


SNAPSHOT OF ANNE JOHNSTON – SCHOOL MISTRESS, KILDARE PLACE SOCIETY.


3rd great grandmother

 <p>ANNE JOHNSTON # b: 1812 Ballymoyer (aka Ballymyre), Arm d: 25 May 1893 Rocky River, Via Uralla, New Sou</p>	 <p>HENRY INGLE # b: 09 Apr 1818 Leixlip, County Kildare, Ireland d: 25 May 1893 Rocky River, Via Uralla, New Sou</p>
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2nd great grandmother

 <p>HANNAH INGLE # b: 13 Feb 1839 Newry, Armagh, Ireland d: 12th May 1895 Armidale, New South Wales, Aust</p>


Great grandfather

 <p>HENRY WILLIAM GELDARD # b: 16 Apr 1860 Armidale, New South Wales, Aust d: 16 Oct 1919 Armidale, New South Wales, Aust</p>


Paternal grandfather

 <p>ERNEST ARTHUR GELDARD b: 09 May 1887 Armidale, New South Wales, Aust d: 02 Feb 1951 Miles QLD Australia</p>

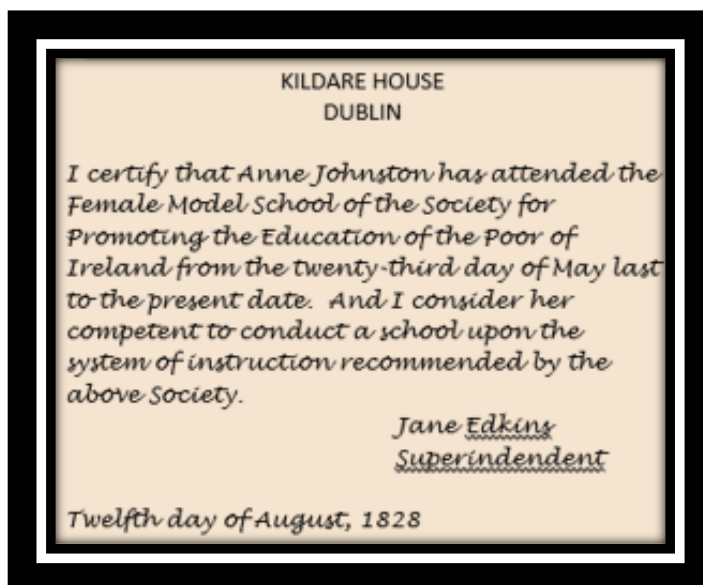
Father

 <p>HERBERT WILLIAM GELDARD b: 20 Sep 1916 Miles Queensland Australia d: 19 Feb 2006 Bilinga Queensland Australia</p>

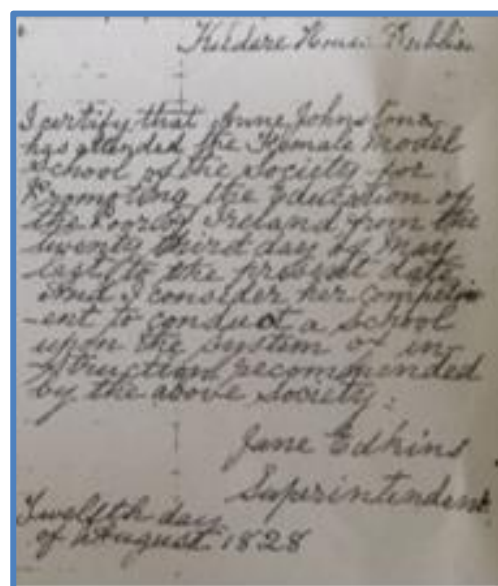
Self

 <p>KATHERINE MARY GELDARD b: 26 Jun 1950 Miles Queensland Australia d:</p>
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While I will be writing more about Anne Johnston, my generation’s 3rd great grandmother, I have always been intrigued by a copy of a certificateⁱ that has been passed down from generation to generation. Whether I have a copy of the handwritten original or it is a handwritten copy of the original, I do not know – the latter I suspect. All I know is that it was of such significance to Anne and her immediate descendants, that a copy of it has made its way down through the centuries. The copy that I have and many other members of the family will have also, is below right and above it is a clear transcription, suitably digitally framed, for you to read.



However, it is not just the retention of the Certificate throughout the generations that gives this accomplishment its significance, but the 1851 census tells us that Anne herself, saw her achievement for what it was, as against the background of industrial Manchester, she records her occupation as “School Mistress”. Viewed in the light of the 21st century, we don’t attach much importance to what is seen in today’s world as an everyday and essential occupation, but for a female in that era, it was virtually unknown. It was unique in a man’s world, and this in itself, opens the door to further insights to whom this person Anne Johnston was. Thanks to an Irish group and genealogistⁱⁱ who gave me the name of sites of doctoral theses which dealt in these subjects and as a result, while the information is fresh in mind, I am putting it to paper to be available for others.



We begin this insight into our ancestor, Anne’s life, with an excerpt from the 1827 Annual Report of the Society for Promoting the Education of the Poor of Ireland, where it describes itself as “*this Society is a voluntary Association of persons of various religious communions, formed for the purpose of diffusing the blessings of a well-ordered education amongst the labouring classes of this country.*”ⁱⁱⁱ” It was funded, managed and overseen by a group of persons of differing religious denominations who subscribed by donations and who had a passion to see education provided to all, no matter what religious persuasion. This in itself, tells us that Anne was progressive and had an overarching tolerance for all Christians and could be seen as the attitude which represented her whole family.

The Society for Promoting the Education of the Poor of Ireland was established in Dublin on the 2 Dec 1811, but it became more commonly known as Kildare Place Society. This was taken from the name of the Dublin headquarters of its Model School, built in Kildare Street, Dublin, from where it was able to more effectively implement its aim, which was for the poor to be able ‘*to afford the same advantages for education of all classes of professing Christians without interfering with the particular religious opinions of any*’^{iv}.

Already I am feeling immensely proud of my ancestor! It goes on to say that as well as surviving on voluntary subscriptions, “on the basis of this object and principle, the Society from 1815 to 1831 received an annual parliamentary grant.” However, despite this, voluntary donations remained the main support of the Society’s work in the ratio of eight to the Government’s five.

Though it was through Parliamentary aid, that in 1819, the Society was able to acquire the site in Kildare Street, Dublin, (*an artist’s depiction, pictured right*^v) where the Society’s new Model school was built that would accommodate 600 boys and 600 girls, but just as importantly for its future, it provided a place for the training of teachers in the model of education provided in this school. Though, only after 12 years in operation, in 1831, the Society ceased to be and, in its place, sprang up the new National Board of Education, run by the Government, rather than the Society’s Board of Directors. However, in that 12 years, it was such a success that the Society for Promoting the Education of the Poor of Ireland left a legacy of three fundamental achievements, which permanently changed the ethos of Irish Education – firstly, school inspections, to ensure appropriate standards were being maintained; secondly, school teaching materials of a certain standard both moral, social and educational and thirdly, training of teachers.



Prior to the establishment of this Society, schooling in Ireland in the poorer socio-economic areas was random to non-existent, and what was taught was of a poor or again to a non-existent academic standard. While the Society built the model school in Kildare Street, the 1829 yearly report to the Society’s Board shows that the funds raised from donations and subscriptions and from Government grants is spent first, in school buildings throughout Ireland, enlarging, repairing and furnishing of School-houses; secondly, the support of Teachers and thirdly, the aid supplied by the grant of School requisites. The tenet of required education for the poor made it essential to focus on efficient and cost effective practices – keeping a balance between a substantial education for all, while doing it as cheaply as possible without compromising the integrity of their goal.

Despite some criticism of this model, the Kildare Place Society Model Schools made use of what was called the ‘Monitorial’ system. This system stressed the principle of self-education, by making use of ‘monitors’ or ‘tutors’ drawn from among the brightest pupils who, instructed by the master or mistress, taught those of inferior ability. It was recommended that the children be divided into classes according to

ability and in each class, tutors were appointed to assist the others in learning their lessons. Depending on the size of the school, this often involved many hierarchies, but at the pinnacle was the schoolmaster or schoolmistress. When the new model school in Kildare Place opened in 1818, following methods of teaching in other British schools, it was believed to be so arranged that up to 500 children could be taught by one master or mistress. This arrangement could then be adapted to a school of any size.^{vi}

“Junior classes sat nearest to the master while the most advanced sat furthest away. Scholars could leave their seats only when given permission, exiting to the right ‘in a regular and orderly manner’. Directions by the monitors were given by means of a set form of commands. A clock, conspicuously displayed, was regarded as almost indispensably necessary... where so much depends on the regular distribution of time. At the conclusion of the school day, it was expected that the monitors having returned all equipment to its proper place, would remain behind to receive instruction from the master.”^{vii} Clearly the Master/Mistress was expected to supervise more than teach, as the selection of monitors and training them, using order and discipline was essential to the success of the educational model. Naturally, the monitors selected had to have the same qualities required in the Master or Mistress.

In the 1829 Annual Report for the Society, that year, there are more than 1500 Schools, now working in connection with them, with 106,839 scholars taught by the Society’s trained teachers, an increase of 30 schools and 8,776 scholars from the previous year. However, 110 schools withdrew from the scheme, but it is remarked that of those only five were withdrawn through the direct influence of the Roman Catholic Clergy^{viii}.

Several years earlier, according to the yearly Reports, Daniel O’Connell had withdrawn from the Board of Directors, with a scathing indictment upon the Society’s religious decisions and practices. However, to be fair, as I have a foot in both camps, the Society promoted the reading of the Scriptures in the lessons, but clearly to be read without note or comment, and the Bible was not to be used as a schoolbook. It allowed for general and united instruction to be arranged within school hours, but while time for individual denominational religious instruction was available to the Pastors and parents of children, it had to be out of school hours. Also all Catechisms and books of religious controversy were excluded during school hours, a protest was made against this rule in the 1919 Annual Report, declaring that that principle was anti catholic and unchristian, displeasing to God and injurious to the Society^{ix}. This could also apply to the extremists of both Roman Catholic and Protestant denominations. However, even in the 1929 Report, the Society was under attack on charges of proselytising and irresponsible spending of Government Grants, which it proved, was not happening.

In 1919, Kildare Place Society appointed its first Inspector and by 1825, there were six inspectors, two of whom were Roman Catholic. Every school had to be inspected annually, so each Inspector visited approx. 230 schools each year. These inspections ensured that money spent was accounted for, the conduct of the teachers and the proficiency of the scholars were assessed, not only to educational ability but also the social and moral development of the students. The inspectors also ensured that the rules of the Society were enforced and co-operation between the society and the local management committees was maintained. One remark made, that gives us an insight into what was expected from teachers like Anne was *“proper attention is paid to the forming of habits of cleanliness and subordination; and that the conduct of the teachers in such as to secure for them the respect of their scholars.”*^x

Another of the achievements of the Kildare Place Society, was to put in place, teaching materials of a certain standard both moral, social, and educational. By 1813, the Society had produced its first spelling-book as well as other texts and by 1814, the first reader was published. The Society was quite firm in their belief that the acquisition of mere reading skill was not enough, and that there needed to be direction as well in the proper civic, social and religious disposition – in other words, the Society encouraged the students to be informed by education.

Important to remember is that the birth of this society and also the birth of our ancestor, Anne is set against the backdrop of the 1798 and 1803 uprisings of the United Irish Party, which originated in Northern Ireland and was a combination of Roman Catholic and Protestants (Presbyterians, Methodists, other Protestant ‘dissenters’) and some Anglicans, all united against British Rule. One of the early founders of the United Irishmen, Samuel Neilson declared a theme of unity when he said “... *To unite the whole people of Ireland... to substitute the common name of Irishman, in place of the denominations of Protestant, Catholic and dissenter ...*”. Under the leadership of Theobald Wolf Tone and inspired by the American War of Independence and the ethos of liberty, equality and fraternity, the catch cry of the French Revolution, by 1795, this movement alone had 200,000 members across Ireland, as well as becoming aligned with other groups.

Born about 1812, it appears that Anne grew up only 14 miles north of Newry, and it was there in Newry, 16 Apr 1838 that she married Henry Ingle. Newry, Co Down itself was an Irish stronghold and as such was on the frontline of attempts by the government to break up the United Irishmen, which involved a gallows being built beside St Patrick’s church and rebels hung and beheaded. A major battle broke out in May 1798 between the United Irishmen (mainly Presbyterian, but some Catholic and Anglicans^{xi}) and government forces at Ballynahinch, where it is believed hundreds of people died. So, the genesis of ‘The Society for Promotion of Education for the Poor of Ireland’ in 1811 and our ancestor, Anne were both born in a very volatile & turbulent social, political and religious climate.

As a result of this, the Society felt it had to tackle the problem of “pernicious” books found both at home and in school. One inspector found four children sitting together, each reading aloud four books on different topics, “The New Testament”, “Forty Thieves”, “The Pleasant Art of Money Catching” and the “Mutiny Act”. (How times change!) So, it commenced the publication and distribution of cheap books of ‘a moral and instructive’ nature and also established lending libraries attached to the schools. By 1829, over 1,200,000 books had been placed into circulation. Some of us will be able to remember those styles of books!

These books appealed to a wide range of readers, with diverse content ranging from adventure to science, with a subtle moralistic tone and subdued religious, urging the poor to be “frugal and diligent, honest and peaceable”. By its demise in 1831, the Society had published a total of 79 ‘Cheap Books’ with 1,406,990 copies printed, all the published printed books and booklets covering all subjects were retained and used by the newly formed National Board of Education.

One achievement made by the Society, which the new National Board of Education did not continue, was the emphasis on the importance which the Kildare Place Society placed on the value of teaching the Irish language with most of their publications available in the Irish language, plus also ensuring enough suitable teachers were available to teach the language. But sadly, the suggestion of the Head Inspector for the Society, that there was merit in bilingualism failed to find official favour in the newly formed National Board of Education^{xii}.

The Society’s concept of teacher training in Ireland was unique and innovative, based on the training developed at Borough Road in London. James Kelly writes “*It would be difficult to overestimate the influence of the approach adopted by the Kildare Place Society to teacher training. **It has been claimed and convincingly argued that it was the single greatest influence on the development of Irish elementary education throughout the 19th century and that it set the pattern of teacher training that would remain largely unchanged during the period.***”^{xiii}” And our ancestor, Anne was one of the teachers!

The Training School for Schoolmasters opened in 1813^{xiv}. Entrants in the Teacher Training Scheme had to attend the establishment for the duration of the course, which meant, up until 1819 with the building of the Society’s Model School, the male teachers had to be lodged elsewhere in Dublin city. As mentioned earlier, through Parliamentary aid, the Society was able to acquire a site in Kildare Street, Dublin, where a new Model school was built that would accommodate 1,200 students as well as residential quarters for

training male teachers to live and learn on-site rather than boarding in external accommodation or with local families.

By the autumn of 1824, the Society acquired a house adjoining its premises in Kildare Place, which resulted in a female residential Model School being opened. This meant that the Society was able to fill a growing demand for female mistresses, as they were able to live on-site and their safety was assured. However, despite growing religious objections to the Society's aims, the Society was encouraged by the thought of supplying well trained school mistresses instructed in the means of improving the domestic habits of the poor and competent to conduct a school upon the system of instruction recommended by the Society for Promotion of Education for the Poor of Ireland . What an amazing indictment of support for women!

I was in Dublin in 2014 for a fortnight and prior to leaving Australia, I had contacted the Kildare Place School, Dublin, only to be told that their records began in 1831, and expressed ignorance of any earlier records or Society. They referred me somewhere else, but with no response, sadly, I did not walk the extra couple of blocks from the Stephen's Green Shopping Centre to see Kildare Street. But in 1886, the 1819 school house was removed in order to build the Church of Ireland Training College. It in turn was replaced by Agriculture House, better known as the Department of Agriculture^{xv}.

Between 1825 and 1831, Kildare Place Society trained a total of 436 female teachers and turned out an average of 55 'trained' teachers annually, one of which was our ancestor, Anne Johnston. Of the 436 female teachers, 42% were from Ulster, 11% from Connacht, 29% from Leinster and 18% from Munster. Between 1814 and 1831, the Society trained 1,869 male teachers, the breakup of the areas in Ireland shows a good representation for all areas and for both Protestant and Roman Catholic denominations, but sadly a clear majority of Protestants.

A pre-requisite for teachers to be effective was to be perceived as a beneficial influence upon the students. Most felt when the teacher lived in friendly habits with the people; not greatly elevated above them, but far enough to maintain a respectable station, the students were more likely to relate to them. As a result, teachers were not encouraged to further their own education, which was believed to remove them too far academically and socially from their students. Poor wages ensured that there was little likelihood of the teacher being 'greatly elevated' above the place. And in keeping with the social standards and volatile climate of the time, people were expected to know their place and education was not to be a vehicle to improve one's social class!!!

The Society itself did not select the candidate teachers for training. They were selected for training by local patrons, Anne's patron was Alexander Wilson, Esq. While the schoolteachers were trained to teach anywhere in Ireland, on the completion of the Society's course, the patron naturally expected the now 'trained' teacher to return to organise and teach at the 'patrons' school. As a result, in 1818, patrons were warned in their eagerness to provide trained teachers for their areas, not to nominate incompetent people as the requirements by the Society were stringent in respect of moral character. We can only wonder and admire the qualities that Alexander Wilson saw in Anne, which inspired him to become her patron.

While the teacher nominees had to have a mastery of 'the rudiments of spelling, reading, writing and arithmetic, previous teaching experience was not required, but the main prerequisite of being selected to train as a Master or Mistress in the Kildare Place Society was not necessarily on academic prowess, but more on one's moral background and upbringing. Habits of thoughtfulness and foresight, of self-control, rational obedience were encouraged, thereby producing good order and subordination, with early inculcation of the principles of honesty and truth, thus preparing the mind to resist the vices which one would be exposed, were necessary for the applicants to be successful. A stringent requirement of candidates was to be patient in temper, mild in disposition – but firm, of diligent habits, of unblemished moral character, and fully convinced of the importance of inculcating on the young mind a love of decency and cleanliness, of industry, honesty and truth.^{xvi} This certainly gives us an insight into Anne's character & personality.

The course of training for the teachers of this new model of teaching, at first, lasted for only three to four weeks. However, it was later extended to six to eight weeks, to accommodate those who were slower in mastering the method. If after eight weeks, a teacher had not reached the required standard, he/she was allowed an extra month. But if after that extra time, they did not attain a satisfactory level of competence, they were sent away without a certificate. While some resources state that candidates had to be between the ages of 18 and 35 years, in the 1829 list of graduating male teachers, most are 20 and over, there are one or two, aged 18 and 19; 10 are over 30 and three are actually aged 45. While they attend from various periods, from one month to three months, the majority seem to attend for three months. In the case of the Female graduating teachers, the majority of them were under 20 years old, with the youngest two being 15 years old, another two were 16 years old and there were four aged 17 years old. Anne would be a 16 year old or one of

the 17 years old depending on when her birthday was. In contrast to the males, there were only five females over 30, the eldest being 32. This would reflect the social norm, where women remained home as mothers, once they were married.

Most of the females had longer periods of instruction, which would probably reflect their age (see left^{xviii}). Of the five that entered with Anne, she was the 4th to graduate, but she was probably also the youngest in this cohort. As well as age, extra time would probably apply to the females as they would not have the same 'learned confidence' that the males of that age were exposed to in their formative years. And it would be difficult in a society following 'male headship' codes to

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APPENDIX,

A Table of the Names of those Teachers admitted to be trained in from the 6th day of January, 1828, to the

Number.	Names.	ATTENDANCE.		Recommended by
		Entered.	Discharged.	
230	Rebecca Lyons,	26th Jan. 1828,	10th May, 1828,	Rev. S. Hamilton, ..
231	Mary Anne Joyce,	29th January,	19th May,	Rev. W. Filgate, ..
232	Mary Anne M'Neal,	31st January,	3d May,	Rev. G. Crozier, ..
233	Mary Brien,	1st February,	31st May,	Rev. J. M'Cheane,
234	Bridget Cain,	3d March,	14th June,	Rev. J. Duncan, ..
235	Margaret Flinter,	3d March,	25th June,	Mrs. Eccles, ..
236	Martha Boyce,	4th March,	17th June,	Rev. J. M'Creight,
237	Sarah M'Cann,	4th March,	28th May,	Rev. W. Sillito, ..
238	Mary Hallinan,	4th March,	28th June,	Rev. Dr. Austen, ..
239	Catherine Geruty,	4th March,	12th July,	Mrs. Cox, ..
240	Eleanor Johnstone,	4th March,	21st June,	James Freke, Esq. ..
241	Anne Keegan,	5th March,	10th June,	Mrs. C. Waring ..
242	Mary M'Givern,	5th March,	5th July,	Rev. J. M'Cheane,
243	Margaret Napier,	5th March,	12th June,	Hon. Mrs. Knox, ..
244	Grace Queade,	18th March,	2d July,	Rev. S. Knox, ..
245	Anne Payne,	2d April,	12th July,	Rev. H. Newman, ..
246	Catherine Devery,	3d April,	19th July,	Mrs. L'Estrange, ..
247	Cecilia Cooke,	3d April,	23d July,	Rev. C. Palmer, ..
248	Hester Glass,	9th April,	10th July,	E. C. Clibborn, Esq. ..
249	Mary Ward,	9th April,	25th July,	Mrs. Stoney, ..
250	Jessy Moffatt,	9th April,	21st July,	Rev. Thomas Magee, ..
251	Ellen Clarke,	22d May,	29th July,	Rev. C. Fleury, ..
252	Frances Henderson,	22d May,	4th August,	Rev. H. Stewart, ..
253	Jane Lawless,	23d May,	14th August,	Rev. M. Cassidy, ..
254	Mary Gilpin,	23d May,	6th August,	Rev. J. Saurin, ..
255	Anne Johnstone,	23d May,	12th August,	Alexander Wilson, Esq. ..
256	Susanna Barrington,	11th June,	4th August,	Rev. F. S. Trench, ..
257	Margaret M'Mahon,	12th June,	14th August,	Miss Jagoe, ..
258	Lucinda Chute,	12th June,	14th August,	Rev. M. G. Hewson, ..
259	Frances Rooney,	12th June,	6th August,	Mrs. M'Clelland, ..
260	Jane Kendall,	18th June,	11th August,	Mrs. M'Mahon, ..
261	Margaret Armstrong,	18th June,	14th August,	Lady L. Tighe, ..

acquire the discipline and self-confidence to exert authority over some of those young male pupils, but mostly the female teachers would be devoting themselves to teaching the girls, needlework and other domestic subjects.

In that short time, all the trainees were also taught, school organisation, future planning and how to keep school records and accounts. What an incredible amount to take in, in such a short time. The short training time, the need for economy and disinclination to further the teacher's own education resulted in the

emphasis being placed on the rigorous implementation of the monitor method and ensured that the Master or Mistress never moved out of touch of the social level of their students.

At the end of Anne's year, the Annual Report dated 5 January, 1829, 195 Masters were trained during 1828, of these 84 had First Class Certificates; 98 had Second Class Certificates, 5 were refused certificates, the remainder withdrew for various reasons. While in the Female Training School, a total of 68 (incl. Anne) were trained in 1828. 27 were sent forth with First Class Certificates, 38 with Certificates of the Second Class and three either withdrew or remained at the School.

Here we have the explanation of the Certificate of our ancestor, Anne Johnston that has come down through the generations and the centuries and from one side of the globe to the other. On graduation, teachers were awarded certificates indicating their level of accomplishment. Simplified to first, second and third-class certificates, the Certificates were graded as "Fully Competent", "Competent" and "Having had an opportunity of being made acquainted with it." Anne's reads "Competent to conduct a School upon the system and instruction recommended by the above Society." However, in a system geared towards male domination, control and authority, and in such turbulent times, I am just amazed that females were even allowed into the Model School Training and especially a young girl of only 16 years old – what an amazing lady we have for an ancestor!

Harold Hislop in his thesis^{xviii} describes The Kildare Place Society as a non-denominational educational society which attempted to unite the various Irish religious denominations. According to James Kelly, the Society was 'doomed', as reports by School Inspectors brought to light how entrenched denominational interests overwhelmed the attempt to create a religiously mixed system and that I know would have come from both sides of the religious divide.

However, by 1831, a new educational compromise was ready to be implemented. Rather than controlled by voluntary members of the Society's Board of Directors and funded by subscription and donations, it became under the control of a government appointed, National Board of Education. However, this new body recognised the value of the work of the Kildare Place Society and was greatly influenced by its unquestioned achievements and the new National School followed on along the lines already set up by the pioneering Society for Promotion of Education of the Poor of Ireland.

Evidence shows that the decline of the The Society for Promoting the Education of the Poor of Ireland AKA Kildare Place Society was due to a distinct and steady fall in the number of Roman Catholics presenting themselves for training. Between 1817 and 1824 Roman Catholics accounted for 41% of the annual intake but gradually falling till by 1832 they represented only 20%. Its failure was through the Society's inability to maintain the confidence of the Roman Catholic

Your Committee wish to draw the attention of the public to these Training Schools, as most effective instruments in diffusing as well a knowledge of an improved system of Education, as in removing prejudices, and cultivating a kindly feeling among Teachers of all religious denominations. In addition to the fullest details of School Instruction on the improved system, the Male Teachers are taught Arithmetic on Pestalozzi's plan, Geometry to a certain extent, Geography and Book-keeping; those who have a talent for it are instructed in Drawing, the laying out of Gardens, etc. They receive information on the building and fitting up of School houses, and they are trained in strict habits of cleanliness order, regularity and propriety of conduct. The Female Teachers, besides instruction in the management of Schools, are taught embroidery, straw plait, various kinds of knitting and fancy works. The effect of their instruction and example upon the habits of the peasantry, your Committee know to be most beneficial; for the truth of this they appeal to the Patrons and Managers of Schools, the Teachers of which have been trained; and they cannot conceive any picture affording more heartfelt gratification to a lover of his country, that that which is exhibited in these Training Schools, where Teachers from every quarter of Ireland and of every religious denomination meet in undisturbed harmony, and depart impressed with mutual respect and good will. *From Annual Report of the Society of the Promotion of the Education of the Poor in Ireland. 1829.*

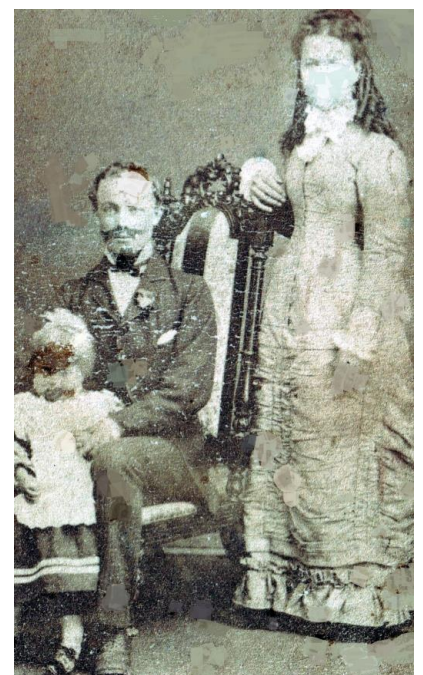
clergy and hierarchy, who had begun to view the Kildare Place Society in a sectarian light. The Kildare Place Society continued to train teachers into the 1830's and at its commencement in 1831, the new Board of National Education was recommended to continue the establishment and maintenance of the model school in Kildare Street, Dublin – essentially proposing that the teacher training system of Kildare Place Society be adopted. This the Board did.

As mentioned earlier, several years ago, I contacted the Kildare Place National School in Rathmines, a suburb of Dublin, formerly located in Kildare Street, the school moved to its current location in Upper Rathmines Road in 1969, they told me the records only began in 1831 - obviously, when the Board of National Education began. As well as other causes, it seems that the 1831 Government take-over signalled the end of the founding body, The Society for Promoting the Education of the Poor in Ireland and their dreams of the young and the poor of Ireland learning in an ecumenical environment *‘where Teachers from every quarter of Ireland and of every religious denomination meet in undisturbed harmony, and depart impressed with mutual respect and good will^{xix}’*. (See insert previous page). Over the years, I notice post 1831, that historical reports no longer refer to the Kildare Place Society, but now is discretely named the Kildare Place School^{xx}.

Anne graduated in August 1828 and possibly because the schools closed for the winter, Anne was not included in the payment accounts for 1828, but would be in the following year of 1829, and the Society's Annual Reports for the years following 1828, seem to indicate the winding down of the Society as they are only brief, or even non-existent. Ten years later, 16 Apr 1838, at the age of 26, Anne married Henry Ingle in Newry, Co Down. Was Anne employed as a School Mistress for all of those ten years? Quite likely that the fledgling National School system used the Kildare Place Society trained teachers as they gradually introduced their own trained teachers or absorbed the Kildare Place Society teachers into the National School system. In 1855, the Church Education Society had taken over the Kildare Place School and in 1844, the Kildare Place School had become the Church of Ireland Training College for primary school teachers, where it educated national school teachers under the Protestant ethos of *‘the Church of Ireland, Presbyterian, Methodist and Society of Friends patronage’* and it was in 1968 that it moved to Rathmines in Co. Dublin^{xxi}.

A general summing up of the twenty genesis years 1811-1831 comes from the 1827 & 1829 Annual Reports when it says *‘The Society for Promoting the Education of the Poor of Ireland’ ... limited its efforts to make its teachers capable of imparting sound instruction in the most natural, agreeable, and effective manner possible, in those elementary sciences only, for which they considered the children of the poor to have time; and they accordingly made to be taught in an efficient manner, reading, writing and arithmetic; composition, grammar, book-keeping when feasible, and geometry in its outline; and rigidly insisted on habits of cleanliness and order.^{xxii}’* and *“this Society is a voluntary Association of persons of various religious communions, formed for the purpose of diffusing the blessings of a well-ordered education amongst the labouring classes of this country.^{xxiii}”*

Especially relevant is the earlier comment made in the thesis of J. Doyle, which I will reiterate ***“It has been claimed and convincingly argued that it (the Society for Promoting the Educating of the Poor of Ireland) was the single greatest influence on the development of Irish elementary education throughout the 19th century”*** and in the excerpt from the 1829 Annual Report prev. page, gives the greatest humanistic accolades - *“removing prejudices, and cultivating a kindly feeling among Teachers of all religious denominations”* and *“Teachers from every quarter of Ireland and of every religious denomination meet in undisturbed harmony, and*



depart impressed with mutual respect and good will.” In our time of tension and fear of an unknown future, mutual respect and goodwill is certainly a worthwhile goal and it was all done by a group of people getting together with an ideal and a dream to try to make the world a better place.

For our personal Family history, we have an insight into the strength of character, justice and integrity of an ancestor who in 1851 described herself as a School Mistress. In that, Anne was telling the world that not only was she a teacher, but she was competent to conduct an entire school as its Mistress – what an achievement for a young woman of only 16 years old. Photo previous page ^{xxiv}, labelled in handwriting as Henry & Anne Ingle, taken at Armidale, NSW, probably about 1864 with their first grandchild, Henry William Geldard, which would make sense as the photo has been passed down through the Geldard line.

ENDNOTES.

ⁱ Given to me by Chas Lancaster.

ⁱⁱ Jayne McGarvey, from The Green Room, Ireland.

ⁱⁱⁱ Report of the Society for Promoting the Education of the Poor in Ireland, Volumes 12-14. 1827 P122 Free E-book.

^{iv} Doyle, J., *Model Schools – Model Teachers? The Model Schools and Teacher Training in Nineteenth Century Ireland*: A dissertation submitted to Dublin City University in fulfilment of the requirements for the degree of Doctor of Philosophy History Department, St Patrick's College Supervisor: Dr James Kelly

^v Ask about Ireland, photo courtesy of www.moyvane.com. <http://www.askaboutireland.ie/learning-zone/primary-students/5th-+6th-class/history/looking-at-schools-raheny/19th-century/1828/>

^{vi} Doyle, J., *Model Schools – Model Teachers? The Model Schools and Teacher Training in Nineteenth Century Ireland*: A dissertation submitted to Dublin City University in fulfilment of the requirements for the degree of Doctor of Philosophy History Department, St Patrick's College Supervisor: Dr James Kelly

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^{viii} Report of the Society for Promoting the Education of the Poor of Ireland, 1929. P. 26

^{ix} Report of the Society for Promoting the Education of the Poor of Ireland, 1929. P. 36

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^{xi} https://www.bbc.co.uk/northernireland/yourplaceandmine/down/bhinch_battle.shtml

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^{xiv} Report of the Society for Promoting the Education of the Poor of Ireland, 1929. P. 28

^{xv} The History of Kildare Place School - <https://serenanolan.wordpress.com/historical-background-3/>

^{xvi} Doyle, J., *Model Schools – Model Teachers? The Model Schools and Teacher Training in Nineteenth Century Ireland*: A dissertation submitted to Dublin City University in fulfilment of the requirements for the degree of Doctor of Philosophy History Department, St Patrick's College Supervisor: Dr James Kelly

^{xvii} Report of the Society for Promoting the Education of the Poor of Ireland, 1929. P. 50

^{xviii} Hislop, Harold, *Inspecting a Doomed Non-Denominational School System: The Inspectorate of the Kildare Place Society in Ireland, 1811–1831*. Pages 177-191, Published online – 20 May 2015. <https://www.tandfonline.com/doi/abs/10.1080/00309230.1999.11434939>

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^{xxiii} Report of the Society for Promoting the Education of the Poor in Ireland, Volumes 12-14. 1827 P122 Free E-book.

^{xxiv} Owned by Eric Geldard, Collumboola. Qld. Australia