6.	7.	8.	9.
<p>WORCESTER—cont. FREREHAM—cont. Charles Cross Board Schools.</p>	<p>Yes</p>	<p>Yes</p>	<p>Yes, with comment.</p>	<p>20 minutes</p>	<p>Standards IV, V, and VI. The Book of Genesis and the two Books of Samuel from the Old Testament. St. Matthew's Gospel and the Acts of the Apostles from the New Testament. Standards II, and III—Lives of Patriarchs to Moses, Lives of Samson, Samuel, David, and Elijah. Chief facts in life of Our Lord. Miracles and parables. Standard I. Oral lessons on the most interesting lives and events in the Old Testament and on chief events in Our Lord's life. Infant School.—Simple lessons on creation and lives of Joseph and Abraham, and on chief facts of Our Lord's life.</p>	<p>None</p>	<p>"That religious instruction be given in the schools upon the terms and under the conditions in which it is taught in the schools provided by the London School Board."</p>	<p>—</p>
<p>HARVEY INTERBROW U.D.: (A.)</p>	<p>No schools. Yes, scholars are taken to the church on Wednesday and Ascension Day in the morning when services is held at 10.45 a.m. When they attend church on the above-mentioned days, registers are not marked.</p>	<p>Three hymns are learnt annually for the Diocesan Inspector. Prayers are used.</p>	<p>With comment</p>	<p>9.0 to 10.0 a.m. Registers marked at 9.50 a.m.</p>	<p>Worcester Diocesan Board of Education. Division I.—Old Testament: Portions of history, New Testament: Leading facts of Our Lord's Life, Catechism: The Lord's Prayer and Ten Commandments with simple illustrations from Holy Scripture. Division II.—Old Testament: Biographies of the Pentateuch in connection with Christian duties, New Testament: Our Lord's miracles and parables, Catechism: The Lord's Prayer and Ten Commandments with illustrations. Division III.—Old Testament: Recapitulation of history with the biographies of some one Book beyond the Pentateuch. New Testament: The Gospel narrative as recorded by (1) St. Matthew, (2) St. Luke, (3) St. Mark, or (4) St. John. N.B.—Being a board school, Divisions II, and III, learn portions of the Bible for repetition in place of the Prayer Book. Infant Department.—The Lord's Prayer with simple illustrations. Old Testament: Six picture lessons and a short text appropriate to each. New Testament: Six parables or miracles, taught from pictures with a short text appropriate to each. N.B.—All children to be able to repeat intelligently private prayers, texts, and hymns.</p>	<p>There is an annual diocesan inspection in religious knowledge in the month of April.</p>	<p>The board have never issued any regulations respecting religious instruction.</p>	<p>The religious instruction is given strictly in accordance with the Education Acts, there being no sectarian teaching.</p>
<p>(B.)</p>	<p>Yes</p>	<p>Yes</p>	<p>Yes, with comment</p>	<p>Prayers and religious instruction occupy 45 minutes daily, 25 per cent table.</p>	<p>(a.) For Infants. 1. The Lord's Prayer. 2. Picture lessons from the Old and New Testaments. 3. Private prayers, texts, and hymns.  (b.) For Older Children. 1. The chief biographies of the Pentateuch in connection with Christian duties. 2. One special book of the Bible beyond the Pentateuch. 3. One Gospel, with special reference to Our Lord's life and ministry. 4. Prayers for private use. 5. The Ten Commandments, with simple illustrations of breach and observance from Holy Scripture. 6. Texts and hymns.</p>	<p>The Diocesan Inspector arranges for examination of the schools about the end of the school year. In pursuance of clause 76 of the Elementary Education Act, 1870, notices of the examination is forwarded to the schools. This is publicly read in each department, and conspicuously affixed in the school at least 14 days before the date of inspection. Perfect liberty is allowed for the withdrawal of any child from the examination in religious knowledge.</p>	<p>The head and assistant teachers regularly give religious instruction in the schools, according to the syllabus, during the time allotted for the purpose on the time table approved by Her Majesty's Inspector. The annual reports by the Diocesan Inspector on the religious instruction of each school are forwarded to the chairman, and presented to the school board for consideration at their meeting next following.</p>	<p>—</p>

KIDDERMINSTER	Yes	Yes, both at opening and closing school.	Yes, with comment	From 9.0 to 9.25 a.m. is allotted in the time table to Scripture.	No syllabus has been framed	No examination is held	<p>"All day schools under the management of the board shall be opened and closed daily with prayer and singing of hymns, the form of prayer to be used and the hymns to be sung having been first approved by the board.</p> <p>The authorised version of the Bible shall be daily read in all the schools, and such explanation and instruction in the principles of religion and morality shall be given as are suited to the ages and capacities of the children, any books or apparatus to be used having been first approved by the board.</p> <p>Such explanation and instruction shall be given only by the master, mistress, and religious teachers of the various schools, and in carrying out the said regulations, the letter and spirit of the Elementary Education Act, 1870, especially sections 7 and 14, shall be strictly adhered to.</p> <p>The time for religious observance and religious instruction shall be in accordance with the time table adopted by the board, and approved by Her Majesty's Inspector of Schools.</p> <p>In addition to the special instruction (New Code, Schedule 2), the principal teacher in each school shall give to the pupil teachers instruction in religious knowledge during one hour per week, such religious teaching to be in conformity with the Elementary Education Act, 1870.</p> <p>That the instruction in religious knowledge be confined to the biographies of the Bible, the didactic portions, the Gospels, and the Acts, and that great carefulness be used in the observance of the conscience clause, and in adherence to the principle laid down in sections 7 and 14 of the Act."</p>
KING'S NOFTON	Religious teaching is given, and religious observances are practised.	Both hymns and prayers are used.	The Bible is read with comment thereon.	From 9.30 to 10.10 each morning is devoted to the religious teaching and observances. Afternoon school is closed with prayer.	Similar to syllabus of the Aston (ex-m.) School Board. (See Appendix, No. 58.)	<p>Scholars and pupil teachers are to be examined yearly by the board inspector, or by any other person or persons appointed by the board, at a distance of not less than three months before the annual inspection of the school.</p> <p>N.B.—The Diocesan Inspectors of the See of Worcester have conducted the examinations held hitherto in this branch of knowledge.</p>	<p>"That the syllabus of religious instruction and general regulations for religious instruction as contained in the scheme hereto appended be adopted for use in the schools of this board."</p> <p>The scheme is similar to that used in the Aston (ex-m.) School Board (Worcestershire). (See Appendix, No. 58.)</p>
ROCK	Yes	Yes	With comment	No allotted time	Old Testament history.	No rules	The board sanctions religious instruction in the schools.
SHIPTON-ON-STOUE	Yes	Yes	The Bible is read with such explanations as the master and mistresses think useful.	The first hour in the morning school is given to religious teaching and observances. Meet at 9.0 a.m., from 9.0 to 9.10 singing, 9.10 to 9.40 Bible reading, 9.40 o'clock sing Grace before dinner, 2 p.m. sing Grace after dinner, 4.9 p.m. hymn and prayers.	There is no formal syllabus, the matter is left to the discretion of the master and mistresses.	There is no examination in religious knowledge other than is described in the last column, and with that the board has nothing to do.	The board has let a class-room in each department for the hour from 9.0 to 10.0 in the morning on each week day to the Trustees of the Marshall Charity, by whom provision is made for religious instruction for those pupils of the school whose parents desire it for them.

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WORCESTER—cont. STOKE PRIOR, U.D.	Yes	Yes	Yes, with comment	9.0 to 9.40 a.m. daily.	The Lord's Prayer, Ten Commandments, Old Testament, Biographies, and History of Our Lord.	No annual examination		The practice is as before stated, and the teachers are expected to carry it out.
STOUBRIDGE	Yes	Yes	Yes, without comment.	From 9.5 to 9.20 a.m. and after 4.0 p.m.	Infants. Learn Exodus, Chap. 20, 1-11 verses, Beatitudes, Psalm 23, with hymns. Study life of Adam and Eve; lessons, simple outline of life of Christ, from St. Matthew's Gospel.  Standards I, II, III.  Learn memory work same as infants, with additions of Psalms 1 and 15, Hymns. Study lives of Noah and Abraham. Outline of the life of Christ, from St. Matthew, with the two parables—Sower and Labourers.  Standards IV., V., VI.  Learn memory work as in Standards II. and III., Psalm 23, 24, and 103. Longfellow's "Psalm of Life." Study lives of Joseph, Eli, and Samuel. Journey of children of Israel. Life of Christ, with principal parables.	None, except that the conscience clause is strictly observed.	"1. That the religious instruction shall always be given by the head teacher. In his or her unavoidable absence the senior teacher in charge shall be allowed to undertake this work. 2. Whenever a parent or guardian shall notify to the head teacher his desire that his child shall be withdrawn from attendance at the religious instruction, such child shall receive secular instruction in a separate class room during the time thus devoted to Bible teaching. 3. The religious teaching shall be given on the mornings of Tuesday, Wednesday, and Friday, from 9.20 to 9.50. 4. The school shall be opened in the morning and closed in the afternoon by singing a hymn and prayer. The hymn used shall be one of the selected, and the prayer offered shall be the Lord's Prayer, to be followed by the last verse of Paul's Epistle to the Philippians. Grace shall be said or sung at the close of the morning school, and on the re-opening in the afternoon."	
THE LYE	Yes	Yes	Yes, without comment.	9.30 to 10 a.m.	For the elder children, Book of Genesis from the Old Testament and the Gospel of Saint Luke from the New Testament with hymns and texts. The younger children to be taught hymns and texts and instructed from pictures illustrating Scripture subjects.	None. No examination has taken place.	None, except the resolution embodying the words in the sixth column of this return.	
WARLEY, U.D.	Yes	Yes (both)	Yes, without comment.	Hymn, prayers, and Bible reading 15 minutes.	See copy of regulation	None	"The Bible shall be read daily without note or comment. The portion to be read shall be suitable to the capacity of the children, and shall be selected by the head teacher."	
WELLAND	Yes	Yes, the Lord's Prayer and occasionally hymns from Ancient and Modern hymn book.	Yes, with comment.	Religious instruction every morning from 9.0 to 9.45.	Upper Division.—Old Testament: The Pentateuch and one Book beyond. New Testament: One of the Gospels. Lower Division.—Old Testament: Biographies of the Pentateuch in connection with Christian duties. New Testament: Leading facts of Our Lord's Life. Both divisions—Our Lord's Miracles and Parables and 12-18 verses. Repetition. Infant Division.—Old Testament: Six picture lessons. New Testament: Six picture lessons. Repetition—about 12 verses. All Divisions—The Lord's Prayer, the Ten Commandments, the Apostles' Creed.	Examination by the Diocesan Inspector on day set apart for that purpose once a year. The Upper Division examined on paper. The examination conducted according to the Worcester Diocesan Scheme.		

<p>WOLLESCOTE: Boys' Department</p>	<p>Yes</p>	<p>9.30 to 9.50</p>	<p>Standards I. and II.—Creation to Deluge. Lives of Noah, Abraham, Isaac, Jacob. New Testament: Birth, baptism, temptation, and crucifixion of Jesus Christ. Standards III. and IV.—Old Testament: Same as above and history of the Children of Israel. New Testament: Same as above, with miracles and parables of Our Lord. Standards V. and VI.—Old Testament: Same as above, in fuller detail and knowledge of the Prophets. New Testament: Same as above, and Acts of the Apostles. All Standards to repeat: Commandments. Texts of Scripture. Psalms i., iii., xxiii., and li. Hymns: Christmas, Easter, morning and evening hymns.</p>	<p>That twenty minutes religious instruction be given each morning.</p>
<p>Girls' Department</p>	<p>Yes</p>	<p>9.30 to 9.50</p>	<p>Standards I. and II.—Book of Genesis to the end of the life of Joseph. New Testament: Life and death of Christ. Commandments. Hymns. Standards III., IV., and V.—Old Testament, from Creation to the end of the life of Moses. New Testament: Our Lord's life. Commandments. Hymns, &amp;c.</p>	<p>That twenty minutes religious instruction be given each morning.</p>
<p>Infants' Department</p>	<p>Yes</p>	<p>9.30 to 9.50</p>	<p>Old Testament: The Creation, Fall, Death of Abel, Life of Noah, Call of Abraham, Sacrifice of Isaac. Repetition: Psalm i. and xxiii. Ten Commandments. Life of Our Lord. One miracle. One parable. Repetition: The Beatitudes. Hymns.</p>	<p>That twenty minutes religious instruction be given each morning.</p>
<p>WORCESTER</p>	<p>Yes, both religious teaching and religious observance.</p>	<p>9.0 to 9.45 a.m. and 4.20 to 4.30 p.m.</p>	<p>See Appendix (No. 64)</p>	<p>That twenty minutes religious instruction be given each morning.</p>
<p>YORK.</p>	<p>Yes, both religious teaching and religious observance.</p>	<p>25 to 30 minutes per day is the total time for all religious teaching and observances.</p>	<p>Yes, but only by the master to the scholars.</p>	<p>That twenty minutes religious instruction be given each morning.</p>
<p>ACKTON:</p>	<p>Yes</p>	<p>25 to 30 minutes per day is the total time for all religious teaching and observances.</p>	<p>There is no examination in religious knowledge.</p>	<p>That twenty minutes religious instruction be given each morning.</p>
<p>Boys' Department</p>	<p>Yes</p>	<p>25 to 30 minutes per day is the total time for all religious teaching and observances.</p>	<p>The master gives oral instruction on the outlines of Bible history, with special attention to Gospel narratives.</p>	<p>That twenty minutes religious instruction be given each morning.</p>

To allow the master his own discretion, provided he keeps within the terms of the regulations of the Act of 1870.

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<p><b>YORK—cont.</b>  <b>ACKTON:</b>                      Girls' Department.</p>	<p>Yes</p>	<p>Yes</p>	<p>The Bible is not read.</p>	<p>25 minutes for prayers and religious instruction.</p>	<p>Monday and Wednesday, New Testament history, Tuesday and Thursday, Old Testament history, Friday, Commandments.</p>	<p>There is no examination in religious knowledge.</p>	<p>—</p>	<p>To allow the head teacher to exercise her own discretion.</p>
<p><b>ANLINGPLEET</b></p>	<p>No</p>	<p>Yes</p>	<p>Read without comment.</p>	<p>Quarter of an hour per diem.</p>	<p>Bible reading only.</p>	<p>—</p>	<p>—</p>	<p>—</p>
<p><b>ADWICK-ON-DEARNE</b> (extr.)</p>	<p>Yes</p>	<p>Prayers, but no hymns.</p>	<p>Bible is read, with comment thereon, at the discretion of the head teacher.</p>	<p>From 9.0 to 9.25 a.m.</p>	<p>At the head teacher's discretion</p>	<p>No examination in religious knowledge.</p>	<p>—</p>	<p>Authority is given to the head teacher to use his own discretion.</p>
<p><b>AIRTON, U.D.</b></p>	<p>Yes</p>	<p>Yes</p>	<p>Yes, with comment or explanation at discretion of teacher, subject to the rule prohibiting sectarian formulae.</p>	<p>Half an hour a day to religious instruction.</p>	<p>Creed, Lord's Prayer, and Ten Commandments, and selection of historical subjects from Old and New Testaments; the syllabus changed every year.</p>	<p>The chairman is authorised to examine the children in religious knowledge half-yearly (the chairman being vicar of the parish).</p>	<p>"That the religious teaching and observances be as follows: Bible reading, and religious instruction by the teacher; the use of hymns, and a form of prayer at the opening and close of the school; and the learning by the children of the Apostles' Creed, the Lord's Prayer, the Ten Commandments, and verses of Scripture."</p>	<p>—</p>
<p><b>ALVERTHORPE-WITH-THORNES</b> (extr. municipal).</p>	<p>Yes</p>	<p>Yes</p>	<p>Yes, with comment.</p>	<p>Prayers and Scripture from 9.0 to 9.25 a.m.</p>	<p>No syllabus</p>	<p>No examination</p>	<p>No formal regulation</p>	<p>Head teachers are instructed to read the Scriptures, with comment, but not to introduce anything of a contentious character.</p>
<p><b>APPLETON-UPOX-WISKE.</b></p>	<p>No</p>	<p>No</p>	<p>The Bible read without comment.</p>	<p>20 minutes to read the Bible.</p>	<p>None</p>	<p>None</p>	<p>No religious instruction given.</p>	<p>—</p>
<p><b>ARDSLEY</b></p>	<p>Yes</p>	<p>Yes</p>	<p>With comment</p>	<p>Religious teaching 9.10 to 9.40 a.m.</p>	<p>The Creation, biographies out of Joshua and Judges, outline of New Testament history, St. Mark's Gospel, Acts I-xv, the Creed, the Lord's Prayer, the Ten Commandments.</p>	<p>Examination held by Diocesan Inspector.</p>	<p>None.</p>	<p>—</p>
<p><b>Infants</b></p>	<p>Yes</p>	<p>Yes</p>	<p>—</p>	<p>Scripture from 9.0 to 9.30.</p>	<p>The life of Christ, Creation, Fall of Man, and Flood</p>	<p>—</p>	<p>—</p>	<p>—</p>
<p><b>ASKERN</b></p>	<p>Yes</p>	<p>No hymns, but the Lord's Prayer and Blessing are used.</p>	<p>Lessons on Old Testamentally, New Testament read by the teacher with unsectarian comment thereon. Entirely oral lessons are given to infants and to Standards I. and II.</p>	<p>Every morning from opening of school to marking of registers, i.e., 9.0 to 9.45.</p>	<p>See Column 4.</p>	<p>Nil</p>	<p>—</p>	<p>Every morning from 9.0 to 9.45 a.m. as stated in Column 5.</p>
<p><b>ASTON-WITH-AUGHTON</b></p>	<p>Yes</p>	<p>Yes</p>	<p>Read, without comment.</p>	<p>Ten minutes in all</p>	<p>Nil</p>	<p>Nil.</p>	<p>—</p>	<p>—</p>

ATWICK	Yes	Yes	Read, with comment.	11.30 to 12.0 daily	Standards IV, V, VI.—Old Testament history to end of II. Samuel. New Testament history: St. John's Gospel. Repetition: hymns, texts of Scripture, and Ten Commandments, with explanation. Standards III, II, and I.—Old Testament history: Genesis and part of Exodus. New Testament history: simple events of our Lord's life. Repetition: hymns, texts of Scripture, and the Ten Commandments.	Examined yearly in January by Diocesan Inspector.	"That Mrs. Gordon be permitted to take the religious instruction at the appointed time when she desires." "That the offer made by the Trustees of the Fenwick and Burton Charities to give a sum of money yearly as prizes, on condition that the board allow the children to be examined in the Bible by the Diocesan Inspector, should be accepted."
AUSTERFIELD	Yes	The Lord's Prayer and hymns.	Yes, the teacher comments upon and explains what is read.	Three-quarters of an hour at the opening of the school each morning.	The course of instruction during the past year has comprised the historical portions of the Books of Genesis and Exodus, and the Gospel according to St. Mark.	The examinations in religious knowledge are periodical, two or three in the course of the year, and are conducted by the chairman of the board.	No such regulation has been adopted by the board.
AWKLEY	Yes	Yes	Read, with comment, four times a week.	9.0 to 9.40 a.m., prayers and religious instruction.	The syllabus of religious instruction for church schools in the Archdeaconry of Nottingham, so far as it is applicable to board schools.	The school is examined by the Diocesan Inspector on a half-holiday.	To open the school with prayers and a hymn from the "Manchester School Board Hymn Book." Closed with prayers in the evening. Religious instruction from 9.0 to 9.40 a.m. four times a week.
BALDON	Yes	Yes	Yes, without comment.	Not more than 25 minutes daily.			
BALBY-WITH-HEXTHORPE: Hexthorpe Board School.	Yes	Yes, but not any special book or form prescribed.	Yes, with comment avoiding doctrinal points.	9.0 to 9.30 a.m., hymns and prayers, 5 minutes. Commitment to memory, 10 to 15 minutes. Lessons 15 minutes about.	Same as that of Schoo Board for London (See Appendix No. 40.)	No definite resolution on this point passed by the board; but it is under discussion to annually ask a minister of a different religious body to examine the school.	"That the schools be opened every morning with prayer and singing; and that at the commencement of the school not less than half an hour's religious instruction from the Bible be given to the children and religious inspection."

"In all day schools under the management of this board, the schools shall be opened in the morning with the reading of a portion of the Bible without note or comment, the Lord's Prayer, and the singing of a hymn, the time not exceeding fifteen minutes; and the religious observance at the closing of the schools in the afternoon shall consist of the singing of a hymn and the Lord's Prayer, the time not exceeding ten minutes. That the provisions of the Elementary Education Act, 1870, in sections 7 and 14, be strictly observed both in letter and spirit, and that no attempt be made to attach children to any particular denomination. The terms of the 14th section of the Education Act provide that "No religious catechism or religious formula which is distinctive of any particular denomination shall be taught in the schools." That the Bible shall be read in the principal room by the head teacher only, the teaching staff being in charge of their classes and not engaged in any kind of secular work."

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YORK—cont. BABBY - WITH - HER- THORPE—cont. Baby Board School	Yes	Both hymns and prayers.	Yes, read with comment; doctrine omitted.	Half hour per day a.m. 10 minutes p.m.	No syllabus, but Old and New Testament read in alternate weeks.	None	"That the school be opened with hymn and prayer, and that the Bible, Old and New Testament, be read; doctrine omitted."	—
BARNBY - ON - THE MARSIALD ASSELEY, A. D.	Yes	Yes	Yes, without comment.	Half hour to each subject.	Lives of the Patriarchs. Life of Christ	No annual examination in religious knowledge.	—	Conducted in accordance with Art. 4, Code 1888, and sec. 14 (2), Act, 1870.
B. . . . .	Yes	Yes		Half hour three times a week.	Old Testament: Creation, fall of man, flood, life of Abraham, Joseph and Moses. New Testament: Birth and death of Christ, life of John the Baptist, Our Lord's Miracles, Catechism: The Ten Commandments.	None.	—	—
BARNBOROUGH . . . . .	Yes	Prayers, but no hymns.	Bible is read with comment thereon at the discretion of the head teacher.	From 9.0 to 9.30 a.m.	At the head teacher's discretion	No examination in religious knowledge.	None	Authority is given to the head teacher to use his own discretion.
BARNSELEY . . . . .	Yes	Yes	Bible read, and explained, when necessary. In infants' schools, simple stories and lessons from Bible.	About 30 minutes per day, as average of this board's schools.	None	None	"The Bible shall be read and explained in all board schools; but all teachers are especially enjoined to adhere strictly to the terms of the 14th section of the Education Act, which provides that . . . No religious catechism or religious formula which is distinctive of any denomination shall be taught in the schools."	—
BATLEY . . . . .	Yes	Both	Yes, with comment	9.20 to 9.40 a.m.	Similar to the Manchester School Board syllabus (see Appendix, No. 33.)	No examination	"In all schools, from 9.10 to 9.40 a.m., shall be occupied with singing, prayer, and religious instruction. School shall be closed in the morning by singing Grace, and in the afternoon by singing and prayer. All head and assistant teachers shall be engaged in, or present at the religious teaching, except such as may be needed for the care of children withdrawn from religious instruction, or as specified in Rule 24.	—

In all schools the Bible shall be read by the scholars, and such explanations and instruction given thereon by the head teacher and assistant teachers under his or her direction, as are suited to the capacities of the children. In such explanations and instructions the provisions of the Elementary Education Act, 1870, in sections 7 and 14, shall be strictly observed both in letter and spirit, and no attempt shall be made to attach children to any particular denomination.

The scheme for religious instruction shall be in accordance with the syllabus.

Children withdrawn from religious teaching and observance shall receive instruction in secular subjects in a separate room.



BANTRY AND SCROGGY, U.D.				Yes, both	Yes, with comment	Three-quarters an hour a day for whole of religious teaching.	Portions of Old and New Testament, hymns, Creed, Lord's Prayer, and Ten Commandments.	No formal examination		Schools opened with prayers each day, followed by religious instruction, lasting three-quarters of an hour.
BEAL, U.D.	Yes	Yes	Yes, without comment.	Yes	Half-an-hour to Bible reading and narrative each morning.			No examination		The religious instruction is left to the master.
BENTLEY-WITH-ARKEBY.	Yes	Yes	Yes, with explanation suited to children.	Yes	Half-an-hour daily for Scripture lessons. 10 minutes, daily Prayers.	Standards II. and III.--New Testament. Standards IV. and upwards.--Old and New Testament. Hymns, texts, and oral instruction to younger children.	No annual examination in religious knowledge.			Similar to the regulations of the London School Board (See Appendix, No. 40.) Also that the Bible be read by the children in the third and higher standards, as well as by the teachers during the time set apart for religious instruction. Copies of all hymns and of copies of prayers occasionally regularly used, except where extempore prayer, or where only the Lord's Prayer is used, must in all cases be submitted to the board.
BEWZLEY	Yes	Yes	Yes, left to the master's discretion.	Yes	From 9.0 to 9.30 a.m.; singing, prayer, and Scripture reading.	No syllabus	No examination			From 9.0 to 9.30 a.m. syllabus and comment left to the discretion of the master.
BIGGIN	Yes	Yes	Oral lessons are given.	Yes	20 minutes		None			See previous answers.
BILBROUGH	Yes	Yes	The Bible is read, with comment thereon.	Yes	9.10 to 9.40.					
BINGLEY-WITH-MICKLETHWAITE.	Yes	Yes	Yes, with comment	Yes	Not more than half an hour daily.					
<p>such explanations and instructions given thereon in the principles of religion and provided as are suited to the capacities of the children, and provided always—</p> <p>(a) That in such instruction the provisions of the Elementary Education Act, in sections 7 and 14, be strictly observed both in letter and spirit, and that no attempt be made to attach children to any particular denomination;</p> <p>(b) That any parent may object to his or her child being present during the time of religious teaching, or religious observance, and that any children withdrawn from such teaching or observance shall receive instruction in secular subjects in a separate room;</p> <p>(c) That religious teaching and religious observance shall be at the opening of the school in the morning, and shall consist of a hymn, the Lord's Prayer, and Scriptural instruction, the time not exceeding twenty minutes; and religious observance at the closing of the school in the afternoon, which shall consist of a hymn and the Lord's Prayer, the time not exceeding ten minutes;</p> <p>(d) That all explanations and instruction from the Bible shall be given by the head teacher only, the assistants and junior teachers being in charge of the classes, and not engaged in any kind of secular work, except in cases falling under par. 6. of this section.</p>										

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YORK—cont. BOLTON-UFON- DEARNE.	Yes	Prayers, but no hymns.	Bible is read, with comment thereon, at the discretion of the head teacher.	From 9.0 to 9.20 a.m.	At the head teacher's discretion	No examination in religious knowledge.		Authority is given to the head teacher to use his own discretion.
BRADFORD	Yes, both religious teaching and religious observance.	Yes, hymns and Lord's Prayer.	Yes, and explanation given by head teacher.	9.0 to 9.20 a.m. and 4.20 to 4.25 p.m. daily devoted to religious teaching and religious observance.	See Appendix (No. 65)	See Appendix (No. 65)	See Appendix (No. 65).	---
BRIDLINGTON, U.D.	Yes	Yes, both	Yes	Half hour each attendance.	School opened with reading Lord's Prayer, read passage in Old and New Testament alternately and close with hymn.	None		See syllabus.
BROMPTON	Yes	Yes	Yes, sometimes the portion of Scripture is repeated after the teacher, at other times comment is made.	The first lesson every morning from 9.0 to 9.20.				The Bible is read. The school is opened and closed with prayer. Grace is sung. The Ten Commandments, parts of the Psalms, Proverbs, &c. are repeated by the scholars. Hymns are sung.
BROMPTON AND SANDON, U.D.	Yes	Yes, at opening and closing.	Yes, without	One hour per week				---
BROOMFLEET	Yes	Yes	With comment	35 minutes to prayers and Scripture, 9.0 to 9.30, and 5 minutes at close of school.	No syllabus	Nil		Practice.—To give 35 minutes during day to religious instruction.
BROTTON	No schools.							---
BUBWITH, U.D.		Hymn, Lord's Prayer, and Doxology.	Bible read by Master. A few texts learnt from memory.	Time allowed from 9.0 to 9.15.	Reading from Old and New Testament	No examination.		---
BURSTWICK-CUM-SKECKLING.	Yes	Yes	Yes, without comment.	Half an hour per day.	No syllabus. Old and New Testament alternately.	No annual examination		The Bible to be read without comment.

BERTON FLEMING or NORTH BURTON.	No	Yes, both	Yes, without comment.	9.0 to 9.25 a.m.	Lives of the Patriarchs, together with parables and miracles of the New Testament.	None	None	The teaching is left to the discretion of the master.
CALVERLEY-WITH-FARSLEY (E.M.)	Yes	Yes.	Yes, with comment.	10 minutes	None	None	None	Morning:— Hymn, Lord's Prayer, chapter or portion from the Bible read and commented on by the teacher. Afternoon:— Schools close with the Lord's Prayer.
CARLETON (Pontefract).	Yes	Yes	Yes, with comment	9.15 to 9.45 each day.	Bible generally	No examination	—	See Column E.
CARLETON (Skipton)	Yes	Yes, both	Yes, with comment	20 minutes daily	Memory.—Exodus xx, 1-17 (Commandments), St. Matthew v, 1-12 (Beatitudes), St. Matthew vi, 9-13 (Lord's Prayer), Psalm i. Study.—Lives of Samuel, David, and Elijah, life of Christ.	—	—	—
CARLTON (Barnsley)	Yes	Both hymns and prayers.	With comment	9.0 to 9.45 a.m.	Monday } Old Testament. Tuesday } Wednesday } New Testament. Thursday } Friday.—Hymns.	None	None	To open and close school with prayer. Prayers taken from a book published by Benson and Holme, printers to the Liverpool School Board. Religious instruction given by the teachers. Periodical examinations by the head master.
CARLTON HURTH-WAITE, U.D.	Yes	Lord's Prayer, Doxology, or Grace.	With comment	9.0 to 9.25 a.m.	Story of the Creation and Flood, St. Mark's Gospel, life of Christ, and Parables.	Examination by head teacher <i>vide voce</i> .	—	The vicar of the parish can attend and give catechism lessons to the Church of England children at his own option.
CARLTON: MINIOTT	Yes	Yes	Yes, without comment thereon.	From 9 to 9.30 a.m.	None	None	None	—
CASTLEFORD	No	Hymns and the Lord's Prayer.	Yes, without comment.	From 9 to 9.15 a.m.	—	—	—	—
CATCLIFFE	Yes	Yes	Without	Total, 20 minutes	Prayers or singing	Not inspected	—	—
CAYTON, U.D.	No	Yes	No	No	No	No	No	—
CHURWELL	Yes	Both	—	Daily, 5 minutes hymns and prayer, 25 minutes oral instruction in Scriptural subjects.	No syllabus.	—	—	—
CLIFFTON-WITH-NORWOOD.	Yes	Yes	Yes, with comment thereon.	From 9.0 to 9.30 a.m. Monday and Wednesday, each week.	None	None	None	As in column 5.
COMMOXDALE	Yes	Yes	Yes, without comment.	About 20 minutes each day.	No particular syllabus	None	None	Prayers at opening and closing of daily lessons, Grace, &c.

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YORK—cont.								
CONSBROUGH	No	No	No	None	None	None	None	—
COTTINGHAM (E.M.)	Yes	Yes	Yes, except in the infants' schools, with comment.	About half an hour.	Old and New Testament narratives	No examination	—	Simple narratives read and explained to the infants, and for the older children a chapter from the Bible read each day. The Lord's Prayer used, and Grace before and after dinner.
COWLING	Yes	No	The board directs that a chapter be read at the commencement of morning school.	—	Milton's Paradise Lost is taken as text book for literature subject, and also as a reading book.	No examination except that in literature by Her Majesty's inspector.	—	—
CRATHORNE	Yes	Yes, both prayers and hymns.	Read, with comment.	9.0 till 9.5 a.m., and from 4.0 till 4.5 a.m., prayers. 9.5 till 3.45 a.m., Bible instruction.	No syllabus	No examination	—	—
CRIDLING STUBBS	Yes	Yes	With comment	—	Hymns, texts chapters, prayers, learned with comment. Bible reading, with comment thereon.	—	—	—
CROFTON	Yes	Hymns, occasionally. Lord's Prayer.	By head teacher, who gives mental and religious lessons drawn from each reading.	15 minutes to reading and prayer.	No syllabus	No examination	—	—
DACEY	None	School opens and closes with hymn and prayer.	Yes, twice a week, with comment.	About half an hour each time.	None	None	—	—
DANEY	Yes	Yes, both	Yes, with comment	20 minutes	Old and New Testament history on alternate days.	Nil	—	No formal recitation appears to have been passed, but the religious teaching is as before stated, care being taken to comply in all respects with sections 7 and 14 of the Elementary Education Act, 1870.
DAFTON: Boys' Department	Yes	Yes, both	Yes, with comment	9.20 to 9.50	Reading the Bible, with comment, and reading of prayers used by the Liverpool School Board, which are mostly extracts from the Common Prayer Book. Hymns from the School Board Hymn Book.	None	None.	—

Girls' Department	Yes	Both hymns and prayers.	40 minutes	The creation and fall of man, the flood, life of Joseph and the wanderings of the Israelites through the Wilderness, birth and death of Our Lord, repetition of Psalms, parables, and hymns.					
Infants' Department	Yes	Both hymns and prayers.	30 minutes	The creation and fall of man, history of Moses, birth and death of Our Lord.					
DEWBURY	Yes, in all our board schools.	The Bible is read, and the teachers are at liberty to give such comments as necessary, but are strictly forbidden to give any sectarian bias to their remarks.	9.0 to 9.30 a.m.	Biographies of the Old and New Testaments. Selections from the Psalms and Book of Proverbs, the life of Christ, the parables and miracles, the Acts of the Apostles; also selections from Scripture, hymns, and the Ten Commandments to be committed to memory. In the infants' schools, simple biographies from Scripture, illustrated by pictures.	No examinations are held				See previous columns.
DRIGHLINGTON: Central Board School	Yes	Both hymns and prayers are used at opening of school in morning and closing at night. Grace before and after meat sung just before and after noon or dinner.	15 minutes to singing hymns and prayers during the day, and the same amount of time is spent in reading the Bible.	Genesis, omitting chapter 19 from verse 30, chapters 30 and 38. Exodus, omitting chapters 21, 22, 23, 25, 26, 27, 29, 30, 35, 36, 37, 38, 39. Numbers, omitting chapters 1 to 8, and omitting from chapter 28 to end. Deuteronomy, omitting chapters 20 to 25. Joshua, Judges, and of Kings. The four Gospels, Acts of the Apostles, Romans, chapter 12. I. Corinthians, chapters 13 and 15. II. Corinthians, chapters 5 and 11. Galatians, chapter 6. Ephesians, chapters 2 and 6. Philippians, chapter 2. Colossians, chapter 3. I. Thessalonians, chapter 5. II. Timothy, chapter 2. Hebrews, chapter 12. I. James, chapter 1. I. Peter, chapter 1. I. John, chapter 3. Revelation, chapters 7, 14, 21, and 22.	No annual examination in religious knowledge.				
Boys' Department	Yes	Hymn and prayers are used both morning and afternoon. Grace is sung before and after meat.	15 minutes are given each day to Old and New Testament alternately.	The Bible is read and proper explanations made. Scripture lessons are given every day.					
EAST AND WEST ROUNTON, U.D.	Yes. The school is opened and closed with prayer.	Yes	Half an hour is devoted to Scripture each morning.	The principal events in the life of Our Lord, and part of the Acts of the Apostles.	No examination. The children are questioned by the rector.				The board simply desire the children to read the New Testament and be questioned thereon.

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YORK—cont. EAST ARDSLEY	Yes	The Lord's Prayer. Hymns from the Manchester School Board hymn book.	Yes, without comment.	5 minutes daily 15 minutes two days a week.	Taken from Manchester School Board Regulation Book. Prayer and hymn. Learning by heart. Any six of the following Psalms (varied year by year):—1, 4, 8, 13, 19, 23, 25, 32, 34, 51, 84, 91, 103, 104, 117, and 119. The Ten Commandments and alphabet of texts. Instruction. Old Testament.—Outline of the book of Genesis, with special reference to the lives of Abraham, Isaac, and Jacob. Outline of the Book of Exodus, with life of Moses. Lives of Joshua and Samson. New Testament.—Outline of the Gospels of St. Matthew, St. Mark, St. Luke, or St. John, with six miracles and six parables.	That an examination in religious knowledge as per Schedule II, page 23, of the Manchester School Board 'Regulation Book,' shall be held by an inspector to be appointed by the board, in the middle of the school year, and a day specially set apart for that purpose, and that the hymns and forms of prayer used in the schools shall be taken exclusively from the hymn book published by the Manchester School Board, and Schedule X, page 45, of the 'Regulation Book,' published by the same board.	"That religious instruction in our schools shall consist of a graduated course of teaching, as per Schedule II, page 23, of the Manchester School Board Regulation Book, to be carried on by means of oral instruction, passages of Scripture committed to memory, and suitable exercises in reading and writing."	
EAST AYTON	Yes	No	Read, without comment.	For Bible reading 20 minutes allotted at morning school.		No regulation.		The school is opened and closed with the singing of a hymn and a prayer by the master each morning and evening.
EAST COTTINGWILL, U.D.	No	Yes, both	No					
EASTINGTON, U.D.	Yes	Yes	Yes, with comment.	9 to 9.30 each morning.	Old Testament.—Genesis, journeyings of the Children of Israel. New Testament.—Gospel of St. Luke, Commandments, and hymns.	None.		
ECCLESFIELD	Yes	Yes, hymns and the Lord's Prayer.	Yes, in some schools with, and in some without comment.	From 25 to 30 minutes allotted to religious instruction and observance every day.	Similar to the syllabus of the Gateshead School Board (Durham) (see Appendix, No. 15).	No examination in religious knowledge is held.	The course of instruction in boys' and girls' schools shall include biblical instruction. In infants' schools the course shall include biblical instruction. The time table of each school shall provide for singing, prayer, and Scripture lessons being taken immediately after the opening or before the closing every morning. The schools shall be opened by reading a short portion of Scripture and singing a hymn, and shall be closed by repeating the Lord's Prayer and singing the Grace. When any children are withdrawn from Scripture lessons provision shall be made for their instruction in secular subjects during the time of such religious teaching. Pupil teachers.—One hour per week is to be given to biblical instruction.	
ECCLESHILL	Yes	Yes	Yes, without comment.	From 15 to 20 minutes.	Scripture lessons for schools on the British system. The Bible stories of the Old Testament.	None		It is left, mainly, with the head teachers, but, of course, the board see that some religious instruction is provided for in the time table.
EDSTONE, U.D.	Yes	Yes, both	The Bible is read, with comment.	About 1½ hours per week is devoted to religious instruction.	The matter is left entirely to the discretion of the teacher. The time is devoted to reading portions of Scripture, followed by comment. Occasionally portions are selected for the scholars to learn.	There are none. The vicar of the parish, or any visitor so minded, occasionally gives scriptural addresses, with questions.		It is the teachers' practice on every occasion to open and close the school with singing and prayer selected from the Established Church service, and to read portions of Scripture with comment as stated in column 6.

ELLAND WITH GREENLAND.	Yes	-	Yes, both	-	Yes, without comment.	None	None	None	Singing of hymns, Bible reading, and repetition of Lord's Prayer.
ELLERBY, U.D.	No	-	No	-	No	Hymns from 5 to 10 minutes, Bible reading 8 to 13 minutes, prayer 5 minutes.	None	-	The matter of religious instruction has been left in hands of teacher, and has not been carried out at all by present master.
ESTON	Yes	-	Lord's Prayer, and occasionally a hymn.	-	No	Perhaps one minute to two minutes per day.	None	None	Schools opened and closed daily by repeating the Lord's Prayer, and occasionally a hymn is also sung.
HALESBY, LEEMING, and NEWTON.	Yes	-	Morning and evening Lord's Prayer.	-	Read, with comment.	15 minutes to Bible, 5 minutes for prayer and hymns.	None	None	As stated in columns 3, 4, and 6.
HAIBURN	Yes	-	The Lord's Prayer	-	Yes, with comment	Bible 2 hours weekly, Apostles' Creed and Ten Commandments half an hour weekly.	No examination	-	"That the Bible be read in the school and expounded by the master, subject to the approval of the board, and also that the children be instructed in the Creed, the Lord's Prayer, and the Ten Commandments."
HAXFLEET	No schools.	-	-	-	-	-	-	-	-
HEATHERSTONE	Yes	-	Yes	-	Oral lessons given. Psalms learnt for repetition.	Prayers, &c., 9.0 to 9.30 a.m.	No syllabus	-	Religious instruction left to discretion of teachers. Schools opened and closed with prayer, texts, and psalms learnt by heart.
HELLSCLIFFE	No	-	Yes	-	Bible lessons are given without the reading irregularly.	15 minutes each day for hymn and prayer.	-	-	School opens and closes with hymn and prayer.
FENWICK and MOSS, U.D.	Yes	-	Yes	-	Yes	25 minutes per day; being about 15 minutes for Bible reading and teaching, and 10 for prayer, singing, and Graces.	1st. The Lord's Prayer. 2nd. The learning and singing of sacred hymns. 3rd. Bible reading and committing small portions of Scripture to memory, together with explanatory comment thereon. 4th. Saying or singing Grace before and after meat.	-	Discretion, being allowed to the teacher in the carrying out of the religious observances, according to details in the previous columns.
FERRY PRYSTONE	Yes	-	Yes	-	Yes, without comment.	Hymn and prayer 5 minutes, Bible reading 20 minutes.	None	None	Commence with hymn, followed by Lord's Prayer, then Bible reading.
FEWSTON U.D.	No	-	No hymns. The Lord's Prayer morning and evening.	-	No	-	-	-	No formal rule. School opened and closed with the Lord's Prayer.
FRIDAYTHORPE	Yes	-	Yes	-	Yes, with comment	Half-an-hour for the Bible.	No fixed syllabus	-	No formal regulation has been made, but the board approves of religious instruction being given by the honorary clerk who is vicar.
GILDERSOME	Yes	-	Hymn and Lord's Prayer.	-	Yes, read without comment.	Not more than 15 minutes daily.	None	None	"That the instruction given in the Gildersome Board Schools shall be secular, and that the schools shall be opened daily by the singing of a hymn from a selection to be approved by the board, and the devout reading of a portion of the Holy Scriptures, or the Lord's Prayer."

1.	2.	3.	4.	5.	6.	7.	8.	9.
<p>YORK—cont. GLAISDALE</p>							<p>“That in the opinion of this board due attention should be given to the religious instruction of those who attend the schools within the limits of its jurisdiction, that the instruction given should be as unsectarian as possible, and to that end— “1st. The Bible should be read without comment, “2nd. A book called the Bible epochs be taught, “3rd. That the following be expected of the children :— (Conscience clause). “a. I believe in God the Father, &amp;c. “b. I believe in God the Son, &amp;c. “c. I believe in God the Holy Ghost, &amp;c. “4th. The Ten Commandments. “5th. My duty towards God. “6th. My duty towards my neighbour. “7th. The Lord's Prayer, with explanation.”</p>	
GLASS HOUGHTON	No	Yes	No	Opening and closing.			<p>(1.) That the Bible shall be read . . . with such explanations and instructions therefrom, given by the head master in the principles of morality and religion, as are suited to the capacities of the children, provided always :— (a.) That in such explanations the instructions of the Education Act, sects. 7 and 14, be strictly observed both in letter and spirit, and that no attempt be made to attach children to or detach them from any particular denomination. (b.) That any parent may object to his or her child being present during any religious observance, and that any children withdrawn from such observances shall receive secular instructions in a separate room.</p>	<p>Hymn sung and prayer at opening and closing of schools.</p>
GLUSBERN	Yes	Both	Read, with comment.	One and a half hours weekly.				
GOATHLAND	Yes	Yes	Yes, with comment.	Half an hour	<p>No particular syllabus. (1.) Old Testament.—From Creation to Kings. (2.) New Testament.—Life and miracles of Christ.</p>	No inspection		<p>Scripture is taught on every morning but Monday for half an hour, and comprises those portions of the Bible stated under “Syllabus of Religious Instruction.” Hymns are sometimes learned or sung instead of a Scripture lesson.</p>



GOOLE, U.D.	Yes	Yes	Yes, with comment.	9.0 to 9.30 a.m.	The Ten Commandments with simple lessons illustrating them. The historical events recorded in the Bible and in the life of Jesus Christ. Psalms committed to memory.	No religious examination	"The Bible shall be read and explained in all schools under the board, provided always: That in such explanations the following sections of the Education Act be strictly observed both in letter and spirit, viz. vii and xiv, and that no effort be made to attach the children to any denomination." "That the school be opened and closed with singing and prayer, the latter to be read by the head teacher." "That the mistress after the singing and prayer at the opening of the school, read a portion of Scripture, and that she may explain the subject." See syllabus.	See columns 2, 3, and 4.
GREASBOUGH (E.M.)	Yes	Yes	With comment	15 minutes	None	No examination		
GREAT DRIFFIELD	Yes	No	Yes	Not more than 15 minutes.	A portion of the Holy Scripture read daily without note or comment by the head teacher on the assembling of the schools at 9 o'clock in the morning, such reading to continue not more than 15 minutes.	None		
GUISEBOUGH	See column 4. There is no other religious teaching or observance practised or given.	No	The Bible is read by the teachers, and they make such comment thereon as they think suitable and proper.	30 minutes each day.	None	None		
HALLFAX	Yes	Hymns and the Lord's Prayer.	The Bible is read; explanations and instruction may be given by the head teacher.	Not exceeding 20 minutes at the opening of school in the morning and 10 minutes at the closing of school in the afternoon.	None	None	"The school duties shall commence each morning, and conclude each afternoon, by the singing of a hymn from a collection approved by the board; by the reading of some portion of the Bible in the authorised version, when such explanations and instructions may be given by the principal teacher only, as are suited to the capacities of the children; and by the repetition of the Lord's Prayer, in which the children shall join." "The religious teaching and observances at the opening of the school in the morning, shall not exceed 20 minutes, and at the closing of the school in the afternoon shall not exceed 10 minutes. In all the religious teaching and observances, the provisions of sections 7 and 14 of the Elementary Education Act, 1870, shall be observed, both in letter and spirit; and no attempt shall be made to attach children to any particular religious denomination."	
HANDSWORTH		Prayers	Yes, without comment.	9.0 to 9.10 a.m.	None	None		Reading from Bible without comment, and opening and closing school with prayers.

1.	2.	3.	4.	5.	6.	7.	8.	9.
<p>YORK—cont. HARTHILL-WITHWOODALL: Boys</p>	<p>Yes, to allow religious teaching providing it is not denominational.</p>	<p>Yes</p>	<p>Yes, with explanations.</p>	<p>From 9.0 to 9.30 a.m.</p>	<p>DIVISION I. (Standards IV, V, VI, and VII.) Year I.—Outline of Old Testament history, exact knowledge of Joshua and Judges. Outlines of New Testament history, exact knowledge of one Gospel. Year II.—Outlines of Old Testament history, exact knowledge of Samuel I. and II. Outlines of New Testament history and Acts I-xv. Year III.—Old Testament history and Kings I. and II. New Testament history and Acts xvi-xxviii.  DIVISION II.—(Standards I, II, III.) Year I.—Outlines of Genesis and lives of Abraham, Isaac, Jacob, and Joseph. New Testament, life of Our Lord, and Luke I-iii. Year II.—Outlines of Pentateuch, and life of Moses to passage of Red Sea. New Testament, life of Our Lord and six miracles. Year III.—Outlines of Pentateuch, and life of Moses from Red Sea to his death. New Testament, life of Our Lord and six parables. Repetition of hymns, texts, prayers, Creed, and Commandments.</p>	<p>Examined in November by the Diocesan Inspector for Diocese of York.</p>	<p>—</p>	<p>—</p>
<p>Girls</p>	<p>Yes</p>	<p>Yes</p>	<p>Yes, with explanations.</p>	<p>From 9.0 to 9.35 a.m.</p>	<p>Do.</p>	<p>Do.</p>	<p>—</p>	<p>—</p>
<p>Infants</p>	<p>Yes</p>	<p>Yes</p>	<p>Yes</p>	<p>Yes, from 9.0 to 9.30 a.m.</p>	<p>Easy narratives from Old and New Testament. Repetition of hymns. Short texts and prayers.</p>	<p>Do.</p>	<p>—</p>	<p>—</p>
<p>HARTHEAD</p>	<p>Yes</p>	<p>Yes</p>	<p>Yes, without comment.</p>	<p>Half-hour each day.</p>	<p>The board school shall be opened daily with hymn, prayer, or prayers, including the Lord's Prayer, and a Bible lesson. The time for these religious observances shall be from 9.0 to 9.30 a.m. each day. Subjects to be taught in large room.—To learn by heart, the Lord's Prayer and Ten Commandments. Scripture instruction.—The Book of Genesis, the Gospel of St. Luke. Subjects to be taught in class room and infant's room.—To learn by heart, hymns, the Lord's Prayer, and 5th Commandment. Scriptural instruction.—Creation, fall, flood, Abraham offering up Isaac, life of Joseph, early life of Moses, birth of Christ, Christ's death, Christ's resurrection and ascension.</p>	<p>None</p>	<p>Syllabus read to the board and agreed to unanimously.</p>	<p>—</p>
<p>HARTWITH-WITH WINSLEY.</p>	<p>Yes</p>	<p>Yes, opening hymns and prayers.</p>	<p>Yes, with comment.</p>	<p>30 minutes per day.</p>	<p>None</p>	<p>None</p>	<p>"That thirty minutes should be set apart for Bible instruction every morning."</p>	<p>—</p>
<p>HATFIELD (THORNE)</p>	<p>Yes</p>	<p>Yes, at the opening and close of the school.</p>	<p>Yes, and explained by the teacher, without any sectarian bias.</p>	<p>10 minutes singing and prayers, 30 minutes Bible, daily.</p>	<p>None</p>	<p>None</p>	<p>"The teacher is instructed to have the Bible read by the children each day, and the teaching explained as the teacher deems necessary, but without reference to any sect or creed."</p>	<p>—</p>
<p>HAWES</p>	<p>No</p>	<p>No</p>	<p>No</p>	<p>None</p>	<p>None</p>	<p>None</p>	<p>None</p>	<p>No religious instruction is given in the schools of this school board.</p>

	The schools are opened and closed by singing a hymn and the repeating of the Lord's Prayer.	No	No	No time is allotted	None, beyond what has been stated	No examination in religious knowledge.		
HAWORTH	Yes, the Lord's Prayer.	No	No	No time is allotted	None	No examination in religious knowledge.		The school opened and closed with prayer and a hymn. The Bible lessons taken after prayer in the morning for half-an-hour.
HAWKESB. WITH STAINSLAKE.	Yes, the Lord's Prayer.	No	Yes, and explained	Religious instruction half-an-hour.	No syllabus	No examination		The practice is to follow the general course of Old Testament history and New Testament history in alternate weeks. The younger children recite texts and the senior recite Psalms, the Decalogue, and other portions of Holy Scripture. No religious observance in any of the board schools.
HAXBY.	Sankey's and other hymns, Collects of Church of England, and the Lord's Prayer.	Yes	Read, with comment by master.	Religious instruction half-an-hour.	None	No examination		The practice is to follow the general course of Old Testament history and New Testament history in alternate weeks. The younger children recite texts and the senior recite Psalms, the Decalogue, and other portions of Holy Scripture. No religious observance in any of the board schools.
HECKMONDWIKE	No	No	No	None	None	None		The practice of the school is to work in accordance with the time table.
HEDON	Yes	Yes	Yes, without comment thereon.	From 9.0 to 9.50, prayers and religious instruction.	<p>Copy of <i>Times Table</i>. MAIN ROOM.</p> <p>Monday.—1st class. Writing Scripture history. 2nd " Reading New Testament. 3rd " Writing texts.</p> <p>Tuesday.—1st class. Writing Commandments. 2nd " Writing Lord's Prayer, or copying texts. 3rd " Copying texts.</p> <p>Wednesday.—Scripture history. Lessons given orally to the whole school.</p> <p>Thursday.—1st class. Reading Bible. 2nd " } Repeating Commandments 3rd " } and Texts.</p> <p>Friday.—1st class. Writing texts. 2nd " Reading Commandments. 3rd " Reading New Testament.</p> <p>INFANTS.</p> <p>Monday.—Learning by heart, hymns, &amp;c. Tuesday.—Easier narratives of Old Testament. Wednesday.—Lord's Prayer and Commandments. Thursday.—Easier narratives of New Testament. Friday.—Learning texts, &amp;c.</p>	None		
HEMINGBROUGH	Yes	Yes	Read, with simple explanation when necessary.	15 minutes from 9 to 9.15 for prayers and singing hymns; 30 minutes from 9.15 to 9.45 on Mondays, Wednesdays, and Fridays, are given to Bible reading and committing to memory hymns and portions of scripture.				The school opens with a short prayer, the Lord's Prayer, and a hymn. The morning attendance closes with the Doxology, and the afternoon attendance closes with a short prayer and a hymn.
HIGH ABBOTSDI	Yes	Yes	Yes	Morning 9 to 9.30, the marking of the registers to be included in this half hour. Afternoon, last quarter of an hour.	Morning: Religious instruction suitable to childish capacities, consisting of prayer and reading portions of Scripture. Also similar instruction in the afternoon. Due regard being had to section 7 of the Elementary Education Act, 1870.	None		The foregoing syllabus of religious instruction was adopted by a resolution of the board, duly entered on their minutes.

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YORK--cont. HIGH AND LOW BISHOPRIDE.	Yes	Yes	Yes, with comment	20 minutes for the whole service.	1. Singing a hymn, the book used being "The Hymnal Companion." 2. Bible reading with moral, but not doctrinal, teaching and explanation. 3. Lord's Prayer. 4. Grace before and after meat taught to and repeated by scholars.	None	"That the reading of a portion of Scripture, prayer, and singing a hymn, constitute the religious observances at the opening of the schools, and that the time occupied by same do not exceed 20 minutes, viz., from 9 to 9.20 a.m."	Hinderwell school, Mixed Department, Grace and Lord's Prayer used. Hinderwell school, Infant Department, Grace and Lord's Prayer repeated, and also Psalms, Scripture texts, parables and miracles, out of Holy Scripture, repeated and committed to memory. Staithe school, Boys' Department, Lord's Prayer, Grace, Doxology, &c. Staithe school, Girls' Department, Lord's Prayer and Evening Hymn, repetition of Psalms and Scripture texts. Staithe school, Infants' Department, Same as Girls' Department, above.
HINDERWELL	This subject is left to the hands of head or teachers.	No	No	Commence with prayers at 9 a.m. Then go on with Scripture to 9.30, and in the afternoon close with singing and prayers.	We have no syllabus of religious instruction, with the exception that all learn the Creed, the Lord's Prayer, and the Ten Commandments.	Annually inspected, or rather examined by the Diocesan Inspector.	The only regulations given by the board are such as are embodied in the foregoing answers, which the board believe to be faithfully carried out.	
HOLME (HUDDERSFIELD).	No	No	No	30 minutes daily	None	None	None	
HOLME-ON-SPALDING MOOR, U.D.	Yes	Yes	The Bible is read and comment thereon is made, so far as to try and make the children understand what they read.	Brief comment	See regulations	None	None	
HOLMPTON, U.D.	Yes	A hymn and the Lord's Prayer.	Brief comment	15 minutes. See regulation.	See regulations	None	None	
HOLMSEA - WITH BERTON.	No schools.	No	Yes, without comment.	Yes, hymn book compiled by the board; Lord's Prayer.	Yes, without comment.	None	None	
HUDDERSFIELD	No religious teaching. See copy of regulations to religious observances.	Yes, hymn book compiled by the board; Lord's Prayer.	Yes, without comment.	15 minutes. See regulation.	See regulations	None	None	"In schools provided by the board no religious teaching shall be given, but a period not exceeding 15 minutes, shall be devoted at the beginning of the morning-meeting as follows:--First, a hymn, to be approved by the board, shall be sung by all the children. Then the principal teacher in each department shall select the portion of the Bible to be read, without note or comment. The children shall then repeat the Lord's Prayer after the teacher. The children, whose parents object to their devoting the first quarter of an hour to the above religious observances, shall receive secular instruction in their respective classes."

HUNSHLEP	See other answers.	Yes	Yes, without comment.	10 minutes					"That the school be opened daily with singing and reading a portion of scripture, without comment, and the Lord's Prayer."	The arrangement of the instruction is left in the hands of the head master.
HUNTINGTON, U.D.	Yes	Yes, both hymns and prayers.	Yes, with and without comment	The Bible is read at the opening every morning without comment. Bible lessons are given every Wednesday and Thursday mornings from 9.15 to 9.45.	No definite syllabus has been arranged, but Old Testament and New Testament lessons, alternate with each other.					
HUNTON AND ARBA THORPE, U.D.	Yes	A hymn is sung and the Lord's Prayer repeated.	The Bible is read, but no doctrines taught.	20 minutes each morning.	Old Testament.—Genesis. The Gospel of St. Matthew.					Open the lesson with a hymn and the Lord's Prayer, then a chapter read and explained. Old and New Testament taken on alternate mornings.
HUTTON ORANSWICK, U.D.	No	Hymns used on opening and close of school.	No.							
HUTTON RUDBY, U.D.	Yes	Yes	Yes, with comment.	Half-hour weekly	1. Bible reading. 2. The Lord's Prayer, and the Ten Commandments.					No opinion or comment relating to any sect is given.
HUTTONS AMBO	Yes	Yes	No	15 minutes	¶ The Parables and Miracles of Christ. Lessons from Old Testament. The Commandments. Lives of Abraham, Isaac, Jacob, Moses, &c.					Left to teacher's own discrimination.
IDEN										<i>Thorp School.—Mixed and Infants.</i> At the opening of the school a hymn is sung and the Lord's Prayer repeated, followed by a short Bible story, the whole occupying 15 to 20 minutes. <i>Thackley.—Mixed.</i> No outward form of religious observances, but the master says "we have had, what I believe of infinitely more importance a christian spirit permeating our school life and work." <i>Thackley.—Infants.</i> On Tuesday and Thursday mornings school opened with prayer and closed with the Lord's Prayer, and the children recite a "Grace." <i>Woodend.—Mixed.</i> The Lord's Prayer is repeated at the opening of the school each morning. <i>Woodend.—Infants.</i> In the morning a hymn is sung and the Lord's Prayer repeated, and closed with "Grace." In the afternoon the school is closed with a hymn, the Lord's Prayer, and Benediction.
ILKLEY	No schools.									
KEIGHLEY, U.D.	Yes	Yes	Yes, without comment.	Prayer 10 minutes, Bible reading 10 minutes daily.	See Appendix (No. 66)					We have no examination in religious knowledge.
										See Appendix (No. 66).

1.	2.	3.	4.	5.	6.	7.	8.	9.
YORK—cont. KITTLEWELL - WITH- STABROTTON.	Yes	Yes	Yes, with com- ment.	30 minutes	No fixed syllabus, but the lives of some of the important characters mentioned in the Old and New Testament, as—Abraham, Jacob, Joseph, Moses, Samuel, David, Saul, Our Lord Jesus Christ, St. Paul, &c., are thoroughly gone through. Hymns are taught, and various Psalms learnt by heart.	None		The head teacher selects the subjects for the religious instruction, and also teaches and gives the necessary explanation.
KEYINGHAM	Yes	Lord's Prayer	Brief comment	25 minutes daily	None	None	None.	—
KILLINGHALL	Yes	Yes, at the opening and closing of the school.	The Bible is read by the teachers, and commented thereon.	Half hour per day is allotted on time table for Bible lessons and home lessons.	None	No examination.	—	—
KINGSTON-ON-HULL	Yes	Yes	The Bible read without comment in opening and closing exercises; but "religious instruction" is given in accordance with scheme.	55 minutes daily as under:— Opening closing exercises 10 minutes each. 35 minutes "religious instruction."	See Appendix (No. 67)		See Appendix (No. 67).	—
KIPPAX	No	Hymns and prayers.	No	Opening and closing of schools 20 minutes.				Hymns and prayers at opening and closing of schools.
KIRK BEAMWITH	Yes	Yes, at beginning and ending of school.	Bible read, with comment.	Half hour every morning, 10 minutes or so is occupied with prayers and hymn, and the remaining 20 minutes is Scripture. Prayer and hymn at close of school.	Old Testament.—Creation. Life of Patriarchs, Moses, and David. New Testament.—Life of Christ, most important miracles and parables.	None		Left to discretion of master.
KIRBY MOORSIDE	Yes	Yes	Yes, with explanations.	9.0 to 9.30	None	None		The schools shall be opened and closed with the singing of a hymn and the offering of a short prayer. In the further religious instruction to be given the teachers shall carefully observe, both in letter and spirit, section 7 of the Education Act of 1870. The subjects taught shall be divided into "essential" and "discretionary." The following subjects shall be essential:— Religious teachings in accordance with section 7 of the Education Act, 1870.

KIRKLEATHAM	Yes	Yes, both	Yes, with comment	No rule	See Appendix (No. 68)	None	None	There is no formal regulation. In each of the schools the following practice obtains. Morning school opens with two or three short prayers, and is followed by reading of the Bible, accompanied by questions and explanation, the whole lasting from 9.0 to 9.30. Morning school is closed by a hymn and the benediction, and afternoon school by two or three collects, a hymn, and the benediction.
KNOTTINGLEY	Yes	Yes, hymns and prayers.	Yes, without doctrinal comment thereon.	9.15 to 9.45	Learn:— Lord's Prayer. The Commandments. Psalms 1, 15, 26, 37, 101, 113, 145. To read:— The parables and miracles of Our Lord.	None.	Similar to those of the Stockton School Board. (See Appendix, No. 19.)	"The schools of the board are opened by the singing of a hymn to be selected from the hymn book approved for the purpose; and prayers for use at the opening and closing of the schools are prescribed by the board. "Schools.—Religious instruction is given in the schools of the board from 9.0 to 9.30 a.m. daily, in accordance with scheme adopted by the board in November 1871, and as amended in May 1880. The schools are examined annually by the superintendent. Notice is given to parents and children explaining that attendance on the day of examination is purely voluntary, and that the attendance will not be marked as a school attendance."
LEEDS	Yes	Yes	Yes, in accordance with scheme.	Instruction given as fixed in scheme from 9.0 to 9.30 a.m. daily.				
LEPTON	No	Yes, hymns	No	5 minutes for hymns.				
LEVISHAM	Yes	Both hymns and prayers.	Yes, with comment	Half-an-hour	One book of the Old Testament and some portion of the New Testament for each year. The Lord's Prayer and short morning and evening prayers. The Ten Commandments. The Creed and duties towards God and neighbour.	Annual examination by the Diocesan Inspector.		
LIVEREDGE	Yes	Yes	No	About 20 minutes daily.	None	None		Simply a minute passed at an ordinary meeting.

1.	2.	3.	4.	5.	6.	7.	8.	9.
YORK— <i>cont.</i>								
LOCKTON	Yes	Lord's Prayer only	Without comment	30 minutes each morning.	None regular, except simple Bible reading	No examination		Teacher and children all repeat Lord's Prayer, and teacher then reads a lesson from the Bible with simple explanation, suited to children, but all strictly non-sectarian.
LOTHOUSE - WITH CARLTON, U.D.								
Carlton School	Yes	Yes, both	Read with comment.	8.55 to 9.20	Prayers and Scripture reading, generally Psalms or New Testament,	Not examined	Left to the head teacher.	
Robin Hood School	Yes	Yes	Read with comment.	9.0 to 9.20	Prayers, reading and repetition of Scriptures	Not examined.		
LONGWOOD	See column 3.	Hymns are used, but limited to not more than about six. The Lord's Prayer only and Benediction.	Yes, read without comment.	At the opening of school a.m., and at closing p.m.			"The school duties shall commence each morning and continue each afternoon (when convenient) by the singing of a hymn, from a collection approved by the board, by the reading of some portion of the Bible in the authorized version; and by the repetition of the Lord's Prayer, in which the children shall join."	
MARRICK, U.D.	Yes	Yes, both	Yes, with comment.	10 minutes for prayers and hymns, and 10 minutes for Scripture.			"The religious observances at the opening of the school in the morning shall not exceed 20 minutes and at the closing of the school in the afternoon shall not exceed 10 minutes. In all religious observances the provisions of sections 7 and 14 of the E. E. Act, 1876, shall be observed, both in letter and spirit and no attempt shall be made to attach children to any particular religious denomination."	
MELBOURNE	Yes	The Lord's Prayer only.	Yes, with comment.	15 minutes to Bible reading.			"During the religious observances, all the scholars (except those withdrawn under Article 4) must assemble in the principal room: the assistants and junior teachers being in charge of the classes, and they shall join in the singing of the hymns."	
MENSTONE	Yes	Yes	Yes, with comment.	From 9 to 9.30 a.m. every day.	1. Old Testament.—The creation, with the lives of Adam, Noah, Abraham, Isaac, Jacob, Joseph, Moses, Aaron, and Joshua. 2. New Testament.—Gospel of St. Luke. 3. Hymns and Commandments.	No examination in religious knowledge.	None.	The practice of the school is to have a little Bible reading at the commencement of each morning.
MENWITH - WITH DABLEY.	No	Yes	Bible read in the morning after prayer without comment.	About half-hour				Closes with singing and prayer.
METHLEY	Yes	Hymns and prayers,	Yes, without comment thereon.	9 to 9.20 Bible instruction, hymns and prayers.	No syllabus	No annual examination		Adherence to that part of the timetable which has reference to religious instruction.



<p>MEXBOROUGH: Infants' schools</p>	<p>Yes</p>	<p>Yes, in infant schools.</p>	<p>In infant schools a Bible lesson is given on a text or Scripture incident.</p>	<p>9.0 to 9.45 a.m., singing, prayer, and Bible lesson. 3.50 to 4.0 p.m., singing and prayer.</p>	<p>No syllabus provided</p>	<p>No provision made for examination in religious knowledge.</p>	<p>"In infant schools the course shall include Biblical instruction together with the subjects mentioned in the Education Code, and that all teachers provided by the board, in imparting such Biblical instruction, be enjoined not only to adhere strictly to the terms of the 14th section of the Education Act, which provides that "no religious catechism or religious formula which is distinctive of any denomination shall be taught in the schools," but also to abstain from all denominational teaching. "Any children being withdrawn from Biblical teaching, provision shall be made for their instruction in secular subjects during the time that such Biblical teaching is being given. "From 9.0 to 9.45 a.m. shall be occupied with singing, prayer, and Scripture lessons and 10 minutes at the close of the afternoon shall be devoted to singing and prayer." No regulations have as yet been made for mixed schools. The question will be under the consideration of the board at their next meeting. Similar to regulations of the London School Board. (See Appendix, No. 40.)</p>
<p>Mixed schools</p>	<p>None</p>	<p>None</p>	<p>The Bible is read without comment, involving doctrinal teaching. Only such explanation as makes the practical moral teaching clear.</p>	<p>Half-an-hour to religious observance and Scripture teaching.</p>	<p>None</p>	<p>None</p>	<p>The School Board Inspector examines in Scripture twice a year in each school.</p>
<p>MIDDLESBOROUGH</p>	<p>Yes</p>	<p>The Lord's Prayer</p>	<p>The Bible is read without comment, involving doctrinal teaching. Only such explanation as makes the practical moral teaching clear.</p>	<p>Half-an-hour to religious observance and Scripture teaching.</p>	<p>INFANTS' SCHOOLS. The story of Adam and Eve, Cain and Abel, Noah and the flood, Abraham, Esau and Jacob, Joseph and his brethren, Moses, the life of Our Lord, Commandments, Lord's Prayer, 23rd Psalm. BOYS' AND GIRLS' SCHOOLS. Abraham, Esau and Jacob, Joseph and his brethren, Moses, Samuel, Saul, David, Daniel, Elijah and Elisha, life of Our Lord, journeys of St. Paul, Commandments, Lord's Prayer, 23rd Psalm, Sermon on Mount, selected texts.</p>	<p>The School Board Inspector examines in Scripture twice a year in each school.</p>	<p>"The schools shall be opened each morning, and closed each afternoon, by the singing of a hymn approved by the board; by the reading, either alone by the teacher, or in conjunction with the scholars, of some portion of the Bible in the authorised version, approved by the board; and by the repetition of the Lord's Prayer, in which the children may join. "The observances at the opening of the school in the morning shall not exceed 15 minutes, and at the closing of the school in the afternoon shall not exceed 10 minutes. In all the teaching and observances the provisions of sections 7 and 14 of the Elementary Education Act, 1876, shall be strictly observed, both in letter and spirit; and no attempt shall be made to attach children to any particular denomination.</p>
<p>MIDDLELEY</p>	<p>Yes</p>	<p>Yes</p>	<p>Yes</p>	<p>Not more than 25 minutes daily.</p>	<p>Yes</p>	<p>Yes</p>	<p>The schools shall be opened each morning, and closed each afternoon, by the singing of a hymn approved by the board; by the reading, either alone by the teacher, or in conjunction with the scholars, of some portion of the Bible in the authorised version, approved by the board; and by the repetition of the Lord's Prayer, in which the children may join. "The observances at the opening of the school in the morning shall not exceed 15 minutes, and at the closing of the school in the afternoon shall not exceed 10 minutes. In all the teaching and observances the provisions of sections 7 and 14 of the Elementary Education Act, 1876, shall be strictly observed, both in letter and spirit; and no attempt shall be made to attach children to any particular denomination.</p>

1.	2.	3.	4.	5.	6.	7.	8.	9.
YORK—cont. MONK BRETTON: Smithies school (united).	Yes	Yes	Yes	10 minutes for hymn and prayer, and 20 minutes for Scripture.	Old Testament history.—The first five books of Moses, and the four Gospels.	No examination held.	—	—
Infants' school	Yes	Yes	Yes, with comment.	10 minutes for hymn and prayer, and 25 minutes for Scripture.	Old Testament history.—Book of Genesis, Hymns and texts.	—	—	—
MOORSHOLM CUM-GERBICE.	Yes	Yes, a hymn and Lord's Prayer.	Yes, without comment.	15 minutes	. . . . .	None	—	—
MORLEY	Yes	Yes	The Bible is read, with comment thereon.	10 minutes for hymns and prayer, and 20 minutes Bible reading or teaching.	1. <i>Infants' Schools.</i> The lives of the prominent persons in the Old and New Testaments, and the Lord's Prayer and the Life of Christ. 2. <i>Upper Departments.</i> In the lower standards the instruction is chiefly oral, and comprises the lives and characters of both Old and New Testament history. The Wandering of the Israelites and the History of the Jews are chiefly taught. In the upper standards those parts of the Bible are read that include the Life of Christ, the Gospels, and the Epistles.	There are no rules for annual examination, as the instruction is left chiefly to the discretion of the teachers, and the scholars are not subject to any examination otherwise than by the teachers.	—	—
NETHER HOYLAND: Boys	Yes	Yes	Read with comment.	Two lessons per week. Three-quarters-of-an-hour to Old Testament. Three-quarters-of-an-hour to New Testament.	Standards I. and II.—Life of Abraham. Simple outlines of Life of Christ. Standard III.—Life of Joseph. Life of Christ. Standard IV.—Life of Moses. Fuller outlines of Life of Christ. Standards V., VI., and VII.—Lives of Samuel, Saul, and David. Fuller outlines of Life of Christ.	—	—	—
Girls	Yes	Yes	Read with comment, oral lessons, and repetition.	Half-an-hour oral or reading to Old Testament. Half-an-hour oral or reading to New Testament. Half-an-hour repetition of Old Testament. Half-an-hour repetition of New Testament. Half-an-hour hymns. Half-an-hour daily	General Bible reading.	—	—	—
Mixed and infants at Hoyland Common.	Yes	Yes	Yes with comment.	—	—	—	—	—

NEWPORT WALLING- FEN, U.D.	Yes	Yes	The Bible is read once a week and the part read explained by the teacher.	First half hour every day (s.m.)	None	None	The school is opened every morning by the children singing a hymn. Two brief prayers said by the master. Then the Lord's Prayer said after the master. An address is then given by the master on the lives of the great men mentioned in Scripture until 9.30 am. The school is closed pain, as opened.
NORMANBY-IN-ESRON. South Bank Board School: Boys'	At opening and closing school.	Lord's Prayer	No	Daily, 10 minutes			Practice as stated.
Girls'		Lord's Prayer in the morning, Grace at dinner, time and evening.	No	Daily, 15 minutes			Ditto.
Infants'		Lord's Prayer and hymn.	No	Daily, 15 minutes			Ditto.
Normanby Board School: Boys'	Yes	Yes	Yes, with comment	Daily, 20 minutes	Lord's Prayer, Ten Commandments, Psalms (4), Texts (24).	By heart.	
Girls'	Yes	Yes	Yes, with comment	Daily, 15 minutes	Biographies of Old Testament.	Instruction.	
Infants'	Yes	Yes	Yes, with simple explanation.	Daily, 15 minutes	Lord's Prayer, Ten Commandments, Texts (24)		
NORMANTON	Yes	Yes	Yes, with simple explanation.	Whole time, half an-hour.	No syllabus used		Practice only as stated.
					No examination		
							"The schools shall be opened each morning by singing such hymn and repeating such prayers as shall have been approved by the board, after which the head teacher shall read a portion of Scripture and give such explanation and instruction thereon, in the principles of religion and morality, as are suited to the capacities of the children, such explanation and instruction shall be strictly in accordance with sections 7 and 14 of the Elementary Education Act, 1870.
							"The religious observances shall not extend over 30 minutes from the time school is opened."
NORTH AND SOUTH COWTON, U.D.	Yes	Yes	With comment	20 minutes daily	Commit to memory the Lord's Prayer, the Ten Commandments, the Apostles' Creed, and certain Scripture texts, besides the usual Bible lessons.		"That in addition to the usual Bible lessons, the children commit to memory the Lord's Prayer, the Ten Commandments, the Apostles' Creed, and certain Scripture texts (provided that the parents of the children are agreeable)."

1.	2.	3.	4.	5.	6.	7.	8.	9.
YORK—cont. NORTHWYRAM (E.M.)	Yes	Yes	Read, with comment, in one. Read, without comment, in another. Not read in others.	A few minutes at the opening and closing of school.	See regulation	None	"The schools shall be opened each morning and closed each afternoon by the singing of a hymn from a collection approved by the board; by the reading of some portion of the Bible in the authorised version to be selected by the board when such explanations and instructions may be given therefrom by the principal teacher only, as are suited to the capacities of the children; and by the repetition of the Lord's Prayer in which the children may join.	—
ORMESBY	Yes	Yes	Yes, with comment	35 minutes per day	Text of Old and New Testament history; short prayer for morning and evening opening and closing of school; about six hymns for annual examination.	York Diocesan examination annually in accordance with previous column.	—	—
OSMOTHERLEY, U.D.	Religious observance.	The Lord's Prayer	Yes, by teacher, without comment.					School opened by teacher reading a portion of Scripture, without comment, after which scholars repeat the Lord's Prayer. School is closed in the afternoon by the scholars again repeating the Lord's Prayer.
OTLEY, U.D.	Yes	Yes	Yes, with comment	Prayer and singing, 10 minutes. Scripture lessons 30 minutes daily.	New Testament. Outlines of the Gospels and Acts of the Apostles. History from the time of Abraham to the end of the Second Book of Kings. The syllabus takes three years to complete.	Examinations of the scholars in Biblical knowledge will be held at times to be specially set apart for that purpose of which due notice will be given. The custom of the board has been to hold an examination in religious knowledge during the months of April or May in every year.	"In the schools, provided by the board the Bible shall be read, and there shall be given such explanations therefrom in the principles of religion and in reality as are suited to the capacities of children, it being understood that the religious instruction shall not be confined to the reading of a passage of Scripture before the whole school with instructions thereon by the principal teacher, but shall consist of a graduated course of teaching to be carried on by means of oral instruction, passages of Scripture committed to memory and suitable exercises in reading and writing provided always, that in such explanations the provisions of the Act in sections 7 and 15 be strictly observed, both in letter and spirit, and that no attempt shall be made to attach children to any particular denomination."	—

*Religious Observances.*

"Provision shall be made in each school for offering prayers according to the form prescribed by the board, and for the singing of hymns.

"During the time of religious teaching or observance any children withdrawn from such teaching or observance shall receive separate instruction in secular subjects."

OULTON-WITH-WOOD-LESFORD.	Yes	Yes	Yes, with comment.	9.15 to 9.45 a.m.	None	None	"That the Bible be read in the schools, and the teachers authorised to give such explanation as shall enable the children to understand it." "The school duties shall commence each morning, and conclude each afternoon, by the singing of a hymn from a collection approved by the authorised version, when such explanation and instructions may be given by the principal teacher, as are suited to the capacities of the children; and by the repetition of the Lord's Prayer, in which the children shall join." "The religious teaching and observances at the opening of the school in the morning, shall not exceed 30 minutes, and at the closing of the school in the afternoon shall not exceed 10 minutes. In all the religious teaching and observances, the provisions of sections 7 and 14 of the Education Act, 1870, shall be observed, both in the letter and spirit; and no attempt shall be made to attach children to any particular religious denominations." "During the religious teaching and observances all the scholars (except those withdrawn under the following paragraph) must assemble in the principal room; the assistants and junior teachers being in charge of the classes, and not engaged in any kind of secular work." "Secular subjects shall be taught in a separate room during the time of any religious instruction or observance, so children who may, by the desire of their parents, be withdrawn therefrom."	None	"That the Bible be read in the schools, and the teachers authorised to give such explanation as shall enable the children to understand it." "The school duties shall commence each morning, and conclude each afternoon, by the singing of a hymn from a collection approved by the authorised version, when such explanation and instructions may be given by the principal teacher, as are suited to the capacities of the children; and by the repetition of the Lord's Prayer, in which the children shall join." "The religious teaching and observances at the opening of the school in the morning, shall not exceed 30 minutes, and at the closing of the school in the afternoon shall not exceed 10 minutes. In all the religious teaching and observances, the provisions of sections 7 and 14 of the Education Act, 1870, shall be observed, both in the letter and spirit; and no attempt shall be made to attach children to any particular religious denominations." "During the religious teaching and observances all the scholars (except those withdrawn under the following paragraph) must assemble in the principal room; the assistants and junior teachers being in charge of the classes, and not engaged in any kind of secular work." "Secular subjects shall be taught in a separate room during the time of any religious instruction or observance, so children who may, by the desire of their parents, be withdrawn therefrom."	None	"That the Bible be read in the schools, and the teachers authorised to give such explanation as shall enable the children to understand it." "The school duties shall commence each morning, and conclude each afternoon, by the singing of a hymn from a collection approved by the authorised version, when such explanation and instructions may be given by the principal teacher, as are suited to the capacities of the children; and by the repetition of the Lord's Prayer, in which the children shall join." "The religious teaching and observances at the opening of the school in the morning, shall not exceed 30 minutes, and at the closing of the school in the afternoon shall not exceed 10 minutes. In all the religious teaching and observances, the provisions of sections 7 and 14 of the Education Act, 1870, shall be observed, both in the letter and spirit; and no attempt shall be made to attach children to any particular religious denominations." "During the religious teaching and observances all the scholars (except those withdrawn under the following paragraph) must assemble in the principal room; the assistants and junior teachers being in charge of the classes, and not engaged in any kind of secular work." "Secular subjects shall be taught in a separate room during the time of any religious instruction or observance, so children who may, by the desire of their parents, be withdrawn therefrom."	Mondays:— Simultaneous repetition of parables, psalms, and texts. Tuesdays:— Old Testament history. Wednesdays:— Simultaneous repetition of Commandments, names of the Books of the Bible, in order, and Scripture texts. Thursdays:— New Testament, the Gospels, and the Acts of the Apostles. Fridays:— Repetition and singing of Curwen's hymns and others at the discretion of the master.  The school is opened with hymn and prayer (about 10 minutes). A Bible is then given to each child, who reads it in turn and is supposed to learn the verse or verses read (30 minutes). The religious instruction is given from 9 to 9.30 a.m. each day.  The practice is as stated.
OVENDEN (E.M.)	Yes	Both	Yes, with or without comment, at the discretion of the principal teacher.	Total time allowed not to exceed 30 minutes each day.	None	Left to the discretion of the head teacher	No examination	No examination	No examination	No examination	No examination	No examination
ONTHORPE, U.D.	Yes	Hymns and the Lord's Prayer.	Yes, with comment.	9 to 9.30 a.m.	None	None	None	None	None	None	None	None
OXSFORD	Yes	Yes	Yes	20 minutes each day.	None	There is no syllabus	None	None	None	None	None	None
PAXVAL (E.M.)	Yes	Hymns and prayers are used every day on the opening in the morning and closing in the evening of the school.	The Bible is read, and an explanation given where the teacher thinks it is required.	Half-hour on Tuesdays, Wednesdays, and Thursdays.	None	Old and New Testament, together with the Commandments.	None	None	None	None	None	None

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<b>YORK—cont.</b>								
<b>PRESTON</b>	Yes	Yes	Oral Bible lessons are given by the head teacher.	0 to 0.20 a.m.	—	—	—	—
<b>PUDSEY (extra-municipal).</b>	Yes	Yes	Yes, without comment.	About 15 minutes	No syllabus	No examination	No regulation	Morning singing of a hymn, short prayer, and the reading by head teacher of a portion of Scripture. Lord's Prayer repeated simultaneously by children. Afternoon school closed with prayers.
<b>RASTBICE</b>	Yes	Yes	Yes, without comment.	15 minutes at each attendance.	Reading a short portion of Scripture, and the repetition of the Lord's Prayer; also a short Scripture lesson twice per week for older children only.	None	None	Open and close with the Lord's Prayer in the infants' schools, and for older children, reading a short portion of Scripture and prayer, and a short Scripture lesson twice a week.
<b>RAVDEN</b>	Yes	Yes	Yes, with comment.	20 minutes in the morning; Lord's Prayer and hymn at night.	Similar to the syllabus of the Rochdale School Board, Lancashire. (See Appendix, No. 34.)	No examination	Similar to the regulations of the Rochdale School Board, Lancashire. (See Appendix, No. 34.)	—
<b>RAWMARSH</b>	No	Lord's Prayer at close of afternoon meeting.	Not read.	—	—	—	—	—
<b>REEDNESS, U.D.</b>	Yes	Yes	Yes, with comment.	30 minutes	Lord's Prayer; Ten Commandments; Psalm 33rd; Life of Christ as gathered from the Gospels.	None	None	General religious instruction by the master.
<b>REIGHTON, U.D.</b>	The school is opened and closed with singing and prayer.	Yes	No	10 minutes at each end of the day.	—	None	None.	—
<b>RELLINGTON</b>	Yes	Yes, the Lord's Prayer.	Yes, with comment.	Quarter of an hour.	None	None	None	Quarter-of-an-hour each morning is given to the reading of the Bible.
<b>ROTHERHAM, U.D.</b>	Yes	Yes	Yes, with comment.	Morning:—Time allowed is 15 minutes for singing a few verses of some hymn, and reading a portion of Scripture with explanations and prayers. Evening:—School closed with the singing of a hymn.	No syllabus. The selections have been left with the head teachers and approved by the board.	None	None	As per rules in Regulations.  "In the morning the schools shall be opened by singing a few verses of some hymn approved by the board, after which the head teacher shall read a portion of Scripture, with such explanations and such instruction from the Scriptures in the principles of morality and religion as are suited to the capacities of children, provided that in such explanations and instruction the provisions of the Elementary Education Act, 1870, in sections 7 and 14, be strictly observed, both in letter and spirit; and that no attempt be made in any way to attach children to, or detach children from any particular denomination. The head teacher shall then repeat a form of prayer approved by the board, to be followed by the Lord's Prayer, in which the children may join." "N.B.—These religious observances shall not exceed fifteen minutes." "The head teacher shall insert each day in the log book the portion of Scripture selected for reading." "In the afternoon the schools shall be closed with the singing of a hymn from a selection approved by the board."

ROTHWELL AND THORP STAPLETON U.D.	Yes	Yes	Yes, without dogmatic comment.	Half an hour	No disputed points of doctrine are discussed. Attention is confined to explanation of text and moral lessons derived therefrom.	No examination	None.	"At the opening of the morning school and at the close of the afternoon school a portion of scripture shall be read, to be followed by the Lords' Prayer; and that in reading the Bible such explanations and instruction shall be given as are suited to the capacities of the children, and that the provisions of the Act in regard to religious instruction shall be strictly observed, both in letter and spirit and that no attempt shall be made to attach children to any particular denomination."	Bible read by the scholars for 30 minutes without comment. For those that cannot read, teacher reads and explains.
SAND HUTTON (IN THIRSE).	Yes	Prayers at opening and closing of school. A hymn too is sung at closing.	The Bible is read each morning with comment.	30 minutes each morning from 9.20 to 9.50.	This is left entirely to the head teacher subject to the approval of the board. The practice is that instruction in Biblical outlines in infants schools with learning of hymns and psalms; and in senior schools one of the Gospels taken fully with Old Testament history, and chief events in the Life of Our Lord, with psalms, miracles, and parables fully.	Examination by principal teacher viva voce.	—	There are no rules. The board inspector takes this subject in common with secular instruction.	
SCARBOROUGH	Yes	Yes	Yes, with simple comment.	Three quarters of an hour to prayers and religious instruction.		None	—		
SEAXE AND IRTON U.D.	Yes	Yes, both	Yes, without comment.	30 minutes	None	None	—		
SHEFFIELD	Yes	Yes, but no set forms adopted.	Yes, Bible read and explained.	In boys' and girls' schools a hymn is sung and prayer offered prior to the first call of the rolls between 9 and 9.15 a.m. The Scripture lesson extends from 9.15, when the doors are closed and registers finally marked 9.50. In infants' schools, from 9 to 9.30 is occupied in assembling of children, the singing of a hymn and a prayer, and the first marking of registers. The Scripture lesson is afterwards given from 9.30 to 9.50. In the afternoons 10 minutes is allowed for the singing of a hymn and prayer at the close of the lessons in all schools.	Similar to the syllabus of the Gateshead School Board, Durham. (See Appendix No. 15.)	Examinations in religious knowledge are held annually between two and three months before the Government examinations in secular knowledge. Clergymen and ministers of various denominations act as honorary examiners, and they follow the syllabus, of which copy is appended, but no rules are laid down by the board for the conduct of the examinations.	—		

1.	2.	3.	4.	5.	6.	7.	8.	9.
YORK—cont. SHELF	Yes	Yes	Yes, with comment.	20 minutes	There is none	No examination	"That the Bible be read in the school, and that the explanation of any subject be left to the discretion of the master, who shall carefully avoid any sectarian allusions."	—
SHELLEY	Yes	Yes	Yes, without comment.	15 minutes at the opening of the school in the morning for the whole of the religious observances.	No religious instruction	No examination in religious knowledge.	"1st.—That daily morning school be commenced with the singing of a hymn. "2nd.—The reading of a portion of Holy Scripture. "3rd.—The use of the Lord's Prayer. "4th.—That at the close of afternoon school a hymn be sung, closing with the formula contained in 2 Cor. xiii. chap., 14 verse, 'The Grace of Our Lord, &c.'"	—
SHERBURN (TADCASTER).	Yes	Yes	Yes, with comment.	30 minutes every morning.	Monday.—Hymns and Commandments Tuesday.—Hymns and text (committed to memory). Wednesday.—Hymns learning. Thursday and Friday.—Hymns and Scripture. Friday.—Home lessons, text reproduced, and New Testament history learned.	None	—	No formal regulation, but the teachers have instructions to give half an hour religious teaching every morning.
SHIPLEY	No	Yes, both	Yes, without comment.	9 to 9.30 a.m.	None	Nil	—	—
SILSDEN	Yes	Yes	With explanation.	15 minutes daily	New Testament readings. Life of Christ This year the Bible lessons are given on Old Testament characters. (Bolton Road School).	None	—	—
SKELMANTHORPE	No	Hymns sung occasionally. The Lord's Prayer repeated every morning.	No	—	—	—	"That school be opened with singing and prayer."	—
SKELTON AND STANGHOU, U.D.	No religious teaching or observance is practised or given except that stated in columns 3 and 4.	No hymns are used. The Lord's Prayer is said morning and evening.	Yes, without comment.	30 minutes each day.	None	None	"That the masters of the different schools under the board be instructed to use no prayers but the Lord's Prayer, and that the teacher be at liberty to read the Bible without comment."	—



SKIPTON AND CAT- TON, U.D.	Yes	Hymns and prayers are used in opening and closing school (daily).	With brief com- ments.	Half-an-hour (daily).	None	None	That the Bible be read and explained by the schoolmis- ters in the school, and that the school be opened and closed by singing and prayer."	Nothing practised respecting religious matters.
SMEATON HOEBY, U.D.	No	No	No	Half-an-hour (daily).	None	None	"That the Bible be read and explained by the schoolmis- ters in the school, and that the school be opened and closed by singing and prayer."	Nothing practised respecting religious matters.
SNYDALE	No	An opening hymn, the Lord's Prayer, and the Grace are used in the morning.	Yes, the Bible is read without comment.	Five minutes are allowed.	None	There are no rules and no such examination.	"That the morning duties of the schools shall commence by singing a hymn and re- peating the Lord's Prayer and the Grace and that the reading of the Bible shall be without any explanation thereof."	
SOOTHILL	Yes	Yes, both hymns and prayers.	Bible read with explanation.	About 30 minutes each day.	No examination	Similar to the regulations of the London School Board. (See Appendix, No. 40).		
SOUTH DUFFIELD, U.D.	Yes	The Lord's Prayer and hymns.	No	Short stories from the Bible, parables, and miracles.	None	The practice is to allow 15 minutes every morning for religious instruc- tion.		
SOUTH MILFORD	Yes	Yes	Yes, with com- ment.	20 minutes each morning.	None	Old Testament is taught on Mondays and Wednesdays, New Testament on Tuesdays and Thursdays, and the Commandments, &c. on Fridays.		
SOUTHWRAM (E.M.)	Yes	Yes, both hymns and prayers.	Yes, both with and without com- ment.	15 minutes to one or the other in boys' schools, and see further answers.	There are none	Boys' school opened by the singing of a hymn and repeating the Lord's Prayer. A portion of Scripture is then read with or without comment, at the discretion of the head teacher, about 15 minutes. Girls' school opened same as boys'. Scripture narratives two mornings per week, half-an-hour each, with alternative texts of Scripture. Infants' school opened same as boys'. Three mornings Scripture narra- tives and two mornings texts, half- an-hour each.		
SOWERBY (HALIFAX)	Yes	Yes	Yes, with com- ment.	25 minutes per day.	No particular one	"That the teacher at Brearley Board School divide the time 25 minutes allowed for religious observance, in such manner as he deems best, the teacher only having a copy of the Scriptures."		
SPALDINGTON U.D.	Yes	Yes, both	Read, with com- ment.	9 to 9.30 a.m.	Genesis, and Gospel according to St. Matthew. Scripture narratives for infants.	No annual examination	Tests of work by master, monthly.	
STAINFORTH (THORPE UNION).	Yes	Yes	Yes, with com- ment.	From 9.10 to 9.45 three times a week.	Genesis and St. Matthew's Gospel	None	The practice is to devote 35 minutes three times a week to religious instruction.	

1.	2.	3.	4.	5.	6.	7.	8.	9.
<p>YORK—cont. STAINLAND-WITH-OLD LINDLEY: Holywell Green Board School; Boys' and Girls' Departments.</p>	<p>Yes</p>	<p>Yes</p>	<p>Yes, without comment.</p>	<p>Hymn, Scripture, prayer; about five minutes each.</p>	<p>No examination</p>	<p>No regulations</p>	<p>No regulations</p>	<p>1. A hymn sung. 2. A portion of Scripture read. 3. A prayer repeated by the scholars.</p>
<p>Infants' Department.</p>	<p>Yes</p>	<p>Yes</p>	<p>Passages learnt, and Bible stories told to children by mistress.</p>	<p>Hymn, prayer, recitation or conversation from the Bible, about five to ten minutes each.</p>	<p>No examination</p>	<p>No regulations</p>	<p>No regulations</p>	<p>1. A hymn sung. 2. A prayer repeated by scholars. 3. Scripture repeated, learnt, hymns taught, or Bible history told to scholars.</p>
<p>Sowood Green Board School.</p>	<p>Yes</p>	<p>Yes</p>	<p>No</p>	<p>Prayer, five minutes.</p>	<p>No examination</p>	<p>No regulations</p>	<p>No regulations</p>	<p>The Lord's Prayer repeated simultaneously by children.</p>
<p>Bowling Green Board School.</p>	<p>Yes</p>	<p>Yes</p>	<p>No</p>	<p>Hymn, prayer, five minutes each.</p>	<p>No examination</p>	<p>No regulations</p>	<p>No regulations</p>	<p>1. A hymn sung. 2. The Lord's Prayer repeated simultaneously.</p>
<p>STAINTON DALE</p>	<p>Yes</p>	<p>Yes, both hymns and prayers.</p>	<p>Yes, with comment.</p>	<p>45 minutes per day</p>	<p>No examination in religious subjects.</p>	<p>No regulations</p>	<p>No regulations</p>	<p>Both New and Old Testaments read by the scholars alternately. Hymns (words and tunes). The instruction has generally been left to the discretion of the master.</p>
<p>STAINTON, U.D.</p>	<p>Yes</p>	<p>Yes</p>	<p>With comment</p>	<p>25 minutes daily for Scripture.</p>	<p>The Diocesan Inspector, upon the approval of the school board, annually examines the scholars in general Biblical knowledge.</p>	<p>No regulations</p>	<p>No regulations</p>	<p>That the religious instruction shall not be confined to the reading of a passage of Scripture before the whole school, with instruction thereon by the principal teacher, but shall consist of a graduated course of teaching, as per syllabus, to be carried on by means of oral instruction, passages of Scripture committed to memory, and suitable exercises in reading or writing.</p>
<p>STANLEY-WILM-WHEEN-THORPE (E.M.)</p>	<p>Yes</p>	<p>Yes</p>	<p>Yes in giving religious instructions as per schedule.</p>	<p>About one hour a day for all subjects. From 3.15 to 3.45 a.m. shall be occupied with singing, prayer, and religious instruction, and 15 minutes at the close of the afternoon teaching shall be devoted to singing and prayer.</p>	<p>INFANTS. <i>To Learn by Heart.</i> Six of the following hymns in the Board Hymn Book—4, 6, 15, 19, 20, 28, 29, 30, 32, 55, 57, 80, 82, 93, 98; and three of the following moral songs:—4, 6, 8, 12, 16, 19, 20, 21, 24. The Lord's Prayer and the Fifth Commandment. <i>Scripture Instruction.</i> Group I.—Creation, Fall, Flood, Life of Joseph, David slaying Goliath, Call of Samuel, Birth of Christ, Visit of Shepherds and Wise Men, Christ's Death. Group II.—Same as Group I., and Cain and Abel, Abraham Offering up Isaac, Early Life of Moses, Life of Daniel, Christ's Resurrection, three Miracles and three Parables.</p>	<p>No regulations</p>	<p>No regulations</p>	<p>—</p>

STANDARD I.

*To Learn by Heart.*

The Lord's Prayer and the Ten Commandments; at least 40 verses from the following passages:—St. Matt. V., v. 1-12; VI., v. 24-34; VII., v. 7-14; XI., v. 28-30; XIX., v. 13 and 14; XXII., v. 37-40; XXV III., v. 18-20; St. Luke I., v. 42-45 and 68-79; II., v. 29-32; St. John III., v. 16; IV., v. 24; X., v. 25, 28; XIV., v. 1-3.

*Scripture Instruction.*

Outline of the Book of Genesis, with a more exact knowledge of the Life of (a) Abraham, (b) Jacob, or (c) Joseph. Outline of St. Matthew's Gospel, with a special knowledge of the Birth, Death, and Resurrection of Christ, and of six Miracles and six Parables.

*Scripture Exercises.*

Examples from Holy Scripture of the observance or breach of the Ten Commandments.

STANDARDS II. and III.

*To Learn by Heart.*

The Lord's Prayer and Ten Commandments; four of the following psalms:—I., 4, 8, 15, 19, 23, 25, 32, 34, 51, 84, 91, 108, 104, 107, 119 (any section at the discretion of the teacher), 121, 136, 139, 147, and four Parables from the Gospel of St. Luke.

*Scripture Instruction.*

Outline of the Book of Exodus, with an exact knowledge of the life of Moses. Outline of St. Mark's and St. Luke's Gospel, in alternate years, with accurate knowledge of the Miracles and Parables recorded in them.

*Scripture Exercises.*

Proof of the Ten Commandments, by texts, from the New Testament.

STANDARDS IV., V., and VI.

*To Learn by Heart.*

The Lord's Prayer and Ten Commandments, and six of the above psalms, and St. John XV., or 1 Cor. XIII., or Eph. VI.

*Scripture Instruction.*

Outline of Old Testament History, and each year two of the following Books:—Joshua and Judges, Samuel I. and II., Kings I. and II., with especial reference to the biographies contained in them. Outline of New Testament History, and each year one of the following portions of Holy Scripture:—The Gospel of St. John, Acts I.-XIII., and Acts XIV.-XXVIII.

*Scripture Exercises.*

The petitions of the Lord's Prayer, exemplified by other passages of Holy Scripture.

1.	2.	3.	4.	5.	6.	7.	8.	9.
YORK—cont. STOKESLEY	Yes, but only as specified in the following columns	Schools opened with hymn and prayer, in like manner. (Infants.)—Repetition of hymns from School Book and of Bible texts. Dismissed in morning with Grace, and opened in afternoon with same.	Yes, with slight comment.	Devotional exercises 15 minutes after opening of schools. Bible reading and instruction 30 minutes in the morning only.	None	None	None	This is already stated.
SUTTON AND STONE-FERRY (E. M.)	No schools.	—	—	—	—	—	—	—
SUTTON-IN-KERHOLEY	Yes	Yes	Yes, without comment.	Ten minutes per day.	None	None	None	School is opened with singing and prayer and the reading of a chapter from the Bible.
SWINTON, NEAR ROTHERHAM.	No distinctive religious teaching.	Yes	Read without comment.	9 to 9.45 is given to singing, Bible reading, and prayer, and 10 minutes at the close of the day.	See copy of regulation given	Nil	In these schools the course shall include Biblical instruction, together with the subjects mentioned in the Education Codes. All teachers, in imparting such Biblical instruction, are hereby enjoined to adhere strictly to the terms of the 14th section of the Education Act, which provides that "No religious catechism or religious formula of any denomination shall be taught in the schools." Any children being withdrawn from the Bible lesson, provision shall be made for their instruction in other subjects during the time that such Bible lessons are being given.	—
SKEGHOUSE	Yes	Yes, both	Yes, with comment.	9 to 9.30 a.m.	Monday and Thursday; Old Testament, Tuesday and Friday; New Testament, Wednesday, Reception and singing of hymns.	None	None	The board sanction the present instruction, but no formal regulation has been passed.
TADCASTER U.D.	Yes	Yes	Yes, with comment.	Hymns and prayers, 15 minutes. Bible reading, 30 minutes in boys' school and 15 minutes in girls' and infants' school.	York Diocesan Inspection syllabus	None	None	"That Kerwin's Hymn Book be adopted, and a sufficient number be purchased by the clerk for the school, and that the Bible be read for the first half-hour."

TEMPLENEWSAM, U.D.	Yes	Yes	With comment	Morning, 9 to 10	<p><i>Syllabus for 1888.</i></p> <p>Infants.—To learn by heart St. John, 10th chap., 14th, 15th, and 16th verses. The Lord's Prayer, The Ten Commandments and other texts of Scripture, at the discretion of their head teacher.</p> <p>Oral lessons. The Creation, The Fall, The early life of Christ, The early life of Esau and Jacob.</p> <p>Group I.—To learn by heart, as above, and Psalm xv. Oral lessons, The life of Joseph and the life of Christ.</p> <p>Group II.—To learn by heart what was appointed last year for Group I.; also two miracles and Psalms viii. and xix. To read and obtain accurate knowledge of the 1st Book of Samuel and St. John's Gospel.</p> <p>Group III.—To learn by heart what was appointed last year for Group II.; also three parables and Psalms xvi., xxiii., and cxlii. To read and obtain accurate knowledge of the 1st Book of Kings and Acts, 15th to 28th chaps.</p>	That at the end of each year the children be examined in what they have learnt during the year by examiners, other than their teachers, appointed by the board.	<p>"That the arrangements for religious instruction be left to the direction of the head teacher of each school with right of appeal to the board on the part of teachers, parents, or ratepayers of the district, provided always that the Education Act of 1870, in Sections VII. and XIV. be strictly observed, and that no attempt be made in any school to attach children to any particular denomination.</p> <p>That the head teachers be authorised to open and close the schools every day with the form of prayer adopted by the board.</p> <p>That the pupil teachers receive suitable instruction in religion from the head teacher with the same proviso as in Rule I.</p> <p>That the children in each school, exclusive of infants, be formed for religious instruction into three groups."</p>
THORNBY	Yes	Yes	Yes, such comments are made as are permitted by regulations of the board. None of a doctrinal character.	Hymns, five minutes. Prayers, five minutes. Scripture lesson, 20 minutes.	No syllabus	No annual examination in religious knowledge.	<p>"That religious instruction shall be given in the schools between 9.45 in the forenoon and between 3.50 and 4.15 in the afternoon."</p> <p>"That the religious instruction in the morning shall consist of a hymn and prayer, followed by reading and explanation of the Scripture, and that such hymn shall be the hymn 'Awake my Soul, the evening hours in the afternoon to be 'Glory, to my God this night, or 'Sun my Soul, &amp;c., and that the Lord's Prayer be adopted in the morning, the ordinary benediction, to follow the closing hymn."</p> <p>"That in all religious instruction the provisions of the Act in section 14, 712, No. 1, religious catechism, religious elementary religion is disallowed of any particular denomination, shall be taught in the school, shall be strictly observed, and in letter and spirit, and that no attempt be made in the board schools to attach children to any particular denomination, and that a daily register of the religious instruction given shall be kept by the master and mistress,"</p>
THORNE	Yes	Yes	Yes	9 to 9.20 a.m.	Biographies of the Old Testament, Monday and Thursday. Ten Commandments, Wednesday. The Life of Our Saviour, Tuesday and Friday.	No examination in religious knowledge.	

1.	2.	3.	4.	5.	6.	7.	8.	9.
YORK—cont. THORNGUMBALD, U.D.	Yes, only as opening ceremony.	Yes, but not "stated," (Very common general hymns, and the Lord's Prayer).	Yes, without comment.	The ceremony closes never later than 9.30 (daily).	None beyond what has been stated	No examination in religious knowledge.	In schools provided by the board, no sectarian religious teaching shall be given, but a period not exceeding 10 minutes shall be devoted at the beginning of the morning meeting as follows:—First, a hymn, to be approved by the board, shall be sung by all the children. Then the principal teacher, in each department (who shall himself or herself select the portion of the Bible to be read) shall read a chapter or part of a chapter out of the Bible, without note or comment. The children may then repeat the Lord's Prayer after the teacher. The children whose parents object to their devoting the first quarter of an hour to the above religious observances shall receive secular instruction in their respective classes. A hymn shall be sung at the dismissal of the scholars in the afternoon.	Left to personal discretion of teacher as described.
THORNTON	No	A hymn is sung, and the Lord's Prayer repeated after the opening of the schools, and a hymn is also sung on the school being dismissed after the day's work.	Yes, at the opening of the schools, but without note or comment thereon.	15 minutes is the extent of the time allowed for singing and the reading of the Bible.	None beyond what has been stated	No examination in religious knowledge.	In schools provided by the board, no sectarian religious teaching shall be given, but a period not exceeding 10 minutes shall be devoted at the beginning of the morning meeting as follows:—First, a hymn, to be approved by the board, shall be sung by all the children. Then the principal teacher, in each department (who shall himself or herself select the portion of the Bible to be read) shall read a chapter or part of a chapter out of the Bible, without note or comment. The children may then repeat the Lord's Prayer after the teacher. The children whose parents object to their devoting the first quarter of an hour to the above religious observances shall receive secular instruction in their respective classes. A hymn shall be sung at the dismissal of the scholars in the afternoon.	Left to personal discretion of teacher as described.
THURSTON	Yes	Yes	Yes, with comment.	9 to 9.15 a.m.	No printed syllabus, but the Ten Commandments, the Life of Christ, and the Life of the Patriarchs, are the religious subjects usually taught.	No annual examination	None	The practice is to open school with singing and prayer, followed by Bible lesson.
THWING	Yes	Yes	No	9 to 9.25 a.m.	No syllabus prepared	None	None	The practice is to open school with singing and prayer, followed by Bible lesson.
TODDORDEK, U.D.	Yes	The "Morning" and "Evening" hymns are sung. The Lord's Prayer is said.	The Bible is read without note or comment.	Hymn, prayer, and Bible reading not to exceed 10 minutes.	Nil	Nil	The morning school shall be opened in the following manner:—The first four verses of the morning hymn shall be sung. The head teacher shall read a few verses from the Bible, without note or comment (the passages selected shall be entered in the log book). After which he shall repeat the Lord's Prayer, in which the children may join. These religious observances shall not occupy more than ten minutes. The afternoon school shall be closed by singing the first four verses of the evening hymn.	The practice is to open school with singing and prayer, followed by Bible lesson.

TONG	Yes	Yes	Yes, without comment.	The whole occupies about 30 minutes or half an hour.	At the opening of the school a hymn is sung, and prayer offered by the head teacher, who afterwards reads a portion of Scripture without comment.	None	None	At the opening and closing of the schools, provision shall be made for using such hymns and reading such portions of the Scriptures as may be selected and approved by the board: Provided always, that sections 7 and 14 of the Elementary Education Act, 1870, be strictly observed in letter and spirit.	30 minutes are given daily to religious instruction.
TREBTON	Yes	Prayers only	The Bible is read, with comment thereon.	30 minutes each day.	No syllabus is used, but the Old and New Testament is used on alternate mornings.	No examination	None	That in all schools which at any time shall come within the jurisdiction of this board the Bible be read, with such comment or explanation as the principal teacher for the time being shall think desirable; always, having respect to the spirit and letter of the Act with regard to teaching the creeds or formularies of any religious body.	
UPPER WHITLEY	No	No.		8.55 to 9.20 a.m. daily. Monday and Wednesday, learning and recitation of parts of Scripture.	Group I.—Creation, Fall, Flood, Life of Joseph, David and Goliath, Samuel, Birth of Christ, Visit of Shepherds, Christ's death. Group II.—Same as Group I., and Cain and Abel, Abraham and Isaac, Early life of Moses, Daniel, The Resurrection, Three miracles, Three parables. To learn by heart six hymns, Lord's Prayer, two psalms, Alphabet of Texts, Fifth Commandment.	None	None		
WAKEFIELD	Yes	Yes	The Bible is read, with comment.	8.55 to 9.20 a.m. daily. Monday and Wednesday, learning and recitation of parts of Scripture. Tuesday, Scripture lessons. Friday, hymns, Lord's Prayer; and a hymn a.m. and a hymn p.m. on opening and closing school daily.	<i>Mixed Department.</i> Standards I. and II.—Lessons in New Testament and Old Testament. Readers published by Society for Promoting Christian Knowledge. To learn Alphabet of Texts, Ten Commandments, 10 hymns, four psalms, six selections from St. Matthew's Gospel. Standard III.—Exodus, i.-xx. Numbers, xiii.-xxi. Deuteronomy, xxi.-xxiii. St. Luke, i.-xxiv. To learn, same as I. and II., but with different psalms. Standards IV., V., VI., VII.—Joshua, Judges, Samuel, Kings, in alternate years. Books of New Testament in like manner, Matthew, Acts. To learn, same as I., II., and III., with addition of other psalms, and portions of Scripture, such as St. John, xv., 1 Corinthians, xiii., Ephesians, vi.	No annual examination in religious knowledge.			
WALKINGTON	Yes, each morning, from 9 to 9.30.	Hymns and the Lord's Prayer.	The Bible is read, with comment thereon.	No particular time allotted to each subject.	No syllabus	No annual examination in religious knowledge.	None	The school shall be opened in the morning with the singing of a hymn and the offering of a short prayer. The religious instruction shall consist of the reading of portions of the Bible, with such explanatory comments as are adapted to the capacity of the children, but that in such instruction the provisions of the Education Act, especially in section 7 and 14, be strictly observed both in letter and spirit.	Religious teaching is under the control of the head teacher.
WARLEY	Yes	Yes	Yes, without comment.	9 to 9.20 a.m.	None	None	None		
WEST ARDSLEY	Yes	Yes	No	Hymn and Lord's Prayer, five minutes. Bible story, 10 minutes.	Children's hymns, Lord's Prayer, Bible stories, Alphabetical texts.	None	None		

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<p>YORK—cont. WEST CLAYTON WHITE</p>	<p>No Yes</p>	<p>No. Hymns and Lord's Prayer.</p>	<p>No. Bible read and explained, according to regulations of the board.</p>	<p>None 9 to 9.30 a.m.</p>	<p>None None</p>	<p>None None</p>	<p>The course of instruction in boys' and girls' schools shall include Bible instruction in accordance with resolution of board, as quoted hereafter. "From 9 to 9.30 shall be occupied with singing, the Lord's Prayer, and Scripture lessons." "The Bible shall be read daily, and there shall be given such explanations and instruction therefrom in the principles of morality and religion, as are suited to the capacities of the children: Provided always, that in such explanations and instruction, the provisions of the Act in sections 7 and 14 be strictly observed, both in letter and spirit, and no attempt be made to attach children to any particular denomination."</p>	<p>— —</p>
<p>WHITLEY AND EGG- BROUGH, U.I.D.</p>	<p>Yes</p>	<p>Yes</p>	<p>No</p>	<p>Half an hour daily.</p>	<p>Lessons are given orally from Old and New Testaments alternately.</p>	<p>None</p>	<p>The time during which every child shall attend school shall be the whole time or open for the instruction of children of similar age, provided that nothing herein contained shall prevent the withdrawal of any child during the time or times in which any religious observance is practised or instruction in religious subjects is given, and that no child shall be required— (a.) To attend school on any day exclusively set apart for religious observance by the religious body to which his or her parent belongs, (b.) To attend school on Sunday, Christmas Day, Good Friday, or any day set apart for a day of public fast or thanksgiving, or on Saturday after 12 o'clock at noon. (c.) To attend school on any day fixed for the inspection of the school, or the examination of the scholars therein, in respect of religious subjects.</p>	<p>Master and assistants give oral lessons daily from 11.30 to 12 o'clock, as per time table.</p>



WHITWOOD	No	Yes	Read without comment.	9 to 9.30 for all						Hymn sung; prayer said at opening and closing of school, and Bible read at opening.
WILBERY (IN SCARBOROUGH).	Yes	The Lord's Prayer	Yes, without comment.	From 9.20 to 9.30 a.m.	None	None	None	None	None	
WILDEX	Yes	Yes	Read, with comment.	The whole not to exceed 25 minutes.						"That the head teachers be instructed to open the school by repeating the Lord's Prayer, and a Scripture lesson."
WOLD NEWTON, U.D.	Yes	Yes	Oral teaching	Hymn and prayers, 9-9.10. Oral lesson, 9.10-9.25.	No syllabus	No examination	No examination	No examination	No examination	Opening school with singing a hymn and prayers. Afterwards a Bible lesson is given.
WOMBWELL	Yes	Yes	Yes, without comment.	Varying from 9 to 9.20 and 9.30 a.m. in different schools.	Time tables provide for prayers, singing, and Scripture. Two departments, 9 to 9.20 a.m. Four " 9 to 9.25 a.m. One " 9 to 9.30 a.m.	No examination	No examination	No examination	No examination	The teachers appropriate time as described. No regulation made by board. Understood that no comments or doctrinal teaching is to be introduced.
WOOLDALE AND CARTWORTH, U.D.	Yes	Yes	Yes, with suitable explanation.	Not less than 15 minutes for the whole.	Hymn sung. Lord's Prayer repeated. A portion of Scripture read.					
WORREBOUGH	Yes	Yes. The hymns of the Huddersfield Board, and prayers adopted by the Liverpool Board.	With comment	Each day there are prayers and religious instruction from 9.15 to 9.35 a.m. Also hymn and prayers from 3.55 to 4 p.m.	Similar to that of the Gateshead Board (Durham) (see Appendix, No. 15).	No annual examination	No annual examination	No annual examination	No annual examination	"That in the schools of this board, the Bible shall be read, and such explanations and instructions given therefrom in the principles of morality and religion, as are suited to the capacities of children. Provided always, that in such explanations and instruction, the provisions of the Elementary Education Act, 1876, ss. 7 & 14, be strictly observed, both in letter and spirit, and that no attempt be made in any such schools to attach the children to any particular denomination."
YEADON	No	The Lord's Prayer is used.	No	Nil	Nil	Nil	Nil	Nil	Nil	The Lord's Prayer is used.

1.	2.	3.	4.	5.	6.	7.	8.	9.
ANGLESEY. ABERFFRAW and LLANOWYFAN, U.D.	Religious observance.	Lord's Prayer is repeated at commencement and end of school.	No.	No religious instruction	No examination.	—	—	—
AMLWCH	Yes	No	The Bible read without comment.	Opening of school.	—	—	—	—
BEAUXARIS	Yes	Yes	Yes, with comment.	Morning and evening.	Hymn; prayer; Commandments	None	Bible reading lessons. "The teachers shall prepare lessons to be given to their respective classes from the Old and New Testament, more especially the Creation, the Flood, the Patriarchs, &c., the parables, miracles, and Apostles. Mondays, Wednesdays, and Fridays from the Old Testament; Tuesdays and Thursdays from the New Testament."	—
BODEBERN	No schools.	—	—	—	—	—	—	—
HOLYHEAD	None	The Lord's Prayer	Yes, without comment.	9.15 to 9.55 a.m.	None	None	"Religious instruction shall be confined to an undermim-national and unproselytising teaching of the Bible."	—
LLANDDAUSAINT	No	Hymns only	No	Five minutes	No religious instructions	No examination.	—	—
LLANDDONA, LLAN- FESTYN, and LLAN- FIIANGEL, TYN- SYLWY, U.D.	Yes	Yes	Yes	9 to 9.20 a.m. singing, prayer, and Bible; 12 to 12.5 Doxology; 4 to 4.5 evening hymn.	Nil	Nil	Nil	Master's discretion.
LLANDEGFAN	Yes	Prayers at the opening and at the close of school; the children repeating clause after the teacher, and all joining in the Lord's Prayer. The children learn to sing some hymns, but hymns are not so much insisted upon.	The Bible is read without comment, but words explained so that the children may understand them.	The first quarter of an hour after the school opens.	At Christmas, Easter, and Whitsuntide, portions of the New Testament have been read appropriate to these seasons; at other times the Old Testament stories.	There is no examination under the School Board.	"That the Bible be read daily and that the school be opened and closed with prayer; that the Prayers for use in Public Elementary Schools, Infants and Juniors, adopted by the Liverpool School Board, and The School Board Hymn Book, printed at Huddersfield, be adopted for use in the school." (The prayers for Juniors were adopted as being more within the comprehension of Welsh children.)	—
LLANELLIAN and LLANWENLLYFYO, U.D.	Yes, religious observance.	Yes, both; same as used by the Plymouth School Board.	Yes, without comment.	20 minutes daily	Nil	Nil	—	The Bible is sometimes read to the upper classes to impress upon the children the importance of obedient obedience to duty, of consideration and respect for others, and of honour and truthfulness in word and act. Prayers are said and hymns sung at opening and dismissal daily.

LLANERCHYMEDD, U.D.	Yes	Yes	With comment	30 minutes for singing hymns, repeating Lord's Prayer, and Bible reading.	—	—	—	—	—	—
LLANFACHRETH, U.D.	No	No	No	No	No	No	No	No	No	—
LLANFAELOG	No schools.	—	—	—	—	—	—	—	—	—
LLANFAETHLE, U.D.	No	Yes, prayers and a hymn.	No	9 to 9.15 a.m. in assembling for prayers.	—	—	—	—	—	—
LLANFAIRMATHA, PAREITHAF and LLANDDYFNAN, U.D. Llanddyfnan School	No	No	No	—	—	—	—	—	—	—
Tabernacl School	No	Yes, the Lord's Prayer.	No	—	—	—	—	—	—	—
LLANFAIRFWL, GWYNGYLL	Yes	Yes	Yes	—	—	—	—	—	—	—
LLANFAIR-YN- EUBWLL, U.D.	—	Yes, both.	—	—	—	—	—	—	—	—
LLANFAIRYNOHORWY and LLANRHWTYDEYS, U.D.	Only occasionally, as no regular lessons have been given in religious knowledge.	Prayers at the beginning of school in the morning and end of school in the afternoon. Hymns at end of school in the morning and the beginning of school in the afternoon.	—	—	—	—	—	—	—	—
LLANFANGEL ESGREFIOG.	No	Hymns	No	—	—	—	—	—	—	—
LLANGFNI	Yes	Yes, both	Yes, with comment thereon.	40 minutes for Bible reading, &c., 10 minutes for singing and prayers.	—	—	—	—	—	—
LLANGFINWEN	Yes	Yes	It is read without comment.	15 minutes.	—	—	—	—	—	—
LLANGOED	No schools.	—	—	—	—	—	—	—	—	—
LLANIDAN	Yes	Hymns	Yes, without comment.	15 minutes	—	—	—	—	—	—
LLANRYDDLAD	No	No	No	Nil	—	—	—	—	—	—

A set of books—called the "Scriptural Reading Lessons," and published by the "Society for Promoting Christian Knowledge"—is provided by the Board, with a desire that they should be adopted in the school; and a reading lesson from the above-named books is substituted twice a week for an ordinary reading lesson, taking up about 1½ hours per week.

The Lord's Prayer is repeated simultaneously by all the scholars at 9.44. Few verses from Scripture read in the morning when the school assembles; no comment thereon. Hymn sung by children, followed by a recital of Lord's Prayer by all the school.

"That Bible lessons and the Ten Commandments be taught to the lower standards, that the Bible be read (without comment) by the higher classes, and that prayers and hymns be used at the beginning and end of school."

Sing a hymn at opening and dismissal.

"The school to be opened at 9 a.m. for 40 minutes religious instruction." The children assemble in the afternoon at 1.56 for 5 minutes' singing of hymns.

Nil.

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ANGLESEY—cont.								
LLANSDWEN	Yes	Yes	Yes, without comment.	From 9 to 9.10 a.m.	The reading of part of the Holy Scripture and saying the Lord's Prayer. Also the Bible is occasionally taken as a text-book in the standards during the reading lessons.	No examination	"That the Bible should be read in school."	—
LLANYGCHENEDL	No	Hymns and prayers are used.	No.	—	—	—	—	—
LLECHYLCHED	Yes	Yes	Yes, without comment.	10 to 15 minutes for reading a chapter, singing a morning hymn, and repeating the Lord's Prayer.	—	—	—	Reading a chapter of the Bible every morning upon assembling, without comment, singing a morning or other religious hymn, and repeating the Lord's Prayer.
NEWROTOUGH PETER'S.	—	—	Yes, without comment.	—	—	—	—	—
PENMYDD	The school is opened and closed daily with prayer and singing.	Hymns and prayers are used.	The Bible is not read.	—	—	—	—	—
PENTRAETH	Yes	The Doxology; the Lord's Prayer.	The Bible is read with just as much comment as is necessary to make simple narratives intelligible to the children.	15 minutes at the opening of morning meeting. The Doxology sung at the close of the afternoon meeting.	—	—	—	—
RHOSCOLYN	None, but the singing of hymns.	Morning and evening hymns are sung daily.	No	10 minutes to the singing of the hymns and any remarks about honesty, &c, the master may have to make.	—	—	—	—
TREWALCHMAI, U.D.	No	No	Yes, without comment.	Half an hour at the commencement or closing of the morning attendance.	—	—	"That the Bible be read without any remarks or comment for half an hour at the commencement or close of the morning attendance."	—
BRECON.								
BATTLE and ABERY- CIR, U.D.	Yes	Yes, both	Read with explanation.	Half an hour	Repetition.—The Ten Commandments, Matthew 5th chapter and verses 1-12. A few Psalms, varying every year.	—	—	Examined by the incumbent of the parish half yearly.
BRECON, U.D.	Yes	Yes	Yes, with comment.	Half an hour	Study.—Some of chief parables and miracles. Early life of Christ. A Gospel varying every year. Lives of Patriarchs.	Notice posted up 14 days before examination that it will be held, and that any child may absent himself or herself if desired by parent.	—	Left to the discretion of the head teacher, and an annual examination is held by a person appointed from time to time by the Board.

CRAY	Yes	Yes	The Bible is read, with explanation given thereon.	1 hour per week	The Lord's Prayer is said by the children at the commencement of the school every morning. The Bible is read three days in each week. Hymns are sung every afternoon.	There is no examination in religious knowledge.	"That the Bible be read at least three days a week in the school provided by the Board, with explanation given thereon and that the Lord's Prayer, Ten Commandments, and other portions of the Holy Scriptures be taught in the school."
LLANDILOVANE	No	Hymns and prayers at opening and close of school.	No.	—	—	—	—
LLANBELLY	No	Hymns and prayers.	No.	10 minutes.	—	—	—
LLANGAMARCH, LLANFERCHAN, and LLANDULAS - IN - TYE-ABBOT, U.D.	Yes	The school is commenced with reading a portion of the Bible and with a prayer.	Yes.	Quarter of an hour in the morning.	<p>STILLARDS FOR 1887.</p> <p>Group I.—Standards I., II., and Infants.</p> <p>Scripture subjects.—Creation of the World; Story of Adam and Eve; birth of Our Lord; shepherds of Bethlehem; wise men; Herod's massacre of Infants.</p> <p>Committed to memory.—Six hymns; St. Mark xiii., 30, 31 (by elder children of this group).</p> <p>Group II.—Standard III. and upwards.</p> <p>Scripture subjects.—Creation; Fall of Man; Flood; call of Abraham; birth, baptism, crucifixion, and resurrection of Our Lord; call of the Apostles; any six miracles of Our Lord; any three parables.</p> <p>Committed to memory.—Four hymns; Lord's Prayer and Ten Commandments with the meaning of the words; St. Matthew v., 9-10; Psalms xxii., with St. John x., 11; Genesis iii., 15, with Galatians iv., 4, 5; Genesis xii., 1, 8, with St. Luke i., 68, 75; St. Matthew x., 2, 4; St. Mark xiii., 30, 31. To be learned at the discretion of the teacher according to the capacities of the children.</p>	Miss Thomas, the present chairman of the Board has promised prizes at her own expense of 3/6, and 1/6 to the teachers of the respective schools according as they will be able to pass the children; and she has been appointed by the Board to be the examiner.	"That half an hour be given daily to religious instruction in all the schools under the Board."
LLANGANTEN, LLAN-YNYS, and RHOSFERIG, U.D. (A.)	Only the Lord's Prayer.	The Lord's Prayer, morning and afternoon.	No.	—	—	—	—
(B.)	Yes	Hymns Ancient and Modern; the Lord's Prayer.	With a short comment.	The first morning lesson.	Genesis, and the first part of the Book of Exodus; the Book of St. Matthew.	—	—
LLANGATTOCE	Yes	Yes.	No.	15 minutes for hymns and prayers.	None	None	—
LLANGUNIDER	No	No.	No.	—	—	—	—
LLANSYDDID, U.D.	No	Yes. The Lord's Prayer repeated every morning at 9.5.	No.	—	—	—	—
LLANWILLO, U.D.	Yes	Yes.	With comment	40 minutes	Old Testament, New Testament, hymns, Creed, Lord's Prayer, Ten Commandments.	No examination.	—
							This is the practice adopted by the master of Llansgwent Board School and not objected to by the Board.
							This is the practice adopted by the mistress of the Llanyrys Board School and not objected to by the Board.
							Hymns and prayers at opening of morning and close of evening meeting.

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BRECON—cont.								
LLANWERYD	No religious teaching.	—	—	—	—	—	—	—
MARS MYNIS and LLANGYNOG, U.D.	No	No	No				Any resolutions of the Board have proved a dead letter.	
MEERTHYE CYNOG	No	Not regularly	There are Bibles in each school; but not read regularly.			None	No regulations by the Board.	The teachers use their own discretion. Pontfaen School this year say "short" prayers daily when the school is opened.
PENDEBYN	No	No	No.				—	—
SENNY	Not any	Yes, Lord's Prayer in the morning, hymn occasionally morning and evening.	No	Not any		Not any.	—	—
TALGARTH	Yes	The Lord's Prayer	Read with comment.	Half an hour		None		Bible read with comment. Lord's Prayer. No hymns.
VAYFOR	Yes	At the girls' and infants' departments prayers are said at opening and closing of school, and grace before and after the dinner hour. In boys' department the Lord's Prayer is said at the close of the school. No hymns are sung.	The board have recently passed a resolution that the Bible shall be read without comment, but it has not yet been acted on.	Five minutes		There is no annual examination in religious knowledge.	A resolution was passed by the Board on the 7th day of March 1888 that the resolution passed on the 27th day of December 1884, "that the Bible be not read at the schools of the Board," be rescinded, and that for the next three months certain portions of the Bible to be approved by the Board be read without comment at the schools.	—
YSTRADGUSLAIS, LOWEE.	Yes	Yes, prayers	Without comment		No syllabus	No examination.	—	—
YSTRADVELLTRY	Yes	Yes, both	With comment	Hymns at the opening and closing of school.		No examination		The Bible is read and commented upon twice a week.
CARDIGAN.								
ABERYSTWITH	Yes	Prayers used	Yes, with comment	9 to 9.30	None	None	Prayers to be said and Bible to be read and commented upon.	
BETWIS LEIKI	No schools.	—	—	—	—	—	—	—
BLAENFENAL and LOWER LLEUDROD, U.D.	No.	—	—	—	—	—	—	—
CARDIGAN	None what-ever.	No	No	No time	None	No rules.	—	—

Yes	Yes	Yes	Yes, with comment	Hymns and prayers, 20 minutes (morning), Bible reading and prayers, 10 minutes (evening).	None	None	None	There is no annual examination	The instruction shall commence in the morning with prayers and a chapter of the Bible, and also in the afternoon with prayers and a hymn. The chapter of the Bible shall be read by the children and the head teacher shall give such instruction therefrom in the principles of religion and morality as he may think suitable to the capacities of the children. The time for these observances shall not exceed 20 minutes in the morning nor 10 minutes in the afternoon.	In Pontenoyd Board School a portion of Scripture is generally read and the Lord's Prayer said. In the other two schools no religious exercises are used.
CILCENYIN	Yes	Yes	Yes, with comment	Hymns and prayers, 20 minutes (morning), Bible reading and prayers, 10 minutes (evening).	—	—	—	—	The instruction shall commence in the morning with prayers and a chapter of the Bible, and also in the afternoon with prayers and a hymn. The chapter of the Bible shall be read by the children and the head teacher shall give such instruction therefrom in the principles of religion and morality as he may think suitable to the capacities of the children. The time for these observances shall not exceed 20 minutes in the morning nor 10 minutes in the afternoon.	—
CWMBRIDOL, U.D.	No	—	—	—	—	—	—	—	—	—
CYFOETH-Y-BREXIN, U.D.	No	No	No	—	—	—	—	—	—	—
LAMPETER, Pont STEPHEN, U.D.	Yes	Yes, both	Yes, without comment.	From 20 to 30 minutes altogether.	None	None	None	There is no annual examination	Similar to the Regulations of the London School Board (see Appendix, No. 40), except that "the explanations and instructions" may be given either by the teacher "or by any member of the Board."	—
LLANARTH, U.D.	No	No	No	—	—	—	—	—	—	—
LLANBADARN FAWR, U.D.	No	Lord's Prayer only. Grace before meat; Grace after meat.	No	—	—	—	—	—	—	—
LLANCYFELIN	Yes	The Lord's Prayer only.	The master reads a portion.	Five minutes at the opening of the school every morning.	There is no syllabus	There is no annual examination	There is no annual examination	There is no annual examination	"That a period of 20 minutes at the commencement of morning school hours be devoted each day to reading the Bible and religious instruction in Bible history and the plain facts of the Gospel."	—
LLANDDEWI BREFF, U.D.	No	No	No	—	—	—	—	—	—	—
LLANDYSSIL	Yes	No	Yes	Five minutes to Bible reading.	Not less than 15 verses at a time	No annual examination	No annual examination	No annual examination	"That a portion of the Bible be read daily without any comment in all schools attached to this Board. The chapters to be chosen by the schoolmasters and to read consecutively."	—
LLANFAICHYDDOGAU	No	No	No	—	—	—	—	—	—	—
LLANFANGYCEL-Y-CRODDIN, LOWER.	—	Lord's Prayer morning and evening only.	—	—	—	—	—	—	—	—

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CARDIGAN—cont.								
ILANTHANGRE, Y. CRODDIN, UPPER, AND UPPER PART OF LOWER GWYNNYS, U.D.	No	No	No					
Devil's Bridge School.								
Trisant School	Yes	Yes	No		The Lord's Prayer at commencement.			
Cynysstwyth School.	No	No	No					
ILANTHANGRE YSTHAD, U.D.	No	No	No					
ILANGRITHO, U.D.	No schools.							
ILANGOEDMOR, U.D.	None whatever.	No	No	No time	None	No rules.		
LLANGFYB	No	No	No					
LLANLLWCHAERN	No	No	No		There is none.			
LLANBYSTYD, U.D.	No	No	No					
LLANSAINTEFRAD, U.D.	No	No	No					
LLANWENOG	No	No	No					
MELINDWR	Yes, religious observance.	Yes, prayers	Yes	9.15 to 9.30 a.m. and 4.0 to 4.10 p.m.				A portion of the Scriptures is read, a prayer read and the Lord's Prayer repeated at the opening of the schools in the morning, and a prayer read and the Lord's Prayer repeated at the closing of the school in the afternoon.
NANTWNLE	No	No	No					
PENBRYN	No	No	No					
SCYBOR-Y-COED	No	No	No					
STATA FLORIDA, U.D.	No	No	No					
TREFFRIG	No	No	No		None	None.		
TROEDYTRAE, U.D.	No	The Lord's Prayer	Yes, without comment.					A portion of the Bible to be read when the school is opened at 9 a.m., and the Lord's Prayer repeated when the children are dismissed in the afternoon.
VERWICK, U.D.	None whatever.	No	No	No time	None	No rules.		
YSEYTY-YSTWYTH	Yes	Yes	Yes	15 minutes before commencing.	(1.) Reading a chapter. (2.) Singing a hymn. (3.) Lord's Prayer.			"That the Bible shall be read, but no comment is to be made thereon."
YSTRAD MEURIG and YSTRAD UFFER, U.D.	Yes	Yes, hymns and prayers.	No	At opening and closing of school.	None	None	None.	



CARMARTHEN.														
ABERNANT	No	Prayer and a hymn, morning and evening.	No	One quarter of an hour, morning and evening for hymns and prayer.										Singing a hymn, and prayer morning and evening.
CARMARTHEN	No	Yes. See Column 3.	Yes, without comment.											A portion of Scripture is read without comment, and the Lord's Prayer is said at the opening of the school, and a hymn sung both at the opening and the closing.
CONWIL CAYO	Yes	Yes.	Yes, without comment.	9 to 9.15 a.m., and 4 to 4.10 p.m.										Short paragraph of the Bible read, and the Lord's Prayer said when the schools are opened; a hymn sung and the Lord's Prayer said before dismissing in the evening.
CORWIL-IF-ELYET	No	Yes, and the Lord's Prayer.	No											Some of the schools are opened with a hymn, and the children repeat the Lord's Prayer.
KENARTH, U.D.	No	No	No											
KILHEDYN	No	No	No											
LLANBOIDY and LLANGAN, U.D.	No	No	No	None										
LLANDRIE, LLANGEL-ARREY, HAYCH, LLANODD-ROG, and LLAN-ARHNEY, U.D.	Yes	Yes.	Yes, with comment.	Half an hour daily in all.	The St. David's Diocesan Syllabus (see Appendix No. 69).									Paragraphs 1, 2, 4, 6, and 8 of the Regulations of the London School Board (see Appendix No. 40).
LLANDILOFAW, LLANDYFRANT and BETWS, U.D.	No	Yes, the Lord's Prayer.	No											The Lord's Prayer is repeated collectively at the commencement of school duties.
LLANDISSILO, U.D.	None	None	No											
LLANEGWAD and BRECUFA, U.D.	No	Hymns and the Lord's Prayer.	Yes, without comment.											A portion of the Scripture is read at the opening of the schools in the morning, and the Lord's Prayer is repeated, and a hymn sung both at the opening and closing of the schools.
LLANELLY	Yes	Yes.	Read without comment.	20 minutes										Scripture or religious instruction is given in the morning before the commencement of the secular instruction; there is no syllabus, but the religious observances consist of reading the Bible without comment, singing a hymn, and opening school with a prayer; at the close of the school the Lord's Prayer is repeated.
LLANFANGEL-ARER-COWIN.	No	No	No											
LLANFANGEL-AR-ARTH.	No schools.													
LLANFANGEL-RHOS-Y-COEN.		Prayers used	Yes, without comment.	9 to 9.10 a.m.										

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CARMARTHEN—cont. LLANGADOCK								
LLANGAIN	No	The Lord's Prayer repeated morning and afternoon.	No.	—	—	—	—	—
LLANGATHEN	Yes	Yes, prayers	Yes, with comment.	Prayers, 10 minutes; Bible, 20 minutes.	None	No examination.	—	—
LLANGENDERNE	No	The Lord's Prayer only every morning at opening school.	No.	—	—	—	—	—
LLANGINNING	No	No	No.	—	—	—	—	—
LLANGUNNOB	No	Yes, at opening and closing school.	No.	—	—	—	—	—
LLANNON	No	No	No	No time	None	No rules.	—	—
LLANSADWEN	No	No	No	None.	—	—	—	—
LLANSAWEL		The Lord's Prayer is said at the opening and closing of the school.	No.	—	—	—	—	—
LLANWINIO	No	No	No	None	None	No rules	No regulation.	—
LLANYBYTHYR	No	No	No	No time.	—	—	—	—
LLANYCERWYS			Bible read, with comment thereon.	From 9 to 9.45 every Friday morning.	—	—	—	—
PEMBREY	No							Trisseyean School.—Prayers, hymns, and Bible read without comment. Pwll School.—Prayers, hymns, and Bible read without comment. Village School.—Prayers and hymns. Coppers Works, Boys.—Prayers, hymns, and Bible read without comment. Coppers Works, Girls.—Prayers and hymns only. Coppers Works, Infants.—Prayers and hymns only.

PENCARREG	No	No	No	No	About 15 minutes								
ST. CLEARS	None, except what is stated in the last column of this return.	Yes, the Lord's Prayer.	Lord's Prayer.	The Bible is read, but without comment.									The practice is, the school is opened with the Lord's Prayer, then the master reads a chapter of the Bible without comment.
ST. MARY, KIDWELLY, U.D.	No	Yes, the Lord's Prayer.	Lord's Prayer.	Yes, without comment.	A chapter of the Bible is read and the Lord's Prayer is said at commencement of school.								
TALLEY	None	No hymns are used; the Lord's Prayer is said once a day.	Lord's Prayer.	Yes, without comment.	9 to 9.10								The school is opened every morning by the master reading without comment a portion of the Scripture, and then joined by all the school saying the Lord's Prayer.
TRILLAGH - ABETHVA.	No	No	No	No						None			
CARNARVON.													
ABERDARON, U.D.		Yes		Yes, without comment.						The Lord's Prayer			Commencing with a hymn; dismissing with the Lord's Prayer.
BANGOR, U.D.	Yes	Yes, both		Yes, without comment.	From 30 to 45 minutes daily.					None			"That, in addition to the religious exercises already in force in the schools, the fourth and higher standards, divided into two sections, use the Bible as a text book on alternate days, the teacher to give such explanations as he can to elucidate the principle read."
BEDDGHLEET	No	No		Read, without comment thereon.	Morning.								
CARRUN, LLAN-BEDE-Y-CENWIN, and DOUGAEROG, U.D.	No	The Lord's Prayer	Lord's Prayer	No						None			The only religious observance is the repeating of the Lord's Prayer immediately after the opening of the schools in the morning.
CARRARVON	Yes	Yes		Yes, without comment.	Singing hymns, 5 to 10 minutes daily; Bible reading, prayers &c., 15 minutes daily.					Bible reading in class; ditto at prayers, with lessons thereon, daily.			
OBIGOETH	None, beyond reading of the Bible without comment.	Prayers used		Yes, without comment.	20 minutes every morning, girls. Half an hour alternate mornings, boys.					Nil			"That the children in the upper standards read the Bible twice a week."

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CARNARVON—cont. LLANAELEHAIR	No	Yes. Hymns are sung and the Lord's Prayer said on assembling in the morning, and dismissing in the afternoon.	No	About 5 minutes for singing and prayer.			No regulation.	—
LLANFEBELIG (extra municipal).	No	Yes, at the opening only.	No					The school is carried on without any religious observances or instruction, except what is mentioned in the third column.
LLANBERIS	Yes	Yes	Yes, without comment.	15 minutes for the whole observance.	None	None	A portion of the Bible read, hymn sung, and Lord's Prayer repeated at 9 o'clock and 4 o'clock.	—
LLANDEINIOLLEN							No formal regulation passed prior to the 1st July 1886, when the following resolution was passed:— "That the visiting committee should call the attention of the head teachers to the footnote to Art. 109 (b) in the New Code, and request them to call the children's attention to the same at least once a week, especially advising them not to make use of profane language. This should also be done by the committee at their periodical visits. Further, that we advise the head teachers to read some portion of the Holy Scriptures daily, or to have some of Dr. Watts' hymns sung." The practice in the respective schools prior to the passing of the above resolution was to open the school by singing a hymn and repeating the Lord's Prayer.	—
LLANDUDNO	Yes	Yes	Yes, without comment.	Monday, Wednesday, and Friday, 9.0 to 9.30 a.m.			Paragraphs 1 and 2 of the Regulations of the London School Board (see Appendix, No. 40).	—
LLANDWROG	Yes	Yes	Yes, without comment.	Prayers and hymn, 5 minutes; reading Bible, 5 minutes.	Nil			Singing a hymn, repeating the Lord's Prayer, reading a chapter of the Bible by the head teacher without comment.
LLANGWSTENNIN	Yes	Yes	Read without comment thereon.	9 to 9.30 a.m.	Gospels	None		The master and mistress undertake the duty at the request of the Board.
LLANGYBI		Singing, Lord's Prayer.		15 minutes.				—
LLANLLENYL	Yes, observance.	Yes	No	At dismissal	Nil	Nil		Schools dismissed by singing a hymn and repeating the Lord's Prayer.



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CARNARVON—cont. YNTS-CYTHAIARN	No	Yes, the morning and evening hymns and the Lord's Prayer.	Portion read by the master every morning without comment thereon.	About 6 or 7 minutes.	No syllabus	No annual examination in religious knowledge.	"That a portion of Scripture be read without any comment whatever in all the schools under the Board at the commencement of the school work. The head teacher to perform this duty in all cases practicable otherwise to be assisted by the second teacher. Time not to exceed 7 minutes."	—
DENBIGH.	Yes	Yes, both	Yes, without comment.	9.30 to 10 a.m. and 1 to 1.15 p.m.	Singing hymn and prayers, and repetition of verses in Bible in morning. Hymn and prayer in afternoon.	None	None.	—
ABENBURY, U.D.	Yes	Yes	Yes.	30 minutes daily for entire subject.	Prayer (or hymn) and a portion of Scripture (without comment) at opening and closing, or opening or closing.	None	"That the reading of Scripture be from 9 to 9.30 a.m. and be taken from the Scripture Lessons published by the British and Foreign School Society as a handbook for the teacher. That the children be questioned to ascertain whether they have given proper attention, and that such plain and simple explanation shall be given as may seem to be required, and as are suitable to the capacity of the children."	—
BOUGHTON: Fenire Board Schools	Yes	Both hymns and prayers.	Read with comment.	From 9 to 9.30 a.m., from 4.10 to 4.20 p.m.	No precise syllabus has been prescribed	None	No resolution.	—
Brynteg Board Schools	None	Hymns sung at opening and closing of school, also a prayer included, followed by the Lord's Prayer.	Not read	None	No syllabus	No examination	None.	—
BRYNOC: Vron Board Schools.	Yes	Yes.	Yes, according to syllabus.	First 25 minutes every day.	I.—Memory Work. Standard I.—Learn Ten Commandments and Lord's Prayer. Standard II.—Luke x, 25-37, and work of Standard I. Standard III.—Psalm xxiii, and work of Standard I and II. Standard IV.—John iii, 1-13, and work of previous standards. Standard V.—Ephesians vi, 1-13, and work of former standards. Standards VI and VII.—Same as Standard V.	No examination specified yet.	Resolved—1. That the reading of the Scripture be from 9 to 9.25, and be taken from the Scripture Lessons published by British and Foreign School Society as a handbook for teachers. That the children be questioned to ascertain whether they have given proper attention, and that such plain and simple explanations shall be given as may seem to be required	—

	Yes	Prayers only	With comment	9 to 9.25 a.m. devoted to religious teaching daily.	There is no special syllabus of religious instruction	Our first examination to be in January next (present scheme adopted only last January).	and as are suitable to the capacity of the children. II. That ministers of any denomination or other persons may be present during the time of religious instruction, but not to take part in it, and that any remarks they may wish to make shall be entered in a book kept for the purpose.
<p><b>Bwlchgwyn Board Schools.</b></p>	Yes	Prayers only	With comment	9 to 9.25 a.m. devoted to religious teaching daily.	Standard I.—The Creation; Deluge; birth of Christ. Standard II.—Work of Standard I.; death of Christ; life of Joseph. Standard III.—Life of Moses; ascension of Christ; account of Bethlehem, and previous standards work. Standard IV.—Same as III., and account of Nazareth, and leading facts in parable of Good Samaritan. Standard V.—Same as IV., and account of Bethany and Jerusalem; names of Apostles; first five chapters of Acts. Standards VI. and VII.—Same as V. Similar to that of London School Board	1. Annual inspection. 2. 25 minutes per day to be given to religious instruction. Same as Yvon School.	
<p><b>CERRIG-Y-DRUIDION</b></p>		Prayers	Yes, without comment.				
<p><b>CLOCAENOG</b></p>	No	Hymns and prayers used.	No				
<p><b>DENBIGH: Love Lane Boys' Board School.</b></p>	Yes	Yes—Hymns and prayers are used. (1.) Hymns are sung at the commencement and at the end of the morning and afternoon sittings. (2.) Master (alone) repeats a collect on assembling in the morning, and also in dismissing in the afternoon, after which the children repeat the Lord's Prayer and Benediction altogether.	II.—Yes, with comment. The Bible is read every morning. The master alone reads a portion of Scripture, occasionally making some practical observations on the same (no special doctrines being alluded to), and concluding with some few questions.	About 5 minutes to singing, and from 5 to 10 minutes reading of Scripture.	There is no special syllabus of religious instruction		No religious teaching, but the Bible is read (without comment), and prayers used every morning.
<p><b>Love Lane Girls' Board School.</b></p>	Yes	Yes—Hymns and prayers are used. (1.) Hymns are sung at the opening and closing of morning and afternoon meetings. (2.) The children repeat a prayer in the morning, followed by the Lord's Prayer. This is repeated at the close of the afternoon meeting and the Evening Hymn sung.	No, but a Scripture history lesson is given throughout the school on Friday mornings.	Singing and prayers, about 10 minutes morning and afternoon, and Scripture lesson 40 minutes on Fridays.	Standard V. VI., and VII.—History of Abraham Standard IV.—History of Joseph. Standard III.—History of Moses. Standard II. and I.—History of the Creation, &c.	Resolved—That the teachers of the Board school be requested to include the following in the list of subjects now taught in the schools. The history of the Jews and the Jewish nation, and the geography and natural history of ancient as well as Modern Palestine, but that in any use which may be made of the Bible in teaching or illustrating these subjects, it is to be distinctly understood that no reference whatever is to be made to the doctrines taught therein, except in cases of discipline and to enforce moral teaching.	

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DENBIGH—cont. DEXBETH—cont. Frongoch Board School.	Yes	Yes, hymns suitable for infants, including Welsh hymn. Prayer composed by the late Colonel Heaton for use in these schools. The Lord's Prayer in English in the morning. Welsh in the afternoon. "grace" before dismissal in the morning.	No, but texts are taught orally.	Monday, 9.0-9.40.—Scripture lesson. Tuesday, 11.45-12.0. — Texts taught. Thursday, 11.45-12.0. — Hymns taught. Friday, 9.0-9.40.—Scripture lesson. Friday afternoon, 2.0-2.20. —Texts, hymns, &c.	Lessons on "Bible incidents" from "pictures" (orally), hymns, texts, prayers as in column 5, and grace before meals.		Resolved—That the teachers of the Board school be requested to include the following in the list of subjects now taught in the schools. The history of the Jews and the Jewish nation and the geography and natural history of Ancient as well as Modern Palestine, but that in any use which may be made of the Bible in teaching or illustrating these subjects it is to be distinctly understood that no reference whatever is to be made to the doctrines taught therein, except in cases of discipline and to enforce moral teaching.	
Henllan Mixed Board School.	Yes	Yes	Yes, without comment.	20 minutes daily	Morning and evening.—Hymns and reading portion of Scripture.			
Henllan Infant Board School.	Yes	Yes	No Scripture lesson given.	30 minutes twice a week.	Morning and evening prayers. Hymns and texts, and Scripture lessons.			
GLYNTAFALAN	No schools							
GYFFYLLIOG	Yes	Yes, hymns and prayers.	Yes, with comment.	15 minutes daily	No syllabus	None		
HENLLAN (extra municipal).	No	No, except Lord's Prayer.	Yes, without comment.	The Bible is read at the opening of school in the morning for the first half hour.				
LLANARMON DRYFFYD CEIRIOG.	Yes	The Doxology and the Lord's Prayer.	Yes	9.15 to 9.35 a.m. each day.	Division I., including Infants and Standards I. and II.:— (a.) Memory work.—The Lord's Prayer and Psalm i. (b.) The Life of Christ. Leading facts of His early life and death. (Standard II. to show more proficiency therein.) Division II., including Standards III. to VII.:— (a.) Memory work.—The Lord's Prayer and St. Matthew v. (b.) The Life of Christ. The life (first part) as gathered from the Gospels of St. Matthew up to chapter xviii, inclusive; St. Mark ix.; St. Luke x., 16; St. John vii., 9.	It was intended to hold an annual examination therein about the end of May or the commencement of June each year, but none has been held this year.	"A resolution was passed to adopt a course of Scriptural education, subject to the concurrence clause, at the beginning of the next school year (August 1st, 1887)."	
LLANARMON-YN-YALE	Yes	The Lord's Prayer repeated by children at the opening of schools,	Yes, without comment.	9.0 to 9.15 a.m.				



NAME	Yes	Yes	With comment	About half an hour each day.	Differs year by year Last year as follows:— Standards V., VI., VII.—Joshua; to learn the Psalms i. to vi. (inclusive); geography of Palestine. Standards III.—IV.—Joseph, history of; Psalms i.—iv. to be committed to memory. Infants, Standards I. and II.—Life of Christ as given in the first three chapters of St. Matthew.	Minister of the different denominations chosen	The practice is to hear and examine annually.
LLANDRILLO ERIAS, U.D.	Yes	Yes	Yes	15 minutes	History of the Creation, the Patriarchs, and Jesus Christ.	Rev. J. J. Williams, Calvinistic Methodist.	Bible read daily in consecutive order.
LLANFAIR DYFFEN CDWYD.	Yes	Yes	Yes	30 minutes	History of the Creation, the Patriarchs, and Jesus Christ.	None	—
LLANFAIR TALHAIRN	Yes	Yes	Yes	30 minutes	History of the Creation, the Patriarchs, and Jesus Christ.	None	—
LLANGOLLEN	Yes	Yes	Yes, without comment.	30 minutes daily	Reading the Bible by the head teacher; repeating the Lord's Prayer; singing hymns; grace before and after meals.	None	The selection of hymns and portion of Scripture is left to the discretion of the teacher.
LLANOWY	No religious teaching.	Yes	Read without comment.	—	—	—	—
LLANRHAIADR-XN MOCHMANT, U.D.	Yes	Yes	Yes	20 minutes.	—	—	—
LLANWST	Yes	Yes	Yes	Two hours per week.	Group I. I.—Old Testament. From the Creation to the Deluge. II.—New Testament. Birth and infancy of Jesus Christ. III.—Memory. 1. Lord's Prayer. 2. Ten Commandments. 3. Few verses.	None	—
					Group II. I.—Old Testament. From the Death of Isaac to the death of Jacob. II.—New Testament. Chief events in the ministry of Jesus Christ. 2. Account of three parables and three miracles. III.—Memory. 1. Lord's Prayer. 2. Ten Commandments. 3. Few verses.		
					Group III. I.—Old Testament. From the death of Isaac to the death of Jacob. II.—New Testament. History of sufferings, trial, death, burial, resurrection, and ascension of Jesus Christ. 2. Account of four parables and four miracles. III.—Memory. 1. Lord's Prayer. 2. Ten Commandments. 3. A parable or a number of verses.		
LLANSAINTEFRID-GLYN-CERIOG.	No schools.	—	—	—	See Appendix (No. 70).	—	—
LLANSILIN, U.D.	Yes	Yes	Yes, with comment of an unsectarian character.	Half an hour daily to Scripture and 20 minutes daily to prayers and hymns.	—	—	—

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DENBIGH—cont. NANTWYLL	Yes	Yes	With comment	From 9.0 to 9.30 every morning is allotted to religious instruction.	<i>Infants, Standards I, II, and III.</i> Lord's Prayer; Creation, and Fall; birth and death of Christ. Hymns and texts.  <i>Standards IV, V, VI, and VII.</i> Lord's Prayer; Commandments; Creation; Fall; life of Joseph; birth, life, and death of Christ. See Appendix (No. 71)	The school is annually examined by the diocesan inspector, who examines the National schools of the district.		No formal regulation has been passed, but the scholars are being taught according to the syllabus of the National schools of the diocese (St. Asaph).
REABON	Yes	Yes	Yes, with comment to suit age and intelligence of children.	For 30 minutes after the hymn and prayer.		There is no examination in religious knowledge.	Paragraphs 1 and 2 of the Regulations of the London School Board (see Appendix No. 40). Also "a hymn shall be sung and prayers offered at the opening of the school in the morning, and at the closing of the school in the evening."	
RETHIN and LLAN- FWRG, U.D.	Yes	Yes	Yes				"That the first half hour after opening the school every alternate morning be devoted to the reading of the Bible in Standards IV. and those above." "School opened with repetition of Lord's Prayer and reading of a portion of Scripture, and closed with repeating the Lord's Prayer and singing a hymn. In addition, Bible read in class for half an hour on Monday, Wednesday, and Friday mornings."	
STANSTY	Yes	Hymns and prayers.	Bible reading, with comment.	School opens with hymn and prayers, about 5 minutes, followed by Bible lesson 25 minutes.	No syllabus	No annual examination		Vide 5th column.
WREXHAM	No schools.							
FLINT. HELVELL (extra municipal).	Yes	Yes	Yes	From 9.0 to 9.45 a.m. Bible instruction, not to exceed 30 minutes, and to be given immediately after the morning hymns and prayers.	Similar to that used by the Ruelon (Denbigh) Board (see Appendix No. 71).		Paragraphs 1 and 2 of the Regulations of the London School Board (see Appendix No. 40). Also "a hymn shall be sung and prayer offered at the opening of the school in the morning, and at the closing of the school in the evening."	

HOPE	Yes	Yes, both	Yes, with comment.	Half an hour altogether.	Open with singing hymn, Prayer, Biblical instruction. Recital of Lord's Prayer. Oral instruction in lower classes.	None	None	See syllabus.
MOLD: Mold Board School	Yes	No hymns, Lord's Prayer.	Yes, with comment.	Half hour daily for all.	No syllabus	No religious examination	No religious examination	First half hour of mornings occupied by repeating the Lord's Prayer, and afterwards reading Scripture.
Mold Histre School.	Yes	Yes, a few hymns but no set prayers.	Yes, with comment.	Half hour each morning.	No syllabus. Lessons are given by head teachers upon various Biblical subjects, biographical, historical, and geographical.	No religious examination	No religious examination	The practice is such as noted in the 6th column.
Leeswood School.	Yes	Yes, hymns and prayer.	Bible read without comment thereon.	From 9.0 a.m. to 9.35 a.m.	No syllabus. A chapter or two read daily in the upper standards from the Bible, hymns and portions of Scripture are taught to the lower standards.	No religious examination	No religious examination	The schools open and close with prayers and singing of a hymn every day. Morning school closes with singing of grace before meat, and opens in afternoon by singing Grace after meat.
NORHTOP	Yes, reading the Bible.	Yes, and the Lord's Prayer.	Yes, without comment thereon.					
TREDDYD	Yes	Yes	No	9.15 to 10.0 a.m.	None	None	None	Bible stories explained. Prayers and hymns morning and evening.
GLAMORGAN.								
ABERDARE	Yes	Yes, singing hymns, and the Lord's Prayer recited.	Yes, without comment.	About 15 minutes	None	None	None	Singing hymns at opening and closing of the schools, and reading a portion of Scripture at the opening of the schools.
BETTWS	No	No	No	None	None	None	None	
BRIDGEND, U.D.	Yes	Yes; the Lord's Prayer; Sankey's hymns.	Yes, without comment.	About 10 minutes				
BRITONFERRY	Yes	Yes, hymns and prayers.	Yes, with comment.	9.0 to 9.35 a.m.	No definite scheme	No examination	No examination	
CADOXTON BARRY and MERTHYR DOVAN, U.D.	Yes	Lord's Prayer	Yes, without comment.	9.5 to 9.30				Oral teaching. Passages and chapters from Old and New Testaments.

"That the Bible be read by the children individually every morning at the opening of the schools, such Bible reading to be completed by 9.40 o'clock, and to be conducted by the head teachers without note or comment (except that all difficult words that may occur in such reading shall be explained), and that the children continue, as at present, the use of the Lord's Prayer and the singing of a hymn at the opening and closing of the schools for each day."

"That the Bible be read in the school without note or comment.  
That the school be opened daily with a form of prayer, to be approved by the Board."

1.	2.	3.	4.	5.	6.	7.	8.	9.
GLAMORGAN— cont. CARDIFF	Yes	Yes	Yes	See Column 8	None	None	"The Lord's Prayer shall be said by the children, subject to the provisions of the con- sence clause of "The Ele- mentary Education Act, " 1870," every morning at the beginning of the school work, and every evening at its close. The first half hour of every morning shall be spent in Bible reading with explana- tions. During the time of Bible teach- ing, any religious obser- vance any children withdrawn from such teaching or obser- vance shall receive separate instruction in secular sub- jects."	—
COWBRIDGE, U.D.	Yes	Yes, both	Yes, with com- ment.	Schools opened and closed with hymn and prayer, and about an hour a week given to religious instruction.	—	—	No formal regulation has been passed, and the practice of the schools is as stated.	—
COYCHUBH HIGHER	No.	—	—	—	—	—	—	—
COYTT HIGHER	Yes	Yes	Yes, with com- ment.	9.30 to 10.0 a.m.	—	—	"That the Bible be read and explained, and an approved form of prayer be used in the school, and that such form of prayer be the Lord's Prayer."	—
EGWYSILAN	No	No	Yes, without com- ment.	—	—	—	—	—
GELLGAE	Religious observance.	Lord's Prayer said	No	Lord's Prayer at the beginning and closing of schools.	None	None	No regulations, except an order that the Lord's Prayer be said at the opening and closing of the schools.	—
GLYFCORRWG	No	No	No.	—	—	—	—	—
KILLYBELL	The school is opened and closed with prayer.	Yes	No.	—	—	—	—	—
LLANCAEVAN, U.D.	Yes (a)	Yes (b)	Yes, with com- ment (c).	(a), 5 minutes; (b), 5 minutes; (c), 10 minutes.	No syllabus; left to discretion of master	No examination	"That the Bible be read and religious instruction be given for not more than 20 minutes each morning."	—

	Yes	Hymns and the Lord's Prayer.	Bible is read, with geographical and historical notes.	25 minutes for Bible reading and prayers.	Lord's Prayer; Ten Commandments; several Psalms; Sermon on the Mount; parables of Prodigal Son, Lost Sheep, and Sower. Lessons on honesty, obedience, manliness, thrift, manners, cleanliness.	No examination	The Lord's Prayer shall be said by the children, subject to the provisions of the conscience clause of "The Elementary Education Act, 1870," every morning at the beginning of the school work, and every evening at its close. The first half hour of every morning shall be spent in Bible reading with explanations (suitable to the capacity of the children). During the time of Bible teaching or any religious observance any children withdrawn from such teaching or observance shall receive separate instruction in secular subjects.
LLANDOUGH JUKTA PENARTH and COHAN, U.D.	Yes	Hymns and the Lord's Prayer.	Bible is read, with geographical and historical notes.	25 minutes for Bible reading and prayers.	Lord's Prayer; Ten Commandments; several Psalms; Sermon on the Mount; parables of Prodigal Son, Lost Sheep, and Sower. Lessons on honesty, obedience, manliness, thrift, manners, cleanliness.	No examination	The Lord's Prayer shall be said by the children, subject to the provisions of the conscience clause of "The Elementary Education Act, 1870," every morning at the beginning of the school work, and every evening at its close. The first half hour of every morning shall be spent in Bible reading with explanations (suitable to the capacity of the children). During the time of Bible teaching or any religious observance any children withdrawn from such teaching or observance shall receive separate instruction in secular subjects.
LLANDYFODOG	No	The Lord's Prayer and Doxology occasionally sung.	No			None	Left to discretion of master.
LLANGY and St. MARY HILL, U.D.	Yes	The Lord's Prayer, but no hymns.	Yes, without comment.	From 9.30 to 9.50 a.m.		None	"That the prayers be restricted to the Lord's Prayer, and that the religious instruction be limited to reading the Bible without comment."
LLANGEYNOR	Yes in some schools.	Yes, in some schools.	No				There is no formal regulation; some schools have hymns and prayers on opening and dismissing, some prayers only, and some have neither hymns nor prayers.
LLANGWICK	Yes	Yes, both	With comment	9.0 a.m. prayers; 9.15 to 9.45, Bible history.	See Appendix (No. 72)	No examination.	
LLANRHIDIAN, HIGHER; Board Penelawdd Schools, Three Crosses Board Schools.	No religious teaching.	The Lord's Prayer	Yes, without comment.	From 9.30 to 9.45 a.m.	No instruction given		A psalm or some other portion of the Scriptures read each morning, followed by the Lord's Prayer (collectively).
LLANVALETT, HIGHER (extra municipal).	No	Yes, Lord's Prayer	In the Birchgrove Board mixed department Bible is read with comment. In the Glais Board mixed department the Bible is read, and parts of Scripture are committed to memory. In the Llanamlet Higher Board School (mixed and infants), Peniel Green Board School (mixed and infants), Birchgrove Board infant school, and the Glais, Board infant school, the Bible is not read.	Five minutes 10 minutes		No regulations existing	Individual choice.

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GLAMORGAN— conl. LLANTREISSANT	Grace before and after meat is repeated in some of the schools.	No	Yes, without comment.	The first half-hour each morning.	None	None	None	Some of the schools under the Board read the Bible as stated in column 4, but in most of our schools the practice has been discontinued.
LLANTWITFARDEE	Yes	The Lord's Prayer and an occasional hymn.	Yes, without comment distinctive of any religious sect.	About 10 minutes	None	None	None	The practice is to read a portion of Scripture at the commencement of the morning meeting, and to recite the Lord's Prayer at the close of each meeting.
LLANTWIT MAJOR	No	Boys' school.—Lord's Prayer, and ancient hymns, and modern hymns, and Benediction. Girls' school.—Lord's Prayer, and ancient hymns, and modern hymns. Infant school.—Lord's Prayer, and Sankey's hymns.	Yes, every morning in each school, with simple comment.	40 minutes in boys' and 30 minutes in girls' and infants for Bible reading, prayers, &c.	None	None	None	Boys'.—Hymn first, Lord's Prayer, and Scripture at opening of school. Evening hymn and Benediction at close in afternoon. Girls' and Infants'.—Hymns first, and Scripture reading at opening of school. Prayer at close at noon, also prayer at close in afternoon.
LLANTWONO	Yes	Yes. The Lord's Prayer at opening school and dismissal; it is generally used but not compulsory.	Yes, the Bible is read for 15 minutes without note or comment.	16 minutes' reading only.	Nil	Bible read only.	"That each teacher must read the Bible for 15 minutes, audible for the whole school, without note or comment."	—
LOUGHOR (BORO)	Yes	A prayer at opening of school.	Yes, without comment.	9.15 to 9.30 a.m.	No syllabus	No annual or other examination.	"That the reading of the Bible and historical teaching only be taught in the school from 9.15 to 9.30 a.m."	—
LOUGHOR (PARISH)	Yes. Religious observance.	Yes, both	No	—	—	None	None	Lord's Prayer recited and a hymn sung at the opening of the school (9.5) and also at the closing of the afternoon school (4.30 p.m.).
MARGAM	None	Prayers only	Yes, read without comment.	About 5 minutes.	—	—	—	—
MAWE	Nil	Lord's Prayer	Yes, without comment.	Five minutes	Nil.	—	—	—
MEERTHYR TYDFIL	No	Schools opened by the singing of a hymn and the repetition of the Lord's Prayer.	The head teacher reads a portion of Scripture during the opening exercise.	Opening service must take place between 9.0 and 9.30 a.m.	None	None	"That it is desirable that all the schools under this Board be opened as follows, viz from 9.0 to 9.30 a.m. Bible reading by the head teacher without sectarian note or comment, singing, and the Lord's Prayer."	—
OXWICH, PENRICE, and PORT EYNON, U.D.; Port Eynon School	Yes	Yes	Yes, meanings explained.	Three-quarters of an hour daily.	No syllabus	No examination.	—	—

	Yes	Yes	Yes, with comment.	Three-quarters of an hour daily.	Syllabus of the diocese of St. David's	Examined by the inspector for the diocese after 14 days' notice.		
Oxwich school	Yes	Yes	Yes, with comment.	Three-quarters of an hour daily.				
OSTERMOUTH	Yes	Hymns and Lord's Prayer.	Yes, without comment.	15 minutes each morning at commencement of school devoted to Bible reading and prayers; 10 minutes each afternoon at close of school devoted to hymns and Lord's Prayer.	Reading portion of Scripture, repeating Commandments, hymns, and Lord's Prayer.	None		Follow time table as mentioned.
PENARTH	Yes	Prayers only	Yes	See Column 8	None	None		
PENCOED		Yes. See Column 9						
PENLLINE	Yes	Prayers	Yes, without comment.	Half an hour daily to Bible reading.				
PENTYCH: Works School	Yes	No hymns; the Lord's Prayer.	Yes, without comment.	At opening of school, 9.15 to 9.30.	None			
Village School	Yes	No hymns; the Lord's Prayer.	Yes, without comment.	15 minutes	None	No examination		
Infants School	Yes	Children's hymns and the Lord's Prayer.	No	On Wednesdays, from 9.30 to 10 a.m.	None			
PLYL, KENPIDD, and UPPER TYTHEGOSTON, U.D.	Not any	No	No.					
RADYR	Yes	The Lord's Prayer only and Benediction.	Yes, without comment.	Half an hour: 11.30 a.m. to 12 noon.	No syllabus	No examination.		
REYNOLDSTON, U.D.	No	No	No.					
RHIGOS	No	No	No.					
RHOSCILLY	No	Yes	Yes, without comment.					
RHYSDWY CLYDACH	No	No	No.					
ST. GEORGE and ST. BRIDE-SUPER-ELY, U.D.	Yes	Yes	Yes, with comment.	Half an hour each day.	The Bible, Creed, Lord's Prayer, and Ten Commandments.	None.		
SWANSEA, U.D.	Yes	Yes	Read without comment.	10 to 20 minutes	No syllabus	No examination.		

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GLAMORGAN—cont. UPPER DYLAIS	Religions observed in the form of prayers and hymns are practised at the opening and closing of every school meeting.	Hymns and Prayers are used.	Yes, without comment.	See Column 2.	No recognised syllabus.	None.		Left in the hands of the head teachers.
WHITCHURCH	Yes.	The Lord's Prayer.	Yes, with comment where necessary on portions.	Half an hour daily.	Miracles and early Life of Christ this year.	Two members examine.	"That Scripture lessons should be given in all their schools each day and that the masters and mistresses be instructed to strictly adhere to this rule."	—
YSTRADYFODWG	No.	No.	No.	—	—	—	—	—
MERIONETH. DOLGELLY	Yes.	Yes.	Yes, with comment.	30 minutes daily.	None.	None.		Singing a hymn and reading a portion of Scripture from 9.0 to 9.15 a.m. Reading a chapter from the Gospel. This taken as reading lesson.
FESTINIOG	Yes.	Yes.	Yes, without comment.	In opening the schools, from 9.0 to 9.15 a.m.	None.	None.	"With the view of maintaining a high and healthy moral tone in the schools, the Board would impress upon each of the teachers the desirability of invariably opening the school by reading a portion of Scripture, singing, and prayer."	—
GWYDELWERN	Yes.	Yes.	Yes, with comment.	20 minutes.	Nil.	Nil.	None.	The children to learn and repeat the Lord's Prayer and the Ten Commandments; also a portion of the Scriptures read and explained.
LLAKABEE: Barnmouth School	Yes.	Yes.	Yes, occasionally.	9.0 to 9.15 a.m.				The practice has been for the head teacher to read a small portion of Scripture, without comment, and the children to repeat the Lord's Prayer together.
Bontddu School	No.	Yes, the Lord's Prayer is said at the opening and closing of school every day.	No.	—	—	—	—	—
LLANDDERFEL	None.	No.	No.	—	—	—	—	—



LLANDRILLO	No; besides reading a chapter from the Bible and repeating the Lord's Prayer.	Only the Lord's Prayer.	Yes.	15 minutes in the morning and five minutes in the afternoon.				No formal regulation passed	Immediately after the school, is opened in the morning one of the oldest boys is called to read a few verses or a short chapter, and the master questions the whole school on what has been read, and afterwards the children repeat the Lord's Prayer together. Last thing in the afternoon the children sing one of the school songs, and repeat the Lord's Prayer together.
LLANEDDWIN	No	The Lord's Prayer is said by the children, 90 a.m. and 40 p.m.	No.						
LLANFANGOEL & PENNANT.		Lord's Prayer and a hymn.	Read without comment.	15 minutes at the opening of the school in the morning only.					
LLANFANGEL & TRATHAU LLANFROTHER, U.D.	All the schools under the Board are opened daily by singing a hymn and saying the Lord's Prayer.								
LLANFON	Yes	Yes.	Yes, without comment.	About 10 minutes	None	None	None	None	The practice in all the schools is to sing a hymn, read a portion of the Bible, and say the Lord's Prayer.
LLANGAR	No schools.								
LLANGELYN	Yes	Yes, prayers	Yes, without comment.	15 minutes for reading and prayers.					The practice of the three schools under the Board is as set forth in Columns 2-5.
LLANTYLL	Yes	Yes.	Yes, without comment.	About 10 minutes	None	None	None	None	The practice in all the schools is to sing a hymn, read a portion of the Bible, and say the Lord's Prayer.
TALYLLYN	No	No	Yes, without comment.	10 minutes each morning.					
TOWYN and PENNAL, U.D.	Yes, religious observance in some of the schools.	Yes, in some of the schools.	Yes, in some of the schools.	10 to 15 minutes	No fixed syllabus	None	None	None	Towyn Board School.—No religious teaching or religious observance is practised at this school. Brynnerg Board School.—At this school a few verses of the Bible are read and a hymn is sung first thing after assembling in the morning, 10 to 15 minutes. Pennal Board School.—Bible read by the principal teacher from 9.5 to 9.20 a.m. Lessons are drawn from the lives of persons read about, and hymns are sung.

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MONTGOMERY.								
CAENO .	No	No	Yes, without comment.	9 to 9.30 a.m. on Mondays, Wednesdays, and Fridays.	None	None	"That the Bible be read without comment from 9 to 9.30 a.m. on Monday, Wednesday, and Friday in each week."	—
HIRVANT	-	-	Yes	15 minutes.	-	-	-	—
ISYGAREG	No	Yes, at opening and closing.	No	None	None	None.	-	—
LLANDINAM	Yes	Yes, hymns and prayers.	Yes, without comment, but with explanation by teacher or meaning when necessary.	Half an hour each morning at the beginning of the school.	New subjects are given each year. This year it is (1) the history of Moses; (2) a portion of St. Mark's Gospel.	None	"That a portion of time be set apart each day in all the schools under the Board for Scripture reading and instruction, not, however, embracing any controversial subject."	—
LLANBEFFL	Yes	Yes, hymns	Yes, without comment.	20 minutes	A portion of the Bible or New Testament	Nil	"The schoolmaster to give the scholars a Scripture lesson daily."	—
LLANFAIR CAER- EINTON.	Yes	Yes	Yes, with comment.	Bible 15 minutes, prayers 5 minutes, hymns 5 minutes.	None	None	Portion of Bible read and passages explained every morning. Hymns and prayers morning.	—
LLANGIRIG	Yes	Yes	Yes, without comment.	20 minutes at the opening for all subjects.	Nil	Nil	The usual practice is to leave the matter in a great measure in the hands of the teachers.	—
LLANGYNOG and PENFANT U.D.	-	-	-	-	-	-	The children repeat the Lord's Prayer, after which the teacher reads a portion of the Scriptures.	—
LLANIDLOES (Borough)	None	No	Yes, without comment.	Chapter read every morning from 9 to 9.30.	-	-	"That the Bible be read without note or comment."	—
LLANIDLOES (Parish)	None	No	Yes, without comment.	Chapter read every morning from 9 to 9.30.	-	-	"That the Bible be read without note or comment."	—
LLANWYODELAN, U.D.	Yes	Yes	Yes, with comment.	15 minutes for reading, 5 minutes for hymns, 5 minutes for prayers.	Nil	Nil	Nil	The head teacher to read a portion of Scripture twice in each week, questions given, and a moral lesson taught from the portion read.
NEWTOWN and LLAN- LAWCHAIARN, U.D.	Yes	Yes, The Lord's Prayer.	Yes, with simple explanations.	20 minutes daily	-	-	"That the Bible be read by the children in the schools under the control of the Board, and any explanation arising therefrom be left to the discretion of the teachers."	—
TREFFGLWYE	Yes, the Bible read.	At the discretion of the teachers; no prescribed form.	Yes, without comment.	No time fixed by the Board.	Nil	Nil	Nil	The teachers generally open the school with a short prayer or the Lord's Prayer.



	2.	3.	4.	5.	6.	7.	8.	9.
PEMBROKE—cont.								
Llanbrian Mawr and Llanreithan North, U.D.	No	No	Yes, without comment.	—	—	—	—	—
Llanfadwell	Yes	Lord's Prayer	Yes, with comment.	Bible reading once a week in Standards III. to VII. three-quarters of an hour.	None	None	—	To open and close the school daily with Lord's Prayer, and upper standards to read the Bible, one change per week.
Llanfodd, U.D.	No	No	No	—	—	—	—	—
Llanwnda	No	No	No	—	—	—	—	—
Llanychlwydog, U.D.	No	No	No	—	—	—	—	—
Lloveston, U.D.	No	No	No	—	—	—	—	—
Maenclochog, U.D.	None.	—	—	—	—	—	—	—
Melne and Whitchurch, U.D.	None whatever.	No	No	No time	None	No rules	—	No regulations passed, and no religious instruction given.
Narberth South, U.D.	None.	—	—	—	—	—	—	—
Narberth, U.D.	No	No	No	—	—	—	—	—
Neveken and Bayvil, U.D.	—	The Lord's Prayer	Yes, without comment.	10 minutes at the opening of morning attendance.	—	—	—	—
Newport	—	Lord's Prayer and hymn in the infants' department.	Yes, without comment.	A few minutes (about 3) at the opening of the school.	—	—	—	No religious teaching given, but the school is opened in the morning with reading of a few verses from the Bible and the Lord's Prayer. In the infant department a hymn is sung.
Pembroke	Only that mentioned in the next column.	Hymns; the Lord's Prayer.	Yes, without comment.	20 minutes	—	—	—	The Bible is read for the time allowed under the time table of the school, and a hymn is sung in infant schools just before the children are dismissed.
St. David's Board School.	No	No	No	—	—	—	—	In this school there is no religious observance whatever practised.

Quickwell Hill Board School.	No. religious teaching.	The Lord's Prayer is said at the opening of the morning school; the Doxology is sung at the close of the afternoon school, and the Benediction pronounced.	Yes, without comment at the opening of the school by the master.	Yes, without comment.	Half an hour	The St. David's Diocesan Syllabus (see Appendix No. 69).	Examined by inspector of diocese in November, after 14 days notice of examination, between the hours 12 o'clock and 1 o'clock.	"That the schools of the Board be opened with the collect 'We give to live well, the Lord's Prayer, & hymn, together with a short portion of Scripture selected from the Old or New Testament; and further that the children shall be dismissed and school closed after the singing of an evening hymn."	As per Columns 3 and 4.
ST. DOGWELL'S (extra municipal).	No	No	No.	Without comment	Half an hour				
ST. ISSAZL'S, U.D.; Naundersfoot Steep-side and Pentle-poor Schools.	Yes	Yes, hymns and prayer.	Without comment	Without comment	Half an hour				
*Amroth School	Yes	Hymns and prayers	With comment	With comment	Half an hour				*It was part of the agreement between the late managers of Amroth School and the Board at the time the school was transferred that the religious instruction should be carried on as formerly when it was a National school.
STEYNTON	Yes	Prayers	Yes, without comment.	Yes, without comment.	Quarter of an hour daily.		None	"That the Bible be read without note or comment."	Let's Prayer every morning.
WILTCHURCH (DEWELAB).	Yes	Lord's Prayer	No	No	None		None		
RADNOR, CAGEBKA, U.D. (A).	Yes	Yes	Yes, with comment.	Yes, with comment.	From 9.15 to 9.45	Reading Bible with comment on first four days of the week.	None	"That the Bible and Testament be read half an hour in the morning each school day of the week."	
(B).	Yes	Yes	Yes	Yes	9.10 to 9.40 a.m.	Bible reading every morning, and prayers morning and evening.	Ditto		
LILANHADARFAWE	Yes	No hymns; Lord's prayer.	Yes, with comment.	Yes, with comment.	Half an hour	Lord's Prayer and Ten Commandments, with explanation. Twice a week the lesson is taken from the Old Testament, and twice a week from the New Testament.	None	See syllabus.	
LILANBADARN-FYNYDD	Yes	The Lord's Prayer	Yes, without comment.	Yes, without comment.	Half an hour.		None		
LILANBISTER	Yes	Yes	Yes, a little comment.	Yes, a little comment.	20 minutes altogether.	A little open comment upon the passage read	None		The practice of the Board has been to give 20 minutes for singing a hymn, praying, and reading a chapter over, after which the teacher makes up the spare time in asking questions upon the chapter read, or giving open comment upon it, unsectarian.
LILANHANGEL RHYDITTON.		The Lord's Prayer and Benediction only.	Bible read for three mornings during the week, 20 minutes for each lesson. No sectarian comment is given, but the children are questioned upon the main historical facts.	Bible read for three mornings during the week, 20 minutes for each lesson. No sectarian comment is given, but the children are questioned upon the main historical facts.	See previous column.	No syllabus	No religious examination	"That the Bible be read by the children for 20 minutes during three days of each week."	

1.	2.	3.	4.	5.	6.	7.	8.	9.
<p>RADNOR—<i>cont.</i>                      LLANSAINTEARD-IX-                      ELYEL.</p>	<p>Yes</p>	<p>Yes, hymns and prayers.</p>	<p>Yes, with comment.</p>	<p>Religious teaching for half an hour every morning.</p>	<p>Old Testament.—Portions historical New Testament.—Four Gospels and the Acts.</p>	<p>None</p>	<p>No regulations in force.</p>	<p>—</p>
<p>NANTMEL</p>	<p>.</p>	<p>.</p>	<p>.</p>	<p>.</p>	<p>.</p>	<p>.</p>	<p>“That instruction in the several subjects, in respect of which grants are made by the Education Department, and no other subject, be given at the Gaufron School, and that each meeting of the school be opened and closed by the reading of a passage of Scripture by the head teacher.”</p>	<p>—</p>
<p>NEWCHURCH, U.D.</p>	<p>Yes</p>	<p>Yes</p>	<p>Yes, with simple explanation.</p>	<p>Hymns and prayers 15 minutes, Bible 35 minutes.</p>	<p>Old and New Testament</p>	<p>None</p>	<p>.</p>	<p>As stated in the foregoing columns.</p>

## First Appendix (being Schemes and Syllabuses of Religious Instruction too lengthy for insertion in body of Return).

No. 1.

### CHESHAM SCHOOL BOARD, BUCKINGHAMSHIRE.

#### RESOLUTIONS FOR BIBLE INSTRUCTION.

"That in the schools provided by the board a portion of the Bible shall be daily read: that the same shall be explained in such a manner as shall be suited to the capacities of the children, and that the latter shall afterwards be fully questioned thereon, provided always that such explanations as shall be given and such questions as shall be asked, shall in no case have reference, either direct or indirect, to any subject involving or touching upon a disputed point of religious practice or doctrine; that the provisions of the Elementary Education Act of 1870, in sections 7 and 14, shall at all times be strictly observed, both in letter and in spirit; and that no attempt shall be made in any such schools to attach children to any particular denomination.

"That the Bible instruction shall be imparted only by the responsible teachers of the school, or by such other persons as shall be duly authorised by the board.

"That the head teacher of every school shall prepare a syllabus of the proposed subjects of Bible instruction for every calendar month, and deliver the same in duplicate to the clerk of the board on or before the first day of the month preceding that for which such syllabus shall have been prepared, and that such syllabus shall not take effect until it shall have been approved of by the board.

"That in connexion with every school there shall be held yearly examinations of the children in Bible knowledge, and that the board shall request one or other of the ministers of religion of the district, or such other competent person or persons as may be appointed by the board, to conduct every such examination; that the principal subjects of examination shall be those of the Bible instruction for the preceding 12 months.

"That during the time of Bible instruction, any children withdrawn from such instruction shall receive separate teaching in secular subjects."

No. 2.

### SAWSTON SCHOOL BOARD, CAMBRIDGESHIRE.

#### SCHEME OF RELIGIOUS INSTRUCTION.

##### I.—For Candidates and Pupil Teachers only.

Year.	Old Testament.	New Testament.
1	The Creation to the giving of the Ten Commandments.	The Gospel according to St. Matthew.
2	The making of the Golden Calf to the end of Saul's reign.	The Gospel according to St. Luke.
3	David's lament for Saul and Jonathan to the end of Jehoshaphat's reign.	Outlines of Gospel History, and Acts i. to xii.
4	The idolatries of the Kingdom of Judah to the last of the prophets.	Gospel History, and Acts xiii. to end.

*Explanation.*—The above is a four-years' course. All candidates and pupil teachers will, for the first examination under this scheme, learn the first year's course. For the second examination all will learn the second-year's course, and so on for the fifth year's examination, reverting to the first-year's course.

Candidates and pupil teachers may be grouped for purpose of receiving religious instruction from head teachers, and need not be present for examination if they have been less than six months in the service of the board.

##### II.—For Scholars in all three Schools.

	Memory.	Instructions.	
		Old Testament.	New Testament.
Infants	The Lord's Prayer. St. Matt. vi. 9-13. The 3rd and 5th Commandments. Ex. xx. 7-12. St. Mark x. 13-16. Two hymns to be selected by head teacher. Ten of the 15 selected texts.	Brief account of the early lives of Samuel and David.	Leading facts in the Life of Christ told in simple language with pictures.
Standards I. and II.	The Lord's Prayer. The Ten Commandments. Psalms i. and xxiii. Three hymns to be selected by head teacher.	Outlines of the lives of Adam, Abel, and Noah. Outlines as in Diocesan Scheme.	Outlines of the Life of Christ as in Diocesan Scheme.
Standards III. and IV.	The Lord's Prayer. The Ten Commandments. The Beatitudes. Psalms viii. and xv. Four hymns to be selected by head teacher.	Simple outlines of the lives of Abraham, Isaac, Jacob, and Joseph. Outlines as in Diocesan Scheme.	The life and parables of Christ as related by St. Luke.
Standard V. and upwards.	The Ten Commandments. Psalms xix. and xci.; 1 Corinthians xiii. The Order of the Books of the Bible. Six hymns to be selected by head teacher.	The lives of Moses, Gideon, Samuel, Saul, David, Elijah, Elisha, and Daniel. Four to be taken in each year.	The life, discourses, and parables of Christ as related by St. Matthew.

## No. 3.

## ST. AUSTELL SCHOOL BOARD, CORNWALL.

## SYLLABUS OF RELIGIOUS INSTRUCTION, 1888-89.

<p>"A," Infants.          "B," Standards I. and II.</p>	}	<p>"C," Standard III.          "D," Standards IV., V., VI., and VII.</p>
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In mixed schools, if infants and Standard I. are taught as one class, they may take "A," with repetition of Lord's Prayer and Ten Commandments as at end of "B." Standards II. and III. may also, in mixed schools, be grouped and take "C."

## A.

Old Testament.—Creation; Fall; Cain and Abel; Flood; Life of Joseph; Birth of Moses.

New Testament.—Brief outline of our Lord's Life, with special reference to the following particulars: Birth; Announcement to the Shepherds; Visit of the Wise Men; Flight into Egypt; Presentation in the Temple; Christ with Doctors; Baptism in Jordan; Blessing Little Children; Crucifixion; Resurrection; Ascension.

Repetition of the Lord's Prayer.

## B.

Old Testament.—Creation; Fall; Cain and Abel; Flood; Tower of Babel; Trial of Abraham's Faith; Joseph in Canaan and in Egypt; Birth of Moses; The Exodus; Passage of the Red Sea; Early Life of Samuel; Death of Eli.

New Testament.—Birth of Christ; Visit of the Wise Men; Flight into Egypt; Baptism; Temptation; Blessing Little Children; Stilling the Tempest; Feeding 5,000; Walking on the Sea; Cleansing the Temple; Crucifixion; Resurrection; Ascension.

Repetition of the Lord's Prayer (with suitable explanation), Ten Commandments, 23rd Psalm; and the hymn "There's a Friend for Little Children," or "Once in Royal David's City."

## C.

Old Testament.—Creation; Fall; Cain and Abel; the Flood; Tower of Babel; Call of Abraham; Lot's Choice; Melchizedek; Sodom; Trial of Abraham's Faith; Joseph in Canaan and in Egypt; Birth of Moses; Flight into Midian; the Exodus; Passage of the Red Sea; Giving of the Law; Worship of the Golden Calf; Early Life of Samuel; Death of Eli.

New Testament.—Birth of Christ; Visit of the Wise Men; Flight into Egypt; Baptism; Temptation;

Healing the Leper and Centurion's Servant; Blessing Little Children; Stilling the Tempest; the Sick of the Palsy; Raising of Jairus' Daughter, Widow's Son, and Lazarus; Parable of the Sower; Death of John the Baptist; Feeding 5,000; Walking on the Sea; Cleansing the Temple; Withered Fig Tree; Crucifixion; Resurrection; Ascension; Apostles Imprisoned.

Repetition of the Lord's Prayer (with suitable explanation), Ten Commandments, 1st and 23rd Psalms; and the hymn "There's a Friend for Little Children," or "Once in Royal David's City."

## D.

Old Testament.—Appointment of Joshua as Leader; Entry into Canaan; the Taking of Jericho and Ai; the League between Israel and the Gibeonites (as contained in Joshua i.-ix.); Birth of Samuel; Hannah's Song; Call of Samuel; Death of Eli; the Ark in the Hands of the Philistines (I. Samuel i.-vii. 2); David fetcheth the Ark from Kirjath-jearim (II. Samuel vi. 1-16).

Life of Elijah (as contained in I. Kings xvii., xviii., xix., and II. Kings ii. 1-15); Early Life of Daniel (chap. i.); Golden Image; Deliverance of the Three Hebrew Children (chap. iii.); Belshazzar's Feast; the Conspiracy against Daniel and its Result (chap. v., vi.).

New Testament.—Gospel according to St. Mark, as follows: the Office of John the Baptist; Baptism, Temptation, and Preaching of Christ; Call of Peter, Andrew, James, and John (i. 1-22); Call of Matthew (ii. 14); Choosing the Twelve Apostles (iii. 13-21); Transfiguration of Christ (ix. 2-10); Christ exhorteth to Humility (ix. 33-37); the Betrayal, Trial, Death, Burial, Resurrection, Appearances afterwards, and Ascension of Christ (xiv.-xvi.).

Parables.—Recorded by St. Mark: the Seed growing secretly (iv. 26-29); the Householder (xiii. 32-37).

Miracles.—Recorded by St. Mark: Healing the Leper (i. 40-45); Healing the Man sick of the Palsy (ii. 1-12); Stilling the Storm (iv. 35-41); Walking on the Sea (vi. 45-54); Healing the Deaf and Dumb Man (vii. 31-37); Healing Blind Bartimaeus (x. 46-52).

The First Journey of St. Paul, Acts xiii., xiv.

Repetition of Lord's Prayer, Ten Commandments, 53rd Isaiah; and the hymn "There's a Friend for Little Children," or "Once in Royal David's City."

N.B.—Paper work should, as a rule, be taken by children in Standard V. and above. Written exercises should be confined to "D."

## No. 4.

## TRURO DIOCESAN SYLLABUS.

## SYLLABUS OF EXAMINATION FOR ELEMENTARY SCHOOLS, for the year 1888 (being the Third Syllabus of the Four Year's Course).

Scholars above the age of seven should be taught directly from the Bible.

"Standards" refer to Government Standards. "Classes" to divisions for religious instruction.

All the events and teaching to be found in the chapters or parts of chapters of the Old and New Testament mentioned, are included—the heading given is simply an outline.

The selected passages might be repeatedly read to the scholars of Class I., if they are bad readers.

The examination of scholars who four months before the day of the inspection were above Standard I., will be partly written and partly *viva voce*.

The written part of the examination will be conducted as follows:—

Standard II. should be prepared to write out from memory the Lord's Prayer and their private prayers.

Standard III. should be prepared to write out from memory portions of their repetition.

Standard IV. and upwards should be prepared to write answers to general questions on any part of their work. An opportunity will be afforded these scholars of showing some knowledge of the geography of the Holy Land, and of such other places as are mentioned in the selected portions of Scripture, by *viva voce* examination with the aid of a map.

At the time of the examination *viva voce*, the scholars who have been on the registers for a period less than four months, or who have been exceptionally irregular in their attendance, should be so placed in the group or groups to which they belong, that they may be readily distinguished by the inspector from other scholars.

## FOR INFANTS' SCHOOLS.

Old Testament, for oral teaching.—The Creation; the Fall; Cain and Abel; the Flood; Life of Joseph; Birth of Moses.

New Testament, for oral teaching.—Brief outline of our Lord's Life, with especial reference to the following particulars: Birth; the Announcement to the Shepherds; the Visit of the Wise Men; the Flight



into Egypt; Presentation in the Temple; Christ with the Doctors; His Baptism; Blessing of Little Children; Entry into Jerusalem; the Crucifixion; the Resurrection; the Ascension.

To be learnt by Heart.—Simple hymns; private prayers; texts, or short portions of Scripture (twelve at the least); the Creed; and the Lord's Prayer.

## CLASS I.

Old Testament.—The Creation; the Fall; Life of Joseph; Samuel and Eli. As contained in Gen. i.-iii.; xxxvii.; xxxix. 20-23; xli.-xlv.; 1 Sam. iii.

New Testament.—Our Lord's Birth, Infancy, Crucifixion, Resurrection, and Ascension. As contained in Luke i.; ii.; xxii.; xxiv.; Acts i.

Repetition of the Apostles' Creed, the Commandments, and the Lord's Prayer; with very simple explanation.

To be learnt by Heart.—Hymns (three at the least); private prayers; short portions or texts of Scripture (ten verses at the least).

## CLASS II.

Old Testament.—The Creation; the Fall; Battles of Ebenezer; History and Bringing Home of the Ark; Solomon's Wisdom; Life of Elijah. As contained in Gen. i.-iii.; 1 Sam. iv.; v. 1-5; vi.; vii. 1, 2; 2 Sam. vi. 1-19; 1 Kings iii.; xvii.; xviii.; xix; 2 Kings ii.

New Testament.—Our Lord's Birth, Infancy, and Youth; teaching by Word and Deed; Crucifixion, Resurrection, and Ascension. As contained in St. Luke i.; ii.; v.; xv.; xxiii.; xxiv.; Acts i.

Repetition of the Creed, Commandments, and Lord's Prayer, with simple explanation.

To be learnt by Heart.—Hymns (four at the least); private prayers; portions of Scripture (15 verses at the least).

## CLASS III.

Old Testament.—The Creation; the Fall; Battles of Ebenezer; History and Bringing Home of the Ark; the Building of the Temple; Solomon's Wisdom; Lives of Elijah and Elisha. As contained in Gen. i.-iii.; 1 Sam. iv.; v. 1-5; vi.; vii. 1-2; 2 Sam. vi. 1-19; vii. 1-16; 1 Kings. iii.; v.; vi. 1-14; xvii.; xviii.; xix.; 2 Kings ii.; v.; vi. 1-23; xiii. 14-25.

New Testament.—Our Lord's Birth, Infancy, and Youth; teaching by word and deed; Crucifixion,

Resurrection, and Ascension. As contained in St. Luke i.; ii.; v.; x.; xv.; xxii.; xxiii.; xxiv. St. Paul's Conversion; Cornelius; St. Paul's second Missionary Journey. As contained in Acts ix.; x.; xv. 36-41; xvi.; xvii.; xviii. 1-22.

Repetition of the Creed, Commandments, and Lord's Prayer, with suitable explanation.

To be learnt by Heart.—Hymns (five at the least); private prayers; portions of Scripture (20 verses at the least).

## CLASS IV.

Old Testament.—The Creation; the Fall; Battles of Ebenezer; History and Bringing Home of the Ark; David's Repentance; Numbering of the People; Building and Dedication of the Temple; Solomon's Wisdom; Revolt of the Ten Tribes; Lives of Elijah and Elisha. As contained in Gen. i.-iii.; 1 Sam. iv.; v. 1-5; vi.; vii. 1, 2; 2 Sam. vi. 1-19; vii.; xii.; xxiv.; 1 Kings iii.; v.; vi. 1-14; viii.; x.; xii.; xiii.; xvii.; xviii.; xix.; 2 Kings, ii.; iv.; v.; vi. 1-23; xiii. 14-25.

New Testament.—Our Lord's Birth, Infancy, and Youth; teaching by word and deed; Crucifixion, Resurrection, and Ascension. As contained in Luke i.-iii. 22; iv.-vii.; x.; xv.; xvi. 19-31; xix.-xxiv.

Acts of the Apostles. As contained in Acts ix.; x.; xi.; xii.; xv.-xviii. 22.

Repetition of the Creed, Commandments, and Lord's Prayer, with full explanation and illustration.

To be learnt by Heart.—Hymns (six at the least); private prayers; portions of Scripture (25 verses at the least).

N.B.—The above syllabus is arranged for schools containing four classes besides the infants' class. Where the number of classes is less, one or more of the divisions should be omitted.

As inquiries have sometimes been made as to the best passages of Scripture for repetition, it is suggested that, in addition to the passages previously named, Psalm cxviii., Proverbs xv., Isaiah ix. 1-8, 1 Cor. xiii., Eph. vi., will be found suitable for that purpose. The passages for repetition must be varied from year to year.

The repetition should be known by individual children, as well as by the class as a whole.

Attention is especially directed to those parts of the syllabus which speak of the *explanation* as well as the repetition of the Lord's Prayer, Creed, and Ten Commandments.

No. 5.

## CARLISLE SCHOOL BOARD, CUMBERLAND.

## SYLLABUS OF SCRIPTURE INSTRUCTION, 1887-1888.

*Examination for Pupil Teachers to be held before Christmas, and for Standards before Easter.*

*Pupil Teachers of the Third and Fourth Year.*

To study Genesis; St. Mark, vii. to end; Acts of Apostles, chapter xx. to the end.

*Pupil Teachers of the First and Second Year.*

Same as pupil teachers of the third and fourth year, omitting Acts of Apostles.

*Standards VII., VI., and V.*

To study book of Genesis, chapters i.-xxxv. inclusive. St. Luke, from chapter i. to x. inclusive. To learn by

heart Psalms xiv., xv., and xx., and Colossians, chapter iii., verses 1-17 inclusive. Lord's Prayer and Ten Commandments.

*Standards II., III., and IV.*

To study Genesis, chapter i. to ix. inclusive, and the life of Abraham. To learn by heart St. Matthew, chapter vii., verses 1 to 14 inclusive, and Psalm xx., Lord's Prayer and Ten Commandments.

*Infants.*

To be taught Life of Abraham, and incidents in the Infancy of Christ, including Visit of the Magi, Flight into Egypt, and Massacre of the Innocents. To learn by heart Psalm xx., Lord's Prayer, and Ten Commandments.

No. 6.

## CARLISLE DIOCESAN SYLLABUS.

## I.—SYLLABUS OF SUBJECTS FOR THE ORAL EXAMINATION, 1888-1889.

The Diocesan Inspector will examine the children according to the following syllabus, at the same time testing their general religious knowledge. If preferred, other subjects may be selected by the School Managers. The children should be able to repeat and sing a few Hymns selected from the Hymn Book in use in the Parish.

	CLASS III. Infants and Standard I.	CLASS II. Standards II. and III.	CLASS I. Standards IV., V., VI., and VII.
Old Testament.	The principal facts relating to the Creation, Fall, Flood, and Lives of Joseph and Moses.	The principal events in the lives of Moses and Joshua.	Genesis xlii.-l. (inclusive). Exodus i.-v., xi.-xiv. (inclusive). Deuteronomy xxxiv. Joshua i.-vii. (inclusive).
New Testament.	The Birth, Childhood, Death, Resurrection, Ascension of our Lord, and the Descent of the Holy Ghost.	The principal historical events in the life of our Lord. His Temptation. The Miracles of the Raising of the Widow's Son, and the Healing of the Centurion's Servant. The Parables of the Sower and of the Good Samaritan.	St. Luke i.-xi. (inclusive). Acts xviii. 22-xxi., xxvii., xxviii. (inclusive).
Repetition	St. Luke vi. 27-36 (inclusive). St. John iii. 16, 17. Ephesians vi. 1-3 (inclusive).	Psalms li. St. Luke x. 25-37 (inclusive).	Psalms li. St. Luke x. 21-37 (inclusive).

The HONOUR EXAMINATION of children on paper will be held on Wednesday, March 13th, 1889. The subjects will be the same as those for Class I., omitting the repetition.

Only those children may be presented for this examination who are in the fifth or higher standards.

## II.—SYLLABUS OF SUBJECTS FOR THE EXAMINATION ON PAPER OF PUPIL TEACHERS TO BE HELD ON WEDNESDAY, MARCH 13TH, 1889.

*Old Testament.*

Genesis xlii.-l. (inclusive).  
Exodus i.-v., xi.-xx., xxxii.-xxxiv. (inclusive).  
Deuteronomy xxxiv.  
Joshua i.-x., xxxii., xxiv. (inclusive).  
Proper Psalms { Ash Wednesday, xxxii., cii., cxxx.  
                  { Good Friday, xxii., xl., lxix.

*New Testament.*

St. Luke vii.-xii. (inclusive).  
St. John xi.-xxi. (inclusive).

No. 7.

## BEARD, OLLERSETT, WHITTLE, AND THORNSETT (otherwise New Mills) SCHOOL BOARD, DERBYSHIRE.

## (1.) REGULATIONS FOR RELIGIOUS INSTRUCTION.

1. The board attach great importance to the religious instruction in their schools; they intend that it shall be carefully and regularly given; and that the knowledge imparted to the children about the facts and principles of Holy Scripture shall be comprehensive and thorough.

2. In the explanations and instruction given the provisions of the Elementary Education Act in sections 7 and 14 shall be strictly observed, both in letter and spirit, and no attempt shall be made to influence the minds of children towards any particular denomination. Bible history and geography, explanation and pronunciation of difficult words, and the connection between different portions of the Scriptures, shall receive special attention from the teachers.

3. The course of religious instruction shall commence with each year, and examinations in the knowledge of Scripture facts and history shall be held in December of each year. The examinations shall be conducted by the principal teachers of the board schools, the examiner to be changed each year; no teacher shall be eligible to examine his or her own school.

4. The time devoted to religious observance and instruction shall be twenty minutes in the morning before commencing secular study, and ten minutes at closing of school in the afternoon.

5. The order for opening the school must invariably be a hymn, the Lord's Prayer, and Bible lesson, and for closing the afternoon school a hymn and evening prayer. These observances shall take place in the presence of all the teachers, and shall be conducted by

the head teacher, or, in his absence, by the teacher in charge.

6. Two mornings in the week shall be devoted to the Old Testament, and two mornings to the New Testament, one morning to be devoted to an examination of previous instruction and to sacred geography.

7. Arrangements shall be made to read the whole of the parts of Scripture contained in the annexed schedule once in three years, and the portion read each day shall be entered in a book provided for that purpose.

8. Portions of Scripture, in accordance with schedules shall be committed to memory by the children and repeated in school. The teacher of each class may take charge of the repetition under care of the head master.

9. Infant schools shall be opened with a hymn, the Lord's Prayer, selections from the alphabet of texts, and reading from suitable pictorial reading sheets, or short selections from St. Matthew's Gospel, and closed in the afternoon with a hymn and evening prayer.

10. Any parent may object to his child being present during the time of religious instruction or observance, and any child so withdrawn shall receive secular instruction in a separate room.

## (2.) SYLLABUS OF RELIGIOUS INSTRUCTION.

*Portions of Scripture to be committed to Memory.*

Infants.—1st and 5th Commandments and 23rd Psalm.  
Standard I.—2nd, 3rd, and 4th Commandments, and St. Matthew v. (v. 1-12); vii. (v. 7-14).

Standard II.—Ten Commandments and Psalms i., cxxi., cxxx.

Standard III.—Ten Commandments and Psalms xxxiv., ci.  
 Standard IV.—Ten Commandments and Psalms ciii., xix.  
 Standard V.—Ten Commandments and Psalms xxxii., xlvi., xci.  
 Standard VI.—Ten Commandments and Psalms xxv., xc.

*Portions of Scripture selected for Reading in Schools.*

Genesis i., ii. (v. 2-16), vi., vii., viii., ix. (v. 1-20), xi. (v. 1-9), xii. (v. 1-9), xiii., xiv., xvi., xix. (v. 12-29), xxi., xxii. (v. 1-19), xxiv., xxvii., xxviii., xxxii., xxxiii., xxxvii., xxxix., xl., xli., xlii., xliii., xliv., xlv., xlvi. (v. 1-7, v. 28-34), xlvii., xlviii., xlix. (v. 1-10), l.  
 Exodus i. (v. 1-14), all chapters up to xx. (v. 1-21), xxiv., xxxi., xxxii., xxxiii., xxxiv.  
 Numbers xiii. (v. 1, 2, and 17-33), xiv., xvi., xx. (v. 22-29), xxi. (v. 1-9), xxii., xxiii., xxiv., xxvii. (v. 15-23), xxxv. (v. 9-34).

Deuteronomy i., ii., iii., iv., xxxi., xxxii., xxxiii., xxxiv.  
 Joshua i., ii., iii., iv., vi., xxiii., xxiv.  
 Judges vi., xiv., xv., xvi.  
 Ruth. The whole book.  
 1st Samuel i., ii. (v. 1-19 and 22-36), iii., iv., viii., ix., x., xii., xv., xvi., xvii., xviii. (v. 1-22), xix. (v. 1-13), xx., xxiv., xxxi.  
 2nd Samuel i., ii., v., vi., vii., viii., xix., xxii.  
 1st Kings ii. (v. 1-12), v., vi., vii., viii., ix., x., xii., xiii., xv., xvii., xviii., xix., xx. (v. 1-21), xxi. (v. 1-20), xxii.  
 2nd Kings i., ii., iv., v., vi., vii., viii. (v. 1-15), x., xx., to xxv.  
 Daniel i., ii., iii., iv., v., vi.  
 Jonah i., ii., iii., iv.  
 The whole of the New Testament except the book of Revelations.

No. 8.

DERBY SCHOOL BOARD, DERBYSHIRE.

SYLLABUS OF RELIGIOUS INSTRUCTION AS GIVEN IN—

(1.) ASHBOURNE ROAD SCHOOL, SENIOR AND JUNIOR DEPARTMENTS.

*Standard I.*

Scripture History.—Creation; the Fall; Murder of Abel; Building of the Ark; the Flood; Life of Noah; Tower of Babel; Life of Abraham.

*Standard II.*

Scripture History (continued).—Lives of Isaac, Esau, Jacob, and Joseph; Condition of Israelites in Egypt.

*Standard III.*

Scripture History (continued).—Life of Moses; the Ten Plagues; the Tabernacle; Journeyings of the Israelites; Lives of Ruth, Samuel, David, Solomon, Elijah, Elisha.

*Standard IV.*

Life of Christ.—Birth of Christ; With the Doctors; Miraculous Draught of Fishes; Nobleman's Son healed; Stilling of the Tempest; Feeding the Multitude; Walking on the Sea; Blind Man healed; Lazarus raised from the Dead; Blessing young Children; Widow's Mite; Betrayal and Crucifixion.

*Standard V.*

Parables.—Sower; Wheat and Tares; Mustard Seed; Marriage Feast; the Leaven; the Talents.

Miracles.—Marriage Feast at Cana, Nobleman's Son healed; Miraculous Draught of Fishes; Leper cleansed; Paralytic Man; Impotent Man.

*Standards VI. and VII.*

Miracles (continued).—Withered Hand cured; Centurion's Servant healed; Widow's Son restored to Life; Devils cast out; Jesus walking on the Sea; Multiplication of Loaves and Fishes; the Canaanite Woman's

Daughter healed of a Devil; the Tribute Money; Blind Bartimeus restored to Sight; the Deaf and Dumb cured; the barren Figtree; Canaan in the Time of Christ.

REPETITION FOR ALL.—Lord's Prayer; Apostles' Creed; Ten Commandments; Duty to God and Neighbour.

(2.) ST. JAMES' ROAD BOARD SCHOOL, BOYS' DEPARTMENT.

*Syllabus of Religious Instruction.*

(1.) Bible History.—From the Creation to the decay of the Kingdom of Israel, with mention of prophecies concerning Christ. Also New Testament history, concerning the Birth and Life of Christ.

(2.) Passages of Scripture, &c.—To be learnt by heart:—

(I.) Standards I. and II.: Matt. v. 3 to end (omitting 27 to 32); Matt. vi. 1 to end; Matt. vii. 1 to end; Matt. xix. 13 to 15; Luke xv. 11 to 24; John xiii. 34 and 35; Exodus xx. 1 to 17; Psalm i. 1 to end; Prov. xv. 1 to 5. Hymns.

(II.) Standards II. to IV.: Note.—The above-named passages to be revised. Luke i. 26 to 35; Matt. ii. 1 to 13 and 19, 20, 23; Luke ii. 8 to 20; Mark i. 9 to 13; Matt. xiii. 3 to 9 and 18 to 23; Matt. xiii. 24 to 30 and 37 to 43; Luke xxiii. 33 to 46; Acts i. 4 to 11; 1 Cor. xiii. 1 to end; Rev. xx. 11 to end; Psalms, xxiii., c., and ciii. Hymns.

(III.) Standards V. to VII.: Note.—The above-named passages to be revised. Matt. xi. 28 to 30; Matt. xviii. 1 to end; John xiv. 1 to end; John xv. 1 to 15; Coloss. iii. 17 to end; Coloss. iii. 1 to end (VI. and VII. only); Psalm xxiv.; Psalm xxxvii. 1 to 6, 23 to 25, 35 to 38; Ecc. xii. 1 to 7. Hymns.

No. 9.

ECKINGTON SCHOOL BOARD, DERBYSHIRE.

SYLLABUS OF RELIGIOUS INSTRUCTION, 1887-88.

*Infants' Schools.*

	Old Testament.	New Testament.	Repetition.
Seniors	Creation; Fall; Flood; Offering of Isaac; Short Life of Joseph.	Birth of Christ; Twelve Years; First Miracle; Stilling the Tempest; Crucifixion (outline) and Resurrection.	Commandments, except 2nd and 4th; Lord's Prayer; alphabet of texts; four hymns.
Juniors	Creation; Fall; Flood; Offering of Isaac.	Birth of Christ; Stilling the Tempest; the Crucifixion (outline).	Commandments, 1st, 3rd, and 5th; Lord's Prayer; texts A. to M.; two hymns.

N.B.—The hymns should be sung as well as repeated.

*Mixed Schools.*

Class.	Old Testament.	New Testament.	Repetition.	Explanation.
Class 1, Standards VII. to IV.	Narratives in Kings (I. and II.)	St. Luke's Gospel with special attention to last three chapters (xxii.-xxiv.).	St. Luke xv.; Ephesians vi., 1-20; Creed; Lord's Prayer; Ten Commandments; six hymns.	Illustrate from Scripture and explain the Creed and the Ten Commandments.
Class 2, Standard III.	Lives of Samuel, Saul, and David.	Life, Death, and Resurrection of Christ; at least six miracles and four parables to be selected.	St. Luke xv.; Psalm cxlv.; Creed; Lord's Prayer; Ten Commandments; four hymns.	Explain and illustrate the Ten Commandments.
Class 3, Standards II. and I.	Narratives in the Book of Genesis.	General outline of Gospel History with special lessons; "Twelve Years;" Temptation; Healing Sick of Palsy; Raising Three Dead People; Transfiguration; Parables of Tares, Ten Virgins, Prodigal Son.	St. Luke xv.; Creed; Lord's Prayer; Ten Commandments; four hymns.	Simple explanation of Ten Commandments.

N.B.—Class 1 on paper and classes 2 and 3 on slates should be able to write out the portions learnt by heart and (the elder children) short narratives from Scripture.  
The hymns should be sung as well as repeated.

## No. 10.

## DERBY DIOCESAN SYLLABUS.

*Infants' Department* which is classed as Group I. for religious instruction.

Old Testament.—Creation; Fall; Flood; History of Joseph to imprisonment.

New Testament.—Birth of Christ; Visit of Magi; King Herod and the Innocents; Jesus 12 years old.

Repetition.—23rd Psalm and 20 selected texts and 2 collects from the Church of England Prayer Book.

Catechism.—Creed; Lord's Prayer; and 1st, 3rd, 5th, 6th, 8th, 9th, and 10th Commandments.

Hymns.—Four.

*Mixed Department.*

SYLLABUS FOR STANDARDS I. and II., which are classed for religious instruction as Group II.

1888.

Old Testament.—Creation; Fall; Flood; Abraham's Call; Birth and Flight of Moses; Burning Bush; Tenth Plague; Red Sea; Manna; Amalekites; Law delivered; Twelve Spies; Brazen Serpent; Crossing the Jordan; Jericho; Ai and Achan.

New Testament.—Zacharias and Benedictus; Annunciation; Birth of Christ; Shepherds; Wise Men; Innocents; Jesus 12 years old; Call of St. Matthew; Widow's Son; Parables of the Sower, Mustard Seed, Leaven, Hid Treasure, Pearl and the Net; Stilling the Tempest; Gadarenes; Feeding of 4,000; Parable of Unmerciful Servant; Parables of Good Shepherd, Samaritan, Lost Sheep and Coin, Pharisee and

Publican; and Parable of the Pounds; Little Children blessed; Triumphal Entry of Jesus into Jerusalem.

Repetition.—5th chapter of St. Matthew to the 26th verse, three collects.

Catechism.—Apostles' Creed and Ten Commandments.

Hymns.—Six.

SYLLABUS FOR GROUP III., including Standards III., IV., V., VI. and VII.

1888.

Old Testament.—Same as Group II. and the following:—Abraham's Faith; Isaac; Jacob; Joseph; Samson's birth, life, and death; lives of Samuel, Saul and David; Solomon's Wisdom; the Temple; Rehoboam's Folly; Jeroboam's Sin; Elijah and the Famine; on Mt. Carmel; on Mt. Horeb; Elijah's Translation.

New Testament.—Same as Group II. and the following:—Ministry of the Baptist; Our Lord's Baptism and Temptation; Andrew and Nathaniel; Nicodemus going to Jesus; Sermon on the Mount; Mission of the Twelve; Death of the Baptist; the Syro Phœnician Mother; the Transfiguration; Mission of the Seventy; Christ's triumphal Entry into Jerusalem; Wedding Garment; Institution of the Lord's Supper; Christ's Trial; Crucifixion; first Easter Day; Baptismal Commission; Ascension.

Repetition.—Same as Group II. and the 6th chap. of Ephesians. Five collects.

Catechism.—Creed, Commandments, and Duties.

Hymns.—Six.

## No. 11.

## EXETER DIOCESAN SYLLABUS.

The SYLLABUS FOR INFANT SCHOOLS (which is the same every year) is as follows:—

Old Testament.—For oral teaching: the Creation; the Fall; Cain and Abel; the Flood; Life of Joseph; Birth of Moses.

New Testament.—For oral teaching: brief outline of our Lord's Life, with especial reference to the following particulars:—Birth, Announcement to the Shepherds; Visit of the Wise Men; Flight into Egypt, Presentation in the Temple; Christ with the Doctors; His Baptism; Blessing of Little Children; Entry into Jerusalem; Crucifixion; Resurrection; Ascension; to be taught in connection with the chief Seasons of the Christian year.

Simple hymns; Private Prayers; Texts, or short portions of Scripture; the Creed, and the Lord's Prayer; to be learnt by heart.

N.B.—In a mixed school, where Infants and Standard I. are grouped together, they may present the work either for Infants, or for Standard I.

SYLLABUS FOR OLDER SCHOLARS, 1888.

*Standard I.*

Old Testament.—2 Sam. vi. 1-19; 2 Sam. xii. 1-23; 1 Kings iii. 5-15; 1 Kings x. 1-13; 1 Kings xvii. 1-24; 2 Kings ii. 1-12; 2 Kings v. 1-27.

Repetition.—Psalm viii.; or Proverbs iii. 1-7; or six verses at least of the Old Testament.

The Lord's Prayer; and private prayers.

New Testament.—S. Luke i., ii., xxiii., and xxiv.

Repetition.—S. Luke i. 46-55; or six verses at least of the Gospel.

Hymns (two at least).

#### Standard II.

Old Testament.—2 Sam. vi. 1-19; 2 Sam. xii. 1-23; 2 Sam. xviii. 6-18, 33; 2 Sam. xxiv. 1-4, 9-25; 1 Kings iii. 5-28; 1 Kings x. 1-13; 1 Kings xvii. 1-24; 2 Kings ii. 1-12; 2 Kings v.

Repetition.—Psalm, li., 1-13; or Prov. iii. 13-24; or 12 verses at least of the Old Testament.

Collects (or some two at least) for the Presentation of Christ, the 7th Sunday after Trinity.

The Lord's Prayer, and private prayers.

New Testament.—S. Luke i., ii., iii., 15-23; iv. 1-15; v. 1-11; vii. 1-18; xv. 11-32; xxiii.; xxiv.

Repetition.—S. Luke i. 67-80; or 12 verses at least of the Gospel.

Hymns (two at least).

#### Standard III.

Old Testament.—2 Sam. vi. 1-19; xii. 1-23; 2 Sam. xviii. 6-18, 33; xxiv. 1-4, 9-25; 1 Kings iii. 5-28; 1 Kings x. 1-13; 1 Kings xvii.; 1 Kings xviii.; 1 Kings xix.; 1 Kings xxi.; 1 Kings xxii. 29-38; 2 Kings ii.; 2 Kings v.

Repetition.—Psalm cxxxii.; or Prov. vi. 6-19; or 12 verses at least of the Old Testament.

Collects (or some three at least) for the 3rd, 6th, and 13th Sundays after Trinity.

The Lord's Prayer, and private prayers.

New Testament.—S. Luke i.; ii.; iii. 15-23; iv. 1-15; v. 1-26; vii. 1-18; x. 25-37; xi. 1-13; xv.; xvi. 19-31; xxiii.; xxiv.; Acts xvi.

Repetition.—S. Luke xv. 11-32; or 12 verses at least of the Gospel.

Hymns (three at least).

#### Standard IV.

Old Testament.—2 Sam. vi. 1-19; xii. 1-23; 2 Sam. xv. 10-17; xviii. 6-18, 33; 2 Sam. xxiv. 1-4, 9-25; 1 Kings iii. 5-28; 1 Kings vi. 1, 9-23; viii. 1-9; x. 1-13;

1 Kings xii.; 1 Kings xiii.; 1 Kings xvii.; 1 Kings xviii. 1-20; 1 Kings xviii. 21-46; xix. 1-8; 1 Kings xix. 9-21; xxi.; 1 Kings xxii. 1-40; 2 Kings ii.; iv. 1-7; 2 Kings iv. 8-44; 2 Kings v.; 2 Kings vi. 1-23.

Repetition.—Psalms xxi. and xli.; or Prov. viii. 12-36; or 20 verses at least of the Old Testament.

Collects (or some four at least) for Trinity Sunday, the 10th and 11th Sundays after Trinity, and S. Luke's Day.

The Lord's Prayer, and private prayers.

New Testament.—S. Luke i.; ii.; iii.; iv. 1-15; iv. 16-44; v.; vii.; x.; xi. 1-13; xiv. 1-24; xv.; xvi.; xvii. 1-19; xviii. 1-17; xxii.; xxiii.; xxiv.; Acts xvi.; xvii.

Repetition.—S. Luke vi. 20-40; or 20 verses at least of the Gospel.

Hymns (four at least).

#### Standards V. and VI.

Old Testament.—2 Sam. vi. 1-19; xii. 1-23; 2 Sam. xv. 10-17; xviii. 6-18, 33; 2 Sam. xxiv. 1-4, 9-25; 1 Kings iii. 5-28; 1 Kings vi. 1, 9-23; viii. 1-9; x. 1-13; 1 Kings xii.; 1 Kings xiii.; 1 Kings xvii.; 1 Kings xviii. 1-20; 1 Kings xviii. 21-46; 1 Kings xix.; 1 Kings xxi.; 1 Kings xxii. 1-28; 1 Kings xxii. 29-40; 2 Kings i.; 2 Kings ii.; iv. 1-7; 2 Kings iv. 8-44; 2 Kings v.; 2 Kings vi. 1-23; 2 Kings ix.; 2 Kings x. 15-32; 2 Kings xiii. 14-21; xvii. 1-18.

Repetition.—1 Kings viii. 22-30; and Psalm xvi.; or 20 verses at least of the Old Testament.

Collects (or some six at least), for the 8th, 9th, 10th and 12th Sundays after Trinity; SS. Philip and James' Day; and St. Barnabas' Day.

The Lord's Prayer, and private prayers.

New Testament.—S. Luke i.; ii.; iii.; iv.; v.; vi.; vii.; viii.; ix.; x.; xi.; xii.; xiii.; xiv.-xvi.; xvii.-xviii.; xix.; xx.; xxii.; xxiii.; xxiv.; Acts xv.; Acts xvi.; xvii.; Acts xviii.; Acts xix.; Acts xx. to xxi. 17.

N.B.—The above is so divided as to be suitable for a quarterly or half-yearly course, in case the latter should be thought better for senior children.

Repetition.—S. Luke xii. 2-10; 22-40; or 20 verses at least of the New Testament.

Hymns (six at least).

No. 12.

### EXETER SCHOOL BOARD, DEVONSHIRE.

#### (1.) REGULATIONS FOR RELIGIOUS INSTRUCTION.

In infants' schools instruction shall be given in the following subjects:—

(a.) The Bible and the principles of religion and morality in accordance with General Regulations.

All day schools under the management of the board shall be opened and closed daily with prayer and singing of hymns; the form of prayer to be used and the hymns to be sung having been first approved by the board.

The authorised version of the Bible shall be daily read in all the schools, and such explanation and instruction in the principles of religion and morality shall be given as are suited to the ages and capacities of the children; any books or apparatus to be used having been first approved by the board.

Such explanations and instructions shall be given only by the master, mistress, and regular teachers of the various schools, and in carrying out the said regulations, the letter and spirit of the Elementary Education Act, 1870, especially sections 7 and 14, shall be strictly adhered to.

The time for religious observance and religious instruction shall be from 9 a.m. to 9.45 a.m.; 4 to 4.10 p.m. in infants' schools; and 4.20 to 4.30 p.m. in other schools.

In addition to the special instruction (New Code, schedule 2), the principal teacher in each school shall give to the pupil teacher instruction in religious knowledge during one hour per week, such religious teaching to be in conformity with the Elementary Education Act, 1870.

#### Schedule B.

#### AGREEMENT as to Pupil Teacher receiving Religious Instruction.

Memorandum of agreement between the school board of the city and county of the city of Exeter and

herein-after called

"the surety," the

of

, herein-after called "the pupil teacher." It is hereby agreed and declared between and by the parties hereto as follows:—

1. This agreement is supplemental to the agreement of even date herewith between the same parties.

2. The pupil teacher shall, during the continuance of engagement under the said agreement of even date herewith, receive without charge from the certificated teacher of the school mentioned in the same agreement, while the school is not being held, special instruction during one hour per week in religious knowledge, in addition to the five hours of special instruction mentioned in the same agreement, but so nevertheless that in all such instruction in religious knowledge the letter and spirit of the Elementary Education Act, 1870, be strictly observed; and she attend all examinations prescribed by the board.

3. The pupil teacher enters into this engagement freely and voluntarily on her own part, and with the privity and consent of the surety.

Signed this                      day of                      18                      .

## (2.) SYLLABUS OF SCRIPTURE INSTRUCTION FOR 1887-1888.

1. *Elder Scholars.*

Old Testament.—Joshua xx. to end; Judges i.-xviii. inclusive; Book of Ruth; Psalms i., iv., xvi., xxiii., and xxiv., three to be learnt by heart.

New Testament.—S. John's Gospel, xii. to the end; Acts of the Apostles, xxi. 17 to end.

2. *Infants.*

Old Testament.—Genesis i.-ix. inclusive.

New Testament.—S. Matthew, chapter ii.; S. Luke, chapters i. and ii.

Hymns; the Lord's Prayer; the Ten Commandments and selected texts.

## SCHEME OF RELIGIOUS INSTRUCTION FOR PUPIL TEACHERS, CANDIDATES, AND MONITORS, IN THE EXETER BOARD SCHOOLS.

*Candidates and Monitors.*

Old Testament.—Genesis, Exodus i.-xx., with chapters xxxii.-xxxiv.

New Testament.—The Gospel according to S. Matthew i.-xiv.

*1st Year Pupil Teachers.*

Old Testament.—Books of Leviticus, Numbers, and Deuteronomy, regarded as a preparation for our Lord.  
New Testament.—S. Matthew xv. to end, Acts i.-viii inclusive.

*2nd Year Pupil Teachers.*

Old Testament.—Joshua i.-xii., with Map of Divisions of the Land of Canaan among the Tribes. Lives of the principal Judges.

New Testament.—Gospel of S. Mark, Acts ix.-xiv. inclusive.

*3rd Year Pupil Teachers.*

Old Testament.—1 Book of Samuel, with continuation of the Life of David.

New Testament.—Gospel of S. Luke i.-xii., Acts xv.-xxi. verse 17.

*4th Year Pupil Teachers.*

Old Testament.—1 Kings, with life and times of the following:—Solomon, Hezekiah, Josiah, Elijah, and Elisha.

New Testament.—Gospel of S. Luke xiii. to end, Acts xxi. verse 17 to end.

## No. 13.

## PLYMOUTH SCHOOL BOARD, DEVONSHIRE.

## 1. REGULATION FOR SCRIPTURE LESSONS.

"31. The principal teachers shall strictly observe the following instructions respecting the lessons to be given in connexion with "The Prize Fund for Proficiency in Biblical Knowledge."

32. As regards the children—

(A) The time set apart in boys', girls', and mixed schools for religious instruction, shall be given to the study of the syllabus prepared by the committee of management of the prize scheme, after the opening hymn and prayer.

(B) The instruction to children shall be in accordance with the syllabus for their respective standards.

(C) When the instruction is given by the assistant teachers, the principal teacher shall examine the children frequently in the subjects of the syllabus in their respective standards.

33. As regards pupil teachers, candidates, monitors, and monitresses—

(A) The scripture lessons given to these teachers shall be in accordance with the syllabus, and shall be given at least once a week as one of their ordinary lessons.

(B) Home lessons shall be prepared in the subjects of the syllabus.

34. General—

(A) In carrying out the above instructions it must be distinctly understood that sections 6, 7, and 8 of the general regulations of the board must be strictly adhered to.

(B) The following rules and regulations of the committee of management of "The Prize Fund for Proficiency in Biblical Knowledge" in regard to the examinations must be carefully carried out:—

"1. That pupil teachers, candidates, and monitors be included in the examination.

"2. That Standards II. and III. be examined *vivâ voce* in the presence of one or more of the managers of the school, who will be responsible to the committee, and that the names of the most successful children shall be sent to the committee of management.

"3. That the number of prizes to be allotted to Standards II. and III. shall be determined by the number of children in these standards on the register in each different school; the percentage of such prizes shall be determined from time to time by the committee of management.

"4. That Standards IV., V., and VI. shall be examined by papers prepared by the examiners appointed according to the scheme, and approved by the committee."

"5. That the children in Standards IV., V., VI., and higher standards be examined in the first instance by the principal teacher of the school

to which they belong, who shall select not more than the per-centage of these children for further examination which may be fixed by the committee.

"6. That the course for each year's instruction shall be the syllabus issued by the committee from time to time, and bearing the name of the hon. secretary for the time being.

"7. That the examinations be held at such times and in such manner as may be fixed by the committee of management.

"8. That the general instructions (Form 4) for the guidance of managers and teachers (or such modifications thereof as may be made from time to time) shall be strictly adhered to, as a condition for earning prizes under this scheme."

## 2. THE PECK PRIZE FUND SCHEME. RULES FOR ANNUAL EXAMINATION (FORM 4).

*Prize Fund for Proficiency in Biblical Knowledge.*

Examination for Prizes given by the late Mr. James Peck and the Religious Tract Society.

*General Instructions for the Guidance of Managers and Head Teachers.*

1. The examinations are held at such times and in such manner as may be determined by the committee of management, of which due notice will be given.

2. It should be made known in the school on the day preceding the examination that the attendance at the examination is voluntary.

3. The following notice shall be publicly announced by the teachers on the day prior to the examination:—  
"The examination in Scripture knowledge will be held in this school to-morrow. Prizes for proficiency in such knowledge will be awarded."

4. The managers, or others appointed by them, must be present at the examination, but the method of conducting them will be left to the judgment and discretion of the head teachers, who will be held responsible for them.

5. A selection from the children presented at the preliminary *vivâ voce* examination is to be made of not more than the per-centage of the total number of scholars in Standards IV., V., and VI., for the competitive written examination, as may be fixed by the committee for each year, and about that proportion should be taken from each standard.

6. The per-centage of scholars to be selected for prizes, or for the competitive examination, must be calculated on "the number on the books" in each standard; and each scholar thus selected must have had instruction in the subject appointed by the syllabus for his or her standard, for at least three months previous to February. Immediately after the selection a

return must be made to the hon. secretary on Forms 5 and 6.\*

7. By the scheme under which the competitive written examination is conducted, it is provided that no child can be selected as entitled to a prize, unless he or she has answered at least one half the questions prepared.

8. The examination will be by printed questions.

9. There will be seven sets of questions, viz. :—

One set for Standard IV.	
"	V.
"	VI. and monitors.
"	candidates and pupil teachers of the 1st year.
"	pupil teachers of the 2nd year.
"	3rd year.
"	4th year.

10. Each set will consist of six questions, all of which may be attempted.

11. All competitors should be at the school, not later than a quarter of an hour before the examination commences.

12. Head teachers will be held responsible for the good behaviour of their scholars throughout the examination.

13. All necessary materials will be provided at the school, and no book or paper of any kind must be taken into the examination room by the competitors.

14. The male competitors and female competitors will occupy the principal schoolroom of their respective departments.

15. It shall be arranged, *as far as may be possible*, that scholars of the same standard shall not sit in close proximity to one another.

16. Head teachers will provide pens, ink, and blotting-paper from the school store, and these can be distributed at any time before the examination.

17. The sealed packet containing the questions must not be opened before the time appointed for commencing the examination. *It must be opened in the examination*

room by the managers in charge only, in the presence and full view of the competitors.

18. The answers to the questions must be written only on the headed paper which will be forwarded by the committee of management.

19. No competitor must be admitted after the first half-hour has expired, nor allowed to leave the examination room for the first half-hour of the examination, and the competitor having once left the room must not be re-admitted.

20. Immediately before the distribution of the questions, the headteacher will insist on perfect silence, and make the following statement to the competitors:—"Competitors talking, or copying, or otherwise acting unfairly, will be at once dismissed from the examination room."

21. Completed papers must remain on the desks, and be collected by the head teacher. At the hours named for closing the examination *all* must cease work.

22. Competitors, after completing their papers, must at once leave the room.

23. After the examination is completed, the managers will sign the necessary form, and at once seal up the papers (taking care to keep the different sets tied up and apart from one another), and despatch them (addressed "To the Hon. Secretary") in the envelope provided for the purpose, so as to reach the office as early as possible. All unused forms for answers are also to be returned, the postage to be prepaid if sent by post.

24. After the examiners' report has been received, the prizes will be presented to the children in such a manner as may be decided by the committee of management.

25. It must be distinctly understood by managers, teachers, and all persons connected with the examinations held under this scheme, that questions of a *sectarian* character are strictly prohibited from being put to the children under examination; and in any case in which this rule has been infringed the managers are desired by the committee of management to report the same in Forms 5, 6, or 7, to be signed by them at the close of each examination.

\* It is expected that the teachers will not return the name of any child for a prize, either in the viva voce or written examinations, whose conduct during the year has been persistently bad.

#### No. 14.

### TOTNES SCHOOL BOARD, DEVONSHIRE.

#### SYLLABUS OF RELIGIOUS INSTRUCTION, 1887-8.

##### SUBJECTS FOR CANDIDATES AND PUPIL TEACHERS.

###### *In 1st and 2nd Years and Candidates.*

Memory.—Exodus, chap. xx., ver. 1-17, with Matthew, chap. xxii., ver. 35-40; Matthew, chap. vii., ver. 7-20; Psalms xxxii., xxxiii., lxx., ciii.

Study.—Lives of Joseph, Moses, Daniel, and Elijah; the Gospel of St. Luke; first fourteen chapters of the Acts of the Apostles.

###### *In 3rd, 4th, and 5th Years.*

Memory.—Exodus, chap. xx., ver. 1-17, with Matthew, chap. xxii., ver. 35-40; Matthew, chap. vii., ver. 7-20; Psalms xxxii., xxxiii., xxxiv., lxx.; Isaiah, chap. xl.

Study.—Lives of Joseph, Moses, Daniel, and Elijah; the Gospel of St. Luke; the Acts of the Apostles.

##### SUBJECTS FOR SCHOLARS AND MONITORS.

###### *In Standards II. and III.*

Memory.—Exodus, chap. xx., ver. 1-17; Matthew, chap. v., ver. 1-12; Psalms xix. and xxiii.

Study.—Lives of Samuel and Joseph; first seven chapters of Matthew; first six chapters of the Acts of the Apostles.

###### *In Standards IV., V., and VI., and Monitors.*

Memory.—Exodus, chap. xx., ver. 1-17, with Matthew, chap. xxii., ver. 35-40; Matthew, chap. v., ver. 1-12; Psalms xix., lxii., ciii., and cxlv.

Study.—Lives of Samuel and Elijah; first thirteen chapters of Matthew; first twelve chapters of the Acts of the Apostles.

#### No. 15.

### GATESHEAD SCHOOL BOARD, DURHAM.

#### SYLLABUS OF RELIGIOUS INSTRUCTION FOR SCHOLARS.

##### *Infants.*

Learn the Ten Commandments, Exodus xx., verses 1-17 (the substance only will be required); the Lord's Prayer, and St. Matthew vi., verses 9-13. Brief account of the early lives of Samuel and David. Leading facts in the Life of Christ told in simple language.

##### *Standard I.*

Same as for infants; in fuller detail.

E 55387.

##### *Standard II.*

Repeat the Ten Commandments and the Lord's Prayer. Learn St. Matthew v. 1-12, and St. Matthew xxii. 35-40. The Life of Abraham. Simple outline of the Life of Christ.

##### *Standard III.*

Memory work, as in Standards I. and II. Learn Psalm xxiii. The Life of Joseph. Fuller outline of the Life of Christ, with an account of the following parables:—The Two Debtors; the Good Samaritan; the Prodigal Son; the Merciless Servant; the Lost Sheep; the Pharisee and the Publican.

*Standard IV.*

Memory work, as in Standard III. Learn St. John xiv., verses 15-31. The Life of Moses. The Life of Christ (1st part) as gathered from the Gospels—St. Matthew to xiv. 36; St. Mark to vi. 56; St. Luke to ix. 17; St. John to vii. 1, viz., to Third Passover; with an account of the following parables:—The Sower; the Mustard Seed; the Wheat and the Tares; the Pearl of Great Price. Slight knowledge of the Geography of Palestine.

*Standard V.*

Memory work, as in Standard IV. Learn Ephesians vi., verses 1-18. The Lives of Samuel, Saul, and David. The Life of Christ continued (2nd part), from Third Passover to end of Gospels. Acts of the Apostles, first two chapters.

*Standard VI.*

Memory work, as in Standard V. Learn Isaiah liii. and Ephes. iv., verses 25-32. The lives of Elijah and Daniel. Recapitulation of the Life of Christ, together with an account of His discourses as given in St. John, chapters iii., vi. 1-40, and x.; Acts of the Apostles, to chapter viii.

*Standard VII. and upwards.*

Memory work, as in Standard VI. Learn 1 Corinthians xiii. Recapitulation of the lives of Abraham, Moses, Samuel, Saul, David, and Daniel. Recapitulation of the Life of Christ, as in Standard VI. Acts of the Apostles, with especial reference to the life and missionary journeys of St. Paul.

## No. 16.

## HEDWORTH, MONKTON, AND JARROW U.D. SCHOOL BOARD, DURHAM.

## I. REGULATIONS FOR RELIGIOUS INSTRUCTION.

The schools must be opened and closed by singing a hymn, and prayer.

The authorised version of the Scriptures must be read every morning, and such explanation be given therein by the head and certificated assistant teachers in each school as is suited to the capacities of the children.

Thirty minutes must be allowed for religious instruction every morning.

Sections 7 and 14 of the Elementary Education Act, 1870, must be strictly enforced and observed in each school.

Children who, in compliance with the provisions of the Conscience Clause, may be withdrawn from the Bible lesson, must receive instruction in secular subjects separately.

The board particularly desire and direct that constant, earnest, and careful attention be given to the training of children, as well as to their instruction.

Reverence for God is to be inculcated, and all children, of whatever age, are to be taught to seek after and to do what is right and good; to attend to the admonitions of their own consciences as in the sight of God; and to cultivate feelings of love and duty towards Him and towards their fellow-men.

All profanity or coarseness of language, indecency of behaviour, deceit, untruth, speaking evil of others, fighting, cruelty, dishonesty, wilful damage or destruction of property, carelessness, and recklessness; are to be reprov'd, and, when necessary, offenders are to be discreetly punished.

The board wish to have all the scholars encouraged in thrift, cleanliness, neatness, order, punctuality, self-respect, honesty, truthfulness, fortitude, unselfishness, and gentleness, and to acquire habits of industry, sobriety, obedience, self-reliance, self-control, self-denial for the good of others, good manners, and gracefulness.

Teachers should endeavour, both in the Scripture lessons, in the classes, and in the playground, to train the minds of the children under their care in the direction indicated, and to respectful and considerate treatment of each other, of their teachers, their parents and guardians, their superiors, their inferiors, and all persons of whatever condition, nation, or position.

Parents and others having the charge of children are earnestly requested to assist the teachers and the school board by their example and influence, out of school hours, in this important part of education.

An examination in religious knowledge will be held annually, by a committee to be appointed by the board from time to time.

## 2. SYLLABUS OF RELIGIOUS INSTRUCTION.

*Infants.*

To be learnt by heart:—The Lord's Prayer; the IV. and V. Commandments; one or more hymns.

Scripture instruction:—The chief facts of the Creation, the Fall, and Life of Abraham. Birth of Christ; visit of the Wise Men; Death and Resurrection of Our Lord; St. Matthew, chapter xiii.

*Standards I., II., III.*

To be learnt by heart:—The Lord's Prayer; the Ten Commandments; the Beatitudes, Psalm xix.; one or more hymns.

Scripture instruction:—Genesis i. to viii.; lives of Samuel and Saul; St. Luke i. to xii.

*Standards IV.—VII.*

To be learnt by heart:—The Beatitudes; the Ten Commandments; Proverbs, chapter iii.; one or more hymns.

Scripture instruction:—Exodus i.-xii. (chief facts); life of Daniel; St. Luke xiii.-xxiv.; Acts i.-vii.

## No. 17.

## DURHAM DIOCESAN SYLLABUS.

*First or Infant Grade.*

Old Testament.—The Creation; the Fall; history of Cain and Abel; the Flood.

New Testament.—Brief outline of Our Lord's life.

Any other simple Bible stories suitable for infants, including the easier parables and miracles of Our Lord. The Lord's Prayer; the Ten Commandments; home prayers; simple hymns to be said and sung.

*Second Grade.*

Old Testament.—History in Genesis.

New Testament.—The life of Our Lord, as far as the Transfiguration, including the parables and miracles within that period; appropriate hymns and home prayers.

*Third Grade.*

Brief revision of the above, with Old Testament.—The lives of Moses, Joshua, and Gideon.

New Testament.—Life of Our Lord, from the Transfiguration, including the parables and miracles within that period; appropriate hymns and prayers.

*Fourth Grade.*

Brief revision of the above, with Old Testament.—The First and Second Books of Samuel; or the First and Second Books of the Kings; or the Period of the Captivity; the types and prophecies in Genesis and Exodus i. to xx.



New Testament.—Acts i.-xiv. ; or Acts xv.-xxviii. ; or St. John's Gospel. Selected parables and miracles ; appropriate hymns and prayers.

Note (1).—The children in each grade will be expected to have committed to memory texts and passages of scripture bearing upon the subjects prepared.

Note (2).—Where there is an infant department, Standard I. in the other departments should take additional Bible stories, miracles, and parables, unless it be taught with higher standards, in which case it should attempt the work of Grade II.

Note (3).—As the highest-group may contain several Standards, this group should vary its work from year to year ; for which purpose alternative subjects are given above. And these will meet the cases of schools which have more than four groups.

The diocesan inspector is authorised to make such modifications in this syllabus as may seem to him advisable (after consultation with the managers and teachers) to meet the circumstances of particular schools.

No. 18.

SOUTH SHIELDS SCHOOL BOARD, DURHAM.

(1.) REGULATIONS OF THE BOARD.

All teachers must give particular attention, both in the instruction given and in the selection of prayers and hymns, to the following directions of the board, viz. :—That the Bible shall be read, and there shall be given by the teachers such explanations and such instruction therefrom, in the principles of morality and

religion, as are suited to the capacities of children ; and that all teachers be enjoined, not only strictly to adhere to the terms of the 14th section of the Elementary Education Act, 1870, which provides that no religious catechism or religious formulary, which is distinctive of any denomination, shall be taught in the schools ; but also to abstain from all denominational teaching.

(2.) SYLLABUS OF RELIGIOUS INSTRUCTION, 1888-9.

Subjects.	Infants.	Standards II. and III.	Higher Standards.
Old Testament.—Monday and Tuesday, with repetition on the last lesson day in each month.	Oral instruction in such parts of the Book of Genesis as will interest young children.	Israel's Conquest and Possession of the Promised Land as described in Joshua i.-iv. ; v. 10-x. 15 ; xiv. ; xviii. 1-10 ; xx. ; xxii.-end.	The same subjects as for Standards II. and III., but fuller and more intelligent study expected, with some knowledge of the geography of the land (especially of peculiar features such as the Jordan valley) and its effects on the subsequent history of the inhabitants.
New Testament.—Wednesday and Thursday, with repetition on the last lesson day in each month.	Oral instruction in the principal events of Our Lord's Life, e.g., his birth and circumstances attending it, his visit to Jerusalem when 12 years of age ; a few of the Parables, e.g., those in S. Luke xv., His Crucifixion, Resurrection, and Ascension.	Acts of the Apostles, chapters i. to xii.	The same as for Standards II. and III., but with reference to earlier notices of S. Peter in the gospels, e.g., S. Luke v. 1-11 ; ix. 28-36 ; S. Matthew xiv. 22-33 ; S. John i. 35-42 ; St. Mark xiv. 66-72 ; S. John xxi.
Hymns and texts to be learnt on each Friday morning.	The Lord's Prayer.—For the sake of uniformity it is recommended that the children should learn texts from one or other of the selections given below. (a.) For Infants :—Psalm xxiii. ; S. Mark x. 14 ; S. John x. 14 ; Isaiah xl. 11, to word "bosom." (b.) For Elder Scholars :— 1. Texts illustrative of the narrative in the Book of Joshua :—Psalm cvii. 4-8, Ephesians vi. 10, 11 ; Psalm xxvii. 1 ; Hebrews iv. 9 ; S. John xiv. 2, 3 ; Psalm xxiii. 4 ; Isaiah xliii. 2 ; Psalm ciii. 2 ; Revelations vii. 16, 17 ; 2 Corinthians x. 4, 5 ; 1 Timothy vi. 10 ; Psalm cxxxix. 11, 12 ; Proverbs iii. 5, 6 ; Galatians vi. 7 ; S. Matthew xxv. 21 ; S. Matthew xi. 28, 29 ; Psalm ix. 9 ; xli. 1 ; S. John iv. 24 ; S. Matthew vi. 24 ; S. Matthew xxii. 37, 38 : (33 verses). 2. S. John xiv. 1-15 ; Psalms viii. and cxxi. : (32 verses). 3. S. Matthew vii. : (29 verses). 4. S. Luke xv. 11-24 ; S. Matthew xi. 28-30 ; Psalm xxxii. ; Psalm ciii. 8-13 : (34 verses).		

(3.) SCRIPTURAL INSTRUCTION EXAMINATION.

The committee of examiners have appointed six sub-committees for the purpose of carrying out the work referred to them by the board.

The following general arrangements have been adopted by the committee, and approved by the board, viz. :—

1. That the examination be conducted orally.
2. That the sub-committees of examiners may ask the teachers to aid them by examining the classes, in their presence, upon the subjects of scriptural instruction included in the syllabus, the examiners being at liberty to supplement such examination by putting any questions they may consider proper.
3. That the scholars of Standards V., VI., and VII. may be required by the examiners to write out one or more hymns or texts which they have learnt.
4. That the examination be conducted during the morning session, except as regards No. 6 sub-committee, which is at liberty to fix its own time.

5. The days appointed for the examination are Tuesday, 12th, Wednesday, 13th, and Thursday, 14th June next.

6. The sub-committees may, for the purposes of the examination, occupy a morning's attendance in each department of the school, or they may complete their examination of all the departments during the same session. Whichever course be adopted, the examination will commence on Tuesday, 12th June, say at 9.30 a.m., unless otherwise specially advised.

7. That the first-named member of each sub-committee do act as convener of his sub-committee.

8. That each sub-committee present a report on the subject of its examination to the general committee. The conveners are responsible for the production of these reports.

9. That a meeting of the committee be held on Monday, 19th June next, for the purpose of receiving the reports of the sub-committees, and of preparing a general report to the board.

A 14 days' notice will be conspicuously affixed in each school that the examination will take place on the 12th proximo, or on either of the two following days, as may be determined by each sub-committee of examiners. Any children, whose parents desire it, can, on notice being sent to the head teacher, be withdrawn from the

examination ; they are to be placed in a separate classroom and proceed with the ordinary school lessons.

The period occupied by the examination must not be reckoned as ordinary school hours. It is, therefore, usual to go through the form of giving a holiday, when the registers will not be marked.

No. 19.

STOCKTON-ON-TEES SCHOOL BOARD, DURHAM.

(1.) REGULATIONS FOR RELIGIOUS INSTRUCTION.

(2.) SYLLABUS.

- A.—Schools.
- B.—Pupil Teachers.
- C.—Examination of—
  1. Schools.
  2. Pupil teachers.

General Principles.—1. It is to be distinctly observed by the teachers that in all the religious teaching and exercises the provisions of the Education Act, 1870, in sections 7 and 14, are to be strictly complied with, both in letter and spirit, and that no attempt is to be made in any way to attach children to any particular denomination.

2. In all cases where children are withdrawn from the religious teaching by parents or guardians, suitable and adequate arrangements shall be made for their instruction in secular subjects.

A.—Schools.

Method of Religious teaching.—For the purpose of religious instruction the schools shall be divided into sections.

Infants' schools shall be divided into at least two sections—

- (1.) Juniors.
- (2.) Seniors.

These may be again subdivided at the discretion of the teacher. Where Standard I. is kept it shall take

the work prescribed for it in the ordinary schools of the board as a separate section (3).

Junior schools shall be divided into sections in accordance with the provisions made for the same standards in the ordinary schools of the board.

Ordinary schools of the board shall be divided into three sections according to standards:—

- Section 1.—Standard I.
- „ 2.—Standards II. and III.
- „ 3.—Standards IV., V., and VI.

Any deviation from the grouping laid down in these rules, which may be deemed requisite by the head teachers, shall be made only with the approval of the school management committee.

Teaching.—The head teacher will, as a rule, personally give the instruction in the highest section, and will arrange that the assistants, and where necessary pupil teachers, shall, in order of seniority, take their share in the teaching of the junior sections, and will arrange for the teachers not so engaged to be present at sections; provided always that all the members of the teaching staff be engaged in, or be present at the religious teaching, except such as may be needed for the care of the children withdrawn from the religious teaching. In all cases the head teachers will feel that the responsibility of the whole teaching rests with them, and they will from time to time take such steps as they may deem necessary to secure efficient teaching of all the sections.

Subjects to be taught.—Infants' Schools.

To Learn by Heart.	Scripture Instruction.	—
Six hymns to be selected from the Hymn Book approved by the board.	Group I. (Juniors).—Creation ; Fall ; Flood ; Life of Joseph ; David slaying Goliath ; Call of Samel ; Birth of Christ ; Visit of Shepherds and Wise Men ; Christ's Death.	Juniors.
The Alphabet of Texts, the Lord's Prayer, and the Fifth Commandment.	Group II. (Seniors).—Same as Group I., and Cain and Abel ; Abraham offering up Isaac ; Early Life of Moses ; Life of Daniel ; Christ's Resurrection ; three Miracles, and three Parables.	Seniors.

Subjects to be taught.—Ordinary Schools.

—	To Learn by Heart.	Scripture Instruction.	Scripture Exercises.
Standard I. (Section 1.)	The Lord's Prayer and the Ten Commandments ; at least 20 verses from the following passages : St. Matt. v. 1-12 ; vi. 24-34 ; vii. 7-14 ; xi. 28-30 ; xix. 13 and 14 ; xxii. 37-40 ; xxviii. 18-20 ; St. Luke i. 46-55 and 68-79 ; ii. 29-32 ; St. John iii. 16 ; iv. 24 ; xi. 25 and 26 ; xiv. 1-3.	Outlines of the Book of Genesis, with a more exact knowledge of the life of (a) Abraham, (b) Jacob, (c) Joseph. Outlines of St. Matthew's Gospel, with a special knowledge of the birth, death, and resurrection of Christ, and of six Miracles and six Parables.	Examples from Holy Scripture of the observance or breach of the Ten Commandments.
Standards II. and III. (Section 2.)	The Lord's Prayer and the Ten Commandments ; four of the following Psalms : 1, 4, 8, 15, 19, 23, 25, 32, 34, 51, 84, 91, 103, 104, 107, 119 (any section at the discretion of the teacher), 121, 130, 139, 147, and four Parables from the Gospel of St. Luke.	Revise the Book of Genesis ; outlines of the historical part of the Book of Exodus, with an exact knowledge of the Life of Moses. Outlines of St. Mark's and St. Luke's Gospels in alternate years, with accurate knowledge of Miracles and Parables recorded in them.	Same as above.
Standards IV.-VI. (Section 3.)	The Lord's Prayer and the Ten Commandments and six of the above Psalms, and St. John xv. of 1 Cor. xiii.	Outlines of Old Testament History, and each year two of the following Books : Joshua and Judges ; Samuel I. and II. ; and Kings I. and II. ; with special reference to the biographies contained in them. Outlines of New Testament History, and each year one of the following portions of Holy Scripture : The historical part of (1) the Gospel of St. John ; (2) Acts i.-xii. ; (3) Acts xiv.-xxviii.	The Petitions of the Lord's Prayer exemplified by other passages of Holy Scripture.

- In section 1.—The teaching shall be oral.  
 ,, 2.—The teaching shall be in the main, oral; but the Bibles to be frequently used by the children.  
 ,, 3.—The Bible to be generally and systematically read both by teachers and children.

B.—Pupil Teachers.

1. The head teachers shall give out of school hours, in every week, not less than 60 minutes to the regular and systematic instruction of their pupil teachers in accordance with the following scheme.  
 2. The scheme for pupil teachers shall be as follows:—

Subjects to be taught.

Candidates and First Year.	Second Year.	Third Year.	Fourth Year.
1. Old Testament history, from the Creation to the death of Moses.	Old Testament history to the death of King David.	Old Testament history to the death of Hezekiah.	Old Testament History to end of Book of Nehemiah.
2. New Testament: the Gospel of St. Matthew.	New Testament: the Gospels of St. Mark and St. Luke.	New Testament: the historical portion of Gospel of St. John.	New Testament: Acts of the Apostles.
3. All the exercises of Standards I., II., and III.	All exercises of Standards I. to VII. inclusive.	As in second year with Ten Parables of our Lord.	—

C.—Examinations.

1. Schools.

1. In conducting the examination, full regard shall be paid to sections 7, 14, and 74 (c) of the Elementary Education Act, 1870, in letter and spirit.  
 2. The examination shall be confined to the subjects included in the syllabus.  
 3. The examination shall be conducted by the board inspector, who shall make his report to the board, and shall be held annually in the sixth month of the school year, and shall take the place of the ordinary examination held in that month.

4. Due notice shall be given to parents and children, which notice shall explain that the attendance on the day of examination is purely voluntary, and that the attendance will not be marked as a school attendance.  
 5. The infants and children in Standards I. to III. inclusive shall be examined orally; the children in Standards IV. to VII. on paper.

2. Pupil Teachers.

The pupil teachers shall be examined on paper by the board inspector annually in the sixth month of the school year; and this examination shall take the place of the ordinary examination held in that month.

No. 20.

ST. ALBAN'S DIOCESAN SYLLABUS, 1887-8.

DIVISION I.

Old Testament.—The Reigns and Lives of Solomon, Rehoboam, Jeroboam, Ahab, Hoshea, Hezekiah, Manassch, Josiah; with the Lives of Elijah and Elisha, and the account of the Captivity of Judah in 2 Kings xxiv., xxv.  
 New Testament.—The Gospel according to St. Matthew.

DIVISION II.

Old Testament.—The History of the Israelites from the Exodus to the Death of Joshua. The following are the more important chapters: Exodus xi. to xx., xxxii. to xxxiv.; Leviticus xvi., xxiii.; Numbers xi. to xiv., xvi., xvii., xx. to xxiv.; Deuteronomy xxxiv.; Joshua i. to x., xxiv.  
 New Testament.—The Life of our Blessed Lord, with a more particular knowledge of the last five chapters of St. Matthew's Gospel.

DIVISION III.

Old Testament.—Exodus i. to xx.  
 New Testament.—The events of the Life of our Blessed Lord as in Division IV., with the addition of the Visit to the Temple at twelve years of age, the Temptation, the Transfiguration, and the following Miracles and Parables: Healing the Nobleman's Son; Cleansing the Leper; Miraculous Draught of Fishes;

the Raising of Jairus's Daughter, the Widow's Son, and Lazarus; the Parables of the Tares, the Unmerciful Servant, and the Ten Virgins.

DIVISION IV. (and INFANTS).

Old Testament.—The Creation, Fall, and Flood; Destruction of Sodom and Gomorrah; Call of Abraham; Abraham offering Isaac; the Brazen Serpent; Call of Samuel; David and Goliath; Elijah at Zarephath; Elijah taken up to Heaven; Elisha mocked by the Children; Elisha multiplying Widow's oil; the History of Jonah.

New Testament.—The Birth, Baptism, Death, Resurrection, and Ascension of our Blessed Lord, including the Visits of the Shepherds and Wise Men, the Murder of the Innocents, &c.; the Blessing of Little Children; the Raising of Lazarus; Calming the Storm; the Prodigal Son.

A list of texts and hymns should be ready for the inspector.

The texts chosen should be such as can be explained to the children.

The inspector would be glad if the teacher of each class would have ready for him a list of texts or portions of Scripture learned by heart by the class, and also a detailed list of the subjects in which the class is to be examined.

No. 21.

## WANSTEAD SCHOOL BOARD, ESSEX.

## SYLLABUS OF RELIGIOUS INSTRUCTION.

*Infants' Department.*

Upper Division.			Lower Division.		
Old Testament.	New Testament.	Memory Work.	Old Testament.	New Testament.	Memory Work.
Creation. The Fall. Cain and Abel. The Flood. Abraham. Isaac. Esau and Jacob. Early life of Joseph.	The birth, life, and death of Christ.	The Ten Commandments. Hymns and texts at the discretion of the teacher.	The Creation. The Fall. Cain and Abel. The Flood.	The birth, life, and death of Christ.	Hymns and texts at the discretion of the teacher.

*Boys' and Girls' Departments.*

Standard.	Old Testament.	New Testament.	Memory Work.
I.	Interesting narratives from Genesis, chapters i.-xxxvii.	Simple outlines of the life of Christ.	a. The Lord's Prayer. b. The Ten Commandments. c. Hymns and texts at the discretion of teacher. d. St. Mark x. 13-17.
II.	Lives of Jacob and Joseph.	Outlines of the life of Christ with two miracles.	a, b, and c. As above. d. Psalm xxiii. e. St. Mark x. 13-17.
III.	Book of Exodus, chapters i.-xx.	Outlines of the Life of Christ, with four miracles and two parables.	a and b. As above. c. Psalm i. d. St. Matthew v. 1-12. e. St. Luke xv. 1-10.
IV.	Life of Moses.	Fuller outline of the Life of Christ. The chief miracles and parables.	a and b. As above. c. Proverbs iii. (10 verses selected). d. St. Matthew v. 1-12. e. St. John xiy. 15-31.
V., VI., and VII. 1st year.	The Books of Joshua and Judges.	Gospel according to St. Matthew.	a and b. As above. c. Psalm xxxiv. d. Ephesians iv. 25-32. e. St. Luke xv. 11-32.
V., VI., and VII. 2nd year.	Life of Sammel and the early life of David (until he became king).	Gospel according to St. Mark.	a and b. As above. c. Psalm ciii. d. St. James i. 22-27. e. St. Luke x. 25-37.
V., VI., and VII. 3rd year.	Lives of Elijah, Elisha (to the death of Jezebel), and Daniel.	Gospel according to St. Luke, with the first chapter of the Acts of the Apostles.	a and b. As above. c. Psalm li. d. St. John x. 11-18. e. St. Mark iv. 1-20.

No. 22.

## WEST HAM SCHOOL BOARD, ESSEX.

## SYLLABUS OF RELIGIOUS INSTRUCTION.

*Course A.—For Infants' Schools.*

Old Testament.—The Creation; the Fall; the Flood; the Life of Joseph.

New Testament.—The Birth of Christ; the Shepherds and Wise Men; Christ's Death.

The teachers to give these from such Gospels as they think most interesting to children.

To learn not less than 20 verses and hymns at the discretion of the teacher.

*For Boys' and Girls' Schools.*

The Book of Genesis and the Gospel of St. Matthew.

The examination in the above will be graduated according to the several standards. The examination in the 5th, 6th, and 7th Standards to be wholly or partially in writing, at the discretion of the examiner.

Memory.—The Lord's Prayer; the Ten Commandments; opening verses of "Sermon on Mount" (Mat-

thew v. 1-12). And not less than 20 verses from the Psalms and Book of Proverbs, to be selected by the head teacher.

*Pupil Teachers.*

The examination of the pupil teachers will be in the same subjects as those for the elder children, but a more accurate and extensive knowledge will be expected.

*Course B.—Boys' and Girls' Schools.*

Old Testament.—Book of Exodus, omitting chapters xxi. to xxxi.

New Testament.—St. Mark's Gospel.

To be committed to memory and understood.—The Lord's Prayer; the Ten Commandments; the opening verses of the Sermon on the Mount; Psalm ciii.; St. John, chap. i., verses 1 to 14, and chap. x., verses 11 to 18.

*Infants' Schools.*

## Upper Section.

Old Testament.	New Testament.
The principal events in the first 14 chapters of Exodus.	The principal events in St. Mark's Gospel.

## Lower Section.

The Creation.	The Birth of Christ.
The Fall.	The Shepherds and Wise Men.
The Flood.	Two of the Miracles of Christ (from St. Mark's Gospel).
The Life of Joseph.	Christ's Death and Resurrection.

To be committed to memory.—The Lord's Prayer; St. John x. 11 to 18, with other texts and hymns.

*Pupil Teachers.*

Old Testament.—The Life of Moses.  
New Testament.—St. Mark's Gospel.

*Course C.—Boys' and Girls' Schools.*

Old Testament.—Book of Joshua, first eleven chapters; the History of the Judges, with details of the Lives of Gideon, Deborah and Barak, Jephtha, Samson, and Samuel.

New Testament.—St. Luke's Gospel, with the First Chapter of the Acts of the Apostles.

To be committed to memory and understood.—The Lord's Prayer; the Ten Commandments; the opening verses of the Sermon on the Mount; Psalm xxxiv.; St. Luke xv. 1 to 32.

*Infants' Schools.*

## Upper Section.

Old Testament.	New Testament.
The Crossing of Jordan.	The principal events in St. Luke's Gospel; with Acts of the Apostles i. 1 to 12.
The Fall of Jericho.	
The Life of Sammel.	

## Lower Section.

The Creation.	The Birth of Christ.
The Fall.	The Shepherds and Wise Men.
The Flood.	The Parable of the Prodigal Son.
The Life of Samuel.	The Miracles from St. Luke's Gospel.
	Christ's Death, Resurrection, and Ascension.

To be committed to memory.—The Lord's Prayer; St. Luke x. 25 to 37, with other texts and hymns.

*Pupil Teachers.*

Old Testament.—The History of the Judges, including Samuel.

New Testament.—St. Luke's Gospel, with the First Chapter of the Acts of Apostles.

## No. 23.

## BRISTOL SCHOOL BOARD, GLOUCESTERSHIRE.

## SYLLABUS OF RELIGIOUS INSTRUCTION.

*Course of Study preparatory to Examination in the Summer of 1889 and the two following years.*

## SCHOLARS.

*Infants.*

Memory.—Psalm xxiii. or cxxi; S. Matthew vi. 9-13; S. Mark x. 13, 14.

Study.—Lives of Adam and Eve, Joseph and his Brethren; Birth and Childhood of our Lord; parable of the Prodigal Son, Luke xv. 11-32.

*Standards I., II., III.—1889.*

Memory.—Exodus xx. 1-17; Psalm 8; S. Matthew vii. 21-29.

Study.—Lives of Adam and Noah; the Infancy, Baptism, Temptation of our Lord, and Call of the Disciples (S. Matthew i.-iv.)

## 1890.

Memory.—Exodus xx. 1-17; Psalm xcvi.; S. Matthew vi. 5-13. Luke xii. 27-32.

Study.—Lives of Abraham and Isaac; outline of our Lord's Ministry in Galilee, with more particular reference to His Miracles.

## 1891.

Memory.—Exodus xx. 1-17; Psalm xxvii.; Proverbs iii. 1-12. S. John xv. 1-11.

Study.—Lives of Jacob and Joseph; outline of our Lord's Ministry, with more particular reference to His Parables.

*Standards IV., V., VI., VII., and Candidates.—1889.*

Memory.—Exodus xx. 1-17; Psalm xix.; Eccles. xii. 1-7; S. Matthew vi. 5-13; Luke xv. 3-10.

Study.—Life of Moses; Life of our Lord from the Transfiguration to the Ascension.

## 1890.

Memory.—Exodus xx. 1-17; Isaiah liii.; 1 John iv. 7-21.

Study.—Lives of Joshua and Gideon; the History of the Early Church (Acts i.-viii. and x.)

## 1891.

Memory.—Exodus xx. 1-17; Psalm xci.; 1 Cor. xiii.

Study.—Lives of Solomon and Daniel; Lives of S. Stephen, S. Philip, and S. Paul up to and including his first missionary journey.

## PUPIL TEACHERS.

*Candidates.—1889.*

Memory.—Exodus xx. 1-17; Psalms xv., lxxii. 1-19; Matthew v. 1-12.

Study.—Life of Moses, and History of Israel in Egypt; chief events in the Life of our Lord.

## 1890.

Memory.—Job. xxviii.; Isaiah lv.; John xv.

Study.—History of Israel from the Exodus to the conquest of Canaan; Miracles of our Lord, and Acts i., ii.

## 1891.

Memory.—Psalms xlvi., cxvi.; Luke xv.

Study.—Lives and Times of Elijah, Elisha, and Daniel; Life of S. Peter.

NOTE 1.—For the purposes of this examination, all scholars shall be deemed to belong to that standard in which they shall have been on the 31st of December preceding.

NOTE 2.—Pupil teachers shall be deemed to belong to that year in which they shall have been on the 1st of January preceding.

NOTE 3.—It is expected that the passages committed to memory be understood.

NOTE 4.—In Standards I., II., III., the same course of study is laid down, but a higher degree of proficiency will be required in the successive standards.

This applies also to Standards IV., V., VI., and VII., and to pupil teachers.

No. 24.

## CIRENCESTER SCHOOL BOARD, GLOUCESTERSHIRE.

## (1.) REGULATIONS FOR RELIGIOUS INSTRUCTION.

In the schools provided by the board, provision shall be made for giving effect to the following resolutions of the board :—

- (a.) The Bible shall be read daily in the board schools.  
 (b.) The teachers shall give a lesson daily from some one of the portions of the Bible mentioned in Schedule. Provided always that in their instruction and explanations the provisions of sections 7 and 14 of the Elementary Education Act, 1870, be strictly observed both in letter and in spirit, and that no attempt be made to give the teaching a denominational character.  
 (c.) The Bible instruction shall be preceded or followed by singing from a book selected by the board.  
 (d.) Scripture lessons shall be given every morning. The lessons to commence immediately after morning prayer, and to conclude at 9.45.  
 (e.) The lessons shall be given from the Old and New Testaments alternately.

- (f.) Pupil teachers are to receive one hour's instruction from the head teachers every week in religious subjects, according to the syllabus, in addition to the five hours for secular subjects required by the Code.  
 (g.) An examination will take place yearly, and prizes will be given to the children in each class who pass the best examination.  
 (h.) The school shall be opened in the morning and closed in the evening with the prayers which have been approved by the board.  
 (i.) The time during which every child shall attend school shall be the whole time for which the school shall be open. During the time or times of religious teaching or observances, any children withdrawn from such teaching or observances shall receive instruction in secular subjects in a separate room.  
 (j.) At twelve o'clock grace shall be sung.

## (2.) SYLLABUS OF RELIGIOUS INSTRUCTION.

	Memory Work.	Old Testament.	New Testament.
Lower Division.	<p>First Year.—The Lord's Prayer and the Ten Commandments. Psalms i., xxiii. Prov. iii. 5-7, Matt. xi. 28-30. Mark x. 13-16. John x. 11-17.</p> <p>Second Year.—The Lord's Prayer and the Ten Commandments. Psalms xix., xlvi. I Sam. iii. 7-10. Luke x. 30-37. John iii. 16, 17.</p>	Lives of Noah, Abraham, Isaac, Jacob, and Joseph.	<p>The following Facts of our Lord's History as recorded by St. Matthew and St. Mark :— His Birth, Baptism, Temptation, Death, and Resurrection : and also :—</p> <p>First Year.—Raising of the Daughter of Jairus ; Cleansing the Leper ; Feeding the 5,000 ; the Parables of the Sower, the Prodigal Son, and the Talents.</p> <p>Second Year.—Healing of the Paralytic, of the Centurion's Servant, and of the Syro-phenician's Daughter. Parables of the Unmerciful Servant, the Ten Virgins, and the Good Samaritan.</p>
Middle Division.	<p>First Year.—Psalms viii., xxxiv. Prov. iv. 4-7 ; xiii. 20. Matt. v. 43-48 ; vi. 19-21. I Cor. xiii.</p> <p>Second Year.—Psalm iii. Prov. vi. 6-11 ; xii. 19-22. Matt. vii. 7-11. John i. 6-14. John xiv. 1-6.</p>	Life of Moses ; History of Israel's Bondage in Egypt ; their Deliverance and Journey through the Wilderness.	<p>The Principal Facts of Our Lord's History as recorded by St. Luke, including :—His Birth, Death, and Resurrection. Visit to Jerusalem at the age of 12. Visit to the Synagogue at Nazareth (Ch. iv.). Visit to Martha and Mary and to Zaccheus.</p> <p>Miracles.—The First Draught of Fishes ; Raising of the Widow's Son ; and the Cleansing of the Ten Lepers.</p> <p>The Ten Commandments compared with parallel portions of the New Testament.</p>
Upper Division.	<p>First Year.—Ps. lxxxiv., ciii. Prov. iii. 1-7. Luke i. 46-55. Matt. vi. 24 to end.</p> <p>Second Year.—Ps. cxxxix., cxlv. Isaiah liii. Luke ii. 28-32. Rom. xii. 9-18.</p> <p>Supplementary Course : — Rom. xiii. 8-14. Phil. iv. 6-8.</p>	<p>First Year.—Joshua, Deborah, Gideon, Samson, Samuel, and Saul.</p> <p>Second Year.—Reigns of David and Solomon ; Lives of Elijah and Elisha.</p> <p>Hezekiah and the Story of the Captivity.</p>	<p>The Principal Facts of our Lord's Life as recorded in St. John's Gospel. The Ascension of our Lord (Acts i.).</p> <p>Acts ii.-x.</p>

No. 25.

## ST. GEORGE SCHOOL BOARD, GLOUCESTERSHIRE.

## SYLLABUS OF RELIGIOUS INSTRUCTION.

*Course of Study preparatory to Examination in the Summer of 1888 and the two following years.*

## SCHOLARS.

*Infants.*

Memory.—All. Psalm xxiii. ; S. Matt. vi. 9-13 ; S. Mark x. 13, 14. Upper division ; Exodus xx. 8-12, 15.

Study.—History of Adam and Eve, Cain and Abel, Joseph and his Brethren ; Birth and Childhood of our Lord.

*Standard I.*

Memory.—Exodus xx. 1-17 ; Psalm i. ; S. Matt. vi. 9-13 ; S. Luke ii. 8-14.

Study.—Lives of Adam, Noah, Abraham ; the Infancy, Baptism, Temptation of our Lord, and call of the disciples (S. Matthew i.-iv.).

*Standard II.*

Memory.—Exodus xx. 1.-17. ; Psalm xix. ; S. Matt. vi. 9-13 ; S. Matt. vi. 24-34.

Study.—Lives of Jacob and Joseph ; outline of our Lord's Ministry in Galilee ; with more particular reference to His miracles.

*Standard III.*

Memory.—Exodus xx. 1-17; Proverbs iii. 1-12; S. Matt. vi. 9-13; S. John x. 1-18.

Study.—Life of our Lord's ministry, with more particular reference to His parables.

*Standard IV.*

Memory.—Exodus xx. 1-17; Proverbs iii. 13-26; S. Matt. vi. 9-13; S. John xv. 1-16.

*Standard V.*

Memory.—Exodus xx. 1-17; Isaiah ix. 1-7; S. Matt. vi. 9-13; S. Luke xv. 11-32.

*Standards VI. and VII.*

Memory.—Exodus xx. 1-17; Ecclesiastes xii.; S. Matt. vi. 9-13; 1 Cor. xiii.

*Standards IV., V., VI., and VII.*

Study.—1888. Lives of Elijah, Elisha, and Daniel; life of S. Paul.

Study.—1889. Lives of Joshua, Gideon, and Samson; life of our Lord from the Transfiguration to the Ascension.

Study.—1890. Lives of Samuel, David, and Solomon; the history of the Early Church (Acts i.-viii. and x.).

## PUPIL TEACHERS.

*All Candidates and Pupil Teachers.*

Memory.—Exodus xx. 1-17; Psalms xlvi., ciii.; S. Matt. v. 1-16, vi. 9-13; 1 S. John iv. 7-21.

*Candidates and 1st Year.*

Memory.—Isaiah liii.

Study.—Lives of the Patriarchs, and history of Israel in Egypt; the chief events in the life of our Lord.

*2nd Year.*

Memory.—Isaiah lxi.

Study.—The Exodus and journeying of the Israelites, and conquest of Canaan; the miracles of our Lord.

*3rd Year.*

Memory.—Proverbs viii.

Study.—History of Israel from the conquest of Canaan to the division of the kingdom; the parables of our Lord.

*4th Year.*

Memory.—Acts ii. 14-36.

Study.—History of Israel and Judah from the division of the kingdom to the captivity; the Book of the Acts of the Apostles.

Note 1.—For the purposes of this examination all scholars shall be deemed to belong to that standard in which they shall have been on the 31st of December preceding.

Note 2.—Pupil teachers shall be deemed to belong to that year in which they shall have been on the 1st of January preceding.

Note 3.—It is expected that the passages committed to memory be understood.

Note 4.—In Standards IV., V., VI., and VII., the same course of study is laid down, but a higher degree of proficiency will be required in the successive standards.

Note 5.—The scheme is drawn up to serve for three years.

No. 26.

## PORTSMOUTH SCHOOL BOARD, HANTS.

## SYLLABUS OF RELIGIOUS INSTRUCTION.

*I.—Infants' Schools.*

Monday and Friday—Repetition, hymns or texts.

Tuesday, Wednesday, and Thursday—Lessons on the following portions of the Old and New Testament:

Old Testament.—Genesis i.-iv. 15; vi.-ix. 19; xi. 1-9; xxii. 1-19; xxviii., xxxvii., xlii.-xlv.

Exodus ii.-iii., xiv.

1 Samuel iii., xvii.

Daniel iii., vi.

New Testament.—Luke i. 25-11.

Matthew ii., iii.

John ii., vi. 1-13, xi.

Matthew viii.

Luke x. 25-37, xv.

Mark x. 13-16.

Matthew xxvi. 36-56.

John xviii., xix., xx.

Acts i. 9, 11.

*II.—Boys' and Girls' Schools.**Standards I. and II.*

For memory.—Exodus xx. 1-17; Matthew v. 1-10.

For study.—The life of Abraham; the outlines of the life of Christ.

*Standards III. and IV.*

For memory.—Exodus xx. 1-17; Matthew v. 1-20 and vi. 24-34.

For study.—The lives of Jacob and Joseph; St. Mark's Gospel.

*Standards V., VI., and VII.*

For memory.—Exodus xx. 1-17; Matthew v. 1-20 and vi.

For study.—The life of Moses; Acts of the Apostles i. to xii.

N.B.—For the life of Abraham, the following chapters are to be read—Genesis xi. 27 to xxv. 10, emitting xii. 10-20, xix. 4-11, 30-38, and xx.

For the Lives of Jacob and Joseph, the following chapters are to be read—Genesis xxv. 19 to 1., emitting xxvi., xxix. to xxxi., xxxiv. to xxxvi., xxxviii., and xxxix.

For the Life of Moses, the following chapters are to be read—Exodus i to xx. and xxii., Numbers xiii., xiv., xx., and Deuteronomy xvi., xxxiv.

An examination will be held annually in October, subject to exemption for conscientious reasons.

No. 27.

## SOUTHAMPTON SCHOOL BOARD, HANTS.

## SYLLABUS OF RELIGIOUS INSTRUCTION.

The Teachers are desired to make the Lessons as practical as possible, and not to dwell on unnecessary details.

*Infants.*

To be learnt by heart.—The Lord's Prayer and the 1st, 3rd, 5th Commandments; St. Matthew vi. 9-13; Exodus xx. 3-7-12.

E 55387.

Scripture instruction.—Group 1. Creation; Fall; Flood; Life of Joseph; David slaying Goliath; Call of Samuel; Birth of Christ; Visit of Shepherds and Wise Men; Christ's Death.

Group 2.—Same as Group 1.; and also Cain and Abel; Abraham offering up Isaac; Early Life of Moses; Life of Daniel; Christ's Resurrection; two Miracles, two Parables.

Y y

*Standard I.*

To be learnt by heart.—The Lord's Prayer and the Ten Commandments, and one of the following passages, St. Matthew v. 1-12; St. Matthew xxii. 35-40.

Scripture instruction.—Outline of the Book of Genesis, with more exact knowledge of the Life of (a) Abraham, (b) Jacob, or (c) Joseph.

Outline of St. Matthew's Gospel, with special knowledge of the Birth, Death, and Resurrection of Christ, and of four Miracles and four Parables.

*Standards II. and III.*

To be learnt by heart.—The Lord's Prayer and the Ten Commandments and St. Matthew xxv. 31 to end; and one of the following selections from the Psalms, Psalm xxiii., xxxiv. 8-16, cxix., any portion; with one of the parables from the Gospel of St. Luke.

Scripture instruction.—Outline of the Book of Exodus, with an exact knowledge of the Life of Moses.

Outline of St. Mark's and St. Luke's Gospel, in alternate years, with special attention to the Miracles and Parables recorded in them.

*Standards IV. and V.*

To be learnt by heart.—The Lord's Prayer and the Ten Commandments; Psalm li. or xcii.; St. John xiv. 15-31; or Ephesians vi. 1-18.

Scripture instruction. (see below).

*Standards VI. and VII. and ex.—VII.*

To be learnt by heart.—The Lord's Prayer and the Ten Commandments; Isaiah liii.; and Ephesians iv: 25-32; or 1st Corinthians xiii.

Scripture instruction.—Outline of Old Testament History with special knowledge of the history of three of the following characters: Joshua, Samuel, David, Elijah, Daniel.

Outline of New Testament History, and each year one of the following portions of Holy Scripture: the Gospel of St. John; Acts i. to xiii.; Acts xiv. to xxviii.

27A.

DARTFORD SCHOOL BOARD, KENT.

REGULATIONS OF RELIGIOUS INSTRUCTION AND SYLLABUS.

1. In schools provided by the board the authorised version of the Bible shall be read, and there shall be given such explanations and instruction therefrom in the principles of morality and religion as are suited to the capacities of children.

2. Religious observances and instruction shall take place at the opening and closing of each meeting of the schools, in the following order:—

I.—Hymn.—On the opening of the morning meeting of the school, the children shall stand and sing a hymn selected from a hymn book approved by the board.

II.—Prayer.—After singing, the children shall kneel, and the mistress also kneeling shall say a prayer according to a form approved by the board, and offer up a few extempore petitions, if so disposed; after which she shall say the Lord's Prayer, which the children shall repeat after her. At the end of each prayer the children shall be taught to answer "Amen," in an audible voice.

III.—Instruction.—The Scriptures shall be read, questions asked on the portion read, and the general lessons derived from it taught, in the order that follows:—

On Monday and Tuesday, lessons in the Old Testament.

On Wednesday and Thursday, lessons in the New Testament.

On Friday, the Ten Commandments, or the Apostles' Creed, or a form of private prayer for home use shall be repeated from memory.

IV.—At the close of the morning meeting of the school "the Grace" shall be sung.

V.—The afternoon meeting of the school shall be opened with "the Grace" being sung; and shall be closed with a hymn, prayer, and the Benediction.

3. Such religious observances and instruction as are recognised by the foregoing regulations shall be practised by the mistress and assistant teachers, and by the pupil teachers on the authority of the mistress, who shall be responsible for the same.

4. The time for religious observances and instruction shall be from 9.15 to 9.45 a.m. and from 4 to 4.15 p.m.

5. The portion of Scripture selected for the lesson shall be entered in the log book.

6. Special care shall be taken in all religious teaching and religious observances that the provisions of the Elementary Education Act, 1870, in sections 7 and 14, are strictly observed, both in letter and spirit, and that no attempt is made to attach children to any particular denomination or place of worship.

7. During the time of religious teaching or religious observance, any children withdrawn from such teaching or observance shall receive separate instruction in secular subjects.

No. 28.

ERITH SCHOOL BOARD, KENT.

SYLLABUS OF RELIGIOUS INSTRUCTION FOR BOYS AND GIRLS, 1888.

The Passages marked \* are for the older children only.

*New Testament.*

Luke vi. 12-17 - }  
Mark iii. 13-20 - } The Twelve Apostles Chosen.  
Matt. x. 2-5 - }

Matt. v.\* vi., & vii.—The Sermon on the Mount.  
Omit in ch. v. 27, 28, 31, 32.

Matt. viii. 5-14 - } Healing of the Centurion's ser-  
Luke vii. 1-11 - } vant.

Luke vii. 11-18.—Raising of the son of the widow of Nain.

Matt. xi. 20-end.\*—Christ upbraids Chorazin, Bethsaida, and Capernaum.

Matt. xii. 46-end\* }  
Mark iii. 31-end - } Jesus declares that his faithful  
Luke viii. 19-22 - } followers are nearer to him  
than his earthly relatives.

Luke xii. 1-49.\*—Christ's Charge to His Disciples.

Luke xiii. 1-10.\*—Christ teaches that accidents and misfortunes are not proofs of peculiar sinfulness on the part of the sufferers.

Matt. xiii. 1-end - }  
Mark iv. 1-21 - } The parables of the sower, of the  
Luke viii. 4-19 - } tares, of the mustard seed, of  
leaven, of the buried treasure,  
of the pearls. Revisits  
Nazareth, and is again rejected.

Matt. viii. 18-28 - }  
Mark iv. 35-end - } Christ stilling the tempest.  
Luke viii. 22-26 - }

Matt. ix. 18-27 - } Raising Jairus's daughter and  
Mark v. 22-end - } healing the woman with an  
Luke viii. 41-end - } issue of blood.

Commit to memory:—

Matt. v. 1-13 - }  
Matt. xi. 25-end - } The order of the books of the  
Isaiah 55\* - } New Testament.

*Old Testament.*

Exodus and Numbers according to Murby's Hand-book.

The teaching to be illustrated by references to Map of Palestine and Geographical Textbook.



SYLLABUS OF RELIGIOUS INSTRUCTION FOR INFANTS' SCHOOLS, 1888.

Old Testament.

- Joseph in the Pit.—Gen. ch. xxxvii. 23 to 28.
- Joseph in Prison.—Gen. ch. xxxix. 20 to 23.
- First Visit of Joseph's Brothers.—Gen. ch. xliii.
- Second Visit.—Gen. ch. xliiii., xliv., xlv.
- The Birth of Moses.—Ex. ch. ii. 1 to 10.
- The Burning Bush.—Ex. ch. iii. 2 to 5.
- The Passage of the Red Sea.—Ex. ch. xiii. 18, ch. xiv. 5 to 31.
- The Giving of the Manna.—Ex. ch. xvi. 4 to 36.
- The Brazen Serpent.—Num. ch. xxi. 8 and 9.
- The Death of Moses.—Deut. ch. xxxiv. 5 to 8.
- The Taking of Jericho.—Josh. ch. vi.

New Testament.

- The Calming of the Storm.—St. Matt. ch. viii. 23 to 27; also St. Mark ch. iv. 35 to 41; also St. Luke ch. viii. 22 to 25.
- The Feeding of the Five Thousand.—St. Matt. ch. xiv. 13 to 21; also St. Mark ch. vi. 30 to 44; also St. Luke ch. ix. 10 to 17; also St. John ch. vi. 5 to 14.
- Christ Walking on the Sea.—St. Matt. ch. xiv. 22 to 33; also St. Mark ch. vi. 45 to 51; also St. John ch. vi. 15 to 21.
- The Healing of the Man born Blind.—St. John ch. ix.
- The Good Shepherd.—St. John ch. x. 1 to 18.
- The Raising of Lazarus.—St. John ch. xi. 1 to 46.
- The Good Samaritan.—St. Luke ch. x. 25 to 37.
- Christ Blessing Little Children.—St. Matt. ch. xix. 13 to 15; also St. Mark ch. x. 13 to 16; also St. Luke ch. viii. 15 to 17.
- The Triumphal Entry.—St. Matt. ch. xxi. 1 to 11; also St. Mark ch. xi. 1 to 11; also St. Luke ch. xix. 29 to 40; also St. John ch. xii. 12 to 16.

No. 29.

BARROW-IN-FURNESS SCHOOL BOARD, LANCASHIRE.

SYLLABUS OF RELIGIOUS INSTRUCTION.

Directions to Head Teachers.

A.—Infant Schools.	B.—Junior Mixed Schools.	C.—Senior Schools.	D.—Mixed Schools.
1.—The Lord's Prayer, with simple explanation of its parts. 2.—A few suitable hymns set to easy tunes. 3.—The leading incidents in the life of Adam, Noah, Joseph, Moses, Samuel, Daniel, David, and Our Lord. 4.—Three Miracles and three Parables.	1.—The Ten Commandments, and "Duty towards your Neighbour," with suitable explanation and application to daily life in the spirit of the Gospel. 2.—Easy Texts (specially suited to children's daily life), and a morning and evening prayer for home use. 3.—General outlines of Bible History, from the Creation to the death of Joseph. (Book of Genesis.) 4.—A somewhat fuller account of the Life of Jesus Christ, with explanation of some of the parables, e.g., the Importunate Widow; the Good Samaritan; the Lost Sheep; The Lost Piece of Money, and the Prodigal Son.	1.—Outlines of the History of the Old Testament, with special knowledge of the history of the Israelites. 2.—The more striking Prophecies relating to the Messiah and their fulfilment. 3.—The Tabernacle, its furniture, and the worship connected with it, especially as foreshadowing the coming and work of Christ. 4.—One of the Gospels thoroughly, and as often as possible, St. Luke, or sometimes the Acts of the Apostles. 5.—Particular attention to the Sermon on the Mount and the teaching of the Parables. 6.—Proofs of the Ten Commandments by texts from the New Testament, and the petitions of the Lord's Prayer exemplified by other passages of Holy Scripture.	Under a master or mistress it would be well to combine the subjects given under A. and B., and in such schools where there are many advanced scholars, lessons might be taken occasionally from C.

It is not intended to suggest by the foregoing that instruction can be given under all the heads in the course of one half-year or year. Variety and selection are to be thought of.

Course of Religions Instruction for Pupil Teachers.

First Year.	Second Year.	Third Year.	Fourth Year.	Fifth Year.
General outlines of Bible History from the Creation to death of Moses. The Gospels of St. Matthew and St. Mark.	Bible History to the death of King David. The Gospel of St. Luke.	Bible History to the death of Hezekiah. The Gospel of St. John.	Bible History to the end of the Book of Nehemiah. The first fifteen chapters of the Acts of the Apostles.	The Old Testament. The types and prophecies of Christ. The last fifteen chapters of the Acts of the Apostles.

Answers to questions on the Lord's Prayer and the Ten Commandments will be required in each year.

BLACKBURN SCHOOL BOARD LANCASHIRE.

1. REGULATIONS FOR RELIGIOUS INSTRUCTION.  
2. SCRIPTURE LESSONS, &c.

1. REGULATIONS.

All religious instruction to be given in accordance with the resolution of the board, dated 27th April 1871, as follows:—

That in the schools provided by the board the Authorised Version of the English Bible shall be read, and such explanations and instruction given thereupon by the teacher in the principles of religion and morality as are suitable to the capacities of the children in attendance: Provided always:—

1st.—That in such explanations and instruction the provisions of sections 7 and 14 of the Education Act, 1870, are strictly observed both in letter and spirit, and no attempt shall be made by any teacher to attach children to a particular denomination.

2nd.—That in regard of any particular school the board shall consider and determine upon any application by managers, parents, or rate-payers of the district, who may show special cause for exemption of the school from the operation of this resolution in whole or in part.

All explanation and reading of the Bible, together with any other religious instruction, shall be given by the principal teacher only; such exercises to be at the opening of the school in the morning, and not to exceed 20 minutes clear. During the time of such religious instruction and exercises, any children withdrawn therefrom shall receive separate instruction on secular subjects.

During the reading of Scripture and lessons thereupon, it is expected that a reverential demeanour will be observed throughout the school. The narratives of the Bible to be taught in connexion with Christian duties, and lessons from the life of Jesus specially inculcated as examples for daily life.

The teacher shall in all cases carefully select from the chapters appointed, the verses of Scripture to be read aloud to or by the scholars. The lessons, in sections, to be taken three months alternately from the Old and New Testament courses.

The schools to be opened in the morning and closed in the afternoon with singing and prayer, according to the form of prayer and selected hymns provided by the board.

Two hymns to be learned each half year from those provided by the board. The Lord's Prayer, the Alphabet of Texts, and the Ten Commandments to be learned first by all the scholars; and afterwards, selected portions from the Old and New Testament from year to year.

2. SCRIPTURE LESSONS.

Old Testament Lessons.

Lesson.	SECTION I.	Chapter.
1. The Work of Creation	-	Genesis i.
2. Adam and Eve	-	" ii.
3. The Temptation and Fall	-	" iii.
4. Cain and Abel	-	" iv.
5. Noah and his Times	-	" v.-vi.
6. The Ark and the Flood	-	" vii.-viii.
7. The Tower of Babel	-	" xi. 1-9.
8. The Trials of Job	-	Job i.-ii.
9. The Triumphs of Job	-	" xlii.
10. The Call of Abraham	-	Genesis xii.
11. Abraham and Lot	-	" xiii.
12. Sodom and Gomerrah	-	" xviii.
13. The Offering of Isaac	-	" xxii.
14. Eliezer, the Faithful Servant	-	" xxiv.
15. Jacob and Esau	-	" xxvii.
16. Jacob at Bethel	-	" xxviii.
17. Jacob and Esau reconciled	-	" xxxii.
18. Joseph's Early Days	-	" xxxvii.
19. Joseph sold to the Midianites	-	" xxxvii.
20. " in Prison	-	" xl.
21. " exalted	-	" xli.
22. " and his Brethren	-	" xlii.
23. " and Benjamin	-	" xliii.
24. " revealed to his Brethren	-	" xliv.-xlv.
25. Death of Jacob	-	" xlviii.-xlix.
26. Death of Joseph	-	" l.
27. The Childhood of Moses	-	Exodus ii.

Lesson.	SECTION I.—(cont.)	Chapter.
28. The Flight into Midian	-	Exodus ii.
29. Moses in the Burning Bush	-	" iii.
30. Aaron the Levite	-	" iv.

SECTION II.

31. The Bondage of the Israelites	-	" v.-vi.
32. The Plagues of Egypt	-	" vii.-viii.
33. Pharaoh's Hardness of Heart	-	" ix., x., xi.
34. The Passover	-	" xii.
35. The Deliverance at the Red Sea	-	" xiv.
36. The Wilderness Journey	-	" xv.
37. The Gift of Manna	-	" xvi.
38. The Giving of the Law on Sinai	-	" xx.
39. The Worship of the Golden Calf	-	" xxxii.
40. The Tabernacle	-	" xl.
41. The Year of Jubilee	-	Leviticus xxv.
42. The Sending of the Spies	-	Num. xiii.-xiv.
43. The Murmurings at Meribah— Death of Aaron.	-	" xx.

44. The Brazen Serpent	-	" xxi.
45. The Prayer of Moses	-	Psalm xc.
46. The Song of Moses	-	Deut. xxxii.
47. The Death of Moses	-	" xxxiv.
48. Appointment of Joshua	-	Joshua i.
49. Crossing the Jordan	-	" iii.
50. The Taking of Jericho	-	" vi.
51. The Sin of Achan	-	" vii.
52. The Cities of Refuge	-	" xx.
53. The Charge of Joshua	-	" xxiv.
54. The Song of Deborah	-	Judges v.
55. Gideon, the Judge	-	" vi.-vii.
56. Samson and the Philistines	-	" xvi.
57. Ruth, the Moabitess	-	Ruth i.-ii.
58. Samuel's Childhood	-	1 Samuel i.
59. Samuel and Eli in the Temple	-	" iii.
60. Samuel as a Judge	-	" vii.

SECTION III.

61. The people demand a King	-	" viii.
62. Saul anointed as King	-	" ix.-x.
63. Samuel's farewell charge	-	" xii.
64. David and Goliath	-	" xvii.
65. David and Jonathan	-	" xviii., xix., xx.
66. David and Saul	-	" xxiv.-xxvi.
67. Death of Saul	-	2 Samuel i.
68. Nathan's parable of the Ewe Lamb.	-	" xii.

69. Absalom's Rebellion	-	" xviii.
70. The numbering of the people	-	" xxv.
71. David's charge to Solomon	-	1 Chron. xxviii.
72. David's last days	-	" xxix.
73. David the Psalmist	-	Psalms xix., xxxiv.
74. Solomon's Choice	-	1 Kings iii.
75. The Building of the Temple	-	" v.-vi.
76. The Dedication of the Temple	-	" viii.
77. The wisdom of Solomon	-	" x.
78. The folly of Solomon	-	" xi.
79. The Proverbs of Solomon	-	Proverbs i., iii., x.
80. The Preacher of Israel	-	Ecclesiastes xii.
81. Rehoboam, the Foolish King	-	1 Kings xii.
82. Jeroboam and Israel	-	" xiii.
83. Asa's good reign	-	2 Chron. xiv.
84. Jehoshaphat and Judah	-	" xx.
85. Elijah the Tishbite	-	1 Kings xvii.
86. Elijah and the Priests of Baal	-	" xviii.
87. Elijah in the Wilderness	-	" xix.
88. Ahab and Jezebel	-	" xxi.
89. The Translation of Elijah	-	2 Kings ii.
90. Elisha and the Widow's Son	-	" iv.

SECTION IV.

91. Naaman the Syrian	-	" v.
92. Gehazi the liar	-	" v.
93. Uzziah and the Priesthood	-	2 Chron. xxvi.
94. The Assyrian Captivity	-	2 Kings xvii.
95. Hezekiah's good reign	-	" xviii.
96. Destruction of Sennacherib's Army.	-	" xix.
97. Isaiah the Prophet (Isaiah liii.)	-	" xx.
98. Manasseh's Idolatry and Repen- tance.	-	2 Chron. xxxiii.
99. Josiah, the Young King	-	" xxxiv.
100. Josiah and the Book of the Law	-	" xxxiv.
101. Josiah uprooting idolatry	-	" xxxv.
102. Jonah and the Repentance of Niueveh.	-	Jonah iii.-iv.
103. The obedience of the Rechabites	-	Jerem. xxxv.

Lesson.	SECTION IV.—(cont).	Chapter.
104.	Jehoiakim and Jeremiah the Prophet.	
	Jerem.	xxxvi.
105.	The Babylonian Captivity	2 Kings xxv.
106.	Ezekiel the Prophet	Ezekiel xxxvii.
107.	Daniel's Temperance and Early Days.	Daniel i.
108.	Interpretation of the King's Dreams.	ii
109.	The Golden Image and the Fiery Furnace.	iii.
110.	Belshazzar's Feast	v.
111.	The Deliverance from the Lions' Den.	vi.
112.	Daniel's Prayers	ix.
113.	Esther and Mordecai	Esther i.-ii.
114.	Haman's Pride and Fall	v., vi., vii.
115.	Ezra the Scribe	vii.
116.	Nehemiah the Captive	Nehemiah i.-iii.
117.	Jeru-alem Rebuilt	vi.
118.	The Law Restored, &c.	viii.
119.	The Solemn Covenant	ix.
120.	Malachi, the Prophet	Malachi iii.

*Historical Connexion between Old and New Testament.*

*New Testament Lessons.*

Text Book; Mimpriss' Manual of Simultaneous Instruction.

Lesson.	SECTION I. "Steps of Jesus"	Page.
1.	The Birth of John foretold.—Luke i. 1-25	1
2.	The Birth of Jesus foretold.—Luke i. 26-56	3
3.	Birth and History of John.—Luke i. 57-80	6
4.	The Messiah is Born, &c.—Luke ii. 1-38	7
5.	Wise Men from the East Worship Jesus.—Matt. ii. 1-23	13
6.	Jesus' Private History.—Luke ii. 40-52	15
7.	John begins to preach, &c.—Luke iii. 1-20	16
8.	Jesus is baptized.—Mark i. 1-11	19
9.	Jesus tempted by Satan.—Matt. iv. 1-11	20
10.	John's Testimony to Jesus.—John i. 19-51	21
11.	Jesus changes Water into Wine.—John ii. 1-12	24
12.	Jesus cleanses the Temple. Miracles. Interview with Nicodemus.—John iii. 1-21.	25
13.	The Woman of Samaria.—John iv. 1-42	27
14.	The Nobleman's Son healed.—John iv. 43-54	31
15.	Jesus is rejected of his Townsman.—Luke iv. 14-30.	32
16.	Jesus makes choice of Capernaum. He calls four Disciples.—Matt. iv. 12-22	34
17.	A Sabbath in Capernaum.—Luke iv. 31-41	35
18.	Jesus' First General Circuit.—Mark i. 35-45	37
19.	The Sermon on the Mount.—Matt. v.	38
20.	vi. vii. —2nd part—Matt.	41
21.	Miraculous Draught of Fishes.—Luke v. 1-12	46
22.	Jesus heals a Man sick of the Palsy, and calls Matthew.—Luke v. 17-39	48
23.	Jesus heals a Lame Man.—John v.	51
24.	The Disciples pluck Corn.—Matt. xii. 1-8	55
25.	The Withered Hand restored.—Matt. xii. 9-14	56
26.	Jesus' First Partial Circuit.—Matt. xii. 15-21	57
27.	Jesus chooses Twelve Apostles.—Mark iii. 13-19	58
28.	The Centurion's Servant healed.—Luke vii. 1-10	61
29.	The Widow's Son restored.—Luke vii. 11-23	63
30.	A woman washes Jesus' Feet.—Luke vii. 36-50	66
31.	A Demoniac healed.—Matt. xii. 22-50	68
32.	Jesus teaches by Parables.—Matt. xiii. 1-23	71

SECTION II.

33.	Jesus interprets Parables.—Matt. xiii. 24-53	74
34.	Jesus calms a Storm.—Mark iv. 35-41	78
35.	Jesus casts Devils out.—Mark v. 1-21	80
36.	Jairus' Daughter restored.—Mark v. 22-43	82
37.	Jesus revisits Nazareth.—Mark vi. 1-6	87
38.	The twelve Apostles sent out.—Mark vi. 7-13	88
39.	John the Baptist beheaded.—Mark vi. 14-29	91
40.	Jesus feeds 5,000 men, &c.—Mark vi. 30-44	93
41.	Jesus walks on the sea.—Mark vi. 45-52	96
42.	Jesus the Bread of Life.—John viii. 25-71	99
43.	Of Unwashed Hands.—Mark vii. 1-23	103
44.	The Syrophenician Woman.—Mark vii. 24-30	105
45.	Jesus feeds 4,000 men, &c.—Mark viii. 1-9	107
46.	The Pharisees ask a sign.—Mark viii. 10-21	108
47.	Jesus foretells his death, &c.—Matt. xvi. 13-28	111
48.	Jesus appears in Glory.—Matt. xvii. 1-21	113
49.	Jesus pays tribute.—Matt. xvii. 22-27	117

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51.	The Feast of Tabernacles.—John vii.	123
52.	The Light of the World.—John viii.	126
53.	Jesus heals a Man born Blind.—John ix.	130
54.	The Feast of Dedication.—John x.	135
55.	Jesus restores Lazarus to Life.—John xi.	137
56.	Messengers sent into Samaria.—Luke ix. 51-62	141
57.	Seventy Disciples sent out.—Luke x. 1-37	142
58.	Mary and Martha. One thing needful.—Luke x. 38-42	142
59.	A dumb Devil cast out.—Luke xi. 14-54	147
60.	Discourses on Various Topics.—Luke xii. 1-31	150
61.	All warned to Repent, &c.—Luke xiii. 1-17	155
62.	Of Humility. Parable of the Great Supper.—Luke xiv. 1-24	158
63.	Parables of the Lost Sheep. Lost Piece of Silver.—Prodigal Son.—Luke xv.	161
64.	The Rich Man and Lazarus.—Luke xvi.	164
65.	The Ten Lepers.—Luke xvii. 1-19	166
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67.	The Unrighteous Judge and Importunate Widow.—The Pharisee and Publican.—Luke xviii. 1-14	170
68.	Jesus blesses Little Children.—Luke xviii. 15-17	171
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71.	Jesus predicts his Death.—Matt. xx. 17-28	177
72.	Jesus heals Two Blind Men.—Matt. xx. 29-34	179
73.	Jesus visits Zaccheus.—Luke xix. 1-27	180
74.	Mary Anoints Jesus.—Mark xiv. 1-9	182
75.	Jesus' Triumphant Entry.—John xii. 12-36	183
76.	Jesus Cleanses the Temple.—Mark xi. 12-19	189
77.	Vineyard let to Husbandmen.—Matt. xxi. 23-41	191
78.	The Marriage Feast.—Matt. xxii. 1-22	195
79.	The Sadducees and Pharisees.—Matt. xxii. 23-46	197
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81.	Woes on the Pharisees.—Matt. xxiii.	202
82.	Destruction of the Temple.—Matt. xxiv. 1-24	206
83.	Parables of the Servants.—Ten Virgins.—The Talents.—Matt. xxv. 1-30	212
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99.	Appears to the Brethren.—John xxi.	274
100.	Ascends into Heaven.—Luke xxiv. 33-53	277

The Acts of the Apostles.

Lesson.	SECTION IV.	Chapter.
1.	The Disciples at Jerusalem	i.
2.	Day of Pentecost	ii.
3.	First Miracle	iii.
4.	Preaching of Peter and John	iv. 1-31.
5.	Early Christian Church	iv. 32—vi. 1-16.
6.	Imprisonment and Deliverance of the Apostles	v. 17-42.
7.	Appointment of Stephen, &c.	vi.
8.	First Christian Martyr	vii.
9.	First Missionary	viii.
10.	Conversion of Saul	ix. 1-31.
11.	Aeneas and Dorcas	ix. 32-43.
12.	Centurion Cornelius	x.
13.	Church at Antioch and Barnabas	xi.
14.	Deliverance of Peter from Prison	xii.
15.	Mission of Paul and Barnabas to Cyprus	xiii. 1-12.
16.	Gospel preached to the Gentiles	„ 13-52.
17.	Paul and Barnabas at Lyaconia	xiv.
18.	The Council at Jerusalem	xv. 1-35.
19.	Lydia. The Jailor at Phillipi	xv. 35; xvi.

Lesson.	SECTION IV.—(cont.).	Chapter.	Old Testament.
20.	Paul at Athens - - -	xvii.	The Lord is my Shepherd - - Psalm xxiii.
21.	„ Corinth - - -	xviii.	God be merciful unto us - - „ lxvii.
22.	„ Ephesus - - -	xix.	Make a joyful noise unto the Lord - - „ c.
23.	„ Troas and Miletus - - -	xx.	The Heavens declare the Glory of God „ xix.
24.	„ Jerusalem - - -	xxi.	Bless the Lord, O my soul - - „ ciii.
25.	„ „ Address to the Multitude - - -	xxii.	I will bless the Lord at all times - - „ xxxiv.
26.	„ Jerusalem and Cesarea - - -	xxiii.	Fret not thyself because of evil doers - „ xxxvii.
27.	„ before Felix - - -	xxiv.	Out of the depths have I cried unto the Lord - - -
28.	„ „ Festus - - -	xxv.	I will extol Thee my God, O King - „ exxx.
29.	„ „ Agrippa - - -	xxvi.	Have mercy upon me, O God - - „ li.
30.	„ Voyage and Shipwreck - - -	xxvii.	The Proverbs of Solomon - - Prov. xif.; xv.
31.	„ at Melita—Journey to Rome - - -	xxviii. 1-16.	
32.	„ at Rome - - -	„ 17-31.	

*New Testament.*

The Beatitudes - - -	- Matt. v. 1-12.
The Sermon on the Mount - - -	- „ vii. 7-14.
The Song of Mary - - -	- Luke i. 46-55.
Faith in God - - -	- Heb. xi. 1-3.
The Triumphs of Faith - - -	- „ xi. 32-40.
The Living Faith - - -	- James ii. 14-18.
Christian Love (revised version) - - -	- 1 Cor. xiii.
Obedience and Christian Warfare - - -	- Ephesians vi.
Practical Duties - - -	- Romans xii.
The Promised Comforter - - -	- John xiv.
The True Vine - - -	- John xv.

*Portions of Holy Scripture from which the verses to be committed to memory shall be selected.*

The Lord's Prayer.  
The Alphabet of Texts.  
The Ten Commandments.

No. 31.

BOLTON SCHOOL BOARD, LANCASHIRE.

SCHEME OF SCRIPTURAL INSTRUCTION.

*Infant Department.*

The infant department shall be taught by the head teacher and senior assistants. The teaching shall be illustrated as far as possible by the pictures provided by the board.

*Under Five Years.*

Old Testament.—The Creation; the Flood; Noah and the Ark; Abraham; Isaac.  
New Testament.—The Birth and Childhood of Christ.

Memory.—The Lord's Prayer and Fifth Commandment. Texts: Ex. xx. 12; Eph. vi. 1; Ps. ciii. 13; Prov. xv. 3; John iii. 16; Matt. xix. 14; John iv. 24; 1 Tim. i. 15.

Hymns.—4, 24, 35. Moral Songs.—9, 19.

*Under Six Years.*

Old Testament.—Jacob; Joseph and his Brethren; Moses; Joshua; Samuel.

New Testament.—The Miracles of Christ.  
Memory.—The Lord's Prayer and Fourth and Fifth Commandments. Texts: Matt. vi. 6; 1 John i. 9; Prov. viii. 17; John xiv. 6; Matt. vii. 21; Luke ix. 58; Eccl. xii. 1.

Hymns.—6, 40, 55. Moral Songs.—5, 21.

*Under Seven Years.*

Old Testament.—Saul; David; Solomon; Elijah; Elisha; Daniel.

New Testament.—The Sayings, Death, and Resurrection of Christ.

Memory.—The Lord's Prayer and Ten Commandments. Texts: Ps. li. 10; Ps. xxxiv. 14; Prov. xv. 1; Prov. xvi. 16; Ps. exix. 18; Luke xii. 32; Gal. vi. 2; Rom. xii. 11; Prov. iv. 14-15.

Hymns.—57, 64, 117. Moral Songs.—24, 31, 32.  
The above course is required from candidates and pupil teachers in the first year.

*Standards I. and II.*

1888 and every third year.

New Testament.—Outline of the Life of Christ in St. Matthew's Gospel.

Old Testament.—Lives of Abraham; Isaac; Jacob. Texts and passages of Holy Scripture. Texts: Prov. i. 10, and vi. 6-8; John i. 29; Matt. vii. 12. Psalms or Passages: Matt. v. 1-12; Luke x. 25-37; Ps. i., viii., xv., xxiii.

1889 and every third year.

New Testament.—Outline of the Life of Christ in St. Luke's Gospel.

Old Testament.—Lives of Joseph; Moses; Joshua; Eli. Texts and passages of Holy Scripture: Prov. xii. 19-22 and xix. 5; John iii. 16; Matt. vii. 13-14. Psalms or passages: Matt. xviii. 23-35; Luke xviii. 9-14. Ps. xxiv., xli., xci.

1890 and every third year.

New Testament.—St. Mark's Gospel.  
Old Testament.—Lives of Samuel; Saul; David; Solomon. Prov. xxi. 23-29; John xiii. 34-35; Matt. xi. 28-30, xix. 13-14. Psalms or passages: Matt. xxii. 1-14; Ps. cxxi., cxxxiii., cxxxix. 1-12, 23-24.

Also for pupil teachers in their second year.'

*Standards III. and IV.*

1888 and every third year.

New Testament.—St. Matthew's Gospel.  
Old Testament.—Abraham; Isaac; Jacob; Balaam; Samson. Same as I. and II. with addition of texts: Prov. iii. 13-18; Is. v. 11-22; Matt. xii. 36; Psalms or passages: Prov. iii. 1-12; Ps. xix.

1889 and every third year.

New Testament.—St. Luke's Gospel.  
Old Testament.—Joseph; Moses; Joshua; Samuel; Eli. Same as I. and II. with addition of texts: Prov. x. 1; Is. lv. 6-7; James iii. 16. Psalms or passages: 1 Cor. xiii.; Ps. xxvii.

1890 and every third year.

New Testament.—St. Mark's Gospel.  
Old Testament.—Saul; David; Solomon; Deborah; Barak; Jephtha. Same as I. and II. with addition of texts: Prov. xiii. 4; Is. liii. 4-6; 1 Peter iii. 10; Psalms or passages: Luke xv.; Ps. xx.

Also for pupil teachers in their third year.

*Standards V., VI., and VII.*

1888 and every third year.

New Testament.—St. Mark's Gospel and Acts i.-xiv.  
Old Testament.—Outlines of Old Testament History as III. and IV., and Lives of Balaam; Deborah; Barak; Gideon; Jephtha; Samson. Same as I. to IV., with addition of texts: Prov. xvi. 32; xxi. 23; Hab. ii. 15; Ps. lxii.; lxiii.; cxlvii.

1889 and every third year.

New Testament.—St. John's Gospel and Acts xv. to end.

Old Testament.—Outlines of Old Testament History as I. and II., and Lives of Rheoboam; Jeroboam; Jehoshaphat; Ahab. Same as I. to IV., with addition of texts: Prov. xix. 24, xxii. 1; 1 Cor. xv. 33; Ps. lxxxiv., lxxxv.

1890 and every third year.

New Testament.—St. Luke's Gospel and Missionary Journeys of St. Paul.

Old Testament.—Outlines of Old Testament History as II. and III., and Lives of Jehu; Hezekiah; Ezra; Nehemiah. Same as I. to IV., with addition of texts: Prov. xx. 4; Ecc. v. 11; Zech. ix. 9; Ps. ciii., cxlv.

Also for pupil teachers in their fourth year.

N.B.—The board would most earnestly impress upon their teachers the necessity of giving religious instruction in a thoroughly serious and reverent spirit, and with undivided attention.

Pupil teachers will be examined in the course prescribed for the various standards, but will be expected to show a more extensive, exact, and intelligent acquaintance with the subjects.

No. 32.

## LIVERPOOL SCHOOL BOARD, LANCASHIRE.

### 1. REGULATIONS FOR RELIGIOUS INSTRUCTION.

Prayers and hymns shall be used, and the Bible read daily,\* and there shall be given from the latter, by the responsible teacher or teachers (other than pupil teachers) of the school, such explanations and instruction in the principles of religion and morality as are suited to the capacities of the children.

Provided always,—

- (a.) That in the selection of the prayers and hymns (which shall be made from books approved by the board), and in explanations and instruction from the Bible (which shall be in accordance with the syllabus issued by the board) the provisions of the Elementary Education Act, 1870, especially in Sections 7 and 14, shall be strictly observed, both in letter and spirit, viz., that no attempt be made to attach children to, or to detach them from, any particular denomination.
- (b.) That the authorised version of the Bible be used; but that when the Roman Catholic children in the school are sufficiently numerous to form a class, they shall receive instruction from the Douai version of the Bible.
- (c.) That, in regard to any particular school, the board shall consider and determine upon any application by managers who may show special cause for the exemption of the school from the operation of this regulation in whole or in part.

During the time of religious teaching or observances, any children whose parents object, under the Conscience Clause (Elementary Education Act, 1870, section 7,) to their attending such teaching or observances may be withheld from the school:—

- (a.) If the object of withholding them be that they may receive religious instruction at the same time in some other place; or
- (b.) If the school be so arranged that they cannot receive secular instruction in a separate room, or
- (c.) If the religious instruction or observances immediately precede the closing of the school.

All children who attend a school during the time at which religious teaching or observances takes place, and are withdrawn from such teaching or observances, shall receive during that time secular instruction in a separate room.

\* The following are the instructions on this subject contained in the book of prayers, prepared by the board, for use respectively in (a.) infants and first standard departments, and (b.) other departments, viz.:—

- (a.) "Every morning, at the opening of the school, a hymn shall be sung; then shall follow the prayer appointed for the day; concluding with the Lord's Prayer. After which, religious instruction shall be given in accordance with the 'Course of Lessons,' [as subsequently amended] adopted by the board on the 29th November 1875.
- "At the closing of the school in the afternoon, a hymn shall be sung; after which shall follow the prayer appointed; concluding with the Lord's Prayer."
- (b.) "Every morning, at the opening of the school, a hymn shall be sung; then a prayer (from the collection of occasional prayers at the end) and the prayer appointed for the day; concluding with the Lord's Prayer. After which a portion of the Holy Scriptures shall be read, and may be expounded according to the rules adopted by the board.
- "At the closing of the school in the afternoon, a hymn shall be sung; after which shall follow the prayer appointed, concluding with the Benediction."

\*\* The occasional prayers should be so varied that in time the children will become familiar with them all."

While any religious observance or instruction is going on in a board school, none of the scholars or teachers shall be employed in any other manner in the same room.

In every school the period for religious observances and Bible instruction in the morning must terminate before 9.45.

An official examination of the scholars in each school, in secular and religious subjects, the examination in the latter to be subject to the same conditions and restrictions as apply to religious instruction, and to be conducted within the time set apart for such religious instruction, shall be held by the board's inspectors as soon as possible after the expiration of eight months of the school year.\*

At least four days before the date fixed for any such examination, notice of it shall be sent to the managers by the board; and a copy of the inspector's report shall be forwarded to them as soon as practicable after the examination has been held.

### 2. SYLLABUS.

*Religious Instruction for Juniors' and Seniors' Schools.*

*Three Years' Course for Scholars.*

Note.—In Juniors' Schools the portions of the course for the first year and the second year should be studied alternately.

#### First Year.

Old Testament.—Book of Genesis and the Book of Exodus, chapters i. to xii.

New Testament.—St. Luke i. to xi.

#### Second Year.

Old Testament.—Book of Exodus. xiii. to end; Joshua; Judges; 1 and 2 Samuel; and 1 Kings i. to xii.

New Testament.—St. Luke xii. to end; Acts i. to viii.

#### Third Year.

Old Testament.—1 and 2 Kings; Daniel; Ezra; Nehemiah; and Esther; &c.

New Testament.—Acts ix. to end.

*Texts to be committed to memory.*

I.—Juniors (Standards I. and II.) are to be able to repeat each year, with intelligence, 30 verses as follows, viz.:—

#### First Year.

Psalms xxxiv. 11-16; Proverbs i. 8-10; iv. 14; xv. 1, 3, 9; Matthew v. 3-11; vi. 24; xi. 28; John xv. 1, 2; Rom. viii. 28; Phil. ii. 3; 1 Peter ii. 17, 18.

#### Second Year.

Psalms exxi.; Prov. vi. 6-11; xii. 22-24; xvi. 9; xxvii. 1; Matt. xviii. 19; John v. 39; Eccles. xii. 13; Rom. v. 8; 1 Cor. xiii. 4-8; 1 Thess. iv. 11, 12; 1 John iii. 7, 8.

#### Third Year.

Psalms xxiii.; Prov. iii. 5, 6; xvii. 5; Eccles. ix. 10; Matt. vi. 6-8; vii. 21; John iii. 16, 17; Rom. vi. 23; Ephes. vi. 1-7; 1 Peter ii. 17; James i. 12-15; Rom. xxi. 4.

\* One of the principal objects of these examinations by the board's inspectors is that any weak points in the instruction of the school may be ascertained and remedied before the Government inspection.

II.—Seniors (Standards III. to VI.) are to be able to repeat each year, with intelligence, in addition to the Lord's Prayer and Ten Commandments, 30 verses, as follows, viz. :—

First Year.

Psalm i.; Prov. xi. 1; xxii. 1; Ezekiel xviii. 21-27; Luke x. 25-28; John iv. 24; vii. 17; Phil. ii. 3; 1 Peter iii. 8-13; James iii. 16-17.

Second Year.

Psalm xxxii.; Prov. xvi. 9; Micah vi. 8; Matthew v. 43-45; vii. 7-14; Phil. iv. 8; 1 Thess. iv. 11-12; 2 Peter i. 5-7.

Third Year.

Psalm xv.; Prov. x. 12; xiv. 29; Eccles. ix. 10; Lament. iii. 25-27; Isaiah xliii. 25; Matthew vii. 21; xxvi. 41; John vi. 27; Ephes. vi. 1-7; Colos. iii. 12-13; 1 Thess. v. 14; James i. 12-15; Rev. xxi. 4.

Religious Instruction for Infants.

I.—Course for the first six months of the school year.

1. For the elder classes :—

(a.) The first part of the instruction in "Bible Epochs and Lessons," ending with the death of Samuel. Pictures should be used with these lessons, and the word "epoch" explained.

(b.) The Lord's Prayer, with or without one of the school prayers, and simple texts and hymns should be known by heart.

(Hymns\* 12, 19, 40, 46, 48, 53, 61, 62, 63, 70, 71, 74, 76, 78, 85, 96, 99, 128, 142, 145, 162, 163, 170, 173, 179.)

2. For the lowest school section :—

(a.) Easy conversation lessons and very simple hymns on—

(1.) God as the maker of all natural things, the sun, moon, plants, animals, &c.

(2.) The difference between God's making (creating) and man's making, showing man's need of tools and materials for his work.

\* Huddersfield School Board Hymn Book.

(3.) God as our Father in heaven loving, all-powerful, and all knowing.—(Hymn\* 46.)

(4.) Prayer to so kind and great a Father, a privilege never to be missed.

(b.) Repetition of some short prayer, hymn, or text by heart.

(c.) Easy conversation lessons about some of the Scripture prints illustrating incidents in the life of Christ—e.g., His birth and childhood, His constant labour of doing good, His love of little children, &c.

II. Course for the second six months of the school year.

1. For the elder children :—

(a.) The second part of the "Bible Epochs and Lessons," in addition to very simple lessons on our Lord's parables of the Sower, the Good Samaritan, the Unmerciful Servant, and the Prodigal Son.

(b.) The Lord's Prayer, with or without one of the school prayers. Some simple hymns and texts should be known by heart, and such explanation given of the meaning as is suitable to the age of the children.

2. For the lowest school section :—

(a.) Easy conversation lessons, and, if possible, hymns on—

(1.) The loving, truthful, and prayerful character that God desires in His children.—(Hymn\* 76.)

(2.) The displeasure God has in seeing jealousy, quarrelling, deceit, and forgetfulness of Him.

(3.) The book that teaches us about God—the Bible.—(Hymn\* 170.)

(4.) God sending Jesus to teach us the way to Heaven.—(Hymns\* 70 and 74.)

(b.) Repetition of some short prayer, hymn, or text by heart.

(c.) Easy conversation lessons on the parables of the Good Samaritan, the Prodigal Son, and the Pharisee and the Publican; pictures to be used in the description.

(d.) The life of Joseph should be sketched by simple description of pictures referring to it.

No. 33.

MANCHESTER SCHOOL BOARD, LANCASHIRE.

SYLLABUS OF RELIGIOUS INSTRUCTION.

Schedule I.—Plan of Religious Instruction for the Pupil Teachers in the Manchester Board Schools.

1884 and 1889.	1885 and 1889.	1886 and 1890.	1887 and 1891.
Old Testament History from the Creation to the death of Moses, with the Types and Prophecies of Christ in the Books of Moses. New Testament.—The Gospels of St. Matthew and St. Mark.	Old Testament History to the death of King David, with the Types and Prophecies of Christ bearing upon the same. New Testament.—The Gospel of St. Luke.	Old Testament History to the death of Hezekiah, with the Types and Prophecies of Christ bearing upon the same. New Testament.—The Gospel of St. John.	Old Testament History to the end of the Book of Nehemiah, with the Types and Prophecies of Christ. Book of Daniel. New Testament.—The Acts of the Apostles. Hebrews xi.

Schedule II.—Plan of Religious Instruction during each year for the Scholars in the Manchester Board Schools.

—	To learn by heart.	Scripture Instruction.	Scripture Exercises.
Infants	Six of the following Hymns in the Board Hymn Book :—4, 6, 15, 19, 20, 28, 29, 30, 32, 55, 57, 80, 82, 93, 98, and three of the following Moral Songs :—4, 6, 8, 9, 12, 16, 19, 20, 21, 24. The Alphabet of Texts, the Lord's Prayer, and the Fifth Commandment. Morning and Evening Prayer.	Group I.—Creation, Fall, Flood, Life of Joseph, David slaying Goliath, Call of Samuel, Birth of Christ, Visit of Shepherds and Wise Men, Christ's Death. Group II.—Same as Group I., and Cain and Abel, Abraham offering up Isaac, Early Life of Moses, Life of Daniel, Christ's Resurrection, three Miracles and three Parables.	

	To learn by Heart.	Scripture Instruction.	Scripture Exercises.
Standard I.	The Lord's Prayer and the Ten Commandments; at least 40 verses from the following passages:—St. Matt. v. 1-12; St. Matt. vi. 24-34, vii. 7-14, xi. 28-30, xix. 13 and 14, xxii. 37-40, xxviii. 18-20; St. Luke i. 46-55 and 68-79, ii. 29-32; St. John iii. 16, iv. 24, xi. 25, 26, xiv. 1-3. Six Hymns. Morning and Evening Prayer.	Outline of the Book of Genesis, with a more exact knowledge of the Life of (a) Abraham, (b) Jacob, or (c) Joseph. Outline of St. Matthew's Gospel, with a special knowledge of the Birth, Death, and Resurrection of Christ, and of six Miracles and six Parables.	Examples from Holy Scripture of the observance or breach of the Ten Commandments.
Standards II. and III.	The Lord's Prayer and Ten Commandments; four of the following Psalms:—1, 4, 8, 15, 19, 23, 25, 32, 34, 51, 84, 91, 103, 104, 107, 119 (any section, at the discretion of the teacher), 121, 130, 139, 147, and four parables from the Gospel of St. Luke. Six Hymns. Morning and Evening Prayer.	Outline of the Book of Exodus, with an exact knowledge of the Life of Moses. Outline of St. Mark's and St. Luke's Gospels in alternate years, with accurate knowledge of the Miracles and Parables recorded in them.	Proof of the Ten Commandments, by Texts, from the New Testament.
Standards IV., V., VI., VII., and Ex. VII.	The Lord's Prayer and Ten Commandments, and Six of the above Psalms, and St. John xv., or 1 Cor. xiii., or Eph. vi. Six Hymns. Morning and Evening Prayer.	Outline of Old Testament History, and each year two of the following Books:—Joshua and Judges, Samuel I. and II., Kings I. and II., with special reference to the Biographies contained in them. Outline of New Testament History, and each year one of the following portions of Holy Scripture:—The Gospel of St. John, Acts i.-xiii., and Acts xiv.-xxviii.	The Petitions of the Lord's Prayer, exemplified by other passages of Holy Scripture.

No. 34.

ROCHDALE SCHOOL BOARD, LANCASHIRE.

SCHEME OF RELIGIOUS INSTRUCTION.

1. In all the board schools such selections from the Bible as may be approved by the board shall be read to the scholars, and such explanations and instruction given thereon as are suited to the capacities of the children.

Provided:—

- (a.) That in such explanations the provisions of the Elementary Education Act, in sections 7 and 14, shall be strictly observed, both in letter and spirit, and that no attempt be made to attach children to any particular denomination.
- (b.) That any parent may object to his or her child being present during the time of religious teaching or religious observance; and that children withdrawn from such teaching or observance shall receive instruction in secular subjects in a separate room.
- (c.) That religious observance and teaching shall be at the opening of the school in the morning, and shall consist of a hymn (to be selected by the teacher from the hymn book published by the Manchester School Board), the Lord's Prayer, and Scriptural instruction, the time not exceeding twenty minutes; and religious observance at the closing of the school in the afternoon, which shall consist of a hymn and the Lord's Prayer, the time not exceeding ten minutes.
- (d.) That all explanations from the Bible shall be given by the head teacher only.
- (e.) During religious observances and teaching all the scholars must assemble in the principal room; the assistants and junior teachers being in charge of the classes and not engaged in any kind of secular work, unless in compliance with section (b) of this regulation, but

in schools where scholars assemble and are dismissed at different times, or where it is inconvenient to assemble all the scholars in one room, the Bible reading and religious observances may, with the consent of the School Management Committee, be conducted by an assistant teacher at the appointed time for assembling and dismissal, in another room, the explanations from the Bible being given by the head teacher only.

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- 2. The course of Bible reading shall begin annually on the first Monday in July.
- 3. The selections for Bible readings shall be as follows:—

*Upper Departments.*

Old Testament, Tuesday and Thursday.

When the school year ends in a year with an odd number:—

Gen. i., ii., iii., iv., 2-16; vi., vii., viii., ix., 1-20; xi. 1-9; xiii., xiv., xxi., xxii., 1-19; xxiv., xxvii., xxviii., xxxi., xxxii., xxxiii., xxxvii., xl., xli., xlii., xliii., xlv., xlvi., xlvii., xlviii., xlix. 1.

Exod. i. to xx.

Psalms xv., xxiv., lxiii., lxxviii., xci., civ., cvi., cxlv.

When the school year ends in a year with an even number:—

Numb. xiii., 17-33; xiv., xxi., 4-9; xxii., xxiii., xxiv. Deut. xxxiv.

Josh. i., ii., iii., iv., v., xxiii., xxiv.

1 Saml. i., ii., iii., iv., xvii., xix., 1-13; xxiv., xxvi., xxxi.

1 Kings xvii., xviii., xix.

2 Kings i., ii., iv., v.

Psalms lxxviii., cv., cvi.

Proverbs iii., iv., viii., x., xv.

Daniel i. to vi. inclusive.

Psalms xviii., xxii., xxvii., xxxiv., lxxxiv., ciii., cv., cxlvii.

New Testament, Wednesday and Friday.

When the school year ends in a year with an odd number:—

St. Luke's Gospel and Acts i. to xiii. inclusive.

St. Matt. v., vi., vii.

When the school year ends in a year with an even number:—

St. Mark's Gospel and Acts xiv. to xxviii., inclusive.

St. Matthew v., vi., vii.

*Infants' Departments.*

Old Testament, Tuesday and Thursday.

The Creation, Gen. i. ii.

Death of Abel, Gen. iv. 2-15.

The Flood and Noah's Sacrifice, Gen. vi., vii., viii., ix., 1-20.

Tower of Babel, Gen. xi. 1-9.

Offering of Isaac, Gen. xxii. 1-19.

Jacob's Dream, Gen. xxvii., xxviii. 6-22.  
 Joseph in the Pit, Gen. xxxvii.  
 Visit of Joseph's Brethren, Gen. xlii. to xlv.  
 Birth of Moses, Exod. ii.  
 Passage of the Red Sea, Exod. xiv., xv.  
 Manna, Exod. xvi.  
 Giving of the Law, Exod. xix., xx.  
 Brazen Serpent, Num. xxi. 4-9.  
 Call of Sammel, 1 Saml. i to iii.  
 David and Goliath, 1 Saml. xvii.  
 Elijah, 1 Kings xvii., xviii., xix.  
 Elisha mocked by the Children, 2 Kings i., ii.  
 Elisha and the Oil, &c., 2 Kings iv.  
 Naaman, 2 Kings v.  
 Daniel in the Lions' Den, Daniel vi.

New Testament, Wednesday and Friday.  
 Birth of Christ, Matt. i. 18-25; Luke i. 25-56.  
 The Shepherds, Luke ii. 1-20.  
 Wise Men and Flight into Egypt, Matt. ii. 1-23.  
 Christ in the Temple at twelve years of age, Luke ii. 40-52.

Preaching of John the Baptist; Baptism of Christ, Matt. iii.; Mark i. 1-13; Luke iii. 1-22.  
 Cleansing of the Temple, John ii.  
 Woman of Samaria, John iv.  
 Healing Sickness of the Palsy, Mark ii.; Luke v. 16-39.  
 Widow's Son at Nain, Luke vii.  
 Calming the Storm, Luke vii. 22-25.  
 Feeding 5,000, Mark, vi. 30-44; John vi. 1-13.  
 Christ Walking on the Sea, Matt. xiv. 22-36.  
 Healing the Man born Blind, John ix.  
 The Good Shepherd, John x. 1-18.  
 Raising of Lazarus, John xi.  
 The Good Samaritan, Luke x. 25-37.  
 Prodigal Son, Luke xv. 11-32.  
 Pharisee and Publican, Luke xviii. 9-14.  
 Christ Blessing the Children, Mark x. 13-16.  
 Entry into Jerusalem, Luke xix. 28-48.  
 Widow's Mite, Mark xii. 41-44.  
 Agony and Betrayal, Matt. xxvi. 36-56.  
 Trial, Crucifixion, Burial, Resurrection, and Ascension, John xviii. 28-40; xix., xx., xxi.; Acts i. 9-11.

## No. 35.

## TOTTINGTON HIGHER END SCHOOL BOARD, LANCASHIRE.

## SCHEME OF RELIGIOUS INSTRUCTION.

*Infant Department.*

The infant department shall be taught in two or three classes by the head teacher and senior assistants. The teaching shall be illustrated as far as possible by the pictures provided by the board.

SCRIPTURE LESSONS to be chosen annually, at the discretion of the managers, from the following list:—

Old Testament.—The Creation; the Flood; Noah and the Ark; Histories of Abraham, Isaac, Jacob, Joseph and his Brethren, Moses, Joshua, Samuel, Saul, David and Solomon, Elijah, Elisha, Daniel.

New Testament.—The Life of Christ: His Birth, Childhood, Miracles, Sayings, and Death.

To be committed to memory.—The Lord's Prayer.

Texts.—Ex. xx. 12; Eph. vi. 1; Ps. ciii. 13; Prov. xv. 3; John iii. 16; Matt. xix. 14; John iv. 24; 1 Tim. i. 15; Matt. vi. 6; 1 John i. 9; Prov. viii. 17; John xiv. 6; Matt. vii. 21; Luke ix. 58; Eccl. xii. 1; Ps. li. 10; Ps. xxxiv. 14; Prov. xv. 1; Prov. xvi. 16; Ps. cxix. 18; Luke xii. 32; Gal. vi. 2; Rom. xii. 11; Prov. iv. 14-15.

Hymns and Moral Songs.

*Mixed Department.*

The mixed department shall be taught in two grades by the head teacher and senior assistants. The head teacher is recommended to divide the grades into classes. While he and the senior assistants are giving class instruction, other classes might be engaged under assistants or pupil teachers in learning and writing out texts.

No Scripture lessons shall be given as home work.

Bibles and copies of the Gospels and the Psalms shall be provided for use in the schools.

*Grade I.—Standards I., II., III.*

Scripture.—In alternate years:—

(a.) Old Testament.—Lives of Abraham, Isaac, Jacob, Joseph, Moses, Joshua.

New Testament.—Outline of the Life of Christ as given in St. Matthew's Gospel.

(b.) Old Testament.—Lives of Eli, Samuel, Saul, David, Solomon.

New Testament.—Outline of the Life of Christ as given in St. Luke's Gospel.

To be committed to memory.—The Lord's Prayer; the Ten Commandments; the names of the Books of the Bible in order.

Texts.—Prov. i. 10, vi. 6-8, xii. 19-22, xix. 5, xx. 1, 23, 29; John i. 29, John iii. 16; Matt. vii. 12, Matt. vii. 13-14, Matt. xi. 28-30, Matt. xix. 13-14; John xiii. 34-35.

And not less than six Psalms or passages selected from Matt. v. 1-12, Matt. xviii. 23-35, Matt. xxii. 1-14; Luke x. 25-37, Luke xviii. 9-14; Ps. i., viii., xv., xxiii., xxiv., xlv., xci., exxi., cxxxiii., cxxxix. 1-12, and 23-24.

*Grade II.—Standards IV., V., VI.*

Scripture.—The Outlines of Old Testament History learnt in Grade I. and in alternate years:—

(a.) Old Testament.—Lives of Balaam, Deborah and Barak, Gideon, Jephtha, Samson.

New Testament.—St. Mark's Gospel and Acts i. to xiv.

(b.) Old Testament.—Lives of Rehoboam, Jeroboam, Jehoshaphat, Ahab, Jehu, Hezekiah, Ezra, Nehemiah.

New Testament.—St. John's Gospel; Acts xv. to xxviii.

To be committed to memory.—The Lord's Prayer; the Ten Commandments; the names of the Books of the Bible in order.

Texts.—Prov. iii. 13-18, x. 1, xiii. 4, xvi. 32, xix. 24, xx. 4, xxi. 23, xxii. 1, Is. v. 11, 22; Eccl. v. 11; Habakkuk ii. 15; Matt. xii. 36; 1 Cor. xv. 33; James iii. 16; 1 Pet. iii. 10; Is. lv. 6-7, liii. 4-6; Zech. ix. 9.

And not less than eight Psalms and passages selected from Prov. iii. 1-12; 1 Cor. xiii.; Luke xv.; Ps. xix., xxvii., xxxiv., lxii., lxiii., lxxxiv., lxxxv., ciii., cxlv., cxlvii.

N.B.—The board would most earnestly impress upon their teachers the necessity of giving religious instruction in a thoroughly serious and reverent spirit and with undivided attention.

Pupil teachers will be examined in the course of religious instruction prescribed for the scholars.

## No. 36.

## WIDNES SCHOOL BOARD, LANCASHIRE.

## REGULATIONS FOR RELIGIOUS INSTRUCTION.

(Regulation No. 55.) I. In the schools provided by the board such Biblical instruction and explanations shall be given, and such instruction in the principles of morality and religion, as are suited to the capacities of children; provided always—

1. That in such explanations and instruction, the provisions of the Act in Sections 7 and 14 be strictly observed, both in letter and spirit,

and that no attempt be made in any such schools to attach children to, or detach them from, any particular denomination.

2. That in regard of any particular school, the board shall consider and determine upon any application by managers, parents, or ratepayers of the district, who may show special cause for exception of the school from the operation of this resolution, in whole or in part.



II. Such explanations and instruction as are recognised by the foregoing regulation shall be given by the responsible teachers of the school.

III. In all schools provision may be made for giving effect to the following resolution of the board:—

1. That in accordance with the general practice of existing elementary schools, provisions may be made for offering prayer and using hymns in schools provided by the board at the "time or times" when, according to section 7 subsection 2 of the Elementary Education Act, "religious observances" may be "practised."
2. That the arrangement for such "religious observances" be left to the discretion of the teacher and managers of each school, with the right of appeal to the board by teachers, managers, parents, or ratepayers of the district:

Provided always—

That in the offering of any prayers, and in the use of any hymns, the provisions of the Act in sections 7 and 14 be strictly observed, both in letter and spirit, and that no attempt be made to attach children to, or detach them from, any particular denomination.

IV. During the time of religious teaching or religious observance, any children withdrawn from such teaching or observance shall receive separate instruction in secular subjects.

V. A copy of sections 7 and 14 of the Elementary Education Act (1870), and also of the four preceding regulations, must be hung up in a conspicuous part of the schoolroom.

VI. A syllabus of subjects of Biblical instruction for one month in advance, together with a record of the lessons given during the preceding month, must be prepared by the teacher and forwarded to the clerk of the board at the beginning of each month.

VII. Religious observances in the morning (if any) must be concluded by 9.15.

VIII. In every school the period for Biblical instruction in the morning must be either between 9.15 and 9.45 or between 11.30 and noon.

IX. If at any time in the schools provided by the board there is a number of scholars of any one particular denomination, and if responsible persons are desirous in strict conformity with the spirit and letter of the foregoing resolutions of giving religious instruction to such children, and in the same way of conducting religious observances therewith, and make application for permission in accordance therewith to the managers of the school, the managers shall report thereupon, and the school board shall consider and determine upon any such application, and the terms of payment to be made for the use of the room or rooms, and if the board grant the necessary permission it shall be restricted to one or more specified rooms, and shall be on the express condition that such religious instruction be given and religious observance shall be held regularly at the stated times without any interruption, and if by any omission or neglect at any stated time any such religious instruction or observance is omitted to be given or conducted by the person responsible for giving or conducting the same, the permission granted shall be *ipso facto* rescinded.

No. 37.

LEICESTER SCHOOL BOARD, LEICESTERSHIRE.

1. REGULATIONS FOR RELIGIOUS INSTRUCTION.
2. SYLLABUS.

REGULATIONS.

"In the day schools provided by the board provision shall be made for giving effect to the following resolutions of the board:—

- (a.) That such portions of the Bible be read in the board schools as shall be selected by the board.
- (h.) That from the portions of the Bible thus read the head teachers may give at their discretion such explanations as may be necessary, provided that all sectarian and controversial teaching, or the teaching of doctrines distinctive of any particular denomination, be strictly prohibited.
- (e.) That in the infants' and junior departments the Bible reading be given at the opening of morning school by the head teacher only. In the senior departments the Bible shall be read in class by the children who have passed the Third Standard, subject to the restrictions of the Conscience Clause."

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"In infant schools the head teacher may, at her discretion, introduce from time to time simple Bible stories, told in her own way, or repetition of suitable texts or hymns from the hymn book sanctioned by the board, instead of a Bible reading.

"The teachers shall, in their explanations, confine themselves to the endeavour to impress upon the minds of the children the plain meaning of the passages read.

"Doctrinal or denominational teaching is to be carefully avoided.

"The time occupied in Bible reading shall not be less than fifteen minutes, nor more than thirty minutes.

"The Bible reading shall be preceded or followed by singing from the hymn book sanctioned by the board.

"Except in junior departments, the head teachers may, at their discretion, avail themselves of the services of any or all of the assistant teachers in the Bible reading, but the pupil teachers shall not conduct any part of it.

"During the time of Bible reading any children withdrawn from such reading shall receive separate instruction in secular subjects."

SYLLABUS OF RELIGIOUS INSTRUCTION.

Old Testament.

- Book of Genesis, ch. xii. to end. Exodus. i.-xx.  
 ,, Numbers, ch. i.-ix. 14; xxxv. to the end.

Book of Deuteronomy, ch. i.-xi.; Joshua i.-ix.

The Books of Samuel, Kings, Ezra, Nehemiah, Job, Psalms, and Proverbs. The Prophetical Books, with the exception of Lamentations and Jonah.

New Testament.

The Four Gospels; Acts of the Apostles; Romans, chapter xii. to the end; Corinthians, Ephesians, Colossians, Thessalonians, Timothy, Titus, Philemon, James, I. Peter, I. John, chapters i.-iv.

Old Testament.

New Testament.

Standard I.

Gen. xii. 1-9; xiii., xviii., xxii. to 19.	Matt. i. 18 to end; ii., ix., xiv. 13 to end; or Luke ii., x., xv.
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Standard II.

Ditto, with Gen. xvi., xxiv.	Ditto, with Matt. iii., viii., ix.; or Ditto with Luke xiv., xix.
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Standard III.

Gen. xxviii., xxxii., xxxiii., xxxix., xl., l.	Matt. i.-x. or Luke i.-x.
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Standard IV.

Exodus ii., iii., iv. to 23; v., vii. to xx.	Matt. xi.-xxvi.; or Luke xi. to xxi.
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Standards V. and VI.

Life of David, Elijah, Elisha, or Hezekiah.	Matthew, or Luke, or Acts.
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[For committing to memory, when desirable.]

Standard I.—Psalm xxiii.; Matt. vi. 9-13; Mark x. 13-16.

Standard II.—Psalm i.; Matt. xxii. 37-40; Matt. v. 3-12; vi. 9-13.

Standard III.—Same as Standard II.; Matt. vii. 7-12; Psalm xix.

Standard IV.—Same as Standard II.; Matt. xviii. 21-35; Psalm ciii.

Standards V. and VI.—Same as Standard II.; Psalm cxxxix.; 1 Cor. xiii.; or Psalm xxxiv; Romans xii. 9-21.

LINCOLN DIOCESAN SCHEME.

INFANTS' SCHOOLS.			BOYS' AND GIRLS' SCHOOLS.		
Step I. (Babies).	Step II.	Step III.	Step IV.	Step V.	Step VI.
<p>The Lord's Prayer. Some very simple hymns and prayers, and a few Texts of Scripture.</p> <p>The Birth, Death, Resurrection, and Ascension of our Blessed Lord.</p> <p>The Creation of Man. The Fall. Cain and Abel.</p> <p>The Visit of the Shepherds. Christ blessing little Children.</p>	<p>The Belief, Lord's Prayer, the first, third, fourth, and fifth Commandments.</p> <p>Hymns, Prayers, and Texts of Scripture.</p> <p>The Birth, Death, Resurrection, and Ascension of our Blessed Lord.</p> <p>The Creation. The Fall of Man. The Flood. The Offering of Isaac. The Passage of the Red Sea. David and Goliath.</p> <p>The Visit of the Shepherds. The Wise Men. Our Lord in the Temple. The Raising of Jairus' Daughter. The Transfiguration.</p>	<p>The Belief, Lord's Prayer, and Ten Commandments.</p> <p>Hymns, Prayers, and Texts of Scripture.</p> <p>The Birth, Infancy, Baptism, Death, Resurrection, and Ascension of our Blessed Lord.</p> <p>The Creation. Fall of Man. The Flood. The Tower of Babel. The Offering of Isaac. Early Life of Joseph. The Manna. The Brazen Serpent. The Journey of the Spies to Jericho. The Passage of the Jordan. The taking of Jericho.</p> <p>The Sick of the Palsy. The Parable of the Sower. The Raising of Jairus' Daughter. The Death of St. John the Baptist. The Syrophenician's Daughter. The Transfiguration.</p>	<p>Ability to write from memory the Lord's Prayer, the Creed, and the Ten Commandments; and to explain the Creed.</p> <p>Hymns, Prayers, and Texts of Scripture.</p> <p>The Birth, Infancy, Baptism, Temptation, Betrayal, Death, Resurrection, and Ascension of our Blessed Lord.</p> <p>The Creation. Fall of Man. The Flood. The Tower of Babel. The Offering of Isaac. Early Life of Joseph. The Manna. The Brazen Serpent. The Journey of the Spies to Jericho. The Passage of the Jordan. The taking of Jericho. Achan. The Conquest of the Five Kings. The Call of Gideon.</p> <p>The Sick of the Palsy. The Parable of the Sower. The Gadarene Demoniack. The Raising of Jairus' Daughter. The Death of St. John the Baptist. The Syrophenician's Daughter. The Transfiguration. Bartimeus. The Wicked Husbandman. Death of St. Stephen.</p>	<p>Hymns, Prayers, Texts of Scripture, and Psalm 23, to be repeated.</p> <p>The Birth, Infancy, Baptism, Temptation, Betrayal, Death, Resurrection, and Ascension of our Blessed Lord.</p> <p>Numbers, chapters xi., xvi., xvii., xxi.; Joshua, chapters i. to x. inclusive.</p> <p>The Gospel according to St. Mark, chapters ii., iv., v., vi., ix., xi., xii. The Acts of the Apostles, chapters viii., ix., x.</p>	<p>Hymns, Prayers, Texts of Scripture, and Isaiah liii. to be repeated.</p> <p>The Birth, Infancy, Baptism, Temptation, Betrayal, Death, Resurrection, and Ascension of our Blessed Lord.</p> <p>Numbers, chapters xi., xvi., xvii., xxi.; Joshua, chapters i. to x. inclusive; Judges, chapters iv. to viii. inclusive.</p> <p>The Gospel according to St. Mark, chapters ii., iv., v., vi., ix., xi., xii., xiv., xv., xvi. to 8; the Acts of the Apostles, chapters vi., vii. 54 to end, viii., ix., x., xii.</p>

HARROW-ON-THE-HILL SCHOOL BOARD, MIDDLESEX.

1. SYLLABUS OF RELIGIOUS INSTRUCTION.

Each standard shall keep strictly to the work detailed in the syllabus, unless by special leave of the managers, but managers may, if they think fit, group together Standards IV., V., and VI., provided that the work laid down for Divisions V. and VI. in this syllabus be taken in alternate years.

	First Year Course.	Second Year Course.	Third Year Course.
Standard I.	<p><b>Memory.</b></p> <p>Exodus, chap. xx. 1-17. St. Matthew, chap. v. 1-12. Psalm 1.</p> <p><b>Study.</b></p> <p>Life of Adam. First 7 chapters of St. Matthew.</p>	<p><b>Memory.</b></p> <p>Exodus, chap. xx. 1-17. St. Matthew, chap. v. 1-12. Psalm 23.</p> <p><b>Study.</b></p> <p>Life of Adam. First 6 chapters of St. Luke.</p>	<p><b>Memory.</b></p> <p>Exodus, chap. xx. 1-17. St. Matthew, chap. v. 1-12. Psalm 111.</p> <p><b>Study.</b></p> <p>Life of Adam. First 5 chapters of St. John.</p>
Standard II.	<p><b>Memory.</b></p> <p>Exodus and St. Matthew, as above. Psalms 1 and 19.</p> <p><b>Study.</b></p> <p>Lives of Noah and Abraham. First 12 chapters of St. Matthew. First 4 chapters of the Acts of the Apostles.</p>	<p><b>Memory.</b></p> <p>Exodus and St. Matthew, as above. Psalms 23 and 25.</p> <p><b>Study.</b></p> <p>Lives of Noah and Abraham. First 12 chapters of St. Luke. First 4 chapters of the Acts of the Apostles.</p>	<p><b>Memory.</b></p> <p>Exodus and St. Matthew, as above. Psalms 32 and 111.</p> <p><b>Study.</b></p> <p>Lives of Noah and Abraham. First 10 chapters of St. John. First 4 chapters of the Acts of the Apostles.</p>
Standard III.	<p><b>Memory.</b></p> <p>Exodus and St. Matthew, as above. Psalms 19 and 139.</p> <p><b>Study.</b></p> <p>Life of Joseph. First 20 chapters of St. Matthew. First 9 chapters of the Acts of the Apostles.</p>	<p><b>Memory.</b></p> <p>Exodus and St. Matthew, as above. Psalms 25 and 32.</p> <p><b>Study.</b></p> <p>Life of Joseph. First 18 chapters of St. Luke. First 9 chapters of the Acts of the Apostles.</p>	<p><b>Memory.</b></p> <p>Exodus and St. Matthew, as above. Psalms 51 and 111.</p> <p><b>Study.</b></p> <p>Life of Joseph. First 12 chapters of St. John. First 9 chapters of the Acts of the Apostles.</p>

	First Year Course.	Second Year Course.	Third Year Course.
Standard IV.	<p><b>Memory.</b> Exodus and St. Matthew, as above. Psalms 1, 19, and 46. Learn the order of the Books of the New Testament.</p> <p><b>Study.</b> Life of Moses. Whole of St. Matthew. First 15 chapters of the Acts of the Apostles.</p>	<p><b>Memory.</b> Exodus and St. Matthew, as above. Psalms 25, 34, and 51. Learn the order of the Books of the New Testament.</p> <p><b>Study.</b> Life of Moses. Whole of St. Luke. First 15 chapters of the Acts of the Apostles.</p>	<p><b>Memory.</b> Exodus and St. Matthew, as above. Psalms 103, 111, and 139. Learn the order of the Books of the New Testament.</p> <p><b>Study.</b> Life of Moses. Whole of St. John. First 15 chapters of the Acts of the Apostles.</p>
Standard V.	<p><b>Memory.</b> Exodus and St. Matthew as above. Psalms 1, 46, and 90. Proverbs, 1st and 2nd chapters. Learn the order of the Books of the Bible.</p> <p><b>Study.</b> Lives of Samuel and David. Whole of St. Matthew. First 21 chapters of the Acts of the Apostles.</p>	<p><b>Memory.</b> Exodus and St. Matthew as above. Psalms 34, 90, and 139. Proverbs, 1st and 2nd chapters. Learn the order of the Books of the Bible.</p> <p><b>Study.</b> Lives of Samuel and David. Whole of St. Luke. First 21 chapters of the Acts of the Apostles.</p>	<p><b>Memory.</b> Exodus and St. Matthew as above. Psalms 32, 90, and 103. Proverbs, 1st and 2nd chapters. Learn the order of the Books of the Bible.</p> <p><b>Study.</b> Lives of Samuel and David. Whole of St. John. First 21 chapters of the Acts of the Apostles.</p>
Standard VI. and above.	<p><b>Memory.</b> Exodus, chap. xx. 1-17. St. Matthew, chap. v. 1-12. Psalms 1, 19, and 46. Proverbs, 3rd and 4th chapters. Learn the order of the Books of the Bible.</p> <p><b>Study.</b> Lives of Solomon and Elijah. Whole of St. Matthew. Whole of the Acts of the Apostles.</p>	<p><b>Memory.</b> Exodus, chap. xx. 1-17. St. Matthew, chap. v. 1-12. Psalms 23, 34, and 51. Proverbs, 3rd and 4th chapters. Learn the order of the Books of the Bible.</p> <p><b>Study.</b> Lives of Solomon and Elijah. Whole of St. Luke. Whole of the Acts of the Apostles.</p>	<p><b>Memory.</b> Exodus, chap. xx. 1-17. St. Matthew, chap. v. 1-12. Psalms 32, 103, 111. Proverbs, 3rd and 4th chapters. Learn the order of the Books of the Bible.</p> <p><b>Study.</b> Lives of Solomon and Elijah. Whole of St. John. Whole of the Acts of the Apostles.</p>

2. EXAMINATION IN SCRIPTURE KNOWLEDGE.

*Regulations for Prizes.*

1. These prizes are given annually out of a fund placed at the disposal of the board by private individuals, and, unless otherwise arranged, are thus distributed:—

Infants	-	-	-	-	30 Prizes.
Standard I.	-	-	-	-	30 "
" II.	-	-	-	-	25 "
" III.	-	-	-	-	20 "
" IV.	-	-	-	-	20 "
" V.	-	-	-	-	10 "
" VI.	-	-	-	-	10 "
Monitors	-	-	-	-	3 "
Pupil teachers, 1st and 2nd years	-	-	-	-	3 "
" " 3rd, 4th, and 5th years	-	-	-	-	3 "

2. In addition to these prizes, the board provides certificates for those who are reported to be deserving of them.

3. All children are eligible for examination whose names have been on the registers throughout the three months ending December 31st, preceding the examination.

4. The examination will be held in the subjects laid down as one of the courses in the board's regulations; and for pupil teachers and monitors the same subject as for Standard VI.

5. The children in Standards I., II., III., IV., as well as the infants, will be examined by the head teacher of the school, or by the teacher who has had charge of the particular class to which they belong, in the presence of at least two of the managers selected for this duty, who will report on the general result to the board, and recommend what rewards shall be given. The presiding managers have authority to ask questions for themselves in addition to those asked by the teachers.

6. Pupil teachers and monitors, as well as the children in Standards V. and VI., will take part in a competitive written examination, to be held at their own schools, in the presence of two managers.

*Instructions for the Vivá Voce Examination.*

1. Children are to be in their places at 9.30 a.m.

2. Two managers should be present throughout the examination.

3. The examination is to be conducted by the head teacher or by the teacher who has given the Bible instruction in the class under examination, *vivá voce*, and in the presence of two managers, but it is open to the managers to ask questions for themselves if they see fit.

4. It is for the managers to determine who are to receive prizes and certificates, and whilst the board leave them to settle their own mode of arriving at a correct result, they stipulate that no prize or certificate is to be awarded unless thoroughly deserved.

5. The number of prizes to be awarded in each school will be forwarded by the clerk. In addition such number of certificates (not exceeding the number of prizes) may be given, as the managers consider are needed for the reward of deserving children who do not gain prizes.

6. The board will be obliged if in addition to the names of the children earning prizes and certificates, the managers will be good enough (1) to make a general report on the efficiency of the religious teaching throughout the part of the school which they examine. (2) To take down carefully and return the number of infants and children who are examined in each standard.

7. The return of numbers and names with your general report should be sent with as little delay as possible to the clerk of the board.

*Instructions for the Written Examination.*

1. Two managers should be present throughout the examination.

2. The presiding managers will receive the examination papers from the clerk of the board, but are requested not to open the packet until the children are actually seated in their places.

3. Competitors are to be in their places by 9.30.

4. Begin by causing each child to write his or her name (surname first) and standard or rank (if pupil teacher add the year) on the top of the first sheet of paper, together with the name of the school, and take down the names on a separate sheet of paper to be headed A.

5. At 10 a.m., or as soon after the preliminary work is finished, give out the examination papers, and read it aloud once to the competitors. Any difficulty in understanding a question that suggests itself to any child may be asked, and answered out loud for all to hear.

6. As soon as the papers are given out, the managers are to call up their children in the order in which they appear on paper A., and hear them say by heart any two of the prescribed passages which they have learned during the past year, give each competitor such number of marks, not exceeding 10, for each of these repetitions as he or she deserves, and record the number against the name on Paper A.

7. The answers to the questions are to be written on half-sheets of foolscap paper, and on one side only.

8. The time allotted for the papers is three hours, and no more, from the time they are given out; children who have finished earlier may give up their answers to the presiding managers and leave the room, but no child who has once given up the answers may begin again.

9. No books, notes, or whispering of one child to another, and no helps of any kind are to be allowed.

10. The children are to be seated as far as possible apart, and every care taken to prevent copying.

11. The answers are to be collected at the time appointed by the presiding managers, taken away from the school by them, and sent under seal (accompanied by the list of names) by special messenger or post to the clerk of the board.

12. Take care that the several sheets of each competitor's answers are fastened together.

No. 40.

## LONDON SCHOOL BOARD.

### 1. REGULATIONS OF THE BOARD.

1. In the schools provided by the board the Bible shall be read, and there shall be given such explanations and such instruction therefrom in the principles of morality and religion as are suited to the capacities of children, in accordance with the terms of the resolution of the board passed 8th March 1871: provided always—

(2.) That in such explanations and instruction the provisions of the Act in sections 7 and 14 be strictly observed, both in letter and spirit, and that no attempt be made in any such schools to attach children to any particular denomination.

(3.) That, in regard of any particular school the board shall consider and determine upon any application by managers, parents, or ratepayers of the district who may show special cause for exception of the school from the operation of this resolution, in whole or in part.

4. Such explanations and instruction as are recognised by the foregoing regulation shall be given by the responsible teachers of the school. In this article the term "responsible teachers" does not include pupil teachers.

5. In all schools provision may be made for giving effect to the following resolutions of the board, passed on July 26th, 1871:—

(6.) That, in accordance with the general practice of existing elementary schools, provision may be made for offering prayer and using hymns in schools provided by the board at the "time or times" when, according to section 7, sub-section 2, of the Elementary Education Act, "religious observances" may be "practised."

(7.) That the arrangements for such "religious observances" be left to the discretion of the teacher and managers of each school, with the right of appeal to the board by teacher, managers, parents, or ratepayers of the district:

8. Provided always, that in the offering of any prayers, and in the use of any hymns, the provisions of the Act in sections 7 and 14 be strictly observed, both in letter and spirit, and that no attempt be made to attach children to any particular denomination.

9. During the time of religious teaching or religious observance, any children withdrawn from such teaching or observance shall receive separate instruction in secular subjects.

10. A copy of sections 7 and 14 of the Elementary Education Act (1870), and also of the preceding regulations, must be hung up in a conspicuous part of the schoolroom.

### 2. PRACTICE OF THE BOARD.

The door of the schoolroom is to be closed at 9 o'clock, and the roll called and prayers offered. Immediately after prayers the doors are to be re-opened, the children admitted who have assembled in the meantime, and the doors then again closed. From that time up to 9.40 the Bible instruction is to be given. At 9.40 the doors are again to be opened, and the roll finally taken, and closed by 9.55. The children assembling during the time when the Bible instruction is being given are not to wait in the streets, but are to be received into some disengaged room, and there receive some kind of instruction.

It is the duty of managers to see that the regulations of the board for Bible instruction are carried out, and it will be well for them to visit the schools during the time set apart for such instruction.

The Bible instruction of pupil teachers is given at the pupil teachers' schools, where also the same regulations are in force as to religious observances at the opening of the classes that are laid down for the ordinary day schools. It is the duty of managers of the pupil teachers' schools to see that the regulations of the board on this point are complied with.

### 3. SYLLABUS OF BIBLE INSTRUCTION.

A.—For Scholars; B.—For Candidates and Pupil Teachers, for the year 1888.

#### A.—SYLLABUS FOR SCHOLARS.

In the schools provided by the board the Bible shall be read, and there shall be given such explanations and such instructions therefrom in the principles of morality and religion as are suited to the capacities of the children.—Article 81 of the Code for the guidance of managers and teachers.

General instruction.—The teachers are desired to make the lessons as practical as possible, and not to give attention to unnecessary details.

If the school year ends with any one of the last six months of the year ending 31st December, teachers may, at their own option, present the children at the written examination in Scripture knowledge in the standards to which they belong at the close of the school year.

Head teachers of infant schools must draw up a syllabus of lessons for children below Standard I. and submit it to the board inspector when he visits the school.

#### Standard I.

Learn the Ten Commandments, Exodus xx. 1–17 (the substance only will be required); the Lord's Prayer, St. Matthew vi. 9–13.

Simple lessons from the life of Joseph.

Leading facts in the life of Christ told in simple language.

#### Standard II.

Repeat the Ten Commandments and the Lord's Prayer.

Learn St. Matthew v. 1–12; and St. Matthew xxii. 35–40.

Simple outline of the life of Moses.

Simple outline of the facts and simple lessons from the life of Christ.

#### Standard III.

Memory work, as in Standards I. and II.

Learn Psalm xxiii.

Lessons from the lives of Samuel and David.

Fuller outline of the life of Christ, with lessons drawn from the following parables:—The Two Debtors; the Good Samaritan; the Prodigal Son; the Merciless Servant; the Lost Sheep; the Pharisee and the Publican.

*Standard IV.*

Memory work, as in Standard III.

Learn St. John xiv. 15-31.

Lessons from the Pentateuch, with special reference to the lives of Abraham, Isaac, Jacob, Joseph, and Moses, with the practical lessons to be derived therefrom, together with the teaching of the law of Moses with reference to the "Poer," "Stranger," "Fatherless," "Widow," "Bond-servant," "Parents," and "Children."

The Life of Christ (First Part) as gathered from the Gospels of St. Matthew up to chapter xiv. 36, inclusive; St. Mark, up to chapter vi. 56; St. Luke, up to chapter ix. 17; St. John, up to chapter vii. 1: viz., to Third Passover, with lessons from the following parables:—The Sower; the Mustard Seed; the Wheat and Tares; the Pearl of Great Price.

Brief account of Bethlehem, Nazareth, Sea of Galilee, Bethany, and Jerusalem.

*Standard V.*

Memory work, portion learned in Standard IV. (St. John xiv. 15-31).

Learn Ephesians vi. 1-18.

Lessons from the Books of Samuel and Kings, with special reference to the lives of Samuel, Saul, David, and Solomon.

The Life of Christ continued (Second Part), from Third Passover to end of Gospels.

Acts of the Apostles, first two chapters.

*Standard VI.*

Memory work, portion learned in Standard V. (Ephesians vi. 1-18.)

Learn Isaiah liii. and Ephesians iv. 25-32.

Lessons from the lives of Elijah and Daniel; causes which led to the captivity and return, with the effect on the national life and character of the children of Israel.

Recapitulation of the life of Christ, together with an account of His discourses as given in St. John, chapters iii., vi. 1-40, and x.; Acts of the Apostles, to chapter viii.

*Standard VII.*

Memory work, portion learned in Standard VI. (Isaiah liii., and Ephesians iv. 25-32.)

Learn I. Corinthians xiii.

Recapitulation of the subjects in the Old Testament set out in the preceding standards.

Recapitulation of the life of Christ, as in Standard VI. Acts of the Apostles, with special reference to the life and missionary journeys of St. Paul.

**B.—SYLLABUS FOR CANDIDATES AND PUPIL TEACHERS.**

The course at the pupil teachers' schools should afford a general acquaintance with the Old and New Testaments, with especial reference to those portions which are included in the syllabus of instruction for children.

This course should include, not merely a general outline of the history and literature of the different periods as contained in the Bible and the circumstances of the time, but also special attention should be given to the teaching contained therein.

*Candidates.*

Candidates will be examined in the course appointed for Standard VII.

*Pupil Teachers.**First Year.*

Study of the Old Testament\* to the death of Moses. Study of the Gospels down to the Third Passover.\*

*Second Year.*

Study of the Old Testament to the death of Saul.\* Study of the four Gospels.\*

*Third Year.*

Study of the Old Testament to the division of the kingdom after the death of Solomon, with a general knowledge of the Books of Psalms and Proverbs.\* Study of the New Testament to the close of the Acts of the Apostles.\*

*Fourth Year.*

Study of the Old Testament.\* Study of the New Testament to the close of the Acts of the Apostles,\* together with some knowledge of the Epistles.

\* It is intended that in each year, after the first, the work of the previous years should be shortly recapitulated and the new work should be taught in fuller detail.

**4. RULES FOR EXAMINATION.***Annual and Triennial Examination.*

Annual Examination in Scripture for Prizes given by the Religious Tract Society and Mr. Francis Peck.

*Scheme for last Examination.*

(i.) That the following prizes be offered for competition for proficiency in Scripture knowledge:—

Pupil teachers and pupil teacher probationers 250 Bibles.

Scholars.—Standard IV. and upwards, 750 Bibles and 800 Testaments.

Scholars.—Standard III., 1,000 Testaments.

" " " " II., 1,400 "

To be eligible for a prize, a scholar or pupil teacher must have obtained 70 per cent. of the maximum number of marks obtainable at the examination.\*

(ii.) That, in addition to prizes, the board shall provide certificates, to be given to the children who come next in order. To be eligible for a certificate, a scholar or pupil teacher must have obtained 50 per cent. of the maximum number of marks obtainable at the examination.\*

(iii.) That all pupil teacher probationers and pupil teachers be eligible for examination who are in the service of the board at the end of October.

(iv.) That all children are eligible for examination whose names have been on the class register throughout the three months ended 31st October 1887.

(v.) That the children in Standards I., II., III., be examined by the head teacher of the school to which they belong, and that the managers of the school be specially invited to be present at the examination, notice of the date of the same to be forwarded by the correspondent to each manager at least a week before the examination.

(vi.) That the names of the most successful in these three standards be sent to the board.

(vii.) That the children in Standard IV. and upwards be examined, in the first instance, by the head teacher of the school to which they belong, who shall select not more than 5 per cent. of the children on the roll in Standard IV., and 10 per cent. of the children in Standards V., VI., and VII., and forward their names to the board.

(viii.) That the children whose names are thus forwarded to the board shall take part in a written examination, to be held at centres.

(ix.) That the examination of pupil teachers and pupil teacher probationers be a written examination, and that it be held at the pupil teachers' schools.

(x.) That the first examination of children take place on Friday, 25th November 1887, and that the written examination of scholars, pupil teachers, and pupil teacher probationers take place on Friday, 16th December 1887.

*Instructions to Teachers.*

Sir (or Madam),

1. I have to inform you that the examinations in Scripture knowledge are appointed to take place as follows:—The examination of Standards I., II., and III., and the preliminary examination of Standards IV., V., VI., and VII. on the morning of Friday, 25th November 1887, between the hours of 9 and 12, and the written competitive examination for the selected scholars of Standards IV., V., VI., and VII., and the pupil teacher probationers and pupil teachers on the morning of Friday, 16th December 1887, between the hours of 9.30 and 12.30. The class registers must not be marked on these occasions. If the Government examination of your school is fixed for the 25th November, the preliminary examination must be held on the preceding day; and if the 16th December is fixed for the Government examination, be good enough to communicate this fact to the office as soon as possible, asking for further instructions.

2. A half holiday will be given to all schools (boys', girls', mixed, and infants') in the afternoon of the day of the preliminary examination. On the day of the written examination, all schools (boys', girls', mixed, and infants') are to be closed for the whole of the day. The senior scholars selected for the written examination will be collected at the centres. (See below, pars. 14 and 15.)

3. In infants' schools where there are children in Standard I., the examination on the 25th November

\* This per-centage may be raised next year.

is to be conducted between 9.15 and 9.45, and the registers are to be marked for all the children present in the school.

4. It must be made known in the school, on the day preceding the preliminary examination, that the attendance at the examination is voluntary; and the following notice must be publicly announced by the head teacher in each department:—"An examination in Scripture knowledge will be held in this school on Friday, 25th November, from 9 to 12 o'clock. Prizes and certificates for proficiency in such knowledge will be awarded. Attendance at the examination is voluntary."

5. The managers will be specially invited to be present at the examination, but the method of conducting it will be left entirely to your judgment and discretion; and you will be held responsible for the examination of your own department only.

6. You may select about the following proportion of children on the roll in Standards I., II., III. respectively, to receive prizes or certificates:—

Standard I.—2 per cent. to receive certificates.

Standard II.—2 per cent. to receive prizes. 4 per cent. to receive certificates.

Standard III.—3 per cent. to receive prizes. 7 per cent. to receive certificates.

7. You may select not more than 5 per cent. of the number of the children on the roll in Standard IV., and 10 per cent. of the number on the roll in Standards V., VI., VII. for the written examination at centres. (If you have not more than six scholars' names on your books in any one of these standards, you may select one candidate for the above-named competition, and, if more than six, but not more than 12, you may select two candidates.)

8. Each scholar selected by you must have had his (or her) name on the books of your school throughout the three months ended the 31st October 1887.

9. If in your department the average number on the roll in Standard VI. and upwards together, for the three months ended 31st October 1887, does not exceed 30, the children may be examined as Standard VI.; if in Standards VI. and V. together the average number on the roll for the three months ended 31st October does not exceed 30, the children may be examined as Standard V.; and if in Standards V. and IV. together, the average number on the roll for the three months ended 31st October does not exceed 30, the children may be examined as Standard IV. In no case may Standard VII. take the work of Standard V., or Standard VI. the work of Standard IV.

10. If your school year ends with any one of the last six months of the year, you may, at your own option, present the children at the examinations in Scripture

knowledge in the standards to which they belonged at the close of the school year. If this privilege be taken advantage of, it must be so stated, and the names of the scholars must be placed, in Form I., under the standards in which they are examined. I enclose Scripture Form I., and have to ask that you will be good enough to make all the required entries in accordance with the instructions given, and forward the completed form to the Board offices not later than Thursday, the 1st December.

11. With regard to the written competitive examination, I have to state that there will be separate sets of questions for each standard, from Standard IV. upwards.

12. Before the questions are distributed the superintendents will allow a certain amount of time, during which each competitor will be expected to write, in a bold hand, on his (or her) paper:—

(a.) The name of his (or her) school.

(b.) His (or her) own name in full, and age.

(c.) His (or her) standard in which he (or she) is about to be examined.

13. You will do well, before the day of the examination, to train your scholars to do this with promptitude and neatness, and to offer them such explanations as will obviate the necessity for asking any questions at the time of the examination.

14. You will be informed later on of the name of the school that has been fixed upon as the centre at which your senior scholars will be examined. The pupil teachers and candidates will be examined at the pupil teacher schools which they respectively attend.

15. All competitors should be at the centre not later than 9.15 a.m.

16. You will be held responsible for the good behaviour of your scholars until they have taken their seats as directed by the superintendent of the centre. This duty must not be delegated to an assistant, except under very exceptional circumstances.

17. All necessary materials will be provided at the centre, and no book or paper of any kind must be taken into the examination room by the competitors.

18. You will be expected to assist the superintendents to maintain order and secure absolute fairness in the conduct of the examination.

#### *Triennial Examinations.*

The board have decided—

"That a thorough and detailed examination in Scripture knowledge be held in each school at least once in three years, and be conducted by the board inspectors."

The registers of the school are not marked on the day of this examination.

#### No. 41.

#### TOTTENHAM SCHOOL BOARD, MIDDLESEX.

##### SYLLABUS OF RELIGIOUS INSTRUCTION.

###### *Infants.*

Old Testament.—Oral instruction from Bible stories with pictorial illustrations.

Memory Work.—Psalms xxiii.

New Testament.—Oral instruction with pictorial illustrations.

Memory Work.—John x. 1-8, and the Lord's Prayer.

###### *Standard I.*

Old Testament.—Biographies of Genesis.

Memory Work.—Psalms i. and viii, the Ten Commandments.

New Testament.—Birth and Life of our Lord to the beginning of His Ministry, Matthew i., iv., and xiv., Luke i., iv., and xiii.

Memory Work.—John i. 1-18.

###### *Standard II.*

Old Testament.—The narrative portions of the Book of Exodus.

Memory Work.—Psalms xv., xvi., and xix., and the Ten Commandments.

New Testament.—Public Ministry of our Lord.

Memory Work.—Matthew v. 1-12,

###### *Standard III.*

Old Testament.—History of Israel from the giving of the law till the Conquest of Canaan. Narrative portion of the Books of Numbers and Joshua.

Memory Work.—Psalms xxiv., lxxii., and xcv.

New Testament.—The Life of our Lord from his last entrance into Jerusalem till His ascension. The Miracles.

Memory Work.—Matthew vi. 24-34.

###### *Standard IV.*

Old Testament.—Israel under the Judges till the accession of Saul.

Memory Work.—Isaiah lii. 13-15, and liii. 1-12.

New Testament.—The Parables and the Sermon on the Mount.

Memory Work.—Matthew vii. 7-27.

###### *Standard V.*

Old Testament.—The history of the united kingdoms of Israel and Judah. The lives of Saul, David, and Solomon.

Memory Work.—Psalms ciii. and cxlv.

New Testament.—Matthew or Luke.

Memory Work.—Matthew xxv. 31-46.

*Standard VI.*

Old Testament.—The history of the kingdoms of Israel and Judah till their return from captivity.

Memory Work.—Proverbs viii.  
New Testament.—Gospel of John.  
Memory Work.—John iii. 1-21.

*Standard VII.*

Old Testament.—The history of the kingdoms of Israel and Judah from the return from their captivity to the Christian Era.

Memory Work.—Isaiah ix.

New Testament.—Acts of the Apostles.

Memory Work.—John xv.

*General Conditions.*

1. The following standards may be conjoined: I. and II.; III. and IV.; V., VI., and VII.
2. Each standard should recapitulate the work of the previous year.
3. In the teaching of the three highest standards it is expected that reference will be made to the map.
4. Hymns from a book to be approved by the Board.

No. 42.

## NEWPORT AND ST. WOOLLOS, U.D. SCHOOL BOARD, MONMOUTHSHIRE.

## SCHEME OF RELIGIOUS INSTRUCTION.

*I.—General.*

A portion of Scripture to be read daily at the commencement of the morning school.

Selections from the Abridged Bible Catechism, by W. T. Lloyd, published by the Sunday School Union, London, to be learnt during first four days of the week, to be reviewed on Fridays.

Singing a verse or two of a hymn.

The offering of a brief prayer by the principal teacher morning and evening.

*II.—Method of Teaching for Boys', Girls', and Mixed Departments.*

The scholars as a rule to be grouped in two Divisions. Division I., Standards I. and II. Division II., Standards III. to VII.

The Scripture for the first six months to consist of lessons from the lives of the Patriarchs, to be followed in the subsequent half-year by lessons from the Life of Our Lord Jesus Christ as recorded in the New Testament.

The Catechism during the first half-year to be the first four chapters, or about 100 questions and answers:

The Lord's Prayer to be repeated by all the scholars each day, and the Commandments once in every week. Scripture reading and catechism to be varied from year to year as the scholars advance in the Standards.

The scheme to be revised, if necessary, from time to time with the approval of the board.

*III.—Infants' Department.*

The Scripture lessons to consist of simple stories from the Creation, Adam and Eve, the Flood, and 23rd Psalm during first half-year. The early life of Christ the second half-year.

Catechism, such selections from the first three chapters as can be brought within the comprehension of the infant mind. The following are suggested:—

Chapter I.—Answers 1, 2, 3, 4.

“ II. „ 18, 19, 20, 21, 22, 29, 33, 37.

“ III. „ 60, 64, 65, 67, 70, 71, 72, 73.

The Commandments; the Lord's Prayer; a verse or two of a hymn; a brief prayer morning and evening.

Finally, once at least in every year the members of the board, and parents and friends of the children to be invited to attend at each school for half-an-hour in order to satisfy themselves of the working of the scheme, and the soundness of the instruction imparted.

No. 43.

## HEXHAM SCHOOL BOARD, NORTHUMBERLAND.

## REGULATIONS FOR RELIGIOUS INSTRUCTION.

The books to be used for the purposes of religious instruction shall be the Holy Scriptures in the authorised version, together with such other books as the board shall, from time to time, after due notice in accordance with the standing orders in force for the time being, determine; and singing and prayer shall form a part of the opening exercises of each morning school, and of the closing exercises every afternoon. The prayers in Schedule D. shall be used.

The religious instruction shall consist of a graduated course of teaching to be carried on by the various teachers by means of suitable exercises in reading or writing, oral instruction, and passages of Scripture committed to memory.

Commencing on the 1st day of January 1875, the instruction to be given to the children during each year shall be on the basis of Schedule A.\*

On the basis of Schedule B.\* instruction in the Holy Scriptures shall be given by the principal teachers to the pupil teachers during one hour weekly.

An annual examination of scholars and pupil teachers in the subjects of religious instruction shall be held in each school, about the end of the school year as defined in Article 13 of the New Code, on a day or days to be

especially appointed for the purpose, and such examinations shall be conducted by two or more examiners appointed by the board.

In senior schools the religious instruction shall be in the morning from 9.15 to 9.45, and in the infants' school it shall occupy 25 minutes, from 9.30 to 9.55 a.m.

During the time of religious teaching or religious observance any children withdrawn from such teaching or observance shall receive separate instruction in secular subjects.

## SUBJECTS OF INSTRUCTION.

“In senior schools the following subject is essential:—

“The Bible and such instruction therefrom in the principles of religion and morality as is suited to the capacities of children: Provided always, that the provisions of the Elementary Education Act, 1870, in sections 7 and 14, be strictly observed, both in letter and spirit, and that no attempt be made to attach children to any particular denomination.”

“In infants' schools instruction shall be given in the following subject:—

“The Bible, and the principles of religion and morality, subject to the same proviso as in the case of the senior schools.”

\* i.e., The Manchester School Board Syllabus.

No. 44.

## BALDERTON SCHOOL BOARD, NOTTINGHAMSHIRE.

## (1.) REGULATIONS FOR RELIGIOUS INSTRUCTION.

1. The school to be opened in the morning and closed in the afternoon with prayer according to form supplied.

2. An examination in religious knowledge as per syllabus shall be held by an inspector shortly before the school breaks up for the harvest holidays on a day specially set apart for the purposes.

3. Hymns to be selected from the Manchester School Board Hymn Book.

4. Texts to be selected from the following:—

Psalms xxxiv. 13, 14; li. 10; cxix. 18.

Proverbs viii. 17; xv. 1, 3; xvi. 16.

Ecclesiastes xii. 1.

Isaiah ix. 6.

St. Matthew vi. 6; vii. 21; xix. 14.

St. Mark x. 15.

St. Luke xii. 32.

St. John xiv. 16.

Ephesians vi. 1; 1st St. John ii. 15; Galatians vi. 2.

5. The children should not only learn to repeat the portion assigned, but should be able also to answer questions in the same so as to show they understand what they have learnt.

6. Standard II. will be expected to write out the Lord's Prayer and third and fifth Commandments. Standards III. to VI. will be expected to answer easy questions on paper on the subject matter of their Scripture instruction and Scripture exercises, and to be able to write out what they have learnt by heart.

7. From 9 to 9.35 a.m. shall be occupied with prayer and religious instruction, and that this regulation be strictly adhered to on all occasions.

## (2.) SYLLABUS OF RELIGIOUS INSTRUCTION.

	To learn by Heart.	Scripture Instruction.	Scripture Exercises.
Infants and Standard I.	Six hymns from the Manchester Board Hymn Book; 12 texts from list appended; Lord's Prayer; Fifth Commandment.	Creation, Fall, Flood, Life of Joseph, Call of Samuel, David slaying Goliath, Birth of Christ, Visit of Shepherds and Wise Men, Christ's death.	
Standards II. and III.	Eight hymns from the Manchester School Board Hymn Book; Psalms xxiii., xxxii.; Lord's Prayer; Creed; Ten Commandments; morning and evening prayer for private use.	Outline of Genesis, with a more exact knowledge of the life of either Abraham, Jacob, or Joseph; outline of St. Matthew's Gospel, with a special knowledge of the birth, death, and resurrection of Christ; and of six miracles and six parables.	Examples from Holy Scripture of the observance or breach of the Ten Commandments.
Standards IV. to VI.	Eight hymns from the Manchester School Board Hymn Book; Psalms xxiii., xxxii.; St. John xv.; Lord's Prayer; Creed; and Ten Commandments; morning and evening prayer for private use.	Outline of Book of Exodus, with an exact knowledge of the life of Moses; outline of St. Mark's and St. Luke's Gospels in alternate years, with accurate knowledge of miracles and parables recorded in them.	Proof of the Ten Commandments by texts from the New Testament.

No. 45.

## NOTTINGHAM SCHOOL BOARD, NOTTINGHAMSHIRE.

## (1.) REGULATIONS FOR RELIGIOUS INSTRUCTION.

A list of subjects of Bible lessons adopted by the board is set forth in Appendix VI. Head teachers should not content themselves with merely superintending the instruction given by assistants and senior pupil teachers, but should themselves participate in the actual teaching of a standard or group of standards. Head teachers should also see that the Bible lessons to be given by the third and fourth year pupil teachers are in every case carefully prepared beforehand.

An annual examination of the religious instruction given in board schools shall be held about the eighth or ninth month of the school year. The managers may recommend a gentleman outside their own body, but the board shall appoint the examiner in every case. It is the practice of the board to appoint examiners from different denominations in alternate years.

*Instruction to Pupil Teachers and Monitors.*

In addition to the requirements of the Government syllabus of secular instruction, pupil teachers and monitors shall be required to obtain a general and intelligent acquaintance with the Old and New Testaments, subject to the same right of withdrawal as is provided for children in section 7 (1) of the Elementary Education Act of 1870.

The principal teacher shall give, out of school hours, every week, not less than sixty minutes biblical instruction to the pupil teachers and monitors who may desire to avail themselves of it.

Any pupil teacher or monitor withdrawn from such Bible reading and instruction shall, as far as practicable, receive separate instruction in secular subjects.

An annual examination in Biblical subjects of the pupil teachers and monitors shall take place at the same period of the year as the scholars' examination. Provided always that sections 7 and 14 of the Education Act of 1870 shall be strictly observed with respect to pupil teachers and monitors as well as scholars.

The regulations of the London School Board are also regulations of this board.

## (2.) SYLLABUS.

## SCHOLARS.

*Infants.*

Learn the Lord's Prayer and a few simple texts. Scripture biographies used as the vehicles for imparting moral and religious lessons, viz.: Abraham, Jacob, Joseph, Moses, Samuel, David, Daniel, Christ.

*Standard I.*

Learn the Ten Commandments, Exodus xx., verses 1-17 (the substance only will be required), the Lord's Prayer, St. Matthew vi., verses 9-13, Psalm xxiii.

Brief account of the early lives of Samuel and David.

Leading facts in the life of Christ, told in simple language.



*Standard II.*

Repeat the Ten Commandments and the Lord's Prayer.

Learn St. Matthew v. 1-12; and St. Matthew xxii. 35-40.

The life of Abraham.

Simple outline of the life of Christ.

*Standard III.*

Memory work as in Standards I. and II.

Learn Psalm xxxvii. 1-9.

The life of Joseph.

Fuller outline of the life of Christ, with an account of the following parables:—The Two Debtors; the Good Samaritan; the Prodigal Son; the Merciless Servant; the Lost Sheep; the Pharisee and the Publican.

*Standard IV.*

Memory work as in Standard III.

Learn Proverbs xvi. 1-9, 11, 16, 18, 32, and 33.

The life of Moses.

The life of Christ (1st part) as gathered from the Gospels of St. Matthew to xiv. 36; St. Mark to vi. 56; St. Luke to ix. 17; St. John to vii. 1: viz., to Third Passover; with an account of the following parables:—The Sower; the Mustard Seed; the Wheat and the Tares; the Pearl of Great Price.

Brief account of Bethiehem, Nazareth, Sea of Galilee, Bethany, and Jerusalem.

*Standard V.*

Memory work as in Standard IV.

Learn Ephesians vi., verses 1-18.

The lives of Samuel, Saul, and David.

The life of Christ continued (2nd part), from Third Passover to end of Gospels.

Acts of the Apostles, first two chapters.

*Standard VI.*

Memory work as in Standard V.

Learn Prov. iii. 1-12, and Ephesians iv., verses 25-32.

The lives of Elijah and Daniel.

Recapitulation of the life of Christ, together with an account of His discourses as given in St. John, chapters iii. vi. 1-40, and x.; Acts of the Apostles, to chapter viii.

*Standard VII.*

Memory work as in Standard VI.

Learn John xiv. 15-31.

Recapitulation of the lives of Abraham, Moses, Samuel, Saul, David, and Daniel.

Recapitulation of the life of Christ, as in Standard VI. Acts of the Apostles, with especial reference to the life and missionary journeys of St. Paul.

*General Instruction.* Note.—Teachers are desired to make the instruction as practical as possible, and not

to give attention to unnecessary details. In arranging lessons from the Old Testament, care should be taken to select the most pleasing portions of Scripture biography, suited to the capacities of the scholars, and (which can be made) to serve as the basis of high moral teaching.

An examination will be held about the eighth or ninth month of each school year, and the results will be published. Examiners will be requested to attach more importance to the success with which cardinal moral truths have been imparted than to mere memory work.

## CANDIDATES AND PUPIL TEACHERS.

The pupil teachers Scripture course should afford a general acquaintance with the Old and New Testaments, with especial reference to those portions, capable of conveying high moral lessons, included in the syllabus for scholars. In the second and following years the previous course should be shortly recapitulated, and the new work taught in fuller detail.

This course should include not merely a general outline of the history and literature of the different periods, as contained in the Bible, but special attention should be given to drawing out and enforcing the lessons on morality and religion educible therefrom, and to the manner in which these truths can be best impressed upon scholars.

*Candidates.*

Candidates will take the course appointed for Standard VII.

*Pupil Teachers.*

## First Year.

Study of the Old Testament to the death of Moses. Study of the Gospels down to the Third Passover.

## Second Year.

Study of the Old Testament to the death of Saul. Study of the Four Gospels.

## Third Year.

Study of the Old Testament to the division of the kingdom after the death of Solomon, with a general knowledge of the Books of Psalms and Proverbs. Study of the New Testament to the close of the Acts of the Apostles.

## Fourth Year.

General study of the Old Testament. Study of the New Testament to the close of the Acts of the Apostles, together with some knowledge of the Epistles.

*Time and Place of Instruction.*

A collective examination will be held by the board inspector about November or December; the results will be published.

No. 46.

## SHREWSBURY SCHOOL BOARD, SHROPSHIRE.

## (1.) REGULATIONS FOR RELIGIOUS INSTRUCTION.

1. The religious instruction in the board schools shall be given immediately after the calling of the roll at 9 o'clock, and shall be continued till 9.50, when the roll shall be again called, and the children who answer to the second call and the children then absent shall be distinguished by their proper mark, and the register closed.

2. After the first call a hymn shall be sung, followed by prayer. The hymns and prayers are to be selected by the teacher from a list authorised by the board.

3. The Manchester Book of Hymns and Moral Songs shall be adopted by the Shrewsbury Board.

4. The afternoon school shall be opened in like manner, the roll having been called at 1.30. After prayer the roll shall be called a second time and completed.

The afternoon school shall be closed by a hymn followed by prayer.

5. In the religious instruction the Bible shall be read, and such lessons in faith and morality drawn therefrom, and such explanations given as are suited to the capacities of the children, provided that section 14 of the Elementary Education Act (1870) be observed in letter and spirit, and that no attempt be made to attach children to any particular denomination.

6. During the time of religious instruction all

children whose parents have desired it shall be withdrawn, and shall receive separate lessons in secular subjects.

7. In the Ditherington School it shall suffice to use the Elementary Scripture Lessons taken from the text of the Old and New Testaments, printed by the Sunday School Institute.

8. The children shall commit to memory, according to their Standards, the Lord's Prayer, the Ten Commandments, the Apostles' Creed, selected texts from Holy Scripture, a prayer for private use, and such hymns from the authorised book as the teacher may select. It is left to the teacher to fix the Standards to be included in each instruction.

## (2.) SYLLABUS OF RELIGIOUS INSTRUCTION IN ELEMENTARY SCHOOLS adopted by the Board preparatory to the Inspectors' Visits. These Visits will (D.V.) take place in December 1888.

It is suggested that the children above seven years old be presented in three groups as follows:—

Lower Division, corresponding with Standards

I., II.

Middle Division, corresponding with Standards

III., IV.

Upper Division, corresponding with Standards

V., VI.



*Infants under Seven.*

Should be taught some account of the Creation, the Fall, the Flood; one life; the birth and death of our Lord; the Creed, Lord's Prayer, Ten Commandments, and some simple hymns. Some of the following may be learnt by heart, viz.: 1 Samuel iii. 1-10; Psalm c., cxxi.; St. Mark i. 9-13 and 32-35; ix. 33-37; x. 13-16.

*Lower Division.*

Old Testament.—Creation; Fall; Flood; History of Patriarchs and of Samuel. (Genesis i.-iv.; vi.-ix. 19; xii.-xxxiii.; xxxv.; xxxvii. 1; 1 Samuel i.-xxv.)

New Testament.—Our Lord's birth, infancy, baptism, and temptation; his passion, crucifixion, resurrection, and ascension.

The Apostles' Creed, Lord's Prayer, and Ten Commandments.

*Middle Division.*

Old Testament.—Joshua, Judges, Ruth, and 1 Samuel.

New Testament.—The Gospel according to St. Mark. The Apostles' Creed, Lord's Prayer, and Ten Commandments.

*Upper Division.*

Old Testament.—Joshua, Judges, Ruth, and 1 Samuel.

New Testament.—The Gospel according to St. Mark, and Acts i.-xii.

The Apostles' Creed, Lord's Prayer, and Ten Commandments.

All children should be taught private prayer.

The children should be able to repeat intelligently selected passages of Scripture.

The following are suggested for selection:—

Joshua xxiv. 1-28; 1 Samuel ii. 1-11; Psalm lxxxiii., cxiv; St. Mark iv. 1-34; viii. 1-21.

## No. 47.

## WELLINGTON SCHOOL BOARD, SHROPSHIRE.

## SYLLABUS OF RELIGIOUS INSTRUCTION.

*Old Testament.*

The Creation. (Gen. i. and ii.)  
 The Fall. (Gen. iii.)  
 The Story of Cain and Abel. (Gen. iv.)  
 The Life of Noah, and the Story of the Ark. (Gen. vi., vii., viii., and ix.)  
 The History of Abraham. (Gen. xii. to xxiv.)  
 Life of Isaac. (Gen. xxvii., xxviii., xxxii.)  
 Joseph and His Brethren. (Gen. xxxvii., xl. to xlv., xlvii. to l.)  
 The Infancy of Moses. (Ex. ii.)  
 Moses before Pharaoh—The Ten Plagues. (Ex. iii. to v., vii. to xii.)  
 The Exodus. (Ex. xiii.)  
 The Journey through the Wilderness. (Ex. xiv. to xx.)  
 At Mount Sinai. (Ex. xxiv. and xxxii.)  
 Moses Smiting the Rock. (Numb. xx.)  
 Balaam's Prophecy. (Numb. xxiv.)  
 The Song of Moses. (Deut. xxxii.)  
 The Death of Moses. (Deut. xxxiv.)  
 The Subjugation of Canaan by Joshua. (Josh. i. to xi.)  
 Life of Gideon. (Judges vi., vii., and viii.)  
 Samson at Gaza—His Death. (Judges xvi.)  
 The Story of Ruth. (Ruth i. to iv.)  
 Samuel in the Temple. (1 Sam. iii.)  
 Portions of Life of Saul. (1 Sam. ix., x., xv., xvi., xvii.)  
 Portions of Life of David. (2 Sam. vi., xviii., xxiii., 1-7.)  
 Elijah. (xvii., xviii., xix., Kings 1.)  
 Elijah's Translation. (2 Kings ii.)  
 Elisha. (2 Kings iv., v., vi.)  
 Psalms. (i., iv., viii., xi., xiv., xvi., xix., xxi., xxiii., xxiv., xxv., xxvii., xxxii., xxxiv., xli., xlii., xlvi., li., lvii., xc. to civ., cxi. to cxv., cxxxiii., cxxxvii., cl.)  
 Proverbs. (ii., iii., iv., vi., x., xv., xxvii., xxviii.)  
 The Words of the Preacher. (Eccles. v., vii., xii.)  
 Prophecies of Isaiah. Isaiah xi., xxxv., xl., lii., liii., lv.)  
 Daniel the Prophet. (Dan. i., ii., iii., iv., v., vi.)  
 A Prophecy of Joel. (Joel ii.)  
 The Story of Jonah. (Jonah i. to iv.)  
 Malachi. (Mal. iii. and iv.)

*New Testament.*

The Infancy of Our Lord. (Matthew ii.; Luke i. and ii.)  
 The Baptism of Christ. (Matthew iii.)  
 Jesus in the Temple. (St. Luke ii.)  
 The Sermon on the Mount. (St. Matthew v. to vii.)

## The Miracles of Christ :

The raising of Jarius' Daughter. (St. Matthew ix.)  
 Four thousand fed. (St. Matthew xv. 32-39.)

Christ walking on the sea. (St. Mark vi. 31-56.)  
 Miraculous draught of fishes. (St. Luke v. 1-11.)  
 Five thousand fed. (St. John vi. 5-14.)  
 Raising of Lazarus. (St. John xi. 1-46.)  
 Raising of the Widow's Son. (St. Luke vii. 11-16.)

## The Parables of Christ:

The parables of Sower, Tares, Mustard Seed, the Pearl. (St. Matthew xiii.)  
 The Ten Virgins, the Talents. (St. Matthew xxv. 1-30.)  
 The Great Supper. (St. Luke xiv. 15-24.)  
 The Lost Sheep, Lost Piece of Silver. (St. Luke xv. 1-10.)  
 The Prodigal Son. (St. Luke xv. 10-32.)

The Transfiguration of Christ. (St. Mark ix. 1-10.)  
 Young Children brought to Christ. (St. Mark x. 13-16.)  
 Description of the Last Judgment. (St. Matthew xxv. 31-46.)  
 Christ's triumphal entry into Jerusalem. (St. Matthew xxi. 1-13.)  
 Jesus weeps over Jerusalem. (St. Luke xix. 41-48.)  
 The Conspiracy against Christ. (St. Matthew xxvi. 1-16.)  
 The Passover. (St. Matthew xxvi. 17-35.)  
 The agony in the Garden. (St. Matthew xxvi. 36-46.)  
 The betrayal. (St. Matthew xxvi. 47-56.)  
 Peter denies Christ. (St. Matthew xxvi. 69-75.)  
 The Crucifixion. (St. Matthew xxvii.)  
 The first Easter Day. (St. Mark xvi. 1-8.)  
 The descent of the Holy Ghost. (Acts ii. 1-11.)  
 Ananias and Sapphira. (Acts v. 1-11.)  
 The first Martyr after Christ. (Acts vii. 54-60.)  
 Philip and the Eunuch. (Acts x. 26-40.)  
 Conversion of Saul. (Acts ix. 1-22.)  
 The Vision of Cornelius. (Acts x.)  
 The conversion of Lydia. (Acts xvi. 14-18.)  
 Paul and Silas delivered from Prison. (Acts xvi. 19-39.)  
 Paul on Mars Hill. (Acts xvii. 22-34.)  
 Charity. (1 Cor. xiii.)  
 The Duty of Children. (Ephesians vi. 1-9.)  
 The Christian Soldier. (Ephesians vi. 9-24.)  
 Exhortation to bridle the tongue. (James iii.)  
 The heavenly inheritance. (1 Peter i.)  
 The certainty of the last day. (2 Peter iii.)  
 The Worship of God, by the Angels of Heaven. (Rev. iv.)  
 The new song of Heaven. (Rev. v.)  
 The song of the redeemed in Heaven. (Rev. vii. 9-17.)  
 On the Mount Sion. (Rev. xiv. 1-13.)  
 The New Jerusalem. (Rev. xxi.)

No. 48.

## CHEW MAGNA SCHOOL BOARD, SOMERSETSHIRE.

## SYLLABUS OF RELIGIOUS INSTRUCTION, 1888.

*Infants, and Standard I.—Group I.**Old Testament.*

## Study.

The Creation.—Gen. i., ii. The Fall.—Gen. iii.  
Cain and Abel.—Gen. iv. The Flood.—Gen. vi.—ix.  
Call of Abraham. Principal incidents in life of Isaac.

## Memory.

Exodus xx. 1-17. Psalm xxiii. Standard I.—Psalm  
cxxxix. 1-4.

*New Testament.*

## Study.

Our Lord's Birth, Infancy, and Baptism. St. Luke  
i., ii., iii.  
Visit of the Magi. St. Matt. ii.  
Temptation. St. Matt. iv.  
Trial, Crucifixion, Resurrection.

## Memory.

St. Matt. vi. 9-13. St. Mark x. 13-16.  
Standard I.—St. Matt. v. 1-12.

*Standards II. and III.—Group II.*

## Study.

Life of Jacob.  
History of Joseph. Gen. xxxvii., xl., xlv.  
Israel in Egypt; Bondage; Ten Plagues; Deliverance;  
Passage Red Sea. Exodus ii., xiv.  
The Manna. Exodus xvi.  
Giving of Law. Exodus x. 1-23.  
Aaron.

## Memory.

Exodus xx. 1-17; xv. 1-13.  
Gen. iii. 15; xii. 1-3; xxii. 16, 17; xxviii. 13, 14.  
Psalm ciii.

## Study.

Our Lord's Birth, Infancy, Baptism, and Temptation.  
Luke i.-iv.  
Parables and Miracles recorded by St. Luke.  
Chapters v.-xv.  
Night before Crucifixion, Lord's Supper. Luke xxii.  
Jesus before Pilate, Crucifixion. Luke xxiii.  
Resurrection, Appearance to Disciples, and Ascension.  
Luke xxiv.

## Memory.

St. Matt. ii. 1-12; v. 1-12; vi. 6-15.  
St. Luke xv. 3-7.  
St. Matt. xviii. 23-35.

*Standards IV., V., and VI.—Group III.*

## Study.

Same as Group II., and in addition :—  
Life of Moses.  
The Sin of Golden Calf } Exodus xxxii., xxxiv.  
Moses on Mount  
Searching the Land. Num. xiii., xiv.  
Rebellion of Korah, &c. Num. xvi.  
Aaron's Rod. Num. xvii.  
Fiery serpents and brazen serpents. Num. xxi.  
4-9.  
History of Balaam. Num. xxii.—xxiv.  
Promises to obedience. Deut. xxx.  
Life of Joshua. Joshua xxiv.

## Memory.

Same as Group II., and in addition :—  
Isaiah liii; Psalms xv., xli., cxxxix; Deut. xviii.  
15-18.

## Study.

Same as Group II., and in addition :—  
Parables and Miracles of our Lord.  
Sermon on the Mount.  
Ascension. Acts i. 1-11.  
Stephen's Speech. Acts vii.  
Conversion of Saul. Acts ix. 1-31.  
St. Paul's first Apostolic Journey. Acts xiii., xiv.

## Memory.

Same as Group II., with Luke xv. 11-24.  
Romans xii. 9-21. 1 Cor. xv. 1-8.  
Acts viii. 30-35. St. Luke x. 25-37.

No. 49.

BATH AND WELLS DIOCESAN SYLLABUS

FOR THE YEAR ENDING APRIL 30TH, 1889.

N.B.—Children up to seven years of age are to be taught orally some account of the Creation, the Fall, Cain and Abel, the Flood, and the Call of Abraham; or any Scripture biographies, as of Joseph, Moses, Samuel, David, and Daniel, and the leading facts of our Lord's Life, Death, and Resurrection; with simple hymns, texts, and private prayers, the Lord's Prayer, and the Creed, to be learned by heart. The use of pictures is recommended in the instruction of infants.

For children on the average from about	7 to 8½ years.	8½ to 10 years.	10 to 12 years.
Division—Corresponding with prize scheme	—	A	A and B.
Groups	1	2	3

Subject.	As contained in	Group.	Group.	Group.
<i>Old Testament.</i>				
The Passover	Exodus xii.	1	2	3
The Passage of the Red Sea	” xiii. 17, xiv.	1	2	3
The Giving of the Law	” xix., xx.	1	2	3
The Sin of the Golden Calf	” xxxii.—xxxiv.	—	2	3
The Manna	” xvi.	—	2	3
The Searching of the Land	Numbers xiii. 17, xiv.	—	—	3
The Rebellion of Korah	” xvi.	—	—	3
Aaron's Rod	” xvii.	—	—	3
The History of Balaam	” xxii.—xxiv.	—	—	3
The Exhortation to Obey	Deuteronomy vi.*	—	—	3
The Promises to Obedience	” xxx.	—	—	3
	Hebrews xi. 23-40*	—	2	3
<i>New Testament.</i>				
Our Lord's Birth and Infancy	St. Luke i., ii.	1	2	3
Baptism	” iii. 1-23	—	2	3
Temptation	” iv. 1-15	—	2	3
Parables of—				
The Good Samaritan	” x. 25-37	—	2	3
The Lost Sheep, the Piece of Silver, the Prodigal Son.	” xv.*	—	2	3
Some or all of the Miracles in	” iv., v., vi., vii., viii., ix.	—	2	3
The Transfiguration	” ix. 28-42	—	—	3
The Institution of the Sacrament of the Lord's Supper.	” xxii. 1-23	—	2	3
The Agony and Betrayal, &c.	” xxii. 24-71	—	—	3
Jesus before Pilate	” xxiii.	1	2	3
The Crucifixion, &c.	” xxiv.	1	2	3
The Resurrection	” xxiv.	1	2	3
The Ministry of Philip and the Laying on of Hands.	Acts viii.	—	—	3
The Conversion of Saul	” ix.	—	2	3
First Apostolical Journey	” xiii., xiv.	—	—	3
Second Apostolical Journey	” xvi.—xviii. 1-22	—	—	3
<i>Church Catechism.</i>				
The Creed, Lord's Prayer, Ten Commandments		1	2	3
<i>To be learned by heart.</i>				
Hymns, private prayers, texts, &c.		1	2	3
Portions of selected chapters marked,* &c.		—	2	3
Collects for Sundays, Canticles of Evening Prayer, &c.		—	2	3

GROUP IV.

Corresponding with Divisions C and D in Prize Scheme, including monitors under 14 years of age.

- The Gospel according to St. Luke.
- The History of the Church from the beginning of St. Paul's First to the end of his Third Apostolical Journey; as contained in Acts xiii.—xxi. 17.
- The parts of Exodus, Numbers, and Deuteronomy, assigned to the Groups below Group IV., with the addition of—

- The beginning of the Conquest of Canaan; the History of Deborah, Barak, Gideon, and Samson; as contained in Joshua i.—vi.; Judges iv.—viii.; xiii.—xvi.
- The Order of Evening Prayer, and the Litany; general knowledge.
- The types and prophecies found in the selected portions of Scripture and their fulfilment.
- Hymns, private prayers, collects, and portions of Scripture, to be learned by heart.

No. 50.

STOKE-UPON-TRENT U.D. SCHOOL BOARD, STAFFORDSHIRE.

I. REGULATIONS FOR RELIGIOUS INSTRUCTION.

Religious instruction is given in the schools under the management of the board, according to the following minute adopted December 20th, 1871.

"That in all schools provided by the Stoke-upon-Trent School Board.

(a.) The Bible shall be read and such lessons in religion and morality given therefrom as are suited to the capacities of the children, provided that section 14 of the Education Act (1870) be observed in letter and spirit, that no denominational bias be given to the

teaching, and that no attempt be made to attach children to any particular denomination.

(b.) During the time of religious teaching, or religious observance, all children, whose parents have desired it, shall be withdrawn, and shall receive separate instruction in secular subjects.

(c.) Hymns may be used and prayers read in the schools, as approved by the board; but in the use of hymns and reading of prayers the provisions of the Act in sections 7 and 14 shall be strictly observed.

(d.) The Bible lesson shall be given only by the responsible teachers of the schools."

2. SYLLABUS OF RELIGIOUS INSTRUCTION.

(a.) For Scholars.

	Old Testament.	New Testament.	Repetition.
Infants	Adam and Eve; Cain and Abel; Noah; Isaac's Sacrifice; Joseph and his Brethren; Birth and Childhood of Samuel; Encounter of David and Goliath.	Birth, Infancy, Death, Resurrection, and Ascension of Jesus Christ.	The Lord's Prayer, fifteen verses of Scripture, (striking texts), selected by head teacher; four hymns, and two moral songs.
Lower Division. Standards I. & II. (a.) 1885. (b.) 1886. and so on.	(a.) Lives of Noah, Abraham, Isaac, and Jacob. (b.) Life of Joseph; descent into Egypt; Moses and the Exodus.	(a.) Outlines of our Lord's life. Parables.—The Good Samaritan, and the Unmerciful Servant. Miracles.—The Raising of the Widow's Son, the Feeding of the Five Thousand. (b.) Outlines of our Lord's life. Parables.—The Sower, the Prodigal Son. Miracles.—The Raising of Jairus' Daughter, the first Miraculous Draught of Fishes.	The Lord's Prayer and Ten Commandments; twenty verses of Scripture (striking texts), selected by head teacher; four hymns and two moral songs.
Middle Division. Standards III. & IV. (a.) 1885. (b.) 1886. and so on.	(a.) Leading incidents in the wanderings.—Life of Joshua, and settlement in Canaan; Gideon and Samson. (b.) Main facts in histories of Eli, Samuel, and Saul.	(a.) More particular knowledge of our Lord's life. Parables.—The Tares, and the Importunate Widow. Miracles.—The Healing of the Sick of the Palsy, Blind Bartimæus. (b.) More particular knowledge of our Lord's life. Parables.—The Talents, the Marriage of the King's Son. Miracles.—The Healing of the Syrophenician Woman's Daughter, and the Raising of Lazarus.	The Commandments with examples from Scripture of breach and observance; thirty verses of Scripture (consecutive*); four hymns and two moral songs.
Upper Division. Standards V., VI., and VII. (a.) 1885. (b.) 1886. and so on.	(a.) Main facts in histories of David, Solomon, and division of kingdom. (b.) Main facts in histories of Ahab, and Elijah, Elisha, Daniel, and Jonah.	(a.) Knowledge of our Lord's life and teaching, Acts i.—xii., inclusive. (b.) Knowledge of our Lord's life and teaching. Acts xiii. to end.	The Commandments with examples from Scripture of breach and observance; forty verses of Scripture (consecutive*); four hymns and two moral songs.

\* The following are suggested as suitable passages for repetition:—Psalms i, viii, xxiii, li, ciii; Prov. ii. 1-15, iii. 1-20, viii. 12-30; Is. liii.; St. Matt. v., vi., vii.; St. Luke xv.; St. John xii. 1-17, xiv., xv., xvi., xvii.; 1 Cor. xiii. Hymns and moral songs as used by the Manchester Board.

(b.) For the Pupil Teachers.

1885.	1886.	1887.	1888.
Old Testament.—From the Creation to the death of Moses, with the types and prophecies of Christ in the books of Moses. New Testament.—St. Matthew.	Old Testament.—Commencing with leadership of Joshua to the death of David, with the types and prophecies of Christ occurring in it. New Testament.—St. Mark.	Old Testament.—From accession of Solomon to the death of Hezekiah, with the types and prophecies of Christ occurring in it. New Testament.—St. Luke and Acts i.—xii.	Old Testament.—The Captivity to the end of Nehemiah, and historical parts of Daniel, with types and prophecies of Christ occurring in it. New Testament.—St. John and Acts xiii. to end.

Two sets of papers will be set, one for the pupil teachers of years I. and II., and one for the pupil teachers of years III. and IV. The annual examination will take place in the first week in December.

WALSALL SCHOOL BOARD, STAFFORDSHIRE.

1. REGULATIONS FOR RELIGIOUS INSTRUCTION AND EXAMINATION.  
2. SYLLABUS.

In accordance with the general practice of existing elementary schools, provision may be made for offering prayer and using hymns in schools provided by the board, at the "time or times" when according to section 7, sub-section 2, of the Elementary Education Act, "religious observances" may be "practised."

In all schools provided by the board the Bible shall be read daily by or to the children (by the children in Standard III. and upwards, and to the children in Standards I. and II.), and there shall be given therefrom by the principal teacher, and also (subject to the approval of the several school committees) by the assistant teachers under his (or her) supervision, such explanations and instruction in the principles of religion and morality as are suited to the capacities of the children.

(a.) Instruction shall be given to the children during each year in accordance with Schedule "A."

(b.) The hymn-book known as the "Walsall School Board Hymn Book" shall be used in the several schools under the board.

(c.) The Lord's Prayer shall be used daily at the opening and closing of the several schools.

(d.) Pupil teachers shall receive from the principal teachers instruction in the Holy Scripture during one hour weekly in accordance with Schedule "B."

(e.) In order to ensure and encourage the religious instruction being given in accordance with the above regulations, an annual examination of pupil teachers and scholars shall be held, and such examination shall take place in each school on a day specially appointed for the purpose, such day to be not less than four and not more than six months after the Government examination.

(f.) The examination in religious instruction shall be conducted by the examiner or examiners appointed by the board.

Provided always—

1. That in such Bible reading and instruction, and in the use of any prayers or hymns, the provisions of the Elementary Education Act, in sections 7 and 14, be strictly observed, both in letter and spirit, and that no attempt be made in any such schools to attach children to any particular denomination.
2. That with regard to any particular school, the board shall consider and determine upon any application by managers, parents, or rate-payers of the district, who may show special cause for exception of the school from the operation of this resolution, in whole or in part.

During the time of Bible reading, prayer, or singing of hymns any children withdrawn from such reading or observance shall receive separate instruction in secular subjects.

SCHEDULE A.—Plan of Religious Instruction during each Year for the Scholars in the Board Schools.

	To learn by Heart.	Scripture Instruction.	Scripture Exercises.
INFANTS.	Six hymns in the School Board Hymn Book, at the discretion of the teacher. The Alphabet of Texts, the Lord's Prayer, and the Fifth Commandment.	Outline of the life of Joseph. Outline of the life of our Lord.	—
STANDARD I.	The Lord's Prayer and the Ten Commandments.	Outline of the Book of Genesis, with a more exact knowledge of the life of (a) Abraham, (b) Jacob, or (c) Joseph. Outline of our Lord's History.	Examples from Holy Scriptures of the observance or breach of the Ten Commandments.
STANDARDS II. and III.	The Lord's Prayer and Ten Commandments; four of the following Psalms: 1, 4, 8, 15, 19, 23, 25, 32, 34, 51, 84, 91, 103, 104, 107, 119 (any section, at the discretion of the teacher), 121, 130, 139, 147, and four parables from the Gospel of St. Luke.	Outline of the Book of Exodus, with an exact knowledge of the life of Moses. Outline of St. Luke's Gospel, with accurate knowledge of the miracles and parables recorded in this gospel.	Proof of the Ten Commandments, by texts, from the New Testament.
STANDARDS IV., V., and VI.	The Lord's Prayer and Ten Commandments, and six of the above Psalms, and— St. John xv., or 1 Cor. xiii., or Eph. vi.	Outline of Old Testament history, and each year two of the following books: Joshua and Judges, Samuel I. and II., Kings I. and II., with special reference to the biographies contained in them. Outline of New Testament history, and each year one of the following portions of Holy Scripture: The Gospel of St. John, Acts i.-xiii., and Acts xiv.-xxviii.	The petitions of the Lord's Prayer exemplified by other passages of Holy Scripture.

SCHEDULE B.—Plan of Religious Instruction for the Pupil Teachers in the Board Schools.

First Year.	Second Year.	Third Year.	Fourth Year.	Fifth Year.
Old Testament history, from the Creation to the death of Moses.	Old Testament history, to the death of King David.	Old Testament history, to the death of Hezekiah.	Old Testament history, to the end of the Book of Nehemiah.	Old Testament.—The types and prophecies of Christ.
New Testament.—The Gospel of St. Matthew or St. Mark.	New Testament.—The Gospel of St. Luke.	New Testament.—The Gospel of St. John.	New Testament.—The first thirteen chapters of the Acts of the Apostles.	New Testament.—The last fifteen chapters of the Acts of the Apostles.

No. 52.

## WILLENHALL AND BENTLEY U.D., STAFFORDSHIRE.

## REGULATIONS FOR RELIGIOUS INSTRUCTION.

1. That the scheme be not confined to the reading of a passage of Scripture before the whole school, with instruction thereon by the principal schoolmaster or schoolmistress, but consist of a graduated course of teaching to be carried on by means of oral instruction, passages of Scripture committed to memory, and by suitable exercises in reading or writing.

2. That in schools provided by the board the Bible shall be read, and there shall be given therefrom by the principal teacher, and also by the pupil teachers under his or her supervision, such explanations and such instructions in the principles of religion and morality as are suited to the capacities of the children. Provided always that in such explanations and instructions, the provisions of the Act in sections 7 and 14 be strictly observed both in letter and in spirit, and that no attempt be made in any such schools to attach children to any particular denomination.

3. That instruction be given to the children during each year in accordance with Schedule A.

4. That, having regard to the importance of religious knowledge on the part of the pupil teachers, both for their own guidance in life, and for the sake of the scholars taught by them, as well as in respect of their future prospects in entering training colleges and

obtaining the charge of schools, they shall receive from the principal teachers instruction in the Holy Scriptures during one and a half hours weekly, in accordance with Schedule B.

5. That in order to ensure and encourage the religious instruction to be given in accordance with the above recommendations, an annual examination of scholars and pupil teachers in every board school shall be held.

6. That such examination shall take place in each school not less than 14 days nor more than one month before the close of the school year, on a day specially appointed for the purpose.

7. That the examination shall be conducted by an examiner or examiners appointed by the board, such examiners not being members of the board.

8. That the prayers in Schedule D. be adopted for use in board schools.

9. That such religious instruction be given at the time or times when according to section 7, sub-section 2, of the Elementary Education Act, religious observances may be practised.

10. That during the time of religious teaching or religious observance, any children withdrawn from such teaching or observance shall receive separate instruction in secular subjects.

No. 53.

## WOLVERHAMPTON SCHOOL BOARD, STAFFORDSHIRE.

REVISED SCHEME OF RELIGIOUS INSTRUCTION for Scholars and Pupil Teachers and Candidates in the Schools of the Board.

(Adopted on the 20th February 1885.)

1. Prayers and hymns shall be used, and the Bible read, daily in the schools of the board; and there shall be given from the Bible, by the head teachers, and, as far as may be necessary, by the assistant teachers and senior pupil teachers, such explanations and instruction in the principles of religion and morality as are suited to the capacities of children: provided always, that in the selection of the prayers and hymns (which shall be made from books approved by the board), and in the explanations and instruction from the Bible (which shall be in accordance with a plan adopted by the board), the provisions of the Elementary Education Act, 1870, especially in sections 7 and 14, shall be strictly observed, both in letter and spirit, and that no attempt be made to attach children to, or detach them from, any particular denomination.

2. The plan of Bible instruction shall consist of a graduated course of teaching, to be carried on by means of oral instruction, passages of Scripture committed to memory, and suitable exercises in reading or writing.

3. In every school the period for religious observances and instruction, in the morning, shall extend from 9.15 to 9.50 o'clock.

4. During the time of religious observances and instruction, any children withdrawn in accordance with section 7 of the Elementary Education Act, 1870, shall receive instruction in secular subjects.

5. While any religious observance is being practised, or religious instruction is being given, none of the scholars or teachers shall be employed in any other manner in the same room.

6. The head teachers shall devote one hour each week to the instruction of candidates and pupil teachers in Scripture, in accordance with a plan adopted by the board. Pupil teachers in the last year of their apprenticeship shall not be required to receive this instruction, if they are preparing for the religious examination for admission to training colleges.

7. An examination, confined to the subjects included in the board's plans of instruction, and conducted in strict accordance with the letter and spirit of the Elementary Education Act, 1870, shall be held annually, on a day or days to be fixed by the schools committee, and duly notified in the schools.

8. One or more examiners shall each year be appointed by the board, to conduct the examination, and report upon the result.

9. Infants and scholars in the lower standards shall be examined orally. Scholars in the higher standards either orally or on paper, at the discretion of the schools committee. Candidates and pupil teachers on paper.

## APPENDIX.

*Directions to Teachers.*

The following books shall be used for the purposes of the scheme, those marked \* by the teachers only, viz. :-

The School Board Hymn Book.

\*The Board's Forms of Prayer.

The Holy Bible.

\*Morris's Bible Epochs and Lessons.

\*Pullblank's Teachers' Handbook of the Bible.

\*Alphabet of Texts.

\*The Ten Commandments, with examples.

Every morning, at the opening of school, a hymn shall be sung, with harmonium accompaniment; then the prayers appointed shall be offered; and afterwards the Bible shall be read and studied.

At the closing of the school in the afternoon a hymn shall be sung, with harmonium accompaniment, and the prayers appointed offered.

The responses to the prayers may be sung or said; or the prayers may be used without the responses.

In infants' schools, if the head teachers deem it desirable, a portion of the morning and evening prayers may be omitted, but where this is done the portion taken should so be varied that in time the children will become familiar with the entire prayers.

The hymns for repetition by infants shall be selected by the head teachers from those numbered as follows in the School Board Hymn Book, viz. : Nos. 12, 19, 40, 46, 48, 53, 61, 62, 63, 70, 71, 74, 76, 78, 85, 96, 99, 128, 142, 145, 162, 163, 170, 173, and 179.

## PLAN OF RELIGIOUS INSTRUCTION FOR SCHOLARS.

*Method of using the Plan.*

Unless the schools committee expressly authorise a different combination in any case, the board's infants' schools shall be divided for the purposes of this instruction, into two sections, viz. :—(i.) Younger infants; and (ii.) Elder infants; and the board's boys' and girls' schools into three sections, viz. :—(i.) Standards I. and II.; and (ii.) Standards III. and IV.; and (iii.) Standards V., VI., and VII.

The course of instruction laid down for Year 1 in any section shall be deemed to be completed in the current school year (1885), and next school year (1886); the course mapped out for Year 2 shall form the subject of instruction. In the succeeding school year (1887) the work for the Year 1 (1885) shall be reverted to, and so on. The transition of scholars from one division or group to another shall be made as easy and natural as possible by means of recapitulatory lessons.

*Infants' Schools.*

Section.	Subjects of Instruction.	Passages to be repeated, with Intelligence, from Memory.
No. 1. Younger Infants.)	Easy conversation lessons and very simple hymns about God as the maker of all natural things; God as our Father in Heaven; the character and acts God wishes to see and those which meet with His displeasure; incidents in the life of Christ, His birth and childhood, His constant labour doing good, His love of little children, &c.; and other suitable subjects, using illustrated prints where possible.	Fifth Commandment. Three short hymns. Six of the Alphabet Texts.
No. 2. (Elder Infants.)	Narratives from the Old and New Testaments, as contained in "Bible Epochs and Lessons," with simple lessons on the parables of the Sower, the Good Samaritan, &c., using illustrated prints where possible.	The Lord's Prayer. Other three short Hymns. Alphabet of Texts.

*Boys' and Girls' Schools.*

Section.	Year.	Subjects of Instruction.		Passages to be repeated, with Intelligence, from Memory, in addition to the Lord's Prayer and the Ten Commandments.	Exercises in Reading or Writing.
		Old Testament.	New Testament.		
No. 1. (Standards I. and II.)	1	Genesis i. to xxxvii. "Handbook," pp. 1 to 49, except lessons marked for elder scholars.	Outline of our Lord's History.	Psalm xxxiv. 11 to 16; Prov. i. 8 to 10; Matthew xi. 28; Ephes. vi. 1 to 7.	Examples from the Bible of the observance and breach of the Commandments, 1 to 4.
	2	Genesis xxxix. to Exodus xviii. "Handbook," pp. 49 to 91, except lessons marked for elder scholars.	Luke i. to xi. "Handbook," pp. 289 to 331.	Psalm exxi; Prov. vi. 6 to 11; Matthew vi. 24; John iii. 16, 17.	Examples from the Bible of the observance and breach of Commandments, 5 to 10.
No. 2. (Standards III. and IV.)	1	Exodus xix. to end 1 Samuel. "Handbook," pp. 91 to 159, except lessons marked for elder scholars.	Luke xii. to xxiv. "Handbook," pp. 332 to 369.	Psalms xxiii.; Prov. iii. 5, 6; xvii. 5; Eccles. ix. 10; Matthew v. 3 to 11; vi. 6 to 8; 1 Peter ii. 17, 18.	Passages from the Bible exemplifying the Commandments, 1 to 4.
	2	2 Samuel to end of 1 Kings. "Handbook," pp. 160 to 197, except lesson marked for elder scholars.	Acts i. to x. "Handbook," pp. 369 to 386.	Psalm i.; Prov. xi. 1; xxii. 1; Ezekiel xviii. 21 to 27; Luke x. 25 to 28; John iv. 24; vii. 17; Phil. ii. 3.	Passages from the Bible exemplifying the Commandments, 5 to 10.
No. 3. (Standards V., VI., and VII.)	1	2 Kings, Daniel, Ezra, &c. "Handbook," pp. 198 to 247.	Acts xi. to xx. "Handbook," pp. 386 to 403.	Psalm xxxii.; Prov. xvi. 9; xxiii. 20, 21; Micah vi. 8; Matthew v. 43 to 45; vii. 7 to 14; Phil. iv. 8; 1 Thess. iv. 11, 12; 2 Peter i. 5 to 7.	Passages from the Bible exemplifying the petitions of the Lord's Prayer.
	2	Psalms. Prophecies. "Handbook," pp. 247 to 277, and also the lessons throughout the course marked for elder scholars.	Acts xxi. to xxviii. "Handbook," pp. 403 to 427, and also the lessons on pp. 278 to 289, marked for elder scholars.	Psalm xv.; Prov. x. 12; xiv. 29; xv. 1, 3, 9; Lament. iii. 25 to 27; Isaiah xliii. 25; Matthew vii. 21; xxvi. 41; John vi. 27; xv. 1, 2; Colos. iii. 12, 13; 1 Thess. v. 14; James i. 12 to 15; Rev. xxi. 4.	Passages from the Bible exemplifying the Beatitudes.

PLAN OF RELIGIOUS INSTRUCTION FOR CANDIDATES AND PUPIL TEACHERS.

*Method of using the Plan.*

Candidates and pupil teachers shall be grouped for the purpose of receiving religious instruction from their head teachers.

The term "Year" shall be deemed to be the period between two successive annual examinations, as provided for in clause 7 of the board's scheme.

The course prescribed for "Year 1" shall be completed by all candidates and pupil teachers in the current year (ending, say, February 1886); the course for "Year 2" in the next year; and so on. In this way a candidate entering upon the course for any year will, during a five years' engagement with the board, complete the round of the whole course.

Candidates and pupil teachers shall be exempted from taking part in the examination provided for in the board's scheme, if, on the day of examination, they have been less than six months in the service of the board

Year.	Subjects of Instruction.	
	Old Testament.	New Testament.
1	The Creation, to the selling of Joseph. "Handbook," lessons 1 to 28.	The birth of Christ, to the Sermon on the Mount. "Handbook," lessons 148 to 163.
2	The arrival of Joseph in Egypt, to the giving of the Ten Commandments. "Handbook," lessons 29 to 61.	Miracles and teaching at Capernaum, the sending out of the Apostles, eight of the parables, &c. "Handbook," lessons 164 to 178.
3	"The making of the Golden Calf, to the end of Saul's reign. "Handbook," lessons 62 to 87.	The journey towards Jerusalem, to the gift of the Holy Spirit. "Handbook," lessons 179 to 193.
4	David's lament for Saul and Jonathan, to the end of Jehosaphat's reign. "Handbook," lessons 88 to 117.	Peter and John before the Sanhedrin, to Paul at Corinth. "Handbook," lessons 194 to 208.
5	The Idolatries of the Kingdom of Judah, to the last of the prophets. "Handbook," lessons 118 to 147.	Paul at Ephesus, to his imprisonment at Rome, &c. "Handbook," lessons 209 to 219.



## No. 54.

## ROCHESTER DIOCESAN SYLLABUS, 1888.

	GROUP I. (Infants).	GROUP II. (Standards I., II.)	GROUP III. (Standards II., III.)	GROUP IV. (Standards IV., V. VI.)
Old Testament -	Creation to Deluge. Any simple Bible stories suitable for infants. (Six at least should be taken.)	Chief events in the Book of Genesis.	Lives of Joshua, Gideon, Samuel, and Saul.	Biographies and chief events contained in Joshua, Judges, and Samuel I.
New Testament -	Brief outline of our Lord's Life, with His Infancy, Death, and Resurrection, in detail.	Chief events mentioned in the Gospel, relating to our Blessed Lord's Birth, Childhood, Baptism, Temptation, Transfiguration, Passion, Death, Resurrection, and Ascension.	The Gospel History with special reference to the Parables and Miracles.	The Acts of the Apostles, chapters i. to xiii., inclusive.
Catechism (Repetition).	The Lord's Prayer, with the Ten Commandments.	To the end of the Decalogue, with Lord's Prayer.	—	—
Do. (Explanation). Repetition	The Lord's Prayer. Illustrative texts of Scripture, portions and Psalms	—	The Decalogue and corresponding duties. (Prayer Book version preferred), with Collects and Hymns throughout the school.	—

## NOTICES.

- (a.) Where there are fewer school divisions than four, those divisions of subjects may be selected which appear best suited to the capacities of the children.
- (b.) In the selection of lessons from the period of Old Testament History appointed, the teachers will, of course, be influenced by the time which they have at their disposal and the capacity of the children.
- (c.) It is hoped that in teaching the Old Testament particular attention will be paid to the types of the Christian dispensation with which it abounds, as well as to the illustrations of the Old Testament History which are to be found in the New Testament.
- (d.) Although it appears highly desirable that this syllabus should be adopted in all the schools under diocesan inspection, the inspector will be ready, in cases where such a course has not been convenient, to examine the children in those subjects in which they have been actually instructed, but notice of this should be given to the inspector before the day of examination.
- (e.) Infants are expected to repeat and answer individually as well as collectively.
- (f.) The elder children will be partly examined on paper in all subjects, with which they should be prepared on the day of examination.
- (g.) Some knowledge of text and hymns is expected in each division. It is desirable that a record of the texts learned should be kept, and that they should have reference to the Scripture lessons the children have had, or to some definite subject with which the children may connect them.
- (h.) It is desirable that a short and easy form of private prayers for use at home be taught to the children during the year.

## No. 55.

## CROYDON SCHOOL BOARD, SURREY.

## (1.) REGULATIONS FOR RELIGIOUS INSTRUCTION.

In the schools provided by the board the Bible shall be read, and there shall be given therefrom such explanations and such instruction in the principles of the Christian religion and morality as are suited to the capacities of children. In such explanations and instruction the provisions of the Education Act, 1870, in sections 7 and 14 be strictly observed, both in letter and spirit, and that no attempt be made in any such schools to attach children to any particular denomination.

Simple prayers shall be said and a hymn sung at the beginning and end of each day's work:

Provided always, that in the offering of any prayers, and in the use of any hymns, the provisions of the Education Act, 1870, in sections 7 and 14 be strictly observed, both in letter and spirit, and that no attempt be made to attach children to any particular denomination.

During the time of religious teaching or religious observance, any children withdrawn from such teaching or observance shall receive separate instruction in secular subjects.

Scriptural instruction is to be given by the head teachers and certificated assistants only, except when some other arrangement is especially allowed by the school management committee.

That every child in the board schools be taught, subject to the conscience clause, the Lord's Prayer and the Ten Commandments.

That, on each alternate Monday, instead of the passage of Scripture that would come in regular

course,\* a reading be taken from one of the following books:—The Psalms, the Book of Proverbs, the Book of Ecclesiastes, the Prophecies of Isaiah; and that on the other alternate Monday, a passage from Scripture be committed to memory. The passages read and learnt by heart to be subject to the approval of the school management committee.

That the infants commit to memory twelve texts of Scripture taken from their prescribed course, and approved by your inspector.

The "Book of Praise for Home and School" will be used in the schools, with the exception of hymns numbered 85, 87, 190, 255.

## (2.) RULES FOR ANNUAL EXAMINATION IN RELIGIOUS KNOWLEDGE.

*Biblical.*

The board shall hold a voluntary examination of each of its schools in July of each year, to test the Scriptural knowledge acquired by the children during the school year just ending, no children being required to attend whose parents may during the year have withdrawn them from religious instruction in the said school. The examination shall be conducted by the inspector. The object of the examination shall be to test whether the children possess an intelligent knowledge of the

\* The regular course above referred to is a book in the Old Testament, one of the Gospels, and a third part of the Acts of the Apostles. This year (1888) the 1st Book of Samuel, the Gospel according to St. John, and a third part of the Acts of the Apostles (chapters 1-10), constitute the course for instruction and examination. A special course is appointed for the infants, who are also examined annually.

leading facts of the Bible, and it shall be conducted in strict conformity with Standing Order (as above). The subjects in both the Old and New Testaments, in which the examination will be held, shall be announced at the beginning of each school year in August. Certificates shall be given for special proficiency.

The "candidates" and pupil teachers shall also be examined by the inspector on some Saturday in July in each year, in the Scriptural subjects read during the year. Questions will also be given, based on Dr. Smith's Bible Dictionary.

a. The scholars are to be seated at the examination in the order in which their names appear on the examination schedule.

b. The Map of Palestine, the Map of the Travels of St. Paul, the Map of Europe, the Map of Asia, and any other map, chart, drawing, or means of information, must be placed out of sight, and beyond the reach of the scholars before the commencement of each part of the examination.

N.B.—The superintendent will make any inspection he may think necessary to satisfy himself that this instruction has been strictly complied with.

c. The packets of the examination papers must be opened exactly at the time stated on the envelopes containing them, and in the presence of the scholars seated in readiness for the examination. The questions, printed on white and green paper, will be distributed alternately, and the superintendent will see that there is no exchange of questions at any time during the examination.

d. No scholar will be admitted into the examination room after either packet of papers has been opened.

e. Each scholar will write his or her name and age, with the letter on the questions, A or B at the head of each paper of answers.

f. The examination in the Old Testament will last from 9.30 to 10.45. After the answers have been collected by the superintendent, the scholars will be allowed a recess of ten minutes. On their return, the

papers in the New Testament will be given out, and 1½ hours will be allowed. (See instruction c.)

g. The superintendent will see that no teacher has any communication with any scholar after either packet of questions has been opened.

h. No talking between teachers, scholars, or any other persons, will be allowed after the packets containing the questions have been opened. Perfect silence must be kept in the room. Teachers may be present simply to assist in maintaining order, and they must on no account overlook or walk among the scholars.

i. No question on the meaning of any portion of the examination papers must be asked or answered.

j. No scholar will be allowed to leave the room, and then return to his or her place, while the examination is proceeding, nor must any scholar not under examination be allowed in the room after either packet of papers has been opened.

k. The superintendent will expel from the room any scholar who speaks to or in any way communicates with his or her neighbour, attempts to copy, affords facility for copying, or behaves in any manner unbecoming a scholar under examination, and, after announcing aloud the reason for expelling the scholar, he will state it on the examination schedule.

l. The superintendent must be present during the whole time of the examination, and must exercise a constant and vigilant supervision over the scholars.

m. The superintendent will collect the answers in the order in which the names appear on the examination schedule, will seal them up, and then immediately send them and the schedules to the office in charge of a pupil teacher. No scholar or other person must be allowed access to the papers after they have been collected.

n. The scholars will be allowed to take the questions home.

The board annually award certificates and prizes to those scholars who satisfactorily pass the examination.

## No. 56.

## GUILDFORD U.D. SCHOOL BOARD, SURREY.

## SYLLABUS OF RELIGIOUS INSTRUCTION.

## COURSE FOR 1888.

*For Infants.*

Memory.—The Lord's Prayer. Some easy texts and hymns.

Study.—Some easy narratives from the Old and New Testaments; in addition the children of six or seven years of age will be expected to learn the Ten Commandments.

*Lower Division.*

Memory.—Exodus xx. 1 to 17 (the substance only will be required); St. Matthew v. 1 to 12; vi. 9 to 13; xxii. 35 to 40.

Study.—Early lives of Abraham and Samuel; simple outline of the life of Christ, as given in St. Matthew and St. Luke, up to St. Matthew xvi. and St. Luke ix.

*Middle Division.*

Memory.—Exodus xx. 1 to 17; St. Matthew v. 1 to 12; vi. 9 to 13; xxii. 35 to 40; St. John xiv. 15 to 31.

Study.—Lives of Jacob, Joseph, and Moses; outline of the life of Christ, with some account of the parables as given in St. Matthew and St. Luke; the order of the books in the Bible.

*Upper Division.*

Memory.—Exodus xx. 1 to 17; St. Matthew v. 1 to 12; vi. 9 to 13, xxii. 35 to 40; St. John xiv. 15 to 31; Ephesians vi. 1 to 8; Isaiah liii.

Study.—Lives of Moses, Eli, and Samuel; whole of St. Matthew; first three chapters of the Acts of the Apostles; the order of the books in the Bible; geography of Palestine.

## No. 57.

## BRIGHTON AND PRESTON U.D. SCHOOL BOARD, SUSSEX.

## 1. REGULATIONS FOR RELIGIOUS INSTRUCTION.

Every school shall be subject to the following resolution of the board, passed March 28th, 1871: "That in the schools provided by this board the Bible shall be read, and there may be given by the principal or responsible teacher explanations and practical instructions therefrom, suited to the capacities of the children, the provisions of sections 7 and 14 of the Act being observed in spirit as well as in letter."

In accordance with the general practice of existing elementary schools, provision may be made for offering prayers and using hymns in schools provided by the board at the "time or times" when, according to section 7, clause 2, of the Elementary Education Act, "religious observances" may be "practised." The arrangements for such "religious observances" shall

be left to the discretion of the teachers and managers of each school (subject to the following regulations adopted by the board, January 30th, 1877), with the right of appeal to the board by teachers, managers, parents, or ratepayers of the district. Provided always, that in the offering of any prayers, and in the use of any hymns, the provisions of the Act in sections 7 and 14 be strictly observed, both in letter and spirit, and that no attempt be made to attach children to any particular denomination.

(a.) "That the managers be requested to visit the schools under their charge during the time devoted to religious instruction, and that a notice be sent at the commencement of each month to one of the managers of every board school, according to alphabetical order, request-

ing him or her to visit the school during that month at the time devoted to religious instruction, a record of such visit to be made in the visitors' book.

- (b.) "That there be prayer, singing, and Bible reading or explanation every day, but that such exercises may be shortened on Mondays.
- (c.) "That, with a view to give more variety to the hymns sung in the schools, a book entitled "A book of Sacred Song, for the use of School Board Schools," be adopted, and that selections be made from this book at the times hymns are sung.
- (d.) "That the subjects for Bible instruction in the schools be those specified in schedules to be drawn up annually or triennially by the board.
- (e.) "That certain passages of Scripture, to be selected annually or triennially by the board, be committed to memory.
- (f.) "That, in addition to the five hours instruction per week required by the New Code to be given to the pupil teachers, one hour shall be devoted to Bible reading and instruction therefrom, subject to the right of withdrawal, which is provided for in section 7 (1) of the Elementary Education Act, 1870.
- (g.) "That an oral examination in the subjects of study during the year be held annually in each boys' and girls' school, conducted by a gentleman appointed by the board.
- (h.) "That collective examinations for scholars and pupil teachers be also held annually, and that the arrangements for the scholars' examination be those set forth in the following scheme:—

(2.) SCHEME FOR THE EXAMINATION OF THE SCHOLARS IN THE BOARD SCHOOLS, AND FOR THE DISTRIBUTION OF THE PRIZES GIVEN BY MRS. SOAMES.

- (1.) That at the annual examination of the boys' and girls' departments of each board school in the month of December, in the subjects which have been selected for the Bible instruction for the year, the head teacher shall select from the children in each of the three upper standards (viz., IV., V., VI.) who have acquitted themselves the best, a certain proportion of children as follows:—Standard IV., 15 per cent.; Standard V., 20 per cent.; Standard VI., 25 per cent.; to take part in a written competitive examination; and the teacher shall forward the names of the children thus selected to the board.
- (1a.) That at any school in which there are less than five scholars' names on the register in any standard, *one* child may be selected for the competition, and if more than five, but not less than 10, *two* candidates may be selected.
- (2.) That the general competitive examination shall be held at one of the board schools, towards the end of December.
- (3.) That the examiners be appointed by the board.
- (4.) That there be three sets of questions, one for each standard, based upon the subjects which have been studied during the year.
- (5.) That the money to be devoted to prizes shall be divided as follows, viz.:—Standard IV., 9*l.* in 40 prizes, of which the six first shall not be of less value than 6*s.*; Standard V., 10*l.* in 30 prizes, of which the six first shall not be of less value than 10*s.*; Standard VI., 11*l.* in

20 prizes, of which the first four shall not be of less value than 1*l.* The proportion to be open to revision each year.

- (6.) That should there be such an increase in pupils as to render this number of prizes fewer than sufficient to reward one third, then, unless additional funds be provided, there shall be a diminution in the value of the prizes, so as to enable the board to reward one third of the pupils under the final examination.

Should any parent object to his child being present during the reading of the Bible, and the singing or prayer above referred to, such child shall, during that time, be taught some other lesson in a separate room.

3. SYLLABUS OF RELIGIOUS INSTRUCTION.

SCHOLARS.

First Year (1887).

<i>Old Testament.</i>	<i>New Testament.</i>
Lives of Adam, Noah, and Abraham; Genesis i.-xxiv., omitting v., x., xi. 10-26, xix. 4-11, and 30-38.	The life of our Lord, as contained in Matt. ii.-xii. 13, omitting x. 9-42; Luke i.-vii., omitting iii. 24-38; John i. 18-v. 16, omitting iii. 22.-36.
Repetition. — Standards IV.-VII. only, Ps. i. and viii.	Repetition. — Standards I.-VII.; Matt. v. 3-16 and 43-48.

Second Year (1888).

Lives of Esau, Jacob, and Joseph; Genesis xxv. 19-l., omitting xxxiv., xxxvi., xxxviii., xlix.	Matt. xiii.-xx. 16, omitting xvi. and xix. 1-12; Luke viii.-xviii. 17, omitting xi. 14-54; John vi.-xi. omitting vi. 21-viii. 59.
Repetition. — Standards IV.-VII. only, Ps. xix.	Repetition. — Standards II.-VII.; Luke xv.

Third Year (1889).

Life of Moses; Exodus i.-xx. and xxxii.-xxxiv.	Matt. xx. 17-xxviii., omitting xxiii. and xxiv.; Luke xviii. 35-xxiv., omitting xxi.; John xviii.-xxi.
Repetition. — Standards IV.-VII. only, Ps. ciii.	Repetition. — Standards II.-VII.; Luke xviii. 1-17.

Fourth Year (1890).

Lives of Eli, Samuel, and Saul; I. Samuel i.-xix and xxxi.	Acts of the Apostles i.-xii.
Repetition. — Standards IV.-VII. only, Ps. xxxiv. 11-18; liii. 3-9.	Repetition. — Standards IV.-VII., Acts iii. 11-26; Standards II. and III., Luke x. 25-42.

The Lord's Prayer and the Ten Commandments to form part of the subjects for study each year; Standards IV.-VII. to learn in addition the order of the books of the Bible.

Standard I. will invariably take the subjects appointed for the first year.

INFANTS' SCHOOLS.

For instruction.—Some easy narratives from the Old and New Testaments.

To be committed to memory.—The Lord's Prayer and some easy texts and hymns.

In addition, the children of six and seven years of age will be expected to learn the Ten Commandments.

57A.

HOVE SCHOOL BOARD, SUSSEX.

(1.) REGULATIONS FOR RELIGIOUS INSTRUCTION.

Religious exercises shall be observed daily in accordance with the following minute of the board:—

- a. That three-quarters of an hour be devoted to religious exercises before the official opening of the school in the morning, and a quarter of an hour after its official close in the afternoon, it being fully understood that no child shall be required to attend beyond the official school hours. That such religious exercises shall con-

sist of a prayer, in simple words adapted to young children, the singing of hymns, the reading and exposition of the Holy Scriptures. The Lord's Prayer and the Ten Commandments shall be taught in the school.

- b. That the devotional exercises be conducted, in all cases, by the head teacher in each department.
- c. That the subjects for Bible instruction, and the passages of Scripture to be committed to memory, be those specified in the schedules to be provided periodically by the board. The Scriptural

teaching to be given by the head teacher and the certificated assistants. Pupil teachers are never to give a Scripture lesson to any class.

As near as may be to the middle of the school year the children and pupil teachers shall be examined in Scripture knowledge, such examination being limited to the portions of the Scriptures which have been studied during the preceding 12 months. Notice must be posted in the schools that attendance at the Scripture examinations is optional. The teachers shall mark in red ink the attendance of the children at 9 o'clock, in the 4th, 5th, and 6th Standards, and only such children as have made one half the possible early attendances, since the beginning of the school year, be examined.

(2.) SYLLABUS OF RELIGIOUS INSTRUCTION.

*Infants.*

Memory.—Some easy texts and hymns.  
Old and New Testaments.—Some easy narratives.

*Division I.*

Memory.—Psalms xxiii., cxvi.  
Old Testament.—Simple outlines of the lives of Adam, Noah, Abraham, and Joseph.  
New Testament.—The Nativity and Crucifixion of our Lord.

*Division II.*

Memory.—Matt. v. 1-12; Psalms xci., ciii.  
Old Testament.—Outlines of the lives of Moses, Joshua, and Samson.

New Testament.—The Nativity, Baptism, Temptation, and Crucifixion of our Lord; three Miracles—the Raising of the Widow's Son, the Feeding of 5,000, the Healing of the Centurion's Servant; three Parables—the Sower, the Good Samaritan, the Prodigal Son.

*Division III.*

Memory.—Psalm li.; Isaiah liii.; 1 Cor. xiii.  
Old Testament.—Outlines of the lives of Samuel, David, Solomon, and Elijah.  
New Testament.—The Nativity, Baptism, Temptation, Transfiguration, Crucifixion, Resurrection, and Ascension of our Lord; three Miracles—the Cleansing of the 10 Lepers, the Walking on the Sea, the Raising of Lazarus; three Parables—the Pharisee and Publican, the Unmerciful Servant, the 10 Virgins; Account of the day of Pentecost; the life of Stephen; the Conversion of St. Paul.  
The Lord's Prayer and Ten Commandments to be learnt and studied in each Division.

*Pupil Teachers.*

No distinct Scripture syllabus is appointed for pupil teachers; but, at the end of the year, they will be examined in the subjects appointed for all the standards. The questions, however, will be so drawn up as to call for more careful study and independent thought than in the case of ordinary scholars.

The teachers are desired to infuse a religious spirit into their lessons, and to make them as practical as possible, and not give attention to unimportant detail.

No. 58.

HASTINGS U.D. SCHOOL BOARD, SUSSEX.

SYLLABUS OF BIBLE INSTRUCTION FOR THE THREE YEARS, 1886-7-8.

MEMORY.

1. The Lord's Prayer and Ten Commandments.

(By all Children.)

2. Alphabet of Texts, as follows:—

A—Prov. xxii. 1.	M—Prov. i. 10.
B—Matt. v. 9.	N—Rom. xii. 11.
C—Psalm li. 10.	O—Psalm cxviii. 1.
D—Psalm xxxiv. 14.	P—Prov. xiii. 18.
E—Prov. iv. 14.	Q—I. Thess. v. 19.
F—Eccles. xii. 13.	R—Prov. xxx. 8.
G—John iii. 16.	S—Heb. ix. 28.
H—Isaiah liii. 5.	T—Psalm xxxvii. 3.
I—Psalm iv. 8.	U—Psalm cxii. 4.
J—Matt. xi., part of 25 and the whole of 28.	V—Psalm lviii. 11.
K—Psalm xxxiv. 13.	W—Prov. xx. 1.
L—Matt. v. 44.	Y—II. Chron. xxx. 8.
	Z—Titus ii. 14.

Six of the above texts to be learned by infants; twelve by Standards I., II., and III.; the whole by Standards IV., V., VI., and VII.

3. Psalm i., xix., or xxiii., for Standards III. and

IV.; Hebrews xi. 1-13 and 32-40 inclusive; and Isaiah liii., for Standards V., VI., and VII.

STUDY.

*Infants.*

The leading events in the Book of Genesis; a simple outline of the Life of Christ.

*Standards I., II., and III.*

Two different Lives from Old Testament History, to be taken in each year from the following list:—Abraham, Jacob, Joseph, Moses, Joshua, Samuel, Saul, David, Elijah, and Elisha.

Outline of the Life of Christ, e.g., up to Luke ix., and from John xi. to xiv., and xviii. to xxi. inclusive.

*Standards IV., V., VI., and VII.*

Old Testament.—Same as for lower standards, together with History of Solomon, Hezekiah, Josiah, and Daniel, two only of the above lives to be taken in the same year.

New Testament.—Same as for lower standards, with the Acts of the Apostles in addition, one-half to be taken in each year.

Each child to learn two hymns, to be chosen by the teacher.

No. 59.

ASTON (EXTRA MUNICIPAL) SCHOOL BOARD, WARWICKSHIRE.

(1.) REGULATIONS FOR RELIGIOUS INSTRUCTION.

A.—In all schools under the management of the board the Bible shall be read, and such explanations and instruction shall be given therefrom, in the principles of religion and morality, as are suited to the capacities of the children.

B.—In such explanations and instruction, as well as in the offering of prayers and in the use of hymns, the provisions of the Act in sections 7 and 14 are to be strictly observed both in letter and spirit; and no attempt is to be made by any teacher to attach children to any particular denomination.

C.—During the time of religious teaching or religious observance, any children withdrawn from such teaching or observance shall receive separate instruction in secular subjects.

D.—The hours of instruction shall be from 9.30 to 12.30, and from 2 to 4.30. The doors must be opened in all schools not later than 9.15 in the morning, and 1.45 in the afternoon, and at least one teacher must be

present in charge. The door of the schoolroom is to be closed at 9.30, a hymn sung, prayer offered, and the roll called. Immediately after the calling of the roll the door is to be re-opened, the children admitted who have assembled in the meantime, and the door then again closed. From that time up to 10.5 the religious instruction is to be given. At 10.5 the door is again to be opened and the roll finally taken. The children assembling during the time when the religious instruction is being given are not to wait in the streets, but are to be received into some disengaged room and there receive some kind of instruction.

The afternoon school is to be closed by the singing of a hymn, and prayer.

Prayer shall be offered according to the form annexed.

E.—Scholars and pupil teachers are to be examined in religious knowledge yearly by the board inspector, or by any other examiner or examiners appointed by the board.

The time for examination to be fixed in each school at a distance of not more than three months or less than one month before the annual inspection of the school.

(2.) SYLLABUS.  
FOR SCHOLARS.

	Memory.	Study.
Infants	The Lord's Prayer. Matt. vi. 9-13. The 3rd and 5th Commandments. Exod. xx. 7, 12; Mark x. 13-16.	Simple outline of the following Bible Stories:— Adam and Eve; Cain and Abel; Noah. Simple outline of the early life of Christ. All from pictures.
Standard I.	The Lord's Prayer. Matt. vi. 9-13. The Ten Commandments. Exod. xx. 1-17. The Lord's Prayer. Matt. vi. 9-13.	Outline of the Lives of Abraham, Isaac, Jacob, and Joseph. Simple outline of the facts, and simple lessons from the Life of Christ as given in St. Matthew's Gospel.
Standard II.	The Ten Commandments. Exod. xx. 1-17. The Beatitudes. Matt. v. 1-12.	
Standard III.	The Lord's Prayer. Matt. vi. 9-13. The Ten Commandments. Exod. xx. 1-17. Psalm i.	The Lives of Moses, Joshua, Gideon, Samuel, and David. A fuller outline of the Life of Christ, with lessons drawn from the following parables:— "The two Debtors," "The Good Samaritan," "The Prodigal Son," "The Merciless Servant," "The Lost Sheep," and "The Pharisee and the Publican."
Standard IV.	The Lord's Prayer. Matt. vi. 9-13. The Ten Commandments. Exod. xx. 1-17. Psalm viii.	
Standards V. and upwards.	The Ten Commandments. Exod. xx. 1-17. Psalms xv. and xxiii. 1 Cor. xiii. The Order of the Books of the Bible.	The Lives of Solomon, Jeroboam, Elijah, and Daniel, with a short history of the Captivity and Return. Outline of Gospel History, and Acts i.-xiii., and Acts xiii.-xxviii. in alternate years.

FOR PUPIL TEACHERS AND CANDIDATES

1st Year.

- a. Outline of the Old Testament History to the death of Moses.
  - b. St. Matthew's Gospel.
  - c. Scripture exercises.
- Illustrations of the Ten Commandments and the Lord's Prayer from Scripture.

2nd Year.

- a. History of Joshua and Judges.
  - b. St. Luke's Gospel.
  - c. Scripture exercises.
- The same as in the first year, with fuller illustrations.

3rd Year

- a. History of Saul, David, and Solomon.
  - b. Outline of St. Mark's Gospel.
  - c. Scripture exercises.
- Notes of a lesson on some character from the portions of Scripture studied during the year.

4th Year.

- a. Old Testament History from the death of Solomon.
- b. The Gospel History and Acts xiii. to end.
- c. Scripture exercises.

Notes of a lesson on any portion of Scripture taught during the year.

Pupil teachers are to receive instruction from the head teacher in the subject of religious instruction in accordance with the above syllabus, subject to the withdrawal of any pupil teacher from such instruction, at a parent's request, upon conscientious grounds.

The pupil teacher who is thus withdrawn shall be occupied in the school in secular learning during the religious instruction.

No. 60.

BIRMINGHAM SCHOOL BOARD, WARWICKSHIRE.

REGULATIONS FOR RELIGIOUS INSTRUCTION.

(1.) The Bible shall be read daily, without note or comment, by the head teacher; or, in the absence of the head teacher, by the teacher in charge of the school.

(2.) The portion to be read shall be suitable to the capacity of the children, and shall be selected by the head teacher, who shall at the close of each reading make a record of the portion read in a book to be provided for the purpose.

(3.)\* The time for such reading shall be between 9.30 and 9.45 a.m., except in the case of schools in which religious instruction is being given under the regulations of the board, dated December 31st, 1873; when the time shall be between 4.15 and 4.30 p.m., on the days when such religious instruction is given, and between 9.30 and 9.45 a.m. on all other days.

(4.) Whenever a parent or guardian shall notify to the head teacher his desire that his child shall be withdrawn from attendance at the reading of the Bible, such child shall receive secular instruction in a separate class-room during the time set apart for the reading.

Letting Schools for Religious Teaching.

15. Facilities will be afforded for the giving of religious instruction by voluntary agency in the school buildings belonging to the board to children attending the board schools.

16. In every case the wish of the parents or guardians shall determine whether a child shall receive religious instruction, and whether a child shall receive any specific religious instruction that may be provided.

17. Any persons proposing to give religious instruction shall be required to pay to the board a rent for the use of the buildings proportionate to the number of children to whom the religious instruction is given and the time occupied in giving the instruction.

18. The opportunity for giving religious instruction shall be given on Tuesday and Friday morning in every week.

\* This refers to times when the schools may be let to religious bodies, and board teachers take no part. Only one school is so let at the present time.

19. The schools shall open, under the management of the board, three-quarters of an hour later when let for religious teaching than on other days.

20. Any future application for the use of the school buildings for the giving of religious instruction, in accordance with these regulations, shall be referred to the school management committee for them to report to the board, with the understanding that these applications may be made either:—

- (1.) By the committee of any similar society representing one or more of the religious communities of the town, or
  - (2.) By ministers of religion in charge of congregations in the town, or
  - (3.) By any person willing to give religious instruction, when the application is sustained by the signatures of the parents of at least 20 children in regular attendance at one of the departments of any board school.
- (4.) Whenever a parent or guardian shall notify to the head teacher his desire that his child shall be withdrawn from attendance at the reading of the Bible, such child shall receive secular instruction in a separate class-room during the time set apart for the reading.

Moral Lessons.

21. Moral instruction shall be definitely provided for in the time table of each school.

22. Two moral lessons a week, of half an hour each, shall be given to all the children in the boys' and girls' schools, and an entry of these lessons shall be made on the time table. In the infants' schools, the number and length of the lessons may be arranged by the head mistress.

23. The series should include such subjects as obedience to parents, honesty, truthfulness, industry, temperance, courage, kindness, perseverance, frugality, and thrift, government of temper, courtesy, unselfishness, and kindred moral duties.

24. The lessons should be of a conversational character, and should be largely enforced by illustrations drawn from daily life.

No. 61.

## COVENTRY SCHOOL BOARD, WARWICKSHIRE.

## 1. REGULATIONS FOR RELIGIOUS INSTRUCTION.

## 2. SYLLABUS.

In all day schools provided by the board, selections from the Bible suited to the capacities of children and approved by the board, shall be read by the head teacher at the opening or close of school, but no attempt shall be allowed to attach children to, or detach them from, any particular denomination.

In all day schools provided by the board, provision shall be made (in accordance with the general practice of existing elementary schools) for offering prayer and singing hymns at the time or times when, according to section 7, sub-section 2, of the Elementary Education Act, religious observances may be practised. The prayers and hymns and passages of Scripture to be selected by the board.

During the time of Bible reading or religious observances any children withdrawn from such reading or observances shall receive separate instruction in secular subjects.

The portions of the Bible from which teachers may select their lessons are :—

*Old Testament.*

The Book of Genesis vi., vii., viii., ix., to ver. 17, xii. to the end.

The Book of Exodus i.—xx.

The Book of Numbers i.—ix. ver. 14, xxxv. to the end.

The Book of Deuteronomy i.—xi.

The Book of Joshua i.—ix.

The Books of Samuel and Kings, Ezra and Nehemiah, Job, Psalms, and Proverbs.

The Prophetical Books, with the exception of Lamentations.

*New Testament.*

The Four Gospels; the Acts of the Apostles. Romans xii. to the end.

The Epistles to the Corinthians, Ephesians, Colossians, Thessalonians, Timothy, Titus, Philemon.

The Epistle of James. 1 Epistle of Peter, 1 Epistle of John i.—iv.

While the teachers may read at their discretion from any portion of the Old or New Testament before mentioned, they are recommended to regulate the general course of Bible reading according to the following syllabus :—

*Old Testament.*

Standard I.—Genesis vi., vii., viii., ix., to ver. 17; xii. 1–9; xiii., xviii., xxii., to ver. 19.

Standard II.—Ditto, with Genesis xvi., xxiv.

Standard III.—Genesis xxviii., xxxii., xxxiii., xxxix., xl. to l.

Standard IV.—Exodus ii., iii., iv. to ver. 23; v., vii. to xx.

Standards V. and VI.—Life of David; or Life of Elijah or Elisha; or Life of Hezekiah.

*New Testament.*

Standard I.—Matt. i., ver. 18 to the end; ii., ix., xiv., ver. 13 to the end, or Luke ii., x., xv.

Standard II.—Ditto, with Matt. iii., viii., x., or ditto, with Luke xiv., xix.

Standard III.—Matt. i.—x., or Luke i.—x.

Standard IV.—Matt. xi.—xxvi., or Luke xi.—xxi.

Standards V. and VI.—Matthew; or Luke; or Acts.

No. 62.

## WORCESTER DIOCESAN SCHEME.

## EXAMINATION OF PUPIL TEACHERS, CANDIDATES, and STIPENDIARY MONITORS.

The examination will be held on the second Saturday in November of each year. It will be on paper; the questions will be sent, under seal, to the clergyman or corresponding manager, who will open them in the presence of those who present themselves for examination.

The examination to be conducted for three and a half consecutive hours in each school by the clergyman or other responsible manager, who shall, without delay, send the answers to the Diocesan Inspector.

The pupil teachers will be formed into two divisions, and a separate paper will be set for each division. The senior will comprise those in third and fourth years, the juniors will comprise those in first and second years. Candidates and stipendiary monitors will form a third division, for which a separate paper will be set. The result of the examination will be declared by arranging the names in two classes of distinction, and a third class or pass list. All whose names appear in Class I. in each of the three divisions will receive a prize.

A parchment certificate may be obtained by each pupil teacher, on which shall be entered each year (1) a certificate of character and conduct by the parochial clergyman, and (2) the result of the Diocesan Inspector's examination.

The following cycle of subjects of examination has been approved by the bishop and the joint committee of administration :—

1880 (and every Fourth Year).

Old Testament.—The Second Book of Samuel and the Books of Kings to the Captivity of Israel (including types and prophecies as before). (Compare the corresponding portions of the Chronicles.)

New Testament.—The Gospel Narrative according to S. Luke, and the Acts of the Apostles, chapters i. to xii. inclusive.

Catechism.—Creed, Lord's Prayer, and Ten Commandments.

1881 (and every Fourth Year).

Old Testament.—The history of the Kingdom of Judah from Hezekiah, the history of the Captivity and the Return (including types and prophecies as before).

New Testament.—The Acts of the Apostles, chapters xiii. to xxviii.

Catechism.—As above.

1882 (and every Fourth Year).

Old Testament.—The Pentateuch (including a knowledge of the most prominent types and prophecies regarding the Messiah contained therein).

New Testament.—The Gospel Narrative according to S. Matthew and S. Mark.

Catechism.—As above.

1883 (and every Fourth Year).

Old Testament.—The Books of Joshua, Judges, Ruth, and Samuel to the Death of Saul (including a knowledge of the most prominent types and prophecies regarding the Messiah contained therein). (Compare the corresponding portions in the Chronicles.)

New Testament.—The Gospel Narrative according to S. John.

Catechism.—As above.

Special Notice.—In each year questions may be set involving some general knowledge of the portions of the Bible that are prescribed for the other three years.

Notes of lessons will be required in each year.

## INSPECTION AND EXAMINATION OF SCHOOLS.

The following scheme, having received the approval of the bishop and joint committee of the two arch-deaconries, is recommended for schools in which a

definite course of religious instruction is desired; but the inspector will be prepared to examine the children in any course prescribed by the managers of particular schools, on due notice being given to him. In any such particular case it will be necessary that an equal quantity of work be specially prepared for the examination, if the managers desire their school to be classified in the same list with the others.

All schools may be examined in respect of religious knowledge in three divisions:—

Division I.—Comprising, as a general rule, in schools under Government inspection, Standard I.; and in all other schools, children not exceeding eight years of age. Examination altogether oral.

Division II.—Comprising, as a general rule, in schools under Government inspection, Standards II. and III.; and in all other schools, children between the ages of eight and ten. Examination partly on slate and partly oral.

Division III.—Comprising, as a general rule, in schools under Government inspection, Standards IV., V., and VI.; and in all other schools, children of ten years of age and upwards. Examination chiefly on paper, but oral also.

#### Division I.

Old Testament.—Portions of history.

New Testament.—Leading facts of our Lord's life.

Catechism.—The Lord's Prayer and Ten Commandments, with simple illustrations from Holy Scripture.

#### Division II.

Old Testament.—Biographies of the Pentateuch in connection with Christian duties.

New Testament.—Our Lord's Miracles and Parables.

Catechism.—The Creed, Lord's Prayer, and Ten Commandments.

#### Division III.

Old Testament.—Recapitulation of history, with the Biographies of some one book beyond the Pentateuch.

N.B.—The same book not to be taken in two successive years.

New Testament.—The Gospel Narrative, as recorded by (1) S. Mathew; or (2) S. Luke; or (3) S. John; or (4) S. Mark, with Acts of the Apostles, chapters i. to xii.; or (5) Acts xiii. to xxviii. N.B.—The same portion not to be taken in two successive years.

Catechism.—As above.

#### Infants' Schools.

The Lord's Prayer.—With simple explanation, &c.

Old Testament.—Six picture lessons, and a short text appropriate to each.

New Testament.—Six Parables or Miracles, taught from pictures, with a short text appropriate to each.

N.B.—All children to be able to repeat, intelligently, private prayers, texts, and hymns.

No. 63.

### STRATFORD-ON-AVON SCHOOL BOARD, WARWICKSHIRE.

#### SCHEME OF RELIGIOUS INSTRUCTION.

##### PUPIL TEACHERS.

The pupil teachers shall receive instruction in the Holy Scriptures for 1½ hours a week from the principal teachers, according to the following scheme, and they may, if they wish it, offer themselves for the examination held for pupil teachers in all schools throughout the county of Warwick, once a year.

##### *In 1881 and every Fourth Year.*

Old Testament.—The History of the Kingdom of Judah from Hezekiah. The History of the Captivity and Return, including the types and prophecies of the Messiah contained therein.

New Testament.—The Acts of the Apostles, chap. xiii. to xxviii.

##### *1882 and every Fourth Year.*

Old Testament.—The Pentateuch, including types and prophecies, &c.

New Testament.—The Gospels of St. Matthew and St. Mark.

##### *1883 and every Fourth Year.*

Old Testament.—The Books of Joshua, Judges, and Samuel to the death of Samuel.

New Testament.—The Gospel of St. John.

##### *1884 and every Fourth Year.*

Old Testament.—The 2nd Book of Samuel, and the Books of Kings as far as the Captivity, comparing the Books of Chronicles.

New Testament.—The Gospel of St. Luke, and the Acts of the Apostles, chapters i.—xii.

#### SCHOLARS.

The children shall receive instruction in the Holy Scriptures every day from the teachers and pupil teachers from 9 to 9.45 a.m., and the instruction shall be based upon the following scheme:—

Infants.—The Lord's Prayer, with simple explanation. Repetition.—Two morning and two evening hymns. Ten simple texts from the Bible.

A prayer to be used at home morning and evening. Old Testament.—The simple stories of the Book of Genesis.

New Testament.—The simple stories from the Life of the Lord Jesus.

Standard I.—Repetition.—The Lord's Prayer and Ten Commandments, with hymns as above.

Old Testament.—Outline of the Book of Genesis with special knowledge of the lives of the Patriarchs.

New Testament.—Leading facts of our Lord's Life.

Standards II. and III.—Repetition.—Same as Standard I., with 1 Cor. xiii.

Old Testament.—Biographies of the Pentateuch, in connection with Christian duties.

New Testament.—Our Lord's Miracles and Parables. Standards IV., V., and VI.—Repetition.—Same as before, with two more hymns and three Psalms.

Old Testament.—Biographies of the Pentateuch and the Book of Judges, with the life of Samuel and of David.

New Testament.—The Gospel narrative by St. Matthew, or St. Mark, or St. Luke. The same not to be taken in two consecutive years.

Prayers for private use to be taught in every Standard.

With a view to encourage religious teaching in the schools, an examination of the scholars and pupil-teachers shall be held annually in the above subjects, at which any members of the board who desire it may be present; and the examination shall be conducted by an examiner appointed by the board, and at such times as it shall decree.

## WORCESTER SCHOOL BOARD, WORCESTERSHIRE.

## SYLLABUS OF RELIGIOUS INSTRUCTION.

*For the Scholars in the Boys' and Girls' Schools.*

Sections of Scholars.	Scripture to be learnt by Heart.	Scriptural Instruction.
Division I.	The Lord's Prayer and the Ten Commandments. Psalms i., xix., xxiii. Prov. iii. 5-7, 13-18; iv. 14, 15. Matt. v. 2-12; xi. 28-30; xix. 13-15; xxii. 37-40. John iii. 16, 17; iv. 24. Eph. vi. 1-3.	Old Testament.—The Lives of Noah, Abraham, Isaac, Jacob, and Joseph. New Testament.—The principal facts of our Lord's History, as recorded by the Evangelists Matthew and Mark, giving special attention to the circumstances of His Birth, Baptism, Temptation, Death, and Resurrection, together with the following Miracles and Parables:—The Raising of the Daughter of Jairus; the Healing of the Paralytic; the Cleansing of the Leper; the Healing of the Centurion's Servant; the Feeding of the 5,000; the Healing of the Syrophenician's Daughter; the Parables of the Sower, the Unmerciful Servant, the Two Sons, the Ten Virgins, and the Talents. Examples from the Bible, of the observance or breach of the Ten Commandments.
Division II.	The Lord's Prayer and the Ten Commandments. Psalms viii., xxxiv., li. Prov. iv. 4-7; vi. 6-11; xii. 19, 22; xiii. 20. Matt. v. 43-48; vi. 19-21; vii. 7-11. John i. 1-14; x. 11-14. 1 Cor. xiii.	Old Testament.—The life of Moses, with the History of Israel's Bondage in Egypt; their Deliverance and Journey through the Wilderness. New Testament.—The principal facts of our Lord's History as recorded by the Evangelist Luke, giving special attention to His Birth, Death, and Resurrection, together with the following Incidents, Miracles, and Parables:—Our Lord's visit to Jerusalem at the age of 12; to the Synagogue at Nazareth (ch. iv.); to Martha and Mary, and to Zuechens. The Miracles of the First Draught of Fishes; the Raising of the Widow's Son, and the Cleansing of the Ten Lepers. The Ten Commandments compared with portions of the New Testament enjoining the same duties or forbidding the same sins.
Division III.	The Lord's Prayer and the Ten Commandments. Psalms xcv.; ciii.; cxxxix. Prov. iii. 1-7; vi. 16-19; x. 12; xix. 29. Eccl. xii. 1, 13, 14. Isa. lv. 6, 7. Luke i. 46-55; Luke ii. 28-32. Rom. xii. 9-18. Phil. iv. 6-8. 1 John iv. 7-11.	Old Testament.—The Histories of the Judges, of Saul, David, and Solomon. New Testament.—The principal facts of our Lord's History as recorded by the Evangelist John, particular attention being given to the Evangelist's Account of our Lord's Interview with the Woman of Samaria; the Discourse in which He represents Himself as the Good Shepherd; all the Events of the week preceding our Lord's Death; the Evangelist's Account of our Lord's Last Sufferings, His Death and Resurrection, together with St. Luke's Account of our Lord's Ascension, in the First Chapter of the Acts of the Apostles. The Petitions of the Lord's Prayer as illustrated by other portions of the New Testament.

*For Pupil Teachers during their Four Years' Course.*

Year.	Old Testament.	Subjects to be specially dwelt upon.	New Testament.
1	Books of Genesis, Exodus, and Numbers, with such of the Types of the Book of Leviticus as are referred to in the New Testament.	The Creation and Fall of Man; The Flood; The Lives of the Patriarchs; The Life of Moses and the History of the Israelites under his Leadership.	The Gospels by St. Matthew and St. Luke.
2	Books of Joshua, Judges, Ruth, and I., II. Samuel, and I. Kings to the death of Solomon.	The Histories of the Judges, of Saul, David, and Solomon.	The Gospels by St. John and St. Luke.
3	I. Kings from the death of Solomon, II. Kings, and I. and II. Chronicles.	The History of the Kingdoms of Israel and Judah.	The Gospels by St. Mark and St. Luke, with the first 12 chapters of the Acts of the Apostles.
4	Books of Daniel, Ezra, Nehemiah, and Esther, with those portions of the prophetic Scriptures which relate to our Lord, and the fulfilment of which is recorded in the New Testament.	The History of the Captivity and the Return.	The Gospel by St. Luke and the last 16 chapters of the Acts of the Apostles.

## BRADFORD SCHOOL BOARD, YORKSHIRE.

## 1. REGULATIONS FOR RELIGIOUS OBSERVANCES AND INSTRUCTION.

1. The board attach very great importance to the religious instruction in their schools, their intention is that it shall be carefully and regularly given, in order that the knowledge imparted to the children about the facts and principles of Holy Scripture may be comprehensive and thorough.

2. The order for opening the morning school must invariably be a hymn, the Lord's Prayer, and Bible lesson; and for closing the afternoon school, a hymn and the Lord's Prayer. These observances shall take place in the principal room, and shall be conducted only by the head teacher, with all the teachers and scholars present, except as provided for by Rule 10.

3. The course of Scriptural instruction shall commence at the beginning of the twelfth month of the



school year, and terminate in the eleventh month of the following school year.

4. The head teacher only shall conduct the religious exercises and give the religious instruction. In very large schools, however, the school management committee may, on application from the head teacher, allow an assistant teacher, approved by the committee, to read, *without comment*, to classes selected by the head teacher, the portions of Scripture laid down in the scheme. The explanation on the passages read to these classes must be afterwards given by the head teacher. In the absence of the head teacher, the teacher in charge of the school will be held responsible for the religious instruction, and for the religious exercises at the opening and closing of the school.

5. The subjects selected for infants' departments are those which can generally be illustrated by pictures, and head teachers are required to use such pictures in the Bible lessons.

6. Head teachers shall give such information on geographical and historical subjects as will enable the children to understand the Bible. In the explanations and instruction given the provisions of the Elementary Education Act, in sections 7 and 14, shall be strictly observed both in letter and spirit, and no attempt shall be made to attach children to any particular denomination.

7. During the religious observances and scriptural instruction no secular work of any kind shall be conducted, except as provided for by Rule 10.

8. An examination of the scholars will be held in the eleventh month of the school year. Other examinations may be held in any part of the school year, when a proportionate part of the year's work will be expected. These examinations are intended to test the knowledge acquired respecting the facts of the Bible and of Scripture history. Junior teachers will be examined annually.

9. The examination of the scholars will take place between 9 and 9.45 a.m.

10. Any parent may object to his or her child being present during the time of religious teaching, or religious observance; and any children withdrawn from such teaching or observance shall receive instruction in secular subjects in a separate room, by an assistant teacher.

(2.) SYLLABUS.

INFANTS' AND JUNIOR DEPARTMENTS.—ALL YEARS.

Old Testament.

The Creation	-	-	-	Gen. i. ii.
Death of Abel	-	-	-	Gen. iv. 2-15.
The Flood and Noah's Sacrifice	-	-	-	{ Gen. vi., vii., viii., ix. 1-20.
Tower of Babel	-	-	-	Gen. xi. 1-9.
Hagar and Ishmael	-	-	-	Gen. xxi. 1-21.
Offering of Isaac	-	-	-	Gen. xxii. 1-19.
Jacob's Dream	-	-	-	{ Gen. xxvii., xxviii. 6-22.
Joseph in the Pit	-	-	-	Gen. xxxvii.
Visit of Joseph's Brethren	-	-	-	Gen. xlii. to xlv.
Birth of Moses	-	-	-	Exod. ii.
Passage of the Red Sea	-	-	-	Exod. xiv.
Moses striking the Rock	-	-	-	Exod. xvii. 1-7.
Moses and the Amalekites	-	-	-	Exod. xvii. 8-16.
Giving of the Law	-	-	-	Exod. xix., xx.
Moses breaking the Tables	-	-	-	Exod. xxxii. 7-35.
The Spies	-	-	-	Numb. xiii.
Brazen Serpent	-	-	-	Numb. xxi. 4-9.
Samson's Death	-	-	-	Judges xvi.
Call of Samuel	-	-	-	1 Saml. i. to iii.
David and Goliath	-	-	-	1 Saml. xvii.
Death of Absalom	-	-	-	{ 2 Saml. xviii. 5-17.
Solomon's Wisdom	-	-	-	1 Kings iii. 5-28.
Elijah fed by Ravens	-	-	-	1 Kings xvii. 1-7.
Elijah and the Widow's Son	-	-	-	{ 1 Kings xvii. 8-24.
Elijah and Baal's Prophets	-	-	-	1 Kings xviii.
Elijah taken into Heaven	-	-	-	2 Kings ii. 1-22.
Elisha mocked by the Children	-	-	-	2 Kings ii. 23-25.
Elisha and the Oil, &c.	-	-	-	2 Kings iv.
Daniel in the Lions' Den	-	-	-	Daniel vi.

New Testament.

Birth of Christ	-	-	-	{ Matt. i. 18-25.
The Shepherds	-	-	-	{ Luke i. 26-56.
Wise Men and Flight into Egypt	-	-	-	{ Luke ii. 1-20.
	-	-	-	{ Matt. ii. 1-23.

Christ in the Temple at 12 years of age.	-	-	-	{ Luke ii. 40-52.
Preaching of John the Baptist ; Baptism of Christ.	-	-	-	{ Matt. iii.
	-	-	-	{ Mark i. 1-13.
	-	-	-	{ Luke iii. 1-22.
Cleansing of the Temple	-	-	-	{ John ii. 13-22.
Woman of Samaria	-	-	-	{ John iv. 1-42.
Healing Sick of the Palsy	-	-	-	{ Mark ii. 1-13.
	-	-	-	{ Luke v. 16-26.
Widow's Son at Nain	-	-	-	{ Luke vii. 11-18.
The Miraculous Draught of Fishes	-	-	-	{ Luke v. 1-11.
Calming the Storm	-	-	-	{ Luke viii. 22-25.
Feeding 5,000	-	-	-	{ Mark vi. 30-44.
	-	-	-	{ John vi. 1-14.
Christ walking on the Sea	-	-	-	{ Matt. xiv. 22-36.
Healing the Man born Blind	-	-	-	{ John ix.
The Good Shepherd	-	-	-	{ John x. 1-18.
Raising of Lazarus	-	-	-	{ John xi.
The Good Samaritan	-	-	-	{ Luke x. 25-37.
Prodigal Son	-	-	-	{ Luke xv. 11-32.
Pharisee and the Publican	-	-	-	{ Luke xviii. 9-14.
Christ blessing the Children	-	-	-	{ Mark x. 13-16.
Entry into Jerusalem	-	-	-	{ Luke xix. 28-48.
Widow's Mite	-	-	-	{ Mark xii. 41-44.
Agony and Betrayal	-	-	-	{ Matt. xxvi. 36-56.
Trial	-	-	-	{ John xviii. 28-40, xix., xx.
Crucifixion	-	-	-	{ }
Burial	-	-	-	{ }
Resurrection	-	-	-	{ Acts i. 9-11.
Ascension	-	-	-	{ }

HYMS.—Two, at least, must be prepared for the morning and two for the evening.

UPPER DEPARTMENTS.

Scheme for Examinations to be held in 1890, 1893.

Old Testament.

Creation of the World	-	-	-	Gen. i., ii.
Death of Abel	-	-	-	Gen. iv. 2-15.
The Flood	-	-	-	Gen. vi.-ix. 20.
Tower of Babel	-	-	-	Gen. xi. 1-9.
Early History of Abraham	-	-	-	Gen. xi. 27-xiv.
Later History of Abraham	-	-	-	Gen. xv.-xxv. 10.
History of Isaac ; Early History of Jacob and Esau	-	-	-	{ Gen. xxv. 19.
	-	-	-	{ -xxviii. 9 ;
	-	-	-	{ xxxv. 27-29.
History of Jacob and Esau—continued	-	-	-	{ Gen. xxviii. 10.
	-	-	-	{ -xxxv. 29.
Later History of Jacob ; History of Joseph	-	-	-	{ Gen. xxxvii. 1.
	-	-	-	{ -1. 26.

New Testament.

Birth and Early Life of Jesus	-	-	-	{ Matt. i., ii.
Christ	-	-	-	{ Luke i., ii.
Preaching of John and Baptism of Christ	-	-	-	{ Matt. iii.
	-	-	-	{ Mark i.
	-	-	-	{ Luke iii.
Calling of Andrew, Peter, &c. ; Miracle at Cana, &c.	-	-	-	{ John i. 35-51 ;
	-	-	-	{ ii. 1-12.
Christ and the Samaritan Woman	-	-	-	{ John iv. 1-42.
Cleansing the Temple	-	-	-	{ John ii. 13-22.
Imprisonment of John	-	-	-	{ Mark vi. 17-20.
Disciples called	-	-	-	{ Matt. iv. 18-22.
	-	-	-	{ Mark i. 16-20.
Christ at Nazareth	-	-	-	{ Luke iv. 16-32.
Twelve Apostles chosen	-	-	-	{ Mark iii. 13-19.
	-	-	-	{ Matt. iv. 23 ; v., vi., vii.
Sermon on the Mount	-	-	-	{ Luke vi. 12-16..
Centurion's Servant healed	-	-	-	{ Matt. viii. 5-13.
Widow's Son at Nain	-	-	-	{ Luke vii. 1-10.
Miraculous Draught of Fishes	-	-	-	{ Luke vii. 11-17.
Parable of Sower, &c.	-	-	-	{ Luke v. 1-11.
	-	-	-	{ Matt. xiii. 1-53.
	-	-	-	{ Mark iv. 1-34.
	-	-	-	{ Matt. ix. 1-8.
Christ heals a paralytic	-	-	-	{ Mark ii. 1-12.
	-	-	-	{ Luke v. 17-26.
	-	-	-	{ Matt. x.
Twelve Apostles sent out	-	-	-	{ Mark vi. 7-13.
	-	-	-	{ Luke ix. 1-6.
	-	-	-	{ Matt. viii. 18-27.
The Storm quelled	-	-	-	{ Mark iv. 35-41.
	-	-	-	{ Luke viii. 22-25 ;
	-	-	-	{ ix. 57-62.
Matthew called	-	-	-	{ Matt. ix. 9-17.
	-	-	-	{ Luke v. 27-39.

Jairus' Daughter raised	-	-	{	Matt. ix. 18-26.
			{	Mark v. 22-43.
			{	Luke viii. 40-56
John the Baptist beheaded	-	-	{	Matt. xiv. 1-12.
			{	Mark vi. 14-29.
Miracles of the Loaves and Fishes	-	Two	{	Matt. xiv. 13-21.
			{	Mark vi. 30-46.
			{	Luke ix. 10-17.
			{	John vi. 1-14.
Christ pays Tribute	-	-	{	Matt. xvii. 24-27.
Forgiveness	-	-	{	Matt. xviii. 21-35.
Parable of Good Samaritan	-	-	{	Luke x. 25-37.
Christ visits Martha and Mary	-	-	{	Luke x. 38-42.
How to pray	-	-	{	Luke xi. 1-13.
Parable of the Rich Fool, &c.	-	-	{	Luke xii. 13-59.
„ „ Supper	-	-	{	Luke xiv. 7-24.
„ „ Lost Sheep, &c.	-	-	{	Luke xv.
„ „ Unjust Steward, and Rich Man and Lazarus	-	-	{	Luke xvi.

Judas hangs himself; Christ before Pilate and Herod; Christ condemned to death; Crucifixion, Burial, &c.	-	-	{	Matt. xxvii.
			{	Mark xiv. xv.
			{	Luke xxiii.
			{	Johu xviii., xix.
			{	Matt. xxviii.
Resurrection	-	-	{	Mark xvi.
			{	Luke xxiv.
			{	John xx.
			{	Matt. xxviii. 16-20.
Christ's Appearances after his Resurrection	-	-	{	Mark xvi.
			{	Luke xxiv.
			{	John xx., xxi.
Ascension	-	-	{	Acts i. 4-12.

NOTES—  
 1. The lessons for practical life contained in the narratives selected should be carefully brought out.  
 2. An acquaintance with the Geography of the places mentioned will be expected.  
 3. Manners and customs which throw light on the passages read should be explained.  
 HYMNS—Four, at least, must be prepared for the morning, and four for the evening.

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*Scheme for Examinations to be held in 1888, 1891.*

Old Testament.

Oppression of the Israelites, Birth and Mission of Moses, The Plagues of Egypt, Institution of the Passover	-	-	{	Exodus i.—xii. 36.
Departure of the Israelites, Passage of the Red Sea	-	-	{	Exodus xii. 31—xv. 21.
Journey of the Israelites from the Red Sea to Horeb	-	-	{	Exodus xv. 22—xviii.
Horeb and Sinai, The Ten Commandments, Further Delivery of the Law	-	-	{	Exodus xix., xx., xxiv., xxxi. 18.
The Golden Calf—Moses a second time on the Mount	-	-	{	Exodus xxxii., xxxiv.
Remainder of the Journey through the Wilderness	-	-	{	Numbers x. 11—xvii. 13.
Journey from Kadesh to the Borders of Canaan, Death of Aaron and of Moses	-	-	{	Numbers xx., xxi., xxii., xxiii., xxiv.
			{	Dent. i., ii., iii., xxxi., xxxii. 48-52, xxxiv.
Joshua	-	-	{	Joshua i., ii., iii., iv., v., vi., xxiv.

New Testament.

Ten Lepers	-	-	{	Luke xvii., 11-19.
Christ blesses little Children	-	-	{	Mark x. 13-16.
Lazarus raised	-	-	{	John xi.
Two blind men cured	-	-	{	Matt. xx. 29-34.
Christ visits Zaccheus	-	-	{	Luke xix. 1-10.
Parable of the Labourers	-	-	{	Matt. xx. 1-16.
Parable of the Ten Pounds	-	-	{	Luke xix. 11-27.
Parable of the Pharisee and Publican	-	-	{	Luke xviii. 9-14.
Healing of the Woman of Canaan and Feeding four thousand	-	-	{	Matt. xv. 21-38.
			{	Mark vii. 24-30; viii. 1-9.
Christ at Bethany	-	-	{	Matt. xxvi. 6-13.
			{	Mark xiv. 3-9.
			{	John xii. 1-8.
Christ's entry into Jerusalem	-	-	{	Matt. xxi. 1-16.
Parable of the wicked Husbandmen	-	-	{	Luke xix. 28-48.
			{	Matt. xxi. 33-46.
Tribute to Cæsar	-	-	{	Matt. xxii. 15-22.
The Widow's Mite	-	-	{	Mark xii. 41-44.
The Destruction of Jerusalem foretold	-	-	{	Matt. xxiv.
			{	Mark xiii.
			{	Luke xxi. 5-38.
Parables of the Ten Virgins and Talents	-	-	{	Matt. xxv. 1-30.
Betrayal and Agony; Last Supper; Christ before the Sanhedrim; Peter's Denial, &c.	-	-	{	Matt. xxvi.
			{	Mark xiv.
			{	Luke xxii.
			{	John xviii.

*Scheme for Examinations to be held in 1889, 1892.*

Old Testament.

Judges—Deborah	-	-	{	Judges iv., v.
Gideon	-	-	{	Judges vi., vii., viii.
Jephthah	-	-	{	Judges xi.
Samson	-	-	{	Judges xiii., xiv., xv., xvi.
Samuel—Saul made King	-	-	{	1 Sam. i.—xii.
Reign of Saul—Early History of David	-	-	{	1 Sam. xvi., xvii., xxiv., xxxi.
The Early part of the Reign of David	-	-	{	2 Sam. i.
			{	2 Sam. v., vi., vii.
Latter part of the Reign of David	-	-	{	2 Sam. xv., xviii., xxiv.
			{	1 Chron. xxviii. xxix.
Solomon—Building and Dedication of the Temple	-	-	{	1 Kings iii.—x.
Elijah	-	-	{	1 Kings xvii., xviii., xix., xxi.
			{	2 Kings i., ii.
			{	2 Kings ii., iii., iv., v., vi., vii., viii., ix., xiii. 14-21.
Elisha	-	-	{	2 Kings xxiv. 10-16, xxv.
Babylonish Captivity	-	-	{	2 Chron. xxxvi. Dan. i., ii., iii., v., vi.

New Testament.

Election of Matthias	-	-	{	Acts i. 13-26.
Day of Pentecost	-	-	{	Acts ii.
Lame man healed—Peter and John imprisoned	-	-	{	Acts iii., iv.
Ananias and Sapphira	-	-	{	Acts v.
The Apostles again imprisoned	-	-	{	Acts viii. 26-40.
Ethiopian Eunuch baptised	-	-	{	Acts vi., vii.
Death of Stephen	-	-	{	Acts ix. 1-30.
Conversion of Saul	-	-	{	Acts x.
Conversion of Cornelius	-	-	{	Acts xi.
Barnabas and Saul	-	-	{	Acts xii.
Persecution by Herod, his death	-	-	{	Acts xiii., xiv.
Barnabas and Saul separated; St. Paul's first Apostolic Journey	-	-	{	Acts xv. 36—xviii. 22.
St. Paul's second Apostolic Journey	-	-	{	Acts xviii. 23—xxi. 17.
St. Paul's third Apostolic Journey	-	-	{	Acts xxi. 17—xxvi.
From St. Paul's last Journey to his Appeal to Cæsar	-	-	{	Acts xxvii., xxviii.
St. Paul's Voyage, imprisonment at Rome, and Death	-	-	{	Acts xxvii., xxviii.

NOTES—  
 1. The lessons for practical life contained in the narratives selected should be carefully brought out.  
 2. An acquaintance with the Geography of the places mentioned will be expected.  
 3. Manners and customs which throw light on the passages read should be explained.  
 HYMNS—Four, at least, must be prepared for the morning, and four for the evening.

No. 66.

## KEIGHLEY U.D. SCHOOL BOARD, YORKSHIRE.

## (1.) REGULATIONS FOR RELIGIOUS INSTRUCTION.

1. In the schools provided by the board, the Bible shall be read, and there shall be given such explanations and such instruction therefrom as are suited to the capacities of children, provided always:—

(a.) That in such explanations and instruction the provisions of the Act in sections 7 and 14 be strictly observed, both in letter and spirit, and that no attempt be made in any such schools to attach children to any particular denomination.

(b.) That in regard of any particular school, the board shall consider and determine upon any application by managers, parents, or ratepayers of the district, who may show special cause for exception of the school from the operation of this resolution, in whole or in part.

2. Such explanations and instruction as are recognised by the foregoing regulation, shall be given by the responsible teachers of the school.

3. In all schools provision may be made for giving effect to the following resolution of the board, passed on September 18th, 1877:—

(a.) That provision may be made for offering the Lord's Prayer, and using hymns in schools provided by the board, at the time or times when according to section 7, sub-section 2, of the Elementary Education Act, 1870, religious observances may be practised.

(b.) That the arrangements for such religious observances be left to the discretion of the teachers and managers of each school, with the right of appeal to the board by teachers, managers, parents, or ratepayers of the district.

Provided always—

That in the offering of any prayers and in the use of any hymns, the provisions of the Act in sections 7 and 14 be strictly observed, both in letter and spirit, and that no attempt be made to attach children to any particular denomination.

4. During the time of Bible instruction or religious observance, any children withdrawn from such teaching or observance, shall receive separate instruction in secular subjects, or—

(a.) At the request of parents of children, arrangements may be made for such children receiving separate religious instruction from persons appointed by such parents, at their own cost; such teaching to be given only at the time of the ordinary Bible instruction of the school.

5. A copy of sections 7 and 14, Elementary Education Act, 1870, and also of the preceding regulations, must be hung up in a conspicuous part of the schoolroom.

6. A syllabus of Bible instruction for one month, in advance, must be prepared by the teacher and forwarded to the clerk of the board, at the beginning of each month.

7. In every school the period for Bible instruction must be the half-hour preceding the closing of the school in the afternoon, on not more than three days a week.

## (2.) SYLLABUS OF RELIGIOUS INSTRUCTION.

*Subjects for Scholars.*

## FIRST YEAR COURSE.

For the year to be ended December 31st, 1878.

## Standard I.

To be committed to memory:—

Exodus xx. 1-17.

Matthew v. 1-12.

Matthew vi. 9-13.

Psalm i.

To be studied:—

Life of Adam.

First seven chapters of Matthew.

## Standard II.

Memory:—

Exodus and Matthew, as above.

Psalms i. and xix.

Study:—

Lives of Noah and Abraham.

First 12 chapters of Matthew.

First 4 chapters of the Acts of the Apostles.

## Standard III.

Memory:—

Exodus and Matthew, as above.

Psalms xix. and cxxxix.

Study:—

Life of Joseph.

First 20 chapters of Matthew.

First 9 chapters of the Acts of the Apostles.

## Standard IV.

Memory:—

Exodus and Matthew, as above.

Psalms i., xix., and xlvi.

Learn the order of the Books of the New Testament.

Study:—

Life of Moses.

Whole of Matthew.

First 15 chapters of the Acts of the Apostles.

## Standard V.

Memory:—

Exodus and Matthew, as above.

Psalms i., xlvi., and xc.

Proverbs, 1st and 2nd chapters.

Learn the order of the Books of the Bible.

Study:—

Lives of Samuel and David.

Whole of Matthew.

First 21 chapters of the Acts of the Apostles.

## Standard VI. and above.

Memory:—

Exodus and Matthew, as above.

Psalms i., xix., and xlvi.

Proverbs, 3rd and 4th chapters.

Learn the order of the Books of the Bible.

Study:—

Lives of Solomon and Elijah.

Whole of Matthew.

Whole of the Acts of the Apostles.

*Subjects for Candidates and Pupil Teachers.*

## FIRST YEAR COURSE.

## First Year and Candidates.

Memory:—

Exodus xx. 1-17.

Matthew v. 1-12.

Matthew vi. 9-13.

Psalms i., xix., xlvi., and cxxxix.

First three chapters of Proverbs.

Study:—

Lives of Adam, Noah, Abraham, Isaac, and Jacob.

Whole of Matthew.

First nine chapters of the Acts of the Apostles.

## Second and Third Years.

Memory:—

Exodus and Matthew, as above.

Psalms i., xix., xlvi., and cxxxix.

First four chapters of Proverbs.

Study:—

Lives of Joseph, Moses, and Joshua.

Whole of Matthew.

First 18 chapters of the Acts of the Apostles.

## Fourth and Fifth Years.

Memory:—

Exodus and Matthew, as above.

Psalms i., xix., xlvi., and cxxxix.

First four chapters of Proverbs.

Study:—

Lives of Samuel, David, Solomon, Elijah, Elisha, and Hezekiah.

Whole of Matthew.

Whole of the Acts of the Apostles.

KINGSTON-ON-HULL SCHOOL BOARD, YORKSHIRE.

SCHEME OF RELIGIOUS INSTRUCTION.

- “In all schools of this board the schools shall be opened in the morning, with the reading of a portion of the Bible without note or comment, the offering of a short prayer, and the singing of a hymn, to be approved by the board.
- “That in the further religious instruction to be given in all boys’ and girls’ schools, it shall be an instruction to the teachers to use the books of Scripture lessons recommended by Her Majesty’s Commissioners of National Education in Ireland, for direction as to the portions of the authorised version of the Bible which shall be read and the instruction and explanations to be given thereon.
- “That the religious instruction to be given in infants’ schools shall be such as is adapted to the age and capacities of the children.

- “That in all prayers and hymns to be used and instruction and explanations to be given as above, the provisions of the Act, especially in sections 7 and 14, be strictly observed both in letter and spirit, and that no attempt be made thereby to attach children to, or detach them from, any particular denomination.
- “That with regard to any particular school, the board shall consider and determine upon any application by managers or parents who may show special cause for the exemption of the school from the operation of the above clauses in whole or in part.
- “That secular lessons in a separate room shall be provided during the time of any religious observance or instruction, for all children who may by their parents’ wish be withdrawn therefrom.”

KIRKLEATHAM SCHOOL BOARD, YORKSHIRE.

SYLLABUS OF RELIGIOUS INSTRUCTION.

Course of Instruction in Religious Subjects.

INFANTS’ SCHOOLS.

The children to be prepared to repeat very simple prayers, hymns, and texts, and to answer questions on the easier narratives of the Old and New Testaments.

Division I. (highest).

Old Testament.—Outline of Old Testament History, with exact knowledge of the biographies out of two of the following books, viz.: Joshua, Judges, Samuel I. and II., Kings I. and II.\*

New Testament.—Outline of New Testament History, with exact knowledge of one of the four Gospels, or Acts i.-xv., or Acts xvi.-xxviii.\*

By Heart.—Passages of Scripture, hymns, and private prayers.

Division II.

Old Testament.—Outline of the historical portion of the Pentateuch, with exact knowledge of the life of Moses, either to the period of the crossing of the Red Sea, or the remaining period of his life.\*

New Testament.—A knowledge of the Life of Our Lord, with exact knowledge of six of the miracles, or six of the Parables.\*

By Heart.—Passages of Scripture, hymns, and private prayers.

Division III.

Old Testament.—Outline of the history of the Book of Genesis, with exact knowledge of the life of one of the following, viz.: Abraham, Jacob, or Joseph.\*

New Testament.—Outline of the life of Our Lord, with exact knowledge of one of the following passages, viz.: St. Luke i. 5-iii. 22; St. Matthew xxvi.-xxviii.; St. Matthew v.-vii.\*

By Heart.—Passages of Scripture, hymns, and private prayers.

A child entering school at six or seven may be expected to spend three years in Division III., two in Division II., and three in Division I. He will thus go through the whole course in order. One who spends a shorter time at school will also go through the whole, but not so completely.

INSTRUCTIONS TO TEACHERS.

In giving religious instruction special regard shall be had, both in letter and in spirit, to the 7th and 14th sections of the Elementary Education Act, 1870, and in such explanations as may be found necessary no attempt shall be made to direct attention or attach children to any particular denomination.

An examination in the subjects prescribed will be held at the close of each year by an examiner to be appointed from time to time by the board.

PASSAGES OF SCRIPTURE TO BE LEARNT BY HEART.

Division I. (comprising Standards IV., V., and VI.), St. Luke xv., St. Matthew xv. 1-7, Psalms xix., li.

Division II. (comprising Standards II. and III.), Isaiah liii., 1 Corinthians xiii., Psalm xxiii.

Division III. (Standard I.), Exodus xx. Infants. Exodus xx. to verse 17; also the Lord’s Prayer.

\* Alternative subjects are to be taken in successive years.

ST. DAVID’S DIOCESAN SYLLABUS.

Highest Group (Fourth and Higher Standards).

Old Testament.*	New Testament.*	
Genesis, Exodus i.-xii.	St. Matthew, Acts i.-xii.	Repeat with explanation : Commandments, Lord’s Prayer, Duty to God and Duty to Neighbour.
1. The Creation (Gen. i.-ii. 7).	1. <i>St. Matthew’s Call</i> (St. Matt. ix. 9-13).	Hymns † : Four to be repeated.
2. Paradise (ii. 8-22).	2. <i>The King’s Infancy</i> (ii. 1-23).	Some prayers †, for Morning and Evening, and Grace before and after meat to be learned.
3. The Fall (iii.).	3. <i>The King’s Forerunner</i> (iii. 1-12; xiv. 1-12).	
4. Cain and Abel (iv. 1-16).	4. <i>The King’s Baptism and Temptation</i> (iii. 13-17; iv. 1-11).	
5. The Flood (vi., vii.).		
6. The Flood (viii., ix. 8-17).		
7. Abraham’s Call, Lot (xii. 1-5; xiii. 5-13).		

\* The teacher must supply any brief connecting links between the narratives which may be necessary.

† To be found in “Prayers for Schools,” by W. Walsham How (Wells, Gardner).

Old Testament.*	New Testament.*	
8. Abraham, the Covenant (xv. 1-21). 9. Isaac, sacrifice of (xxii. 1-19). 10. Joseph hated by his brethren (xxxvii.). 11. Joseph exalted (xli.). 12. Joseph's brothers in Egypt (xlii.). 13. Joseph forgives (xlv.). 14. Jacob's dying blessing (xlix. 1, 2, 10). 15. The affliction in Egypt (Exodus i. 1-14, 22). 16. Moses, birth and early life (ii. 1-14). 17. Moses in Midian (ii. 15-iii. 22). 18. The Passover (xii. 1-28). 19. Last Plague and Exodus (xii. 29-42).	5. The subjects of the Kingdom (a) Their character (v. 1-12); (b) Their influence (v. 13-16); (c) Their law (v. 17-22). 6. The subjects of the Kingdom: (d) Their devotional life (vi. 1-15). 7. The subjects of the Kingdom: (e) Trustful (vi. 24-31); (f) Charitable (vii. 1-5); (g) Doers, not hearers only (vii. 24-29). 8. <i>The King's power, Leper, Fever</i> (viii. 1-4, 14, 15). 9. <i>The King's power, Palsy, Blind</i> (ix. 2-8, 27-31). 10. <i>The King's power, Woman of Canaan</i> (xv. 21-28). 11. Parables of the Kingdom—Tares (xiii. 24-30, 36-43). 12. Parables of the Kingdom—Mustard-seed, Pearl (xiii. 31, 32, 45, 46). 13. <i>The King forgives</i> (xviii. 21-35). 14. The King returns (xxv. 31-46). 15. <i>The Descent of the Holy Ghost</i> (Acts ii. 1-11). 16. <i>The first Martyr</i> (vii. 55-60). 17. <i>Conversion of St. Paul</i> (ix. 1-22).	Writing from Memory.—Standard IV.—Commandments, Lord's Prayer and Home Prayers. Standard V. and over.—Lord's Prayer, Commandments, Duty to God and Neighbour, and Home prayers.  Repetition of Holy Scripture: St. Matthew vii. 7-14; xviii. 21-35.

*Middle Group (Standards II. and III.).*

Old Testament.—An outline of that for highest group, Lot, and Nos. 8 and 14 to be omitted.

New Testament.—The narratives printed in italics above.

Repeat Commandments and Lord's Prayer.

Hymns†.—Three to be repeated.

Home Prayers† for morning and evening, and grace† before and after meat to be learned.

Writing from Memory—Standard III.—Lord's Prayer and home prayers; Standard II.—Lord's Prayer.

Repetition of Holy Scripture.—St. Matthew xviii. 21-35.

*Lowest Group (Standard I. and Infants).*

Holy Scripture.††

1. The Creation.
2. Paradise.
3. The Fall.

4. The Angel appears to the Virgin.
5. The Virgin and Joseph go to Bethlehem.
6. The Birth of our Lord.
7. The Angel and the Shepherds.
8. The Wise Men.
9. The Babes of Bethlehem.
10. Our Lord with the Doctors.
11. Our Lord Baptized.
12. Our Lord and Children.
13. Raising of Jairus' daughter (St. Mark v. 22-24, 35-43).
14. The lad with the barley loaves (St. John vi. 5-14).  
Repeat Lord's Prayer.  
Hymns†.—Two to be learned.  
A home prayer† and grace† before and after meat to be learned.  
Repeat.—St. Matthew v. 44, vi. 26, vii. 7, xxv. 40.  
Some hymns to be sung by the whole school.

\* The teacher must supply any brief connecting links between the narratives which may be necessary.  
† To be found in "Prayers for Schools," by W. Walsham How (Wells, Gardner).  
†† Lessons 1-12 inclusive may be found in Short's "Sunday School Books," Parts I. and II. (S.P.C.K.), 1d. each.

No. 70.  
LLANSILIN U.D. SCHOOL BOARD, DENBIGHSHIRE.  
SYLLABUS OF RELIGIOUS INSTRUCTION.

	Memory Work.	Old Testament.	New Testament.
Infants and Standard I.	The Lord's Prayer and the Ten Commandments.	Simple lessons from the book of Genesis. (Chief biographies and events.)	
Standards II. and III.	The above, and— St. Matthew v. 1-12. St. Matthew xxii. 35-40. Psalm xxiii.	Simple lessons from the book of Exodus. (Chief biographies and events.) The lives of Abraham, Joseph, Moses, Joshua, Samuel, and David, in greater detail.	Simple outline of the life of Christ. The parables of "The Two Debtors," "The Good Samaritan," "The Prodigal Son," "The Merciless Servant," "The Lost Sheep," and the "Pharisee and the Publican."
Standards IV. to VII. (course for alternate years).	The above, and— St. John xiv. 15-31. Ephesians vi. 1-18. Isaiah liii.	Lessons from the Pentateuch. (Chief biographies and events.) The law with reference to the "poor," the "stranger," the "fatherless," the "widow," the "bondservant," "parents," and "children."	Fuller outline of the life of Christ. Parables of "The Sower," the "Mustard Seed," the "Wheat and Tares," "The Pearl of Great Price." The miracles of "Water turned to Wine," "The Draught of Fishes," "The Infirm Man at the Pool of Bethesda," "The Tempest Stilled," "Lazarus Raised," "Five thousand Fed," and the "Ten Lepers Cleansed."
Standards IV. to VII. (course for alternate years).	The above, and— 1 Corinthians xiii. Ephesians iv. 25-32.	Lessons from the books of Samuel and Kings. Lives of Elijah, Daniel, Isaiah, and Jeremiah, in greater detail. Causes which led to the Captivity and Return, with their effect on the national life and character of the Jews.	The miracles of Jesus in fuller detail. The lives of the Evangelists. The "Acts of the Apostles," with special reference to the life and missionary work of St. Paul. Brief accounts of Bethlehem, Sea of Galilee, Bethany, and Jerusalem.

No. 71.

## RUABON SCHOOL BOARD, DENBIGHSHIRE.

## SYLLABUS OF RELIGIOUS INSTRUCTION.

	First Year Course.	Second Year Course.	Third Year Course.
Standard I.	<p>To be committed to Memory.</p> <p>Exodus, chap. xx. 1-17. Matthew, chap. v. 1-12. Matthew, chap. vi. 9-13. Psalm i.</p> <p>To be Studied.</p> <p>Life of Adam. First 7 chapters of Matthew.</p>	<p>To be committed to Memory.</p> <p>Exodus, chap. xx. 1-17. Matthew, chap. v. 1-12. Matthew, chap. vi. 9-13. Psalm 23.</p> <p>To be Studied.</p> <p>Life of Adam. First 6 chapters of Luke.</p>	<p>To be committed to Memory.</p> <p>Exodus, chap. xx. 1-17. Matthew, chap. v. 1-12. Matthew, chap. vi. 9-13. Psalm cxi.</p> <p>To be Studied.</p> <p>Life of Adam. First 5 chapters of John.</p>
Standard II.	<p>Memory.</p> <p>Exodus and Matthew as above. Psalms i. and xix.</p> <p>Study.</p> <p>Lives of Noah and Abraham. First 12 chapters of Matthew. First 4 chapters of the Acts of the Apostles.</p>	<p>Memory.</p> <p>Exodus and Matthew as above. Psalms xxiii. and xxv.</p> <p>Study.</p> <p>Lives of Noah and Abraham. First 12 chapters of Luke. First 4 chapters of the Acts of the Apostles.</p>	<p>Memory.</p> <p>Exodus and Matthew as above. Psalms xxxii. and cxi.</p> <p>Study.</p> <p>Lives of Noah and Abraham. First 10 chapters of John. First 4 chapters of the Acts of the Apostles.</p>
Standard III.	<p>Memory.</p> <p>Exodus and Matthew as above. Psalms xix and cxxxix.</p> <p>Study.</p> <p>Life of Joseph. First 20 chapters of Matthew. First 9 chapters of the Acts of the Apostles.</p>	<p>Memory.</p> <p>Exodus and Matthew as above. Psalms xxv. and xxxii.</p> <p>Study.</p> <p>Life of Joseph. First 18 chapters of Luke. First 9 chapters of the Acts of the Apostles.</p>	<p>Memory.</p> <p>Exodus and Matthew as above. Psalms li. and cxi.</p> <p>Study.</p> <p>Life of Joseph. First 12 chapters of John. First 9 chapters of the Acts of the Apostles.</p>
Standard IV.	<p>Memory.</p> <p>Exodus and Matthew as above. Psalms i., xix., and xlvi. Learn the order of the books of the New Testament.</p> <p>Study.</p> <p>Life of Moses. Whole of Matthew. First 15 chapters of the Acts of the Apostles.</p>	<p>Memory.</p> <p>Exodus and Matthew as above. Psalms xxv., xxxiv., and li. Learn the order of the books of the New Testament.</p> <p>Study.</p> <p>Life of Moses. Whole of Luke. First 15 chapters of the Acts of the Apostles.</p>	<p>Memory.</p> <p>Exodus and Matthew as above. Psalms ciii., cxi., and cxxxix. Learn the order of the books of the New Testament.</p> <p>Study.</p> <p>Life of Moses. Whole of John. First 15 chapters of the Acts of the Apostles.</p>
Standard V.	<p>Memory.</p> <p>Exodus and Matthew as above. Psalms i., xlvi., and xc. Proverbs, 1st and 2nd chapters. Learn the order of the books of the Bible.</p> <p>Study.</p> <p>Lives of Samuel and David. Whole of Matthew. First 21 chapters of the Acts of the Apostles.</p>	<p>Memory.</p> <p>Exodus and Matthew as above. Psalms xxxiv., xc., and cxxxix. Proverbs, 1st and 2nd chapters. Learn the order of the books of the Bible.</p> <p>Study.</p> <p>Lives of Samuel and David. Whole of Luke. First 21 chapters of the Acts of the Apostles.</p>	<p>Memory.</p> <p>Exodus and Matthew as above. Psalms xxxii., xc., and ciii. Proverbs, 1st and 2nd chapters. Learn the order of the books of the Bible.</p> <p>Study.</p> <p>Lives of Samuel and David. Whole of John. First 21 chapters of the Acts of the Apostles.</p>
Standard VI. and above.	<p>Memory.</p> <p>Exodus and Matthew as above. Psalms i., xix., and xlvi. Proverbs, 3rd and 4th chapters. Learn the order of the books of the Bible.</p> <p>Study.</p> <p>Lives of Solomon and Elijah. Whole of Matthew. Whole of the Acts of the Apostles.</p>	<p>Memory.</p> <p>Exodus and Matthew as above. Psalms xxiii., xxxiv., and li. Proverbs, 3rd and 4th chapters. Learn the order of the books of the Bible.</p> <p>Study.</p> <p>Lives of Solomon and Elijah. Whole of Luke. Whole of the Acts of the Apostles.</p>	<p>Memory.</p> <p>Exodus and Matthew as above. Psalms xxxii., ciii., and cxi. Proverbs, 3rd and 4th chapters. Learn the order of the books of the Bible.</p> <p>Study.</p> <p>Lives of Solomon and Elijah. Whole of John. Whole of the Acts of the Apostles.</p>

No. 72.

## LLANGWICK SCHOOL BOARD, GLAMORGANSHIRE.

## SYLLABUS OF RELIGIOUS INSTRUCTION.

*Standard I.*

Three or four easy hymns, and Lord's Prayer committed to memory.

Old Testament.—Adam and Eve; Cain and Abel; Noah, Ark, Flood; Tower of Babel; Abraham, Isaac, and Jacob; Israelites in Egypt; Israelites going into Canaan.

New Testament.—The Angel appearing to Mary; Life of Christ; the Apostles chosen; John the Baptist, and Herod.

Taught by printed cards (illustrated), and Short's Sunday School Books, Nos. 1, 2, 3 (S.P.C.K.).

*Standard II.*

Four or five hymns, Lord's Prayer, and few Psalms, committed to memory.

Old Testament.—Recapitulation of Standard I. work with a more full and extended knowledge of the different subjects.

New Testament.—Recapitulation of Standard I. work, with a knowledge of the Parables and Miracles of our Lord.

Taught orally by printed cards (illustrated), and Short's Sunday School Books.

*Standard III.*

Hymns, Lord's Prayer, and Commandments committed to memory.

Old Testament.—Bible reading; Joshua; Judges; Ruth.

New Testament.—St. Matthew and St. Luke.

With a general knowledge of work done by Standards I. and II.

*Standards IV., V., VI.*

Bible Reading.—Samuel; Kings; St. John; Acts of Apostles; with an intelligent knowledge of past work, viz.:—Parables, Miracles, and Prophecies.

To practise writing from memory: hymns, Lord's Prayer, Scripture lessons, &c.

SECOND APPENDIX.

CASES where the REPLIES were received after the Main Portion of the RETURN had been sent to the Printers.

1.	2.	3.	4.	5.	6.	7.	8.	9.
CORNWALL. ENDELLON (or St. ENDELLION).	Yes	Yes, hymns and Lord's Prayer.	The Bible is read and commented on, but no points of doctrine touched.	Half an hour per day.	Biographies of Bible worthies and the lessons to be drawn from their lives. Also texts of Scripture, Psalms, and Commandments.	None	Note	—
LINKINHORNE: Upton Cross School - Sharplands School	Yes Yes	Lord's Prayer Lord's Prayer; grace.	Read Bible Read with literal explanation of words.	25 minutes. 20 minutes.	— —	— —	— —	— —
ST. TRATH, U.D.	Yes	Those moral songs and hymns which are well known to the children.	Yes, with comment when needed to explain the meaning.	In the morning before the registers are marked.	Bible reading or simple Bible lesson	No examination	No formal regulation	Bible reading or simple Bible lesson.
DEVON. BRADWORTHY	Yes	Yes (both)	Yes, with comment.	9.35 to 10 a.m. daily.	Creed, Lord's Prayer, and Ten Commandments (Bible (Old and New Testament).	None	—	Left to teachers.
CHARLES	No schools.	—	—	—	—	No annual examination	—	—
CHIVELSTONE	Yes	Yes, hymns and Lord's Prayer.	Yes, with comment.	Bible reading 2 hours; hymns 1 hour per week	—	—	—	—
HEANTON, PUNCHARDON, AND ASHFORD, U.D.	Yes	Hymns and prayers every day.	Read with comment.	Half an hour daily	Ten Commandments, Creed, Lord's Prayer, with suitable explanation and illustrations from the Bible.	Religious instruction under the supervision of the rector of the parish of Heanton, who attends every week.	—	Formal resolution passing, fixing syllabus, and allotting time.
STOKENHAM	—	Hymns are sung; the school opens in the morning and closes in the evening with prayer.	See regulation	See regulation	—	No annual examination	"That the Scripture be read for 30 minutes each day, viz. between 11.35 and 12.25, and explained by the teacher, provided that such explanation be not doctrinal."	—
DORSET. WEST CHICKEBELL	Yes	Yes	Yes, with comment.	Old Testament Mondays and Wednesdays, 9 to 9.45. New Testament Tuesdays and Thursdays, 9 to 9.45. Hymns and texts Fridays, 9 to 9.45.	1st Class, Standards IV, V, VI, VII.—Pentateuch, St. Luke's Gospel; portions of Scripture learnt; hymns. 2nd Class, Standards I, II, and III.—Life of Joseph; journey of Israelites; miracles and parables of St. Luke's Gospel; texts and hymns. <i>In/ants</i> .—Bible stories; texts and hymns.	Examination by diocesan inspector.	—	Syllabus for year drawn up by master and approved by Board.



ESSEX. DAGNEYHAM: Senior Schools	Yes	Yes	Yes	Prayers and Scripture, 9 to 9.45.	Bible reading and oral lessons on the Life of Christ and Old Testament characters. Hymns and passages of Scripture learned by heart.	No rules	None	—
Infants' Schools	Yes	Yes	No	9 to 9.45	Suitable texts and hymns; oral lessons from the Old and New Testaments; chief characters in Pentateuch and life of Christ.	—	—	Syllabus left to the head teacher, and the children are examined by a member of the School Board.
ROXFORD	Yes	Yes	Read, with comment.	30 minutes in all.				
HEREFORD. ALLENMORE	Yes	School is opened and closed with the Lord's Prayer, another short prayer, and the grace. No hymn is used in opening or closing school.	The Bible is read with such comment as does not embrace any sectarian teaching.	5 minutes in opening, the same in closing, and 1 hour, viz., from 11.30 to 12.30, is devoted to religious instruction.	1. Lord's Prayer and Ten Commandments. 2. Private prayers and hymns. 3. Old Testament.—Historical portions of Pentateuch, Joshua, Judges, and Kings (books of). 4. New Testament.—Gospel narrative and Acts.	None	—	—
SUTTON	Yes	Yes	Yes, with comment.	Religious instruction occupies first hour of each school day, viz., 9 to 10.	Same as Allensmore School Board	None	—	—
HERTFORD. ST. ALDAYS	Yes	Prayers and hymns, morning and evening.	Yes, with explanation.	Hymns 1½ hours; Bible lesson, 2 hours.	Chief historical events in the Old Testament The Four Gospels and Acts of the Apostles. Commandments from Bible.	—	—	Religious instruction each morning from 9.10 to 9.50.
KENT. BOUGHTON CHURCH.	Yes	Yes, both hymns and prayers.	Yes, without comment.	From 9.0 a.m. to 9.30 a.m.	The Life of Christ and the principal events and characters of both the Old and New Testaments.	At the discretion of the Board	—	—
FORDWICH	No schools.	—	—	—	—	—	—	—
LINCOLN. ASHBY	Yes	Yes	Yes, without comment.	30 minutes each day.	Prayers, singing, Bible reading	None	None	Open with singing and prayer; read the Bible in classes; sing grace before dinner and after; close with prayer.
MIDDLE RASEN	Yes, about 20 to 25 minutes in morning.	A hymn and the Lord's Prayer in morning.	Bible is read and explained by master to first class.	After marking register, about 9.5 to 9.50.	Bible is read by elder classes "The People's Day," "Line upon Line," and other simple lessons by younger children.	None	None	The master gives the instruction.

1.	2.	3.	4.	5.	6.	7.	8.	9.
<p>MIDDLESEX.</p> <p>HAMPTON WICK</p>	<p>Yes</p>	<p>Yes. Prayers, "Prevent us, O Lord, in all our doings," the prayer for charity, &amp;c.; the Lord's Prayer. No book or printed form used.</p>	<p>Yes, with explanation by the head mistress.</p>	<p>Singing hymn and prayers from 5 to 10 minutes. Scriptural instruction 30 minutes.</p>	<p>No printed syllabus. That used by the mistress, as follows:— Lessons from the New Testament: (a.) Old Testament:— History of Israelites. Lives of holy men. Types and prophecies of the coming of Christ. (b.) New Testament:— Chapters from the four Gospels, with references. N.B.—On the Monday morning the Lord's Prayer and the Ten Commandments are taught and explained. Two mornings for Old Testament, and two for New Testament.</p>	<p>There is no formal examination in religious knowledge.</p>	<p>No formal regulation</p>	<p>The practice is to leave the scriptural teaching to the head mistress, under the superintendence of the vicar of the parish, subject to the avoidance of any sectarian teaching.</p>
<p>NORFOLK.</p> <p>DUNTON-CUM-DOUGHTON, U.D.</p>	<p>Yes</p>	<p>Yes, morning and evening.</p>	<p>History in Old Testament taught, New Testament read and explained.</p>	<p>1½ hours to each part per week, viz., ¼ hour for two days to Old Testament and ¼ for two days to New Testament, and ¼ the other day the Commandments.</p>	<p>Scripture as in the Norwich diocesan Syllabus, except Catechism. The Lord's Prayer and Ten Commandments as in the Bible.</p>	<p>Examined yearly by diocesan inspector.</p>		
<p>ELING.</p>	<p>Yes</p>		<p>The Bible is read with comment.</p>	<p>Hymns and prayers. Bible reading, 1½ hours. Catechism, Commandments, and Lord's Prayer, ½ hour weekly.</p>	<p>Hymns and prayers. Psalms and portions of the New Testament committed to memory. Old Testament—The Creation and Fall; Children of Israel in Egypt and their sojourn in the Wilderness. Lives of Jacob, Moses, Samuel, David, &amp;c. New Testament—The Life of Jesus Christ. Parables and miracles.</p>			<p>Monday.—Hymns and prayers. Tuesday.—Old Testament history. Wednesday.—Repetition of Scripture. Thursday.—New Testament. Friday.—Catechism;—The Commandments, and Lord's Prayer.</p>
<p>GRIMSTON.</p>	<p>Yes</p>		<p>Yes, with comment</p>	<p>Half an hour</p>	<p>The Syllabus for the current year is as follows:— 1. Samuel. Acts of the Apostles, chapters i.-xiv.</p>	<p>The examination in religious subjects is conducted by the diocesan inspector with the consent of the school board.</p>	<p>"That in the schools provided by this board the Bible shall be read daily from 9.15 to 9.45 a.m., and there shall be given such explanations and such instructions therefrom in the principles of morality and religion as are suited to the capacities of the children; provided always, that in such explanations and instructions the provisions of the Act of 1870 in sections 7 and 14 be strictly observed both in letter and spirit." "That the schools (all the classes being present) shall commence and close their daily work by the singing of a hymn and the offering of prayer by the head teachers, such hymn and prayers (including the Lord's Prayer) being approved by the board." "That the chairman (the Rev. John Fowler, rector, and now vice-chairman of the board) offer to assist the head teachers in giving the religious instruction be accepted, subject to the permission to teach being rescinded at the pleasure of the board."</p>	

<p>NOTTINGHAM. AWBORTH</p>	<p>Yes</p>	<p>Both hymns and prayers.</p>	<p>Read with explanation.</p>	<p>From 9 to 9.30 a.m. every school day. 1. Prayers. 2. Hymns. 3. Scripture.</p>	<p>Old Testament:— Standards I. and II.:— (a), Short accounts of Creation, Fall, Flood. (b), Early life of Samuel and David. Standards III. and IV.:— Lives of Abraham, Isaac, and Jacob. Standards V., VI., VII.:— Journeys of Israelites and entry into Canaan. New Testament:— For all Standards:— Life of Christ, with fuller details for upper standards than for lower. Repetition for all standards:— Hymns and texts. The Ten Commandments according to the Bible.</p>	<p>No examination has been held</p>	<p>Summary of Resolution. a. The Bible to be read and reasonable explanation and instruction given. b. The doctrine of any particular denomination must not be taught or attempt made to entice children to any particular denomination. c. Hymns and prayers (approved by Board) may be used. d. Religious instruction must only be given in such times as are set for same in section 7, par. 2, of Elementary Education Act, 1876. e. The conditions set forth in sections 7 and 13 of Elementary Education Act, 1876, must be strictly adhered to. f. Arrangements for teaching above to be made by the responsible teacher of the school.</p>
<p>SHELTON</p>	<p>No schools.</p>	<p>Yes, and Hymns "Ancient" and Modern.</p>	<p>The vicar of Chalgrave teaches most mornings and the chairman of the Board occasionally.</p>	<p>No particular time for each subject.</p>	<p>There is none</p>	<p>No examination</p>	<p>—</p>
<p>OXFORD. CHALGROVE, U.D.</p>	<p>Prayers morning and evening and reading the Bible between 9 and 10 a.m.</p>	<p>Yes, both</p>	<p>Yes, with comment</p>	<p>Old Testament—1 hour per week. New Testament—1 hour per week. Hymns and repetition—1 hour per week.</p>	<p>Old Testament—2 Samuel; 1 Kings New Testament—St. Luke, xiii. to xxiv.</p>	<p>No rules</p>	<p>In all day schools provision shall be made for giving effect to the resolution of the Board herein-after set forth with respect to the reading of the Bible and daily religious services and religious instruction.</p>
<p>SALOP. CHEE St. MARGARET</p>	<p>Yes</p>	<p>Yes, both</p>	<p>Yes, with comment</p>	<p>Old Testament—1 hour per week. New Testament—1 hour per week. Hymns and repetition—1 hour per week.</p>	<p>Old Testament—2 Samuel; 1 Kings New Testament—St. Luke, xiii. to xxiv.</p>	<p>No rules</p>	<p>In letting the school to the Board, the vicar and churchwardens retained the time for religious instruction, and the Board has nothing to do with it.</p>
<p>SUFFOLK. BECCLES: Boys</p>	<p>Yes</p>	<p>Yes, both</p>	<p>Yes, with comment</p>	<p>Old Testament—1 hour per week. New Testament—1 hour per week. Hymns and repetition—1 hour per week.</p>	<p>Old Testament—2 Samuel; 1 Kings New Testament—St. Luke, xiii. to xxiv.</p>	<p>No rules</p>	<p>Annual examination—Standards IV, V., VI., VII. on paper. Orally throughout school.</p>

1.	2.	3.	4.	5.	6.	7.	8.	9.
SUFFOLK—cont. BACCHES—cont. Girls	Yes	Yes, both	Yes, with comment	3 hours per week	Old Testament—Same as above New Testament—St. Luke's Gospel from xiv.	No rules	In the offering of any prayers, and in the use of any hymns, the provisions of the Act in sections vii. and xiv. shall be strictly observed, both in letter and spirit, and no attempt shall be made to attach children to any particular denomination.	Annual examination—Standards IV, V, VI, and VII, on paper. Standards I and II orally.
Infants	Yes	Yes, both	No	2½ hours per week	Old Testament history—Creation; Lives of Jacob and Joseph. New Testament—Early History of Our Lord; Commandments.	No rules		Lessons given. Questioned. Hymns and portions of Scripture repeated.
SUSSEX.								
LINCOLN	Yes, daily	Yes, both	Yes, with comment thereon.	1½ hours per week; 1½ hours per week; ¼ hour per week.	Lower Division.—Creation to Deluge; Life of Our Lord. Upper Division.—Book of Exodus; St. Mark's Gospel; Church Catechism.	There is an annual voluntary examination in religious knowledge by the diocesan inspector.		Religious instruction given to all children from 9 to 9.45 a.m.
NEWHAVEN	Yes	Yes, prayers not of a doctrinal character are used.	The Bible is read, but without comment.	20 minutes a day	20 minutes reading of the Scriptures allowed at the opening of the schools in the morning. No comment is allowed, only simple explanation of difficult subjects.	An examination in religious knowledge is held once a year under the following rules set out in the next column.	1. That an examination in Holy Scripture shall take place on a Friday afternoon within three months after the annual examination. 2. That two examiners be appointed, whose duties shall be to arrange the questions and examine the papers and to previously give the head teachers instructions as to what portions of Scripture shall be specially taught three months before the examination. 3. That not more than five questions be given generally bearing on broad Scripture lines, no question of a controversial nature being allowed. 4. Scholars' names not to appear on the examination papers, but each paper to be numbered, and the numbers kept, and checked by the examiners.	
BRECON.								
LLANHEW	Yes	Yes	Yes	Half an hour	Bible reading for half an hour every morning at the commencement of the school.			
CARDIGAN.								
LLANYCHAIARN	No	No	No	No time	No syllabus	No rules		
TREGARON, U.D.	No	No	No	No time	No syllabus	No rules		

DENBIGH.												
GWYTHERIN .	None, but a hymn is sung at the commencement and dismissal.											
GLAMORGAN.												
COYCHURCH LOWER .	No	Yes, the Lord's Prayer and Sanctus Hymns.	No	Nil	Nil	Nil	Nil	Nil	Nil	Nil	Lord's Prayer and singing from 9 to 9.15 a.m. Lord's Prayer and singing from 4 to 4.10 p.m.	
LLANDILO TALLYBONT	No	Yes	Yes, without comment.	Before lessons.	Before lessons.	Before lessons.	Before lessons.	Before lessons.	Before lessons.	Before lessons.	"The question of religious instruction to be given to the children be deferred for the present, the teacher in the meantime to be allowed a discretion as to the instruction to be given." No resolution passed by the Board.	
SWANSEA (Parish)	No	Yes	Yes, without comment.	Before lessons.	Before lessons.	Before lessons.	Before lessons.	Before lessons.	Before lessons.	Before lessons.	The schools are opened with prayers and a hymn; afterwards a portion of Scripture is read without any comment.	
MERIONETH.												
LLANDDWYVE - IS - GBAIG.	No, except Lord's Prayer on opening in morning, and closing in afternoon.	Prayers	No									There is no separate school for the parish of Llanddwye. The parishes of Llaneddwyn and Llanddwye are combined under one board. Dyffryn Board School is the only one under their charge.
RADNOR.												
LLANANNO .	No schools.											

\* The Llanymere National School was transferred to the Board with a reservation of power to managers to give religious instruction.

## THIRD APPENDIX.

## CASES IN WHICH IT APPEARED THAT THE CHURCH CATECHISM WAS TAUGHT.

In the following cases:—

Balking,  
 \*Haversham, U.D.,  
 Great and Little Abington, U.D.,  
 St. Bees, U.D. (Boys' school),  
 Althamstone,  
 Ashen,  
 Borley, U.D.,  
 Lagenhee,  
 \*Mundon,  
 \*North Farnbridge,  
 \*Vange,  
 Ashton-under-Hill,  
 \*Elmore,  
 Avenbury,  
 Stanferd Bishop and Acton Beauchamp, U.D.,  
 Duddington, U.D.,  
 Wye, U.D.,  
 Gissing,  
 \*Horstead with Stanninghall,  
 Winthorpe,  
 Essendine, U.D.,  
 \*Ashill, U.D.,  
 Moorlinch,  
 Stoke St. Michael,  
 Treborough,  
 \*Shadingfield,  
 Ufford,  
 Westhorpe,  
 Clayton and Keymer, U.D.,  
 \*Wilmington,  
 Alfrick Linsley and Sackley, U.D. (Sackley School),  
 Rawcliffe-in-Snaith,  
 Skerne,  
 Herbrandston,

it appeared from the replies that the doctrinal portions of the Church Catechism were taught, and that the schools had not been transferred

to the Boards with any reservation for that purpose. The following letter was therefore addressed by the Department calling attention to section 14 of the Elementary Education Act, 1870, and requesting an explanation of this apparent inconsistency with its provisions.

Education Department,  
 September 20, 1888.

SIR, I AM directed to return the enclosed schedule to Circular 277, from which it appears that the Church Catechism is taught in the school belonging to your Board.

Before presenting this return to Parliament, I am directed to call your attention to the 14th section of the Elementary Education Act, 1870, and to request that you will furnish my Lords at your earliest convenience with an explanation as to the apparent inconsistency in the practice of your Board with the provisions contained in paragraphs 1 and 2 of that section for undenominational teaching in School Board schools.

I am to request you to return the schedule with your reply.

I have, &c.

(Signed) G. MILLER, or  
 F. C. HODGSON.

The majority of the boards immediately amended their practice, but the replies from those marked with an asterisk (\*) being unsatisfactory, another letter was despatched calling for a resolution that the teaching objected to should be discontinued. Subjoined is the letter:—

Education Department,  
 November 27, 1888.

SIR, ADVERTING to your letter of the 10th inst., I am directed to state that if any part of the Church Catechism except the Lord's Prayer, Ten Commandments, and the Apostles' Creed is taught in a Board school during school hours, my Lords will not be able to recognise the school as a public elementary school.

I am to request that your Board will pass and communicate to the Department some formal regulation in conformity with the above direction with respect to the religious instruction to be given in their schools.

I have, &c.

(Signed) F. C. HODGSON.

The Detailed Statements of the Boards follow:—

1.	2.	3.	4.	5.	6.	7.	8.	9.
BERKS. BALKING	Yes	Yes, both	Yes, with comment	Three hours weekly.	Lessons in Old and New Testament history, with Catechism.	None	None	Left to mistress.
BUCKINGHAM. *HAVERSHAM, U.D.	Yes	Yes	Yes, with comment	30 minutes	Monday.—Old Testament history to the Book of Joshua. Tuesday.—New Testament history, Life of Christ, parables, miracles, &c. Wednesday.—Church Catechism, with full explanation. Thursday.—Old or New Testament. Friday.—Committing to memory Scripture texts, hymns, prayers, and psalms.	A form of notice of examination posted up in the school 14 days previous to examination by diocesan inspector.		The religious instruction has been left to the discretion of the teacher.
CAMBRIDGE. GREAT AND LITTLE ADINGTON, U.D.	Yes	Yes	Read, with comment thereon.	Half an hour daily	From 9.0 to 9.5. Prayers daily. Mondays, 9.5 to 9.35.—Catechism and hymns. Tuesdays, 11.30 to 12.—Old Testament. Wednesdays, Thursdays, and Fridays, 9.5 to 9.35.—Old and New Testament alternately.	School is examined once each year, generally in April or May.		The practice of this school under the Board has ever been, since its foundation, that a religious lesson should be given each day, occupying half an hour. The lesson on each Tuesday was changed from 9.5 to 11.30 a.m., with the consent of Her Majesty's Inspector, to suit the convenience of the clergyman, who has been in the habit of giving the lesson on that day.
CUMBERLAND. ST. BEES, U.D.; Boys' School	Yes	Yes	Yes, with comment	Half hour each day. Monday and Wednesday (Old Testament), Tuesday and Thursday (New Testament), Friday. Prayer Book and Catechism.	Judges iv. to viii.; Ruth i. to iv.; 1 Samuel i. to xvi.; St. Mark v. to xvi.; Acts i. to viii. The whole of the Catechism with Scripture proofs. Holy days and seasons; the order for the public baptism of infants, omitting the two final exhortations. Collects:—8th Sunday after the Epiphany, for the Annunciation, and for Easter Day.	Oral.—The diocesan inspector examines. Honour.—(1.) Only the upper standards examined. (2.) Papers sent to the correspondent. (3.) Examination superintended by managers. (4.) Papers, when finished, sealed and forwarded to the chairman of examination committee of the diocese.		(1.) The honour examination takes place in March, and the oral in October. (2.) To adopt the syllabus for the examination of schools in the diocese of Carlisle.
ESSEX. ALPHAMSTONE	Yes	Yes	With comment	Half hour three times a week.	Genesis, Exodus; Catechism; parts of 1st and 2nd Books of Kings; St. Matthew's Gospel; Acts i. to vi.; Litany and Church seasons; hymns.	Examined annually by a diocesan inspector.		Left to the discretion of the teachers.

1.	2.	3.	4.	5.	6.	7.	8.	9.
<p>ESSEX—cont. ASBURY . . .</p>	<p>Yes. No child has ever been withdrawn from religious instruction. Prayers offered before and after school.</p>	<p>Yes . . .</p>	<p>Yes, with comment.</p>	<p>Prayers and hymns 10 minutes at commencement of school. Bible with comment last half hour in morning, Catechism, &amp;c., first half hour in afternoon before the regular school time commences.</p>	<p>SYLLABUS FOR 1888. <i>Infants.</i> Leading facts of the Books of Genesis and Exodus. Leading facts of Our Lord's death and early life. Repetition of Catechism to the end of the Creed, together with the Lord's Prayer. At least three hymns and some texts.  <i>Standards I. and II.</i> Leading facts of the Old Testament; leading facts of Our Lord's life; repetition of the Catechism to the end of the Ten Commandments; at least six hymns and texts.  <i>Standard III. and beyond.</i> The above subjects, together with repetition of Catechism to the end, and some or all (according to ability) of the special subjects appointed by the bishop, viz.:—Creed and its explanation. Order of morning and evening prayer, with the use of the calendar.</p>	<p>Examined annually by diocesan inspector, a half holiday being allowed by the board for this purpose.</p>	<p>No formal regulation has been passed.</p>	<p>No formal regulation passed, but the practice has been that before mentioned and approved by the inspector, who has examined the time tables.</p>
<p>BORLEY, U.D. . .</p>	<p>Yes . . .</p>	<p>Yes, both . . .</p>	<p>Yes, with comment.</p>	<p>From 9.0 to 9.45 religious teaching.</p>	<p>Full Church teaching in the Bible and Prayer Book, and Catechism.</p>	<p>Examined by diocesan inspector in religious knowledge.</p>	<p>No formal regulation has been passed.</p>	<p>By permission of the School Board the school is inspected yearly by the diocesan inspector in religious knowledge.</p>
<p>LAWRENCE . . .</p>	<p>Yes . . .</p>	<p>Yes . . .</p>	<p>Yes . . .</p>	<p>One hour per week each for Old and New Testament, half hour per week for Church Catechism.</p>	<p>Leading facts of the Old and New Testament, with special subjects as appointed by the bishop of the diocese, each year.</p>	<p>None . . .</p>	<p>No formal regulation has been passed.</p>	<p>Religious instruction given from 9.10 to 9.40 a.m.</p>
<p>MUNDON . . .</p>	<p>Yes . . .</p>	<p>Yes . . .</p>	<p>With comment . . .</p>	<p>Hymn and prayer 9.0 to 9.15, religious instruction 9.15 to 9.45.</p>	<p>Leading facts of the Books of Genesis and Exodus. Leading facts of Our Lord's death and early life. Repetition of Catechism to the end of the Creed, together with the Lord's Prayer. At least three hymns and three texts.  <i>Standards I. and II.</i> Leading facts of the Old Testament. Leading facts of Our Lord's life. Repetition of the Catechism to the end of the Ten Commandments. At least six hymns and some texts.  <i>Standard III. and upwards.</i> Repetition of Catechism to the end, and the subjects appointed by the bishop, viz.:—For year 1889—Holy Scripture, 1 Kings xiii. to end of 2nd Kings; lives of Elijah, Ahab, Elisha, Hezekiah, and Josiah; St. Matthew's Gospel; Acts i.-vi. inclusive; Catechism; the Ten Commandments with explanation; Prayer Book; the Litany.</p>	<p>The school is examined in the month of May each year by Rev. J. W. Mills, diocesan inspector.</p>	<p>No formal regulation has been passed.</p>	<p>Religious instruction given from 9.10 to 9.40 a.m.</p>



*NORTH FARNBRIDGE	Yes	Yes	Yes, with comment.	Half an hour daily. This is for religious instruction generally.	Leading facts of the Old Testament. Leading facts of Our Lord's life. Repetition of Catechism, hymns, and texts.	No rules. The diocesan inspector in religious knowledge holds an annual examination and the rector gives six prizes.	No formal regulation	The schoolmistress instructs the children daily for half an hour in the Old and New Testaments and teaches them hymns and texts. The rector visits the school weekly and gives instruction in the Old and New Testaments and Catechism. The average attendance is 14, and all belong to the Church of England. The rector is chairman, treasurer, and clerk of the School Board.
*VANGE	Yes	Yes; hymns and prayers.	Yes, with comment as Church teaching.	45 minutes each morning.	Old Testament.—Kings, 1 and 2 Books. New Testament.—St. Matthew's Gospel; Church Catechism; hymns and texts; Prayer-book (the Litany). The younger children have a syllabus suited to their age, viz.:— The early part of the Old Testament. Early life of Our Lord; Ten Commandments, six short hymns and texts.	Examination in May by the diocesan inspector of St. Alban's diocese; a holiday given on the day set apart for the examination.		No formal rule passed. This school is conducted entirely on Church principles. Managers, teachers, and children belong to the "Established Church of England." No child withdrawn from religious teaching.
GLOUCESTER.	Yes	Yes	With comment	Hymns and prayers, 10 minutes daily; Bible, 35 minutes daily.	Hymns. Prayers. Catechism. Old Testament.—Genesis; Exodus; 1 Samuel; 2 Samuel; 1 Kings; 2 Kings. New Testament.—St. Matthew's Gospel; Mark; Luke; John; the Acts, i. to xii.			Hymns and prayers, daily, 10 minutes. Old and New Testament alternately, daily, 35 minutes. Catechism, 1 day per week, 35 minutes.
*ELMORE	Yes	Yes	It is not read	1½ hours to Old Testament, 1½ hours to New Testament, three quarters of an hour to Catechism per week. Time for hymns and prayers come out of this.	A general life of Christ. A few parables and miracles. One or two books of the Old Testament. The Church Catechism. Hymns. Prayers. Recitation.	The examinations are conducted according to the requirements of the Education Department.		The Scripture lessons are given from 9.0 to 9.45.
HEREFORD.	Yes	Yes	Yes, with comment.	Church Catechism, 40 minutes per week; Holy Scripture, 2 hours 40 minutes per week.	Historical portions of the Old Testament. The four Gospels. Church Catechism. Texts and hymns.	No examination		School is opened with singing and prayer, and the religious teaching follows at each morning meeting of the school.
STANFORD BISHOP and ACTON BEAUCHAMP, U.D.	Yes	Yes	Read, with comment.	Half an hour	Old and New Testament alternately on Monday, Tuesday, Wednesday, and Thursday. Catechism on Friday.	No examination		The time from 9 to 9.30 a.m. is devoted to religious teaching.
KENT.	Yes	Yes	The Bible is read, with comment.	Half an hour				Prayers at opening and closing of school; grace before meat. The first half hour of each day is devoted to reading or learning some portion of the Old or New Testament or the Church Catechism, with comment.

1.	2.	3.	4.	5.	6.	7.	8.	9.						
KENT—cont. WYE, U.D.	Yes	Yes, enlarged edition of "Ancient and Modern," and the Lord's Prayer, &c., at opening and closing of school. (Grace sang at 12 noon and 2 p.m.)	Yes, with comment.	From 9 to 9.60 a.m. each morning.	No fixed syllabus. Those portions of Old and New Testament from which lessons for children may be drawn. Psalms, verses, and hymns learned. The Church Catechism. No child is withdrawn.	There is no examination in religious knowledge.	---	---						
NORFOLK. GISSING	Yes	Yes	Yes, with comment.	9 to 9.40 daily, except near the secular examination, when it is discontinued three days per week.	Old Testament.—The history contained in 1 Samuel. New Testament.—The Acts of the Apostles, i. to xiv. Prayer Book.—The Church Catechism. Ash Wednesday (Lent); Good Friday (Easter); Ascension; Whit-Sunday; Trinity Sunday.  Outlines of above. <i>Injuncts' Work.</i> Syllabus is altered yearly.	The annual examination is held with the permission of the managers, due notice thereof having been affixed to the school door.	---	---						
*HORSTEAD WITH STANNINGHALL.	Yes	Church hymns - Prayers morning and evening. The Confession, Lord's Prayer, and the Grace of Our Lord.	With comment	Scriptures, 9.15 to 9.45 daily. Prayers, 9 to 9.15.	Syllabus, drawn up by the diocesan heard and sanctioned by the Lord bishop of the diocese, of the subjects in which it is proposed that the children of the schools shall be examined in the year 1888.  OVER STAN- DARD VI. STAN- DARD VI. STAN- DARD V. STAN- DARD IV. STANDARDS III. and II.	---	---	---						
<p style="text-align: center;"><i>Old Testament.</i></p> <table border="1" style="width: 100%;"> <tr> <td>The history contained in— Joshua i-xi. incl. ix and xii-xiv. Judges i-xvi. incl. Ruth.</td> <td>The history contained in— Joshua i-xi. incl. xx and xxi-xiv. incl. Ruth.</td> <td>The history contained in— Joshua i-xi. incl. ix and xii-xiv. incl. Ruth.</td> </tr> </table> <p style="text-align: center;"><i>New Testament.</i></p> <table border="1" style="width: 100%;"> <tr> <td>The Gospel according to St. John.</td> <td>The Gospel according to St. John i-iv. incl. xi, xviii-xxi. incl.</td> <td>The Gospel according to St. John i-iv. incl. xi, xviii-xxi. incl.</td> </tr> </table>									The history contained in— Joshua i-xi. incl. ix and xii-xiv. Judges i-xvi. incl. Ruth.	The history contained in— Joshua i-xi. incl. xx and xxi-xiv. incl. Ruth.	The history contained in— Joshua i-xi. incl. ix and xii-xiv. incl. Ruth.	The Gospel according to St. John.	The Gospel according to St. John i-iv. incl. xi, xviii-xxi. incl.	The Gospel according to St. John i-iv. incl. xi, xviii-xxi. incl.
The history contained in— Joshua i-xi. incl. ix and xii-xiv. Judges i-xvi. incl. Ruth.	The history contained in— Joshua i-xi. incl. xx and xxi-xiv. incl. Ruth.	The history contained in— Joshua i-xi. incl. ix and xii-xiv. incl. Ruth.												
The Gospel according to St. John.	The Gospel according to St. John i-iv. incl. xi, xviii-xxi. incl.	The Gospel according to St. John i-iv. incl. xi, xviii-xxi. incl.												

		<i>Book of Common Prayer.</i>								
NOTTINGHAM.	WINTHORPE .	Yes	Yes	The Bible is read, with comment.	9.5 a.m. to 9.10 a.m.	(1.) The Church Catechism. (2.) Advent, Christmas, the Circumcision, the Epiphany, the Presentation in the Temple, the Annunciation.  Children under Standard II. will be expected to answer easy questions on the Old and New Testament, and on the Lord's Prayer, the Creed, and the Ten Commandments.	No examination			The religious instruction is given by the mistress, except on Tuesdays and Fridays, when (with the consent of the Board) the clergyman of the parish attends and instructs the upper classes during the time allotted for Scripture.
RUTLAND.	ESSENDINE, U.D.	Yes.	Yes.	The Bible is read, with comment.	Prayers and a hymn occupy five minutes at the opening of school in the morning, and the same time in the evening. Religious instruction from 9.5 to 9.35 a.m.	(For 1888.) <i>1st Division.</i> Old Testament.—Genesis and the historical portions of the remainder of the Pentateuch. New Testament.—St. Mark's Gospel. Prayer Book.—The Christian seasons. Church Catechism.—The whole.  <i>2nd Division.</i> Old Testament.—The lives of the Patriarchs. New Testament.—The life of Christ. Prayer Book.—The Christian seasons. Church Catechism.—The Ten Commandments, the Lord's Prayer, and the Apostles' Creed.				
		Yes.	Yes.	With comment	Hymn and prayers, 15 minutes. Scripture and Catechism, 30 minutes daily.					
SOMERSET.	ASHILL, U.D.	Yes	Yes.	With comment	Old Testament, 1 hour; New Testament, 1 hour; Catechism, prayers, and hymns, half hour (weekly).	Mondays and Thursdays.—Old Testament Scripture, viz. Exodus and part of Numbers. Tuesdays and Fridays.—New Testament history, viz. St. Luke and part of the Acts of the Apostles. Wednesdays.—Catechism.  Catechism, prayers, and hymns (Monday) Old Testament.—Creation, Fall, lives of Noah, Joseph, and Moses, to giving of law on Mount Sinai (Tuesday and Thursday). New Testament.—St. John's Gospel (Wednesday and Friday).	An examination in religious knowledge is held annually, in November, by the diocesan inspector.			
		Yes	Yes.	It is read with comment thereon.	Three half hours to Scripture, half an hour to Catechism, half an hour to hymns and prayer during the week.					
STOKE ST. MICHAEL.		Yes	Yes, both.	Yes, with comment.						The diocesan inspector of schools is admitted to make his usual inspection and examination, as in the voluntary schools in the district.

1.	2.	3.	4.	5.	6.	7.	8.	9.
SOMERSET—cont. TERRIBOUGH	Yes	Yes	With explanations, but no doctrinal points are introduced.	From 9.15 to 9.55 each morning.	Old and New Testaments, Hymns, Commandments, Creeds, and Catechism.			The board has never drawn up any "regulations," nor given any instructions, though religious teaching is given each morning from 9.15 to 9.55.
SUFFOLK. *SHADINGFIELD	Yes	Both	Yes, with comment.	1½ hours per week	(Old Testament) Joshua and Ruth. (New Testament) St. John's Gospel. (Prayer Book) the Church Catechism and Christian seasons.	No rules	No regulations	Reading the Bible and questioning, repeating hymns and portions of Scripture, &c.
UFFORD	Yes	Yes	Yes	9.15 to 9.45 a.m.	Standards II, III, IV, and upwards.—The Book of Genesis; the Gospel of St. Mark; Prayer Book. Standard IV. and upwards.—All the Catechism Standard III.—Catechism to end of explanation of Lord's Prayer. Children under Standard II. expected to answer easy questions on the Old and New Testaments, on Lord's Prayer, the Creed, and Ten Commandments.	Religious examination held generally in July.		The syllabus of the diocese is followed.
WESTHOREP	Yes	Yes	Yes, with comment thereon.	From 9.0 to 9.45 a.m.	The history contained in Joshua i, xi, xii, xiii, xiv. Ruth. The Gospel according to St. John. The Church Catechism.	School examined by the diocesan inspector.		
SUSSEX. CLAYTON AND KEY- MEE, U.D.	Yes	Yes	Yes, with comment.	20 minutes prayers and Catechism; 20 minutes reading.	In accordance with schedule of religious teaching issued by the diocesan association.	The board allow a diocesan inspector to examine each school once a year.	There is no regulation further than the time tables in each school.	It is the practice to give instruction each morning from 9.0 to 9.40 previous to registering the attendance, in order that any child may be withdrawn if the parent should wish to do so.
*WILMINGTON	Yes	Yes	Yes, with comment.	Three quarters of an hour.	The Collects. <i>Holy Scriptures.</i> The Book of Genesis. The Gospel of St. Matthew. <i>Liturgy.</i> <i>Repetition.</i> St. Matthew, xxv. xiv. 15 to 21 verses. The Church Catechism. Hymns.	Requested by the board to be examined by the diocesan inspector.	Arrangements for such were sent up to the Department and duly acknowledged.	

<p>WORCESTER.</p> <p>ALFRIK LELISFY AND SUCKLEY, U.D. Suckley School</p>	<p>Yes</p>	<p>Yes, with comment.</p>	<p>50 minutes every morning.</p>	<p>1. The Church Catechism. 2. Life of Christ. 3. Interesting lessons from the Old and New Testament, <i>eg.</i>— (a.) The Creation of the World. (b.) The Ten Plagues. (c.) The Journeys of the Israelites. (d.) David and Goliath. (e.) Life and ministry of John the Baptist. (f.) Finding of Moses. (g.) Joseph and his brethren. (h.) Prodigal Son. (i.) Compassionate Samaritan. (j.) The Deluge. &amp;c. The above are for children in Standards I. to III. Standards IV. and upwards read any book in the Old and New Testaments, and have the difficulties and allusions explained to them.</p>	<p>No examination.</p>	<p>—</p>	<p>—</p>
<p>YORK.</p> <p>RAWCLIFFE - IN - SNAITH.</p>	<p>Yes</p>	<p>Yes, with comment.</p>	<p>9.0 to 9.30 a.m.</p>	<p>Monday and Wednesday.—Catechism. Tuesday.—Old Testament. Thursday.—New Testament. Friday.—Hymns. Church Catechism. The Old and New Testament alternately.</p>	<p>None</p>	<p>—</p>	<p>The Board sanction the present instruction, but no formal regulation has been passed.</p>
<p>SKERNE</p>	<p>Yes</p>	<p>Without comment</p>	<p>1 hour per week 1½ hours per week</p>	<p>Church Catechism. The Old and New Testament alternately.</p>	<p>None</p>	<p>—</p>	<p>—</p>
<p>PEMBROKE.</p> <p>HEERBRANDSTON</p>	<p>Yes</p>	<p>Yes, with comment.</p>	<p>40 minutes daily</p>	<p>Church Catechism. Old and New Testament.</p>	<p>No examination</p>	<p>—</p>	<p>None.</p>

## FOURTH APPENDIX.

“ LIST of DISTRICTS in which no provision is made for such teaching, reading, or observances.”

Cornwall:	Llanrhystyd, U.D.
Blisland, U.D.	Llansaintffraid, U.D.
Padstow.	Llanwenog.
Cumberland:	Llanychaiarn.
Egremont (Bigrigg Board School).	Nantewnlle.
Low Holme (Colt Park School).	Penbryn.
Devonshire:	Scybor-y-Coed.
Ashwater.	Strata Florida, U.D.
Durham:	Trefeirig.
Middlestone.	Tregaron, U.D.
Gloucestershire:	Verwick, U.D.
Naunton.	Carmarthenshire:
Norfolk:	Kenarth, U.D.
New Buckenham.	Kilrhedyn.
Northumberland:	Llanboidy and Llangan, U.D.
Allendale.	Llandissillie, U.D.
Suffolk:	Llanfihangel Abercowin.
Buxhall.	Llangadock (Gwyuife and Llangadock Schools).
Westmorland:	Llanginning.
Mallerstarg.	Llannon.
Yorkshire:	Llansadwrn.
Conisbrough.	Llanwinio.
Ellerby, U.D.	Llanybyther.
Hawes.	Pencarreg.
Heckmondwike.	Treleach ar Bettws.
Holme (Huddersfield).	Carnarvonshire:
Idle (Thackley Mixed School).	Llanwnda and Bettws Garmon, U.D.
Mexborough (Mixed Schools).	Glamorganshire:
Smeaton and Hornby, U.D.	Bettws.
Upper Whitley.	Coychurch, Higher.
West Clayton.	Glyncorwg.
Anglesey:	Pyle, Kenfigg, and Upper Tythegston, U.D.
Llanfachreth, U.D.	Reynoldston, U.D.
Llanfairmathafarneithaf and Llanddyfnan, U.D.	Rhigos.
(Llanddyfnan School).	Rhydwy Clydach.
Llanrhyddlad.	Ystradyfodwg.
Breconshire:	Merionethshire:
Llangunider.	Llannerfel.
Llanwrtyd.	Pembrokeshire:
Maes Mynis and Llangynog, U.D.	Ambleston.
Penderyn.	Blaenffos, U.D.
Cardiganshire:	Clydey.
Blaenpenal and Lower Lledrod, U.D.	Eglwysrwr.
Cardigan.	Lampeter Velfrey.
Cwmrheidol, U.D. (two schools).	Llandeloy, U.D.
Cyfoeth-y-Brenin, U.D.	Llanfyrnach and Eglwysfairchurig, U.D.
Llanarth, U.D.	Llantod, U.D.
Llanddewi Brefi, U.D.	Llanwnda.
Llanfairelydogan.	Llanychlwydog, U.D.
Llanfihangel-y-Croyddin, Upper, and upper part	Loveston, U.D.
of Lower Gwnnws, U.D. (Devil's Bridge and	Maenelochog, U.D.
Cwmystwyth Schools).	Meline and Whitchurch, U.D.
Llanfihangel Ystrad, U.D.	Narberth, South, U.D.
Llangoedmore, U.D.	Narberth, U.D.
Llangyby.	St. David's (Carnedren Board School).
Llanllwchaiarn.	St. Dogmell's (extra-municipal).

COPIES  
OF  
MEMORIALS AND SUGGESTIONS  
WHICH HAVE BEEN ADDRESSED TO THE  
ROYAL COMMISSION ON EDUCATION,  
WITH  
INDEX.





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Do.	- - -	Should be made by Department from Consolidated Fund.	Bootle-cum-Linacre School Board	CXXXVI.
Penny dinners	- -	Extracts from report of committee for providing cheap dinners in Birmingham, 1886-87.	Mr. O. Airy, Her Majesty's Inspector.	CXXV.

Pensions, teachers'	-	Government should fulfil promises formerly made to older teachers at a time when it was thought necessary to hold out the inducement of pensions to teachers.	Mr. Billig, teacher, Free School, Weedon.	LVIII.
Physical training	-	Should be given in all elementary schools	Committee for securing open spaces for recreation in Manchester, Memorial.	XLVI.
Do.	-	Increased facilities should be provided for, in elementary schools.	Metropolitan Public Garden, Boulevard, and Playground Association, Memorial.	LVI.
Do.	-	With reference to certain questions asked of the War Office.	Sir Ralph Thompson, K.C.B., War Office.	CLIII.
Poor law schools	-	Injustice in withholding parchment certificates from teachers in.	Mr. Chaldecote, Strathmore, Dorking.	CXXVIII.
Do.	-	Do.	Clerk to the Guardians, Westminster Union.	CXXIX.
Do.	-	Do.	Walsall and West Bromwich District School.	CXL.
Do.	-	Do.	Guardians of Parish of Brighton	CXLI.
Do.	-	Do.	Central London District School	CXLII.
Do.	-	Do.	Guardians of the Poor in Parish of St. Marylebone.	CXLIV.
Do.	-	Do.	Board of Management, West London School district.	CXLVII.
Do.	-	Do.	Guardians of the Poor, Parish of St. Pancras.	CL.
Do.	-	Do.	Clerk to the Forest Gate School district.	CLII.
Prosecutions	-	Cost of	Gainsborough Board of Guardians, Resolution.	XV.
Do.	-	Disappointing results	Mr. J. G. Lonsdale, Lichfield Union.	LXXIX.
Pupil teachers	-	Syllabus, Schedule V.	Mr. J. Bettenson, 22, Mote Road, Maidstone.	LXIX.
Do.	-	Apprenticeship should be extended to five years.	Durham Diocesan Board of Education.	LXXXII.
Do.	-	As to admission to training colleges	Hartlepool Branch of the National Union of Elementary Teachers.	LXXXV.
Do.	-	Interval between examination and publication of results too long.	The Clerk to the London School Board.	CVI.
Do.	-	Training and teaching should be encouraged by Imperial grants.	Liverpool Board of Education	CVIII.
Do.	-	As to work of the Cambridge Local Lectures	Mr. G. F. Browne, Syndicate Buildings, Cambridge.	CXXXI.
Do.	-	Remarks on the centre system	Glasgow School Board	CLXXXIX.
Rates	-	Public elementary schools be exempted from payment of.	Rev. Arthur Day	I.
Do.	-	Voluntary schools should be rated	Widnes School Board	LXXXIX.
Do.	-	Voluntary schools should not be rated	Clergy of the Rural Deacery of Burnley.	C.
Do.	-	As to the building of new schools by boards	Managers of the Wreckentin Roman Catholic School.	CXI.
Do.	-	Secular education should be under control of ratepayers.	United Methodist Free Churches, Liverpool and North Wales District.	CXVIII. CXXXVIII.
Rate, school	-	Suggestions in respect of	Mr. C. Enwright, Bedminster School Board.	VIII.
Do.	-	Reasons why school board districts in which boards have had to provide school accommodation should be relieved from the payment of.	Gateshead School Board, Memorial	XXII.
Do.	-	Injustice of the present system of levying, at Whitby, for supplying the deficiency of school accommodation.	Rev. N. Stoddart, Whitby School Board.	XXIX.
Do.	-	Contributors to voluntary schools should be relieved from payment of school rate.	Worcestershire Association of Church School Managers and Teachers, Resolution.	XLVIII.
Reading	-	Two sets of books sufficient	Durham Diocesan Board of Education.	LXXXII.
Registers (class)	-	Should be kept for marking attendances	Mr. J. Bettenson, 22, Mote Road, Maidstone.	LXIX.
Do.	-	Do.	Hartlepool Branch of the National Union of Elementary Teachers.	LXXXV.
Religion and moral training.	-	Of paramount importance	Executive Committee of the National Union of Elementary Teachers.	CLXXI.
Rural schools	-	Special difficulties of	Do. do.	CLXXI.
Salaries	-	Not commensurate with work	Mr. G. Macdonald, 50, Arundel Square, N.	LXXXIV.
School age	-	Should be from 6 to 12	Hereford Diocesan Board of Education, Memorial.	LVII.
School board elections	-	As to excessive cost of	Board of Works, Wandsworth District.	CXXXIX.
Do.	-	Suggestions as to	Board of Works for Lewisham district.	CXLVIII.
Do.	-	Do.	The Vestry of the Parish of Hammersmith.	CLV.
Do.	-	Do.	The Vestry of the Parish of St. James and St. John, Clerkenwell.	CLVII.
Do.	-	As to excessive cost	St. Luke's Vestry, Middlesex	CLXXXV.
Do.	-	Charges are unjustifiable; suggestions	Vestry of St. Pancras; Memorial	CLXXX.
School boards	-	Should control all grant-aided education	Mr. J. Bettenson, 22, Mote Road, Maidstone.	LXIX.
Do.	-	As to building	Clerical and Lay Managers of Church of England Schools in Blackburn Deanery.	LXXVII.

School boards	- -	Districts should be enlarged	- -	Hartlepool Branch of the National Union of Elementary Teachers.	LXXXV.
Do.	- -	As to building	- -	Tenbury Association of Church School Managers and Teachers.	XCI.
Do.	- -	Extend system of	- -	Primitive Methodist Conference, Scarborough.	CXXVI.
School pence	- -	Injustice of system in practice at Southport as regards the distribution of.	- -	Southport School Attendance Committee, Memorial.	XVI.
Do.	- -	Remarks as to present system	- -	Rev. B. Wright, Rectory, Darlaston.	XXXIV.
Schools, uncertified	- -	Should not be allowed to exist	- -	Bedminster (Extra-municipal) School Board, Resolution.	XXXIX.
Science and art	- -	Suggested alterations in the Code respecting this grant.	- -	Mr. Howard, Liverpool	XXVI.
Special schools	- -	Grant should be increased	- -	Durham Diocesan Board of Education.	LXXXII.
Do.	- -	Should be judged differently	- -	Widnes School Board	LXXXIX.
Do.	- -	Additional grant should be allowed to small schools.	- -	Rev. E. C. Collard, Thatford-sub-Castle Vicarage, Salisbury.	XCII.
Do.	- -	More consideration desirable	- -	Rev. J. Salwey, Broxbourne Vicarage, Herts.	XCIV.
Do.	- -	Require a different system	- -	Association of Church of England School Managers and Teachers from Deaneries of Frome and Midsomer Norton.	CVII.
Special subjects	- -	Inapplicable to elementary schools in rural districts.	- -	Sir T. Dyke-Acland, Rillerton, Exeter.	LXVII.
Do.	- -	The same subjects should be taught in all schools in the same year.	- -	Mr. J. Bettenson, 22, Mote Road, Maidstone.	LXIX.
Do.	- -	Suggestions as to	- -	Mr. A. Foggo, 3, Chepstow Place, Twickenham.	XCVIII.
Staff, school	- -	In apportioning Government grant, account should be taken of the cost of.	- -	Essex Diocesan Board of Education.	XL.
Do.	- -	Examination in arithmetic should be taken from the books used.	- -	Hartlepool Branch of the National Union of Elementary Teachers.	LXXXV.
Do.	- -	Less arithmetic should be required	- -	Rev. E. C. Collard, Thatford-sub-Castle Vicarage, Salisbury.	XCII.
Do.	- -	Minimum is insufficient	- -	Executive Committee of the National Union of Elementary Teachers.	CLXXI.
Subjects of instruction	- -	Suggested alterations in the law for schools in rural districts.	- -	Mr. H. Vander Vord, Clerk to the Shefford, Everton, and Campton School Boards.	LXXII.
Superannuation	- -	Fund for same is necessary	- -	Executive Committee of the National Union of Elementary Teachers.	CLXXI.
Supply	- -	How over-supply has arisen	- -	Do. do.	CLXXI.
Teachers	- -	Grievances of	- -	Mr. Williams, Bethos-Garman Board School.	XXIV.
Do.	- -	Remarks as to appointment of	- -	Mr. Reginald Gill, Bickham, Rotherborough.	XXV.
Do.	- -	Difficulties in consequence of the number of teachers being required for a certain number of scholars instead of the number of classes.	- -	Oxford District Association of Elementary Teachers, Statement.	LIV.
Do.	- -	Resolution with regard to	- -	Rari-decanal Chapter in Somersetshire.	LXXIII.
Do.	- -	Employment of untrained teachers should be regulated.	- -	Chichester Congress of General Association of Church School Managers and Teachers.	CXXXIV.
Technical instruction	- -	Should be recognised by the Education Department.	- -	Ipswich School Board	L.
Do.	- -	Should be independent	- -	Association of Church School Managers and Teachers.	CXCV.
Temperance	- -	The use of temperance text-books should be recommended by the Code.	- -	Bristol Band of Hope Union, Resolution.	XXXV.
Training	- -	Suggestions as to	- -	Executive Committee of the National Union of Elementary Teachers.	CLXXI.
Training colleges	- -	As to the teaching and syllabus of study	- -	Mr. T. W. Sharpe, Her Majesty's Inspector.	LXXX.
Do.	- -	With reference to the Yorkshire College	- -	Council of the Yorkshire College, Leeds.	CXII.
Do.	- -	Do.	- -	Leeds School Board	CXV.
Do.	- -	With reference to Mason College	- -	Council of the Mason Science College.	CXVI.
Do.	- -	With reference to the Yorkshire College	- -	Leeds Church Day School Association.	CXVII.
Do.	- -	Suggestions on	- -	Memorial on behalf of Training Colleges presented by Rev. T. Slater, Whitechurch Rectory, Reading.	CLXXXI.
Do.	- -	Disadvantages under which they labour as compared to board schools.	- -	The Roman Catholic Archbishops in Scotland and the Managers of Roman Catholic Schools in Scotland, about 90 memorials.	XXVIII.
Do.	- -	As to exemption from rates	- -	Rev. H. Hicks, Tynemouth Priory Vicarage, Northumberland.	LXXVI.
Do.	- -	Do.	- -	Widnes School Board	LXXXIX.
Do.	- -	Do.	- -	Tenbury Association of Church School Managers and Teachers.	CL.
Do.	- -	As to preservation of	- -	Religious Education Union, 13, Carlton Road, Kilburn, N.W.	CXIV.
Do.	- -	Subject to hardships	- -	Lady Superior and Sisters of the Church, Randolph Gardens, N.W.	CXX.

Voluntary schools	-	Difficulties in maintaining	- - -	Mr. J. D. Mathews, 18, Milner Square, Islington.	CXXXVII.
Do.	-	As to maintenance of	- - -	English Church Union	CLXXXII.
Do.	-	Subscribers to, should be excused School Board rate.	- - -	Gloucester and District Association of Church School Managers and Teachers.	CLXXXIII.
Do.	-	Desires increase of grant to	- - -	Conference of Clergy and Laity of Rural Deanery of Kensington.	CLXXXIV.
Do.	-	Difficulties in maintaining; relief required for.	- - -	Rural Dean and Clergy of Bellingham Deanery, Newcastle.	CLXXXV.
Do.	-	Do.	- - -	Clergy, Managers, and Supporters of Voluntary Schools in the Newcastle Deanery.	CLXXXVI.
Do.	-	Do.	- - -	Clergy, Managers, and Supporters of Voluntary Schools in the Newcastle Diocese.	CLXXXVII.
Do.	-	Injustice to Voluntary Schools by School Board; remission of fees.	- - -	Nottingham Church School Board	CLXXXVIII.
Do.	-	Position of Voluntary and Rate-aided Schools should be equalised.	- - -	Do. do.	CLXXXIX.
Do.	-	Do.	- - -	Clergy, Managers, and Supporters of Voluntary Schools in Northumberland.	CXC.
Do.	-	Relief required for; with suggestions for carrying it into effect.	- - -	Managers and persons interested in Voluntary (or Denominational) Schools of England.	CXCI.
Do.	-	Do.	- - -	Clergy, Managers, and Supporters of Voluntary Schools in the Diocese of St. Asaph.	CXCII.
Do.	-	Do.	- - -	Clergy of Deanery of Bulmer, York Diocese.	CXCIII.
Do.	-	Subscribers to, should be relieved from payment of rates.	- - -	Clergy of Rural Deanery of Shoreham.	CXCIV.
Welsh language	-	Reading and writing of the Welsh language should be taught side by side with that of English in Welsh schools.	- - -	Council of the Society for Utilizing the Welsh Language, Memorial.	XLIV.
Do.	-	Should not be taught in Welsh schools	- - -	Rev. Thomas Briscoe, Chancellor of Bangor Cathedral, Incumbent of Holyhead.	XLV.
Do.	-	Suggestions as to the language	- - -	Executive Committee of the National Union of Elementary Teachers.	CLXXI.





## MEMORIALS AND SUGGESTIONS.

### I.

SUGGESTIONS by the REV. ARTHUR DAY, of The Lawn,  
Fishponds, Bristol.

1. That all schools recognized by the Department be free from rates levied for the poor or for local purposes.
2. That school boards and school attendance committees shall have power to rate the districts under their management for the purpose of carrying on only the existing schools under present management, where such schools are efficient and sufficient, and of providing and maintaining other schools where present schools are not efficient and sufficient for the requirements of the district.
3. That school boards and school attendance committees shall have power to summon before them, parents and guardians of children not attending any efficient school, or attending irregularly, and of fining them where they consider it advisable to do so (such fines to be recoverable by the same means by which fines imposed by magistrates are now recovered), and of remitting the school fees where they consider such a course the best to adopt.

At present, school attendance committees are found fault with by the Committee of Council for irregular attendance of children, which they have no power to prevent; and the attendance of parents before the poor law guardians to obtain an order for payment of school fees by the relieving officers, appears to be attended with such bad results, that no one having the interest at heart of those whose poverty is no crime could wish to have it continued.

### II.

BOROUGH OF CLITHEROE.

The council of this borough desire respectfully to call the attention of the Royal Commission on Elementary Education to the great importance of empowering school attendance committees of municipal corporations to give school fees in non-pauper cases within their jurisdiction, either from the poor rates made in the borough, or the borough fund. The officers of such committees have necessarily to inquire into, and become familiar with, the circumstances of parents who are unable by reason of poverty to pay the ordinary fees, and are in a better position to form an opinion as to where such fees ought to be granted, than relieving officers whose duties bring them more immediately in contact with ordinary paupers; and if school attendance committees of corporations were empowered to grant such fees, only one inquiry would be needed, and such parents would not be under the necessity of also going before relieving officers for a further investigation of their cases, nor before the guardians to obtain a grant of the fees.

The present system is a double one without any saving of expense, and imposes upon those parents who are unable to pay school fees the disagreeable necessity of making application to relieving officers and the guardians for school pence, and the odium of being considered on the same footing as ordinary paupers.

Under these circumstances the council respectfully suggest that the Education Acts should be amended so as to give school attendance committees of municipal corporations the power of granting school fees in non-pauper cases.

By order,  
Town Hall, Clitheroe,  
28th January 1886.

JAS. GARNETT,  
Mayor.

### III.

SUGGESTIONS by Mr. A. F. NOTLEY.

I see in the code that many subjects, such as Physiology, Botany, French, Elementary Science, Algebra, Latin, Chemistry, and Physics, though not rendered obligatory on the part of the teachers, are yet allowed to be taught in the various board schools. Now, it appears to me that there is one subject wanting, which, in a commercial country like England, is of the utmost importance, and that is, "Book-keeping."

The above are all very necessary in the higher class education, and I do not find fault with their permissive introduction, but I do think that "book-keeping" should also form a portion of the course. Not that I desire to rear up a number of clerks (there are too many as it is), but I consider that as most of the pupils are likely to be engaged in trade, they should understand something of the principles which regulate the keeping of accounts. How often do we hear of cases in the Bankruptcy Court, where the insolvent trader has been guilty of bad book-keeping, and how often do we see his clerk punished for defalcations, owing to the master not understanding how to keep a proper check over him. These and sundry other evils, may to a great extent be lessened by proper teaching, and I would strongly urge the Commission to take the matter into their consideration. It may so easily form a supplement to the first few rules of arithmetic that pupils will readily and insensibly acquire a knowledge which cannot fail to be of service in after life.

### IV.

From the Rev. A. S. PAGE, of Selsley Vicarage,  
Stonehouse, Gloucestershire.

Will you allow me to draw the attention of the Education Commission to the article on "Manual Training," "by Professor Charles H. Ham," in Harper's Magazine for February 1886? It gives an account of the recent progress of technical education in the United States of America, which is full of interest to educationalists. The perusal of it by the members of the Commission would be a very useful addition to the evidence to be laid before them, and would probably lead to the sending of an Assistant Commissioner to the States to report.

As one who has been a school manager for 32 years, I would draw attention to one or two points in the working of the Elementary Education Acts.

One is, as to the age and manner in which children leave school. Here, if they are not going to work in the factory, they leave just when and how they like, and we, as managers and teachers, are in no way bound to report their leaving school, though we are asked by the school attendance officer of Stroud Union to report scholars who are *irregular* in attendance. I should decline to act as an *informer* against my parishioners. The thing ought to be worked by the attendance officer, who should look at the registers and see by the counterfoils if the child has its proper leaving certificate.

The standard to be reached ought to be in all schools the fifth, if not the sixth (our bye-laws only require the fourth), with the saving clause of having attended school for 250 times for six or five years since five years of age. It is now five, but if the standard be raised to V. it should be six.

If there is room for "free education" anywhere it is at the top of the elementary school, on the principle of the honour certificates, now done away with. So useful did our school committee find them in keeping elder scholars, that we return scholars in Standards V., VI., and VII. their school fees on the conditions of the honour certificates, viz., that they shall have attended school for 350 times for five years since five years of

age, pass the Fourth Standard before they are 11, and pass in Standards V., VI., or VII., in the three elementary subjects. This plan has kept several scholars in the school to pass these higher standards. The people have been so used to have their children begin to earn wages at 10 or 11 that they, some of them, complain at their being compelled to stay at school till they are 12 or 13. The return of the school fees would reconcile them to the new state of things, and the fact that this return depends on their passing induces the children to work.

Only last Saturday a mother was saying that as her boy had passed Standard IV. before he was 11, he would get "the Queen's Bounty," in the shape of returned school fees; and both mother and boy looked very much disappointed when I told them that honour certificates were not now granted. The boy does not attend Selsley School.

Constantly amongst the poor as I am, I hear no demand for a "free education," and I doubt if the granting it would promote attendance at school. On the contrary, my experience is, that when I pay school fees for children they attend most irregularly. When, twice in the last 20 years, we raised the school fees, our attendance increased.

In the interest of education I would deprecate the spread of school boards in country parishes. The aim of such boards is too often to save the rates rather than to promote education, as H.M. Inspectors could testify in many cases.

As a parent who was last year spending half his income in the higher education of his children, I would deprecate the "free education," which would require a twopenny income-tax to pay for it.

If "free" for one class it will have to be "free" for all, as in Greece and Philadelphia; and, seeing Ministers and Parliament have too much to do already, such a plan is not to be desiderated.

## V.

### The MEMORIAL of the MIDDLESBROUGH SCHOOL BOARD.

SHEWETH,

THAT there are in the borough of Middlesbrough 19 children of school age whom it is impossible to educate in the usual manner at public elementary schools, owing to the fact that 15 of the number are by birth deaf mutes, and the remainder have the sense of hearing or the organs of speech very defective. The Board have made inquiries, from which they learn that the lowest cost they would be put to if they employed a special teacher for these children, would be 120*l.* per annum, that is at the rate of 6*l.* per annum, or more than three times what the same number of ordinary children would cost.

There is reason to believe other towns are in the same position, and it appears to this Board that the provision for the education of these exceptional children under the Education Acts is very inadequate. The board of guardians can assist parents of deaf mutes to send their children to institutions established for their training, but in the majority of cases the parents are too poor to pay even half of the expense, and the remainder are persons whom the guardians would not feel justified in assisting out of the rates.

The necessities of both classes would be met if—

- (1.) Special requirements for each year of schooling were defined in the code for deaf mutes.
- (2.) A grant amounting to (say) 50*s.* were allowed for each such scholar per annum, partly for attendance at school, and the remainder on condition of the requirements of the code being fulfilled.
- (3.) Provision were made in the code for two or more districts uniting for the purpose of establishing a class or classes for deaf mutes.

That the provision for the education of blind children of the poorer classes is also very inadequate, and should be improved by the adoption of measures similar to those suggested above for the deaf and dumb, in the hope that the Commission over which you are to preside will be able to approve of these suggestions, or of some plan which will meet the case.

## VI.

### RESOLUTION passed by the THORNABY SCHOOL BOARD, 12th February 1886.

That the duty of paying the school fees of children whose parents are suffering from honest poverty ought to be entrusted to other agencies than boards of guardians.

That the clerk be instructed to forward a copy of the foregoing resolution to the Royal Commission now sitting in London.

## VII.

### RESOLUTION passed by the WOLVERHAMPTON SCHOOL BOARD.

That, in the opinion of this Board, it is desirable that children of school age who have not passed the exemption standard be not allowed to reside on canal boats; and that a copy of this resolution be forwarded to the Royal Commissioners on Education and to the Education Department.

## VIII.

### SUGGESTIONS by Mr. C. ENWRIGHT, of the Bedminster School Board.

Amongst the many unexpected grievances that have arisen since the passing of the Act of 1870, is the all-important question of the school rate. If no other evidence were forthcoming, the large and fluctuating extent of that financial necessity has proved thoroughly deceptive to the most earnest friend of elementary instruction. Its best friends in Parliament never dreamt that, as a national institution, it would very seriously burden the then existing responsibilities of the ratepayers, and the possibility of its ever reaching a 3*l.* rate was looked upon almost as a matter of impossibility. . . . A decline in the direction of voluntary efforts could not have been seriously considered. Public demands, however, have had to be satisfied, but with increased claims upon the rates; the Parliamentary grants have not proportionately advanced. The growing population does not lessen the responsibilities of school boards or relieve the rates, and Government aid is rendered very unsatisfactory wherein payment is made conditional on the amount of local expenditure; the deficiency, of course, having to be met out of the civic exchequer, as the question of school fees counts very little in the matter of management, &c. . . . We naturally expect that what a school earns should be the sum handed over, or why exert the teachers and scholars beyond what the Education Department is prepared to recognise? The system is quite sufficient to dishearten energetic managers, because the higher the merit grant the greater the parliamentary deduction, and, but for the credit of managers, the lowest mark of distinction would sometimes pay best. If such a principle affected head teachers, a serious deadlock would likely arise, and which is now only prevented by local security. . . . Cannot this system be adjusted and made more acceptable by the inducements offered being gratified to the extent of the distinction gained? . . . Then, too, local rating. Are its inequalities to be endured for ever? Take the maximum at 1*s.* and the minimum at 3*d.*, and on analysis it can be proved more frequently that the highest rate has to be borne by the least able to pay. Surely some plan of fair play might be introduced, whereby the cost attending a principle intended to benefit the whole community can be more equally distributed over the whole country. Its advantages are not specially localised, and all disadvantages in the way of charges should be speedily removed.

I strongly incline to the belief that loans for school buildings should be made a charge upon the Consolidated Fund, and the ratepayers relieved of that one particular incumbrance. In districts wherein there are no voluntary schools it operates somewhat severely, and, as fate would have it, the poorer parishes have the greatest burdens to bear. I think you will find Mr. Mundella strongly inclined to the view that there should, at any rate, be an extension of time for repayment of loans. It might, at least, include the second generation.

The Parliament of 1870 was wrong in its judgment. In subsequent attempts to make amends, the most unpopular points have never been dealt with, but a feeling now prevails that every complaint will be attentively listened to and fairly considered on its merits.

I therefore especially hope that chairmen of rural school boards and responsible teachers will be called upon to bear testimony to the hardships endured by the deserving poor, who are not only forced to send their children to school, but called upon to pay an exorbitant school rate. Remission of fees affords but little relief, and, if too frequently resorted to, the amount saved in that respect would partly re-appear in the way of rating.

IX.

From the Rev. C. EVANS, of Solihull, Warwick.

Will you allow me to express the hope that it may fall within the scope of the instructions to the Education Commission to inquire particularly into the working of the exhibitions attached to public elementary schools, and into the "grading system," as it is called generally. For many years I have been collecting information as to the parentage and circumstances of the boys who win exhibitions from elementary to higher grade schools, and am painfully struck with the very small number of *bonâ fide* poor boys who succeed in such competition. The exhibitions for the most part fall to the lot of the children of small tradesmen, manufacturers, or the upper class of artisans. A few days ago observing that four exhibitions to King Edward Vith's Grammar School at Birmingham had been won by the Jenkins Street Board School, I ascertained from the master that exhibitor No. 1 is the son of the School Board attendance officer, receiving 2l. a week; No. 2, the son of a small shopkeeper; No. 3, son of a master stonemason, who employs five labourers; No. 4, son of a gentleman in good circumstances. This tallies with the result of very wide inquiries made upon this subject. You will at once see the important bearings of such facts on the question of substituting elementary schools exhibitions for eleemosynary benefactions.

Again, I have found in some elementary schools a great reluctance, not only on the part of the master to lose his most promising pupils, but also on the part of the boys to compete for or even accept such exhibitions, and that, although an exhibition carries with it, not only exemption from fees in the higher grade school, but also an income of 10l. or 15l. to cover the expense of books, better clothing, or loss of earnings.

The whole system of "grading" schools appears to require most careful supervision. In many places, as at Bedford, for instance, where there ought to be exhibited a model of graded schools, all working harmoniously together, with an economical division of labour, each school subserving the common good, the elementary schools overlap the modern school, the modern school wastes its energies in attempting work which would be far better done at the grammar school. It often happens, too, that an exhibitor from an elementary school finds that, by his transfer to a school of higher grade, he has gained a loss, being classified with boys inferior to himself possibly in every subject of instruction except Latin or French.

X.

STATEMENT as to the CREWKERNE AND WAYFORD UNITED SCHOOL DISTRICT.

This district, which comprises the parishes of Crewkerne and Wayford, in the county of Somerset, is composed of a mixed manufacturing and rural population, and has the following public elementary schools, recognised by the Department, to supply the necessary school accommodation required under the Education Acts, namely:—

- The Board Mixed School, situate at North Street, Crewkerne, for 120 children.
- The Board mixed school, situate at Clapton, an outlying hamlet, for 180 children.
- The National Voluntary Boys' School, Crewkerne, for 252 boys.

The National Voluntary Girls' School, Crewkerne, for 163 girls.

The National Voluntary Infants' School, Crewkerne, for 211 infants.

The Wesleyan Voluntary Mixed School, Crewkerne, for 129 children.

The Board rigidly, though it is believed with intelligence and proper leniency, enforce the Education Acts. It may be interesting to state the method of business pursued by the Board. The members hold their Board meetings on the last Wednesday in each month, and meet on the Saturday previously as a committee for routine, finance, and attendance matters, so as to be enabled to give all questions of importance due consideration on the Board day. At the Saturday meeting of the committee of the Board, the accounts are investigated and the attendance considered, and recommendations are embodied in a report which is read at the meeting of the Board on the Wednesday following.

The Board have been in the habit of remitting fees where it appears likely any hardship would be inflicted on the parents by their having to pay the school fees. The number of children whose fees are remitted at the present time (namely, February 1886) is 86.

Reports from the teachers of the public elementary schools are produced to the committee, showing the names of all children who have not made the full attendances in the preceding month. These forms are of such a character that they supply the age of the children, standard he or she is in, and the number of attendances that have been made for each week. These reports have been found to be a great assistance to the members of the Board in checking the statements and allegations of the parents, and frivolous excuses are generally exposed at once when tested by the return sheets.

The Board have a special attendance officer, and have had a consns made of the whole of the district by him. They also obtain the certificates of birth for the district from time to time. The certificates are found to be valuable in checking the statements of age made by parents where there has been irregular attendance, and also contesting allegations as to age before the magistrates.

The following is a return of the average attendance in the district. At least four of the schools appear to have reached a very high average in 1884. The return for 1885 was not so large, owing to a severe epidemic visiting the town, and it has left many children still suffering from the effects, so that they are frequently ill, and not able to attend school. Some idea of the effect of this epidemic may be arrived at when it is remembered that nearly 50 children attending the infant voluntary school and 19 from the boys' voluntary school died from the effects, beside other children attending the remaining schools in the district.

Name of School.	No. on Books for Year ending the 30th September 1884.	Average for same Time.	No. on Books for Year ending the 30th September 1885.	Average for same Time.
North Street Board School -	124	120·11	114	106·5
Clapton Board School -	113	112·15	113	113·35
National Boys' Voluntary School.	181	173	184	165
Girls' National Voluntary School.	175	166	170	148
Infants' National Voluntary School.	227	174·4	242	164·9
Wesleyan Voluntary Mixed School.	102	80	117	88

In cases of irregular attendance, the attendance officer is first directed to give a notice to the parent to cause the child or children regularly to attend school. If it appears, after this notice has been given, that the child is still irregular, the parents have notice to attend the Board meeting to explain the cause of irregular attendance. It is essential to have every information at hand at the meetings of the Board, so as to challenge on the spot every excuse and untrue statement made by the parent. It is only by not allowing any loophole for evasion that the attendance can be kept up. It is astonishing how acute the parents

are in getting hold of anything that they find may serve for an excuse. If the parents attend the Board meeting, and promise to amend, they are given another trial, with the express understanding that if they do not send their children regularly to school, proceedings will be taken without further notice. This generally proves successful. If it is found not to be so, proceedings are taken against the parent. The magistrates in the division place no obstacle in the way of the administration of the law, and in all cases where a case of grave non-attendance or defiance of the Board is proved, they inflict a fine of sixpence, and costs—four shillings and sixpence. The fact of obtaining the fine, whether enforced or not, is found generally effective. In only two cases have proceedings for imprisonment been resorted to, and these in cases of suspected defiance. In both cases the money was produced without difficulty directly the men found themselves in the policeman's hands. The Board have throughout instructed their clerk to appear for them on all summonses, as they feel that if a prosecution failed, considerable damage would be done to the attendance work in the district. The Board have not lost nor failed to obtain an order in a single case in which they have taken proceedings. The prosecutions in this district will, it is believed, compare favourably with other districts. They have been, for the last seven years, as follows :—

Date.	Byelaws.	Attendance Orders.	Disobeying Attendance Orders.	Sent to Industrial School.
1879 - - -	17	4	—	—
1880 - - -	25	3	—	—
1881 - - -	9	—	—	—
1882 - - -	25	2	—	—
1883 - - -	7	3	1	—
1884 - - -	7	5	1	—
1885 - - -	2	5	6	2

In the early part of the attendance work, the Board had to deal with numbers of cases of irregular attendance, say one or two half-days a week. They thereupon requested their clerk to prepare a statement (copy herewith) as to the duty of the parent to send the children to school every time the school is open, which was printed on cards and delivered to every parent, and after one or two test cases had been brought before the Magistrates little difficulty was found in future. Parents have now begun to be fully alive to the fact that irregular attendance is detrimental to them. The Board (as will be seen from the above table of prosecutions) have had to send one or two boys away under the Industrial School Clauses for truancy. They have, in the first instance, sent them to a training ship at Bristol, but it is questionable whether the desire of the Board to do the best for the boys is not likely to result in their having other organized cases of truancy, for the purpose of getting similar treatment, as the reports that have recently come home from the boys are, that they are very happy and comfortable.

There are hardly any half-timers in the district.

The members of the Board work harmoniously with the voluntary school managers, and they endeavour, as far as possible, not to be the means of compelling children to change schools, as they feel how detrimental it is to the children particularly, and also to the schools.

A difficulty with regard to the working of the Education Acts often presents itself in reference to the inability of the Board to pay the fees of children of poor parents who send their children to the voluntary schools which are more adjacent to their homes, and therefore more convenient to some of them than the Board schools. The Chard Union, in which the district is situated, declines to exercise their power to make allowance to parents to enable them to send their children to school. On the other hand, the Yeovil Union in the adjoining district, through their attendance committees, grants allowance for fees, which it is understood works well.

Both in the voluntary schools and the board schools, amusement in the shape of an annual treat to the children is given by the teachers, assisted by voluntary subscriptions, and this is a great element in creating good fellowship and good feeling between the managers, teachers, and parents, and materially assists the school work.

The result of the recent examinations by H.M. Inspector of the whole schools were as follows :—

*Crewkerne, North Street Board School.*

"Mixed School.—The school has passed a remarkably good examination indeed; considering the circumstances of the school, much hard work must have been done, and great credit is reflected on the master. The singing is very good, and needlework has been most carefully and practically taught."

"Infants' School.—The school is in very fair order and well provided with the necessary apparatus, but the instruction of the children in the upper classes does not appear to have been nearly so successful as last year. The needlework, however, is decidedly good."

*Crewkerne, Clapton Board School.*

"The school is in first-rate order, and has passed a remarkably good examination, both in elementary and class subjects. The map drawing of the first class deserves a special word of praise, as does also the needlework of the whole school.

"The infants are in nice order and carefully taught, and their room is well provided with apparatus. Their needlework is very good."

*National Voluntary Boys' School.*

"It would be hard to find anything much better than the work throughout this school. It is excellent in every respect."

*National Voluntary Girls' School.*

"A very good year's work has been done in this department, which may now be classed as excellent. It is a pity the room is so inconveniently crowded."

*National Voluntary Infants' School.*

"The school deserves high praise in many respects, being admirably organized, and well supplied with apparatus. The children are also well taught, and though they suffered severely from an epidemic of measles, may on the whole be again classed as excellent."

*Wesleyan Voluntary Mixed School.*

This report cannot be obtained.

The position of the voluntary schools at present is not very satisfactory as regards income, as it is alleged that the extra requirements of the code call for additional teachers, and that the subscriptions do not increase. The matter was recently brought up at a meeting of the Board, and it was the opinion that should the voluntary schools fall through and have to be taken over by the Board, the additional expense to the ratepayers at the very lowest, if the present premises could be acquired, would be as much as 4,000*l.*, whereas if new premises had to be built, it would exceed that sum by a considerable amount. Besides the last-mentioned sum, the amount at present collected annually by subscription would have to be paid by the ratepayers.

XI.

The MEMORIAL of the STRANTON SCHOOL BOARD.

There are in the parish of Stranton several children of school age whom it is impossible to educate in the usual manner at public elementary schools, owing to the fact that they are by birth deaf-mutes, and the remainder have the sense of hearing or the organs of speech very defective. The Board have made inquiries from which they learn that these children could only be educated at an increased cost. There is reason to believe other towns are in the same position; and it appears to this Board that the provision for the education of these exceptional children under the Education Acts is very inadequate. The board of guardians can assist parents of deaf-mutes to send their children to institutions established for their training, but in the majority of cases the parents are too poor to pay even half of the expense, and the remainder are persons whom the guardians would not feel justified in assisting out of the rates. The necessities of both classes would be met if—

- (I.) Special requirements for each year of schooling were defined in the code for deaf-mutes.
- (II.) A grant amounting to (say) 50*s.*, were allowed for each such scholar per annum, partly for

attendance at school, and the remainder on condition of the requirements of the code being fulfilled.

(III.) Provision was made in the code for two or more districts, uniting for the purpose of establishing a class or classes for deaf-mutes.

That the provision for the education of blind children of the poorer classes is also very inadequate, and should be improved by the adoption of measures similar to those suggested above for the deaf and dumb. In the hope that the Commission over which you are to preside, will be able to approve of these suggestions, or of some plan which will meet the case—

Your memorialists will ever pray, etc., on behalf of the Stranton School Board.

W. R. OWEN, Chairman,  
MATTHEW HARRISON, Clerk.

XII.

FROM COMMITTEE OF THE MANCHESTER ART MUSEUM.

The Committee of the Manchester Art Museum have found that a large proportion of the children, and also of the adult inhabitants, in large towns are almost completely ignorant respecting the appearance and even the names of the commonest things found in the country; that, e.g., a great many do not know what a bee is like, or where it is to be found, and cannot distinguish between a rose and a carnation.

The Committee are convinced that this kind of ignorance has a very bad influence on the way in which those who suffer from it spend their leisure, that it lessens their power to acquire skill in the numerous industries in which knowledge of colour and form is needed, and that it is generally prejudicial to the development of power, of feeling, and thought. The Committee have sought to lessen this kind of ignorance by lending pictures of common objects of nature to elementary schools in Manchester and Salford, and have met with much success.

They desire to bring before the Royal Commission on the Education Acts, their reasons for believing that the work they are doing for some schools in Manchester and Salford, should either be done for all public elementary schools by the Science and Art Department, or should be facilitated by that Department's selling pictures at a low price to such schools, as the Ministry of Public Instruction does to schools in France.

XIII.

The Rev. WALTER MOLESWORTH, Bishopsworth, Bristol.

There are two points to which, as the manager of a small mixed school struggling for existence, I would call your attention :

1. The hardship of existing regulations in the event of an outbreak of measles or scarlatina.

The patients will probably be unable to attend school for six or eight weeks; and if the examination be close at hand, as was the case here very recently, many will certainly fail who would otherwise have passed. Here is one loss to the school.

But meantime the registers must be marked if the school be opened, and so the average attendance is greatly reduced, and thus a second loss accrues.

Then again if the school be closed, those children who, having previously passed through the epidemic and continue in perfect health, are withdrawn from all instruction; as a natural consequence the number of failures among these is greater than it would have been under ordinary circumstances, and for the third time the managers are practically fined for causes beyond human control.

To remedy these grievances I would suggest that during the prevalence of such an epidemic the managers should be relieved from the necessity of marking the registers; and that in case of children who had been laid by during the year some allowance should be made at the ensuing examination.

2. The injury to the school, and indeed to the cause of education, arising from the anxiety with which the byelaws of the school board are enforced in this district at least.

Of the scholars on these registers only 73 per cent. were in average attendance last year. Her Majesty's Inspector reported "the attendance is not good," but no notice will be taken of this.

As a remedy in this case I would suggest that the inspector should be instructed to ascertain from the registers how far the school board have discharged this duty, and report to the Department, and that explanation should be required from the local authority.

XIV.

WILLESDEN SCHOOL BOARD.

At a meeting of this Board, held on the 4th inst., a resolution in the following terms was carried nem. con. :  
"That the Royal Commission on Education be urged to report in favour of re-enacting s. 25 of the Elementary Education Act, 1870."

This resolution was adopted in view of the well known and almost universal difficulty experienced by poor people in obtaining payment of school fees by the guardians.

In this particular parish there is a vast number of poor people, and, although it is a school board district, there is only one board school, but many voluntary schools. The constant excuse of parents who are called to account for the irregular attendance of their children is that they cannot afford to pay the school fees, and do not like to apply for them to the guardians, on account of the difficulties thrown in their way, and frequently of the bad treatment received from the relieving officer.

Many communications have been addressed to the guardians on this subject by my board, but with no satisfactory result, and my board accordingly feel that the method above suggested is the only one that will remedy this evil.

R. W. MACKRETH,  
Clerk.

XV.

GAINSBOROUGH UNION.

By a resolution of the board of guardians, Mr. George Wells, one of the guardians, was authorised to attend and give evidence before the Commission appointed to inquire into the working of the Education Acts.

Mr. Wells desires me to write on his behalf and point out the great desirability, in his opinion, of the children attending school being allowed leave of absence from school at such times when they would be required for labour by employers, farmers, or their parents, in the immediate neighbourhood.

For instance, this union contains 50 parishes; in some of them there are large osier beds, others are potato districts and turnip land; then there are the corn districts, and a great number of small occupiers of land who require their children to help them during both seed time and harvesting, whether potatoes, corn, or other produce; and Mr. Wells suggests that all children should be entitled to six weeks' holiday during the year, to be taken whenever the parents require them, and refers to the hop pickers as a precedent.

Mr. Wells would also point out the question of proceedings before the magistrates, and fines and costs.

Every prosecution taken by the school attendance committee costs eight shillings, viz. :—

Information . . . . .	s. d.
Service . . . . .	2 6
Examination of witness . . . . .	1 0
Conviction and service . . . . .	3 6
Total . . . . .	<u>8 0</u>

The fine and costs, under 39 & 40 Viet. c. 79. s. 12, cannot exceed five shillings, and therefore the rate-payers lose in every case three shillings. This, he suggests, should not be allowed, but that the police and magistrates' fees should not be more than five shillings.

DECIMUS M. ROBBS,  
Clerk to the Guardians.

## XVI.

The MEMORIAL of the SCHOOL ATTENDANCE COMMITTEE of the BOROUGH of SOUTHPORT, in the COUNTY of LANCASTER,

SHREWETH—

1. THAT in the month of March 1881, your memorialists addressed to the Lords of the Committee of the Privy Council on Education a petition to the following effect:—

“That by the 10th section of the Elementary Education Act, 1876 the poor law guardians alone are empowered to pay the school fees of the children of poor parents who are not paupers; such parents are therefore brought into immediate contact with pauperism, to the loss of their independence and self-respect. Many cases are brought under the notice of your petitioners where the families are so large, and the wages earned by the parents so small, that they can barely provide sufficient food for the children; yet the guardians refuse to pay the school fees.

It would be of great assistance to the school attendance committee in dealing with such cases to be able to pay the school fees.

The school attendance committee have ample means of ascertaining the position and ascertaining the circumstances of all persons brought before them, and if the payment of school fees were in their hands not only would the objection to the above-mentioned section cease to exist, but a great saving of time would be effected to their officers, and children would be more readily made to attend school.

Your memorialists are gratified to find that the matter is one which is engaging the attention of your Lordships, and trust that a measure providing for the amendment of section 10 of the Elementary Education Act, 1876, in the manner they indicate will be speedily introduced into Parliament.”

2. That since the above date your memorialists have experienced much difficulty in dealing with parents unable to pay the fees for the education of their children in consequence of the refusal of the guardians to pay such fees in cases which, in the opinion of your memorialists, were both deserving and necessitous. Your memorialists have also summoned parents before the magistrates in order that the reports in the press of the circumstances of cases in which school fees have been withheld by the guardians might direct public attention to the matter, and thereby lead to a movement for the amendment of the law as it now stands.

3. Your memorialists are of opinion that the distribution of school pence by the guardians is governed by the traditions and practice of the poor law administration.

4. Your memorialists object very strongly to the procedure with regard to the distribution of school pence, which in Southport is as follows: A parent is summoned by the attendance officer to attend before your memorialists. He attends, and your memorialists, after hearing the circumstances of the case, inform him that he must on a fixed day attend before the relief committee of the guardians. He does so; he thus loses in many cases two half day's wages. The cases of applications for school fees and applications for relief are taken together. The parent is thus brought into immediate contact with pauperism, and the provisions of the Elementary Education Act, to the effect that school pence is not to be regarded as relief, become nothing less than a mockery.

5. That it would be of great assistance, and would put the parents to much less inconvenience and loss of time and money if your memorialists could, upon a parent attending before them and alleging inability to pay school fees as an excuse for the non-attendance at school of his or her children, forthwith consider the case submitted to them by the parent, and if necessary make an order for the payment of the school fees.

6. That the chairman of your memorialists will be willing to give evidence before the Commission upon the question dealt with in this memorial, and upon the working of the Elementary Education Act generally.

Your memorialists therefore pray that the powers as to payment of school fees to non-pauper parents of children at present exercisable by boards of guardians under section 10 of the Elementary Education Act, 1876, may be transferred to school attendance committees, and that the

memorialists may be heard by their chairman upon the matter before the Commission.

E. VINCENT,  
Chairman of the School Attendance Committee of the Borough of Southport, in the County of Lancaster.

## XVII.

From the Rev. R. H. PARR, St. Martin's Vicarage, SCARBOROUGH.

I presume that the Commission which is now inquiring into the working of the Elementary Education Acts, will have brought before them the question of the payment of school fees to poor parents whose children are in voluntary schools.

It has always been contended by many that it is both unfair and unwise to compel the parents in these cases to apply to the relieving officer, and to receive the fees through boards of guardians. The dislike of the English labourer in time of distress to receive parish relief in any form is well known. Rightly or wrongly they consider that to apply to a relieving officer for money to pay a child's school fees is to become a “pauper.”

On the other half sheet I am venturing to send you a copy of two returns, one sent to me by Mr. W. O. Woodall, the clerk to the Scarborough Board of Guardians, and the other a return made by the clerk of the Scarborough School Board. Each return shows the amount of school fees remitted or given to poor parents for the three years 1883, 1884, and 1885.

The figures are rather startling.

As a member of the Scarborough School Board I may say that I do not think we remit fees with any carelessness. Scarborough is a place where in the winter there is great destitution, and in each case we consider carefully before remitting fees.

Either the system requiring the parents to go to the guardians compels them to transfer their children from voluntary to board schools, or the parents in many cases must suffer greatly.

It may be right to add that in no schools are there a poorer class of children than in the Roman Catholic, St. Thomas', and the Town National Schools, and probably also in the Wesleyan Schools.

R. HENNING PARR,  
Twelve years member of the Scarborough School Board.

Amount of school fees paid to persons, not paupers, for the last three years for Scarborough only by the Board of Guardians:—

	£	s.	d.
1883 - - - - -	5	4	6
1884 - - - - -	2	10	0
1885 - - - - -	7	16	11
	<u>15</u>	<u>11</u>	<u>6</u>

Amount of school fees remitted by the Scarborough School Board for the last three years:—

	£	s.	d.
1883 - - - - -	102	7	6
1884 - - - - -	132	1	0
1885 - - - - -	181	17	7
Total - - - - -	<u>416</u>	<u>6</u>	<u>1</u>

The average annual attendances for the school years is given for comparison.

	Voluntary Schools.	Board Schools.
1883 - - - - -	1,533	2,221
1884 - - - - -	1,593	2,352
1885 - - - - -	1,452	2,435
Total - - - - -	<u>4,578</u>	<u>7,008</u>

It will be seen that if the School Board had remitted fees, in proportion to the children at their schools on the same scale as the guardians of the poor have done, the amount remitted for the three years would have been 23l. 16s. 4d., instead of 416l. 6s. 1d.

## XVIII.

## BRADFORD CHURCH OF ENGLAND SCHOOL SOCIETY, &amp;c.

The Revd. WILLIAM ASTON, LL.D., B.A., Vicar of St. Thomas's Bradford, Secretary of the Bradford Church of England School Society, and Member of the Bradford School Board.

To give evidence on the following points:

1. Remission and payment of school fees by school boards and boards of guardians, with suggested improved methods of dealing with the question of school fees for non-pauper children.
2. The 17s. 6d. limit, its working, and suggestions for obviating its occasional objectionable incidence.
3. The rating of school buildings, and the liability of managers to the payment of income tax.
4. School prizes.
5. The accommodation in voluntary schools in relation to the question of ascertaining the deficiency or otherwise of accommodation in a district.
6. The position of voluntary schools in the rural deanery of Bradford; number; finances; efficiency; religious teaching; relations to school boards.
7. Payments by results; no serious objection to principle till a better be found, but evidence as to evils; and suggestions.
8. Half-time scholars; a serious problem in connection with Bradford schools; standards above those for partial and total exemption; suggestions for working.
9. Schemes for removing or lessening the evils of the present contest between school boards and voluntary systems, and yet preserving choice of schools:
  1. Popularly elected or delegated members of management committee of voluntary schools.
  2. School boards for voluntary schools with agents of Education Department as members.

## XIX.

## SUTTON IN ASHFIELD SCHOOL BOARD.

This Board desires an opportunity of giving evidence with reference to the prejudicial consequences of the present mode of assessing school rates upon the small area of the civil parish; on the desirability of increasing the area of rating; also upon the necessity of further extension of sec. 97 of the Act of 1870 so far as costs of school buildings are concerned.

## XX.

The Rev. R. MEREDITH, of Halstock Rectory, Yeovil.

As an old school manager of 43 years' experience, and at an early period one of H.M. Inspectors of schools, I would desire to call the Royal Commissioners' attention to the necessity for "making a voluntary school rate compulsory on landowners who refuse to contribute towards the support of the school, or bear their *pro rata* voluntary rate not objected to by their tenants and occupiers"; we have no dissenters or objectors among our local ratepayers.

There are other subjects which I should desire to bring before the Royal Commissioners if desirable, or attend personally for the purpose.

I would desire further to call the attention of the Royal Commissioners to the circumstances of town schools and country parish schools as regards average attendance for the 17s. 6d. grant. What I desire particularly to state is: We have had a severe winter for wind and rain, frost and snow, and unusual cold. In towns the children are for the most part concentrated and within easy distance of the school. In country schools most of the children's houses are at a distance, much scattered, and frequently have to come over by-ways and paths across fields not always accessible; *e.g.*, there are houses in the parish which take me three quarters of an hour good walking by fields and road to reach from our school; and full half the children's houses of our roll of 74, are scattered at various distances. It is impossible this winter to keep up the average attendance in either rural voluntary and board schools.

I would, therefore, desire to bring before the Royal Commissioners the desirableness of reducing the average attendance in country schools as distinguished from town schools; or to make the average attendance grant 20s., instead of 17s. 6d., for such schools as ours.

I visited our school this Monday morning, and met the attendance officer. The roll call showed a small increase in attendance over the last three weeks, but still we are behind, and shall be so until this intense cold weather passes off, which keeps several children home in colds, and I fear in some cases scanty clothing.

Our annual inspection is due July 1st; we have little over three months to make up for lost time, a matter of consequence to the limited support of the school, even with the aid of a 1st class certificated mistress, and assistant, and all the time I can spare.

I would desire further to call the attention of the Royal Commissioners to the following:—That a summons should not be taken out for non-attendance, until one or more of the managers (in rural schools) are satisfied by personal inquiry or knowledge, that the absence is wilful, as the absence marked in the registers is only a guide for the attendance officer, and may in his hands be an unintentional hardship.

## XXI.

## MANCHESTER OPEN SPACES COMMITTEE.

The Manchester Committee for securing open spaces for recreation wish to lay evidence before the Commission on the Education Acts, respecting the desirableness of enforcing the giving in all public elementary schools of good physical training, with a view to improving both the health and the habits of school children, and promoting their fitness to receive manual and technical training. The Committee desire to show that:—

1st. In all board schools training in gymnastic and wholesome games should be given; that the playgrounds of all such schools should be provided with gymnastic apparatus, and be opened after school hours for the use of all children who live in the neighbourhood.

2nd. That all other public elementary schools should receive grants of money, to enable them to provide playgrounds and gymnastic apparatus, and that in respect of the giving of physical training to their scholars, and the opening of their grounds, after school hours, to the children of the neighbourhood, they should be placed in the same position as board schools.

They believe that there is, in large towns, a deficiency of the means of physical training and recreation for the young, not only choosing the period of school life, but also during the whole period of youth, and that evidence may be given of evils resulting (1) to health, and (2) to good order in our towns. As regards the first, medical men who have to pass half-timers for factories would prove good witnesses, and as regards the second, evidence can be had from chief constables or magistrates clerks.

Of the good effects, on the other hand, of gymnasium under skilled instruction, and of playgrounds properly furnished and supervised, there will be some evidence forthcoming from a few societies which have devoted themselves to supplying these, our own society in Manchester amongst the number.

In the course of this inquiry there will naturally arise the question as to how far town councils have used the existing powers for the provision of open spaces for recreation, and then will come in a further question as to whether those powers need increasing. The Corporation of Manchester seem to be of opinion that there is a necessity for further powers, and they have lately referred this matter to their parliamentary committee.

Among the points which need consideration in relation to the physical training of children are the following: The use of gymnastic apparatus and the playing of pleasant and health-giving games ought to be taught in all elementary schools. Although several millions have been spent by school boards in acquiring playground sites, most of the grounds are at present very imperfectly utilised for the purposes of the physical education and recreation even of the scholars, and in only a small minority of instances are the grounds provided with suitable apparatus. In some board schools, however, some physical training is already given, and as many—probably most—board schools have good playgrounds, training in gymnastic exercises

and in games could be given there without difficulty, if this kind of training were made part of the compulsory curriculum of elementary schools. But the majority of children are taught in other than board schools, and of these other schools a large proportion have neither gymnasium nor playground, and are too poor to obtain them. One of the points most urgently demanding consideration is how those elementary schools which are not board schools shall obtain the playgrounds and gymnasia necessary to enable them to give good physical training to their pupils.

If all State-aided schools possessed good playgrounds and gymnasia, their grounds would, out of school hours, and particularly in the evenings when they would be most useful, provide part of the means needed for the physical recreation of the population of the districts surrounding the schools; but as school boards whose schools have playgrounds now hesitate to defray the cost of the salary of custodians and of the other outlay needed to make the school playgrounds available for public use out of school hours, and as town councils in these towns have not shown themselves willing to defray the charges in question, legislation would be needed to decide how the cost of making school playgrounds and gymnasia available for public use out of school hours should be defrayed.

## XXII.

## GATESHEAD SCHOOL BOARD

Represent as follows:—

That in many school districts the education or school rate is becoming a serious burden to the local ratepayers.

That in most of the heavily rated districts a very large proportion of the sum raised by rate is absorbed in the repayment and interest of loans.

That throughout England and Wales about one-third of the total amount thus raised is required for the payment of these charges.

That year by year these sums are constantly increasing.

That in districts where these charges are felt to be oppressive the cause of education is hindered and rendered unpopular.

That in many instances the increased rate of interest charged by the Public Works Loan Commissioners beyond the original rate of three-and-a-half per cent. in respect of loans for the full period of fifty years has been productive of difficulty, and has involved in certain school board districts the levying of a rate specially high in order to meet the payments consequent upon such increase.

That the Public Works Loan Board place difficulty in the way of loans being repaid by way of annuity, and also frequently restrict the period during which loans are to be repaid in cases in which the Education Department have consented to the repayment being spread over a greater number of years, and that this has prevented the equalizing of the annual sum to be paid in redemption of capital liabilities over the period for which the loan has been approved, and has involved the present ratepayers in a larger share of repayment than they ought fairly to be charged with.

That the Vice-President of the Committee of Council on Education has expressed himself as being "satisfied that nothing causes more discontent, or more effectually retards the work of school boards, than the large rates now required to meet the annual charge for school building, and this discontent is greatly aggravated by the fact that the rate of interest, which was originally fixed by the Elementary Education Acts of 1870 and 1873, has been materially increased by the Act of 1879, and that the expectations held out in 1870 that the rate would never exceed 3*d.* in the £ have been disappointed."

That the reduction in the rate of interest, as proposed by the Treasury, is totally inadequate to meet the necessities of the case, for school boards "ought" (in the words of the Vice-President) "to be restored to the position which they occupied before the Act of 1879 was passed," and that no fresh legislation is required for this purpose.

That section 97 of the "Elementary Education Act, 1870," was specially intended to assist poor districts, but that such section has been practically inoperative.

That in the opinion of the Gateshead School Board these facts prove the urgent necessity of relief being afforded to school board districts generally, and specially to districts in which boards have been compelled to provide school accommodation for large portions of the population.

## XXIII.

## THE MERSHAM SCHOOL BOARD.

This board calls attention to the difficulty experienced in securing regular attendance in this and similar school districts, especially in winter time, in consequence of the long distance many of the children live from the school. Numbers reside over two miles from the school, and it cannot be expected that little children can come this long distance in bad weather.

Since the Government grant has been based upon attendance, such schools as these are placed on a very unfair footing compared with town schools, and this board consider that an increased grant should be made to these country schools for attendance.

## XXIV.

## Mr. WILLIAMS, of Bettws Garmon Board School.

Permit me to bring the following facts under your notice, as a member of the Education Commission, and to request you to give them due consideration. I think they will assist in convincing you that the Education Act requires amendment in more than one direction.

I respectfully submit that the powers entrusted to school boards are too extensive and absolute; they are too used improperly, and to the gratification of petty spite and private malice by the members, and serve their personal interests. The teachers' character and interests are too often at the mercy or whim of men who have no sympathy with education or with the promotion of social virtue—ignorant, malicious, spiteful, and selfish men. There is hardly any corporate body or institution in the realm that exercises such a despotic sway as the school boards. I have been driven from my school by the malice and vindictiveness of such characters as are referred to above, no cause or reason being assigned or could be assigned for my dismissal, and the dismissal was persisted in in the teeth of the most indignant protests of a whole neighbourhood, who presented me with a valuable, handsome, and complimentary testimonial, the most handsome ever made in the neighbourhood, on my departure. My treatment at the hands of the Gaerwen School Board will be detailed further on.

Another instance. About three years ago, Mr. Forsyth, master of the Llanddona Board School, Anglesey, was the object of a mean and vindictive persecution from one of the members of his board, which no doubt greatly hastened his death. His little boy, who hardly knew that he was doing wrong, joined with some children in nicknaming the grand-daughter of the member in question, and the grandfather determined to procure Mr. Forsyth's dismissal. Ere long, he secured the concurrence of the majority of the members present at one of the meetings of the board, and Mr. Forsyth received notice to leave. Though the neighbourhood afterwards shamed the board into withdrawing the notice, yet it had produced its effect on poor Mr. Forsyth, who left a widow and several children to mourn his untimely death.

There is another small school board in Anglesey with only one school under it. The schoolmaster is a very worthy man from both a moral and intellectual point of view, and also a very successful teacher. By some strange manœuvring at the last school board election, three devoted votaries of Bacchus got on the board, and no sooner had they taken their seats than they began to annoy the master in every possible way, in order to make him so disgusted with his position as to resign, that they might secure his place for one of their boon companions.

Now I come to my own case. I conducted the Gaerwen Board School for the last seven years. The time of the present board will expire in May next, and of the five members constituting the board, there is only one of the five elected three years ago by the ratepayers, the other four having been elected by the board to fill



vacancies created by death and removal. On the board elected six years ago, sat two small tradesmen in different lines of business. I gave them the greater part of my custom; but they were not satisfied without getting the whole. They entered upon a crusade against me, calling upon the pupils' parents, to try to prejudice their minds against me, and endeavouring to induce their fellow members to agree to my dismissal. The parishioners met and sent a deputation to the board to protest against my dismissal, and the dismissal was abandoned. When the present board was first formed, only those were returned who were favourable to the retention of my services; but as vacancies occurred, the tradesmen in question succeeded in inducing two members of the board to take against me, and fill the vacancies with persons inimical to me, one of those so elected being one of the tradesmen in question. As soon as he had taken his seat, a notice to leave was sent to me, and in the meantime some of the members went from house to house, trying to make the parents believe charges which they themselves knew to be unmitigated lies. When I called them to account, they denied having made them. Although I have received legal opinion that there are good grounds for an action for libel, yet I have hesitated to take that course on account of the anxiety and uncertainty connected with legal proceedings and want of funds.

Meantime, the indignation of the parishioners at the board's treatment of me assumed the form of public meetings at which deputations were appointed to wait upon the Board to protest against my dismissal and demand reasons; but the board refused repeatedly to receive the deputations, or to give any reasons for my dismissal. They defied the whole neighbourhood in order to gratify their vindictive feelings against me. They also wanted to secure my expulsion before the next triennial election, as they felt sure there would be no chance then to carry their nefarious designs into execution. Their conduct has created disgust at the present board in particular, and all school boards. The school has received a rude shock, and a great number of the pupils have gone to other schools, and in the opinion of the parishioners the institution of school boards is a curse.

Besides being a loser, by this sudden and unexpected dismissal, of about 50*l.* per annum, as I was compelled, through the plethora of teachers in the market at the time, to accept a small school, I shall be still further a loser through the falling off in the number in attendance at the Gaerwen Board School from last January, when the school passed from my hands, to June next, when the inspection is due. The chief part of my salary was my portion (three-fourths) of the grant. As I have been in charge of the school for seven months of the current school year, there was due to me when I left on the 1st January last about 40*l.* of the grant, calculated on the basis of last year's grant. The board refused to pay me any portion of the grant, or allow me to conduct the school until the next inspection. It was a hardship to be obliged to move at such an inclement part of the year, and with a comparatively empty pocket, and, so far as the action of the board went, with a tarnished reputation. It is unnecessary to add that my health greatly suffered. The chairman of the public meetings at Gaerwen communicated with the Education Department; but the reply was that the Department had no control whatever over the actions of the board in the matter. The board made no complaint against me, and their outside supporters did not number more than half a dozen in the whole parish. By the action of the board, my portion of the grant may be reduced to *nil*.

I maintain that provision should be made to limit the power of school boards.

- (1.) That provision should be made against capricious dismissals by an appeal to a higher tribunal.
- (2.) That cumulative voting at the election of school boards should be abolished.
- (3.) That the ratepayers, in public meeting assembled, should have a veto on the action of the board in the dismissal of a schoolmaster or the reduction of his salary.
- (4.) The power given to the board to fill up vacancies caused by deaths, removals, or resignations should be taken from it and remitted to the ratepayers.
- (5.) The area of school boards should be much enlarged, these small school boards are a curse to education.

## XXV.

Mr. REGINALD GILL, Bickham, Reborough.

Are the present inspectors the most suitable persons for the post?

Could not much more efficient ones be procured at a much less cost?

Are they not almost totally devoid of a knowledge of the world, and the requirements of the working classes?

Should not the office of inspector be retained for school masters, who, after long service, have proved their efficiency, and pensions be saved?

Are not elementary schools very deficient in their results as to reading, writing, and arithmetic, the ground work of an elementary school, and does not this arise from a bad arrangement of the time tables, whereby in large school rooms more than one *vivâ voce* lesson is being conducted at the same time, with the result that each class is howling down its neighbour?

Are the persons who teach writing and arithmetic, in many instances, competent to do so, or to keep order in the school?

A member of a school board is unable to take a contract under the board for work to be done or goods supplied, but he is not prevented from obtaining appointments as teachers for his own children under the same board, of which he is a member; this now occurs in the parish of Calstock, in the county of Cornwall; the chairman, a book hawker, of the name of Annear, has two children so employed under the Calstock School Board, one at a salary of 50*l.* per annum, and obtained without any advertisement or competition on the part of the public, and the other child at a salary of 10*l.* per annum.

Should not the compulsory standard for education be the same throughout the whole of the United Kingdom? Should not the first half hour daily in every school be devoted to religious and moral teaching, and should not the reading books in schools be selected with a view of meeting the requirements of the district?

Should not a person be disqualified from being a member of a school board who is in receipt of parochial relief for any member of his family; at the present time a member of the Tavistock School Board has a son in the lunatic asylum at Exminster as a pauper lunatic?

In rural districts, where the population is sparse, is it not desirable to provide inexpensive school rooms, under an assistant teacher, but working in connection with the head school of the district?

Is not the great blot of the present education system, that it is deficient in teaching the rising generation to earn as well as to learn? and are not technical schools much required for this purpose so as to assist the children after leaving school, and to make them useful members of society in future?

Are there not some charitable funds devoted to the poor that could be so utilised. At Tavistock, I think, there is one known as Watts' Trust, which is now little better than wasted. Mr. Wing, the Duke of Bedford's Agent at the Bedford Office, Bloomsbury, might be able to give some information on this point.

Is not the present system of teaching in elementary schools merely a system of cram, and sound ground work wholly neglected — everything done with a view of obtaining a large grant?

Representatives of the working classes often know very little of the internal working of a school, and when their monthly visits of inspection occur, have been known to have their reports prepared and written by one of the teachers of the school which he has inspected.

Ought not taxation and representation to go together? And no person who is not a ratepayer ought not to be on the school board of the district.

## XXVI.

STAFFORD SCHOOL BOARD.

"Copy of the Minute."

"It was proposed by Mr. G. J. Flamant, seconded by Mr. H. Halden, and carried unanimously:—

"That this Board suggest to the Royal Commission on Education that the Education Act should be amended so as to give school boards and school attendance committees of municipal corporations

the power of paying from the local rates the school fees of children in cases where the parents are unable from poverty to do so.

“Further, the Board desire most respectfully to say that they cannot too strongly condemn the present system of compelling parents to apply to guardians for such payment, and of having their cases investigated by relieving officers, thus incurring the odium of being practically placed almost on the same footing as ordinary paupers.”

### XXVII.

About 70 Memorials from the R. C. Archbishops and Bishops in Scotland, and from managers of R. C. schools in Scotland, in the following form, shewing:—

- 1st.—That the Education Act of 1872 has proved unequal in its application, and instead of supplementing and completing the voluntary system of Scotland, as originally intended, has already crushed out of existence a very large number of voluntary schools, and seriously threatens the existence of the remainder, by the overwhelming disadvantages under which it places them;
- 2nd.—That, while voluntary schools do the whole educational work required of them by the legislature, subject to the same inspection, under the same control, judged by the same standards as the board schools, they receive of public money only the same Government grant as the board schools, without any, even partial, equivalent for the unlimited rates allowed to the latter;
- 3rd.—That the supporters of voluntary schools have thus to bear a double burden for their efficient maintenance, and also to contribute their full share of the rates from which board schools are built and maintained;

and praying that the memorialists rejoice at the appointment of a Royal Commission, now inquiring into the operation of the English Education Acts, and pray to be heard and give evidence before that Royal Commission with reference to the voluntary schools and board schools of Scotland.

### XXVIII.

#### IPSWICH SCHOOL BOARD.

The Board propose that it is desirable that the code of regulations of the Committee of Council on Education should be revised triennially.

I.—Disadvantages of the present system of annual revision.

- (a.) That the frequent alterations of the articles of the Code very often result in considerable practical inconvenience, and in the loss of time and money.
- (b.) That the facility for making alterations leads to the suggestion and adoption of imperfectly considered and injudicious proposals.
- (c.) That such frequent alterations cause a great feeling of uncertainty and dissatisfaction amongst all classes of persons engaged in educational work, whether as members and officers of school boards, or as managers and teachers of schools.
- (d.) That this uncertainty is detrimental to the work, because it prevents that fair acceptance of the code as an educational guide, which is necessary to produce a thorough interest in the working out of its provisions.
- (e.) That the annual changes are embarrassing and irritating to local educational authorities, and tend to discourage many persons from joining such bodies, who would make eminently desirable members.
- (f.) That the state of uncertainty produced by the present system is especially prejudicial in its effects upon the teachers; that it prevents the desirable concentration of their energies upon the actual work of teaching; that it draws their attention from the educational to the administrative articles of the code; and that it fosters and keeps up amongst them an exciting, distracting, and worrying agitation.

II.—Advantages of a triennial revision.

- (a.) That the greater stability of the provisions of the code would conduce to a saving of time, to convenience, to educational improvement, and to economy.

- (b.) That with a settled and extended period for revision, the suggestions offered by local educational authorities would be based upon maturer experience; that the suggestions would be offered simultaneously; and that the revision would be performed with more care.
- (c.) That a feeling of confidence in the code would be promoted amongst all classes engaged in the work.
- (d.) That this confidence would greatly add to the interest and earnestness of the local educational authorities; and that the code would meet generally with far readier acceptance.
- (e.) That it would simplify the duties, and decrease the labour of all concerned; that it would encourage a better and wider study of the code; that as school boards are elected triennially it would give members but one code to study instead of a code changed three times during their membership; and that it would help to attract to the work many persons who find that the mastery of a code which is changed every year entails too heavy a call upon their attention.
- (f.) That it would be specially beneficial to the teachers; that it would enable them to carry out any educational scheme uninterruptedly for three years; and that it would break the continuity of the strain upon them which is caused by the present ceaseless agitation.

### XXIX.

The Rev. W. STODDART, B.A., a Member of Whithy School Board.

There exists in the town of Whithy an injustice and inequality, arising from the fact the school rate which is levied to supply the deficiency of school accommodation in the whole town is made to fall upon one-half only of the town, and that part the poorest.

In order to explain the present position of affairs, it is necessary to mention the following facts. The town of Whithy, not being a corporate town, is divided into two parishes and school districts, called Whithy and Ruswarp. The former includes the old part of the town, in which reside a large number of poor people, as may be judged from the fact that, although the total rateable value of the parish is only 16,000*l.*, there are 2,000 occupiers whose rateable values are under 5*l.*, and of these 900 are under 3*l.* each. In the Ruswarp parish, on the other hand, reside the rich and well-to-do people of Whithy. Its rateable value is 26,000*l.*, which is increasing annually, but, owing to the mere accident that most of the elementary schools belonging to Whithy have been built in the Ruswarp parish, the school board district has been limited to the Whithy parish, with the result that the poor people living in the lower part of the town have to pay a heavy school rate, whilst the better class residing in the upper part pay no school rate. The rate at present is eightpence in the pound per annum but if it were spread over the whole town it would only be threepence. To show the difference between the two parishes, it may be mentioned that 180 persons in the Whithy parish have lately been summoned before the magistrates for the non-payment of the poor rate (in which is included the school rate), whilst not one person has been summoned in Ruswarp parish for the same rate. It may also be stated that all the members of the Whithy School Board reside in Ruswarp parish. To prove that the schools in Ruswarp parish belong to the whole of Whithy, it is only necessary to state that one of these schools is the only British school in the town, that nearly all its scholars belong to the Whithy parish, and, if it were situated on the other side of the road, it would be in the Whithy parish. Another school in Ruswarp parish is the Catholic; this, also, is the only school of that denomination in Whithy, and the scholars come from all parts of the town. The remaining school, belonging to the Church of England, is the only one which can rightly be claimed as belonging to the parish. It is by claiming these schools as belonging to the Ruswarp parish that the denominational party in the town are able to prevent the inclusion of Ruswarp parish in the Whithy School Board district, and thus to perpetuate the injustice complained of.

This injustice would be removed by the union of the two parishes.

## XXX.

## RESOLUTION of the CLAPHAM VESTRY.

That a letter be written to the Education Department in favour of single-member constituencies for the London School Board; also that the charge be made a separate rate, but still to be collected with the other rates.

## XXXI.

The Rev. G. BOND, of Farnworth Vicarage, Widnes.

I desire to represent the disadvantages under which such schools as we have at Bold and Farnworth labour compared with many around us. Both these districts of my parish are very wide; Bold is quite three miles across, and Farnworth even more. The population, too, is chiefly resident at the extremities. How can we expect an average attendance like that of other schools where the children live close at hand? During the past winter we have had to close both schools for three weeks, because of the heavy snow, &c., and often had to mark the register when little more than half the children were present. This, if the system of proportioning the grant to the average attendance is continued, will be a cause of considerable loss to us, especially this year; and the same efficiency cannot be expected at the examination if the pupils have not been able to attend. Could not some allowance be made for such cases by the inspector or Committee of Council, both as to the average and standard of proficiency required? Otherwise I cannot see how such voluntary schools are to be maintained, for both the school fees will amount to less than those of other schools and the Government grant must be smaller.

## XXXII.

The Rev. J. P. BILLING, of Seavington, Ilminster.

I would ask you to consider the principle on which Her Majesty's inspectors bestow the merit grant, especially with regard to agricultural districts, and by this I mean what standard of excellence is adopted. The children in attendance have to come long distances, and, therefore, in rural schools as compared with town schools, there is a great disadvantage with regard to the grant, both as regards average attendance and the payment for the subjects of examination. I feel concerned in this matter, as for 14 years I have been an assistant diocesan inspector of schools in this district, and, therefore, with every feeling of deference and respect, ask your consideration, when examining the statistics that will be placed before you, as I imagine that the Education Department is desirous of rendering every reasonable assistance with regard to the education of the poor, with a due regard to economy, I should like to hear from you whether I may add any more information in respect of the results of compulsion and the mode of maintaining schools by rates or subscriptions.

Being a guardian of the poor, and having been a member of the school attendance committee, I would like to give my experience of the work of the "attendance officer," and ask that the appointment in voluntary schools should be left open and not confined to the relieving officer for the district; also that inquiry should be made in a most accurate manner as to the amount and character of the work done by Her Majesty's inspectors and their assistants, and the expense thereof to the Government, and also as to the difficulties of small schools.

## XXXIII.

The MEMORIAL of the BARROW-IN-FURNESS SCHOOL BOARD,

RESPECTFULLY SHEWETH,

WHEREAS there are within the school district of the borough of Barrow-in-Furness a number of children of the public elementary school class who are from birth deaf-mutes, and a number of others who are blind, for whose education the ordinary public elementary schools make no suitable provision,

And whereas the powers conferred upon poor law guardians to assist the parents to send their children to institutions established for their training are almost

entirely inoperative, owing to the apathy of the parents, their inability to bear one-half of the expense, their unwillingness to part from their children, or because they are persons whom the guardians do not feel justified in assisting from the rates,

And whereas, in the opinion of your memorialists, provision might well be made for the suitable daily instruction of these children, in connexion with an ordinary elementary school, or at some centre convenient for the children,

And whereas the expense of this arrangement, although much less than that of an institution involving residence, would be greater than that of an ordinary elementary school,

Your memorialists desire urgently to represent their opinion that provision should be made in the Education Acts, and in the Code of Minutes of the Education Department, for the education of deaf-mutes and blind children, for a regulated course of instruction, and for the payment of grant commensurate with the cost and difficulties of the teaching.

## XXXIV.

The Rev. B. WRIGHT, the Rectory, Darlaston.

As to school pence, my opinion is that the parents of the so-called "working classes" ought to pay something towards the education of their children, as paying for a thing causes them to value it.

I venture to suggest that there is one hardship in the case of voluntary schools which might very easily be removed, and that is the deduction under Article 114 (6), which deduction is very hard on schools in poor places such as Darlaston is. We charge 2*d.*, 3*d.*, 4*d.*, and 6*d.* per week, and the majority of the children are at the lowest fee. Our subscriptions amount to about 20*l.* per annum only, and every year we have a deduction. 40*l.* 19*s.* 10*d.*, 57*l.* 4*s.*, 37*l.* 9*s.* 4*d.*, 32*l.* 13*s.* 5*d.* are examples of the sums deducted. Now it would be very easy to raise the income of our school by doubling most of the school pence, and making the highest fee 9*d.* We should get a larger grant on a smaller attendance, but then the schools would not be for the benefit of the poor people in the place. The children of the poorest classes would thus be forced into the board school (a thing which their souls abhor), and the parish church school would be for the benefit only of the tradespeople and better classes among the labouring population, and thus cease to be what they were built for.

I suggest that the full grant earned should be paid to all schools in which the average fee was a certain sum, say 4*d.* or 6*d.* This would enable a considerable number of schools in poor places now carried on as voluntary schools to continue their work. 20*l.* is a large sum for us to raise, and it is not only the 20*l.* that we raise, but the money that we save that ought to be taken into consideration. Why should board schools get all they earn, and voluntary schools, because they are voluntary, suffer from these large deductions? We want money to repair the schools now, and we must get up a bazaar or something which, if we could only lay our hands on our own earnings, we should be well able to carry the work on without these constant struggles.

## XXXV.

The BRISTOL BAND OF HOPE UNION.

The committee of this union understand that, in a great number of cases, where parents have been found to neglect to carry out the requirements of the Education Acts, and have shown want of interest in the welfare of their children, their neglect has arisen from one or both of them giving way to habits of intoxication; they therefore hope that your Commission may see its way to recommend that, in the next Education Code, a certain time, say one hour per week, be given to instructing the children attending elementary schools from one or more of the good temperance text books.

They think much good would result, as the children would then be taught from an early age that alcoholic liquors are not necessary to sustain life, and the probability of their contracting intemperate habits as they grow up would be reduced. The answer has been given that this instruction should be conveyed to the children in Sunday schools and bands of hope; but there are great numbers of children attending elementary schools who never go to any Sunday school or band of hope,

and these are, in very many cases, the children more especially brought under the worst home influences.

They are therefore of opinion that the only way to get them instructed in the matter is, that they should have some temperance teaching as part of their lessons when at the school which they are compelled by the law to attend.

## XXXVI.

Mr. W. HOWARD, of Liverpool.

I beg leave to bring before your notice a subject which I think might profitably be brought before the Royal Commission on Education, since it affects the higher education of children in public elementary schools. I allude to the teaching of science as a subject of instruction, in order to earn grants from the Science and Art Department, South Kensington. There are many intelligent children in what might be called the lower standards of public elementary schools, to whom might be taught at least the elementary stage of some of the science subjects of this department; and, with regard to the class of children of whom I am specially speaking, such instruction would not in any way be detrimental to the ordinary standard work, but would, as has been practically found, materially assist it. Formerly, the rule of the Science and Art Department on this point was, that no child was to be presented in a science subject who had not passed the fourth standard of the Code. I consider this too high a standard to prescribe. But now, however, no grant is paid by the Science and Art Department on behalf of any child who has not passed the sixth standard (*see* section XLVII., Science Directory).

I would suggest that your Commission should consider the advisability of altogether doing away with these restrictions, the present high standard to be attained before children are presented for examination by the Science and Art Department making it not worth while, in most schools, to introduce science subjects, and there is thus very little encouragement given to a higher kind of teaching. Similar remarks might be made with regard to the "specific subjects" of the Education Department.

I think it would not be difficult for your Commission to obtain evidence of the absurdity of the objections usually given to teaching younger children the subjects alluded to. Of course it must be understood that I am referring to the more intelligent children found in schools. With respect to children of a low order of intelligence, no restrictions or absence of restriction would be of any avail. Your Commission will, no doubt, already have had evidence of the fact that very little allowance has hitherto been made for the varying degrees of intelligence possessed by different children.

## XXXVII.

The MEMORIAL of the SCHOOL BOARD FOR LONDON ;

RESPECTFULLY SHEWETH,

THAT there are within the Metropolitan District a number of children of the public elementary school class who are from birth deaf and dumb, and a number of others who are blind, for whose education the ordinary public elementary schools make no suitable provision ;

That special provision is made by your memorialists for the suitable daily instruction of 313 deaf and dumb children and 130 blind children ;

That the expense of this arrangement is much greater than that of the ordinary elementary school ;

That your memorialists therefore desire urgently to represent their opinion that provision should be made in the Education Acts and in the Code of Minutes of the Education Department for the education of deaf and dumb and blind children, and for the payment of grant commensurate with the cost and difficulties of the teaching ;

And, That your memorialists accordingly pray that the Commission over which you preside may be able to approve these suggestions, and to recommend such amendments of the Acts and Code as may appear necessary.

## XXXVIII.

The MEMORIAL of the ASHTON-UNDER-LYNE SCHOOL BOARD.

SHEWETH,

1. THAT the provisions of Art. 114 of the Code of Regulations of the Education Department, which limits the amount of grant earned over 17s. 6d. per child in average attendance to the amount of the income of the school from all sources, other than the parliamentary grant, ought to be repealed.

2. That the conditions under which the merit grant is at present earned should be revised, and the fixed grant increased.

3. That, in consequence of the inutility of the compulsory clauses of the Act, it is desirable that the local educational authorities should be empowered to give certificates of exemption from examination to the managers of schools for scholars who, from no defect in the school, have not attended 60 per cent. of the last 22 weeks of the school year, and who cannot, by the present instructions to inspectors, be put upon the exemption sheet, such as truants, ragged children, children of parents who are ill, children away from home temporarily, &c.

4. That school boards should have power to order the payment by guardians of the poor of fees in all schools for any child, the income of whose parents comes within a certain uniform poverty scale.

5. That the present regulations relating to grants for evening classes, and the course of instruction necessary to obtain such grants, should be revised, and that provision should be made so that a more practical and technical course of teaching might be followed in such classes.

## XXXIX.

BEDMINSTER (EXTRA-MUNICIPAL) SCHOOL BOARD.

1. The first point to which it is desired to call attention is the existing limitation of the amount of the annual grant under sec. 19 of the Elementary Education Act, 1876, which causes in many cases considerable pecuniary loss, after hard work on the part of both teachers and children, and disappointment and discouragement to managers, teachers, and ratepayers, and tends to make the cause of education unpopular.

The amount deducted from the grant to the board in the year ending September 1885 was 75l. 7s. 9d., out of a grant earned of about 800l. As the head teachers are paid one moiety of the amount earned, there was a still further loss to the ratepayers of half the amount of the grant so deducted.

This sum included the special grant to pupil teachers, which, being divided by the board between the head teachers and pupil teachers in accordance with the recommendation of the department, also had to be paid out of the rates.

There is but one voluntary school in this district, and the school board rate is high, being with difficulty, kept as low as 8d. in the pound, and is a serious burden to the local ratepayers.

This board therefore respectfully suggest that steps should be taken to remove the existing limitation of the grant, and to provide that all the grant earned for standard or class subjects, needlework, and special grants to pupil teachers, shall be paid without any deduction whatever ; the number of class subjects to be taken in each being of course limited as at present by the Department.

2. For similar reasons this board earnestly recommend that sec. 97 of the Elementary Education Act, 1870, be amended by the substitution of 10s. 6d. for 7s. 6d., and by the addition of words to the following effect:—

"That where a school board satisfy the Department  
 " that a rate of more than 3d. is required to meet  
 " the expenses incurred in the repayment and  
 " interest of loans, such school board shall be  
 " entitled to special relief in respect of the rate  
 " over and above the said 3d." The number of  
 years over which repayment should extend, and the amount of interest to be regulated by the Department in the same manner as the amount borrowed is now sanctioned.

3. It is considered desirable that the power of compelling children from 13 to 14 years of age to attend elementary schools should be abolished, as in the opinion of this board compulsory attendance in the great majority of such cases is practically of no value. And the prevailing opinion in this district being that all children when 13 years of age should be allowed to take suitable employment, it is found very difficult to enforce attendance at school after that age.

4. This board respectfully suggests that the powers of school boards to grant total or partial exemption from school attendance should be more fully defined.

5. This board considers that it would improve the well-being of children, and aid the cause of education, if children were more fully protected by law from ill-treatment or cruelty such as being wilfully kept without proper clothing, or shut up and left within doors, or otherwise wilfully and habitually neglected; the provisions of the present Education Acts being altogether inadequate to meet such cases.

6. The work of elementary education is, in the opinion of this board, hindered and made more difficult by the continued existence of uncertified elementary schools, which the board have good reason to believe are made use of to a large extent for the purpose of evading the strict requirements of the law in the matter of punctuality and regularity of attendance.

And, moreover, as at present there are no means provided by law of testing the standard of such education, this board considers it a matter of immediate and primary importance that some plan should be devised for placing all such schools under Government inspection.

7. This board is of opinion that parents, who are not paupers, and who have occasion to seek remission of school fees, should not be called upon to attend before the boards of guardians for that purpose, and this board would suggest that an alteration should be made in the law with the view of obviating this necessity.

At the same time, it might be mentioned that pauper children, to whom relief is given on condition that they attend school, are found to be most regular in attendance.

## XL.

### ESSEX DIOCESAN BOARD OF EDUCATION.

We respectfully beg to call the attention of the Royal Commission to the unequal result of the rule under which the Government grant to schools is made to depend upon the number of children in average attendance.

We respectfully submit that in the apportionment of this grant—made to assist in carrying out the law that all children throughout the country are to be educated—account ought to be taken of the necessary cost of the school staff, as between large and small schools.

Small schools labour under special difficulties which might well deserve consideration and recognition in the apportionment of the grant.

The necessary cost of teachers in small schools is quite out of proportion to the number taught: for the larger number of children there are in a school, the more there will be of about the same age and attainments, who may thus be classed under one teacher; hence, though the large school will pay higher salaries to its teachers than the small one, the cost, in proportion to the number of children, will continually decrease as the number increases.

Any one acquainted with schools, may at once satisfy himself of this by drawing out a table of teachers, and their salaries, required for schools of various sizes, supposing that each school is provided with a staff sufficient for the attainment of like results.

We may compare thus a mixed school, say, of 40 children, (boys, girls, and infants,) with one of 400 (boys, girls, or infants). The first will require, besides the mistress, a pupil teacher and a monitor; this is more than is usually supplied, but less than is necessary to put it on an equality, as to the power of efficiently teaching, and so of earning the grant, with a well-equipped large school.

In the small school the infants need some one to look after them, and the other children arranged in five or six standards—the girls at times doing needlework—cannot be properly attended to without two teachers.

Let the salaries be 65*l.*, 15*l.*, and 5*l.*, making 85*l.* altogether, that is 2*l.* 2*s.* 6*d.* per child.

In the school of 400 children let there be a head mistress at 150*l.*, an assistant certificated mistress at 70*l.*, three assistants at 45*l.* each, and four pupil teachers at 17*l.* 10*s.* each. The whole cost will then be 425*l.* being 1*l.* 1*s.* 3*d.* per child, exactly half what the small school has to pay.

The cost of teachers is thus only five times as much in the one school as in the other, while the Government grant, supposing both to do equally well in the examination, will be more than 10 times as much; "more," because the small mixed school will lose on its infants, the infants in a separate department earning 2*s.* per head more (fixed grant) than if they only formed part of a mixed school.

There may be difference of opinion as to what should be the proper staff, and the salaries to be paid to such staff; but any arrangement, which provides equal teaching power for each school, will show similar results to those above set forth.

This inequality is recognised in the Education Act, 1870, sec. III., but the remedy therein provided in practice leaves the grievance and burden untouched in the majority of cases.

We do not venture to suggest what change should be made in the mode of apportioning the grant; we cannot however doubt that, when the subject is brought under the notice of your Royal Commission, they will find means of removing the manifest unfairness of the present arrangement.

## XLI.

### BOROUGH OF ACCRINGTON.

The school attendance committee of this borough desire respectfully to call the attention of the Royal Commission on Elementary Education to the great importance of empowering school attendance committees of municipal corporations to give school fees in non-pauper cases within their jurisdiction, either from the poor rates made in the borough, or the borough fund. The officers of such committees have necessarily to inquire into and become familiar with the circumstances of parents who are unable by reason of poverty to pay the ordinary fees, and are in a better position to form an opinion as to where such fees ought to be granted than relieving officers, whose duties bring them more immediately in contact with ordinary paupers, and if school attendance committees of corporations were empowered to grant such fees, only one inquiry would be needed, and such parents would not be under the necessity of also going before relieving officers for a further investigation of their cases, nor before the guardians to obtain a grant of the fees.

The present system is a double one without any saving of expense, and imposes upon those parents who are unable to pay school fees, the disagreeable necessity of making application to relieving officers and the guardians for school pence, and the odium of being considered on the same footing as ordinary paupers.

Under these circumstances, the school attendance committee of this borough respectfully suggest, that the Education Acts should be amended so as to give school attendance committees of municipal corporations the power of granting school fees in non-pauper cases.

## XLII.

### THE MEMORIAL OF THE DARLINGTON SCHOOL BOARD.

SHREWETH,

THAT your memorialists are the school board for the borough of Darlington.

THAT the 25th section of the Education Act, 1870, was repealed by the 10th section of the Education Amendment Act, 1876.

WHEREBY hardship and degradation are inflicted on honest poor parents who are unable to pay the school fees for their children attending voluntary schools, by forcing them to appear before the board of guardians in order to obtain payment.

THAT they are in fact, though not in name, rendered paupers by this proceeding, and are frequently so regarded and spoken of by their neighbours; whilst this is rendered still more galling by the fact, that the parents of children attending the board schools are not subjected to the same ordeal.

Your memorialists therefore pray, that the educational authority in each locality be entrusted with the power of paying from the rates the school fees of children attending the schools within its own districts in cases where the parents are unable to pay, and that the parents be not required to appear before the board of guardians for this purpose, or to be visited by the relieving officer.

## XLIII.

FROM THE CHIEF CONSTABLE OF CHESTER.

I venture to send you a copy of a return I made about 12 months ago. I had often spoken of what I thought was the rather harsh application of the law here, and the return certainly supported my view. I now enclose it to you as Chairman of the Royal Commission on the Education Acts, not for the purpose of reflecting upon my own borough or the school attendance committee in any way, but rather as my idea of applying a test to the action of the various school attendance committees. The return shows that there is (or was) a startling want of uniformity in the methods of procedure.

I have paid much attention to the working of the compulsory clauses, and am of opinion that the practice (if not the law) ought certainly to be modified.

1. The practice of referring those unable to pay the fees to the poor law authorities is clumsy and repellant to the working man. He would rather run the risk of being fined than "face the board." It destroys his self-respect, especially among his fellow-workmen. Why not allow the education committee to pay the fees from the borough fund in such cases? they have special means of knowing the merits of each case.

2. Children between five and seven ought not to be expected to make full attendances, especially in winter. Very many little lives must be sacrificed in this way at present. I think 50 per cent. of possible attendances in winter and 65 or 70 in summer, would meet the case. Sending children to school is not necessarily education. I have often thought it rather the reverse when I have seen badly-clad, half-shod little children, little more than infants, shivering about the school entrances on a cold, wet winter morning.

3. A sliding scale of attendances regulated by the age of the child and by the standards which it has passed, would greatly ease the application of the byelaws. It is hardly necessary to say that some children will learn as much in one day as others will in six. Why then should the bright, precocious child, who can easily pass the standards, be expected to make the same attendances as the dull and stupid?

4. Another point, perhaps more in my way, is that when a parent is fined, it ought to be made clear to him then and there what he has got to pay. Magistrates as a rule probably suppose when they fine a parent (say) "6d., and 1s. costs," that such a fine means 1s. 6d. and no more. In practice, it is very different. A distress warrant follows (in 99 cases in 100, a mere matter of form) 1s. 6d. more; then a warrant to commit, 3s.; and if the parent should reach gaol before the money can be raised for him, 6s. more for his conveyance to prison, making 12s. in all, instead of 1s. 6d. What this means will be better understood when it is borne in mind that a parent with four school-age children may, owing to poverty, want of fees, want of money for shoes, or (as is very often the case) having a neglectful wife, be fined for different children six or eight or more times in the year. No wonder that the Elementary Education Acts are so unpopular.

(Enclosure.)

## SCHOOL ATTENDANCE CASES.

Taking boroughs having between 35,000 and 45,000 inhabitants, the numbers of persons summoned before the magistrates last year (1883) were:—

Borough.	Population.	Cases.	Per 1,000 Population.
1. Ashton-under-Lyne -	37,027	12	32
2. Carlisle - - -	35,806	58	1'31
3. Cambridge - - -	35,372	60	1'05
4. Macclesfield - - -	37,514	76	2'02
5. Lincoln - - - -	37,312	76	2'03

Borough.	Population.	Cases.	Per 1,000 Population.
6. Oxford - - - -	35,929	101	2'81
7. Reading - - - -	42,051	166	3'94
8. Newport, Mon. - -	30,000	173	4'80
9. Coventry - - - -	42,111	227	5'39
10. Tynemouth - - -	42,121	280	6'36
11. Warrington - - -	41,450	383	9'23
12. Chester - - - -	36,755	717	19'50

Taking a few of the larger boroughs in the same way:—

1. Leeds - - - -	315,568	1,172	3'70
2. Birmingham - - -	407,000	2,011	4'93
3. Manchester - - -	341,508	1,686	4'93
4. Bristol - - - -	206,503	1,145	5'54

## XLIV.

THE MEMORIAL OF THE COUNCIL OF THE SOCIETY FOR UTILIZING THE WELSH LANGUAGE.

1. This question is, whether the use of the English Code unmodified shall be continued in districts where the English language is not that of the people, or shall be modified, as has been already done in Scotland and in Ireland, in such a way as to admit of the systematic use of the native language in assisting the work of education?

2. Will you permit us to say at the outset that nothing is further from our intention or wishes than to hinder the spread of a knowledge of English among the Welsh people, or to perpetuate the use of Welsh as their sole language. On the contrary, one of the express objects of this Society is to secure the more thorough acquirement of English by the children in all parts of Wales.

3. We do not, however, consider the system at present maintained to be by any means that best adapted to ensure this end.

4. *Primâ facie* it might appear that the application of a code of instruction drawn up for the requirements of English-speaking children, to the education of pupils to whom that language is a foreign tongue, stands in need of defence.

5. In actual practice, however, the teachers themselves have of necessity modified the operation of the system to a certain degree, introducing of their own initiative Welsh explanations to supplement the authorised English instruction, which would be otherwise unintelligible to most of the pupils; and this modification has lately obtained, to some extent, recognition from the Department (in footnote 2, appended to Schedule II. of the Code now in force).

6. Under these circumstances the people of Wales acquiesced until recently in the continuance of the present system; believing, as many, especially in the more purely Welsh-spoken districts still do, the entire exclusion of Welsh from the schools to be a sure means of bringing up their children in a knowledge of English, which is an object earnestly desired by every Welsh parent.

7. For the last half century, moreover, it has been popularly believed both in Wales and in England that the use of the Welsh language was, from various causes, rapidly diminishing, and that, in fact, nothing more than a thorough system of English schools was needed to displace it altogether as the medium of general intercourse among the rising generation.

8. Recent observation has, however, shown that this belief is not borne out by facts. The Reports of the Society of Cymmrodorion, the series of papers published by Mr. Dan Isaac Davies, Her Majesty's Sub-Inspector of Schools, and other miscellaneous communications which have of late appeared in the public press, tend to show that in very few parts of Wales is the "Welsh-speaking area," at the present day rapidly diminishing. In many its limits are stationary, and in some it is actually encroaching on the "English" territory.

9. The *maintenance* of the Welsh language is no part of this Society's objects, and we allude to these statements merely to show that the present system of education is at any rate not conducting, as was expected

from it. to the speedy replacement of Welsh by English as the language of the people.

10. But we must now go farther, and ask the attention of your honourable Commission to the failure of the present system (which is alleged in the papers and documents above alluded to), even to render the rising generation in Welsh-speaking districts bilingual.

11. The high average of grants and per-centage of passes attained by school children in Wales since the passing of the Elementary Education Act contributed to strengthen the general impression which existed that the chief object aimed at by the schools was being attained, and the children were generally acquiring a competent knowledge of the English tongue.

12. The satisfaction of the country at this result seems to have been premature. It would appear that the "English" lessons in Welsh-speaking districts are of far less profit than has been complacently assumed, and that even when, as in many cases, they seem to be glibly learned, they are to a great extent acquired merely by rote, in a parrot-like fashion, without real comprehension of their meaning; so that, in effect, the child who at the age of thirteen leaves school, possessed as far as the official tests can certify, of a very fair knowledge of "English," is found a few years later to be unable to read a simple book, or to hold an ordinary conversation in that language.

13. There appears to be no doubt that in spite of the admittedly excellent conduct of Welsh elementary schools, extensive districts are still to be found in Wales in which a knowledge of English is an exceptional accomplishment, even in the young.

14. Nor is this the only drawback of the present system. As English alone is taught in the day schools, the Welsh child who fails to master that language remains practically uneducated, and gains little or no advantage from attendance at school. There are, in short, a multitude of Welsh youths who, in spite of the elaborate and expensive machinery of the day schools, would enter into life almost without education but for the operation of another institution, the Welsh Sunday School.

15. Here, either in childhood, or, as is frequently the case, in later life, they repair to be taught by voluntary and unskilled agency to read their native language as a preliminary to the religious instruction which is conveyed by the school. By this means, and by their own exertions, they are often able to attain to a certain level of culture, though still ignorant of English, and owing little to the rate-supported institution.

16. And even in the case of the children who succeed in acquiring a foundation of knowledge of the English language in the day schools, this result is accomplished at a distinct disadvantage, the work of instructing in English being made more difficult than it need be by the lack of any systematic method of using the known language in explanation of the lessons given in what is practically a foreign tongue.

17. Furthermore, we are of opinion, and are supported in this by very many practical teachers, that the knowledge which the children possess of the Welsh language, and which is now altogether thrown away in public education, might, under better circumstances, be utilized to considerable profit as a means of training their intelligence.

18. What we desire respectfully to propose in order to remedy these existing defects is:—formally to join to the present official system of education those methods which the practical sense of teachers has shown them to be beneficial in the instruction of Welsh children; to allow that to be undertaken in a complete and systematic manner, which at present is done haphazard and by individual initiative; to permit the reading and writing of the Welsh language to be taught side by side with that of English; and the children's parallel knowledge of the two languages to be utilized as a means of mental discipline.

19. The feasibility of these proposals rests in the strictly phonetic character of the Welsh language; owing to which a Welsh child of ordinary intelligence can be taught to read his native tongue in one tenth of the time required to teach English reading.

20. The extra labour, therefore, involved by our proposals would be comparatively slight, and would, moreover, as we think, be amply recouped by the improved intelligence and system which would thus be brought to bear on the English instruction.

21. It is not contemplated by the Society to make Welsh the general language of instruction, or to relax the obligation laid upon the scholars, whenever practicable, to speak only English during school hours. We

fully recognize that the enforcement of such a rule, whether in relation to English, or to any other language, is one of the most efficacious means of imparting a familiarity in the use of a foreign tongue.

22. Nor is any compulsory regulation aimed at by this Society. It is our wish that the new system should be adopted gradually and experimentally, and that it should be, for the present at least, at the option of the managers of any school to accept or reject the whole or any part.

23. The proposals of the Society, drawn out in detail, are placed as an appendix to this memorial.

24. The advantages which we anticipate from the adoption of the proposed modifications in the Code are briefly these:—

- a. We believe that English will be more generally and more soundly acquired than at present.
- b. We hold that even in cases where English is not successfully acquired, or is subsequently lost, the pupil will have gained something of value from his school attendance, being at least able to read and write in Welsh.
- c. We are of opinion that the habitual practice, which the new system would involve, of comparing the words, idioms, and phrases of one language with those of another, will tend powerfully to awaken the intelligence of the children, and to place them in a favourable position for the acquisition of other subjects of learning.
- d. We consider that the present practice is not wholly free from the risk of damage to the *morale* of school children. It is, we think, not an unfounded apprehension that a certain loss of self-confidence and self-respect is often the result of sending children to schools where they find the language in which the associations of homo and religion are bound up treated with neglect and apparent contempt. This undesirable result the proposed modifications would effectually avert.

25. The views of this memorial are by no means new, or limited to the members of this Society; but the extent to which they prevailed in Wales among those personally conversant with the working of the Elementary Education Acts was scarcely suspected until the inquiry made by the Society of Cymmrodorion in the years 1881 and 1885. That Society, we are informed, has already presented copies of its Reports on this subject to the members of your honourable Commission. It is therefore needless for us to recapitulate in detail their contents, which, in brief, show not only that our views prevail largely among official inspectors and members of school boards, but also that they are shared by a large proportion of elementary school teachers, a considerable majority of whom pronounced in favour of the particular point upon which their opinion was invited by the Society of Cymmrodorion, namely, the introduction of Welsh as a "specific subject."

26. At the time when this inquiry was instituted the question had hardly been made the subject of public discussion, and the replies on which the reports were founded represent for the most part the independent spontaneously formed opinion of those who gave them. It should be noticed also that some of the head teachers who replied in the negative to the Cymmrodorion inquiry did so on the ground that the proposal did not go far enough, and that taken alone it would not benefit the children in schools in rural Welsh Wales; and we may add that many of those who then replied in the negative have since joined the ranks of this Society.

27. The Society which we represent is the direct outcome of the Cymmrodorion inquiry; its foundation having been decided on in the public meeting held in Aberdare on the 27th of August last, at which the second Cymmrodorion Report was presented.

28. The formation of our association being so recent, and having preceded by so few months the appointment of your honourable Commission, we have to make excuse for the incomplete and somewhat hurried manner in which we are compelled to place our case before you.

29. Notwithstanding, however, that we have not as yet had time to ascertain and organize, as we propose to do, the opinion of the whole country upon this subject, the practical unanimity with which the proposals we advocate have been received, not only by the Aberdare meeting, but by every succeeding public meeting held to discuss the subject, will, we venture to think, be sufficient justification for our earnest request to your honourable Commission not to overlook in the

course of its inquiries a question so important to the welfare of the Welsh people.

30 We may add that one part of our proposal, namely, the introduction of the Welsh language as a "specific subject," as suggested by the Society of Cymmrodorion, has already received the approbation of the Education Department. We should, however, deeply deplore the restriction of concession to Welsh needs to the introduction of the specific subject only, as from the nature of the majority of schools in Wales this concession alone can benefit but comparatively few. We are glad, therefore, to find that the principle of our proposals has been approved by experienced heads and officials of the Education Department, and that it has been thoroughly admitted in the later revisions of the Scotch and Irish Codes.

#### XLV.

The Rev. THOMAS BRISCOE, Incumbent of Holyhead, Chancellor of Bangor Cathedral.

I beg leave to submit to your consideration a few remarks on 1st, *Class Subjects*; 2nd, *The 17s. 6d. Limit of Grants*; 3rd, *Teaching Welsh*.

1st, *Class Subjects*.—I think that the selection of them ought to be left to the managers and teachers. Requiring "English" (including grammar) seems to me a great mistake. It is perfect misery to the children and the teachers; is thoroughly unintelligible (so far as grammar is concerned) to the children, and they do not seem to themselves to have learnt anything after cramming their heads with its technicalities, and as soon as they are rid of it it is forgotten and never applied. In the "Times" of 5th April 1882 I find the following, with which I fully agree, viz., "If education is to succeed, if it is really to hold the masses, it is essential that the children should learn to like their lessons. For this it is desirable that they should be troubled with as few technicalities as possible, and that their minds should be brought in contact with reality. History does this; so does geography when properly taught, though not when it means strings of names and figures; poetry does it, for a child is quick to appreciate the truth of feeling and to love the accurate rhythm of a good poem. Science, again, does it, but grammar does not; and, therefore, though a few grammatical principles may be admitted to be a necessary subject, the less time that is taken from other subjects and given to grammar the better for the pupil and for the school."

2nd, *The 17s. 6d. Limit of Grants*.—The Act of Parliament so limiting them was passed before merit grants were established, and therefore could not have contemplated them. By reason of it our national school had deducted from its payment by the Committee of Council, &c. in 1882, 5l. 2s. 6d., in 1883, 13l. 10s. 9d., in 1884, 26l. 3s. 11d., in 1885, 25l. 5s. 0d., which seemed to us a mulct for doing "excellently," and would have embarrassed our funds seriously but for a subscription of 40l. per annum, which has been discontinued. It is a great discouragement to exertion, and but for the strong rivalry between the different schools here we should limit our earnings and work to suit the grant likely to be paid. My girls got "excellent" every year, and the boys also in 1885. The "limit" ought to apply only to the state of things contemplated by the Act of Parliament.

3rd, *Teaching Welsh*.—I am strongly opposed to it. It would be a useless acquirement. The "bilingual difficulty" does not exist for ordinary teaching, but to require the children here to *composc* in another tongue than their own is very unreasonable, or even in their own.

#### XLVI.

MEMORIAL OF THE COMMITTEE FOR SECURING OPEN SPACES FOR RECREATION IN MANCHESTER.

RESPECTFULLY SHEWETH,

That your memorialists, having for several years been associated together as a society in connexion with the Manchester and Salford Sanitary Association for the purpose of procuring the means of wholesome physical recreation for the young, believe that, although public opinion is continually strengthening in support of the objects which they have in view, it

is not yet fully awakened to the vital importance of physical training for the youth of our large towns.

They believe that it would greatly aid in directing public attention to the question, would prepare the way for needful legislation, and lead to a much fuller utilization of the existing provision for physical training and exercise in our large towns if that provision were made the subject of special inquiry by a Royal Commission. They consider that a complete inquiry would necessarily embrace the following points:—

1. Evidence as to the degree in which bodily health and vigour have declined in urban populations. This might be given by medical men attached to large hospitals, and by those who pass large numbers of children as "half-timers" to work in factories.
2. Evidence as to the effect of the inadequate provision of open spaces in causing offences against good order in the streets, such as "cornering" and obstruction, stone-throwing, and gambling. City magistrates and chief constables could supply this evidence.
3. Evidence as to difficulty experienced in obtaining, at any reasonable price, suitable open spaces for recreation in the densely populated districts of our towns, with suggestions for the grant of further powers to public bodies for the purchase of land for this purpose. Town clerks or chairmen of park committees could speak to this point.
4. Evidence as to good physical, mental, and moral results of physical training in elementary and other schools, of gymnasia under trained instructors, and of well-furnished playgrounds under proper supervision. In the case of Manchester, this could be given by members of the school board and by your memorialists. Similar evidence would be offered from London and Liverpool.

As your memorialists believe that the young people in large towns will not get good physical training after leaving school, unless such training is given in all elementary schools, they consider that it is most desirable that the suggested inquiry should be undertaken, either wholly or in part, by the Royal Commission, whose members they have the honour of addressing. Should the time at its disposal not permit it to undertake the whole of the inquiry, your memorialists trust that they may be allowed to bring evidence before the Royal Commission respecting the following points, viz.:—

That the giving of good physical training in schools has a good effect not only on physical vigour and health but also on mental vigour, and should be made a part of the curriculum of all elementary schools.

That some kinds of physical training can be introduced into all elementary schools without interfering with the ordinary routine of school work.

That, on the other hand, the managers of many schools, especially schools which are not under school boards, cannot at present give some of the most useful kinds of physical training, and that it is of great importance that they should be enabled to do so.

That the playgrounds of many elementary schools might be, and ought to be, made available out of school hours for the children of the districts in which they are situated.

Your memorialists therefore pray that the Royal Commission on Education will take evidence of the kind suggested as to the need of better means for physical training and recreation in towns, or, at all events, of its being necessary and practicable in connexion with elementary schools.

#### XLVII.

The Rev. LE M. WILLIAMS, the Vicarage, Pontlottyn, Cardiff.

Understanding that a Royal Commission is at present sitting on the subject of Elementary Education, I beg respectfully to submit to its consideration the following facts connected with the National Schools in this parish.

In the month of May 1880, owing to insufficiency of funds to carry the schools on, the then incumbent of the parish of St. Tyfaelago Pontlottyn, transferred the National Schools in the town of Pontlottyn to the Gelligaer School Board, and at the same time the school buildings were leased to that authority, under an



agreement between the managers and the board for a period of four years. By this agreement it was provided that the arrangement between the board and the trustees should continue "unless determined at the end of the fourth or any subsequent year by 12 months' notice in writing given on either side." At the end of the fifth year, *i.e.*, on the 11th of May 1885, the trustees gave the Gelligaer School Board a written notice stating that they wished to terminate the arrangement at the end of 12 months. In the course of a few months a notice was also sent to the Education Department informing the Secretary that the trustees intended re-opening the schools "on a voluntary basis." In the meantime the Gelligaer School Board had forwarded plans to the Department of proposed additions to their school accommodation in the place. These plans were rejected and the Department refused to sanction the outlay they would involve as it was considered that there was sufficient accommodation in the town already. The board again strongly urged the Department to allow them to provide the accommodation stated by them to be necessary, and a communication was addressed to the Department setting forth that if the National Schools were allowed to be re-opened great harm and injury would be done to the cause of education in the parish. To this appeal the Department yielded, and the trustees received a letter stating that no grant could be promised to the National Schools until they were actually opened. The letter further contained an intimation that in the opinion of the Education Department the schools would be unnecessary "in view of the additional accommodation which the board was about to provide." The action of the Gelligaer School Board, which was sanctioned by the Education Department, in providing additional accommodation made it impossible for the trustees to re-open the Pontllynn National Schools with any prospect of being able to carry them on successfully. The refusal of an annual grant would follow, which would of course be fatal to the schools.

I beg to say, further, that the school accommodation owned by the church at Pontllynn would probably be too small if our National Schools had been re-opened, that the buildings, owing to the course adopted by the Gelligaer School Board, are used at present only for Sunday School and Bible teaching purposes; that the "additional accommodation" provided by the board cost the ratepayers 1,200*l.*; that fully three fourths of the rates of the parish are paid by church people, who, in the first instance, liberally contributed towards the National School accommodation in the district—in short, who provided that accommodation; and that a large and increasing body of church people, who are anxious to have their children brought up in schools where religious instruction is imparted, is compelled on account of the facts I have stated to send their children to schools from which *Bible reading* even is rigidly excluded.

#### XLVIII.

##### RESOLUTION OF THE WORCESTERSHIRE ASSOCIATION OF CHURCH SCHOOL MANAGERS AND TEACHERS.

That no report of the Royal Commission would meet the just claims of the voluntary schools which did not—

1. Recognise the injustice of the power given to the School Board to plant a school where voluntary agency would supply the deficiency.
2. Recommend a more equitable method of remitting the fees to indigent parents whose children attend voluntary schools.
3. Recommend the removal of the 17*s.* 6*d.* limit, which was aggravated in its effects by the change in the drawing grant.
4. Recommend the revision of the incidence of the school rate, with a view to the relief of those who already contribute to the relief of the voluntary schools; and
5. Recognise in adjudging grants the great difference between different classes of schools.

#### XLIX.

The Rev. S. A. DOUGHERTY, 69, Blackbeath Road.

The following is an extract from the speech of Mr. Bourke as reported in the "Times" of 3rd April 1886.

"A great deal of information which commercial men sought from the Foreign Office they could obtain from

their own commercial travellers if those travellers were competent men. He knew that our foreign commercial travellers were *totally* ignorant of the language of the country, and *totally* unable to make themselves thoroughly understood by the persons with whom they were anxious to embark in trade."

To remedy this state of ignorance on the part of our English foreign commercial travellers I beg to suggest that the following ideas, if carried out, would soon remove this stigma.

The first is, that the grant paid by the Educational Department for foreign languages in our public elementary schools is not sufficient for the labour that the teacher would have to bestow upon his pupils.

2ndly. That a certain number of young trained teachers and others should be encouraged by grants from the State to go on the continent to study the languages they will be called upon to teach. This is what is done by the German Government, and with what result you are, I trust, well acquainted.

This would necessitate an expenditure of a few thousand pounds a year, but we should soon repay ourselves by our increased prosperity.

#### L.

##### MEMORIAL OF THE IPSWICH SCHOOL BOARD.

SHREWETH—

(1.) THAT your memorialists, being of opinion that the technical instruction of the industrial classes is of great importance in the country, strongly urge:—

- (a.) That elementary technical instruction be recognised as part of the ordinary day and evening school course.
- (b.) That attendance at any approved class for technical instruction be reckoned as an attendance for the purpose of Article 12 of the Code of the Education Department.
- (c.) That a grant be allowed for such technical instruction, either by inclusion of the subject as a specific subject (Article 109 (g) and Schedule IV. of the Code of the Education Department), or by allowing a grant similar to that now given for instruction in cookery (Article 109 (h) of the Code of the Education Department).

(2.) That your memorialists are of opinion that school boards should be empowered to contribute, if they think fit, towards the establishment and maintenance of approved classes for technical instruction.

#### LII.

##### RESOLUTION OF THE COMMITTEE OF REPRESENTATIVE MANAGERS OF LONDON BOARD SCHOOLS.

"That, in the opinion of this committee, the Code should be so altered that the managers (*i.e.*, the managers in voluntary schools, and the School Board in the case of board schools) should have full liberty of choice in selecting class subjects; and that no pressure, direct or indirect, should be put on them to select one class subject in preference to another."

#### LIII.

Mr. HERBERT INNES, Chairman of the Committee of Managers of the East London Industrial School, Porson Street, Lewisham, S.E.

I am directed by the Committee of Managers of East London Industrial School to address you with the object of pointing out to the Commissioners for inquiring into elementary education the difficulty under which managers of industrial schools labour in obtaining properly qualified masters, a difficulty considerably increased by the regulations now enforced by the Education Department.

This subject has already been under the consideration of the Reformatory and Industrial Schools Commission which reported in 1884, who state, in paragraph 16 of their report, when speaking of elementary education in industrial and reformatory schools:—

"Our inquiries and personal observations have convinced us that in the educational work of reformatory and industrial schools there is need for considerable improvement."

"The teachers are frequently insufficient in number, and of inferior quality."

Also in paragraph 17, to which, as well as to the whole report, I beg leave to refer you, the Commissioners add that—

"Foremost among the obstacles to better teaching is the difficulty the managers experience in obtaining teachers of the necessary force and ability," and they proceed, in the same paragraph, to sum up some of the causes of that difficulty as follows:—

1. The complete separation between the career of those teachers and that of the ordinary elementary teachers.
2. The fact of the pupil-teachers at industrial schools not being recognised for the annual examinations.
3. The teachers not being able to obtain their parchment certificates for work in an industrial school nor the annual endorsements if they have received their certificates previously to their entering such schools.
4. The loss of all chance of their certificates being raised from 2nd or 3rd to a higher class.
5. Their never coming under the notice of the Inspectors of Her Majesty's Educational Department.
6. And in the case of the elder teachers, their loss on taking service at an industrial school of all chance of obtaining any share of the Government grant for teachers' pensions, the qualification for which is continuous employment in elementary schools or training colleges since 1862.

Again, in paragraph 21, the Commissioners state their opinion as follows:—

"We are convinced that the hinderance to the enlistment of duly qualified teachers for the difficult work of reformatory and industrial schools can only be completely removed by putting service in such schools on an equality as regards the rewards and expectations of a teacher's career with service in schools inspected and aided by the Educational Department."

The managers of this school, and, I believe, of all industrial schools, cordially endorse the observations and recommendations of the Royal Commissioners, but no action has yet been taken upon their report, and all the drawbacks and disadvantages under which managers of industrial schools have long laboured in carrying out this very important part of their work, namely, the elementary education of the boys committed to their care, still exist in full force. Indeed, the difficulty of obtaining and keeping masters seems to increase, the younger and better trained men almost invariably declining to enter the schools on learning that time spent in them will be lost as far as their promotion in their profession is concerned.

The managers of the East London Industrial School hope that you will bring this subject, so important to them and to the managers of all reformatory and industrial schools, before the Commissioners now inquiring into elementary education, feeling sure that the Commissioners will not consider the subject unworthy of their consideration, and they venture to call their attention to the whole of the report from which I have quoted above, so far as it relates to elementary education generally in the schools to which it refers, a class of schools which is very often overlooked when elementary education is in question.

### LIII.

#### MEMORIAL.

The Provincial Assembly of Presbyterian and Unitarian Ministers and Congregations of Lancashire and Cheshire desires respectfully to bring under the notice of the Commission its deep sense of the necessity of large educational reforms, whereby a system national, unsectarian, and free, and therefore more efficient, may be established.

The Assembly is of opinion that the present denominational system is unjust and inefficient; that it is unjust, inasmuch as the children of all sects are, in a large part of the country, compelled to attend Church of England schools, under an inoperative conscience clause, and also because in every case denominational schools are sectarian institutions, supported at the public cost; that it is inefficient, because sectarian managers often starve the education, aiming not so much to make good scholars as good members of their churches, at the least possible expense.

The Assembly is further of opinion that an evil of the present system is the payment of school fees, leading, as it does, to irregular attendance and occupying a large part of the teachers' time in book-keeping, and also pauperising parents, who are driven to the guardians for fees which they cannot pay. The Assembly thinks that a compulsory education in the interest of the community ought to be paid for by the community, every parent thus contributing his share in the form of rates or taxes, and having a right to a due return in the free education of his children; but the Assembly is assured that this reform can only be obtained by the transference, at a rent, of all denominational schools, in the hours of secular instruction, to school boards, since it would be against all principles of justice that schools entirely supported by public money, should be managed in the interest of churches. The Assembly is confident that education would thus be enormously advanced, while the churches would be free to do their religious work amongst the children in their schools at all hours outside those set apart for secular instruction.

The Assembly would especially emphasize the need of rendering the instruction in the board schools absolutely unsectarian, and of training board school teachers in normal schools established on an equally unsectarian basis. If necessary, the Assembly would be prepared to give evidence in support of its memorial.

### LIV.

STATEMENT prepared by the OXFORD and DISTRICT ASSOCIATION OF ELEMENTARY TEACHERS.

The principal difficulties attending rural schools arise from—

1. Irregular attendance.
2. The supervision of several classes by one teacher.

#### *Irregular Attendance.*

It is acknowledged that compulsion has to a great extent failed. That with compulsion and the strenuous efforts of teachers and managers the average attendance has reached only 75 per cent. during the past two years.

Under the "Old Code" a specified number of attendances, 250, was the necessary qualification for examination. Under the "Mundella Code" the qualification is not a specified number of attendances, but simply the scholar must have been on the register the last 22 weeks of the school year.

Consequently many scholars have to be prepared for examination who have made but 40 and 50 per cent. of attendances.

Therefore the teachers' time has, to a great extent, to be devoted to irregular scholars.

Under such a system the bright scholars are more or less neglected.

It is suggested "That examination may not be claimed for any scholar who has not made 80 per cent. of the attendances possible."

It is believed if this were the condition many parents would send their children more regularly.

Those parents who are most anxious for labour certificates are those whose children are most irregular in their attendances.

#### *Supervision of several Classes by One Teacher.*

It is admitted that the requirements in the elementary and class subjects (except drawing) can be met without serious difficulty where the children attend regularly and a teacher is provided for each class.

The Department requires a specified number of teachers to a certain number of scholars, not for a certain number of classes.

In many rural schools one teacher has to teach all the classes.

#### *Suggestions.*

1. That in all standards two reading books only be required.

2. That when the number of scholars in Standards V., VI., VII. is small, those scholars may be taught in elementary and class subjects only according to a scheme presented to Her Majesty's Inspector at his annual visit.

## LV.

RESOLUTION OF CHURCH SCHOOL MANAGERS' and  
TEACHERS' ASSOCIATION, Chester Congress, 1886.

That this Congress, whilst it gratefully recognizes the desire of the Education Department to extend and improve the teaching of drawing in elementary schools, is of opinion—

- (a) That the new minute will check rather than encourage it.
- (b) That the requirements as laid down in Schedule II. for Standards IV.—VII. are excessive and too difficult.
- (c) That no standard ought to be examined in more than two branches of the subject in one year.
- (d) That solid geometry and shading should be eliminated from Schedule II.
- (e) That the discontinuance of the system of giving prizes and certificates will prove a great check to the teaching of drawing.

That in the opinion of this Congress, Art. 114, as it stands is injurious to the interests of education specially in poor districts, and that it should be remodelled so as to encourage rather than deter the efforts of managers and teachers.

## LVI.

The MEMORIAL of the MEMBERS of the METROPOLITAN  
PUBLIC GARDENS ASSOCIATION.

SNEWETH—

THAT your memorialists are of opinion that increased facilities for the physical training of the young of both sexes, and further provision for their wholesome recreation, are much needed in all the larger towns of the United Kingdom, and, feeling that this is a subject which is within the lawful scope of the inquiry of the members of the Royal Commission on Education, they humbly beg to urge its consideration.

They base their belief upon the following grounds:—

1. That physical training is not at present one of the obligatory subjects for the ensurance of a Government grant in elementary schools.
2. That several teachers in board and voluntary schools are unable to give instruction in gymnastics or calisthenics either in the playgrounds or the rooms of the schools.
3. That there is a want of some fund from which the maintenance, out of school hours, of existing playgrounds can be defrayed.
4. That there is great difficulty in obtaining, in densely populated districts, adequate open spaces for public recreation.
5. That there is a marked difference in bodily health and vigour, and in a pre-disposition to disease and immorality between the young in the country and those in towns.

They believe that these difficulties might be overcome in the following ways:—

1. By the alteration of the Code of Education so that physical training should be included among the obligatory subjects and, in this way, necessarily introduced into each department of every elementary school.
2. By assistance given towards the introduction of instruction in physical training into the curriculum of all training colleges.
3. By the enforcement of a regulation that playgrounds in connexion with public elementary schools should be kept open, *under supervision*, for the use of the children and young people of the neighbourhood between and after school hours.
4. By a grant of further powers to local public bodies for the purchase of land for open or covered gymnasia and for suitable recreation grounds for the use of the general public.

They believe that if these suggestions were carried out the following results would ensue to the rising generation:—

1. A decrease in juvenile mortality, a better physical development, and a greater amount of bodily health.
  2. An increase in the mental powers.
  3. A decrease in crime, drunkenness, and immorality.
- It is, therefore, the earnest desire of your memorialists that the members of the Royal Commission on Education

should take this matter into their serious consideration, and consent to hear evidence upon the need of better means for physical training and increased facilities for wholesome recreation in all towns.

## LVII.

The MEMORIAL of the HEREFORD DIOCESAN BOARD of  
EDUCATION for the ARCHDEACONRY of HEREFORD.

Your memorialists pray that the following suggestions may have your serious consideration:—

I. That Article 114 of the present Code limiting the grant payable so that it may not exceed the greater of the two following sums, viz., 17s. 6d. for each unit of average attendance, or the total income of the school from sources other than the grant, be entirely abolished, inasmuch as—

- (a) it is calculated to damp the zeal of teachers when they find their school cannot receive all that it has earned;
- (b) it falls with special weight upon schools having but small means, and therefore standing most in need of all that can be earned under the head of Government grants.

II. That Article 11, together with the provisions arising out of it, be abolished, and that "half-time scholars" be no longer recognised, inasmuch as the system cannot be made to work well in rural districts, and is in many cases detrimental to the discipline of the school.

III. That compulsory education should begin at the age of six and terminate with that examination of the school by Her Majesty's Inspector, which shall take place next after the child's 12th birthday.

IV. That in Article 109 E: ii., 250 attendances through the year be substituted for the appearance of scholars upon the register during the 22 weeks immediately preceding the close of the school year, as a qualification for examination; and that there be also added a provision to the effect that if a child produce a satisfactory certificate from the managers of the school which it is leaving, the attendances made in that school shall be allowed to qualify the child for passing the examination and obtaining the grant in the school to which it migrates.

V. That Article 109g, v., be amended so as no longer absolutely to require "English" to be invariably taken up as a class subject, when only one class subject is taken, or only two class subjects are taken in any school.

*Note.*—Your memorialists have no wish to discourage such a knowledge of grammar as children of tender age and enjoying few home advantages may be supposed capable of obtaining, but it is widely felt that practically in its interpretation this requirement presses hardly upon all save the most intelligent children, especially in regard to parsing and the analysis of sentences.

VI. That after the publication of the next Code, embodying the recommendations of your honourable Commission, it shall not be materially altered for the space of five years.

## LVIII.

Mr. HENRY BILLING, Teacher, Free School, Weedon,  
June 1886.

Kindly pardon a teacher who has been engaged nearly 40 years in the work of an elementary school for respectfully soliciting your valued sympathy and support when the question of teachers' pensions is brought before the Royal Commission.

By the minutes of the Committee of Council, 25th August 1846, promises were held out to teachers that retiring allowances would be granted not exceeding two thirds of their average salary and emoluments.

Relying upon this distinct promise many persons entered what was then an underpaid and almost despised profession, never contemplating the possibility of a breach of faith on the part of the State, and looking forward to the certainty of a provision for old age.

How has this engagement been fulfilled? In August 1851 the total amount of the pension grant for all the teachers was limited to the sum of 6,500l., and in 1862 Mr. Lowe abolished the pensions entirely, without the consent of Parliament, or of the teachers concerned and

without awarding any compensation to them. This breach of faith was continued till 1875, a period of 13 years. It is estimated that during this time the teachers were deprived of about 100,000*l.*

In 1875 in consequence of representations made to the Government the annual vote of 6,500*l.* was renewed by Lord Sandon, but no account was taken of the fact that before 1851 no limit to the amount of the grant was fixed, and that for 13 years the pensions had been improperly withheld.

We claim, then, as a matter of simple justice, "that all teachers who entered upon the work of an elementary school before August 1851 are entitled to a pension equal to two thirds of their average salaries and emoluments after 40 years' meritorious service, and proportionately less for a shorter term."

May I then most respectfully ask for your kind interest and assistance, and for your sympathy on behalf of a class of men who have done the State good service, and who in the great educational advance of recent years have borne the burden and heat of the day. We do not ask for a general pension scheme for all teachers, but simply that the Government may be urged to fulfil the promises made to the older teachers at a time when the State deemed it necessary to hold out this inducement in order to get capable men to undertake the work.

The pensions now granted range from 20*l.* to 30*l.* per annum, and even this small sum has been refused in cases where the applicant has been of unblemished character, and served 40 years, all the known conditions upon which these retiring allowances are granted having been fulfilled.

#### LIX.

##### RESOLUTION of the COMMITTEE of the BEXLEY HEATH NATIONAL SCHOOLS.

The Committee begs to represent to the Royal Commission on Education the hardship caused by the enforcement of Article 114 (a).

The grant earned in their schools in 1885 was 477*l.* 7*s.* 7*d.*; from this sum 10*s.* 1*d.* was deducted.

This year, 1886, with the same number of children in average attendance through the year, the grant earned was 502*l.* 0*s.* 4*d.*, but the sum of 25*l.* 2*s.* 10*d.* has been deducted, leaving the grant exactly the same in amount as in the previous year, though Her Majesty's Inspector bears witness to an improvement in each department.

Both managers and teachers are discouraged from doing their utmost to increase the grant by this deduction of what the Department allows they have fairly earned.

Our schools have gained this year two "Excellents" and one "Good" merit grants; and the managers trusted that with the increased money grant they would have been able to recoup themselves for the additional expense incurred during the year in the staff, and in other ways, in order to gain a good report. But the grant received is stationary, and the managers are crippled.

In 1888, when the examination in drawing is under the Education Department, the grant received will, the Committee are informed by the secretary to the Department, be subject to the same limitation under Article 114 (a).

This fact (in many schools) would lead to drawing being no longer taught as an extra subject, if the grant for it be earned only to be withdrawn; and this would be a decided loss to the children; but in schools in poor districts, such as ours, managers will not year after year incur expenses for advanced instruction to the children, which are not repaid in the grant received.

The Committee suggest that the hardship experienced by poor, but meritorious, schools under Article 114 (a) be considered by Her Majesty's Commission on Education, with a view to a remedy being applied by all such limitations being abolished.

#### LX.

##### The Rev. HENRY M. ELLACOMBE, Bilton Vicarage, Bristol.

I beg respectfully to bring before the Royal Commission of Inquiry into the Elementary Education Acts, the following difficulty which has occurred in working the Act.

I am, and have been since the passing of the Act, a member and chairman of the School Attendance Committee of the Keynsham Union, which is situate partly in Somersetshire and partly in Gloucestershire.

From time to time cases of continued refusal to send a child to school have come before us, in which the father finds it more to his interest to pay a fine than to send the child to school. Under these circumstances we have occasionally requested the magistrates to commit the child to an industrial school instead of imposing a fine.

In the case of children from Somersetshire there is no difficulty. The Somersetshire magistrates have exercised their power to contribute to the expenses of children committed to an industrial school. But with children from Gloucestershire the case is different. The Gloucestershire magistrates have not exercised this power; and in December last the Committee memorialized them to do so, but they received for reply a peremptory refusal, with the comment that to do so "would be to undertake duties which the School Attendance Committee is specially appointed to perform."

It is quite true that boards of guardians have power to pay the necessary expenses, but the machinery is so cumbrous that it is practically unworkable, and in a mixed union almost impossible, especially when, as in Keynsham Union, one county consents to pay, as the guardians for that county would never consent to pay for their own children by the county rate, and also to pay for the children in the other county by the poor rate, and the expense, whatever it may be, is a common charge.

The result is that we are completely checkmated in dealing with the Gloucestershire children, and I venture to think that the removal of this difficulty is a subject well worthy of the attention of the Commission.

#### LXI.

##### Rev. T. E. ABRAHAM, Risby Rectory, Bury St. Edmunds.

May I ask you to bring the following letter before the Royal Commission.

I write as a manager of a Church of England school in a small agricultural parish (population 440); scholars about 80, average attendance. I have also some knowledge of the schools in neighbouring parishes.

I find that since the irregular scholars have been presented for examination under the change in the Code there has been considerable pressure put upon the teachers and scholars, more particularly in understaffed schools. Speaking for my own school, the scheme has worked beneficially for us, especially from a financial point of view. Our school has invariably earned a higher grant than we can receive under the limitations of the Code; but I am in a position to say that in the case of many schools the system entails too much struggling after a high per-centage of passes, which leads to undue pressure both on teachers and scholars.

I have to suggest, as a remedy for this, that the fixed grant on average attendance should be raised from 4*s.* 6*d.* per head to 6*s.*; and the maximum of the grant on percentage of passed be reduced to 7*s.*, or 84 per cent., leaving the merit grant as at present.

#### LXII.

##### The Rev. F. R. GRENSIDE.—Mirfield Vicarage, Yorks.

I have been requested by the local School Attendance Committee of this place, of which I am myself a member, to point out to you certain difficulties which we find in practice in carrying out our work, and to ask you to lay them before the Royal Commission on Elementary Education.

The parish of Mirfield has no school board and it is divided into two local board districts. The School Attendance Committee for the entire parish of Mirfield is therefore not the urban sanitary authority but the board of guardians. About five years ago some of the managers of the various schools in Mirfield asked the guardians to sanction the appointment of a local school attendance committee, and a local committee has existed ever since. This committee performs all the duties of an attendance committee, grants exemptions, inquires into cases of irregularity, orders prosecutions,

and so on, but all subject to the approval of the board of guardians. Now we find that not infrequently our action is hampered by the guardians and our recommendations overlooked. This state of things is perhaps aggravated by the fact that there is another township or district in the union situated similarly to our own parish in respect to the board of guardians in the matter of school attendance. The guardians of that township may not be of the same mind as our own guardians or our committee, so that measures which we, on the spot, are persuaded would be for the good of education in Mirfield, are liable to be thwarted without any reason or knowledge of the circumstances. For example, supposing that our committee thought that the standards of partial or entire exemption from school attendance should be raised, however good our grounds for this desire might be, we should probably not be permitted to raise them because the other township was not of the same opinion, and the same byelaws serve for both places. Again, if our committee were to recommend that a boy be sent to an industrial school, the recommendation is liable to be set aside, although the grounds for the recommendation may be very strong indeed.

It was suggested by some members of our committee that it would be of great advantage that a local committee such as ours should have legal powers independent of the board of guardians. Our dependence on the board is entirely due to the existence of two local sanitary authorities in the same parish, and it was suggested that the two local authorities might be allowed each to nominate a certain number of members of a local school attendance committee, and that such a committee might have legal power of acting independently of the board of guardians.

## LXIII.

Mr. GEORGE SWIFT, Grammar School, Dent, near Sedbergh, Yorks.

I beg to bring to your notice one serious obstacle to the efficient working of the Education Acts in country places. The obstacle referred to is the inequality of byelaws in the same educational area, *i.e.*, in a district under the same School Attendance Committee. The Sedbergh Union is a very small one, comprising only the three townships of Sedbergh, Dent, and Garsdale. In Dent school attendance is compulsory to the age of 13, in Sedbergh only to the age of 12. The byelaws for the township of Sedbergh were made at a ratepayers' meeting held on the 12th June 1878; those for Dent, owing to the wilful neglect or carelessness of the School Attendance Committee were made by the Education Department in pursuance of section two of the Elementary Education Act of 1880.

The consequences of this diversity of byelaws have been disastrous to the working of the Education Acts.

(1.) The School Attendance Committee have either systematically connived at the infraction of the byelaws by children between 12 and 13, or else irritated the parents by notices and warnings which have never once been carried out.

(2.) The School Attendance Committee, mainly composed of farmers, thus becoming accustomed to ignore part of the byelaws, lose their respect for the law, and more readily acquiesce in a lax application of compulsory attendance even up to the age of 12.

(3.) The effect upon parents is still worse. Their sense of duty is weakened, their respect for the law is diminished. Those who wish keep their children at home after 12 years of age, fearing nothing but an irritating missive from the School Attendance Committee.

The only remedy is a general law equalising the school age. The school inspector of the district has requested the Sedbergh Committee to raise the age of attendance to 13. The Dent guardians have also brought it forward, but without effect. The plea put forward by the farmers on the board of guardians is that they want their children to work as soon as they can.

## LXIV.

RESOLUTION of the BOARD of EDUCATION of the EPISCOPAL CHURCH in SCOTLAND.

The Board respectfully desires to draw the attention of the Royal Commission on Education to the serious

danger in which voluntary schools are placed by the absence from the Act of 1872 of any determination of the ratio which school-fees should bear to the rate levied by school boards. By this omission school boards are enabled to lower their fees to a merely nominal sum, and to throw upon the rates all but the total maintenance of their schools. Voluntary schools, to which fees are a necessary part of the means of existence, are thus placed at a disadvantage so serious as in some cases to have already led to the closing of the school, and in others to form a source of constant anxiety to the responsible managers.

The Board of Education does not by the foregoing complaint intend any objection to the opening of cheap board schools in specially poor districts.

## LXV.

DEAF and DUMB and BLIND.

Memorials recommending that special provision should be made for the education of the above have been received from—

Barrow-in-Furness School Board.  
Birmingham School Board.  
Bristol School Board.  
Blackburn School Board.  
Cardiff School Board.  
Devenport School Board.  
Huddersfield School Board.  
Leeds School Board.  
London School Board.  
Middlesborough School Board.  
Plymouth School Board.  
Portsmouth School Board.  
Rochdale School Board.  
Salford School Board.  
Sheffield School Board.  
Stranton School Board.  
Swansea School Board.

## LXVI.

The MEMORIAL of the SCHOOL BOARD of the BOROUGH of READING.

SHEWETH,

1. THAT in their experience children in Standard I. are as efficiently taught in the infants' department of a school, if instructed in a separate class-room, as they are in the upper departments, and are as well prepared in the infants' department for the succeeding standards as they would have been in the upper departments.

2. That the classes below the first standard in the infants' department do not suffer through the retention of the first standard children, but are rather stimulated by their presence.

3. That your memorialists, with your Lordships' sanction, have provided accommodation for 1,287 infants in the board schools of Reading out of a total number of 3,180 places for all children; and while the upper departments are practically full, there are often many vacant places in the infants' departments, in consequence of which your memorialists have deemed it advisable to have a first standard taught in the infants' departments of two of the Reading board schools.

4. That inasmuch as the "grant on examination in class subjects" (Article 109f of the new Code) is payable only to "schools for older scholars," the retention of Standard I. in the infants' department involves a serious loss of grant, notwithstanding the fact that the standard receives the same amount of instruction in these subjects as the upper standards.

5. That your memorialists, in order to avoid this loss of grant, are reluctantly compelled, wherever practicable, to transfer the Standard I. children to the upper departments, to the educational disadvantage of the children in those departments on account of the hindrances which the teaching, &c. of the first standard children occasion.

Your memorialists therefore humbly pray that your Lordships will be pleased so to amend the Code as to allow of the full examination grant being earned by children in Standard I., whether taught in the infants' or the upper departments.

## LXVII.

BUDLAKE CHURCH OF ENGLAND SCHOOL, BROAD CLYST,  
DEVON.

SIR, Rillerton, Exeter.  
I HAVE to apologise to Viscount Cross and the Commission for the delay of my answers to their questions. I attended the Committee of the Broad Clyst School, and concurred generally in their answers. But I wish to say more in my single capacity, and I desired to confer with Her Majesty's inspector.

My opinion may be of little importance, but, as I have been concerned in educational questions for more than 45 years, especially in reference to agricultural districts, I hope I may be excused for offering some remarks beyond concise answers for tabulation.

I think, in the first place, that the system of capita- tion grants (though probably indispensable under present circumstances) acts very prejudicially (1) in fettering the discretion of the managers and teachers; (2) in excluding help which educated persons could give; (3) in causing subjects to be selected and taught, more with reference to the amount of grant to be earned than to the good of the scholars. I have been told by several teachers that the variety of reading books, though well intended as a means of teaching the art of reading, and as a means of preventing rote, imposes on the head teachers the necessity of personally going through every book with each class (18 books if there are six standards) for fear any of the children should be plucked as unintelligent readers if they do not know the meaning of all the words. I can hardly suppose that any competent and sensible inspector would be so unreasonable. But the fear exists. I call attention to the fact, because it prevents the attempt to introduce other means of cultivating intelligence and giving information. We want in rural places such teaching as Dean Dawes gave in the King's Semborne School.

It appears to me that the treatment of elementary science as a separate subject, by which money may be earned, does not work well, though I admit that the Schedule II. (pp. 20, 21, of Code) is drawn up with much judgment. But, as far as my experience goes, teachers avoid the subject. They are obliged to teach English, and this often occasions an unprofitable expenditure of time on English grammar. They seem almost compelled to take geography as their main study, which does not always interest children by mere verbal description, and so elementary science is left out altogether.

I venture to offer a suggestion which, I believe, has some support in recent regulations about cookery, viz., that teachers should be encouraged spontaneously to select some subject in which they feel or can acquire an interest. That they should be advised, if not required, to devote one hour a week, or 40 hours in the year, to oral instruction and illustration of such subject.

That on the day of inspection, a short time, say, half an hour, should be set apart for the master to give a lesson selected by himself, and to examine the children before the inspector.

The inspector, of course, would be at liberty to add questions of his own, or to ask for another lesson on a different branch of the subject offered.

It is, of course unreasonable to expect that all inspectors are to be practically familiar with physical science, but, if they are fit for their office, they could judge of the honesty and intelligence of the teacher, and award him or her credit accordingly.

The specific subjects, however suitable they may be to the quasi-secondary education of the urban population, in large schools, with an ample staff, appears to me inapplicable to elementary schools in rural districts. Several of the 14 divisions in Schedule IV. seem to be drawn up in too abstract a form, as if intended for university lecture rooms. I refer especially to mechanics, physics, and chemistry, and yet these are subjects in which popular illustration would be both stimulating and useful to future agriculturists. The "principles of agriculture," as set forth in the schedule, appear to be drawn up with special regard to certain cram books, which have been found to serve the purpose of earning grants from South Kensington by townfolk with the minimum of labour on the part of the teacher or the candidate.

To prevent misunderstanding, I may state that I have not failed to notice the note marked N.B. at the

foot of page 4 of the Code, with reference to the educational effect of the experiment in contrast with verbal definition, nor have I overlooked the rules of examination for the 4s. grant in page 14.

But I think that as regards both agriculture and cookery, much useful instruction (not without educational benefit) might be given in rural schools under less rigid conditions.

I may add that I think some teaching of geometry, whether Euclid or what is called practical geometry, should be encouraged in the upper classes of all schools attended by the sons of farmers or mechanics, masons and carpenters, and others.

In making the remarks which I have made on the Code, I wish to acknowledge gratefully the improvements which were introduced when the heads of the Education Department took counsel with the inspectors and teachers; but the endeavour to prescribe and sub- divide the branches of knowledge in their scientific and educational bearings has practically, as far as I know, in rural districts, defeated itself.

It should be borne in mind that in rural districts the means for scientific training which are available are inaccessible to schools. We have had in this parish various scientific lectures for young farmers and others.

The need for technical instruction is, in my opinion, urgent, and much might be done voluntarily by educated persons to supplement the work of the teachers in schools; but the regulations for earning grants render this impracticable.

I have, &c.

THOMAS DYKE-ACLAND.

## LXVIII.

At the ANNUAL MEETING of the MIDLAND BAPTIST ASSOCIATION, held at Coventry July 6th, 1886, the following resolution was adopted:—

"That this meeting of ministers and delegates, comprising the Midland Baptist Association, expresses its conviction that the time has arrived when it is desirable that all grants of public money in aid of public elementary schools should be entrusted to representative elected boards, and not to irresponsible or self-elected managers of denominational schools."

## LXIX.

From JOHN BETTENSON, 22, Mote Road, Maidstone,  
July 31st, 1886.

DRAFT OF SUGGESTIONS, &c. to "Royal Commission on Education Acts."

I. School boards should (subject to Education Department) control all grant-aided education. (I omit all reference to "religious education.") Thus opportunity offered for benefits of better organisation, *e.g.*—

(i.) Collecting upper grade scholars into fewer schools, now often found in ones, twos, and threes, in large number of schools, so does not pay to properly attend to them.

(ii.) Facilitating introduction of special subjects, *e.g.*, cookery, Latin, science, &c. Managers of single ordinary schools cannot afford needful accommodation, teachers, appliances.

(iii.) Collecting pupil teachers of same grade for instruction, so economising teaching power and making instruction more thorough.

(iv.) Establishing good evening schools.

(a.) These much wanted. Not one in all Maidstone, with 30,000 inhabitants.

(b.) Often tried; usually fail, as numbers of teachers and scholars too few for organisation.

(c.) Late Bishop of Manchester's suggestion to Duke of Newcastle's Commission worth notice, viz. :—

(1.) Schools to meet in winter once in daylight and once in evening.

(2.) All teaching staff available for both meetings; own studies in afternoon.

(3.) Little ones to attend only once a day in winter. Mothers would be glad.

- (d.) Instance in my own experience of a successful evening school:—  
Mrs. John Garfit, banker's lady, Boston, Lincolnshire. Hired Town Hall all the winter. Well furnished with large tables, &c. Engaged 10 or 12 head teachers, &c. to help her. Hundreds of lads and lasses attended alternate nights. Classes for everything.
- (e.) Boards having schoolrooms can do the same as this.  
Boards without any (as in Maidstone) should have power to hire premises, &c. for this purpose.
- II. All school records re grant-aided education should be accessible to the public.
- (a.) Would be, were Suggestion I. adopted. See Education Act, 1870, sec. 87.
- (b.) What objection can there be so to alter Act of 1873, sec. 22, as to concede this?
- (c.) Parents should certainly have access to records respecting own children.
- (d.) Present law gives room for extensive trickery at little risk of detection.
- (e.) Not enough that Act, 1873, sec. 22, empowers boards to see records when returns are inaccurate, for rarely possible to discover or prove inaccuracy without sight of records.
- (f.) What too, if Board declines to use its powers. Maidstone board has done so, although aware of hundreds of inaccuracies under very suspicious circumstances in one year's returns. Details of this matter fully known to myself.
- III. Re infants' schools.
- (a.) Small schools for youngest, so as to have personal motherly attention on the instant.
- (b.) Should be very numerous, so as to be almost close to children's homes.
- IV. Re synchronal teaching, *i.e.*, instruction in same branch of subject to all classes in all schools during same year.
- (a.) *e.g.*, Geography. 1887. British Isles.  
1888. Foreign possessions.  
1889. Europe.  
1890. Remainder of world.  
History. 1887. 55 B.C. to 1154.  
1888. 1154 to 1588.  
1889. 1588 to 1714.  
1890. 1714 to now.  
Physiology. 1887. Organs of shape and motion (bones, muscles, &c.).  
1888. Organs of alimentation, circulation, respiration.  
1889. Organs of sensation (brain, nerves, eye, ear, &c.).
- (b.) Advantages:—  
(i.) Suit small schools where several grades have only one teacher.  
(ii.) Secures complete course to children obliged to change schools.  
(iii.) Saves much time and trouble to H.M. inspector.  
Specific subjects (Schedule IV., Article 109 g) should be examined at a common centre for each locality.  
For facilitating this all school years in one locality should end at same date.  
Other incidental advantages in this.
- (c.) Disadvantages:—  
None, except cost of duplicate maps, &c. where two or more classes at one subject. This avoided by taking it in different classes on different days, or compensated for by lasting longer time.
- (d.) Pupil teachers' course should, where possible, be synchronons with scholars' course.
- (i.) Notice unnecessary dissimilarity in present geography courses for pupil teachers and scholars (Schedules I. and II.).
- (ii.) Excellent opportunity would be afforded for showing pupil teachers how to teach these subjects.
- V. Pupil teachers' syllabus, Schedule V.
- (a.) Should more clearly distinguish between ordinary and additional subjects.
- (b.) Should remove algebra and Euclid into latter class of subjects.
- (c.) Euclid should be treated as illustrating elementary course of logic.
- VI. Arithmetic standards, Schedule I.
- (a.) First standard work should include—  
Actual counting and measuring objects, money, weights, sizes.  
Judging ditto by observation only.  
Reading and estimating time on clocks, almanacks, &c.
- (b.) Every grade should have large amount of mental work: lower grades nearly all so.
- (c.) Written sums should be numerous and easy; all of an ordinary practical nature.
- (d.) Every grade should include all sorts of calculations.  
Even lowest grade can calculate *very* easy money, fractions, proportion, &c.
- VII. Class subjects, Code, Article 109 f.
- (a.) Code pays for these only:—  
(i.) If English be taught.  
(ii.) If taught all through the school.
- (b.) Both these restrictions should be removed:—  
(1.) Many schools can take these subjects in upper classes but not in lower.  
(2.) Scholars backward in three R's should not be compelled to take class subjects.
- (c.) Then grant would be paid on—  
(1.) Number examined.  
(2.) Results of the examination.  
(3.) Than which nothing could be fairer.
- VIII. Mode of assessing the grant.
- (a.) Article 104 bases it mainly in average attendance.  
Better to base it on actual number of attendances, for present plan gives a premium on numerous holidays (whenever attendance likely to be under average).
- (b.) (1.) Poor schools have least teachable children, so get lowest grants, yet need most help.  
(2.) Remedy: Increase the rate of grant to schools with low fees.  
(3.) Then Department must fix the fee in *all* schools, as it now does in board schools.
- (c.) Grants for three R's now paid on examination of selected children.  
(1.) Present mode of selection is by fixed rule, namely, on certain register conditions; objectionable for—  
(A.) Teachers know it is safe to neglect certain scholars.  
(B.) The appointed register conditions are every unreasonable, much more so than those in force before 1882.  
(C.) These conditions tempt to dishonest scheming with registers equally as much as those before 1882, but not so easily detected.  
This the probable explanation of briefer black list since 1882.
- (2.) If selection were made at random—  
When inspector is supposed to examine all, it practically comes to this:—  
Great advantage.—(A.) No longer safe to neglect certain scholars.  
Disadvantage.—Random selection rarely secures a fair sample.  
Answer.—Sample quite as likely to be unfair on present plan.  
Remedy for disadvantage.—Let inspector and teacher take part in the examination.
- (3.) Hence selection at random preferable to selection by fixed rule.
- (d.) Grant for R. W. account now paid on examination by standards, Schedule I.  
Objections thereto:—  
(1.) No encouragement to teach brightest scholars more than one grade per year.  
(2.) Strong inducement to unduly press forward the dull scholars.  
(3.) As progress in these subjects is to be *pari passu*, new scholars are naturally classified according to their weakest subject.  
(4.) As scholars who pass in two subjects must go up in all three at next examination, many fail on the same subject, year after year.

(e.) For reasons stated at (c) and (d) *ante* :—

- (1.) Abolish specific yearly grades of progress.
- (2.) Permit teachers to classify as they deem best.
- (3.) Permit inspectors to examine any or all the children.
- (4.) Permit teachers to take part in the examination.

Notes:—

(i.) This plan lately conceded to infants' schools with unanimously admitted happiest results.

(ii.) The large powers thus given to inspectors and scholars mutually compensatory.

Specific advantages to—

(A.) Inspectors.—Economy of time and trouble.

(B.) Teachers.—No preparation of schedules, &c.

No record of passes in school roll.

All time thus saved is available for actual teaching.

(C.) Scholars.—All will be attended to.

No inducement to unduly—  
keep children back;  
press others forward.

1st objection.—Unless progress be recorded yearly no means of knowing what progress is made in a year.

Answer.—This is quite true; but—

(A.) No worse than present premium on neglecting the non-scheduled scholars.

(B.) Inspectors can easily satisfy themselves that all grades in the school are properly attended to.

(C.) Teachers, as a rule, may be trusted to do their duty by all.

(D.) Managers and parents exercise a salutary influence in that respect.

2nd objection.—Ordinary machinery for granting labour certificates no longer available.

Answer.—This all provided for in suggestion X.

#### X. Re labour certificates on examination.

(a.) Much greater uniformity of qualification for these is desirable.

(b.) Examinations for these certificates—

(1.) Should be altogether distinct from the school inspection for grant purposes, *see* X. (c.), and solely in the hands of the school board and H.M. inspector under Minute of 12th April 1883, paragraph 6.

Then no need for Article 30 of Code, which—  
teachers look upon as a nuisance;

have no interest in making known;  
parents little comprehend.

(2.) Should be held in every locality twice a year.

(3.) Should be open to all bonâ fide residents in the locality between 10 and 14 years old, and certificate obtained in one district should be valid everywhere.

(4.) Would not occupy much time if confined to the two standards to be passed for partial and complete certificates respectively.

(c.) If, however, present mode of examination for grant purposes be retained, two passes out of the three should suffice for the certificate; for—

(1.) Code requires such "passers" to go on to next stage in all three subjects.

(2.) Boards rarely, if ever, enforce byelaws in such cases.

(d.) Whether children examined for these certificates at annual school inspection or at special examinations for the purpose—

All the certificates should be issued by the school board (*see also* XI. (c.)), for better one signature for a whole district or sub-district than a great many, then less chance of being improperly issued; genuineness of signature more easily verified.

#### XI. Re labour certificates on attendance, known as "Dunce Certificates."

(a.) Could these be avoided—

By making byelaws cover children to 14 years old.  
By simply abolishing them, and leaving all children free after 13.

(b.) At present obtainable by five years' attendances of 250 each; so that 249 attendances, if that be all in a year, do not count at all.

Better to require an aggregate of a larger number, say, 1,500 attendances.

(c.) These certificates should only be furnished by the school board (*see* X. (d.)).

#### XII. Registers. (Departmental circular thereon, &c.)

(a.) Uniform registers desirable.

(b.) Make it clear that this (and certain other circulars) are covered by sec. 97 of Act, 1870.

This not clear at present, and in correspondence between Maidstone School Board and managers of All Saints School, Maidstone, the latter say they are "not concerned" therewith (*see* their letter to the Board of 25th May 1886).

(c.) All through the circular, substitute "must" for "should."

Paragraph 3:—

(i.) Alter "Admission Register" to "General Register," or, better still, "School Roll."

(ii.) I know several schools where index numbers have been recommenced several times; make it clear this is not permitted.

Paragraph 4. If this be strictly observed, the school roll will gradually become loaded with names of many children who will never return; so the statistics dealing with "Number on Roll," "Number Vacant Places," &c. will be misleading; consequently, far better to require all names to be struck off roll after continuous absence of a certain period, including holidays, unless parent meanwhile notifies intended return of child on or before a given date. In that case, however, parents must be made aware of such a regulation (*see* XIV. 7).

Paragraph 5 (g). Make it clear that this means "last certified efficient school."

Paragraph 5 (h). Some teachers record date of last attendance; others record date of removal from the roll.

Uniformity of interpretation desirable. Both dates are worth recording.

Paragraph 5 (h, i). If standard individual examinations for grant purposes be retained, then—

(h.) i. Substitute "last" for "there," because the child may have been last examined at some other school than that recorded under (g).

ii. Add "when" and "where" for purposes of verification; otherwise children may be set back in standards on shifting schools. This practice is far from unknown.

iii. Add "number of passes therein," else other information absolutely valueless.

(i.) Add "dates of presentation," "number of passes thereat," for above-mentioned reasons.

Paragraph 14. Add—

(e.) "Number added to the roll during the week."

(d.) "Number removed from the roll during the week."

(e.) "Number remaining on the roll at end of the week."

The Maidstone School Board have seen the need for this.

#### XIII. Modifications desirable in specific articles of the Code.

Article 3. The "9d." should cover the cost of all obligatory purchases of school material.

Articles 8 c and 87. *See* suggestion XII., b.

Article 22:—

(i.) All school years in same vicinity should end at same date.

(ii.) All school years should begin on Monday nearest first day of the month.

(iii.) Note if day schools may meet on Saturdays.

Article 89:—

(i.) Specify examples of "reasonable" and "unreasonable grounds" respectively.

(ii.) At Dover, Longton, &c. the Department has consented to a restriction in choice of school where parents desire to shift their children in latter part of school year.

Such a restriction very salutary, and should be universal.

Article 94 (a). Include all other "elections."

Article 96 c. After "admission" insert "withdrawal."

Recent occurrences at Maidstone show this to be important.



Articles 96c and 97. "Returns" should include those to school board, if required by Act of Parliament or sanctioned by Education Department.

XIV. Certified efficient schools.

- (a.) (i.) A complete list of these (public, elementary, and otherwise) in each school board district or sub-district should be published annually.  
 (ii.) All alterations in such list should be published at earliest possible date.  
 (b.) Outside principal entrance to every such school should be an official notice board, stating—
1. Name of school.
  2. Character of specific religious instruction.
  3. "Days" and hours devoted thereto.
  4. Ditto devoted to other instruction.
  5. Fees, &c.
  6. Accommodation.
  7. Notice to parents (*see* Suggestion XII., re para. 4).
  8. Names and addresses of—  
     Principal teacher.  
     Chairman or secretary of managers.
  9. &c., &c.

LXX.

NOTES by Rev. T. P. FERGUSON, Rector of Shirley,  
 Brentwood, Essex.

WE submit that the present mode of apportioning the Government grant is unfair to small as compared to large schools.

The grant depends on efficiency and on numbers. In both these respects the smaller schools are at a disadvantage. As to efficiency, because (besides other difficulties attending schools in a scattered population) several standards have to be placed under a single teacher. As to numbers, because, while the grant increases in direct proportion to the numbers, the cost of the teaching staff does not do so. It is to this point especially that we wish that the attention of the Royal Commission should be called. The cost (per head of scholars) increases as the numbers diminish. This is so, notwithstanding the much larger salaries given in the larger schools. Anyone familiar with school arrangements may readily satisfy himself of this by drawing out a table of what he considers a sufficient teaching staff, with suitable salaries, for schools of various sizes. It is not only that a school of 25 has to pay more (per head) than one of 100, but the latter also more than one of 400.

We submit that the Government grant ought to be in proportion to the necessary cost of carrying out the Government requirements.

It is on country (and for much the largest part on church) schools that the unfairness of the present arrangement falls. The need of some additional grant for very small schools is recognised in section 111 of the Code; but this remedies the wrong in a very small degree, and the subject seems otherwise almost to have escaped notice.

LXXI.

From H. M. STOCKDALE, Esq.

Mears Ashby Hall, Northampton,  
 6th September 1886.

I BEG to draw the attention of the Royal Commissioners on Education to the subject of half-time attendances at elementary schools. At present (with the exception of such attendances under the Factory Acts) there seems to be no definite regulations as to the manner in which the privilege of "half-time attendance" is to be exercised. It becomes, therefore, almost impossible for school managers or school attendance committees to exercise any control over half-time attendances. I would suggest, for the consideration of the Commissioners, that the school attendance committee that grants the certificate of half-time attendance should (from having a full knowledge of the circumstances) be empowered to specify the arrangement of time under which that attendance is to be carried into effect. I make this suggestion

under the impression that such power does not exist at present. Another point that I beg to submit for their consideration is that power should be given to school attendance committees to withdraw a half-time certificate on being satisfied that the circumstances that led to the grant of the certificate do not exist, or have been sufficiently altered.

LXXII.

Mr. HENRY VANDER VORD, Clerk to the Shefford,  
 Everton, and Campton School Boards.

*Royal Commission on Education.*

September 13, 1886.

My attention has been drawn to a scheme purporting to be that of this inquiry. If so, may I, as a clerk of country school boards of several years standing, be allowed to draw your attention to several points which appear unjust to the rural districts.

III. The working of the law. It is impossible for any uniform standard of inspection to be set up. The inspectors must give credit for the circumstances of the schools and the difficulties under which the teachers labour. The consequence is that our country population, although at least equal in intelligence to that of towns, are supplied with a decidedly inferior education, not only through the want of teaching apparatus, &c., which is generally smaller and less efficient in small districts than in large, but through the kindly and indeed almost instinctive allowance the inspectors make for the "circumstances of the school."

Pupil teachers. The present system is hopelessly bad. The pupil teachers are drawn from the scholars, and have, for the first year or two at any rate, no control over those who are really their playfellows out of school. It is questionable, too, whether in many cases that they are ever taught to teach.

Compulsion can scarcely be made more severe in the country districts. If the boards were to carry out the Act strictly they would be displaced at the next election. All that can be done is to encourage parents to send their children. To put the screw on tighter would lead to revolt against the system. The machinery is the worst possible for the purpose. Small boards dare not incur the odium of severity when they consist of the village shopkeeper, the farmers, &c. No attendance officer is appointed, and if he is, is generally too wise to make himself obnoxious. The clerk to the board is generally a solicitor, who takes the salary and hands the work on to a clerk who has plenty to do beside, or a man taking up such work, without any training for it, as a means of eking out a livelihood. Neither class are likely to put themselves out of the way in carrying out their duties.

IV. Subjects of instruction should include, of course, the three R's. Cookery and social economy should be taken as extra subjects, but small boards cannot supply the necessary means for so doing. Subjects bearing upon the staple trade of the district should be taught, e.g., in agricultural districts, agriculture on scientific principles. This would go far to solve the question of agricultural depression, and with it many social problems of the future. Any advance in this direction is impossible under the present system of small boards. Technical education is impossible unless schools are grouped in some way, and graded schools are impossible under the present system. All the schools should be grouped round some convenient centre. Attendance should be the basis of the grant, and the limit of a child's earnings should be placed as high as possible.

VI. Burden of cost. The rates must bear the first burden of cost, but Government should by judicious liberality encourage such a course of instruction as will be most beneficial to the district and the country at large. The education of the people is a national, not a parochial, question, and money wisely and judiciously spent is a national insurance premium against future poverty and crime. The effect of remission of fees is doubtful, but I believe will tend to make the attendance worse rather than better.

General.—What is required is to group the school districts round one convenient centre, with one board. The union districts, with few modifications, would be the best, as the parishes have already been accustomed to act together. Managers could be appointed for the separate schools. At this centre larger and technical schools should be established. A graduated fee might

be charged to parents who could pay, which would largely cover the expense. Children in ordinary schools should, if showing ability, be admitted free (if poor) on passing examinations. From this the pupil teachers should be drawn, and the Universities might be reached by exhibitions to be offered by Government or private persons. As to voluntary schools, if any parish chooses to retain these, they should have the same advantages as the districts owning ratepayers' schools, but should contribute a fair share of the costs of administration and of everything but their own parish school. The only difficulty would be the apportionment of expense, and any school board accountant would readily understand how to do this, and draw up a proper form of accounts.

## LXXIII.

EDUCATIONAL RESOLUTIONS generally agreed upon by a Ruridecanal Chapter in Somersetshire, September, 1886.

*Subject discussed*,—Mr. Matthew Arnold's Report.

The difficulties felt in working the Education Acts in rural districts are mainly that:—

- 1st. *School Attendance Committees* are chiefly composed of farmers, who, in these hard times, are clamorous for the cheap labour of children, and not being generally in favour of the education of the lower classes, are particularly disinclined to enforce it.
- 2nd. *Magistrates*, conscious of the unpopularity of the Act, are unwilling to enforce it, and consequently use their discretionary powers, either (a) in recklessly dismissing cases which the S. A. C., after careful inquiry, had sent up for prosecution, or (b) in inflicting such nominal fines as have no deterrent force. Thus the action of the S. A. C. is paralysed and discouraged.

*Resolutions.*

I. That the foreign system is too rigorous for general adoption in England, but much may be learned from it.

II. *Teachers*.—That acting certificates for the employment as teachers of ex-pupil teachers direct from their apprenticeship should gradually cease; and that in future all teachers should be subjected to some direct training in order that their instruction should become more "thoughtful." The expense of training to be met by Government aid more than at present.

That insurance for pensions be made compulsory.

*Free Education*.—That with the very low rate of school fees in rural districts this is not desired, and would be objectionable, but that special cases should be dealt with by local committees as before.

*School-work*.—That two class subjects should be made imperative, and paid for, without abatement, under the 17s. 6d. limit.

That the general teaching be required to be more thoughtful and intelligent than at present.

That *Religious Instruction* (with conscience clause) should be required; its character being left to the decision of the managers. It need not be a subject of examination by H. M. inspectors, except perhaps so far as the Lord's Prayer, the Ten Commandments, and Apostles' Creed, &c.

*Attendance*.—There is not much fault to be found now with this. It is moreover gradually improving, and will continue so to do if the schools themselves are made better.

We are convinced that bad attendance almost invariably implies some defect in the school itself; but we suggest—

1. That no exemption at all be allowed till Standard IV. has been passed, or the child is 12 years old.
2. That no full exemption be allowed before 12 years of age, whatever standard may have been passed.
3. That attendance at night school be enforced (say for three nights per week during the winter months) up to the age of 14; after that age it should be optional. The school fees and Government grant to remunerate the teachers.

*Local Committees* (parochial) should be made obligatory. The guardian and overseer (one or both) to be ex-officio members. Their duties should be: (a) to sign reports of absentee children; (b) to recommend remission of fees in special cases of hardship; (c) to recommend certificates for temporary exemption from school in certain cases of illness of child or its mother, or for special local industries, e.g., birdkeeping, willy stripping, apple or potato picking, &c.

*School Attendance Committees* to comply with the suggestions generally of the local committees as above, unless for any very urgent reasons to the contrary, and to issue through their clerk the necessary certificates.

*Magistrates* should be required to convict, and inflict a fine of not less than 2s. 6d. in all cases where no certificate from the S. A. C. is produced.

N.B.—Accidental absence of a day or two should not come under this rigid rule, but frequent irregularity or three days continuous absence should require a certificate.

## LXXIV.

At a meeting of the Conference of Clergy and Laity in the diocese of Gloucester and Bristol, held at Gloucester on the 14th and 15th of October 1886, the following resolution was unanimously passed, and we were directed to forward a copy to the Royal Commission on Education now sitting:—

"That in the opinion of this Conference a policy of gratuitous schooling is financially inexpedient, and alien to the highest interests and the wishes of the English people."

## LXXV.

MANCHESTER DISTRICT UNION OF ELEMENTARY TEACHERS.

At the annual meeting of this union, held at St. Peter's School, Oldham, on Saturday the sixth day of November 1886, the following resolution was passed unanimously:—

"That this meeting requests the Royal Commission on the Administration of the Education Acts to inquire into the working of the Education, Factory, and Workshops Acts, with regard to full-time, half-time, and domestic employment, and particularly desires the attention of the Commission to the great difference in the standards of exemption adopted by the various school boards and attendance committees throughout the country; and that a copy of the resolution be forwarded to the Secretary of the Royal Commission."

## LXXVI.

From the REV. HERBERT HICKS, Vicar of Tynemouth Priory, Northumberland, November 11, 1886.

I am advised by the Secretary to the National Society to bring to your notice the hardship of rating voluntary schools, and beg that you will submit the case of the Church and other voluntary schools in the borough of Tynemouth to the consideration of the Royal Commission.

Until recently no rates have been levied upon schools in the borough of Tynemouth.

In the neighbouring boroughs rates have been levied, but the assessment is only nominal, e.g., at South Shields the "Ocean Road" Board Schools, accommodating 1,349 children, are rated on 35l. less one-sixth, including caretaker's house. At Jarrow it is quite a nominal rate. At Gateshead the rate is 1s. per child less one-sixth. In Newcastle schools have hitherto been exempt.

In April last the rating authority of the Tynemouth union assessed all the schools within their union, and, departing from the practice which has been followed in the neighbouring towns, rated them on what was considered to be their rental value.

I need not trouble you with the particulars of more than one school, but will cite one instance which may be taken as a sample case.

The Tynemouth Priory Schools are attended by some 280 children, and a house for the master is included in the premises.

These schools are now rated on 141*l.*, being 116*l.* on the school buildings, and 25*l.* on the master's house.

Our rates are 6*s.* 8*d.* in the pound, and property tax will follow, so that an annual call will be made upon the funds of the school of near 50*l.*

It would be impossible to carry on these schools were it not for large private subscriptions.

We appealed to the assessment committee to reduce the rate, but in vain.

We then appealed to the magistrates at petty sessions; Mr. W. S. Dalglish, solicitor, of Newcastle, who is one of the trustees of Tynemouth Priory Schools, generously undertaking the case, and ably arguing it, with the result that the magistrates reduced the rating from 116*l.* to 14*l.* The rate (25*l.*) on the master's house was not appealed against.

The assessment committee refuse to accept the decision of the magistrates, and have appealed to quarter sessions. The case was down for hearing on the 21st October, but was respited to the Epiphany sessions.

We are informed that if the decision should again be in our favour, the assessment committee will carry the case to the Court of Queen's Bench.

We have no funds for fighting the assessment committee, and, if this course is persisted in, we must cave in. It has been agreed that the case of the Tynemouth Priory Schools shall be taken as a test case.

We submit that this action on the part of the rating authorities is unfair, unjust, and impolitic, for the following reasons:—

(1.) The board schools are educating, in the borough of Tynemouth, 2,966 children, at a cost to the ratepayers of upwards of 8,000*l.* per annum.

The voluntary schools are educating in the same borough of Tynemouth 2,862 children, only 104 less, at a cost to the ratepayers of nil.

The school board rate is now 1*s.* 1*d.* or 1*s.* 2*d.* in the pound.

If these voluntary schools were closed, the additional cost to the ratepayers would be another 8,000*l.* a year, or 2*s.* 4*d.* in the pound.

(2.) The policy of rating any schools is questionable, but a distinction should be made between board schools and voluntary.

In the case of board schools, no real payment can be made, they are supported out of the rates, and whatever payment they are called upon to make towards the rates must come first from the rates, so that it is simply taking it out of one pocket to put into another. With voluntary schools the case is very different, they are already putting large sums of money in the pockets of the ratepayers, by saving them thousands of pounds every year, and they cannot fairly be asked for more.

(3.) The basis of assessment is the supposed value of the rental. Voluntary schools, such as the Church schools in the borough of Tynemouth, have no unit of value, they are held on a trust, the terms of which are most stringent. The sites are conveyed under the powers of 4 & 5 Vict. c. 38, commonly known as the "School Sites Act," and the trustees have no power to let, or sell, or give them for any other purpose. They must be conducted on certain principles therein laid down, and on no others, consequently no hypothetical rental can be fixed on, and in a monetary point of view they are valueless as marketable property.

In this respect again there is a difference between them and board schools; the latter are the property of the school board, and can be let, or sold, or given away, can be converted into shops, or warehouses, or music halls.

It may not be probable that such a disposition will ever be made of them, but it is possible; hence they have a distinct marketable value, and can be let for so much per annum, which may be correctly taken as the unit of annual value, on which they can be rated.

(4.) Voluntary schools are, by the reports issued by the Education Department, shown to be giving as good an education as board schools, often better, and at a less cost, and it is impolitic to squeeze the life out of them by heavy burdens.

Voluntary schools are already heavily handicapped, and have a hard struggle for existence, and this action

of the rating authorities will undoubtedly close some of them.

If I can give any information that may be of assistance to the Royal Commissioners on the subject of voluntary schools I shall have much pleasure in doing so.

I can furnish you with the cost, rating, &c. of the schools in the Tynemouth union, if desirable.

Hoping some remedy may be devised, by which relief may be given to voluntary schools.

I have, &c.

HERBERT HICKS.

## LXXVII.

At a meeting of the Lay and Clerical Managers of the Church of England schools in the rural deanery of Blackburn, held on November 12th, 1886, under the presidency of the Archdeacon of Blackburn, the following resolutions were adopted.

RESOLVED,

THAT, in the opinion of this meeting, further discretionary power ought to be allowed to school managers to withhold from examination, or to represent in the same standard, scholars of feebler minds or weakly constitutions.

(2.) The limits in Article 114 of the Code should be abolished, and the schools allowed to receive all the grant they earn.

(3.) It should be authoritatively declared that no school board has the power to build or extend a board school in any district where voluntary effort is prepared to supply the deficiency of accommodation.

(4.) The duty of allowing the school fees of children of indigent parents should be transferred from the guardians to the school boards, where such exist; and elsewhere the school attendance officer should be allowed to grant a temporary order.

(5.) The minimum standard of partial exemption from attendance at school should be Standard III.

(6.) Subscribers to voluntary schools should be allowed to have their school rate reduced by the amount of their subscription, and the productions of the receipt for the payment of such subscription should be the authority for such reduction.

(7.) Payments for (a) diocesan inspection; (b) the encouragement of pupil teachers by prize schemes, &c.; and (c) for kindred purposes should be allowed in all cases as a payment from the funds of the school.

(8.) There should be greater uniformity in the standard of attainments required by the inspectors at their examinations of the schools, and in the questions set to pupil teachers and scholars.

(9.) In the case of endowed elementary denominational schools, the ratepayers should not be allowed to elect as managers persons of no religion, or of a denomination other than that to which the school belongs.

R. ATHERTON RAWSTORNE,  
Rural Dean and Archdeacon,  
Chairman.

Blackburn.

## LXXVIII.

RESOLUTION OF THE ROYTON SCHOOL BOARD,  
November 15th, 1886.

That the proceedings of the school attendance committee on the 18th October and 3rd November 1886 be, and they are hereby approved and confirmed.

The board also desires to express its regret that the work of enforcing the byelaws and the Education Acts is very much hindered, owing to the operation of the 10th section of the Elementary Education Act, 1876, whereby the payment of school fees to voluntary schools on behalf of the children of indigent parents is left with the poor law guardians, and the board is of opinion that it is very desirable to transfer such payment (if any) to school boards and school attendance committees, and hopes that the Royal Commission on Education will recommend a change in the law.

## LXXIX.

From JOHN G. LONSDALE, Esq.,  
LICHFIELD UNION.

*Chairman of the School Attendance Committee.*

November 19, 1886.

I AM desired by the above-named committee, of which I have been chairman since its formation, to submit to the Royal Commission on Education the matters stated below, as in their experience requiring some legislative or other interference, in order to make the present Education Acts serve the purpose for which they were passed:—

- i. The committee have ordered prosecutions of parents for not sending their children to school, and one or other bench of magistrates, before whom they have been brought, have frequently either dismissed the summons or have inflicted a fine of 1s., which in one case was actually paid by the chairman of the bench. On remonstrance by the committee, however, this practice has been stopped.

If, indeed, the committee were conscious that they had been in any degree hard on parents of children, or had not given warning notices more than the Act requires, they might have no reason to find fault with the action of the bench. They have, however, throughout been most forbearing, and have erred on the score of leniency; always ready to accept any reasonable excuse which their attendance officer could suggest for the absence of a child.

But the result has been most disappointing, and now they are almost afraid to issue a summons, lest on some flimsy pretext, or out of a mistaken pity, it should be dismissed. The enforcing powers of the Act have become a laughing-stock, and the work of the committee seems almost hopeless.

If the Royal Commission can recommend any method for remedying this state of things, the committee will be much encouraged in the discharge of their duty.

- ii. The committee finds the same parents are reported over and over again, and that they seem indifferent to the imposition of the highest fine of 5s.

The committee are persuaded that not unfrequently parents make money by keeping their children from school, even though they have to pay the fine inflicted for non-attendance. They therefore venture to suggest that in all cases after a second conviction the fine should be cumulative up to a maximum of 10s., and that it should be made imperative on the bench of magistrates after each conviction to increase the fine up to that limit.

- iii. Inability to pay the school fees is frequently urged with success before the magistrates as an excuse for non-attendance.

The board of guardians are always ready to pay the school fees of any really necessitous parents, and the school attendance committee would be prepared to recommend any such case to the board.

They, therefore, venture to suggest that no excuse of inability to pay the school fee should be allowed to be entertained by the bench, unless it could be shown that the parents had applied to the guardians for payment of that fee and had been refused.

- iv. Another difficulty is the enforcement of fines imposed. These are frequently allowed to remain unpaid for months.

The committee venture to suggest that if a fine be not paid within a month, it should be imperative on the magistrates to increase it by 1s. for every month during which it remains unpaid.

- v. Lastly, the committee desire to point out the hardship which the ratepayers are called upon to suffer in consequence of the provision contained in section 74 of the Elementary Education Act of 1870, with regard to penalties imposed for breach of byelaws, viz., that "no penalty imposed for the breach of any byelaw shall exceed such amount as, with the costs, will amount to 5s. for each offence."

The result of this proviso is, that where the costs and fine amount to more than 5s. (and in most instances the costs alone exceed that sum), the excess has to be paid out of the rates; and so the ratepayers are taxed with a portion of the expense in return for the efforts made by the committee which represents them to enforce the Act of Parliament.

It is true that the justices have power under the Summary Jurisdiction Act to "direct all fees payable or paid by the informant to be remitted or repaid to him"; but some justices do not view the Education Acts with much favour, and, consequently, decline to give this direction. Hence arises the hardship of which the committee complain.

## LXXX.

Education Department,

November 20, 1886.

SIR,

If you think the two enclosed memoranda likely to be of any use, will you lay them before the Chairman of the Commission.

They refer to two points, on which evidence was given by witnesses, which were not so well acquainted with them as myself and might mislead the Commission by statements of facts with which they are imperfectly acquainted:—

- (1.) The testing of the students in training colleges as to their fitness as teachers.
- (2.) The changes made from time to time in the syllabus of study, prescribed by the Education Department for students.

I am, &c.

T. W. SHARPE.

The Secretary,  
Royal Commission on Education.

## MALE TRAINING COLLEGES.

*Teaching.*

Some misapprehension appears to exist as to the practical test of each student's teaching capacity, so far as it is tested by giving a lesson before the inspector.

Each student is required to prepare three lessons, one of which is selected by the inspector.

It has been suggested that these are show lessons, that they are prepared some time beforehand, that each student has a stock of such lessons in his portfolio, and that they are something different from the ordinary work of an elementary school.

It may be safely asserted that without deliberate fraud on the part of the student and of the authorities of the colleges, none of these four allegations can be true.

The following plan is pursued—

A few days before the inspector's visit a ballot is held. The subjects are divided into three groups.

- (1.) Reading, writing, arithmetic.
- (2.) Geography, grammar, history.
- (3.) "Specific" subjects and object lessons.

Each student obtains by ballot a lesson on one subject of each group, and the class to which the lesson is to be given.

Thus Alexander may obtain reading, Class I.; geography, Class IV.; and object lesson, Class V. Allen may obtain writing, Class II.; grammar, Class IV.; and physics, Class III. He must take the list to the master of the practising school, and ask what would be the appropriate lessons to be given in the ordinary school course under those three heads.

It follows therefore that each student must give not a show-lesson but a lesson of the ordinary elementary character. That the chances are several thousand to one that he has notes of a lesson prepared for the actual lesson he has to give. That his notes cannot be prepared long beforehand, and that the lesson is a fair test of a student's ordinary teaching power.

As a proof that they are fair tests, I latterly invited the normal masters to draw up a list of the students in order of merit as teachers, and as an almost invariable rule, I found on comparing my own lists and theirs, that my judgment and the judgment of my colleagues coincided exactly as to the many good and the few weak teachers, and that only slight differences occurred in our opinion of the intermediate students.

I may say also that repeated calculations proved that only 10 per cent. of the students who stood in the first of the three of the certificate divisions failed to obtain a good mark and a time teaching capacity.

*Syllabus of Study.*

Some misapprehension appears to exist as to the reason for changes made in the syllabus of study for male students in the course of the last 12 years.

Only four changes of any importance have been made in the last 12 years:—

- (1.) A special science examination, which forms part of the certificate examination in December, has been substituted for the general examination held in May for all science classes, *e.g.*, mechanics' institute.
- (2.) Those second year students were released from the examination in geography and history, who had shown a competent knowledge of these subjects.
- (3.) The simpler principles of mental science were introduced as a basis for the art of teaching.
- (4.) The subjects for the second year's course were grouped into six groups, of which no student can take more than four.

As regards the first change, the institution of a special science examination, it was a common practice to devote the earlier part of each year almost exclusively to preparation for the general examination of science classes in May.

A raw student who entered on January 20th had to be passed in two science subjects about May 10th, for the double purpose of bringing a grant to his teacher and obtaining his own certificate to teach two sciences after 13 weeks' study.

As regards the second change, a general request was made, especially by the Scotch colleges, to release the better grounded students from some parts of the work, which they had already studied for five years as pupil teachers. All that showed a competent proficiency for teaching those subjects were released from history and geography and allowed to study other subjects.

As regards the third point, before the introduction of some of the simpler principles of mental science, the art of teaching had rested in most of the colleges merely on empirical rules; the change has been heartily welcomed by all the more capable teachers.

The most recent change, the formation of groups of subjects, was made in the interest of the students. The higher groups are reserved for those only who have passed the lower with credit at the end of their first year, so that whereas students used to be required to take up 11 or 12 subjects for examination, no student can now be required to take up more than eight.

November 20th, 1886.

T. W. SHARPE.

#### LXXXI.

At a general meeting of the Faversham Association of Church School Managers and Teachers held on October 23rd 1886.

IT WAS RESOLVED—

##### I. The Education Acts :

- a. That power be given to magistrates to send children to industrial schools for a more limited time.
- b. That the half-time system be abolished.
- c. That facilities be given to found schools for waifs and strays in certain centres.
- d. That the maximum fine for irregular attendance be increased.
- e. That no child shall leave school before passing Standard Five unless it has reached the age of 13 years.

##### II. The Code :

- a. That the requirements in grammar be lowered by one standard; or, that the requirements for Standard Four be limited to easy simple sentences; that grammar be optional as a class subject; and, that managers be allowed their choice among all the class subjects.
- b. That drawing continue under the auspices of the Science and Art Department, and not be included in the seventeen and sixpenny limit.
- c. That the exception schedule be abolished, and in lieu of it teachers be allowed to withhold 8 per cent. of children qualified for examination without question by the inspector, and without affecting the report or merit grant.
- d. That Article 114 be abolished.
- e. That individual examination under Standard Four and payment by results be abolished, and that in place of it a larger attendance grant be given in boys' and girls' schools, the deficiency being made up by a larger merit grant to be given upon the work of the whole school as in the case of infants' schools.

##### III. Payment of fees :

- a. That some more easy and effectual way be devised for the payment of the fees of indigent children, *e.g.*, that school boards and attendance committees be empowered to recommend the payment of the fees of such children, and that the duty of the board of guardians to pay them be obligatory.

##### IV. Superannuation :

- a. That it is desirable that a scheme for the superannuation of teachers be adopted, and that it should be compulsory; that Government should provide the nucleus and teachers should contribute to the fund.

##### V. Compulsion :

- a. That compulsion is fairly but not effectively applied in securing regularity of attendance.
- b. That parents be obliged to register all children of school age, within a month of residence in any district, or within a month after the child has attained school age.

We have, &c.,

W. N. GRIFFIN,  
Vicar of Osprings,  
President of the Faversham  
Association of School  
Managers and Teachers.  
E. A. MADDOX,  
Head Mistress,  
Faversham District National  
Girl's School, Hon. Sec.  
to the Association.

To the Secretary,  
Royal Commission on  
Education Acts.

#### LXXXII.

##### DURHAM DIOCESAN BOARD OF EDUCATION.

Having had the questions addressed by the Royal Commission on Education to the managers of elementary schools under its consideration, begs respectfully to place the following suggestions before the Commission:—

1. That the 17s. 6d. limit in grants to elementary schools be abolished.
2. That the limitation to two days in Act, 1870, section 76, makes such an inspection as is referred to in the clause (*i.e.*, by other than H.M. inspector,) impracticable in the larger schools, and that the time for such inspection should be extended.
3. That there are cogent reasons for desiring the appointment of a minister of education, and that the heads of the Department, over which he presides, should have practical knowledge of teaching and inspection.
4. That the grant be increased to schools, which must naturally be small, on account of population.
5. That the merit grant is a cause of great anxiety to the teachers and of uncertainty to the managers, in consequence of the different modes of estimating adopted by H.M. inspectors.
6. That two sets of good reading books ought to be deemed sufficient.
7. That it is desirable that the term of pupil-teachers' apprenticeship should be extended to five years from the present age of 14.
8. That some steps be taken to limit the influx of teachers into the profession who have not served an apprenticeship and passed through a training college.
9. That the work in class subjects requires re-arranging and more clearly defining.
10. That adequate means of appeal against faults of inspection and imperfect reports of inspection is greatly desired.
11. That public elementary schools ought not be rated.
12. That the arrangement by which the poor law guardians pay school fees does not work satisfactorily. In many cases there is unnecessary delay. Personal application of the father is sometimes required at great inconvenience. The amount paid by the guardians is often insufficient.
13. That the establishment of new voluntary schools should not be dependent upon the will of the local school board,

14. That, inasmuch as the religious instruction and moral training in all schools depends so greatly upon the teachers, it is most important to maintain efficiently our training colleges as places where distinctive religious teaching and discipline are provided.

The Durham Diocesan Board of Education also respectfully requests that the Rev. S. B. Smith, rector of Sunderland, and late principal of the Durham Training College for Schoolmasters, the Rev. John Mathwin, rector of West Pelton, Chester-le-Street, and Mr. Card, head master of Rectory Park Schools, Bishop Wearmouth, Sunderland, be summoned to give evidence before the Royal Commission on Education.

J. B. DUNELM.

### LXXXIII.

To the RIGHT HONOURABLE the CHAIRMAN and the MEMBERS of the ROYAL COMMISSION ON the ELEMENTARY EDUCATION ACTS.

The Memorial of the school board for the borough of Ipswich sheweth:—

I.—(a.) That by section 57 of the Elementary Education Act of 1870, and by the substituted section 10 of the Elementary Education Act of 1873, the Public Works Loan Commissioners are empowered to lend money to school boards, to be repaid in 50 years, at a rate of interest of  $3\frac{1}{2}$  per cent. per annum.

(b.) That by the Public Works Loans Act of 1879, and by a Treasury Minute, dated August 16th, 1879, the above-mentioned provisions of section 10 of the Elementary Education Act of 1873 have been set aside, and the rate of interest on loans repaid in 50 years raised to  $4\frac{1}{4}$  per cent. per annum.

II.—(a.) That in certain school board districts the sums required for the repayment of the principal and interest of loans absorb a very considerable portion of the rate, and press unduly upon the ratepayers of such districts.

(b.) That poor populous districts, and certain small rural parishes, specially suffer through the large amount of provision of board school places necessary in such districts and parishes.

Your memorialists therefore earnestly ask—

That the Commissioners will use their influence to promote such legislation as may be necessary:—

I.—(a.) To require the Public Works Loan Commissioners to lend money to school boards to be repaid in 50 years, at a rate of interest of not more than  $3\frac{1}{2}$  per cent. per annum.

(b.) To require the Public Works Loan Commissioners to reduce the rate of interest on all existing loans granted by them to school boards, to  $3\frac{1}{2}$  per cent. per annum.

(c.) To allow school boards, if they prefer, to repay such loans by way of annuity, viz., by equal annual instalments, including principal and interest.

II.—(a.) To give special relief in cases where a school board satisfy the Education Department that the expenses incurred during any financial year, in the repayment and interest of loans, have been in excess of the sum produced by a rate of (say) 3d. in the pound on the valuation lists in force in the district during the year, such special relief to consist of a Parliamentary Grant equal to a fixed part of such excess.

(b.) To give special relief in cases where the number of school places provided by the school board bears a high ratio to the rateable value of the district, either by authorising the Public Works Loan Commissioners to grant loans to such districts at lower rates of interest than to ordinary districts, or by giving to such districts a Parliamentary Grant of an amount to be determined by the said ratio.

As witness the Common Seal of the Board this 24th day of November 1886.

WALTON TURNER,  
Chairman of the Board.  
J. HEPBURN HUME,  
Clerk of the Board.

### LXXXIV.

50, Arundel Square, London, N.,  
24th November 1886.

SIR,

I HAVE been requested by my colleagues, the inspectors' assistants, to submit to you the following statement of the points which they wish to bring to the notice of the Royal Commission:—

#### I. Salary:

(a.) We feel that our present initial salary of 150*l.* is not commensurate with the laborious and responsible nature of our work, nor with the dignity of the position in which we are placed, and that the acceptance of this small salary often involves great pecuniary sacrifice, the extent of which cannot be foreseen.

(b.) That we should arrive at our maximum salary of 300*l.* in a less number of years than we do under the present conditions, and that such maximum should be raised by at least 100*l.*

(c.) That our present salary, even after we have reached our maximum, does not place us on a level with the best paid of the elementary teachers, from whom we are selected.

(d.) That while the average salary of elementary teachers has, since 1871, steadily improved, ours has practically remained stationary.

(e.) That those of us who are compelled to live in the great cities and towns specially feel the difficulty of making our small incomes meet our necessary expenses.

II. *Work.*—The work of examination and inspection has so much increased since the passing of the Education Acts, that H.M. inspectors have been unavoidably compelled to intrust us with duties of constantly increasing responsibility; duties necessitating a large and undue amount of night work at home, and depriving us of many of the comforts of domestic and social life, and that without bringing us any extra remuneration whatever.

I have, &c.

The Secretary of the  
Royal Commission on  
the Education Acts.

GEO. MACDONALD.

### LXXXV.

RESOLUTIONS passed by the HARTLEPOOL BRANCH of the NATIONAL UNION OF ELEMENTARY TEACHERS, LONDON.

Hartlepool,  
November 27, 1886.

That—(1.) All pupil-teachers who have served a complete apprenticeship should be admitted to normal training colleges without the imposition of an entrance fee (10*l.* or 15*l.*), as this entrance fee was not formerly charged, the Government grant of 100*l.* and subscriptions from the gentry being sufficient, and this entrance fee deterring many proper pupil-teachers from coming up for training, many being orphans, &c., whose narrow circumstances render it most difficult to procure the necessary books and clothing, let alone entrance money.

(2.) That training colleges, being intended for the training of public elementary school teachers, be conducted on the same principle, as that class of schools, as far as section 7 of the Education Act is concerned. For instance, no child on account of religion can be debarred from entering any public elementary school which receives Government grant; but in some Church of England training colleges students are debarred from entering, if they do not pass in the religious examination of that training college, even although they have well satisfied the proper Government Inspector in secular subjects, which surely cannot be satisfying the spirit of the Act.

(3.) No headmaster of a model school in connexion with a normal training college should be appointed unless he has been a successful teacher (out of training college) at least 12 years, to entitle him to the REAL first class certificate (Code, Art. 63, 64). The practice of appointing a master to a model school from amongst the students in training is to be condemned, as it is a shame to place a person of so little public elementary school experience in a position to instruct others, and these sham appointments are only made, as a rule, to enhance the salaries of the principal and vice-principal at the expense of the teaching staff, the backbone of the whole normal system.

(4.) The revised code and instructions to Her Majesty's Inspectors being part of the Education Acts should not be altered so often, as continual changes are not only puzzling to school managers and teachers but entail much expense for books and apparatus. The requirements in reading and spelling are much in excess of what they should be, as it is absurd to expect an average child to master three books of spelling, each containing 120 pages, in an ordinary and perhaps irregular attendance of 22 weeks. Moreover, the cost of these books to parents and school managers is a very serious item of school expenditure. One book of 160 pages is sufficient.

(5.) Arithmetic at the Government examination should be taken from books used in school, sanctioned by the Education Department, and not from secret test cards supplied by the Education Department, as many of these cards contain problems which neither master nor inspector could work *at the same school age*. The examinations and inspections of *all* schools in the same town should be held in the same month and upon the same day, if possible, and the inspectors should have a sufficient staff of assistants for this purpose, the whole of the examination work being there and then examined before the teacher's eyes, and with his concurrence.

(6.) The number of children apportioned to each teacher by article 83 of the Code is 50 per cent. too high in each case, and this may easily be proved by thinking how long each child should read, &c., and multiplying by 60 or 80, as the case may be.

(7.) School board districts should be enlarged so as to equalize the rates, as it is wrong to expect a small rateable value to pay a rate of one, two, or three shillings in the pound for a national benefit like education, when another district gets off with, perhaps, only a penny in the pound.

(8.) School boards should be encouraged to appoint elder teachers as school board clerks and attendance superintendents; and for this purpose article 9 of the Revised Code should be amended, as many misinformed school managers and others believe that teachers are ineligible for these appointments under any circumstances whatever. The work of school board clerks and attendance officers should be revised by properly appointed special inspectors and certificates of competency granted.

(9.) Class registers for marking attendances should be kept by teachers, but in large schools all other book-keeping, summaries, and forms should be kept by a properly appointed school clerk (not school board clerk). The *whole* of the entries concerning admission, withdrawal, and proper age of children, should be made by the attendance officer. In board schools the school-fee book kept specially for the public auditor of the Local Government Board should be *abolished* as unnecessary, as the same items are kept by a method as satisfactory, and sooner reached from the class registers in the summary form; also kept for the Education Department's officials.

(10.) No child under 14 should be liberated from school unless he has passed the 6th standard, and produces a certificate to show he is offered *bonâ fide* employment. The 10 square feet limit per child should be raised to 18, and in senior class rooms the accommodation should be estimated by the number who can comfortably be seated for copy writing. In old schools where the ceiling is not over 12 feet in height, the Eolus, or some other system of foul air extraction should be compulsory. Long rooms should be discouraged, and no room should accommodate more than 70 pupils nor less than 40.

(11.) The school board, and not the guardians, should remit the fees in voluntary schools, as in country districts the guardian's office is miles from the village. The remitted fees should be *really* paid over to all schools by the school board, as the present system of *actually* paying over the money to voluntary schools, but merely *excusing* the money in board schools, does not give a correct return of income from school fees in board schools; and causes much unpleasantness when contrasts are made public.

(12.) Drawing should be optional as a second class subject, and perfect freedom should be allowed in the choice of subjects taught, whether for class or other subjects, as the requirements of different districts vary so much.

(13.) There should never be less than seven school managers of a voluntary school, and the number of their meetings should be annually stated in the Edu-

cation Department Form IX. No head or certificated teacher holding a *real* first class certificate should be dismissed from his appointment without the previous sanction of the Education Department and two-thirds of the school managers. No inspector or assistant should be appointed under 30 years of age, and no head teacher of a large school under 25, so as to ensure experience.

## LXXXVI.

From the Rev. CHARLES CAREY, CHAIRMAN of the LANGPORT UNION SCHOOL ATTENDANCE COMMITTEE.

Kingstown Rectory,  
Somerton, Somerset,  
November 27, 1886.

MAY I be permitted to submit the following case to your Commission as tending to show the futility of attempting to work the present law of compulsory education in the face of an unwilling bench of magistrates.

The Langport Union in the county of Somerset is in two magisterial districts, viz., Ilminster and Somerton. In the first of these no difficulty occurs. The School Attendance Committee only submits really bad cases for prosecutions, and, unless for exceptional reasons, the magistrates convict, impose reasonable fines, or otherwise remit the costs; so that no charge falls on the guardians.

In the Somerton district the case is very different. The magistrates there have laid down a hard and fast rule, that they will never impose more than 1s. fine for the first offence brought up before them, however great the negligence has been, or whatever pains the committee and its attendance officer have taken to secure regularity. Neither have they consented to remit the costs.

Knowing the difficulty of obtaining convictions, or fines of sufficient amount to prove deterrent, the committee has been very chary in prosecuting, and only selects very determined cases of continuous neglect in despite of warnings.

During the current year, in the month of March, six cases were presented from two parishes. Of these, five were dismissed on the most trifling grounds. One was fined 1s.

On the 23rd of this month (November) 16 cases were sent up from three parishes, all having been served with several notices, and all pressed on the committee as very bad cases, needing prosecution. This was confirmed by the guardians of the several parishes.

Two children only had made two-third attendances in the course of the preceding 10 months. Seven had made one-half. Two had made one-third, and one only one-sixth. The result was that two children in one family, with attendances of 19 out of 74, were dismissed on the score of a medical certificate stating, not that the children were ill at the time, but that the family was consumptive, and that the children in question ought not to be sent out in the wet. Six cases were fined 1s. each, and two were adjourned on account of a charge brought against the mistress of cruel usage. A bill of costs for 2*l.* 15s. was sent in by the magistrate's clerk, viz., 3s. 6*d.* for all dismissed cases, and 5s. 6*d.* wherever the 1s. fine had been imposed, no remission of costs whatever being allowed.

The presiding magistrate attended the next board meeting, with notes of the several cases. It was clearly shown that the medical certificate was wholly insufficient to justify the constant absences of the children. That their irregularity had been so great when they attended a somewhat nearer school in an adjoining parish that the managers had refused to allow them to continue there any longer.

The charge of cruelty against the teacher, in another instance, was abundantly refuted, and the alleged poverty of some of the cases dismissed was wholly denied by the guardians, who knew the families. It was further stated that in the parish from which nine cases had been sent up, and where the charge of cruelty had been brought against the mistress, the parents had returned home intoxicated and triumphant, burned the mistress in effigy, and otherwise insulted her.

It is not surprising that the school attendance committee should feel that their efforts to work the Act have been thus made wholly nugatory. The guilty parents are defiant and triumphant, while a heavy bill

is brought upon the funds of the union, because its officers were endeavouring to do their duty. Great discouragement is the result, and the board can hardly be expected to continue to incur such discomfiture, but will probably decline to take out any more summonses.

It is not for me to make suggestions to the Commissioners, but it is evident that so long as the present discretionary powers remain with magistrates, they have it in their power entirely to negative the enforcement of school attendances.

It is just possible that after the discussion at the board, the magistrates may remit the costs in one or two cases.

### LXXXVII.

SUGGESTIONS for consideration of the Royal Commission on the Education Acts, respectfully presented by HENRY J. SLACK, Barrister-at-Law, F.G.S., F.R.M.S., Member of the National School Committee, Forest Row, and of the Memorial School Committee (Mr. Thompson's), Ashdown Park.

#### FOREST ROW CHILDREN.

##### *Facts and Difficulties.*

Very small number of words known to the village children. Those in the upper standards do not understand the meaning of enough simple words that occur in ordinary children's books to read them intelligently, without constant explanation. For example, girls in VI. and VII. Standards, spending time in difficult arithmetic, thought a *shed* was a "coffin;" that *bred* meant "a lot." They had no idea of what *mortal* meant, and supposed *mental refinement* meant "good clothes." These and other common words which they did not know were taken from one of their reading books. Few boys on leaving school can read with enough understanding to amuse themselves with any book. The few who can do this belong to families above the class of farm labourers. They have chances of hearing many words at home which the less fortunate children only meet with in the school lessons. It is only by a slow process of explanation and association that the children can be supplied with a fair stock of words and a practical knowledge of their meanings.

One great hindrance to a clear understanding of common words is the local habit of muddling sounds in remarkably indistinct speech. In this respect the boys are much worse than the girls, and the older girls worse than the little ones in the infant school, who show more aptitude in imitating the teachers' pronunciation. This aptitude seems to diminish as they grow older, through the home influence of inarticulate speaking overcoming that of the school.

If, as the writer hopes, there will be a general agreement that a reasonable acquaintance with the English language should be regarded as a *fundamental necessity*, much more time must be given to this subject in schools like those of Forest Row.

To obtain the necessary time some important modifications of the system are required. The regulations of the Code as regards arithmetic should be re-considered. Ability to make quickly and accurately all the calculations that are wanted in village shops, butchers, grocers, &c., is a matter of obvious utility, and instead of diminishing the time devoted to this purpose it might be extended with advantage; but a considerable gain of time, now misapplied, might be obtained by omitting a large part of the arithmetic lessons that are now required by the Code.

It is assuredly an *absurdity* that children should go without adequate instruction in their native tongue in order "to find the greatest common measures" and the "least common multiples" of long strings of figures; that they should be compelled to plod wearily through long divisions, and have "to reduce three-fourths of 7s. "to the fraction of one guinea; five-ninths of one further to the fraction of one league; discover how "much is '875 of a hogshead of beer, or the '87125 of "an auker of brandy," with much more of the same sort.

Another terrible time-waster and children's brain-botherer is the vexatious stuff called "grammar."

Imagine the folly of tormenting and perplexing children who are grossly ignorant of common words and common things with such tasks as "defining a "simple sentence, a compound sentence, a subordinate "sentence, a complex sentence," and to "explain the

"terms, phrase, adjunct, contracted sentence, elliptical "sentence, and give examples of each," also "to "enumerate the various kinds of subject, of predicate, "of completion of the predicate, of enlargement of "subject, of enlargement of object, and of extension "of the predicate, and to give examples of each of "these."

The backwardness of the children in elementary knowledge of English, and other common things of more utility than this stuff, is not by any means the fault of the Forest Row school teachers, who do well what the Code permits; but no teachers can do justice to the children, or produce results proportional to the expenditure, while so much of the school time is compulsorily misapplied.

As a mental discipline this kind of teaching, if such it can be called, is a decided failure, and it stands not only in the way of more English language teaching, but also in the way of elementary science teaching, such as lessons in physiology, mechanics, &c.

The children in general show aptitude for geography, which is well taught, but might be better taught if the memory were less burdened with the names and positions of a multitude of places, rivers, &c. of minor importance, and some attention were given to physical geography, the contour of countries, their mountain ranges or plains, and other facts that influence climate and health.

### LXXXVIII.

SUGGESTIONS made by the REV. J. GREY, Houghton-le-Spring Rectory for modification of the rule which makes the grant to elementary schools depend upon the average attendance for the whole year.

It would apparently be quite practicable from the school registers to estimate the proportion of unavoidable absences during the year, so much per cent., say 10 or 15 or 20 per cent. Having ascertained this proportion, then estimate the average attendance of the year on that basis. Suppose it should be found that the unavoidable absences amount to 15 or 20 per cent. on the whole year, then count 80 or 85 as 100.

This principle is adopted in parochial assessment of rating value.

It seems that this would meet the difficulty arising from what we may call unavoidable absences during the year, such as children being kept away when home duties occasionally require this.

The occasions when epidemics prevail seem to require special consideration. The same principle might be applied. Suppose the school attendance is seriously affected for a few weeks; ascertain from the school registers the proportion of absences during the epidemic, and make that special allowance in calculating the average attendance.

### LXXXIX.

#### WIDNES SCHOOL BOARD.

##### *To the Royal Commission on the Education Acts.*

The Memorial of the School Board for the township of Widnes respectfully sheweth:—

That voluntary schools supply a certain amount of accommodation for children which saves the district a large sum in the erection of fresh buildings, and this board thinks it only fair that they should have their share of the rates levied for schools under Government inspection, as with their limited resources they are unable to provide all the appliances which are required, and which all school board schools can command.

Secondly. That schools amid a scattered population should be judged by a different standard as regards average attendance and consequent efficiency than those around which a large population is concentrated.

Thirdly. That all elementary schools should be exempt from all rates and taxes.

Your memorialists, therefore, respectfully urge that the above petition may have the careful consideration of the Royal Commission, and such recommendations made as will give effect to the prayer of the petitioners.

And your memorialists will ever pray, &c.

Sealed in the presence of—

T. SUTTON TIMMIS,  
Chairman; and  
G. H. DANBY,  
Clerk.



## XC.

The Newport Pagnell and Olney Teachers' Association passed, at a meeting held by the above association at Newport Pagnell on October 30th, 1886, the following resolutions:—

- I. That great modifications are required in the drawing schedule, especially in the upper standards.
- II. That grants for drawing should be made by the Science and Art Department, or the 17s. 6d. limit of grant abolished.

## XCI.

To the Members of the Royal Commission upon Education.

RESOLUTIONS passed by the TENBURY ASSOCIATION of CHURCH SCHOOL MANAGERS and TEACHERS at a Meeting of the Association held on Saturday, January 8th, 1887.

That in the opinion of this meeting it is desirable—

- First. That further discretionary power should be given to school managers to withhold from examination or to represent in the same standard scholars of feeble minds or of weakly constitutions.
- Second. That the limits in Article 114 should be abolished, and that all schools should be allowed to receive all the grant they earn.
- Third. That power should be given to the managers of voluntary schools to remit fees in necessitous cases, and obtain payment thereof out of the poor rate, provided that the amount so paid in any one year shall not exceed one-eighth of the amount of school pence received in such year.
- Fourth. That it should be authoritatively declared that no school board has the power to build or extend the board school in any district where voluntary effort is prepared to supply the deficiency of accommodation.
- Fifth. That subscribers to voluntary schools should be allowed to have their school rate reduced by the amount of their subscription, and that the production of the receipt for the payment of such subscription should be the authority for such reduction. That payments for the encouragement of pupil teachers and children by prize schemes, &c., and for kindred purposes, should be allowed in all cases to be paid out of the funds of the school, and that no deduction from the grant be made on account thereof.

## XCII.

SUGGESTIONS made by the REV. EDWIN C. COLLARD.

Thatford-sub-Castle Vicarage,  
Salisbury, February 2, 1887.

1. That the Code shall be revised not more frequently than every third year.
2. That in country schools, at least, less arithmetic be required of the girls than of the boys, *e.g.*, the former might take up the arithmetic of the standard below that of which they take up the reading and writing.
3. That the principle of allowing an additional sum (besides that actually earned) to schools in parishes of quite small populations be somewhat extended, *e.g.*, 7l. 10s. be given to where the population does not exceed 350, and 5l. to where it does not exceed 400, on the recommendation of the inspector.
4. And that when only one class subject is taken up in a school, it may either be grammar or *geography*, as the managers of the school may prefer.

## XCIII.

To the ROYAL COMMISSION ON THE ELEMENTARY EDUCATION ACTS.

Leicester School Board, Town Hall,  
Leicester, February 6, 1887.

MY LORDS AND GENTLEMEN,

As inspector of 14,000 children in this board, I am desirous of pressing one or two points on the consideration of your Commission. I may, perhaps, be pardoned for

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introducing myself when I say that the Leicester board schools rank among the very highest in the Kingdom for (1) per centage of passes; (2) sums earned per child; and (3) merit grants (87 per cent. "excellents").

The most urgent difficulty felt by school boards in large manufacturing towns is (1) the virtual prohibition of "elementary science" as a class subject, by fettering the choice of the managers; (2) the absurdly incongruous mixture of subjects set down in Schedule I., under the head of "Elementary Science."

As one of the founders of the Nottingham recreative night classes, which have led up to the technical classes in Nottingham University College, I feel strongly interested in elementary technical education as a stepping stone between the elementary and purely technical school, and therefore venture to call your attention to the preceding points.

I am, &c.,

H. MAJOR, B.A., B.Sc.,  
Inspector of Leicester Board Schools.

## XCIV.

Broxbourne, Herts.

MY LORDS AND GENTLEMEN, February 9, 1887.

I AM requested by the managers of our parochial schools to bring under your notice the following points, to which we think your earnest attention should be directed in connexion with the inquiry now being held by you.

- I. The requirements of the present Code are, in our judgment, too great for dull, delicate, and irregular children.
- II. More consideration should be shown for the peculiar difficulties of small rural schools, where each class must consist of two or more standards.
- III. Greater freedom of classification of the scholars is desirable.
- IV. The system of payments by results is unsound in principle, and injurious to education.

Trusting that you will kindly inquire into these matters with a view to some modification of the Code in favour of small rural schools.

I remain, &c.,

J. SALWEY,  
Vicar and Correspondent.

The Chairman and Committee of  
The Royal Commission  
on Education.

## XCV.

Offices of the National Vigilance Association,  
267, Strand,

MY LORDS AND GENTLEMEN, February 28, 1887.

WE desire, on behalf of the National Vigilance Association, to call your attention to a state of things which is an evasion of those sections of the Elementary Education Act and the Factory and Workshops Acts which are designed (A) to secure the education of all children between the ages of 5 and 13, and (n) to forbid the employment of all children between 5 and 10 years of age, and to restrict their employment between the ages of 10 and 14.

Notwithstanding the Acts referred to, children under 10 are employed in London and other large towns in very considerable numbers in theatres and pantomimes. We submit that this employment, necessitating lengthy rehearsals and frequently involving two performances a day, the second of which terminates at a late hour of the evening, cannot take place without interfering seriously with the education of the children. We have found from inquiry from school teachers and managers that there is a strong consensus of opinion on their part that the employment of these young children in theatres is most detrimental, if not altogether destructive, to their education. Children who have been many hours in or about a theatre are too tired when they come to school to give proper attention to their lessons. They frequently cease to take any interest in their school course, and not only make no progress themselves but their influence and example promote inattention and listlessness on the part of the other scholars. This evil has been felt so strongly in some of the voluntary elementary schools that the managers have made it a rule not to keep children whose parents allow them to take theatrical engagements.

It would not be appropriate on the present occasion to dwell upon the moral and physical evils connected with the employment of young children in theatres. We believe them to be at least as important as the educational evils

associated with it; but in venturing to address you we do so from the educational point of view, only referring to the moral and physical objections to the employment of children in so far as they re-act upon education.

We submit that it was the clear intention of Parliament, in passing the Elementary Education Acts, to prohibit the regular employment for wages of all children under the age of 10 years. This prohibition is evaded when the school boards refuse half-time to children under 10 whose parents wish them to accept theatrical engagements, by removing the children to private adventure schools, the fees of which are (nominally at least) above ninepence a week. These schools are started in the interests of those who profit by the employment of the children, *i.e.*, the managers and proprietors of theatres. The amount of the fee causes the school not to be a public elementary school under the meaning of the Act. The grant is not claimed, and there is no Government inspection; consequently there is no guarantee for the efficiency of the school or as to the number of hours a day devoted to education. Children removed from a board school to be placed in one of these schools have been found at the end of two years to have made absolutely no progress in their education; on their return to the board school they have had to be placed in the same standard in which they were when they left it two years before.

We respectfully urge that when the Legislature has interfered successfully with the freedom of parents to make money by their children's labour in all industrial and agricultural pursuits, it is not too much to ask that an endeavour should be made to check it with regard to the employment of children in theatres. A child of less than 10 may not be employed to shout at crows in a field or to run messages in a factory or workshop; and young persons cannot be employed either in agriculture or manufactures except within certain specified hours and under certain educational conditions; but numbers of little children and young persons are employed day after day and night after night in the vitiated atmosphere of a theatre, very often to the ruin both of their health and education.

As Royal Commissioners now engaged in inquiring into the elementary education of the country, we would respectfully ask you to consider whether the existing law does not need strengthening so as to expressly include the children employed in theatres and pantomimes within the benefits conferred on the rest of the children of the community by the Factory and Workshops Acts and by the Acts regulating the employment of children in agriculture.

We have, &c.,

PERCY WILLIAM BUNTING,  
Chairman of the Executive Committee.  
MILLICENT GARRETT FAWCETT,  
For the Preventive Sub-Committee.  
RALPH THICKNESSE,  
Honorary Secretary.

### XCVI.

PROPOSED ALTERATIONS to be made in the CODE with respect to REQUIREMENTS in ARITHMETIC, suggested by the North Wilts Association of Church School Managers and Teachers.

Infants. Upper Division.—Addition and subtraction of numbers up to 10, and writing out, from dictation, numbers up to 20.

Standard I.—Strike out of the Instructions to Inspectors the words “*but this rule will not apply if the scholars fail in subtraction.*”

Standard II.—As it now is.

Standard III.—Strike out *problems*.

Standard IV.—“Compound rules (money),” and the *tables* of common weights and measures. “The tables to be learnt, &c.,” as in the Code now.

Standard V.—Reduction of weights and measures, practice, and bills of parcels.

Standard VI.—Vulgar fractions, proportion (simple and compound), and simple interest.

Standard VII.—Decimal fractions, averages, and percentages.

### XCVII.

To the ROYAL COMMISSION ON ELEMENTARY EDUCATION.

Nottingham, March 4, 1887.

The Church School Board of Nottingham begs permission respectfully to suggest that—

[Whereas, through drawing being made a class subject, this most important subject of instruction is being given up by many schools which are already fined under the 17s. 6d. limit [Art. 114 (b)],

the following alteration should be made in the Code of 1886 with regard to this subject, *viz.*, that “any school may elect to be examined, either for grants from the Science and Art Department, under the Art Directory, or for grants from the Education Department for a class subject under the Code.”—

The words “for a school year ending before April 1st, 1887” being omitted.

W. VINCENT JACKSON, M.A.,  
Hon. Canon of Southwell and Vicar  
of St. Stephen's, Nottingham,  
Chairman of the Nottingham Church  
School Board.

WILLIAM POPE, M.A.,  
Rector of St. Nicholas, Nottingham,  
Secretary.

### XCVIII.

SUGGESTIONS made by Mr. ALGERNON FOGGO, M.A., 3, Chepstow Place, Twickenham, formerly Head Master of the High School, Bradford, for the IMPROVEMENT OF PRIMARY SCHOOLS.

1. Abolish grammar (except accidence) in all classes but the highest.

Grammar is essentially an *abstract* science, and as such unfit for young children.

As taught it is fundamentally erroneous. It is based on definitions of the parts of speech which are inaccurate, *e.g.*, the current definition of pronoun is evidently no definition at all, and it involves gross error.

2. Five several purposes should be pursued in “reading,” but they should be kept distinct; only one of them should be pursued in the same lesson. They are:—

1. The mere art of recognising words at sight and uttering them readily.
2. Good *vivâ voce* reading.
3. Information.
4. Cultivation of taste.
5. Cultivation of the moral sentiments.

3. The acquisition of reading and spelling should be facilitated for beginners by the use of books printed, to some extent, on phonetic principles, *e.g.*, the four vowel sounds represented by *a* might be indicated thus: *bäll, äh, ät, bate*.

4. Poetry and other matter to be learned by heart should *first* be *heard* recited by the teacher, not read by the pupil from the book till afterwards. The mere dead letter of the book conveys only a very small portion of the power of poetry on either mind or heart.

All teachers should have been taught with great care to pronounce and read well.

5. Science in schools should be such as may be learned by observation, experiment, and reasoning, the business of the teacher being to suggest and guide these processes in class. Books should be used mainly as records of facts reasoned out and taught orally.

6. Home-work should be time-work only, and of such kinds only as involve little or no *mental* difficulty, lest the result in any case should be nil or greatly disproportioned to the time.

## XCIX.

RESOLUTION passed by the NOTTINGHAM and DISTRICT CERTIFICATED TEACHERS' ASSOCIATION, numbering 250 members, on March 7th, 1887.

Holy Trinity Schools, Nottingham,  
March 7, 1887.

"That, in the opinion of this meeting, the drawing schedule, to be practicable, should be considerably "modified beyond Staudard III." We also entertain a strong feeling that the 17s. 6d. limit is unjust, and should be abolished, all schools being permitted to earn the maximum grant offered by the provisions of the Code, and that the earnest consideration of the Royal Commission should be directed to these points.

To the Secretary of the  
Royal Commission on Education.

## C.

MEMORIAL of the CLERGY of the RURAL DEANERY of  
BURNLEY.

MY LORDS AND GENTLEMEN,

WE desire, on behalf of the clergy of the rural deanery of Burnley, in the diocese of Manchester, to submit to your consideration, these facts:

Within the last three years the public elementary schools of the Burnley Union were assessed, for rating purposes, at 6l. per 100 children, according to accommodation.

It was ascertained, by careful inquiry, that this was a far higher assessment than prevailed in other unions in Lancashire, in some of which schools were not rated at all (among these unions being Rochdale, Bury, Blackburn, and Chorley), while in others the assessment was low and varied as to individual schools, the rate in Haslingden being 9s. per 100 children accommodated.

\*The result of an appeal to the assessment committee, made by the managers of the schools in the union, and signed by the correspondents of 46 voluntary church schools, was that the rate was laid according to the average attendance instead of accommodation. But the payment of rates still forms a serious burden on the schools.

Voluntary schools cannot be conducted with a view to the profit of the managers, whose services are gratuitous, and they are supported on grounds of public utility and benefit. And we would respectfully submit to you the advantage of their being relieved altogether from the obligation of contributing to the rates, which, by their existence, they materially decrease, and we earnestly beg you to recommend such relief.

A. TOWNLEY PARKER, M.A.,  
Rector of Burnley and  
Rural Dean.

JOSEPH MASON AUSTEN, M.A.,  
Vicar of Christ Church, Colne,  
Secretary to the Chapter of the  
Rural Deanery of Burnley.

To the Royal  
Commission on Education.

## CI.

NOTTINGHAM SCHOOL BOARD.

REPORT of the SCHOOL MANAGEMENT COMMITTEE as to suggested REPLY to the ROYAL COMMISSION on the working of the EDUCATION ACTS and the CODE.

At the last meeting of the board the committee were instructed to bring up suggested reply to the following question contained in circular B (1) from the Royal Commission on the Education Acts:—

"9. Have you any observations to make on the working of the Education Acts or of the Code?"

The various comments upon the working of the Education Acts and Code will be best shown by the following suggestions for alterations and improvements:—

1. That all public elementary schools in receipt of parliamentary grants shall be managed by a school authority elected by the ratepayers.

2. That, whilst in ordinary board schools all denominational teaching and formularies be excluded, in schools

now known as denominational, no denominational teaching shall be given during school hours. That the managers of denominational schools shall have the option of placing those schools under the school boards for religious and secular instruction alike; or such managers shall be at liberty to give religious instruction in the buildings at their own cost the first three-quarters of an hour of each school day to children and teachers who may voluntarily attend. Attendance at such instruction not to be a condition of engagement or attendance at any school under the local authority. The denominational instruction not to be given by teachers of the school who are in the pay of the public authority.

3. That, subject to the above conditions, the fees of children attending all public elementary schools be paid by the State.

4. That the existing arrangements as to denominational training colleges are unsatisfactory, and the Government shall make ample provision for the training of teachers in undenominational colleges, and for the admission of candidates strictly by merit and qualification, to be ascertained by Government, apart from the limitations of college authorities. That training colleges be affiliated with the universities.

5. That, independently of the "standard" requirements, grants in elementary schools may be earned in any or all of the additional subjects of the Code, and in any manual or industrial training by children who can reach those subjects before the close of their school life. That all children passing a given standard shall be eligible for attendance, and be entitled to claim free scholarships at a secondary school.

6. That secondary schools shall be compulsorily established in all large towns for commercial, scientific, art, and technical education of scholars of ability, or who can prolong their school course; and that at such schools fees shall be charged, subject to the establishment of free scholarships for poor scholars; and that such secondary schools shall receive Imperial as well as municipal support.

7. That, generally speaking, the school age throughout the country shall be raised, and that the standard of partial exemption shall be the fourth.

8. That, at elections of school boards, any elector may vote for as many candidates as there are members to be elected, but may not record more than one vote for any one candidate. Candidates voted for by the greatest number of electors shall be elected. All candidates shall be nominated for the whole school board district, and not for ward divisions.

9. That the duty now devolving upon school boards of enforcing contributions of parents towards the maintenance of children in day industrial schools be transferred to boards of guardians, and that in default power be given to a court of summary jurisdiction to make an order on the guardians for the payment of the contribution for children committed to day industrial schools, in cases where, in the opinion of the court, the parents are unable to pay the whole or part of their children's maintenance.

10. That, in evening schools, scholars who have recently passed in the standards be free to take the additional subjects alone, and that grants be paid for passes in all such additional subjects. Also, that evening scholars who need to go through the ordinary standard subjects shall have increased facilities for taking any additional subjects. That a special evening school syllabus is required, allowing greater freedom to meet the special requirement of localities, and that attendance of children at continuation schools shall be compulsory for four hours per week until 16 years of age.

11. That, in day schools, a special syllabus is necessary for half-timers, who are greatly overpressed to do the same amount of work as full-timers (the needlework and grammar of Standard IV. being very excessive), whilst at the same time the whole day scholars are retarded.

12. That greater liberty of classification of scholars and choice of subjects of instruction be allowed—teaching on thrift and temperance to be made universal.

13. That the provision in Article 19 (f.) (5.) be abolished, that "if only one class subject be taken, it must be English; if two are taken, one of the two must be English."

[The requirement in this Article is a hardship for girls who frequently take only two class subjects, thus excluding geography, which might with advantage be substituted for grammar.]

\* In addition to the managers of the church schools the memorial to the assessment committee was signed by the managers of 33 out of the 42 Nonconformist voluntary schools in the union.

14. That the requirements of the Code as to needlework be modified.

HY. ASHWELL,  
Chairman.

*Resolutions carrying Report.*

1. "That the report now submitted be received, and that suggestions 1 to 4, as to conditions of free education and training of teachers, be adopted."
2. "That paragraphs 5 to 7, as to higher instruction in elementary schools and provision for deserving scholars in secondary schools, and suggesting lengthened term of school life and standard of partial exemption, be adopted."
3. "That paragraph 8, as to the mode of voting at school board elections, be adopted."
4. "That clause 9, as to parents' contributions towards the cost of maintaining children in day industrial schools being enforced or defrayed by boards of guardians, be adopted."
5. "That clause 10, as to evening continuation schools, and paragraphs 11 to 14 setting forth proposed Code modifications, be approved and adopted."

CII.

MEMORIAL from MR. R. R. GREY, Head Master of the Grammar School, Rochdale, to the MEMBERS of the ROYAL COMMISSION on the Working of the ELEMENTARY EDUCATION ACTS.

Rochdale,

MY LORDS AND GENTLEMEN, March 21, 1887.

I humbly beg leave to lay before you the following statement with reference to the results of the opening of a "Higher Grade" school by the Rochdale School Board.

This action on their part was due (1) to an agitation persistently kept up by means of letters in the local newspapers, written by a few persons who wished to get their children educated cheaply, and yet to avoid the vulgar associations of the common elementary schools; and (2) to a gift of 1,000*l.*, 100*l.* a year for ten years, received by the Board from the late Mr. Watson, M.P., for the Ilkestone Division of Derbyshire, and at that time a member of the Board, to enable poor scholars attending board schools to obtain a higher education than would without such assistance be within their reach.

The term "higher education," here used, was at first supposed to mean *education of a higher character than that which is prescribed in the Education Code*, such as is given in grammar or other efficient middle-class schools, and is indicated by the standards fixed for the University Local Examinations. The majority of the Board, however, interpreted the expression to mean *the higher standards of the Code, plus one or more of the subjects included in the syllabus of the Department of Science and Art*. Instead of drafting off successful candidates to higher schools, they retained them in their own; and, as soon as possible, erected at the expense of the ratepayers, what is called the "Higher Grade" School, to which they removed those scholars who had passed the Fourth Standard, and whose parents were able to pay a weekly attendance fee of nine-pence.

It was soon seen, however, that the new institution served not only for instruction in the higher standards, but also for the use and convenience of a higher grade of people than those in whose interests the Elementary Education Acts were framed. People of the professional and commercial classes have learned to believe that the instruction there given is equal or superior to that which they had been accustomed to pay six to twelve guineas a year for; and are not generally aware that it consists of annual courses of severe "cram," in which the memory is overtaxed, the understanding neglected, and the attention confined within the limits of the next examination, with the sole object of passing it, and earning good "results," *i.e.*, grants.

This assumption, by the School Board, of the education of the children of parents in good circumstances has had the following consequences:—

1. The middle-class schools of the town, previously self-supporting, and proved to be efficient by public tests, have been unable to compete successfully with their

hounty-aided rival, and have been brought to ruin or the verge of ruin. One was closed a year ago; another, the High School, established seven years ago under a "limited" company, possessed of powerful influence, fees 12 to 20 guineas per annum, is in liquidation; and the rest are struggling for bare existence.

2. Middle-class people have learned to justify their thus becoming a burden upon the rates and taxes, by an argument which would be equally applicable, but which they would be ashamed to use, with reference to the poor rate, *viz.*, that as they contribute their share to the rates and taxes they have a right to share personally and individually in the benefits procured through them.

3. The regulation by which the Department of Science and Art sought to prevent the grants from falling into the hands of those who did not need such aid is evaded. (*See Science Directory, XLII., iii.*) Contrary to the evident intention of the paragraph, scholars can earn grants under sub-section (*d.*) who would be excluded under any of the other sub-sections.

4. Children who have passed Standard IV., and whose parents cannot afford to pay a fee of 9*d.* a week, either go off to labour sooner than they would otherwise have done or they linger on in the same school, where, in consequence of their being greatly reduced in number, it is scarcely possible for them to receive efficient instruction consistently with economy.

5. The Watson Scholarships before-mentioned, have been for the most part monopolised by candidates of a higher class from the Higher Grade School, eligible candidates from the other schools being few in number, placed at considerable disadvantage, and discouraged on account of the supposed superiority of their more favoured rivals. Before his death Mr. Watson perceived this evil and took steps to check it.

6. The ranks of the non-producing or merely distributive portions of the community, already too numerous to find adequate employment and subsistence, are being continually augmented by an excessive "out-put" of clerks, office boys, and others who have acquired a taste for employment that is "light and genteel," and an aversion to bodily labour and hard or dirty hands.

These evils would probably be in great measure obviated if all scholars of the class for whose benefit the Education Acts were originally intended were admitted to the Higher Grade School at same fee as that which is usually charged at those of the lower grade.

With special reference to this, the Grammar School, may I briefly state that, 25 years ago, I found it in a very low state, both as to finances and attainments; that through patient labour and adaptation of its curriculum to the standard of the local examinations, it was gradually raised to so considerable a degree of prosperity as to provoke the competition which took the form of the High School. Now, through what I believe to be a misapplication of public money, both are blighted; the latter is expiring, the former is in imminent danger of a similar fate, and I, like my fellow-workers, am reduced to great poverty, through the loss of the means of living.

I am, &c.

ROBERT RALPH GREY.

CIII.

SUGGESTIONS made by the MACCLESFIELD SCHOOL BOARD.

SIR,

March 23, 1887.

THE school board for the borough of Macclesfield, in the county of Chester, begs most respectfully to place before the Royal Commission on Education, a recommendation in favour of the withdrawal of Article 114 of the new Code, which limits the amount of grant to a public elementary school.

The article referred to is as follows:—

"114. The total annual grant, exclusive of any special grant made under Articles 111 and 112 may not exceed the greater of the two sums named below, *viz.*—

(*a.*) A sum equal to 17*s.* 6*d.* for each unit of average attendance;

(*b.*) The total income (Article 99) of the school from all sources whatever, other than the grant, and from any special grant made under Article 112 (*see Elementary Education Act, 1876, secs. 18 and 19.*)"

In supporting those school boards and other public bodies that have appealed to the Royal Commissioners on

this matter, the Macclesfield School Board is unanimous in its vote; and whilst being excluded, by comparative smallness of population, from the list of local authorities, from which evidence or recommendations may be sought by the Commission, the board humbly begs to tender its opinion in support of the abolition of the article referred to on the following grounds, viz. :—

Its tendency is—

1. To destroy the incentives of those who have charge of the education of children to make their best efforts, because of the knowledge that, by reason of a possible disability through a small income from sources other than the grant, they could not receive all they earn; and as a result the children suffer in the quality and amount of education they receive.
2. To hinder seriously the work of local authorities in enforcing regularity of attendance, because of the school income being materially affected by arrears of payment of fees, resulting in children being sent home as a last resort, and the consequent loss of grant to the school on the average attendance, and the further loss of education to the child.
3. To affect injuriously schools that are attended by children receiving payment of school fees from boards of guardians, because the nominal fee payable as a maximum by the guardians (namely, threepence per week per child) is, in the majority of cases, smaller than the ordinary rate of fees charged. The difference or loss in the yearly amount received thus reducing the school income, with the probability of bringing it below the limit which entitles the school to the full amount of grant earned.

With these views the Macclesfield School Board would earnestly place before the Royal Commission its respectful suggestion in the hope that the same may add to the weight of public opinion already expressed.

We have the honour to be, Sir,  
On behalf of the Macclesfield School Board,

Your most obedient servants,  
E. C. TURNER,  
Chairman.

PETER J. EATON,  
Vice-Chairman.

PHILMER EYES,  
Clerk.

F. Cavendish-Bentineck, Esq.,  
Secretary, Royal Commission  
on Education,  
6, Old Palace Yard,  
London, S.W.

#### CIV.

The MEMORIAL of the several SCHOOL BOARDS of YSTRADYFODWG, LLANWONNO, LLANTRISANT, LLANTWIT-VARDRE, and EGLWYSILAN, all in the county of GLAMORGAN.

HUMBLY SHEWETH,

THAT in order to avoid deductions of grant under Article 114 of the Education Code, your memorialists respectfully and specially call the attention of your honourable Commission, to the wording of section 20 of the Elementary Education Act, 1876, and of Article 99 of the Education Code, which define income and expenditure to obtain Parliamentary grants.

1. Section 20.—The conditions required to be fulfilled by schools in order to obtain annual Parliamentary grants, shall provide that the income shall be applied only for the purpose of public elementary schools.
2. Article 99 of the Code is held by the Education Department to allow the school accounts to include part of the salary of an organising teacher, &c.

Your memorialists respectfully submit that before justice is done to board schools, Article 99 should be amended so as to include cost of administration and interest of loans. It is a remarkable fact that if a school board rent a school building from a private firm, as for instance, the Llanwonno School Board rented a school erected by Messrs. Vixon and Co., of Mountain Ash, in the parish of Llanwonno at a rental of 45*l.* per annum, this sum the board was allowed to include in this expenditure of the school. The board has now purchased the school building, and the interest upon the loan amounts to 35*l.* for the first year, yet this article does not allow this interest to be included as rent, and the chances are now that a deduction of grant will arise under Article 114 of the Code. School boards by this article are placed in a very anomalous position, and

a premium placed upon renting schools in place of building schools, as building schools leads to a reduction of grant. Again, school boards fail to see why the salaries of officials who are really an absolute necessity for the administration of the Acts should not be included. Unless those officials were appointed as well as the school teachers the Acta could not be carried out, therefore expenditure under this head should be included in the maintenance of schools.

Your memorialists beg to call your attention more especially to Article 99 of the Code, and trust that when your report is submitted to Parliament that a recommendation to amend this article will be contained therein.

Your memorialists beg to draw your attention as well to the appointment of returning officers at school board elections, and urge upon your commissioners the desirability of appointing clerks to the respective boards returning officers in place of clerks to the union of the parishes.

DAVID ROSSER,

Clerk, Ystradyfodwg School Board.

H. S. DAVIES,

Clerk, Llantwit-Vardre School Board.

SAMUEL SHIPTON,

Clerk, Llanwonno School Board.

WILLIAM JOHN,

Clerk, Llantrisant School Board.

THOMAS THOMAS,

Clerk, Eglwysilan School Board.

#### CV.

LETTER from the HON. MAUDE STANLEY.

40, Dover Street,

March 31, 1887.

SIR,

I UNDERSTAND that you will receive evidence before your Commission in respect of the employment of children in theatres, and as to the harm this does them,

I should like to tell you from my own experience amongst working girls in our Soho club during the past seven years (we have 150 on our books). Now no ill effects have resulted from the employment of children at the pantomimes in London or winter performances at the Crystal Palace.

I am personally acquainted with 17 girls who have been on the stage as children, some of these girls are the very best of our club members, they have been elected by their companions to serve on the club committee, and by their excellent conduct and refined manners, are a pattern to the other girls. Their education was also not neglected, as on leaving school most had passed the Fifth and Sixth Standards.

I do not recommend children to go on the stage, and I urge strongly on girls not to take to acting as a profession; but I have seen no harm come of children's performances, and the money paid for their services has often been of great value in a poor and large family.

I have, during the 17 years I have worked in Soho, known many girls and some children who have lost their characters and taken to an immoral life; but in no instance have I found it the result of theatrical engagements in childhood.

Should you care to see me before your Commission, I should be willing to attend, and were it thought well, bring with me a girl of our club, now 22 years of age, who was on the stage from 9 to 13, and her sister was acting from 5 to 9 years old.

I remain, &c.

To the Secretary of the  
Royal Commission on Education.

MAUDE STANLEY.

#### CVI.

LETTER from the CLERK to the SCHOOL BOARD FOR LONDON.

Victoria Embankment, W.C.,

April 2nd, 1887.

SIR,

THE attention of the School Board for London has been called to the great inconvenience that arises through the long interval that occurs between the time when the examination of pupil-teachers is held and when the results are communicated to the Board, pupil-teachers having, in some instances, sat at the second examination before the results of the first examination have been known.

I am directed by the Board to call the attention of the Royal Commission on the Education Acts to this matter, with a view to the obviating of such delay in the future.

I have, &c.

G. H. CROAD,  
Clerk to the Board.

To the Secretary,  
Royal Commission on the  
Education Acts,  
8, Richmond Terrace,  
Whitehall, S.W.

#### CVII.

COPY of RESOLUTIONS passed at the Annual Meeting of the ASSOCIATION of CHURCH of ENGLAND SCHOOL MANAGERS and TEACHERS for the Deaneries of Frome and Midsomer Norton (Somerset), in connection with the GENERAL ASSOCIATION of CHURCH SCHOOL MANAGERS and TEACHERS, held on November 20th, 1886.

"That a larger portion of the grant be given for attendance, and less for the results of the examination."

"That the needs of small schools urgently require that by some system of graduated payment, or otherwise, the unit of fixed grant be varied according to the numbers in average attendance."

#### CVIII.

RESOLUTION unanimously passed by the LIVERPOOL BOARD OF EDUCATION.

"Seeing the great measure of success which, where adopted, has attended the collective class instruction of pupil-teachers in supplement to that of the head teachers of their several schools, and the fact that the better training and instruction of teachers is of national not less than of local importance, this board desires respectfully to urge on the Royal Commission:—

"That the better training and teaching of pupil-teachers should be generally encouraged by liberal Imperial grants to be employed for that purpose in such manner as the Education Department may, after careful consideration, deem to be most expedient.

"It is desired, however, that it should be understood that this much needed supplementary class instruction is not to be permitted to relieve the head teachers of the several schools from their present personal responsibility, but rather to aid them in the instruction and training of their pupil-teachers."

J. C. LIVERPOOL.

Liverpool, 11th February, 1887.

#### CIX.

A RESOLUTION passed at a Meeting of the NATIONAL SCHOOLS' COMMITTEE of PRESTON for the consideration of the EDUCATION COMMISSION.

"That this meeting of school managers urges upon the Royal Commissioners:—

"I. The hardship which is entailed upon voluntary schools by Art. 114 of the Code.

"II. That the payment of school fees be put into the hands of the School Attendance Committee."

JAMES PIMBLETT,  
Hon. Secretary.

#### CX.

At a MEETING of the NOTTINGHAM CHURCH SCHOOL BOARD, it was resolved:—

1. That greater facilities should be allowed for the remission or payment of school fees for children whose parents are too poor to pay them.

2. That all applicants should be dealt with by the same authority, whether the children are attending voluntary or board schools, provided that the schools are under Government inspection.

3. That the law having provided that parents who apply for payment of fees shall not thereby be deemed paupers, it should further be enacted that in no case should the relieving officers be employed to visit the houses, or make the inquiries as to the applicants.

4. That section 10 of the Education Act (1876) is acting prejudicially to the work of education, and especially as regards voluntary schools. Its operation may be clearly seen by the following statistics so far as the borough of Nottingham is concerned.

In the board schools there are 21,470 children, out of which number 4,135 have their fees remitted by the school board, or about every fifth child.

In the voluntary schools there are 17,644 children, out of which number 781 only have their fees paid by the guardians or about every twenty-second child.

The children are of the same class, and the disparity in the number of children whose fees are remitted or paid is caused by the severity of the action of the guardians, and the offensive visits of the relieving officers. The consciences of parents are being violated by their children being forced out of the voluntary into the board schools through poverty.

5. That it is urgently necessary that the present injustice and inequality should be removed by new legislation. That copies of the above resolutions be signed by the chairman of the board and forwarded to—

The Royal Commission on Education,  
The Education Department,  
E. H. Llewellyn, Esq., M.P.  
H. Broadhurst, Esq., M.P.  
Arnold Morley, Esq., M.P.  
Henry Smith Wright, Esq., M.P.

W. VINCENT JACKSON, M.A.  
Chairman of the Nottingham Church  
School Board.

April 5, 1887.

#### CXI.

BIRTLEY.

Chester-le-Street, Durham,  
April 20, 1887.

Re "The Wrekenton Roman Catholic Certified Efficient School" to the Chairman of the Royal Commission on Education.

MY LORD,

THE undersigned, in the name, and in behalf of the managers of the Wrekenton Roman Catholic Certified Efficient School, in the county of Durham, begs with deep respect to be allowed to bring under your Lordship's notice, and that of the members of the Royal Commission on Education the following facts; viz.,

1. The Gateshead School Board have, within a decade and a half of years, incurred a debt of 73,713l. 11s. thereby burdening the ratepayers with a school board rate of 1s. in the £.
2. The Gateshead School Board have, for three years, with persistent and flagrant injustice, opposed the Wrekenton Roman Catholic Certified Efficient School as "unnecessary," and have prevented it from obtaining a share in the annual grants, notwithstanding that it fulfils all the conditions laid down in the Code.
3. The Gateshead School Board, whilst continuing to oppose the Wrekenton Roman Catholic Certified Efficient School as "unnecessary," are actually at this moment arranging to build, at the public cost, a new board school for 1,000 children, besides making extensive additions to existing schools, in the very district where they deem the Wrekenton Roman Catholic Certified Efficient School to be an "unnecessary" school.

The managers of the Wrekenton Roman Catholic Certified Efficient School consider it only fair and just, that, in accordance with the Act of 1873, all the available elementary school accommodation of a district should first be reckoned and be treated as "necessary," before school boards are allowed to add to the burden of the ratepayers by the building of new, or the enlarging of existing, board schools.

I have, &c.,  
(Signed) W. W. PHILLIPSON,  
Corresponding Manager.

The Chairman,  
Royal Commission on Education.

## CXII.

To the ROYAL COMMISSION ON ELEMENTARY  
EDUCATION.

Leeds, April 21, 1887.

The memorial of the Council of the Yorkshire College respectfully sheweth that—

Whereas among the matters referred to your Commission for inquiry is the establishment of day training colleges (as in Scotland): And whereas the Yorkshire College has been established to promote the education of persons of both sexes, who are at the present time instructed by the college in most of the subjects necessary in the training of elementary teachers, and provision could also be made for instruction in the remaining subjects essential to such training. Your memorialists desire to bring to the notice of your Commission the ability of this college to instruct and train elementary teachers, and express the hope that in any new scheme this, along with other similar colleges in England and Wales, may be recognised, and may receive Government grants for the training of teachers, in the same way as the non-residential colleges in Scotland.

Your memorialists invite your attention to the following statement, and will be glad to supplement the same by oral evidence, if your Commission should so desire:—

The Yorkshire College was established in 1874 as a "College of Science," pure and applied, with special regard to technical training, but very soon after its foundation the scope of its teaching was extended to include a more general higher education in languages, history, and mental and moral science, and other scientific and technical teaching not included in the original scheme has been added.

The work of the college has been carried on with conspicuous success, and in the last session (1885-86) 716 students attended the day classes, and 320 the evening classes. Among these were 139 assistant teachers, acting in elementary schools in Leeds and the neighbourhood, who attended classes on the subjects required in the Government examination for certificates.

The buildings of the college, with scientific equipment and other teaching appliances, represent a capital expenditure of 95,000*l.*, and the present endowment fund of the college exceeds 42,000*l.*

The Yorkshire College is named in the charter of the Victoria University, and application has been made for its admission as a college of the university; and your memorialists have good reason to hope that this application will be favourably received.

Of the subjects in which elementary teachers are examined for certificates under the Education Department there are at present taught in this college the following:—Mathematics, English, history, geography, logic and the elements of mental and moral science, the various experimental sciences, Latin, French, Greek; and your memorialists are prepared, if this college is recognised and receives payment as a day college for the training of elementary teachers, to provide instruction in the other subjects in which it is given in the existing residential training colleges.

There are adjacent to this college several elementary schools well adapted for use as practising schools, and your memorialists have reason to believe that there would be no difficulty in making the necessary arrangements with the managers.

Your memorialists suggest that the qualifications required from teachers for a Government certificate, equal in value to that granted at the close of the second year's training in residential training colleges, should be (1) attendance during two years upon a prescribed course of study at the Yorkshire College; (2) the passing of the Victoria University examinations, so far as these are applicable to their courses of study; (3) the passing of a special examination in school methods and management, and the remaining non-University subjects.

Your memorialists are prepared to undertake the training of at least 30 or 40 elementary teachers, divided in about equal classes of the first and second year, and in about equal numbers of males and females, on condition of a payment of 100*l.* for each male and 70*l.* for each female teacher, such payment to be apportioned to the college in discharge of fees for the instruction given, and to the students as scholarships or bursaries to meet the cost of their maintenance.

Signed on behalf of the Council,

The Yorkshire College,  
Leeds.

JOHN MARSHALL,  
Chairman.

## CXIII.

From the REV. J. G. HOARE, Vicar of St. Dunstan's,  
Canterbury.

April 29, 1887.

I am anxious to lay before the members of the Education Commission, if they will kindly permit me to do so, the extreme hardship suffered by schools under the present system of payment on the average attendance in case of some epidemic in the schools.

For example, the mumps are at present prevalent in this parish. In consequence the attendance has of necessity fallen very considerably in all three schools. The result of this must be that however well the schools do in the examination we must lose at least 8*l.* to 10*l.* of the grant which we might reasonably expect to earn. This will be through no fault of anyone's, but simply because for some four or five weeks a great many children are kept away by sickness.

On the other hand the risk of failure is considerably increased, inasmuch as many children are necessarily kept away from school for some time, and yet they must be presented. It is impossible to put down 20 or 30 for exemption on such a ground. The old system by which only those children who were present 250 times were presented was really much fairer. An epidemic of whooping-cough, which lasts much longer, produces worse results.

I have no doubt that the attention of the Commission has already been called to these facts, but as they press heavily on a school, to which 10*l.* is an important item, I shall be grateful if they will take them into consideration.

## CXIV.

The Religious Education Union,  
13, Carlton Road, Kilburn,  
London, N.W.,

May 7, 1887.

GENTLEMEN,

THIS union is working in the interests of education in its truest sense.

By prayer, alms, and mutual co-operation, it seeks to preserve to the children of this country those voluntary schools, which have done so noble a work in the past, and which, if treated with fairness and justice, are capable of doing even a greater work in the future.

We are constantly in receipt of letters from managers of church schools in all parts of England, and are in a position to state that they feel acutely the hard and unfair measure meted out to their schools.

With deep respect, they venture to represent:—

- (1.) That more than half the children of England under elementary instruction are in the voluntary schools.
- (2.) That the education given in the voluntary schools is identical with that given in the State-aided schools. They both work under the same Code, are subject to the same inspection, are expected to attain the same standard of proficiency.
- (3.) That the voluntary schools are appreciated by the working classes, who almost invariably choose them in preference to the board school when the option is given them.

This being so, the managers of voluntary schools desire to protest against the injustice of excluding their schools from all share in the education rate, and bestowing that rate exclusively on one section of the educationists of England, and that not the largest section.

And they humbly pray that you will take these facts into consideration, and recommend that steps be immediately taken to amend the existing law, and so to adjust matters that the voluntary schools may receive the recognition which they are entitled to.

They venture humbly to suggest, either

That the rates be in future fairly and equally divided between all public elementary schools; or

That those ratepayers who prefer to support voluntary schools may be exempted from the education rate upon giving satisfactory evidence that they contribute an equal sum in aid of a public elementary voluntary school.

I have, &c.

FRANCES ASHDOWN,  
Secretary of the  
Religious Education Union.

To the Members of the  
Commission on Education.

## CXV.

To the ROYAL COMMISSION ON ELEMENTARY  
EDUCATION.

The MEMORIAL of the SCHOOL BOARD for the BOROUGH  
of LEEDS.

RESPECTFULLY SUEWETH,

1. THAT at the present time the training colleges for teachers, already established in England and Wales, are unequal to the supply of a sufficient number of trained teachers, to provide for the general employment of such teachers only, in public elementary schools.

2. That as the large majority of the existing training colleges are of a denominational character, they may not be regarded as suitable to them, by a considerable number of those who are desirous of becoming teachers in public elementary schools.

3. That a large number of highly qualified young persons, who would not be likely to leave home to enter boarding training colleges, would be willing and even anxious to enter the teaching profession, if institutions at which they could qualify themselves existed within reach of their homes.

4. That at the present time there are 90 ex-pupil-teachers holding assistantships in the schools of the board who are preparing for the examination for certificates, by attending teachers' training classes in connexion with the Yorkshire College; and that these teachers are working under the following disadvantages, which operate injuriously both to themselves and to the schools in which they are engaged :—

1. The amount of time at the disposal of a teacher who is working all day in a public elementary school is insufficient for a proper course of study.
2. The evening, which is the only time of the day available for such students, is the least suitable time, because,
  - (a) it falls after a hard and exhausting day's work;
  - (b) it involves night journeys for those who attend classes, and in all cases late hours.
3. The health of such students is liable to be injured by overstrain, consequent upon the effort to pursue the double work of teaching and studying at the same time.

5. That the Yorkshire College, Leeds, has been established to promote the education of persons of both sexes, who are, at the present time, instructed by the college in most of the subjects necessary in the training of elementary teachers, and that provision could also be made for instruction in the remaining subjects essential to such training.

6. That the buildings of the Yorkshire College, Leeds, are eminently adapted for the training of elementary teachers, and that a considerable amount has been expended in the purchase of scientific and other teaching appliances.

7. That there are adjacent to the Yorkshire College several elementary schools which are well adapted for practising schools.

8. And that the authorities of the Yorkshire College are prepared upon the college being recognised and receiving payment as a college for the training of elementary teachers, to provide instruction in all the subjects taught in existing residential training colleges.

Your memorialists desire urgently to represent their opinion that provision should be made whereby the Yorkshire College, Leeds, and other similar colleges in England and Wales, may be recognised as non-residential training colleges for teachers of both sexes; and receive payment of Government grants for such training in the same way as in the non-residential training colleges in Scotland.

Your memorialists therefore pray that your Commission may be able to approve these suggestions, and to make recommendations accordingly.

And your memorialists will ever pray, &c.

As witness the Seal of the Leeds School Board this 12th day of May 1887.

EDWARD BUTLER,  
Chairman of the Board.  
W. LEE,  
Clerk to the Board.

## CXVI.

COPY OF RESOLUTION passed by the COUNCIL of the  
MASON SCIENCE COLLEGE, May 14, 1887.

RESOLVED,

“THAT the President be requested to inform the Commissioners that Mason College provides instruction of the kind referred to in the scheme of the Rev. E. T. M. McCarthy for day training colleges, and to state that in the event of the scheme being adopted the Council will be prepared to make arrangements for the instruction in Mason College of students from the local training college; and also to state that, if thought desirable by the Commission, the Council would send a representative to give evidence before the Commissioners.”

## CXVII.

To the ROYAL COMMISSION ON ELEMENTARY  
EDUCATION.

The memorial of the Leeds Church Day School Association respectfully sheweth that,—

Whereas among the matters referred to your Commission for inquiry is the establishment of day training colleges, as in Scotland; and whereas, in the event of only teachers who have been trained being permitted to act as certificated teachers in public elementary schools, the existing training colleges would be unequal to supply the demand for such teachers; and whereas the Yorkshire College has been established to promote the education of persons of both sexes who are at the present time instructed by the college in most of the subjects necessary in the training of elementary teachers, and that provision could also be made for instruction in the remaining subjects essential to such training. Your memorialists, whilst strongly of opinion that the residential system in our present training colleges is of the highest educational value, desire to bring to the notice of your Commission the advantages of giving to the Yorkshire College, in the event of certificates being granted only after training, the necessary legal authority to instruct and train elementary teachers, and to express the hope that in any new scheme this college may be recognised and may receive Government grants for the training of teachers in the same way as the non-residential colleges in Scotland.

(Signed) FRANCIS JOHN JAYNE,  
Vicar of Leeds,  
Chairman.

May 17, 1887.

## CXVIII.

UNITED METHODIST FREE CHURCHES, LIVERPOOL  
AND NORTH WALES DISTRICT.

COPY OF RESOLUTION passed at DISTRICT MEETING  
held at LIVERPOOL, October 19th and 20th, 1886.

RESOLVED,

“THAT in the opinion of this district meeting, the cause of national education would receive great stimulus and advantage by the secular education in all State-aided schools being placed under the control of the ratepayers.”

(Signed) E. HALL,  
District Secretary.

## CXIX.

DRAFT.

MEMORIAL to the CHAIRMAN and MEMBERS of the  
ROYAL COMMISSION on the ELEMENTARY EDUCA-  
TION ACTS in ENGLAND and WALES.

The humble MEMORIAL of the SCHOOL BOARD for the  
borough of BOOTLE-CUM-LINACRE.

SHEWETH,

THAT your memorialists, fully believing that the searching and complete nature of the inquiry now being held by the Commission on Elementary Education will lead to early and beneficial legislation, respectfully desire to support by this memorial the views held by that large and increasing section of the community who are in favour of the abolition of the direct payment by parents of the school fees of their children in public elementary schools.



That your memorialists, while deeply sensible of the value of the elementary education given in the public elementary schools of the kingdom, are of opinion that its benefits would be very much more extensively availed of if parents were relieved from the necessity of having to provide each week the school fees for their children.

That your memorialists are of opinion that there are always tens of thousands of children of school age in England and Wales absent from school chiefly because of the inability of the parents to pay the school fees at the time required. In the year 1885 there were 1,500,000 empty seats in schools daily.

That your memorialists take it that the welfare of the children is paramount, and therefore that whether such inability to pay the fees is due to poverty, to improvidence, or to unwillingness, the children should not be the losers.

That your memorialists are strongly of opinion that school and school life should be made as attractive as possible to children, and that no obstacles should be placed in the way of their attendance.

That whereas in many cases the incomes of the teachers are partly derived from the school fees of their scholars, the pressure brought to bear on managers to fix, or to maintain a high fee cannot but act prejudicially, and is indirectly a further hindrance to children's attendance.

That the constant worry to parents, inseparable from a weekly application for money, especially to persons in humble circumstances, must necessarily cause friction and discomfort to children and parents alike, and hence be a source of hindrance to a cheerful observance by the children of their obligation to attend school.

That the present system of requiring parents to pay the school fees directly, acts with unnecessary hardship, as the payment in whole has to be made when the expenses of the family are heaviest, and at a time when the children are of an age requiring constant watchfulness and attention, and when the mother cannot be spared to take employment from without.

That in the opinion of your memorialists the results of refusing admittance to children who present themselves without their fees are demoralising to the children, who, finding that non-payment of the fee means for them a week's holiday, not unnaturally rejoice that the school pence are not forthcoming, and this enforced absence very soon creates in many of the children a taste for play and idleness that cannot be eradicated even with the undesirable and costly aid of police courts, truants' schools, industrial schools, training ships, or even of prison discipline.

That the teachers' time in school hours, necessarily taken up with the collecting, recording, and tabulating of the school fees, is time that should be devoted to the legitimate work of teaching and organising.

That for the foregoing, and other more weighty reasons which have been advanced by others, your memorialists respectfully suggest that for the present cumbersome, unsatisfactory, irksome, and irritating system under which parents are required to pay directly, week by week, for the education of their children at public elementary schools, the fees be paid to the schools out of the Imperial Exchequer in the form of an increased grant through the Education Department, and that to this end recommendations be made by the Royal Commission. In America, our Colonies, and most European States parents do not pay the school fees directly.

That in the opinion of your memorialists, whose acquaintance with this question, and with its bearing upon social and political questions they would respectfully submit, has not been solely made through their connexion with the district in which they immediately serve, were such a change of system as that advocated here adopted, the good and the saving to the country in a monetary point of view and otherwise, would be very considerable; when the schools are practically thrown open to all children, and the burthen, which your memorialists are satisfied, is in a large number of cases a grievous burden on parents of providing week by week money to pay the school fees for their children was removed, one, if not the principal cause of irregularity and non-attendance would no longer exist. In Manchester there is a free school for poor children. Out of every 100 on the books 98 attend regularly, and all except one pass the examinations. And the Jews have a school in London numbering 3,200 children, who are required to pay 1*d.* per week if they can, nothing if they cannot. Average attendance 94 out of each 100, whilst the average attendance over all England and Wales is only 75; and the averages of free schools abroad are much the same. In London, in 1885, 185,000 notices were issued to parents; 12,000 persons were summoned, and nearly 10,000 were convicted for not sending their children

to school. The sum expended by the London School Board in hunting up children was in that year 35,000*l.* Were the suggestion made by this memorial brought into operation, inquiry officers would no longer be required; the work for school board visitors would, there can be little doubt, be considerably diminished; the call upon the time of justices, members of school boards and of boards of guardians, and of officials connected with these bodies, would be materially lessened; and, your memorialists venture to say, juvenile crime would be still further and in a marked degree diminished, for there is no more prolific training ground for evil than the streets, in which so many of the young are now compelled to pass much of their time, and it has happily been demonstrated that just in the measure that education has been extended and improved, have drunkenness, poverty, and juvenile crime decreased, and that education would be extended and improved, were the object of this memorial gained, there can be no manner of doubt. During the last 15 years the number of criminals in proportion to population has very greatly decreased, doubtless by reason of improved education.

That objection has been raised to the abolition of the weekly school fee system on the ground that it is virtually free education.

That in the opinion of your memorialists the exact opposite would be the result, for it is admitted by most political economists that, as a class, the labouring population pay by far the largest per-centage of the Imperial revenue.

That last year the Imperial revenue was 92,135,296*l.*

That in that year the taxation hid in the drink consumed by the people amounted to 34,293,216*l.*

That the tax derived from tobacco and snuff was 9,473,763*l.*

That the proportion of the property tax derived from cottages such as are compounded for, and of the class in which the labouring population reside, was 2,500,000*l.* at least.

That the revenue derived from the three items mentioned gives a total of 45,766,979*l.*, being nearly one-half of the whole Imperial revenue.

(Because the labouring population drank very much more than any other section of the community and smoked the most, of course they contributed by far the largest per-centage of the above large item of taxation. Included in the total is the property tax on the cottages in which the labouring class reside.)

That in addition to this sum other considerable sums of taxation are contributed in the largest proportion by the labouring population; for instance, in respect of currants, figs, raisins, railways, auctioneers, dogs, carriages, hawkers, medicines, pawnbrokers, deeds and leases of houses, legacy, succession and probate duties, receipt stamps, insurance stamps, inhabited house duty, and many other such items might be named.

That the amount paid last year by parents as school fees was 1,747,313*l.*, while the guardians of the poor also paid 43,770*l.*, giving a total of 1,791,083*l.* paid to public elementary schools in England and Wales as school fees.

That your memorialists are fully aware that if, as they respectfully suggest should be done, the Imperial Exchequer is to be called upon to make, through the Education Department, an equivalent extra grant to the schools to compensate for the non-payment of the fees by parents and guardians it will be necessary that the amount be raised by increased taxation, towards which the labouring population would have to contribute in the future as they are doing at present; and therefore it would be a misnomer to term the proposed system "free education."

That under the existing system remission of fees plays a by no means small part, a part the extent of which is not known and must not be gauged only by the statistics of school boards.

That such remission of fees is pauperisation pure and simple, while by increased taxation each and all must contribute.

That in the opinion of your memorialists the provision under which the guardians of the poor pay the fees for children of non-pauper parents does not, even for that class, meet the difficulty raised by the present system of payment of fees, for there is the natural and not to be deprecated reluctance of persons of the class in question to apply to the relieving officer. The consequence is that when the people find themselves without the means of paying the fees, they keep their children at home. The absence from school may or may not be reported to the school board at the end of the week. If not, the case

remains until the visitor discovers the child; the parent, hoping for "better times," and dreading connexion with the parish, gives some excuse, which is followed on the part of the visitor by a notice to appear before a committee of the board. After the necessary delay at this stage, the person is referred to the guardians, causing further delay, while the inquiry officer is making his inquiries, and again until the guardians' order comes into operation. The absence, often for several weeks, of a child under these by no means uncommon circumstances leads to uneven pressure on the child and its teacher, loss to the school, and possibly irreparable injury to the character and habits of the child.

That your memorialists grant the truth of the objection which has been urged to their proposition, viz., that the improvident and drunken poor would have more money to spend on drink; but your memorialists respectfully submit that that evil even is small compared with the evil of keeping neglected and distressed children from school, and leaving them to drift into habits of truancy and crime, especially when it is remembered that the children are in no way responsible for their parents' misdeeds, and have to suffer in many ways therefor.

Your memorialists, holding the views here briefly and imperfectly expressed, implore the Royal Commission to give the memorial their earnest and favourable consideration, and to include in their recommendations to Parliament a recommendation that powers be granted under which the Education Department will be enabled to make an additional grant to public elementary schools in lieu of the payment by parents of school fees, for which your memorialists and others, especially the helpless poor, will feel *most grateful*.

Chairman of the School Board.

Bootle, 1887.

### CXX.

To the SECRETARY of the ROYAL COMMISSION ON THE EDUCATION ACTS.

Sisters of the Church,  
Randolph Gardens, London, N.W.,  
27th May 1887.

SIR, I SEE that suggestions are invited from the English public on the subject of elementary education. I shall therefore be much obliged if you will lay the following statement before the members of the Commission now sitting.

I am lady superior of a Church of England Sisterhood, which gives itself largely to the education of children belonging to the working class.

We have built two groups of schools in which more than 2,000 children are taught daily. They are public elementary schools, under Government inspection, and take a high place among the elementary schools of London.

To meet the heavy expenses, we receive a grant from the Education Department annually; the remainder we are obliged to make up by collecting private subscriptions, and from other sources. We find this difficult, and each year the burden becomes heavier.

The crowded condition of our schools shows how popular they are with the working classes. Indeed, it is not too much to say that they are equal in every respect to the best London board schools. This being so, we do not think we are unreasonable if we object to the present method of distributing the money contributed through the rates for the purpose of education. It appears to us that all schools which satisfy the requirements of the Department ought to be equally aided to carry on their important work.

We would humbly suggest that all funds contributed by taxation for the purpose of education should be placed in the hands of *the Department*, and applied impartially to all schools which have a right to the title of "public elementary schools." The promoters of voluntary schools would thus be delivered from the unjust pressure to which they are now subject.

We personally feel it to be a real hardship, that notwithstanding the fact that we educate 2,000 children we are heavily taxed (to the amount of 100*l.* per annum or more) to support a system of education to which we have conscientious objections.

With deep respect, and hoping the present Commission on Education may be enabled to adjust this matter,

We are, &c.

THE LADY SUPERIOR AND  
SISTERS OF THE CHURCH.

### CXXI.

SUGGESTIONS by the Rev. A. E. BROWN, Wadenhoe, Oundle.

THE WORKING OF THE LAW.

*Supply of Schools 3 (a).*

It is submitted that whenever a system of local government is established, all questions as to the amount and suitability of accommodation to be provided should be left to the unfettered determination of the local authority or authorities which would have to provide the funds in the last resort, provided, of course, that any actual deficiency, declared by the Education Department, of available accommodation was in some way filled up. On the other hand, the power of declaring schools "unnecessary" might be withdrawn from the Department, so long as the conditions now insisted on in "a district not under a school board" were fulfilled, except in a particular case to be hereafter referred to, and the "ninepenny limit" should surely be abolished as having no longer a practical value of any kind.

*Supply of Teachers 3 (d) I.*

Would it not be well, without closing any existing avenues to the profession, to dispense with the engagement as to permanently following it, at present required from Queen's scholars? Queen's scholarships would then be regarded as a subsidy in aid of secondary education directly, and of elementary education only indirectly.

*Monitors 3 (d) II.*

Unapprenticed monitors who had passed the standard fixed for pupil teachers at a given stage, and who had the same experience with the latter, might surely be treated as in all respects equivalent to them.

*Pensions 3 (d) IV.*

Pensions under State regulation for the members of a profession which is not, and ought not to be, a branch of the Civil Service, are highly objectionable in principle. But, as a matter of equity, the restriction upon the number of pensions which can be granted to teachers employed before 1862, being purely arbitrary in its character, attended with inevitable hardship, and as it can no longer be said to be necessary even as a check upon the indefinite multiplication of claims, might well be entirely rescinded. And in the case of teachers who obtained Queen's scholarships prior to August 6, 1851, the Minute of December 21, 1846, seems clearly to hold out the prospect of a pension which might, in certain cases, equal two thirds of their salary, which would be the same thing as twice their augmentation grant. Whilst the public faith in such a case can scarcely be too liberally interpreted, it is submitted that anything new in the way of deductions from grants for the establishment of a "superannuation fund" can scarcely be too sedulously avoided, as tending to encourage the vicious principle which would make the teacher a servant of the State.

*Obstacles to School Attendance. Attitude of Magistrates, 3 (f) II.*

Whilst deeply lamenting the attitude towards the law of many magistrates, particularly in the metropolis, may we not apprehend that this attitude is to a considerable extent to be accounted for by the seeming unfairness of the principle which in education cases throws all the burden of proof upon the defendant? And although this principle cannot be dispensed with entirely, yet might not the proof required be greatly facilitated with positive advantage to the interests of education?

*Proposed Certificates of Exemption.*—Ought not the compulsory law to provide a clear mode of ascertaining the validity or otherwise of the excuse for non-attendance very properly recognised by section 74 of the Act of 1870, and by the byelaws which it authorises, viz., that "the child is receiving efficient elementary instruction in some other manner." Section 24 (7) of the Act of 1873 directs the magistrate, when this excuse is pleaded, to "have regard to the age of the child, and to the standard of education corresponding to such age, prescribed by the minutes of the Education Department for the time being in force with respect to the parliamentary grant." But how can this direction be complied with when the Code (Art. 30) restricts the right of examination for a certificate of proficiency to children above the age of 10, whereas every

child above seven, if attending a school which receives the grant, is liable to be examined in Standard I.? (See Art. 107 (c).) Below the age of seven, the *onus probandi* ought in fairness to be thrown, not on the defendant, but on the prosecuting authority.

The Act of 1873 does not say that a child whose proficiency falls short of the standard corresponding to his age *cannot* be receiving efficient instruction, nor that a child whose age whose proficiency does correspond with his age necessarily *must* be receiving such instruction; but it indicates a very important element in the case, which the present form of Art. 30 renders nugatory below the age of 10.

Certificates of proficiency might be granted to children, whether attending or not attending public elementary or certified efficient schools, who had "reached" any given standard of education. If the magistrate were satisfied that the education of a child not attending such a school was "habitually neglected," he might make an "order of attendance" under section 11 of the Act of 1876, specifying the school which the child should attend, and as this would prevent migration, whilst the exemption certificate would be desired as a privilege, the necessity for prosecutions would be largely diminished.

#### WORKING OF THE LAW, 3 (f) II.

##### *Certified efficient Schools.*

*Proposed modifications in the Byelaws.*—The proficiency certificate above suggested ought perhaps not to operate so as to relax the obligation of regularity in the case of a child actually on the books of a public elementary school. By attending such a school he obtains the privilege of superior education on easier terms, whilst his irregularity affects the grant both directly and indirectly. The case of a certified efficient school *not* receiving grants stands on a somewhat different footing in this respect, and the mere fact of its not being conducted for the pecuniary profit of the nominal managers ought scarcely to entitle it to facilities for enforcing attendance which are denied to a private adventure school. Whilst giving every opportunity, therefore, for the *examination* of children not attending public elementary schools, it might be well to withdraw all formal recognition from schools not submitting to the ordinary conditions of the Code.

##### *Whole time that the School is open, and suggested Monthly Certificate.*

But further, the wording of the model byelaws, that "the time during which every child shall attend school shall be the whole time that the school is open for the instruction of children of similar age," although probably designed at first merely to ascertain the actual amount of non-attendance of which cognisance could be taken, has been very generally construed as establishing a *prima facie* case of delinquency against the most regular child who is absent even from a single school meeting. But as no local authority in the kingdom would think of enforcing such a rule, any instance of regularity which exceeds the average (that average being three times out of four), must probably be considered either as purely voluntary, or as the result of indirect compulsion only; and thus a character of *unreality* is given to the byelaws. If it were expressly stated that no summons was to issue for a child who had attended four times out of five in a calendar month, there is every reason to believe that, so far from attendance being diminished, it would be actually increased by the inducement which might be offered for regularity in the shape of a legal monthly certificate of due attendance, on which the exact number of attendances should be stated.

##### *Aggravated neglect.*

For a second or third failure in any given year to comply with the law so modified, the maximum penalty might well be increased from 5s. to 10s. or 20s. including costs.

##### *Total exemption.*

Conditions should be the same in all districts. Fourteen years of age, or twelve years and Standard V.

##### *Special Magistrates.*

There might be magistrates in the metropolitan and other districts attending monthly at different courts, with exclusive cognisance of educational and other special descriptions of cases.

##### *Beneficially and necessarily employed.*

Partial exemption, though rightly conditional upon proficiency, and though the amount of attendance required from half-timers might vary in different districts, ought hardly to involve any such question of the child's domestic circumstances as is implied in the words "beneficially and necessarily employed." It should be a right, not a favour. But the amount of attendance might vary in different districts.

#### EFFICIENCY OF MACHINERY, 4 A. II.

##### *The Standards, (ii.).*

It is a very serious matter to modify these, and the determining consideration should probably be the bearing of any proposed change upon the compulsory law rather than upon the grant. But that law itself might be easily extended without additional hardship. As a matter of fact, the great mass of school children are indirectly compelled to have "class subjects" as well as primary ones. Some measure, therefore, however moderate, of proficiency in such subjects might fairly be required of every child applying for a "certificate of proficiency"; and no child in a grant-receiving school should be compelled by the managers to learn any subject (secular any more than religious) which did not bear directly on his certificate. It may be worth consideration whether the "voluntary" subjects, which would then take the place of those now called specific, should not be taught only "at the beginning or end or at the beginning and end" of a school meeting.

##### *Class Subjects, (iii.).*

Might it not be desirable to establish the principle—of course, allowing a reasonable time for its application—that, of the three reading books now required, one should always relate to history, one to geography, and one to "elementary science"? By the returns for 1886, whilst the "fixed grant" for "older scholars" was paid on an average attendance reckoned for the purposes of the grant as 2,420,562 (though really a trifle less than this), English was paid for as a class subject upon an attendance similarly reckoned as 2,241,808, and a "second" class subject upon an attendance of 1,990,536. Under these circumstances one would think the repetition exercises now given under the head of English might be shortened, but at the same time made compulsory for a certificate, and that (together with grammar) some knowledge of history, geography, and elementary science (in no case exceeding what could be obtained from the three reading books) might also fairly be required.

##### *What subjects, and how far, should be obligatory.*

We should thus have the following subjects obligatory so far as to require every child to be examined in them. How far a separate pass in each should be deemed essential to a certificate on the one hand, and how far the want of it should affect the grant on the other, are matters much more difficult to speak upon with confidence. The list will stand—

1. Reading.
2. Repetition.
3. Copy-writing and writing generally.
4. Spelling, as tested by dictation and otherwise.
5. Geography.
6. History.
7. "Common things," (ambitiously called elementary science).
8. Arithmetical sums (worked orally and on paper).

*Mental Arithmetic.*—It is submitted in this connexion that good "mental arithmetic" (which, of course, involves an oral statement of the process employed), should be allowed to compensate, as far as it goes, for deficiency in the sums worked on slates or paper.

##### *Brief designation of Subjects.*

It may further be suggested that instead of "reading, writing, and arithmetic," the subjects of compulsory examination should be defined to be "reading, writing, and answering," and that under these three heads all the above "matters" should be introduced, and should be taken into account either in giving or refusing a pass, which, however, by no means implies that each of the eight heads should be separately a *sine quâ non*.

*Amount of Grant for children's passes.*

Of course, for these three subjects, so extended, the maximum grant would be *prima facie*, the same as it is at present for "elementary" and "class" subjects together.

*Merit Grant, (d) (I.).*

The name itself seems objectionable, because if this particular grant is supposed to be determined by the "merit" of the school as a whole, then it will be so largely influenced by the per-centage of passes and general success in the examination (which have already been amply recognised under their proper heads), that there will be no room for the operation of those other elements which the inspectors are specially instructed to take into account. And although the inspector may be told that he is not to be guided by any rule "based upon a fixed per-centage of passes," yet the number of passes is so distinctly recognised as a factor in the case, and the number and quality of passes will be, or ought to be, so clearly determined by the same principal cause, namely, the thoroughness of the elementary teaching, that it would surely be better to separate the merit grant altogether from the results of examination, and to make it depend exclusively on the organisation and discipline of the school; organisation, however, being still taken to include, as at present, "the fitness of the classification in regard to age and capacity." As a grant determined by a more limited set of considerations, it might be less invidiously refused in some cases, and more easily bestowed in others, whilst the awards of different inspectors would show a greater degree of practical uniformity.

*Extent to which the Grant depends on individual examination (d) (II.). Alleged excessive dependence of Grant on individual examination.*

Out of nearly 22,000 school departments for "older scholars" (Returns for 1886), the 6*d.* grant for singing was withheld (including cases where it was not applied for) from less than one per cent.; a merit grant at the rate of 1*s.* from less than 7 per cent.; a grant reaching 5*s.* per head on the three "elementary" subjects from less than 5 per cent.; and a class grant of at least 1*s.* from less than 15 per cent. The grants just referred to, where they are all earned, would amount to 12*s.* per head; and as it is very difficult to imagine a school having a valid excuse (looking at the above proportions) for incurring more than one of these rare forfeitures at once, we may surely say that the minimum grant, in all cases that need be taken into account, amounts to at least 11*s.* on the average attendance. Church of England schools, as embracing the great majority of rural schools, are in some respects at a special disadvantage; but even in their case the minimum might fairly be stated at 10*s.*, which would also hold good of infant schools generally.

## SPECIAL SCHOOLS AND THEIR DIFFICULTIES.

*Rural Schools, 6 (a).*

To make the special grants (Code, Art. III. to Act of 1876) dependent in their present form upon attendance rather than population, would be to introduce the very temptation to fraud which it has been such an object with the Department to avoid, and would also be a direct discouragement to the improvement of the attendance. But there can be no doubt that small schools, on account of the larger number of classes corresponding to a given number of scholars, are placed at a very serious disadvantage, even when the average much exceeds 60. Assuming that a population of 180 corresponds somewhat roughly to an attendance of 30, and a population of 240 to an attendance of 40, it will be obvious that in the former case a fixed attendance grant of 10*s.* (such as has been allowed to be actually obtained almost everywhere) produces just 15*l.*, and that in the latter case it produces 20*l.*, and that the addition of the present special grants of 15*l.* and 10*l.* respectively to these sums makes up each of them to 30*l.* Might not the rule then be so far modified, that whenever a grant of 10*s.* per head would fail to produce the sum of 30*l.*, the difference should be made up by the Education Department, subject to deduction if the 10*s.* were not actually earned, and to augmentation if more were earned. Under this rule every school with an average attendance of less than 60 would receive an additional grant, but the Department might have a discretionary power of refusing grants to any school with an attendance of less than 60, instead of 30, as at present.

## 6. SPECIAL SCHOOLS.

*"Infant Classes" regarded as special schools, i.e., as a feature of rural schools, 6 (a).*

Classes in mixed schools may be considered. There is an abrupt change made in the basis of the grant given to these classes when the average attendance reaches 20; and the change is in many cases of an obviously disadvantageous character. This state of things, clearly objectionable as a temptation to fraud, might be removed at a very trifling (if any) additional cost, by making a fixed grant of 9*s.* whether the attendance was above or below 20, and whether the infants formed a "class" or "department"; but the merit grant should not exceed 7*s.* unless the present conditions of the 9*s.* fixed grant were complied with.

*Half-time Schools, 6 (b).*

Considering that, according to the returns printed in the first report of the Commission, the special attendances were barely more than 1 per cent. of the actual attendances in England and Wales, and barely more than one third per cent. in Lancashire or in Manchester, and that they nowhere reach 2 per cent., except in Yorkshire, and that nearly one fourth of those claimed in Yorkshire are in Bradford alone, where they exceed 7 per cent. of the actual attendances, is it worth while to keep up the system? There is one town in Lancashire which is benefited even more than Bradford, Preston claiming one "special" attendance for about 12 actual ones. If Standard III. were made universal for half-time, much might be said for a somewhat increased grant on the average attendance (or, perhaps, on the proficiency) of all scholars above that standard.

## 7 b (II). EVENING SCHOOLS.

*Should their work be a repetition of day-school work?—No.*

There can surely be no reason which will bear a moment's consideration for paying any grant whatever on a mere repetition of the work done in the day school. To admit such a principle is to admit either that a pupil who has thrown away the opportunities provided for him in his childhood ought to have them renewed at the cost of his fellow countrymen, or else that the instruction given in the day school is more than the average pupil can reasonably be expected to keep in mind. No doubt the State suffers by the culpable as well as by the inevitable ignorance of its citizens, but to accept an undue share of responsibility for removing that ignorance would be to defeat the very object which is contemplated by its grants.

## 7 b (IV).

*Ought some attendance at evening schools to be made compulsory on those who have left the day school? Compulsion most undesirable in evening schools.*

This proposal would be to convert the privilege of leaving the day school earlier than others, earned by a boy's own diligence, into a direct penalty in the way of curtailing his recreation. If the compulsion were made general, how could we define the class of society to which it should apply? Attendance at day schools is only conditionally compulsory. What conditions of compulsion could apply to evening schools? Even the "recreative" form of instruction, excellent as it is in itself, would be not only mischievously cramped in its application, but entirely vitiated in its essence, if any attempt were made either to enforce it by law, or to sustain it by Parliamentary grants.

Of course this argument implies no objection whatever to grants either for "technical education" or for free libraries and museums, which, however, would probably be better without any direct or formal connexion with elementary schools.

## LIMITATION OF GRANT, 8 (a) III.

*Ought the 17*s.* 6*d.* limit to be removed?—Yes.*

If the object of the 17*s.* 6*d.* limit is supposed to be the ensuring of a contribution towards the school from local rates or subscriptions, as a condition of the full grant, it is palpably ineffectual. An average school fee of 6*d.* a week, paid for 40 weeks by each child (every such child attending with absolute punctuality), would qualify the school under the present rule for a grant of 20*s.* per head, and as the general attendance became more and more irregular, so long as the weekly fee was paid up, the

limitation might become indefinitely more elastic. For instance, if each child, whilst still paying 6*d.* weekly, attended only half the school meetings, the maximum grant would be raised to 2*l.*, *i.e.*, of course upon the *actual* average, special attendances not being counted. On the other hand, special attendances would appear to be included in estimating the average for the purposes of the limitation of the grant to 17*s.* 6*d.*, where this latter limitation applies. By defining the *ordinary fee* to mean the *average fee*, a school in which half the pupils pay more than 9*d.* a week is admitted to the grant, and might earn 30*s.* upon the "actual" average attendance if the items of the grant came to so much, even though the attendance were invariably as large as the register. The total removal of the 9*d.* limit has already been suggested in this paper; and, as a natural consequence, the 17*s.* 6*d.* limitation ought either to be removed altogether (which would probably be best), or applied to all schools alike (substituting, if thought well, a higher figure than the present), whatever the amount of their local income. At the same time, as it is perhaps not desirable that assisted schools should be able to *accumulate* funds without having any local income except that arising from school fees, it might be laid down that if, in any school year, the grant and fees together exceeded the expenditure, the excess should be deducted from the grant of the following year. This would be a check upon the undue growth of school fees, which the present rule tends, in some cases, unfairly to encourage.

#### COST OF EDUCATION TO RATEPAYERS, 8 (b).

##### *Independence of School Boards on local authorities the fundamental error.*

There seems no justification in principle for the existence of an independent local authority for educational purposes only. The anomaly probably arises from the circumstance of Parliament having been anxious to place education under boards having a thoroughly popular basis, when no local bodies possessing such a basis existed at all, except in borough towns. But the system can only be compared to one under which the Education Department itself, or any other branch of the central administration, should be directly elected by the House of Commons for three years, and rendered absolutely independent of the Lords of the Treasury, and even of the House itself, for the whole of that time. The supreme local authority, having the control of the ratepayers' purse, should surely be the same for educational as for all other purposes. Any general local authority, with a sufficiently large area under its jurisdiction, might well be left to determine, without the control of the Department, what accommodation ought to be provided, and how far voluntary effort was adequate to supplying the needs of the district, subject, of course, to the conditions of a general Act, and to precautions against any such deficiency as would furnish any child with a valid excuse for non-attendance. Local authorities should also have express powers to make agreements with voluntary bodies for joint management and support, reserving, however, a final veto to the Education Department. There could be no objection to giving the managers appointed by such an authority, or under such an agreement, a somewhat more independent position than board school managers have at present.

At the same time it seems very undesirable (in large districts such as the metropolis) that the *whole* rate should be equally distributed over the whole district, without reference to the benefit derived from it by particular portions of the district. The expense of building might be charged to the particular locality (of course with a voice as to *what* building was required), and the expense of maintenance to the district at large. In rural districts generally the area of jurisdiction (as to school attendance) of maintenance, and even of building, should surely be larger than the parish. The alteration would probably be followed at once by the voluntary bodies.

#### *Voluntary Subscribers, 8 (c).*

The burden borne at present by this class would obviously in any degree, directly or indirectly, if transferred to the rates, involve corresponding control by the ratepayers. But if it were provided that any agreement whatever, within the terms of the trust deed, might be made for a single year between the subscribers and the ratepayers or their representatives, leaving permanent transfers on their present footing, and authorising, during the 12 months of the agreement, the appointment by the ratepayers of assessors to the managers, such an arrangement might be found to work well.

The question as to small schools has already been discussed under 6 (b).

#### THE BURDEN OF THE COST TO THE PARENTS, 8 (d).

##### *School Fees.*

The whole aim of the compulsory law being avowedly not to transfer to ratepayers or school managers the rights and responsibilities of parents, but to secure the proper performance of parental duty, it would seem undesirable, by abolishing the school fee, to lay a foundation for curtailment in any way still further the parents' liberty of choice among different schools, too much restricted already in school board districts by the power which the Department possesses in such districts of refusing grants to schools, whether board or voluntary, however well attended, which it may consider unnecessary. An efficient school with an attendance of 30 (or 60, if an alteration above suggested were adopted,) is surely as much entitled to recognition within a school board district as outside of it. But if freedom of competition is claimed for the sake of upholding parental responsibility, that responsibility must carry with it the liability to a reasonable payment. The education of a child is a matter of interest to three parties besides the child himself: the parent, the neighbourhood, and the State. It is an inversion of sound logic to say that the existence of a compulsory law furnishes a ground for gratuitous education. It might do so if the obligation to have a child instructed were one of an arbitrary character; but that obligation is recognised as reasonable in itself by every reasonable parent. What the State does in the way of a grant is simply to assist public education on public grounds. It is intended to enable the parent to give not the minimum education which he is bound by law to provide, but one somewhat better. It is of the same nature, not with the relief of the poor, but with the provision of the British Museum, to which no one need go, but which is open freely to the richest as well as to the poorest citizen. The same remark applies to the local school rate or subscription. But the grant is regulated, and it is to be hoped will always be regulated, on the principle of "payment by results," because, under a compulsory system, some portion at least of the public aid ought to be so arranged as to give the parent the fullest assurance of his child's personal participation in the benefits of the system. The school board has the responsibility of management, and is therefore not in a position, as Parliament is, to make its expenditure conditional upon present success.

#### SCHOOL BOARDS, 10.

(a.) The principle of proportionate representation (preferably in the shape of the transferable vote, where a candidate received *more* votes from the latter than he required, but not where he received *fewer*,) should be applied to all elections for local authorities; but the co-optative mode of filling up vacancies seems highly objectionable.

The general question of the relation of school boards to local government on the one hand, and to voluntary management on the other, has been discussed already under 8 (b).

#### CXXII.

At the council meeting of the Northern Union of Schools of Cookery, held at Leeds on the 2nd of June, a resolution was passed to the following effect:—"That the Royal Commissioners on the Education Acts be petitioned, at once, to recommend the Lord President to place the 4*s.* grant for cooking in the same position "as the grant for drawing, *i.e.*, paid apart from the "ordinary grants."

Similar resolutions were passed at a general meeting of the Liverpool Training School of Cookery, and at the conference of school managers, held in the Liverpool Town Hall on 6th of June.

The reason for this recommendation is the great hindrance to the spread of cookery instruction in schools, arising from the 17*s.* 6*d.* limit of grant, which in well worked schools is attained by the usual subjects, so that the cookery grant, though earned, is not received. The teaching of drawing was interfered with in the same way until the Education Department replaced the grant for drawing apart from this limitation.

Cookery being a practical subject, requiring special outlay for teachers and utensils, not contemplated when

the limit of grant was fixed in 1876, it is essential to the schools that the grant for cookery, when earned, should be received in full.

If so recommended by the Royal Commissioners on the Education Acts, there is every reason to hope that the Lord President may see his way to making the desired change.

CXXIII.

PETITION from the LIVERPOOL TRAINING SCHOOL OF COOKERY to the ROYAL COMMISSIONERS on the EDUCATION ACTS.

The Committee of the Liverpool Training School of Cookery beg to lay before the Royal Commissioners on the Education Acts a petition with reference to the grant for cookery elementary schools. The Committee are urged to this petition by appeals on the subject from many schools where cookery has been successfully taught but no grant received, on account of the 17s. 6d. limit of grant.

Being keenly alive to the pressing need of inculcating the thrifty use of foods (both as regards selection and preparation) upon women of all classes, but especially the wives of working men; and at the same time deeply regretting the hindrance to such instruction under the name of practical cookery in elementary schools, caused by the difficulty of obtaining the grant, the Committee pray the Commissioners to aid their efforts to forward this most important subject, by recommending the Lord President to place the grant for cookery in the same position as that for drawing, *i.e.*, to be paid apart from the ordinary grants.

The Committee would pray that this recommendation be made at the present time, as the delay in waiting for the general report of the Commissioners to Her Majesty to take effect, would cause a large number of girls, who must necessarily leave school before that time, to lose the benefit of this valuable instruction.

As a further reason for urging their petition the Committee would respectfully remind the Commissioners of the check which drawing recently received by including it amongst the ordinary grants, and of the almost immediate action of the Education Department in replacing drawing on the former footing, independent of all other grants.

Signed on behalf of the Committee of the Liverpool Training School of Cookery,  
ELLEN ROWLAND WILLIAMS,  
President.

FANNY L. CALDER,  
Hon. Sec.

June 16, 1887.

CXXIV.

LICHFIELD UNION.

SCHOOL ATTENDANCE COMMITTEE.

The Close, Lichfield,  
July 2, 1887.

SIR,  
On the 19th November of last year I addressed a letter to you by the desire of the above-named Committee, of which I am chairman, on several matters, which, as worked at present, interfere sadly with the action of the Committee, in the hope that the Royal Education Commission might make some suggestions towards amendment.

I am desired by the Committee to forward to you, for the information of the Commission, and in illustration of the point, brought forward in my last letter, and headed paragraph No. V., a copy of a bill of charges made by the clerk of one of the benches of magistrates, before whom prosecutions under the Education Acts are heard in this union. This bill the union will have to pay. As will be seen the amount of the fines is very small as compared with the charges.

I ought to add that two other benches of magistrates in the union do not render such bills.

The Committee, however, feel that it ought not to rest with any particular bench to be able to throw such discouragement on the working of the Education Acts.

I have, &c.

The Secretary,  
Education Commission.

JOHN G. LONSDALE.

THE SCHOOL ATTENDANCE COMMITTEE OF THE LICHFIELD UNION.

JUSTICES' CLERKS FEES, &c., payable through ARTHUR BARNES, Justice's Clerk, LICHFIELD, on prosecutions for non-attendance of CHILDREN at SCHOOL.

1886.					
		<i>s. d.</i>		<i>s. d.</i>	
Nov. 19	I 474. Thomas Roberts (Fined 2s. 6d.)				
	Information, summons, and copy	2	6		
	Examination	1	0		
	Conviction and filing	3	6		
	Police fees for service	1	0		
		8	0		
	Deduct fine ordered to be applied towards costs	2	0		6 0
1887.					
Mar. 11	K 75. James Hawkins (Fined 5s.)				
	Information, summons, and copy	2	6		
	Examination	1	0		
	Conviction and filing	3	6		
	Police fees for service	1	0		
		8	0		
	Deduct fine ordered to be applied towards costs	4	6		3 6
May	K 172. Thomas Caidman (Fined 6d.)				
	Information, summons, and copy	2	6		
	Examination	1	0		
	Conviction and filing	3	6		
	Police fees for service	1	0		
		8	0		
	K 173. Henry Wedge (Adjourned for 2 Months).				
	Information, summons, and copy	2	6		
	Adjournments	2	0		
	Police fees for service	1	0		
		5	6		
	K 174. William Myring (Fined 1s.)				
	Information, summons, and copy	2	6		
	Examination	1	0		
	Conviction and filing	3	6		
	Police for service	1	0		
		8	0		
					£1 11 0

CXXV.

EXTRACTS FROM REPORT of the COMMITTEE for providing CHEAP DINNERS for children attending the ELEMENTARY SCHOOLS in BIRMINGHAM, 1886-1887 addressed to the SECRETARY by MR. O. AIRY, H.M.I.

Centres of Distribution Baskets.

1. The work of the past year has been eminently successful. By the opening of fresh centres of distribution, and by the increased use of baskets, in which the cooked food is carried to the schools lying at an inconvenient distance from the centres, the needs of the whole town are now satisfactorily met.

Two systems.

2. Two systems are at present in action. According to one the price charged is 3d., which both covers the cost of dinner, including all current expenses, and leaves in addition a sum to the credit of the fund. By the other, 4d. is charged, which, while covering the cost of food, leaves the current expenses to be borne by the funds of the committee.

*Figures on the two Systems respectively.*

3. At the halfpenny centres there have been given since November last 143,627 dinners, at a cost of 318*l.* 9*s.* 8½*d.*, including all current expenses; each dinner has thus cost '53 of a penny.

At the farthing centres the corresponding figures are 212,853; 345*l.* 19*s.* 4½*d.*; '39 of a penny. The cost of food alone has been '46 and '29 of a penny on the two systems respectively.

*Total figures.*

4. The total number of dinners is thus 356,480 at a cost of 664*l.* 9*s.* 1*d.*, including all current expenses, and of 528*l.* 3*s.* 11*d.*, including food alone, each dinner having thus on the average cost '45 or '36 according as the current expenses are or are not included.

*Character of Dinners.*

5. The dinner consists of an ample supply of good soup (or bread and milk) and a large slice of bread and jam. Dr. Alfred Hill, the borough medical officer of health, has voluntarily given his very favourable testimony to the halfpenny dinners, while the "Lancet" for December 18, 1886, speaks of the farthing dinners from the hygienic point of view in terms of high praise. Similar expressions of surprise and approval have been received from high medical authorities in this and other towns.

*Free Dinners.*

6. The free dinners, provided out of the funds of the committee, are four-fifths of the whole. There has been a satisfactory diminution in what threatened to be a serious drawback to the usefulness of the work, the distribution of tickets by charitably disposed persons without proper investigation.

*Support from the Teachers.*

7. From the teachers of the board schools, no less a sum than 280*l.* has been received for the work, and from those of the voluntary schools, whose organisation for such purposes has been only lately established, about 100*l.*

Nothing could more strongly testify at once to the constant readiness of the teachers to do all they can to alleviate the distress which is every day before their eyes, and to their belief in the value of this particular work.

*Beneficial effects.*

8. Continued testimony is being produced as to the beneficial effects (besides the physical relief) of the dinners upon the children, educational and moral. Improved attendance, diminution of casual child begging, prevention of crime and vagrancy, and in especial the growth of a far better feeling between the parents on the one side, and the teacher and visiting officer on the other, are among the direct results. The Committee have no hesitation in saying that through this work vast benefit has been, during the past winter and spring, conferred both upon the daily life of the schools, and upon the town at large.

OSMUND AIRY, H.M.I.,  
Chairman.

## CXXVI.

## RESOLUTION passed by the PRIMITIVE METHODIST CONFERENCE sitting at SCARBOROUGH.

MY LORDS AND GENTLEMEN, June 17th, 1887.  
THE Primitive Methodist Conference now sitting has passed the following resolution, viz. :—

"That in the judgment of the Conference, representing a membership in Great Britain of 180,045, and adherents numbering 536,918, a large proportion of whom are found in the rural districts, the present system of denominational education tends to the perpetuation of religious inequality and impoverishment of education, and imposes disabilities upon those who are united with us in the fellowship of religious life, which ought not to be inflicted upon them; we therefore consider that all legitimate endeavours should be made to secure the extension of the school board system and the adoption of a national system of education that will be equitable to all."

Yours, on behalf of the  
Conference,  
THOMAS WHITEHEAD,  
President.  
GEORGE SEAMAN,  
Secretary.

The Royal Commission  
on the Education Acts,

## CXXVII.

LETTER from the CLERK to the GUARDIANS of the POOR of the Parish of ST. LEONARD, SHOREDITCH, MIDDLESEX.

SIR, 16th June 1887.  
I AM directed by the guardians to bring under the notice of the Royal Commission on Education the subject of the education of pauper children in workhouse, district, or certified schools.

This subject has been receiving the guardians' consideration for some time past, with special reference to new schools about to be erected by them, and they have been in communication with the Local Government Board thereupon, with the result that the guardians are informed that the question whether the assimilation of the Local Government Board system and the Education Department system of education would be desirable, is one which will be probably considered by the Royal Commission on Education now sitting.

The guardians feel very strongly that the teaching power of the school to be provided by them should not be weaker than that of an outside elementary school; that its teachers should have the same status; and that the teaching should be in continuation of and in harmony with that received by the children in public elementary schools before admission to the workhouse.

Trained teachers are averse to taking appointments in poor law schools; and although in the school proposed to be erected by the guardians it is intended that the teachers should be non-resident, and perform no other duties than teaching, the aversion will not be removed so long as the period of service is not of equal value to them with regard to their certificates, and they are removed from the knowledge of the Education Department, and remain under any disability whatever.

The guardians consider that the question is one of great importance, inasmuch as it affects the education of nearly 40,000 children who are at present outside the cognizance of the Department specially charged with the elementary education of the country, with the result that the best and most efficient teachers are deterred from engaging in the education of such children.

I am, Sir,  
Your obedient servant,  
ROBT. CLAY,  
Clerk.

To the Secretary,  
Royal Commission on Education,  
Whitehall, S.W.

## CXXVIII.

SIR, Strathmore, Dorking  
June 11th, 1887.  
THE board of management of the North Surrey District School desires to draw the attention of the Royal Commission on Education to the great injustice which teachers in poor law schools suffer by the withholding from them of the parchment certificate of proficiency. This special form of recognition is, of course, highly prized, but, under existing rules, students who, upon leaving training colleges, accept positions in poor law schools cannot obtain this certificate as long as they remain as teachers in schools under the jurisdiction of the Local Government Board. This rule naturally acts detrimentally to the best interests of these institutions, as it prevents students with higher qualifications seeking employment therein.

Now, considering that the class of children found in poor law schools are not in any essential degree different from those found in ordinary national and board schools, it is just as necessary and important that teachers of the same qualifications should be employed; in fact, if there be any difference in the children, it is such as to require rather an increase of intelligence and teaching power on the part of the teacher than otherwise.

Numerous instances have occurred during the large experience of the managers of this school in which teachers who were on all other grounds willing to accept positions therein, felt obliged, reluctantly, to withdraw when they realised that they could not obtain this parchment certificate as long as they remained in the managers' employ, however assiduous in the performance of their duties and successful in imparting knowledge to the children under their care.

Under these circumstances the managers earnestly hope that means will be found by which this great injustice may be remedied.

I am, Sir,  
Your obedient servant,  
H. J. CHALDECOTT,  
Clerk to the Board of  
Management.

To the Secretary of the  
Royal Commission on Education.

CXXIX.

WESTMINSTER UNION.

SIR, 4th July 1887.  
I AM directed by the guardians of the poor of this union to inform you that they have had under consideration copy of a communication addressed to the Royal Commission on Education by the managers of the North Surrey District School, calling attention to the great injustice which teachers in poor law schools suffer by the withholding from them of the parchment certificate of proficiency. The guardians entirely concur in the views expressed by the managers of the North Surrey Schools, and trust that the Royal Commission will be able to adopt means with a view to remedy what appears to the guardians an injustice to the class of teachers referred to.

I have the honour to be,  
Sir,  
Your obedient servant,  
J. BOND,  
Clerk to the Guardians.

To the Secretary of the  
Royal Commission on Education.

CXXX.

To the CHAIRMAN of the COMMISSION ON NATIONAL  
EDUCATION.

SUGGESTIONS made by the REV. CANON MELVILLE.

The College, Worcester,  
May 25, 1887.

HAVING been informed that the Education Commission embraces in its inquiry every point of the subject, the Rev. Canon Melville respectfully begs to lay before that Commission a matter which has anxiously engaged him ever since the passing of the Act in 1870, namely, the religious element under the clause 14 (2) of that Act, ordinarily, from its authorship, called the Cowper-Temple clause.

The panic that prevailed, and not altogether unreasonably prevailed, under the active propagandism of the Birmingham League, induced a hasty clutch at any straw that might serve to prevent what was feared as the imminent advent of a secular system pure and simple. Hence the London School Board met as soon as it was formed, and passed the resolution that "the scripture should be read and the principles of morality taught."

This ran, of course, through the country as the standard of religious teaching possible under the Act, and before long a prominent prelate was heard declaring on a platform, that "if he taught the first article of the Apostle's Creed, he was liable to be sent to prison." Never was there a clearer illustration that "fear is the betrayer of the succours which reason offereth."

It has taken many years and much exposition to get a truer conception of the case into the minds of men. Some counter evidence is, however, now available. The last time an accurate return of the religious teaching in board schools was attainable, it seemed that between 50 and 60 board schools taught the Apostle's Creed, that in no instance had the legality of such teaching been challenged, and I know of one town where the programme of the religious instruction in a board school, with this as a main element, was proposed by the vicar and seconded by the Wesleyan minister.

When in 1876 Lord Sandon was passing his amended Act through the House of Commons, Mr. Cowper-Temple, having felt the mischief that had been caused by the narrow interpretation given through the early action of school boards, framed and proposed a new clause distinctly declaring that the clause 14 (2) of the Act of 1870, did not exclude the Apostle's Creed. To my mind, as I maintained at the Church Congress at Southampton in 1870, the words of the original clause were in themselves clear on the point. That only was not to be taught "which is distinctive of any particular denomination," so that anything held by two or more in common was and is teachable.

You may not, of course, teach the whole Catechism, the latter part being exclusively appropriate to the Church of England, just as you cannot put up over a board school a denominational designation, but the Creed, the Lord's Prayer, and the Ten Commandments, are within the letter of the law restricting the religious teaching.

Lord Sandon and the Government of the day were quite willing to admit and incorporate the proposed exegesis, but the session was within a day or two of its close, and it had to be given up for fear a prolonged religious debate should imperil the Bill. It was moved when the Bill went to the House of Lords, and was only not pressed and passed because the Archbishop of Canterbury said it was so clearly the case that its assertion was superfluous. Such, however, is far from being the ordinary mind and intelligence. The original mistaken interpretation of the clause generally obtains, as a practical result at least, though not as a reasonable construction. The admission, then, of the educational basis laid down in the baptismal service, "the Creed, the Lord's Prayer, to the Ten Commandments" being decidedly legal, let me add a few reasons why it is most important that such basis to the religious teaching in board schools should, if possible, receive authoritative sanction.

A basis of some sort, *i.e.*, something which shall be, as it were, its chart and compass, is necessary to any subject of instruction. Some supply of postulates and axioms; some alphabet and grammar; some systematic indication of its whence, where, and whither are required for what has to be thoroughly and soundly imparted, be the subject-matter what it may.

Religious teaching, perhaps, experimentally makes this demand. It is otherwise exposed to two opposite evils, unreality or fanaticism. Ordinarily it results in an unsubstantial vague iteration, but if I wanted to throw the reins to the extremest views, I should commit to the teacher's hands the Bible, subject to no guide or restraint but his own interpretation. So mistaken is the notion of those who clamour for the text without formulated system in order to counteract distinct doctrine. For the security, then, of soundness and moderation, a scheme or basis is necessary. That laid down in the baptismal service meets this need, whilst at the same time it happens to fall in with what the Act of 1870 restrictively laid down, and being, as it is, the educational requirement enjoined by the Church, it ought to satisfy, as a *scholastic element*, those who feel anxious or even jealous, concerning Church conditions. It is not, of course, the whole of the Church Catechism. That very important part added later which concerns the sacraments cannot be taught in board schools. They are peculiar and distinctively our own, and therefore excluded. But that same injunction in the baptismal service seems to preclude this being an objection. We are concerned only with religion as an element of general education, and the charge to sponsors touching that, is simply and solely, that the child is to learn "the Creed, the Lord's Prayer, and the Ten Commandments." Farther on in the service indeed, in a totally separate injunction, it repeats this formula, and adds, "and is farther instructed in the Church Catechism set forth for that purpose."

But this follows on the admonition that the child is to be brought to the bishop for confirmation, and so concerns the pastoral not the educational office. "That purpose" clearly settles that the last part of the Catechism is concerned exclusively with the preparation for confirmation, confirmation being "that purpose" for which it is declared to be "set forth." Not only, then, is a basis necessary, but this basis meets both the requirements of the law and the requirements of the Church, so far as the Christian element in mere education is concerned, and so inoffensively to all parties would rescue a very considerable, and probably increasing part of the national education, from that peril to which under its present condition, religious instruction is exposed.

That a syllabus of religious instruction, based on some formulated conditions, is a felt want, has been proved by some school boards, notably that of Manchester. The members thereof, under the guidance of wise churchmen, soon saw the extreme peril to anything like sound knowledge, which lay in the shadowy, however well-meant resolution of the London School Board, and a systematic scheme was formulated and is in force. A few other boards have attempted something of the same. The majority still pursue a haphazard course, if any. It surely would be well if that which would give security to sound teaching should insure also unity, if not uniformity in its mode. A national system, even though as ours now, not exactly at one might still agree in its principle of method, even though it differed somewhat in the amount of formulated instruction that method entailed.



Another consideration, and a very important one, bearing on what I would urge, is that of school teachers as they issue from training colleges. The most of these colleges belong to the National Church, and impart strictly Church training. Yet many teachers pass out thence straightway to board schools. They cannot teach the full formula which in the practising schools they have imparted, and in their own education imbibed, and they consequently feel quite at sea, and know not what to do, with very unhappy results both to themselves and their classes. If there were a recognised basis, viz., that on which I have dwelt, a syllabus could at once be formed, and training colleges might and should accustom their pupils to either system. These pupils are quite free to choose their own schools, and the higher pay at board schools naturally attracts the best teachers. It were well then, in this important matter, that the training colleges should send forth those it trains, "in utrumque paratos," church or board schools, since they are free to engage themselves at whichever they please.

I may add, in conclusion, that I am sure if the popular mind and will on this point could be taken, on nothing could there be so general a plebiscite. Of course it is impossible to make it exactly intelligible to the many, but were it possible, that same desire which even the lowest and degraded portion of the population have that their children should be religiously taught, would, we cannot doubt, embrace gladly whatever would make religious teaching more sound and secure. Apart from all exclusively ecclesiastic considerations, can even the Church afford not to recognise and confirm this religious instinct even though the degree in which what is proposed would so do, would not meet its own highest principles and its fullest aspirations?

Canon Melville has not dwelt on that interpretation of the Cowper-Temple clause which at first so generally obtained and still to some extent exists, namely, that nothing religious could be taught against which any sect or body of men objected, seeing that such rendering is not justified by the letter of the clause, and could only secure by an indirect and disingenuous mode a purely secular system, even were the clause capable of being twisted into such meaning, as there is no religious teaching conceivable, however ineagre and restricted, against which some body of opinion might not be found to object.

The College, Worcester,  
May 26, 1887.

## CXXXI.

SUGGESTION made by the REV. G. F. BROWNE.

Syndicate Buildings, Cambridge,  
June 4, 1887.

SIR, MAY I be allowed to bring before your notice the work of the Cambridge Local Lectures, in its relation to pupil-teachers and teachers in elementary schools.

For a considerable number of years classes of pupil-teachers have attended our courses of lectures in one town and another, and each term we hear of teachers of elementary schools attending and obtaining certificates.

On pages 17 to 24 of the enclosed report of a conference held in the Senate House on March 9th, you will find some remarks of a practical character on the subject. I enclose also a list of the courses of lectures given in the last two terms.

I shall be happy to give any explanations, orally or by letter.

I do not know whether the Commission have considered the subject which a deputation brought before the Vice-President of the Council on the 21st May, viz., the possibility of affording to selected persons among those who are being trained to serve as masters and mistresses in elementary schools, the opportunity of obtaining some wider education for a time at one of the universities. I ventured to suggest to Sir W. Hart Dyke that three terms' residence and study at the university after the course of training was completed, might produce very valuable results in the case of persons specially selected in each year.

I am urged by some of those who take a deep interest in the subject, and are acquainted with the feeling among elementary teachers, and by my own anxiety, that this subject should receive careful consideration at the present crisis, to express a willingness to place some suggestions at your disposal if you are willing to receive them, either orally or by letter.

I have the honour to be,

Sir,

Yours very faithfully,

G. F. BROWNE.

The Secretary of the  
Royal Commission on  
Elementary Education.

## CXXXII.

NATIONAL UNION OF ELEMENTARY TEACHERS.

30, Fleet Street, London, E.C.,  
May 31st, 1887.

MY LORD,

I AM instructed by the Executive of the National Union of Elementary Teachers to forward, for the information of the Royal Commission now sitting, copies of some important resolutions adopted by the Conference of the Union at their last annual meeting held in Portsmouth during Easter week of this year.

The resolutions directly represent the opinions of the 13,000 teachers who are members of the Union, and indirectly those of the whole body of elementary teachers in England and Wales. Most of the principles underlying the resolutions have been affirmed over and over again during the past 17 years, but it has been thought advisable to emphasise them at the present time, when a Royal Commission is inquiring into the whole question of elementary education. It was impossible within the time available at one conference to traverse the whole field of your inquiry, and the resolutions now submitted do not therefore contain all the criticisms and suggestions which the Union would desire to place before you. But, as far as they go, they carry with them the recent approval of the Conference, and may be regarded as an authoritative expression of the wishes of the elementary teachers at the present time.

## RESOLUTIONS.

I. *Payment by Results.—Freedom of Classification.*

"That, in the opinion of this Conference, the so-called system of payment by results has seriously injured the methods of instruction and inspection in elementary schools, has lowered the ideal of educational work throughout the country, and has retarded to a disastrous extent the intellectual teaching of the scholars. This Conference is also of opinion that the system forces upon teachers against their will the use of unscientific and mechanical methods of teaching, encourages cram, and has introduced into elementary schools debased and improper methods of classification and inspection. This Conference is further of opinion that no system of administration or inspection will secure the best results of elementary education which prevents the classification of scholars according to their attainments and abilities, and hinders the use of rational methods of instruction.

II. *The Teaching of Drawing.*

"That this Conference, being desirous of extending and improving the teaching of drawing in elementary schools, notes with satisfaction the concessions recently made by the removal of the grant for drawing from the operation of Art. 114, and the modification of the requirements in drawing in the upper standards, but is of opinion that these requirements are still excessive, especially in the subject of solid geometry, and that the late basis of payment, viz., 1s. for "fair," and 2s. for "good," on the average attendance, should be restored. The Conference is further of opinion that none but properly qualified teachers should be appointed as local superintendents, and hereby instructs the General Secretary to communicate at once with the Science and Art Department on the subject, and to urge the Department to rescind the regulation prohibiting the teaching of drawing in mixed and girls' schools, unless cookery is taken as a class subject in addition to English and needlework."

III. *The Merit Grant.*

"That this Conference again urges the Department to abolish the merit grant, on the ground that it has failed in its object, and to add a fixed sum to the capitation grant in lieu of it."

IV. *Pensions under Minutes of 1846 and 1851.*

"That, in the opinion of this Conference, the conditions upon which pensions are now awarded under Art. 134 of the Code do not fulfil the promises held out to teachers and pupil-teachers in the minutes in force from 1847 to 1862, and that in the interests of education, as well as of justice, these conditions should be so amended as to secure a complete fulfilment of those promises."

V. *Means of Appeal.—Capricious Dismissal of Teachers.*

"That, in the opinion of this Conference, the reports of Her Majesty's Inspectors on elementary schools should in every case be sent to the managers within a fortnight after the close of the examination, and if a second examination be demanded, it should take place within another fortnight, and be held in the presence of authorised representatives of the managers and teachers."

"That the Executive be instructed to take immediate steps to bring before the Royal Commission and the Education Department the pressing need for securing teachers against unjust and capricious dismissal, and that this Conference is of opinion that the relief sought for might easily and naturally be obtained by adding to Art. 86 of the Education Code the words, 'and appointments thus recognised may not be cancelled, nor the conditions thereof infringed or altered, without the consent of the Education Department.'"

VI. *Appointment of a Minister of Education.*

"That, in the opinion of this Conference, it is expedient that a Minister of Education, holding Cabinet rank, should be immediately appointed, who shall exercise a general control over the education of the country, and be responsible to Parliament for the proper administration of the Education Office and the application of all Parliamentary grants for educational purposes."

VII. *The Superannuation of Teachers.*

"That this Conference requests the Executive to take immediate steps to elaborate and submit to the local associations, for discussion, a national compulsory scheme of superannuation for teachers, such scheme to be based on a deduction from salaries, its solvency guaranteed by the Education Department, the necessary means to be provided by fair contributions by Parliament, managers of schools, and teachers, and teachers to be represented on its board of administration in proportion to their contributions."

With your Lordship's permission, the Executive of the Union propose shortly to submit to the Royal Commission a carefully prepared memorandum on the principal points of inquiry now under the consideration of the Commissioners.

I am, my Lord,  
Your Lordship's faithful servant,  
THOMAS EDMUND HELLER,  
Secretary.

To the Right. Hon. the  
Viscount Cross, K.C.B.,  
Chairman of the  
Royal Commission on Education.

## CXXXIII.

SCHOOL BOARD for DEEPING ST. JAMES, County of LINCOLN.

Deeping St. James, Market Deeping,  
June 3, 1887.

SIR,

I AM instructed by this Board to ask the special attention of your Commission to section 9 (3) of the Education Act of 1876, with a view to its re-enactment.

The Education Department hold that this section, in so far as it relates to children under 13 years of age, was repealed by section 4 of the Act of 1880.

In agricultural districts it was of the greatest importance that the local authority could put into force the section 9 (3) above mentioned.

It not only enabled employers to get certain kinds of work done at the right time, but it enabled children, by being engaged for a few weeks in work for which they were well qualified, such as potato planting, peppermint planting, &c., to obtain a few decent clothes, and so eke out the miserable wages of our agricultural labourers.

It is the unanimous opinion of the five school boards, to which I have the honour of being clerk, that the Education Acts were carried out with more firmness and were complied with more cheerfully both by employers and parents when the said sub-section was in force.

I am, Sir,  
Your obedient servant,  
GEO. H. DEAN,  
Clerk to the Board.

The Secretary,  
Royal Commission on Education.

## CXXXIV.

RESOLUTIONS proposed at CHICHESTER CONGRESS of the GENERAL ASSOCIATION OF CHURCH SCHOOL MANAGERS AND TEACHERS, 1887.

1. "That from information obtained from various quarters by the Association of Church School Managers and Teachers, this Congress is of opinion that the present supply of elementary teachers is in excess of the demand."

2. "That this Congress is of opinion that this over-supply inflicts a special hardship on the class of trained teachers, who having entered into engagements with the Education Department (Form 35 D), and with their colleges, to serve in State-aided schools, have a right to expect that the Department will so far regulate the employment of untrained teachers in elementary schools as to afford to trained teachers a reasonable prospect that they will be enabled to fulfil the term of their engagements."

## CXXXV.

LETTER addressed to the BISHOP OF LONDON by the REV. A. L. OLDHAM.

St. Leonard's Rectory, Bridgnorth,

My Lord, May 19, 1887.

THERE is in this town a school, known as the Blue Coat School, on the foundation of which are 30 boys, elected by examination, who receive gratuitous education and clothing.

The subjects taught are similar to those taught in the other elementary schools in the town, except that specific subjects are also taken.

The school takes a somewhat higher position than the other elementary schools, because non-foundationers are only admitted on payment of 9d. (or more) weekly.

The managers have the further power of awarding to foundationers a small grant of money on obtaining suitable employment.

These advantages make parents anxious to get their boys on the foundation.

Whilst the managers think it a distinct gain to the town to have a school midway between the grammar school and the other elementary schools, they consider the chief advantage of the foundation is, that thereby boys are retained at school till the inspection next after they have attained the age of 14.

I am therefore directed by the managers to invite the attention of the Education Commission to the serious disadvantage of Art. 13 of the Code (and par. 66 of the Instructions to Inspectors) to such schools.

In our case we certainly cannot afford the loss of grant occasioned by this change in the Code of 1884, and we further feel that in all similar schools it is likely to be detrimental to the teaching of the highest boys.

We should, my Lord, be grateful if you would kindly bring this point before the Commission now sitting.

Believe me to be, my Lord,  
Yours very respectfully,  
A. L. OLDHAM,

Chairman of the Managers of the  
Blue Coat School, Bridgnorth.

To the Lord Bishop of London.

## CXXXVI.

RESOLUTIONS passed by the BOOTLE-CUM-LINACRE SCHOOL BOARD.

Clerk's Offices, Town Hall,  
Bootle-cum-Linacre,

SIR,

AT the last meeting of this Board, Mr. Owen Williams, the chairman of the school attendance committee, and a gentleman who during a long and active life has devoted considerable attention to social and fiscal questions, moved:—

"That the board do adopt and forward to the Royal Commission on Elementary Education in England and Wales, a petition in favour of the payment of school fees being made through the Education Department out of the Consolidated Fund, in lieu of the present system of direct weekly payments by parents."

After hearing the carefully prepared and full exposition of the views held by Mr. Williams on the question, the board, with Mr. Williams' acquiescence, directed me to

respectfully ask the Royal Commission on Education to receive evidence from Mr. Williams in support of the principle advocated in his motion, the board considering such a course preferable to approaching the Commission by petition.

I have the honour to forward for your perusal a copy of the draft petition which was drawn up by Mr. Williams, and, if desired, I shall be happy to send you further copies, and also copies of the newspaper report of Mr. Williams' speech in moving the adoption of his motion.

I have the honour to be,

Sir,

Your most obedient servant,  
F. W. WILSON,  
Clerk.

F. Cavendish-Bentinck, Esq.,  
Secretary to Royal Commission  
on Education.

## CXXXVII.

UNITED METHODIST FREE CHURCHES, LIVERPOOL  
and NORTH WALES DISTRICT.

COPY of RESOLUTION passed at the DISTRICT MEETING  
held at Winsford, Cheshire, May 11th, 1887.

## RESOLVED,

"That the resolution of the last district meeting affirming, in the interests both of national education and religious liberty, the importance of transferring the management of denominational schools during the hours of secular instruction to school boards be, and is hereby reaffirmed, and is of opinion that any attempt to appropriate a larger share of public money to denominational schools should be stonily resisted.

(Signed) E. HALL,  
District Secretary.

## CXXXVIII.

JOSEPH DOUGLASS MATHEWS, of No. 18, Milner Square,  
Islington, TREASURER and one of the MANAGERS of  
the ST. MARY ISLINGTON PAROCHIAL SCHOOLS.

In common with other treasurers of voluntary schools, the difficulty in maintaining the schools increases yearly by reason of the subscriptions falling off on account of the compulsory school board rate.

The London School Board find it necessary to supplement the amount received from school pence and Government grant by 17s. 2d. per child from the rates, but as in most cases the only means of supplementing the pence and grant in voluntary schools is by subscription, it is evident that unless some means are devised for rendering special help to voluntary schools, they must gradually give up. The result of this would be, apart from the religious aspect of the matter, that the ratepayers would have their present rates more than doubled, as means must be framed to provide school accommodation.

Without asking that voluntary schools should have any pecuniary advantage over board schools, it appears to me that it is reasonable that as the school buildings are used for the purposes of carrying on State education, something should be paid for their use, and I therefore propose that a per-centage on the ascertained value of the school buildings should be paid in the nature of rent, varied according to the other uses to which the schools are applied, in addition to the Government grant. The managers to keep the buildings in proper condition.

The voluntary schools, which in many cases require alterations and improvements to suit the improved methods of teaching, should have the opportunity afforded to the board schools of borrowing money for the purpose, repayable with interest in annual payments extending over 30 years or less according to the nature of the alterations. Similar advantages should be provided for school apparatus, but of course for a shorter period.

With such help as this, most of the voluntary schools would be able to maintain their ground, as a great number of persons are quite willing still to help, and it would be clearly to the interest of the ratepayer that they should be thus supported; but without some such help, the experience of the last few years clearly proves that in a very few years there will be few, if any voluntary schools at work.

## CXXXIX.

To the HONOURABLE the COMMISSIONERS appointed to  
inquire into the working of the ELEMENTARY  
EDUCATION ACTS in ENGLAND and WALES.

The MEMORIAL of the BOARD OF WORKS for the  
WANDSWORTH District.

SH EWETH,

THAT your memorialists are the local authority constituted under the Metropolis Local Management Acts for the district of Wandsworth, which comprises the parishes of Battersea, Clapham, Putney, Streatham, Tooting, and Wandsworth, having an area of more than 18 square miles, a population of about 250,000, and a rateable value of 1,560,067*l.*

That your memorialists have on several occasions had under consideration the subject of the expenses attending the election of members of the School Board for London, and that your memorialists find that at the latest election, viz., in November 1885, such expenses amounted to the sum of 10,465*l.* 17*s.* 1*d.*, to which your memorialists contributed the sum of 504*l.* 11*s.* 2*d.*

That your memorialists are of opinion that many of the charges included in the account in question are unjustifiable, and that the total cost of the election is most excessive.

That your memorialists have considered the circular letter issued by the Education Department on the 17th June 1886, laying down a certain scale of charges to be adopted at school board elections, and your memorialists are of opinion that although under the regulations set forth in such circular the expenses will be reduced, they will still be far beyond what is fair and reasonable.

That your memorialists are informed that amongst the matters to be considered by your honourable Commission are:—

- (a.) Should the present system of election of members of school boards be maintained;
- (b.) How can the expense of these elections be curtailed?

Your memorialists respectfully suggest,—

- (a.) That the most convenient area for school board electoral purposes in the Metropolis would be the parliamentary divisions as settled by the Re-distribution of Seats Act, 1885, with one member for each division.
- (b.) That the cumulative system of voting at school board elections should be abolished.
- (c.) That casual vacancies occurring on the school board should be filled up by a vote of the ratepayers and not, as at present, by the members of such board.
- (d.) That a returning officer should be appointed for each school board division, and that the office of returning officer for the whole of the Metropolis should be abolished.
- (e.) That the returning officers should be nominated by the Education Department.
- (f.) That all expenditure for school board election purposes paid for out of the rates should be subject to taxation.
- (g.) That the fees paid to the returning officers should be greatly reduced, and that the total cost of carrying out an election of members of the school board in the suggested increased number of constituencies should not exceed the total cost of carrying out an election in the existing constituencies upon the revised scale laid down by the Education Department.

Your memorialists therefore humbly pray that your honourable Commission will recommend that the necessary steps be taken for making the parliamentary divisions of the Metropolis the electoral districts for school board purposes with one member for each division; that the cumulative system of voting be abolished; that casual vacancies on the school board be filled up by vote of the ratepayers; and that the other alterations herein-before suggested in the mode of conducting school board elections and in defraying the cost thereof be carried out.

And your memorialists will ever pray, &c.  
Sealed by Order,  
HEN. GEO. HILLS,  
Clerk to the Board.

Battersea Rise, S.W.,  
6th July 1887.

CXL.

## WALSALL AND WEST BROMWICH DISTRICT SCHOOL.

West Bromwich,  
9th July 1887.

SIR, I AM directed by the board of management of the Walsall and West Bromwich school district to call the attention of the Royal Commission on Education to the great injustice which teachers in poor law district schools suffer from the withholding from them of the parchment certificate of proficiency. Not only is this unjust to the teachers, but it is very prejudicial to the interests of district schools, as it prevents recently qualified schoolmasters with high qualifications seeking employment therein.

I am further directed to ask the Commission to please consider the whole subject, and to take means for putting an end to the injustice and evil I have above referred to.

I have the honour to be,

Sir,  
Your obedient servant,  
H. WARD.To the Secretary of the  
Royal Commission on Education,  
London.

CXLI.

Guardians' Clerk's Office,  
Church Street, Brighton,  
9th July 1887.

SIR, THE guardians of the parish of Brighton desire to draw the attention of the Royal Commission on Education to the great injustice which teachers in poor law schools suffer by the withholding from them of the parchment certificate of proficiency. It appears that, under existing rules, students who, upon leaving training colleges, accept positions in poor law schools cannot obtain the certificate in question so long as they remain teachers in such schools, the result being that those who obtain appointments as teachers in schools under the jurisdiction of the Local Government Board resign at the earliest possible opportunity, whilst it prevents students with higher qualifications seeking employment therein.

Under these circumstances the guardians earnestly trust that the Royal Commission on Education will consider the matter and adopt means whereby the obvious injustice of the rules referred to may be remedied.

I am, Sir,  
Your obedient servant,  
ALFRED MORRIS,  
Clerk to the Guardians.To the Secretary of the  
Royal Commission on Education.

CXLII.

## CENTRAL LONDON SCHOOL DISTRICT.

10, Basinghall Street, City, E.C.,  
14th July 1887.

SIR, THE managers of the Central London district school, who have about 1,150 children under their care, and who have in their employ a teaching staff, male and female, fifteen in number, have had their attention called to the injustice to teachers, and injury to the interests of the school consequent upon the former being unable to obtain, under the present system, parchment certificates of proficiency, which are withheld so long as they remain teachers in schools under the jurisdiction of the Local Government Board.

The operation of this rule no doubt deters competent persons from applying for appointments in schools of this description, and thereby the managers are limited in their choice and deprived of the services of teachers of higher qualifications, who naturally resort to national and board schools, where such certificates are obtainable, in preference to seeking employment in poor law schools.

It is submitted that there is nothing in the character of the class of children to be found in poor law schools essentially different from children in ordinary national

and board schools, but, if there be any difference, it rather points to the advisability that teachers in the former should possess the larger teaching power and increased intelligence.

I am directed by the managers to submit these views to the consideration of the Royal Commission on Education in the hope that they will see fit to recommend some course which will amend the present practice by placing teachers in poor law schools upon the same level as teachers in national and board schools.

I have, &c.  
Geo. E. EAST,  
Clerk.To the Secretary of the  
Royal Commission on Education.

CXLIII.

Grasscroft, Huyton,  
July 14, 1887.

MY LORD, I AM requested by the rural deans of Prescot and Childwall, in the diocese of Liverpool, to forward to you a resolution passed at a joint conference of their deaneries held at St. George's Hall, Liverpool, on the 12th instant, as follows:—"That children who have passed the Fourth Standard should at their parents request be allowed in schools where appropriate provision has been made to devote the afternoons to instruction in manual dexterity and matters of industrial training, such industrial training to be recognised by the Code and paid for by parliamentary grants."

I have the honour to be,

My Lord,  
Your Lordship's obedient servant,  
GEORGE BANNER,To the Right Honourable Hon. Lay Secretary,  
Viscount Cross, Chairman,  
Royal Commission on Education.

CXLIV.

GUARDIANS of the POOR of the PARISH of  
ST. MARYLEBONE.Guardians' Offices,  
Northumberland Street, W.,  
14th July 1887.

SIR, THE guardians of this parish have had under their consideration a copy of a communication addressed to you by the managers of the North Surrey school district, on the subject of the great injustice which teachers in poor law schools suffer by the withholding from them of the parchment certificate of proficiency, and I am directed to state that the guardians concur generally in the views expressed in such communication. Their experience has been identical with that of the North Surrey district school managers. Teachers who were otherwise willing to accept positions declining, on learning that they could not obtain parchment certificates, as long as they remained in the guardians' employ.

This rule the guardians consider acts detrimentally to the best interests of poor law institutions, and they express the hope that means will be found by which the great injustice referred to may be remedied.

I am,

Sir,  
Your obedient servant,  
(Signed) JOSEPH BEDFORD.The Secretary,  
Royal Commission on Education,  
8, Richmond Terrace,  
Whitehall, S.W.

CXLV.

NATIONAL TRAINING SCHOOL FOR COOKERY.

South Kensington, S.W.,  
19th July 1887.

MY LORD, THE committee of the National Training School for Cookery pray the Royal Commissioners on the Education Acts to aid their efforts to forward the important question of the teaching of cookery in the

elementary schools, by placing the grant for cookery in the same position as that of drawing, that is by causing it to be paid in addition to the ordinary grants.

The grant of 4s. per head for cookery has been promised already in 1882, but in most cases it is found not possible to earn the said grant because of the Act of Parliament of 1876 limiting the grants to 17s. 6d. a head. The Royal Commissioners are aware that this said grant of 17s. 6d. is absorbed by the compulsory subjects.

The committee earnestly pray that this recommendation be made at the present time, so that a large number of students now in the schools may not lose the benefit of this valuable instruction.

I have the honour to be,

My Lord,

Your Lordship's most obedient servant,  
F. LEVESON-GOWER,  
Chairman of the  
Executive Committee of the  
National Training School  
of Cookery.

To the Right Hon.  
Viscount Cross, G.C.B.,  
&c. &c.

#### CXLVI.

##### COOKERY.

49, Canuing Street, Liverpool,  
August 11th.

DEAR MR. CAVENDISH-BENTINCK,

I SHOULD feel greatly obliged if you would bring before your Commission some points on cookery instruction in which our experience differs materially from the evidence of the Rev. Newton Price on that subject. He says, "it is an utter mistake to teach children by demonstration," whereas we find their great powers of imitation are called into exercise; they do much better what they have seen done, and the system of alternate demonstration and practice gives them a standard of excellence to try to attain to. They see the best before them.

Again, he seems to state that teachers trained in the training schools are only fitted to teach high class cookery, whereas in our training schools they are specially and thoroughly trained in economical thrifty cookery, and well practised in teaching school children.

Next, he says, "it is absurd to teach little girls of 13 to be scientific;" but as little girls of 11 pass in the sciences of arithmetic and grammar, which latter it is the most rare exception to find applied, applied science of cookery, in the reasons why they prepare their food in that or this way, is by no means above their powers; on the contrary, they find it most interesting in practical application.

Further, "the effect of the grant," says Mr. Newton Price, "has been to injure the teaching of cookery." After the grant was made the numbers rose in one year from 7,000 to 17,000 girls who learnt, and practical outsiders already see good fruit in home lives of the 40 hours' instruction in cookery given in the schools.

First-rate teaching has become more in demand, by giving managers the means of obtaining it.

He says truly, "inferior teachers cannot demonstrate well;" therefore, we raise the style of cookery teachers, feeling sure good demonstration, followed always by practice, is most helpful to the children, and makes them desire to be doing it themselves.

The scientific knowledge which Mr. Price objects to is most useful to the children, teaching the value of food, how best to spend their wages, and be really thrifty. About the best form of science our girls can learn, and one our teachers take the greatest interest in imparting, not half so much above their heads as analysis, or the rules of arithmetic, and made easy by their seeing it practically applied.

The hours are not limited by the Code to 40. Some schools do give more.

Our practical experience of evening classes assures us that the present conditions for cookery in evening schools cannot work well, though to a "cursory reader," as Mr. Price professes to be, they may appear good.

So far from cookery instruction being a failure, we find it called on all sides a "great success." Our plans and system make it very inexpensive, and the provisions of the Code have contributed to produce most useful practical work. If we used the word "reasonable" instead of "scientific," perhaps the description

of our teaching would be more accurate. But it is of the utmost importance our girls should learn these different natures of food (as, for instance, why a dish of beans should have a bit of fat or butter mixed in with them), as such knowledge is the foundation of wholesome feeding as well as of true thrift.

Ignorance of what is most important in daily life is what degrades England, and practical knowledge will raise our women and make the workman's home life a joy and comfort, not a mere endurance.

I have lately seen the Princess Louise on these matters, and she promises me excellent thrifty recipes from the Queen's German cook, such as our poor never dream of using, and I hope to reproduce them in our elementary schools if only the Commissioners will see at once to the freeing of cookery from the hindrance of the 17s. 6d. limit.

I am,

Yours truly,  
FANNY L. CALDER,  
Hon. Sec., Northern Union of  
School of Cookery.  
Hon. Sec., Liverpool Training  
School of Cookery.

#### CXLVII.

##### THE BOARD OF MANAGEMENT OF THE WEST LONDON SCHOOL DISTRICT.

Clerk's Office,  
Ashford, near Staines,  
Middlesex,  
28th July 1887.

SIR,

I AM directed by the managers of the West London School District to inform you that they fully approve of the letter, dated the 11th ultimo, addressed to you by the managers of the North Surrey School District, on the question of the great injustice which teachers in poor law schools suffer by the withholding from them of the parchment certificate of proficiency.

I am, Sir,

Your obedient servant,  
CHAS. D. HUME,  
Clerk to the Managers.

To the Secretary  
of the Royal Commission  
on Education,  
Whitehall.

#### CXLVIII.

##### THE BOARD OF WORKS FOR THE LEWISHAM DISTRICT.

Catford, S.E., 3rd August 1887.

MY LORDS AND GENTLEMEN,

I AM directed by the Board of Works for the Lewisham District to inform you that they have had under their consideration the subject of the expenses attending the election of members of the School Board for London, particularly with reference to the memorial addressed to your honourable Commission by the Board of Works for the Wandsworth District on the subject.

The Board beg most respectfully to submit the under-written suggestions upon the subject for the consideration of your honourable Commission, and to express a hope that your honourable Commission may be able to recommend them for the adoption of Parliament.

I am, my lords and gentlemen,

Your most obedient servant,  
EDW. WRIGHT,

Secretary to the Board.

The Honourable the Commissioners  
appointed to inquire into  
the working of the Elementary Edu-  
cation Acts in England and  
Wales.

F. CAVENDISH-BENTINCK, Esq.,  
Secretary.

##### *The suggestions referred to.*

1. The casual vacancies occurring in the school board should be filled up by a vote of the ratepayers, and not as at present by the members of such board.
2. That a returning officer should be appointed for each school board division, and that the office of returning officer for the whole of the metropolis should be abolished.

3. That the returning officers should be nominated by the Education Department.
4. That all expenditure for school board election purposes paid for out of the rates should be subject to taxation.
5. That the fees paid to the returning officers should be greatly reduced, and that the total cost of carrying out an election of members of the school board in the suggested increased number of constituencies should not exceed the total cost of carrying out an election in the existing constituencies upon the revised scale laid down by the Education Department.

CXLI.

The ROYAL COMMISSION ON THE WORKING OF THE  
EDUCATION ACTS.

The memorial of the School Board for London respectfully sheweth:—

1. That your memorialists have conducted elementary evening classes during the past five years, and have met with some measure of success, the average attendance of pupils having risen from 1,707 in the first session to 5,671 in the last session.

2. That, in the opinion of your memorialists, the present regulations of the new Code are detrimental to the efficiency and success of evening classes, as they are not adapted to the special features of such classes.

3. That the special features of evening classes are (i) that the pupils desire to receive instruction in those subjects in which they are most deficient, or which are most practically useful to them, or which are most interesting to them; (ii) that, as a rule, the time in which a pupil attends classes is at the most not more than three evenings a week in six winter months; (iii) that the pupils attend the classes after a day's work, and are therefore in a more or less tired condition; and (iv) that the attendance of the pupils is entirely voluntary.

4. That, in the opinion of your memorialists, the regulations of the new Code do not recognise the above special features of evening classes, because (i) no pupil may take up additional subjects unless he is also examined in reading, writing, and arithmetic, thus preventing many from studying the subjects they specially desire to take up; (ii) the standard of requirements of each subject being the same as that for scholars of day schools, who study throughout one whole year, is too great for pupils of evening classes, who only study for a very short time; (iii) no kind of physical recreation is recognised in evening classes, even drill and singing allowed in day schools not being recognised in such classes; (iv) the fact that the pupils attend entirely voluntarily, and that their wishes must to a great extent be therefore consulted, is not sufficiently recognised.

5. That, in the opinion of your memorialists, evening classes would be more successful (i) if a special schedule of subjects containing the subjects named below were adopted for such classes; (ii) if the standard of requirements of each subject were such as a pupil could intelligently reach; (iii) if pupils who had passed Standard IV. were allowed to be examined in any one or more subjects without being required to sit for the examination in reading, writing, and arithmetic; and (iv) if school boards were empowered to conduct science and art classes in connexion with the Science and Art Department.

*Subjects.*

(i.) Present Code subjects:—

Reading.

Writing.

Arithmetic.—More attention should be given to applied and mental arithmetic.

English.—It is, as a rule, practically impossible to persuade pupils to learn the prescribed lines of poetry. Your memorialists think that this requirement should be withdrawn, and that instead pupils should be allowed to read lines to the inspector in a satisfactory elocutionary manner.

Geography.  
English history.  
Elementary science.  
Drawing.  
Cookery.  
Algebra.  
Euclid.  
Mensuration.  
Mechanics.  
Latin.  
French.  
Animal physiology.  
Botany.  
Principles of agriculture.  
Chemistry.  
Sound, light, and heat.  
Magnetism and electricity.  
Domestic economy.

(ii.) Proposed additional subjects:—

Book-keeping.

Drill and gymnastic exercises and swimming.

English and other literature.

General history.

German and other foreign languages not above mentioned.

Mathematics.

Music.

Needlework.

Political economy.

Shorthand.

Technical subjects (elements of art and design, use of ordinary tools, modelling, and wood carving).

6. That your memorialists are also of opinion that the arrangements for the inspection of evening classes now in force are inadequate, and are of a character not adapted to ascertain the actual results of evening classes' work. At present the inspection may take place before the session is nearly over, and many of the best results are not in consequence assessed. The method of examination is about the same as that adopted for younger persons in day schools, and is not suitable to the pupils or work of evening classes.

7. That your memorialists hope that the Royal Commission will be able to recommend the adoption of the foregoing recommendations.

JOSEPH R. DIGGLE,

Chairman of the Board.

G. H. CROAD,

Clerk of the Board.

21st July 1887.

CL.

PARISH OF SAINT PANCRAS.

Guardians' Offices,  
Vestry Hall, Pancras Road,  
London, N.W.

19th July 1887.

SIR, I AM directed by the guardians of the poor of this parish to state that they have had under consideration representations made by the managers of the North Surrey school district, with reference to the detrimental effect upon the class of teachers in parochial schools, by the authorities concerned withholding from them the parchment certificate such as is awarded to other teachers.

The guardians have every reason to form the highest opinion of the abilities of the present teaching staff at the schools belonging to this parish at Leavesden, as evidenced by the enclosed analysis of the result of the last examination by Wyndham Holgate, Esq., Local Government Board Inspector, but they feel that the standard of the candidates for these appointments may be seriously affected by the fact that it is impossible for them to gain the parchment certificate although they might perform their duties with as satisfactory results as would entitle them to the certificate, were they not in a school under the jurisdiction of the Local Government Board.

The guardians therefore have directed me to convey to you their opinion on this matter, with a view to its being considered in connexion with other communica-

tions which they believe have been addressed to you on the subject.

I have the honour to be,  
Sir,  
Your most obedient servant,  
ALFRED A. MILLWARD,  
Clerk.

The Secretary of  
The Royal Commission on Education.

SAINT PANCRAS.

Analysis of the result of the examination by Wyndham Holgate, Esq., Local Government Board Inspector, of the children at Leavesden Schools.

June 1887.

Pre-sented.	Standard.	Passed.			Per-centage.		
		Read-ing.	Writ-ing.	Arith-metic.	Read-ing.	Writ-ing.	Arith-metic.
<b>BOYS:</b>							
16	5	16	13	16	100	81.2	100
36	4	34	33	36	94.4	91.6	100
<b>GIRLS:</b>							
11	5	10	9	7	90.9	81.8	63.6
22	4	10	18	20	6.3	81.8	90.9

CLI.

35, Foxberry Road,  
Brockley, S.E.,  
23rd July 1887.

SIR, I BEG respectfully to submit to the consideration of the Royal Commission on Education the following suggestions for an improved administration of the education grant, which have been formulated at a series of meetings of graduates of the University of London who are interested in education:—

(1.) That all public elementary schools should be placed under public representative bodies.

These bodies might be the boards which are to be created by the various County Government Bills now in embryo, or district boards of education might be specially created, consisting of—

- (a.) Representatives of the ratepayers, elected directly or indirectly by the local municipal bodies, &c.
- (b.) Representatives of the school committees.
- (c.) Representatives nominated by Government, as J.P.'s, &c.

(2.) Each board should meet regularly, and conduct its business according to a schedule of regulations to be appended to the Education Act. Its duties should include—

- (a.) Supervision of school committees, with power to make recommendations as to staff in regard to quality, number, and conditions of service, and other matters affecting the school.
- (b.) The power of reporting school committees in default (which would then be dealt with by the Education Department, and after two warnings have their supplies cut off unless made efficient).
- (c.) The power to adapt the Government curriculum to the needs of the locality, so that the education could be to some extent specialised for the district.

(3.) No money should be paid on the results of examination, but an annual education budget should be prepared for every educational district, some guiding scale being laid down by the Government, as e.g.,

For a school having up to 100 scholars	-	30s. per head.
For every additional scholar between 101 and 200	-	25s. "
For every additional scholar between 201 and 300	-	20s. "
&c.		&c.

The expenditure of each school should be met from (1) fees; (2) subscriptions (voluntary schools) or rates (board schools); and (3) Government grant.

The amount of expenditure of each school should be subject to revision by the district board in accordance with the regulations laid down by the Government, and denominational schools should be required, as now, to raise from fees and subscriptions a certain sum per head, the amount per head to vary with the size of the school. The accounts of all schools receiving grants to be audited by the public auditor, and published annually.

- (4.) If the present standards are retained, it should be as an aid to classification, and not for purposes of inspection.
- (5.) All public elementary schools should be inspected as a guarantee of efficiency, and the district boards would be empowered to appoint, in addition, an inspector of their own, as many school boards now do.
- (6.) That the inspectorate should only be open to persons having a thorough acquaintance with the theory and practice of education.

I remain, Sir,  
Your obedient servant,  
GILBERT A. CHRISTIAN, B.A. (Lond.),  
(Head Teacher, Nelson Street  
P. T. School, Southwark).

CLII.

FOREST GATE SCHOOL DISTRICT.

Clerk's Offices,  
Baker's Row, Whitechapel, E.,  
23rd July 1887.

SIR, I AM directed by the board of management of the Forest Gate School District to respectfully submit, for the consideration of the Royal Commission on Education, that the disqualification by existing rules of teachers in poor law schools for the parchment certificate of proficiency is an injustice to teachers under the control of the Local Government Board and detrimental to the best interests of these institutions.

The managers would venture to submit that, apart from the deterrent effect of the rule in preventing teachers with the higher qualifications from seeking employment under the poor law, it tends to discourage teachers in poor law schools and to impair their teaching power, notwithstanding the urgent necessity for intelligence on the part of teachers in poor law as of those in national and board schools.

I am accordingly to express the earnest hope of the managers that the Royal Commission will, upon consideration of the question, be able to reach such a recommendation as will remedy the injustice.

I have the honour to be  
Sir,  
Your most obedient servant,  
N. VALLANCE,  
Clerk.

To the Secretary of the  
Royal Commission on the  
Education Acts,  
Richmond Terrace,  
Whitehall, S.W.

CLIII.

War Office,  
August 22, 1887.

SIR, WITH reference to a series of questions brought by you to this office on the 26th May last, on behalf of the Royal Commission on Education, in regard to the physical training of the teachers and pupils in elementary schools, I am directed by Mr. Secretary Stanhope, to transmit herewith, to be laid before the Royal Commission, copies of memoranda on the subject prepared by the Director-General of the Army Medical Department, and the Inspector of Gymnasias respectively. I am to add that in forwarding these documents, the Inspector-General of Recruiting, remarks that "no system of physical exercise would be likely to be beneficially applied to the elementary schools situated in the poorest parts of London, and probably other

“ great urban centres, until the question of providing such children with a sufficiency of wholesome food is solved.”

I am, &c.  
(Signed) RALPH THOMPSON.

The Secretary,  
Royal Commission on Education,  
8, Richmond Terrace.

### I.

RETURN showing the Per-centage of rejection of Recruits (a) in the United Kingdom, and (b) in two typical Military Districts; also the Per-centage of Rejection of Recruits in certain urban districts, compared with that in certain rural districts :

	Per-centage of Rejections of Recruits.
I.—(a.) United Kingdom	43·81
(b.) Military Divisions:	
Aldershot	51·80
Northern	42·32
II.—Urban Districts:	
London	47·37
Manchester	53·15
Liverpool	50·72
Rural Districts:	
Fort George	10·73
Taunton	15·70
Omagh	31·11

### II.

RETURN showing the Per-centage of Recruits rejected in 1886, for physical disabilities which are the most frequent causes of rejection, compared with similar information for the year 1861:

	1886.	1861.
Under chest measurement	13·51	11·13 (1880)
Under weight (muscular, tenuity, and debility).	5·42	3·38
Defective vision	4·24	2·40
Under height	2·85	·06 (1864)
Varicose veins	1·81	3·32
Heart disease	1·96	2·09
Defects of lower extremities, from fracture, contraction, luxation, &c., &c.	1·20	3·46
Loss and decay of many teeth	1·03	·94
Syphilis	·82	1·11
Malformation of chest and spine	·06	1·32

\* Diseases of eyes and eyelids.

In reply to Questions 1 and 2, two returns are furnished, one of which shows the per-centage of rejection of recruits for the United Kingdom, and also for two typical military divisions, one, Aldershot being a centre to which applicants for the army come from any part of the country, not only the immediate neighbourhood; and the other, the Northern district, which embraces a considerable tract of country, and in which the recruiting is local.

The difference in per-centage of rejections in urban and rural districts is also given, from which it will be seen, as would be expected that the former is far higher than the latter.

The second return shows the most frequent disabilities which cause the rejection of recruits, and the per-centage of such rejections in the year 1886, as compared with those in the year 1861.

It must be remembered that causes of rejection such as “under chest measurement,” “weight,” and “height,” may be influenced considerably by the standards which are laid down by regulation from time to time.

It is very questionable whether any physical exercises of the character adopted and practised by soldiers

would beneficially influence young children for whom the spontaneous exercises natural to them in the playground, and either in the country or in a pure atmosphere, are probably the only kinds of physical exercise likely to be attended with real advantage in their cases.

But, as country or seaside air and the natural play games of childhood cannot be obtained in urban centres, some slight benefit might accrue from a very light and progressively increasing system of physical training, of which gymnastic exercises, running, jumping, military drills, and swimming formed the main features.

(Signed) J. CRAWFORD,  
Army Medical Department, Director-General.  
June 10, 1887.

### ADDENDUM.

We have no data that would enable us to reply to the Question (No. 6).

The impression received from general sources of information in regard to school life is in accordance with physiological considerations, and amounts to this:—

- 1st. That almost everything depends upon the tone of a school.
- 2nd. That systematic inspections, and a general surveillance (of an informal kind, of course for the moral effect of allowing boys or men to see that they are distrusted is prejudicial) are necessary.
- 3rd. That if you could send boys or young men to bed physically fatigued from work and games, the effect is (generally speaking) good: but undue exercise of the nervous system, study, reading, games calling for mental exercise, and hot rooms have the opposite effect.

(Signed) J. CRAWFORD,  
June 29, 1887. Director-General.

### From the INSPECTOR OF GYMNASIA to the ASSISTANT ADJUTANT-GENERAL.

SIR,  
Aldershot, July 16, 1887.  
In compliance with the request contained in your memorandum of the 1st instant, I have the honour to report for the information of the Lieutenant-General commanding the Aldershot division, that with respect to Question four by the Royal Commission on Education as to whether any of the physical exercises used in the training of recruits would be practicable and suitable for children in elementary schools, between the ages of eight and fourteen, I am strongly of opinion they would not.

In the first place, they are not of a recreative character, and this for children I consider a very important requisite. Secondly, they are framed for the instruction of men in squads not exceeding 15 in number, thereby enabling the instructors to give a good deal of attention to individuals, and to correct mistakes both in execution and position, any want of attention to which considerably reduces the value of the exercises, even if it does not do actual harm, and of course in schools the classes would necessarily be much larger. For these reasons, I cannot recommend them as being suitable for children.

There are various exercises not used in the training of the soldier, but which we practice in this place, which are suitable for children, which they learn easily and instruction in which can be imparted to a considerable number at a time. Many officers' children have been instructed in them for the past eighteen months in both the Gymnasia here, and the results have been undeniably beneficial. These exercises consist of a series of extension motions (not the military ones), musical dumb bell and wand drill, with the lightest possible wooden dumb bells and wands, and marching and running, hopping, jumping, &c.

Many of these are performed to music, the children singing while doing them. For the majority of these exercises however, space is necessary, and they could not be executed in a room where accompanying locomotion was impossible. There would not be much difficulty in arranging a special system of “free gymnastics” suitable for elementary schools and



portion of which might be carried out in school-rooms where space is limited.

Question 5, as to the best means of training teachers (who are already such) to conduct physical exercises efficiently, is an extremely difficult one to answer. I consider it to be absolutely necessary that the teachers themselves should thoroughly understand and appreciate the importance of the exercises they teach, and the effect for good or evil they may have upon the children's tender frames, according as they are well or badly done, and they should be able to execute them perfectly themselves, and should be physically capable of setting them over and over again without undue fatigue as children of the ages in question being generally highly imitative, pick up exercises better and more rapidly by seeing them done constantly and correctly, than by any amount of verbal explanations; but if the exercises are set in an incorrect or slovenly manner, the children will assuredly perform them in like fashion, and beneficial results cannot be looked for.

To instruct existing teachers in any system that might be approved, it would be necessary either to assemble them at central schools for collective instruction which would I imagine be attended by serious difficulties, or to send round a number of instructors to the various towns, &c., to give individual instruction, and this I take it, would be almost impossible and would involve much time and expense, but if it were to be made a necessary qualification for teachers in the future, and proper facilities given to candidates to qualify, the system could be easily and quickly established throughout the country, to the great benefit of future generations. I may here touch upon a matter of detail which however must not be lost sight of, viz., if it is in contemplation that instruction in physical exercises is to be carried out by "female, as well as male" teachers, the former would require to be suitably attired, as it would be absolutely impossible for the exercises to be set by a woman wearing stays, long petticoats, dress improvers, or other eccentricities of modern female apparel.

I have &c.  
(Signed) GEO. W. ONSLOW,  
Lieutenant-Colonel,  
Inspector of Gymnasias.

## CLIV.

East Court, Finchampstead, Wokingham,  
17th September, 1887.

MY DEAR LORD CROSS,

I AM anxious to bring before the Royal Commission on Education a defect in the existing Education Acts whereby the law for compulsory attendance is evaded. I cannot show the defect better than describe a case which has occurred in my own parish of Finchampstead, situated within the union and school authority of Wokingham, Berkshire. A labourer who had four children in Finchampstead school (his own parish), was summoned on account of the irregularity of the children's attendance. In order to escape from the vigilant Wokingham attendance officer, the father withdraws his children from Finchampstead school, and sends them to Eversley school, which is in Hampshire, and in the Winchfield union and school district. The consequence is the Wokingham attendance officer has no longer any official knowledge as to whether the children attend school, and the Winchfield attendance officer has no authority over the parents who are in Berkshire.

The proper remedy appears to be that the school head-teacher should be required to furnish monthly returns of children attending his or her school whose parents reside within another school district, and send it through the school teacher of the parish to which such children belong to the attendance officer of that district. It would then become the duty of that attendance officer to bring it before his attendance committee, and this report should be made legal evidence of the children's attendance or non-attendance, and thus remove the temptation for parents to send their children to another district school.

Let me offer another suggestion which the chairman of our attendance committee is very anxious to bring before the Royal Commissioners.

Many children are growing up un-educated, notwithstanding the parents are repeatedly summoned and

fined, either because it answers better to pay the fine, or else the fine is paid by a relative or by some other person who is opposed to compulsory education.

My friend considers that magistrates ought to be empowered to increase the fine after a first or second conviction.

I hope I am not too late in drawing attention to these matters, in case you have not already had them under consideration.

Yours very sincerely,  
W. LYON.

To the Right Hon.  
The Viscount Cross, G.C.B.,  
Chairman of the Royal Commission  
on Education.

## CLV.

To the HONOURABLE the COMMISSIONERS appointed to inquire into the working of the ELEMENTARY EDUCATION ACTS in ENGLAND and WALES.

The MEMORIAL of the VESTRY of the PARISH of HAMMERSMITH, in the County of MIDDLESEX, under their Common Seal.

SHEWETH:—

THAT your memorialists are the Local Authority constituted under the Metropolis Local Management Acts for the Parish of Hammersmith, having an area of 2,286 acres, a population of about 104,000, and a rateable value of 503,472*l*.

That your memorialists have upon several occasions had under consideration the subject of the expenses attending the election of Members of the School Board for London, and that your memorialists find that at the latest election, viz., in November, 1885, such expenses amounted to the sum of 10,465*l*. 17*s*. 1*d*., to which your memorialists contributed the sum of 259*l*. 14*s*.

That your memorialists are of opinion that many of the charges included in the account in question are unjustifiable, and that the total cost of the election is most excessive.

That your memorialists have considered the circular letter issued by the Education Department on the 17th June, 1886, laying down a certain scale of charges to be adopted at school board elections, and your memorialists are of opinion that although under the regulations set forth in such circular the expenses will be reduced they will still be far beyond what is fair and reasonable.

That your memorialists are informed that amongst the matters to be considered by your Honourable Commission are:—

- (a) Should the present system of election of members of school boards be maintained?
- (b) How can the expense of these elections be curtailed?

Your memorialists respectfully suggest:—

- (a) That the most convenient area for school board electoral purposes in the metropolis would be the Parliamentary Divisions as settled by the Redistribution of Seats Act, 1885, with one member for each division.
- (b) That the cumulative system of voting at school board elections should be abolished.
- (c) That casual vacancies occurring on the school board should be filled up by a vote of the ratepayers, and not, as at present, by the members of such board.
- (d) That a returning officer should be appointed for each school board division, and that the office of returning officer for the whole of the Metropolis should be abolished.
- (e) That the returning officers should be nominated by the Education Department.
- (f) That all expenditure for school board election purposes paid for out of the rates should be subject to taxation.
- (g) That the fees paid to the returning officers should be greatly reduced, and that the total cost of carrying out an election of members of the school board in the suggested increased number of constituencies should not exceed the total cost of carrying out an election in the existing constituencies upon the revised scale laid down by the Education Department.



prescribe successive standards for the examination of the same child in successive years (Articles 107 (c) and 109 (e) as interpreted by "Instructions to Her Majesty's Inspectors," paragraphs 5, 6); and by requiring every child above the age of ten, coming from another school, to be treated by the inspector, in the absence of special explanation, as though he had already passed in Standard III. (Instructions, paragraph 67). The Education Department plainly indicates what it would regard as the standard corresponding with the age of any particular child with respect to the grant, and therefore also with respect to the proceedings of a court of summary jurisdiction as referred to above.

4. That under section 48 of the Elementary Education Act, 1876, schools which are not Public Elementary Schools may be certified as efficient by the education, but no school can be so certified which is conducted for private profit.

5. That consequently, in the case of a child who is receiving instruction either at home, or in a school conducted for private profit, the court ought to be able to ascertain whether the child has passed the standard corresponding to his age, as above defined, or not, and, if not, whether he is making all the progress towards it which can reasonably be expected.

6. That, under Article 30 of the present Education Code, any child above the age of ten may claim to be examined for a certificate of proficiency in any standard of the Code whatever; but that it is doubtful whether it is generally and fully understood that this privilege can be claimed, except by a child who is either about to seek industrial employment, or is presented for a grant as a scholar in the school where he is examined.

7. That no adequate facilities of any kind exist, in the case of children who are below the age of ten, and who are receiving instruction either in schools conducted for private profit or at their own homes, for proving that such instruction is really efficient.

8. That the benefit of Article 30 of the Code ought therefore to be extended to all children above the age of seven, and that children below that age (when there is every inducement for parents among the working classes to send to efficient schools) ought to be presumed to be receiving instruction corresponding to their age and capacity, unless they are found wandering in the streets; and, for the same reason, that the present opportunities for the individual examination of scholars in grant-aided schools should on no account be curtailed.

9. That the absence of provision to the above effect leads unavoidably either to the great unfairness, on the one hand, between different classes of society in the administration of the law, or on the other, to indiscriminate and dangerous laxity.

10. That if the parents of a child who had attended school four times out of every five that the school was open during a given period were thereby formally exempted from liability to prosecution in respect of that period great encouragement would be afforded to attendance considerably above the present average (which is three times out of every four), while the more careful class of parents would be anxious (as at present) to show that the attendance of their children was not limited to a legal minimum, though that minimum itself would be far higher than any at present enforced by the courts.

11. That children who have passed the standard for partial exemption should be allowed to avail themselves of such exemption (unless found idling about the streets or misconducting themselves in any way), without making the Local Authority responsible for ascertaining that they are "beneficially and necessarily employed," as this point cannot be really ascertained without proceedings of an inquisitorial character; and that, for the same reason, no certificate from the Local Authority should be necessary for enabling school managers to claim the half timer's special grant, as now required by Article 12 (b) compared with Article 11.

12. That the times of attendance of half timers not under the Factory and Workshop Acts should be more carefully defined than they generally are at present.

13. That in rural districts all public elementary schools should be examined in the spring, when rural half timers will have been in most regular attendance.

14. That it would be very desirable to separate the standard examination of children from the general school inspection, in point of time, and to render it as public as possible.

15. That a duplicate of the examination schedule should in all cases be sent by the Education Department to the Local Authority, as well as to the school

managers, for production when required by a Court of Summary Jurisdiction; that this schedule should be conclusive evidence of proficiency, and *prima facie* evidence of age; and that proof of age and proficiency should only be required from the defendant when the child's name is not on the schedule (e.g., on removal to another neighbourhood), or when the defendant disputes the statement of age.

16. That, under the Education Act passed in 1876, the standards prescribed by the Code of that year for the Parliamentary grant possess exclusive authority for certain purposes connected with the employment of children; that these standards have been considerably modified by subsequent minutes of the Department for the purposes of the grant, and in their former form are probably obsolete; that it is therefore absolutely necessary to revise them carefully, and to give them permanent Parliamentary authority for all purposes whatever; and that it is very desirable that Mental Arithmetic, Elementary Geography, and the grammatical "parts of speech," should be included in the individual examination of every child, as counting towards his certificate, though not necessarily indispensable to it.

ALNER E. BROWN.

CLX.

145, Redland Road, Bristol,  
February 6th, 1888.

SIR,

I AM directed by the Committee of the "Western Unitarian and Free Christian Union," on behalf of their co-religionists in the six western counties, to inform you that at the bi-monthly meeting of that Committee, held this day at Lewin's Mead Meeting, Bristol, the following Resolution was unanimously passed:—

"That this Committee of the Western Unitarian and Free Christian Union records its emphatic disapproval of the memorials presented to the Royal Commission on Education by the 'English Church Union,' and the 'Church Extension Association'; that it would call prompt and serious attention to the fact that opportunities for religious instruction are already provided for by the Act of 1870, in regard to which it unreservedly condemns any retrogressive policy whatever; and would strongly urge all true friends of non-denominational education to oppose, by every legitimate means in their power, a repeal of the fourteenth clause of that Act, in the interest of any particular church or sect."

It was further resolved "that a copy of this resolution be forthwith forwarded to the Secretary of the Royal Commission on Education."

On behalf of the Committee,

I am, Sir,

Faithfully yours,

A. N. BLATCHFORD,

Minister of Lewin's Mead Meeting, Bristol.

The Secretary,

Royal Commission on Education.

CLXI.

RESOLUTION PASSED BY COMMITTEE OF DEPUTIES, 24th  
January 1888.

THAT this Committee views with considerable misapprehension the steps which are being taken by the supporters of Denominational Schools to obtain an alteration of the existing laws with respect to elementary education, inasmuch as while, on the one hand, endeavours are being made to bring about a repeal of the present restrictions on sectarian teaching in Public Elementary Schools, on the other, it is sought to divert part of the money obtained from rates to Denominational Schools, and also to increase the amount of the present grants to such schools from the Consolidated Fund. The Committee feel that the carrying into effect of the proposals referred to must both retard the formation of new Board Schools, and interfere with the satisfactory carrying on of the work in the existing Board Schools. It will tend to prevent Nonconformists obtaining public elementary education for their children except at Denominational Schools where sectarian views will be promoted. Nonconformists and other ratepayers will also be called upon to make larger payments by reason of the diversion of

a portion of the present rates to Denominational Schools, and they will thus be needlessly and unfairly taxed. The Committee protest against this retrograde policy, and will cordially assist in any movement which may be set on foot to defeat it.

## CLXII.

Congregational Union of England and Wales,  
Memorial Hall, Farringdon Street,

SIR, London, E.C., 10th February 1888.  
I AM instructed by the Committee of the Congregational Union of England and Wales to communicate to you the resolution adopted by them at their meeting of the 17th ultimo.

The resolution is endorsed on the fly-leaf of this sheet.

Yours very truly,  
ALEXANDER HANNAY,  
Secretary.

The Secretary,  
Royal Commission on Education.

RESOLUTION unanimously adopted at the MEETING of the GENERAL COMMITTEE OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES held on January 17th, 1888.

"Having regard to the fact that efforts are being made to induce the Royal Commission on the Elementary Education Acts to report in favour of such changes in the Elementary Education Act of 1870, and in the administration of that Act, as will remove all restrictions on sectarian teaching in Public Elementary Schools, and also involve the appropriation of additional public money for the support of Denominational Schools, this Committee feels bound to declare that it will offer the most strenuous opposition to so reactionary a policy, which cannot fail to retard the educational progress of the country, and which will also inflict grievous injustice on a large section of the community.

"The Committee renews its protest against the compulsory attendance of the children of Nonconformists at schools conducted in the interest of the Church of England or of other denominations, and affirms the necessity for providing, in all parts of the kingdom, Elementary Schools under the control of the representatives of the public, and free from sectarian influence in regard to both management and teaching."

## CLXIII.

ROYAL COMMISSION ON EDUCATION.

At the meeting of the Council of the British and Foreign Unitarian Association, at Essex Hall, Strand, London, on the 31st of January 1888, Mr. Harry Rawson, President, in the chair, the following resolution was passed:—

"The Council, having had its attention drawn to the proposals made in memorials addressed to the Royal Commission on Education by the 'English Church Union' and the 'Church Extension Association' to the effect, (1) that the 14th section of the Education Act of 1870, which provides that in Board Schools 'no religious catechisms or religious formulary which is distinctive of any particular denomination shall be taught,' should be repealed; (2) that all persons who can furnish satisfactory evidence that they contribute a sum equal in amount to the rate to a voluntary school within the same parochial limits, shall in future be relieved from paying the School Board rate; resolves—

"That such proposals ought to receive the strenuous and determined opposition of all friends of religious equality, as well as of all who desire the establishment of an unsectarian system of national education."

HENRY JERSON,  
Secretary.

Essex Hall, Essex Street, W.C.

## CLXIV.

The "Gladstone" Club,  
Norwich,

2 February 1888.

SIR, At a meeting of the members of this club, held last evening, the following resolution was unanimously passed, and requested to be forwarded to you:—

"That this meeting of the Gladstone Club, Norwich, views with the deepest disapprobation the organised attempt of the advocates of sectarian education to tamper with the beneficent legislation of 1870, and utters its protest against any increased Parliamentary grants to denominational schools, also against any portion of local rates being applied to their support: and expresses its conviction that School Boards should be left unhampered to carry out the provisions of an Act which was a compromise between the two great parties in the State."

I am, Sir,  
Yours faithfully,  
W. N. LADELL,  
Hon. Secretary.

To the Chairman of the Royal  
Commission on Education.

## CLXV.

RESOLUTION of Quarterly Meeting of the ASSOCIATION of the PASTORS and DEACONS of the nine CONGREGATIONAL CHURCHES of the Borough of CROYDON; held in the Schoolroom of TRINITY CONGREGATIONAL CHURCH on Monday, 20th February 1880, the Rev. JOHN FOSTER LEPINE in the Chair.

PROPOSED by Mr. Alderman Haggis, seconded by Mr. Thomas A. Johns, and carried unanimously:—

"That this meeting of Ministers and Officers of Congregational Churches in Croydon views with apprehension the suggested repeal of the fourteenth clause of the Education Act, 1870, and subsidising of Denominational Schools out of local rates, as destructive of the national character of our system of public education; and it hereby pledges itself that should recommendations of such a character be made in the forthcoming Report of the Royal Commission on Education, it will give them its most strenuous opposition."

Proposed by Mr. Haggis, seconded by the Rev. T. T. Waterman, B.A., and carried unanimously:—

"That a copy of the foregoing resolution be sent to the Secretary of the Royal Commission on Education, to be laid before the Commission."

Copied from the minutes of the Croydon Pastors and Deacons' Association, the 24th February 1888.

ALDEN DAVIES,  
Honorary Secretary.

## CLXVI.

THE following resolution was unanimously passed at the annual meeting of the Bradford District of the Yorkshire Congregational Union and Home Missionary Society, held at Idle, near Bradford, on February 21st, 1888:—

"That in the judgment of this meeting it will be unjust and impolitic for the sanction of Parliament to be given to any alterations of the Education Act of 1870, whereby—

"(1.) The education rates may be given to any schools where distinctive denominational formularies are taught; and whereby

"(2.) The education rates may be applied to the support of schools from whose administration the ratepayers in general are excluded."

THOS. WINDSOR,  
Secretary.

## CLXVII.

To the ROYAL COMMISSION appointed to inquire into the WORKING of the ELEMENTARY EDUCATION ACTS.

THE MEMORIAL of PASTORS, DELEGATES, and others, REPRESENTATIVES of the METROPOLITAN ASSOCIATION of STRICT BAPTIST CHURCHES in ANNUAL MEETING, assembled on the 13th March 1888, at SOHO BAPTIST CHAPEL, Shaftesbury Avenue, London.

SHREWETH:—

THAT whereas efforts are being made to induce the Commissioners to recommend increased grants of public money for the support of Denominational Schools, the memorialists feel it to be their duty to express the opinion that such a course would be fraught with serious evils of both a religious and social character.

Such increased grants, they believe, would be practically Sectarian Endowments; would subordinate educational to proselytising interests; and would, by preventing the opening of School Board Schools, inflict great injustice on the inhabitants of rural and other parishes.

The memorialists are strongly of opinion that all schools supported out of public rates should be subject to the control of the ratepayers; and that ratepayers ought not to be exempted from the payment of an educational rate on the ground that they support voluntary schools, or for any other reason.

They also strongly deprecate the abolition of the existing restrictions on denominational teaching in Public Elementary Schools.

And they trust that the Commissioners will feel it to be their duty to offer such recommendations as will be calculated to promote the adoption of a truly national system of education, by the adoption of the principle of popular control, and by repressing, instead of encouraging, sectarian influences in connexion with popular education.

Signed on behalf of the Assembly,  
JOHN HUNT LYNN,  
President.

## CLXVIII.

Gloucestershire and Herefordshire Baptist Association,  
Chalford, Stroud,

SIR, THE resolution on the other side was passed unanimously at a quarterly meeting of the Gloucestershire and Herefordshire Baptist Association held at Tydbrook, in the county of Gloucester, on Tuesday 13th instant. It is the wish of the Committee it should be sent to you, and we hope you will be kind enough to lay it before the Commissioners.

I have the honour to be,  
Your obedient Servant,  
D. R. MORGAN,  
Hon. Secretary.

To the Secretary,  
Royal Commission on Education.

“That this meeting of the Committee of the Gloucestershire and Herefordshire Baptist Association views with the deepest disapprobation the attempt of the advocates of sectarian education to tamper with the legislation of 1870, and utters its protest against any increased Parliamentary grants being made to denominational schools, and against any portion of local rates being applied to their support, and also against those being exempted from paying rates who contribute to the funds of such schools, and expresses its conviction that all secular education should be free, supported by the State, and subject to State control.”

## CLXIX.

Nottingham Liberal Union,  
Brougham Chambers, Wheeler Gate,  
Nottingham,

SIR, WE have been requested to forward you a copy of the subjoined resolution unanimously adopted by the Council “the 800” of the above Union at its

annual meeting last week, and to ask you to be good enough to submit it to the Royal Commission on Education. Allow us to add that there is a very strong feeling here upon the subject.

We are, Sir,  
Yours truly,  
EDWARD GRIPPER,  
President.  
PARKER WOODWARD,  
Hon. Secretary.

Resolution:

“That this meeting considers the proposals made to the Royal Commission on Education by the supporters of denominational schools, and approved by Mr. Patrick Cumin, the Secretary to the Department, to be most retrograde in their character, and fraught with grave danger to the cause of elementary education, and is of opinion that any attempt to divert the rates from the support of undenominational schools to sectarian schools, or to permit the teaching in board schools of sectarian dogmas, ought to be opposed to the fullest extent by every Liberal.”

The Secretary,  
Royal Commission on Education.

## CLXX.

Chalford, Stroud, Gloucester,  
March 22, 1888.

SIR. THE resolution below was passed at the annual meeting of the subscribers to the British School at Chalford, Stroud, on Tuesday, March 20th, with the request it be sent to you to be laid before the Royal Commissioners.

I have, &c.  
Your obedient Servant,  
D. R. MORGAN,  
Hon. Secretary.

“That this meeting of the subscribers to the Chalford British School views, with the deepest disapprobation, the attempt of the advocates of sectarian education to tamper with the legislation of 1870, and enters its protest against any increased parliamentary grants being made to denominational schools, and against any portion of local rates being applied to their support, also against those being exempted from paying rates who contribute to the funds of such schools, and expresses its conviction that all secular education should be free, supported by the State, and subject to State control.”

To the Secretary,  
Royal Commission on Education.

## CLXXI.

To the CHAIRMAN and MEMBERS of the ROYAL COMMISSION appointed to consider the WORKING of the ELEMENTARY EDUCATION ACTS in ENGLAND and WALES.

The MEMORIAL of the EXECUTIVE COMMITTEE of the NATIONAL UNION of ELEMENTARY TEACHERS.

SHREWETH:—

THAT your Memorialists have observed with much satisfaction the appointment of a Royal Commission to inquire into the working of the Elementary Education Acts in England and Wales, and have noted with deep interest the evidence collected by the Commission.

They now desire to submit for the consideration of the Commissioners a few suggestions and observations which have been prompted by their special knowledge and practical experience as teachers in public elementary schools. Your Memorialists venture to approach the Commission as the accredited representatives of the National Union of Elementary Teachers which comprises about 330 local Associations of Teachers, containing an aggregate of about 13,000 members, among whom will be found a large proportion of the principal teachers in the country, and those who have had the greatest experience in the teaching and management of Elementary Schools.

Your Memorialists, for the purpose of brevity and clearness, do not embody in the memorial all the facts

and arguments which might be given in support of their suggestions, but they content themselves by inserting in the memorial the more important suggestions and the principal reasons for making them,

### I.—*Payment by Results.*

“Payment by results” has been continuously and consistently condemned by practical teachers since its introduction in 1862, and since the formation of the National Union in 1870. No year has passed without a formal condemnation of the principle by the annual conference or by the executive.

At the last annual conference the following resolution strongly condemning the system was agreed to:—

“That in the opinion of this conference the so-called system of payment by results has seriously injured the methods of instruction and inspection in Elementary Schools, has lowered the ideal of educational work throughout the country, and has retarded to a disastrous extent the intellectual teaching of the scholars. This conference is also of opinion that the system forces upon teachers against their will the use of unscientific and mechanical methods of teaching, encourages cram, and has introduced into Elementary Schools debased and improper methods of classification and inspection. This conference is further of opinion that no system of administration or inspection will secure the best results of elementary education which prevents the classification of scholars according to their attainments and abilities, and hinders the use of rational methods of instruction.”

Your Memorialists therefore recommend,

That the principle of payment by results should be abolished as inapplicable to education, and that some other method of distributing the Parliamentary grant for education should be devised, which will:—

- (1.) Prevent the subordination of educational to pecuniary considerations in the work of teachers and inspectors.
- (2.) Prevent “cram” and encourage intelligent rather than mechanical methods of teaching.
- (3.) Render possible a rational programme of instruction, capable of being adapted to varying circumstances and localities.
- (4.) Restore to teachers the liberty of classifying their scholars with sole regard to their attainments and abilities.
- (5.) Establish an effective system of examination by “classes” in lieu of that by “standards.”
- (6.) Simplify the work of inspection, render unnecessary the exemption of children from examination, and remove the over-pressure upon poor, dull, delicate and irregular children.
- (7.) Remove all hindrances to the progress of bright and intelligent scholars.

The principal reasons for the above recommendation are as follows:—

- (a.) The most important results of school instruction and training cannot be measured by any system of inspection or examination.
- (b.) The system of payment by results has elevated mechanical results above those which are educational, and has injured the classification and the methods of teaching in Elementary Schools.
- (c.) It has set up a false gauge of efficiency, has debased educational ideals, and demoralised all who have come under its influence.
- (d.) It has created suspicion and mistrust between inspectors and teachers, and destroyed that harmony of work and purpose between them which is essential to educational progress.
- (e.) It condemns poor and weak schools to perpetual inefficiency by withdrawing from them the means by which alone they can be made efficient, and is especially unsuited to the conditions of rural and half-time schools.
- (f.) It is a constant and fruitful source of over-pressure upon scholars and teachers, and has forced upon the schools a miserable system of “cram,” which secures but few lasting educational results, and gives the scholars little taste or desire to continue their education after leaving the day school.
- (g.) Because the more intelligent teaching and the higher intellectual results which are, on the authority of Mr. Matthew Arnold and others, stated to be obtained in the continental schools, are mainly attributable to the absence of such a

system, which is in force in no other country, and in this country in no other class of schools than those under the Elementary Education Acts.

Your Memorialists would further point out, that the evils of the system have been practically acknowledged from time to time by those who have framed the alterations in the Code. Nearly every change made since 1863, has involved a departure from the rigid application of the principle of payment by results first adopted in 1862. The introduction of the “Merit grant,” and the “Class subjects,” and the use of the “Exception and Schedule,” are instances of this. The beneficent intentions of the authors of the clauses which embody these changes have, to a large extent, been frustrated by the manner and spirit in which they have been administered. This spirit is clearly traceable to the pernicious principle of the system, the Education Department and its officers being apparently unable to emancipate themselves from its influence. Your Memorialists feel that nothing short of the entire abrogation of payment by results will remove the evils of which such general complaints have been made.

### II.—*Liberty of Classification.*

As the educational success of any school must to a large extent depend upon the proper classification of scholars, according to their mental ability and power of progression, your Memorialists recommend:—

“That the head teacher of a school or department should be held responsible for the proper classification of the scholars according to their attainments and abilities, and that therefore perfect liberty should be given to such teacher in arranging and grouping the scholars.”

Your Memorialists believe that if this liberty were granted, and a system of examination by classes instead of by standards adopted, an increase would at once take place in the intelligence of the teaching, and in the rate of progress of the scholars.

### III.—*The Merit Grant.*

Your Memorialists are of opinion that the Merit grant has not only failed in its purpose, and increased over-pressure, but has also created much bad feeling among managers and teachers, has proved unfair in its application, has placed teachers and managers too much in the hands of the inspectors, and therefore it ought to be abolished, and the fixed grant on average attendance proportionately increased.

### IV.—*The Use of the Exception Schedule.*

At several conferences of the Union, the manner in which the Exception Schedules are used has been complained of, and it has been declared that “the specific arrangements made by the department to obviate “over-pressure have been rendered almost valueless,” and “nullified by the manner in which the ‘Exception Schedules’ are used and reported upon by Her Majesty’s inspectors.” Your Memorialists, believing that the time and opportunities afforded to the inspectors are too short and few to enable them to judge of the merits of the cases submitted on the Exception Schedules, recommend that while the present system exists the list of exceptions should be prepared by the managers and teachers and accepted by the inspectors. They would, however, prefer that it should be possible to present all scholars to the inspector for examination without detriment to the grant, or to the professional reputation of the teachers.

### V.—*School Inspection.*

The faults of the system of payment by results have been aggravated by the defective arrangements for thorough, fair and intelligent inspection. Your Memorialists make the following recommendations on this subject:—

- (1.) That all persons appointed to the offices of Her Majesty’s inspector, sub-inspector, and inspector’s assistant, should possess a knowledge of the theory and practice of education and have had adequate practical experience of teaching in a Public Elementary School.
- (2.) That the Education Department should secure greater uniformity in the standard and method of examination, rather than an artificial uniformity of results in the various districts.

- (3.) The object of an examination should be to ascertain what the children know, rather than what they do not know. They should therefore be examined on what they have been taught, and the questions should not be limited to a small number on some minute points in the respective subjects.
- (4.) The work of inspection and examination should be more evenly distributed over the grades of the inspectorate, and the staff of inspectors should be strengthened sufficiently to prevent the serious over-pressure on sub-inspectors and inspectors' assistants which now exists.

The chief reasons for these recommendations are as follows:—

- (a.) The appointment of persons as inspectors who possess no knowledge of the art of teaching, and are inexperienced in the work of Elementary Schools, has caused great and unmerited injury to many schools, and damaged the professional reputation of many competent teachers.
- (b.) Your Memorialists consider that many of the inspectorial staff, especially the sub-inspectors' and inspectors' assistants, are greatly over-worked. The faults of inspection due to this overwork often lead to unfair reports upon schools and teachers.
- (c.) The department under the existing system undertakes to examine too minutely into the work of each scholar, and although it employs a large staff of examiners is unable to carry out the work of inspection successfully.

#### VI.—*School Staff.*

Your Memorialists believe that the minimum staff required by the Code is insufficient to obtain good results in any school, without undue strain upon the teachers, the over-pressure in small schools being greater than in large schools. Your Memorialists therefore recommend:—

- (1.) That the minimum of staff demanded by the Code, as a condition of receiving grants, should be raised, particularly in the case of small schools. Small schools should receive a larger proportion of grant for this purpose.
- (2.) That a larger proportion of adult teachers should be required, the number of pupil teachers being limited to two in any school or department of a school.

#### VII.—*Supply of Teachers.*

The existing over-supply of teachers has in the opinion of your Memorialists been brought about by the Education Department in two ways:—

- (a.) By sanctioning the employment of too many pupil teachers, many of whom were quite unfit for the work, and
- (b.) Admitting to the ranks of certificated teachers a large number of unqualified persons, many of whom had little previous experience of school work.

Your Memorialists make the following recommendations:—

- (1.) That so long as the granting of the teacher's certificate is vested in the Education Department, and public money is expended on the training of teachers, it is the duty of the Government to regulate the supply of certificated teachers in such a manner as will keep up a sufficient, but not an excessive, staff of well-qualified teachers for Elementary Schools.
- (2.) No person should be admitted to the certificate who has not received a special course of training in the theory and practice of education equivalent at least to that now given in the training colleges, and who has not had some previous experience in an Elementary School.
- (3.) The granting of provisional certificates under Article 52 of the Code should be abolished.

#### VIII.—*The Education and Training of Teachers.*

Your Memorialists are strongly of opinion that the general education of teachers for Elementary Schools should be brought into closer connexion with the intellectual life of the nation, while their special training in the theory and practice of their profession should be obtained in special college classes. They therefore make the following suggestions respecting (a),

the instruction of pupil teachers, and (b) the training of teachers.

#### (a.) *Instruction of pupil teachers.*

- (1.) Candidate pupil teachers to be admitted at 14 years of age, and to be then able to pass with credit an examination equivalent to the seventh standard of the existing Code. These candidates may be retained one year, at the end of which they may become pupil teachers on passing the prescribed examination and producing satisfactory certificates of physical, moral, and professional fitness for the work of teaching.
- (2.) At the end of the second year from the commencement of the candidature, a special report shall be made on the intellectual, moral, physical, and professional character of the pupil teachers; and all who show weakness in these respects should be excluded.
- (3.) At the end of the fourth year all pupil teachers who intend to follow the profession of teaching should be required to pass the "Admission" (Queen's Scholarship) examination.
- (4.) It is desirable that the curriculum for pupil teachers (Schedule IV.) should be so modified as to enable them to pass at the end of their apprenticeship an examination equivalent to that of the London matriculation (males), or the senior local examinations of Oxford and Cambridge (females).
- (5.) Wherever practicable central classes should be arranged for the instruction of pupil teachers.
- (6.) To reduce the over-pressure upon pupil teachers, and to afford them opportunities for instruction and study, they should not during the first year of their apprenticeship be allowed to teach on more than five half-days in each week, and in the last three years for more than eight half-days in each week.
- (7.) Candidates and pupil teachers in their first year should not count on the staff of the school; pupil teachers in their second and third years should count for 20 scholars, and in their fourth year for 30 scholars.

#### (b.) *The training of teachers.*

- (1.) The curriculum of the training colleges should be so modified as to secure greater attention to the history, science, and practice of education, and to prepare the Queen's scholars for the examinations leading to the University degrees.
- (2.) The training of teachers should be brought into connexion with and under the influence of the Universities, as in Scotland.
- (3.) That all candidates for the teacher's certificate should be required to pass in the papers of the first and second year respectively, with an interval of at least one year between them.
- (4.) The standard of examination should be maintained from year to year.
- (5.) The annual endorsement of the teacher's certificate should be abolished, as the practice has operated unequally in different districts, and has been the cause of much injustice to competent and trustworthy teachers.
- (6.) The power of granting professional certificates should not be allowed to remain in the hands of a Government department, but should be vested in a representative Council created under the authority of Parliament, with power to grant diplomas to teachers, and to create and maintain a register of qualified persons authorised to pursue the vocation of teaching.

#### IX.—*School Attendance and Compulsion.*

Your Memorialists are of opinion that compulsion as applied to school attendance has not been generally successful, particularly in the rural districts. The administration of the law representing compulsory attendance at school is uncertain and unsatisfactory, the local authorities and magistrates being in many cases neglectful of the duties imposed on them by the Education Acts, and in some cases antagonistic to the operation of the compulsory clauses.

Your Memorialists make the following recommendations:—

- (1.) That the law should be so amended as to give greater facilities for hearing attendance cases, to reduce the cost of proceedings, and to simplify procedure. Also that arrangements should, where practicable, be made for hearing attendance cases in places other than the police courts.
- (2.) That while deprecating any half-time exemption as injurious to education, your Memorialists think that so long as it is allowed a uniform standard of half and full time exemption should be adopted, the standard for half time being the fourth, and for full-time exemption the sixth of the existing Code. No half-time attendance should be allowed under the age of 12 years, and full-time exemption should not be granted under the age of 13.
- (3.) That no byelaws should be approved by the Education Department which permit of long periods of absence from school at certain times of the year. In rural districts great hindrances to education are caused by the existence of such byelaws.
- (4.) That a more effective control should be exercised by the Education Department over the work of local authorities. In order to render this possible the districts of the inspectors should be reduced in size, or a special body of attendance inspectors should be appointed.
- (5.) That Article 13 of the Code should be so amended as to recognise the attendances of all scholars under 18 years of age.

#### X.—*School Curriculum and Technical Education.*

Your Memorialists regard the system of standards as now applied to all schools alike throughout the country as an unmixed evil, and injurious to the education of the country.

They now recommend:—

- (1.) That so long as the standard system is retained in any form, Schedule I. of the Code must be considerably modified, as some of the standards are badly graded and over-weighted (*e.g.*, Standard IV.), and the sequence of requirements is in many instances illogical and defective.
- (2.) The requirements in arithmetic in technical grammar and in spelling are too exacting, and in many respects of no practical value. The minute testing of exact spelling at an early age, and in every standard, has a bad effect on the general work of Elementary Schools, while the technical and often arbitrary character of the grammar examinations has wasted much time that would have been better spent if it had been devoted to wider reading.
- (3.) A rational programme of instruction should be prepared, including all that should form part of the course of instruction in an Elementary School, and arranged on educational principles. Every school should be permitted to take that part of the programme suited to its circumstances and the mental condition of its scholars, and should be examined by classes on the work of the year. The managers and teachers should be allowed to adapt the programme to the school.
- (4.) Technical instruction properly so called should find no place in an Elementary School, but the "programme of instruction" should provide for the teaching of those subjects which lead up to and form the basis of technical training. Under the existing system no addition can be made to the curriculum without increasing the over-pressure which now exists.
- (5.) Your Memorialists cordially approve the proposal to create evening classes and continuation schools in which technical instruction may be given.

#### XI.—*The Management of Schools.*

Your Memorialists are of opinion that all schools in the receipt of Parliamentary grants should be under responsible management, and should not in any case

be left to the management of a single individual. They recommend,—

- (1.) Every school receiving public money should be under the management of a responsible body of managers of not less than five persons, and the business of this body of managers should be conducted in accordance with a schedule of regulations to be appended to the Education Acts.
- (2.) For the better management of schools under small school boards it should be possible to induce educated persons of better position to offer themselves as candidates at School Board elections. The enlargement of the School Board districts would probably lead to this result.
- (3.) The accounts of all schools in receipt of the Parliamentary grant should be examined annually, and reported upon by a public auditor.

#### XII.—*The Superannuation of Teachers.*

Your Memorialists believe that the establishment of a general fund for the superannuation of teachers is a necessity, and should, in the interests of education, be at once formed under the authority of an Act of Parliament. Many of the older teachers are at the present moment in a state of distress, which is discreditable to the country they have served, and many managers feel compelled to retain the services of some teachers, who ought in the interests of efficiency to be replaced by younger and more vigorous persons. The establishment of a superannuation fund would be a distinct educational gain to the country.

Your Memorialists further think that the claims of the teachers who entered upon service in Elementary Schools before 1862 should be more fully met. They therefore recommend:—

- (1.) That a General Superannuation Fund be formed, under the authority of an Act of Parliament, for the benefit of teachers in Public Elementary Schools, the solvency of the fund to be guaranteed by the Act, and the necessary means to be provided from the following sources:—
  - (a.) A subsidy from the Imperial Exchequer (State contributions).
  - (b.) Contributions from every certificated teacher employed in Elementary Schools (teachers' contributions).
  - (c.) A per-centage deduction from all grants to Elementary Schools (managers' contributions).
- (2.) In the event of a General Superannuation Fund being established the teachers should be represented on the management in proportion to the amount of their contributions.
- (3.) That as the existing conditions of Article 134 of the Code do not fulfil the promises made to the teachers who entered the service before 1862, and the department are adversely straining the interpretation of this article, it is desirable in the interests of justice and of education that all restriction on the granting of pensions, which were not in force when the promises of pensions were made, should be abolished.
- (4.) That those teachers who entered as "pupil teachers" while the old pension minutes were in force (1846-1862) should be admitted to the benefit of those minutes on the same conditions as those who became "teachers" during that period.

#### XIII.—*Tenure of Office—Capricious Dismissals.*

Your Memorialists think that a reasonable security of tenure should be allowed to teachers in Public Elementary Schools. Without asking for any "fixity" of tenure, they think that a teacher, who is of good moral character, and is performing his duties satisfactorily, should not be dismissed at the instance of a single manager, or because he declines to undertake duties not connected with his school. Your Memorialists are constantly receiving statements showing that this course is adopted; and they therefore recommend:—

That the following words be added to Article 86 of the Code, "and appointments thus recognised may not be cancelled without the consent of the Education Department."

As a reason for this recommendation, your Memorialists urge that, as the approval of the department is



necessary for the recognition of the appointment of a teacher in a Public Elementary School, no such teacher should not be lightly removed without its consent.

#### XIV.—*Half-Time Schools.*

Your Memorialists are of opinion that even during the existence of the half-time system, the mixture of the half-time scholars with those who attend full time, is a great hindrance to the proper education of large numbers of children in the country; and, as already stated in a previous section of the memorial, they would be glad to see no half time permitted until the age of 12 years has been reached, and that the half times should be instructed in separate schools. From information collected in the half-time districts, your Memorialists have come to the conclusion that the application of the same standards of examination to full-time and half-time scholars alike is detrimental to the education of both classes of scholars, and, in particular, is injurious to the physical and mental development of the half-time scholars. They recommend:—

- (1.) That so long as the half-time system is allowed to exist, classes containing 50 per cent. of half-timers should be considered as half-time classes, and have the benefit of paragraph 22 of the Instructions to Inspectors, 1886, extended to them.
- (2.) That greater leniency should be shown in the examination of half-time scholars.
- (3.) That in half-time schools two reading books should be sufficient above Standard II., and composition should not be required below Standard VI.
- (4.) That in awarding the Merit grant in half-time schools due consideration should be shown to the special difficulties and conditions of such schools.
- (5.) That the Acts relating to half-time labour and the Education Acts should be brought into harmony with each other.

#### XV.—*Rural Schools.*

Many of the observations and some of the recommendations made in former sections of this memorial have special reference to rural and small schools. Your Memorialists desire, however, to point out in the clearest possible manner the special difficulties which are experienced in rural districts in reference to elementary education. Small schools containing most of the standards, and generally an infant class in addition, cost proportionately more than larger schools for efficient teaching. On this ground your Memorialists think that more liberal assistance by increased payment on the average attendance should be given to small schools in rural districts than to the average schools throughout the country. It has also been found difficult to apply to these schools the same Code and standard of examination which are properly applied in the larger and more highly organised town schools. It is not desired that any inferior education should be given in rural schools, but that special encouragement should be given to the managers and teachers to enable them to do their best in bringing the scholars up to a fair standard of efficiency. One of the difficulties most complained of in the agricultural districts of the country is the almost absolute failure of compulsion owing to the fact that the authorities, whose duty it is to enforce compulsion, are found to be the persons who gain most by its non-enforcement. It is generally alleged that the attendance is now worse than before the passing of the Education Act. This we interpret to mean not that there may not be a large proportion of the population brought under some educational influence, but that the attendances per scholar are less than formerly. Whether this be the case or not it is found under the existing conditions of school attendance well nigh impossible to obtain satisfactory results at the annual examination in a very large number of the schools, and your Memorialists earnestly hope that the Commission may see its way to make some recommendations to Parliament for improving the conditions of education in rural districts.

#### XVI.—*Welsh Schools.*

In a large part of Wales the English language is practically a foreign tongue to the children attending

Elementary Schools, and the utmost difficulties are experienced by the teachers in satisfying the requirements of the Code. It is true that good percentages have been obtained in examinations, in nearly every part of Wales. Your Memorialists consider that this fact is due to the extraordinary efforts made by the teachers, efforts which they should not be called upon to make, and which in the interests of the scholars should not be made. Your Memorialists are informed that in order to pass the examinations a complete system of cram has to be adopted, and that much of the "fluent reading" found in Welsh schools is mere memory work, the result of constant repetition without any real education or permanent effect. Welsh teachers complain that in endeavouring to meet the requirements of the Code they cannot use really educational methods as they would desire, as such a course would, under the present system of examination, reduce their schools to a state of financial difficulty. Your Memorialists therefore recommend:—

- (1.) That one reading book in Standards I. and II. and two reading books above Standard II. should be the maximum requirement for a school in a Welsh-speaking district.
- (2.) That English composition should not be required as part of the test in writing below Standard V.
- (3.) That the problems in arithmetic should be such as fairly come within the understanding of the scholars, and should be so worded as to present no special difficulties of language to Welsh children.
- (4.) That in Welsh schools the Merit grant should be awarded with due consideration for special circumstances and difficulties.

#### XVII.—*Religious and Moral Training.*

Your Memorialists regard religious instruction and moral training as of paramount importance, as upon them depend the formation of character and the development of the moral nature. At the present time, the pressure created by the existing system of examinations and grants, prevents many teachers from doing all they desire to do in this important part of the education of the scholars. The good results achieved in the past are due to the special efforts of the teachers, and have been obtained, in spite of the adverse influence of the system of payment by results. Your Memorialists desire further to point out that the attempt to gauge the results of religious and moral teaching by means of special examinations must necessarily fail. The character of these examinations has tended to raise a mere book knowledge of Holy Scripture, above that heart knowledge which alone can influence the character, and leaves its impress upon the future lives of the scholars attending Public Elementary Schools. It should also be noted that the preparation rendered necessary by the special religious examinations, has, within the knowledge of your Memorialists, added considerably to the amount of over-pressure in both board and voluntary schools.

#### XVIII.—*Conclusion.*

In conclusion, your Memorialists desire to point out that the present range of the curriculum is not too wide, if a reasonable method of examination and a rational plan of awarding the Government grant were adopted. But under existing conditions it is almost impossible to teach well all the subjects which it is desirable scholars should learn. At the same time, it would be possible to advantageously modify the curriculum by reducing the literary and strengthening the scientific requirements. If a more reasonable system of examination were introduced, if complete liberty of classification were given to the teacher, and if the use of the most intelligent methods of teaching were encouraged, it would be quite possible to extend the range of instruction without detriment to the thoroughness of work in the fundamental subjects.

Your Memorialists, recognising the important influence which the decisions of the Commission must have upon elementary education for a long time to come, earnestly hope that your recommendations will tend to remove the difficulties now felt by teachers,

and restore that enthusiasm which was a distinguishing mark of the teaching body before 1862.

Signed on behalf of, and by order of,  
the Executive Committee of the  
National Union of Elementary  
Teachers.

GEORGE GIRLING,  
President.

30, Fleet Street, London, E.C.  
December 17, 1887.

CLXXII.

RESOLUTION passed unanimously at a MEETING of the  
ESSEX ASSOCIATION of CHURCH SCHOOL MANAGERS  
and TEACHERS held at CHELMSFORD on Saturday,  
October 22nd, 1887, the Venerable ARCHDEACON  
JOHNSON being in the Chair.

THAT this meeting, having considered the sugges-  
tions made to the Royal Education Commission in July  
1886 by the Reverend Canon Cromwell, for amending the  
system of examining schools; and of awarding grants to  
them, hereby resolves to support the said suggestions,  
and earnestly to commend them to the favourable  
consideration of the Royal Commissioners on Education,  
and also to the Lord President of the Education  
Department.

Signed on behalf of the sixty School  
Managers and Teachers present at  
the meeting,

H. FRANK JOHNSON,  
Chairman.

October 22, 1887.

CLXXIII.

MEMORIAL from the GENERAL COMMITTEE of the  
PRIMITIVE METHODIST CONNEXION, representing one  
thousand and thirty-eight Ministers; one hundred  
and ninety-one thousand six hundred and sixty-two  
Church Members; sixty thousand six hundred and  
seventy-one Sabbath School Teachers, having under  
their care four hundred and ten thousand nine  
hundred and fifty Scholars; and over half a million  
Hearers, to the LORDS AND GENTLEMEN composing  
the ROYAL COMMISSION ON EDUCATION.

MY LORDS AND GENTLEMEN,

WE, the members of the above Committee, in  
official meeting assembled, respectfully memorialize  
you, the members of the Royal Commission on Educa-  
tion, as follows:

Your Memorialists earnestly urge upon you that, in  
making your Report to the Parliament, you will keep  
clearly before your minds the profound and just objec-  
tion felt by vast numbers of the ratepayers of this  
country against any portion of the funds raised by  
authority of the rates for National Education being  
applied to any school, which is under denominational  
management, or in which the instruction is in any  
measure based upon secretarian forms of religious  
dogma.

Also, your Memorialists urgently hope that should  
your Commission recommend to Parliament any changes  
in the legislation now obtaining on educational matters,  
such changes will be clearly in the direction of a system  
more absolutely national and undenominational.

On behalf of the Committee,  
Your obedient servants,  
JOHN ATKINSON, President,  
THOMAS GUTTEY, Secretary.

London, February 10, 1888.

CLXXIV.

To the Right Honourable VISCOUNT CROSS, G.C.B.,  
CHAIRMAN of the ROYAL COMMISSION on the ELEMEN-  
TARY EDUCATION ACTS.

The humble MEMORIAL of the SCHOOL BOARD for  
the BOROUGH of MACCLESFIELD, in the COUNTY of  
CHESTER.

RESPECTFULLY SHEWETH:—

1. THAT this Board is of opinion, after 10 years'  
experience, that section 10 of the Elementary Education  
Act, 1876, requiring non-pauper parents, in seasons of

temporary indigence, to apply to the Poor Law Guar-  
dians for school fees is undesirable; it crushes self-  
respect, and by familiarising with, it facilitates the  
passage to, general pauperism.

2. That, whilst a stigma is placed on parents brought  
by the operation of the law into pauperising associa-  
tions, the attendance of their children is practically  
discouraged.

3. That inasmuch as School Boards are empowered  
to remit fees in their own schools under section 17 of  
the Elementary Education Act, 1870, your Memorialists  
suggest that the same judgment and economy which  
enables them to decide in such cases of remission in  
their own schools would enable them to decide in the  
analogous cases of payment in other schools within  
their jurisdiction.

4. That your Memorialists desire to urge a change in  
the law by which the power to pay the school fees of  
children of poor parents who are not paupers shall be  
transferred from Poor Law Guardians to the Local  
Educational Authorities.

And your Memorialists will ever pray, &c.

E. C. TURNER,  
Chairman.  
PETER J. EATON,  
Vice-Chairman.  
PHILMER EVES,  
Clerk.

CLXXV.

To the HONOURABLE the COMMISSIONERS appointed to  
inquire into the WORKING of the ELEMENTARY EDU-  
CATION ACTS in ENGLAND AND WALES.

The MEMORIAL of the VESTRY of the PARISH OF SAINT  
LUKE, MIDDLESEX, in the COUNTY OF MIDDLESEX.

SHEWETH:—

THAT your Memorialists are the Local Authority  
constituted under the Metropolis Local Management  
Acts for the said parish, comprising a population of  
about 50,000, and a rateable value of about 300,000*l*.

That your Memorialists have on several occasions had  
under consideration the subject of the expenses attend-  
ing the election of Members of the School Board for  
London, and that your Memorialists find that at  
the last election in November 1885, such expenses  
amounted to the sum of 10,465*l*. 17*s*. 1*d*., to which your  
Memorialists contributed the sum of 101*l*. 7*s*. 11*d*.

That your Memorialists are of opinion that many of  
the charges included in the account in question and  
the total cost of the election are excessive.

That your Memorialists learn that the Education  
Department on the 17th June 1886 laid down a certain  
scale of charges to be adopted at School Board elections,  
and that although the expenses will be reduced they  
will still be in excess of what is fair and reasonable.

That your Memorialists are informed that amongst  
the questions to be considered by your Honourable  
Commission are:—

- (a.) Should the present system of election of members  
of School Boards be maintained?
- (b.) How can the expense of these elections be  
curtailed?

Your Memorialists respectfully suggest:—

- (a.) That the most convenient area for School  
Board electoral purposes in the Metropolis  
would be the Parliamentary Divisions as  
settled by the Redistribution of Seats Act,  
1885; with one Member for each Division.
- (b.) That the cumulative system of voting at School  
Board elections should be abolished.
- (c.) That casual vacancies occurring on the School  
Board should be filled by the ratepayers,  
and not as at present by the members of the  
Board.
- (d.) That a Returning Officer should be appointed  
for each School Board Division, and that the  
office of Returning Officer for the whole of  
the Metropolis should be abolished.
- (e.) That the Returning Officers should be nominated  
by the Education Department.
- (f.) That all expenditure for School Board election  
purposes paid for out of the rates should be  
subject to taxation.
- (g.) That the fees paid to the Returning Officers  
should be greatly reduced, and that the total  
cost of carrying out an election of members  
of the School Board in the suggested in-

creased number of constituencies should not exceed the total cost of carrying out an election in the existing constituencies upon the revised scale laid down by the Education Department.

Your Memorialists therefore humbly pray,

That your Honourable Commission will upon consideration be pleased to recommend that the necessary steps should be taken for making the Parliamentary Divisions of the Metropolis the electoral districts for School Board purposes with one Member for each Division, for discontinuing the cumulative system of voting; for the election of Members to fill casual vacancies amongst the Members of the School Board for London by the ratepayers; and for effecting the alterations herein-before suggested in the mode of conducting School Board elections and in defraying the costs thereof.

And your Memorialists will ever pray, &c.

The Seal of the Vestry of the Parish of St. Luke, Middlesex, in the County of Middlesex, affixed by order in the presence of

GEO. PRESTON,  
Clerk to the said Vestry.

## CLXXVI.

To the Right Honourable VISCOUNT CROSS, G.C.B.,  
CHAIRMAN of the ROYAL COMMISSION on the ELEMENTARY EDUCATION ACTS.

The humble MEMORIAL of the STALYBRIDGE SCHOOL BOARD.

RESPECTFULLY SHEWETH:—

THAT your Memorialists desire to represent their views in favour of placing in the hands of Local School Authorities the duty of paying school fees for necessitous but non-pauper children.

That the law by which parents of scholars attending schools other than Board Schools are obliged in case of poverty to apply to the Guardians of the Poor in order to secure remission of the school fees acts as a hindrance to education. That a stigma is placed on parents brought by the operation of the law into pauperising associations, and the attendance of their children at school is practically discouraged.

That the remission of school fees being an educational question should be dealt with by the Local Educational Authority.

And your Memorialists will ever pray.

Given under the Common Seal of the Stalybridge School Board, and signed by the Chairman and Vice-Chairman of the said Board (in pursuance of a resolution duly passed at an Ordinary Meeting of the said Board) this eleventh day of November in the year One thousand eight hundred and eighty-seven.

JOHN CANON CARROLL,  
Chairman.

JOHN JACKSON,  
Vice-Chairman.

R. E. J. KINKEAD,  
Clerk.

## CLXXVII.

To the Right Honourable VISCOUNT CROSS, G.C.B.,  
CHAIRMAN of the ROYAL COMMISSION on the ELEMENTARY EDUCATION ACTS.

The MEMORIAL of the SCHOOL BOARDS and SCHOOL ATTENDANCE COMMITTEES within the PARLIAMENTARY BOROUGH of OLDHAM, in the COUNTY of LANCASTER.

RESPECTFULLY SHEWETH:—

THAT your Memorialists desire to represent their views in favour of transferring from the Poor Law Guardians to Local Educational Authorities the statutory duty of paying the school fees for necessitous but non-pauper children.

That as the law at present stands the duty of enforcing attendance at Public Elementary Schools is placed on School Boards and School Attendance Committees, whilst that of paying the fees for children of indigent parents is laid upon the Local Guardians of the Poor, which causes a conflict of jurisdiction.

That the system in vogue in this district, by which parents have to make personal application for school fees to the Relieving Officer, at the Union Workhouse, often at very inconvenient hours, and further required to attend a second time to receive the orders for fees, or otherwise, is repugnant to the feelings of the poor but respectable portion of the people, and tends to the spread of pauperism by familiarising both parents and children with the mode of obtaining parochial relief.

That in consequence of these difficulties some parents delay, and others refuse, to apply to the Guardians, and in the meantime their children do not attend school, thereby causing undesirable prosecutions before the magistrates, which tends to bring odium on the Education Acts and those who administer them.

Your Memorialists respectfully submit for your serious consideration these hindrances to Public Elementary Education, and ask that you will be pleased to recommend such an alteration in the law as shall place absolutely in the hands of Educational Authorities the power and duty of paying school fees for the children of non-pauper parents.

And your Memorialists will ever pray, &c., &c.

(Signed) JAMES P. ROWNTREE, M.A.,

Chairman of a Conference of Representatives of the Schools Board for Oldham and Royton, and the School Attendance Committees for Chad-derton, Crompton, and the Guardians of Ashton-under-Lyne Union, held at Oldham this first day of December 1887.

## CLXXVIII.

Sheffield Teachers' Guild,  
30, Oakholme Road,  
Sheffield,

November 29, 1887.

SIR,

I AM directed to ask you to draw the attention of the Royal Commission on Education to the following statement:—

Meetings have lately been held in connexion with the Sheffield Branch of the Teachers' Guild of Great Britain and Ireland, for the deliberate consideration of the subject of payment by results in Public Elementary Schools.

The meetings have been presided over by Sir Henry Stephenson, President of the Local Guild, and have been attended by the Principal and other Professors of Firth College, the Chairman, Vice-Chairman, and other members of the School Board, the Head-masters of the Sheffield and Rotherham Grammar Schools, the Head-master of Wesley College Proprietary School, the Head-mistress of the Sheffield High School for Girls; many other educationists and teachers of all grades, together with school-managers and members of the general public.

The following resolutions were unanimously passed:—

1. "That the system of assessing grants to Public Elementary Schools, based on per-centage of passes, and commonly known as "payment by results," is wrong in principle, unjust in practice, and evil in effect, and is in need of speedy reform."

Proposed by Professor Hicks, F.R.S., Principal of Firth College.

Seconded by Dr. Spera, Head-master of Wesley College.

2. "That the fixed share of the maximum grant obtainable by Public Elementary Schools should be enlarged to at least three-fourths of the whole."

Proposed by the Reverend J. Gilmore, Chairman of the School Board.

Seconded by the Reverend E. Senior, Head-master of the Sheffield Grammar School.

I am, Sir,

Yours faithfully,

C. A. DENTON,  
Co-Secretary.

The Secretary,  
Royal Commission on Education.

## CLXXIX.

## SCHOOL BOARD OF GLASGOW. REPORT ON CENTRAL CLASSES FOR PUPIL TEACHERS.

The central system of training pupil teachers was, for a period of several years, under the consideration of the Glasgow Board before it was adopted. Head masters under the board were consulted, and an overwhelming majority of them were in favour of the change. The plan adopted was that the pupil teachers should meet in central premises on two or three evenings of the week, and receive instruction from experts in the various branches carefully selected. The staff at

present consists of 17 masters, 12 mistresses, and 1 teacher of elocution. Instruction in religious knowledge and in school management is still entrusted to the head masters of the schools, who are expected to give regular lessons on these subjects. The system has now been in operation for three years, and the following comparisons have been made:—(1) Between the position of the Glasgow pupil teachers, at the Admission Examination into Training Colleges, and that of other pupil teachers throughout Scotland; (2) The position of the Glasgow pupil teachers, in the examinations before Her Majesty's Inspector, Dr. Kerr, compared with that of other pupil teachers in his district.

	MALES.				FEMALES.			
	1884.	1885.	1886.	Total.	1884.	1885.	1886.	Total.
<b>GLASGOW BOARD PUPIL TEACHERS.</b>								
Number examined -	16	20	18	54	62	44	49	155
" passed 1st class -	7 or 44 %	11 or 55 %	11 or 61 %	29 or 54 %	29 or 47 %	17 or 39 %	18 or 37 %	64 or 41 %
" admitted -	13 " 81 %	16 " 80 %	15 " 83 %	44 " 81 %	31 " 50 %	27 " 61 %	28 " 57 %	86 " 55 %
" failed -	—	1 " 5 %	—	1 " 2 %	2 " 3 %	2 " 4 %	5 " 10 %	9 " 6 %
<b>OTHER PUPIL TEACHERS IN SCOTLAND.</b>								
Number examined -	230	202	190	622	416	398	470	1,284
" passed 1st class -	68 or 29 %	70 or 35 %	75 or 39 %	213 or 34 %	143 or 34 %	126 or 22 %	149 or 32 %	418 or 32 %
" admitted -	128 " 56 %	135 " 67 %	134 " 70 %	397 " 64 %	216 " 52 %	227 " 57 %	226 " 48 %	669 " 52 %
" failed -	46 " 20 %	23 " 11 %	15 " 8 %	84 " 13 %	52 " 12 %	49 " 12 %	38 " 8 %	139 " 11 %

It will be observed from the above table that, in every one of the tests inferring superiority, the advantage is in favour of the pupil teachers trained in the Glasgow Schools. No other Board in Scotland has, for the same period, been carrying on classes of a similar nature. With reference to the number and per-centage admitted, it is necessary to explain that, in Scotland as in England, especially in the case of young women, there are more qualified candidates for admission than there are vacancies. As a rule, the Training Colleges select those who stand highest; so

that the per-centage of number admitted is evidence of the position in the pass list. It will be observed that, for the three years, the Glasgow pupil teachers are only once below those outside, and that merely by 2 per cent.

The figures in the following table are taken from the published Reports of the School Board of Glasgow, and from the Reports of Her Majesty's Inspector, Dr. Kerr, to the Scotch Education Department, and as published by them in their Report for the year 1885-86, see page 197, and in that for 1886-87, see page 192.

District of H.M. Inspector, Dr. Kerr.	1885.				1886.			
	No. Examined.	Passed Well.	Passed Fairly.	Failed.	No. Examined.	Passed Well.	Passed Fairly.	Failed.
Total No of pupil teachers examined	1,484	—	—	—	1,584	—	—	—
Total No. of Glasgow Board pupil teachers -	316	198 or 63 %	118 or 37 %	—	332	244 or 73 %	88 or 26 %	—
Total No. of other pupil teachers in Dr. Kerr's district (exclusive of Glasgow Board P. Ts.)	1,168	490 " 42 %	584 " 50 %	94 or 8 %	1,252	558 " 44 %	606 " 48 %	88 or 7 %

The above table shows that, while for 1885 the per-centage of Glasgow pupil teachers who passed well was 21 per cent. over the rest of the district; that per-centage has, in 1886, increased by 10, where outside it has increased only by 2. It is also to be noted that no pupil teachers failed in either of the two years.

By order of the School Board,

JOHN MORISON,  
Chairman of Committee on  
Pupil Teachers.  
W. KENNEDY,  
Clerk.

School Board Offices,  
129, Bath Street, Glasgow,  
30th November 1887.

## CLXXX.

To the Honourable the COMMISSIONERS appointed to inquire into the WORKING of the ELEMENTARY EDUCATION ACTS IN ENGLAND AND WALES.

The MEMORIAL of the VESTRY OF ST. PANCRAS, in the COUNTY OF MIDDLESEX.

SHewETH:—

THAT your Memorialists have on several occasions had under consideration the subject of the expenses attending the election of Members of the School Board for London, and that your Memorialists find that at the latest election, viz., in November 1885, such expenses amounted to the sum of 10,465*l.* 17*s.* 1*d.*

THAT your Memorialists are of opinion that many of the charges included in the account in question are unjustifiable, and that the total cost of the election is most excessive.

That your Memorialists have considered the circular letter issued by the Education Department on the 17th June 1886, laying down a certain scale of charges to be adopted at School Board elections, and your Memorialists are of opinion that although under the regulations set forth in such circular the expenses will be reduced, they will still be far beyond what is fair and reasonable.

That your Memorialists are informed that amongst the matters to be considered by your Honourable Commission, are—

- (a.) Should the present system of election of Members of School Boards be maintained.
- (b.) How can the expense of these elections be curtailed.

Your Memorialists respectfully suggest—

- (a.) That the most convenient area for School Board electoral purposes in the Metropolis would be the Parliamentary Divisions, as settled by the Redistribution of Seats Act, 1885, with one member for each Division.
- (b.) That the cumulative system of voting at School Board elections should be abolished.
- (c.) That casual vacancies occurring on the School Board should be filled up by a vote of the ratepayers, and not as at present by the Members of such Board.
- (d.) That a Returning Officer should be appointed for each School Board Division and that the office of Returning Officer for the whole of the Metropolis should be abolished.
- (e.) That the Returning Officers should be nominated by the Education Department.
- (f.) That all expenditure for School Board election purposes paid for out of the rates should be subject to taxation.
- (g.) That the fees paid to the Returning Officers should be greatly reduced, and that the total cost of carrying out an election of Members of the School Board in the suggested increased number of constituencies should not exceed the total cost of carrying out an election in the existing constituencies upon the revised scale laid down by the Education Department.

Your Memorialists therefore humbly pray,

That your Honourable Commission will recommend that the necessary steps be taken for making the Parliamentary Divisions of the Metropolis the electoral districts for School Board purposes, with one Member for each Division; that the cumulative system of voting be abolished; that casual vacancies on the School Board be filled up by vote of the ratepayers; and that the other alterations herein-before suggested in the mode of conducting School Board elections and in defraying the cost thereof be carried out.

And your Memorialists will ever pray, &c., &c.

The Common Seal of the Vestry of St. Pancras in the County of Middlesex, affixed hereto by order of the said Vestry.

THOMAS ECCLESTON GIBB,  
Vestry Clerk of St. Pancras,  
Middlesex.

CLXXXI.

Whitchurch Rectory,  
Reading,

Sir, 20th January 1888.

I ENCLOSE herewith a memorial to the Royal Commission on Education now sitting, which I have the honour to present on behalf of several of the Training Colleges for Masters, and I have reason to think that other signatures are on their way to me. But it was judged desirable, having so many already sent, not to delay longer the presentation of the memorial.

Perhaps I may be allowed at a later date to forward any supplementary support it may receive.

I send also some printed copies for the convenience of the Commission. The signatures I have appended by procuration I collected on these forms, and I can forward to you the originals if required.

I have acted as the secretary in this business in consequence of my inquiring, on behalf of my committee, what might be the experience of the other colleges in this matter; and I append below some statistics which

I think show the real and crying extent of the evil against which our memorial is addressed.

I remain,

Yours faithfully,  
JOHN SLATER.

The Secretary of the  
Royal Commission on Education.

Durham, 26th October 1887.—All the outgoing students of 1886 not placed out up to this date.

Chester, 26th October 1887.—Out of 56 only 11 provided at Training College; not all placed up to this date.

Carnarvon, 28th October 1887.—Out of 23 only 14 placed out at Midsummer; 8 more to date, 1 still unplaced.

Exeter.—A general statement of the evil felt.

Saltley, 9th November 1887.—Has found it increasingly difficult to place out masters.

Carmarthen, 12th November 1887.—Out of 29, 21 by Easter, 5 more by November, 3 still unprovided for.

Winchester, 8th November 1887.—Several had to wait six months. At Midsummer 6 still unplaced, of which only 3 have found places to date.

Battersea, 26th October 1887.—33 had to wait till April. By Midsummer 5 more found places, 2 still in want at this date.

St. Mark's, Chelsea, 28th October 1887.—7 remained unplaced at Midsummer.

Culham, 2nd December 1887.—23 were unplaced at the date of 1886, 11 remained till August, the last found a place 5th October 1887.

We, the undersigned, who are officially entrusted with the conducting and maintenance of the English Training Colleges, desire most respectfully to urge the following considerations on the notice of Her Majesty's Commissioners upon Elementary Education.

These Colleges have been established at great cost, and maintained at great expense, and with much anxious care, in order that a due supply of young men might be provided, who should be thoroughly qualified to act as Masters of Elementary Schools.

At the time the Colleges were founded, it was judged that this end could not be attained by a systematic course of instruction alone, without the moral discipline promoted by residence within the walls of a College, and enforced by religious training. We remain in the firm conviction of the truth of this judgment, and indeed it has already been proved by experience.

Gradually, and in process of time the supply of students so trained would have overtaken the demand.

The sudden increase of demand, however, created by the educational measures of late years, especially by the Act of 1870, tempted some other mode of supply for the immediate requirements of education. This was found in allowing pupil teachers who had fulfilled their apprenticeship, and others (as specified in Article 51) to become assistant masters, without having had the advantage of training in any College, and this has taken place now for so long a time that the supply of masters has of late exceeded the demand.

We submit that this state of things is now and has for some time past been attended with prejudicial consequences, both to the students and to the Colleges, and threatens still greater evil in the future.

For the last two or three years it has become extremely difficult to find situations for the students who have finished their course, and they have been kept, some for nine months and even more, in a state of enforced idleness and disappointed hope. Such a condition is fraught with moral mischief to the young men.

It is injurious also to the cause of education as naturally tending to discourage the best men from entering as students, and tempting those who are already qualified to turn aside from the profession.

It is very trying also to all those who are interested in the prosperity of the Colleges, by adding greatly to their anxieties at the present, and by tending to diminish the number of certificates on which the grant to the Colleges depends.

We do not ask for the supply of untrained masters to be entirely closed; we fully believe there are exceptional cases in which the educational staff may be profitably recruited from this source. But we think such cases should be strictly exceptional, and that the number of those allowed to qualify as assistants without having received the benefit of the regular course of training in the residential Colleges, should be greatly reduced.

We venture to hope that in any recommendations you make to Her Majesty's Government the above considerations will not be forgotten.

We have the honour to subscribe ourselves, &c.

ALFRED POTT, Archdeacon of Berks, Treasurer of Culham College, Oxon.

G. HERBERT MORRELL.

HENRY LEWIS, Principal of Culham College.

JOHN SLATER, Rector of Whitchurch, Oxon, and Hon. Canon of Christ Church, Oxford, Hon. Secretary to the Oxon Diocese Training College at Culham.

Which last-named by procurator appends the following signatures:—

J. ERSKINE CLARKE, M.A., Vicar of Battersea.

WM. EVILL, Battersea, Treasurer of St. John's College, Battersea.

EVAN DANIEL, M.A., Principal of St. John's College, Battersea.

WILLIAM NORTH, Archdeacon of Cardigan.

C. G. EDMONDES, Archdeacon of St. David's.

DAVID WILLIAMS, B.D., Canon of St. David's.

EDWARD MORRIS, Bryn Myddin, Abergwili.

JOHN H. BICKER, St. David's.

CHARLES GILBERT BROWN, Principal of S. Wales Training College, Carmarthen.

R. M. CHAUMEY, M.A., Principal of Cheltenham College.

THOMAS E. ESPIN, D.D., Chancellor of the Dioceses of Chester and Liverpool.

JOHN L. DARBY, Dean of Chester.

EDWARD BARBER, Archdeacon of Chester.

ARTHUR GORE, Archdeacon of Macclesfield.

ALFRED J. BLENCOWE, Vicar of Christ Church, Chester, and Canon Residentiary of the Cathedral.

G. R. FIELDEN, Rector of Belington and Hon. Canon of Chester.

ARTHUR P. HOLMES, Rector of Tattenhall, Cheshire, and Hon. Secretary of Chester Training College.

WILLIAM L. TREGALLY, General Hon. Treasurer of Chester Training College.

JOHN THOMPSON, J.P., Broughton Hall, Chester.

J. H. SANDBACH, J.P., Cherry Hill, Malpas.

D. A. STEWART, Chester.

A. J. C. ALLEN, Principal of Chester Training College.

B. M. COWIE, D.D., Dean of Exeter.

J. A. LEGH CAMPBELL, M.A., Vicar of Helpston, Member of Committee, and Secretary of Peterborough Training College.

JOHN BEECROFT, J.P., Member of Committee of the Peterborough Training College.

EDWARD TARNER, M.A., Rector of Peakirk and Secretary of the Peterborough Training College.

CHARLES DAYMOND, Principal of Peterborough Training College.

F. W. BURBIDGE, M.A., Principal of Saltley College.

G. W. KITCHIN, D.D., Dean of Winchester, Chairman of Committee of the Winchester Training College.

H. E. MOBERLEY, M.A., Rector of St. Michael's, Winchester, and Treasurer of Winchester Training College.

WILLIAM WARBURTON, M.A., Canon of Winchester, late H.M. Inspector of Schools.

GEORGE HENRY SUMNER, Archdeacon of Winchester.

J. M. HUMBERT, M.A., Vicar of Hyde, Hon. Canon of Winchester.

J. H. THESTER, M.A., Rector of St. Maurice, Winchester, Hon. Secretary of the Winchester Training College.

H. MARTIN, M.A., Principal of the Training College, Winchester.

THOMAS RANDELL, B.D., M.A., Principal of Bede College, Durham.

J. C. BANGOR.

J. ST. ASAPH.

EVAN LEWIS, Dean of Bangor.

JOHN C. PRYCE, Archdeacon of Bangor.

EDW. SMART, Archdeacon of St. Asaph.

WATKIN H. WILLIAMS, Secretary W. Carnarvon Training College.

DAVID LEWIS, Prebendary of St. Asaph.

JOHN FAIRCHILD, Principal of the Carnarvon Training College.

## CLXXXII.

To the ROYAL COMMISSION appointed to inquire into the WORKING of the ELEMENTARY EDUCATION ACTS, ENGLAND AND WALES.

The MEMORIAL of the COUNCIL of the ENGLISH CHURCH UNION, representing a Body which now includes seventeen Bishops, three thousand one hundred other Clergymen, and nineteen thousand Communicants.

SHEWETH:—

(1.) THAT your Petitioners are deeply interested in the maintenance of Voluntary Schools, Churchmen having, with the approval of the National Legislature, accepted the responsibility of providing and maintaining the greater portion of the elementary education of the country.

(2.) That many of the existing National Schools have been placed in circumstances of extreme difficulty, owing to the increased demands of the Education Department, which demands, though reasonable in themselves, necessitate increased expenditure and have not been sufficiently met by a compensating increase of grant.

(3.) That with a view to lessen these and other increasing difficulties, your Petitioners earnestly pray that in considering their Report the Royal Commission will endeavour to provide for,—

(a.) An increase of the fixed Grant under Article 109A of the new Code.

(b.) The abolition of the 17s. 6d. limitation under Article 114.

(c.) An increase and extension of the Grants made under Article 111 to Schools for small populations.

(d.) An amendment of the existing law, so that the fees of indigent children attending Voluntary Schools may be remitted either by the School Board or the School Attendance Committee, thereby avoiding the stigma felt to attach to an application to the Guardians.

(e.) A special grant to local Associations for the purpose of maintaining and improving the National Schools of any given district.

Signed on behalf of the Council of the English Church Union, this twentieth day of November One thousand eight hundred and eighty-seven.

HALIFAX.

President of the English Church Union.

## CLXXXIII.

At a Meeting of the Gloucester and District Association of Church School Managers and Teachers, B. St. John Ackers, Esq., the President, in the Chair, held November 19, 1887, a Memorial to the Royal Commission on the Elementary Education Acts was adopted, and it was resolved that the Memorial should be signed by the President and Honorary Secretaries on behalf of the Association, and that it should be forwarded to the Royal Commission.

To the ROYAL COMMISSION on the ELEMENTARY EDUCATION ACTS.

The humble MEMORIAL of the GLOUCESTER AND DISTRICT ASSOCIATION OF CHURCH SCHOOL MANAGERS AND TEACHERS.

SHEWETH:—

THAT there is a decided preference on the part of a large proportion of the population for Voluntary Schools.

That the Voluntary Schools of England educate nearly two-thirds of the children attending Elementary Schools, and that in places where a School Board exists a rate is levied on all portions of the community alike for the education of the remaining third. This your Memorialists feel to be an injustice.

They therefore pray that means may be adopted for removing this injustice, and would suggest that, in the payment of the School Board rate, subscribers to Voluntary Schools should be excused to the extent of their subscription.

That, since the Act of 1870 was carried to supplement and not supplant Voluntary Schools, your Memorialists

therefore pray that any possible step be taken to render additional assistance to Voluntary Schools generally and to those in poor districts in particular.

And your Memorialists will ever pray.

B. ST. JOHN ACKERS,  
President.

ALEX. NORTH, } Honorary Secretaries.  
HENRY KEDGE, }

November 30, 1887.

#### CLXXXIV.

The Vicarage, Kensington,  
December 7, 1887.

SIR,

At a meeting of the Conference of clergy and laity of the Rural Deanery of Kensington, held on Tuesday, December 6th, 1887, the following resolution was passed, and I was directed to forward a copy of the resolution to the Secretary of the Royal Commission now sitting on "Elementary Education."

I have the honour to be, Sir,

Your obedient servant,

EDWARD CARR GLYN,

Vicar and Rural Dean of Kensington.

To the Secretary,

Royal Commission on Education.

"That the Ruri-decanal Conference desires to appeal to the Royal Commission on Education, now sitting, that the claims of Voluntary or Denominational Schools be duly provided for in any future Education Act, in regard to an increase of Grant for such schools, without any compromise of their denominational character."

#### CLXXXV.

To the ROYAL COMMISSION appointed to inquire into the WORKING of the ELEMENTARY EDUCATION ACTS, ENGLAND AND WALES.

The MEMORIAL of the RURAL DEAN and CLERGY of the DEANERY of BELLINGHAM, in the DIOCESE of NEWCASTLE, being MANAGERS and SUPPORTERS of CHURCH OF ENGLAND VOLUNTARY ELEMENTARY SCHOOLS in that DEANERY.

SHEWETH :—

1. That for a long course of years your Memorialists, under the conviction that education cannot be satisfactory unless it is based on definite religious teaching, have carried on education in schools built and supported by voluntary contributions, under the direction and with the assistance of the State.

2. That recent legislation has subjected them to difficulties of maintenance and management which greatly hinder their work and threaten their schools with ultimate extinction.

3. That the support of Voluntary Schools by subscription lessens the general burden upon the community very considerably, and that, therefore, both as a matter of policy and on the higher consideration of justice, the individual subscribers to them ought not to have their private burdens made heavier than those of their neighbours.

And your Memorialists therefore earnestly pray that the Royal Commission, in considering their report, will remember that the whole country lies under a heavy weight of obligation to the promoters of Voluntary Schools, and that any injustice under which these schools labour should be remedied; and that the Royal Commission will also consider whether the schools ought not to be relieved in the following manner :—

1. That subscribers to Voluntary Schools in School Board Districts be not required to pay a school rate, on giving satisfactory proof that they have already paid a full equivalent by subscription.
2. That all rates shall cease to be levied on buildings or property used for the education of the poor.
3. That Voluntary Schools and Board Schools be equalised in respect of poor children whose parents are unable to pay the school fees, so that children who would attend the Voluntary Schools by their parents' choice may not, on account of the difficulty and hardship connected with an application to the Board of Guardians, be driven to Board Schools to secure free education.

P. ROGERS, M.A., Rector of Somerburn; Rural Dean.

JAMES ALLGOOD, Nunwick.

R. LANCELOT ALLGOOD, Nunwick, Hurnshaugh-on-Tyne.

SAMUEL BEAL, D.C.L., Rector of Wark.

G. ROME HALL, F.S.A., Vicar of Birtley.

RICHARD MEASHAM, Rector of Bellingham.

CHARLES BIRD, Vicar of Cholleston.

WILLIAM HUTCHINSON, Manager, Cholleston School.

G. W. HOLME, Rector of Corsenside.

ROBERT PICTON, Rector of Falstone.

FRANCIS WILLIAM AMES, Rector, Greystead.

HENRY PARMENTER, Vicar of Hurnshaugh.

CONSTANTINE O'DONEL, Rector of Thockrington.

CHARLES WILLIAM SODEN, M.A., Vicar of Kirkwhelpington.

WALTER L. TUCKER, Rector of Thorneyburn.

#### CLXXXVI.

To the ROYAL COMMISSION appointed to inquire into the WORKING of the ELEMENTARY EDUCATION ACTS, ENGLAND AND WALES.

The MEMORIAL of the ARCHDEACON of NORTHUMBERLAND and of the CLERGY, MANAGERS, and SUPPORTERS of CHURCH OF ENGLAND VOLUNTARY ELEMENTARY SCHOOLS in the DEANERY of NEWCASTLE-ON-TYNE.

SHEWETH :—

1. THAT for a long course of years your Memorialists, under the conviction that education cannot be satisfactory, unless it is based on definite religious teaching, have carried on education in schools built and supported by voluntary contributions, under the direction and with the assistance of the State.

2. That recent legislation has subjected them to difficulties of maintenance and management which greatly hinder their work and threaten their schools with ultimate extinction.

3. That the support of Voluntary Schools by subscription lessens the general burden upon the community very considerably, and that, therefore, both as a matter of policy and on the higher consideration of justice, the individual subscribers to them ought not to have their private burdens made heavier than those of their neighbours.

And your Memorialists therefore earnestly pray that the Royal Commission, in considering their Report, will remember that the whole country lies under a heavy weight of obligation to the promoters of Voluntary Schools, and that any injustice under which these schools labour should be remedied; and that the Royal Commission will also consider whether the schools ought not to be relieved in the following manner :—

1. That subscribers to Voluntary Schools in School Board Districts be not required to pay a school rate, on giving satisfactory proof that they have already paid a full equivalent by subscription.
2. That all rates shall cease to be levied on buildings or property used for the education of the poor.
3. That Voluntary Schools and Board Schools be equalised in respect of poor children whose parents are unable to pay the school fees, so that children who would attend the Voluntary Schools by their parents' choice may not, on account of the difficulty and hardship connected with an application to the Board of Guardians, be driven to Board Schools to secure free education.

GEO. HANS HAMILTON, D.D., J.P., Archdeacon of Northumberland and Canon of Durham.

ARTHUR T. LLOYD, D.D., Vicar of Newcastle and Rural Dean.

THOMAS TALBOT, Vicar of Ch. Ch. N.C.

J. W. MILNER, Vicar of St. John's, Newcastle

JAMES SUNTER, St. Anthony's Vicarage, Newcastle.

O. CHURCHYARD, St. Matthias' Vicarage, Newcastle.

THOMAS AVERELL, Chaplain of the Union.

W. BOWLAN, Chaplain of Her Majesty's Prison, Newcastle-on-Tyne.

A. GOODERHAM, Vicar of St. Ann's.

G. A. FRAY, Curate of St. Andrew's.

C. A. FOX, Vicar of Sugley.

JN. MITCHELL, Chaplain of Royal Infirmary.

M. L. CUNNINGHAM, Vicar of St. Philip's.  
 W. E. NOWELL, Vicar of St. Cuthbert's.  
 JOHN PEAT, Curate of Byker.  
 JOHN LINTELL, Vicar of St. Stephen's.  
 A. S. WARDESPE, Vicar of All Saints'.  
 THOS. WARDLE, Curate of St. Anne's.  
 JOHN WOODHOUSE, Curate of Byker.

December 22, 1887.  
 The College, Durham.

## CLXXXVII.

To the ROYAL COMMISSION appointed to inquire into the WORKING of the ELEMENTARY EDUCATION ACTS, ENGLAND AND WALES.

The MEMORIAL of the RURAL DEAN, and of the CLERGY of the DEANERY OF HEXHAM, in the COUNTY of NORTHUMBERLAND and DIOCESE of NEWCASTLE, being MANAGERS and SUPPORTERS of CHURCH OF ENGLAND VOLUNTARY ELEMENTARY SCHOOLS in this DEANERY.

SHIEWETH:—

1. THAT for a long course of years your Memorialists, under the conviction that education cannot be satisfactory unless it is based on definite religious teaching, have carried on education in schools built and supported by voluntary contributions, under the direction and with the assistance of the State.

2. That recent legislation has subjected them to difficulties of maintenance and management which greatly hinder their work and threaten their schools with ultimate extinction.

3. That the support of Voluntary Schools by subscription lessens the general burden upon the community very considerably, and that, therefore, both as a matter of policy and on the higher consideration of justice, the individual subscribers to them ought not to have their private burdens made heavier than those of their neighbours.

And your Memorialists therefore earnestly pray that the Royal Commission, in considering their Report, will remember that the whole country lies under a heavy weight of obligation to the promoters of Voluntary Schools, and that any injustice under which these schools labour should be remedied; and that the Royal Commission will also consider whether the schools ought not to be relieved in the following manner:—

1. That subscribers to Voluntary Schools in School Board Districts be not required to pay a school rate, on giving a satisfactory proof that they have already paid a full equivalent by subscription.
2. That all rates shall cease to be levied on buildings on property used for the education of the poor.
3. That Voluntary Schools and Board Schools be equalised in respect of poor children whose parents are unable to pay the school fees, so that children who would attend the Voluntary Schools by their parents' choice may not, on account of the difficulty and hardship connected with an application to the Board of Guardians, be driven to Board Schools to secure free education.

GEORGE CUDDAS, M.A., Vicar of Warden, Rural Dean.

H. C. BARKER, M.A., Rector of Hexham.

THOS. FAULKNER, Rector of St. John's, Lee.

WM. SISSON, Vicar of Slaley-with-Whitley, Hexhamshire.

J. LOWE, Vicar of Haltwhistle

J. T. ANDERTON, Rector of Knarsdale.

A. C. C. VAUGHAN, Vicar of Lambley and P.C. of Greenhead.

OCTAVIUS JAMES, Rector of Kirkhaugh.

JONATHAN SCARR, Vicar of Ninebanks.

E. L. BOWMAN, Vicar of Alston.

CHAS. BERRY, Vicar of Neathead.

W. WILLIAMS, Vicar of St. Peter's, Allendale.

R. E. MASON, Rector of Allendale, Northumberland.

J. M. MASON, Rector of Whitfield.

GEORGE REED, Incumbent of Beltingham.

J. H. MANDELL, Vicar of Haydon Bridge.

ROBERT HUTTON, Vicar of St. Oswald's with St. Mary, Bingfield.

Hexham,  
 January 21, 1888.

## CLXXXVIII.

MEMORIAL to the ROYAL COMMISSION ON EDUCATION from the NOTTINGHAM CHURCH SCHOOL BOARD.

MY LORDS AND GENTLEMEN,

As the time is approaching when some legislative remedy will be proposed for the great injustice now being done to Voluntary Schools, we beg to draw attention to one special feature of the present law which inflicts immense injury on the Denominational Schools of Nottingham.

Section 10 of the Education Act [1876], enables School Boards to remit the fees of poor children in Board Schools, while the same class of children attending Voluntary Schools must apply to the Board of Guardians.

These two bodies act upon totally different lines. The former are most liberal, even lavish, in their readiness to remit fees, paying them for children from three to fourteen years of age. The Guardians, on the other hand, from a desire to keep down the Poor rate, place many difficulties in the way of applicants, and refuse entirely to pay for children under five years of age.

There are 25,509 children on the roll of the Board Schools, and the fees of no less than 4,168 are remitted. In the Voluntary Schools of Nottingham there are 17,452 on the rolls, and the fees of only 759 are paid by the Guardians.

Many parents are thus by stress of poverty driven to send their children to schools which, if left to their own choice, they would not prefer. The alternative for Managers of Voluntary Schools is to allow the payment of the fees to fall into arrears, and consequently to suffer the loss of considerable sums of money.

We shall be very grateful if this serious grievance can be speedily redressed.

We are, on behalf of the Nottingham Church School Board,  
 W. VINCENT JACKSON, M.A.,  
 Hon. Canon of Southwell, Vicar of St. Stephen's,  
 and Chairman of the Board.  
 WILLIAM POPE, M.A.,  
 Rector of St. Nicholas, Nottingham,  
 and Secretary of the Board.

January 10, 1888.

## CLXXXIX.

MEMORIAL to the ROYAL COMMISSION ON EDUCATION from the NOTTINGHAM CHURCH SCHOOL BOARD, representing the MANAGERS of the CHURCH DAY SCHOOLS in the BOROUGH of NOTTINGHAM.

MY LORDS AND GENTLEMEN,

As the Royal Commission is about to issue its recommendations concerning the working of the Elementary Education Acts, the Nottingham Church School Board begs to draw attention to the following considerations with a view to equalising the position of Voluntary and Rate-aided Schools.

The Board is of opinion,—

- (a.) That some method should be devised for equalising in both Voluntary and Rate-aided Schools the system under which fees are remitted.
- (b.) That subscriptions paid to Voluntary Schools should be regarded as a substitute to that extent for the School Board Rate.
- (c.) That all buildings for school purposes should be freed from payment of rates.

We are, on behalf of the Nottingham Church School Board,

Your obedient Servants,  
 W. VINCENT JACKSON, M.A.,  
 Hon. Canon of Southwell,  
 and Chairman of the Board.

WILLIAM POPE, M.A.,  
 Rector of St. Nicholas, Nottingham,  
 and Secretary of the Board.

## CXC.

To the ROYAL COMMISSION appointed to inquire into the WORKING of the ELEMENTARY EDUCATION ACTS, ENGLAND AND WALES.

The MEMORIAL of the CLERGY, MANAGERS, AND SUPPORTERS of CHURCH OF ENGLAND VOLUNTARY ELEMENTARY SCHOOLS in the RURAL DEANERIES in the COUNTY of NORTHUMBERLAND.

SHIEWETH:—

1. THAT for a long course of years your Memorialists, under the conviction that education cannot be



satisfactory, unless it is based on definite religious teaching, have carried on education in schools, built and supported by voluntary contributions, under the direction and with the assistance of the State.

2. That recent legislation has subjected them to difficulties of maintenance and management which greatly hinder their work, and threatened their schools with ultimate extinction.

3. That the support of voluntary schools by subscription lessens the general burden upon the community very considerably, and that, therefore, both as a matter of policy, and on the higher consideration of justice, the individual subscribers to them ought not to have their private burdens made heavier than those of their neighbours.

And your Memorialists therefore earnestly pray that the Royal Commission, in considering their Report, will remember that the whole country lies under a heavy weight of obligation to the promoters of voluntary schools, and that any injustice under which these schools labour should be remedied; and that the Royal Commission will also consider whether the schools ought not to be relieved in the following manner:—

1. That subscribers to voluntary schools in School Board Districts be not required to pay a school rate, on giving satisfactory proof that they have already paid a full equivalent by subscription.
2. That all rates should cease to be levied on buildings or property used for the education of the poor.
3. That Voluntary Schools and Board Schools be equalised in respect of poor children, whose parents are unable to pay the school fees, so that children who would attend the Voluntary Schools by their parents' choice, may not, on account of the difficulty and hardship connected with an application to the Board of Guardians, be driven to Board Schools for free education.

(To this memorial 79 signatures were appended.)

## CXCL.

To the ROYAL COMMISSION appointed to inquire into the WORKING of the ELEMENTARY EDUCATION ACTS, ENGLAND AND WALES.

The humble MEMORIAL of the undersigned MANAGERS of, and PERSONS interested in, the VOLUNTARY (OR DENOMINATIONAL) SCHOOLS of ENGLAND.

SHEWETH:—

THAT there is a decided preference on the part of a large proportion of the population for Voluntary Schools.

That the Voluntary Schools of England educate nearly two-thirds of the children attending Elementary Schools, and therefore may rightly claim a fair proportion of rates levied for the very purpose of Elementary Education.

That the enforced payment of a rate devoted exclusively to the maintenance of Board Schools is felt to be a burden and a hardship by those who object, on conscientious grounds, to the system of education represented by such schools.

As a remedy for this manifest injustice and hardship, your Memorialists beg humbly to suggest that all persons who can furnish satisfactory evidence that they contribute a sum equal in amount to the rate to a Voluntary School within the same parochial limits shall in future be relieved from paying the School Board rate.

And your Petitioners will ever pray.

(To this memorial 250,000 signatures were attached.)

### *Amendment of the Elementary Education Acts.*

CHURCH EXTENSION ASSOCIATION, 27, Kilburn Park Road, London, N.W.

SUGGESTIONS for carrying into effect the MEMORIAL signed by Managers of, and Persons interested in, the Voluntary (or Denominational) Schools of England.

It being clearly established as follows:—

- (a.) That it is the duty of every ratepayer, either directly or indirectly, to contribute his fair proportion to the promotion of education and the maintenance of efficient schools;

- (b.) That the Voluntary Schools of England educate more than two thirds of the children attending Elementary Schools;
- (c.) That Voluntary (or, as they will hereafter be designated, "Denominational") Schools and Board Schools are equally subject to the authority of the Education Department, and are equally entitled to, and do receive, the Government grant;
- (d.) That the schools provided by the School Board are erected and maintained out of the rates levied upon the ratepayers;
- (e.) That Denominational Schools are erected and maintained by Voluntary Subscriptions (except as to Government grant), and the ratepayers who contribute to the same are equally called upon to pay the rates for Board Schools;
- (f.) That a considerable portion of the public prefer the Voluntary (or Denominational) Schools for the education of their children;
- (g.) Upon the foregoing and other ground, it is submitted that the present system is unsuitable and unjust for those who advocate and support the Denominational Schools, and thereby a heavy burden is cast upon those who subscribe to the same, and unless some legislation can be provided by equalising the liabilities and the advantages the voluntary system must collapse.
- (h.) The result of such a condition of things would be that the ratepayers would be compelled to provide education for the children now being taught in Voluntary Schools, and, consequently, the heavy rates now being levied throughout the kingdom must necessarily be more than doubled:

The following modifications of the Elementary Education Acts, to provide for the foregoing, are suggested:—

1. That the owners or ratepayers in any existing or future School Board district may, by a resolution passed in manner provided by the Schedule to these suggestions (which in substance is similar to Schedule 3 of the Public Health Act, 1875), declare that it is expedient that such place shall be constituted into a Duplicate Board District and that two School Boards shall be constituted in such district, one to be called the "Secular School Board," as under the present Elementary Education Act, 1870, and the other to be termed the "Denominational School Board."

2. The Education Department may, by order made not less than six weeks after the receipt of a copy of such resolution so passed by the owners and ratepayers, declare that such place shall be constituted a Duplicate Board District, and from and after the commencement of such order such place shall be entitled to two such Boards, and be subject to their respective jurisdictions. The Denominational Board to be elected in manner herein-after provided.

3. That, within twenty-one days after such order of the Education Department, a notice shall be published by the overseers of the parish requiring all the owners and ratepayers in the district, entitled to vote, to elect by a proper form to be left at such of their residences, which Board they will belong to and vote under; and in the event of any owner or ratepayer not sending in his claim within such twenty-one days, then that he shall be considered as belonging to the Secular School Board. The overseers shall then make out and prepare separate books, one to be for the Denominational School Board, and the other for the Secular School Board.

4. That all schools which have been hitherto, and may hereafter be, provided by the Secular School Board shall belong to them, and be under their conduct, under and by virtue of the existing Elementary Education Act; but in the event of its being deemed desirable to transfer any Secular Board School to the Denominational Board, it shall be lawful so to do, with the mutual consent of each such Board, with the consent and approval of the Education Department, by order made for that purpose, and upon such terms and conditions as the Education Department shall deem expedient and proper.

5. That (subject to the preceding section) it shall be competent for any other school in the district already existing, and which is certified to be a Public Elementary School, to elect whether they will be attached to the Denominational School Board or not, or they can act independently of either Board.

6. That such Denominational School already existing shall be under the control of its present managers or trustees, and any future managers to be appointed shall be elected by the person or persons who are now entitled to elect managers, subject in all respects to the approval of the Denominational School Board, such managers not to consist of less than five persons, and to meet at such times as the Denominational Board shall approve.

7. It shall be competent for any Denominational School to withdraw from the Denomination Board on giving such notice and doing all such acts and things as the Board may prescribe.

8. That it shall be the duty of the overseers to publish annually a notice in the month of March, requesting all owners and ratepayers whose names are not upon the rate-book to send their claims within the date to be therein named, stating to which Board they will elect to belong; and as to those who do not send in their claims, they shall be considered as belonging and shall be allocated to the Secular School Board.

9. That the members of the Denominational School Board shall be elected by the owners and ratepayers only who have elected to belong to such Board, and the members of the Secular School Board shall also in the same manner be elected by the owners and ratepayers only who have elected to belong to such Board, and such elections shall take place together at the same time and places, so as to save the expense of two elections.

10. That the schools so to be entitled to belong to the Denominational School Board shall be only the Public Elementary Schools as certified in accordance with the Education Act, 1870.

11. That such Denominational School Board shall be equally under the supervision and control of the Education Department as the ordinary Secular School Board, and any notice to be given under Section 6 of the Education Act, 1870, by the Education Department shall be equally given to the Denominational School Board, so that they may have an opportunity of supplying any deficiency in any of those schools; and in case of default by such Denominational School Board or such Secular School Board, the Education Department shall cause the duty of such School Board or Denominational Board to be performed by such of the Boards as they may think proper, and in manner provided by the Education Act, 1870.

12. Every Denominational School Board, for the purpose of providing sufficient Public School accommodation within their district, either in obedience to any requisition or not, may provide, by building or otherwise, or hiring schoolhouses properly fitted up and improved, enlarge, and fit up any schoolhouse provided by them, and supply school apparatus and everything necessary for the efficiency of the schools provided by them, and purchase and take on lease any land and any right over land, or may exercise any of such powers.

13. That all other powers and provisions, whether the acquisition of land, renting of schools, the borrowing of money, or any other powers whatever, either for the enforcing of the provisions of the Education Acts, or otherwise, which are contained in such Acts shall be considered as equally available for, and shall be exercised and exercisable by the Denominational School Board.

14. With regard to existing loans, a clause should be inserted in the Amending Act constituting the two Boards in the same district (viz., the Denominational and the School Board), that nothing therein contained should prejudice or affect existing loans or liabilities, as they have been incurred upon the entire rate of the district, but that all future loans and liabilities should only be raised upon the rates of each Board, as contained in their respective rate-books.

15. That the expenses of the Denominational School Board shall be paid out of a fund to be called the School Fund.

16. That the accounts of such Denomination School Board shall be made up and balanced, and shall be submitted to the Denominational School Board every six months, on the 1st day of March and the 1st day of September in every year, for the purpose of being examined and audited by such Board, in such manner as the Board may from time to time appoint; but this shall in no manner affect or qualify the right of the public auditor appointed by the Local Government Board to audit such accounts, but shall be only an addition thereto.

17. That in the event of the Denominational Board not being satisfied with the efficient working of any school under their jurisdiction, or such school failing

in all respects to satisfy the requirements of the Education Department, then it shall be competent for the Denominational Board to refuse to make up all or any portion of any deficiency which may be claimed, and the managers of the said school or schools so in default shall be entitled only to such grant from the rates as the said Denominational Board may think proper to make.

17A. That in the making up of such accounts voluntary contributions shall not be reckoned as the regular income of the school, but any contributions so received shall be carried to a separate account, to be called "The Benefaction Account," which shall be utilised for the erection of further schools, or applied for the benefit only of the special school for which such fund is created or such benefaction given.

18. That benefactors shall be free to make voluntary gifts to such schools in which they may take a special interest.

19. That any deficiency in the making up of the accounts of the various schools under the Denominational School Board shall be raised by such School Board in the same manner as the expenses are raised by the School Board under Sections 53 and 54 of the Education Act, 1870.

20. That for such purpose the overseers of each parish or district shall make a separate rate in their district amongst the various owners and ratepayers only who have elected to and form part of the Denominational Board, and such owners and ratepayers shall be exempted from the payment of any rate made by the Secular School Board; and in like manner the members of the Secular School Board shall be exempt from the payment, if any, made by the Denominational Board.

21. Every child attending the school belonging to the Denominational School Board shall pay such weekly sum as may be prescribed by such Denominational School Board, with the consent of the Education Department; but the Denominational School Board may from time to time for a reasonable period, not exceeding six months, remit the whole or any part of such fee in the case of any child when they are of opinion, from proper evidence submitted to them, that the parent of such child is unable from poverty to pay the same, but such remission so given shall not be deemed to be parochial relief given to such parent.

22. Section 13 of the Education Act, 1883, as to endowments, shall be agreeably applicable to Denominational School Boards.

23. Every school under the Denominational Board to be open at all times to the officers of the Denominational Board and Education Department, all of whom may be entitled to inspect the same, and to have all the powers and provisions contained in the Education Act, for the purpose of advancing the maintenance of such schools.

24. The managers of each school shall have the right to appoint and dismiss the teachers, to order what religious teaching shall be given, and the general curriculum of study (so far as the Education Department leaves this optional), to settle the fees paid by the children, subject as before mentioned.

Finally,

25. There shall be such general powers given to the Denominational School Board as are given to Secular School Boards under the existing Act with reference to the maintenance and support of such schools.

The SCHEDULE before referred to.

1. For the purpose of passing a resolution of owners and ratepayers under this Act, a meeting shall be summoned on the requisition of any twenty ratepayers or owners, or of any twenty ratepayers and owners resident in the district or place with respect to which the resolutions are to be passed.

2. The summoning officer of such meeting shall be :

In boroughs, the Mayor.

In Improvement Act districts, the chairman of the Improvement Commissioners.

In Local Government districts, the chairman of the Local Board.

In places situated in any rural district, or districts, and having known and defined boundaries, the churchwardens, or one of them, having jurisdiction co-extensive with the place; or if there are no churchwardens, the overseers, or one of them, having the like jurisdiction; or if there are none of the officers respectively above enumerated, or if such officer in any case neglects, is unable, or refuses to perform the duties hereby imposed

on him, any person appointed by the Local Government Board.

Where the boundaries of a place are settled by order of the Local Government Board, the Board shall, by such order, appoint the summoning officer.

If any announcing officer appointed by the Local Government Board dies, becomes incapable, or refuses or neglects to act, the Local Government Board may appoint another officer in his room.

3. Ratepayers or owners making a requisition for the summoning of such meeting shall, if required, give security in a bond, with two sufficient securities, for repayment to the summoning officer, in the event of such resolution not being passed, of the costs incurred in relation to such meeting, or any poll taken in pursuance of any demand made thereat, the amount of the security to be given by such sureties and their sufficiency, and the amount of such costs to be settled by agreement between the summoning officer and such ratepayers or owners, or in case of dispute, by a Court of Summary Jurisdiction.

4. The summoning officer shall, on such requisition as aforesaid, fix a time and place for holding such meeting, and shall forthwith give notice thereof by advertisement in some one or more of the local newspapers circulated in the district or place.

By causing such notice to be affixed to the principal doors of every church and chapel in the place to which notices are usually affixed.

5. The summoning officer shall be the chairman of the meeting, unless he is unable or unwilling to preside, in which case the meeting on assembling shall choose one of its number as chairman, who may, with consent of a majority of the persons present, adjourn the same from time to time.

6. The chairman shall propose to the meeting the resolution, and the meeting shall decide for or against its adoption: Provided that if any owner or ratepayer demands that such question be decided by a poll of owners and ratepayers, such poll shall be taken by voting papers in the same way and with the same incidents and conditions as to the qualification of electors and scale of voting, as to notice to be given by the returning officer, delivery, filling up, and collecting of voting papers, as to the counting of votes, as to penalties for neglect or refusal to comply with the provisions of the Act, in all respects whatsoever, as is provided by the rules for the election of Local Boards: Except that, in districts or places where there is no register of owners and proxies, any owner or proxy shall be entitled to have a voting paper delivered to him if, at least 14 days before the last day appointed for delivery of the voting papers, he sends a claim in writing to the summoning officer, containing the particulars required.

If no poll is demanded, or the demand for a poll is withdrawn by the persons making the same, a declaration made by the chairman shall, in the absence of proof to the contrary, be sufficient evidence of the decision of such meeting.

7. A copy, under the hand of the summoning officer, of every resolution so passed shall be forwarded by him to the Local Government Board, and it shall be his duty to publish a copy thereof by advertisement for three successive weeks in some one or more of the local newspapers circulated in the district or place, and by causing a copy thereof to be affixed to the principal doors of every church and chapel in the place to which notices are usually affixed.

8. Where, in pursuance of resolution passed in manner provided by this Schedule, any place is constituted a Local Government District, all costs incurred by the summoning officer in relation to the meeting, and any poll taken in pursuance of any demand made thereat, shall be a first charge on the general district rate leviable within such district; in the case of a resolution so passed by owners or ratepayers in any urban district, such costs shall be paid out of the fund or rate applicable by the urban authority to the general purposes of the Act.

## CXIII.

To the ROYAL COMMISSIONERS appointed to inquire into the WORKING of the ELEMENTARY EDUCATION ACTS, ENGLAND AND WALES.

The MEMORIAL of the undersigned CLERGY, MANAGERS, and SUPPORTERS of CHURCH OF ENGLAND VOLUNTARY SCHOOLS in the DIOCESE of ST. ASAPH.

SHREWETH:—

THAT recent legislation has had the effect of increasing the difficulty of maintenance and management of Voluntary Schools, built and supported by persons convinced of the paramount importance of definite religious teaching; and your Memorialists therefore pray that the Royal Commissioners, in considering their Report, will remember that the whole country lies under a heavy weight of obligation to the promoters of Voluntary Schools, and that any injustice under which these schools labour should be remedied; and that the Royal Commissioners will also consider whether the schools ought not to be relieved in the following manner:—

1. That subscribers to Voluntary Schools in School Board districts be not required to pay a school rate, on giving satisfactory proof that they have already paid a full equivalent by subscription.
2. That all rates shall cease to be levied on buildings or property used for the education of the poor.
3. That Voluntary Schools and Board Schools be equalised in respect of poor children whose parents are unable to pay the school fees, so that children who would attend the Voluntary Schools by their parents' choice, may not, on account of the difficulty and hardship connected with an application to the Board of Guardians, be driven to Board Schools to secure free education.

(To this memorial 184 signatures were appended.)

## CXCIIL.

To the ROYAL COMMISSION on the ELEMENTARY EDUCATION ACTS.

The humble MEMORIAL of the CLERGY of the DEANERY of BULMER in the DIOCESE of YORK, assembled in CHAPTER.

SHREWETH:—

THAT the Voluntary Schools of England educate nearly two-thirds of the children attending Elementary Schools.

That recent legislation has subjected them to difficulties which greatly impede their work, and may ultimately occasion their extinction.

That the support of schools by voluntary subscriptions lessens the general burden upon the community very considerably, and that the enforcement of a rate for the support of Board Schools on those who are engaged in the maintenance of Voluntary Schools, is felt to be inequitable.

As a remedy for this injustice your Memorialists beg humbly to suggest that all persons who can give satisfactory proof that they contribute a sum equal in amount to the rate to a Voluntary School within the same parochial limits, shall in future be relieved from paying the School Board rate.

Signed, by request, on behalf of the Ruri-decanal Chapter of Bulmer.

E. J. RANDOLPH,  
Chairman.

## CXCIIV.

Weald Vicarage, Sevenoaks.  
February 23, 1888.

SIR,

I AM requested to forward you a copy of the following resolution, passed at a meeting of the Clergy of the Rural Deanery of Shoreham held this day:—

“That this meeting prays for relief from School Board rates for all subscribers to Voluntary Schools to the extent of their subscriptions.”

I am, Sir,

Your obedient servant,

E. K. B. MORGAN,

Hon. Secretary to the Ruri-decanal Chapter of Shoreham Deanery.

To the Secretary,  
Education Commission.

## CXCV.

GENERAL ASSOCIATION OF CHURCH SCHOOL MANAGERS  
AND TEACHERS.

National Society's Office,  
Sanctuary, Westminster, S.W.,  
January 23rd, 1888.

SIR,

At a meeting of the Council of the above  
Association on January 21st, 1888, it was unanimously  
resolved:—

"That in the opinion of this Council, Technical  
Schools should be independent of and not annexed to  
Public Elementary Schools."

I was desired respectfully to submit the resolution to  
the Royal Commission on Education.

I remain,

Yours faithfully,  
J. SHUDHOLME BROWNRIGG,  
Hon. Secretary.

The Secretary,  
The Royal Commission on Education.

## CXCVI.

Brighton and Preston (U.D.) School Board.  
Offices, 54, Old Steine,  
June 9, 1888.

SIR,

I AM instructed by the Board to forward you a  
copy of a resolution passed by them at their meeting on  
Tuesday last:—

"That the present system of inspection and payment  
of grants thereon is wrong in principle and pernicious  
in its results."

"That this resolution be forwarded to Sir W. T.  
Marriott, Q.C., M.P., Sir William Tindal Robertson,  
M.P., the Education Department, and the Secretary of  
the Royal Commission on Education, with a request to  
do all in their power to support a system whereby the  
administration of imperial grants for educational pur-  
poses may be effected in more equitable and intelligent  
methods than at present."

I have the honour to be, Sir,  
Your obedient servant,  
JOHN CARDEN, jun.,  
Clerk to the Board.

The Secretary,  
Royal Commission on Education.

## CXCVII.

To the Right Honourable VISCOUNT CROSS.

MAY IT PLEASE YOUR LORDSHIP,

I HAVE the honour to forward your Lordship the  
following resolution *re* elementary education, &c. which  
was unanimously adopted by the Glamorganshire Welsh  
Congregational Association, representing 257 churches  
and congregations, held at the Tabernacle Chapel,  
Aberavon, in the said county, on Wednesday, June 6th,  
1888.

On behalf of the Association,

I am, your Lordship's obedient servant,  
W. I. MORRIS (Sec.),  
Norfolk House,  
Pontypridd.

"That this Conference views with the greatest concern  
the attempts of the advocates of sectarian education to  
tamper with the Education Act of 1870, and earnestly  
protests against the endeavours that are being made to  
repeal the present restrictions on sectarian education in  
public elementary schools, and also against any  
increased parliamentary grants to denominational  
schools, either from local rates, or the Consolidated  
Fund, except such schools be placed under efficient  
local control, popularly elected by the ratepayers them-  
selves.

"That this Conference grounds its protest on the belief  
that such proposals will prove a hindrance to the esta-  
blishment of a national system of education on a purely  
unsectarian basis; is contrary to the principles of civil  
and religious liberty; will prevent Nonconformists  
obtaining public elementary education to their children  
in any but denominational schools, and that Noncon-

formists will be unjustly taxed by being called upon to  
make larger contributions from the rates to denomina-  
tional schools, and trust that the Liberal party will  
meet such retrograde proposals with the most strenuous  
opposition."

## CXCVIII.

Gloucestershire and Herefordshire Baptist  
Association,  
Chalford, Stroud,

DEAR SIR,

June 12th, 1888.

THE resolution on the other side was passed most  
unanimously at the annual meeting of the Gloucester-  
shire and Herefordshire Baptist Association, held at  
Sydney, on the 7th of this month, with the request that  
it be sent to you to be placed before the Royal Com-  
mission on the Education Acts.

I have the honour to be  
Your humble servant,  
D. R. MORGAN,  
Hon. Sec.

To the Secretary  
To Royal Commission on Education.

"That this assembly of ministers and delegates of  
the Baptist Churches of Gloucestershire and Hereford-  
shire meeting in annual conference, desires to record  
its deep concern at the effort now being made by the  
denominational party to secure fresh legislation, by  
which the restrictions imposed on sectarian teaching in  
public elementary schools by the Education Acts should  
be abolished; and the assembly also re-affirms the prin-  
ciple which the Baptist Churches have hitherto main-  
tained, that no portion of the public rates be applied to  
further or promote sectarian teaching; and that all  
schools aided out of the local rates should come under  
the control of the ratepayers."

## CXCVIX.

At the meeting of the Surrey and Middlesex Baptist  
Association, held at Kingston-on-Thames, it was re-  
solved:—

"That this meeting, recognising the enormous im-  
portance of absolutely unsectarian teaching in the  
elementary schools, as provided by Act of 1870, ex-  
presses its strong determination to oppose any retro-  
grade policy in connexion therewith."

Yours heartily,  
E. BRUCE PEARSON,  
Hon. Secretary.

2, Percy Villas, Hounslow,  
June 12, 1888.

## CO.

36, Princess Street, Leicester,  
2nd June 1888.

SIR,

ANNEXED I beg to hand you a resolution passed  
at the annual meeting of the Leicestershire Association  
of Baptist Churches at Syston, May 29th, relative to  
the education question.

I have the honour, Sir, to be,  
Your obedient servant,  
JOSEPH CORNISH,  
Hon. Secretary.

The Secretary of the  
Royal Commission on Education.

"That this Association strongly deprecates the pro-  
posed re-opening of the settlement arrived at as to the  
religious difficulty in the passing of the Education Act,  
believing that that settlement was founded on just and  
equitable principles, and has proved generally satis-  
factory as between the various religious bodies.

## CCL.

Congregational Union of England and Wales,  
Memorial Hall Farringdon Street,  
London, E.C., 17th May 1888.

SIR, I ENCLOSE on the fly-leaf a copy of a resolution  
unanimously adopted by our Assembly at its meeting  
on the 8th instant,

And am,  
Your obedient servant,  
ALEXANDER HANNAY,  
Secretary,

Per CHARLES STANCLIFF.

To the Secretary of  
The Royal Commission on  
Elementary Education.

RESOLUTION unanimously adopted at the ASSEMBLY of  
the CONGREGATIONAL UNION OF ENGLAND AND WALES,  
May 8, 1888.

“That the Assembly, referring to opinions expressed  
by influential persons before the Royal Commission on  
Elementary Education, and to certain signs which  
indicate approval of a reactionary policy on the part of  
a majority of that body, protests against any fresh legis-  
lation by which the restrictions imposed on sectarian  
teaching in public elementary schools by the Education  
Act of 1870 should be abolished; by which provision  
should be made for the support of denominational  
schools out of the rates; or by which contributors to  
denominational schools should be exempted from pay-  
ment of school board rates.”

## CCII.

BAPTIST UNION OF GREAT BRITAIN AND IRELAND.

President.—Rev. John Clifford, M.A., LL.B., D.D.,  
21, Castellain Road, Maida Hill, W.

Secretary.—Rev. Samuel Harris Booth, D.D.,  
19, Farnival Street, E.C.

At the Annual Assembly held in London on the 25th  
April 1888 it was—

Resolved:—That in view of the proposed exten-  
sion of the system of State-aided denominational  
elementary day schools, the Assembly renews  
its oft-repeated protest against the injustice and  
inequalities of that system, and specially against  
the project of giving power to school boards to  
make the schools under their control sectarian.  
In the judgment of the Assembly the time has  
come for the establishment of really national  
elementary day schools, under which no grants  
should be made from the public funds to schools  
in which scholars or teachers suffer disadvantage  
in consequence of religious beliefs, or which are  
not under public control. The Assembly in-  
structs the Council to give early and earnest  
consideration to the forthcoming report of the  
Education Commission, and to take such action  
as circumstances may render just and necessary  
in the interests of religious equality.

SAMUEL HARRIS BOOTH,  
Secretary.



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