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QUEEN'S COLLEGE, CORK.

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ADDRESS

DELIVERED AT THE

PUBLIC DISTRIBUTION OF PRIZES,

ON OCTOBER 25, 1850.

BY

SIR ROBERT KANE, F.R.S., M.R.I.A., &c.,

PRESIDENT OF THE COLLEGE.

DUBLIN:

HODGES AND SMITH, 104, GRAFTON-STREET,

BOOKSELLERS TO THE UNIVERSITY.

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1850.

DUBLIN: PRINTED BY ALEXANDER THOM, 87, ABBEY-STREET.

Houses of the Oireachtas

## ADDRESS,

&c., &c.

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IN the presence of this numerous assembly, of those who, by love of education or by the responsibility of guardianship, are interested in most carefully observing the working of this college, I have now had to perform the official, but agreeable duty of conferring the several college honours of the past year upon those students, who, by the manifestation of greatest knowledge and most exemplary conduct, have earned the favourable report of the professors and of the college council. I congratulate those young men that they, at this most important period of their lives, have been selected, after close and impartial scrutiny, to receive these public and honourable rewards, in presence of those, whose affections and good opinions they should, at all times, most study to deserve. But I would also warn them that the laurels they have on this occasion so worthily borne away, must be preserved by fresh and continuous exertion. There is no more dangerous enemy to virtue, than indolent repose after a well-earned victory. In colleges, just as in practical life, permanent success is only to be earned by unremitting labour. In literature or science, just as in the professional or business world, the man who relaxes his exertions for improvement, must yield his place to some more energetic and more enduring rival. For it were unjust if, in celebrating the success of those whom we have this day honoured, we were forgetful that, even though so deservedly fortunate, they have but by a slight shade surpassed their worthy rivals. I have the authority of the examiners to declare that, among the general students, there are many who, though not honoured on this occasion, approached so closely as to afford full promise of higher success hereafter. That success will

mainly depend on their own earnest endeavours. No high success can be expected without the liability to many and serious disappointments. In those failures there should be seen only the inducement and the necessity for greater exertion, and fresh resolves to follow in the path of their successful fellows, and earn in turn an honourable supereminence.

Let it not be imagined that, in conferring these rewards, the council of this college was guided only by the result of intellectual struggles, and that they neglected or subordinated the grave consideration of moral qualities and college discipline; far the reverse. The honours of this college shall never be degraded, by being conferred on students, who shall not, by general good conduct, have given proof of meriting such distinction. In that regard, however, there could be no question, for the students of this college, exposed to the most searching criticism during the past year, the observed of all hostile observers, have passed through their first session, without a single case of punishment, and have received full and coincident testimony of the Reverend Deans of Residence, that in regard to morality and religion, their conduct has given full satisfaction. I need not, however, speak upon the testimony of personages, even though they be clergymen, whose evidence might be tainted by their collegiate offices; I appeal to the experience of the parents and guardians of students, who are here present in such numbers, as I have the honour to address. I demand, if there be a parent who has found his son to have been injured in morality or religion, by having, last year, studied in this college? I ask, if, in the conduct of the students or authorities of this college, known to so many here, the principles of morality have been violated, or religion outraged? The voluntary attendance of the great majority of students at the religious teachings of the Reverend Deans, has it afforded proof of demoralization? Was it the influence of infidel instruction that induced the Roman Catholic students of this college to fulfil their strictest religious duties in a proportion, such as had been almost unknown among young men of similar ages? Are those the results of "Godless colleges?" No; and by these fruits are we become known.

The practical results of the educational system now so happily

in action, have been carefully observed by those most deeply interested in uniting the blessings of education, with full provision for the security of faith and morals. And the result has been the steady increase of confidence in the system of the Queen's Colleges, on the part of the most competent judges. Of these results I shall detail but one, but that, indeed, a striking and irrefragable proof of our position.

I hold in my hand some documents, two dated in January last, letters forwarded to the Holy See,\* signed by the Roman Catholic Bishops, who then believed the colleges deserved a trial. There are attached eight names. And in another paper, signed by the venerated Archbishop Murray, I find a statement to the effect that thirteen prelates have asked that the resistance to educational reform should not be sanctioned, and express a wish that the beneficial measures of her Majesty, for the educational improvement of this country, should not be judged without a trial. On what other occasion has so much progress in good opinion been made within nine months? In January a favourable opinion is cautiously expressed by eight Roman Catholic Bishops, and in September, after a solemn council, and at a serious time, thirteen Roman Catholic prelates register their earnest application, that the attempts of those who condemn these colleges, should not be sanctioned.† Yes, after a year's experience of our practical action; after the operation of our statutes had been tested and our discipline subjected to the ordeal of practical government; after four hundred students in the three colleges have shown, by the reports of the Reverend Deans of Residence, whether their tendencies were vicious or the reverse, we find, as the result, that the number of Roman Catholic prelates who regard these colleges with feelings of peace and charity, has nearly doubled. We find that the ecclesiastical authorities of the most enlightened districts, of the great cities, of the most active and most enlightened populations, are, without one exception, disposed to allow a fair and impartial trial to the new system, and to judge by its practical results.

\* *Breves Vindiciæ contra calumnias, &c.*

† The Most Rev. Archbishop Murray's letter to Mr. Corballis. The points therein alluded to as not yet decided, are well known to be, the withdrawal of the Deans of Residences and the recommendation to the Roman Catholic laity not to study in the Queen's Colleges.

The practical knowledge of how this college has worked during last session achieved that triumph. But for the marks of renewed and augmented public confidence, shown by the increased number of students matriculated within the last few days, there have been still other grounds. The several departments of the college which, at its first opening, were necessarily imperfect and unfitted, have gradually been brought to a condition of sound working efficiency. Our libraries will, as I believe, bear contrast with those of many ancient establishments. The several departments of our professors have, thanks to the zealous care of those distinguished gentlemen, been organized in such a way as to receive unqualified approval. Our museums are now in process of arrangement, and materials and donations of much value have been already received, even from distant and foreign sources, from eminent men and public bodies, who sympathize with our hard struggle for enlightenment. Therefore, for the coming and future sessions, we have the means of teaching more, and still better, than in the last. And the clear unerring public eye, which has been fixed upon us, has not been slow to see it. In one great branch of professional education our means of instruction have been almost now created. The plan of instruction organized for the Irish people has already outgrown the buildings first designed, and, thanks to the energy and sympathy for education and practical improvement felt by the Earl of Clarendon, a special and separate building for the lectures and demonstrations of the professors of the Medical Faculty has been erected. The new medical building gives to the province of Munster and to this city, for the first time, the full elaboration of the means of medical education; and it allows proper scope to the branches of science in the Arts Faculty, whose proper departments in the main building were last session necessarily occupied by the business of the medical school.

Besides this greater efficiency of our departments, and the proved and certified good conduct of the students, public opinion has been enlightened, and our claim to the full confidence of the Irish people has been strengthened by the official step taken to complete, in its highest offices, the truly national system of university education now available. You are

aware that, by the Colleges Act, the power of visitation was reserved by her Majesty Queen Victoria, and it was declared that her Majesty would exercise that high and important function—by delegation—to such venerable and eminent personages as should, in educational matters, appear most worthy of public confidence. The board of visitors of this college have been appointed by her most gracious Majesty. The names of the visitors as designated have been made known. As members of that board are designated, the Most Reverend Archbishop and Bishop of this locality of the Established Church, the Most Reverend Archbishop and the Bishop of this locality of the Roman Catholic Church, the Moderator of the Presbyterian Church, the Presidents of the Royal College of Physicians and Surgeons, the Secretary of State for Ireland, the Right Honourable Judge Ball, and other eminent persons.

On that board religion and morality are perfectly represented by the presence of five personages, the constituted authorities of their respective churches. The great professions are represented by the presence of their official heads. The executive government is represented by the presence of the Chief Secretary. Every thing connected with discipline or instruction in the college must come under the criticism of that board. From every act of the ordinary college authorities there is right of appeal to the visitorial board. During a visitation my powers as president are suspended. If there should occur cause of complaint, or danger of impropriety in conduct, or in teaching, of any professor or officer of the college, it will be the duty, and it will be within the power of the visitors to intervene, in case the ordinary college authorities should be inactive. What more perfect system of supervision could be devised? It is but fair—it is but ordinary justice—to recognise that her Majesty's advisers, in the formation of the board of visitors, have certainly not shown any wish to suppress or undervalue the guardianship of morality and religion, when they have placed the means of the most effective supervision in the hands of the proper authorities of the several creeds, who can intervene at once, should such be necessary, to prevent any danger to faith or morals.

Still more remarkably determining the rank and importance of

our educational system, is the official organization of the Queen's University in Ireland. To this, as a measure in contemplation, I had the honour to refer twelve months ago, when opening this college for the last session. But I am enabled now to say that the charter of the Queen's university in Ireland has received her Majesty's royal sanction; that this college is now an incorporated member of that university; that the representative of her Majesty in this country presides over the University Senate as its High Chancellor. The University Senate includes the Presidents of the Queen's Colleges, in virtue of the institutions which they administer. It also contains among its members a representation of the piety and learning, the rank and genius of our country, such as will bring us honour and respect abroad—such as will confer the highest dignity upon the degrees issued under its seal. A senate, graced with the presence, and guided by the counsel of the Most Reverend the two Archbishops of the Metropolis, of the Earl of Rosse, of Chief Baron Pigott, of the other eminent personages, whose names you will have seen in the published official list of the university. Such senate may well be trusted to uphold, conjointly with our efforts, the character of these colleges, and to maintain the plan of studies in accordance with the most advanced requirements of the age. Without interfering with the more immediate province of the boards of visitors of each college, the University Senate will certainly not forget the principle which constitutes the vital excellence of our organization—the perfect security of every student from interference with his religious faith; and the degrees in the several faculties of arts, law, and medicine, granted to the students educated in this college, are, by a specific clause in the royal charter, declared to have and possess all rank and precedence, rights and privileges, belonging to other university degrees.

Therefore, at last, the inhabitants of this country can obtain the best education, and reach the highest honours in the learned professions, without being subjected to those penalties upon conscience, common to all exclusive universities, and which equally marked the degradation of those who imposed, and those who received the shackles. No; the Queen's University in

Ireland marks by its foundation the final, but most important step in liberating the Roman Catholic people from the thralldom in which they had been so long unjustly held. Here all students meet upon equal terms in the impartial lists of literary tourney. Here every student shall be required to respect the conscientious scruples of his neighbour, whilst his own shall equally be secured from interference. Here no undeserved supremacy no unearned rank, no class exclusion, no privileged facilities, can change the course of fortune, or peril the success of conscientious merit. Former enactments have given the political man his proper place as a citizen of a free country; but it is now—now for the first time—the intellect has been freed. Now can our country's genius fearlessly soar in the full light of science, unrestrained, freed from the lures and limitations which in exclusive colleges have marred its flight and paralyzed its efforts.

A year ago, when I had the honour, before an assembly similar to the present, to open the winter session, it was an announcement which produced surprise, when I asserted that in these calumniated colleges there existed greater securities for moral and religious discipline than in any other colleges not purely ecclesiastical, even in Catholic countries. In Trinity College, Dublin, in the several universities of Scotland and London, it is now allowed that there is no care whatever of Roman Catholic faith or morals. And it is certainly consoling to us here, that, though we may not be every thing that our enemies, or even our friends, may wish, we are, upon all hands, at least admitted to be about the best, the most religious, and most moral universities in the United Kingdom.

It is, indeed, extraordinary that the principles, upon which these colleges have been founded, should meet with such opposition—an opposition grounded on conscientious though mistaken principles, whilst, not far off in France at the same time, similar opposition has not met a similar question. During the present year the French Government have passed an educational law, involving all those great questions of ecclesiastical co-operation which we have had to consider here. This law was prepared by M. De Falloux. It was supported by the most able statesmen of various parties—by M. Thiers, by M. Monta-

lembert, by the venerable and eloquent Mgr. Parisis, Bishop of Langres. But it was also intensely resisted, not merely by the class who would not allow the church to interfere at all in education, but by that class of Catholics who demand exclusive institutions. The French Hierarchy were divided just as our Catholic Hierarchy are divided on the question. No less than sixty-two of the French Bishops declared against the law, and against giving assistance to carry it into effect. The highest Roman Catholic authority was appealed to; and what was the result? It was the result which might have been expected, from the desire to harmonize conflicting human passions with the dictates of faith and charity. It was the voice of peace, and piety, and love to man. The letter of (now) Cardinal Fornari to the French Bishops, which I now hold, declares that, although the new law may not be every thing that the church might wish, it was yet a great improvement upon the preceding state of education; and that the bishops and the clergy ought to give it co-operation, and ought to avail themselves of all the means they acquired under it for promoting piety and religion.\*

And what is the French arrangement? What is the difference that renders these Irish colleges "Godless" and denounced, whilst the French system merits the co-operation of all good Catholics? The difference may be briefly told. I have here the official copy of the French law. I have here Barrau's commentary on its provisions. Here is the eloquent defence of the new law by M. Parisis, Bishop of Langres; and, with these documents, I assert there is not in the French law a single provision which the existing means and rules of education in this country do not fully secure. I shall first explain that the French law is perfectly one of united education. There has been a little attempt to mystify this point, because Cardinal Fornari's letter refers to the possibility of the clergy diminishing the number of mixed schools. The schools referred to are the primary schools for children; and the fact is, that in any commune large enough to have more schools than one, a separate school may be for each religion. But the separation is not compulsory. A parent may send his child to whichever school he chooses.†

\* Letter of the papal nuncio to the French Hierarchy, Paris, May 15, 1850. It is given translated in the "Rambler" for August, and in other journals.

† Loi organique. Art. 44.

The same arrangement is adopted for primary schools in other countries where mixed education is established, as in Prussia, where it is even carried further, and not only primary schools, but even the Gymnasia are sometimes special. The plan of the French law tolerated by the church fully admits the fact of mixed education.

Secondly, in the French law the church is represented not as a ruling or authoritative body, but as one of the numerous interests existing in a great country, all of which require to have proper share and control in public instruction. I shall read to you the formation of the Superior Council, which in some degree corresponds to our University Senate, and also in some respects to our Board of Visitors.\* The President of it is the Minister of Public Instruction. There are four Catholic Bishops, two Protestant Ministers, one Jewish Rabbi, three State Councillors, three Members of the Institute, and three lawyers of the Court of Appeal. These are all elected by their colleagues in the different bodies to which they belong, and then the Government nominates eleven members, three belonging to private educational establishments, and eight absolutely at will. Out of twenty-eight, therefore, there are four Catholic Prelates, to represent thirty millions of Roman Catholics, and there are two Protestant Ministers to represent three millions of Protestants. There is a Jew to represent about 400,000 Jews. Is that exclusive education? Yet that council is approved of by the church, and the four bishops have taken their places on it. Yet hear what M. Parisis says of their position; I translate his words:—†

“It is very certain that at the period of its perfect liberty the church would not compel its ministers to associate with heretics and unbelievers, to deliberate together, particularly when considering the interests of education; but it is necessary to consider, with great care, the position which the church occupies in these councils, and the motives for which it takes that place. If, as some thoughtless persons imagine, there ought to result from this connexion between men of all beliefs and of all unbeliefs, a system of instruction composed in certain proportions

\* Loi organique sur l'enseignement. Titre premier. Art. 1.

† La Verité sur la loi de l'enseignement. Par M. Parisis, eveque de Langres, Pages 8 to 13.

of one and of the other, so that each man in some monstrous alliance, sacrificed some of his convictions, it is evident that there would result an abominable undertaking, which could not too forcibly receive the curse of God and man." "But," as the eloquent bishop proceeds after some details, "if it be true that in those assemblies the bishops cannot effect all the good, which they might effect in assemblies where all the members shared their belief, it is also true that they can there prevent certain evil, there exercise good influence, and that in any case, nothing in the regulations of the church prevents their taking their places, reserving, of course, the right to withdraw from the movement, when, after having exhausted all acceptable means of conciliation, their consciences would render that grave and solemn step a necessary duty."

What could more beautifully paint the course of honourable co-operation, to which, upon our boards of visitors, the church authorities are invited, than those words of the eloquent French bishop. That co-operation is granted to the French people. The principle of mixed education is conceded from the Rhine to the Pyrenees; and I do hope, as an Irish Roman Catholic, that at a moment when we require the greatest unanimity and exertion to rescue this country from the depression into which the last five years of famine and distress have plunged us, we shall not find ourselves embarrassed by obstacles to education which are carefully swept from the path of our French co-religionists. But, it may possibly be said, that the co-operation of the church in the French law is purchased by great concessions or privileges, granted in the details of educational management. We shall see. I shall read what the Bishop of Langres considers to be the valuable boons given by the French law, and I believe there will not be found one which, if proposed to the people of this country as a boon for which to be thankful, would not be met with indignation and derision. I shall enumerate the advantages of the French law, in the order followed by the eloquent Bishop:—\*

1. Teachers keeping private schools, may follow whatever plan of instruction they like themselves. 2. Private school-

\* *La vérité sur la loi de l'enseignement* pages—40 to 64. 1. Améliorations sous le rapport de la liberté. 2. Améliorations sous le rapport de la religion.

masters may take boarders. 3. The ladies of religious orders may keep schools without having university degrees. 4. That ushers in schools need not show any proof of capacity. 5. That the heads of religious orders may recommend their members to be schoolmasters. 6. That the Roman Catholic clergymen of the parish has a right to be on the committee for managing the parish school, along with clergymen of other creeds, if there be such in the locality. 7. That the ministers of different religions are consulted by the Mayor, in drawing up the list of children who are to get gratuitous education. 8. That any non-suspended clergyman may keep a school. 9. That the religious orders, not previously recognised, may keep schools on certain conditions. 10. That the bishops may have ecclesiastical seminaries, and may receive lay scholars.

I see, you can scarcely understand why I should stop. But that is all. These are all the advantages which the French law, as described by its most reverend and eloquent eulogist, M. Parisis, contains, as regards religion. I ask you, is there one of those French concessions that is not freely and fully enjoyed by us in this country, and we think nothing of them. Have we not the admirable schools of the various orders of nuns, which have done so much for female education in this country? Have we not the schools and colleges of the religious orders, preachers, and Jesuits, and the Christian Brothers, which are most useful so far as their course extends? Is there a school committee without the clergyman? I shall not waste our time by further comparison, but I shall state one part of the French law which we have not in Ireland. The most important. The most oppressive Government inspection of private institutions.\*

The French law enacts the right of the Government officer to penetrate every institution, the convent as the college, the bishop's seminary equally with the school of the humble layman. What would we say of similar inspection of private institutions? Yet, unfortunately, that system enjoys the toleration of the church, whilst our education is declared, not merely bad, but utterly incapable of being rendered better.

A great object of the new law in France is the establishment and regulation of schools, for what is termed secondary educa-

\* La verité, &c., pages 25 and 65.

tion—schools such as are at Bandon, at Cloyne, at Clongowes, and those in this city, which prepare students for entering upon the university courses. These secondary schools, when of a superior class, are called lyceums, and when inferior are called communal colleges. The lyceums and colleges established in each department are managed by an academical council. Now, this academical council consists of thirteen members, and how is the church authority represented?\* The Catholic Church is represented by the bishop of the locality, and by one clergyman named by him. The Protestant Church, by a Protestant minister, and the Jews by a Jewish priest. Here we have the mixture of religions just as before. Here we have the representatives of the church sitting, two out of thirteen, a feeble minority, among laymen and clergymen of various creeds. Exercising, certainly, I should hope, a moral power, but totally incapable of wielding any predominant influence. The church, here also, is represented as one of the interests of society, and that is all. The principle on which the secondary education is based, and the academical council is formed, being the representation of society in all its classes and creeds; the principle of uniting all religions for education. For is there the slightest sanction in the law for separating the different religions in the secondary schools, colleges, and lyceums, established by the State?—Although the pupils there are not young men, whose religious principles are already formed, but children, who have still to learn their religion. There is not a word against united education. To those institutions must be sent all boys, whose parents may wish to have the benefit of public instruction. The youths of all religions there study together; and in the government of these academies, the Catholic, the Lutheran, the Calvinist, and the Jew meet upon equal terms, and they may meet in peace. By Cardinal Fornari's letter, full toleration is given to that united system, which, therefore, in France cannot be dangerous to faith and morals. Why is it not the same in Ireland?

I have referred to this French law of education, merely that I might explain how mixed education obtains the practical co-operation of the Catholic Church in France, whilst it is

\* Loi organique sur l'enseignement. Art. 10.

refused to these institutions. But in reality the French law is only designed to regulate the affairs of county and parish schools—preparatory schools for children. It is a law of primary and secondary instruction. Its analogy is rather with the form of our National Board than with these colleges, for there is in France, as yet, no new law upon superior collegiate or university education. To the College of France, to the Schools of Medicine, to the Polytechnic School, to the Faculties of Letters and of Science, to the School of Mines, to all that regards the professional and superior education—such as that of our Queen's University—there is no reference in the new French law, regarding faith or morals, or introducing any new discipline; the only provision is,\* that the council assumes the general power of the old University Board, and the four bishops, who may sit on it, may, by their votes and presence, morally influence its decisions. In fact, the special importance and utility of the French law regards not so much the question of religion as it does the relaxation of the excessive power of regulation which had been centralized in Paris. By the new law, the municipalities, the departmental, and communal authorities acquire a voice in the control of education in their districts; and it is most just.—This portion of local and of self-government the new French law secures, and it is that step in constitutional progress which most stamps its beneficial character.

I stated, when opening the session for last year, that the securities for faith and morals, enacted by the statutes of these colleges, were far superior to what existed in other university colleges, even in Catholic countries. I have been attacked for venturing to discuss that subject; but as it happens there has been, during last summer, a debate in the Belgian Parliament upon education, and the same question that I put in this hall last winter, has been put, publicly, in Brussels. On the 24th April last M. Devaux, in the House of Representatives in Brussels, spoke on the religious guarantees, demanded by some of the church, that proper political principles might be taught at school. He said, "If political and philosophical principles be formed at school, it should rather be in the schools for the superior university instruction. But is it not a remarkable thing,

\* Loi organique. Art 85.

nobody has ever asked for guarantees of religious instruction in the universities? However, I repeat it, if philosophical principles and political principles are formed at any time during education, it must be much rather in the universities than in the schools. Yet nobody has asked for guarantees, nor even for any co-operation on the part of the clergy in university education.”\* That is the language of the honourable member before the Belgian House of Commons, in presence of all the leaders of what is called the Catholic party. And he was not contradicted. He spoke the truth. In the Government Colleges in Belgium, at Ghent and Liege, there is no sort of religious guarantee of any kind, yet they are not denounced. And why is it said that this college is dangerous? The Government of this country has given security for Catholic faith and morals, which the Government of Catholic Belgium has never given; nay, has lately refused to give. The Government of this country has, on the University Senate, on the Boards of Visitors, and in the Deans of Residence, sought the co-operation of the church authorities—a co-operation which the Catholic ministry, in the Catholic country, Belgium, have not established in their universities.

But the new Belgian law presents some features, which, upon this occasion, I feel it my imperative duty to bring before you. It is of most paramount importance that, in considering the circumstances, and the course of education in this country, the Irish people should make themselves aware of what are the circumstances and the course of education in other countries, especially in such as have, like ours, a largely Roman Catholic population; and still more especially in those countries where the most active statesmen and most powerful ministers being Roman Catholics, it is most certain that the influence of religion in education should be allowed; where the co-operation of those church authorities in education should be admitted to at least equal extent to what could be expected from the Government of those countries. Now, what are the facts? I shall not make any statements upon my own authority. I shall simply refer my auditors to the pages of the official copies of the Belgian laws which are now here, and to the numbered

\* Speech in reply to M. de Theux. Discussion dans la chambre des Représentans.

pages of the official reports of the discussions, to which this law gave rise. What does the law regard? Secondary instruction. The education in those atheneums, colleges, and schools, in which boys are prepared before they go to the professional colleges and universities. At the age of such boys, religious principles and discipline cannot be considered as finally established; and hence, most properly, in those schools and atheneums, religious teaching is made a necessary part of the instruction. Yes, most properly, the eighth article of the law declares "*secondary instruction includes religious instruction.*"\* A most proper and suitable provision. The Belgian Government does not go so far as does the British Government. It has no kind or form of religious teachings in its University Colleges, but for the inferior colleges and schools for preparing boys, the law declares most properly there must be religious teaching. What next does the article say? "The ministers of religion shall be invited to give or to superintend this instruction in the establishments, which come under the present law." "They shall also be invited to communicate their observations concerning religious instruction to the committee." That is what a Catholic Government in an exclusively Catholic country adopts as the principle of its law. Religion must be taught and its ministers are entreated to give that instruction. But if they do not consent to give it, why then the Belgian Government will arrange for its being given otherwise. Yes that was a grave question, and day after day the parliament and the senate of that country was occupied in its discussion.

Let it not be imagined that we in the Queen's Colleges, or here in Ireland, are alone embarrassed by those educational questions. No, these questions are European. They involve, not county or provincial interests; they involve the deepest and dearest interests of learning and civilization. Why did the Belgian Government resist day after day, hour after hour of discussion, until they triumphed? Why did they resist the simple amendment, that it should be the law that religious instruction should be given necessarily by clergymen? Because, as the Prime Minister of Belgium, M. Rogier, states

\* Loi sur l'enseignement moyen. Titre Premier. Art 8.

in his report,\* that although religious instructions should naturally be given by clergymen, their co-operation should not be subjected to conditions, such as would imperil the very existence of lay establishments, which would be quite at the mercy of their opponents if their co-operation were indispensable. How does the committee of the Belgian Parliament, in its report on the new bill, refer to the nature of the claims put forward by a portion of the clergy? The words of the official report are these†—"It is said there should be no education without religious and moral teaching, and that there should be no religious or moral teaching without the direct concurrence of the clergy. It is said there should be official guarantees; but it was quickly found what inadmissible results that doctrine led to—results which conducted to nothing less than the absorption of the rights of fathers of families, of the State, and of all society, by the clergy." A few paragraphs further on the report continues—"Everybody knows that in the greater number of our large towns unhappy struggles have taken place about religious instruction given in the Colleges. This is not the place to examine if the pretensions of the clergy were excessive; but it is the fact that, from misunderstanding, the clergy has refused its co-operation, and has withdrawn. The municipalities have endeavoured to supply the absence of the clergy, and have they failed? Have they been unable? Have the Colleges of these towns lost the confidence of fathers of families? Have they ceased to be frequented by numerous pupils? The education, finally, has it become anti-religious? The presence of such large bodies of students, particularly in a country so Catholic as Belgium, is a fact to prove the contrary."

These are not my words. They are the words of the report, officially made to the Belgian Parliament by its central committee. The Belgian Government, therefore, would not leave its educational institutions at the mercy of inconsiderate assistants. The principle adopted in the law, is that it asks the co-operation of the church, but it is not dependent on it.

\*Projet de loi. Exposé des motifs. Concours du clergé. XV.

† Chambre des representans. Rapport fait au nom de la section centrale, par M. Dequesne. Pages 5-9.

The Belgian Government, Catholic as it is, has not gone as far to conciliate ecclesiastical opinion, and to secure the safety of faith and morals, as has the British Government. The Belgian law for regulating schools is that the State asks the assistance of the clergy, and, if they refuse, goes on without them; and in the University colleges of the State there is no trace whatever of moral security or religious teaching. But in these colleges of the Queen's Irish University, a student must either be under his parent's care, or he must live in one of the residences, where in conduct and in religious discipline he is under the charge of the Reverend Dean of his persuasion; and in every case, by the provisions of our statutes, neglect of religious worship, or practice of immorality, subjects the student to the peril of absolute expulsion. Such is the state of educational policy in those great Catholic countries of France and Belgium. In the new law of France there has been found not one provision, which places education in a position better than with us, or gives one particle more influence, or as much, to the authorities of the several churches. In the Belgian law there is no power of interference, by the clergy, with secular education. In France the educational system is arranged on the idea, imperfectly worked out, of representing all the interests of society. The church is there as a great interest, but as no more; and its schools and colleges, even where none but ecclesiastical students enter, are subjected to the same inspection of the Government, as is the poorest day-school of a layman.

The demand has been for liberty of education. We have it—we, Irish Roman Catholics, enjoy, under the British Government, that very liberty which has been demanded all over Europe by the church, and asked for almost everywhere, in vain. Who is prevented from opening any school? Whose school is closed on the report of inspectors? What clergyman, or what order of religious, is debarred from teaching on any subject? Where in Europe does there exist so free, so great, so richly endowed a Roman Catholic college for clerical education, as that now extending its great buildings at Maynooth? Is there any such free endowment for the education of our clergy in France, or Belgium, in Austria, or Bavaria?

I cannot find any such. I am the warmest advocate for freedom of instruction. I repel all unfair fetters upon the honourable industry of education. But I am aware that in this country we are in possession of that benefit, and we should learn and prove that we deserve it.

Standing before an assembly such as the present, opening the second session of public instruction in an University for united education, inviting to its halls the students of all creeds; and stating that whilst the principles of morality shall be strictly enforced in discipline, the religious principles of all students shall be perfectly free from interference, I should be wanting in my fealty to the principles on which our education rests, and in my duty to my own honour, did I not repel fearlessly and indignantly the injurious and unfounded imputations latterly put forward, that education conducted by laymen becomes essentially irreligious, and that mixed education is necessarily the cause of anarchy, of infidelity, and crime. Did I believe such things I would not present myself to this assembly; nor could I, a layman, hold this position, representative of this college. Could I propose to my fellow-countrymen to send their sons to study in this college, were I not convinced that the mixed education, sought and petitioned for by the Irish Roman Catholics for sixty years, may become safe for faith and morals? Where have been educated the Roman Catholic gentry, merchants, physicians, barristers, and traders, who were at school twenty or thirty years ago? Where was the exclusive, all-out Catholic education for them in this country? The vast majority of them are known to have been educated in mixed schools and colleges, and are they infidels? Have they reared up their sons without religion? Has the contact, during their school years, with those of different persuasions, left them without faith or morals? The religious fervour of this country, so much panegyricized, the rapid multiplication of edifices for public worship, are those proofs of the soul-killing results of intercourse with men of different religions? No. Those laymen, who have with proper capacity applied their minds to forward the cause of education, have never neglected, or sought to underrate the vast importance of its religious basis. Who was

the author of that expression now classical, "that the very atmosphere of a school ought to be religious?" It was a layman. What are the words of Guizot, ex-Minister of Public Instruction—the very type of lay and united education? He says:—

"Look well to one fact, which has never become so remarkably evident as in our time. Intellectual development, when it is united to moral and religious development is excellent. But intellectual development alone, separated from moral and religious development, becomes a principle of pride, of insubordination, of egotism, and consequently of danger to society."

That is the doctrine of a lay chief of education. But the accusations against lay instructions and State influence in education are not limited to our locality.

Hear what the Prime Minister of Belgium says to the accusation as regards that country. In the House of Senators, at Brussels, M. Rogier thus replied to Baron Anethan:—"You have described the education given by the clergy to be the only one useful, and to be that alone desirable or profitable to the people. You say that the education of the State has only produced rebels and revolutions. I repel that charge in the name of our country; in the name of our laborious and moral body of young men; in the name of our educators. No. It is not true that public instruction by the State or by the municipalities contains those plagues, which you describe to issue from it. For twenty years we have had public instruction by the State. In all our towns and villages we have had education administered by laymen. It is insulting to our institutions, to our young men, and to our professors, to represent that education as only productive of revolutions. You should recollect what was the conduct of our youth, and especially the youth of our public schools, at a time when every brain in Europe was excited, and where even in countries governed by the clergy, there occurred such terrible convulsions."\*

These are the words of the Prime Minister, and, in the other house of parliament, M. Devaux spoke of that groundless charge, that education under lay influence produces anarchy.

\* Senat de Belgique. Discussion du projet de loi sur l'enseignement moyen. 24 May, 1850. Pages 30, 31.

He proves that it does not. Here are his words:—"Gentlemen, in consequence of the events in France of February, there was one single establishment of university instruction, where there occurred such effervescence, as that it was necessary to shut it up. What establishment was that? It was at Louvain, the so-called Catholic University."\*

These vague and unfounded accusations can but embarrass and complicate still more, questions which in themselves are but too thorny and difficult. Indiscreet partizans looking but at the surface, expose the most revered institutions to dangerous re-action. The frightful example of France and its revolutions has been appealed to. I shall only notice it to protest against the rashness which drags religion into such controversies, and hazards the easy refutation, which in unfriendly hands might reverse the argument. But that there may be various opinions, as to what that country has been made by State instruction, administered by lay officers, I shall quote a few, but impressive words from Parisis, from the same work of the eloquent Bishop Langres already quoted. He speaks of the sufferings of the Roman Catholic Church in Europe and of Italy:—†

"Of Italy," to use his words, "profoundly altered in its morals, taken possession of by the most sceptical innovators, and the most impure publications, Rome—Rome particularly—losing the ancient simplicity of its religious habits, in such degree, that the church, which reigned alone for so many ages in those beautiful countries, is seen, perhaps, even more than elsewhere, pursued with hate, and combatted in its rights."

"That," continues the eloquent bishop, "is what we have seen, and we have fallen into gloomy reflections. We have not feared for the church; but we have deeply lamented her griefs, and anxiously wished to relieve them; and, seeing among so many nations, who execrated, and so many governments, which persecuted her, one people which in its immense majority invokes, and one power which publicly asks

\* Chambre des representans. Discussion de la loi sur l'enseignement moyen. Page 544.

† La verité sur la loi de l'enseignement. Par M. Parisis. Pages 80, 81.

co-operation, we have demanded, if we ought to leave the church so isolated and in tears, and if it were not better that she should rest her head even in this humble place. We have asked if, notwithstanding all disadvantage possible, but not certain, there was not seen in this co-operation between the church and the government of this country, a grand and precious example presented to the world."

The eloquent and pious bishop says, that France, in its immense majority, offers its co-operation, and seeks the aids and counsels of religion. That is to say, the nation that has been under state lay education for half a century. The Bishop of Langres, the representative of the French clergy in parliament and in literature, prefers the state of France in education to that of Italy.

It is curious that by the same parties, by the Protean opponents of our colleges, public instruction is assailed at one time as leading to anarchy and bloodshed, and at the next moment these colleges are denounced as mere tools of Government. Yes, the officers of education are denounced as slaves of an irreligious Government. I hold in my hand the *Dublin Review* of July, 1850, in which I am described as having been employed by Government to write a little work, called "The Industrial Resources of Ireland," for the purpose of traducing the character of the Irish people. I should not condescend to notice such an absurdity did it not appear in so respectable a periodical.\* That article, showing in its details the most deplorable ignorance, both of its subject and of these colleges, has for its object to frighten the pupils from this college, by announcing that education in this college may be influenced by the ideas which I put forward in the work, called "The Industrial Resources of Ireland." In that respect the reviewer is quite right. So far as my feeble voice can influence the

\* The *Dublin Review* appears to have very curiously changed its opinions of the Industrial Resources, as the following expressions occur in the notice of that work in the number of the *Dublin Review* for September, 1844:—"Doctor Kane's patient and laborious personal investigations, scientific as well as practical, render the Industrial Resources of Ireland a work of standard authority upon every topic which it undertakes to treat. The high character of Doctor Kane's previous works, especially his Elements of Chemistry, had led us to expect a great deal from him in his present undertaking, in which the generous impulse of patriotism was superadded to the ordinary inspiration of genius; but we confess that his success has far surpassed our highest anticipations."

course of education in this college, I shall endeavour that the education and tendencies of our students shall be to real work and honourable labour. So far as my call is heard in Ireland, it shall be to active enterprise and self-reliance. Shams, and delusions, and hollow pretences, shall have no place with us. I have believed, and do still believe, that the improvement of a country can be effected only by raising the physical, intellectual, and moral standard of the people. It is not as an officer of these colleges I hold that doctrine—I held it always. I never sought to be connected with these colleges. I never sought appointment from the Government. When these educational measures were first proposed I did not believe they would assume a form such as that I would consider them worthy of the country. But when I was favoured with a communication from the statesmen who governed this country at that time, I was surprised and gratified to find their views to be of the most wise and liberal description; and in that course, further and still steadily improving, have their eminent successors carried out the truly great and national arrangement embodied in these colleges. I never sought for office; but it were mere cowardice not to say that I felt, and do feel, most deeply grateful for the high honour which, unsolicited, was conferred upon me; and it is but the simple truth to say, that, in the communications with which I have been honoured, on subjects of education, during the organization of this college, I never heard, either from the last or from the present public authorities, another sentiment than fervent anxiety to construct an educational system, as complete as art, and literature, and science could effect; to join full cultivation of the higher and abstract branches with the means of perfect instruction in the practical schools, and to render the discipline in morals and religion truly such, as, while securing perfect freedom of conscience, and the rights of parents, should satisfy the conscientious scruples of the Irish people. Such it has been the object of its authors to render this system of education. Such is the system that I have here the honour to advocate.

The principle I support is not that education should be at the mercy of changing cabinets which may reflect only the forms of shifting policy. The principle I support is, that the fathers of

families who form the state, should have control over the education given to their sons; that in the ideas with which the youthful mind shall be imprinted, the wishes and the feelings of the parents should be consulted; that funds spent upon education should be expended under responsibility; and finally, that the young men of our country, of different creeds, shall not be forced to live asunder, in prejudice and ignorance of each other, perpetuating misunderstandings which have been the bane of Ireland. Yes, I support mixed education; not as a State official, but as an Irishman. I have known too much of the wretched results of feuds and estrangements arising from religious differences being made the basis of social intercourse and public policy. Century after century have passed over, and, split into powerless factions, the Irish people have remained helpless and unrespected; its different creeds and classes have co-existed in the country, like grains of sand, loose, unconnected, incapable of cohesion; all well meaning, all rich with the dormant elements of mutual love, which had but required amicable and equal intercourse in early youth, to have cemented into a well aggregated people. And this result I do hope will yet take place. I do hope that those of the coming generation will not be torn from the friendly relations they so wish to form.

Let it not be thought that I would object to other institutions being founded for education. Quite the reverse; I have full confidence in education. I should rejoice to see the land covered with institutions for education, and especially in those districts to which the benefits of the National System are still denied; I am sure that in such, as in these colleges, full care will be observed of faith and morals.—Let it not be thought that I see nothing beyond this college.—I regard the college but as the instrument, noble and well-designed, of national improvement. As such I shall most heartily devote myself to its administration—as such I shall most earnestly look round for every means of adding to its efficiency—as such I shall at all times most searchingly scan its defects, and where amendment is required I shall not hesitate to seek a remedy; and many amendments may be, from time to time, required, for I do not pretend that the system of education has sprung in Pallas-like perfection from the heads of its propounders. This

college, paid for by the people, is truly under their criticism and control; and the official authorities of the college are but managers for the country.—Yearly the reality of that fact is shown. Here is the public report of my stewardship for the last year.\* Such a report is to be laid before Parliament in every year, and must contain the fullest details of the administration and plan of instruction of the college. Such is the university system, public, impartial, and responsible, which I now advocate. It is on that university system that the educated classes of the Irish people have to consider and decide. I have shown that in no country do there exist more liberal or more effective means of superior instruction for the people. I have, as I believe, proved beyond any honest controversy, that no existing system of public instruction contains better securities for faith and morals. With such an object, I feel that you will pardon me that my observations have been somewhat prolonged. The same necessity may not occur again, and, hoping that during the coming session we may preserve that good opinion of our country, which, as evinced to-day, the past has earned, I now declare the Session of Instruction for this year to have been opened.

\* Reports of the Presidents of the Queen's Colleges—Report of Cork College by Sir Robert Kane. Presented by command of her Majesty to both Houses of Parliament. August, 1850.

# APPENDIX.

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## DISTRIBUTION OF PRIZES

AND

## ANNOUNCEMENT OF SCHOLARSHIPS,

## QUEEN'S COLLEGE, CORK.

OCTOBER 25, 1850.

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The second Session of the Queen's College in this city was publicly commenced on Friday, by the delivery of an opening address by the learned President of the institution, and the ceremony of presenting to the various students who obtained prizes or certificates of merit at the recent examinations the rewards which were then adjudged them. The interesting ceremony took place in the spacious and beautiful examination hall of the college, which was completely filled by a most respectable auditory, who manifested the liveliest interest in the proceedings. Every seat was occupied, whilst many who were unable to obtain any better accommodation stood around the room. At one o'clock the President entered the hall, accompanied by the Vice-President and the various Professors in a body, together with the other officers of the college. They were immediately preceded by the members of the Corporation in their robes of office, headed by Sir W. Lyons, J.P. The Harbour Board were also represented by some of the leading members. On the left of the learned President sat the Protestant Lord Bishop of Cork, Sir Denham Norrys, Bart., M.P., and the Dean of Armagh; and on his right were Sir W. Lyons, W. Fagan, M.P., and James Roche, J.P.

Sir William Lyons, previous to taking his seat, said it became necessary for him to explain why he occupied the chair on that occasion, which would have been much more worthily filled by

their Chief Magistrate, who was unavoidably absent. It was the more necessary for him to explain, lest any one present, who was not aware of the cause of the absence of the Mayor, might suppose he entertained either hostile or indifferent feelings towards the valuable system of education which that institution conferred (hear, hear). Sir Robert Kane was aware, that from previous arrangements, the Mayor was obliged to be on that day in York to be present at the banquet given by the Lord Mayor of that city to the Lord Mayor of London. On that account the Mayor did him the honour of requesting him to act as his *locum tenens*; and also desired him to express the deep regret he felt at not being able to testify, by his presence, the esteem and respect he entertained for Sir Robert Kane personally, and to prove how deeply interested his feelings were engaged in the ultimate success of that institution (hear, hear). He begged, on the part of the Town Council, to return the College Council his most respectful thanks for the courteous invitation to be present on that most interesting occasion (hear, hear).

The President then rose and said—Mr. Mayor, my Lord Bishop, ladies, and gentlemen, the college has assembled on this occasion for the fulfilment of a most important object—the public distribution of those honorary, literary, and scientific rewards, which, after the most mature consideration and careful scrutiny, the several professors of the college and the council have concurred in awarding to the most distinguished students. The council of the college deem that these awards should be made in public assembly, in order that no voice could, by any possibility, be raised to question the justice of such decisions; and that the distribution of those honours should be under the direct control of the impartial public (hear, hear). He then called upon the different professors to read, in each of their departments, the names of the several students they recommended for rewards.

Professor Ryall, vice-president, and professor of the Greek language, then rose, and having expressed his most unqualified approbation at the zeal and industry of the several students in his department, proceeded to read out the names of those to whom prizes were awarded.

Each of the professors having read the names of the successful candidates in their several departments, the students were called on the dais, and presented, by the President, with the prizes and certificates as awarded by their professors.

The following is a list of the prizes and certificates awarded :

SENIOR GREEK—R. B. Bagley, 1st prize 1st certificate; James Mongan, 2d p. 2d c.; Henry H. Morgan, 3d. c.; John Mahony, J. N. Keily, John O'C. O'Leary, 4th c.

JUNIOR GREEK—N. Dunscombe, 1st p. 1st c.; W. O'Halloran, 2d. p. 2d. c.; John O'Leary, 3d c.

SENIOR LATIN—R. B. Bagley, 1st p. 1st c.; James Mongan, 2d p. 2d c.; John N. Keily, 3d c.; John Mahony, J. O'C. O'Leary, 4th c.; Isaac S. Heazle, H. H. Morgan, 6th c.

JUNIOR LATIN—W. O'Halloran, John O'Leary, 1st p. 1st c.; E. Larken, 3d c.; Theobald Mathew, 4th c.; N. Dunscombe, 5th c.; R. Bullen, Geo. Jones, 6th c.

ENGLISH LANGUAGE—R. B. Bagley, 1st p. 1st c.; Matthias O'Keeffe, 2d p. 2d c.; James Mongan, 3d p. 3d c.; John Mahony, Thomas Busteed, Isaac S. Heazle, John O'C. O'Leary, 4th c.; John N. Keily, Henry H. Morgan, Patrick FitzMaurice, Boyle W. Coghlan, John Spring, 5th c.

SENIOR FRENCH—R. B. Bagley, 1st p. 1st c.; William Hegarty, 2d c.; Hornby Fagan, 3d c.

JUNIOR FRENCH—Henry H. Morgan, 1st p. 1st c.; Richard Wall 2d c.

SENIOR MATHEMATICS—Matthias O'Keeffe, 1st p. 1st c.; John N. Keily, 2d p. 2d c.; W. O'Halloran, W. Fogerty, R. Bullen, 2d c.; N. Dunscombe, J. O'C. O'Leary, 3d c.

JUNIOR MATHEMATICS—Joseph Adderly, James Mongan, John Mahony, 1st c.

NATURAL PHILOSOPHY—P. Keeffe, 1st p. 1st c.; John Eunson, Joseph Adderly, Justin M'Carthy, P. Sullivan, W. Fogerty, 2d c.

CHEMISTRY—P. Sullivan, 1st p. 1st c.; Joseph Adderly, 2d p. 2d c.; George Roche, 3d c.

NATURAL HISTORY—P. Sullivan, 1st p. 1st c.; Patrick Keeffe, Justin M'Carthy, 2d c.

CIVIL ENGINEERING—W. Fogerty, 1st p. 1st c.; John Eunson, 2d c.; James Fitzgerald, 3d c.

AGRICULTURAL SCHOOL—Patrick Keeffe, 1st p. 1st c.; Patrick Sullivan, Alexander Murphy, Justin M'Carthy, 2d c.

ANATOMY AND PHYSIOLOGY—John Dwyer, 1st c.; George Nicholson, 2d c.

PRACTICE OF SURGERY—John Dwyer, 1st c.

MATERIA MEDICA—Thomas Coghlan, George Nicholson, 1st c.

ENGLISH LAW—Joseph Bennett, 1st c.; Samuel Abbott, Patrick O'Halloran, Henry Noblett, 2d c.

The PRESIDENT then read the following list of persons to whom scholarships were awarded:—

SENIOR LITERATURE—R. B. Bagley, J. S. Heazle, James Mongan, T. Busted, B. W. Coghlan, J. Y. R. Cotter, H. Fagan, H. H. Morgan, W. H. Jones, J. A. Morrogh, W. G. Ridings, R. Wall.

JUNIOR LITERATURE—F. Carroll, J. J. Dowling, J. Kingston, E. J. Casey, D. O'Flynn, P. O'Connell, D. O'Driscoll.

SENIOR SCIENCE—M. O'Keeffe, J. N. Keily, R. Bullen, W. O'Halloran, T. Mathew, E. Larken, N. Dunscombe.

JUNIOR SCIENCE—James Swanton, Edmund T. Palmer, Edward M'Namara, William Unkles, J. O'Brien, J. Hennessy, jun.

SENIOR MEDICINE—J. Moriarty, G. Roche, William Hegarty (£8 prize).

JUNIOR MEDICINE—M. Hannan, J. S. Ridings, J. G. Punch (£10 prize), Michael Cogan (£10 prize).

SENIOR CIVIL ENGINEERING—W. Fogerty.

JUNIOR CIVIL ENGINEERING—L. P. Duke.

SENIOR AGRICULTURE—P. Sullivan, J. M'Carthy.

JUNIOR AGRICULTURE—E. Murphy, J. Morrogh.

JUNIOR LAW—J. B. Spring.

Some junior scholarships in science are still under consideration, awaiting a supplemental report from Professor Boole.

[From *Southern Reporter*, 26th October, 1850.]



