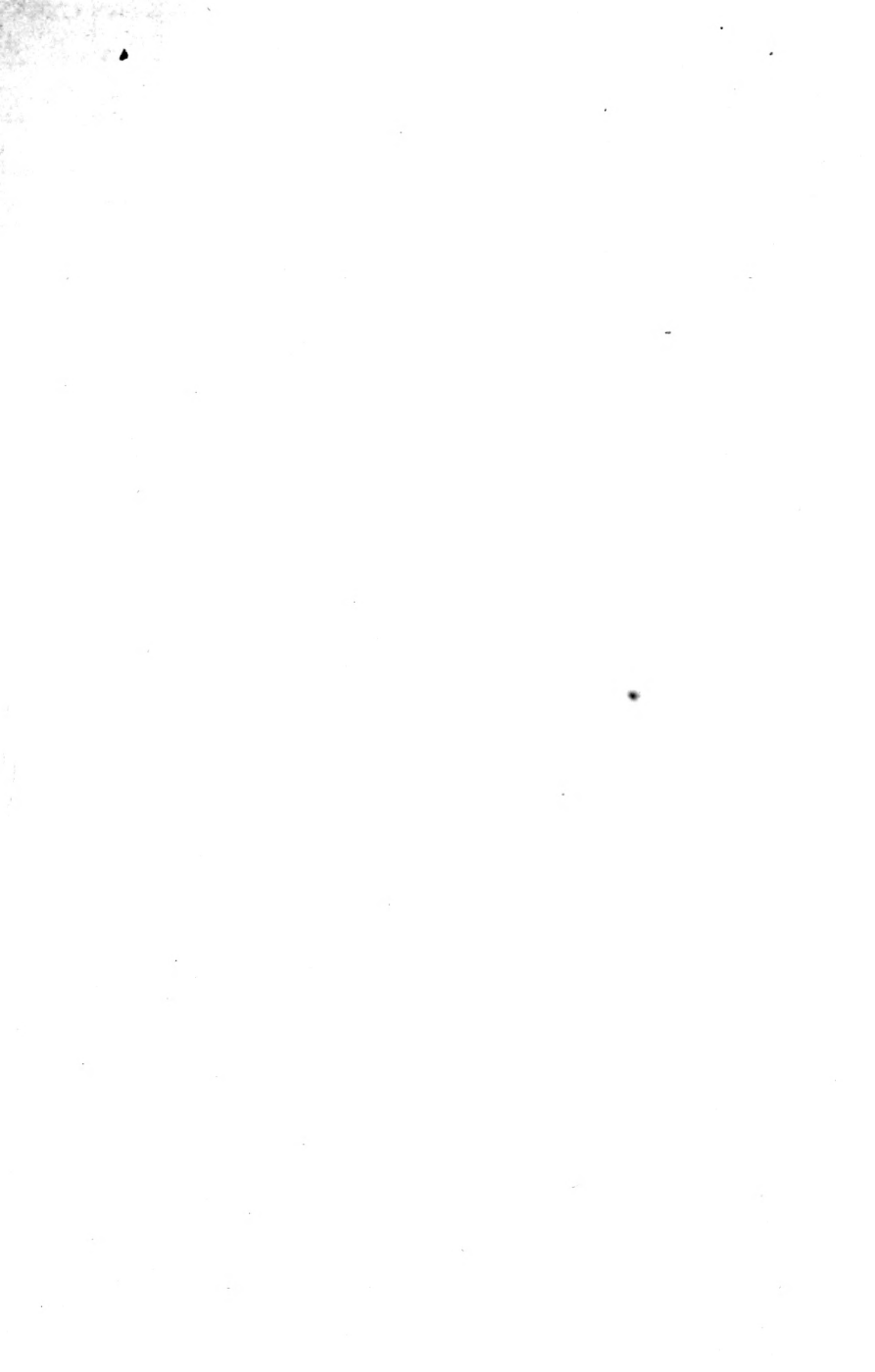
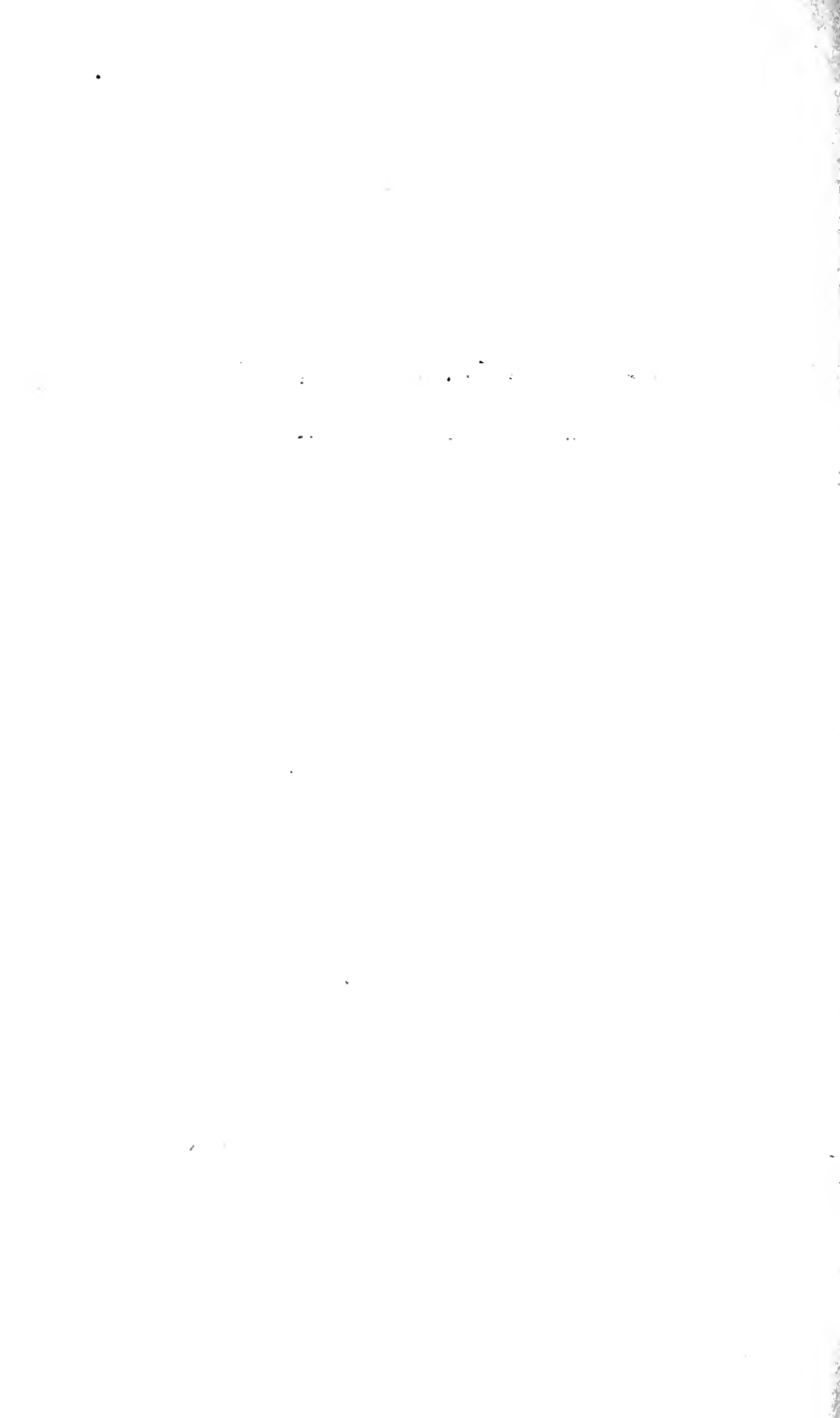


LIBRARY
OF THE
UNIVERSITY
OF ILLINOIS





How can the Ch: educate the people.	1
On Making Education more efficient. By S. Hook	2
The People, Education & the Church. By A. Watson	3
Crime & Education. By Rev. W. J. Bennett	4
The English Review on S. Hook's Letter.	5
Church Schools & State Interference. By Archd ^o . Denison	6
The Ch: of England & the Committee of Council. " "	7
National Education & Ch: Extension. By Archd ^o . Sinclair	8



LIBRARY
UNIVERSITY OF TORONTO

How Can the Church

EDUCATE

THE PEOPLE?

THE QUESTION CONSIDERED WITH REFERENCE TO THE
INCORPORATION AND ENDOWMENT
OF
COLLEGES
FOR THE MIDDLE AND LOWER CLASSES OF SOCIETY.

IN

A LETTER

ADDRESSED TO THE

LORD ARCHBISHOP OF CANTERBURY

BY

A MEMBER OF THE NATIONAL SOCIETY.

LONDON:

FRANCIS AND JOHN RIVINGTON,
ST. PAUL'S CHURCHYARD, AND WATERLOO PLACE.

1844.

LONDON :
Printed by S. & J. BENTLEY, WILSON, and Fley,
Bangor House, Shoe Lane.

P R E F A C E.

THE following pages have been addressed to the Archbishop of Canterbury, as being the person, of all others, best qualified, from station and long personal experience, to consider the subject treated of in all its bearings.

The Author's name is well known to all his friends, and he willingly takes upon himself the entire responsibility of this publication. If his suggestions should tend to direct public attention from school buildings, which are but the outward frame-work of education, to the living agency of pastors and masters; if the formation of character, rather than the acquisition of knowledge, or, as Cobbett somewhere terms it, "book learning," should be made more familiar to the public mind, as the great object of our endeavours; and if, instead of dealing with society *en masse*, over which, as on a smooth level surface, our weapons glance without penetrating it, we should be induced, through Collegiate influence, to aim at the hearts and consciences of individuals, each of whom would, in his turn, act upon other minds, in whatever sphere he might be

thrown ; if such should be the result, in any degree, however limited, of this publication, the Author's hopes will not have been disappointed.

In regard to the specific enlargement or endowment of St. Mark's, and other Training Colleges for teachers, the friends of the Church may fairly differ in opinion as to the time and mode of making the attempt. He would venture, however, respectfully to intimate, that all great movements, to be successful, must prove continuous, and unless we evince some spirit of faith in our cause, and generous confidence in its supporters, the feelings of sympathy which now bind their hearts with our's, may hereafter be enlisted in new undertakings.

If restlessness be one great characteristic of modern Churchmen, perseverance is a virtue for which they have much occasion. That the friends of Training Colleges *will persevere* in spite of every discouragement, is the Author's firm conviction ; but if endowments be as essential as he believes to their character as National Institutions, the sooner we commence our arduous enterprise the less will be our eventual share of personal responsibility.

The man who possessed a large park, in the centre of some densely peopled manufacturing town, and denied all access to his neighbours, would be more open to observation, but not in reality more culpable than those who, inheriting themselves all the Collegiate advantages which belong to Royal and other ancestral foundations, close the fountain of Church teaching to the public at large, and render poverty an almost insuperable bar to any more perfect measure of education than is .



afforded by common elementary day-schools for children under 12 years of age.

Far, very far from the thoughts and wishes of the rising generation in our various ancient seats of learning, is any such invidious monopoly. They will water the grafts from the old University tree, which the hands of elder brethren may have planted; and as the names of our Alfreds, our Henries, and our Edwards, are now blessed by all whose characters their institutions moulded; so may Victoria and Albert in distant times be associated in the mind's eye with Colleges, of which the everlasting Church is guardian, and aid in founding national improvement, not upon Acts of Parliament or official patronage, but on the spontaneous workings of private benevolence, and the hallowed influence of Christian communion.

MY LORD ARCHBISHOP,

SIX years have now elapsed since your Grace, the Bishop of London, and other Bishops, communicated with certain individuals on the subject of a general Church movement in behalf of National Education.

The National School system had then attained a very considerable degree of influence as a National institution, and the evils incidental to an ignorant yet growing population had become sufficiently notorious to render it probable that some Government measure would ere long be attempted. In the mean time, Lord Brougham in the House of Lords, Mr. Slaney in a Committee of the House of Commons, and Mr. Wyse in the Central Society of Education, were acting as pioneers, all intent on the diffusion of knowledge, but differing among themselves as to the principles on which legislation ought to proceed, and neither of them backed by any very important body of partizans. Lord Brougham had indeed identified his name with that of the schoolmaster; but high as were his aims, and unrivalled his powers, and sincere as I believe to have been his efforts, he had continued during the whole of a long and splendid career to terrify the world by his rod, rather than to overcome its repugnance to his legislative interference, either by his writings or orations.

Without wishing to disparage the good intentions of her Majesty's then advisers, it was obvious that, in any measure which they might bring forward, their political connection with the Dissenting interest would be likely to exercise a powerful influence over their councils. On the other hand, the statesmen whose general policy indicated a

greater reliance on Churchmen than on Romanists and Dissenters for support, were understood to be more sensible of the difficulties than of the advantages of any decided recognition of Church principles as a badge of Parliamentary distinction.

Under these circumstances, as well with reference to the aspect of political parties, as to the current of the times, which had for many years taken what is called a Liberal direction, and impaired the just influence of the Church in the Legislature, there seemed more reason to deprecate than to desire the establishment of an educational system by the State, strictly so called. If placed under the direction of the clergy, it could not fail in a country like ours to provoke religious discord and political contention: if confined to secular subjects, its tendency would be irreligious: and, if based upon any religious principle short of full Church Communion, the public encouragement thereby afforded to the propagators of error would, it was thought, weaken the bonds of National unity, and obstruct instead of advancing the ultimate triumph of Christianity.

Looking, therefore, at schools and churches as conducive to the same end, and believing that the Church once planted in an ignorant district would sooner or later produce the school,—although a State school, if independently worked, would impair rather than extend the beneficial influence of the parochial Clergy,—it appeared reasonable to conclude that the Voluntary School system, with all its imperfections, was preferable to a Government system. Whenever, if ever, a Ministry should be sufficiently strong and high-principled to afford a Church education to the people, the more obvious preliminary step would be to endow churches, and multi-

ply clergymen : till then no schools could prove a substitute, taken *per se*, as State appendages.

Such at least were the impressions which operated strongly on the minds of many, especially of those who had lamented the workings of a nominally mixed system in Ireland, of which the Romanists alone availed themselves, and of an infidel system in Holland engendered by the French Revolution, which the reviving piety of Calvinists and Romanists alike reprobated. They believed that neither of those systems could be adopted in England, but they felt most anxious that the predominance of Church influence should be sought for *in the renewed energies of her Members, not by legislative interference* ;* and they thought that, if the Heads of the Church would originate a National movement before education became a party question in Parliament, successful appeals might be made to men of all parties, upon purely religious grounds, without reference to political distinctions. The National Society was instanced as a Chartered body whose constitution involved the necessity of an adherence to fundamental principles, as exemplified in the use of the Church Catechism and rule for attendance at Church ; and whose Committee, comprising as it did the whole bench of Bishops, was well qualified to direct the application of any resources which might be placed at its command. The objects specially alluded to were enumerated in a memorandum which had been previously placed in your Grace's hands

* " For his own part, he believed that the best course the Legislature could take was to express its opinions strongly, and to assist by grants of money, and other encouragement, the views of charitable individuals and societies ; but he was of opinion that the views which it had, would then be carried out in a manner far better than they could be by any enactment."—*Bishop of London's speech in the House of Lords, Dec. 1, 1837.*

by Mr. Joshua Watson, treasurer of the society, a gentleman than whom no layman in the kingdom had done more during a long life to promote Christian knowledge and propagate the Gospel.

That memorandum your Grace read, and gave to the contents of it your cordial concurrence ; intimating that if, when the month of May came round, the list of new subscribers to the National Society should be such as to create confidence in the success of more extended operations, your Grace would gladly come forward as President, and appeal to the public in behalf of Church education as contradistinguished from public instruction through all the Society's ramifications.

The appointed season came, and, considering that all intermediate communications were of a strictly private character, I believe I may unhesitatingly assert, that the degree of support tendered in behalf of the Society, if not equal to the greatness of the occasion, was, nevertheless, sufficient to justify a sanguine hope that much permanent good would result from the contemplated movement. The only material difference between the plan first acquiesced in, and that eventually carried out, was in the mode of originating subscriptions, and organizing the Church for educational purposes. By the first plan, a National fund originating in the Committee of the National Society at Westminster would have been raised at one and the same time throughout the kingdom ; and the magnitude of the undertaking would, it was hoped, have enlisted in its behalf the zeal and liberality of all classes. Large subscriptions are always more acceptable than small ones to the public mind. Numbers increase the interest of every association, and the expectation of great results stimulates individuals to greater exertion. The past expe-

rience of the Church had already shown how well the system of conditional grants is calculated to call forth local resources. A fund of 100,000*l.* thus raised, as the Mining and Factory Fund has since been, but applied under the direction of Diocesan Boards, (whose members are most cognizant of local wants,) with the concurrence of every Bishop, might have reared institutions like those at Stanley Grove and Chester, each with from 50 to 100 or 200 students and day scholars, in all the principal ecclesiastical divisions of the kingdom; clergymen selected for their acquaintance with school details and systems of teaching might have carried the tide of improvement by inspection into every locality; and Church commercial schools, with boarders and day-scholars, inferior in degree, but corresponding in principle with Training Colleges, might, after the erection of suitable buildings, have derived an independent existence from superior masters in most of our large towns, if not in every populous parish.

Work thus methodised, and carried on with system from a common centre, would not have been less Diocesan in management as to details, because it received life and durability from a Society, whose official capacities for collecting subscriptions were co-extensive with every parish, and to which the Queen's letter had given permanent pecuniary resources.*

The year 1838 passed away, however, without any public appeal in the metropolis for support or subscription to the National Society; but a Committee of Correspondence was constituted in aid of its general designs, and the zeal of all those who had first communicated together on the subject was directed towards Diocesan

* If not necessarily renewable triennially, may we not say, *Mos pro lege—Esto perpetuus.*

and District Boards, which were either established for the first time, or revived in different parts of the country. Exertion succeeded to apathy, and a spirit of Church organization, partaking more or less of that exalted tone of mind and feeling and reverential adherence to ancient land-marks, which is commonly thought to have characterized the early English Reformers more advantageously than those who drew their opinions from foreign sources, prompted the most eager members of the Church, both lay and clerical, to unite in the improvement, extension, and development of her Educational system. Of those who were thus associated together by correspondence and personal conference, some, alas!—among whom were Bishop Otter, Mr. Hugh Rose,* Mr. Southey,† Mr. W. M. Praed, Mr. S. F. Wood, Mr. H. N. Coleridge, and Mr. H. Goulburn—have been prematurely lost to their friends, and to the cause of which in their respective spheres they were the most zealous and efficient promoters; they who remain would shrink from eulogistic mention: but as your Grace expressed at the outset a most anxious desire that Churchmen of every political complexion should be enlisted in one cause, it is right to state, as a fact, that the event justified your benevolent desire.

* It is a sad and saddening thought to remember how many the cold grave now holds of the kind hearts and warm hands, which we once took to our own; how few of those who hailed our outset could be collected around us now; how few are left to rejoice at our success, or to comfort us in our failures.—*Rose's University Sermons*, p. 197.

† Among the latest pursuits of Mr. Southey was the preparation of the *Life of Dr. Bell*, by means of which his benevolent mind contemplated the advancement of the educational cause. The execution of this work has been entrusted to the Poet's son, assisted by Dr. Bell's confidential secretary, and its appearance may, we understand, be speedily expected.

It may also operate as an encouragement hereafter, to those who would form similar associations, to know, that at a time when party spirit ran high in the political world, the principle of Church Communion could still unite in bonds of sympathy men of adverse political interests, and that the definite rules of the National Society afforded, on the whole, an honest, practical, and satisfactory basis of agreement among Churchmen.

I say honest, because the term "Church Education" might have been employed and accepted by two persons of opposite sentiments with opposite intentions and expectations: whereas whoever agreed "to support the National Society, with reference to fundamental principles rather than particular plans," agreed that the Catechism, to which its charter refers, shall be the exponent of Scriptural truth; that every teacher shall be a member of the Church of England; and that, so soon as a child can go to school, he ought to attend church, — not any place of worship indiscriminately, but the parish church, attendance being the rule, absence the exception.

Thus, at a period when what are called liberal influences were still predominant in the Legislature, a Ministerial project of liberal character, so framed as to include many varieties of religious belief, found no acceptance in Parliament or in the country; while that very Catechism and Liturgy, which have been so often during the last thirty years objected to and made a stumbling-block of offence among politicians, became without difficulty, in 1838 as in 1812, the basis of a vigorous, comprehensive, and successful Church movement.*

* That nothing might be wanting to explain what was meant by a Church of England education, the Liturgy was expressly mentioned in the same address, as affording the distinguishing

Equally successful in the following year was the protest of the National Society against the attempt to render inspection a means of State influence and of secular instruction apart from the inculcation of Church doctrines, through the medium of Privy Council functionaries; and when above four thousand collegiate and parochial clergymen, not to mention a far larger body of lay Churchmen, chiefly persons of weight and influence in the country, signed a declaration so stringent and decided as the one I am about to quote, the most zealous Liberals were obliged to confess, as Lord Brougham to his honour did, that no Government could take the education of the people out of the hands of the clergy, without loosening all the bonds of society.

The declaration thus subscribed to was as follows :

“ List of persons, who, because they disapprove of the constitution of the Privy Council Committee of Education, and object to any system of National Education not founded on the Church Catechism and authorized version of the Holy Scriptures, are willing to subscribe to the funds of the Incorporated National Society, in order that the President, Vice-Presidents, and Committee may assist those conscientious managers of National Schools, who, rather than submit to an inspection not derived from nor connected with the Authorities of the National Church, have been unexpectedly deprived of Government grants.”

Painful, indeed, must it have been to those who had long been the successful public advocates of every good work, and equally painful was it to all who participated in their sentiments, to think that, when for the first time in the history of this country the Executive Government mark of that education which the Society was established to maintain. We all want the Bible to make us Christians; but we also want the Liturgy to make us Churchmen.—*Quar. Rev.* July, 1813.

evinced a desire to promote educational improvement, the Ministers of the Church should have been neither consulted, nor made use of as willing functionaries in this great work.

Can we wonder that a board of education where Dissenters and Romanists, if made Ministers of State, might sit, should have startled the public; and that even now, when the Ministers who constitute it are those who resisted its establishment, the good intentions of men so acceptable to the nation on personal and public grounds should be insufficient to overcome the obstacles to perfect confidence, and extended usefulness, which, as Lord Stanley in his wisdom foresaw, have arisen out of the constitution of their office?

We know that Governments may prove harsh step-fathers, as well as nursing-mothers, to the Church; that power, beneficially exercised by politicians to-day, may be a means of oppression to-morrow; and that, so long as educational energy proceeds from religious zeal,—not, as in less favoured countries, from an administrative spirit of police,—the essence of such a system is freedom, love, confidence, and independence; a spirit which, wherever sincerity of belief exists, ill brooks the interference of official functionaries, and scorns, in its aspirations for the welfare of immortal beings, the trammels of particular methods of school management.

Such was the spirit which animated the Church in general against the recognition of principles involved in the educational scheme of 1839; and, reluctant as all friends of the cause must have felt to impede the designs of men so benevolent as many who then acted in behalf of Government, that reluctance was much diminished by reflecting that, in opposing a new untried system, (untried at least in this country,)

they upheld an ecclesiastical system old as the monarchy; and that, in endeavouring to preserve the good of which experience had tested the value, they were most anxious to remedy every defect of which friends or foes could apprise them.

By inviting Churchmen in every diocese to join an educational movement before Government interfered, your Grace and the Bishops at large intimated that you were both conscious of your responsibility, and anxious to take that lead in improving the social condition of the working classes, for which your spiritual relationship operates as a special qualification. By enlisting the influential landlords and men of property in every county on the side of the Church, you awoke long-dormant but hereditary feelings of personal devotion among Churchmen to their chief pastor, and founded upon community of religious principle a new claim to the co-operation of many, whom civil faction had torn from their allegiance to ecclesiastical superiors.

As our Church is constitutionally an estate of the Realm, not a creature of the State, so her members wished their children trained in her principles as subjects of a constitutional Monarchy, not as helots of arbitrary rulers, nor rulers of a Citizen King. As the Queen and her subjects look alike to the national clergy for ministry in holy things and for religious guidance, so it was desired that all national teachers should do the same, not arbitrarily dividing the duty from the motive, things temporal from things eternal, but founding civil subjection on divine allegiance, salvation on a definite promise, and claiming for every species of knowledge its place in the national mind, without allowing intellectual

culture to replace the Christian scheme in all its integrity as the fountain of moral amelioration.*

The highest and lowest classes had long owed their best instruction to the Clergy: the National Society endeavoured to extend the circle of their influence among farmers, tradesmen, and mechanics. It sought to raise the position of the schoolmaster by qualifying him through the medium of a suitable education to assist the clergy, not as a servitor, but as a confidential associate, and to retain him in the service of the Church afterwards; not by mere mercenary motives, nor by the promptings of worldly ambition, but by ties similar to those which actuate all who believe and practise what they preach,—by love to God, and love to man, and by habits of self-denial, founded upon that true Church discipline which is the basis of all sound education.† Aware that in teaching children,

* I visited a Burgher Infant School in Holland, with a Mennonite minister, a learned Anglo-Saxon scholar, well acquainted with Mr. Southey and Mr. Sharon Turner.

The children met and parted without prayer, and used no Scripture lessons; they were all intent on geometry,—the black board covered with angles and triangles.

I asked my conductor whether his children were there. He shook his head. "This," he said, "is education for the head, not for the heart. Those who begin with mathematics become infidels. They can never learn the moral argument in favour of the Christian scheme, and despise authority."

In returning I met my landlady, a Roman Catholic, who attended chapel daily at 8 A.M., and whose child went with her. She laughed heartily at the National system, and said, "that learning Euclid, and neglecting prayers, would never make a good housewife."

† As many persons, who lay great store by the mechanical power of school management, and aptitude in exercising *the understandings* of little children, which a teacher may obtain during

as in most other pursuits of life, the tranquillity of daily exercises is apt to degenerate into routine, and that the form of sound words may lose the spirit which dictated them, it sought also to extend to schools the benefit of those periodical visitations which Bishops and Archdeacons afford the clergy. In every diocese, where under Episcopal authority School inspectors have conducted their useful labours, they have given encouragement both to masters and school-managers.

The reports of the Rev. John Field,* on the state of education in the dioceses of Salisbury and Worcester, deserve the attention of all who wish to increase the efficiency of our Church system; and in Essex the benevolent labours of Mr. Eden, in London those of Mr. Cook, have contributed most successfully to that improvement, both in the form and substance of tuition, of which the Bishop of London has always been a practical advocate.

a few months' course in a model school, continue to regard all higher moral training as superfluous, I will here quote at the outset the opinion of a distinguished Statesman, who calls himself a philosopher, but whose opinions on this subject accord with those of the highest Churchmen.

“Without neglecting physical science and the knowledge applicable to the arts of life, we must make moral science, which is of far higher importance, our main object. *The mind and character* are what a true master ought above all to fashion.” “Either you must lavish the treasures of the State, in order to give high Salaries and even Pensions to that new order of *tradesmen* called schoolmasters, or you must not imagine you can do without Christian charity, and that spirit of poverty, humility, courageous resignation, and modest dignity which Christianity, rightly understood and wisely taught, can alone give to the teachers of the People.”—*Report on Public Instruction in Prussia, Austin's Translation*, pp. 288 and 291.

* Since elevated (to the general satisfaction of the Church) to the Bishopric of Newfoundland.

Having thus considered the spirit and intention of the Church educational movement since 1838, I will proceed to detail the financial means by which it has been effected.

By a return rendered to the National Society up to 1843, from which extracts have been published by Archdeacon Manning in his recent admirable charge, it appears that the sum of 90,581*l.* has been raised for Diocesan Boards, and 48,000*l.* for the Central Incorporated Society; of these amounts the distribution has been as follows :

UNDER DIOCESAN BOARDS.

To building and fitting up Training Institutions at Chester, &c.	£24,079	
Supporting do.	15,682	
Exhibitions at do.	2,462	
	<hr/>	£42,223
To establishing Model Schools	1,760	
Supporting do.	1,400	
	<hr/>	3,160
To establishing Middle or Commercial Schools	12,041	
Supporting do.	2,076	
	<hr/>	14,117
To building National Schools	9,172	
Supporting do.	2,596	
	<hr/>	11,768
To Inspection	1,289	
Organizing Masters	599	
	<hr/>	1,888
		<hr/>
		73,156
To unappropriated balances in the hands of various Boards and So- cieties		17,425
		<hr/>
		£90,581

UNDER THE INCORPORATED NATIONAL SOCIETY.

To Building, Rent, Repairs, &c. of two Training Institutions at Chelsea, two Boarding Houses for adult teachers, and Office at Westminster	£27,846
To supporting do.	13,502
To Model Schools	4,797
To Inspection	£998
Organizing Masters	1,120

	2,118
	<u>£48,263</u>

Thus the immediate and direct result of the movement during five years has been to produce a general Church Educational fund of 138,844*l.* It should at the same time be observed, that, when active exertions are made for general objects, the impulse thus given to the public mind is indirectly felt in all local objects of a kindred character; and as the tendency of our parochial system is to limit rather than to extend the application of our charitable resources, whereby particular localities with religious and wealthy residents are benefited in a much greater degree than those less happily circumstanced, it follows that much of what has been given to the cause of education in our several parishes belongs to the resources of the National Church, although it may not have been carried to the credit of any general fund.

What the number of private or parochial Church schools not united with the National Society, but raised during the last five years, may have been, I cannot state, though I believe it to have been considerable. Unions have been received from 909 places since 1839; and, as one building generally comprises boys and girls, these are be-

lieved to represent 1350 schools, the estimated number of children being 78,174. Assuming that the average expense of building these amounted to 2*l.* per head, and that Parliamentary grants contributed, as we know they generally did, 10*s.* per head, the remaining sum of 30*s.* per head, or 117,261*l.*, should be carried to the credit of the National Church. The average charge for maintenance, at 11*s.* per head, during a single year, for 78,174 children, or 42,995*l.*, must moreover be added; and we thus obtain a further sum of 160,256*l.* in addition to the 138,844*l.* raised within the pale of the National Society during the last five years, whereof about 5,000*l.* raised for the Parent Society, 12,000*l.* for Boards, and 42,995*l.* for School maintenance may be regarded as a permanent and increasing annual addition to our Educational revenues. The produce of two Queen's letters, which have been issued during the above period, namely, 25,691*l.* in 1839, and 29,911*l.* in 1841, is included in the sum of 117,261*l.*

The question to be asked after making this statement, is, whether such a result can be deemed commensurate with the means—I will not say with the wants—of a nation like ours; a nation whose annual income, to judge by the Property Tax returns from persons possessing 150*l.* per annum and upwards, exceeds 170,000,000*l.*, and the annual value of whose real property has increased from 52,000,000*l.* in 1815, to 62,000,000*l.* in 1841. Ten millions in twenty-five years! A nation whose legislators boast that they have saved to the holders of property 16,962,070*l.* from 1834 to 1842, such being the difference between the assessment for the poor-rate in 1834, and that made in each subsequent year; out of which amount 13,389,348*l.* consist

of monies saved to the rich by an actual diminution of expenditure for the relief of the poor:—a nation whose Church population in England and Wales is acknowledged by Dissenters to exceed 13,000,000, and, from among whose total population of 16,000,000, 723,328 persons, chiefly domestics, mechanics, petty tradesmen, and farmers, who might, if they were duly influenced by our clergy, contribute their quota to the National Society, possessed on the 20th November, 1842, a capital in Savings' Banks alone of 20,792,602*l*.

Alas! who can answer such a question in the affirmative? Who, that loves his country, feels otherwise than humiliated, when he compares our worldly means with our heavenly aims, and thinks how little is done by English Churchmen to communicate to their brethren those blessed privileges which they themselves enjoy?

What statesman, what peer or member of parliament, what wealthy commoner in private life, trusts his own son's education to chance, or confides him to Dissenting teachers, or stipulates that he shall read the Bible without being catechised, and learn what is called religion without theology? Least of all, who would withdraw his son from any of our great Collegiate foundations, because there the services of the Church are intertwined with all the discipline of the institution? Because the clergy sway the youthful mind, and temper the tender heart? because Church festivals are still held sacred, and choral services enshrine the feelings, and imagination, and whole inner soul, in communion with saints and angelic beings? because the sanctuary where they worship may still resemble that where their fathers worshipped, and lead their aspirations upwards from earth to heaven; even as the black-letter scroll and the painted

glass, the vaulted roof and the long-drawn aisle, and the time-worn sepulchral stone, link time present with time past, and both with time to come?*

As hypocrisy is the homage which vice still pays to virtue, so a Church education among the upper classes may be regarded as the involuntary homage of this world to the Church: some few may grumble, and some sneer; but the great majority are disposed, for their children's sake, to respect, or acquiesce in, a system which they will not altogether act upon. Why, then, not carry out the principle of Church education, which every ancient endowment, and every hereditary feeling, and every traditional usage has sanctioned? If the sons of gentlemen are generally acknowledged to have been benefited by any degree of Church influence, however small, which

* The recent subscription of 2000*l.* among Eton scholars out of their pocket-money, towards the adornment of their chapel by a painted window, illustrates what is here advanced; namely, that the spirit which once blended Church privileges with social sympathies, still lives among the young of gentle birth, and devotes to the sanctuary which a Henry founded, the free-will offerings of grateful hearts.

It has, to be sure, been said, that the boys *en masse* gave because it became a fashion to do so, and that their parents promoted the work; but, if so, the favour shown to such an undertaking proves that it was congenial to the many, even though it may have been duly appreciated only by a few; and, the more the parents may have joined in such a work, the more it evinces the blessed influence of Church associations as a link between the highest sympathies of parents and children.

Long may such men as Dr. Hawtrey and Dr. Wordsworth engraft the love of letters and of science upon such foundations! but let us remember, that the same chord which vibrated in the heart of our Sixth Henry, as it may in that of our First Albert, reverberates in the breasts of their lowliest subjects.

those foundations perpetuated, why not extend it to our fellow subjects, of every social grade? If our principles be not worth promulgating, why adopt them; and if good for one class, why not for all? To train the Peer and the Pauper in one direction, and leave the Ten Pound householder to grope his way in another, without guide or compass or juvenile bias of any kind, is surely at variance with the ordinary laws of moral and social progression. Why build we penitentiaries instead of Training Colleges, and make assize-days almost our only country festivals? * Why listen with reluctance when Lord Ashley portrays the moral destitution of children in the mines, or potteries, or manufacturing districts, and say such things must be; without considering that, so far as human frailty will permit, we might, if we pleased, apply an effectual remedy?

Church Communion is the true and only basis of National Reformation. Let us open the doors of the Church freely, and soon a congregation will enter in. Let the Church provide pastors and masters, adequate for the wants of *every order of men*, and the spirit of their teaching, in proportion as it accords with her catechism and formularies, will bring scholars whose parents are able and willing to pay for their tuition, not as recipients of mistaken charity. The masses of the people are not less imaginative, and reverential, than the upper classes. Even in places where the face of a clergyman is scarcely

* Since the above remarks were committed to print, I have been informed that May-day, this year, has been kept as an occasion of rural festivity, by Lord Campden (head of the Noel family,) on a scale, and in a spirit, worthy of old times, and illustrative of that concern for the health and happiness of the working classes, which all true Churchmen delight in manifesting.

known except from hereditary recollection,—as was the case in Bethnal-green and other parishes in the same vicinity, until the Bishop of London, assisted by the exertions of Dr. Pusey * at Oxford, and Mr. Dodsworth and Mr. Cotton in the metropolis, drew public attention to their spiritual destitution,—I have been witness to the sense of respect entertained for the clerical office. Those who never attend Church still have pride in sending their children; and many, who because they attend Dissenting chapels are termed Dissenters, answer, if asked the question, that they are members of the Church. Erring sheep they are, too often without a shepherd; but, whenever Churchmen supply schools, they gladly send their lambs to the true fold. Why, then, do we who have the means hold back? Why not come forward like one people and one Church, with one heart and one mind, in this great cause? Why not answer, on a truly national scale, your Grace's paternal appeal to us?

The true cause, if I mistake not, is, that as in heathen countries, even the most civilized, neither schools, nor hospitals, nor any other establishments for benefiting the destitute members of society were ever organized by the voluntary efforts of individuals out of their own private resources, so, in this professedly Christian country, the num-

* Vide the "British Magazine" for 1835-6, then under the editorship of the much lamented Mr. Hugh Rose, where, in a series of admirable papers on religious destitution in large towns, Dr. Pusey prepared the public mind for those charitable exertions on the part of the Bishop of London which have ended in the completion of 36 additional churches, by a fund of 133,000*l.*, towards which Dr. Pusey and his personal friends were among the earliest and most munificent contributors. The above sum is independent of 70,000*l.* raised by Mr. Cotton, and the Rev. C. Mackenzie, for the single parish of Bethnal-green.

ber of those who deny themselves in order to benefit others always has been, and still is, a small fractional part of the community. By appealing to secondary motives, and enlisting worldly interests or passions in the service of humanity, we appear to enlarge our circle of benefactors. We give balls in aid of asylums, and fancy-fairs in ball-rooms, and dress-concerts for schools in churches, and turtle-dinners for City school societies at taverns, and advertise subscription lists in every newspaper, till we exhaust all the resources of puffing ingenuity; and verily we have our reward. We succeed, or think we succeed, *up to a certain point*; but beyond the circle of truly devout and humble, yet charitable men, how little do we penetrate into the heart of the community! of how few is the list of subscribers to Church charities generally composed! how small a book would comprise them all! and, if we exclude those who give for fashion or for vanity, or for entreaty's sake, to please a friend, or get rid of a collector, how much smaller would the last best list appear!

Thus, of the 141,780*l.* subscribed to the Special Fund up to the 19th February, above 40,000*l.* have been contributed by the clergy; and the total number of subscribers does not exceed 9,041, whereof 870 only, have contributed sums of 50*l.* and upwards.

Such, then, is the condition of society; such the yet imperfect state of our Church organization: but if herein, comparing our works with our wants, we find abundant cause for humility, and none for exaltation, still less room is there for despondence, least of all for inactivity. The day of small things comprises, in a great measure, the history of Christianity; and, if its full blessings be now denied to us, it may, perchance, arise from causes within the Church

rather than from the world without. Have we been as cautious in the choice of means, as zealous in regard to ends? Have we looked to God's blessing first,—as the Alpha and Omega of every exertion; or have we estimated human exertion, human machinery, and apparent temporary success, with undue and idolatrous partiality? Have we not depended upon governments,* upon parliaments, upon societies acting under irregular influences, rather than upon fundamental principles; and sought the arm of flesh, instead of the finger of God, for guidance and support? Have we not, from habits of political prudence, so canonized the phantom Popularity among the elements of all successful action, as to carry it from St. Stephen's to Exeter Hall, and there bowed the knee to another Baal? Has not the money-making principle—that plague-spot of commercial nations—that worst because least curable element of abuse in public affairs—so dovetailed itself with all religious agency as to overcome those scruples which the delicate mind applies to any admixture of truth and falsehood, sin and holiness? Have we never sought new and tortuous and uncertain paths, when the old beaten track of the Church was open to us? and taught or countenanced errors in matters of doctrine and discipline, whereby we are now distracted and discouraged?† In discontinuing the observ-

* When Bishop Berkeley sought to establish a Missionary College at Bermuda, he succeeded in obtaining a charter from the Crown, but Sir R. Walpole failed in making the promised Parliamentary grant of 20,000*l.* towards it, and so the scheme failed altogether.

† The support given within the Church to “the Religious Tract Society,” in whose well got-up and popular publications the doctrine of the Church respecting the Sacraments is wholly suppressed, if not denied, affords strong evidence that neutral ground is dangerous ground for sincere and consistent believers.

ance of fasts and festivals, have we not driven both rich and poor further from the Church pale ; allowing the former to forget that self-denial is a fundamental principle of Christian charity, and forcing the latter to devote to almost unceasing toil hours which the Church had once consecrated as a source of comfort to the soul, and of relaxation both to mind and body? *

No one can have been alive to the progress of the politico-religious movements which have pervaded society during the last half-century, without being able to trace to causes like these much of the failure which has attended the most zealous efforts in behalf of religion and of humanity.

To terminate the unchristian tendencies of slavery abroad,

If that doctrine, as explained in the Church Catechism, according to its literal and obvious grammatical sense, (the rule of current application to the 39 Articles,) be tenable, it ought surely to be made the basis of all Christian knowledge, especially among the young, for whose use our Parochial and lending libraries (now stocked with works of "the Tract Society") are most in demand.

To reserve it, implies either that we ought to instil some other belief into the public mind, which all Dissenters and some few members of the Church honestly and openly avow ; or that reserve in communicating religious knowledge, with which reserve our minds had become habitually (perhaps unconsciously) familiar, has long been a received and popular practice amongst us. To propagate the truth, *the whole truth*, and nothing but the truth, Churchmen founded the Society for promoting Christian Knowledge, through whose co-operation the National Society is relieved from all responsibility on the subject of religious or general school publications.

* "St. Monday is the only Saint in the Journeyman's Kalendar, and there are many places where one of the working-days of the week is regularly set apart for drunkenness, like a Sabbath of irreligion."—*Quar. Rev.* Dec. 1812.

and factory labour at home, we libelled planters and mill-owners, quite forgetting how essential to our moral if not to our legislative success was their co-operation. In like manner and with corresponding infelicity, to benefit Irish tenants, we libelled Irish landlords; to reform the Church, we libelled the Clergy; to pacify the Romish priesthood, we tolerated without remonstrance,* and even now remember without remorse, the destruction of ten Irish bishoprics; to advance the Protestant cause, we encouraged dissenters from the Irish Church as teachers in Church schools; and, instead of tempering political excitement with Christian forbearance, we carried the worse than vulgar licence of the hustings into our religious meetings.

The No-Popery cry was worn threadbare among Protestants before we admitted Romanists into the Legislature. Exaggeration led to re-action then, as it has since. Those who denounced most loudly the Pope, in Ireland, became unconscious promoters of his cause, as Romanizing tendencies may even yet become more prevalent in proportion as Church tendencies are anathematized. Opponents, who feel unjustly maligned, are provoked into greater opposition; and the public mind, once made aware that it has been imposed upon by exaggerated statements, falls into the opposite extreme of incredulity or apathy. The advocates of schemes in themselves good erred as egregiously by exaggerating their excellence. National wealth became the *summum bonum* in one quarter, public economy in another, popular representation in a third. The inquiry was, not how well we could be governed, or represented, or instructed, but at how much less cost than

* Mr. Keble's University Sermon is an honourable exception to this painful remembrance of a disastrous epoch in Church History.

heretofore. When the battle had been won by our Nelsons and our Wellingtons, our Pitts and our Castlereaghs, we calculated the price of victory; and vain endeavours to gratify our self-love by the easy attainment of invaluable privileges, called for a cheap Government, a cheap Church, and cheap Schools. He was reputed to be the best statesman who remitted most taxes, and the perfection of diplomacy was to save the expense of ambassadorial snuff-boxes. The most popular citizen was he who placed least confidence in the patriotic devotion of any clergyman or any statesman.

Church reformers, upon the same principle, estimated by a rule-of-three calculation the comparative excellence of Collegiate and Parochial ministrations. The salvation of souls was spoken of as if it were contingent on the number of Church sittings, and the efficacy of Church prayers was tested by the number of nominal worshippers.

If a school-room could be built of dimensions sufficiently large to accommodate one thousand children, and be governed like a frigate by one captain with 100 midshipmen instead of officers, its excellence was vaunted as self-evident; guinea subscribers to such an institution became, at once, in current popular phraseology, the benefactors of their species; but if only a few old men and women and children attended a daily service in God's house of prayer, its *utility* was doubted, and the loss of time to men of business, lay and clerical, or to students, actually regretted.

Of all follies, the idea of a Royal road to learning being discovered in the nineteenth century was the greatest, and yet it flattered our self-love. The Reform Bill itself was not lauded as a greater panacea for every social grievance than the march of intellect: and, whatever good may

have been done by the promulgation of the Bell and Lancasterian systems of mutual instruction, they have been attended with one great crying evil — the production of a belief that Bible texts learned by rote, with a little reading and writing, and spelling for the million, when afforded at the *cheapest** possible rate, and diffused among the largest possible number of children by the aid of monitors under twelve years of age in the shortest possible space of time, will produce a *sufficient measure* of Christian education.† We multiplied schools, scholars, and teachers, by a novel agency, in a mechanical manner, with extraordinary rapidity. At first, and so long as their patrons were vigorous and hearty in the cause, and the teachers carefully selected, the defects of such a system were less obvious than they have since been ; but when the demand for teachers diminished the chances of a good supply, and the resources of zeal fell off so as to make *cheapness* more and more a first object, schools and teachers both degenerated.

The master, who, when schools had been less numerous,

* Vide “Edinburgh Review” on Lancasterian Schools, where this cheapness is eagerly insisted on.—Oct. 1807.

Each boy can spell 100 words in a morning ; if 100 scholars do this 200 mornings yearly, the following will be the total of their efforts towards improvement :

100 words.
200 mornings.
— — —
20,000 words each boy per annum.
100 boys.
— — —
2,000,000 Total words spelt by 100 boys per ann.

Joseph Lancaster quoted in Quar. Rev. Oct. 1811.

† Mr. Burgess estimates the average duration of a child’s attendance in National Schools from 9 to 12, and from 2 to 4 daily, at one year.

and smaller, and more respectable in every way, occupied that position in a country town or village which Goldsmith has so well described,—just under the clergyman, but above the mere tradesman, —fell rapidly and fatally in public estimation. To teach forty boys well, as Christians ought to be taught, and train their minds and make good Churchmen of them, is an arduous task. To drill hundreds was found comparatively easy; and instead of raising to a higher level the professional standard of teachers, in proportion as we multiplied the number of their scholars, we merely attempted to direct into Church channels the torrent of cheap popular education. Hence the partial failure of our endeavours after thirty years of toil; at the end of which the march of vice and ignorance still outstrips the march of intellect, and the wider our efforts by mechanical means to instruct the working classes, the more their moral degeneracy eludes our physical grasp;—the more their physical wants cry loudly for a moral remedy, and the more clearly we perceive that in order to leaven society the pressure of high example must bear downwards — through landlords and farmers, through merchants, mill-owners and tradesmen, through Bishops and every subordinate grade of teachers, lay or clerical; but that Day-schools alone are no substitutes for domestic and collegiate influences; Bell's system no remedy for virus in the veins, when parents, employers, and teachers themselves are the inoculators.*

The progress of the Central Expenditure of the Incorporated National Society affords no bad index to the

* “The invention of printing did not come more opportunely for the restoration of letters and the blessed work of reformation, than Dr. Bell's discovery to vaccinate the next generation against the pestilence which has infected this.”—*Quar. Rev.* Dec. 1812.

state of the public mind on the subject of so-called National Education at different periods.

I will therefore subjoin a tabular form, from which the reader may see at a glance how the work began, and how it has continued up to the present time.

From 1812 to 1816 inclusive	£27,646
„ 1817 to 1821 do.	24,253 *
„ 1822 to 1826 † do.	16,003
„ 1827 to 1831 do.	36,706
„ 1832 to 1836 do.	34,966
„ 1837 to 1838 do.	12,043
„ 1839 to 1843 do.	101,741

The resources of the Provincial Boards up to the year 1838 rose and fell in a proportionate ratio; and after the excitement, which the rival systems of Bell and Lancaster occasioned, had given way to periods of comparative apathy, the efforts of Churchmen slackened, instead of being uniformly directed upon definite principles to the completion of the work which had been undertaken.

Our system was measured by the apparent pecuniary resources of a Society, not by the necessities of a growing population; and as the Christian, in his course towards perfection, cannot stand still without retrograding, so did our supineness as a Church impede our progress as a nation in true Christianity. We prophesied smooth things to ourselves, when we ought to have cried shame on our paltry endeavours; and boasted of educating our tens of thousands, when hundreds of thousands were growing up in Pagan darkness and infidelity.

Then also became apparent that grand defect in all

* This includes a legacy of 18,000*l*.

† Here, when the general subscription fell off, the Royal Letter was first resorted to.

schemes of modern date,—the action of the Church through the medium of self-formed societies, and of self-formed societies without any reference to principles of Church unity or Collegiate discipline.

National School Societies were formed by private individuals in counties and in towns, whose usefulness was contingent on the number of their subscribers, and whose subscriptions depended on their popularity, and whose popularity rested mainly with their original promoters and benefactors. These, being few in number, died, or grew old and infirm; nor did their mantle always descend to their successors.

The schoolmasters and mistresses in model schools, originally disciplined with care, became old and infirm in their turn. No provision was made for their retirement by the bodies to whose service their prime had been devoted. No apprentices were bred up to assist them and supply their place. Committees became disheartened by public apathy; and responsibility, being diffused over a large body of persons, ceased to be felt in any degree commensurate with the spirit of the undertaking. The model school, originally organized in all the districts with which a National School Society was connected, lost its character, and failed to interest its members. The name of the monitorial system remained; but, except in particular schools, such as those which the original founders, like Lord Kenyon on his own property, Mr. Norris at Hackney, and Mr. Davis in Gower's Walk, Whitechapel, had lived to foster and carry on with strict adherence to Dr. Bell's instructions, the spirit of Dr. Bell had departed. The expense of paid monitors, or of pupil teachers* and of assistant masters,

* Mr. Burgess, Incumbent of Upper Chelsea, (a valuable labourer in the Educational cause,) is now endeavouring, in conjunc-

was not considered as it ought to be, in all large schools, *as necessary a part of the National system as Clerical superintendence*, and we wondered that neither tradesmen and farmers, nor the parents of the poor, appreciated education properly; when, in fact, they had learnt from experience to estimate at its current value an imperfect resemblance for a sound system.

The influence of clergymen in committees and societies thus constituted was a wholesome influence; but when they acted merely *as subscribers*, not as men personally answerable for the souls of their young parishioners, the religious character of each one of whom they were enjoined to mould, the general tendency of such a state of things was to impair the clergyman's just authority, and supersede the old system of catechizing at Church,*—a system as earnestly enjoined and recommended as it has been pertinaciously and disastrously neglected under successive Sovereigns and Prelates, from the days of King Edward the Sixth and Bishop Ridley up to our own times.

The Bishop in each diocese to which they belonged, and the incumbent in each parish, or in each union of parishes (as frequently happened, when one overgrown cheap school of several hundred children took the place of several effective schools), did not necessarily become the life and soul of the system *ex officio*. When he did take the lead, (and Bishops thirty years ago were quite as forward

tion with Lord Radstock, Mr. Campbell, and other members of the London Diocesan Board, to remedy this capital defect in large Metropolitan schools.

* The authorities in favour of catechizing at church, in lieu of preaching, on Sunday afternoon, have been collected by the Rev. J. Ley, and published in the Educational Magazine, as well as in a separate form. They include almost every distinguished archbishop, bishop, and divine since the Reformation.

as those of the present day,) he acted himself as a volunteer, through a society, not as one having authority to direct Church education agreeably to Church principles in his diocese.

No Churchman, or *soi-disant* Church School Society, reverted to the Canon wherein the Bishop's licence is made essential to the due exercise of the schoolmaster's office. No means existed to test a candidate's fitness to receive such licence.

Far different was it with the Parochial system, on which every National School, when once ingrafted, became a part of our National Church; too often ill supported, it is true; but still established on right principles, and claiming from every incumbent, under Diocesan direction, if not by Canonical licence, the benefit of his spiritual guidance. National Schools, thus formed, in parish after parish, will remain an everlasting legacy bequeathed in trust to successive pastors of the Church; and so far as the National Society has, by a central pecuniary agency, contributed to produce such schools, without presuming to interfere with the duties and responsibilities of God's appointed ministers, to that extent, if on no other grounds, its labours, and those of its late indefatigable treasurer, Mr. Joshua Watson, will be long and gratefully remembered.

The character of Parochial Schools thus constituted represents more or less the character of our Church. The officiating Minister gives his tone to the teacher; selects school-books, and explains the Catechism or Bible, upon the principles which direct his discourses in the pulpit. No clergyman, who does his duty to the old, neglects it by the young; and much as the cares of a family may mingle with those of a parish, or increase a clergyman's personal expenditure, the assistance of the wife and daughter, and

their associates in the village school, must be regarded and prized as one of our greatest national blessings.

In Holland the State schoolmaster teaches boys and girls together, and all the blessed influences are lost which radiate from the Church; not the least of which are those perpetuated by the softer sex, when the pastor's labours of love are shared by his own family, and the village maiden is taught by example as well as precept to be simple-minded, modest, and industrious. No Duchess of Sutherland, no Lady Francis Egerton, no Mrs. Tuckfield can there be found, animating teachers and children, and lending aid to every project of school improvement which the clergyman's zeal suggests for the benefit of his parishioners. The sympathies of womanhood can never there be enlisted in the scholar's behalf; and lest, peradventure, the zeal of the pious-minded should show itself in behalf of Him whose service we have entered, the name of Jesus is never mentioned, except as a subject of Historical allusion; the New Testament is never read, far less catechetically explained; the voice of prayer is scarcely ever heard, and never authoritatively enjoined, for fear of proselytism.

Much as I have always prized the principles and tendencies of our National School system, *so far as it is parochial*, I never estimated it so highly as when, accompanied by a professor of theology who was also a State school inspector, I visited a first-rate Dutch model school. A young normal teacher, apt, eager, and intelligent, was lecturing on the law of gravitation, and interesting his youthful auditors with the story of Newton's apple,—drawn in chalk on a black board was the apple; and then, turning from Newton to homelier subjects, the culture and uses of the apple were described, and the process of making cyder. Clever

were those urchins, and well-versed in all that knowledge which puffeth up: so I asked the Government inspector to probe their knowledge of Christianity, and of the fall and redemption of man, by a reference to the apple in the garden of Eden. Albeit a Regius Professor of Divinity, the inspector instantly disclaimed any reference to such subjects, as wholly out of rule. No doctrines could be taught or deduced from historical facts in any Government school. The facts themselves might be examined into as matters of general history, but not as the subjects of religious belief. The safest plan was not to touch at all on such delicate ground. "Thank God," I said, "we have not yet any such Government school in England, and no inspectors commissioned by the civil authority to give importance by their inquiries to every subject except the doctrines of the Christian faith!" I made this observation in 1836, little thinking that in 1839 the Bishops and members of the Church of England would feel called upon to protest against the introduction of those Dutch or rather French revolutionary novelties amongst us. God grant that we may never be induced to sanction their re-introduction! but hold fast to our Ecclesiastical system in all its integrity, whether in villages, in towns, in mines, in potteries, or factories; and let us hope that the Ecclesiastical Commission may renovate and restore it in overgrown parishes, rather than extend district divisions.* At all events, let our school system be more and more assimilated to the Church, so

* The substitution of twenty-one parishes and vicarages at Leeds, for one parish and one vicarage, which Dr. Hook proposes shortly to effect, with the concurrence of the Church Commissioners, proves that this important subject is about to be taken up in earnest; and clergymen, who, by sacrifices like these,

far as the National Society's influence extends, by adapting to new wants and extended purposes all her available machinery, whether Parochial, Decanal, Archidiaconal, Diocesan, or Collegiate; and if, in summing up the history of its proceedings, I may appear to regard them with mixed feelings, its warmest advocates will allow that the admitted imperfection of all human agencies renders it doubly incumbent on us to avoid, if we can do so by impartial discrimination, that liability, to which we are exposed, of falling twice into the same errors. Let us then inquire what ground there is for assuming, that if School Societies, whether large or small, grew torpid and fell into insignificance in times past, the bodies formed in 1838 and 1839 may not share a similar fate. Have we, profiting by experience, secured the good, and avoided the weak points of the institutions formed in 1813, 1814, and 1815? Have we rendered our system an enduring one, by founding it on any basis more permanent than the favour of a subscribing public? Will Diocesan Boards constructed on the voluntary principle remain an integral portion of our Church system, and last, with increasing powers of usefulness, as long as there are Bishops to preside over them, or until the Cathedral chapters, with their chancellors and other functionaries, resume the exercise of their ancient educational duties? Will the system of Ecclesiastical visitation, which the funds raised by the National Society in 1839 were intended by many contributors to promote, be carried out, as a part of our Church Educational system?

head the cause of social improvement, may be well justified in exclaiming with Dr. Hook, "We must never rest until we have provided for every poor man a pastor, and for every poor child a school."

I confess that I am not without misgivings as to the result, although here again is more room for encouragement than despondency.

Out of twenty-four dioceses four only remain without any board at all.

In some a territorial division, which had been adopted previous to the movement of 1838, still prevails, and their ecclesiastical arrangements are so far imperfect.

Those constituted in the best manner are Canterbury, York, London, Durham, Winchester, Bath and Wells, Chester, Chichester, Exeter, Gloucester, Lichfield, Lincoln, Ripon, Salisbury, Worcester, and Oxford.

One improvement in their constitution, compared with that of the old County Societies, is, that they for the most part adhere not only to the Episcopal, but to the Archidiaconal and Decanal system. In proportion, therefore, as the Church authorities take a more active part among their brethren, school superintendence will be more efficient, and the funds now raised in each deanery be more adequate. Rural Deans, generally, are not such valuable educational auxiliaries as it is to be hoped they one day will be; but the Parochial School system leaves us open to all the benefit, which, if they please, their services can render to us.

Whether State inspection, conducted by persons who receive their instructions from the Lay Committee of Privy Council, be a source of inquisitorial power, or of public benefit, will depend very much upon those who direct education in the different dioceses. If they be vigilant, and train teachers qualified to give effect to Church principles, State officers will have no legitimate ground for interference; but if *Ecclesiastical visitation be*

discontinued, and State inspection become *the only available means of public communication* between the Bishops, Archdeacons, and clergy, on that part of the pastor's office which concerns the young and uninstructed, it is obvious that State influence will increase as Church influence may decline. The interference, which is now disclaimed, will then by degrees extend. Erastian school managers, many of whom already overrule and even drive away the clergy in large committees, will naturally lean more and more on Government. The term amelioration will imply much or little according to circumstances, and its definition will rest with the State functionary. The omnipotence of money grants will be again appealed to as a means of purchasing concessions of principle, nay, even the threats which are now most falsely said to have been held out to the Irish clergy in regard to the Irish National Schools may become subjects of newspaper discussion in England, *mutatis mutandis*; and as, by degrees, the characters and habits of the clergy and school managers must become familiarly known to those who sway and promote their numerous functionaries, (blended as these will be with itinerant Poor-law Commissioners and Factory or Mining Inspectors,) the directors of this organized body of lay Bishops *in partibus* will necessarily obtain a clue to and control over the whole Educational system of the country.

In the hands of honourable, upright men, such as those first selected, at a time when all desire improvement, and when a friendly Government inspires respect, and when the leading Bishops are generally confided in, this inspecting machinery can hardly appear otherwise than plausible, especially as it saves expense to Churchmen; but it is clear that the Ecclesiastical visitation originally re-

commended by the National Society, and the State inspection now partially in progress of adoption, are very distinct systems of Educational improvement.

It rests with the clergy to determine whether the two systems shall proceed, as they have commenced, *pari passu*; or whether State influence shall, step by step, absorb every other. It is remarkable that the Committee of the British and Foreign School Society were more cautious in regard to their Normal school than the founders of St. Mark's and Chester have been. They stipulated that the Parliamentary grant of 5000*l.* might be repaid whenever inspection became burdensome; and considering that, when the said 5000*l.* were voted by Lord Althorp, *the condition of inspection had not been mooted*, it seems but fair that a similar reservation should be allowed in other training establishments.

So long as inspection be a public benefit, no managers could wish to return the money.

Whenever inspection ceases to be beneficial, by becoming inquisitorial, then surely it ought to terminate.*

In regard to funds, the Boards are still too dependent upon irregular subscriptions; but the example of Pastoral letters and parochial collections in Chester has already been sufficiently successful to justify a hope that it will be followed in *every parish* of the land. The present Bishop of Chichester has issued a similar Pastoral letter, in aid of his Board, from which the best results may be anticipated; and in proportion as the proceeds of the Offertery can be applied to the benefit of the poor, through similar channels, the hearts both of rich and poor will respond more and more freely to those who recommend that mode of collection.

* *Vid.* Appendix, No. 6.

One apparent obstacle to the successful action of the Boards has arisen in the Parent Society itself, whose objects are so closely interwoven with those of the Diocesan Societies, and whose appeals for pecuniary support are so unremitting, that subscribers, unless they wisely support both, find it difficult to draw distinctions between them.

A still more perplexing obstacle is to be found in the habits, opinions, and, if I may so say, prejudices, of persons who reside in large manufacturing and commercial towns. They like to raise and dispense their own money in their own way, and to see the fruit in their own vineyard, drawing at the same time, as largely as they can, from funds common to all. If the Diocesan Board of Chester had made Liverpool its seat of government, the inhabitants of Manchester would, it was said, have been dissatisfied. If Manchester had been selected, the same result would have been apprehended at Liverpool; and, by stationing its Normal institutions at Chester, the Diocesan Board has received only a lukewarm, or rather nominal, support in both of those great cities. Where 2,000*l.* per annum ought to be raised by the Bishop without difficulty, he does not draw more than 200*l.*, for purposes vital to the welfare of their inhabitants, and which, except through the Diocesan Board, they cannot, consistently with the principles of union adopted by the National Society, accomplish.

The Manchester National schools remain, therefore, the reverse of all the Bishop and his Clergy wish them to be; and instead of aiding the operations of the Diocesan Board, which are paralysed by want of funds, receiving in return all the benefits of Diocesan inspection and training, to afford which it was constituted, the advocates of *National* improvement, with some few honourable excep-

tions, bound their sympathies and their exertions within the confines of a Town Society, which appeals to the same supporters as the Deanery Board, established in 1838, under the Diocesan Society. The same Dean and Chapter preside over both, and yet the two bodies are distinct, as regards funds and management. Happily for the poor inhabitants of Manchester and the country at large, London residents are less exclusive and more confiding than their provincial fellow-citizens.

In other parts of England the divided state of opinion among the clergy, and the long absence of Episcopal superintendence, owing to the infirmities of their respective Bishops, has presented similar obstacles.

The Wells Board has received little aid from the wealthy residents and zealous clergy of Bath. Its Training and Inspecting systems owe whatever efficacy they possess almost entirely to the liberal support of one individual, who inherits the practical benevolence of his revered but aged parent and diocesan.

The Lichfield Board is almost ignored in Derbyshire; and the Worcester Board has not yet availed itself of the Bishop's intercession, to derive adequate support from Birmingham. The Winchester Board is neither appreciated nor benefited by the large congregations of Lambeth and Southwark, notwithstanding all their reverence for a prelate, who "lives sermons as well as preaches them," and whose clergy make collections among their flocks, whether rich or poor, for almost every other object, missionary and domestic, with affectionate unanimity.

Whether the great and wealthy Dioceses of York and Ripon will ultimately combine their pecuniary resources *on a proportionate scale of magnitude*, remains to be tested;

but the successful management of the Training institution at York, in a temporary house, under its excellent Principal, affords every ground for encouragement and confidence to those who now await the Episcopal summons to unite their efforts in favour of the Collegiate building fund.

The obstacles, to which allusion is here made, are more or less inseparable from the present condition of the Church. Time and patient endeavours to overcome them, partly by Episcopal co-operation and admonition, partly by clerical influence in each parish, partly by those growing feelings of Church-membership which interpose the ties of Christian love between the inhabitants of different localities, so as to destroy petty provincial rivalries and jealousies of a selfish character, will, if we persevere, overcome them doubtless in the end.

Much will depend upon the Bishops, Archdeacons, and Rural Deans,—the latter of whom might hereafter be selected with reference to their capacities for School superintendence; much on the Parent National Society. Its Committee invited the co-operation of Boards as auxiliary to its designs, and is bound to extend by all practicable means the measure of their influence; but without the pecuniary agency of a Central fund the past history of Boards, formed thirty years ago, affords little ground for supposing that they can effectually carry out their objects. The double action of the National Society, through Central and through Diocesan funds, has its inconvenience; but, as our Parochial system and provincial sympathies must always operate most strongly in favour of Diocesan and local claims, it surely is desirable that when those claims are not adequately enforced by the Bishop and his clergy, or when they are inadequately met, the cause of

Church education should be unremittingly followed up by the watchful and comprehensive energies of the Parent Society.*

On the other hand, as the great object of Central funds is to call forth, not to supersede, local exertion, the spirit of centralization must have its limits, and remain the faithful guardian, not the antagonist, of affiliated institutions. It should always be borne in mind, that Societies at best are but temporary expedients, which a more healthy system of Church government and discipline, united with *Collegiate endowments*, will render in the end unnecessary; and, whatever confidence we may place in Committees and official functionaries, the spirit of the Bishops and Clergy is far more faithfully represented by themselves in each Diocese, than by any one Central body. Mutual vigilance and support are therefore indispensable; and, above all, it behoves us in every association, large or small, to guard most scrupulously against that spirit of pseudo-liberality, and worldly diplomacy, and compromise, upon what are conveniently termed minor points,

* Since the above was written, I have found myself preceded in these remarks by a writer who advocated the claims of the National Society in 1816, and seems to have correctly estimated the insufficiency of small affiliated bodies without Central funds.

“A number of detached bodies, though founded on the same principle, and having the same object, can never produce the same effect as if they acted in concert. It is the successful combination of forces under *one head* which leads to a successful issue. The grand object of the Society is to co-operate with its affiliated institutions;—to promote uniformity both of principle and conduct,—to provide masters, and to *furnish pecuniary assistance* so far as its means will permit; *i.e.* to its affiliated institutions.”—*Quar. Rev.* July, 1813.

or non-essentials, which the eager pursuit of popular favour, and the desire for outward conformity rather than internal unity, is apt to engender in public bodies.

At St. Mark's College, and Whiteland's House, Chelsea, the formation of character, with special reference to the religious convictions and spiritual need of each individual; the inculcation of sound Church principles; the growth of devout affections, and the development of frugal, simple, laborious habits, of which every teacher should make his life an example, present the true model for imitation in similar establishments. These are the fundamental objects of attainment which united Churchmen in 1838.

These were propounded in the Archbishop of Canterbury's address of 1839, and accepted by the country as essential to real education. These have been acted on by several of the Boards to the extent of their powers, and with a vigour on the part of some of their Secretaries, as, for instance, of Mr. Powys at Chester, and Mr. Gresley at Lichfield, which deserves universal acknowledgment.

The system at Battersea, which institution is about to be specially devoted to the training of masters for schools in manufacturing and mining districts, remains to be determined by experience. The only point understood to have been specifically settled, is, that it shall train grown men, not youths under 20. The appointment, as principal, of Mr. Jackson, Incumbent of a populous district in Stepney, which he has, in a great measure, reclaimed from semi-heathenism, gives assurance that the formation of a self-denying Missionary character will be aimed at, however difficult it may be found to adapt modern practice to scriptural precept.

In proportion, therefore, as men not only of high intellectual attainments, but whose minds and personal conduct soar above the common standard of worldly usage, and whose influence is calculated to provoke corresponding efforts in every Diocese, are enlisted by the National Society in the service of the Church, so will the pledge originally given to the public be fulfilled. To the personal encouragement afforded by Bishops in inducing the best men to come forward at the right moment, the National Society itself must look for assistance; and the more we learn to value clerical functions, apart from official stipends, the more surely will any patronage or influence, which Bishops and Chapters may exercise in this direction, improve the workings of our Educational system through all its ramifications. On the part of those who have laboured most eagerly to increase the pecuniary resources of the committee at Westminster, and of Diocesan Boards, I may, without the fear of appearing to underrate the value of money, state as my firm conviction, that whilst, on the one hand, no sum can be deemed too great which shall secure to a great cause, the best professional service, so on the other, that service cannot be estimated by any pecuniary test, and any distinction within the Church between teachers of the poor and teachers of the rich, must operate to the disadvantage of all.

In the establishments of the Society, at Westminster, the preparation of adults for scholastic duties presupposes that their characters are in a great measure formed, and the mechanical parts of tuition are in consequence most enforced. I am happy, however, to bear testimony to the religious zeal and industry with which

the late superintendent, Mr. Hill,* conducted that establishment, raising its numbers from 25 or 30 to 50, most of whom are now communicants.

The period of probation varies from three years at Stanley Grove, to one or two years at Battersea, and six months at Westminster. Considering the great demand for teachers, this last part of the Society's work has been continued as a temporary substitute for the higher and better Collegiate system to which the Diocesan movement gave birth. If however it be supposed, that, by adapting to Church purposes every available central resource, Diocesan operations are the less necessary, a brief comparison of the demand for teachers with their supply will shew that all our united labours fall far short of the work required.

In Prussia, where Normal tuition has made most progress, and where the State does what the Church of England attempts, the received calculation is, that in every hundred schools four annual vacancies will occur, whether from death, change of career, or other causes. In this country, where the insufficiency of existing masters becomes daily more palpable in proportion as our work advances, and where the establishment of new schools is likely to continue to be much greater than in a country already well supplied with schools, especially when the employment of female teachers (an order, in a great measure, peculiar to England) will in all probability increase the number of professional changes, the demand must certainly exceed that of Prussia. Four per cent. will therefore be a low average ; but if we make it the basis of a calculation,

* Now head-master and chaplain of the Greenwich Naval School.

and estimate the number of Parochial and National Day-schools at 12,000,* which is likewise a low estimate, it will appear that we already require 480 teachers annually, without allowing for endowed Grammar schools of a low order, and for Commercial schools, whose systematic improvement can never be effected by new buildings and committees, without new men to work them, and of which, as the organ of Church extension among the middle classes, it is impossible to estimate too highly the national importance. These and other independent schools were estimated by Lord Brougham at 40,000 in 1838; and, although a few hundred clergymen may direct the best among them with zeal and piety, I fear his Lordship's description of their teachers, corroborated as it has been by Mr. Field in the diocese of Worcester, and by other inspectors, may well assure us, that, unless we make adequate provision for their benefit, our work will be incomplete. If we did no more, however, than fill up their vacancies with professional persons whom the Diocesan system, as contradistinguished from that of National or primary Day-schools, is expected to educate, we should employ 1,600 annually. To meet this increasing demand in behalf of a proselyting Church and a growing population, exclusive of Colonial requirements, to which your Grace's address as President of the National Society in 1839 made special allusion, our confederated societies estimate their actual supply as follows:—

* Thus calculated:—

National Society's Return for 1838.

Daily Schools	10,581
United to National Society from 1838 to 1843	1350
Allowance for Schools not in union with the Society	69
	<hr/>
	12,000

Training Institutions for Masters.	No. of Pupils now in Training.	Total.	Training Institutions for Mistresses.	No. of Pupils now in Training.	Total.
------------------------------------	--------------------------------	--------	---------------------------------------	--------------------------------	--------

UNDER THE INCORPORATED NATIONAL SOCIETY.

St. Mark's College, Stanley Grove, Chelsea	} 50		Whiteland's House, Chelsea	} 35	
Battersea*			20		
Manchester Buildings, and Central School, Westminster	} 50				
			120		

UNDER DIOCESAN BOARDS.

Durham	12	|	York and Ripon	4	|
York and Ripon	32		Chester	†	
Chester	45				
Lincoln	3				
Lichfield	16		Norwich	1	
Norwich	5		Oxford and Reading	9	
Oxford	20				
Worcester	4				
Gloucester	3				
Bristol	2				
Wells	20				
Exeter	13		Exeter	3	
Winchester and Salisbury }	} 13		Salisbury and Winchester }	} 27	
Chichester			12			Chichester and Brighton } . . . . .	} 14
Canterbury †	5	Canterbury †	2		
	<u>205</u>		<u>60</u>		
	<u>325</u>		<u>135</u>		

* The number in this establishment will be very largely augmented when its new dormitories are completed; say, to 50 or possibly to 70.

† A valuable establishment for educating the daughters of the clergy is expected to be combined at Warrington with a female Training institution during the present year, towards which and

‡ The fourth and last Report of the Canterbury Board states that these are all adults, whose period of training varies from one

The supply of Workhouse schools remains still to be provided for ; which supply was intended to be met, in the Battersea institution, by its benevolent founders, and formed the ground of a Building grant of 2,200*l.* from the Committee of Council.

As an evidence that the present Government will not seek to influence directly or indirectly the education of National teachers, otherwise than by making Building Grants to the two existing Societies, this new arrangement is very satisfactory : but considering the great power of moulding the characters of orphans, which Workhouse schools, if conducted as at Norwood and at the Mint establishment near Bristol, afford, and which far exceeds any influence that can be obtained over the minds of day-scholars in National schools, we have cause to regret upon this ground the change of destination which has occurred ; unless, as may perhaps still prove practicable, a portion of the masters trained there may be reserved, as men specially devoted, like missionaries, to the improvement of educational discipline among paupers.

The number of children for whom efficient teachers are thus required, and for which the law that separates parent from child makes us now doubly responsible, has been stated at 50,000 ; the average capacities of whose ac-
other similar establishments, including Whiteland's, exhibitions for poor candidates to the extent of 1000*l.* per annum for two years, have been awarded out of the Factory Fund, for mistresses employed in mining and manufacturing districts.

to six months ; so that Canterbury can hardly be said to possess a real Training institution ! The same remark applies to several other Dioceses, where the impatience of the public and the necessities of the institution have combined to frustrate its original design in part, if not altogether.

tual teachers, considering that in the scholastic profession a Workhouse ranks below National schools generally, must be lamentably deficient.

Thus, exclusive of Colonial and Workhouse requirements, and of new Factory and Mining schools, which will absorb all that Battersea can furnish during the next seven years, we are likely to require 2,000 teachers annually; and the number now in training under Church auspices for various periods, from three months to three years, does not exceed 450, of whom, if they remained from two to three years under Collegiate discipline, (which the founders of Battersea unite with the friends of St. Mark's in advocating,* and which is deemed indispensable in France and Prussia,) the available annual supply would be under 200.

The difference between this sketch of our exigencies

* "The tendency to limit the course of training has been brought about rather *in spite of the views and wishes of the Directors* than with their concurrence.

"The Directors have thus reluctantly yielded to the force of circumstances, and the inadequacy of their private resources alone has compelled them to abandon for the present their earnest desire to prolong the period of training to *two or three years*."—*Allen's Report on Battersea*, Aug. 18, 1843.

"In 28 Prussian establishments, reported on by Mr. Cousin in 1838, 897 pupils remained two years, and 483 three years, but for 120 the time is not fixed. There leave annually 161 of those who stay three years, and in all 609, who are called Candidates."—*Cousin's Report*, (*Austen's Translation*,) p. 163.

"The Normal school (at Versailles) contains 100 pupils, who remain under instruction two years. At the end of these two years' course, they undergo a very searching examination at the Sorbonne in Paris. This examination lasts five or six days, and takes place twice a year.

"The number of Normal schools in France in 1837 amounted to 74, containing 2406 pupils."—*Maurice's Educational Magazine*, vol. i. p. 27.

and of our resources might appal the faint-hearted, but it surely affords to Bishops and Clergy the highest possible ground of appeal to public benevolence on behalf of Training Colleges, without which the experience of thirty years proves that no adequate supply of efficient teachers can possibly be obtained.

Of the institutions named above, some may perhaps fail altogether,* unless the Parent Society intervene to re-organize and support them, either by loans, as at Chester in 1840 (since honourably repaid); or by temporary assistance until their success be secured, as in common Factory schools when local means are not available; or by grants founded upon a proportionate local subscription, which latter course, except under very peculiar circumstances, appears to be the most desirable. Others, whose Bishops and Cathedral Chapters feel for them parental anxiety, and whose imperfect success has arisen from external rather than internal causes, will advance, as they have been founded upon principles of independent action.

To encourage their respective Committees, by inquiry, counsel, correspondence, and frequent personal communi-

* Since the above was written, the Wells Board has signified its intention of abandoning its Training establishment, and of sending its pupils to St. Mark's, Chelsea. Unless, therefore, the latter institution be enlarged, the supply of masters will be proportionately diminished throughout the country at large. If in the absence of accommodation at St. Mark's, they should be transferred to Battersea, there will then be an intermixture of boys and men at the latter establishment, which was originally undertaken for the training and supply of adults only. In either case, the hopes held out to the country by the National Society and its affiliated Boards will be disappointed, and we shall retrograde, when we ought to be advancing.

cation, is the special duty and privilege of those who constitute the Committee at Westminster.

When the next Annual Meeting of Secretaries takes place, the subject of Training institutions, Commercial schools, and Ecclesiastical inspection—undertakings requiring to be completed in 1844, as much as they did to be originated in 1838,—will, doubtless, lead to renewed exertions, and be crowned with success proportioned to that of the special Mining and Manufacturing fund.

Among the encouraging circumstances in our review of Training institutions, we may adduce the connection which has been established between them and Cathedrals: the subscriptions and support of Cathedral bodies may hitherto have been inadequate; but, when once their fostering care has been extended for a season, the stability of the ancient endowment ought to assist in giving strength to the new institution.

The Committee of Correspondence in 1838 had, I believe, imagined, when they recommended Cathedral towns as the most appropriate location for such establishments, that a Prebendal stall might have been set apart as a permanent provision for the head of every Diocesan college united with the National Society. The Cathedral bodies themselves, in many cases, petitioned for some such practical reformation of their system, which was advocated by Mr. Hope, in the House of Lords, with great power and learning; by Mr. Selwyn, of Ely, in a valuable work on Cathedral Reform; and by Archdeacon Manning, whose suggestions are believed to have led to the preservation of the unendowed stalls.

Upon this understanding it was at one time expected, that the present Bishop of New Zealand would have devoted his energies and talents at Westminster to the

cause of National Education, as prebend and Principal of the Training college.

Thus, although not made available for theological seminaries, as Dr. Pusey projected in 1837, the Cathedrals would at least have linked with their worship the teacher and the taught; and endowments said to have been originally made for the advancement of religious learning, a purely spiritual end, rather than for the augmentation of poor livings, which is, in some degree, a measure of temporal benefit to patrons and incumbents, would have been reappropriated to collegiate objects. The people, especially the poorer classes, whom the moneyed interest has insensibly driven away from the service of the ministry by the purchase of Church patronage, and all the ramifications of social influence, would then have received direct spiritual instruction through the instrumentality of Cathedral institutions; and munificent individuals in these days, emulous of ancestral piety, might have been induced, not merely to give a casual subscription to societies, but to connect with ancient foundations new endowments for old offices once more restored to life and efficiency.

The Choral schools, generally in a state of defective discipline, and the Choral singers, whose lives too often correspond but ill with their profession, or whose inattention disgusts the frequenters of Cathedral worship as much now as when Wyclif complained that "they despised God in his face, and letten other Christian men of their devotion and compunction, and stirren them to worldly vanity," would then have become a part of the National Training system. The endowed choirs would have been instrumental in extending a knowledge of choral music beyond the limits of Cathedral towns; and Hallelujahs might have resounded through the long-drawn aisles of

those hallowed edifices, not, as now, from the lips of a few secular singers, but from hundreds, and in some cases, as in the great cities of Westminster, Manchester, and Bristol, for instance, from thousands of habitual worshippers.

Was this a visionary project? Alas! it appears to have been so, inasmuch as the Cathedrals have not been devoted to any such pious, or charitable, or truly popular and national uses. They remain a splendid monument of ancestral munificence, to be gazed at, like the Pyramids, from afar,—wonderful to behold, but apparently unfit for modern use, and open alike to Protestant* and Popish criticism.†

We even seem, as it were, ashamed of their destination; and when those solemn, and, to my conceptions, most devout, and, if anything earthly can so be termed, heavenly sounds, which flow in the full tide of

* “The sum required of us is not indeed a very large one, but we are to consider that it comes out of the people’s pockets, and the purposes for which it is granted can be of *very little, if any, benefit to them.*”—*Debate on the Repair of Westminster Abbey, 1738.*

† The exulting tone with which Roman Catholics augur, from the indifference of English and Irish Churchmen to the spirit and intent of Cathedral institutions, that they will eventually acquiesce in their restoration to Popish uses, is strikingly illustrated in the following extract from the Directory and Almanac for 1844:

“The Abbey of Westminster is not too far from the open and cheerful site on which the Convent (of our Lady of Mercy) stands, but that the bells of that fine church come distinctly on the ear at the early hour of morning; so that, when the old times shall return, and the old Benedictines come back to their house at Westminster, the humble chime of our Lady of Mercy at St. George’s will respond to the tolling of the great Abbey, as the holy sounds call the servants of God to prayer and praise.”

song from a congregation trained to use the choral service, are heard in any modern church or chapel, we exclaim, Can that be true spiritual devotion? it is surely only fit for Cathedral worshippers! Not so think our Transatlantic brethren who come to visit us, and whose souls yearn for what we despise? * Not so think the assembled thousands who at Leeds, without distinction of rank, or sex, or age, flock to the parish church, and lift up their voices in prayer and praise together, with true harmony not of voice only, but of heart, soul, mind, and feeling!

Elsewhere Cathedral forms and ceremonies are left us, but if the reformers of past and present ages have done right in preserving those forms, how much more strongly ought they to insist upon a revival of the spirit † upon

* "We shall never forget the blank, dumb horror of an American clergyman at the first Cathedral service which he attended in England—the glorious dream of a life was dispelled in an instant. He had crossed 2000 miles of sea to realize it, and he found it little better than an empty delusion."—*Note to Christian Remembrancer, on Church Development*, Nov. 1843.

† I "verily believe that for lack of this animation, without which our services are dead, many an earnest spirit that craved for warmth, and sympathy, and the sense of brotherhood, has sought an involuntary refuge in Dissent.

"It is in vain that time-honored edifices stand daily with open gates, and that enormous naves and quires that oppress the soul with their dread immensity ring with their solitary anthems.

"The mass of our fellow Christians crave the sympathies, the humanities which united prayer and praise, such as our Church has so amply provided for, can always supply, which is breathed forth from the living temple itself, and is inspired of God."—*Garbett, University Sermon*, 1844.

"In Church music, curiosity and ostentation of art, wanton, light, or unsuitable harmony, doth rather blemish and disgrace that we do than add either beauty or furtherance unto it. On the

which alone their existence can be advocated as a blessing to the community, — the spirit of incessant prayer and praise, “as it was in the beginning, is now, and ever shall be.”

Whether the Cathedral service as ordinarily conducted, or as performed in St. Mark’s Chapel, Chelsea, be most conducive to spiritual worship, is a question of some moment.* In my humble opinion, the simple fact, that all the students and school children, 150 in number, join as one congregation in every response and every psalm of praise, tells more than the most skilful performance by secular musicians, trained, it may be, in the art, but strangers to the spirit of sacred song. How sublime then might be our Cathedral worship, judging from the effect produced in a small chapel, without any organ, if it could be thus celebrated at York Minster, Christ Church Oxford, Westminster Abbey, or St. Paul’s, not on one anniversary day of meeting for the sons of the clergy, and for Charity-school children, but daily, from year’s end to year’s end !

other hand, the *faults prevented*, the force and efficacy of the thing itself, when it drowneth not utterly, but fitly suiteth with matter altogether sounding to the praise of God, is more admirable, and doth much edify, if not the understanding, because it teacheth not, yet surely the affection, because therein it worketh much.”—(*Hooker.*)

“As often as the song liketh me more than doth the sentence sang, so oft I confess that I sin grievously.”—*St. Austin, as quoted by Wyclif. Le Bas’s Life, p. 346.*

Vid. An interesting article on English Cathedral Music in the *British and Foreign Review* for April 1844.

* In the Appendix, No. 3, will be found an interesting statement respecting St. Mark’s College, and the impression which it produced upon the mind of an intelligent North American traveller.

If perchance some think it bold to breathe an earnest aspiration that the choir of St. Mark's may prove the germ of a thousand congregational choirs, it is done with a full conviction, that, whenever new Colleges set a successful example, old Collegiate bodies must sooner or later follow it; and why should not the foundation scholars of all our great public schools and colleges be trained, as they already are beginning to be at the Charter House, and King's College, London, to participate in the service as voluntary choristers, instead of listening week after week for eight or ten years of chapel attendance to professional persons?*

Why should the privilege which the National Society now extends to the poor, and which Mr. Hullah is endeavouring with enthusiastic energy to extend more and more widely among all classes, be excluded from those ancient and royal foundations?

Would the scholars, most of whom afterwards become clergymen, be less pious and useful in their parishes, when each could lead his choir, and train a congregation to join in songs of praise as well as prayer?

Would our services appeal less powerfully to the hearts and understandings of educated men, or influence the minds of the masses, whom we wish to instruct, less beneficially, if the Liturgy were everywhere sung or said in the solemn manner originally intended, and the re-

* That such was the original intention of William of Wykham may be inferred from the custom which, as I understand, still prevails at Winchester, of asking scholars at entrance whether they can sing, and making them *repeat* a verse of some metrical psalm, in evidence of their readiness to do so.

Eton scholars, on the foundation, were also expected by the Statutes to have acquired a certain proficiency in the first elements of singing.—*Vide Eton System Vindicated*, p. 47.

peater of solitary responses, ycleped a clerk, ceased out of the land? Would the mysteries of the Holy Communion be celebrated with less reverence, or less widely and less gratefully appreciated, when the communicants in every Collegiate Church or Chapel, as at St. Mark's, once more raised from the altar, in thrilling tones, the angelic strain, "Glory to God in the Highest," and the united voices of rich and poor, one with another, re-echoed from the furthest recesses of every aisle (no longer, as now, deserted) the blessed assurance of redeeming love, "On earth peace, good will toward men"?

Elsewhere I have alluded to Holland with feelings of regret, which its wisest and best citizens are known to share, at the absence of religious instruction in all its public schools; but if there be one devotional element more than another, which, surviving the French Revolution, operates as a check to infidel influences, that element is to be found in the congregational chaunts of Presbyterian Christianity. Every child is trained to sing; every Christian is exhorted to sing in God's house; and nine out of ten do sing, not from ear only, but from note.*

The effect at Rotterdam penetrated to my heart's core; and I sighed to think how by our supineness and indifference we had thwarted the intentions of our ancestors, instead of adapting to our own more perfect form of worship all those powers of harmony, and sources of spiritual sympathy, with which God in his goodness has endowed us.

I have now taken a cursory survey of our National

* As the first step in a right direction, Psalm-books with the notation annexed, have recently been published by Parker, under Mr. Hullah's direction, in three different sizes.

system up to 1838, and of our actual Diocesan system, as regards financial resources and constitutional organization, the first of which seem painfully inadequate, and the latter still in some measure imperfect. I have explained in what manner the absence of a Central Fund, for distribution by grants to Diocesan Boards, impaired in my humble opinion the efficacy of their labours: I have ventured to express my regret that the course adopted in regard to Cathedrals, should have forced the projectors of training colleges to depend more upon scanty and casual subscriptions, less upon old Ecclesiastical endowments, than was first contemplated: I have dwelt on the progressive inculcation and extended reception of Church principles as essential to real education; pointing out how, if different classes of one community are to be moulded into harmonious co-operation, and social advancement in a Heavenward direction, the same tone and spirit should animate the parish teacher and the parish priest,—the same harmonizing influence be extended over mill-owners as over landlords—over the possessors as over the producers of national wealth in towns and villages: and I have glanced at the intrusion of a worldly commercial spirit within the Church pale, as a warning, that if our past successes should have been but trifling, the tone and practice of the Christian teacher must be so raised as to elevate the world, not lowered to the low, and, if left to itself, declining level of worldly commodity.* I have instanced the revival of Choral services, not as a certain mark of true spiritual progression, but as an evidence that the hearts and minds of some at least in this generation are endeavouring to rise, beyond the conven-

* “That smooth-faced gentleman, tickling Commodity; Commodity, the bias of the world.”—SHAKSPEARE.

tional standard of the day, to a juster appreciation of the Anglican service as it has come down to us from ages of primitive devotion ; and in the belief that our Diocesan system, of which Cathedral worship is a characteristic element, will tend to bring kindred spirits in every station of life more and more closely into Christian communion, I venture to express a respectful yet earnest hope that Bishops, Clergy, and Laity will regard it, not with reluctant acquiescence or cold indifference, but as *essential to the success of our Parochial School System.*

I proceed to consider, 1, how that system, of which, the nearer we approximate to a perfect state of Ecclesiastical discipline the more effectual may become the workings, can be carried out and *perpetuated* ; 2, how we can secure, through Church channels, a *permanent* supply of licensed teachers.

Large funds are a necessary condition of success ; but past experience, if not a keen perception of Church feeling, must assure us that public meetings and platform speeches will not suffice to obtain these, nor even newspaper advertisements, successful as they may appear on some occasions, and justifiable so far as they may be used to throw the broad shield of publicity over pecuniary transactions. There must be some Church foundation, independent of official popularity and activity, or even of a Bishop's personal character ; and the suggestion which I now proceed to offer, in a spirit which your Grace and other persons in authority will, I trust, not deem presumptuous, is, that *if no ancient collegiate institutions be available for modern uses, the foundation of new ones ought to be laid, in a form productive of endowments and bequests.* Thus have our University colleges, with their

exhibitions, scholarships, and fellowships, been perpetuated; and through them * the spirit of Church Education been kept alive in times when the civil authority not only used the patronage of the Church for secular purposes, but disturbed the channel through which proceeded the stream of episcopal succession.

In Holland, where the endowment system either did not prevail originally, or where the course of events destroyed it, University officers are all dependent on the State; so are the clergy generally; and hence they have become, in a great measure, not merely Erastian, but Neological: constant moral persecution, operating through every official and legal channel, has moreover intimidated those who adhere to the faith of their forefathers, to such an extent, that in Switzerland, in the year 1838, I heard prayers offered up by a Calvinistic minister, on the part of his congregation, for the softening of the late King of Holland's heart. All sects are paid, but zeal is quenched, and the State schoolmaster has superseded the Christian teacher.

How important is it then, that, in establishing the foundations of an extended educational system for the humbler classes of society, the same independence which stamps our Universities with a permanent character should be aimed at and secured. *New corporate bodies ought to be formed in every diocese*; but, until that be practicable, a collegiate character at least should invest every Training institution. Lord Adare and Mr. Sewell, deeply aware of this paramount necessity, have proceeded upon a similar plan, and carried out the principle contended for

* "A corporate form and character is one of the more essential conditions of keeping up the spirit of education."—*Quar. Rev.* 1837.

at the new college of St. Columba in Ireland ; the masters being fellows, not stipendiary officers of a society, or board of subscribers.* Why should not this be done for the poorer, as it has been for the richer classes in this country?† and fellowships become a subject for competition and reward among teachers, as training scholarships might be among pupils in practising schools, and exhibitions already are among national school boys. A normal school of modern invention and foreign growth may be subscribed to as a novelty ; but, if it belong *bonâ fide* to the Church, it should be made entirely worthy of Church support in government, principles, and tendencies, before it can take root in the hearts of the community. Half-and-half objects conciliate no enemy, satisfy no caviller, and secure no decided friend. A really great object may look more formidable ; but it contains within itself the germs of ultimate success, in the cordial approval and zealous support of Churchmen. To such objects, and to such only, men devote lives of self-denial, and professional industry on a corresponding scale of magnitude. These are the works which, like charity, are twice blessed, blessing him that gives and him that receives.

By endowing and perpetuating to God's honour and service in every diocese such institutions as those at Chelsea and Chester, each with a large number of *ex-*

* "We have laid the foundation of this plan in an organized corporate body, such as our wisest ancestors, both in the Church and the State, were in the habit of framing when they wished to give vitality, and energy, and durability to any Christian operation."—*Sewell's Opening Address*, 26 April, 1843.

† When genius and industry have executed the greater task with distinguished success, let not our pride or our insensibility prevent us from attempting the less."—*Dr. Parr's Works*, vol. ii. p. 193.

hibitioners, scholars, fellows, and pensioners, resident and non-resident, in which scheme institutions for females, with corresponding advantages, might obtain an appropriate place, the encouragement afforded not only to enlist promising pupils, but to retain deserving teachers, and provide for the infirm and aged after a certain period of service, would unite the middle and lower classes with the higher orders of society by ties of mutual service and obligation; parents would regard the scholastic profession as a post of honour for studious children; and the rich of our times would earn the gratitude of distant ages, when objects of temporary duration, however excellent, shall have lost all place in history.

If, however, that low standard of Christian warfare which the habit of standing still as an army, and of rushing on in guerilla detachments by impulse rather than design; always on the move, but never in concerted order of battle, should render any such contemporaneous act of personal devotion to the cause of the people in *every diocese* as idle a vision, however splendid, as the application of prebendal stalls in every Cathedral to the same object, why should not St. Mark's, at least, be placed as an example to others upon a true Collegiate foundation? Heads and Graduates of the Universities of Oxford and Cambridge could undertake no work more conducive to the public weal than by affording some such practical evidence that the most distinguished possessors of religious learning are the most eager advocates for its diffusion; that their own deep sense of responsibility makes them the more anxious to cast *every* teacher's character in the same Church mould; * that their own professional suc-

* Of this an example on a small scale has come to my know-

cess makes them sympathize the more keenly with all the vicissitudes of a teacher's lot; and that, whatever be its modifications, social or intellectual, *teaching is a profession, not a trade*,—a moral power, of slow growth, which we may create and extend by moral means, but which we cannot manufacture wholesale, whether we wish to educate boors, or graft a Christian character on gentlemen. An accumulating fund, originating in donations from every college, on a liberal scale, for a given term of years, with sums raised among members by instalments, and recommended to the youthful zeal of the wealthy after passing their degree, would quickly give life and progressive extension to this national undertaking.

There is, too, a claim on the richer section of the middle classes, and especially on those who reap the fruits of University endowments, which the poorer section of those classes, and the poorest class of all, may be fairly justified in pressing home to the consciences of their more prosperous brethren.

The charitable intentions of our ancestors provided access to holy orders, and the means of a suitable education, through channels which have often been appropriated by the rich. The ancient duties of servitors, which to pious students of low origin were neither derogatory nor distasteful, are now humiliating to the sons of gentlemen; and the difference in caste kept up between gentlemen who pay their college dues and gentlemen for whom their ancestors have made provision, proves by its want of sense our own want of adherence to the intentions

ledge since the above was written, in the attempt to found five Studentships at St. John's, Cambridge, in connexion with Grammar schools, for the express purpose of rearing Missionary catechists, to join the Bishop of New Zealand.

of founders.* These perversions of trust, or, to say the least, changes of destination, are moreover still more injurious to poor scholars, in consequence of the heavy incidental expenses which modern usage has entailed upon foundation scholars, and which excludes from any share of patronage the very poor, however deserving. The opening of collegiate situations to public competition has been attended with a similar result; for, as religious and moral testimonials, with reference to the formation of a clerical order, are taken *pro formâ*, not rigidly investigated or contrasted together, and success depends on scholastic attainments, the very poor have, comparatively speaking, least chance of being well prepared, or, to use a vernacular University phrase, crammed. Here and there extraordinary genius may win the day, but those who have had the benefit of the most expensive preliminary education are generally most successful. In an academical point of view this system has worked well, as the Dean of Ely† justly observes, and the mind of the higher classes may have been beneficially stimulated, but our Day-schools have at the same time widened the circle of our intellectual claimants,

* The following extracts shew that the early Reformers were as sensible of this defect in our social institutions as we ourselves are, and denounced it with greater freedom.

“There be none now but great men’s sons in Colleges, and their fathers looked not to have them preachers. So every way the office of preacher is pointed at.

“The Devil also hath caused all this monstrous kind of covetousness—patrons to sell their benefices: yea, more, he gets himself to the University, and causeth great men and esquires to send their sons thither and *put out poor scholars* that should be Divines; for their parents intend not that they should be preachers, but that they may have a *show of learning*.”—*Lati-mer’s Sermons*.

† *Vid.* Peacock’s Cambridge University Statutes.

and *Collegiate influences have been most restricted at a time when their diffusion became most needful, with reference to the formation of character.* The consequences of this unnatural *restriction* have been highly injurious to the Church and to the nation. The democratic elements of mischief have overrun the country, and intimidated the legislature, and alienated public bodies from the Church; while the popular elements of the Church system, which the choice of fishermen for apostles identified with its Divine commission, and the course of history points out as preservatives against regal tyranny, and aristocratic selfishness, and popular delusion,—those elements of good, I say, whereby “the poor have the Gospel preached to them,”—were too frequently overlooked. When the body is sick, we send for the best physician, without asking whether or not he be well-born; but in spiritual matters we are more nice, because we are less afraid; and as with individuals, so with the body politic. We refrained from multiplying clergymen in proportion to the wants of the community, until we could find means to maintain gentlemen;* and the poor

* Bishop Berkeley foresaw the consequences of this restrictive system more than 100 years ago in Ireland, as well as in North America, but his warnings were unheeded.

Among the queries which he proposed to the consideration of the public are the following:

“Whether it be not right to breed up some of the better sort of children in the charity schools, and qualify them for missionaries, catechists, and readers?”

“Whether it be not of great advantage to the Church of Rome that she hath clergy suited to all ranks of men in gradual subordination from cardinals to mendicants?”

“Whether her poor clergy are not very useful, and missionaries of much influence with the people?”—*Berkeley's Queries*, 1736.

scholars whom we did educate being few in number, and for the most part distinguished by superior talent, naturally rose into an expensive sphere of society. The pride of wealth, which treats poverty almost as a sin rather than a blessing, (which it is when religiously estimated,) took possession of Churchmen; and estimation among men, so indispensable to clerical usefulness, was sought in wealth and social rank, rather than in the Divine commission.

The requirements of modern usage, and an artificial standard of social position are felt not only at home, but abroad; and, for one missionary that our system enables us to send out, Romanists at the same expense provide several.* Ours, perhaps, are more refined and gentlemanly; but how small is the circle of our choice compared with theirs, who enlist, as Loyola and John Wesley did, the ardent and self-denying and humble-minded in every rank of life! How different would be our Colonial system, and every ramification of Church influence, abroad as well as at home, if every large ship sailed with its chaplain,† as is still the case in Spanish

* Two instances in India exemplifying the truth of this remark have recently come to my knowledge. One, of a pious English resident, who, wishing for a missionary chaplain in an inland station, offers 150*l.* per annum, without success. The other, of a respectable Romish priest, whose accounts passed through my informant's hands, and who draws on Europe for 30*l.* per annum.

† The charter of the East India Company contains an express proviso, that no ship exceeding 500 tons' burden should sail without a chaplain. At what period this regulation, if ever kept, was abandoned, I cannot state; but in 1822, when I visited Whampoa and Canton, out of a large number of ships chiefly of 1500 tons' burden, not one contained a chaplain, and the scenes of drunken profligacy on Sundays were so notorious, that the Chinese stationed an extra police guard on the river side to keep order. I happened to be present at a discussion between Dr. Morrison,

and Portuguese Indiamen ; and Missionary Colleges, which might perhaps be judiciously blended with Diocesan Training Colleges, provided men of inexpensive habits, to officiate, like primitive deacons, in spheres for which our present University system affords a very unsuitable preparation.

If, in contrasting our Protestant missions with those of Rome, we include Dissenting labours, and then compare them, we may with some fairness match zeal against zeal ; but if, as Churchmen maintain, a visible and rightly constituted Church be essential to ultimate success in propagating Christianity, then, surely, to confine our supply for the ministry to the few whom we can draw from the upper classes of society, is utterly inconsistent with any effectual progress of Church Missions through English instrumentality. It is true that in some of our Colonies we have begun to found Theological seminaries ; and at the very moment when English Cathedrals, as abodes of Missionary teachers or learned Divines, are least estimated, the Bishop of Calcutta is building a new Cathedral, as the centre of Missionary enterprise, in his diocese. For these indications of improvement we may well be thankful ; but, as compared with the wants of emigrants, to whose spiritual welfare our Legislature is even more indifferent than it was in Lord Liverpool's time, the supply from such sources is insufficient for household claims, far too small to afford effectual aid in promoting Missions among a Dissenting missionary, and a Chinese, when the latter instanced the total absence of all religious demonstrations in English ships as a proof that the English nation generally could not take any interest in the propagation of Christianity. The same inference might be not unnaturally drawn from the deficiency of Chaplains on board convict ships, where their services are quite as much needed as in any prison.

the Heathen. Bishop Selwyn, in New Zealand, may indeed carry our minds back to times as primitive as his own character; but with him in his sphere, as with Bishop Stewart twenty years ago in Canada, a man whose life was worthy of the best periods of Ecclesiastical history, the burden of every appeal is *men—men—men*.

When at home the social evils of a redundant and crowded population became intolerable, our politicians, seeing the weak side of the Church and hating her Conservative influences, took up the schoolmaster, not as a joint religious teacher, but as an antagonistic authority—the Pedagogue *versus* the Priest. Church-and-State-men, alarmed, sought to enlist in their own cause an instrument of which they foresaw the importance; but the National schoolmaster, though placed nominally under the clergyman, had neither his wealth and social rank, nor his education and clerical station. The more those characteristics elevated the one, the more their absence lowered the other in public estimation; and thriving tradesmen, with whom his appointment too often rested, first reduced his salary to a minimum and then despised a poor teacher.* Progression and advancement, without which the human mind stagnates, or preys on its own vitality, were lost sight of by National schoolmasters: they formed an isolated body; and alone in a busy, ambitious, money-seeking community, they could never rise beyond one dark dead-level, without breaks or prospect on this side of the grave. Theirs, moreover, was

* “When Trustees do or may elect a master only in consideration of his misfortunes or infirmities, or when they give for his salary a miserable pittance, less than the wages of a common labourer, it can be no matter of surprise if the masters are infirm, inefficient, or immoral.”—*Field's Report on Schools in Worcestershire*.

that close approximation to religious pursuits in Bible lessons and Church forms, which, without the privileges of Church discipline and a clear perception of Church principles, is often prejudicial to sound religious influences.

So much for the past. Now let us contemplate our present position. The politicians have tried and failed to unite the nation, whether with or without the Church, under State schoolmasters. The Church has undertaken to remedy the consequences of their failure; and a higher degree of responsibility than ever attaches to her position. Large funds may continue to be raised for school building, and hundreds of the next, as of the past generation, *well drilled and ill taught in schools of Brobdignag dimensions*; but, as a Church undertaking to fill the high office of instructress of the people, it is difficult to point out any mode by which the duty can be *adequately* discharged, until her members restore to the poor the birthright of which the rich have deprived them,—until, instead of equalizing Church revenues, so as to drive away the highest orders from the sacred profession, the meek and lowly and studious and energetic in *every rank* of life may be trained to share in that blessed work, from which poverty alone excludes vast multitudes, whose hearts incline them, at the dawn of manhood, to the service of the Sanctuary. It is from poor youths of pious dispositions that the ranks of Romish priests and Dissenting ministers are chiefly filled, many being children of Churchmen; and when such persons, who, with the ardour of youth, yearn for the sympathies of Church communion and find it not, forsake the Temple as it were, to worship in Samaria, I trust it may betoken no want of respect for what is sometimes termed our venerable establishment, if a desire be expressed that its restrictive

system of modern growth could be expanded, in accordance with ancient usage, so as to nip Popery and Dissent in the bud by affording such men a suitable education through the medium of new Collegiate endowments, and by providing a place for them in the ecclesiastical polity of the country.

How that place can best be found, is a question well worthy of consideration, but too much mixed up with our system of clerical education, and ordination generally, to be treated of otherwise than as part of a great whole.

Its solution, whenever the times are ripe for real improvement, will rest with persons in authority. "Let a sound training system be first established, and the men we want provided," was an eminent person's remark in 1838; "the heads of the Church, once made conscious of their value, will then be glad to license such men, and obtain some definite hold on their professional services." At all events, whether the clergy be or be not multiplied, the period has arrived when, if we really intend to educate men as reasonable beings, not to drill them into subjection, we must grapple boldly with all that pertains to a teacher's professional career, so far as it depends on voluntary associations.

Private individuals cannot do all; but they may do far more than they yet have done, provided the Bishops and Committee of the National Society, will continue to direct the movement which they cannot check, and instead of waiting to be impelled from without, throw themselves in a spirit of faith, and fearless energy, upon the support of the Church at large. In proportion to the progress and stable character of their work will be its claim to perpetuation through charters of incorporation from the Crown, and through the gifts or bequests of individuals.

The Training system, revived in 1838, but of which the statutes of nearly all our ancient Colleges exemplify the spirit and intent, was at first little understood even by the clergy. Its advocates were spoken of as well-meaning theorists, and were ridiculed behind their backs by many who shook them by the hand. Its adoption in ten dioceses, with more or less success according to the ability of those who worked it,* is now a fact, which no one can gainsay.

The report of Mr. Allen, on St. Mark's, Chelsea, an inspector appointed by the late Government, and unconnected with the promoters of the system by any private ties or party sympathies, is another gratifying fact;† and not less cheering is the testimony of the Head of St. Paul's College, in North America, to that success on the part of the National Society, which we can as yet hardly dare realize to our own minds.

Those documents prove that the nearest approximation to collegiate discipline, and cathedral worship of a congregational character, in strict accordance with the rubric, which a lax and self-sufficient age has yet produced, can be appreciated by practical men of nice discernment and independent judgement.

They prove that the friends of Collegiate training stand on vantage ground, as compared with their position in 1838;

* "With the president, as with the chieftain who is to have command over the others, and ought to send forth some to cull flowers, and should, at will, compel others to lay the foundation of works within doors, and is to rebuke the lazy, and fire the brisk, we have thought good to begin; for if he be watchful and shrewd, adroit and apprehensive, the rest, when disheartened, will the sooner imitate him, and obey with greater alacrity when induced by reason and example."—*Bishop Fox's Statutes, Corpus Christi College, c. 3.*

† *Vid.* Appendix, No. 1 and 3.

and almost force the bold, as I trust they will animate the most timid, to enlarge and establish, by adequate endowments, a system no longer theoretical, but one which Mr. Coleridge, with hereditary genius, and professional skill, and practical enthusiasm, has made a living reality.

One comprehensive and well-methodized plan might embrace the establishment, upon a corresponding basis, either of all our existing institutions, or of others in connexion with one Diocesan system. This might still be done by grants from one Central Fund, as first contemplated in 1838, and met by corresponding local endowments, of which an example has been set in the Curates' Fund Society, and by the Governors of Queen Anne's bounty, whose judicious management has, I believe, trebled every year its ordinary revenue from the First Fruits, and led to the Parochial endowments so long needed and so gratefully accepted from Sir R. Peel's Administration.

The same statutes might be made generally applicable, the Bishop in each diocese being visitor; and of all existing statutes, those of Eton and Winchester would, I apprehend, prove most applicable to such institutions.*

* The following extract from an article on Eton, in the *Quarterly Review*, shews how prophetically the wants of the middle and lower classes of society were anticipated by the Royal founder.

“ They, *i. e.* the scholars, were ordered to be poor and indigent boys, who had acquired a certain proficiency in reading and the first elements of singing.

“ They were admitted from all parts of England, though a preference was to be shewn to the natives of certain districts. The scholars and choristers were apparently of the same rank, and both orders were equally bound to qualify themselves for the clerical profession. The servitors, also, were to be prepared for

Fellowships for residents and non-residents, poor brotherhoods, as at Charter House, and sisterhoods, pensions as at Repton, exhibitions and scholarships of various kinds and degrees of value,—all these are attainable objects, *whenever a foundation has once been laid of a definite Collegiate character.*

We should then possess, not the thirty-seven Normal schools of Prussia, it is true, paid by State taxation, and subject to uncertain political influences; but something better, in endowed Colleges of growing magnitude, founded upon the English Church, consonant with English feelings, suited to English habits, and parallel with English as contradistinguished from Scotch and foreign universities. At each of these, national boarding-schools admitting day-scholars, parallel with our Grammar schools, the best of which were founded as clerical nurseries to Oxford and Cambridge, would provide children to form a practising school, and pupil-teachers as candidates for the higher department of the college, up to the age of 17 or 18. *All* of these might not afterwards become schoolmasters, but

taking holy orders at the age of 25, when they were dismissed from the College. The three classes were educated together in the public schools, and instruction was afforded gratuitously to them all, as well as to the students unattached to the foundation.”—*Eton System vindicated*, p. 47–54.

“Different as the object of the founders was, it is singular, though undeniably true, that it would be difficult to devise a more complete and perfect machinery of education for the present period, than is furnished by the foundation of Eton.

“It contains within itself the means of educating its future masters in the best discipline for an accurate acquaintance and perfect familiarity with the details of its system, the school itself; while it has the power of offering a liberal remuneration for its *retired servants*, whose character and exertions may have deserved well of the institution.”—*Quar. Rev.*

the great majority would, if well selected, just as the majority of old foundation scholars at Eton and Winchester become clergymen, and the more so when the foundation scholars acquired and transmitted a strict Collegiate spirit among the remainder, instead of receiving an irreligious worldly tone from oppidans, or day-boys.

This appears to me, as it does to Mr. Coleridge, of whose views I do no more than sketch a feeble outline, to be a natural and altogether English course of preparation for daily life, and for professional usefulness.

A purely Normal process on the foreign plan, is more like that of hatching eggs by steam, if I may be permitted to use a homely illustration ; or like forcing fruit and vegetables in February, because we are too impatient to await the growth of Nature's hand in June.

Our new Colleges should be nurseries and vineyards, not hot-houses ; watered by the gentle dews of heaven, and highly cultivated, but planted for this world's use, in this world's eye ; and our scholars healthy grafts on the old university tree, not puny exotics : so manly and ingenuous, and faithful to the principles of the English Church, that our most distrustful associates within the Church pale may claim their co-operation without misgiving, or apprehension of Romish tendencies ; and yet so godly and discreet that the Bishops and clergy generally may hail and employ them as a long-lost and long-desired order of catechists.

The same foundation would support and direct the junior and senior departments ; one Principal being over all, and one form of discipline common to both. Periodical examinations of a formal character, corresponding with University examinations and degrees, might take place at St. Mark's College as a common centre, or at Ox-

ford, Cambridge, St. David's Lampeter, and Durham, by means of special endowments; which latter University already affords a successful illustration of the benefits arising from Cathedral endowments, when applied, under Episcopal direction, to the advancement of religious learning.

If in this manner a new order of licentiates could be instituted, parallel with the order of pastors; pastors themselves being not merely multiplied through the agency of societies, (a wretched system, of dubious necessity and of schismatical tendency,) but imbued, whether rich or poor, in higher Diocesan or University seminaries with self-denying missionary principles: * then, indeed, the Church, being rendered as competent as she is willing, might assert her claims with more satisfaction than she can at present, to become the national instructress.

In the proposals for improving Education through the National Society, which were sanctioned by your Grace and other Bishops in 1838, and agreed to by old and new supporters, improvement was defined to mean "the tuition of masters themselves under a system of sound discipline, classification, and honorary encouragement, which shall elevate their characters, enlarge their attainments, and stimulate their ambition as a body by holding out to *pro-*

- * Of our pure altars worthy; ministers
 Detached from pleasure; to the love of gain
 Superior, insusceptible of pride;
 And by ambitious longings undisturbed;
 Men whose delight is where their duty leads
 Or fixes them; whose least distinguished day
 Shines with some portion of that heavenly lustre
 Which makes the Sabbath lovely in the sight
 Of blessed angels, pitying human cares.

WORDSWORTH.

professional excellence a certain hope of professional advancement." Here adequate training or tuition is specified as the first element of improvement, but a *definite professional system* is declared essential to its continuance. St. Mark's and other training establishments have commenced the desired tuition, with apprentices from 14 to 21 years of age. Endowments may perpetuate it, through a system of Collegiate discipline; but to secure the permanent services of those teachers, or self-trained men, of corresponding characters, some really *professional tie*, some system of *public classification*, appears to be even more necessary in 1844 than it was in 1838.

The same arguments which apply to the learned professions apply to the teacher's office; and, the more forcibly the Church insists upon her claim to educate her children, the more reasonably may the public expect some professional warrant for all who profess to act as teachers under clerical superintendence. The Bishop's licence was once that warrant; but whether its revival by general consent be, or be not practicable, at all events it requires to be preceded by public or official examination. The College of Physicians, whose licentiates belong to various places of education, but whose fellows were formerly expected to have taken a degree at Oxford or Cambridge, would perhaps afford a good model for adoption in its scheme of graduation.

We might then have, 1, Apprentices; 2, Licentiates of the first and second or third class; 3, Fellows and Pensioners.

Private certificates, whether given by public bodies or by individuals, present a fallacious and indefinite standard of judgement.

In a Society embracing, as the National Society does,

many ramifications of opinion among its members, and many ecclesiastical subdivisions, the publicity both of Collegiate and Professional degrees seems indispensable as a passport to confidence, still more as a source of just distinction, and ground of claim to the benefit of *endowments*.

Archdeacon Hale, than whom no more practical or experienced authority could be quoted, has already laid the basis of some plan of public examinations before your Grace in a printed form; and, if his suggestions could be carried out in accordance with an endowed Collegiate system, (adequate funds being thereby provided,) or under the direct authority of each Bishop, the benefits of Diocesan colleges would not be confined to their inmates, but extend upwards among the whole professional body of private ushers and teachers.

Examinations for degrees would produce the classification of those we employ; and wherever men of tried experience, whose advantages have been less great than those enjoyed by Collegiate students, present themselves for graduation, their ability, once publicly acknowledged, will sever them from the common herd, and hold out to others a legitimate motive for similar exertions. The London Schoolmasters' Society under Mr. Moody, late Clerical Master of the Central School, Westminster, has during the last three years secured for its members the hearty approval of all who sympathize with the teachers that are, as well as with those that are to be; and, however earnest may be our desire to impress on the teacher's character a stamp which *College residence alone can give*, the advocates of the Diocesan system will, I am sure, be the first to hail as licentiates or as pensioners, where endowments render such selections practicable, the men who, like those associated

with Mr. Moody, have attested under clerical and orderly superintendence, the reality of their Christian mission by devoting every hour which they can spare from busy life to personal and professional improvement.

Having thus explained the grounds upon which, as it appears to me, our present Diocesan system ought to be founded on *Collegiate endowments*, in order that it may become permanent; and a teacher's profession united, by scholarships, fellowships, pensions, examinations, and degrees, with the Church, *through Collegiate channels*,—not by the irresponsible, irregular, and ineffective agency of societies and committees of subscribers, however zealous and well-intentioned; it may not be superfluous to notice briefly some of the most obvious arguments for and against the endowment system. First, as regards abuse:

Granting that Grammar schools have been, and are still, frequently inoperative, may we not ask, in return, (and with the greater force because the question has been so often asked, and never answered,) where classical learning, and all that our ancestors generalized under the term Humanities, would have been, if no such foundations had existed?*

It was said by Voltaire, that the English were like their own beer, froth at the top, dregs at the bottom, and sound in body, as a whole,—but if the extremes of poverty and wealth, which now, as then, abound amongst us, may have tainted the lowest and highest classes with characteristic infirmities, we certainly owe to our endowed schools and colleges whatever chivalry,

* For a description of the consequences of the liberal system, in New England, set up by the Puritans in opposition to Church Grammar Schools, and of which the introduction has been attempted in this country, and effected in Australia, *vide* Appendix, No. 4.

and loyalty, and churchmanship, and true nobility of character may still remain to justify his eulogy of the *bonâ fide* heart of the nation.

They have outlived many political storms, and many strange vicissitudes of party feeling; but they remain a beacon of light in the darkest atmosphere of ignorant conceit, a standard of opinion amidst the many phases of popular prejudice.

The minds of men have undergone a change in the places where those monuments endure, and when modern ten-pound householders cannot see the uses of a dead language, or understand any higher philosophy than that which is fostered by Mechanics' Institutes, their school-rooms are frequently deserted; but let the tide of popular favour be once more directed to the wisdom of our Alfreds, our Edwards and our Cranmers, and the very fact of the worldly bias which commerce has given to the national mind will render us the more grateful for some sheet-anchor of preservation against its selfish and soul-absorbing vortex.

Because, then, we have been sometimes cheated, shall we never trust? and, because a depraved appetite scorns wholesome spiritual food, shall we make no provision for the healthful nurture and aliment of posterity?

Can they who ask 'What has posterity done for us?' believe in the Communion of Saints*—in the immortality of

* We may and should, while we conscientiously and closely attend to all the duties of this present life, never lose sight of the fact surely most consolatory and delightful, that we are citizens of an eternal polity, and are privileged to select examples from among, and hold secret communion with, the wise and good of all ages; our *εποπται*, and encouragers in the heavenly course, as we trust they will through God's mercy become our everlasting companions.—*Bishop Jebb*.

Christian brotherhood—in the everlasting sanctities of family affection? Monastic endowments, with the corruptions of which we are more familiar than with their excellences, did their appointed work in their own Providential cycle of duration; and if peradventure some Reformed endowments, or Protestant foundations, may seem open to further reformation, the fact of our desire to reclaim their full measure of usefulness is the best evidence of their intrinsic value.

If they have helped to make us what we are as a nation, in thought, in character, in all that pertains to the inner man,—binding together in one communion of faith, hope, and charity, some few at least of every social grade—what might they not have done for us under better patronage and management in connexion with an extended system of Collegiate and Ecclesiastical discipline?

Hereditary trusteeships and masterships, unconnected with any system of Episcopal or other *effectual* visitation, have been the bane of Grammar schools; not the endowments, by means of which alone their benefits have descended to us. The want of publicity and of Collegiate sympathy, which old Cathedrals, with their numerous functionaries, ought to have extended, has rendered the small endowments inefficacious, but the largest grow daily in public favour.

If, owing in a great measure to this cause, some defects may have crept into the greatest, and great abuses into the smallest, of our public seminaries; the admission, to whatever extent it may be carried, proves more strongly than any other argument the want of endowed Colleges, with public examinations, like those which are now projected for every grade of National teachers connected with the middle and lower classes of society.

“ To realize our *beau idéal* of a good educational

system," says Chalmers, "there must be the erection of a right machine, and the appointment of right men to work it."

He proceeds to lay all the blame of perverted endowments on corrupt patronage, and certainly it has had its full share of responsibility; but when entrance into holy orders became also abused, and our University system of training lost in Collegiate discipline what it gained in secular popularity, the appointment of clergymen to Grammar schools, as well as that of nominal members of the Church to National schools, ceased to fulfil the founders' intentions. The right machine had been bequeathed to us, but *without any provision to insure right men to work it*: and thus, in the absence of any effective training system, although endowments could not vivify dead Churchmen, in bad times, they left at least a landmark for future guidance; so that, wherever good masters did spring into being, the school soon flourished, as it decayed when its workers were inefficient.

If, however, experience can point out one species of endowment, more than another, the want of which neutralized the good done by the remainder, that endowment we ought surely to supply, and thereby arrest from future generations the perpetuation of acknowledged abuses.

If, even among clergymen, a want of scholastic ability, which comes not by intuition, renders what the Germans call the science of *pædagogik*, and for which the establishment of a University professorship has been suggested, a desirable element of the highest branches of education, how much more so when rude peasants and a demoralized race of factory children are to be *trained* (not drilled) between the intervals of daily toil?

If the system of leaving the Grammar school master to

make himself a teacher upon general self-educating principles, even when he was a clergyman, has not always worked in the best manner,—good clergymen being often bad masters; and if, owing to the want of any professional training or classification, connected with Collegiate fellowships, the very name of usher has become a by-word among school-boys and novelists as indicating an unhappy, homeless, hopeless being,—one who reaps the thorns and thistles without the fruit of professional toil; how much less right have we to depend upon self-tuition, or mechanical training in model schools for a still lower grade of teachers, who, themselves altogether uneducated, seek to leaven the minds of the community?

A perpetual want, therefore, demanding a perpetual supply, can only be met adequately by *endowments*; and if a tithe of the money locked up in school-buildings, which bad masters cleared of scholars, had been invested in Diocesan colleges, the difficulties which now stare us daily in the face would never have existed.

Ungrateful, indeed, should we be to ancestors whose principles we claim as our best inheritance, if we quarrelled with that system, viewed as a whole; for which modern ingenuity has devised no better substitute than committees of subscribers, and proprietary shareholders, and electors more numerous than the children to whom their patronage, on almost every ground except a religious one, is extended.

Supposing the principle of endowment to be admitted, its practical application may yet be resisted on the ground of our inability to afford so great an outlay for one object. We want Curates, Missionaries, Churches at home and abroad, Colonial Bishops, and District Visitors. If Diocesan Boards, with small training establishments, can

scarcely subsist, how should endowments for large Training colleges be expected? Church givers are few in number; the Bishops and Clergy are overwhelmed; the same persons are again and again appealed to: let us, at least, have breathing-time.

The answer to these and similar remarks is, that, unless school-building can stand still, school teachers must be found; and, some training system, either mechanical as heretofore, or Collegiate, must be adopted and perpetuated.

Happily, the minds of men are disposed to embrace many objects of present and prospective attainment. Missions and churches, therefore, promote each other, and schools ordinarily follow. How much more should they be preceded by Collegiate foundations for National teachers — that class of whom we require so much, and for whom we do so little? The habit of giving leads to a larger and larger measure of benevolence. On general grounds, therefore, other claims appear no argument against any one claim of acknowledged *necessity*: but endowments open a new question.

Why cannot training institutions proceed, it may be asked, as they have begun, by small subscriptions? Why sink capital in large buildings and endowments? I answer, that apart from important considerations affecting the constitution of committees and of societies, whose fluctuating character and dependence on uncertain influences operate against their permanent usefulness, the expense of Collegiate buildings is, in the end, less than that of hired premises; and endowments operate as a far more powerful plea to lasting benevolence than any system of casual subscription.

They are the nest-egg to an unceasing deposit of benefactions and bequests,—at one time, blessing a blind gene-

ration in spite of its own waywardness ; at another, diverting into the safest channels that floating mass of charitable impulse, which, during periods of religious excitement like the present, stands in need of judicious pilotage.

The statute of Mortmain is a lasting record of our natural tendency to throw large resources into great undertakings. If public bodies, which have ever been averse to interfere with the rights of property, and the disposition of capital, were nevertheless induced to restrain individuals from endowing charitable institutions with their territorial patrimony, how deeply rooted must have been the impelling principle which worldly men deprecated ! how closely intertwined with our religious and social sympathies ! The faith which founded and endowed religious houses, especially during the first two centuries after the Norman invasion, may have been, as Blackstone and others assert, the produce of death-bed fears and confessional power, against which the public sought and obtained a safeguard, —(or rather the great lords, who dreaded any equipoise to their own order,)—but how strong an evidence is hereby afforded (whether the allegation be, or be not, correct) that even in the worst days of baronial lawlessness, men of all ranks, in all places, and in great numbers, did acknowledge that it was their duty to perpetuate the faith in which they lived and died among their descendants !

Fear, acting on weak nerves, may stimulate a corrupt faith ; but with how much greater influence shall love, casting out fear, animate a pure faith, and seek to propagate its own bright image ! Hence the statute of Henry the Eighth, which was at the time directed against superstitious uses, or masses in chauntries for souls in purgatory, was extended to charitable uses in the reign of George the Second ; and without wishing to prejudice any argu-

ment in favour of revising that act, from which it is to be hoped that other Colleges, besides those already specified, will one day be exempted, the rigor of the English law so far accords with sound Christian principles, inasmuch as it indirectly counsels us not to postpone till death surprises us, and “our faculties languish,” (to use the words of the Statute,) those works which link our lives with futurity.

But the policy of restricting the alienation of landed property to the public detriment was never meant to prejudice endowments for the public benefit. When Lord Coke called Queen Elizabeth’s establishment by law, of every chartered University privilege and possession, “a Blessed Act,” he wisely foresaw the importance of giving constitutional independence to the bodies through whom a healthy national spirit was to be perpetuated; and the great men who counselled King William, after the Revolution, were foremost in encouraging, by their amendments of the Mortmain Act, the incorporation of new Collegiate bodies, or the enlargement of those already established. Nay, in summing up the arguments for the Act of 9 George II., the promoters of it expressed at the same time a belief that the Royal and University foundations specially exempted would receive the larger augmentations, and considering how slightly the result has accorded with that prediction,—considering, also, that the Bounty Board, then an object of groundless jealousy, has now become a means of Parochial amelioration, it may, I think, be fairly inferred that new Collegiate channels of munificence will prove acceptable in every quarter.*

The principle, therefore, of endowments is consecrated

* Since the above was written, Lord John Manners has succeeded in obtaining a Parliamentary Committee on the subject of the Mortmain Acts, from which we may fairly anticipate the best consequences.

by Christian usage from time immemorial, and belongs to our better natures.* Modern societies, which subsist upon an aggregate collection of mites, and whose representative character embodies the principle of distrust, afford no permanent resting-place to our hopes or our affections. We read or listen to reports of millions and billions of perishing souls in heathen lands, and drop a guinea or a shilling into the missionary box ;—children at home, starving by thousands for lack of knowledge, obtain the same inadequate sympathy. Sir Robert Peel's donation of 1000*l.* to the National Society's Special Factory and Mining Fund was lauded by the papers as an extraordinary act of superlative munificence. Far larger sums, applied to the foundation of schools and churches by him and others, each in his own territorial sphere, attracted little observation. Why this difference? One act seems natural, and usual, and consonant with every-day sympathies ; the other is a more vague recognition of interest in school extension generally, at which men wonder, and which has had few imitators. The scheme of a third University or College† at Ripon, designed on the accession of James I., shews how prophetic a sense of our national requirements was entertained by the then heads of the Church, and when we

* "Whatever is left in the hands of chance must be subject to vicissitude ; and when any establishment is found to be useful, it ought to be the next care to make it permanent."—*Idler*, No. 4.

"Surely a Christian will not leave that to a contingency which the Providence of God enables him, and the grace of God inclines him, to do in his own person. And, therefore, as soon as we have a zealous Christian spirit existing, together with temporal means, we come back at once to those very endowments which are sometimes spoken of as injurious to true religion."—*Appendix to Bishop of Chester's Charge*, 1832.

† *Vid.* Appendix, No. 2.

compare the thousands of Dissenting teachers who have superseded, in those districts, the Churchmen that such a foundation might have educated, it may appear difficult, but it surely can never be too late, to avert from our country those increasing divisions which common day-schools without Colleges are, on some accounts, more likely to foster than to heal.

Let us, then, follow Nature where her dictates are so reasonable, and gratify our love of learning and of science by founding *colleges for the middle and lower classes of society*, through which successive generations may, in a spirit of generous confidence, and wise forethought, and deliberate zeal, attest the reality of their love to God and man. Such endowments will embrace the national giver, whose country is his home; and the local benefactor, who admits within his breast all the varieties of social and territorial preference. Every building, every fellowship, every scholarship, every pension may be complete in itself, and its endowments form an object of attainment once for all, or, as often with our ancestors, extend over a whole life, nay, reach beyond the grave.

Whoever founds a school will then, if he be wise, connect it, by means of special endowments, with the Training College; visitation will flow naturally, and be secured effectually, from an Ecclesiastical provision. Thus our charitable aims may find a definite local habitation, a something of personal interest, and yet not selfish in any unchristian sense. Our endowments will unite us with our children's children, and survive when all our earthly hopes decay; faithful men will perpetuate our faith, and the enduring character of our work shadow forth the principle of immortality.

Nor let it be said that these are visions of ancestral

piety, and inconsistent with modern usage. The Colonial Bishopric Endowment Funds, each distinct in itself, and yet the fruit of one systematic movement of the last few years, are a legacy for all times. They will produce Colonial Colleges in their turn, and so the pure stream of Christianity will be perpetuated, as it always has been in the Church—*through bodies corporate*.

If there be any one undertaking, and there are many, with which the names of Howley and Blomfield will be associated in distant ages, those endowments will be hailed as a special ground of grateful commemoration. Nor will they be a solitary record of contemporary opinion. Durham University was mainly the creation of Bishop Van Mildert; Lampeter College, of Bishop Burgess, assisted, I believe, by Mr. Harford of Blaize Castle; St. Bee's College, of Bishop Law and of the late Lord Lonsdale; Bishop's College, Calcutta, of Bishop Middleton, as its cathedral will be the monument of Bishop Daniel Wilson. St. Andrew's College, in Scotland, received its largest endowment from Dr. Bell; whose mind, long balanced and undecided, between that institution and the National Society,* gave its preference at last to a *collegiate foundation* in the place of his nativity, and to Cambridge University, where he invested 15,000*l.* for the endowment of scholarships. Codrington College, Barbadoes, owes its origin to an ancestor of the present distinguished admiral, who likewise bequeathed a splendid library to All Souls' College, Oxford. Downing College, Cambridge, was the bequest of a private individual. The Cathedral Church at Malta, the first public evidence of interest in the religion of our Reformed Church which has been shewn by British possessors, is the work of one illustrious Lady, whose name is con-

* Dr. Bell's legacy to the National Society was only 900*l.*

nected with almost every charitable enterprise; and from the known principles of Bishop Tomlinson, we may assume, that he will gladly link with his Cathedral whatever endowments may be made by the friends of learning in the East, for Collegiate and Educational objects.

During the first half of the last century 1600 Parochial Clothing Schools were founded *and endowed* in the Metropolis and other large towns.*

Their benefits have been rendered independent in this manner of popular fluctuations, and the first endowments have drawn after them other endowments, with extended subscriptions.

Heriot's Hospital, in Edinburgh, a most wealthy and flourishing school, was an evidence of the direction which Christian charity then took; and the property left by two brothers of the name of Watson, both writers to the Signet, for an Educational Institution, in 1763, amounted, I believe, to nearly 100,000*l.*

The Corporation of the Sons of the Clergy has accumulated since its first establishment landed estates producing 10,000*l.* per annum, besides which it has received in gifts or bequests for special objects, stock amounting to 6000*l.* per annum during the present century from Bishop Barrington, and a few other individuals. This income is distributed in small pensions, chiefly 10*l.* per annum to the widows and children of necessitous clergymen.

Besides a legacy to two great schools in India, General Martin left 100,000*l.* to found a Training Institution at Lyons for the working classes.

In 1832, a French master at Edinburgh left his savings to found an institution for the sons of teachers and farmers.

* *Vid.* Report of the Society for Promoting Christian Knowledge, 1812.

Mr. Dick's legacy of 113,000*l.* for the benefit of Parochial Schoolmasters in Scotland, furnishes by anticipation an example of such pensions as might be connected with English Colleges, for the encouragement of teachers of either sex.

In 1810, one Henshaw, a hatter, in Oldham, left 50,000*l.* to found a Blue Coat School, which was opened in 1834, with a revenue of 1800*l.* per annum, the expense of the building having been defrayed by a separate subscription, to which mechanics and operatives largely contributed.

The revenue of Christ's Hospital amounts to between 40,000*l.* and 50,000*l.* per annum, chiefly from bequests and benefactions, of which 4000*l.* from Alderman Thompson for University scholarships, and 2000*l.* from Mr. Rowed, are recent investments.

The Rev. W. Hetherington's Pension Fund to the Blind, established in 1774, was originally founded for the relief of 50 claimants, and now from additions by deed of gift and by will, 600 persons instead of 50 only, enjoy the pension of 10*l.* per annum.

Thus let us hope, that similar Pension Funds may be attached to every Collegiate Institution connected with the National Society.

Sir C. Lemon's conditional offer of 10,000*l.*, or, if necessary, 20,000*l.*, to endow a college for miners in Cornwall (an experimental establishment having first been successfully supported by him), will be in the recollection of every reader. It indicates the generous desire of an enlightened mind to benefit society, and proves that Adam Smith's commercial and distrustful axioms were not, in his mind, applicable to *collegiate endowments*. But if without presumption, and with the sincerest feelings

of public respect, I may be permitted to comment on what is now an historical fact, I would observe, that, in all moral undertakings, those who expect success must depend on themselves, and on men of kindred views, not on the public at large. Theirs, *if they persevere*, will be a gradually increasing circle; but old communities requiring instruction will scarcely be induced to exchange old lamps for new, at their own cost, by any thoughtful or reasoning process.

Self-interest alone will never regenerate the wicked, nor reclaim the ignorant; and hopes of philosophical improvement, based upon the discoveries of a Davy or a Faraday, or even upon the smelting economies of Mr. Pattison,* were too vague and remote to act as a strong governing impulse. If the few who felt and appreciated Sir C. Lemon's benevolence had united with him to found an independent college, its supporters might ultimately have been widely extended; but the concurrence of ignorant and conceited speculators, by a self-imposed tax on present income for the sake of prospective profit, was a far more arduous task, particularly where the absence of any decided Church principle restrained whatever influence the clergy might, if specially appealed to, have exerted, under a Diocesan so powerful and energetic as the Bishop of Exeter.

In basing upon the Diocesan system a college for teachers in Devonshire and Cornwall, no degree of science, theoretical or practical, which mining pursuits require in a mining country, need be excluded: Boyle and Newton were both learned Theologians: a Whewell, a Buckland,

* Mr. Pattison, by his scientific skill, has added more than 20,000*l.* per annum to the lead mines of England, and reduced the expense of extracting silver by two-thirds.—*Tremenhecre's Report to Com. of Privy Council*, 1840, p. 224.

and a Herschell belong to our Universities and to our Church.

Collegiate foundations in a humbler sphere might equally open the doors of science to future Davies, and not the less because a Church foundation commended them to the affections as well as the understandings of the community.

The Clergy Orphan Corporation was instituted in 1749, to educate and apprentice the orphans of poor clergymen. If, instead of being placed in trade, such young persons could be provided for as teachers, a double advantage would be gained, and the provision already made for preparing some of them to become governesses in private families, might be extended to those fitted for Training Colleges. The application of a portion of the Cholmondeley Fund Charity in this manner appears both natural and expedient; for, of all classes, the orphans of clergymen, who cannot afford a University career, might be expected to devote themselves to the teacher's profession with most readiness and sympathy.

The endowments made to this institution by twenty-six contributors exceed 90,000*l.*, most of which belong to the present century. Here, then, are specimens of endowments for pensions, and education, and apprenticeships, up to a limited age, for almost every grade of society, and the exhibitions or scholarships connected with Christ's Hospital carry the good work onwards in a few instances; but it must be confessed, that public attention hitherto has been less directed than it ought to have been to the eventful period of life from boyhood to manhood, when the apprentice system alone does not suffice for minds of a thinking and imaginative order.

The foundation called Raine's Charity, in St. George's, Middlesex, affords one of the most memorable examples

of real education for the working classes. It carries out, in fact, the principle contended for in these pages, but adapts it to domestic service instead of scholastic employment. Thus 40 girls are instructed in the Parochial School, by public election, from 8 to 12 years of age.

They are next drafted into the Servants' Training Institution, which is conducted on a Collegiate plan, much as at Whiteland's; and during four years, from 12 to 16, *Collegiate influence* succeeds to the routine of early school instruction.

They then take situations as domestic servants; but the benevolent founder, not satisfied with this end to his labours, has added a yearly premium of 100*l.* as the marriage portion of those who shall have completed a given number of years of service with credit, and made a prudent choice.

Thus childhood, girlhood, and womanhood were all objects of specific provision, not out of a rich man's abundance, but by a tradesman in moderate circumstances, who declares in his will that *he had practised a life of self-denial, and abstained from marriage himself*, in order to provide for his relations, and at the same time endow this institution, which, during his life-time, he had established and supported.*

Thus was an example set by an obscure tradesman of that Collegiate training which can alone produce real education, and without which day-schools, especially in large towns, must end in disappointment.

Every clergyman complains, that Parochial scholars "are taken from instruction before the mind is capable of being permanently improved, and when advice and direction is most required." †

* *Vid.* Appendix, No. 5.

† Bishop of Chester's Charge, 1832.

To the ordinary class of persons so circumstanced Parochial ministrations, and domestic influences, united with zealous pastoral superintendence, may perhaps suffice, *when they are attainable*; but the enthusiastic, the intellectual, and the highly gifted individuals, who belong to every order of men, demand special care and provision. Their influence will be felt, for good or evil, far and wide, through every ramification of society. To them any endowments made in Training Colleges will prove a service of lasting benefit, as they may soon be rendered of universal concern. The example of such endowments once set will be readily followed. Every parental heart will yearn towards them; every University scholar and fellow, who thanks God that his career should have been smoothed, and the struggle of his spirit lightened to him, will rejoice in the new opening for humbler students.

The donation of 1000*l.* made by a private clergyman, the Rev. E. W. Edgell, for the benefit of teachers educated at Whiteland's, Chelsea, evinces his regard not merely for the institution, but *for the individuals trained there*. It likewise shews that in this, as in all great works, we may expect far more from the self-denying benevolence of the working clergy than from the abundance of the rich and self-indulgent. The Pitt, the Eldon, the Van Mildert, and the Times Testimonial scholarships are all indications of a popular current setting in the same direction. Bishop Otter's Testimonial, already appropriated to a Training institution at Chichester, exemplifies the actual commencement of this very work. The public mind, if rightly directed, will quickly appreciate the advantage of a Collegiate system, definite as that of the Universities; as independent, in the best sense of the term; sheltered from abuse by every protection which past experience can suggest as most beneficial;

expansive in its growth as the population for whose benefit it is intended ; and, while its religious principles are fixed, capable of being moulded to every new want, as it shall catch the reflection of new times. Neither will such endowments be what is vulgarly called “ a charity ” in any but the highest sense, for wealth has its duties not less than its privileges ; and some debt, at least, is due upon moral and religious, if not upon utilitarian grounds, to those classes of society which the Saviour of the world most befriended, which ecclesiastical corporations once cherished and protected, and for whose necessities, spiritual and bodily, the rich and great, who duped them out of their once national inheritance, have done no more than a tithe of what might have been done if the counsels and intentions of Cranmer had been acted on, through the almoners and instructors of a Reformed Church.

To create and perpetuate those religious charities, and social affinities, and domestic habits, which may make the lowest poverty honourable, and every state of life respectable, is the National teacher’s work ; and when it is understood that the heart of the people is to be sought through little children, and their happiness promoted by the cultivation of every child-like grace, the teachers who undertake this holy mission will be welcome to every English hearth ; the attachment they deserve will cling to them through life ; and the Collegiate foundation, which may be destined to rear them, receive back in prayers and blessings from all classes that support which no school-mechanism, however cheap, can furnish,—which no political school-craft, however dexterous, can purchase, — which love, founded on faith, can alone bestow.

As the Societies for promoting Christian Knowledge, and propagating the Gospel, have made similar foundations

in distant lands, so the National Society will best fulfil the intent of its incorporation by directing into these new but lasting channels of usefulness all the influence of its collective resources. Thus may we improve, extend, and develop the National and Parochial School system, and prove that the spirit which preserved learning when the world despised it, and which carries our letters with our religion to distant countries, still lives to raise in the social scale the children of our soil, the producers of our wealth, the sharers of our weal as of our woe.

That spirit exists not only within the pale of our National Church communion, but among thousands whose hearts incline them to God's service, and who have forsaken a Church, of which until lately, in all densely populated districts, they scarcely saw the outward and visible form, nor had ever heard of its claims through a due administration of the Sacraments to a special inward and spiritual grace. They, too, have recorded their protest against the State schoolmaster, — against the severance of religious from secular tuition, — against the undue importance attached to this or that new method of teaching, rather than to the principles taught, — against the influences of an establishment, whose vitality might have been impaired, while its nominal jurisdiction would have been enlarged by aid from the civil power. They knew that an ambassador of Christ could not be bound over by any Privy Council rule, or Act of Parliament, not to proselyte. They knew that he dared not reserve the truths which our Catechism teaches from children, for whose souls he had become answerable ; and that to read the letter of the Scripture without any explanation of its meaning was either a solemn farce or hypocritical pretence.

They, that is, the sincere religionists, judged of Church-

men by themselves ; and if the zeal of men like Dr. Hook on one side, or Mr. Stowell on the other, alarmed them, as well it might, they naturally felt that, where such zeal to proselyte did not exist, the spirit of genuine primitive Christianity would be lost in Erastian formalism. To this end they believed that all Government interference, Government patronage, Government inspection and organization, Government rates, Government trusts, and Government grants, administered by Government functionaries, not with a view to propagate truth, as entertained in the Church, but in order to conciliate this or that sect, and this or that party, or to prescribe books and subjects of study, would have naturally tended. Religious zeal might have been quenched, the love of souls lost sight of, and a principle of utilitarian worldliness substituted for the unselfish spirit of Christianity.

I cannot, therefore, lament under these circumstances that the intervention of the State, however fairly attempted, and benevolently intended, should have been frustrated by our opponents ; but leaving them the responsibility, right or wrong, of that opposition, which Lord John Russell denounced in the House of Commons as absolutely wicked before it broke out in the country, I venture, nevertheless, to say, that when founded on religious zeal, and love of truth, and hatred of supposed error, it merits the respect of all whose opposition to the normal system of 1839 was founded on high Christian principles, not on political and party feelings. The expressions of Mr. Dunn, the Secretary of the British and Foreign School Society, in his pamphlet on the last year's Factory Bill, must awaken sympathy in many bosoms ; and make us feel, that, if his hand be not with us, his heart can hardly be against us in our crusade against vice and infidelity.

Now comes the question, Can the Church educate the people? Can it succeed, where the State has twice signally failed? I answer unequivocally;—it can. The National School system has grown with our growth, and strengthened with our strength: be it ours to deepen its foundations, to lay well its bulwarks in the Collegiate system of the Church; and, like other voluntary associations to which the spirit of Christianity has given birth, it will advance more naturally, and rule men's minds for good more effectually, than any State system yet devised in Holland, Prussia, Ireland, or Downing-street.

It is Parochial—it is Diocesan. It will in time lead back the poor to the Church, instead of making them outcasts from it in the workhouse; and leave educational influences under the control of the clergy, whose faith we share, and whose administration, if less worldly wise, is certainly more stable than that of Parliamentary politicians.

In proportion, however, to its value should be our estimation of it; and, if difficulties occur, ours be it to surmount them. If apathy abound, let those who have zeal quicken it. If there be distrust of ecclesiastical authority among the ignorant, let Churchmen confront the tongue of obloquy, by standing forward manfully and unitedly, and proving, at some sacrifice of worldly substance, that the souls of poor children, whose daily toil is an element of national strength, are subjects of national concern.

In former times the Church had no appointed channel of national confederation for educational purposes.

The Bishops now act with Boards or Councils in every diocese, and the National Society can, if it please, give life by its central funds to every new school undertaking.

If the sum of 299,100*l.* has been obtained for building schools, training teachers, and other fundamental improvements, during the last five years, and from 140,000*l.* to 150,000*l.* during the last few months, for mining and factory districts only, why should not much larger sums be ere long raised through Central and Diocesan and Parochial agency for Collegiate as well as School purposes, so that a vigorous and comprehensive and simultaneous attack may be made during the next few years on every stronghold of manufacturing and mining and agricultural ignorance?

It is natural that sanguine and enthusiastic men, who enter warmly into every project for benefiting humanity, and whose inquiries open widely the penetralia of social misery, should feel some disappointment when their exertions are not fully successful, and the disease more obvious than the cure. We are, however, responsible for our principles rather than for their results. Our agency, much as we may magnify it to ourselves, is not needed by Almighty power; and often, when the Church horizon seems most clouded, the day-star from on high breaks forth on us.

When it was said in Parliament that the Voluntary School system had been tried, and failed, I suppose the speaker meant that it had not attained its full efficiency so rapidly as we could desire; but what system involving human agency ever did? The Church certainly has not; why then should her subsidiary and partial coadjutor—the school? Why is the world, in spite of Christianity, a mass of imperfection, inconsistency, and wretchedness, in every social ramification? What is the Bible itself but a record of human suffering, among individuals and nations, as has been shewn by the most learned and pious of writers?

If the discouragements of this particular epoch, particularly those arising from the divided opinions of Churchmen, be (which they are not) as numerous as in every preceding century, from the days when St. Helena founded, and when St. Chrysostom* preached for new Churches, up to those when English Bishops and Statesmen unite in commending Churches, Schools, and Colleges for Teachers, to *private benevolence*, we find in every page of history the same strong ground for patience, the same hopeful motives to diligence. *In labore quies!*

When controversy rages, a devout mind believes that truth will prevail in God's own time, and he does not fear the issue. If love wax cold for a season, he seeks to renovate it; yet is content to labour for years, peradventure for a whole life, without rekindling the faint embers.

To sow and to reap both, is a blessed privilege; but to few, alas, is it accorded, and in all great enterprises faith must take the place of sight.

Instead of encouraging and multiplying private exertions by *extended grants*, which was all that Churchmen asked for and expected under present circumstances, the State attempted a new system; and here again, in spite of every legislative facility (the Whigs uniting with Government on a common basis), the result, when all appearances seemed most favourable to a State educational system, has disappointed its projectors. All eyes reverted to the Church; and your Grace, in common with the whole bench of Bishops, appealed, with the full weight of authority, argument, and example, for pecuniary aid and generous confidence. There were not wanting last year those who feared lest any movement should prove a

* *Vid.* Wordsworth's Translation of St. Chrysostom's Sermon on Church extension.

failure, and some even doubted whether 100 persons could be found to give as much as 100*l.* each. The sum of 50,000*l.* was regarded as the extreme limit of subscription, and now the Factory Fund alone is nearly treble that amount. So with regard to the National Training system. The cold and indifferent may make it fail, but the Church at large, if rightly appealed to, can and will render it successful. If the success of the movement in 1839 were incommensurate with our expectations, and yet attended with most important results, raising the income of the National Society within a short period from 1,000*l.* to between 6,000*l.* and 7,000*l.* per annum, and that of the Diocesan Boards to 12,000*l.* per annum, why may not the present opportunity, when so many special circumstances combine together to animate exertion, enable the seeds of success then scattered over the country to produce a still richer harvest?

The Bishops and Committee of the National Society raised last year 7,640*l.* among forty-four members of their central board of management for mining and factory schools only. Why should not the Committees of all the 18,250 Daily and Sunday Schools, which are known to be under the direction of the clergy, in England and Wales, follow so good an example, and send up to the National Society in aid of St. Mark's and Diocesan Training Colleges generally, the produce of united contributions? Every Church school teacher in the kingdom ought to feel that, directly or indirectly, this great National work is a personal concern.

The Wesleyan Methodists already contemplate raising 700 new schools, at a cost of 300,000*l.*; yet they maintain their own ministers, and theological seminaries, and missionaries in every quarter of the globe, and no ancestral endow-

ments are theirs — no universities — no aristocratic influences — no tithes — no bounty boards — no rates — no Royal letters to authorize collections in every church. In numbers, wealth, and in social position, they form, compared with Churchmen, a small fraction of the community; but they have large hearts, and lofty aims, and, as compared with English Churchmen for many ages past, *united energies*. The more we deprecate their zeal against Church principles, the more we are bound to emulate and surpass it, in furtherance of those principles, and to render their labours superfluous.

The Church collections under the authority of the Queen's letter might hereafter, if duly estimated and advocated, go far, not only to build new school-rooms, but to build and endow a corresponding proportion of Training Colleges. Bishop's College, Calcutta, owed its earliest provision in 1819 to this source, having realized under one Royal Letter above 45,000*l*. Our congregations, however, have been too long accustomed to treat as a formal empty ceremony the most blessed mode of collecting alms which Christian charity ever yet devised. Sad and sickening will it be, if, when newspapers teem with thousands bestowed in the sight of man, the offerings, which God alone can see, in the precincts of His sanctuary, should continue to give evidence of niggardly hearts and unwilling minds, and produce on an average two or three pounds only per church throughout this wealthy empire.

The managers of Church societies have long regretted the inadequate result of these periodical appeals; but, as the necessity of united co-operation becomes daily more apparent, a synopsis of Church collections has been drawn up, in the hope that churchwardens and other laymen who assist

the clergy in parochial concerns, and those clergymen who have hitherto confined their zeal to their own schools, may try how large an augmentation of our national resources can be produced by liberal and simultaneous offerings in every parish.

Amount received under the Propagation					£.	s.	d.
of the Gospel Society's Royal Letter							
for ...	...	...	...	1836 ...	34,850	0	0
"	"	"	"	1839 ...	39,377	0	0
"	"	"	"	1841 ...	35,315	0	0

Amount received under <i>Church Building</i>								
<i>Society's</i> Royal Letter for ...					1828 ...	41,392	14	6
"	"	"	"	1834 ...	30,212	4	3	
"	"	"	"	1836 ...	35,983	2	5	
"	"	"	"	1839 ...	35,862	0	7	
"	"	"	"	1842 ...	30,308	0	4	

Amount received under <i>National Society's</i>								
Royal Letter for ...					1823 ...	28,225	2	3
"	"	"	"	1832 ...	23,534	11	11	
"	"	"	"	1837 ...	24,838	1	2	
"	"	"	"	1840 ...	30,001	19	9	

Amount raised under the Royal Letter of 1842,							
for the relief of distressed manufacturers ...					76,675	19	1
Amount raised under National Society's Royal Letter for 1840							
in London and Westminster :							

					£.	s.	d.		
London	...	1,038	0	5	}	..	1,704	11	4
Westminster		666	10	11					
Parish of St. George, Hanover Square					301	18	2		
" Marylebone	...				437	5	7		
" St. Martin's in the Fields	...				59	12	9		
" St. James's	...				170	14	10		

Population in 1841.					Church collections under National Society's Royal Letter for 1840.		
282,656	...	Liverpool	...	...	325	4	9
240,367	...	Manchester	...	...	289	12	10

Population in 1841.					Church collections under National Society's Royal Letter for 1840.		
					£.	s.	d.
181,116	...	Birmingham	...	...	100	10	10
151,063	...	Leeds	...	...	146	17	10
123,188	...	Bristol	...	...	132	6	3
109,597	...	Sheffield	...	...	82	1	0
92,943	...	Wolverhampton	...	...	14	7	5
69,430	...	Newcastle-on-Tyne	...	...	52	13	2
65,670	...	Hull	...	...	32	9	9
66,508	...	Bradford	...	...	32	11	1
60,982	...	Norwich	..	...	56	8	3
	...	Aylesbury	...	...	Nil.		
52,818	...	Sunderland	...	...	10	8	6
51,441	...	Nottingham	...	...	57	17	6
44,132	...	East Retford	...	...	16	17	6
52,346	...	Bath	...	...	140	13	4
*48,567	...	Brighton	...	...	253	15	9
37,668	...	Stroud	...	...	15	3	8
32,407	...	Derby	...	...	61	13	10
31,207	...	Cheltenham	...	..	178	0	4
30,152	...	York	...	...	95	2	11
26,306	...	Worcester	...	...	45	18	6
23,656	...	Oxford	...	...	99	0	5
23,455	...	Cambridge	...	...	123	11	9
35,040	...	Plymouth	...	...	54	4	2
40,559	...	Devonport	...	...	8	3	0
340,032	...	Lambeth and Southwark...			233	16	9
Total amount raised in the Diocese of London † ...					5,696	17	8

* Since the above list was in print, I find that Brighton, already a larger proportionate contributor than any other parish, has remitted 560% in answer to this year's Letter.

† The smallness of this amount is the more remarkable and deplorable, because, of all Boards, the Metropolitan Branch of the London Diocesan Society is least well-supported, and, on the Surrey side of the river, no metropolitan remittances whatever are made to the Winchester Board and to the important Training Institutions at Winchester and Salisbury.

						£.	s.	d.	
Produce of the Bishop of London's Pastoral Letter for Chinese Missions	...	...	...	...	...	6,000	0	0
Amount contributed from Birmingham under the National Society's Letter									
in ... ..	...	..	...	...	1823	102	7	4
" " " "	...		...	...	1832	80	6	1
" " " "	...		...	...	1837	101	0	10
" " " "	...		...	...	1840	100	10	10
Number of Churches and Chapelries to which returns are sent	...	...	...	...	13,081			
Ditto do. do. which made no return to the Letter of 1840	...		...	...	2,669 !!!			
No. of Cathedrals which made no returns						11			
Total amount of Cathedral collections						...	115	4	6

It appears from these returns, that the great cities of the empire, those possessing the largest churches and the wealthiest congregations, contribute a bare pittance to the National Society.

The Tower Hamlets contain above 400,000 inhabitants, a large proportion of whom are poor weavers, often out of employment; and tens of thousands of poor children, whose parents perhaps never entered a church-door, are claiming Christian instruction at our hands.

The resident working clergy are poor and few in number, and overwhelmed with calls on their benevolence.

In one district of 16,000 souls there is no school.*

The petty grants of 5s. per head for each child accommodated with school-room, as doled out of the last Queen's Letter Fund by the National Society, are inadequate to meet such cases.

Yet the whole amount raised in the metropolis would not suffice to satisfy the wants of this single district; and

* Let the reader who wonders at this statement refer to the Rev. Bryan King, or the Rev. W. Quicket, St. George's, East.

any one London parish might, at a trifling sacrifice, if its clergy and church-going population pleased, contribute as much, or more than all the metropolitan parishes together.

The provincial capitals have hitherto followed but too closely the example thus set to them in London; and while they absorb the resources of the Society, of which the main part flows from our rural districts, they give little or no return.

Thus Birmingham, for instance, has yielded altogether 384*l.* 5*s.* 1*d.*, and received 1,685*l.*; leaving a balance of 1,301*l.* 5*s.* 1*d.* to its debit.

Yet Birmingham has the benefit of King Edward's rich Grammar School foundation to assist its own inhabitants. It remits nothing to its Diocesan Board; little to the Society for promoting Christian Knowledge;* less to that for the Propagation of the Gospel,† in aid of the hundred thousand emigrants, whom, *to the relief of our poor-rates*, we cast out yearly to the wilderness; a bare trifle to the Curates' Aid Fund Society;‡ and if it does give more to the better supported, but less well-constituted Pastoral Aid Society, its extra contingent of cheap preachers is thereby provided for at a fraction of the real expense. Neither can it be supposed that differences of opinion on points of discipline have here operated to the prejudice of Church societies. No Rubrics, no Offertories, have disturbed the religious world. The Camden Society has provoked no controversy. Lord John Manners' Plea for holy-days has not affected the labour market. In psalmody the clerk and the school children and organist (who devotes perhaps one hour per week to

* In 1843, 162*l.*

† In 1843, 71*l.* 4*s.* 4*d.*

‡ In 1843, 6*l.* 16*s.* 6*d.*

their instruction at the cheapest possible rate) make nasal melody as heretofore, substituting modern hymns for the Psalms of David ; and the lovers of sacred music must travel to Worcester and Lichfield, or, instead of a devotional choir every day, await a recurrence of the great annual Musical Festival. No one, therefore, can say that at Birmingham a revival of Church forms or observances has cooled the warm current of spiritual sympathies ; and yet, its congregations can divert 1,685*l.* from a general fund, on which the most destitute districts are the first claimants, and remit 384*l.* 5*s.* 1*d.* during eighteen years, of which by far the largest part were years of commercial prosperity.

It may certainly be said, that, in proportion to the receipt of grants, there must have been large local subscriptions ; but if by common consent a National Fund be established, no one city can with fairness receive the maximum, and give its minimum to the common purse. Besides, if we assume that the local cost of schools thus aided has been four times as great as the Society's grants, 6,740*l.* will have been a trifling expenditure during eighteen years of peace.* The fact is, that the larger a population grows, the greater its wants, and the less its charitable resources, where clergymen are not duly provided. When Mr. Field visited Birmingham it had only twenty clerical labourers for a population of nearly 200,000 !

Neither is Birmingham a solitary instance of this one-

* Birmingham has nine schools for boys, and nine for girls, with three for infants, connected with the Church. The total number in attendance was, boys 1034 ; girls 570 ; infants 311. The asylum schools are not reckoned. Of the girls, one-fourth were "under six years of age."—*Field's Report on Schools.* Vid. Nat. Society's Report, 1842.

sided reciprocity. The same remarks apply to Liverpool, Manchester, Bristol, and most other large towns, and not least to the metropolis itself.

In 1841, the Bishop of London raised 6,000*l.* by means of a Pastoral Letter, from Church collections in his diocese, for Chinese missions.

The sum was small, considering that, whilst with one hand we were doling out this scanty pittance for tracts, and Bibles, and a solitary chaplain who might preach English morality to three hundred millions of Pagans, our other hand was busy with their Sycee silver, squeezing millions out of their Hongs, in order that opium smoking and opium smuggling and opium clippers equipped like men of war, to bribe or resist all lawful authorities, might flourish for our benefit among them.

As viewed in the light of a sin-offering, where reparation was not less needful than to *injured Africa*, if we really wish to persuade Chinese idolaters that those who seek their spiritual welfare in England represent the Church in any collective or National sense, 6,000*l.* was a small contribution on such an occasion; and yet it exceeded by 303*l.* 2*s.* 4*d.* the sum raised in the entire diocese in 1840, not for the conversion of distant Pagans, but for the Christian schooling of our own children in our own homesteads.

If, therefore, the world without be busy, intent on its own, indifferent to great objects, and reckless of consequences, the Church within must look more to God and less to man for succour; but, at the very moment when it relies least on human aid, it should demand most at the hands of its supporters, and not scruple to tell home truths, however mortifying to our feelings.

To conceal our weakness or our poverty under an array

of Boards, with Presidents and Vice-presidents and other high-sounding names, and long lists of petty guinea subscriptions, will not avail us in His sight, who hates all empty professions.

For the little we have done, *up to a certain point*, let us be thankful. To rectify all that remains undone, every past effort must be redoubled. What the Church has undertaken she can accomplish, by uncompromising adherence to her own principles; and no fear of failure should slacken our resolution to succeed, but *Vires acquirit eundo* must be her motto to all who advocate her cause. The sums now wanted to found on a Collegiate basis our Diocesan training system have already been spent on Model Prisons. The amount is nothing; *the will alone is wanting to obtain it*: and the parochial clergy, gathering new courage from your Grace's example, will, it is to be hoped, create that will, under Providence, where it is deficient, animate lay zeal where it is flagging, and make every new conquest over selfishness an incentive to higher victories. From boyhood up to manhood, the teacher must be trained, examined, classified, honoured, promoted; and, when age or sickness overtakes him, provided for in some definite manner. A profession to which we invite, not the halt, the blind, and the infirm, but the ablest and most promising members of respectable families, ought to possess, like every other profession, its characteristic and distinctive attributes. Let us then persevere, and let the managers and supporters of Training Colleges persevere, until the hundreds now in training become thousands. But *School-building alone*, be it over and over again repeated, *is the lowest step of the ladder—the least of our Educational difficulties*: the fittest portion of our work for the State to assist in accom-

plishing ; the least in importance, because the least influential, so far as the Church is concerned.

The last observation with which I shall trespass on your Grace's patience, will I know be in accordance with your original wishes ; it is, that every political feeling which the Church movement of 1838 was intended to restrain, and to which subsequent proceedings unhappily gave rise, is now altogether at an end. Whigs and Tories, alike conscious of our social wretchedness, have agreed to throw aside every ground of contention, and lend to the advancement of religious education all the talents of mind, wealth, and station with which God has blessed them.

The Queen in her individual capacity, and Prince Albert, have been foremost. Sir R. Peel and many of his most distinguished predecessors in office, here act together with unanimity.

For Dissenters, and those who regard Church attendance, or Church catechetical instruction, as objections to the National School system, other societies and other systems are open. Let those who prefer them encourage them ; be it ours to remember, when taunted with the difficulties which schism engenders, that, in proportion as it now chastens us with whips, it will ere long chastise us with scorpions. A house divided against itself can never stand ; and, if a Government so strong as that of Sir R. Peel has been overruled in its legislative policy by the Dissenting interest out of doors, what may we not expect from the predominance of similar influences when another generation shall spring up, still more numerous, and still further removed from the Church pale ?

Let Churchmen, therefore, proselyte among the ignorant, the misguided, and the wicked ; and, if Dissenters emulate our zeal, let us respect it when sincere, but stand

more than ever steadfast to our own principles. If statesmen seek to represent the national mind, let Collegiate Institutions mould it, and senators will then discover that, however independent in a spiritual sense the Church may be of the civil power, the State is never so powerful, so influential, and so prosperous, as when rich and poor kneel at the same altar, partake of the same Church privileges, and are bound together by the bond of peace in the unity of the same spirit.

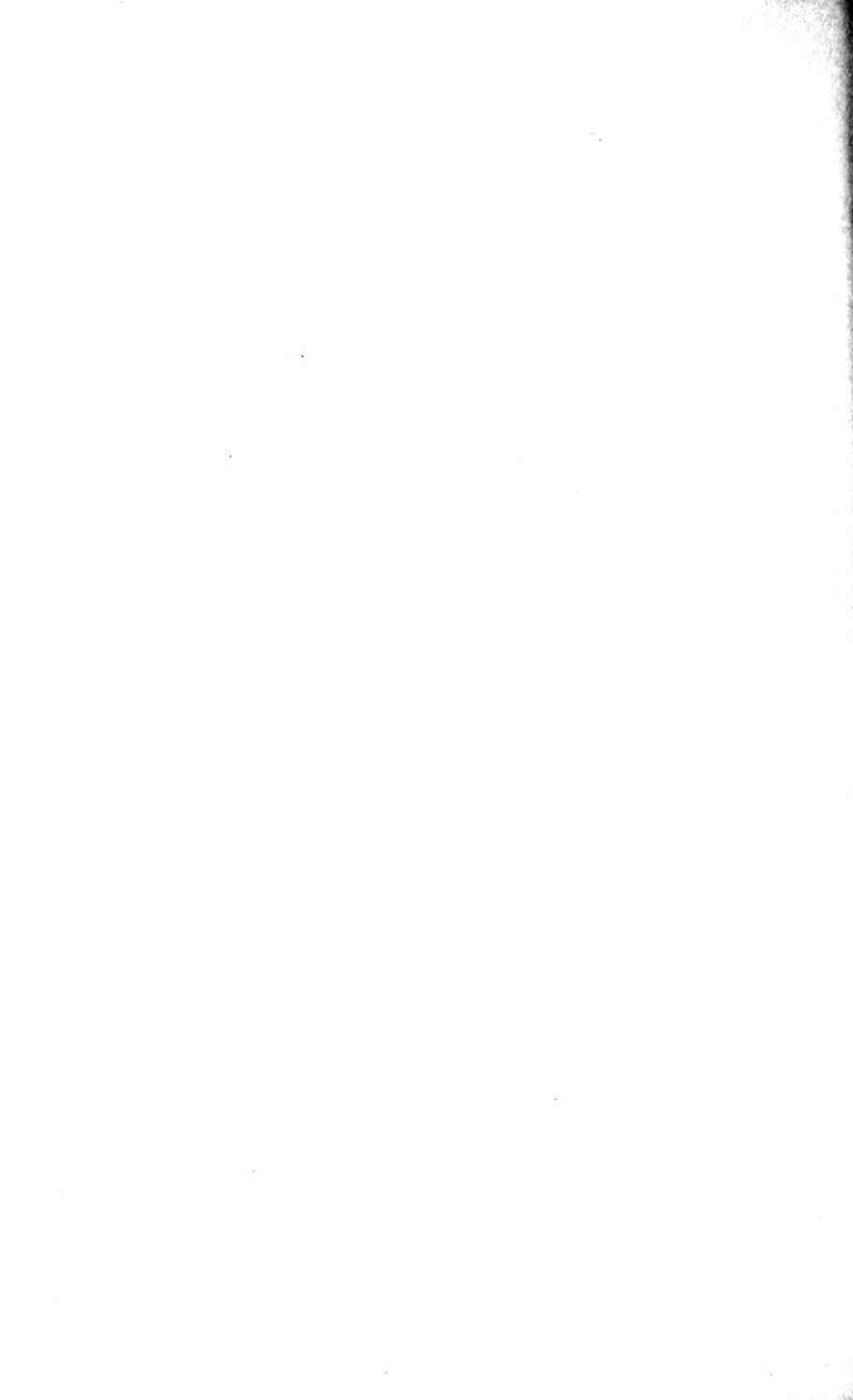
Thus we may see realized the intentions of our holiest kings and wisest rulers, and most renowned martyrs; men whose praises we do well to celebrate, but whose example, as founders and benefactors of Colleges, it were better still to follow. Thus, and thus only, may what has been emphatically called the Poor man's Church become in reality the National Instructress, and thereby the everlasting benefactress of the people.

I have the honour to be, with great respect,

MY LORD ARCHBISHOP,

Your Grace's faithful and obliged servant.

A MEMBER OF THE NATIONAL SOCIETY.



APPENDIX.

I.

EXTRACT FROM MR. ALLEN'S REPORT

On St. Mark's College, Chelsea, made to the Lord President of the Committee of Privy Council on Education, 1843.

DIFFERENT estimates of the value of the several parts of Mr. Coleridge's plan will, undoubtedly, be formed by different minds ; but what I am concerned to testify is, that, according to my judgement, he has nobly carried into execution his original theory. His pupils will leave the college educated men ; their papers shew, as the specimens printed in the Appendix will testify, a remarkable power of apprehension, habits of reflection, skill in discrimination, and judgement. It is not that a certain amount of knowledge has been stored up, or that a mass of opinions lies ready for production : the subjects appear to have been considered by each, and are viewed from different points, and in various lights. It has been already hinted that there appears to be a deficiency in mathematical skill ; but the *vivâ voce* examination in public, with which my inspection commenced, did not lead me to anticipate great attainments in that respect : and in all ways the promise of excellence held out by what was then witnessed (the precision and fulness of the answers given to the questions in history, language, grammar, and especially in Scriptural knowledge, and in the doctrines and articles of our Church) proved, in my subsequent examination, to be amply fulfilled.

No one, moreover, can, as I think, observe the appearance and demeanour of the pupils, without perceiving some indications of that refinement, that gentleness of spirit, and that propriety of feeling and behaviour, which it is one main object of the college to impart.

Of the cost of the Institution I have made no inquiry of the National Society ; but it should be observed, that the expense of training each pupil would be lessened by an enlargement of the institution. A plan has been made for adding accommodation for 70 pupils ; and as the training of 50 pupils cannot be of that private and domestic character which marked the first opening of the institution, when the number of pupils was under 20, there seems to be the less objection to the increase of the number at present under tuition, to 120.

In drawing this Report to a close, several questions of considerable interest present themselves for examination. One, the discussion of which (even if I were in any way fitted for the task) would lead me too wide, namely, how far this seminary is in conformity with the old institutions of the country, our collegiate establishments of other days, and the principles from which our universities have risen, must be entirely passed by. Not that such an inquiry would be merely of a speculative nature ; there is the more hope of this institution being effective in moulding the English character, as well as of its stability and permanence, if it be in harmony with what is already in being, in some sort growing out of, or at least grounded upon, the more ancient establishments of the land.

II.

(EXTRACT FROM PECK'S DESIDERATA CURIOSA. C. 7, No. 20.)

THE SCHEME OF A NEW COLLEGE,

(*after the manner of an University,*) *designed at Rippon, in Yorkshire, 4th July, 1604.*

1. There being a fair collegiate church at Rippon, in Yorkshire, the meanes whereof, at the dissolution of abbies, fell into the hands of King Henry the Eighth, and continued in the Crown all the time of Queen Elizabeth, so that a very small maintenance was then left to the minister of that populous parish ; and although Edwin Sandys, Lord Archbishop of York, Henry Hastings, Earl of Huntington, Thomas Cecil, Lord Burghley, and Edward Sheffield, Lord Sheffield, had recommended their case to Queen Elizabeth ; as they never obtained anything but fair, unperformed promises from her :

2.—Some of the burgesses now procured a scheme to be drawn up by some learned person for a college, after the manner of an University, to be settled at Rippon, and therewith humbly addressed themselves to Queen Anne; who approved thereof, and gave them her following letters for answer.

“ Anne R.

1.—“ Anne, by the grace of God, Queen of England, Scotland, France, and Ireland, &c. To all, to whom these presents shall come, greeting.

2.—“ Whereas there hath been lately exhibited and recommended unto us a frame and platforme of a college general, to be planted and established at Rippon, in the county of York, for the manifold benefit of both the borders of England and Scotland: upon the due perusing of the plot aforesaid, hereunto annexed, and upon signification given of the good liking and approbation of the chief points contained therein, by sundry grave, learned, and religious parties, and some other of honourable place and estate;

3.—“ We have thought good, for the ample and perpetual advancement of learning and religion in both the borders of our aforesaid realms, to condescend to yield our favour and best furtherance thereunto.

4.—“ And, for the better encouragement of other honourable and worthy personages to join with us in yielding their bounty and benevolence thereunto; we have, and do signifie and assure, and by the word of a sacred princesse and queen, do expressly promise to procure, with all convenient speed, to and for the yearly better maintenance of the said college, all and every of the requests specified and craved to that end, in a small schedule hereunto annexed.

5.—“ In confirmation whereof we have signed these presents by our hand and name above-mentioned, and have caused our privy signet to be set unto the same. Dated at our house of Greenwich, July iv. An. Dom. MDCIV. and of our reign,” &c.

After the sealing, thus subscribed:

“ Gulielmus Toulerius, secretarius de mandatis serenissimæ Annæ, reginæ Angliæ, Scotiæ, Franciæ, et Hiberniæ.”

11.—The plan itself, entitled “ An ecclesiastical seminarie and

college general of learning and religion, planted and established at Rippon, a very great and populous town and parish in Yorkshire, by the authority and bountie of the Queen's majestie ; and annexed to the collegiate church and minister of Rippon, in many points restored to the antient use and dignity thereof. Proceeded in by the advice and approbation of the Lords Archbishop of Canterbury and York, of the Lord Keeper of the Great Seal, of the Lord High Treasurer, of the Lord President in the North, of the Lord Chief Justice ; of Baron Saville, and Judge Yelverton, commissioners on this behalf ; and much furthered by them and other honourable and worshipful persons, whose names are after specified."

From a large MS. sheet, bound up in the above-mentioned MS. in the hands of Roger Gale, Esq., wherein,

1.—The number of the colleagues ; their professions, and yearly stipends, present and to come.

First, about thirty colleagues, perpetual readers of divinitie, of the tongues, and of arts, viz. :

	Marks.	
The Chief of the Colledge, moderator of divinity acts ...	80	160
Five chief colleagues and of the readers and professors following	40	80
Professors of divinity, each of them.		
Three of them readers and interpreters of the sacred text		
Two ditto of divinitie controversies.		
6 Divines, assistants to ditto, each	25	50
2 of them readers of the principles and chief common places in divinitie.		
2 Ditto, rehearsers of weekly divinitie lectures in English.		
1 Ditto reader of Hebrew, Sirian or Chaldean, and Arabique.		
1 Ditto, reader of the Greek tongue.		
2 junior divines, assistants to the readers of Hebrew and Greek, each	20	40
1 Doctor, professor and reader of the law	20	40
1 Doctor, professor and reader of physicke... ..	20	40
2 Readers of logique, 1 logique genesis, 1 logique analysis, each	15	30

				Marks.	
2	Ditto	rhetorique, 1 rhetorique genesis, 1 rhetorique analysis, each	... ..	15	30
2	Ditto	physique, 1 physiques genesis, 1 physiques analysis, each	... ..	15	30
1	Ditto	metaphysiques	... ..	15	30
1	Ditto	histories	... ..	15	30
1	Ditto	ethiques and politiques	... ..	15	30
1	Ditto	geography	... ..	15	30
1	Ditto	arithmetique	... ..	15	30
1	Ditto	geometry elements	... ..	15	30
1	Ditto	algebra	... ..	15	30
1	Ditto	geometry solids	... ..	15	30
1	Ditto	astronomy principles	... ..	15	30
1	Ditto	spherical motions	... ..	15	30
1	Ditto	plainest planetarie motions	... ..	15	30
1	Ditto	planets harder motions	... ..	15	30
1	Ditto	optiques	... ..	15	30
1	Ditto	and teacher of musique	... ..	15	30
1	Ditto	grammar, and his usher, in Latin, Greek, Hebrew, Sirian, and Arabique	... ..	30	60
6	Ditto	in the vulgar tongues ; they and their six attendants being naturally skilful in the tongues which they profess.			
1	Ditto	Dutch and Flemish	... ..	10	20
1	Ditto	Polonish	... ..	10	20
1	Ditto	Hungarish	... ..	10	20
1	Ditto	French	... ..	10	20
1	Ditto	Italian	... ..	10	20
1	Ditto	Spanish	... ..	10	20
The six linguists, or, in default of them, the junior fellows, to read six lectures in the arts. To have each 10 marks yearly, besides their usual stipend. Seventy junior fellows, assistants and successors to the seniors. Thirty of them students in divinity, wholly attending thereupon, each					
			... ..	5	10
Ten of them students in the arts, wholly attending thereupon, each					
			... ..	5	10
Eight	ditto	in the tongues	ditto	5	10
Six	ditto	in the laws	ditto	5	10
Six	ditto	in physick	ditto	5	10

		Marks.
Eight clerks choral, teaching to sing and play on sundry instruments, each	5	10
Eight choristers. They and the clerks to say and sing service twice daily, each	2	4

Moreover,

One hundred and twenty probationers, having their learning, lodging, and diet free.

Sixty of them chiefly busied in the studies of divinity ; therein to be directed by the forty superior divines. All the said divines to joyn their studies and labours in defence of religion, in writing, disputing, preaching, and private conference, as need requires.

Besides them,

One hundred and twenty scholars attendants, having their diet from the fellows' table.

Sixty grammar scholars, sub-attendants on the probationers, having their diet by reversion of the probationers.

All the aforesaid students, besides their yearly stipends, to have their common diet free ; the charge and manner whereof set down elsewhere.

Lastly,

Always to be yearly chosen and preferred in the college (besides thirty colleagues perpetual) one hundred fellows, probationers and scholars, viz. :

30	Sub-attendants, chosen yearly, to continue their places two years.		
30	Scholars attendants, do. do.	do.	four years.
30	Probationers, do. do.	do.	do.
10	Junior fellows, do. do.	do.	six years.

The scholars attendants, after four years, to be always chosen probationers for other four years.

And they, and the pensioners of the like standing with them, to be eligible for fellowships, only the next year before or after they proceed masters of art ;

Until the number of the collegiates be full by yearly election ; the surplusage of the college yearly rents to go to the building or enlarging of the house ; viz.

A chappel thirty yards long, ten broad.

The hall right over against it, of like length and breadth.

Over them two libraries.

Under them the kitchen, and other places of service.

Between them the masters' lodgings.

On each side of them a several court, inclosed with three equal sides.

In each side three chambers, of three heights; and one half height, for galleries.

Each chamber eight yards long, six yards broad.

II.—Their publique and perpetual exercises in learning and religion; morning, evening.

In the morning daily.

Betwixt

First, Publique prayer for half an hour, and lecture of chief common places in divinity, another half hour in Latin	5	6
2.—Genesis lecture of logique; analysis lecture of logique; the lecture of Hebrew, Sirian, and Arabique; with lecture of histories, and lecture of law or physique	6	7
3.—Genesis lecture of rhetorique; Genesis lecture of physics; lecture of algebra; with lecture of ethiques and politiques. The lecture of the sacred text	7	8
4.—The lecture of arithmetique; lecture of geometry elements; lecture of geometry solids; with lecture of astronomy principles; lecture of spherical motions; of geography and chronography; of Polish	8	9
5.—Publique prayer for half an hour; with divinitie lecture in English for the other half hour, in Rippon Minster	9	10
—The lecture of rhetorique analysis; lecture of physique analysis; lecture of metaphysiques; with lecture of first planetary motions; lecture of second planetary motions; lecture of Greek; lecture of Hungarish	10	11
7.—The lecture of optiques, and the lecture of divinitie controversies	11	12

In the evening daily.

1.—The lecture of the Dutch or Flemish tongue ...	1	2
2.—Ditto French ditto ...	2	3
3.—Ditto Italian ditto ...	3	4
4.—Ditto Spanish ditto ...	4	5

Betwixt

5.—Disputation or declamation as followeth, viz.

On Monday, the logique disputation	}	5	6
Tuesday, disputation in natural philosophy ...	...		
Wednesday, ditto law or physic ...	...		
Thursday, ditto divinitie ...	...		
Friday, an oration in Latin ...	...		
Saturday, ditto Greek ...	...		
Lastly, publique prayer in Latine for half an hour after six of the clock		6	7

The order for performance of lectures, disputations, declamations, examinations, and other exercises.

1.—The divinity lecture in English, to be kept dayly by all the fellow-divines, on Monday, Tuesday, Wednesday, Friday, and Saturday, weekly.

2.—For Thursday lecture, a full sermon made at meeting of town and country.

3.—Five of the divines to exercise herein weekly. All of them once in eight weeks.

4.—The four chief professors of divinitie to read one week in three, dayly.

5.—The six assistants, divines, one week in nine, to do the like ; three of them to read the divinitie controversies, other three to read the sacred text.

6.—The professors of law and physique to read every other day, thrice weekly.

7.—The Hebrew reader to read weekly four lectures ; two in Hebrew, one in Sirian, one in Arabique.

8.—All readers of the vulgar tongues, of Greek, and of arts, to read daily.

9.—The assistants to the Hebrew and Greek readers to read one week in three.

10.—The professors of divinitie, law, and physick, and the readers of the arts, to bring their lectures, or the substance and order thereof, ready written : upon approbation to be published, as occasion serveth.

11.—The readers of the chief common places of divinitie, one of them to read daily, by yearly course. The vacant reader, for

his year, to catechize in English in Rippon Minster, on the Sabbath afternoons.

12.—The readers of divinitie controversies, and of the sacred text, sometime, by yearly course, to change their kind of lectures ; that they may be exercised in both kinds.

13.—In the divinity disputation, all the divines, by course, to answer once, and oppose twice, in the year ; two opponents and one answerer therein.

14.—The disputation of law or physick to be kept weekly by interchangeable course. The professors thereof to moderate the disputation. The proper students thereof to answer and oppose therein by course, about six times yearly.

15.—The disputers in logique to be of the second and third year's standing.

16.—The disputers in natural philosophy to be of the third, fourth, fifth, and sixth year's standing ; one answering and two opposing therein, by course.

17.—The disputation in logique and natural philosophy to be moderated by the several readers thereof, by weekly or monthly turns.

18.—The declaimers in Latine and Greek to be of the third, fourth, fifth, and sixth year's standing ; and four of them, by weekly course, to exercise therein, two in each tongue.

19.—The readers of rhetorique to hear and censure the Latine declamation.

20.—The readers of Greek to hear and censure the declamation in Greek.

21.—Examinations of the lectures read the week past of law and physick, of the tongues, and of the arts, to be taken by the several readers thereof, upon Saturday in the afternoon, from one to five o'clock ; seven several kind of lectures being examined every hour.

22.—The foresaid lectures, disputations, declamations, and examinations to be continued only nine or ten weeks in a quarter of a year. The English exercises, with prayers in the learned tongues, to be always continued.

23.—The teachers of the grammar of the college to have under their charge cl. scholars ; lx. of them elected ; xc. other next eligible into the college. In five years to be made fit auditors of the college lectures.

24.—In the j. year, the grammar scholars to be taught and exercised in Latine only.

25.—In the ij. year, to be taught four days Latine two days Greek, weekly.

26.—The iij., iv., and v year, two days Latin; two days Greek, one day Hebrew, one day Sirian and Arabique.

27.—At nine of the clock at night, all the students of the college to withdraw themselves, and (upon half an hour employed in private prayer and due examination of the day spent) immediately to go to rest.

28.—All the fellows, probationers, and scholars of the college, to be personally resident in the house, and to live and keep together in common diet. And not to be married, but to live a single life during their societie, according to the statutes and custome of the college in the universities.

29.—The visitors of the college, to be appointed by Her Majestie, to see these orders, exercises, and other proceedings of the college duly performed; and to have authority, upon weighty cause, to alter them from time to time.

The colleges actually enjoying their stipends and diet, how to contribute daily to charitable uses.

	<i>d.</i>	<i>ob.</i>	<i>q.</i>
1.—The chief of the college	7	
2.—The four prebendaries, divines, each	...	5	
3.—The six divines, assistants, each	...	3	
4.—Two doctors of law and physick, each	...	4	
5.—The readers of the arts, each	...	2	
6.—The readers of the vulgar tongues, each	...	1	ob.
7.—The 60 junior fellows, each	...	1	
8.—The clerks choral, each	...	1	
9.—The hundred and twenty probationers, each	...	0	ob.
10.—The 180 attendants and sub-attendants, each...	0	0	q.
11.—The gentleman pensioners, each	...	1	ob.
12.—The ordinary pensioners, each	...	1	

By the means above-mentioned there shall be relieved and maintained yearly between 300 and 400 students aforesaid, and other poor christian people, viz. :—

- 17.—The Church of Windsor. 18.—The College of Eton.
 Seven merchants and wealthy occupiers.
- 19.—Mr. Alderman Massam. 22.—Alderman Ratcliffe of London.
- 20.—Of the goods of Mr. 23.—Alderman Craven of London.
 Cooper, late of London. 24.—Mr. Thos. Lawson of Lon-
- 21.—Alderman Osby of Lon- don.
 don.

A POSTSCRIPT BY THE EDITOR.

How this design for a College of Rippon came to miscarry, I find not. It is like, they who now enjoy those lands in that neighbourhood, wherewith it was intended to be endowed, can give the best account of that. If not, some of those many reasons which are given for the miscarriage of another college in this reign, intended at Chelsea, may perhaps serve as well for this. See those reasons in Fuller's Church History, lib. x. p. 53. Be that as it will, to make some amends for this miscarriage at Rippon, King James I. (about this time, as I take it) re-founded the Church of Rippon, making it thenceforth to consist of a dean and chapter of seven prebends; allowing them 247*l.* per annum, out of his own crown lands, for their maintenance.

III.

ST. MARK'S COLLEGE, STANLEY GROVE.

[The following is the leading article in the first number of the "Journal of St. Paul's College." It is from the pen of the worthy Principal of the institution, and contains some of his own observations during his late visit to England.—*Gospel Messenger.*]

"This is the principal Training school of the National Society of Education in the Church of England. Its object is to train masters and teachers for the schools in England which are nearly of the same rank as our District or Common schools; though, with such

masters as are likely to be made at Stanley Grove, they must be incomparably better. The Society, finding that its labours for the education of the lower classes were in a great degree frustrated by the incompetency of those to whom they had to entrust their schools, resolved to enter upon the foundation work of educating teachers. For this purpose they have several Training Schools, both male and female, in different parts in the kingdom : this at Stanley Grove being the principal. It is situated just out of London, in Chelsea, not far from the famous hospital for veteran soldiers, where the Society has purchased for it a delightful seat, having everything in the way of convenience and beauty that could be desired. Here are between fifty and sixty youths, the most of them young men, in training as teachers. They are thoroughly educated in English, including practical mathematics, besides acquiring a good knowledge of Latin. Drawing in perspective, and the arts of design, and vocal music for the Church, are made important branches of their education. Not that, as educators of the poor, they will have need to communicate such acquirements to their scholars generally ; but there will always be some in their schools whom they will thus be qualified to elevate in the world. I mention this to show the liberal design of the Society ; and how, if it had the patronage of the Government to the extent it deserves, the Church, by means of it, would improve the temporal as well as the spiritual condition of her poor. There is a school on the premises to which children come from the village of Chelsea, in teaching whom the young men have an opportunity for practice in the art they are acquiring. A portion of their time is also employed in industrial operation in the garden and in the grounds, that they may know something of agriculture, with a view in part of making them more respected among the farming population. I attended service in the chapel—the very model of such a building in the Anglo-Norman—where I was delighted with the manner in which they performed the choral service : I ought not to say *performed*, for it was a real thing, the very soul of worship pouring itself forth

In the meet voice of song.

I heard the choral service in several of the cathedrals and college-chapels ; but nowhere, except perhaps in the parish church of Leeds,

Dr. Hook's, did it realize so much to my feelings the true idea of the homage of the sanctuary. There was no organ, but in the "full-voiced choir" there was no lack of harmony. They sang in opposite choirs, near the chancel, answering one another in the alternate verses of the psalms, and uniting in the *Gloria Patri*. As I now think of these devout youths, (no doubt, a knowledge of their character heightened the effect,) particularly in the unearthly tones of parts of the service, memory helps the imagination of what must be the worship of heaven. I formerly felt the ordinary objection to the singing of prayers, but here it was removed.—They are chanted in what is called *plain tune*, a monotone with a slightly varied cadence. When the ear is once accustomed to it, it assimilates with a reverential state of mind, and devotion seems to require it. I now never hear or read the Litany, but I desire the solemn voice, that still echoes in my mind, of the choristers of Stanley Grove. While on this subject, I may add, that the creeds and responses are in such simple tones that they could be joined in, as they should be, by the whole congregation. Except in the anthems, the choristers should be only the leaders of the people; in which capacity it is evident that they ought never to be females, but boys and men.

"The Society have been so fortunate as to secure the services of the Rev. Derwent Coleridge, son of the philosopher, as principal of the College. It was delightful to see a man of his intellect and acquirements giving himself, heart and soul, to the work of preparing educators for the poor, and entering practically into all its details. He asked me whether such an institution would not be desirable in America. "Nothing more so," I replied, and sighed within myself at the thought, that, with abundance of means in the Church, nothing is wanting but the will. When will our liberal and wealthy Churchmen understand that in no way can they so extend the Church, and place her in her true position in the land, as by endowing schools, which shall not only bless her own children for ages to come, but add, in an increasing ratio, to her numbers from every generation?"

IV.

EXTRACT FROM A SERMON PREACHED BY THE REV. S. F. JERVIS, OF
THE UNITED STATES, IN ST. JOHN'S CHURCH, SOUTH HACKNEY,
14 APRIL, 1844.

So far are the present public Schools of New England from being the system of the Puritans, matured by subsequent experience, that they are, in fact, the wreck of that system. To all serious-minded persons, their insufficiency is daily becoming more and more apparent. They may indeed be efficacious in extending a general knowledge of reading, writing, grammar, geography, and arithmetic; they may, in a word, develop the intellectual faculties; but they are not sufficient as moral instruments in training the youthful mind to virtue and happiness. It cannot be denied that a great deterioration of morals has taken place in the New England States. The fact is generally admitted, and is fondly attributed to the decline of Puritan institutions; but the truth is, that it has proceeded from the banishment of Christianity from the Schools. It is the want of that counteracting principle which God has established in the world for its conversion and sanctification, THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.

For this reason it has now become a very serious question among the members of our Church, whether it is not better to forego the advantages for intellectual education, confessedly held out in our public Schools, rather than expose our children to the danger of knowledge unaccompanied by charity, or of sectarian influences openly exerted or covertly insinuated. It would be easy to enlarge on these evils, and shew what active exertions are used by the authority, and even ridicule of sectarian teachers—by the force of sympathy among the children—by school-books containing distorted representations of facts, false reasoning upon religious truths, or irreverent expressions respecting the adorable mysteries of our faith, to loosen the hold which the Church has upon the hearts of her little ones. And, even when the vigilance of parental or pastoral instruction has previously administered such an antidote as may save them from error, there is always danger to their souls

in placing them where they are forced, with their inexperienced hands, to wield the weapons of controversy, or, trembling in their weakness, to hold the even balances of righteous judgment. The mere intellectual exercise, the combat itself, even in upholding truth, is apt to produce in their young and tender hearts unholy thoughts and unruly tempers, totally inconsistent with that charity which endureth all things, which vaunteth not itself, and which doth not behave itself unseemly.

Unhappily, we are compelled by necessity to leave a great portion of our youth under these hostile influences. Our Church is too poor to found Parochial Schools, and our wealthy laity are not yet sufficiently alive to the danger of separating worldly instruction from the institutions of the Church.

V.

AN EXTRACT OF SO MUCH OF THE LATE MR. RAINE'S WILL
AS RELATES TO THE CHARITY SCHOOLS.

MR. HENRY RAINE, by Will, bearing date the 17th of October, 1736, says, that, Whereas it has pleased Almighty God, from a small beginning, to raise him to a plentiful fortune, and to enable him to assist his relations, who, by God's blessing on their endeavours, no longer need his assistance, he thought it his duty, in gratitude to God, and obedience to the precepts of Christianity, to settle part of his substance for charitable uses: And whereas there were many poor boys and girls in the said parish of Saint George, where he was bred up from his childhood, and then lived, whose parents, or other friends, were unable to make suitable provision for their wants, both spiritual and temporal, he thought he could not better effect his design than by making a perpetual provision for the instruction of poor boys and girls, born in the said parish, in the principles and duties of the Christian religion, as they were taught and professed by the Church of England, and in other necessary and useful learning; and also for their maintenance and clothing, until they should arrive at an age wherein they might provide for themselves, and be more serviceable to the community. And he takes notice, that he had, for many years past, contributed

several sums of money for the better effecting the same, and added to his contributions as his estate increased ; and had likewise built two commodious large Schools in Fawdon Fields, in the parish of Saint George, in or about the year 1719, and settled orders for the better regulation and management of the said Schools ; and had, by good conveyances in the law, lately settled and conveyed to trustees therein named part of his substance for a perpetual support and supply of such boys and girls as should from time to time be admitted into the said Schools, and to such other uses as in the said conveyance is mentioned.

He says further, he hoped God Almighty, in his good providence, would so bless his nephews, *William Duffin* and *William Wilson*, in their honest endeavours in the management of the said Brewing trade, that they might be enabled cheerfully to add and contribute toward the encreasing and enlarging the charities by him already given and settled upon trustees for the support and maintenance of the poor boys and girls to be educated in the schools by him built as aforesaid, or to be built, in such manner as they should judge most proper and necessary.

He declares it to be his Will, that his said nephews, *William Duffin* and *William Wilson*, together with his executors therein-after named, and the trustees belonging to the said Charity Schools, should humbly endeavour to procure and obtain a patent, or charter, for the better establishing and confirming the said Schools, to such uses, and under such regulations, as in his late deeds of settlement are specified and declared ; and reciting further, that, at his first beginning his trade, he then proposed, if it pleased God to bless his endeavours, to build those said Schools, which he had long before built and endowed : and further says, it was his Will, and he did thereby heartily recommend it to his said two nephews, *William Duffin* and *William Wilson*, to whom he had thereby given a large and plentiful stock to begin the world, and manage their trade of Brewing, that in case he did not, before his death, leave and settle two hundred and ten pounds per annum for the marriage portion of Two Girls educated in the new intended charity school, as appointed to be built by his deed of settlement, and for providing a dinner, as therein-after was mentioned, that they his said two nephews, from whom he might reasonably hope they would cheerfully and readily comply and perform his desire, they

well knowing what he had done before, not doubting of God's blessing on them, as he had truly experienced, do purchase four thousand pounds, within six months next after his decease, in three per cent. annuities, or lay the same out in such other securities as should be thought most convenient by any trustees named in his said deeds of settlement of his charity schools, or the major part of them, together with the guardians, or visitors, as he should appoint and nominate, as by his deed of settlement is provided, for the better regulating of the said charity schools; and that they should accumulate and improve the growing dividends, or interest, till, by the increase thereof, the same, together with the yearly income of the said four thousand pounds, would produce, yearly, two hundred and ten pounds a year. And then his Will was, and he did thereby desire his said two nephews, that for encouragement and reward of the girls of the said new school for the pursuing and continuing a virtuous and good course of life, *for which end he had, the better to enable him to provide for his said two nephews, kept himself unmarried*; and he doubted not but his said nephews would cheerfully purchase the said four thousand pounds in three per cent. annuities, according to his desire; if his nephews had seen, as he had, six poor innocent maids come trembling to draw the prize, and the fortunate maid that got it burst out in tears with excess of joy, they would readily perform the same: And that the sum of one hundred pounds shall be yearly paid by the said trustees and guardians aforesaid to one of the said girls, for her marriage portion, to be elected and paid in such manner, and at such time, as therein-after is mentioned.

VI.

THE publication of a specific scheme of inspection, both for Training Colleges and for National or other schools generally, in the last volume of the Minutes of the Committee of Privy Council on Education, clearly illustrates the measure of influence claimed, and which, if acquiesced in without remonstrance *now*, may hereafter be indefinitely extended.

•

It appears that the Government examiner will in future pass two months of the year in each college, *at his own discretion*, and examine, according to a *prescribed routine*; not, as on the last occasion at Stanley Grove, follow the course adopted in the institution. This is, in effect, to *prescribe* the subjects of study, and will virtually place the education of the country under the *direction* of the State.

In conjunction with this unexpected and (as many supporters of the National Society must think) untoward claim, the grant of 50% per head for every scholar trained, towards the building of Training Colleges, has been announced.

Those institutions, therefore, which accept money under such circumstances, will have no reasonable ground for complaint, if the scheme, as worked hereafter, should operate to their disadvantage; but will their respective committees risk the independence of Church institutions, without some more definite understanding and agreement than can be said to subsist under present circumstances?

THE END.

LONDON:
Printed by S. & J. BENTLEY, WILSON, and FLEY,
Bangor House, Shoe Lane.



Received from [unclear] with
[unclear] [unclear] [unclear]
[unclear] [unclear] [unclear]

Wm. H. Miller of Burlington
N.H. 28 Jan 1870

