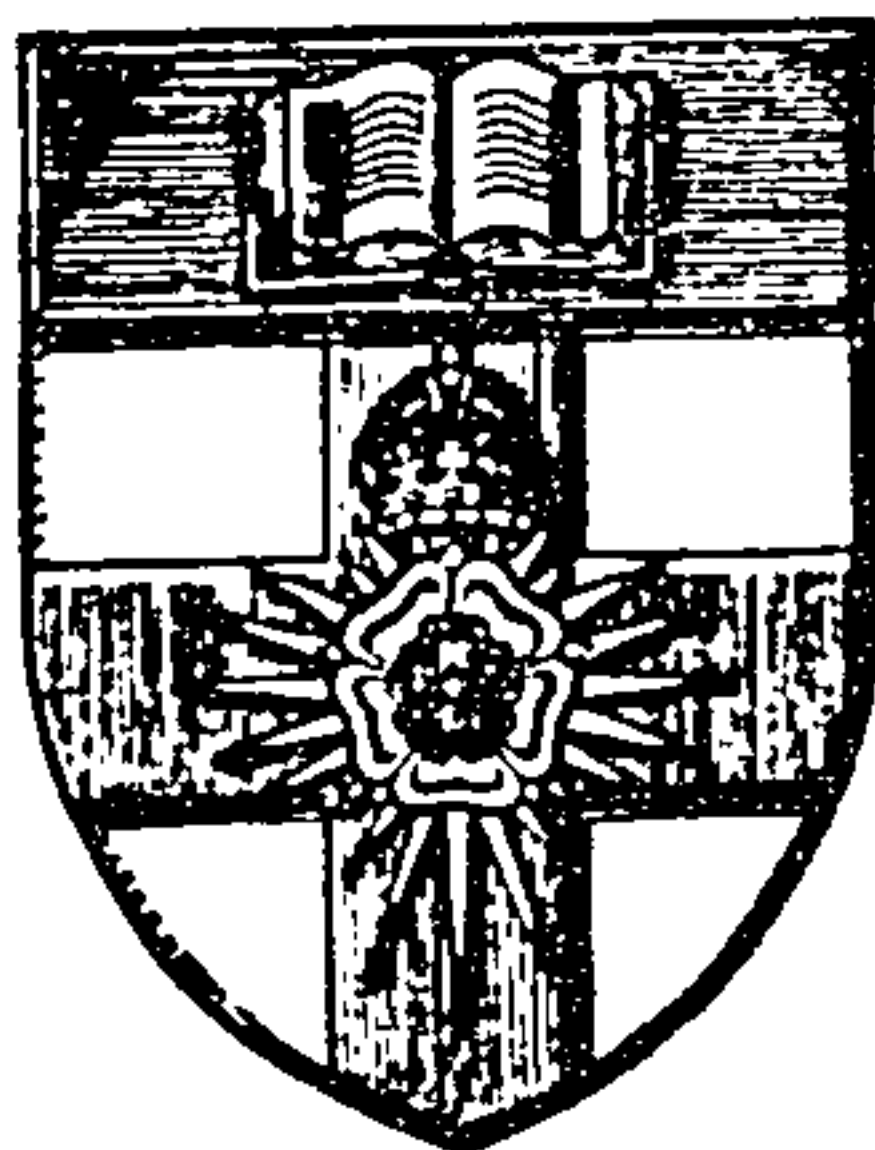


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THE NATIONAL RELIGION THE FOUNDATION
OF NATIONAL EDUCATION:

A
S E R M O N,

PREACHED IN THE

Cathedral Church of St. Paul, London,

ON

THURSDAY, JUNE 13, 1811:

BEING THE TIME OF THE YEARLY MEETING OF THE CHILDREN
EDUCATED IN THE CHARITY-SCHOOLS IN AND ABOUT THE
CITIES OF LONDON AND WESTMINSTER.

TO WHICH IS ADDED,

A COLLECTION OF NOTES,

CONTAINING

PROOFS AND ILLUSTRATIONS.



BY HERBERT MARSH, D.D. F.R.S.

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OF CAMBRIDGE.



PREACHED AND PRINTED AT THE REQUEST OF THE SOCIETY
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ἹΕΡΑ ΤΑ ΠΑΤΡΙΑ ΤΙΜΗΩ.



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SERMON, &c.

 PROVERBS XXII. 6.

Train up a child in the way he should go : and, when he is old he will not depart from it.

WHEN our religious Reformers had introduced the system of doctrine and discipline, which is now established in this kingdom, their next endeavour was to perpetuate that system by an *education* adapted to it; by training up the children *in the way they should go*, that, when they were old, they might not depart from it. Though convinced, on the one hand, that its tenets, as conformable with Scripture, therefore rested on a solid foundation, yet knowing on the other hand, that, if truth is not instilled at an *early* age, its place will be occupied by error, they wisely determined to intermix with the first elements of education the principles of that faith, which they themselves believed to be true. Thus the prudent parent awaits not the age of maturity, that his child may determine for himself, but, as soon as reason begins to dawn, inculcates *such* principles of moral conduct, as, in the opinion of the *parent*, will best contribute to the happiness of the child.

Our Reformers therefore deemed it expedient, at the *first* Christian Office of which we partake, the Office of Baptism, to introduce an *Exhortation* to the Godfathers and Godmothers of the baptized infant, not only reminding them of the “solemn vow, promise, and profession,” which they had made in his name, but requiring at their hands that the child be instructed in those things “so soon as he shall be *able* to learn” them. It is required at their hands, that he learn, not only the Lord’s Prayer, and the Ten Commandments, but the CREED, “and all *other* things which a Christian ought to *know and believe* to his soul’s health.” They are then admonished “to take care that this child be brought to the Bishop, to be confirmed by him, so soon as he can say the Creed, the Lord’s Prayer, and the Ten Commandments in the vulgar tongue; and be further instructed in the CHURCH CATECHISM set forth for *that purpose*.” Immediately after the Forms of Baptism, this Catechism is inserted as a part of the Liturgy; and is there termed, “An instruction to be learnt of *every* person before he be brought to be confirmed by the Bishop.” In the rubrics annexed to it, the Curate of every parish is enjoined to instruct and examine openly in the Church, on Sundays and Holidays, “so many children of his parish, sent unto him, as he shall think convenient, in some parts of this Catechism.” Parents are enjoined to send their children, and masters even their servants and apprentices (if they have not learnt their Catechism) “obediently to hear and be ordered by the Curate, until such time, as they have learnt all, that is here *appointed* for them to learn.”

From this short statement it appears, that our Reformers themselves laid at least the *foundation* for a system of Religious Education, to be conducted under the superintendence of the *parochial clergy*. And to afford

additional security, that this Religious Education be conducted according to the doctrines of the Church of England, it was enacted by the seventy seventh Canon¹, that every Schoolmaster should not only be licensed by the Bishop of the Diocese, but previously subscribe to the Liturgy and Articles. And this Canon was confirmed by the Act of Uniformity²; which requires every Schoolmaster, both to obtain a License from the Bishop, and to declare that he will “conform to the Liturgy of the Church of England, as now *by law established*.” Lastly, by the seventy-ninth Canon, all Schoolmasters are enjoined, not only to use the *Catechism*, but to bring their scholars to their parish CHURCH.

The plan therefore of conducting a *Church-of-England* education is very clearly prescribed, and prescribed also by authority. Now the Liturgy, the chief of this authority, is confirmed by the law of the land: it is the Repository of the Religion “by law established:” and the Religion *by law established*, must always be regarded as the *national Religion*. But in *every* country the national *Education* must be conducted on the principles of the national *Religion*. For a violation of this rule would involve, not only an absurdity, but a principle of self-destruction: it would *counteract* by authority what it *enjoins* by authority³. No education therefore in *this* country

¹ Compare this Canon with the 36th, to which it refers.

² Sect. 8—11.

³ Hence, in all countries, both ancient and modern, the *Religion* of the state has been the basis of *Education* for the citizens of that state. In other words, the *National Religion* has been made the foundation of *National Education*. Thus, in countries where the Church of Rome is established, the children are educated in the doctrines of that Church: where Lutheranism is established, they are educated as Lutherans: where Calvinism, as Calvinists. And this education is not left to the *will of the teacher*, but is prescribed by the *laws* of the respective countries, and is,

can be entitled to the appellation of *national*, where the Liturgy is discarded, or where the children attend not the service of the Established Church. Indeed the parochial and charity schools, which were either founded or new modelled after the Reformation, were *invariably* conducted in such a manner, as to educate the children for the national religion. They were trained in habits of affection for the Church, of which they were members; they were taught to revere its rites and ordinances; and regular attendance at the parish *Church* on the *Sabbath* day was no less required, than attendance at the parish *school* on *other* days. Had this system of *parochial education* been carried to a greater extent, or had it been more generally retained, the defection from the established Church would never have been raised to its present height. The good effects of this system in Scotland, on the religion *there* established, is known to every man, who is acquainted with that part of our island. The same system prevails in the protestant countries on the continent: but nowhere more completely than in Saxony, where the village schoolmaster has a regular *endowment*, where their appointment or confirmation depends on the Court of Consistory, and where the parochial clergy superintend and direct them.

therefore, *national* education. In the ancient governments of Greece and Rome, the same care was taken to educate the children for the religion of the state: Indeed, at Athens, though the seat of philosophy, the youth were not only taught to revere the religion of their country, but, before they were admitted to the privileges of a citizen, were required to take a *solemn oath*, that they would be faithful, as well to the *sacred*, as to the political and military institutions of their country. The form of this oath is preserved by Stobæus, (Serm. xli.) and may be seen in Potter's Antiquities, B. i. Ch. 26, or Warburton's Works, vol. iv. p. 231. A part of this oath was 'ΙΕΡΑ ΤΑ ΠΑΤΡΙΑ ΤΙΜΗΣΩ. "*I will revere the national religion.*"

Before I proceed, it is necessary to observe, that the arguments in this Discourse are not designed as arguments for restraint on those, who *dissent* from the Established Church. *Our* Liturgy applies not to the members of *other* churches; our canons affect no other clergy, than the clergy of the establishment: and the Act of Uniformity was intended only as an act of *security* for the Church of England, not as an instrument of *compulsion* to become a member of it. The members therefore of *other* churches in this country, being bound by no such conventions, *retain* the natural right, not only of worshipping God, but of educating their children, in their own way. And this natural right is confirmed by the Act of Toleration united with other Acts in favour of religious liberty. Nor are the Clergy of the establishment at all desirous of abridging the freedom of religious opinion and worship, which is exercised by men of other persuasions. The Dissenters therefore have full liberty of applying their *own principles* to their *own education*. And indeed they act *wisely* in promoting that, which is best adapted to their own purpose.

But do the members of the Establishment shew the *same* wisdom with the Dissenters, in promoting plans of education, where no provision is made for the national religion, where the Liturgy is disregarded, or where it is a matter of indifference, whether the children on a Sunday frequent the Conventicle or the Church? Is such conduct consistent with the “solemn vow, promise and profession,” which we *make* at our Baptism, and *renew* at our Confirmation? Do we act consistently, if, while we *profess* to “believe all the Articles of the Christian Faith,” we encourage a system of education, from which those Articles of Faith are *excluded*? Can the Clergy especially, who not only *subscribe* to the Liturgy and Articles, but even hold their preferments by this *very tenure*,

conscientiously support any other than a *Church-of-England* education? Can they do it without *betraying* the cause, which they are pledged to *defend*⁴? It may indeed be asked, whether *every* man, from the lowest to the highest, who holds an office of trust or power, whether religious or civil, which he could not have obtained but by *professing himself a member of the National Church*, is not bound by such profession, if not only openly to discountenance, at least not openly to promote, a system of education, from which *the National Religion is discarded*.

Liberality and philanthropy are terms indeed of seducing import; and no man, who possessed the faith of a Christian, or the morality of a Heathen, would recommend the reverse of either. But like other virtues they have their *limits*: and if those limits are passed, the good may be outweighed by the concomitant evil. What is more amiable, more endearing, than charity to the poor? What exercise can excite a nobler gratification, than to distribute what we can afford to the indigent and the afflicted? But if we starve *our own* children, to feed the children of the *stranger*, our charity is converted into cruelty: we neglect a primary, to perform a secondary duty.—Benevolence to all mankind, ever love to *our enemies*, is a duty incumbent on every Christian: but we must not therefore promote the cause of our enemies to our *own destruction*. Foes, as well as friends,

⁴ Though the Toleration Act, with an Act passed in the nineteenth year of his present Majesty, give full liberty in this respect to *Dissenters*, and though dissenting schoolmasters, provided they *qualify* as such under the last-mentioned Act, are free to inculcate their *own* religious opinions, yet no such Acts apply to the members of the establishment. Indeed, it would be preposterous for those men to plead an Act of *Toleration*, who have solemnly bound themselves to the doctrine and discipline of the *Church of England*.

when objects of compassion, are entitled to our regard : but, if they are possessed of *power*, and that power is exerted *against us*, no duty, either moral or religious, can require us to increase it. Nor should we forget, that there are *degrees* of attachment, no less warranted by political justice, than by natural feeling. It is consistent with *both*, to love one's own family, or one's own country, more than another family, or another country. It is consistent with *neither*, to preach that *universal* philanthropy, which excludes from its wide embrace both *paternal* and *patriotic* affection.—If this philanthropy be applied to religion, it is equally capable of abuse. Hard indeed must be the heart of that man, and poor indeed his understanding, who can see a fellow-creature in distress, and coldly ask, before he relieves him, to what *religion* he belongs. Whether a Jew or a Samaritan, a Christian or a Turk, it is a *human being*, that wants our assistance : and if we refuse it, because our *religions* are different, we bring disgrace upon our own. But this principle of general benevolence, which in some cases requires us to disregard religious distinctions, applies not, where *duty* interferes in behalf of *our own* religion. For, as no philanthropy can warrant the neglect of our own *family*, or our own *country*, so no philanthropy can warrant the neglect of our own *religion*. When our philanthropy affects our family, our country, or our religion, it loses its genuine character, and becomes a weakness, or a vice, instead of a virtue.

II.

It is well known, that a system of education, conducted by a very intelligent and active Dissenter in this country, a system, in which, of course, as he himself conducts it,

the doctrine and discipline of the Church of England form no part, has, during the last seven years, received very extensive patronage from men of *all* ranks and professions. This system he conducts on the avowed principle, that “*education ought not to be subservient to the propagation of the peculiar tenets of any sect*”⁵. Hence no other parts of Christianity are there professed, than what he terms its “*uncontroverted principles*”⁶. Whether our religion, when thus curtailed, does not lose the character of Christianity *altogether*, or whether enough of it remains to satisfy the demands of any *other* religious party in this country, it is certain that the doctrines of Christianity, as taught by *the Church of England*, have

⁵ These are Mr. Lancaster’s own words in the Introduction, (p. viii.) to his work, entitled ‘*Improvements in Education.*’ It is obvious from the general tenor of this Introduction, that the word “sect” is there applied, as well to the *established*, as to the tolerated religions in this country. N. B. The edition from which I now quote, is the *sixth*.

⁶ Mr. Lancaster, speaking of his school at p. 25, says, “This school is not established to promote the religious principles of any particular sect; but setting aside all party distinctions, its object is to instruct youth in useful learning, in the leading and *uncontroverted* principles of Christianity, and to train them in the practice of moral habits, conducive to their future welfare, as virtuous men and useful members of society.”—Though I have no concern at present with the *last* clause of the sentence, I have quoted the whole, lest it should seem, that I designedly omit what is in Mr. Lancaster’s favour. I am as ready, as any man, to allow, that he educates his scholars in “moral habits.” But *moral* habits alone are not sufficient: children should acquire also *religious* habits; and this is the point, for which I contend in the present discourse. The question is, whether the persons, whom Mr. Lancaster proposes to make “useful members of society,” will become so useful, as members of society in *this* country, by being trained to moral habits, as they *would* be, if, beside the acquisition of the *habits*, they were taught to found those habits on the principles of that religion, which is *established* in this country.

no admission there. That *Dissenters* therefore, Dissenters of *every* description, should join in promoting *such* a plan of education, is not a matter of surprise. To supersede the parochial and charity schools, which our forefathers had founded on the maxim in the text, of training up a child in the way that *he should go*, and to raise up seminaries in their stead, where the children should *not* be trained in the way of the Established Church, was to *them* an advantage, too obvious to be overlooked. If no predilection for any *peculiar* sect was thereby excited, *one* point at least was gained, and that an *important* one,—that the children educated in *such* seminaries, would acquire an *indifference to the establishment*. And not only indifference, but *secession* from the Established Church will be the final result.

Education, on *whatever* principles it be conducted, must have *some* influence, either favourable or unfavourable, on the established religion. Even neutrality, however strictly observed, is in *this* case a kind of hostility. It is *hostility* to the Establishment, to deprive our children of that *early* attachment to it, which an education in the Church cannot fail to inspire, and which, if lost in their *youth*, can never after be recovered ⁷.

⁷ Aristotle has well observed, that nothing contributes so much to the *permanency* of an establishment, as *education* for that establishment: and he at the same time complains of the neglect, into which this necessary maxim had even then begun to fall. Μέγιστον δὲ πάντων τῶν εἰρημέων πρὸς τὸ διαμένειν τὰς πολιτείας, ἔστιν ὁλιγαρχεῖν πάντες, τὸ παιδεύεσθαι πρὸς τὰς πολιτείας. And he adds, that no laws will avail without an *education in the establishment*, εἰ μὴ ἔσται εἰθισμός καὶ πεπαιδευμένοι ἐν τῇ πολιτείᾳ. Aristotelis Politic. Lib. v. p. 150, ed. Francofurt. It is true, that Aristotle is speaking immediately of *civil* establishments; for he continues, εἰ μὲν οἱ νόμοι δημοτικοί, δημοτικῶς· εἰ δ' ὀλιγαρχικοί, ὀλιγαρχικῶς. But the maxim applies equally to establishments of *every* description, whether civil, or religious, or mixed. Other passages in Aristotle's Politics, on

If this loss were *compensated* by any solid advantage, obtained by that neutrality for the *general* cause of religion, we should have less reason to lament the injury, which we ourselves sustain. But no such advantage can be expected from such neutrality. For there is *less* probability, that men will finally embrace the truth, if their education dismisses them *unattached* to any particular religion, than if they had been educated in some *religious system*. Among the persons dismissed in this state of *supposed impartiality*, how small must be the number of those, who will have the leisure, the inclination, and the ability, to weigh the arguments for *religious* opinions? And when we further consider, that the question now relates to persons educated in schools of public charity, an union of those qualities in *such* persons can *never* be expected. But if those qualities are *wanting*, there must also be wanting the knowledge, and the judgment, which are necessary to direct men in the *choice* of their religion. In such circumstances, they will either choose *no* religion; or, if they choose *any*, it will be mere *accident*, that they fall on the *right* one. Instead therefore of *advantage* from that neutrality, we may certainly expect the reverse⁸.

the importance and the effects of education, may be found by consulting Dr. Gillies' Index to his English Translation. Art. Education.

⁸ These arguments will not be obviated by the excuse, that Mr. Lancaster's professed neutrality leaves the children at liberty to learn religion, either from their *parents*, or at those *Sunday-schools*, to which their parents may choose to send them. For the parents of children, who are objects of public charity, are for the most part *incapable* of teaching religion to their children. And, if they send their children to a *Sunday-school*, according to their own persuasion, the *peculiar* doctrines, which the children will hear *one* day in the week, can hardly make a lasting impression, when they are continually hearing of *generalized* Christianity during *six*

But the neutrality *professed* is virtually disregarded, and hence *indifference* to our religion, which the mere circumstance of *not being brought up to it* cannot fail to produce, is not the *whole* extent of the evil to be apprehended from this system. Indeed neutrality in religion it is hardly *possible* to maintain. If we *adopt* a Creed, we cannot expect, that *all* parties should agree to it. If we adopt *no* Creed, we differ from all who *have* a Creed. We cannot be negative in respect to *Creeds*, without positive opposition to those who *maintain* them. But the Educator in question has formally declared, that he objects to *Creeds in general* : and he has declared it in the work, which is intended to describe his *plan of education* ⁹. His scholars therefore, who necessarily imbibe

days in the week. Where children go *daily* to school, the religion, which they are afterwards to profess, should be an object of *daily* attention. They must *learn* their religion as they learn other things: and they will have much or little, according as their *education* supplies them. To assert, that our religion is not dependent on our education, is to contradict the experience of all ages and nations.

⁹ Mr. Lancaster, in his Introduction, p. ix. says, “ I feel a fervent wish, as every friend to mankind must, that *names* may perish, but truth prosper.” In p. x. he says, “ In the spirit of sect and party, it is the object, though often blended with something better, to exalt a peculiar *creed*, to establish a *name*,” &c. In p. xi. he has a passage, which explains what he means by *names*. “ Then the solicitude would not be to make men nominal *Catholics or Protestants, Churchmen or Dissenters*, but to exalt by precept and example the beauty and excellency of our Holy Religion. The desire would not be the increase of proselytes to *this name, or the other*, but to the only name given under Heaven, whereby mankind can be saved, the name of Jesus, to which all must bow in mercy or in judgment.” Having explained what he means by the *names*, which he wishes may *perish*, he adds, at the bottom of the page, “ I long to see men, who profess Christianity, contend not for *Creeds* of faith, words, and *names*, but in the practice of every heavenly virtue.” Mr. Lancaster, therefore, must long to see the Church of England abandon her *Creed and her*

the sentiments of their master, will soon acquire a contempt of the *national* Creed. The Office of Baptism, where the learning of it is enjoined, and the Office of Confirmation, where the knowledge of it is required as an indispensable *condition*, will soon be regarded as the rites of bigotry and superstition. Can the result then of *such* an education be doubtful? Will the children, *thus* educated, have to *choose*, when they come to years of discretion, whether they shall be Churchmen, or not? No! They will long before have decided *against* the Church.

When we further consider, that this system of education has in *other* respects so much to recommend it; that the *mechanical* part has advantages, which no other system possesses; that reading, writing, and arithmetic are taught by it, under *one* master, to *hundreds* of children, at a moderate expence; that these useful arts are learnt also in so *short* a time, as to leave ample leisure for *manual labour*, which in charitable institutions is so usefully combined with the acquirement of *knowledge*; and when we consequently consider, that *such* a system is both likely to meet, and actually *does* meet with almost general encouragement, we must clearly perceive, that, if the system is accompanied with such *religious* instruction, as is calculated to create indifference, and even dislike to the *established church*, the most powerful engine, that ever was devised against it, is now at work for its destruction¹⁰.

Name. Whether “the practice of every heavenly virtue” would be promoted by such abandonment, is a question, which I need not examine.

¹⁰ In the Monthly Magazine for May, 1811, among the Provincial Occurrences of the preceding month, no less than *eight* new Lancastrian Schools are mentioned. The establishment of the Lancastrian school at Northampton, is related in the following words, p. 389: “In consequence of a Lecture, delivered by Mr.

III.

It is a consolation, however, to know, that the *religious* part of this system is neither an *essential*, nor even an *original* part of it. The admirable *mechanism* of this system, of which the inventor, in the opinion of an enlightened magistrate, “deserves a statue to his memory”,¹¹ was originally combined with the doctrines of the *established church*; and these doctrines were not detached from it, till it was *adopted* by that active and intelligent Dissenter, who brought it into general circulation. It was *invented* more than twenty years ago by a Clergyman of our own Church, who also first *practised* it, and practised it *with great success*, in a public institution at Madras¹². It rests on the simple principle, which, indeed,

“ Lancaster, ‘at Northampton, some time past, a town-meeting
“ was called, and the respectable inhabitants, in a most *liberal*
“ manner, came forward with a subscription, to set up a school,
“ in which *bigotry and intolerance should have no share*.”—Both the meaning and the tendency of such language, from *whatever* quarter it may proceed, are too obvious to need a comment. There is a very just remark in Mr. Lancaster’s own book, at p. 185, “that if
“ any particular sect obtained *the principal care in a national system*
“ *of education*, that part would soon be likely to possess the greatest power and influence in the state.” Suppose then, that Mr. Lancaster obtains “the principal care in a national system of education,” what is to become of the religion *now* established? If *already* its doctrines are called bigotry, and its constitution intolerance, what must be its fate, if the “*power and influence*,” arising from education, should be *wholly* withdrawn from it?

¹¹ See p. 14, of A new and appropriate system of education, for the labouring people. By P. Colquhoun, L.L.D. 1806.

¹² “The new method of practical education, which has appeared
“ under different shapes in this country, *originated* in the Military
“ Male Asylum, founded at Madras, in 1789. There it gradually
“ grew to *maturity*, and, after the experience of several years,

may be variously modified, of “ Tuition by the Scholars themselves.” The ingenious inventor, on his return to England, having explained the principle and the application of it¹³, retired to his parochial duties, ready, indeed, to afford information and assistance to all, who desired it. Of this information and assistance, that intelligent Dissenter, by his *own acknowledgment*, availed himself¹⁴.

“ was established in *all its forms* in that school.” See p. 1, of Dr. Bell’s Madras School, or Elements of Tuition. London, 1808.
 “ The nation is indebted to the *genius, the ability, and persevering industry* of the Rev. Dr. Bell, late Superintendent and Director of the Male Asylum at Madras, in the East Indies, now Rector of Swanage, in Dorsetshire, for a most enlightened plan of education for the poor, which he some time since disclosed to the public, and for which he deserves a *statue to his memory*.” See the place referred to in the preceding note.—“ To him (Dr. Bell) the world are *first* indebted for one of the MOST USEFUL DISCOVERIES, which has ever been submitted to society.” Mr. Whitbread’s Speech on the Poor Laws, Feb. 19, 1807. Note A.

¹³ In a pamphlet printed in 1797, entitled, “ An Experiment in Education, made at the Male Asylum at Madras, suggesting a system, whereby a school, or family, may teach itself under the superintendence of the master or parent.”

¹⁴ Mr. Lancaster, in the *first* edition of his work, which was published in 1803, says, at p. 45 : “ The institution, which a benevolent Providence has been pleased to make me the happy instrument of bringing into usefulness, was *begun* in the year 1798.” Now this was *nine* years after Dr. Bell began his system, and *one* year after he had published the account of it in London. But when Mr. Lancaster *began* his school, he appears to have acted in the common manner; or at least not according to the *new* method. For at the close of his first edition, he says, “ I much regret, that I was *not acquainted* with the beauty of his (Dr. Bell’s) system, till somewhat *advanced* in my plan : it would have saved me much trouble, and some *retrograde* movements. As a confirmation of the goodness of Dr. Bell’s plan, I have succeeded with one nearly *similar*, in a school attended by almost three hundred children.” It was probably in 1802, that Mr. Lancaster adopted Dr. Bell’s method : for in *that* year he corresponded with, and visited Dr. Bell, at Swanage, where “ every requisite instruction toward forming a school on the Madras sys-

And by the application of talents, which cannot be disputed, he gave such extension to the principle, as excited, and *justly* excited, general admiration. Having attracted the notice, and engaged the patronage, of many distinguished characters in the metropolis, he was soon invited to found seminaries in other places of this kingdom. It is true, that the *religious* part of the system had, in the mean time, and under his hands, undergone a complete alteration; the doctrines of the Church of England having been *superseded* by a few general maxims, which, it was *supposed*, might serve as a basis for Christianity under *every* form¹⁵. Whether the apparent *liberality* of

“tem, and upon a great and extended plan, was afforded him.” See the British Review, No. I. p. 193. A few lines before the passage last quoted, Mr. Lancaster says, “I ought not to close my account without *acknowledging the obligation* I lie under to Dr. Bell, of the Male Asylum at Madras, who so nobly gave up his time and liberal salary, that he might perfect that institution, which *flourished greatly* under his fostering care.—Dr. Bell had TWO HUNDRED BOYS, who instructed themselves.” See more extracts containing Mr. Lancaster’s acknowledgments on this head, in a printed paper, entitled, “New System of Education,” printed by C. Squire, Furnival’s-Inn-Court, and distributed by the patrons of the Clergy Orphan-School. These acknowledgments it is the more necessary to *preserve*, as Mr. Lancaster, in his later editions, has *withdrawn* them. But that the merit, not only of the *invention*, but of *the first successful practice of it*, is due to Dr. Bell, is proved by documents, which cannot be questioned. See Dr. Bell’s Madras School, p. iv. p. 125—242.

¹⁵ “The grand *basis* of Christianity *alone*,” says Mr. Lancaster, p. 184, “is broad enough for the whole bulk of mankind to stand on, and join hands as children of one family. This *basis* is, “Glory to God, and the increase of peace and good-will among men.” This may be a basis perhaps for *natural* religion, but it cannot be a basis for the *revealed doctrines of Christianity*. It is a downright contradiction to call that the *basis* of a religion, which contains not those principles, which *distinguish* that religion from other religions. “Glory to God, and the increase of peace and good-will among men,” are precepts which would be inculcated

this plan seduced the members of the church; whether they regarded only the *mechanism* of the system, and, mistaking instruction for education, supposed that *every* thing was done, if only the *former* were promoted; or whether they *perceived* its religious tendency, and adopted it with the previous intention of counteracting that tendency as opportunity might offer, they concurred with the Dissenters in promoting the system, thus proposed to them.

Under these circumstances the Trustees of two of the Charity schools now before us¹⁶, very greatly to their credit as Members of the Church of England, determined *five* years ago, to apply to the Inventor of the System¹⁷, being of opinion that “the children of a *Church-of-England* charity school ought to be brought up in the *principles and doctrine* of the Church of England¹⁸.” With a zeal proportioned to the goodness of his cause, that friend of humanity undertook the charge. The prin-

not only by a Christian, but by a Deist, a Mahometan, or a Hindoo.

¹⁶ The charity-school for boys, and the charity-school for girls, in Whitechapel.

¹⁷ See the Report of the Charity-Schools belonging to the parish of St. Mary, Whitechapel, for the year 1806, 7.

¹⁸ See the preface to an excellent Sermon, preached in the parish-church of St. Mary, Whitechapel, on Sunday, Feb. 10, 1811, for the benefit of the charity-schools in that parish, conducted on the system of Dr. Bell. By T. G. Taylor, A. M. Vicar and Lecturer of Dedham. On this subject, Mr. Lancaster himself very justly observes, in the first page of his Introduction, “that education, as it respects those who are *unprovided* with it, ought to become a *national* concern.” But then the very circumstance, that it is a national concern, leads to the conclusion, that such *national* education should be founded on the *national* religion. For it is not a “*pharisaical sect-making* spirit” which supports the *national* religion, whatever epithets Mr. Lancaster himself may apply.—The necessity of making the national religion the foundation of national education, is well illustrated by Mr. Bowles in his two Letters to Mr. Whitbread, and by Mrs. Trimmer in her Comparative View.

ciple of "Tuition by the Scholars themselves" was applied there with complete success; and *again* applied in unison with the Established Church¹⁹.—Another school was founded in the same parish, under the same direction: and not only has the same principle been *there* likewise successfully applied, but the children, by uniting with their learning a profitable branch of industry, are almost enabled to support their *own* education²⁰.—Ano-

¹⁹ The very great success which has attended Dr. Bell's method in the parochial schools of Whitechapel, as also the readiness with which he undertook the charge, are thus described by the Trustees. Having observed, in their Address to the inhabitants of the parish, dated April 3, 1806, "the advantages of *Christian education in the principles of the Church of England*," they proceed, in their Report, dated April 7, 1807, at p. 4, to relate as follows. "They accordingly took the earliest opportunity of introducing into both schools (that of the boys and that of the girls) the valuable system of education recommended by the Rev. Dr. Bell, and practised by him with such distinguished success at Madras. The Trustees, hearing that Dr. Bell was in England, and would readily give them advice, applied to him by letter. Dr. Bell, with that zeal and philanthropy, which peculiarly mark his character, left his house in Dorsetshire, and hastened to Whitechapel; and has since from time to time given the Trustees and the Schoolmasters his personal assistance; and his system is now so far matured, as to command the approbation, and excite the admiration of several eminent persons, both clergy and laity, many of them of high rank and the greatest respectability." And they add, in p. 6, "The disinterested and generous spirit of Dr. Bell, allows of no recompense for all his labours: The Trustees can only therefore thus publicly express their high and grateful sense of the *inestimable service* he has rendered to mankind, and particularly his benevolent and indefatigable attention to the organizing of this institution." In their Report, April 11, 1809, they further say, "The plan of education recommended by Dr. Bell, has been now acted upon in this school a length of time, sufficient to enable the Trustees to determine decidedly upon its efficacy, and to speak positively of its success." This is again confirmed by the Report, April, 1810.

²⁰ See page 6, 7, of the "Third Report of the Free-School, Gower's Walk, Whitechapel, London, for training up children

ther school, of which the children are now before us, has been modelled by the same Director with equal success. And here I cannot but remark, that the new-modelling of *this* school was undertaken, not only at the *general* request of the Subscribers and Trustees, but by *particular* desire of our Metropolitan²¹.—Other schools in this great city and neighbourhood have already followed the example through the aid of the *same Director*²². And as the

“ in the principles of the Christian Religion, and in habits of useful
 “ industry; conducted under the system of the Rev. Dr. Bell.
 “ Printed at the School, 1811.” The boys are employed in printing, the girls of course in needlework. In the *parochial* charity school at Whitechapel, the boys are employed in toy-making. See the last Report in the preceding note. It does not follow that the boys, when they leave school, must become either printers or toy-makers; the acquirement of a *habit of industry* is the great object, which may afterwards be applied, as circumstances require.

²¹ See the Sermon preached by Dr. Bell, in the parish-church of Lambeth in July, 1807: and page 32 of the Account of the Clergy Orphan School, dated April 11, 1811..

²² Both in the Marybone Charity School, and in the Marybone Day School of Industry, the new method was introduced by the intervention of Dr. Bell. See the evidence on this subject in the British Review, No. I. p. 200, 201. Dr. Bell has also very successfully introduced it into the Royal Military Asylum, and the Female Orphan Asylum. *His* system is likewise adopted in the Free School in Orchard-street, Westminster, which is well described in the work quoted, note 11. It has been adopted also in the Clergy Orphan School, and the Trustees in their Report, dated 11 April, 1811, thus speak of it at p. 34. “ The Committee has witnessed the greatest advantages, derived from the introduction of the Madras System into
 “ this School, and are anxious to make a public Declaration of
 “ their sentiments, being convinced of the necessity of a *more*
 “ *extended system of National Education under the auspices of the*
 “ *Established Church*, for the preservation of that Church, and
 “ the promotion of true Religion, and habits of useful industry
 “ among the lower classes; and that for these grand and interesting objects *no plan has yet been proposed*, from the general application of which, so much and such unmingled good can be ex-

benefits are incalculable, which must arise from the general adoption of the system thus directed²³, let us sincerely hope, that it will be adopted in all²⁴. Nor can

“pected, as that for which this country, and many other parts of
“the habitable globe, are indebted to the piety, philanthropy,
“and unexampled labours of Dr. Bell.

“²³ “The chief advantages of Dr. Bell’s plan are, I. It com-
“pletely fixes and secures the attention of every scholar; the in-
“dolent are stimulated; the vicious reclaimed; and it nearly an-
“nihilates bad behaviour of every sort. II. The children make a
“regular progress in their learning, which is daily noticed and re-
“gistered; no lesson being passed over, till it be correctly studied.
“III. It saves the expence of additional instructors, the eye of
“one intelligent master or mistress alone being required to see
“that their agents, the senior good boys and girls, do their duty
“in teaching their juniors. IV. It not only possesses excellent
“mechanical advantages in communicating instruction generally;
“but it is particularly adapted to instil into and fix practically in
“the mind the principles of our Holy Religion; whilst it materi-
“ally secures the moral conduct of the children, both in and out
“of school; and V. By economising time, hitherto so lamentably
“wasted in charity schools, conducted on the old plan, it affords
“ample and very inviting opportunity to add to the ordinary esta-
“blishment a School of Industry.”—This is the testimony of men,
who speak from an intimate acquaintance with the subject, the
Trustees of the parochial schools in Whitechapel, to whom we are
under the highest obligations, next to Dr. Bell himself. See p. 5
of their Report, dated 7 April, 1809. See also the Preface, by T.
Bernard, Esq. to the first part of a Digest for bettering the condi-
tion of the poor, containing a selection of those articles, which
have a reference to Education. 1809.

²⁴ Though the parochial schools in Whitechapel, were the *first*
which were modelled in London by Dr. Bell in *person*, yet the sys-
tem itself, so early as 1797, “was partially adopted with good
“success in the oldest charity school in London, that of Aldgate.”
See Dr. Bell’s Madras School, p. 1. It was introduced there “by
“a Trustee of most distinguished and exemplary zeal for the
“education of the poor, D. P. Watts, Esq. of Portland Place.”
See the Report of the Clergy Orphan School, p. 32. It was
adopted also in 1799, at the recommendation of Dr. Briggs, in

I be silent in the merit of another eminent Prelate, whose munificence, as well as personal exertion, has given rapid and successful extension to the new system in the Bishoprick of Durham, under the guidance and immediate inspection of the Inventor, whom he has enabled to withdraw from his *parochial* duties, that he might devote himself entirely to *education*²⁵. And, what is of great importance, the same distinguished Prelate has founded a seminary for *Masters* in the new system, that there never may be wanting a supply of fit and able men²⁶.

the schools of industry at Kendal, and with great success. See the account, by T. Bernard, Esq. in the 3d Volume of the Reports of the Society for bettering the condition of the poor, p. 184—201.

²⁵ After Dr. Bell was presented by the Bishop of Durham to the Mastership of Sherburn Hospital, he resigned his Living of Swanage in Dorsetshire.

²⁶ This seminary is founded at Bishop's Auckland. Of the *other* schools, which have been established or new modelled in the Bishoprick, the principal are those at Bishop's-Wearmouth, Sunderland, and Gateshead, where Dr. Bell has had great success. See the British Review, No. 1, p. 202: also Dr. Bell's Instructions for conducting a school through the agency of the scholars themselves. 2d ed. London 1809. In the city of Durham the Rev. G. Bouyer, Prebendary of that Cathedral, has instituted a school "in the hope (which there is a fair promise of realising) of proving experimentally, that schooling on the Madras System *two hours a day* for three years, will suffice to give the lower orders of children that instruction in reading, writing, and arithmetic, and religion, which is thought requisite." *Ib.* p. 16.—The Bishop, with the Dean and Chapter of Salisbury, have established a school on Dr. Bell's system. The same has been done at Lichfield; and the Dean, as Archdeacon of Salop, has, in a late charge, strongly recommended it to his Clergy. The importance also, which the late Bishop of London, attached to Dr. Bell's exertions, appears from his "Letter to the Governors, Legislators, and Proprietors of Plantations in the British West India Islands."

Such examples of encouragement, on the part of the Bishops and other Clergy, bestowed on the new method of instruction, afford sufficient answer to the reproach, which has been made to those,

IV.

We have the choice therefore of the new system in *two different forms*. In the *one* form it is a *Church-of-England* education: in the other form it is not so²⁷. Both forms are alike *accessible*: both forms are equally *practicable*. We have also books of instruction, as well for the one as for the other²⁸. Nor is the Inventor of the

who object to Mr. Lancaster's plan, as if their objection proceeded from a desire to keep the people in *ignorance*. If *this* was their desire, they would not encourage *Dr. Bell*. It is not the *mechanical* part to which they object; for it is the same as *Dr. Bell's*. It is only the *religious* part, to which they object. And if the Clergy do *not* object to the religious part of Mr. Lancaster's plan, their *conduct* is very inconsistent with their *duty*.

²⁷ That Mr. Lancaster's mode of education is not a Church-of-England education, is evident from his *own* account of it. And this is the point, on which the question hinges, whether *his* education should be promoted by *Churchmen*. The question, therefore, what the religion really is, which Mr. Lancaster teaches, is of inferior moment in the present inquiry. Indeed, it is much easier to say what it is *not*, than what it *is*: for, though called at present a *British* education, it teaches not Christianity, under *any* of the forms, which are practised within the *British dominions*. It appears, however, to be more *favourable* to Unitarianism, than to any *other* form of religion, at least if the Report be accurate, which was printed in the Morning Chronicle of June 6th last, relating to the meeting of the Friends of the Unitarian Fund. For, according to that Report, one of the speakers said, "that Instruction and Unitarianism were in his opinion the same, and he could not help, therefore, looking on the endeavours of Mr. Joseph Lancaster in the most *favourable* point of view, because his enthusiasm was merely directed to education."

²⁸ Mr. Lancaster's mode of education is described in his work, entitled "Improvements in Education, of which the first edition was printed in 1803, the sixth in 1806. Dr. Bell's mode of education was first described in 1797, in the pamphlet quoted note 13, of which a second edition was printed in 1805. More

system, who combines with it the national religion, less willing or less able, than his dissenting rival, to promote it, both by his advice and his personal exertions. The alacrity with which he consented, and the ability with which he proceeded, to regulate some of the schools, which are now before us, afford sufficient proof of the assertion. It is true, that the appellation *now* given to the system, does not operate in his favour. Like Columbus, he has lost the honour of giving name to his own discovery. But, though the *title* has been transferred to him, who, in *adopting* the system, has estranged it from the establishment, the Inventor has suffered no diminution of his *real worth*.

That *Dissenters* should apply to a friend of the establishment for the regulation of *their* schools, however greatly in *other* respects they might approve his method of instruction, it would be useless on our part to desire²⁹.

complete information is to be obtained from his octavo volume, published in 1808, called the Madras School, or Elements of Tuition. With this work should be united his "Instructions for conducting a school through the agency of the scholars themselves," of which the 2d edition was printed in 1809. Mr. Colquhoun's pamphlet, already quoted, contains much valuable information for those who wish to conduct a school on Dr. Bell's plan. The Reports likewise may be usefully consulted, which have been published by the Trustees of those schools, where Dr. Bell's method has been adopted.

²⁹ I would not be understood to throw any blame on the Dissenters, for not applying to Dr. Bell. On the contrary, I commend them for not applying to Dr. Bell. They are then only blameable, when they censure *us* for acting on *similar* principles; when they consider *us* as intolerant for paying the same attention to *our* interests, which they invariably pay to *their own*. In fact we *cannot* be intolerant in preferring Dr. Bell to Mr. Lancaster, unless *they* are intolerant in preferring Mr. Lancaster to Dr. Bell. If it be said, that liberal-minded Christians should lay aside all party distinctions, and that the *names* of Bell or Lancaster should be disregarded in the great cause of religion, it is not very consistent with

But if the Dissenters are too wise to promote a plan of education *in unison* with the doctrines of the Church, shall the members of that Church have the weakness, to promote an education, from which those doctrines are *excluded*? It is by no means a matter of indifference to *which* of the two principal Directors we apply for assistance. The schools which we desire, either to found or to regulate, may perhaps in either case have equal *mechanical* advantages³⁰. But the *religious* impulse, which they will receive from their respective Conductors, must carry them into opposite directions. It is true, that the impulse, which is unfavourable to the establishment, may in some cases be checked: and by the interposition of Churchmen, where such interposition *avails*, may be gradually introduced *some* forms of compliance with the established church. But such *amended* seminaries will not so easily attain the character of a *Church-of-England* institution, as those which are modelled for the Church from the beginning.

Why then should the members of the Establishment, where they have the *choice* of the two Directors, have re-

this *professed indifference* to have constant recourse to *Mr. Lancaster*. I could easily declaim on the illiberality of rejecting such a man as *Dr. Bell*, were it not that declamation of this kind is *sound* without *sense*.

³⁰ It is obvious, that the principle of "Tuition by the Scholars themselves," is not only *capable* of, but perhaps *requires*, various modifications, according to a variation of circumstances. These modifications, or *subsidiary* practices in the application of the *general* principle, are, some of them, different in *Mr. Lancaster's* from those in *Dr. Bell's* Schools. I do not profess to have sufficient experience in the *detail* of the mechanism, to determine *what* subsidiary practices are the best. But wherever *Mr. Lancaster*, or *any one else*, has introduced a *real* improvement, it should of course be adopted, especially as it may be done without deranging the general system.

course to any but *their own*? Why should they *abandon* the Establishment to obtain instruction for the poor, when that instruction may be had with equal advantage in the Church? If *Masters* are wanted, we have a seminary for that purpose. Nay, have we not before our eyes, at this very moment, perhaps an hundred among these charity children, who either are, or soon will be, enabled by their education, to assist in directing a school on the new system? Has not the Royal Military Asylum, which has been most successfully guided by our own Director, already furnished assistance of this kind³¹.

Why also should we relinquish the old institutions *altogether*? Why should we not endeavour to adapt our *present* schools, if possible, to the new system? And have we not before our eyes abundant proof, that such endeavours may be crowned with success? That an *adversary* of the establishment should argue and act, as if our present parochial and charity schools had either no existence, or no capability of improvement, is not a matter of surprise. Our parochial and charity schools have been hitherto *Church-of-England* schools. They are unserviceable therefore for purposes, which are not friendly to the Establishment. But this is a reason why we should be anxious to *retain* them, to retain them as institutions, which the Church may consider as *its own*. Who indeed in this great audience would not deeply lament, if the numerous charity schools, which are here assembled, were condemned to dissolution, in order to make way for a few great seminaries, from which the children would never more be conducted to this place? What friend of the Establishment would not rather desire,

³¹ Namely, for the Marybone Charity School. See the evidence of Mr. Cox, the Master of that School, quoted in the British Review, No. I. p. 201.

by an extensive application of the new system under our own Director, to expand the benefits of these very schools, and thus embrace, within the pale of the Church, the indigent children of the whole metropolis³²?

V.

With those, who are members of the Church from a conviction of the *Truth* of our Religion, no further arguments can be wanted, to determine *their* choice of the form, under which the new system should be adopted³³. But *other* arguments are necessary to influence those, who, though *members* of an Establishment, which is a compound of Church and State, are indifferent with respect to its *religious* ingredients. It would indeed be foreign to the present purpose, to offer arguments, either for the Truth of Christianity in general, or for that pure and reformed part of it, to which we belong. Equally foreign to the present purpose would be the examination of the question, whether a *national* religion, or a religion *of the state*, is a thing desirable, or not; whether *all* religious parties should be placed on an *equal* footing, or the State, by an alliance with *one* religion, should afford it an Establishment, and only tolerate the rest. Indeed, these questions have been already so ably discussed, that it

³² Of the augmentation in the *number of the children* without an augmentation of *expence*, of which these schools are capable on Dr. Bell's system, some judgment may be formed by consulting Mr. Colquhoun's new and appropriate System of Education for the labouring People, p. 66.

³³ Even were it *true*, that Mr. Lancaster invented the mechanism of this system, and even if Dr. Bell had no *other* merit than that combining it with the doctrines of the Church, the mechanism so combined would equally recommend itself to our acceptance.

would be as useless, as it would be foreign to the present purpose, to attempt any further illustration. We are now concerned with the *facts*, that there *is* a religion by law established in this country; that the State *has* made an alliance with the Church; that it has allied itself with the *Church of England*; that for the security of this Church, provision has been made, not only by repeated Acts of Parliament, but by his Majesty's coronation oath; and lastly, that *every* man, who accepts an office of trust or power even in the *civil* administration, is by law required, to profess himself *a member of this Church* by assisting at the most solemn of its rites, the celebration of the Lord's Supper. Now whether men consider Religion as *merely* an engine of the State, or regard it also, as they ought, for its own excellence and truth, as the means of obtaining happiness in *another world*, they must in either case admit, that its *alliance* with the State implies *utility* to the State. Without a prospect of some *advantage* to be derived from the Church, the State would have neither sought its alliance, nor granted it protection. Whether our ancestors judged *rightly* in this respect, or whether civil society (as some modern theorists imagine) can be as *well* conducted, *without* the aid of an established religion, yet as long as the present Constitution remains, it is both the duty and the interest of *all*, who are members of it, to adhere to the principles, on which it is founded. It is the interest of *Statesmen*, as well as of *Clergymen*, to preserve to *each* of the contracting parties sufficient power to enable it to fulfil the *terms* of the compact; to enable therefore the Church to render that service to the State, which the State requires, and compensates by reciprocal aid. By weakening *either* of the contracting parties we diminish the strength of the *whole*. By detaching men from the *Church* we create divisions in the *State*, which may end with the dissolution of *both*.

So congenial is the *Church* of England with the *State* of England, that, since their alliance at the Reformation they have neither *fallen* alone, nor *risen* alone. They *fell* together in the reign of the first Charles; they *rose* together in the reign of the second Charles. Let not Statesmen therefore imagine, that the Church may fall without danger to *themselves*. If no reverence, no devotion is excited by the *divine origin* of our religion, yet, unless men reject also the opinion, that religion advances the good of *civil society*, they will pause at least, before they contribute to the dissolution of an alliance, which has so long and so usefully subsisted. They will be cautious how they treat the institutions of the Church, as unnecessary ingredients in a plan of national education. They will be cautious how they patronize seminaries, from which the doctrine and discipline of the Church of England are openly and avowedly discarded. But if such patronage is bestowed, where we have most reason to expect support to the Establishment, we may then despair of being able to fulfil the *condition* of our alliance. Our *utility* will cease. We shall lose the *power* of doing good. No residence, no preaching, no catechising will further avail. Our flocks will have deserted us; they will have grown wiser than their guides; and the *national* Creed will have become too narrow for minds accustomed to the liberal basis.

VI.

But whatever be the circumstances, in which we may hereafter be placed, let us endeavour to fulfil the duties of our station, while we have duties to perform. If we cannot recall the thousands who have *deserted* the Church, let us double our efforts to retain the faithful band, which rallies round her standard. Let the union of the latter increase with the defection of the former. Let both the Clergy and the Laity, who are still *attached* to

the Church, combine for mutual defence. It is an union of Churchmen with Churchmen, which must promote the welfare of the Establishment. We cannot indeed expect, that Dissenters should be *willing* to co-operate with Churchmen, when the object in contemplation was the interest of the *Church*³⁴. For *this* purpose we must associate among *ourselves* : we must retain the strength of the Establishment in its *own* channel, for its *own* preservation : we must not divert it into *other* channels, where the current may be turned *against* us³⁵.

An association of *this* kind is the Society for promoting Christian Knowledge. It is a true *Church-of-England* society ; and no one is received among its members, without testimony of his attachment to the constitution, as well in Church as in State. Though its exertions therefore

³⁴ This is not spoken to their disparagement, or intended as a matter of reproach. However well-disposed, however well-affected in all *other* respects, they *cannot* be well-affected to the Church, or they would not be Dissenters from it. Their *interests* in respect to *religion* are *different* from ours, and therefore *must* lead them a *different way*. Though Dissenters of *every* description may unite *among themselves against* the Church, for the support of a common cause, yet an union of Churchmen and Dissenters in *favour* of the Church, is a supposition, which contradicts the common principles of human action. But if we cannot co-operate in the prosecution of *this* object, it is to be hoped that we shall never fail to join hand and heart in promoting objects of *general* benevolence.

³⁵ Self-defence is not only justifiable, but a duty. And we are surely not chargeable with intolerance or bigotry, if, while we leave our neighbours undisturbed in *their* religion, we use every fair and honourable exertion in support of *our own*. *Hitherto* we have rights, as well as *they*. And, if the *defence* of those rights is called *intolerance*, the charge recoils it on those who *make* it. If it is *bigotry* to disrespect a religion which is *tolerated*, it cannot be *liberality* to insult the religion *established*. If it is right (as it unquestionably is) to preserve unimpaired the privileges of *Dissenters*, it is a violation of equal justice to trample on the privileges of the *Church*.

are not confined to one nation or language, though it promotes Christianity as widely as its means extend, yet, when its benevolence is exercised at home, it never loses sight of those doctrines, which we in particular believe and maintain. For, where the Church of England is established, it is not Christianity under *any* form, which it is *our* duty to promote. *Our* exertions (though without the smallest restraint on the zeal of *other* parties) must be *especially* directed to the furtherance of that system, which we are *especially* pledged to support. The Society therefore for promoting Christian Knowledge does not confine itself, where the Church of England is established, to the distribution of the Bible alone. It adds the *Liturgy*, in which those doctrines are derived from the Bible, which we *believe* to be correctly derived from it³⁵. For though, without the Bible, the Liturgy has no support, yet, without the Liturgy, men are left in *doubt*, whether the principles of *our* faith should be embraced by them, or not. Without the Liturgy, they want a guide, to lead them to the Established Church. Without the Liturgy, the Bible may be made to lead them into doctrine and discipline most discordant with our own. Where the Church of England therefore is established, the Bible and the Liturgy should be united. For *every* Christian party either finds, or supposes that it finds, its peculiar tenets in the Bible. And hence the Act of Uniformity ex-

³⁵ If other religious parties believe *differently*, far be it from me to *reproach* them with their opinions. If I think them *wrong*, I still respect them as *religious* opinions. And with the freedom, with which *I* assert, that *our* doctrines are in unison with the Bible, with the *same* freedom let all *other* parties claim that unison to *themselves*. But let them claim it without reproaching *us* for the exercise of the *same* privilege. And let us *all* submit with humility to Him who alone *cannot* err, to determine where the Truth is *really* to be found.

expressly enjoins, that no Sermon shall be preached, or Lecture given, except in the University Churches, till after the *Liturgy* has been publicly read³⁷. But beside the Liturgy, which is the *authorised* Repository of our doctrines, the Society distributes a Collection of Tracts, written chiefly by our most distinguished Divines, and containing ample instruction both for our faith and manners. Nor has our Society neglected to provide for Christian education and Christian Schools. With *such* a Society it should be the earnest endeavour of every sincere friend to the Establishment to become connected. The names of our Prelates, without exception; the names of our parochial Clergy to a considerable extent; and the names of many most respectable laymen, are enrolled in the catalogue of its members. We have likewise reason to rejoice that our numbers, within a short period, have rapidly increased, and are still increasing³⁸.

³⁷ Sect. 22, 23.

³⁸ For this increase we are greatly indebted to that excellent plan, the formation of Diocesan Committees, which our Society adopted at a general meeting on June 12, 1810, for the purpose of “extending the usefulness of this Society, for increasing its influence, and promoting the union and co-operation, of the parochial Clergy, and other friends of the Church throughout the kingdom, with the designs of the Society.” No plan could be better devised, or more suited to the object in view. As every Bishop is a member of the Society, these diocesan committees, at which the Bishops themselves should of course preside, afford a medium of communication, a bond of union, between every diocese and the board in London. The distant clergy, as well as other friends of the establishment, become in this manner *acquainted* with a Society, whose usefulness, or even existence, might otherwise be unknown to them. And, when they are admitted members, their communications with it are facilitated by committees, to which they have constant and easy access. Nor is this the *sole* advantage of the plan. It promotes (what at present is more than ever wanted) the intercourse between the Bishops and their Clergy; it invigorates the principle of diocesan government; it

Another Association of the same kind, and closely connected with our own, is the Society of Patrons of this Anniversary of the Charity Schools. This Society is likewise a true *Church-of-England* society. It contains a thousand members, who, as trustees or subscribers to these assembled charity-schools, are all employed in supporting the Protestant Religion, as established in this country. They deserve, therefore, the protection of every friend of the British Constitution. And, if viewed in the light of humanity, as well as of policy, they claim the patronage of every friend to human nature³⁹. To this Society we are indebted for the glorious display of these thousands⁴⁰ of children, who are now acquiring those principles of religion, and those habits of industry, which, if they are careful to preserve them, will ensure their happiness in this world, and in the world to come.

And may God Almighty, of his infinite goodness, so rule their wills and affections, so put into their minds good desires, that, by his continual help, they may bring the same to good effect, through Jesus Christ, our Lord.

reduces co-operation to a *system*; and thus contributes beyond the reach of *individual* efforts, to promote, both the interests of our Society, and the general welfare of the Church. It would be want of gratitude therefore not to add, that we are indebted for the *introduction* of this plan to the Bishop of Ely, and for the *zealous promotion* of it to the Archbishop of Canterbury, who immediately communicated and recommended it to the Bishops of his Province. See p. 178—180 of the Society's last annual publication.

³⁹ See the Preface to the List of the Patrons of the Anniversary of the Charity Schools, 1811.

⁴⁰ “ More than seven thousand children clothed and educated “ in this metropolis.” *Ib.*