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THE QUEEN'S COLLEGE CORK:

ITS ORIGINS AND EARLY HISTORY
1803—1858

PART 2

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CHAPTER FOUR.

POLITICIANS AND PRELATES.

"I recommend to your favourable consideration the policy of improving and extending the opportunities for Academical Education in Ireland". The "Nation" on the 8th of February, 1845, informed its readers that Victoria read the Queen's Speech on the 4th of February "in her usual clear and distinct manner, attired in a splendid dress of pearl-coloured satin"; but whatever were the refinements of royal diction and sartorial elegance, the quoted paragraph signalised the legislative birth of the Queen's Colleges. If the two previous chapters illustrated local demand in Cork for academical education, this chapter will concern itself with political response to that demand. That response was part of Sir Robert Peel's legislative package embodied in the Queen's Speech and aimed at conciliation in Ireland. Already this work has shown that Peel's proposals did not, as has been generally assumed, originate the concept of provincial colleges in Ireland; nevertheless, his 1845 proposals did offer him an opportunity of a gesture of conciliation as part of a comparatively magnanimous and, indeed, brave policy designed to come to grips with the recurring upheavals in the country. Peel has had a bad press in Irish history. His involvement in two of the most significant movements in the nineteenth century - Catholic Emancipation and the Famine - has clouded his reputation in suspicion, if not in downright accusations

of English perfidy. Yet, by a strange irony Peel's public life was from beginning to end closely interwoven with the affairs of Ireland. After his brilliant Oxford career he had first been returned to Parliament on 15th April, 1809, when his father bought him a seat for Cashel in Co. Tipperary. His first major political appointment brought him to Ireland in 1812 as Chief Secretary at the early age of twenty four. For the next six years the future Conservative Prime Minister went through his political apprenticeship in the exacting school of Irish public life. Finally, on the 25th of June, 1846, his eventful six-year Premiership, with its great climax of the Repeal of the Corn Laws, was terminated when a combination of Whigs, protectionists, Irish Whig supporters, and Tories intent on the political annihilation of a man they dubbed a renegade, voted him out of office, and the Tory Party out of power for thirty years, on a relatively minor Irish Crimes Bill. Among the political giants who dominated nineteenth century English public life - and Irish public life by implication - Peel has not been given the attention devoted to Wellington, Gladstone and Disraeli. His pursuit of justice and efficiency, his success in bringing so many areas of administration into line with changed environment of the new commercial age, his domination of Parliament, were achieved with a total lack of flamboyance and with an outward coldness of personality which lacked lustre, and which placed him in the business-like tradition of Henry VII. It has been left to Professor N. Gash to recount and evaluate the man and his times, firstly in his "Mr. Secretary Peel",(1) and more

recently in his "Sir Robert Peel".(2)

His involvement with the issue of Catholic Emancipation became for him a two-edged sword; what was regarded as his tardy and enforced support won him no popularity in Ireland, while it was seen by a considerable segment of his party as a betrayal of the Protestant interest, a betrayal they never forgot and never forgave. For Peel it was a pragmatic decision that had to be taken, and in offering to resign his Oxford seat he did so with a clear-eyed realisation of all the implications. It will be recalled from the first chapter that Newman threw himself with unabated gusto into the task of defeating Peel over his support of Catholic Emancipation and in replacing him with the redoubtable Sir Robert Inglis who could be relied on to sniff heresy or irreligion with a traditional Tory nose. When O'Connell wanted an emotive slogan with which to attack Peel's Queen's Colleges all he had to do was to do was to take up the readymade one of "godless Colleges" which Inglis had coined. The onset of the Famine in Ireland in 1845, and the deepening social distress in 1846, found Peel as Prime Minister. In the apportioning of blame it was inevitable that a major share of it should fall on him. Here again the Irish furies were not kind to Peel. Though the Repeal of the Corn Laws was something he had long seen as inevitable if cheap food was to be provided for an expanding industrial population, yet as a realistic politician he was aware of the onslaught such a move would provoke from the powerful vested interests of the great landowners, a class which had its political home in the very Conservative Party of which he

was leader. But the pressing need of the Irish Famine impelled him to grasp the nettle and take the consequences. For this second "betrayal" Peel paid the penalty of defeat.

Peel's policy for conciliation in Ireland as outlined in the Queen's Speech of February, 1845, consisted of two measures designed to improve higher education for Catholics, and a minor piece of land relief based on recommendations from the Devon Commission which he had previously established. On the education front he had decided to increase the annual State grant to Maynooth from £8,000 to £25,000, and Provincial Colleges were to be established primarily for the higher education of the Catholic laity. The philosophy underlying Peel's policy has been stated by Professor Gash to be as follows:(3) "As long as Ireland remained disaffected, the United Kingdom was embarrassed in its foreign relations and vulnerable in time of war. Ireland would remain a source of danger until it was efficiently governed. It could not be efficiently governed as long as Irish courts and juries were useless to provide the foundation of law and order. They would continue to be useless until the professional middle classes in Ireland identified themselves with the state. They would not so identify themselves until they and their Church were given political and cultural as well as legal equality. This full equality could only come if professionally, educationally and socially they were given the same opportunities as Protestants. To achieve this, after centuries of inferiority, parliament and the taxpayer must come to the assistance of the Irish Catholics both lay and clerical". Yet again, as in other areas of legislation for Ireland, Peel was to collect more blows than

plaudits for his policy. Because of his Maynooth proposals he was howled down by Protestant Britain for aiding and abetting the very centre of Popery, while his proposals for Provincial Colleges only made him the author of "Godless Colleges" in the eyes of outraged Catholic spokesmen in Ireland. Neither Professor Gash in his biography, nor C.S. Parker[4] in his monumental three-volume collection of the private papers of Peel, have found much space to record the evolution of his thinking on Irish higher education as revealed in the collection of his manuscript letters at the British Museum. Gash quotes one of the letters, and Parker four of them. In preparing this work a fairly lengthy examination was made of Peel's correspondence on this issue during the formative months of 1844 and early 1845. They mostly concern the three personalities who were to be involved in securing parliamentary and public support for the new policy - Peel himself, the Home Secretary, Sir James Graham, and the Lord Lieutenant in Ireland, Lord Heytesbury. These hitherto unpublished letters throw a revealing light on a relatively neglected corner of Irish history.

The whole tone of Peel's Irish policy was nowhere better exemplified than in his letter to Lord Heytesbury, marked "private and confidential", on the eve of the latter's departure for Dublin. Dated 24th July, 1844, the text was as follows:[5] "I do not despair of weaning from the cause of Repeal the great body of wealthy and intelligent Roman Catholics by the steady manifestation of a desire to act with impartiality and to do that which is just. One of the consequences of this may be (and one little to be deplored)

the refusal on the part of the laity to submit to an intolerant spiritual domination in political matters.

We have to solve the problem of peaceably governing seven millions of people, and maintaining intact the Protestant Church Establishment, for the religious instruction and consolation of ours. Great and comprehensive interests, apart from those immediately concerned with religion, are involved in the maintaining of that Establishment.

But it is folly and madness to suppose that contentment and tranquillity can be secured in Ireland, and the power of this great Empire can be brought to bear with effect, under such trials as those to which we may be exposed at any moment, unless we can reconcile with the maintenance of the integrity of the Church, a perfectly impartial, a perfectly just, (I may with truth add) a kind and indulgent administration of Civil Government in Ireland. Decision and firmness must accompany kindness and indulgence, and I know no one in Her Majesty's dominious better qualified than yourself to exhibit qualities quite compatible - but not very often consistent.

My first letter must convey to you my cordial wishes for the success of your administration, and I repeat to you my readiness to give you at any time the best opinion I can on any matter out of the ordinary routine of official business on which you may wish to communicate with me confidentially.

Do not believe those who tell a Lord Lieutenant on his first arrival that he must belong to one local party or another, and who warn him of the fatal consequences of being

left without support.

Ireland is in that state that a great source of moral strength and influence to a Chief Governor would be the conviction that he is not a partizan, that he is determined to see with his own eyes, and to keep free from the influence of busy local politicians. The old party distinctions engendered, and necessarily engendered, by monopoly and exclusion, are fast wearing away, and there is a great mass of public opinion, Protestant and Roman Catholic, wearied out by agitation and acrimonious controversy, that will gravitate towards a Lord Lieutenant in whose judgement and equity and courageous resolution full confidence can be placed".

The maintenance of the political union of Ireland with Britain, the upholding of the constitutional rights of the Church by law established, a frank recognition of the injustice of former Protestant ascendance, a determination to invite Catholic and Protestant to participate in a new order of things based on justice and magnanimity - these were the planks of Peel's Irish platform. He saw education as a buttress to underpin it. From April, 1844, onwards the Cabinet were devoting a good deal of time to Ireland and to education; the proposals for Maynooth were already causing trouble to the Chancellor of the Exchequer, W.E. Gladstone - indeed, he was to resign on the issue on the 3rd of February, 1845, the day before the policy was announced in Parliament. Graham, Home Secretary, touched on the issue in a note to Peel on 12th April, 1844, which also mentions the matter of Provincial Colleges:[6] "I incline

to think that Gladstone is pledged against Maynooth ---- and that he is more likely to consent to a new College, open to Roman Catholics, on a new Foundation to any other manner; and though Maynooth ought not to remain in its present position, which is worse than useless, yet if we could agree on a grant for founding a Provincial College, the Maynooth difficulty might stand over ---- There are some absurdities in Wyse's letter to Lord Morpeth: yet I am disposed to think that a Provincial College in the South of Ireland might be the answer. The Presbyterians at Belfast have an institution of this kind". The seed of the Queen's Colleges, in particular of the Cork College, was beginning to germinate in ministerial minds. But Maynooth lay heavily on Graham's mind. A second note to Peel on the same day, sent from "Frith Street" Soho, revealed his anguish(7): "Thank you for allowing me to read this Memorandum on the Affairs of Ireland, drawn by Mr. Percival in 1807. It is curious that the Evils of Maynooth should even then have been so clearly discerned; and that from that day to this no one effort should have been made to apply a correction, though the experience of each succeeding year has demonstrated more plainly the dangerous consequences of an Establishment, thus aided by the State, sending forth an annual swarm of rebellious priests, unconnected with the Government, to exercise a fatal influence over the most bigoted people in this world. The refusal of the Grant or an Amendment of the System would seem to have been an alternative sufficiently obvious; yet even now acute and sensible men are blind to this necessity. Ireland is, indeed, an ill-fated

country; the best and ablest of British statesmen have, according to their different opinions, honestly endeavoured, even at the expense of great personal sacrifices, to improve the condition of that People; yet after all I fear their present state is not happier than it was; there may be more Freedom: is there less of heartfelt Discontent? My dear Peel, yrs. very truly". On 20th April, 1844, Graham again referred to a Provincial College(8): "We must have an early understanding on this Irish Education Question ---- I incline to a Grant on Account for the purpose of founding a Provincial College. A mission to Rome should follow, but not precede a good understanding with the Holy See. The public recognition of the Papal Authority is all that we have to offer; to give it on the chance of obtaining an equivalent would be bad diplomacy". Apart from education for Catholics in Ireland, two other quasi-religious issues were in the melting-pot at the time: the establishment of some formal diplomatic links with the Vatican through which the Government hoped for papal recognition of its efforts to ameliorate Catholic grievances, and for some form of restraint on O'Connell. Secondly, the Government was negotiating with representatives of the Catholic Hierarchy in Ireland on the setting up of a new Charitable Bequests Board to bring about a more equitable administration of donations left to Catholic charities and institutions. The previous Board had been an all-Protestant one; now Peel and Graham wanted two or three Catholic Bishops as members. In Ireland a division had arisen on the issue, with O'Connell and Dr. John McHale, Archbishop of Tuam, urging non-participation, while the Primate, Dr. Crooly of Armagh, and Dr. Murray, Archbishop of

Dublin, favoured negotiation and ultimate participation. This division had significance in view of later reaction to the education question. Graham again referred to this latter in a note to Peel on 3rd July, 1844,[9] in connection with contemplated legislation on Jews: "but perhaps we shall have done enough for this Session if we declare for an increase of Roman Catholic Education in Ireland on an extended scale". Peel had an interesting aside on Brougham on 28th May, 1844[10]: "What a frightful state of activity and excitement this man is in, comprehending everything from a Park Gate to a Criminal Code". Referring to negotiations on the Bequests Board, Peel on 21st August, 1844,[11] was concerned on the mode of address to be used in relation to Dr. Murray: "I presume we ought now to address him the Most Rev. Archbishop Murray. This alone is an important matter. We must not withhold a recognition which the law has expressly sanctioned. Of course, we do not style him Archbishop of any Province. We limit ourselves to that which the law has done". News from Heytesbury that Dr. Murray was seemingly stalling on the Bequests Board only exacerbated Graham's ill-concealed suspicion of Irish clerics[12]: "What Fiends of mischief these clerical agitators are! As Enemies they are powerful and dangerous; as Friends they are hollow, unprincipled and uncertain". The chief thorn in the ministerial side was named by Graham on 27th September, 1844[13]: "It is clear that Dr. MacHale is sincerely alarmed; and we know that he is not scrupulous; he will endeavour to deceive the Propaganda and to enlist them in active hostility to Archbishop Murray".

The name of Cork was first mentioned in a paper marked "Private" sent by Graham to Peel on 14th November, 1844[14]: "I send you two letters from Lord Heytesbury, with an important enclosure respecting the Academical Institution at Belfast, which will give us some trouble[15]. This state of affairs concerning the Presbyterians is an additional reason why without loss of time we must take a decisive course on this subject of Academical Education in Ireland. If we determine to endow Maynooth liberally for the exclusive training of the Roman Catholic Priesthood, we may perhaps be justified in aiding the Synod of Ulster in founding a College for the special education of their Clergy. Thus if we continue to the Belfast Institute Parliamentary aid in the shape of a grant for literary and scientific education without distinction of Creed, in justice we ought to extend this aid to the South of Ireland; and thus we may arrive at the Foundation and Endowment of a College at Cork.

I send for your consideration the first Draft of my letter in which I propose to open the whole subject to the Cabinet. Mr. Blake's [16] paper on his scheme of Lay Collegiate Education has not yet arrived. All the other Papers are in the hands of the Printer at the F.O. (Foreign Office) When I know your opinion of this Draft, and when you have corrected it, I will send it to the Printer also". A point of later crucial significance was underlined in that letter: there was seen the quite clear distinction between just, and, indeed, liberal provision for the education of Catholic priests at Maynooth, and separate provision of higher education exclusively for the Catholic laity. The reference to Presbyterians

highlighted the fact that while State money was available for an exclusively Catholic institution for clerical education, no such facility was afforded for northern Presbyterians. Their divinity course at the Belfast Academical Institute took place in an establishment that was undenominational in its constitution. The prospect of founding new Colleges might well offend the susceptibilities of the Church of Ireland and of Trinity College, Dublin. On 26th November, 1844,(17) Graham wrote to Heytesbury in Dublin with regard to consultation with the Church of Ireland Primate, Lord George Beresford: "Some communication also must be made to the Primate, but this may be postponed for the present with advantage until you hear further from me respecting it. In relieving the apprehensions of the Primate with regard to our intentions in relation to Trinity College and Dublin University it will be prudent carefully to avoid any pledge or assurance which may impede the future excercise of the Prerogative of the Crown in dealing as Visitor with the College Rules, or with any regulations of the University which Prerogative can reach. It is expedient to quiet present alarms on the part of the Protestants, but not to cut off the right of hereafter removing abuses and of revising rules which may not be conducive to the usefulness of the College or to the advantage of the Public". If diplomacy was to be used to mollify Protestant fears, while still leaving the door open for a second look at Trinity College, it apparently was not succeeding too well with Catholic prelates. On 4th October, 1844,(18) Peel was distinctly annoyed with the Catholic Bishops: "It is a capital discovery that the Irish Roman Catholic Prelates - bodily two years since - applied

to have some of their Body placed on the old Charitable Trust Commission. These very men now profess religious scruples as to co-operation in a measure ten times more favourable to the Church than the concessions which they themselves asked for only two years since."

News of a security leak at Whitehall had Graham ruffled on 27th November, 1844(19): "Have you read the leading article in the 'Chronicle'(20) of today? They have some how or other got an inkling of our intended measures of Collegiate Education. I am forced to trust some of the Clerks in this office; but I place implicit reliance on their fidelity". Dr. Whately, who last featured in the Oriel Common Room before going to Dublin as Protestant Archbishop and who had since 1831 been closely associated with his Catholic opposite number, Dr. Murray, in the detailed administration of the National School System, was consulted during the formulation of the collegiate policy. Graham informed Peel on 3rd December, 1844(21): "I also send a Memorandum of the Archbishop of Dublin, forwarded by Eliot, (of Dublin Castle) on the College and University Question. He, too, concurs in the policy of leaving Trinity College and Dublin University untouched, and assigns some good reasons for multiplying and dividing rather than concentrating these institutions". Next day Peel wrote(22) from his family seat, Drayton Manor, a long and considered policy decument; removal from Downing Street to the country obviously did not mean escape from the embryonic tentacles of the Queen's Colleges! "My dear Graham. With the Archbishop of Dublin's Memorandum I send you a letter well worth reading from a Proprietor of the Belfast Academical

Institute, Mr. Thompson, I presume at present Professor of Mathematics in the University of Glasgow. The impressions derived from practical experience are in unison on some important points with those which general reasoning led us to entertain. You see he decidedly objects, as I do, to a Presbyterian Maynooth. We must keep open the question whether each separate College shall constitute a University.

On some important points - the policy of keeping intact the University of Dublin for instance - we have a pretty general agreement. That other points to which I have above referred deserves a good deal of consideration and we shall be enlightened upon it by confidential communication with eminent men whose attention has been directed to subjects of this kind.

Would the Dean of Westminster be qualified to give a good opinion on it? I incline, but faintly (because I know great additional light will yet be thrown upon the subject) to the constitution of a new University in Dublin. I mean the congregation of such a body of Examiners in Dublin as could be trusted with the conferring of Degrees. I attach much importance to rivalry and competition - to the rubbing off the provincial and (illegible) prejudices - but I know no other town but Dublin which, not being the seat of a College, is worthy of being made an University.

Belfast would not like to travel to Cork, nor Cork to Belfast. Each would consent to meet halfway. The command over a suitable building, over qualified Examiners would be greater in Dublin than in any other town. The juxta position would stimulate without offending or prejudicing the existing

University. That University should be, and must be content with being left intact. It must not object to being shamed into increased exertion by the rivalry of a young competitor in the same locality.

I must not, however, write as if I had a formed and settled opinion. I do not mean to imply that the University should be established concurrently with the Colleges. It will suffice to take the power, and I prophesy that that power when exercised will confederate the separate Colleges with an University in Dublin. It may be too much to give the power of appointing Professors absolutely to the Crown. Could there be any intermediate authority named by the Crown to whom the selection of Professors should be left, a body like the Governors of Rugby or Harrow. We must bear in mind that a bad government with absolute and direct power of nominating all the Professors might greatly abuse it.

The limitation of the number of M.A. Degrees as proposed by the Archbishop of Dublin is, I think, open to serious objection. Why are men perfectly qualified in every respect to be Masters of Arts to be excluded, after examination too, because there is an arbitrary rule limiting the numbers?

Who after unmerited failure would try again? A boy might be reconciled to such failure; but not a man who had been spending perhaps his all, and the best years of his life, in qualifying for a Degree in a Faculty. He is qualified and so are twenty others, but there are only fifteen Degrees, and there must be six disappointed candidates, that, not by demerit but by an iron iflexible rule. This will never do. Ever yours, Robert Peel".

Peel obviously saw the Provincial College question as

not merely a pawn in the political or religious game; he was prepared to give it lengthy consideration in strictly academic terms, as this letter comprehensively shows. Most of it speaks for itself, but his initial reluctance to have the appointment of Professors in government hands is of considerable interest in that general supporters of the Queen's Colleges, such as Wyse and Davis, were later to attack Peel on that very point. The Colleges Bill, in fact, vested appointments in the Crown, and was attacked on that issue as leading to corruption and political patronage. This letter clearly demonstrates that in principle Peel had no such questionable intentions. On 5th December, 1844,(23) Graham sent a long reply to Peel's letter of the previous day. He was satisfied their proposals for Collegiate Education were based on sound principles, and "strictly applicable to the problem which we have undertaken to solve in a country torn and convulsed by religious differences. The question of one or more new Universities to be open for discussion when our plan for College shall have been announced, and when the light of free discussion will penetrate every part of our measure. The reasons which you state in favour of a central Arena in Dublin where Competitors from Provincial Colleges may contest for Honors(24) and possibly for Fellowships and Exhibitions, are very forcible, and the example of the University of London where by a Faculty of the Crown degrees are granted and honors are awarded to candidates for Examinations from distant Seminaries, supports the view which you are disposed to take. ---- I still think that the professors of the Colleges must be nominated by the

Crown; in Scotland they are generally so appointed; in the London University the Crown nominates the Chancellor and the Senate, and the Senate selects the Examiners by whom the Tripos is determined, and on whose award Degrees are granted and Honors are bestowed. In a new University this latter example might be followed; but the appointment by the Crown of the Collegiate Professors, coupled with the Royal Visatorial power, is the only check on the abuse of the disposition of Lecturers to tinge general instruction with peculiar religious tenets; and amidst the fierce contention and angry jealousy of rival Sects the only chance of agreement as to the mode of choosing Professors is to leave the selection to the responsible Ministers of the Crown, who for the time being enjoy the confidence of Parliament and wield the authority of the State, from whose revenues the salaries of those Professors are provided. It is true that we may have bad Ministers, but this objection is common to any power entrusted to the Crown, and to all patronage placed at its disposal. Yet when we reflect on the rapid growth of Democratic Influence and remember that the power of the Crown is the only counterpoise, I do not think that the fear of bad Advisers, who must be responsible to Parliament, is a safe ground for withholding from the Sovereign patronage which, if not abused, would be rightly vested there. In Ireland, especially, where the disposition to dissolve the Union is strong, it is most desirable to enlarge the means at the disposal of the Sovereign whereby affection and loyalty may be won in return for favors,(25) advantages and honors liberally conferred. ---- If you do

not object I should like very much to consult with the Dean (of Westminster) confidentially on our College and University scheme for Ireland, omitting Maynooth. I enclose two letters from Lord Heytesbury. The Primate's acception of our measure is a good omen. His "unqualified approbation" of the first part of my letter which announces the decision not to touch Trinity College, is simple and assuring enough".

This letter of Graham's indicates a divergence of view from Peel on the appointment of Professors, and it was Graham's view which finally prevailed. It must be kept in mind that these private letters show politicians reflecting, balancing matters of principle, far removed from posturing and the need for "instant" answers which normally affect their public performances in Parliament or on the public platform. Graham was obviously concerned with the best mode of making appointments as his basic premise. If such a mode could in addition bring political dividends, so much the better; in this he was only stating the political realities which governments in any age and in every country are careful not to forget. Perhaps a more significant note of realism is found in a sentence of a letter from Graham on 10th December, 1844[26]: "But we must take care how we proceed, highly educating any class in Ireland, whilst unhappily the physical wants of the great Body of the People remain degrading in the extreme". December continued to be a month when Irish education dominated Downing Street and Whitehall, and a letter from Graham to Peel on the 12th[27] brought a warning of storm - clouds on the horizon: "I send you a letter from Bliot; and a furious epistle[28] from McHale

which (illegible) the hostility we must expect to a Plan of Education for the Roman Catholic Gentry of Ireland not immediately under Ecclesiastical Control. It is quite clear that McHale in his letter alludes to Blake and to Wyse in his most offensive terms. We certainly have succeeded to a wonderful extent in dividing the Roman Catholics of Ireland. If our own Church were but united how strong and useful she might now be". Graham's letters carry a note of asperity bordering on suppressed hostility towards Ireland which is rarely reflected in the more balanced and clear-sighted vision of Peel. Both men did nothing to conceal their hope that just and magnanimous policies in Ireland would cause division among Catholics. In referring to O'Connell and McHale in a long series of letters on the Charitable Bequests Board issue there is a liberal sprinkling of such epithets as "bully", "violent" and "extereme"; the hope of the government was that the great mass of middle class, moderate Catholic opinion would be alienated from what it regarded as the belligerant intransigence represented by O'Connell and his clerical mentor, Dr. McHale.

Writing from Brighton on 15th December, 1844,[29] Graham referred to continuing discussions Lord Heytesbury was having in Ireland with Dr. Crolly and Dr. Murray on the Maynooth issue, and while he wanted the "just expectations of the Roman Catholics" satisfied, he also returned to his favourite theme of the State securing political influence as a reward; he talked about "the establishment of an influence on the part of the State over the youth hereafter to be educated at the public expense for the parochial Priesthood of Ireland". A more open and generous spirit was

embodied in Peel's reply of the following day, a reply which stated the policy which was, in fact, later implemented by legislation: "(30) 16th December. I return the enclosed letters. I expressed my opinion in Cabinet that an increased grant made absolutely to Maynooth without conditions, without alteration of the present system, enabling the Government to improve the accommodation and the position of the Professors would be preferable to adherence to the present niggardly grant. I retain that opinion, and for myself am quite prepared to act upon it. But if without giving the slightest cause for complaint on account of interference with the doctrines or discipline or proper control of the Roman Catholic Church over Maynooth, we can make some arrangement as to visitation, public examinations, calculated to diminish Protestant jealousy of Maynooth, we shall greatly facilitate the passing of the grant and benefit Maynooth itself. I fear that difficulties on this hand may be increased by our recent success in respect to the Charitable Bequests Bill". The government had come to an equitable settlement with Archbishops Crolly and Murray on the Charitable Bequests issue; but Peel was aware, and was about to have that awareness only too vividly sharpened, that any friendly trafficing with the Church of Rome would raise the fury of the ever-suspicious Protestant dogs of war.

It was the 22nd of December, and Peel had gone to his beloved Drayton Manor for his Christmas recess, but the shape of the Queen's Colleges still loomed on the landscape. He was turning his mind to what was to prove the dominating point in the storm that was to arise over the proposals for

academical education - the question of the provision of religious education[31]: "I have sealed and forwarded to Lord Heytesbury your letter of yesterday and its several enclosures. The Dean of Westminster touched on the chief difficulty in point of principle that attends the establishment of new Academical Institutions in Ireland, namely the attendance on Divine Service. Either to make provision for this attendance or to abstain from making it, offers a choice of embarrassment.

I perceive that at the College of St. Columba,[31a] which seems established on very high Church principles, on Sundays and all other Holidays on which there is public service, the Chapel Service is suspended and the young men attend Service at the Parish Church. Can we obviate or diminish the difficulty in respect to provision within the walls of the College for divine service by encouraging and sanctioning some arrangement enabling at least all parties, whatever be their religious creeds, to attend the public worship of God in certain Churches and Chapels". Christmas Eve, 1844, found Peel balancing the financing of "a Professor's wife and a dozen children!" "I wish we could save the expense of Resident Professors; any amount of lodging allowance would be a cheap commutation, and I should grudge accommodation at the public charge for the Professor's and a dozen children. On the Hall, or any public building connected with Lectures I would advise a liberal expenditure; but if there be no resident undergraduates, no internal discipline to be maintained excepting at lectures, I should doubt whether the residence of a Provost and Vice Provost

would not be amply sufficient".

The somewhat lengthy selection of hitherto unpublished letters here given is of interest and significance in the unfolding story of the origins of the Queen's Colleges. Linking comment has been deliberately confined to the minimum necessary to relate to a wider context, or to relieve the tedium of a mass of depersonalised communication. Largely, the letters are allowed to speak for themselves, and the reader is allowed his privilege of making his own evaluation. Presented, as they have been, in chronological order, and involving a relatively short time span, it might easily be inferred that the problem of the making of the Queen's Colleges so monopolised the attention of the great Ministers of State that the rest of the world stood still. These letters, in fact, were culled from a mass of correspondence dealing with the multifarious issues that daily confronted the men who guided the destinies of a great nation. That so much attention was devoted to this single aspect of Irish policy is in itself remarkable. The letters also reveal the thoughts, the prejudices, the reactions, the groping for guidelines, the sincere striving for an acceptable formula, of public men in their private moments. As such they have a value, as earlier indicated, superior to the utterances of politicians anxious to justify themselves when under questioning or attack in Parliament or on the platform. Bearing in mind that it is not the historian's task to tell his reader what to think, certain general deductions can be made. Conventional history books dealing with the period 1840 - 45 see the horizon exclusively dominated by the political highlights associated with O'Connell's

second great mass movement, that leading to a demand for Repeal of the Act of Union. Even more specialised works dealing with higher education in Ireland during the period have seen fit to equate their subject-matter solely with Newman. It is hoped that this chapter will act as a corrective to such understandable, if misplaced, myopia. The setting up of the Queen's Colleges was obviously something more than a footnote to the history of the period; it formed a substantial consideration of high policy in one of the most significant decades of Irish nineteenth century history. As to the merits of that policy, and the premises on which it was founded, opinions will differ. It seems, however, that there must be agreement that Peel's social policy for Ireland was based on the concept of justice for Catholics; that he recognised the need to provide the middle classes with opportunities for advancement consistent with their legitimate demands and needs. He saw education, both clerical and lay, as an area where his good intentions could be tested and exemplified. Aware of Protestant susceptibilities, and himself personally committed to the Established Church in its ministrations to the individual and in its symbolic importance as an organ of an ordered State, yet he was anxious to deal generously with Catholic needs in the sphere of education. He saw those needs as two distinct entities - clerical education at Maynooth, lay education in the projected Provincial Colleges. Finally, the correspondence indicates that the primary motive impelling the decision in regard to such Colleges was specifically to provide for Catholic university education in institutions which would be non-denominational and non-residential. And

Cork was the only location earlier decided on by the government.

The first public commitment by the government to deal with the matter of higher education in Ireland had been given in the House of Commons[33] on the 19th July, 1844, when the irrepressible Thomas Wyse raised the question of academical education and reminded the government of the recommendations of the Select Committee Report of 1838. Peel's reply[34] that in the next session it was proposed to deal both with such education and with Maynooth signalled a victory not only for Wyse but for those in Cork[34a] who had for so long champoined the cause. It is not proposed in this work to give anything like an itemised account of the political and religious reaction to the education proposals embodied by Peel in the Queen's Speech of 4th February, 1845. In regard to Maynooth it would be irrelevant to the title of this work; in regards to the Queen's Colleges it is felt to be unnecessary, as that is precisely the one aspect which has been adequately covered in published standard works[35]. Professors Moody and Beckett, and Fr. McGrath S.J., give a satisfying coverage of public reaction as introductions to their respective studies. This chapter, therefore, will content itself with underlining what are considered to be the salient features of policy and principle thrown up in a debate that was as acrimonious as it was confused. The reaction in Britain to Peel's Maynooth proposals was on a magnitude of scale and displayed a degree of virulence which surprised and shocked even seasoned political observers. Something of a tidal wave of latent anti-Catholicism swept over the land, fanned by

powerful forces both in the Church of England and in the Evangelical camp. In Parliament, in the press and on the platform indignation was expressed at the proposal to use taxpayers money to increase the subsidy for the education of Catholic priests. The emotive cry of "No Popery" resounded again. Queen Victoria was not amused. C.S. Parker quotes a letter from her to Peel[36]: "Buckingham Palace. April 15, 1845. It is not honourable to Protestantism to see the bad and violent and bigoted passions displayed at this moment. The importance Lord Heytesbury states the success of the Bill is of in Ireland shows how fatal its failure would be. Indeed, we cannot think of its failing". Heytesbury himself, in a letter to Peel on 24th April, 1845,[37] gave Irish reaction as follows: "People here cannot get over their astonishment at the flame which has been raised in England by the Maynooth Bill. Even those who are opposed to the Catholics cannot understand this excess of indignation which, indeed, is inexplicable". Peel had made it unambiguously clear to all that the fate of the Government depended on the passing of his Maynooth proposals. When it finally cleared the hurdles of the Commons in May, 1845, Heytesbury was able to convey to Peel the general satisfaction in Ireland[38]:"24th May, 1845. Notwithstanding the efforts of the Evening Mail, and its ultra-Orange supporters, to mislead public opinion, the passing of the Maynooth Bill thro' the House of Commons has given much satisfaction to the great majority of the Irish people".

The violent British public reaction to the Maynooth Bill made it crystal clear how narrow was the margin of manoeuvre

open to Peel or to any other statesman seeking to use public money to ameliorate Catholic needs in Ireland. This political fact of life was basic to the whole Queen's Colleges issue, and it can be argued that had O'Connell and Dr. McHale in the first instance, and Cardinal Cullen at a later stage, paid more realistic attention to it, a great deal of misunderstanding and bitterness might have been avoided. This argument lays itself open to the superficially resounding reply that it postulates the proposition that the principles governing Catholic higher education in Ireland ought to have been trimmed and tapered to accommodate the whims of Protestant bigotry in Britain. No such absurdity is implied. Peel's letters and speeches clearly indicated that he was being scrupulously careful not to interfere with the religious principles and practices governing Maynooth; but the reaction to his Maynooth measure amply demonstrated that the British public would not have supported a further proposal to endow out of public funds a Catholic University for the laity. Peel, therefore, had to choose either to do nothing in the sphere of providing extended academical education for the Catholic laity, or to propound a scheme based on the principles and practices then known to him, to his advisers and to the informed and articulate public opinion which had by 1845 pronounced on the matter. In this regard it is proposed to express a proposition which has hitherto not been formulated in any published material on the Queen's Colleges issue. The proposition is that Peel's proposals were strictly in accord with the expressed demands of those elements among the Catholic middle classes who had shown an

active interest in the question of higher education; furthermore, it is asserted that Peel's proposals were in accord with actual Catholic educational practice in areas which were answerable to the Catholic Hierarchy and to the Holy See itself. This line of reasoning is not to be taken as some specious piece of special pleading having as its predetermined object either the justification of Peel or the disparagement of all, or some, of the Catholic Bishops. It is, rather, an attempt to elucidate this historical problem: How did it come about that the Queen's Colleges, whose relatively innocuous origins have been traced from the Royal Cork Institution, the Wyse Report of 1838 and the Peel correspondence, were condemned by the Holy See and by the Irish Bishops at the Synod of Thurles in 1850 as dangerous to the faith and morals of the Catholic young men of Ireland, that the clergy were forbidden under pain of suspension from participating in them, that the laity were gravely warned to shun them, though no canonical penalties were imposed, and that Sir Robert Peel passed into Irish history as the maligned author of the "Godless Colleges"?

As regards the state of expressed Catholic middle class opinion it is only necessary to recall the principles on which the Royal Cork Institution functioned from 1803 onwards, with Catholics and Protestants fruitfully joining in the pursuit of learning. There was evidence of similar educational harmony in Limerick. In Belfast the Catholic Bishop, Dr. Crolly, who was Primate in 1845, had favourably commented on the Belfast Academical Institution. Dr. Bullen, himself a Catholic, had impressed upon the Select Committee

of 1835 - 38 that those for whom he spoke did not want theological or sectarian divisiveness in the higher institution they were seeking. Dr. Wiseman had no objection in principle to an undenominational university, and approvingly referred to Bonn and Berlin. Representative Catholics had supported London University. In recounting this impressive volume of middle class Catholic opinion on the question of an undenominational university it is not being claimed that it was necessarily right or wrong theologically; what is being claimed is that it was the then state of expressed opinion available for reference. In view of the decisive influence of O'Connell in generating a hostile reaction to the Colleges' Bill both in Parliament and within the Repeal Association in May, 1845, when the issue was first thrown open to public debate, it must be of interest to ascertain his previously stated position on what became the central issue: that of exclusively Catholic institutions as opposed to institutions where young men of differing denominations would be educated together. Giving evidence before the Select[39] Committee of the Houses of Lords and Commons on the State of Ireland, 1825, he had been asked did he think "that a separate education for the Roman Catholic clergy would be an advisable thing to continue or not? He replied: "My own wish would be very much that the Catholic and Protestant clergy should be educated in the same university. I think it would be a most desirable thing, and I think it would be more of the consequences that would follow very shortly after emancipation. There are mutual mistakes and mutual prejudices that would prevent its being done perhaps at the present moment, with the cordiality that ought to

accompany it, in order to make it useful. It is a matter of speculative opinion; but I am sure it would be very much the wish of the Catholic laity to see the clergy of the three principal persuasions educated in the same university, as it is very desirable that the laity of all persuasion should be educated together". This measured statement from O'Connell could not be held to bind him for life, no more than it could bind the Catholic Church at any time; but yet it did form an element in expressed educational opinion. It is, therefore, permissable to state that on the basis of contemporary evidence middle class Catholic thinking on mixed education was pragmatic rather than dogmatic; such education was viewed not as a regrettable alternative to be endured, but as an acceptable model in harmony with actual conditions prevailing in Ireland.

The state of expressed Catholic clerical opinion was equally lacking in dogmatism. The Report of the Commissioners of Irish Education Inquiry, 1825 - 28 made it abundantly clear that the Catholic clergy had good reason to complain of undoubted proselytism in many of the elementary educational agencies at work in the country such as the Society for the Promotion of Protestant Schools in Ireland, the Hibernian Society, the Society for the Conversion of the Native Irish through the Medium of their Own Language, and a scattering of Bible-thumping bodies which often brought as much embarrassment to decent Protestant feeling as insult to Catholic belief and practice. That Commission was, in fact, set up by the Government in direct response to a petition from the Catholic Bishops for a more equitable

distribution of public money for elementary education. Yet it was the misuse of systems of mixed education which weighed, quite understandably, on episcopal minds rather than the principle itself. The foremost educational spokesman among the bishops was Dr. James Doyle, Bishop of Kildare and Leighlin, whose able pen espoused the cause of social reform. He, too, gave evidence before the 1825 Select Committee on the State of Ireland. Asked did he "consider it desirable that the Roman Catholic laity should be educated conjointly with the Protestant?" he replied: "I see no objection whatever that they should be educated together; on the contrary, if by being educated together the harmony of the different sects in Ireland could be promoted I think that it would be a matter to be desired". The question of higher education was raised. "If they were so educated together at Trinity College, Dublin, must they not have separate professors of their own faith to instruct the young men? That would not be necessary for those who attend college, as many of those who enter there can lodge in town and receive religious instruction where they please; and even those who reside within Trinity College have sufficient opportunities of obtaining religious instruction abroad on Sundays". Dr. Doyle was clearly making a distinction between secular instruction and religious education; not less noteworthy, he was talking about Catholic students attending a University which was then professedly Protestant in statute and tone.

When those concerned with formulating educational structures for the Ireland of 1845 looked for a yardstick with

which to measure performance and attitude it was primarily to the National System that they looked. It was unique in these islands to have a national system of elementary education financed by the State; it was no less unique to have such a system based on the principle of mixed education, with "combined secular and separate religious instruction". That principle was primarily designed to overcome what the Government felt to be well-justified Catholic grievance on the matter of proselytism; yet it was also structured as what might rather clumsily be styled a piece of social engineering; the hope was that by bringing Catholics and Protestants into the same schools, with adequate religious safeguards and opportunities, that there would be a gradual softening of the religious bitterness which characterised Irish life. The evidence is that Catholic reaction ranged from cautious acceptance to full approval, and as the decades rolled by, despite occasional skirmishes, the National System provided the Catholic Church in Ireland with a nation-wide structure of parochial schools largely financed by the State. Archbishop Murray of Dublin, in conjunction with Dr. Whately, played a decisive role in implementing the system; Dr. Crolly, first as Bishop of Down and Connor, and later as Archbishop of Armagh, was also a convinced supporter. Dr. Doyle, even in the initial trial-and-error period, told his clergy(40): "These terms had long been sought for, by repeated applications to government, and by petitions to parliament, and have at length with much difficulty been obtained. They are not, perhaps, the very best which could be devised, but they are well suited to the especial circumstances of this distracted country. They provide for the

religious instruction of children by their respective pastors, or persons appointed for that purpose by them, as often as those pastors can deem it necessary". One persistent Catholic critic had been Dr. John McHale who became Archbishop of Tuam in 1834, on being translated from the See of Killala. In 1838 he published a series of open letters to Lord John Russell in the "Dublin Evening Post" which were trenchantly critical of government policy in Ireland, more especially in the field of education; in particular he attacked the power of the Board of Commissioners of National Education, which included Archbishop Murray, to veto the choice of books read in the schools during religious instruction. In October and November, 1838, both Catholic prelates publicly clashed over education in the pages of the "Dublin Evening Post".(41) The Pope was not edified and requested the Congregation of Propaganda to seek statements from both. A meeting of the Catholic Hierarchy on 22nd January, 1839, expressed "strong approval of the national system and declared that there was nothing in it injurious to faith and morals".(42) Finally, Rome spoke on the matter in a document dated 16th January, 1841, which noted(43) "the gratifying intelligence that for ten years since the introduction of this system of education the catholic religion does not appear to have sustained any injury", and left the issue of connecting their schools with the state system "to the prudent discretion of each individual bishop".

When Peel came to formulate his Colleges Bill, therefore, the state of expressed Catholic clerical opinion was that the principle of mixed education, with due safeguards, was

accepted with attitudes ranging from pragmatism to positive welcome. In fact, a most bizarre development was that the one body which had declared unrelenting war on the principle was the Church of Ireland, and so there arose the spectacle of the Established Church accusing the State of religious treason. The Church of Ireland had refused to have anything to do with the National System and had gone ahead to establish its own unaided denominational Church Education Society. It worked itself into a state of high fury, bordering at times on apoplexy, on the grounds that the system was nothing more than the subsidisation of Romanism by stealth, and that it was the duty of the State to uphold the prerogative of the Established Church as the sole educator of the nation's children. Even with a gradual lowering of those more extreme principles, Peel had steadfastly refused to grant public money to the Society simply as a Protestant society for Protestant education. Anxious as he was to maintain the legal position of the Established Church in Ireland, he would not breach the educational settlement of 1831. The fact that Archbishop Whately sat with his Catholic counterpart, Dr. Murray, on the National Board did nothing to assuage Protestant indignation; he was simply an Englishman with suspect theology and dubious friends! In the House of Commons Sir James Graham pointed to the national system as offering a prototype for a solution of the problem posed by the fact that the established religion in Ireland was not the one professed by the majority. The Colleges (Ireland) Bill had a first reading on 9th May, 1845, a second reading passed by a large majority on 30th May, and after amendments

in committee was finally carried by a vote of 177 to 26 on 10th July, receiving the Royal Assent as the Colleges (Ireland) Act on 31st July, 1845. Graham pointed not only to the National System, but to the Scottish universities and London University as models; the colleges were to be free of all religious tests; there were to be no theological faculties; provision was made for private endowment of professorships of theology, and for lectures within the walls. As in Scotland, the colleges would be non-residential; the professorial method of lecturing would be used, and professors appointed by the Crown. The Colleges at Cork, and at Galway or Limerick, would cater mainly for Catholics by virtue of the population spread; that at Belfast mainly for Presbyterians. A capital sum od £100,000 would be made available for the establishments, with an annual endowment of £18,000 for salaries and running expenses. A central University, modelled on London, would confer degrees; it was not proposed to interfere with Trinity College Dublin,(44) an "institution that was endowed by a Protestant sovereign avowedly for the purpose of providing for the education of the ministers of the Established Church in Ireland". Tribute was paid to Wyse who had put the education issue before "reluctant governments and adverse parliaments".

Unlike the Maynooth occasion the Colleges Bill aroused but a muted reaction in the Commons. Wyse welcomed it with reservations, as did Irish liberals, Catholic and Protestant, including Morgan O'Connell. Brougham, Palmerston and Roebuck warmly commended the measure, but the Liberal leader, Lord John Russell, was critical. The phrase of the day was coined by Sir Robert Inglis, M.P. for Oxford University, who

resoundingly labelled the proposals[45] "a gigantic scheme of godless education", basing his arguments on the same ground as Church of Ireland objections to the National System, namely that the State was financing a system of public education not in accordance with the prerogative of the Established Church to educate the youth of the nation. Peel granted that ideally he would wish to identify university institutions with the State religion; this was manifestly not possible in Ireland if they wished such institutions to cater, as the Bill proposed to do, for the majority. He refuted charges that the government's refusal to endow separate Catholic and Protestant chairs of theology involved religious indifference; it was solely designed to avoid the possibility of sectarian bitterness. The government placed the religious education of youth where it primarily belonged - with their parents and their pastors. As to payment of chaplains and building denominational halls of residence the same principles were applicable. However, the government conceded some amendments. Loans from the Board of Works would be available for private establishment of halls of residence, whose regulations would be entirely a matter for the founders, subject to the approval of the collegiate Visitors; these latter would be "persons possessing ecclesiastical control in the district". Students not residing with parents or guardians would be required to stay at boarding-houses licensed by the president of the College concerned, and such students would be obliged to attend their respective places of worship. Provision was also made for the official recognition, but not payment, of denominational Deans of Residence.

Public reaction in Britain was negligible; Lord Eldon presented a petition against the Bill signed by a hundred members of Oxford University; Frederick Lucas in the "Tablet"[46] said it "panders to everlasting damnation". The Belfast Academical Institution declared its unqualified support[47]. The Church of Ireland had no declared policy on the issue; with Trinity College untouched it was not a matter of pressing concern for it. But the Primate, Lord George Beresford, early agreed to a proposal to raise a fund for endowing private chairs of divinity in the proposed Colleges to cater for students of his denomination. Presbyterian opinion in Ulster was deeply divided, with the liberals associated with the Belfast Academical Institution broadly in favour, while the more orthodox wing led by the Rev. Henry Cooke wanted nothing short of a denominational College. The former opinion prevailed, not without Cooke having warned Peel that the General Assembly would not tolerate the appointment of a Catholic or Unitarian to any of the chairs. In Catholic and nationalist circles the reaction to the Colleges Bill caused a division which was as sharp as it was to be decisive. A galaxy of men of talent and devotion to Ireland found themselves at odds on an issue which they saw primarily in religious and political, rather than educational, terms. It would be comparatively easy to paint many of their pronouncements as posturings, and much of their politics as partisan. However, it is not the function of history to look for convenient scape-goats or search for colourful villains. It would be easy to paint Dr. McHale as merely a "turbulent priest", a clerical bully -

even if only as a counter-weight to the outrageously adulatory two-volume biography by Mgr. B. O'Reilly, D.D., in which he is depicted as some latter-day Catholic educational knight in shining armour sent to do battle with the evil machinations of a Peel aided and abetted by such archiepiscopal dupes and renegades as Dr. Murray and Dr. Crolly. But Dr. Mc Hale was a devoted pastor, however mischievous or inspired his educational incursions may be felt to have been. Daniel O'Connell in 1845 was well past his mental prime, was, in fact, in the grip of senile decay. Whether from motives of expediency or principle, he chose to damn the Queen's Colleges on the doctrinaire assumption that because they were not to be wholly Catholic they would, therefore, be wholly evil. Yet, if O'Connell was prematurely enfeebled in mind and body it was at the end of a lifetime in which he had created the most potent force in the whole of nineteenth century Irish history, an articulate democracy conscious of its own power. Thomas Davis brought an idealistic liberal expectation and a sense of romantic nationalism to the issue; yet it would be facile to identify his liberalism with religious indifference. Archbishops Murray and Crolly were made to parade all too easily as "Castle Bishops"; yet their aim of softening sectarian edges, and their earlier practical achievement in adapting the National System to provide Ireland with a working elementary network were notable feats in an Ireland whose Catholic majority was only slowly attaining self-confidence. Paul Cardinal Cullen can be seen as a clerical autocrat, an apostle of Ultramontanism; equally, as a prelate who gave his Church the assertiveness it needed as it emerged from the religious and political wilderness.

Reference was made in dealing with the Peel correspondence to Dr. McHale's letter of January, 1845, warning him of resistance on the education issue as follows[48]: "The fatal error of your policy, as well as that of the Whigs, your predecessors in office, is a continual effort to encroach upon the essential and inalienable rights and jurisdiction of the bishops and clergy ---- allow me, however, to inform you in time, especially as your recent speech has given us a glimpse of your contemplated policy regarding academic education, that nothing but separate grants for separate education will ever give satisfaction to the Catholics of Ireland ---- we shall also petition for the erection and endowment of Catholic provincial colleges, as well as diocesan seminaries". This uncompromising stand was to be matched by that of O'Connell. At a meeting of the Repeal Association in Conciliation Hall, Dublin, in February, 1845, he had declared[49]: "We will have no throwing the question open; for even if I were obliged to go round from one to another of the bishops to get a requisition from five of them to present to the Archbishop of Armagh to call a synod, I would go round upon foot, in order to have the thing decided by canonical authority in the Church in Ireland. I will agree to what the bishops say". Later in the speech he described the College Bill as of "the very last importance", and to "hear, hear and laughter" as "but a kind of mouthful of moonshine". He also provoked laughter with the reference: "academical instruction, what does it mean? I would find some difficulty in turning it into Irish". There was little laughter, but much difficulty, at the memorable Repeal Association meeting of 12th May, 1845, when

O'Connell and Davis angrily confronted each other on the Colleges Bill. This episode has been fully detailed in Professor Gwynn's booklet, "O'Connell, Davis and the Colleges Bill". O'Connell had used the phrase "Godless Colleges" and demanded separate denominational institutions in their place. Davis in the "Nation" had warmly welcomed the Colleges as a nationalist, seeing them as possible instruments of religious and social harmony. As liberal nationalists Davis and his intellectual associates in "Young Ireland" were more predisposed to be disenchanted with British policy in Ireland than O'Connell, but they passionately cherished the ideal of a union of Catholic, Protestant and Dissenter, and saw mixed education as a powerful force in achieving it. In an editorial on the Queen's Speech of 4th February Davis had written in the "Nation":(51) "Some of the promises are vague, but increased facilities for Academical Education is welcome, No matter how good the plan for education may be it will be opposed by some ---- the preservation or establishment of sectarian institutions in a country which, more than any in Europe, needs the extinction of bigotry and the increase of brotherhood between men of opposite creeds, or the niggardly endowment of Colleges in a country where education (long forbidden and still backward) is hungered for by the People, will disgrace the Minister and please no one".

O'Connell's denunciation of the Colleges Bill had preceded any collective statement by the Catholic Bishops. They were summoned by Dr. Crolly, as Primate, to a meeting in Dublin on 21st May, 1845, in a letter(52) characterising it as "pregnant with danger to faith and morals". There was

no outright condemnation, but a Memorial[53] seeking fundamental changes was sent to Lord Heytesbury. The bishops requested 1. that "a fair proportion" of professors be Catholics; 2. that a Board of Trustees, to include the Catholic Prelates in the given province, should appoint all office-holders; 3. that a Catholic professor be appointed for each of the chairs of logic, metaphysics, moral philosophy, geology or astronomy; 4. that the Board of Trustees remove any professor attempting to undermine the faith or morals of any student. Though the Bishops were united on their Memorial, a divergence began to reveal itself, with a minority, led by Dr. Crolly and Dr. Murray in favour of giving Peel's proposals a practical acceptance, and a majority, led by Dr. McHale, expressing rooted opposition. It will be obvious that the demarcation closely resembled that on the issue of the National System. On 18th November, 1845, both parties in the episcopate referred the whole Colleges problem to Rome for judgement. When the Congregation of Propaganda issued its Rescript on 9th October, 1847, it did so on the authority of the newly-elected Pius IX, noted for his opposition to mixed education based on what he regarded as the indifferentism to religion which it had spawned in continental universities, especially in France. The Rescript[54] declared that "such institutions would be harmful to religion. It, therefore, admonishes the Archbishops and Bishops of Ireland to take no part in them". However, it invited further representation so that the "whole issue may be fairly weighed". Both Dr. Murray and Dr. McHale sent delegations and documentation to Rome to press their differing viewpoints. On 11th October, 1848, a second

Rescript[55] confirmed the position established in the earlier one, using the more chilling phrase "grievous and intrinsic dangers". The death of Dr. Crolly on 6th April, 1849, led to a decisive shift in episcopal attitudes. The new Archbishop of Armagh was Dr. Paul Cullen, Rector of the Irish College in Rome, friend and correspondent of Dr. McHale, a declared enemy of liberalism and of all its works and pomps, among which mixed education figured large and menacingly. Dr. Cullen's concept of the majesty and authority of his Church had no place for compromise on what he saw as the vital matter of religious education. His fundamentalism inspired the condemnatory Decrees of the Synod of Thurles of August, 1850. It was then that the Queen's Colleges became well and truly "Godless"!

CHAPTER IV

1. "Mr. Secretary Peel". N. Gash. Pub. Longman's, London. 1961.
2. "Sir Robert Peel". N. Gash. Pub. Longman's, London. 1972.
3. ibid. Gash. p.420.
4. "Sir Robert Peel, from his Private Papers". Vols. I, II, III. C.S. Parker. Pub. John Murray, London. 1899.
5. British Museum. Peel Papers. ADD. MS. 40479. f.15.
6. British Museum. Peel Papers. ADD.MS. 40450. f.12.
7. British Museum. Peel Papers. ADD.MS. 40450. f.14.
8. ibid. ADD.MS. 40450. f.24.
9. ibid. ADD.MS. 40450. f.63.
10. ibid. ADD.MS. 40450. f.40 Peel to Graham.
11. ibid. ADD.MS. 40450. f.105 Peel to Graham.
12. ibid. ADD.MS. 40450. f.180 Graham to Peel.
13. ibid. ADD.MS. 40450. f.191. Graham to Peel.
14. ibid. ADD.MS. 40450. f.329 Graham to Peel.
15. Belfast Academical Institution.
16. Anthony R. Blake, Treasury Remembrancer in Ireland, first Catholic appointed to a Parliamentary Commission on Irish Education 1825.
17. B.M. ADD.MS. 40450. f.338. Graham to Haytesby.
18. ibid. ADD.MS. 40450. f.229. Graham to Peel.
19. ibid. ADD.MS. 40450. f.342. Graham to Peel.
20. "Morning Chronicle". 27 November, 1844.
21. ADD.MS. 40450. f.347. Graham to Peel.
22. ADD.MS. 40450. f.348. Peel to Graham.
23. ADD.MS. 40450. f.354. Graham to Peel.
24. "Honor" was standard contemporary spelling.
25. "favors" was standard contemporary spelling.
26. ADD.MS. 40450. f.382. Graham to Peel.

27. ADD.MS. 40450. f.388. Graham to Peel.

28. Dr. McHale's letter quoted later in this chapter.

29. ADD.MS. 40450 f.396. Graham to Peel.

30. ADD.MS. 40450 f.396. Peel to Graham.

31. ADD.MS. 40450. f.430. Peel to Graham.

31a. St. Columba's College, now at Rathfarnham. Founded by William Sewell, 1842, to promote superior education for Protestant boys, with a central place given to the Irish language.

32. ADD.MS. 40450. f.438. Peel to Graham.

33. Hansard, 3 lxxvi. 1121-9.

34. ibid. 1129-33.

34a. Wyse's Speech at Cork. 13 November, 1844.

35. See: "The Queen's Belfast". T.W. Moody and J.C. Beckett. Vol.1 Pub. Faber and Faber. London. 1959.
See: "Newman's University: Idea and Reality". F. McGrath, S.J. Pub. Browne and Nolan, Dublin. 1951.

36. "Sir Robert Peel". C.S. Parker. op. cit. Vol.III p.176.

37. British Museum. ADD.MS. 40479. f.333.

38. ibid. ADD.MS. 40479. f.364.

39. Select Committee of the Houses of Lords and Commons on the State of Ireland. 1824-25.

40. Circular Letter of Dr. Doyle, 26 December, 1831. Text: Royal Commission of Inquiry into Primary Education (1870). Vol.I. p.70.

41. "Dublin Evening Post". 23 Oct., 3, 10, 24 November, 1838.

42. "The Irish Education Experiment". D.H. Akenson. op. cit. p.209.

43. "Rescript of His Holiness Pope Gregory XVI to the Four Archbishops of Ireland, in reply to the Appeal to the Holy See on the subject of the National System of Education in Ireland". Quoted by Akenson. ob. cit. p.212.

44. Hansard, 3. lxxx. 361.

45. ibid. 377-80, 1155-58.

46. See: "Life of Frederick Lucas". E. Lucas. Vol. 1.

47. Royal Belfast Academical Institution Minutes. 1843-64. Reference given in "Queen's Belfast", Moody and Beckett. op. cit. p.20.

48. Letter, 24th. January, 1845. Quoted in "John MacHale, Archbishop of Tuam". B. O'Reilly. Vol. 1 p.570. Pub. Pustet and Co. New York. 1890.

49. "The Nation". 15th. February, 1845.

50. "O'Connell, Davis and the Colleges Bill". D. Gwynn. Cork University Press. 1948.

See also: "My Life in Two Hemispheres". C.G. Duffy. Vol.1 Pub. Fisher and Unwin, London. 1898.

51. "The Nation". 8th. February, 1845.

52. Text in "John MacHale". O'Reilly. op. cit. Vol.1. p.591.

53. Text ibid. pp.591-3.

54. Text. Report of Endowed Schools Commission (Ireland) 1857. Vol. II.

55. Text. ibid.

CHAPTER FIVE.

THE MAKING OF THE COLLEGE.

Parallel with the juggling of the politicians and the confused convolutions of the prelates there was a rising orchestration of action among men with a clear-headed concept of what was involved in creating new academic institutions, and with faith in the common sense of the Irish people. But the times were not propitious and it was not easy to be sanguine. In the late summer of 1845 the first shadow of the awful Famine fell across the Irish countryside; for the next three years the urgency lay not so much in filling the minds of any section of the Irish people but in filling the stomachs of great masses of a bewildered peasantry. The one personality who was actively involved in both the academic and social spheres was Robert Kane. His recently-published "Industrial Resources of Ireland" had established him as the leading authority on economic affairs not less than as a practical patriot with something of a passionate social concern. Peel had referred approvingly to Kane's book[1] during the Colleges Bill debate in the House of Commons, and with the initial governmental bewilderment caused by the onset of the Famine it was no surprise that his services were called for in his capacity as a scientist. As stated earlier in this work, Peel's reputation in Ireland was tarnished by the Famine; he happened to be the incumbent Prime Minister in 1845, and rightly or wrongly a Prime Minister must shoulder responsibility for great national

disasters. Ironically, Peel knowingly dug his own political grave by abolishing the Corn Laws largely as a response to the pressing need to import cheap food into Britain and Ireland which the Famine had made a matter of urgency. A study of his private correspondence(2) until his defeat in 1846 reveals a hitherto unappreciated, and unpublished, detailed and anxious concern over the tragedy that was relentlessly unfolding itself in Ireland. One of Peel's earlier reactions was to set up a Scientific Commission to inquire into the nature of the potato blight and to recommend measures for arresting its spread. The three-man Commission comprised Professor Lyon Playfair of the School of Mines and Geological Survey in Britain, Professor John Lindley of University College, London, and Robert Kane. Science failed to find an answer to the potato problem, but Kane continued to be involved in the massive social problems created by the Famine. In 1846 he was appointed by the Government as one of the eight Irish Relief Commissioners with the perplexing task of arranging for food distribution in a country with a poor communications network and a haphazard administrative infrastructure. However, it was not alone the Famine which called into action Kane's immense energy and administrative capacity. His establishment in Dublin of the Museum of Irish Industry, which was a development of the Irish Topographical Survey set on foot by the Government in 1825, in addition to his courses of lectures as Professor of Natural Philosophy to the Royal Dublin Society, his many research papers on Chemistry contributed to learned journals, and his extensive programme

of public lectures throughout the country on applied science, made him an obvious choice for office in the new Colleges. He was offered the Presidency of the Cork College on 28th October, 1845, and his acceptance pleased Peel as much as Archbishop Murray who felt it was "excellent".(3) Not only as a distinguished scholar, but as a Catholic, Kane's was something of an inspired selection.

Dr. Wiseman, (the future Cardinal) then President of Oscott College, had fleetingly been considered for the Cork post, but with Kane's acceptance the denominational balance was maintained by the appointment of John Ryall, an Anglican and graduate of Trinity College, Dublin, and at the time principal of the Birmingham and Edgbaston Proprietary School, as Vice-President. Dr. Joseph W. Kirwan, a parish priest of Galway, was appointed as President to Galway, and Dr. Pooley Shuldham Henry, an othodox Presbyterian minister, secured the Presidency at Belfast. The three Colleges were formally constituted by Royal Warrants(4) issued by Queen Victoria dated December 19th, 1845, in which "Robert Kane, Doctor of Medicine, President, and John Ryall, Doctor of Laws, Vice President" were appointed to Cork. The Warrants, signed by Sir James Graham, grandiloquently declared that "Our Will and Pleasure is and We do hereby Authorize and direct that forthwith and upon receipt hereof you cause Letters Patent to be passed under the Great Seal of Ireland according to the tenor of the following words, that is to say, Victoria by the Grace of God of the United Kingdom of Great Britain and Ireland, Queen, Defender of the Faith and so forth, To all unto whom these Presents shall come, Greeting. Whereas by an Act passed in the

Session of Parliament holden in the 8th and 9th Year of our Reign entitled "An Act to enable Her Majesty to endown new Colleges for the Advancement of Learning in Ireland" it was enacted that in case We should be Pleased by Letters Patent under Our Great Seal of Ireland to Found one or more new Colleges for the Advancement of Learning in Ireland, The Commissioners of our Treasury of the United Kingdom of Great Britain and Ireland for the time being should be empowered by Warrant under the hands of any three or more of them to charge the Consolidated Fund of the said United Kingdom, and to direct to be issued and paid thereout such sum of money as should be needed by the Trustees in the said Act mentioned for purchasing or providing Lands, Tenements and Hereditaments for the use of such College or Colleges, and for the necessary Buildings with the appurtenances thereof and for establishing and Furnishing the same not exceeding the sum of £100,000 in the whole ---- of Our Especial Grace, certain knowledge and mere motion have Willed, Ordained, Constituted, Declared and Appointed that in or near the County of the Town of Cork, in our Province of Munster in Ireland there shall and may be erected and established one perpetual College for Students in Arts, Law and Physic and other useful Learning, which College shall be called by the name of "Queen's College, Cork"." There should be one President, one Vice-President, and Professors in Arts, Law and Physic not exceeding twelve. These personages were to be "one distinct and separate Body Politic and Corporate in Deed and Name"; they were to have "perpetual Succession and a Common Seal, and they and their Successors shall from time to time have full power to break,

alter, make new and change such Common Seal at their Will and Pleasure and as shall be found expedient". They were empowered to hold real property not exceeding £5,000 in yearly value, and to "take, purchase, acquire, have, hold, enjoy, receive, possess and retain notwithstanding any such Statute or Statutes to the (to the) contrary, all or any Goods, Chattels, Charitable and other Contributions, Gifts and Benefactions whatsoever". The President, Vice President and Professors, and "also the Students admitted to the said College and the Office-Bearers and Servants thereof, shall be regulated and governed according to the Statutes, Rules and Ordinances of the said College". Until 1848 the Professors were to be appointed by the Crown, and afterwards "as shall be otherwise provided by Parliament", or in default of which as "aforesaid". Visitors to the College were to be appointed by Royal Warrants, and for the future there would be granted to the President, Vice President and Professors and their successors, "such other reasonable Powers and Authorities as may be necessary".

So fortified with a plenitude of power the Presidents and Vice Presidents assembled at Dublin Castle on 13th January, 1846, and were constituted the "Board of Presidents and Vice Presidents of the Provincial Colleges". Kane was appointed chairman of the Board, and for the next four years the Board devoted itself to planning the academic courses to be pursued. A memorandum by Graham stressed the importance of an undergraduate arts course as foundation for all students preparatory to embarking on professional studies in the faculties of medicine and law. By the 19th January

an Arts course had been formulated which would be of three years duration, and would be divided into departments of Literature and Science. The spread of subjects was nothing if not "Chrestomathic", and comprised mathematics, natural philosophy, chemistry, anatomy, zoology, botany and rural economy, geology and physical geography, Latin, Greek, English, German and associated languages, French, Italian, logic and philosophy. Greek, however, might be dropped in favour of a modern language. Candidates for entrance to the Colleges would be required to pass an examination in English grammar and composition, arithmetic, algebra, geometry, selected Latin authors, selected Greek or French authors, geography and classical history. This whole academic programme was completely novel in the context of Irish university practice; Trinity College, for example, required only Latin and Greek as subjects for entrance examination. It was equally in advance of Oxford and Cambridge which, at the time, had no regular undergraduate courses. In its range and more particularly in the stress being laid on modern languages, it was in line with the practice of London University and with the Scottish Universities. While the Board went ahead with its policy planning, the political begettors of the Colleges went into the political wilderness with the resignation of Sir Robert Peel and his government on 26th June, 1846, so passing on the task of bringing the Irish academic scheme to fruitionto the Whig administration of Lord John Russell. After the brief tenure of Lord Bessborough, the Colleges scheme secured a lively and interested patron with the appointment in May, 1847, of Lord Clarendon as Lord Lieutenant. In August, 1846, Kane had been sent by

the government, on the suggestion of Archbishop Murray, to inspect the operation of institutions of "united education" in Belgium, Germany and France, and his report of 1847 confirmed his previous commitment to the principle. In his Address[5] at the annual distribution of prizes at the College in 1850 Kane was to make extensive reference to prevailing practice and attitudes on united education in predominantly Catholic centres on the continent. This matter will be referred to more fully at a later stage. When the Board of Presidents met in October, 1847, they were directed by Lord Clarendon to extend their planning to cover not only the Arts courses but also full courses in Law and Medicine. This decision also involved an amendment to the original College Charters whereby the original professorial staff of twelve was increased to thirty, but in fact by the time of the first Queen's Colleges Commission[6] in 1858 the "actual number appointed for each College has been twenty". Six of the original chairs were restructured, with English becoming English Literature and History, the two Modern Language chairs became one in Modern Languages and one in Celtic Languages, Anatomy and zoology became Natural History, Botany and Rural Economy appeared as Agriculture, while Geology and Physical Geography surfaced as Mineralogy and Geology, in addition to a chair in Civil Engineering. The Faculty of Medicine was to have chairs of Anatomy and Physiology, Practice of Medicine, Practice of Surgery, Materia Medica and Midwifery, with Botany and Chemistry being taught by professors from the Arts Faculty. The two chairs in the Law Faculty were to consist of Jurisprudence and Political Economy and English Law. Finally, some changes

were made in the proposed curriculum: Latin and Greek became obligatory for the first year, but both were to be optional for the second year; French became obligatory in the first year, but there was something of a merciful pruning of the original undergraduate spread with anatomy, geology, geography, classical literature and rural economy being no longer obligatory. Instead of the original entrance examination a common matriculation examination was established for all Faculties, with an option of Greek and French.

All brain and no brawn would not a College make and the Board of Works lost little time in setting about the task of acquiring sites and arranging for the buildings in Belfast, Galway and Cork. The 1847 Report of the Commissioners (7) of the Board of Works stated that "by direction of the Government we have been engaged in making the requisite inspections and inquiries for obtaining proper sites for these intended structures, and the negotiations, although well advanced are not yet finally concluded; but we hope soon to be enabled to submit a statement of the terms upon which the ground necessary for the intended purpose in the respective localities can be procured". The Board's Report (8) for 1848 gave an account of further progress: "the following is a list of new buildings in progress, or about to be commenced, with the name of the architect employed in each - Colleges: Cork, Sir Thomas Deane, Galway, Mr. Keane, Belfast, Mr. Lanyon, Maynooth, Mr. Pugin". In reference to the Queen's Colleges the Report specified the extent of land and accommodation being supplied. "The sites selected are, in extent, about ten acres each. The accommodation required to be provided on the suggestions of the Presidents and Vice

Presidents is as follows: First Class:

1. General Accommodation, one great Hall for public purposes, distributing prizes, opening Sessions.
2. Museum of Natural History, Geology etc.
3. Library.
4. Botanic Garden.
5. Residence of President.
6. Apartments of Vice President.

Second Class: Special Accommodation.

1. Chemical Laberatory.
2. Chemical Lecture Room.
3. Mathematics, Physics and Mechanics, same Lecture Room.
4. Literary Department, two Lecture Rooms.
5. Geology, Anatomy and Botany, two Lecture Rooms. (Total for 2, 3, 4, 5, six Lecture Rooms, each to hold 200 persons).
6. Cabinet of Philosophical and Mechanical Apparatus.

The Board of Works Report[9] for 1849 gave the following financial details relative to the Cork College:

Payments on Account of Contract	:	£ 12,333- 0- 5.
Architect's Commission on Account:		£ 450- 0- 0.
Incidents	:	£ 44-18- 2.
Superintendence	:	£ 171- 5- 8.
Total	:	£ 12,999- 4- 3.

The Report declared that "the works at these (Colleges) buildings are proceeding rapidly towards completion, and will all admit of students entering on their course of study in October next, the time fixed for their opening. Since the contracts were entered into and the works far advanced, it has been proposed to the Lord Lieutenant by the Board

of Presidents that Lecture-rooms and Dissecting-rooms in connection with the Medical Faculties of the Colleges should be added by erecting detached buildings. As, however, the funds for the Colleges are limited by Act of Parliament, we have suggested that no directions should be given by the Government on the subject until the contracted buildings are completed". All these things having been done, the Board's Report(10) for 1850 permitted itself something of a hint of qualified satisfaction. "The three Colleges of Cork, Belfast and Galway were so far completed by the month of October as to allow of their being opened for the admission of students in that month. The fitting of the laboratories and separate class rooms have taken more time to complete them than could have been wished, but until the professors were on the spot to point out and superintend what was required to be done, the works could not be put in progress ---- A special communication representing the necessity for a further small grant for completing dissecting-rooms at Cork College has been made to your Lordships". Further details on land and buildings supplied by the 1858 Commission were that the site at Cork was upwards of seven acres, and that the expenditure on the College was £32,899-7-2, which did not include its share of the £12,000 granted to the three Colleges for the outfitting of the Museums and Libraries.

It appears that the detailed specifications in relation to accommodation at the Colleges were largely left to the specialised knowledge of the Board of Presidents. The Board of Works schedule of rooms and Museums was based on a Memorandum drawn up by the Presidents at their meeting of 24th January, 1846, which carried the following Resolutions:

1. That ten Lecture rooms, including one for Religious Instruction, be built, exclusive of the Public Hall. 2. That a Public Hall capable of holding eight hundred students be built, and that a gallery be erected therein capable of accommodating two hundred persons. 3. That the Museum be erected on an upper floor, and be lighted from the top and sides. 4. That a small physical apparatus room be attached to one of the Lecture rooms. 5. That a chemical Laboratory consisting of one large and three small rooms be connected with one of the Lecture rooms. 6. That a small room for anatomical purposes be attached to one of the Lecture rooms. 7. That a separate room be attached to the Library. 8. That the ground that may be taken for the sites of the respective Colleges be of sufficient size to contain a Botanic Garden, should it be deemed proper to establish one. 9. That it be referred to the respective Presidents and Vice Presidents of the Queen's Colleges, in conjunction with the Board of Works, to report on the quantity of ground which may be necessary for the sites of the respective Colleges. 10. That there should be attached to each Lecture room a private room for the professor, with a water closet. 11. That we approve of the plans of erecting a Corridor. The Memorandum was signed by Edward Berwick, Vice President of the Galway College, and secretary to the Board. In submitting it to the Board of Works a footnote in pencil stated "cloister for exercise in wet weather". Such was the origin and the purpose of the Corridor at the College, now festooned with notices of job opportunities and programmes of various societies, while Abraham Abell's Ogham Stones stand as mute reminders of the permanence of history. A matter which later caused

some concern at Cork was the distance of the College from the heart of the city. The thinking which influenced the choice of site was outlined by a representative of the Board of Works, Daniel Conville in a letter(12) to R. Pennefather, Under Secretary at Dublin Castle on 7th February, 1846. "The Commissioners have visited Galway, Belfast and Cork, and have inspected the numerous pieces of ground tendered to them for sale --- in Galway they are treating for an eligible and desirable piece of ground, at a convenient distance from the town. At Belfast and Cork several sites were pressed on their attention. Those they consider the most desirable are situated rather more than one statute mile from the centre of each town, and the Board is desirous of receiving his Excellency's opinion whether that distance is to be considered too far removed from the business part of the above-named towns; at the same time it must be observed that in the intermediate space there is considerable population of the respectable class, and with every probability of an increase. Under such circumstances it appears to the Board that a cheerful and healthy site, with a good approach, should not be sacrificed for one in every respect less desirable merely because the distance is a few hundred yards less for the students to reach the College".

More local colour, with dark hints of jobbery in high places, and a dire warning that the selected Cork site would suffer from the attentions of a sewer coming from the Lunatic Asylum, was contained in a letter(13) from Denis Hayes, of the Blackpool Nurseries, Cork, to "His Excellency the Earl of Bessborough, Lieutenant General and General

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Governor of Ireland". Writing on 22nd August, 1846, he wanted His Excellency "to send to Cork a competent Architect with instructions to examine the contemplated, very ineligible and bad sites selected for building the Provincial College and District Lunatic Asylum on, the College site at Gillabbey is the property of a wealthy man and has been a dead weight on him for many years. Both he and the wealthy Architect who advised the selection will be greatly benefitted not only by the building, but also by a new road which must necessarily be made thereto. The situation is the worst material in the city, and the sewers of that and the intended new Lunatic Asylum must empt into the River Lee". He was old enough to remember "the profligate jobbing practised in the selection of the site for the Cork Barracks". There was no doubt of the "eligibility of the ground adjoining the Black Pool Nurseries", and he had three medical men to prove it - Dr. Howe of the North Infirmary, Dr. Bull of the South Infirmary and Dr. Hobart of the Lunatic Asylum. The Cork site at Gillabbey was bought from the Jennings family, whose names appear frequently in the Minutes of the Royal Cork Institution as Proprietors and Managers, and who were considerably involved in local business as soda water manufacturers. Its setting, on an arm of limestone rock overlooking a branch of the river Lee, has the additional attraction that it is in the very area where St. Finbarr's seventh century monastic settlement stood. The architect, Sir Thomas Deane, was, with the brothers Pain, themselves trained under Nash in London, responsible for something of an architectural renaissance in Cork from 1810 onwards.

Deane was one of a family of eight, and when his father died his widowed mother managed the family architectural concern with considerable acumen. The Deanes secured the contract for building the extensive naval works at Haulbowline in Cork Harbour, and Thomas Deane was only nineteen when in 1811 he secured the architect's contract for building the Commerical Rooms, now the Imperial Hotel. It will be recalled that Deane was a Manager of the Royal Cork Institution; he was knighted in 1830 as Sheriff of Cork, and when later in life he moved to Dublin he was elected President of the Royal Hibernian Academy. There was a trinity of Sir Thomas Deanes, proceeding in knightly and architectural splendour down through the nineteenth century. The second Sir Thomas, as his father's partner, achieved wide distinction and was responsible for such prestigious contracts as the Museum and Union Society buildings at Oxford, the Trinity College, Dublin, Engineering School, the Kildare Street Club, Dublin, the National Library and the Science and Art Museum. However, both the Cork College knight and his son were involved in the building of the Museum at Oxford, together with their partner Woodward. In his "Reminiscences of Oxford" W. Tuckwell[14] paints an endearing portrait of the Deanes and Woodward. "Then into our midst cameWoodward, architect of the Museum, a man of rare genius and deep artistic knowledge, beautiful in face and character, but with the shadow of an early death already stealing over him. He was a grave and curiously silent man; of his partners, men greatly his inferiors, the elder, Sir Thomas Deane, was a ceaseless chatterbox, the younger, son to Sir Thomas,

stammered. Speaking in Congregation, Jeune hit off the trio after his manner: 'One won't talk, one can't talk, one never stops talking'." Yet for all his chatter Sir Thomas Deane did create in Cork something of which Oxford might well be proud.

A slight diversion must be pardoned to refer to the choice of Augustus Welby Pugin as the architect of the new buildings at Maynooth. The romantic revival in the arts and literature was at its high noon in the middle decades of the century, and the Pugin brothers were giving expression to it in Gothic architecture. The selection of Augustus Welby Pugin, a Catholic, as the architect for the extensions to Maynooth, was designed by Peel as a gesture of deference to Catholic opinion in Ireland, even though he was aware of the eminent man's tendency to squandermania. Writing to Lord Heytesbury on 21st June, 1845, Peel[15] announced the decision: "Freemantle will tell you that we propose to employ Pugin, the eminent Roman Catholic Architect, to plan and superintend the execution of the New Buildings at Maynooth. We must caution him as to any excess of his Estimates, and keep him strictly within the Vote, but I think Dr. Murray and the Roman Catholic body generally ought to be pleased with the selection we have made, and consider it was indicative of a desire to consult their feelings whenever we can do so consistent with our public duty. In this country under similar circumstances the appointment of Mr. Pugin would make a very favourable impression. Perhaps the rage for Ecclesiastical Architecture is less vehement in Ireland". Heytesbury was able to confirm Irish satisfaction on the

matter, but he was very obviously in dread of Pugin's bill. He replied[16] to Peel on 24th June: "Mr. Pugin is an architect of great taste and talent, and if our means were less limited would be much the best man to employ, for I have ascertained from Archbishop Murray that his name has already occurred to several of the leading members of the Roman Catholic body, and that such a choice would be generally accepted. But at the same time a fear is entertained of his extravagence. He is said to be anything but economical. To obviate the evil consequences of this tendency to expense it is suggested that he should be employed to give the Plan and make out the Estimates, but that the execution of the work should be entrusted entirely to the Board of Works as proposed in the Act of Parliament, the members of that Board being more conversant with every thing relating of building in this country than any stranger can be supposed to be. If Mr. Pugin be named he should come over immediately, for nothing can be done 'till we have the Plans and Estimates before us. The Trustees of Maynooth are very anxious that no time should be lost ---- I also desired him (Archbishop Murray) to impress upon the assembled Visitors the impossibility of entertaining any fanciful notions of improvement or embellishment, for it was hopeless to expect that a single farthing could be drawn from the Legislature beyond the £30,000 (?) which had been obtained after so much discussion and with so much difficulty. The Archbishop fully concurred in this, and seemed deeply impressed with the obligation due to Her Majesty's Government for the bold and fearless manner in which it had proposed and carried the Bill."

With an argument over farthings impending at Maynooth, with Sir Thomas Deane aided and obetted by the Board of Works creating a Gothic gem in Cork, and with Kane and his colleagues having second thoughts on obligatory Greek, Irish higher education was in a veritable flurry of excited expectancy. The next problem to be considered was that of securing suitably qualified staff to fill the professorial chairs in the new Colleges. Candidates for office had begun sending applications to the Government immediately after the passing of the Colleges Bill in 1845, and by 1848 there were about five hundred and eighty[17] contesters for the sixty professorships and six administrative offices of librarian and burser. The applications were first assessed by the Board of Presidents in the early months of 1849, but the final selection was that of Lord Clarendon. The names of the first professors were published in the "Dublin Gazette"[18] on 4th August, 1849, on the eve of Queen Victoria's first visit to Ireland. While the majority of applicants were Irish, there was a sizable proportion from England and Scotland and not a few from Germans and Frenchmen already teaching in various institutions in Britain. The academic qualifications of the English and Scottish candidates were understandably higher in proportion to those of the native applicants, though these latter included some gifted men, and not a few Catholic priests. Father C.P. Meehan, author of "The Confederation of Kilkenny" applied in 1846 for a post as a librarian or a professorship of modern languages; Father J.W. McCauley, of the staff of the Training School of the National Board of Education, Father T.J. O'Connell who had held the chair of Philosophy at the Irish College

in Paris, Father J.P. O'Toole of St. Mary's College, Galway, were among the earlier applicants. So was Father J. O'Malley, then living under a cloud of ecclesiastical disfavour, who had earlier debated the Colleges Bill's religious issue with John O'Connell in the pages of the "Dublin Evening Post". Father J. Donovan, D.D., professor of English Literature and Philosophy at Ampleforth College, England, and a native of Cork, saw no reason why he should not apply as late as December, 1848, despite the Rescript from Propaganda. Father D.W. Cahill, D.D., earlier under consideration for the Presidency at Galway, applied for a chair of Natural Philosophy in October, 1848. The Irish applicants also included three scholars of noted ability - John O'Donovan whose name is associated with extensive work on Irish language manuscripts, Daniel Owen Madden, the historian from Cork and the Rev. Reuben Bryce, the noted educationalist who has already figured in this work in connection with the Royal Cork Institution and the Wyse Report. Among the English candidates the field was led by such distinguished names as Arthur Hugh Clough, Fellow of Oriel College, Oxford, James Anthony Froude, Fellow of Exeter College, and no less a personage than Mark Pattison, Fellow of Lincoln College, Oxford.

A selection of the candidates' assessment of themselves, gleaned from the original application documents at the State Paper Office, Dublin, cannot but be of some interest. While the great majority were naturally at pains to stress their academic honours, Nicholas Browne of 2, Gardiner's Place, Dublin, relied on the strategy of a fine display of military prowess, allied to a pathetic need to support his wife and eight children, to forward his claims. Perhaps the latter

consideration had something to do with the fact that the post he was seeking was that of Bursar in one of the new Colleges. His letter[19] of 17th October, 1845, was headed "The Memorial of Nicholas Browne, Late Captain in 81st Regiment". It went on to state that he "had served with the 68th Regiment in the West Indies, and also in the 25th Regiment till 1806, when he was promoted to a company in the 8th Garrison Battalion. Not wishing to remain on home Service, exchanged into the 81st Regiment, and served in it under the late Sir John Moore and Sir David Baird in Spain at the Battle of Corunna, at the Siege and taking of Flushing, and Sicily, from the fatigues of which and the bad effects of the (illegible) climate he was obliged to retire on half pay, and afterwards sold out and purchased tithe property, but from the war against the tithes for so many years lost most of his income ---- so that in a short time Memorialist will be deprived of all means of supporting his large family, a wife and eight children, he begs to annex a few certificates and himself hopes His Excellency will be graciously pleased to take his case into his kind consideration, and appoint him Bursar to one of the New Colleges, or to any Situation to enable Memorialist to support his large family, for which he will ever feel most grateful". Was Nicholas Browne present when "they buried him darkly at dead of night "? Thomas Clarke of Athlone felt himself peculiarly fitted for a professorship. His application[20] of 6th December, 1845 asserted that "I am ready also to compete with any candidate in the whole field of classical scholarship, in general literature and the Belles Lettres, and in the languages and literature

of a few European states. I have also some knowledge of Arithmetic and Mathematics, though I cannot pretend to complete mastership of those branches of learning". With becoming deference he would not specify any particular College as "the scene of my labours, but as a native of Ulster, and firmly and unalterably attached to Protestant principles (though sprung from a Catholic family) I should of course prefer the College of Belfast". Clarke, however, was an out-and-about Protestant, and he did not hesitate to draw attention to "his intercourse with other bodies of her Majesty's subjects, as the Roman Catholics and the members of the Protestant Episcopal Church of England and of Ireland".

It is to move from the ridiculous to the sublime to consider the application of Arthur Hugh Clough, bringing as it did some of the greatest names of nineteenth century education into the story of the Irish Colleges - Arnold and Jowett, Stanley and Provost Hawkins. Clough's letter(21) to Sir James Graham was sent from Oriel College, Oxford, on 27th November, 1845. "I beg to offer my services for the new Irish Colleges. I should be glad to be employed as Professor of Greek, Latin, Ancient History or Logic. I have held for the last 3 years the office of Lecturer or Tutor at Oriel College, Oxford, of which I was elected Fellow in April, 1842. I shall be 27 years of age on the 1st January next. I am a layman and mean to remain so; in consequence of which I shall have to resign my position here in four years time. I regard Teaching as my Vocation, and wish for employment which I can consider permanent ---- I know not

how far it is the intention of Her Majesty's Government to give the Southern Colleges a Roman Catholic and the Northern a Presbyterian character. I can only say that I was brought (up) in the most tolerant principles under the late Dr. Arnold, and that my sincere wish for the success of the experiment will make me well contented to work with men of either persuasion --- I enclose testimonials from those who are best qualified to judge and to speak of me, namely, the Provost of Oriel, Dr. Tait (headmaster of Rugby School) and Mr. Scott (author of a Greek Lexicon) who were my tutors at Balliol College, Mr. Price, one of my tutors at Rugby, and Messrs. Stanley and Jowett who have been acquainted with me during my residence in Oxford". The Provost of Oriel, Edward Hawkins, wrote the following testimonial: "Mr. Arthur Hugh Clough, M.A., Fellow and Tutor of this College, being anxious of obtaining a Professorship in one of the new Irish Colleges I can do no less (though I shall be very sorry to lose his services here) than state what I know in his behalf, and if the appointment is not with you, perhaps you will kindly make my statement known in the proper quarters. Mr. Clough was, at Rugby School, a favourite pupil of Dr. Arnold's. He gained a Scholarship at Balliol College in 1836, was placed in the Second Class (Classics) in 1841, and in 1842 was elected a Fellow of Oriel. I made him one of the Tutors of this College nearly three years ago. I should certainly not have appointed him if I had not believed him to be a good and well-principled man, and especially if I had not good reason to believe that he was untainted with the principles of the Tract-party, by

which we have been so much troubled for the last few years. I happened to have an opportunity of learning his excellent character from his boyhood, not only from Dr. Arnold, but from an uncle of Mr. Clough's with whom I was acquainted. He is not a Mathematician, and I suppose what he would chiefly profess to teach would be Classical Literature, Ancient History and Logic, and I believe he is fond of teaching". The shade of Newman flitted through the letter; but despite Arnold, Jowett, Stanley, and Hawkins, the Fellow of Oriel did not get his Irish Appointment.

One of the most notable appointments to be made at the Cork College was that of George Boole who was to achieve a world reputation as a mathematician. In "Men of Mathematics" by E.T.Bell[23] it stated that "to-day the natural development of what Boole started is rapidly becoming one of the major divisions of pure mathematics, with scores of workers in practically all countries extending it to all fields of mathematics where attempts are being made to consolidate our gains on firmer foundations. As Bertrand Russell remarked some years ago, pure mathematics was discovered by George Boole in his work 'The Laws of Thought' published in 1854". Boole wrote[24] to "the Right Honourable the Secretary at Dublin" from "Minster Yard, Lincoln," on 24th August, 1846:

"Sir,

I beg very respectfully to inform you that I desire to offer myself as a candidate for a professorship of mathematics or natural philosophy in one of the Colleges now being established in Cork, Belfast and Galway, and I shall feel obliged if you will inform me to whom, and in

what way the necessary communications are to be addressed.

I have the honor to be, Sir, your obedient servant,

George Boole".

In a further letter[25] from Lincoln he enclosed the following resume of his qualifications which he dated 8th October, 1846:

"I am 30 years of age and unmarried.

I have been employed in tuition 15 years first as an assistant tutor and subsequently as a private schoolmaster.

Speaking generally, I have been more concerned in the teaching of classics than of mathematics; but I have been accustomed to the delivery of scientific lectures in my school, and have occasionally had pupils from the University of Cambridge.

I am familiar with the elementary and practical as well as the higher mathematics.

My knowledge of Natural Philosophy is more theoretical than experimental, and its acquisition has been for the most part, but not exclusively, associated with the study of mathematics.

I am able to read scientific papers in the French, German and Italian languages.

I am not a member of any University and have never studied at a college".

On 2nd October, 1848, Boole again wrote to the Lord Lieutenant expressing anxiety over the delay in announcing appointments; in a further short letter of 22nd December, 1848, he stated "in the event of my appointment I should prefer Cork or Belfast as the sphere of my labors". Such

were the agitations of a great mind to find a place in the academic firmament.

It was altogether fitting that a son of the house of Hincks should receive an appointment to the chair of Natural History at Cork. Before a Wyse, a Peel, a Murray or a Cullen had arrived on the scene of higher education his father, Thomas Dix Hincks, had prepared the groundwork in Princes Street and on the South Mall in Cork. His rather lengthy letter of application for a chair of Botany at Cork deserves quotation if only because it touches on many of the issues raised in the first and second chapters of this work. He wrote(26) to Sir James Graham from Garden Place, Hampstead, on 6th August, 1845: "I beg leave most respectfully to offer myself to your notice as desirous of filling the Botanical professorship in the College about to be established in Cork. The testimonials which I shall be able to submit to you, and which I shall shortly send in, will I hope be in every respect satisfactory as to my character, my attainments in the Science and my qualifications as a lecturer. Permit me to add that I have been engaged in the scientific study of Botany from early youth now upwards of thirty years, and have taught it publicly and privately for above twenty years; that I am well furnished with Collections of dried plants, fruits, seeds sections of wood and other specimens and preparations, besides a remarkably rich and valuable collection of vegetable anomalies; with drawings, diagrams and prints adapted for public teaching, brought together with much time, labour and expense.

I lectured several times at the Liverpool Royal

Institution by express appointment of my late friend, Sir James E. Smith, President of the Linnaeum Society, who was at that time professor to the Institution and judged favourably of my qualifications to occupy his place when he could not personally attend. I lectured also with approbation to the Manchester Royal Institution, the Yorkshire Philosophical Society, the Leeds Literary Institution, the Sheffield Literary and Philosophical Society, and several similar Institutions, besides being professor to the York School of Medicine. In the year 1827, after having been previously much employed in tuition, I was induced at the earnest request of the Committee of Manchester College, an Institution belonging to the English Non-Subscribing Presbyterians which has for upwards of fifty years been conducted with ability and efficiency, to accept the office of resident tutor and professor of Mathematics and intellectual and moral philosophy, giving lectures also on Natural History. Whilst residing in this capacity at York, where the College was then placed, I undertook at the request of a deputation from the physicians and surgeons of York who were well acquainted with my reputation as a Botanist to teach Botany in the York School of Medicine, where I lectured for three or four years, giving about sixty lectures each year and being recognised as a lecturer whose certificates would be received by the Royal College of Surgeons in London and the Worshipful Company of Apothecaries.

On any resigning from my office in Manchester College previous to its removal, I undertook to receive as a private tutor young men studying in University College, London, and

I have been honoured by the confidence of many parents of the highest respectability for station, wealth and character - Roman Catholics and members of the Established Church, as well as Dissenters of my own denomination. During my residence in London I have earnestly pursued Botanical studies, and have taught the Science privately besides giving occasional public Lectures among which were an evening lecture on Vegetable Morphology at the Royal Institution and a course at the London Mechanics Institute. I am now one of the Council of the Linnaeum Society of London, and as a compliment for the previous services rendered in the Botanical department during my residence at York I was made an honorary member of the Yorkshire Philosophical Society. I am a native of Cork where I resided in my youth and where my father, the Rev. Thomas Dix Hincks, LL.D., M.R.I.A., late master of the Classical School and professor of Oriental Languages in the Royal Belfast College, lived for many years being the founder of many of the most useful charities in the town, of the Cork Subscription Library and of the Royal Cork Institution, and in many ways one of the most useful public men known in the county of Cork. My father was respected by men of all parties, religious and political, and I believe there would still be but one feeling as to his extraordinary merits, and the satisfaction with which any suitable favour conferred upon his family would be received. I have myself many friends in Cork of various parties and opinions. I am induced, Sir, to offer myself to your notice by the warm interest I feel in that system of education which has been adopted for the New Irish Colleges by Her Majesty's Government, and my sincere desire

to be instrumental in working it out in the liberal and conciliatory spirit which is suitable to it. Whilst it would be personally agreeable to me to be enabled to devote myself to a science which I greatly love and in which I have found some eminence, and to return to my native city and early friends under circumstances which would enable me to do so with comfort". Hincks was not by any means resting on his laurels; in a letter of 9th May, 1847, he announced that he was about "to proceed to the United States on a long tour chiefly with a view to improve my botanical knowledge". In an interesting aside he added that "I should very probably ere this have obtained a Botanical professorship but that in most cases they cannot be held without conformity to the Established Church". A letter to the Chief Secretary's office in Dublin of 7th December, 1848, announced the completion of the American mission. Writing from No. 7, Tottenham Terrace, Tottenham, London, he declared "I have recently returned from a year's tour in America during which I was chiefly occupied in the pursuit of Natural History, and was enabled both to collect much and to become acquainted with many of the most active cultivators of this study". So, with an augmented collection of dried plants, fruits, seeds and sections of wood, supplemented by recollections of his father's exertions, William Hincks was appointed professor of Natural History at Cork.

Mark Pattison wrote[27] to Richard Pennefather, Under-Secretary at Dublin, from Oxford on 13th February, 1846. "Sir, I am desirous of submitting a Memorial soliciting an appointment as Professor in one of the New Colleges. May I beg the favour of your pointing out the proper mode of

making the application, whether to the Secretary for Ireland or to the Lord Lieutenant, and if in either case it will be sufficient to transmit the papers by post". The future Rector[28] of Lincoln College, Oxford, and the author of the "Memoirs" which have been such a productive quarry for historians of the Oxford of Newman and of the later reform movement, seems to have made only the briefest entrance and exit on the Irish university scene. Equally unsuccessful in his pursuit of a chair of English was Frank Woodley, A.B., T.C.D., of 33 South Terrace, Cork. His letter of 16th September, 1845, proclaimed that he was "intimately acquainted with the Anglo-Saxon, Anglo-Norman and the Old English writers, and also with the Old Norse, German and the early Tuetonic languages, and am a member of the Irish Bar." Equally unsuccessful in his quest for a chair of History at Cork was the Rev. B. Stannus of Sheffield. Timothy Curtin, M.D., of King Street, Cork, wrote to Lord Heytesbury on 9th September, 1845, seeking the chair of Midwifery at the Cork College[29]. In his Memorial he described himself as "Lecturer in Midwifery of the Cork Recognised School of Medicine, an institution that has been honoured by the favourable notice of Her Majesty's Ministers in Parliament"; his application included a testimonial from Dr. Caesar, Proprietor of the Cork School of Medicine, situated on the South Mall. Curtin was unsuccessful, and so was Edward W. Brayley, professor of Geology at the Royal Institution, London, in his application[30] for the Geology chair at Cork. Brayley had been an unsuccessful candidate for a similar post at University College, London, in 1841, but his list of academic

associations was impressive and the names of those who gave him testimonials was nothing less than a roll-call of many of the eminent scientists of the day. Brayley was a Fellow of the Linneaum and Geological Societies, an Associate of the Institution of Civil Engineers, an Honorary Member of the Architectural Society, a Corresponding Member of the Royal Geological Society of Cornwall and of the Society Naturay Curiosorum of Basle. He had testimonials from Charles G.B. Daubeny, M.D., F.R.S., F.L.S., Regius Professor of Botany, Aldrich's Professor of Chemistry, Sibthorpian Professor of Rural Economy in the University of Oxford, Vice-President of the Geological Society; John Phillips, F.R.S., F.G.S., Assistant General Secretary to the British Association for the Advancement of Science, Late Professor of Geology in King's College, London; James de Carle Sowerby, Secretary to the Royal Botanic Society; James Tennant, Lecturer in Mineralogy, King's College, London; William Tite, F.R.S., F.S.A., F.G.S., President of the Architectural Society; George Lowe, C.E., F.R.S., F.R.A.S., F.G.S., M. Inst. C.E., Engineer to the Gas-Works of Her Majesty's Mint; Charles Darwin, M.A. F.R.S., Naturalist to the Expedition of the Beagle, Vice President of the Geological Society. Supported by even such an impressive array of lettered personages, of those who dealt in royal gas and went to the Beagle, Brayley left nothing to chance. He wrote to Thomas Wyse seeking his patronage, he had James Roche do likewise on his behalf, and he had a testimonial from James Keleher, of the Mechanics Institute in Cork, who had been secretary of the local committee which had organised the 1834 meeting in the city of the British Association for

the Advancement of Science.

For the post of Librarian at Cork there were some significant applications. George Bullen, a native of County Cork, wrote on the matter to Sir Robert Peel in a letter addressed from the British Museum and dated 15th August, 1845. He had been eight years an Assistant in the Library which was in "its arrangement and classification far superior to any other in Europe, and with the details of its management I am perfectly conversant. Besides this intimate acquaintance with books and the mode of conducting the affairs of a large library, I beg also to state that I have a competent knowledge of the Hebrew, Greek, Latin, Iralian, French and German languages". John Scannell of Mitchelstown had the support of Father Theobald Mathew and of Lord Bandon. The name of Richard Caulfield, B.A., is an honoured one in the field of local history in Cork and in Irish antiquities. His application of 14th August, 1845, proved unsuccessful, but later in the century he achieved his ambition. The successful applicant was Henry Hennessy, but not before Francis Albani had "flattered himself that few of the candidates will be found as well qualified as I am for the office of Librarian". Albani was to become the first Registrar in Cork in 1849, but the remarkable thing about him in the years 1845 to 1849 is that he was in a dither of indecision as to what exactly he wanted to be. In August, 1845, he applied for the chair of Logic and Methaphysics; in November, 1845, he wanted to be Librarian; finally in March, 1849, he decided he wanted to be Registrar. He was, indeed, fortunate that he could allow himself such a feast of picking and choosing. On 1st August, 1845, he

applied[32] for the chair of Logic and Methaphysics as a Master of Arts of Dublin University with twenty years experience as a teacher. Beset by an onrush of humility on 15th November, 1845, he wrote to Sir Thomas Freemantle at the Castle stating that "as merit alone will decide the selection, and far more eminent persons may have presented themselves for this appointment, I have been advised to make an alternative request". He then proceeded to flatter himself as earlier quoted for the Librarianship, being careful to add, however, that his appointment as a professor would have "met the approbation of His Grace the Most Rev. Archbishop Crolly". By 19th March, 1849, he had decided to content himself with what he regarded as the lowly status of Registrar. "As the minor appointments connected with the New Colleges will shortly be made, I beg leave to offer myself as a Candidate for that of Registrar". He received his half a loaf of academic bread, and those who find themselves working on the early manuscript material in the College Archives have good reason to be grateful for his mercifully legible handwriting. Hennessy, too, had shown signs of not quite knowing which way to jump. His application[33] to Sir Robert Kane from 17 Upper Leeson Street, Dublin, on 24th July, 1849, had stated his first choice of appointment as that of professor of Natural Philosophy. He was "acquainted with the Greek and Latin classics and with some of the modern languages of Europe, namely French, German and Italian".

A notable candidate who failed to secure the Chair of History and English Literature at Cork was the historian,

Daniel Owen Madden. His application of 28th December, 1848, stated that he had devoted himself "for many years to the study of English Literature which has been an especial object of my attention, and I have also pursued historical researches with the assiduity arising from a strong interest in such subjects. As part of my attainments in literature I refer to various writings of mine which have received much notice and which I have forwarded to Mr. Berwick, the secretary to the Colleges. My first work, 'Ireland and its Rulers', was very successful in obtaining general favour, and was quoted by eminent Members of Parliament in debates of importance. It provided for myself the friendship and favourable notice of many distinguished persons of opposite politics and opinions, and I may refer to the impartiality of its tone and its freedom from all fractious partisanship as evidence that I would not abuse the Professorhsip of History to narrow or exclusive views of society. I am still engaged upon the 'Age of Pitt and Fox', one volume of which has been most favourably received. I refer also to a critical dissertation on the life and character of 'Grattan' prefixed to an edition of his 'Speeches' and to a volume of miscellanies entitled 'Revelations of Ireland'. That in treating of Irish subjects I have earned a reputation for impartiality and moderation of opinion and sentiments I may refer as evidence to the letters enclosed with my works from the Earl of St. Germans, Lord Monteagle, the Lord Chief Baron, Chief Justice Doherty, Sir D. Jephson Norreys, M.P., Ralph Osborne, M.P. From my knowledge of the city of Cork, of which I am a native, and from the attention with which

I have studied the character of the population of the South of Ireland, I flatter myself that I would be found of immense use in the administration of the Cork College, and that my knowledge of the young men of Munster, of their capacities as well as their defects, would be advantageous to the Institution, and of utility to the Professors. Having a strong faith in the vast good which can be achieved by the Queen's Colleges and having always taken a lively interest in educational subjects, I would devote myself zealously to the duties of my professorship if appointed, and I would exert myself not only to win the sympathy and the confidence of the classes entrusted to my teaching, but also to merit the approval of the authorities responsible for the conduct of the Queen's Colleges".

One of the notable features in the allocation of chairs in the Queen's Colleges was the decision to have a department of Celtic Language; it has already been indicated that the Belfast Academical Institution had Irish on its curriculum from the beginning, but the National Schools established by the Government in 1831 did not follow that example. On the other hand, many of the Protestant educational societies active in Ireland in the earlier decades of the century had taken the trouble and expense to train teachers and publish religious material in the native language. The fact that many, if not all of such societies, were openly or allegedly proselytising, cast a question mark over attitudes to the language among sections of the Catholic clergy and laity. Perhaps the most intriguing Protestant involvement in the Irish language issue was that of the Oxford don, William Sewell,[35] whose zeal led to the foundation of St. Columba's

College, near Dublin. The decision to have chairs of Irish in the three new Colleges amounted to a direct Government subsidy for the teaching of the language. Professors Moody and Beckett[36] attribute the move to the influence of Kane and of Thomas Andrews, Vice President at Belfast; However, a statement made by the first occupant of the chair of Celtic Languages in Cork, Owen Connellan, claimed that the Cork antiquarian scholar, John Windele, was "one of the principal promoters and originators of the Celtic chair[37]." Connellan made a short application on 19th December, 1848.[38] "Sir, As a candidate for one of the Irish Professorships in the Queen's Colleges, Ireland, I beg you will be so good as to lay before the Board of Presidents the accompanying Testimonials, which, from the character and position of the writers I hope will be found calculated to obtain for me a favourable consideration. These Testimonials for the most part were procured on my becoming a candidate for the Irish professorship in Trinity College, Dublin".[39] Another candidate at Cork was Joshua A. Harvey, M.D., of St. Patrick's Place in the city, whose application of 28th August, 1845, stated that he was President of the local Medical Society, Physician to the South Infirmary and lecturer in the Practice of Physic in the Cork School of Medicine. He secured appointment to the chair of Midwifery. When detailing the workings of the various departments of the College in the next chapter, further comment will be made on the achievements and problems of the various professors. The following is a list of appointments and subjects, together with salaries. Faculty of Arts.

The Greek Language John Ryall, LL.D. Vice President

(£500).

The Latin Language	Bunnell Lewis, M.A. (£250).
Mathematics	George Boole, Esq. (£250)
History and English Literature	Rev. Charles Darley, A.B. (£250)
Modern Languages	M.R. de Vericour, D.es L. (£200)
Logic and Metaphysics	George Sidney Read, M.A. (£250)
Chemistry	J. Blyth, M.D. (£200)
Natural Philosophy	Geo. Fred. Shaw, A.M., F.T.C.S. (£250)
Natural History	William Hincks, F.L.S. (£200)
Mineralogy and Geology	James Nicol, Esq. (£200)
The Celtic Languages	Owen Connellan, Esq. (£100)

Faculty of Medicine.

Anatomy and Physiology Practical Anatomy	Benjamin Alcock, M.D. (£200)
Practice of Surgery	Denis B. Bullen, M.D. (£100)
Practice of Medicine	D.C. O'Connor, M.D. (£100)
Materia Medica	A. Fleming, M.D. (£100)
Midwifery	J.A. Harvey, M.D. (£100)

Faculty of Law.

English Law	Francis A. Walsh, Esq. (£150)
Jurisprudence and Political Economy	R. Horner Mills, A.M. (£150)

Schools of Civil Engineering and of Agriculture

Civil Engineering	C.B. Lane, A.B. (£150)
Agriculture	Edmund Murphy, A.B. (£150)
Registrar	Francis Albani, A.M. (£200)
Librarian	Henry Hennessy, Esq. (£150)
Bursar	Edward M. Fitzgerald, Esq. (£150)

No attempt will be made to unravel the intricacies of the civil service mind which devised these gradations of salary; it must, however, be added that professors were to be entitled to class fees to supplement their salaries. The chair of Irish was probably regarded as mainly a research appointment, while the medical chairs all went to practising physicians and surgeons.

The College from its inception operated under Amended Statutes(40) granted by Queen Victoria "under Our Privy Signet and Royal Sign Manual, bearing date at Our Court at St. James's, the second day of November, one thousand eight hundred and forty nine". It would be impossible in a work of this scope to give in detail the "Rules, Statutes and Ordinances" as outlined in the Letters Patent, but a general survey seems essential for an understanding of the statutory procedures which governed the life of the College. This will be done under the headings found in the chapters of the Statutes. The Body Politic consisted of the President, Vice President, Professors, Registrar, Bursar and Librarian. Of the Constitution and Powers of the Faculties it was ordained that the Faculty of Arts would have two divisions, the Literary Division consisting of the departments of Greek, Latin, History and English Literature, Modern Languages and Celtic Languages, and the Science Division comprising Mathematics, Natural Philosophy, Chemistry, Natural History, Logic and Metaphysics, Mineralogy and Geology, Civil Engineering and Agriculture. The Medical Faculty was to include Anatomy and Physiology, Practice of Medicine, Practice of Surgery, Materia Medica and Midwifery. The Faculty of Law

included English Law, Jurisprudence and Political Economy. Each division and Faculty was to elect a Dean annually, and be represented by him on the Council of the College. For the Constitution and Powers of the Council it was laid down that the general government and administration of the College be vested in the President, Vice President and Deans. Four members would constitute a meeting, with the President or Vice President to preside. The Council would arrange the Courses of Instruction and prescribe the Matriculation, Scholarship and other examinations. It was responsible for regulations for discipline among the students; and was to expend fees received from the students through the Bursar to provide for heating, lighting, cleansing, and to maintain the condition of the Lecture rooms, Museums, Libraries, official Residences, buildings, grounds, books and apparatus. The signature of the President, or of the Vice President acting on his authority, was needed for a resolution of the Council to come into operation.

As to the Powers and Duties of the President, he was to preside over all Collegiate meetings, at the conferring of Honours and public proceedings; he was to prepare an annual Report for Parliament to be submitted to the Lord Lieutenant. All official College correspondence was to be conducted under his direction; he was to prescribe the hours of the Registrar and Bursar, and to employ and regulate Porters and Servants. He had sole power in determining leave of absence for all members of staff, and would sign all orders for payment of money on account of the College. He was to remonstrate with any Professor who had been negligent

or wanting in zeal; should any Professor or other Office Bearer prove inattentive to such remonstrance, he was to bring such to the notice of the Government, after giving notice of such intention and showing the offender a copy of the statement to be submitted. He might at any time dissolve any Committee appointed by the College Council; he had power to license and supervise Boarding-houses for the Students. Visitations were to be arranged by him, and he was to perform such other administrative functions as might be enjoined by the Statutes, Rules and Ordinances of the College. The Vice President, during the absence or illness of the President, was to exercise the powers and duties of the President, to whom he held a position next in rank and authority. He might at any time visit any Hall, Lecture-room, Office or other apartment. He was to exercise a constant supervision over all departments and direct his particular attention to the maintenance of order and discipline. As a Professor he was subject to the provisions of the statutes in regard to the powers and duties of Professors.

The Powers and Duties of the Professors enjoined that a Professor should attend meetings of his Faculty and act on Committees to which he might be appointed. He was to assist in the holding of Examinations, and to lecture, teach and examine at such hours as appointed by the Council, observing punctuality and diligence and maintaining order and discipline in his class. He might deliver no special lectures without sanction of the Council, and with such sanction might receive College students into his house. He was to submit to the Bursar an annual account of the state of

College property in his care. Should he in the course of any Lecture or other part of his Collegiate duty teach or advance any doctrine, or make any statement derogatory to the truths of revealed religion, or injurious or disrespectful to the religious convictions of any portion of his class or audience, or introduce or discuss political or polemical subjects tending to produce contention or excitement, he was to be summoned before the Council, and on production of sufficient evidence that he had so transgressed, was to be formally warned and reprimanded by the President; on repetition of a similar transgression the President would forthwith suspend him from his duties and take steps to recommend to the Crown that he be removed from office. He was to sign the following Declaration on assuming office: "I do hereby promise to the President and Council of the Queen's College, Cork, that I will faithfully and to the best of my ability discharge the duties of Professor of ---- in said College; and I further promise and engage that in Lectures and Examinations, and in the performance of all other duties connected with my chair, I will carefully abstain from teaching or advancing any doctrine or making any statement derogatory to the truths of revealed religion, or injurious or disrespectful to the religious convictions of any portion of my class or audience. And I moreover promise to the said President and Council that I will not introduce in my place or capacity of ---- any subject of politics or polemics tending to produce contention or excitement, nor will I engage in any avocation which the President and Council shall judge inconsistent with my office; but I will, as far as in me lies, promote, on all occasions, the

interests of education and the welfare of the College".

The Duties of the Registrar prescribed that he attend daily at his office during Session, and takes the Minutes of Council Meetings. He was to have charge of the College property during vacation, to keep a list of names and residences of Students, and to furnish the Deans of Residence with the names of those residing in lincensed boarding-houses. He was to issue summonses to meetings of the Council and Faculties, to preserve Rolls of Attendance of Professors and Students, to conduct College correspondence, preserve records, prepare documents, inspect the licensed boarding-houses, and observe secrecy with respect to the proceedings of the College Council and his official communications with the President. The Duties of the Bursar demanded that he attend at his office in Session at such times as the President prescribed. He was to collect the fees of Students, lay before meetings of the Council the Accounts of, and Vouchers for, all monies disbursed on the authority of the Council. On behalf of the Professors he was to collect class fees, and pay over same as directed; previous to the termination of each Financial Year he was to lay before the Council a General Balance Sheet of receipts and expenditure. He was to pay constant attention to the state of the buildings and make an annual inventory of College property. The Duties of the Librarian required him to attend daily during College terms, except on Sundays and other days specified by the Council. He was to attend in the Library during Vacation and Recesses as directed, to keep a list of all books given to Professors and Students, to allow Students to consult books, to prepare Catalogues of books. He was to

call in, previous to the termination of the financial year, all books on loan and revise Catalogues under the direction of the Library Committee. He was to sign a declaration that he would preserve from injury the books and other property of the Library. The Duties of the Curator of the Museum specified that he attend at such days and hours as directed. With the assistance of the Professors he would prepare Catalogues of specimens and objects therein contained. On the written authority of the Council he was to supply Professors with specimens and instruments; he would sign a declaration similar to that of the Librarian.

The arrangements for Scholars and Scholarships provided for thirty Junior Scholarships in the Faculty of Arts, exclusive of Agriculture and Civil Engineering, of the value of twenty four pounds each to be awarded to Matriculated Students, ten to Students in each of the three years. Six Junior Scholarships were to be available in the Faculty of Medicine, two to be awarded in each of the first three years. The Faculty of Law was to have three Junior Scholarships of twenty pounds each, one to be awarded in each of the first three years. There were to be two Scholarships confined to the department of Civil Engineering of twenty pounds value, one to be awarded in the first and second years. The department of Agriculture was to have four Scholarships of fifteen pounds each, two to be awarded in the first and second years. Ten Senior Scholarships were to be awarded, valued at forty pounds each, to Students in Art, Medicine and Law as a result of examination. These Would be tenable for one year, and allocated as follows: seven to the Faculty of Arts, two to the Faculty of Medicine,

one to the Faculty of Law. Two classes of Students were to be admitted to the College: Matriculated Students who were to sign an engagement to obey the Statutes of the College for the maintenance of discipline and good conduct, to use no language on any occasion contrary to religion or morality and not to do injury to College property. The Non-Matriculated Students, having signed an engagement to observe order and discipline, would be permitted without undergoing a preliminary examination to attend any separate course or courses of Lectures, but would not be permitted to become Candidates for Scholarships or to enjoy the other privileges of the Matriculated Students.

Ordinances for the Board of Visitors specified that ordinary Visitation be held triennially for the purpose of visiting the various departments, of inquiring into the general state of discipline and of hearing appeals from such Professors, Office-bearers or Students who considered themselves aggrieved by any sentence of the College authorities. The Visitors had power to hold an extra-ordinary Visitation at any time during the Collegiate Session on giving three week's previous notice to the President containing the object of the visit and the names of the persons concerned. Any Professor, Office-bearer or Student might apply for an extra-ordinary Visitation who felt himself aggrieved by any act or decision of the President or Council. In the matter of Punishments a Student guilty of any of the following offences would be liable to expulsion, but the Council might impose a lighter sentence:

1. Habitual neglect of attendance for Divine Worship, at

such church or chapel as shall be approved by his parents or guardians.

2. Habitual neglect of attendance on the religious instruction provided for Students of his church or denomination, in the licensed boarding-house in which he may reside.
3. Immoral or dishonest practices.
4. Treasonable or seditious conduct.
5. Drunkenness.
6. Grievous offences against College rules or discipline.
7. Wilful and serious injury to the property of the College.

The regulations for the Residences of Students and the Deans of Residence directed that every Matriculated Student under the age of twenty-one years would be required to reside during College Terms with his parent or guardian, or with some relation or friend to whose care he should have been committed by his parent or guardian, and approved of by the President, or in a boarding-house licensed and arranged for the reception of Students in the manner prescribed. The relation or friend was to attend at the Matriculation of the Student to certify to the President the place of residence and to accept the charge of his moral and religious conduct. Persons applying for a license to keep a boarding-house were required to produce certificates of moral and religious character from their clergyman or minister, and give to the President satisfactory evidence of the suitability of the proposed establishment and of its means for providing for the health and comfort of the Students. The President would grant a boarding license to the Bishop, Moderator or constituted authority of any church or religious denomination

for the exclusive use of Students of such church or denomination on the provision of evidence of the suitability of the premises and its provision for health and comfort. Such residence would be considered as equivalent to that with parent or guardian and would be exempt from license or inspection. Clergymen or ministers would be appointed under Royal Warrant to act as Deans of Residence having the moral care and spiritual charge of the Students in the licensed boarding-houses. The Deans would be authorised to visit such houses to afford religious instruction to the Students; on the authority of the Bishop or Moderator they were empowered to make regulations for the due observance of religious duties and regular attendance on Divine Worship, such regulations to be beforehand submitted to the President and certified by him as not interfering with the general discipline of the College. Deans of Residence were to hold office on the approval of the respective religious authorities, and were to report to the President at the termination of each Collegiate Session.

Finally, the Statutes set out the fees payable by the Students.

Matriculated Students, Faculty of Arts: College Fees.

First Year :	£ 3. 0. 0
Second Year:	£ 2. 0. 0
Third Year :	£ 2. 0. 0
Fourth Year:	£ 2. 0. 0

Fees to Professors:

The Greek Language:	£ 2.10. 0
The Latin Language:	£ 2.10. 0
Mathematics:	£ 2.10. 0

History and English Literature:	£ 2.10. 0
Natural Philosophy:	£ 2.10. 0
Modern Languages:	£ 2. 0. 0
Chemistry:	£ 2. 0. 0
Natural History and Physical Geography:	£ 2. 0. 0
Metaphysics or Jurisprudence and Political Economy;	£ 1.10. 0
Logic:	£ 1. 0. 0

Non-Matriculated Students were to pay five shillings each Session to the Bursar on behalf of the College, and two pounds to the Professor for attendance at Lectures. They use the Library on payment of an annual fee of fifteen shillings.

Civil Engineering: College Fees.	
First Year:	£ 3. 0. 0
Second Year:	£ 2. 0. 0
Professors' Fees:	
Mathematics:	£ 2.10. 0
Chemistry:	£ 2. 0. 0
Physics and Practical Mechanics:	£ 3. 0. 0
Mineralogy and Geology:	£ 2. 0. 0
Surveying and Civil Engineering:	£ 4. 0. 0
Agriculture: College Fees.	
First Year:	£ 1.10. 0
Second Year:	£ 1. 0. 0
Certificate of having attended Lectures:	£ 0.10. 0
Professors' Fees:	
Physics:	£ 1.10. 0

Chemistry:	£ 1.10.0
Natural History:	£ 1.10.0
Sand Surveying:	£ 1.10.0
Natural History of Farm Animals:	£ 1.10.0
Mineralogy and Geology:	£ 1.10.0
Theory of Agriculture:	£ 1.10.0
Practice of Agriculture:	£ 1.10.0

Faculty of Medicine: College Fees.

First Year:	£ 3. 0.0
Second Year:	£ 2. 0.0
Third Year:	£ 2. 0.0
Fourth Year:	£ 2. 0.0

Professors' Fees:

The Greek Language:	£ 2. 0.0
The Latin Language:	£ 2. 0.0
Modern Languages:	£ 2. 0.0
Physics:	£ 1.10.0
Anatomy and Physiology:	£ 3. 0.0
Chemistry:	£ 2. 0.0
Botany:	£ 1.10.0
Materia Medica:	£ 2. 0.0
Practice of Medicine:	£ 2. 0.0
Practice of Surgery:	£ 2. 0.0
Midwifery:	£ 2. 0.0
Medical Jurisprudence:	£ 2. 0.0
Practical Anatomy:	£ 3. 0.0
Practical Chemistry:	£ 3. 0.0

Faculty of Law: College Fees.

First Year:	£ 3. 0.0

Second Year:	£ 2. 0.0
Third Year:	£ 2. 0.0
Certificate of Preliminary Legal Study:	£ 2. 0.0
Professors' Fees:	
The Law of Property:	£ 2. 0.0
Jurisprudence:	£ 2. 0.0
Equity and Bankruptcy:	£ 2. 0.0
Civil Law:	£ 2. 0.0
Common and Criminal Law:	£ 2. 0.0
Law of Evidence and Pleading:	£ 2. 0.0
Constitutional, Colonial and International Law:	£ 2. 0.0
Medical Jurisprudence:	£ 3. 0.0

So very obviously signed, sealed and delivered, and with the President's salary determined at £800 per annum, the College was ready for the commencement of academic work. Its first printed Prospectus[41] announced that the Matriculation Examination would be held on Tuesday and Wednesday, the 30th and 31st of October, 1849, and the Scholarship Examination on Friday, Saturday and Monday, the 2nd, 3rd and 5th of November. "The several departments of the College will open for public instruction on Wednesday, the 7th November, 1849". At this stage the story reverts to the earliest pages of this work, and the energy, the hope the enterprise and the acrimony associated with the names of Hincks, Roche, Bullen, Wyse, Peel, Murray, McHale and Cullen were to be given life and meaning where scholars came to teach and to learn in an Irish academical institution.

CHAPTER V

1. Hansard 3, Ixxx 1281.

2. British Museum. Peel Manuscript Letters.

3. British Museum. ADD.MS. 40476. f.508.

4. Royal Warranty. Queen's Colleges. Public Record Office, London Ref: H.O. 101/9.

5. "Address Delivered at Public Distribution of Prizes. Queen's College, Cork. October 25, 1850. Sir Robert Kane, F.R.S., M.R.I.A." Pub. Hodges and Smith, Dublin. 1850.

6. The Queen's Colleges Commission, 1858. Report, p.2.

7. Report of the Commissioners of the Board of Works. 1847. Reports, Commissions (Ireland) Vol. XVII.

8. ibid. Reports, Public Works. 1848. Vol. XXXVII.

9. ibid. Reports, Commissions (Ireland) 1849. Vol. XXIII.

10. ibid. Reports, Commissions (Ireland) 1850. Vol. XXV.

11. State Paper Office, Dublin. Registered Papers. 01676. (Manuscript).

12. S.P.O. (abbreviation henceforth used) Reg. Papers. 03144.

13. S.P.O. Reg. Papers. 014032. (MS).

14. "Reminiscences of Oxford". Rev. W. Tuckwell, M.A. p.51. Pub. Smith, Elder and Co. London. 1907.

15. B.M. Peel Papers. ADD.MS. 40479. f.377.

16. B.M. Peel Papers. ibid. f.379.

17. Figure quoted in "Queen's Belfast". Moody and Beckett. op. cit. Footnote, p.62.

18. Dublin Gazette. 4th. August, 1849.

19. S.P.O. Official Papers. 1845. No. 135.

20. S.P.O. Official Papers. 1845. No. 145.

21. S.P.O. Official Papers. 1845. No. 147.

22. George Boole. See: A Miscellany. Edited, P. D. Barry.

23. "Men of Mathematics". E.T. Bell. p.479. Pub. 1937. Reprinted, Pelican 1965.

24. S.P.O. Registered Papers. Ref. O. 14164. (MS).

25. S.P.O. Official Papers. 1846. Ref. 84.

26. S.P.O. Registered Papers. 1845. Ref. 016 460.

27. S.P.O. Registered Papers. 1846. Ref. 02974.

28. See: "Mark Pattison and the Idea of a University". John Sparrow. Pub. Cambridge University Press. 1967.

29. S.P.O. Official Papers. 1845. Ref. 123.

30. S.P.O. Official Papers. 1845. Ref. 134.

31. S.P.O. Official Papers. 1845. Ref. 140.

32. S.P.O. Unregistered Miscellaneous Papers. 65.

33. S.P.O. Unregistered Miscellaneous Papers. 65.

34. S.P.O. Unregistered Miscellaneous Papers. 65.

35. For material on Protestant Societies and the Irish language see this writer's unpublished (1971) M.A. Thesis, "Aspects of Protestant Schooling in Ireland". Library, University College, Cork.

36. "The Queen's Belfast". Moody and Beckett. op. cit. p.51.

37. Windele Manuscripts. Royal Irish Academy. Vol.11.

38. S.P.O. Unregistered Miscellaneous Papers. 144.

39. See: University College Cork Record, Easter 1947, for an informative article on Connellan by D. O'Leary, M.A. The writer mistakenly states that Connellan took up his appointment only in 1852.

40. "Letters Patent for Increasing the Number of Professors in the Queen's College, Cork, and Constituting Rules, Statutes and Ordinances for the Government of the Same". 2nd. November, 1849. Printed for H.M. Stationery Office. George and John Grierson, Dublin 1850.

41. Prospectus, Queen's College, Cork. By Order of the President. 22nd August, 1849. Printed: Alex. Thom, 87 Abbey Street, Dublin.

CHAPTER SIX.

THE FIRST SESSION.

This chapter will recount the practical working of the College during the first Session in a situation in which staff and students had to adapt to new buildings and new procedures, and to create the "genius loci" of an exciting development in Irish education. How well they succeeded is borne out by the fact that, despite the many vicissitudes that were to beset the College as the nineteenth century unfolded through its second half, it survived and took root and to-day its throng of students move from the Gothic graciousness of Sir Thomas Deane to other structures which, if lacking in pointed arch and limestone dignity, at least bear testimony to the eagerness of Munster to learn where Finbarr taught. In seeking to recall the earliest days in the life of the College extensive use will be made of the original manuscript Minute Books which have very literally gathered the dust of almost a century and a quarter in the basement strong-room which houses the College Archives. These Minute Books have never before been used in any publication dealing with College history; the selection of material quoted in this chapter will give a complete coverage of activities in the first Session, but for reasons which must be obvious the subject matter will largely concern affairs of organisation and adaptation rather than expositions of strictly academic theory or practice. In addition to the Minute Books attention will also be given to the first

Annual Report of the President in which he detailed the workings of the College in its various departments. Finally, there will be an outline of the main points of the President's Address at the opening of the new academic Session of 1850.

If it was fitting that a son of Thomas Dix Hincks should occupy a chair at the opening of the College, and that Dr. Denis B. Bullen should do likewise, it was no less fitting that the first name to be entered on the College Rolls[1] be that of Brennan's son. Under the heading "Names of Students who Matriculated on the 30th of October, 1849", the entry runs as follows: "Name of Candidate, Bullen, Richard; Age, 14; Place of Birth, Cork; Place of Education, Downside College; Religious Denomination, Rom^{n}. Catholic; Name of Father, Denis Brennan Bullen; Maiden Name of Mother, Ellen Maria Power; Parents' Residence, 4 Camden Quay, Cork; Names of Guardian, Parent; Residence of Guardian, Parent; Faculty, Arts; Observations, Sch. S. R.K." Young Bullen had won a Scholarship in the Science Division of the Faculty of Arts, and the President has initialled the entry. Apart from the expected scatter of entries from the Cork city and county schools, the College Roll shows an interesting variety from establishments further afield; among such were Trinity College, Belfast Institute, Irish College, Rome, Maynooth, Clongowes, Wesleyan Collegiate School, Dublin, Carlow College, Irish College, Paris, Wolverhampton, Stonyhurst and Oscott. The ages ranged from thirteen-year-old John Stopford, a Wesleyan Methodist, of 60 South Mall, Cork, to that of Patrick Sullivan, a twenty-six-year-old Roman Catholic from Kilmichael, Co. Cork. The President's first

Report,[2] 1850, gave the number enrolled as 115, of whom 70 were Matriculated Students and 45 Non-Matriculated. These were distributed among the Faculties as follows:

Faculty of Arts	50
Faculty of Medicine	6
School of Engineering	10
School of Agriculture	4

Non-Matriculated Students:

Faculty of Arts	14
Faculty of Medicine	15
Faculty of Law	13
School of Agriculture	1
School of Engineering	2

The average ages were as follows:

Faculty of Arts	17¾ years.
Faculty of Medicine	19½ "
School of Engineering	17 5/6 "
School of Agriculture	20 "

The religious affiliations of the 70 Matriculated Students were:

Roman Catholics	38
Church of England Protestants	26
Wesleyan Methodists	4
Church of Scotland Presbyterian	1
Independent Protestant	1

The Report stated that the religious proportions among the forty five Non-Matriculated Students "were about the same".

The Council Minutes provide an extensive and interesting insight into the multifarious issues, both the trivial and

the serious, which were woven into the texture of the new academic community. The first entry[3] was cryptic in the extreme: "6th November, 1849. Present, the President, Vice President, Deans Hincks, Darley, Walsh. Report of the Examiners for Literary Scholarships, and for Science and Engineering and Agricultural Scholarships. Adopted both". The meeting[4] of 10th November, however, breathed some life into the proceedings: "The President has reported to the Council that he was appointed three Upper Porters at a salary of £1 a week each, and three other Porters at a salary of 12/- a week each, and proposes to appoint two more at a salary of 9/- a week each". At the top of this hierarchy of early Victorian porterage was the redoubtable William Cunningham, erstwhile porter at the Royal Cork Institution. It will be recalled from chapter two that Cunningham had written a letter of thanks to the Institution, rather grandly addressed from "The Queen's College, Cork". Though he had obviously sobered up remarkably in his later years at the Institution, he had earlier been warned on the personal failing which had resulted in his predecessor, Ramsey, being sacked for being drunk and incapable. At the 1858 Queen's College Commission Sir Robert Kane had sadly to relate that Cunningham had strayed into his former ways and had been demoted from Head, or Upper, Porter to mere plain Porter. However, this fluid situation was all in the future in 1849, and the meeting[5] of December 4th ordered "that Professors Walsh and O'Connor be requested to obtain patterns for gowns and caps to be worn by the Scholars and Students of the College. Ordered that advertisement of the Amended Programme be inserted in the Cork Papers, and in

the Limerick Chronicle and Nenagh Guardian. Ordered that an advertisement be inserted in these papers of the Classes to be opened for Naval and Military Instruction. (Also in) Waterford Chronicle and Mail, Kerry Examiner and General Advertiser". The Bursar was ultimately to be responsible to the Board of Works, but the Council for good reasons later to come to light, were in no hurry that he should assume that responsibility. On December 20th(6) they "ordered that the Bursar be directed not to take up possession of the College Buildings from the Architect or officer of the Board of Works until he shall receive an order from the Council. Ordered that a subcommittee of the Council consisting of Deans Bullen, Hincks and Walsh shall carefully inspect the several portions of the Buildings and report as to the actual condition of the same, and the attention which they may deem necessary." Attention to bricks and mortar went hand in hand with care for the Students; on January 7th, 1850, it was ordered "that the Bursar be directed to require from the Keepers of Boarding-houses licensed by the President (of) the College a statement of the terms for Board and Lodging, and the nature of the accommodation and arrangements furnished by them. The President stated that he had appointed Professors Hincks and Walsh as Auditors of the Bursar's accounts".

A growing disenchantment with the fittings and services of the College buildings might well have tempered Kane's and his colleagues' reaction to Macaulay's eulogium had the great man cared to utter it in the first Session. On January 15th(7) the Council ordered that "a communication be made

to Sir Thos Deane requesting that a paling be made in the avenue from the Gate to the College as the approach in its present condition is very dangerous. Ordered that a communication be made to the Board of Wide Street Commissioners requesting the Board to lay down a footpath from the Western Road to the Gate of the College". The same meeting was actively pursuing the matter of academic attire: "ordered that the Registrar write to Mr. Alex. Thompson of St. Andrew Street, Dublin, inquiring whether he can furnish the Alpaca Scholar's Gown priced in his estimate at £1.0.0. for 17/6, the cloth cap for 5/-, and directing him if he can supply these articles at the prices offered to send down one of each as a sample to the College". Driving a hard bargain for tassels was followed by such essentials of academic housekeeping as towels and basin stands, not however to the exclusion of Library Catalogues. January 19th(8): "ordered that Professor Lewis, De Vericour, Boole and Fleming be appointed as a Library Committee to co-operate with the Libr., and that they be requested to report to the Council as soon as possible as to the classification and arrangements of the Library, and the regulations under which it may be made vailable to the Professors, Officers and Students. The Bursar requires permission to purchase Towels for the Professors' rooms, towels for Dr. Alcock's rooms and three Basin stands". More academic matters were on the agenda(9) on February 12th: "ordered that the Deans of the several Faculties be required to hold meetings of their respective Faculties for the purpose of considering and reporting to the Council on the mode of the College Examin-

ations for Students rising to the Second Year, and also on the nature and mode of disbursement of Prizes, also to report on what should be the subjects for Examinations for the Second Year Scholarships in the several Faculties". Obviously a satisfactory deal had been done in the matter of caps and gowns, for the meeting of March 5th(10) ordered "that on and after the first day of next term all Students shall appear in the academical costume prescribed by the Council, and no Student can be admitted if not in costume". The same meeting heard a request from Professor Shaw for an additional shelf in his room to hold "some apparatus which is at present lying inconveniently on the floor. A small ladder is also absolutely required for the same room". On March 12th Professor Shaw was again a suppliant, this time seeking a motley collection of steel rods, magnets and iron bars for the School of Natural Philosophy. Permission was requested to order "without loss of time from Mr. Lecky, Iron Founder, Cork:

1. Two equal steel rods for magnets, resting on knife-edges and running in a horizontal plane - size 18 in. long, ½ inch broad in the middle and tapering to the end, 3/16 of an inch deep.
2. One ditto, precisely similar, made of soft iron.
3. One bar of ⅝ round iron, softened, 3 ft. long.
4. Two bars of ⅜ round iron, softened, 1 ft. long.
5. Two bars of ¼ iron, 6 inches long.
6. Six small ditto, 2 inches long each.
7. Three ditto, 1 inch.
8. One softened iron bar, 2 ft. long, 1 inch wide and ¼ thick.

All the above will come to something under £1.0.0.".

In the best traditions of the "sound mind in a sound body" theory the meeting[11] of March 12th ordered "that the Bursar be requested to inquire on what terms a field for playing cricket in the neighbourhood (of the) College could be rented, and to report the same at the next meeting of the Council". A letter of thanks was to be sent to Edward Marnock, Allsop Terrace, New Road, London as follows: "A package of 194 Plants illustrative of Medical Botany which you were so kind as to send for the use of this College has been safely received, and I am instructed by the Council to offer you their thanks for this acceptable present which will assist the labours of several of our professors". The cricket field had not materialised by[12] March 19th, but there were some developments respecting carpets. "Ordered that the Registrar be directed to write to Mr. Radcliffe (Board of Works) suggesting that the Professors feel grateful for the handsome manner in which Sir Thomas Deane explained to the Bursar it was intended to carpet the Professors' preparation rooms, and to mention that the Professors, being willing to waive their personal comforts for the furtherance of the efficiency of the College, would desire that the sum to be appropriated for this purpose should be laid out in providing strong Hemp Cloth to cover the floor and a rug, and the remainder to be applied in providing additional tables for Students in the Lecture rooms and presses in the preparation rooms for the Professors' accommodation as had been already solicited from the Board". The problems of law and order claimed the attention of the March 26th meeting, with the following

procedures laid down[13]: "1. It shall be the duty of every Professor and Officer of the College, and more especially of the Deans of the several Faculties, to assist in maintaining discipline, and in repressing by admonition and reproof, misconduct and disorder among the Students. 2. If any Student shall prove inattentive to the adminition or reproof of any Dean, Professor of Officer, it shall be the duty of such Dean, Professor or Officer to report the offender to the Vice President. 3. If the Vice President shall deem it necessary or desirable, he shall summon the offender to appear before the Council at its next meeting when he shall be solemnly admonished by the President, or acting Chairman of the Council. 4. If any Student shall have been summoned before the Council a second time during the same Term he shall forfeit the Term and be excluded from the College during the remainder thereof. 5. If the offence for which any Student shall be summoned before the Council be of a gross character, it shall be competent to the Council to suspend him either during one or two Sessions according to their discretion. 6. It shall be the duty of the Steward and Porter of the College to report to the Vice President any instances of disorder or breach of discipline which they may observe".

The recurring dissatisfaction with Sir Thomas Deane and the Board of Works again surfaced on March 26th - the place was freezing, there was billowing smoke, there were pools of water when the wind was south. "The Council having taken into account the communication received from the Board of Works, in reply to a letter from the President of this

College, and also the letter from Sir Thomas Deane enclosed therewith, and having considered the request referred to - disclaim making any serious charges against Sir Thomas Deane as an architect by reason of the failure of certain portions of the work to answer the purposes for which they were intended. The Council must again inform the Board of Works that the grates throughout the whole building being formed in the crescent plan radiate heat badly throughout the rooms, require an enormous consumption of fuel which makes a large quantity of smoke, and while admitting the propriety of giving time until the building becomes more dry, they suggest the necessity of preventing any injury arising to the property of the College either by changing the grates or by placing proper cappings upon the tops of the Chimneys. The Council must again press upon the Board of Works the propriety of glazing the lower Cloisters, as from the aspect of the College the passages are flooded with rain whenever there is wet with a southerly wind, which is the pervailing weather in this locality. However this proposal may interfere with the architectural design, the Council consider it to be absolutely indispensable for the safety of the property and the efficient working of the College. In addition to these matters the Council have to remark that there is an inadequate supply of water for the water closet on the lower corridor, and after a fortnight's dry weather (as) was before the commencement of the last season, the tanks are dry and the smell from this water closet is extremely offensive. The Council have to state that it will be impossible to continue the Anatomical department in the place where it has up to this time been

temporarily conducted, and as there is no other apartment within the College suitable for the purpose, it becomes increasingly necessary to erect the proposed Anatomical Lecture room without further delay. To keep the Dissecting room within the main building would not only be injurious to the Medical Faculty but would be highly prejudicial to the general interests of the College. In conclusion the Council beg most respectfully to impress upon the Board of Works the absolute necessity of carrying out the several other suggestions contained in their report of the 20th February as embodied by the President in his letter to your Board. Moved by Professor Bullen, seconded by Professor Darley, that this Report be adopted and a copy of it forwarded to the Board of Works. Signed, Robert Kane". Despite the problems of water, in its abundance and in its shortage, the April 16th meeting authorised the Bursar "to accept from the Board of Works the charge and care of the College Buildings".

The proximity of the College buildings to the nearby County Gaol, with its fine classical facade designed by the Pain brothers, was to cause early and grievous problems - there was the little matter of a public hanging, and there was the matter of sewage seeping into the College stream. The meeting[14] of May 7th had some of those issues before it. "That a communication be sent to the President requesting him to bring under the consideration of his Excellency the Lord Lieutenant that on Wednesday, April (no date given) the academical business of the Queen's College was suspended in consequence of a Public Execution taking place at the entrance of the College. The chief approach of the College

is the road leading to the County Gaol and the Council consider it extremely detrimental to the character and interests of the College that the students and the public coming to a Royal Institution should be exposed to contact with such scenes as must naturally occur at the entrance of a prison. It would be desirable to invite the attention of the Board of Works to the facility with which a new approach may be made to the College from the Eastward which would prevent the painful and shocking interruption to the College duties, and have the advantage of considerably shortening the distance from the city". The Registrar's Letter Book(15) gives the text of Francis Albani's letter to Sir Thomas Deane on such related issues. Written on 13th May, 1850 and sent to Deane at No. 1 Queen Street, Cork, it went: "Sir, I am directed by the President of this College, Sir Robert Kane, to acquaint you that the exceeding slowness of progress of the gas-fittings and the incompleteness of the boiler-fittings of the Laboratory are of serious inconvenience in the Chemical department, and to request that you urge on the completion of the work. I am also directed to draw your attention forcibly to the fact that, notwithstanding the urgent and repeated representations of the President and Council of the nuisance produced by the drainage of the Gaol being discharged into the river at the College gate, and conducted by the Stream along the entire front of the building, producing almost daily a noisome stench, no means appear to have been taken by you or by the Gaol Committee to obviate the same, although a positive promise was made to this effect. In conclusion I have to apply to you to

urge the matter forward without delay, as some reference to so important a consideration in selecting a situation for the College, as the removing of the intolerable nuisance of Gaol ordure, must have fallen within the functions of the architect of the College. I have the honour etc."

Having dealt with the unfortunate Deane, the Registrar next turned his guns on the Board of Works. On May 18th he sent off to Radcliffe a highly itemised requisition list(16) which leaves the impression that the College at that stage was little more than a glorious shell - all gracious without, all empty within. "1. There is required along the south side of the Museum a strong counter for supporting large objects and mechanical models. It should run the entire length of the Museum, should be of the height of the window sill, and 2 ft. 6 inches wide. There are further required for the centre of the Museum six horizontal double cases, so shaped as to be the same length and height as the simple desk cases already made for the windows of the north side; and also cases of drawers to be fitted to under part of the three window cases for the reception of minerals.
2. The room for Instruction in practical Mechanics, the fitting up of which has been suspended hitherto in consequence of its being temporarily given up to the Anatomical department, now requires immediate furnishing, as it is pressingly wanted for the work of the Engineering and Medical Students. There are required to be put up in it a small forge, an open furnace and sand bath, a counter with drawers along the west side of the room, a strong working table 6 ft. by 3 feet with four drawers for the centre of the room.
3. There are required for the east side of the Library three

vertical book-cases to be placed one on each side of the fire-place, and one where the temporary store is now placed. Each press is to be about ten feet.

4. There is further required for the Library a long, narrow inclined table or desk to run from end to end, and west side, to accommodate the number of students who now occupy the Library daily for study.

5. The fittings and carpeting of the Council-room require to be completed, and the room now occupied by the Council will require to be fitted for its proper objects as Professors' private Library, and will require two book-cases.

6. There are three additional tables indispensable in each of the two upper corridor Lecture Rooms.

7. There is required a black diagram-board for the Mathematical Professor on a stand with uprights as per plan.

8. There is required for the Professor of Practical Chemistry a stand with a blackboard on the plan of a painter's easel, and a counter in his room.

9. There is indispensably required a window to be opened on the Cloister, in the Librarian's room, a room which at present is rendered unfit for the Librarian's duties from being so very dark. It is also a matter of essential importance to the health and comfort of the Officers and Students of the College, and of the Public who frequent the Lectures and offices, that the great Entrance under the Tower should be provided with a gate and a small wicket, and that for marking the hours a Tower clock should be provided.

10. The precipitous and exposed face of the cliff in front of the College and at the Porter's lodge, being the cause of very great risk to all parties driving or walking even in

the daytime, it is absolutely necessary that the iron wire fence and coping wall should be erected in those places, and the wooden paling at the back gateway, and also that the remaining grounds should be put in proper order.

11. The President's Office still remaining totally unfurnished, it is required that it be provided with carpet, fire irons, office table with desk and drawers, a press, six black hair chairs and some shelves.

12. There are also (required) six hair cloth chairs, the same as in the last, to supply the Professors' rooms, and a rack for large Account books and Roll books for the Bursar's and secretary's office, with door and lock.

13. The number of Lecture rooms provided being inconveniently small for the amount of business at the College, and rendering the arrangement of lecture hours excessively difficult and complicated I am directed particularly to request that you will direct an additional lecture room to be arranged by running up a partition across the small (western) Museum, so as to close off the portion near the Tower and form a Lecture room for Natural History.

14. A carpet, office table with two drawers, four chairs and a small press are required for the Librarian's room, and a table with two drawers, and a desk with a lock is required for the working room of the Professor of Natural Philosophy.

I beg also to refer to the applications already made regarding the staunching of the windows which now admit so much rain; the glazing of the cloisters, which especially that of the north front, in wet weather are most uncomfortable and almost impassable from the violent driving in of

the rain, and the step for elevating the lecturer in the Chemical Lecture room".

Having dealt with the Architect and the Board of Works, the Registrar felt compelled to turn his(17) attention to his nextdoor neighbour, the Committee of Management of the Gaol. Something had to be done about drainage. "I am directed to bring under the consideration of your Committee the very offensive and insalubrious nuisance which is being produced by the discharge into the small branch of the river at the College gate of the drainage and cleaning of the Gaol. This material, containing as it appears from inspection, and as the Council is informed, the decomposing animal waste necessarily resulting where so large a number of individuals are collected as in the County Gaol, produces in the river an active fermentation and a putrescent smell, which being carried by the current of the channel entirely along the front of the College, creates an odour and an effluvium most offensive to the senses and which cannot but be prejudicial to health. The Council would hesitate to press this subject on the attention of the Committee, were it not that as the materials so considered offensive and deleterious are in reality of value and well worthy of being aconomised and turned to good account instead of being wasted in producing injury and nuisance". Far from being merely fractious, the Registrar was brimming with suggestions: "By impounding the offal in cess-pools the produce might be made available for manure, and offensive smells avoided ---- it is open to the Committee to direct the discharge by an elongated sewer pipe into those branches of the river which do not flow along the College bank". Never was so much nastiness

so nicely expressed! A note of brisk business marked the Council[18] meeting of May 28th: the contract for the supply of coals was given to Messrs. Curtayne; the Medical Prospectus was to be printed; Faculty meetings were ordered to be held to elect Deans for the ensuing Session; of the €100 allocated for advertising, forty was to go to Arts, thirty to Medicine, twenty to Engineering and Agriculture and ten to Law. A problem of more pressing importance than desks or chairs or carpets or water in all its manifestations came before the Council meeting of July 24th - a problem that centred on the one sensitive issue underlying the very philosophical basis of the College, the issue of religion. A contraversy blew up over the publication by Professor De Vericour of a work entitled "Historical Analysis of Christian Civilization". Beyond setting out the sequence of events within the College, and some subsequent ecclesiastical comment from outside, this chapter will not attempt any interpretation or elaboration on the affair. The Council Minutes[19] for 24th July, 1850, contain the following Resolution. "Moved by Dean Bullen, seconded by Dr. Ryall, resolved. That on considering the subject of a work which has been published by Professor De Vericour, entitled an 'Historical Analysis of Christian Civilization', the Council are of opinion that the form in which the name of the author appears on the title page is likely to mislead with regard to the nature of this Professorship, such being properly Philosophical and not in any way embracing History; that the Preface is written in a manner to convey an impression that this work might be received as a Text-book in this College, which its subject totally precludes; that the address of the book being dated

from Queen's College, Cork, implies a connection and sanction which this Council disclaims, and that, without entering into any detailed judgement upon the contents of this work, the Council finds that being written in his capacity of Professor, it is calculated to produce polemical contention and excitement, to retard the progress of the College and injure the cause of United Education in Ireland. The Council, therefore, consider that Professor De Vericour has violated the engagement which he had subscribed according to the Statutes when he entered upon the duties of his Professorship. Signed, Robert Kane. As the President remonstrated with Professor De Vericour on a former occasion, and as the urgency of this case forbids any delay, whilst the absence of Professor De Vericour on the Continent makes it impossible to summon him before the Council, the President in accordance with the Statutes is herby requested to suspend him from his functions, and to take steps officially to recommend to the Crown, his removal from office as having transgressed the Statutes of this College and violate his obligations to its authorities". With the onset of the Summer Vacation no further entries occur in the Council Minute Book until its resumption for a meeting on September 10th. However, the Registrar's Minute Book, under the date 16th August, 1850, has the following cryptic entry: "Council Resolution on Professor De Vericour. Letter sent to him at 23 Rue Fronchet, Paris. Asked to attend Council Meeting at Cork on Tuesday, 10th September at 3 o'clock".

The Council Minutes[20] for September 10th resume the story. "Present, the President, Vice President, Deans Darley, Bullen and Walsh. Read the Resolution of Council of the 24th

July regarding the work on Christian Civilization, explaining the censure of the Council of the form and manner in which that work had appeared from the College being calculated to produce polemical contention. The President reported that he confirmed and signed that Resolution. Read the Minutes of the Council of the 24th of July requesting the President to suspend Mr. De Vericour from his Professorship in conformity with the Statute. The President reported that wishing to carry out the request of the Council strictly in accordance with the Statute he had considered it advisable before further proceeding to inform Mr. De Vericour of the proceeding and resolution of the Council, and to have him summoned officially before the Council as the Statute directs, and that Mr. De Vericour had been summoned to attend the Council now sitting. The acting secretary reported that Mr. De Vericour was in attendance on the Council, and that he had sent in to the President a letter which he wished to submit. Read Mr. De Vericour's letter as follows: Here insert Mr. De Vericour's letter. (not now in Minute Book) Resolved: The Resolution of Council of 10th September (Resolution A; not now in Minute Book) declaring the extent of control to be exercised by the Council over the writings of Professors being found liable to misconstruction, the following modification is substituted and adopted by the Council for its Rule. When a Professor chooses to publish in his capacity of Professor, and uses the title and authority of his office to give sanction and influence to his writings, he shall be held responsible that his works shall not be contrary to the interests of Education and the welfare of the College, or inconsistent with the principles of his

statutory declaration. When a Professor chooses to write only in his private capacity, and altogether apart from his Collegiate position, the Council does not claim any right of judging such writings, these being subject only to the examination of the higher authorities with whom the dismissal of Professors rests.

Moved by Dean Bullen, seconded by Dean Hincks, Resolution B. The Council considering the principle of the above Rule to be essential to the good government of the College, deem it expedient that it should receive the additional sanction of being specifically incorporated in the Statutes, and the President is hereby requested to submit a copy of the said Rule to the Governmental authorities for that purpose.

Professor De Vericour being then called before the Council, the President communicated to him the nature of the foregoing Resolutions of the Council, and stated to him that from the great impropriety of his officially as Professor having published a work of polemical tendency, and having given to its title pages and preface a form by which the responsibility for the nature of its contents was necessarily attached to the Cork College, it was indispensable for the authorities of the College to condemn his fault, and to warn and reprimand him for the same according to the Statute, and further the President explained that this step of warning having been taken in compliance with the Statute, it would be the duty of the President in case of any further similar violation of Professorial duty to take the final steps directed by the Statute of the nature of which Professor De Vericour was, of course, aware. The President

further explained that in thus enforcing the official responsibility of the Professorial office, it was not at all the intention of the Council to interfere with or limit the due right and independence of any Professor acting or writing in his private capacity on such subjects unconnected with his Professorial duties". So calm was restored to the ruffled academic waters, and Professor De Vericour was restored, or perhaps more correctly, confirmed in his duties, while a major policy principle had been established.

However, in the light of the religious issue raised by the whole question of the Queen's Colleges, and more specifically in view of the fact that between the opening of what might be termed the De Vericour affair in early summer and its academic termination in the autumn of 1850, the Synod of Thurles had issued its Decrees, it was not at all surprising that the matter had wider repercussions. In a Pastoral Letter(21) to the Catholic Clergy of the Archdiocese of Armagh on Catholic Education, Archbishop Cullen made reference to the events at the College in a vein of thinking and in a style of expression that characterised his writing on the educational question. Having given a summary of what he called the "precipice where so many have perished" in France, Germany, Belgium and the United States, he continued: "Is it not then evident that the wisdom of the decisions of Rome is confirmed by the sad history of bad systems of education through the world, and by the testimony of all nations? But even the very short experience we have had of the working of the Queen's Colleges should bring us to the same conclusions ---- an historical work of no ordinary pretension issued from the press of a London publisher not

remarkable for the orthodox character of his works, dated from the Queen's College, Cork, bearing the name of the Professor of French Literature. This book, which is designed as an historical manual for educational establishments, is not only distinguished by its anti-Catholic spirit and tendency, but replete with the most mischievous errors on the subject of religion, from the commencement to the end. The authorities of the College are not slow in taking the alarm; they do all that men in their positions are capable of doing; the Council pronounces a censure on the <u>form</u> and <u>manner</u> in which the work has appeared, and requests the President to suspend the author, The President, before proceeding farther, deems it his duty to summon the professor before the Council. He accordingly appears, expresses by letter his regret for his <u>inadvertence</u> in connecting the College and his work (no regret for the attacks on Catholic doctrine), <u>consents to obviate the evil by ommitting from the work his address from the College and his title of Professor</u>, (what a remedy for the wounds inflicted on the faith of Catholic children), resigns his office as Dean of Faculty for the ensuing year, is duly and formally reprimanded by the President, as prescribed by the Statutes; and then not only regularly reinstated in his office as teacher of Catholic youth, but has all his rights and privileges. (Here the Archbishop quoted the Council Resolution of 10th September, 1850, giving as his source the local journals). Let us here abstain, Reverend Brethren, from attaching blame to any of the parties in question. However erroneous his views, let us suppose the Professor to be perfectly sincere - and in

justification of the College authorities let us grant that they left no power unexercised which was entrusted to them by the Statutes. But, we may be permitted to ask, what has become of these far-famed securities that were to dissipate every fear and to neutralize every danger, to calm the anxieties of the most scrupulous and satisfy the requirements of the most orthodox, which it was fanaticism to question, and downright bigotry to repudiate? ---- Scarcely is the institution established when we behold the spirit of error and infidelity issue from it, scatter those boasted securities to the wind publicly assault and outrage the principles of Catholic faith and morals, and return in triumph to its halls, to be formally enthroned as the presiding genius of the place, by the recognition of its rights and privileges".

The two final meetings of the Council before the opening of the second Session in October simply dealt with routine business. Apparently some provision had been made for the giving of Public Lectures on certain subjects, and the meeting(22) of September 14th had before it a "certificate of Mr. Rogers sent in by Professor Connellan, and ordered that the Course of Lectures on the Celtic Language be postponed to the next Spring term, the Council expressing their regret for his continued indisposition". Other such lectures, however, were to be delivered as arranged; the(23) meeting of October 22nd stated that "four public Lectures on Currency and Banking are to be delivered by Professor Mills commencing on Monday at three thirty o'clock, and to be continued on alternate days. Six public Lectures on Natural History will

be delivered by Professor Hincks commencing on Tuesday, 29th inst. at three o'clock on each alternate day. These Lectures to be advertised twice in the Southern Reporter and Constitution and on Friday in the Examiner. Ordered that the Professors be requested to attend a meeting of the Collegiate body on Friday the 25th inst. at a quarter before one o'clock for the public distribution of prizes". In addition to the Council Minute Book the College Archives also possess Faculty Minute Books which are in varying degrees informative. Perhaps least informative are the Minutes(24) of the Literary Division of the Faculty of Arts. These literary gentlemen obviously did not believe in wasting the sweetness of their effusions on the desert air of a mere minute book, and two very factual entries cover the entire Session. "7th June, 1850. Session 1849 - 50. Three meetings of the Literary Division of the Faculty were held during the Session. At the first meeting the hours of lecture were arranged. At the second meeting the number and value of prizes to be awarded at the Sessional Examinations were determined, and at the third meeting Professor De Vericour was elected Dean of the Literary Division of the Faculty of Arts for the ensuing Session(25)". The second entry of 14th October, 1850, merely recorded that Professor Lewis was elected Dean for the new Session. Because of the events already outlined Professor De Vericour had resigned from that post. The Minute(26) Book of the Science Division of the Faculty of Arts has its first, undated, entry for October, 1849, which records simply that the "Rev. Professor Hincks, F.L.S., Professor of Natural History, was elected Dean". The next meeting, at an unspecified date(27) in February,

1850, approved of a motion by Professor Boole that "the Literary Division of the Faculty of Arts be invited to a conference with a view to make arrangements of the work imposed on the Students as shall prevent the interference of the business of one professor with that of another". Also passed was Professor Lane's motion that it be agreed "that it be recommended that a porter be directed to announce the conclusion and commencement of each lecture hour by ringing of a bell". On March 20th[28] the meeting passed Professor Boole's motion that "such of the Lecture rooms as require it, and especially the Mathematical Lecture rooms, be furnished with hangings, or some other effectual means of preventing the echo which at present interferes much with the business of the classes". Having dealt with acoustics the meeting turned to Agriculture, and agreed to Professor Murphy's motion that "the attention of the Council be requested to the expediency of some changes in the requisitions for the Agricultural Scholarships in the fourth year so that some agricultural knowledge may be required". In fact, there seemed to be building up some manner of polite disagreement between Professors Hincks and Murphy as to what extent their respective courses should, or should not, "embrace the natural history of farm animals and cultivated plants". All of this came to the surface at a meeting[29] on May 16th, when something of a philosophy of Agriculture was formulated. Apparently the Council had referred the matter of curriculum change back to the Faculty before making submissions to the Queen's University. The Minutes are as follows: "The paper prepared by Professor Murphy was then read. The point on which doubt was entertained was the

recommendation to dispense with Natural History in the Second Session. Professor Murphy maintained that in so short a course as two years the Student could not spare time for additional instruction in Natural History, and observed that it appeared to be doubtful whether the natural history of farm animals and cultivated plants stated to be required in the second year was intended to be given by the Professor of Natural History or of Agriculture. Professor Hincks stated that he now heard for the first time that there was any doubt of the course belonging to his department. He had not intended to go over ground belonging to the Professor of Agriculture and the Veterinary teacher. He gave a sketch of the course he had designed, which he considered was highly useful and important, and in fact more so than qualifying every agricultural Student to act for himself as leveller, mapper and farm architect, subjects which are recommended to occupy two hours daily of the Student's time. After more conversation, the document having received some alterations was approved by the meeting and sent back to the Council with its sanction. The following is a copy of the recommendation:

That the Agricultural course extending only over two years, and the subjects embraced in the lectures of the Professors of Natural Philosophy, Chemistry and Natural History being of such vast extent, and a knowledge of some of these subjects being of much greater importance to the agriculturalist than of others, an arrangement should, if possible, be made whereby in a portion of each of these courses the attention of students may be directed to matters

having special reference to agriculture. That it is important that in the Second Year in addition to surveying, instruction be afforded by the Professor of Civil Engineering in mapping and in farm architecture. That it does not appear desirable that the agricultural students should devote attention to, and pay for, two courses of Natural History as directed in the present curriculum, since the physiology and pathology of farm animals fall within the range of subjects embraced in the Veterinary course, whilst the breeding, rearing, feeding and general arrangement of the same forms an important, perhaps the most important branch of practical agriculture, and as such comes of course within the sphere of the duties of the Professor of Agriculture. In accordance with these views the Prospectus of the School of Agriculture would be as follows:

First Year : Elements of Natural Philosophy, a lecture each alternate day, a portion of the course having special reference to Agriculture.

Elements of Chemistry, a lecture each alternate day.

Elements of Natural History, a lecture each alternate day.

Theory of Agriculture, lecture ditto.

Second Year: Geology and Mineralogy, ditto.

Land Surveying, levelling, mapping and farm architecture, two hours daily throughout the Session.

Veterinary Medicine and Practice, two hours weekly throughout the Session.

Practice of Agriculture, lecture each alternate

day.

No further entries were made in the Minutes for the remainder of the Session, and with the Law Faculty Minutes beginning only in 1852, it remains to survey the rather more copious transactions in the Medical Faculty[30]. The first entry[31], for 19th September, 1849, records the election of Professor Bullen as Dean, and the decision "that the hours to be fixed for the Courses of Lectures should leave time for Hospital attendance and dissections". The next meeting[32] of September 22nd ordered "that Professor Alcock be requested to report to the Council what arrangements he may consider proper for regulating the study of Practical Anatomy. Communications were laid before the Faculty relative to the Collection of Physiological and Pathological specimens forming the Museum of Doctor Hughes Bennett of Edinburgh, and stating that the Council were willing to allocate £150 for the purchase of same". On December 3rd Professor Fleming[33] was authorised to offer Dr. Bennett £150 for his Museum "to be delivered on board ship at Glasgow". The meeting of 14th December had a reply from Dr. Bennett, of Queen Street, Edinburgh, accepting the offer, and undertaking to send his Museum "free of expense to your College on board the Cork Steamboat at Glasgow". The Dean was authorized to request the Council to accept the offer of a Mr. Runciman to "bind the several volumes of Plates for the illustration of the Medical Lectures at 5/- per volume". On February 12th the meeting resolved[34] "that in any legislative measures which may be framed for the maintenance of the Public Medical Institutions, a power should be reserved to the Crown by which a certain number

of Beds should be made available for the Clinical instruction of the Students in the Queen's College, under such regulations as the College Authorities may hereafter determine". In response to a communication from the President relative to changes in the Medical curriculum suggested by the Colleges at Belfast and Galway, the meeting of February 25th resolved as follows(35): "That the following Curriculum be proposed:

Candidates for the Degree of M.D. should pass the Matriculation Examination required of Students in Arts.

First Year : Greek Language, Chemistry, Botany, Physics, Anatomy and Physiology.

Second Year: Latin Language, Practical Chemistry, Practical Anatomy, Matria Medica.

Third Year : French or German Languages, Anatomy and Physiology, Surgery, Hospital and Clinical Surgery.

Fourth Year: Practice of Medicine, Midwifery, Medical Jurisprudence, Hospital and Clinical Medicine.

That there be two Examinations for the Degree to take place at the later period of the Studies.

The next meeting(36) of March 1st was concerned not merely with professional training, but with the wider liberal formation of the educated man. Indeed, the sentiments expressed might well have come from the pages of Newman's "Discourses", soon to be composed. "Present, Professors Alcock, Harvey and O'Connor. The following Report was adapted. To Sir Robert Kane, President.

Sir,

Having laid before the Faculty of Medicine the communications from the Colleges of Belfast and Galway, which you

Transmitted to me, I beg leave to report. That the Faculty consider it will be conducive to the general interests of the Queen's University to maintain the connection which has been established between the Faculty of Arts and the Faculty of Medicine during the first years of Medical Studies. Without a proper preliminary education, not only in the departments of Science which are the groundwork of Medical knowledge, but also in the Ancient and Modern Languages, Candidates for the Degree of Doctor of Medicine cannot acquire those extended and varied attainments which are necessary to form a truly educated Physician. In expressing this opinion with regard to Medical Education the Faculty suggests that when the system of the Queen's Colleges shall have been matured, it will be a matter of consideration whether candidates for the Degree of M.D. should not be required to pass a certain number of terms in Arts before commencing their purely professional studies. Four years applied to subjects exclusively Medical would not be more than sufficient for Students after they shall have completed an adequate course of preparatory instruction. Under the present circumstance the Faculty feel themselves obliged to lay down the following curriculum, which they think ought to be regarded as the Minimum amount of Studies to be required of Candidates for the Medical Degree. (Curriculum as quoted for previous meeting) The Faculty recommend that Students should be required to attend eighteen months of Hospital Practice, and that in connection with Hospital attendance regular Courses of Clinical Medicine and Surgery should be established, to be delivered by the Faculty under such regulations as shall enable the Professors to illustrate

practical Medicine and Surgery by the treatment of Disease. Should the above Curriculum be adopted, Students in Arts should be admitted to examination for the Degree of M.D. two years after having obtained the Degree of A.B., provided they shall have performed all the Medical exercises prescribed in the Curriculum for the Degree of M.D. The Faculty are of opinion that candidates should be requested to attend at least one half of the above classes in one of the Queen's Colleges in Ireland. Signed: D.B. Bullen, Dean." Dissatisfaction over the want of a separate medical building was widespread during the first Session, and it was on that note that the final entry(37) of the Minute Book ended the Faculty's proceedings for the Session. "6th July, 1850. Letter to President. ---- beg you will have the kindness to inform them what prospect there is of having the building ready for the business of the Faculty at the opening of the Session in October. We all feel that unless this Department is in readiness against the time proposed, not only the Medical School, but the interests of the College generally will suffer serious and permanent injury". In his booklet, "A History of the Cork Medical School, 1849 - 1949", R. O'Rahilly(38) suggests that classes in the first year were held in the Cork School of Medicine on the South Mall, under the direction of Dr. Caesar; that most likely was the case, though from reference earlier in this chapter, and from the President's Report of 1850, it is clear that Anatomy, at least, was catered for within the College. The Professors from the Faculties of Arts and Medicine who taught the first Medical Students in the College were:

Anatomy and Physiology,	: Alcock, Benjamin.
Chemistry,	: Blyth, John.
Greek Language,	: Ryall, John.
Latin Language,	: Lewis, Bunnell.
Materia Medica,	: Fleming, Alexander.
Medicine,	: O'Connor, Denis Charles.
Midwifery,	: Harvey, Joshua Reuben.
Modern Languages,	: De Vericour, Raymond.
Natural History,	: Hincks, Rev. William.
Natural Philosophy,	: Shaw, George Frederick.
Surgery,	: Bullen Denis, Brenan.

Through the personal generosity of the Lord Lieutenant, Lord Clarendon, the Medical Building called after him was under way in 1850, but its full history lies outside the shape of this chapter.

No account of a public institution would be complete without a setting forth of the ways and means by which money was spent. The Finance Accounts[39] Book contains the following Memorandum sent by the President[40] to Sir Thomas Reddington at Dublin Castle, dated 23rd September, 1850. "I hereby acknowledge receipt of your letter of the 20th inst. conveying His Excellencey's desire that I should furnish a Memorandum of the proposed allocation of the £1,000 remaining of the proportion due to Cork College out of the £12,000 allocated by Parliament for the equipment of the Queen's Colleges in Ireland as regards Books, Apparatus and Collections. I have the honor accordingly to annex such Memorandum as follows:

To the College Library,	£	300
Natural Philosophy Department,	£	150
Physical and Anatomical Department,	£	150
Chemical Apparatus,	£	50
Geological Collections,	£	100
Natural History Collections,	£	150
Machines and Models,	£	50
Sundry Charges for Carriage, Freight, and incidentals,	£	50
	£	1,000

I beg further for His Excellency's information to furnish the following statement of the allocation that has already taken place of the sum of £3,000 which had been made available, and for which the accounts have been already in great part sent in for payment through your office:

Library,	£	1,900
Natural Philosophy,	£	300
Chemical Apparatus,	£	150
Geological Collections,	£	150
Natural History,	£	50
Pathological Collections,	£	200
Materia Medica Collections,	£	200
	£	3,000

The charges for carriage, freight and incidentals which in the new Memorandum are grouped together forming the last item of £50 are in the allocations that have been already published, charged to the respective departments, and are included in the sums actually expended on them".

The Accounts Book gives the following itemised recital[41] of expenditure on the Library in an entry for an unspecified date in 1850.

2, 8, 16, 27, 28, 39, 40, 41, 43

	EXPENDED	DEMAND
Classical Languages, History and Literature:	194. 5. 0	154.13. 6
Modern Foreign Languages:	202.18. 0	180. 1. 6
Logic and Metaphysics:	41.13. 0	43. 4. 6
Morality and Religion:	67. 0. 0	-.-
Celtic Literature:	19. 0. 0	22.13. 6
Jurisprudence and Law:	65. 0. 0	49. 2. 6
Political Economy:	34.13. 0	33.11. 6
Mathematics:	73. 0. 6	29. 6. 0
Natural Philosophy:	171.17. 0	141. 7.10
Chemistry and Technology:	66. 2. 0	39.10. 6
Mineralogy Geology:	212. 1. 0	212. 2. 0
Geography and Travels:	90. 0. 0	28.11. 0
Natural History:	164. 0. 0	139.18. 0
Agriculture:	56. 0. 0	41. 4. 3
Engineering:	59.10. 0	35. 0. 6
Anatomy, Pathology and Midwifery:	80. 0. 0	76. 5. 0
Materia Medica and Toxicology:	19. 9. 0	8. 5. 0
English Literature and History:	350. 3. 0	301.17. 0

It is hoped that one final instalment of facts and figures will not tax the gentle reader's patience. It is headed "Account of Total Expenditure on Account of Parliamentary Grant for Fitments", and though undated it[42] obviously refers to the first Session.

Hodges and Smiths (books) first Account,	£ 1,300.12. 0
Adie's Account of Engineering,	50. 0.0
Materia Medica Museum,	150. 0. 0
Pathological Museum,	150. 0. 0
Chemical Instruments,	157.15. 4

UNIVERSITY COLLEGE Library CORK

Second Hand Books,	89.14. 8
Bursar's first refund Account,	47. 5. 4½
Bursar's second ditto,	21. 1. 2½
Carriage and Expense connected with purchase of Materia Medica Museum,	50.18. 9
Midwifery Models and Books,	67. 6. 7
Natural Philosophy, Yeates Bill,	44. 3. 6
Natural Philosophy Apparatus from Walkers and Hill,	152. 0. 0
Geological and Mineralogical Collections from Krantz of Berlin,	155. 0. 0
Lathe, Tool and Bench,	23.11. 0
Carriage of Krantz's Collections,	6.19. 0
Geological Transactions, Library,	16. 2. 9
Rowsell's Bill, Library,	-.-
Hodges and Smith, 2nd Account, Library,	201.13. 5
Professor Hincks Museum (bought by College)	35. 0. 0
Bursar's third refund Account,	19. 6. 1
Day, for Apterines,	7. 7. 0
Yeates, Meteorology and Sextant,	11.16. 6
Bursar's fourth refund Account,	15. 8. 9
Hodges and Smith,	119.10. 3
Runciman (book-binding)	13. 0. 9

Having dealt with the financial aspect of academic housekeeping, it now remains to turn to the overall assessment of the working and progress of the College in its first Session as presented in the annual Report[43] which by statute the President was obliged to present for Parliament. The Report lacked something of the euphoria evident at the opening ceremonies, but it was, nonetheless, a business-

like statement of solid achievement enlivened by hope of even greater progress. It was only by "the very active co-operation of the Vice President and Officers, and by the manifestation of great energy and zeal on the part of the several Professors that the extreme difficulties by which the College was surrounded at its opening could be overcome". The Professors had been appointed late; the unfinished condition of the building, and the need to organise Libraries, Museums and Laboratories meant that the "entire of the past Session must be considered as occupied principally by mere works of arrangement and organisation". Yet despite the many disadvantages - doubts to whether the classes would really open, the excessive dampness of the building, "from which several Students and some Professors contracted illness", the imperfections of organisation, of fitments, of the material of instruction, the general "ignorance of the real nature and scope of the College", the strong "opposition, and, in some instances, misrepresentation" to which it was exposed, the number who entered during the Session was "highly satisfactory". The Report then quoted the statistics already given earlier in this chapter. In order that the College might carry instruction to its "very highest point" the Matriculation Examination was designed to ensure that students would not enter until "thoroughly well grounded in preparatory education at school", and at an age "that they may be considered as having had their religious principles and moral habits formed and confirmed under the direction of their parents". Of the seventy Matriculated Students there were twelve under sixteen years of age, forty three between sixteen and twenty one, and

fifteen were twenty one or upwards. The Non-Matriculated students were older. The courses given by the Professors combined the professorial and tutorial methods, with Professors lecturing from three to thirteen hours per week, exclusive of preparation and examination work. Because of the determination to maintain high standards not all the Scholarships available were awarded, the Council feeling that "the attainment of a Scholarship in the Queen's College should be regarded as a mark of superior industry and intelligence". The Faculty of Arts was fully in operation, with five Professors giving an aggregate total of lectures amounting to forty seven hours per week. Each Student was attending an average of twenty three hours weekly, and was obliged to attend at least two thirds of the Lectures per term. "The general diligence of the Students was excellent". Because of the want of proper buildings, the Medical Faculty was placed "under very unfavourable circumstances". The Professors were "merely allowed" the use of one of the Lecture rooms of the Science Division of the Arts Faculty, and the "department of Practical Anatomy was carried on in the basement". Yet the business of the Faculty was "effectively and satisfactorily" carried on by the Professors, of whom "seven delivered courses of Lectures occupying an aggregate twenty three hours per week, exclusive of preparation, and of the demonstrations and dissections". Such a commencement promised well for the Medical School, but there was an urgent necessity for a proper building. As the proper professional education of the Faculty of Law had not yet come into operation, the Professor of Law was occupied with the instruction of

a class of Non-Matriculated Students, while the Professor of Jurisprudence and Political Economy had delivered a course of Public Lectures "which were fully attended, and have operated most advantageously by making the importance of those branches of study, and the nature of the Collegiate system of education more generally known and appreciated".

The Schools of Engineering and Agriculture had been "continuously in operation" with six Professors engaged in Lectures, while the Students had "weekly made excursions, under the guidance of the Professors of Civil Engineering, of Botany, and of Agriculture respectively, for the purpose of practical operations in surveying, taking levels and plans, of herborizing, or of inspecting the modes of practical farming in the vicinity". The Drawing Department of the Engineering School was in full operation, with Students having practice in "mechanical and architectural designs, maps of the districts or plans of objects "they had surveyed. Arrangements were in hand for bringing into operation the workshops for Practical Mechanics. In regard to the School of Agriculture it was proposed to have a full course of Lectures on Veterinary Medicine and the Diseases of Cattle; with the co-operation "of a committee of gentlemen belonging to the province of Munster interested in agricultural education" it was hoped to procure land near the College for the purpose of a "Model Farm and Garden" which would not only complete the work of the School of Agriculture, but "enable a class of working agricultural pupils to be admitted, to whom will be supplied a sound practical education, fitting them for employment as stewards or bailiffs of estates, or for the most perfect management of farms in their own occupation".

Because of the limited amount of the Pariamentary Grant, and the high character and wide range required, the organisation of the Library was only at a stage of commencement, with 4,300 volumes. Collections for the Geological and Mineralogical Museums had been pruchased from Berlin; a Museum of Botanical specimens and a Herbarium had been obtained, with a Museum of Morbid Anatomy from Edinburgh, while the "great Materia Medica of the late Professor Thompson of University College" had been obtained from London. The Chief Commissioner of Woods and Forests had made an order that duplicate collections of the Minerals and Fossils collected by the Geological Survey would be presented to the College. They had to thank Mr. George Greenough of London for a very valuable donation of Minerals. A cabinet of Philosophical Instruments and Mechanical Models had been organised, as far as funds allowed. The President wished to express his deep sense of the "hearty co-operation" afforded by the Commissioners of Public Works; whilst there was much inconvenience in the "premature occupation of an unfinished building", yet"its architectural idea and construction is considered, as I understand, by the most competent judges to be deserving of the highest praise". The discipline of the College "has been found very satisfactory, as no complaint of immorality or neglect of religious duty has been made against any Student". Licenses had been given for the opening of nine Boarding-houses, eight kept by Roman Catholics and one by a member of the Church of England, and a "careful inspection of the residences carried out at irregular periods by the Secretary and Bursar of the College, acting on my authority". In no case was there any violation

of regulations or breach of discipline. The Deans of Residence were in "full and careful communication" with the Students under their spiritual charge, and in the latter part of the Session held "weekly meetings of the Students for the purpose of Religious Instruction, which were attended not merely by the Students resident in the Boarding-houses, to whom only the official relations of the Reverend Deans extended, but also by a number, and in the case of the Religious Instructions of the Roman Catholic Dean of Residence, by the great majority of the Students of that religion in the College". Sessional Examinations for promotion to Second Year rank occupied the last twelve days of the Session; they were conducted by the Professors in their respective Classes, being for the most part by means of printed papers. The Report concluded with the hope "that there yet has been enough accomplished to manifest the approbation with which these educational measures of your Majesty's Government have been received by the educated classes of society in Ireland; to show that the plan of organization of the Queen's College in Cork has been found well adapted to the objects of educational improvement for which it was devised, and to justify the respectful solicitation that, in those departments in which some deficiencies may still exist, the means of giving thorough efficiency to instruction during the coming Session may be afforded".

The President had obviously taken pains to stress the provision for religious instruction, and the Student response to that provision. To the then topical question, "How godless had the College been?" it is appropriate to quote the first,

and only, Report[44] of the Roman Catholic Dean of Residence.

Report of the Roman Catholic Dean.

"Sir, Having received my appointment in August, 1849, I commenced my Clerical Superintendence with the opening of the College in October; and during every term of the Collegiate year have been in religious communication with the Roman Catholic Students one day in each week. In fact, I deemed it a duty to devote more time than necessary in order to encourage and fortify the Students against misrepresentations, as unfounded as they were undeserved, on the subject of Mixed Education - a system of education which I conscientiously believe to be well suited to the peculiar circumstances and wants of this unfortunate and hitherto distracted country. During the last Term, which commenced after Easter, an hour was devoted to Prayer and a Moral Lecture in the Oratory of Castlewhite, which was attended on every Friday by almost all the Roman Catholic Students, matriculated and non-matriculated, as well as by those who lived with parents and guardians, as by those who resided in Boarding-houses - a fact which I attribute to the high tone of moral feeling existing amongst the Students, and to the encouragement held out by the President and all the Officers of the College. On Saturdays an opportunity was afforded for preparing for the sacred duties of Sunday, and as "from their fruits you may know them", I feel proud and consoled in being able truthfully to bear testimony to the moral, religious and orderly conduct of the Roman Catholic Students, amounting to nearly sixty. Their conduct, and that of the other Students, have[?] been before the jealous and scrutinizing eyes of the citizens of Cork, and I have

no hesitation in saying, without blame or reproach. Praying to God that nothing will interfere with the progress of the good work, and that the same brotherly love which we have, during the past year, witnessed among the Students of every creed, may still continue to fill their hearts, to the total exclusion of all unchristian and sectarian prejudice.

I have the honor to remain your obedient servant,

William O'Connor,

Roman Catholic Dean of Residences.

P.S. I feel I owe it to the Professors generally to state that I have received from them the kindest attention and the most cordial co-operation, when required for the promotion of religion and morality, and I, therefore, tender them my thanks.

William O'Connor."

For those closely associated with the life of the College it will be of interest to have the list of the nine licensed Boarding-houses as given in the Report(45).

Mr. John O'Brien's,	Castle-White, Western Road.
Mr. Joseph O'Regans,	19 Patrick's Hill.
Mr. Jeremiah Morony's,	9 King's Street.
Mr. John Lyons's	25 Duncan Street.
Mrs. Hannah Gray's	26 George's Street.
Mrs. Jane Heron's,	14 Hardwick Street
Mrs. Barry's	4 Prospect Row.
Mrs. Pattison's	5 Dyke Parade.
Mrs. C. O'Connoll's	Palace View, Western Road.

The stringent, if not draconian, conditions governing life in those establishments are best appreciated by quoting in

full the relevant section of the Report[46].

Appendix E. Regulations to be Observed by Proprietors of Houses Licensed by the President for the Residence of Students of Queen's College, Cork, and to be observed under penalty of withdrawal of License.

1. The Proprietor shall on the first day of each Term make a return to the Registrar of the College of the names of all Students residing therein.
2. In case of Students commencing to reside during a term, their names shall be reported to the Registrar immediately on their entering into possession of their Rooms.
3. The proprietor shall in all cases arrange that each Student have a separate Bed, and separate means of cleanliness, and shall in case of more than one person sleeping in the same room lodge with the Bursar of the College a plan of such Room, with the arrangement of beds proposed.
4. No apartment shall be used as a Bed-room unless provided with chimney flue, or other satisfactory provision for ventilation.
5. The Residences licensed for Students shall be at all times open to the inspection of the President, or of any officers of the College deligated thereto by the President.
6. The Students resident in Licensed houses are required to return to their residence for the night by Nine of the Clock in the Winter and Spring Terms, and Ten of the Clock in Summer Term, and violation of this Rule except on permission granted by the Registrar of the College will be punished by the Council, to whom the Proprietor of the House is hereby bound immediately

to report any such violation of the rule.

7. All playing at games of Chance, Cards or Dice is absolutely forbidden under penalty of withdrawal of license.

8. The introduction of spiritous liquors by Students into Licensed houses is strictly forbidden; and any case of intoxication occuring in a Boarding-house must be immediately reported by the Proprietor under penalty of withdrawal of license.

9. The Proprietor is bound immediately to report to the Registrar of the College, for the information of the Council, any Quarrelling or Political or Polemical Disputations, or any acts of immorality or misconduct committed by any Students belonging to his Boarding-house.

10. The frequenting of Smoking-rooms, Taverns or Public-houses is strictly forbidden to Students, and Proprietors of Boarding-houses are required to report to the Registrar of the College any case of such being practised by Students belonging to the Boarding-houses.

11. The Proprietors of Boarding-houses shall furnish every facility of access to the Reverend the Deans of Residence to communicate with, and afford Moral and Religious aid and instruction to the Students of the respective Religious resident in Boarding-houses, and shall provide an apartment for morning and evening prayer whould such be required by the Reverend Deans or any of them, and shall co-operate in the arrangements of the several Deans of Residence for the attendance of Students on Public Worship.

12. The Proprietor of each Boarding-house shall obtain from each Dean of Residence a copy of the Regulations for Moral and Religious discipline, proposed by the Dean and certified by the President as not interfering with College business, and shall post up said copy of rules in some suitable part of the Residence, and direct the attention of Students to the same.

Signed, by order of the President,

Francis Albani, Registrar,

Concurrent with the expected problems of organisation and equipment, the College had to content with the declared opposition of the Catholic bishops, even if it was known that the bishops themselves had serious and continuing disagreement as to how fundamental or how formal that opposition should be. The issuing of the Decrees of the Synod of Thurles of August, 1850, did not by any means imply that the school of thought represented by Archbishop Murray of Dublin had accepted in principle the proposition that the Queen's Colleges were intrinsically detrimental to Catholic faith and morals, and the nuances of Catholic episcopal response can be clearly detected in the two following letters. On the 3rd September, 1850, letters(47) were sent from Dublin Castle to His Grace, the Archbishop of Dublin (Dr. Whately), to the Most Reverend Archbishop Slattery, Thurles, to the Rt. Reverend and Lord Bishop of Cork, to the Rt. Reverend Bishop Delany, Cork, announcing their appointment by Royal Warrant as Visitors to the Queen's Colleges, Cork. The following replies were received from the Catholic Archbishop of Cashel, and the Catholic Bishop of Cork respectively:

Thurles College,

7th September, 1850.

Sir T. Redington.

Sir,

I have the honor to acknowledge the receipt of your letter of the 3rd inst. stating that you were directed by the Lord Lieutenant to inform me that the Queen has been pleased by Warrant under he Majesty's Sign Manual to appoint me to be a Visitor of the Queen's College, Cork.

In reply I beg to say that being always of opinion that these Colleges were pregnant with danger to the Faith and Morals of our Catholic Youth, being confirmed in that opinion by the reiterated decisions of the Holy See to the same effect, and being admonished by the same venerated Authority not to have any part in carrying them out, it is obviously impossible for me as a Catholic Bishop to accept of any situation whatsoever in connexion with those Institutions.

I have the honor to remain,

Sir,

Your obedient Servant,

M. Slattery.

Cork,

Sept^{r}. 15th, 1850.

Sir,

I have once more to crave your indulgence for a seeming inattention to the communication with which you favoured me. My only apology, which I am sure will be sufficient, being absence from home.

I have now to acknowledge the intimation conveyed

to me, of my appointment by our most gracious Sovereign as one of the Visitors of the Queen's College in Cork.

I am keenly sensible of the high honour and mark of confidence conferred by her Majesty's appointment to a post of such great responsibility, and therefore greatly regret that existing circumstances forbid me to undertake the Office or its duties at present.

I have the honour to be,

Sir,

With great respect,

Your faithful Obedient Servant,

William Delany.

It was to this sensitive and embarrassing issue that Sir Robert Kane turned in his Address[48] at the public Distribution of Prizes on 25th October, 1850, an occasion which fully terminated the first Session of the Queen's College, Cork, Kane's mood was trenchant and his range of reference covered Europe. Referring to the Reports of the Deans of Residence he asked: "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". He held in his 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 ---- In January a favourable opinion is cautiously expressed by eight Roman Catholic Prelates, 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". The President claimed that "the ecclesiastical authorities of the most enlightened districts, of the great cities, of the most active and most enlightened populations, are, without exception disposed to allow a fair and impartial trial to the new system, and to judge by its practical results". He referred to the Board of Visitors: "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 personages; on that board religion and morality are perfectly represented by the presence of five personages, the constituted authorities of their respective churches. ---- What more perfect system of supervision could be devised?" He announced that the Charter of the Queen's University in Ireland had received Royal sanction, "that this college is now an incorporated member of that university".

In a particularly eloquent passage he called on Ireland to grasp her new opportunities. "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 degredation 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 thraldom in which they had been so long unjustly held. Here all students meet upon equal terms in the impartial lists of literary tournay. 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 paralysed its efforts". He claimed that the Queen's Colleges had greater securities for moral and religious discipline than in other colleges,"not purely ecclesiastical" even in Catholic countries; in Trinity College Dublin, in the Scottish Universities and at London, it "is now allowed there is no care whatever of Roman

Catholic faith or morals". He referred to university controversy in France on the religious issue; to the law of M. de Falloux, "supported by the most able statesmen of various parties, by M. Thiers, M. Montalambert, by the venerable and eloquent Mgr. Parisis, Bishop of Langres". The French Hierarchy were divided as was the case in Ireland. An appeal to the highest authority resulted in the letter of Cardinal Fornari enjoining the French Bishops to give the measure co-operation, "to avail themselves of all the means they acquired under it for promoting piety and religion". Space does not here permit a more detailed re-presentation of Kane's excursion into the intricacies of the French educational system. He next turned to educational entanglements in Belgium and Italy. Finally, he gave his own personal philosophy. "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".

UNIVERSITY COLLEGE Library Cork

And so the College entered into its second Session. This chapter has endeavoured to present the varied aspects of College life in its first year of life; it has ranged through the problems and possibilities, the hopes and frustrations, the trivial things and the greater matters of policy which reflected the life of a young, living academic community. It has presented that life as those concerned actually saw it and made it and wrote about it in the Council Minutes, the Faculty Minutes, the Accounts of the Registrar and Bursar, and of the President's Report and Address. The Queen's College, Cork, in the years 1849 and 1850 was an exciting place to be - the evidence is there!

CHAPTER VI

1. Registrar's Roll Book, 1849. Manuscript Archives, University College, Cork.
2. Report of the President of the Queen's College, Cork, 1850. Parliamentary Reports. Volume XXV.
3. Council Minutes. Queen's College, Cork. 1849-51. College Archives, University College, Cork. 6th November, 1849.
4. 10 November, 1849. Council Minutes.
5. 4 December, 1849. ibid.
6. 20 December, 1849. ibid.
7. 15 January, 1850. ibid.
8. 19 January, 1850. ibid.
9. 12 February, 1850.
10. 5 March, 1850.
11. 12 March, 1850.
12. 19 March, 1850.
13. 26 March, 1850.
14. 7 May, 1850.
15. Registrar's Letter Book. 13 May, 1850. Manuscript Archives, University College, Cork.
16. ibid. 18 May, 1850.
17. ibid. 20 May, 1850.
18. Council Minutes. 28 May, 1850. Ibid. 24 July, 1850.
19. Registrar's Minute Book. op. cit. 16 August, 1850.
20. Council Minutes. op. cit. 10 September, 1850.
21. Pastoral Letter to the Catholic Clergy of the Archdiocese of Armagh, on Catholic Education. Drogheda, 26th November, 1850. Quoted: "The Writings of Cardinal Cullen" by the Bishop of Ossory. Vol. 1 p.67. Pub. Browne and Nolan, Dublin. 1882.
22. Council Minutes op. cit. 14 September, 1850.
23. ibid. 22 October, 1850.
24. Manuscript Minutes, Literary Division of the Faculty of Arts, College Archives, University College, Cork.

25. ibid. 7 June, 1850.

26. Minute Book of the Science Division of the Faculty of Arts. College Archives. University College, Cork. October, 1849.

27. ibid. February, 1850.

28. ibid. 20 March, 1850.

29. ibid. 16 May, 1850.

30. Medical Faculty Minute Book. College Archives, University College, Cork.

31. ibid. 19 September, 1849.

32. ibid. 22 September, 1849.

33. ibid. 3 December, 1849.

34. ibid. 12 February, 1850.

35. ibid. 25 February, 1850.

36. ibid. 1 March, 1850.

37. ibid. 6 July, 1850.

38. "A History of the Cork Medical School". R. O'Rahilly. Cork University Press, 1949.

39. Manuscript Finance Accounts Book, 1849-1865. College Archives, University College, Cork.

40. ibid. 23 September, 1850.

41. ibid. (undated) 1850.

42. ibid. undated.

43. Report of the President of Queen's College, Cork. 14 July, 1850. Parliamentary Papers, (1850) Reports, Volume XXV.

44. ibid. Appendix D.

45. ibid. Appendix C.

46. ibid. Appendix E.

47. State Paper Office, Dublin. Registered Papers, 1850. Ref. 06116.

48. Address of Sir Robert Kane, F.R.S., M.R.I.A. Public Distribution of Prizes, Queen's College, Cork. October 25, 1850. Pub. Hodges and Smith, Dublin. 1850.

CHAPTER SEVEN.

PROGRESS AND ASSESSMENT.

However desirable it might be to do so, it would obviously be impossible to continue giving the detailed life of the College with the minute attention evident in the last chapter; it was felt necessary to do so in that chapter in order to establish the living identity of the young institution and to give an impression of the wide range of interests and the diverse considerations underlying the unique task of constituting a university community - interests and considerations which had to take account not only of the specifically academic, but also of the religious and political, issues involved. This concluding chapter will seek to take a more detached, a more critical, look at the life and progress of the College nine years after its foundation. It will be based exclusively on a source which has never hitherto been used in recounting that life and that progress - the Report of the Queen's Colleges Commission of 1858. The whole basis of this work on the origins and early history of the College has been the desire to present material drawn as much as possible from original, unused and contemporary sources. An immense reservoir of such material exists which might well be used to take the story right to the end of the nineteenth century; such material, as well as throwing light on the history of the College could not but be of great historical and educational interest in illuminating the largely unexplored territory of Irish education in the last century.

In this context the many Reports of Parliamentary Commissions afford rich material for research and reflection. The Report being considered in this chapter devoted itself to the first detailed and objective assessment of the Queen's Colleges; many of its comments on the general system will be of interest, no less than its particular reference to the College at Cork.

The Report commented on the various organs of government, administration and instruction within each College; it considered the Faculties and their work; it meted out praise and allotted blame where needed; and made recommendations for improvement over many areas of academic life. In regard to the Visitors it noted [1] that "noblemen and gentlemen of the several religious persuasions in Ireland, distinguished members of the several professions, and the principal ecclesiastical authorities of the several Churches "had been appointed, but that "the Roman Catholic ecclesiastics, however, either did not accept or resigned the appointment". Several suggestions had been made to change the constitution of the Faculties; there were complaints [2] of unequal representation on the College Council, as the Science Division of the Arts Faculty, with eight members, had but the same representation as the Law Faculty, which with only two members was of "comparatively inferior importance", There was justice in those complaints, and it was recommended that the Literary Division of the Faculty of Arts and the Faculty of Law be united for the purpose of electing two members of Council to continue in office for two years, one member to retire annually; that the Science Division of the Arts Faculty should elect two members under the same conditions,

and that the Faculty of Medicine elect one member to retire annually. All retiring members might be eligible for re-election. The powers of the Council in the three Colleges had been "well and honestly" exercised; though it had a "predominant" influence, it was, nevertheless, checked by the provision that no resolution could become effective until it had the signature of the President, or the Vice President acting on his authority. There had been "considerable exception" taken to this arrangement, with allegations that it conferred "despotic power" on the President. The President at Belfast felt it conferred on him "an abstract power that might be very dangerously used", and he suggested a change in the Statutes. The President at Galway felt that "the clause gives the President the power of veto on any decision of the Council, and that it is unfair that the decision of a Council of five members should be vetoed by the President." The President at Cork did not consider that the clause confers on him absolute power of veto", and the Report felt no need to change existing procedures.

The first note of somewhat harsh criticism came, especially to Sir Robert Kane, in regard to the matter of the provision of official College residences, and their use, by the Presidents and Vice Presidents. The Report found that "practically the Vice Presidents alone have been permanently resident in the Colleges in the sense of making them their homes". The several Presidents were occasionally absent during College Session in order to attend in Dublin the Senate meetings of the Queen's University. In addition Dr. Henry of Belfast was a Commissioner of National Education and of Charitable Donations and Bequests. Sir Robert Kane held

the appointment of Director of the Museum of Irish Industry in Dublin, and "much of his time is consequently occupied with his personal supervision of that Institution". Mr. Berwick of Galway had continued illness in his family. Yet, having made allowance for these considerations, the Report was clearly unhappy about the continued non-residence of the Presidents for lengthy periods. In particular, it found fault with Sir Robert Kane, "to the reasons relied on by him as supporting his view of non-continuous residence we cannot for a moment give our assent". There followed a lengthy passage setting out the necessity for a President to reside at the College in view of the especial fact that the College itself was non-residential as regards Students. "We regard the non-residence of a President of a College as a serious bar to its well-being and progress. Such an Officer is pre-eminently required in the Queen's Colleges, where the education is comparatively fragmentary, at least in the mode of its communication, and where there is, and must be, less of personal relation between the Professors and the Students than in some other Colleges. He should be an intelligent observer of the working of the different parts of the Collegiate system, in order to sustain and counsel the Professors in the discharge of their functions. It should be his study to bring the various members of the College into friendly and harmonious intercourse, and to guide, exhort and advise the Students in the various difficulties and phases of their College career. From the nature of his office, he must be presumed to be qualified to take a leading position in the society of the great town in which the College is situated. Being resident, he must have better

opportunities of becoming acquainted with the Academical wants of the Province from which the College draws its Students, and better enabled to suggest how these wants should be supplied. The College would thus derive all the advantages from his presence which the active and zealous exertions of the Head of such a Public Institution are calculated to secure, and a large amount of support would be conciliated for the system of education which he is engaged in administering. We, therefore, consider that residence should be a condition of holding the office of President, and residence in the sense that the College shall be the President's home. With a view of ensuring this, we recommend that the President shall, in case he is obliged to absent himself during the College Session, record in the Minute Book of the College Council, at its first meeting after his return, the cause and period of his absence".

Having delivered this homily on the paternal role of the President, there was a brief reference to that of the Vice President. Again the local scene seemed clouded: "the only difficulty that appears to have arisen in the exercise of the functions of Vice President has been at Cork, where some subtle distinctions have been taken as to what is included in the words 'internal administration'. We are of opinion that no practical evil can arise from giving the Vice President, by the Statutes, all the powers of the President during the illness or absence of the latter, except that of making resolutions of Council binding by his signature, which we consider should, in all cases, be the result of express authority from the President". As regard the

appointment of Professors the recommendation was to maintain the existing procedure of Crown nomination. "We prefer leaving the responsibility with the Executive Government; but as the Minister must depend upon others for advice as to the persons best qualified to fill the office of Professor, we think it should be publicly known by whom the qualifications of the several Candidates were examined, previous to a selection being made by the Crown, and that a Board or Commission should be constituted for that purpose". The Professors in the matter of avoiding religious or polemical contention had "faithfully observed" their obligations, "any alleged violation of them having arisen merely from inadvertence". Having recounted the affair of Professor De Vericour the Report stated that "we are of opinion that Professor De Vericour did every thing in his power to remove any just grounds of dissatisfaction in this matter". The President of the Cork College was quoted as stating that he had "never known, since the College was opened, of a single representation having been made on the part of the Students that any Professor interfered with their religious convictions or religious feelings in any way", Since the episode of Professor De Vericour he had stated that "since that time there has never occured any thing which could, in the remotest degree, look like an interference with or a putting forward of religious views".

The Report underlined certain difficulties with regard to the Faculty of Medicine. There was no chair of Medical Jurisprudence, with lectures on this subject being delivered in Cork by the Professors of English Law and of Chemistry jointly. "It appears that there is a difficulty about having

a course of lectures delivered on two distinct subjects by the same person, because the Licensing Bodies in general prohibit the delivery of more than one course of lectures by the same Professor". It was, therefore, recommended that a Chair of Jurisprudence be established in each College, with a salary of £150 per year. In regard to Physical Geography there was objection at Cork to its being within the province of the Professor of Natural History; it was, accordingly, recommended that it should henceforth be the responsibility of the Professor of Mineralogy and Geology. A distinct Officer, rather than the Professor of Natural History, should be appointed Curator of the Museum, which "should as much as possible be made available to the public". While the Professors of the Colleges were by office Professors of the Queen's University, no particular duties, privileges or emoluments attached to that office; the suggestion was accepted that the Queen's University should be empowered to grant Honorary Degrees to the Professors in their respective Faculties. The Report was "happy to record our opinion that the Professors, generally, have discharged their duties with great fidelity, zeal and ability. In instructing their several classes the method usually followed is the Professorial or Lecturing, in combination with the Tutorial or Catechetical. In some cases the Tutorial mode of instruction appears to have been laid aside, not from any feeling that it was not in itself beneficial, but because the subjects to be treated were so extensive that little time was available except for lecturing. We are strongly of opinion that though much may be learned with

the aid of lectures alone, yet unless the Professor, by actual and constant examination, compel attention to his lectures, and induce private study on the part of his Students, a comparatively insignificant amount of knowledge will be attained by the majority of his class. We, therefore, think that in no case should Tutorial or Catechetical instruction, in combination with lectures, be dispensed with." The Professors had "strongly represented to us the inadequacy of their remuneration, as being both disproportionate to their services and insufficient for their support". The Report felt that "the salaries of the Professors, with a few exceptions, are inadequate". They should be such as together with Class Fees would give a suitable remuneration and secure the services of competent Professors. In addition there should be Pensions for Professors who through ill-health or advanced age had to retire from their duties. "Little inconvenience has as yet resulted from this defect, as the Professors have been generally in the prime of life; but as this, of course, cannot continue we recommend that retiring Pensions be provided, on the same principles as are adopted in the case of other Public Servants".

As regards Deans of Residence it was found that "practically there is at present no Roman Catholic Dean of Residence (?) attached to any of the Colleges". Deans from the other denominations were functioning, but "it is extremely difficult, latterly, to secure the attendance of Students on the Deans of Residence". As the Deans were not paid, there seemed to "have been growing among the Students the feeling that as these services were not worth being paid for, they were not worth being attended to". As a matter of

justice to the Deans themselves, and a mark of confidence in the importance of their office, it was recommended that the State should pay them. As yet the option contained in the Colleges Act for the private endowment of courses of lectures on religious instruction had not been taken up.

Turning to Students and Studies the Report noted the disparity in the length of College terms; Belfast had a longer period than Galway, while the latter was ahead of Cork. That disparity needed to be attended to. As regards costs to Students to lodge during Terms it was found that in Belfast board and lodging cost £15 for two Terms and £22.10.0 for three Terms. Cork and Galway averaged equal at £28 and £42 for similar lengths of time. The Non-Matriculated Students frequently received Class Certificates from the Professors, which were of especial use to Medical Students who intended seeking a Degree or Diploma from some Licensing Body or University other than the Queen's University. It was felt that "great advantages have been conferred on the community by admitting Non-Matriculated Students to the Queen's Colleges", Each College prescribed its own Matriculation Examination, which "was the first point of contact between the College and the School, and the only point through which the action and reaction of each on the other are being constantly communicated. Nothing could, we conceive, be more injurious to the interests of Education than a low standard of Matriculation Examination. We are of opinion with the late Sir William Hamilton that 'professorial prelections are no substitute for scholastic discipline', and that the University loses its proper character when obliged 'to stoop in order to supply the absence or

the incompetency of the inferior Seminaries' ---- if any change be hereafter made therein, that the tendency should always be to elevate, and never to depress the general standard of school education throughout the country". Turning to the range of studies in the Colleges the Report noted that the Presidents and Professors in all three Colleges favoured a general education, but "a great majority of them advocated more or less diminution of the present course on the ground either of the pressure put upon the Students by the existing arrangements, or upon the impracticability of so many different subjects being sufficiently mastered, within so limited a period as to be really useful to the Student". Nothing, however, "but the strongest evidence of the absolute impossibility of communicating the general education hitherto given in the Queen's Colleges would induce us to recommend a radical change. We do not think this impossibility has been established".

Of particular interest must be the views of the Report on the position of Celtic Languages on the curriculum. Its recommendation was that the chair be abolished. In Belfast public lectures had been delivered by the Professor of Celtic, but no class was ever formed. In Cork there "was but one Student attending the Professor at the time of our Inquiry, and it appears that there has not been in any Session more than two since the College opened". In Galway there had been only three Students of Celtic from its opening to the time of the Inquiry. The Professors of Celtic at Cork and Galway attributed the want of Students to the absence of Scholarships or adequate prizes. "Unless the subject were made part of a general education, which, considering that the Irish

language is rapidly declining, and that so many other subjects occupy the attention of the Students, we do not feel justified in recommending, we do not think that any encouragement which might be given to the study of these Languages would induce the attendance of any great number of Students". The Report admitted that "in a Philological point of view the Celtic Languages are very important", but it did not think that the study of Philology would ever be so pursued in the Colleges as to justify a chair of Celtic Languages. Such chairs were "practically useless". It would, indeed, be more "desirable to promote antiquarian research in connection with the history and records of Ireland by employing the present Professors at even higher salaries at such labour, either under the direction of the Royal Irish Academy, or otherwise as may be deemed most advisable".

Equally doomed to extinction was the School of Agriculture. "From its nature it is questionable whether Agriculture should have a place in the Course of Studies at the College of a University." Practical agriculture was best taught on a farm; scientific knowledge could be readily acquired through ordinary course of lectures on Chemistry, Natural History, Geology and Engineering. In recommending that the chairs of Agriculture be abolished in the three Colleges, the Report was aware of the highest importance of the subject in Ireland, but the Queen's Colleges did not "tend to effect that object to any material degree". Turning to the Medical Faculty at Cork it was stated that the Students had access to the North and South Infirmaries, and to the Lying-in Hospital. The Infirmaries had conjointly 120 beds. The character of clinical instruction in the Cork Hospitals

"might be improved". The Students held the opinion that "it was uncertain and defective", while hospital staff complained that "the attendance of Students is occasionally very irregular, as sometimes they did not come for half an hour, or three quarters of an hour after the appointed time, and sometimes not at all". The Cork Lying-in Hospital contained fifteen beds, and between 400 and 500 women were delivered in it annually. Each Student was allowed thirty cases within his six months' attendance. Clinical instruction was given on three days in the week at the Hospital. Considerable disappointment was expressed in respect of the Faculty of Law. Though the Colleges and the University prescribed "a very lengthened, extensive and complete course", it was regretted that the advantages which might be derived from it "have not, to any large extent, been realized". From 1852 there had been an annual average attendance of only twenty Students in the three Colleges. This was attributed to a "want of motives" to Students. The only privilege conferred on Law Students from the Colleges was that they be qualified to be admitted as an attorney or solicitor in four years from the commencement of their apprenticeship instead of five. Only one apprentice had been recorded in the Returns of the Courts of Law.

In dealing with College Buildings the Report noted that no request had been made for a loan from the Board of Works for the provision of Halls for the reception of Students; the want of such Halls was keenly felt in Cork. There the President had stated that "none but persons of rather inferior class have ever proposed to keep Boarding-houses,

and that in several instances gentlemen who visited the College for the purpose of seeing where they could place their sons, on finding that no suitable lodgings were to be had in Cork, were reluctantly obliged to send them elsewhere; and he considers the establishment of Residences, where Students of a respectable rank in life could be boarded and lodged, to be of the most essential importance towards the further success of the Cork College". Turning to the question of class and numbers of Students in the Colleges, the Report stated that the great majority were from the middle class, and that a greater number enrolled in the first than in any subsequent year. Total entries at Cork for 1850-51 amounted to 92; 1851-52, 70; 1852-53, 54; 1853-54, 68; 1854-55, 55; 1855-56, 76; 1856-57, 52; 1857-58, 40. This was a total of 619, including those already attending from the first Session. The total attending at Cork from 1849 to 1858 was given as 1,269. Two reasons were advanced for the decline; firstly, a large number of students had accumulated awaiting the opening of the Colleges, secondly a larger number of Scholarships were awarded in the first two years than subsequently. A more reliable guide of public support was the increase in the numbers actually attending the Colleges over the years. While a larger number of Students would be welcomed, yet with 450 Students then in their Halls the Colleges could not be regarded "as other than successful". An impression that the Colleges were not successful proceeded from an imperfect understanding of what was being done in them, and from the "comparatively small number" meeting in Dublin to be examined for Degrees. Many Students had taken the full courses but had chosen not to

sit for Degrees; many who had attended parts of the courses had left before completion through obtaining posts in the Public Service, in mercantile establishments or on becoming tutors. There was also "a considerable class consisting of those who are unable to go through their course on account of the severity of the College training". However, the main falling off of numbers was "the want of any positive motive for the Student to complete a University education in the Queen's Colleges". The Bachelor of Arts Degree "confers no social status, or almost none, nor does it confer any particular privilege on its possessor, save entitling him to be admitted a little sooner than he otherwise would to either branch of the Legal profession". The Colleges afforded no Divinity education, and so were not roads to the clerical profession in Ireland. Neither had they the Fellowships or Livings which attracted and retained Students in other Universities. In Medicine the "more lax requirements of the various Licensing Bodies allure from the Colleges Students who would otherwise be likely to complete their education in them". Judging success by the number graduating from the Queen's University was a "most fallacious test". A new University and its component Colleges, "established in a country where none had previously existed, would not, in the space of a few years acquire a reputation or become the resort of large numbers of Students". Still less would that happen in Ireland "where the ground, to a certain extent was already occupied". The Colleges were "destitute of that prestige and of those associations which, in so many cases, determine the place of education for the sons of those who

most value a liberal education". There had also to be considered the fact that the Endowed Schools in Ireland were mainly in connection with the Established Church and with Trinity College, Dublin. Not less worthy of note was the need "for a much wider extension of the means of Intermediate Education, which, it is almost universally stated, have been enormously diminished by the operation of the Schools under the National Board". Nor could the condition of Ireland be ignored. The country had hardly recovered "from the terrible calamity of Famine" when the Colleges opened; the means of an important portion of the middle and higher classes were "crippled", and the "social circumstances of the country changed". Finally, the "opposition of the authorities of the Roman Catholic Church must also be regarded as an important operating cause against the more complete success of the Colleges".

With the foregoing setting forth of the broad issues of policy and progress having given a wider perspective both in time and place to the Queen's College, Cork, the chapter will conclude with sections of the Report dealing exclusively with the College. As this work is a history of the College, and not a panegyric on it, it must seek to tell the story, "warts and all". Nowhere was the Colleges Report of 1858 more devastating in its criticism and more cutting in its expression of that criticism than when it came to assessing what had become a regrettable feature of College life - the serious and public squabbling between Sir Robert Kane and certain of the Professors. However deplorable such academic

acrimony would have been if confined within College walls, it became more so when the citizenry of Cork were treated to a series of elaborately wounding epistles in the pages of the local press, with President and Professors washing their academic dirty linen with uninhibited gusto. It is not proposed here to give any further details of those "battles long ago", but in following the comments of the Report the main outlines will manifest themselves. In noting the good relations prevailing at Belfast and Galway, the Report observed that "we have to express our regret that such was not the case in Cork; we lament that the evidence, so creditable to the several Collegiate Bodies, should, in the case of Cork, be disfigured by such a mass of personal altercation". There was reference to the "unhappy notoriety" gained by introducing College dissensions to the medium of the press. Soon after the opening of the College disagreement arose on the extent of the President's powers, leading to correspondence between the President and Vice President. In March, 1853, the Council in the absence of the President, sent a Memorial complaining of his conduct, "to your Majesty". The Report felt the Council "was to be strongly condemned" on that account and that the Vice President "was highly blamable and that his conduct was quite inexcusable". The President in his turn submitted a statement to the Lord Lieutenant, setting out his position in regard to the substance of the Council Memorandum, namely his frequent absences from the College. "Since October, 1854, no amicable intercourse appears to have existed between the President and Vice President". In November, 1856, Professor Boole wrote to two Cork journals, in reply to letters in them from both the President and Vice President. Though the

Report "entirely disapproved of Professor Boole's conduct in addressing a letter to the newpapers containing an attack on the President, we feel called on to state that there are in this case circumstances of mitigation". In a general summary of the thrust and counter-thrust of aggrieved academics, it was felt that "the conduct of the several actors in these transactions has been such as, even under the circumstances they mention, we cannot approve". The President's conduct in resorting to the public press was "particularly inexcusable". Had he resided in Cork and "personally engaged in the discharge of his duties in the College, and of his duties in the College, and of those kindly offices to those associated with him which we consider are as important in the proper government of such an Institution as mere administrative duties, all these calamitous occurrences, and the distrust towards the President, which we must regard, perhaps, as the main cause in producing them, could never have arisen".

If this chapter, and this work, must conclude on a note of human frailty it has been set against a background of human endeavour and of the quest for learning. The fraying of Presidential or Professorial tempers was no calamity for the Queen's College, Cork. It outlived local thunder claps as it did more formidable thunder bolts aimed from afar. Its early history was rooted in ideas of education which themselves were so often seen as harbingers of calamity, only later to be accepted as beacons of sanity. Its roots were deep in the soil of the ancient city where its Tower arose in a decade which brought confusion and calamity to Ireland. But it was not so exclusively the creation which

politicians and prelates argued so bitterly about, in a very real sense it embodied much of the genius of a city where learning had been treasured for over a thousand years.

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ANNO OCTAVO & NONO

VICTORIAE REGINAE.

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CAP. LXVI.

An Act to enable Her Majesty to endow new Colleges for the Advancement of Learning in IRELAND. (31st July 1845.)

"For the better Advancement of Learning among all Classes of Her Majesty's Subjects in IRELAND", be it enacted by the Queen's most Excellent Majesty, by and with the Advice and Consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the Authority of the same, That in case Her Majesty shall be pleased by Letters Patent under the Great Seal of Ireland to found One or more new Colleges for the Advancement of Learning in IRELAND, the Commissioners of Her Majesty's Treasury of the United Kingdom of GREAT BRITAIN and IRELAND for the Time being shall be empowered, by Warrant under the Hands of any Three or more of them, to charge the Consolidated Fund of the said United Kingdom (after providing for all preceding Charges, and in preference to all future Charges), and to direct to be issued or paid thereout, such Sum of Money as shall be needed by the Trustees herein-after mentioned for purchasing or providing Lands, Tenements, and Hereditaments for the Use of such College or Colleges, and for the neces-sary Buildings, with the Appurtenances thereof, and for es-

tablishing and furnishing the same, not exceeding the Sum of One hundred thousand Pounds in the whole.

II. And be it enacted, That the Commissioners of Public Works in IRELAND for the Time being shall be Trustees for the Purpose of purchasing or providing, as herein-after mentioned, any Buildings, Lands, Tenements, or Hereditaments that may be necessary for the said Colleges and the Sites thereof, and the Premises to be occupied therewith respectively, and for erecting thereon suitable Buildings, and for repairing, enlarging, and improving the same from Time to Time, and for upholding and furnishing the same from Time to Time, for the Use of the said Colleges respectively.

III. And be it enacted, That for the Purposes of this Act the said Commissioners of Public Works in IRELAND for the Time being, and their Successors, shall be a Corporation by the Name or Style of "The Commissioners of Public Works in IRELAND", and by that Name, for the Purposes of this Act, shall have perpetual Succession and a Common Seal, to be by them made, and from Time to Time altered as they shall think fit, and shall and may sue and be sued, plead or be impleaded, in all Courts and before all Justices and others, and in that Capacity shall be deemed Promoters of the Undertaking authorized to be executed by this Act.

IV. And be it enacted, That in order to enable the said Commissioners of Public Works in IRELAND to purchase and provide the Buildings, Lands, Tenements, and Hereditaments which

may be required for the said Colleges and the Sites thereof, it shall be lawful for the said Commissioners, with the Approval of the Commissioners of Her Majesty's Treasury, to contract and agree with any Person or Persons, or Body or Bodies Corporate, for the Purchase or renting of any Buildings, Lands, Tenements, or Hereditaments required for such Colleges or the Sites thereof, and also for the Purchase of any subsisting Leases, Terms, Estates, or Interests therein or Charges thereon; and the Buildings, Lands, Tenements, or Hereditaments so contracted and agreed for shall be conveyed, assigned, or demised to or in trust for Her Majesty, Her Heirs and Successors, in such Manner and Form as the said Commissioners of Her Majesty's Treasury shall direct.

V. And be it enacted That the "Lands Clauses Consolidation Act, 1845", shall be incorporated with this Act, except the Clauses with respect to the Purchase and taking of Lands otherwise than by Agreement: Provided always, that all things by the said Act required or authorized to be done by the Promoters of the Undertaking may be done by any two of the Commissioners of Public Works in IRELAND, subject to the Approval of the Commissioners of Her Majesty's Treasury in the Cases provided by this Act.

VI. And be it enacted, That it shall be lawful for the said Commissioners of Public Works, if they shall be so directed by the Commissioners of Her Majesty's Treasury, to employ the County Surveyor, or any other competent Surveyor or Architect,

to make a Survey and Estimate of any of the said proposed Works, and to prepare such Plan, Section, or Specification thereof as may be necessary, and send the same to the Commissioners of Her Majesty's Treasury for their Approval; and if the said Commissioners of Her Majesty's Treasury shall think fit to authorize the Work in any such Plan, Section, or Specification, or any Modification thereof which they may think proper, to be undertaken, they shall, by Warrant under their Hands, direct the said Commissioners of Public Works to execute such Work at and for an Amount not exceeding a Sum to be specified in such Warrant; and the said Commissioners of Public Works shall, upon Receipt of such Warrant, forthwith cause the Construction of the Work mentioned therein to be proceeded with.

VII. And be it enacted, That the said Commissioners of Public Works shall cause detailed Accounts in Writing of their Proceedings under this Act, of the several Sums received by them as such Commissioners for the Purposes of this Act, and of the Sums expended by them for such Purposes, and the Mode of such Expenditure, and the several Works made or in progress under this Act, to be made up to the Thirty-first Day of DECEMBER in each Year; and such Accounts shall be laid before both Houses of Parliament within Six Weeks thereafter, if Parliament be then sitting, or if not, then within Six Weeks after the first Meeting of Parliament subsequent to the Thirty-first Day of DECEMBER; and the said Commissioners shall, as often as they shall be required so to do by the Commissioners of Her

Majesty's Treasury, transmit to the said Commissioners of the Treasury like Accounts made up to such Period as the said commissioners of the Treasury shall direct; and it shall be lawful for the said Commissioners of Her Majesty's Treasury to give such Directions as they shall think proper, defining the Duties of the said Commissioners of Public Works in the Execution of this Act; and the said Commissioners of Public Works shall observe all such Directions as aforesaid which shall from Time to Time be signified to them by the said Commissioners of Her Majesty's Treasury.

VIII. And be it enacted, That the several Enactments contained in an Act passed in the Second Year of the Reign of His late Majesty, intituled AN ACT FOR THE EXTENSION AND PROMOTION OF PUBLIC WORKS IN Ireland, which affect or relate to any Action or Suit to be commenced against the Commissioners for the Execution of the last-recited Act, or their Secretary, or any Person or Persons, for any thing done by virtue of or in pursuance of the last-recited Act, or any Proceedings in any such Action or Suit, or any Limitation of Time for the commencing thereof, or any Costs thereof, or any Evidence to be given therein, or any Notice of Action or Suit or Satisfaction or Tender thereof, or any Action or Suit to be commenced by the said Commissioners, or any Proceedings therein, or the said Commissioners suing or being sued in the Name of their Secretary, or any Abatement or Discontinuance of any such Action or Suit, or to the Court in which, or to the Terms or Conditions on which, any such Action or Suit shall be brought against the

said Commissioners, collectively or individually, or their Secretary, shall be held to apply to and extend to any Action or Suit to be commenced against the Commissioners of Public Works in IRELAND, or their Secretary, or any Person or Persons, for any thing done by virtue of or in pursuance of this Act, or to any Proceedings in any such Action or Suit, or to the Limitation of Time for the commencing thereof, or to any Costs thereof, or to any Notice of any such Action or Suit, or to any Evidence to be given therein, or to any Action or Suit to be commenced by the said Commissioners of Public Works in the Execution of this Act, or on account of or in pursuance of this Act, or to any Proceedings in any such Action or Suit, or to the said Commissioners suing or being sued in the Name of their Secretary for the Time being, or to any Abatement or Discontinuance of any such Action or Suit, or to the Court in which or to the Terms or Conditions on which any such Action or Suit shall be brought against the said Commissioners of Public Works, collectively or individually, or against their Secretary.

IX. And be it enacted, That it shall not be lawful for any College within the Provisions of this Act, to alien, mortgage, charge, or demise any Lands, Tenements, or Hereditaments to which it may become entitled, unless with the Approval of the Commissioners of Her Majesty's Treasury, except by way of Lease for any Term not exceeding Thirty-one Years from the Time when such Lease shall be made, in and by which there shall be received and made payable, during the whole of the Term thereby granted, the best yearly Rent that can reason-

ably be gotten for the same, without any Fine or Foregift.

X. Provided always, and be it enacted, That no College shall be entitled to the Benefit of this Act, or deemed to be within the Provisions thereof, unless it be declared and provided, in and by the Letters Patent constituting such College, that the Visitor or Visitors of the said College shall be such Person or Persons as it shall please Her Majesty, Her Heirs and Successors, from Time to Time to appoint, by any Warrant or Warrants under the Sign Manual, to execute the Office of Visitor; and that all the Statutes, Rules, and Ordinances concerning the Government and Discipline of such Colleges shall be made or approved by Her Majesty, Her Heirs and Successors; and that the President, and Professors shall hold their several Offices during the Pleasure of Her Majesty, Her Heirs and Successors; and that the sole Power of appointing the President and Vice President shall be vested in Her Majesty, Her Heirs and Successors, and that the Power of appointing the Professors shall be vested in Her Majesty, Her Heirs and Successors, until the End of the Year One thousand eight hundred and forty-eight, and afterwards as shall be otherwise provided by Parliament, or in default of any Provision to the contrary, in Her Majesty, Her Heirs and Successors.

XI. And be it enacted, That all the Statutes, Rules, and Ordinances which shall be made or approved from Time to Time by Her Majesty, Her Heirs and Successors, concerning the Government and Discipline of the said Colleges respectively,

which shall be in force at the Beginning of every Session of Parliament, and which shall not have been before that Time laid before Parliament, shall from Time to Time, within Six Weeks after the Beginning of every such Session, be laid before both Houses of Parliament by one of Her Majesty's Principal Secretaries of State.

XII. And be it enacted, That the said Commissioners of Her Majesty's Treasury shall be empowered, by Warrant under the Hands of any Three or more of them, to charge the said Consolidated Fund of the said United Kingdom (after providing for all preceding Charges, but having Preference for all future Charges), and to direct to be issued or paid thereout by Four equal quarterly Payments, on the Fifth Day of JANUARY, the Fifth Day of APRIL, the Fifth Day of JULY, and the Tenth Day of OCTOBER in every Year, such Sums of Money as shall be needed for defraying the several Stipends which shall be by Her Majesty appointed to be paid to the President and Vice President and to such Professors in the several Faculties of Arts, Law, and Physic as shall be from Time to Time established by Her Majesty, Her Heirs and Successors, and to the Bursar, Registrar, Librarian, and other Office Bearers and Servants in each of the said Colleges, and for defraying the Expence of such Prizes and Exhibitions as shall be by Her Majesty, Her Heirs and Successors, awarded for the Encouragement and Reward of Students in each of the said Colleges, not exceeding in any One Year the Sum of Seven thousand Pounds for every such College, or the Sum of Twenty-one thousand Pounds in the whole, the first Instalment for each College

to become due and payable on such of the said quarterly Days of Payment as shall first happen next after the Grant of the Letters Patent for the Establishment of such College.

XIII. And be it declared and enacted, That it shall be lawful for the Professors in each of the said Colleges, in addition to the Stipends with which they shall be so respectively endowed, to demand and receive from the Students in the said Colleges such reasonable Fees for Attendance on their Lectures, and for the Bursar of the College to collect from the said Students, on behalf of the said College, such reasonable Fees for Matriculation and other Collegiate Proceedings, as shall be from Time to Time provided by the Statutes, Rules, and Ordinances so to be made or approved by Her Majesty, Her Heirs and Successors, as aforesaid.

XIV. 'And for the better enabling every Student in the said Colleges to 'receive religious Instruction according to the Creed which he professes to hold, be it enacted,' That it shall be lawful for the President and Professors or other governing Body of each of the said Colleges which shall be constituted in and by the said Letters Patent to assign Lecture Rooms within the Precincts of such College, wholly or in part, for the Use of such religious Teachers as shall be recognized by such governing Body, subject in each Case to the Approval of Her Majesty, Her Heirs and Successors, and also, subject to the like Approval, to make Rules concerning the Days and Times when such Religious Instruction shall be given therein, and for securing that the same shall not inter-

fere with the general Discipline of the College: Provided always, that no Student shall be compelled by any Rule of the College to attend any theological Lecture or religious Instruction other than is approved by his Parents or Guardians, and that no religious Test shall be administered to any Person in order to entitle him to be admitted a Student of any such College, or to hold any Office therein, or to partake of any Advantage or Privilege thereof; but this Proviso shall not be deemed to prevent the making of Regulations for securing the due Attendance of the Students for divine Worship at such Church or Chapel as shall be approved by their Parents or Guardians respectively.

XV. 'And for the better Government of the Students in the said Colleges,' be it enacted, That no Student shall be allowed to continue in any of the said Colleges unless he shall dwell with his Parent or Guardian, or with some near Relation or Friend selected by his Parent or Guardian and approved by the President of the College, or with a Tutor or Master of a Boarding House licensed by the President of the College as herein-after provided, or in a Hall founded and endowed for the Reception of Students and recognized by the College as herein-after provided.

XVI. And be it enacted, That every Person who is desirous of being licensed as a Tutor or Master of a Boarding House in any of the said Colleges shall apply in Writing under his Hand to the President of the College for his Licence; and it shall be lawful for the President, if he shall think fit, to

require of any such Applicant such Testimonials of Character and Fitness for the Office as shall be satisfactory to him; and the Application shall specify the House or Houses belonging to or occupied by the Applicant, and intended by him for the Reception of Students, and the Number of Students who may be conveniently lodged and boarded therein, and also the Provision or Regulation proposed to be made for securing to the said Students the Means of due Attendance upon such religious Instruction and Divine Worship as may be approved by his Parents and Guardians and recognized by the governing Body of the College, and thereupon it shall be lawful for the President, in his Discretion, to grant or withhold the Licence for the academical Year then current or then next ensuing; and every such Licence shall be registered in the Archives of the College, and shall endure until the End of the acedemical Year in which it shall be registered, and shall then be of no Force unless renewed in like Manner, but shall be revocable at any Time and may be forthwith revoked by the President of the College in case of any Misbehaviour of such Tutor or Master of a Boarding House, or of the Students under his Care, which in the Opinion of the President and a Majority of the Professors of the College ought to be punished by immediate Revocation of such Licence.

XVII. And be it enacted, That it shall be lawful for any Person whomsoever having Power to make an absolute Disposition thereof to give, grant, devise, bequeath, or assure, by any Deed, Will, or other Instrument sufficient in Law to create or convey an Estate therein, any Messuages, Lands, Tenements, and Hereditaments, or any Estate therein, or any

Interest arising thereout, or any Money, Chattels, and Effects, to any Trustee or Trustees willing to accept the Trust, or to the Commissioners of Charitable Donations and Bequests in IRELAND and their Successors, in trust for founding and endowing Halls for the Reception of Students in any of the said Colleges, and by such Deed, Will, or Instrument to establish Rules or to specify the Authority for establishing Rules to be observed by the Students admitted to the Benefits of such Foundation, and to specify the Authority by which the Observance of such Rules is to be enforced: Provided always, that no such Hall shall be recognized by any of the said Colleges unless the Instrument of Foundation shall provide that such Rules, and also the Appointment from Time to Time of the Principal or other Person holding chief Authority in such Hall, shall be of no Force until allowed by the Person or Persons appointed or to be appointed as aforesaid by Her Majesty, Her Heirs and Successors, to execute the Office of Visitor of the said College.

XVIII. 'And for the Encouragement of Persons willing to found and endow Halls for the Reception of Students in the said Colleges as aforesaid,' be it declared and enacted, That if Her Majesty, Her Heirs and Successors, shall be pleased, by Letters Patent under the Great Seal of IRELAND, to incorporate any Number of Persons willing to found and endow any such Hall or Halls as aforesaid, such incorporated Hall shall be deemed a public Work for the Promotion of which the Commissioners of Public Works in IRELAND may make Loans within the Meaning of an Act passed in the Second Year of

the Reign of His late Majesty, intituled AN ACT FOR THE EXTENSION AND PROMOTION OF PUBLIC WORKS IN Ireland, and of all Acts passed or to be passed for the Amendment thereof; and that it shall be lawful for the Commissioners of Public Works in IRELAND to make Loans to such incorporated Bodies respectively for the Extension and Promotion of such Foundations according to the Provisions of the last-recited Acts.

XIX. And be it enacted, That it shall be lawful for any Person whomsoever having Power to make an absolute Disposition thereof to give, grant, devise, bequeath, or assure, by any Deed, Will, or other Instrument sufficient in Law to create or convey an Estate therein, any Messuages, Lands, Tenements, and Hereditaments, or any Estate therein, or Interest arising thereout, or any Money, Chattels, and Effects, to any Trustee or Trustees willing to accept the Trust, or to the Commissioners of Charitable Donations and Bequests in IRELAND, and their Successors, in trust for establishing and maintaining Lectures or other Forms of religious Instruction for the Use of such Students of the said Colleges respectively as shall be desirous of receiving the same, subject to such Regulations consistent with the Intentions of the Donor thereof, as shall be made by the governing Body of the College, and approved by Her Majesty, Her Heirs and Successors: Provided always, that no such Gift shall take effect until it shall have been accepted by the governing Body of the College, and until Her Majesty, Her Heirs and Successors, shall have signified Her or Their Approval of the Re-

gulations according to which such Gift is to be applied.

XX. And be it enacted, That every such College which shall be established and endowed under this Act shall once at least in every Year, and also whenever Her Majesty's Pleasure shall be signified in that Behalf, report to Her Majesty their Proceedings; and a Copy of every such Report shall be laid before both Houses of Parliament within Six Weeks after the same shall have been made, if Parliament be then sitting, or if not, then within Six Weeks next after the next Meeting of Parliament.

XXI. And be it enacted, That this Act may be amended or repealed by any Act to be passed in this Session of Parliament.

THE SYNODICAL ADDRESS OF THE FATHERS OF THE NATIONAL COUNCIL OF THURLES TO THEIR BELOVED FLOCK, THE CATHOLICS OF IRELAND.

Very Rev. and Rev. Brethren, and you our beloved children in Jesus Christ, the objects of our pastoral charge and devoted affection, it is with feelings of profound gratitude to the "Father of Mercies and God of all consolation," as well as of unspeakable joy at the promotion of your best and highest interests, that we announce to you the happy termination and gratifying results of the most solemn and important assembly that has been held by the Irish Church since the days of her glorious apostle, St. Patrick. To you who are so identified by affection, as well as by principle, with the interests of that Church - who are so feelingly alive to all that concerns her honour and her welfare - whose attachment to her neither distress, nor famine, nor nakedness, nor danger, nor persecution, nor the sword, has been able to sever or relax - to you, our dearly beloved children, it must furnish a subject of heartfelt thanksgiving to the "Giver of all good gifts," as well as of inexpressible gratification to yourselves, to learn that an assembly, convoked under the highest and most solemn auspices, and charged with the most momentous interests, has happily succeeded in devising such measures and enacting such regulations for the renovation of discipline, and the promotion of piety and morals, as cannot fail, with the aid of the Divine Mercy and your zealour co-operation, to be productive of the most salutary results. Our

enactments we shall immediately submit, with the profoundest reverence and submission, to the judgment of the Apostolic See, and we will not publish them until we shall have obtained the necessary approbation. We are persuaded that henceforward this Council will become an epoch in the history of our National Church-an epoch, we humbly trust in a paternal Providence, which will not only be found pregnant with immediate benefits, but which will throw its directing light and influence on the future.

Charged in a special manner by Almighty God with the guardianship of the faith, placed as sentinels on the watch-towers of Israel, to warn the faithful by day and night of the approach of danger; imperatively bound, as we are, at all hazards and sacrifices, to denounce those ravening wolves that appear in the clothing of sheep - those apostles of infidelity and error, who veil their unholy designs under an appearance of simplicity and godliness; the measures necessary for the preservation and diffusion of the faith, formed, as you may have naturally anticipated, the first object of our anxious deliberations. Profoundly impressed with the conviction that "without faith it is impossible to please God," that, "he who believeth not will be condemned," and that, according to the apostle, every other acquisition is to be esteemed as loss compared "with the excellent knowledge of our Lord Jesus Christ," we have viewed with alarm the perils by which it is surrounded, in these days of difficulty and trial, and given to the measures necessary for its defence the mature reflection and patient examination which the momentous importance of the subject required. As faith constitutes the fountain of all those graces and blessings by which the

mystical spouse of Jesus Christ is vivified and adorned, the moment its current is stopped or defiled "the whole head becomes sick, and the whole heart sad; from the sole of the foot unto the top of the head there is no soundness therein" (Isaaias, chap. i., v. 5,6). Those broken cisterns, of which the prophet speaks (Jeremias, chap. ii., v. 13), those vain devices of human wisdom, can furnish no substitute to the thirsty soul for that stream of life which flows from the throne of God, reflecting His purity and imparting His immortality. Its possession is more than sufficient to compensate all the sufferings of this life, whilst there is no amount of this world's wealth or glory that could counterbalance the calamity of its loss. Hence, when the Almighty punishes a people in His anger, when it is not the chastisement of a father seeking the amendment of his children, but the vengeance of an inexorable judge, it is no longer the famine that kills the body, the pestilence or the sword he employs, but the famine of the word of life, the spirit of error and false prophets, that become the instruments of His fury in desolating the moral world.

No wonder, then that your forefathers, recognizing and appreciating as they ought this most precious gift of God, generously encountered chains, and exile, and death, for its preservation; that you yourselves endured so long the most galling civil disabilities rather than compromise its principles or endanger its purity; and that, during the late visitation of famine, so many heroic souls were found amongst your destitute brethren, to prefer the agonizing death of hunger to the bribe of the tempter, who proffered the food

and the life of this world as the reward of apostacy.

There is not a page of your history, however dark and disastrous in other respects, that is not brightened by the heroic fortitude, the generous self-sacrifice, the persevering devotedness which you have exhibited in the defence and preservation of the faith. Its memorials are to be found on the mountain top and in the depths of your valleys, not the less dear because inseparably linked with the holiest affections and most touching traditions of a persecuted people; nor the less enduring because crimsoned in the blood of its martyrs.

It is the all-vivifying principle of faith, which, working through charity, has, in the midst of the poverty and desolation of modern times, covered the land with those countless institutions of benevolence that strike the eye on every side; which has raised up so many noble temples for the worship of the Most High; and which sends, at the present day, its missionaries to the eastern and western worlds as formerly to the various countries of Europe, to announce the tidings of salvation to those "who sit in darkness and the shadow of death." May that glorious distinction be for ever associated with the name of Ireland! May neither fraud nor force be able to wrest from her the emblem of that "victory which overcometh the world" (John, 1 Ep.), which has been the pride of her prosperity, and the consolation of her sorrows; but may her deathless attachment to the most sacred of principles, and her generous self-devotion in the noblest work of charity, form the glory of her future history, as they have been the brightest record of the past!

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As rulers of the Church of Christ, chief pastors of His flock, religiously responsible to the Prince of Pastors for every soul committed to our charge, it forms, as is obvious, our first and paramount duty to attend to the pastures in which they feed - the doctrine with which they are nourished. And surely if ever there was a period which called for the unsleeping vigilance, the prudent foresight, the intrepid and self-sacrificing zeal of our august ministry - that period is the present. The alarming spectacle which the Christian world exhibits at the present day, the novel but formidable forms in which error presents itself, and the manifold evils and perils by which the Church is encompassed, must be evident to the most superficial observer. It is no longer a single heresy, or an eccentric fanaticism - the denial of some revealed truth, or the excesses of some extravagant error - but a comprehensive, all-pervading, well-digested system of unbelief, suited to every capacity and reaching every intellect, that corrupts and desolates the moral world. Is not such the calamitous spectacle which the Continent of Europe offers to us at this moment? Education, the source of all intellectual life, by which the mind of man is nurtured and disciplined, his principles determined, his feelings regulated, his judgments fixed, his character formed, has been forcibly dissevered from every connexion with religion, and made the vehicle of that cold scepticism and heartless indifferentism which have seduced and corrupted youth, and by a necessary consequence, shaken to its centre the whole fabric of social life. Separated from her heavenly monitor, learning is no longer the organ of that wisdom which cometh from above, which, according to St. James, is

"chaste, peaceable, modest, easy to be persuaded, consenting to the good, full of mercy and good fruits, without judging, without dissimulation;" but rather of that wisdom which he describes as "earthly, sensual, and devilish" (James, c. iii., v. 15, 17).

It is, we feel assured, unnecessary to observe to you, that of all modes of propagating error, education is the most subtle and dangerous, furnishing, as it does, the aliment by which the social body is sustained, which circulates through every vein and reaches every member; and that if this aliment should prove to be corrupt or deleterious, it will not fail to carry moral disease and death to the entire system. Hence the awful obligations we are under, at the peril of our souls, of watching over the education of the people whom God has intrusted to our charge.

Listen to the emphatic words in which the present illustrious Pontiff sets forth the dangers to which youth is exposed at the present time, and the duties which are placed upon the pastors of the people in their regard. "It is incumbent upon you," he says, "and upon ourselves, to labour with all diligence and energy, and with great firmness of purpose, and to be vigilant in every thing that regards schools and the instruction and education of children and youths of both sexes. For you well know that the modern enemies of religion and human society, with a most diabolical spirit, direct all their artifices to pervert the minds and hearts of youth from their earliest years. Wherefore, they leave nothing untried, they shrink from no attempt to withdraw schools and every institution destined for the educa-

tion of youth, from the authority of the Church and the vigilance of her holy pastors" (Encyl. Letter of Pius IX., 8th December, 1849). Such are the words of the Vicar of Jesus Christ, which show the responsibility under which we are placed, and point out our duty to protect from the insidious snares laid for their destruction, the lambs of the fold - that most helpless but precious portion of the flock of Jesus Christ, which the prophet represents as carried in His bosom.

It is by the sternest sense of duty - by a painful but irresistible feeling of necessity - that we are compelled, dearly beloved, to announce to you that a system of education, fraught with grievous and intrinsic dangers, has, within the last twelve months, been brought to your own doors. It is presented to you, we deplore to say, in those collegiate institutions which have been established in this country, and associated with the name of our august, most gracious, and beloved Sovereign. Far be it from us to impugn for a moment the motives of its originators. The system may have been devised in a spirit of generous and impartial policy; but the statesmen who framed it were not acquainted with the inflexible nature of our doctrines, and with the jealousy with which we are obliged to avoid every thing opposed to the purity and integrity of our faith. Hence, those institutions, which would have called for our profound and lasting gratitude had they been framed in accordance with our religious tenets and principles, must now be considered as an evil of a formidable kind, against which it is our imperative duty to warn you with all the energy of our zeal and all the weight of our authority.

In Pointing out the dangers of such a system, we only repeat the instructions that have been given to us by the Vicar of Jesus Christ; he, to whom were given the keys of the kingdom (Matth. c. xvi., v. 19); to whom was committed the charge, not only of the lambs, but of the sheep, that is, of the entire flock, pastors as well as people (John, c. xxi., v. 17); he, for whose faith the prayer of Christ was offered (Luke, c. xxii., v. 31, 32) whom St. Chrysostom so appropriately designates as the teacher of the whole world (Hom. 88, in Joan); he, Peter, has spoken to us by Pius as he spoke to the Fathers of Chalcedom by Leo, and pronounced this system of education to be fraught with "grievous and intrinsic dangers" to faith and morals; has declared that "religion can expect nothing but loss from it;" and that your bishops "should take no part in carrying it into effect."

Following the invariable practice of our own Church, as well as that of every church connected with the centre of unity, and, in particular, the instructions given in one of those synods convoked and presided over by St. Patrick, - "if any questions arise in this island (Ireland), they are to be referred to the Apostolic See" (SI QUAE QUAESTIONES IN HAC INSULA ORIANTUR, AD SEDEM APOSTOLICAM REFERANTUR, CAN. S. PATRITIC, APUD WILKIN, CONCIL T. 1, p. 6) - we laid at the feet of our present venerable and beloved Pontiff the plan of instruction that has been proposed to us, with a statement of the diversity of opinion that prevailed on the subject; because we knew, to use the language of St. Columbanus, addressing one of the great pontiffs of antiquity, that it was ours "to call upon, to put questions, to beseech him;

and his not to withhold what had been freely bestowed, but to put his talents in interest, to give at Christ's behest the bread of doctrine to those who sought for it from him" - (ST. COLUMB. EPIST. I., AD GREG. PAP. APUD GALLAND BIBL. VET. PAT. T. 12, p. 346). After most searching and protracted examination of the statements and facts that were urged on either side, availing himself of every resource of counsel and information which he could procure, demanding and receiving from every member of the Irish episcopacy his individual opinion on the subject, making it the object of his long and anxious deliberation, and pouring forth his soul in prayer to Him who promised to abide with his Church, even to the consummation of time, the successor of Peter pronounced his final judgment on the subject. All controversy is now at an end - the judge has spoken, THE QUESTION IS DECIDED.

Recognizing, with reverential awe, in that decision, the voice of him, who hath said, "He who hears you, hears me; he who despises you, despises me;" - this synod has received, not only with profound respect, but with unanimous acclamation, the decisions and instructions which were asked for in the name of the Irish Church. This synod now solemnly communicates to you the rescripts of the Holy See, which we have received on this important matter, that they may serve to guide and regulate your conduct; we do not add any thing to the instructions that have been given; neither will we suffer any thing to be detracted from their importance.

That you, our faithful children in Jesus Christ, will exhibit the same spirit of faith and docility; that you will recognize in the supremacy of Peter and his successors, not

the work of man but the appointment of heaven; not a civil tribunal, but a divine institution; not an arena for controversy, but the judgment-seat at which every controversy is to be decided; is amply guaranteed to us by the unswerving and untarnished allegiance which has bound the Irish people to the Holy See, from the first moment it was plighted through its envoy and apostle, St. Patrick, to the present day, in the midst of every trial and temptation that could sever or relax it; as well as by your uniform and filial obedience to those pastors to whom, you well know, your happiness is far dearer than their own existence; and who, in the day of peril and suffering, have so often proved the extent and self-devoting spirit of the charity they bear you by "laying down their lives for their flocks."

It is then, in our conviction, quite unnecessary to assure you, that every thing which concerns your welfare - all that regards the advancement of your interests, whether temporal or eternal - is bound up with our warmest affections; that there is no exertion, no sacrifice, compatible with principle, which we would not cheerfully make, to ameliorate your condition and promote your prosperity. As a pledge of the sincerity of those sentiments, we have determined to make every effort in our power to establish a sound and comprehensive system of University education, that will combine all that is practically useful in the present system, with all that is pure and edifying in religious doctrine. A committee has been appointed by this Synod to examine into the details of this most important project, and to carry it into execution. The difficulties to be contended with are, indeed, great;

but if we meet them in the spirit of faith - if we act with Christian union, they will soon disappear. We have within ourselves here, at home, and in the persons of our brethren who are scattered not only throughout the sister kingdoms and the British colonies, but throughout the Continent of America, ample resources - zeal, learning, talent, and the pecuniary means for the accomplishment of such an object.

As great undertakings cannot be realized in a moment, some time will be necessary for collecting and combining these resources, and giving maturity and organization to the plan. During the brief interval that must intervene, previous to the realization of this most desirable object, you can procure for your children, as you have ever done, the advantages of a liberal and comprehensive education in those excellent collegiate establishments of your own Church that are to be found in this country and the sister kingdom.

But, as in the days of primitive fervour, so now in those latter times, there are to be found "spirits of error, disobedient, vain talkers, and seducers," "wise in their own conceit," and puffed up with the little knowledge they possess - men "whose speech creepeth like a canker" (2 Tim. c. xi. v. 17), and whose seared consciences are dead to every sense of duty and every feeling of remorse; men who, like the first tempter, hold out the advantages of superior enlightenment as the reward of disobedience, and who, apostates in all but the name, dare to preach up contumacy and rebellion against that Church of which our Lord hath said, that those who hear her not are to be ranked with the heathen and the publican. Since such men are to be found, it becomes our solemn duty to remind you how rigorous the obligations are

by which the parent is bound to watch over the salvation of his children. You are aware that those children are only a sacred deposit, entrusted by God to your care for a short time; that although He made use of you to give them existence, they are entirely His property; that being indebted to Him for all they possess, both as to soul and body, and made to His image, and redeemed by His blood, your first great duty is to provide, as far as lies in your power, for the salvation of their souls. It matters not how blameless your life may be in other respects, if you neglect this duty; if, through criminal ambition, or an inordinate desire of filthy lucre, you expose the soul of your child to grievous danger; then, assuredly, do you incur the reprobation pronounced by the Apostle on "the man who has no care of his own, and especially those of his own household," and who, by such conduct, "denies the faith, and is worse than an infidel" (2 Tim., c. v. v. 8). The man who hid his talent was condemned; what if he had lost or destroyed it? what if he had given it to his master's enemies? The faithless pastor must answer blood for blood, soul for soul. Can the treacherous and unnatural parent, whose cruelty is far worse than that of Herod, who only sacrificed the bodies of his youthful victims, expect to escape with impunity?

"He," says Jesus Christ, "that shall scandalize one of these little ones who believe in me, it were better for him that a millstone should be hanged about his neck, and that he should be drowned in the depth of the sea. Woe to the world because of scandals, for it must needs be that scandals come; but, nevertheless, woe to that man by whom the

scandal cometh" (Matt. c. xviii. v. 6). That the woes thus pronounced against the man of scandal must fall with aggravated force on the head of the parent who, after having been solemnly warned by the authority established by Christ for his direction, thrusts his child into the furnace of danger, immolating him to the Molock of avarice or ambition, is so obvious as to require neither proof nor illustration. If the learning, riches, or honours, to be gained by such a sacrifice be pleaded in excuse, we can only reply, with Jesus Christ, in the Gospel, "What doth it profit a man to gain the whole world, and to lose his own soul? or what shall a man give in exchange for his soul?" (Matt. c. xvi. v. 26). Nor is it to be doubted that, even in this world, such conduct would be visited by the retributive justice of God - that the daring disobedience, which trapled on the authority of the Church, would not be unlikely to receive its heavy chastisement from the ungrateful and rebellious child; and that the pride which spurned the salutary restraints of religion, would meet its deepest and most bitter humiliation from the very object in which it had centred its fondest affections. That a system of education, the dangers of which have been publicly and solemnly pointed out by the Church, which is the pillar and the ground of truth - a system against the dangers of which the history of modern Europe bears witness, will meet with your marked reprobation; that you will not yield it encouragement or patronage of any kind, but that you will save your children from its influence - is an assurance supplied to us by your uniform and devoted obedience to the voide of that Church, and attested by every page of your history, and by every act of your lives.

The solemn warning which we address to you against the dangers of those collegiate institutions extends, of course, to every similar establishment known to be replete with danger to the faith and morals of your children - to every school in which the doctrines and practices of your Church are impugned, and the legitimate authority of your pastors set at nought. Alas! our country abounds with too many public institutions of this kind, which have been the occasion of ruin to thousands of those souls that were redeemed by the precious blood of Jesus Christ; but still they bear the perils with which they are replete inscribed upon their front, and they are known by all to be most dangerous and anti-Catholic. It is not necessary, nor was it ever necessary, to raise our voice against establishments so avowedly hostile. It is when the wolf assumes the clothing of the sheep that the pastor has most reason to tremble for his flock, and to exert all his courage and energy for its defence.

In guarding you against the paths of error - warning you against those deceitful lights which lead to the lowest depths of mental darkness, and to the worst and most fatal species of ignorance - you cannot fail to recognise that character of true enlightenment, and zealous concern for the real interests of knowledge, which have invariably distinguished the religion to which you belong.

The instructress of Europe in arts and literature - the civilizer of every barbarous nation into which she has carried the Gospel - the foundress of those innumerable schools of learning which illustrated this island, in for-

mer ages, as well as the inspirer of those heroic sacrifices, and of that deathless struggle in her cause when, at a subsequent period, a barbarous policy punished education as a crime, and sought to extinguish the intellect of a people, the Catholic Church has continually borne the torch of knowledge in her hand during her missionary career, or sheltered it in her sanctuary, when the stormy passions of the savage horde, or the calculating cruelty of the oppressor, sought to quench it for ever. And if she cannot, like other forms of belief, vary at will the immutable truth of which she is the depository - if she cannot blend and fuse its inflexible principles into a community of creed and doctrine - if no human consideration can induce her to sacrifice an iota of that Gospel which will outlive the heavens and the earth - it is not because the charity with which her heart continually burns is less comprehensive, or the works of beneficence in which her hands are unceasingly employed, are less numerous and various than those of other religious institutions which arrogate to themselves the possession of a more liberal philantropy. This adherence to the cause of truth is not only perfectly compatible with the exercise of charity, but a condition indispensable to its existence. He who was charity itself, whose lips continually preached, and whose life so beautifully and touchingly illustrated its doctrine, pronounced the woes that were to light upon the proud and self-sufficient Pharisee, and denounced, with unmitigated severity, the teachers of error.

The same irreligious spirit which, by its cold indifferentism, chills and deadens our moral nature, and then

leaves it a prey to corruption, after having vitiated the education of the Continent, has, as might naturally be expected, diffused itself through its literature; for anti-Christian philosophy, assuming the most popular form, has devoted all its reasoning and research to sapping the foundations of faith; and genius, seduced and corrupted by its suggestions, has lavished his highest gifts in adorning, with all embellishments of taste and eloquence, the grossest sensualism and vice that could corrupt and degrade even the society of the Pagan world. There is no medium for its diffusion - from the philosophic essay to the work of fiction - on which the apostleship of infidelity has not drawn, in order to extinguish the truths of Christianity in the understanding, or to banish its pure and exalting morality from the heart. Unfortunately, many of those works have been translated into your own language - circulated in every variety of form, from the most ornate to the cheapest and most accessible - and, we bitterly lament to state, are occasionally to be seen even in the precincts of the domestic circle, where nothing undefiled should be permitted to enter; but whence the anxious vigilance of parental love, as well as its awful responsibility, ought to have been prompt in banishing, with indignation, every thing calculated to taint the purity or unfix the principles of its youthful charge.

Nor are works of a similar spirit and tendency wanting in our own literature, adapted to every class of readers and to every grade of intellect - reviving the old errors, and fertile in the production of new ones - flattering the

pride of the understanding, and stimulating the passions of the heart - diffusing their moral poison in every department of learning, and through every form of publication by which the popular mind can be reached. That bad books form a most powerful instrument of Satan in perverting and destroying souls, is a melancholy fact, proved every day by the ruin, not only of individuals, but of whole communities; and hence the rigorous obligation of every pastor, parent, and guardian, to save, as far as in their power, those under their charge from the demoralizing influence of those impious and licentious works. As Revelation proclaims to us "that those who love danger shall perish therein," and that we should incessantly "watch and pray, lest we enter into temptation," and that we carry the treasure of divine grace in earthen vessels, as, in fine, the whole tenor of its teaching is to inculcate the humility and selfdistrust that fly the occasions of sin, not the pride and self-sufficiency that court them - all should be studiously on their guard against the daring curiosity or intellectual pride that would spurn a restraint which the Church, in every age, has deemed so necessary for the moral government of the faithful.

We exhort you, dearly beloved, with all the fervour of our souls, to be more vigilant than ever in these days of error and infidelity. Avoid all books in which your holy religion is assailed; cast away those corrupt and condemned versions of the Scriptures, those tracts teeming with calumney and misrepresentation, that are so industriously circulated by the agents of the Bible and other such Societies. We caution you also against those publications

in which loyalty is treated as a crime, a spirit of sedition is insinuated, and efforts are made to induce you to make common cause - to sympathize with those apostles of socialism and infidelity who, in other countries, under the pretence of promoting civil liberty, not only undermined the foundations of every government, but artfully assailed the rights of the Apostolic See, and sought for the destruction of the holy Catholic Church.

The heroic sacrifices made by our destitute brethren in defence of the faith present to the rich and comfortable an example as touching as it is edifying; for it is to be borne in mind that we have but one Gospel for the rich and the poor, and that this Gospel imperatively demands of both the sacrifice not only of the goods of this world, but even of life itself, rather than to infringe its laws. When a spirit of proselytism, more blind and fanatical than that denounced by our Lord in the Gospel, outraging not only the laws of humanity, but all the decencies of public opinion - which, more destructive than the famine in whose footsteps it followed, endeavoured to smite with the second and everlasting death those who escaped the first - which visited the widow and the orphan in their desolation, not to mitigate their sufferings, but to rob them of that immortal hope that redeems all the miseries of this life, and brightens the prospect of the future - which aggravated with the horrors of religious persecution the darkest calamity that ever crushed a people, and scattered on every side the seeds of infidelity, hypocrisy, and fraud; - when this malignant spirit of seduction stood against them to tempt and to destroy, how often has the heroic parent, like the mother of

Macchabees, encouraged her offspring to despise the breath and life of this world for the sake of that Creator who would certainly restore them on a future day? And how often has that offspring suffered, not the torments of the executioner, but the more severe and lingering death inflicted by starvation, rather than "transgress the laws of God received from our fathers?" To the credit of the respectable and enlightened portion of our Protestant brethren be it said, that none have been more loud and indignant in reprobating a system so scandalous and degrading to any form of religion, a system that does not even pretend to conceal the corruption and profligacy which it employs as the instruments of perversion, but which drives its sacrilegious traffic in the noon-day and before the public gaze, offering its mess of pottage for the glorious inheritance it seeks to purchase. Yet we deeply lament to state, that up to the present hour its frenzy continues unabated; from the crowded city to the most secluded hamlet, its unscrupulous agents are to be seen offering the rewards of apostacy to the destitute or the venal, whilst it has spread its proselytizing schools like a net-work over the length and breath of the land; childhood - weak defenceless childhood- is the great object of its unhallowed speculations and insidious efforts; and it does not hesitate to avow, that it is satisfied with making an unprincipled hypocrite of the parent, provided it succeeded in perverting the soul of the child. It seeks, above all things, to stamp upon the mind those first impressions, which are always so durable, and so hard to be affaced, and has recourse to every expendient which

ingenuity can suggest, and to every resource which wealth can purchase of preserving and perpetuating the fruits of its unholy exertions.

To you, the pastors of the people, our venerable brethren in Jesus Christ, who through evil report and good report have been so vigilant and indefatigable in the defence of your flocks, who have maintained with such unshrinking courage and fidelity one of the most severe and unequal contests that ever exercised the patience or tested the devotedness of our ministry - there is no language we can employ adequate to express the high sense we entertain of your services, labours, and sufferings in the cause; and it only remains for us to exhort you not to relax for a moment the fervour of your zeal, or the energy of your exertions, but trusting in the mercy and omnipotence of Him whose hand is with you, rather to redouble those efforts, to increase as much as possible the number of schools for the young, to be assiduous in visiting and inspecting the schools already erected, to organize and direct those pious associations for the diffusion of catechetical knowledge, and for visiting, consoling, and instructing the poor and the abandoned, such as the lay society of Saint Vincent of Paul, associations that have been always found so efficient in promoting the interests of religion. We exhort you to be indefatigable in preaching the word, in season and out of season, sustaining the faint-hearted, consoling the afflicted, rebuking the unquiet, always remembering the high price at which the souls entrusted to you have been bought, and shrinking from no labour, danger, or sacrifice, for their preservation.

But it is not only the spritual afflictions of the poor that call for our sympathy and relief; their corporal wants and sufferings appeal to our most tender commiseration and prompt assistance. The inestimable favour conferred upon us by Almighty God, in the gift of the true faith will only serve as the subject of our greater condemnation if not illustrated by works of charity; "for what shall it profit, my brethren, if a man say he hath faith but hath not works? Shall faith be able to save him? And if a brother or sister be naked, and want daily food, and one of you say to them: go in peace: be ye warmed and filled; yet give them not those things that are necessary for the body: what shall it profit? So faith also if it have not works is dead in itself" - (St. James, Ep. c. ii., v. 14, 15, 16, 17). "We charge the rich of this world," therefore, with St. Paul, "not to be high-minded, nor to trust in the uncertainty of riches, but in the living God (who giveth to us abundantly all things to enjoy); to do good, to be rich in good works, to give easily, to communicate to others, to lay up in store for themselves a good foundation against the time to come, that they may lay hold on the true life" - (1 Tim., c. vi., v. 17, 18, 19). And to all we say "According to thy ability be merciful: if thou have much, give abundantly; if thou have little, take care to bestow willingly a little; for thou storest up for thyself a good reward for the day of necessity. For alms delivereth from sin and from death, and will not suffer the soul to go into darkness. Alms shall be a great confidence before the Host High, to all them that give it" - (Tobias, c. iv., v. 8, 12). Now if such be the spirit and the law of charity for all times and places, for

every age, and for every nation, what shall we say of the force and stringency with which they apply to a country whose ordinary and characteristic sufferings have been so intensely aggravated by the awful visitations of the last years. Surely if ever there was a people whose manifold miseries and privations could pierce the heart of charity to its core, and call for her most devoted exertions and sacrifices, our suffering countrymen at the present hour are pre-eminently entitled to that affliction distinction.

Let your contributions and exertions, then, dearly beloved, be proportionate to the wants and calamities you have to succour or alleviate. Enlarge your hearts with the greatness of the occasion which presents itself to you. "Give and it shall be given unto you; good measure, and pressed down, and shaken together, and running over, shall they give into your bosom. For with the same measure you shall mete withal it shall be meted unto you" - (St. Luke, chap. vi., v. 38). For "he who soweth sparingly shall also reap sparingly; and he who soweth in blessings shall also reap in blessings. Every one as he hath determined in his heart, not with sadness, or of necessity, for God loveth a cheerful giver. And God is able to make all grace abound in you; that ye always having all-sufficiency in all things may abound to every good work. As it is written, he hath dispersed abroad, he hath given to the poor. His justice remaineth for ever. And he that ministereth seed to the sower, will both give you bread to eat and will multiply your seed, and will multiply your seed, and increase the growth of the fruits of your justice" - (2 Cor., chap. ix., v. 6, 7, 8, 9, 10).

For our parts, did we omit, on this important occasion, admonishing and exhorting you, by all the motives which religion can supply, to succour your afflicted brethren, and to treat them with all possible kindness and compassion, we should not only fail in one of the most obvious and essential duties of the episcopal charge, but pass over, in criminal silence, one of the subjects with which prelates, when assembled in synod, are obliged to occupy themselves. On the day on which the Church placed the pastoral staff in our hands, she made mercy to the poor one of the subjects of that solemn examination to which she subjected us; hence the constant remembrance and concern for the poor expressed in her canons; and hence those decrees and regulations of such frequent recurrence in her councils, from Chalcedon to Trent, whereby the various charitable establishments for their relief are placed under the authority and control of the episcopacy. The Council of Toledo (Ann. 633, c. 22), amongst others, admonishes bishops of the charge placed on them by God to protect and defend the people; and accuses them of criminal neglect if they suffer the poor to be oppressed without raising their voice in their defence and vindication. Whilst, then, the miseries of our destitute brethren appeal to the charity and compassion of all at the present time, they press with peculiar force and weight upon our hearts.

We behold our poor not only crushed and overwhelmed by the awful visitations of heaven, but frequently the victims of the most ruthless oppression that ever disgraced the annals of humanity. Though they have been made to the image of the living God, and are purchased by blood of Calvary -

though the special favourites and representatives of Jesus Christ - we see them treated with cruelty, which would cause the heart to ache if inflicted on the beasts of the field, and for which it would be difficult to found a parallel save in the atrocities of savage life. The desolating track of the exterminator is to be traced in too many parts of the country - in those levelled cottages and roofless abodes, whence so many virtuous and industrious families have been torn by brute force, without distinction of age or sex, sickness or health, and flung upon the highway to perish in the extremity of want. But let not the oppressor and the wrong-doer imagine that the arm of the Lord is shortened in Israel. For, "He will not accept any person against a poor man, and He will hear the prayer of him that is wronged. He will not despise the prayers of the fatherless, nor the widow when she poureth forth her complaint. Do not the widow's tears run down her cheeks, and her cry against him that causeth them to fall? For from the cheek they go up even to heaven, and the Lord that heareth will not be delighted with them" - (Eccles., chap. xxxv., v. 16, 17, 18, 19). And again, "Do no violence to the poor man, because he is poor, and do not oppress the needy in the gate. Because the Lord will judge his cause, and will afflict them that have afflicted his soul" - (Prov., chap. xxii., v. 22, 23). Hence, the woes pronounced by St. James against the perpetrators of such cruelties, "Go now, ye rich men, weep and howl in your miseries, which shall come upon you, your riches are corrupted, and your garments are moth-eaten, your gold and silver is cankered, and the rust of them shall be for a testimony against you, and shall eat your flesh like fire.

You have stored up for yourselves wrath against the last days. Behold the hire of the labourers who have reaped down your fields, which by fraud has been kept back by you, crieth, and the cry of them hath entered into the ears of the Lord of Sabbaoth. You have feasted upon earth; and in riotousness you have nourished your hearts in the days of slaughter" - (St. James, chap. v., v. 1, 2, 3, 4, 5).

But whilst defending the rights of the poor and announcing the woes with which the Gospel threatens their oppressor, it becomes our duty also, to admonish the former, that the merits, privileges, and rewards, which God has annexed to their state, can only be secured by exercise of patience and resignation. The moment they become their own avengers, enter into secret and illegal combinations condemned so severely by the Church, and have recourse to deeds of blood and violence, they lose all resemblance to that Divine model, who in suffering for them, left them an example that they should tread in his footsteps, as well as all right to that future joy in which none can participate save those who have shared in His afflictions here below. Instead, then, of being impelled by the promptings of that sanguinary resentment which, far from alleviating their sufferings, never fails to aggravate them with tenfold bitterness and intensity, let them treasure deep in their hearts, and constantly recall to their remembrance those consoling promises of Jesus Christ, "Blessed are ye poor, for yours is the kingdom of heaven. Blessed are ye that weep now, for ye shall laugh. Blessed shall you be when men shall hate you, and when they shall reproach you, and cast out your name as evil, for the Son of Man's sake" - (Matt., c. v).

One of the worst fruits of the false teaching of the age, has been to generate a spirit of contempt, hard-heartedness, and hostility to the poor. The mammon of iniquity, not the spirit of Christianity, and the avarice which the Apostle denounces as the root of all evil, not the charity of Jesus Christ, have furnished the principles and the maxims by which they have been estimated and ranked in the social. scale. Whilst the Gospel everywhere breathes respect, love, and commiseration for the destitute, pouring its heavenly consolation into their desponding hearts, and shedding its undying, halo over their darkest sufferings, continually dissipating the clouds which the arrogance and terror of this world have cast around them and revealing the dignity and privileges with which their Divine Master has invested them; the spirit of error, on the contrary, either denounces them as the great nuisance of the moral world, for whose removal or abatement the laws of nature and religion are to be outraged, or by endeavouring to give them an undue and extravagant exaltation in the social scale, seeks to counteract the order of Providence, and thereby, considerably augments the prejudice and aversion with which they are regarded. How admirable is the teaching of the Catholic Church upon this important matter. Guided by Divine charity she exhorts the rich to put on bowels of compassion for the poor, to consider them as brethren, to repect them as members of Jesus Christ; and at the same time she teaches the poor to respect the rights of property, to honour the rank and station of the great and powerful, to be obedient to those in authority, to be grateful for favours received, and to pour forth fervent prayers for their benefactors.

Instructed, dearly beloved, in the true nature of the relation in which you stand towards the poor, as well as in duties which you owe them, it should be the object of all to mitigate, as much as possible, the severities of their lot. Those amongst you who fill the responsible office of Guardians of the Poor, should weigh all the sacred obligations of your stewardship, and the rigorous account you must render of it on a future day; whilst those who are charged with the office of supervising and ministering to their wants in the asylums and workhouses where they are placed, should be careful to treat them with the consideration, mildness, and humanity, that are due to the suffering members of Jesus Christ.

But, as it is impossible to discharge our duties to the poor, or to fulfil the other engagements of our Christian vocation, without the assistance of divine grace; and as prayer and the sacraments are the mediums instituted by Almighty God for conveying that grace to the soul, all should be fervent and persevering in employing these inestimable and consoling means of mercy and salvation. One of the principal objects of the present assembly has been to render these resources more abundant and accessible to all; to stimulate the zeal and piety both of pastors and people for the accomplishment of so desirable a purpose; to diffuse as widely as possible the knowledge necessary for a due preparation for the Sacraments, in order to remove every obstacle to their efficacy; and, above all, to animate the faithful to a worthy and frequent participation of the bread of life, humbled by the recollection of the manner

in which we have hitherto abused those precious graces, of the base ingratitude with which we have repaid the favours of the best of benefactors, and of the scandals which have drawn from his paternal hand those heavy chastisements by which he seeks our correction and reformation. Let us pour out our hearts before Him in penitential sorrow; recall, in bitterness of soul, the sins by which we have outraged his Divine Majesty, fervently resolved on a perfect change and amendment of life; and approach, with the requisite dispositions, to that Fountain of Mercy, in the sacrament of Penance, where the guilty and perishing soul is cleansed, purified, revived, and strengthened by the blood of the Lamb.

An opportunity most favourable for the accomplishments of all these objects will soon be offered to you. His Holiness has been pleased to grant to us the indulgences of a General Jubilee, which will commence on St. Michael's Day next, and will continue for three months. We exhort you to avail yourselves of the treasures which are thus opened to you by the Church, in a spirit of true penance and compunction, that God, appeased by our repentance, may look upon us with compassion, and deliver us from the evils that overwhelm us.

That our prayers may be more efficacious, let the ever Blessed and Immaculate Virgin, so faithful to all her disciplines - so compassionate to the afflicted and the erring - so merciful to all; whose name is enshrined in the hearts of our people- the never-failing Star of Hope that has cheered the sorrowful vigil and dissipated the dark-

est storm that ever threatened the destinies of our Church - she under whose gracious auspices this Synod was opened, and under whose maternal protection it now closes its labours - let this Help of Christians be fervently and constantly invoked by you in all your devotions. This most holy Mother has been long recognized and venerated by our predecessors as the general Patroness of all Ireland; and it is our wish that she shall be, for the future, invoked as such, UNDER THE TITLE OF IMMACULATE CONCEPTION. To obtain more effectually the assistance of this our powerful advocate in the present wants and calamities that overwhelm us, we have determined that her litany shall be recited, before the parochial Mass, on every Sunday and holiday of obligation, in the churches and chapels throughout the kingdom, for the next twelve months, together with the collect PRO QUACUNQUE TRIBULATIONE, which collect is also to be inserted in the Masses of each day during the same period.

Let that glorious Apostle, to whose charity, labours, and sufferings, you are indebted, under God, not only for the blessings of the faith, but, in no small measure, for the preservation of this Divine gift, be also earnestly supplicated by you when appealing to the Throne of Grace; nor forget those other holy advocates to whose efficacious intercession the voice of the Church and your own experience bear testimony.

Receive once more, dearly beloved, the assurances of our devoted charity, and heartfelt interest in all that concerns your welfare; and in bidding you farewell, and imploring the benediction of Heaven on yourselves and on all who are dear to you, as well as upon all your labours and concerns,

suffer us to exhort you, in the words of the Apostle, "to walk worthy of the vocation in which you are called - careful to keep the unity of the Spirit, in the bond of peace. One body and one spirit, as you are called in one hope of your calling. One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in us all" - (Ephes., c. iv., v. 1-6). "Loving one another with the charity of brotherhood, with honour preventing one another. To no man rendering evil for evil Providing good things, not only in the sight of God, but also in the sight of men. If possible as much as is in you, having peace with all men" - (Rom., c. xii., v. 10, 17, 18). "Let every soul be subject to higher powers, for there is no power but from God, and those that are ordained of God. Render, therefore, to all men their dues - tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. Owe no man any thing, but to love one another. For he that loveth his neighbour hath fulfilled the law" - (Rom., c. xiii., v. 1, 7, 8). "May the grace of our Lord Jesus Christ, and the charity of God, and the communication of the Holy Ghost, be with you all. Amen" - (2 Cor., c. xiii., 13).

This Pastoral Address was read in full Synod, and unanimously adopted, and ordered to be published.

QUEEN'S COLLEGE, CORK.

INAUGURAL ADDRESS

delivered by

SIR ROBERT KANE, PRESIDENT,

7th November, 1849.

It is my duty now to open, for public instruction, the college, which has been founded by her most gracious Majesty, in this city, as a member of the university sytem that is being organized in Ireland under her benignant auspices, to afford the means of the most advanced and superior education to the inhabitants of this southern province, and to supply facilities as well for the most refined intellectual cultivation in literature, and in the abstract sciences, as for the acquisition of practical knowledge in those arts upon which progress in material civilization so much depends, and to which we must look in a great degree for the elevation of our country to the position amongst nations, for which, from her geographical position and natural resources she is so eminently qualified.

It is not for me to illustrate by any comment the interest or importance of an occasion such as the present; that it is felt to be of great importance is most fully testified by the attendance in this hall, henceforth to be devoted to the impartial estimation of intellectual power, of those who in this province and in this city are most

exalted in authority, in intelligence, and in rank, The presence of those eminent personages is hailed by the council of the college and by myself, as an augury of most favourable signification, as an acceptance of the great principles on which this institution has been founded, and as a recognition of the valuable aid which is to be derived in the patriotic task of regeneration, in which all here are so nobly joined from the organization in this capital of Munster of a centre of mental activity, of a source of educational progress, an institution where well disciplined intelligence shall be applied to the acquisition of knowledge in all those departments of literature and of science from which man may derive assistance in the career of practical existence, and by which the moral and intellectual standard of humanity may be raised and refined.

For the co-operation and sympathy that is thus shown, the council of this college return to the citizens of Cork, and to all present, their most sincere acknowledgments; and it is our fervent trust, as it is centainly our most absolute intention, that in every respect this college shall become the handmaid of improvement to this country, and that in its organization of studies, as well as in the discipline of its students, it shall prove itself to merit the approbation which has been to-day, in advance, so generously and so warmly accorded to us.

It is proper that I should explain upon this occasion, with some detail, the plan upon which this college is constituted, the general nature of its government, and especially the plan of studies for the several departments

which it contains, and in which students may be prepared for their professional and practical life. It is right that I should meet the confidence you have so generously shown, by similar openness upon our part, and it is the more advisable as I feel that our system of education, and the principles upon which the college is founded, require only to be understood to obtain general acquiescence and approval.

I have mentioned that this college will constitute a member of the Queen's University, now being formed in Ireland. It will be so, because those statesmen to whom has been committed the grave and responsible task of organizing the educational destiny of our country, and who are now bringing their labours to so glorious a consummation, have deemed it indispensable that the new education, rendered available as it has been to all our countrymen, and measuring its rewards only by the natural standards of moral conduct and mental power, should enjoy the fullest privileges of university sanction, and that its degrees and its final honours should be derived from national authority. Hence it has been resolved, that the several colleges which in the north and west of Ireland, as well as in this city, have been established by our most gracious Queen, shall be aggregated to form an university, from which our students shall receive degrees, and in which, at graduation, their relative merits shall be finally ascertained. The different elements of our population, now so separate and conflicting, may thus be brought into companionship in study, and by the result of honourable competition for the rewards of superior

talent, may learn to respect each other's worth and powers, and by this early experience of amicable contact, afford grounds for their hearty co-operation in objects of public good, during the period of subsequent active life.

This college, therefore, is to be considered as making a part of the new national organization of the Queen's University in Ireland, but it is also, and in a more remarkable degree to be considered as an independent institution, founded by the royal charter from her Majesty, which has been just now read, in accordance with the provisions of the act of parliament. Under that charter, and by that act, this college possesses its endowment and its privileges. By them it is enabled to found those rewards for superior scholarship, which at every period of the academic course will serve to excite the laggard and to reward the diligent student. Under that act, also, have been prepared and issued by her most gracious Majesty, those statutes for the government of the college, to which I shall again refer, and by its provisions also the president of this college is bound in every year to render an account of the state and progress of the institution, which document must be laid before the Imperial Parliament, and thus the administration of the college annually submitted to the judgment of the country.

Such is the general constitution of this college, as well as regards its independent powers and special duties, as in relation to the national university now being organized. It is my duty now to notice briefly the general plan of education which by the constitution of the college, it will be our duty henceforward to carry into practical

operation.

The college contains within itself, fully empowered, the university faculties of Arts, and Law, and Medicine. It is the function of this college to supply the means of full and complete instruction in those several faculties, and in those special branches of those faculties which the practical necessities of this country render pre-eminently important to be afforded. There will therefore be carried out, in accordance with the provisions made by the senate of the Queen's University, courses of education for the degrees of Bachelor and of Master of Arts, and of Bachelor and Doctor of Laws, and Doctor of Medicine.

It does not fall within my province to describe with any detail the nature of those courses, or the special modes of instruction that will be adopted in carrying out the objects of study in each faculty. This will be done, and done more efficiently, by the eminent professors, the deans of the respective faculties, who will, on to-morrow and next day, open the business of their faculties. I shall restrict myself to a few observations on some points, which involve principles applicable to the organization of the college at large, or which, as constituting remarkable deviations from what has been ordinary university education, require some notice. It will be observed that in the faculty of arts, our course of education differs essentially from that of the older colleges of these countries, in the introduction of the experimental and natural sciences, and of modern languages. We have not forgotten that we have to educate young men, not for the retirement of ecclesiastical or

purely scholastic life, but for the actual world and age in which we live. We felt that where science revealed the glorious evidence of infinite goodness, manifested in the countless varieties of life, with which the air, the waters, and the earth are filled; whilst every day's existence makes man dependent for his means of life and movement on the laws which Chemistry and Natural Philosophy assign, it were absurd to call that education which should omit those sciences. Further, whilst most carefully securing the full and accurate study of the ancient languages, venerable as well from the sublime monuments of poetical and oratoric genius which they contain, as from being the monuments of those illustrious races, who even in their ruin spread those ideas which nursed and established modern civilization we have also recognised that the interchange of ideas with the contemporaneous world is of as much importance, as the preservation of the ideas of the past, and that the tongues which men now speak are those which men should learn to understand. We have therefore made modern languages an essential part of our under-graduate course in arts. We at first introduce but a single language, that which is almost an European language, the language of science and of diplomacy, the French. But as the course advances, other modern languages will be introduced, varying according as the tastes or necessities of the students may decide.

Another point in which the plan of education in this college presents some special features is in the option, admitted in certain cases, as to the course which the

student may pursue. We are, above all things, anxious that the student should really learn. A real, absolute, and sound knowledge of some one thing, is worth a world of smatterings, of superficialities, of false and pretentious information. We are therefore desirous, although we are able to carry the principle fully out only in the scholarships, to enable the student according to the best of his disposition, or the object of his course, to disembarrass himself, as far as possible, of those subjects which he does not want, and to concentrate himself upon those which he really requires. Thus in the second year of studies we allow the student, whose objects are more literary, to omit the higher mathematics, and conversely that he who proposes to pursue a science course may omit the classics. Thus, we feel assured we shall have students profound in classical learning, and also those who will be great science scholars; in place of dividing and frittering away attention by the compulsory study of both subjects. Similarly in regard to Metaphysics and Political Economy, the science of abstract thought, and that of practical and stirring modern life. The student may select either, as his taste or his course of life directs. We do not consider either as primary disciplining studies and therefore, they do not enter into that portion of the course which is rendered compulsory on all students.

It will be for the learned gentleman who occupies the position of Dean of the Faculty of Law, to describe to you the course which has been taken with regard to the routine of legal education. It has been long the peculiarity, indeed I may say the disgrace, of the British Islands, that for the

profession, to which more than any other, the guardianship of the lives, liberties, and properties of the people has been intrusted, no proof of education or of professional knowledge was required. It was not so formerly, and I trust that it shall not be so longer. Those to whom the task of organizing the system of education to be pursued in the Queen's colleges has been intrusted, have proclaimed the necessity for legal education, and have proposed what they conseider to be a satisfacory course of legal study.

Finally, I have to observe that, in regard to the higher degrees in arts and law, the course of the Queen's Colleges deviates from the practice of the older universities. It has been, and is still, the custom, that a person becomes Master of Arts in some years after being Bachelor; and Doctor of Laws in some years after being Bachelor, without any proof of increased knowledge or of extended education. This kind of false and fictitious title the Queen's Colleges and the University of the Queen clearly repudiate. According to the regulations which have been approved by the authorities, the higher degrees of Master of Arts and Doctor of Laws will be conferred upon full evidence of extended study, and after an additional and trying examination. It is desired that the titles derived from these new institutions shall honestly and clearly mean what they say, and nothing unearned or fictitious shall have their sanction.

Such being the general plan of studies in this college, it remains to notice the amount of preliminary education which we have deemed it advisable to require from the students desirous to matriculate in the several faculties. It is certain that we are here met by practical difficulties.

of exceeding gravity. Our great object in this institution will be to carry instruction in the several departments of literature and science to the most advanced and eminent position; but for this purpose, if it be accomplished within any such time as can be included in an ordinary university career, we must require the student to enter within our walls already possessed of considerable knowledge of mathematics, a respectable portion of the classics and of the English language. Hence we are most anxious that the preliminary or school education of young men should be carried much further than it as yet has been in this our country. We appeal upon this subject to those honourable and learned persons to whom school education has been intrusted in this city and in this province. We are sure of their co-operation. We are compelled at this our opening, and may be for some little time, to adapt our own requirements to what has been, alas! the wretchedly low standard of literary and scientific education amongst our people. But we know that the lowness of that standard has not arisen from want of intelligence amongst our own young men, who have so generally risen to eminence where careers have been fairly opened; nor from want of sufficient learning in their teachers, amongst whom are to be found many distinguished scholars; but that there have not up to this time existed in this country seats of learning, where the more abstract sciences or classical criticism had their rewards available to the genral people. It is now that the rewards of honourable literary distinction are available impartially to all creeds and to all conditions. It is only by this opening of these colleges, as well in the more abstract and professional faculties of arts and

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letters as in the practical schools, that the demand for Irish intellect of a superior order and of every form has been created, and I have no doubt but that in every form the supply will answer to that rapidly increasing demand. I have had frequent occasion to know how much this country suffers in character and in power from the deficiency in accurate superior knowledge of literature and science which for the most part characterizes our young men. They are zealous and honourable. They will endeavour faithfully to execute any trust that may be conferred upon them. They have the best intentions; but when we come to test their absolute knowledge and capability for any task requiring special information, it is found that they require again to commence their education. Hence we are most anxious that this college should not be occupied with aught that can be done at school. Hence we solicit the co-operation of those most respectable gentlemen, the teachers of this province, to elevate the standard of preliminary instruction, and to prepare the pupils, so that at entrance here they may be already able to commence the higher studies with pleasure and success. We know that in thus exalting the functions of the school we may necessitate some change in the range of instruction that is now pursued; but in so doing I feel sure that we liberate those eminent teachers in such schools from the dreary routine in which so much of their valuable time at present passes; and that by requiring a higher order of instruction, we consult what has been their own instinctive longing, and open for them a path of more elevated literary and scientific exertion in which they will find success.

This brings me to a consideration, on which I shall not detain a general auditory such as I have now the honour to address, but which to those to whom I have just now referred must have special importance - that is, the method of teaching. It is a science - a science neglected in this country, but specially and successfully cultivated in all the seats of learning on the Continent, where the function of the teacher is recognised as one requiring special and professional training. There may, therefore, be in our methods of teaching many things which to the ordinary instructors of this province may not be familiar; but I may say for all my colleagues, as for myself, that in every way, and at all times, where we can facilitate the introduction of improved modes of instruction into the schools, or afford aid or co-operation to those who are engaged with us in advancing the sacred cause of education, we shall be happy to employ all the resources of this institution for that purpose, as we thereby would hope to contribute most usefully to carry out the objects for which this college has been founded by our most gracious Sovereign.

I have described the general plan of studies, and the necessity for students entering already possessed of the greatest possible amount of learning. It is now my duty briefly to notice the arrangement made for honouring those students who evince the greatest diligence and the highest powers. This is done first by the conferring of scholarships, and second by honorary rewards of medals and prizes of useful books. There is allotted from out of the annual endowment of the college a sum sufficient to endow in future

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years forty scholarships, and for the first two years even a larger number. These scholarships will be conferred at the commencement of each session, by means of examinations held during the first, and at the opening of the second term. At the conclusion of each session there will be allocated in each class, by its professor, prizes to those of the students of that class most worthy of such distinction. The scholarships that are thus founded are tenable only for one year, as we intend that whilst the scholarship rewards the student for the exertions he has already made, its tenure will depend on his continuing those exertions, and the student who relaxes his endeavours must drop back into the common class, and yield his scholarship to some more persevering or talented competitor.

It is in these scholarships that we have carried out to a perfect form that principle of concentration of intellect upon special studies, that alone can lead to great success. It will be seen from our prospectus, that even at this first, and indeed only preliminary examination, we make the distinction of literature and science. The student graduating in arts must, to a certain height, follow his literary and science classes on equal terms; but should he aim at more, to become scholar, the higher studies of his scholarship become special. For scholarships held during under-graduate years we do not proceed further than to separate literature and science; but in the senior scholarships we take another step, and attach the scholarships to the individual branches of literature and science. This we do because, even from the difficulties by which the cause of educational improvement in this country is now beset, we do look forward in a few years to see our senior scholarships occupied by

men who, though perhaps young in years, will be distinguished cultivators of their respective arts, and will afford to us, and to similar institutions in other places, the best professors. It is thus that, whilst in the faculties of medicine and of law, and in the practical schools, young men will obtain the learning and the degrees which will enable them to enter upon the field of practical professional existence, so in the senior scholarships of the arts faculty, there will be reared a class of the most qualified teachers of the several languages, of literature, of the physical and natural sciences, and of chemistry, and thereby that which has been to us all a source of mortification and annoyance, the deficiency of Irishmen competent to assume the highest literary and scientific positions, will be removed, I trust, for ever.

There are two departments of this college to which I have not as yet referred, and in regard to which I shall beg for a few minutes your attention, as it may not so directly fall within the province of my esteemed colleague, the Dean of the Science Faculty, to state their circumstances. I allude to the practical schools of engineering and of agriculture which are organized within our walls, and the instruction in which will be carried on by the co-operation of those professors of the faculty of arts to whose departments the studies of those schools belong.

I am certainly not disposed to underrate the dignity and importance of the studies of critical philology or literature, nor again those of abstract science, from which we derive our purest and deepest feelings of truth and beauty. I cannot conceive any thing more narrow and degrading than

an absorption into the mere details of practical existence; and I believe that in any country in which the higher objects of education are abandoned, the loss of that exalted standard of ideal truth and virtue which is so mainly fostered by higher and abstract studies, should soon be followed by the total disruption of even material civilization. I therefore concur most warmly in those provisions of our statutes which secure that in the faculty of arts the several branches of literature and science shall be prosecuted even to the topmost heights; but I am also painfully conscious, that in the present afflicting position of this country the only hope we have of rescue lies in the diffusion amongst the people, both high and low, of practical knowledge, and of its applications to industry. We have a country abundant in capabilities, so that their enumeration has become even tiresome and common-place. We have a people, the dormant elements of productive industry and honest wealth; and we require, in order that we may rise from the despondency into which we have allowed ourselves to fall, to utilize the resources of our country, and afford employment to our people. To effect this many things may be required, of which it would not be my province here to speak. But with one paramount and indispensable requirement we have here specially to do - industrial education. It is to afford facilities for sound industrial education among the middle and higher classes of this province, that the schools of agriculture and of engineering have been established; and it will be the special object of the council of this college to conduct those schools, so that the education there-

in given shall be specially applicable to the practical amelioration of this country.

I have thus endeavoured to state fairly and openly our claims to the confidence of the people of this city and of this province, as an institution for giving superior university instruction in the several faculties and practical schools. We rest our claims as well on the eminent capability of the professors selected for their special competence by the Crown, and on the abundant means of instruction which the libraries, laboratories, and museums of the college will afford. There remains, however, one claim which we possess to the approval and confidence of our countrymen, and that claim I shall endeavour to express in the simplest and briefest language that its importance admits - our claim to public confidence, based on the special and excellent arrangements that are made by the statutes of this college for securing the moral and religious discipline of the students, and for guarding the inviolability of private faith, whilst we inculcate the sacred duty of mutual charity and forbearance. Statutes and arrangements that have been prepared under the advice, and honoured with the approval, of the most learned, most pious, and most exalted personages in this country of the several churches, and with which I am willing to contrast, and publicly to abide by the result of the comparison, the statutes as practically carried into effect of any educational institution in Europe for lay students.

It would be, in fact, mere affectation at this public inauguration of the Queen's College, to avoid referring to the fact, that on the charge of neglect of proper securities

for the moral and religious discipline, is based the only impediment to the instant and joyous reception of the Queen's Colleges by the universal people of this country. I honour that hesitation. I hail it as the best augury of the sound heart that throbs even within the wasted form of present Ireland, that when presented with institutions so well calculated, by stimulating intelligence and supplying practical knowledge, to afford the means of rapid emergence from our present misery, our people, down-stricken as they are, yet stop to examine if that jewel offaith, preserved already through so much suffering, may be endangered. I detest that painted sepulchre of mind, that education, which vivifying the intellect, yet kills the soul, and exalts the natural capacity of man, but to enlarge his power for evil. I and my colleagues are quite as decided as to the necessity for preserving throughout the course of studies the faith and morals of the young men unimpaired, as can be the most needlessly zealous of those conscientious men, who fear our teaching because they are quite ignorant of our rules.

I will not ask if you will pardon me whilst I notice the circumstances under which, as regards religion and moral discipline, the college is placed, compared with other established places of university education. I know that such explanation is required - that it is now expected. I do not, therefore, hesitate to speak. In doing so, however, it is right that I announce the principle upon which the foundation of this college has been based - principle so important as to have induced the most eminent statesmen, of all political parties, to deem the organisation of

these colleges indispensable for the advancement of learning, of industry, and of civilization in this country - a principle so intertwined with the free agancy of human intellect, as to have ranged under its standard, and for its practical working, the galaxy of mental power by which I have the honour to be encompassed - the principle of free, and impartial, and united education. Yes, these colleges are founded for this country and for its people; not for a party nor for a class, not for an ascendancy nor for a creed; but that, in the pure and soul-ennobling paths of intellectual glory, all ranks, all sects, all parties of the Irish people may unite - may learn to know and love each other - may soften down the recollections of those points on which they differ, by mutual recognition of the far larger field of faith and charity, and love of fatherland, in which they join, and whilst they struggle fairly and honourably to excel in their respective classes, they may keep alive the sacred common love of man to man, and learn to act in harmony and concert. Such is the directing principle of this college. To this great object every provision must be subordinate. Aught that could wrest this institution from the country and from the people, and could throw it into the hands of any exclusive section, would prove its doom. We do not want exclusive institutions. From age to age we have been forced to see the different elements of our population reared up in mutual ignorance, separated by barriers of social instincts - strengthened by misdirected education. Let us have done with this. Let us, at least, in the calm retreats of literature and of

science, here so happily realized, render available to our general people, those privileges of study from which they have been so long debarred, and diffuse widely and freely those humanizing influences before which the roughness of our imperfect civilization must give way.

The cardinal principle of this college is therefore the necessity of united education for the middle and upper classes of the Irish people. I know that this principle is not universally recognised as a necessity. I admit, that did different circumstances exist from those with which we must now deal in Ireland, the question might fairly be argued; but taking it as fact, meeting all its objections, and willingly accepting the responsibility of its success or failure, I must announce the principle on which this college has been founded to be, united education, with full and ample securities that in no possible way shall be faith of students be interfered with, nor any violation of the sacred principles of religion or of morality allowed to pass unchecked.

Now as to the means of security for faith or morals, which are provided by the statutes given by her Majesty for the government of this college - statutes which by the Act of Parliament and Charter have all the force of Law. Let us compare those statutes with the arrangements actually observed in other university colleges, in this and in other countries to which students are sent, without hesitation, by even the most scrupulous parents.

The general auditory whom I have the honour to address, and who represent so many ranks and so many forms of

opinion, will, I am sure, pardon me if, for an instant, in discussing those regulations for securing the faith and morality of students, I may refer more especially to students of that faith by whose authorities the most objection to these colleges has been put forward - a faith to which I myself have the honour to belong, and to whose principles I am from the most conscientious convictions absolutely devoted. But the objections made by the heads of the Roman Catholic Church are the same in principle as are made by zealous members of other forms of Christianity, and the explanation which refutes the one removes the other.

There are two sources of danger to faith and morals to which students may be exposed. First, that in the places where they reside, they may be exposed to bad companionship, may hear improper language, may neglect prayer or religious duties. Second, that by their teachers doctrines may be inculcated or statements made, shaking their belief or undermining their morals, and thus the chair of the professor be prostituted to the service of vice and irreligion.

Now, what has been done to prevent these evils in this college? We recognise among the students, as to their private life, three distinct classes. The first, where the student during his college studies lives with his parents. In that case the college does not affect his private life or habits. The student comes to his college lectures, and returns to his parents' home. While in the college, order and discipline, and the best safeguard, full and continuous occupation, will be strictly maintained; but the college

does not attempt to supersede the natural care of the youth's parents. It will not pry inquisitorially into the means and amount of the religious teaching which a fond mother gives her own child. It dare not supersede the sacred functions of paternity - nor, if it attempted it, could it succeed. This class of students, therefore, the college leaves to their parents, certain that those parents will, during college life, as for the previous years, secure the faith and morals of their own children in the most satisfactory way.

Similarly for another class, who although not residing with their parents, yet do reside with a guardian or friend, selected by the parents, and who will upon the formal matriculation of the student officially accept his charge, the college recognises the trust which has been thus given by the student's parents, and places such students under a similar category to the first. In the third class, however, the college intervenes directly, and most specially. Those are students who do not reside with parents nor with guardians. The college authorities, therefore, charge themselves with the control and supervision of where those students shall reside, and how their conduct shall be governed. Certain houses are licensed by the President as residences for such students. Those houses are licensed only after careful examination, and a report by proper officers, as to the health and comfort of the establishment, with certificates by some known and worthy clergyman of the moral and religious character of the owner. These licenses are revocable by the President. Anything occuring in a boarding-house, contrary to morals or religion cancels the

license, and should such occur every student therein resident must leave that residence or cease to be a student of the college. The checks on the respectability and morality of those residences should, therefore, appear enough. But there is more. The boardinghouses such as I have described them may admit students of different creeds. But this is not necessary. I deem the principle of united education indispensable in the college, but I do not require it in the residence.

To fit the young men of the present day for guidance through the world, a world of conflict, of passions, and ideas, a world of business, he will best be prepared by the experience of human conduct, and competition derived from intercourse with those, who, though his opponents, will illustrate the working of real existence softened and purified. He will thus learn to recognise and honour that which is good and true in every man, and escape that ignorance of his fellow-men, and over-estimate of his own value, the general result of solitary and exclusive education.

But whilst the friction of ideas in public life serves for so many uses, I freely admit, that in the home it is highly important to secure peace and unity. From the sacred quiet of the domestic hearth all possible sources, even of discussion, are better absent; and hence, if it be thought by those who represent the church authority, that some of these boardinghouses which we do wish should be real and happy homes for students, would better be confined exclusively to members of those churches, I shall be happy to grant licenses for the purpose. I am bound to do so by the statute; for in that statute nothing is left to my discretion or to

that of the council. Those great provisions for guarding faith and morals are absolutely issued by our most gracious Sovereign under her royal hand.

But more. - For the better observance of religious and moral discipline in the licensed boarding-houses her Majesty has been pleased to appoint special officers to take the spiritual charge of students resident therein, to observe that in no respect shall the laws of morality, or the precepts of religion be violated - to provide facilities for the performance of the duties prescribed by their several creeds, and to afford instruction in doctrinal religion to those students. Those are the deans of residence. Is their appointment a proof of danger to faith or morals? Those eminent clergymen are - for the Roman Catholic Church, the Rev. William O'Connor, a clergyman of whose piety, and prudence, and capability to teach, it were presumptuous in me to speak here in this city, where he is so well known and loved. For the Church of England, there is appointed the Rev. Mr. Perrin, who is honoured by the immediate council of the Right Reverend and most estimable the Lord Bishop of Cork. Finally, for the Presbyterian Church, the Rev. Dr. Magill, who is also so well known here. All these reverend gentlemen have been engaged in preparing the regulations for moral discipline and religious observances, to which the students in the licensed boarding-houses will be required to conform. It is left to them to make those rules. The college authorities do not seek to limit them. Whatever the deans of residence say that religion and morality require - that, the students must observe; and her Majesty has selected those gentlemen as deans, solely and

specially from the eminent character for learning, for piety and prudence, they all bear in their respective churches.

And lest it might be said that clergymen could be selected to act as deans of residences, to whom, for any reason the sacred charge of youth should not be intrusted, it is provided by the college statutes, that should the proper authority of the church express disapproval of the person appointed dean, the office ceases; the office cannot be held against the disapproval of the church authority.

Now, further, it is known that many most useful seminaries are kept by clergymen, and supervised by the proper authorities of the respective churches, that in those seminaries the learning and the piety of their heads, fully secure the morals and religion of the resident students. Our statutes therefore declare that such schools require no license and need no inspection, that the directing clergyman be regarded as parent or responsible guardian of such students as he receives.

Where, then, is the danger to faith and morals? I will mention an interesting commentary on that accusation. We do not neddle with the parental guardianship of students. We limit our interference to those youths who are left without the sacred protection of the paternal roof; but the most pious and conscientious parents have applied to obtain for their own children, living in their own homes, the precious benefits of the college rules for boarding-houses. Yes, the dangers to faith and morals have come to this, that the most pious parents think our rules for boarding-houses more calculated to enforce morality and promote religion, than the care they could give at home, and the

Roman Catholic dean of residence has been implored to extend the benefit of his instruction and his supervision even to many of those students who live in their own homes. And, as I understand that reverend gentleman, accepting the function of his important office in a liberal and philanthropic spirit, will not refuse this extraneous and responsible duty. It is one which does not regard the college - it is one which is distinct from his official function, which only includes the licensed boarding-houses; but it is one by which religion may be served and morality assisted, and the Roman Catholic dean of residence does not hesitate to consecrate himself to its sacred fulfilment.

Still there remains to state the final sanction imposed by statute for offences against morality or religion. If a student be guilty of habitual neglect of religious instruction, or of habitual neglect of divine worship, or of immorality or drunkenness, he becomes liable to the penalty of expulsion. A discretion is allowed in the case of first offences, because all the attending circumstance should be carefully looked to by the council before passing a sentence which would destroy the youth, degrading him perhaps for life. For, if expelled from this, he cannot be received into any other of the Queen's Colleges. In case of a first offence, therefore after grave admonition, a lighter punishment may be inflicted where the council deem it more conducive to the amendment of the offender, but for continued offence the statute must fully be acted on, and the student so offending will be expelled.

I cannot insult the illustrious men with whom I have the

honour of being associated in this college by entering in their presence into a statement of how we prevent them from teaching vice, or vilifying religion - gentlemen, all of them selected from other institutions for the personal virtues and intellectual triumphs that have rendered their names venerated and familiar wherever learning is honoured throughout Europe. I will not cast on the usullied shields of their bright reputations the stain of warding off such calumny; but you have heard read the declaration which each professor, as bound by the statutes, made to-day - a declaration that he would reverence religion, and exclude from his prelections all subjects of irritation. And I will further state, that having had occasion to become cognizant of the respective claims of the candidates for these professorships, I am sincerely rejoiced that men of such great position in literature and science have joined this college; and I consider their presence and their influence will produce results most fortunate for this city and for Munster.

Such are the provisions made in the Queen's Colleges for the security of faith and morals among the students. Where are they surpassed? In what institutions of any country do better observances exist? Let us examine. In our own country the only means of obtaining the higher education has been in Trinity College, Dublin - the college in which I have myself been principally educated, for which I have the highest respect, as one of its graduates, and with many of whose most eminent fellows I have the honour and advantage of personal friendship. But what are the securities for faith or morals there? If the student belong to

the Established Church there is an ecclesiastical discipline, as is most proper, that college being specially intended for the education of clergymen for the Established Church. But if the student be of the Roman Catholic religion, there is no care of his faith or morals at all. Yet every day we see Catholic students entering Trinity College, who, though debarred from the highest honours, may there receive degrees; and these gentlemen pass through their collegiate period with no other safeguard to their religion than their own consciences; and although unfortunately it has not been the case with all, yet for the great majority that safeguard has been sufficient. Why is there no protest against that system? Why is there no denunciation against those parents who send their sons to study in Trinity College? Yet we are told that in these colleges of the Queen, where faith and morals are guarded by provisions framed with the advice and sanctioned by the approval of the most venerable personages, the religion and moral conduct of the students is not secure.

But yet more. - Look to the universities of England. No Roman Catholic student can go to Oxford, because a test is required to be taken before entering college, which no Roman Catholic can conscientiously subscribe. But the same test is not proposed at Cambridge until the time for graduation, and it is the practice of wealthy Catholic families who aim at forming for their sons aristocratic habits and connexions, to send their sons to Cambridge, where they remain for several years far off from Catholic influence or advice, and totally free from supervision of

either faith or morals. And this is done, not by those Catholics who might perhaps be said to act against the wishes of their church. It is done by those known to be most zealous members of their church, and there has never been any announcement of its bad consequences, or any command that those Catholic students should be withdrawn. I say, therefore, placing these statutes of our college before the public, the question of whether they be quite perfect or not quite perfect, cannot be opened until the authority which objects to us, who have those safeguards, shall have commanded all Catholic students to withdraw from Dublin and from Cambridge, where there exist no such statutes, nor any provision of any description for the faith or morals of students of my religion.

But I shall go much further. - Let us examine what are the provisions that exist for the security of faith and morals in Catholic countries on the Continent. I shall not take France nor Prussia, countries of which it has been the popular cry to say that education is not free, and that the tendency of education is adverse to morality and religion. But I shall take the two countries in which religion is most powerful, to which reference has been made in describing what sort of colleges we ought to have in Ireland. I shall take Belgium and Bavaria. After the revolution which rendered Belgium an independent kingdom, the question of university education occupied the attention of its government, as one of the gravest moment. The heads of the Belgian church were fully consulted, and they surely deserved to be, from their right to co-operate in every measure of

public welfare. The result has been the institution of three great colleges. One at Louvain formed in the buildings of the old university, and hence popularly called by the name of the university of Louvain; the second college situated at Liege, and the third in Ghent. Students follow their studies in any of these colleges, but they do not there get their degrees. The degrees are given in Brussels by a commission, who yearly examine the students who present themselves, and who may come indifferently from those colleges. Now, how are those colleges constituted? What course did the Belgian authorities take, when after the revolution, they had in their own hands the power of giving to all those colleges a code of securities for faith and morals, which might have served us here as a model? They demanded to have Louvain absolutely and exclusively under their own control, and consented to leave the colleges of Liege and Ghent in the hands of government, absolutely without any provisions for moral descipline or religious instruction. What is the result? It is most fatal. It is such a result as every friend of education must deplore. It is a perpetual contest between the one which is a purely ecclesiastical institution and the others, which, patronized by the government, are placed in a condition of constant antagonism to the church authorities. What is the practical result? The college of Louvain contains only the university faculties, conducted on mediæval models, and educating only after the forms of old established universities. The colleges of Ghent and Liege contain the practical branches, to which the majority of the young men attach themselves. The

schools of mines and engineering are at Liege. The schools of mechanics and of practical chemistry are at Ghent. There are great schools of medicine at both colleges. Hence the practical education is conducted at those colleges where there is no religion and no discipline. Would it not have been much better, if in Belgium, in place of one of the three colleges being exclusively religious, and the other two being thrown by antagonism into a state of apparent irreligion, that in every college there had been established a prudent and carefully framed system of moral discipline and religious teaching, so that whilst no lay student should be forced to those observances, which belong properly to those who are intended for the ecclesiastical state, there should be enforced from all students an observance of what their respective churches deem expedient, so that a high and pure condition of moral conduct and religious faith should be inevitable.

But then we arrive absolutely at our own condition. That which, if done by the Belgian authorities would have avoided so much dissension and so much rancour, has been done here - done with the approval and with the cognizance of the most exalted and most competent judges. In Belgium there are three colleges, one with ultra-ecclesiastical discipline, attended generally by Catholic foreigners, whom the traditional fame of the Mediæval University brings to Louvain. The other two are colleges without religion, to which the majority of Belgian students are driven for practical education. We also have three colleges, none of them ecclesiastical in their constitution, none of them made over exclusively to a sect, but in them all there are by

statute, and there will be strictly enforced a code of laws for securing faith and morals, which has been pronounced by most high authority of each of the leading churches, to afford all that the most scrupulous parent should desire.

Now, as to the most Catholic part of Germany, as to Bavaria. In that country the control of education has been placed, as far as possible, under the church authorities. And what has been done? In the theological faculties, of course, strictly ecclesiastical discipline prevails, but in the faculties of law, of medicine, and of philosophy, and in the practical schools of engineering and of agriculture, what are the regulations? The students, before entering into the university, pass through gymnasia, like our preparatory schools, and in those gymnasia moral and religious discipline is strictly enforced. But in the university it is not thought of. It is a great misfortune; for in those universities of Bavaria, the students, although of an age when compulsory regulations would only provoke resistance, might yet be weaned by gentle advice from many deplorable irregularities. All here who are read in the literature of the Roman Catholic Church will recognise the name of Dollinger, the author of the most celebrated history of the church, who, chaplain of the king, represented the university of Munich in the Bavarian parliament; whose zeal for the church and for religion is beyond comment. What did he say when I explained to him the nature of the securities we propose to have for faith and morals in these colleges? He said he wished he could see any probability of their getting such discipline for their universities.

I shall not dwell upon this topic at greater length. I

should have avoided reference to a subject on which there has been, elsewhere, so much discussion, but that I felt, in taking the place which I now hold in opening this college, that I embraced a cause by which the interests of our country will be advanced, her power increased, her morals bettered, and her faith secured. Did I not so consider, I should not appear in this place to-day. I shall devote myself to work out the objects of these colleges, because I believe them to be good and honest - because I believe my country would not have sunk into its appalling state had such institutions been long ago established. The elevation of my country is my object; and in the sound education of the upper and middle classes I see the only remaining hope of an honourable future for the Irish people.

It is here, in Cork, that looking so to education, I feel the courage to undertake that serious task. Most suitably does this college rear its rich architecture in the place where, year after year, the cry for education issued, and at length roused up the Government to action. Ireland cannot forget, that years ago the stirring eloquence of many whom I see now here, and of one, now absent under that azure sky of Hellas - amidst those scenes of classic interest that so well accord with his rich stores of graceful learning - of Thomas Wyse, pictured their country's wants as to instruction - pointed out the means of satisfying them - foreshadowed, in their enlightened resolutions, the colleges which we have now here realized; and it has been to me by far the most gratifying event of my connexion with this college, the generous and independent declaration of those gentlemen who represent the active intellect of

Munster here to-day, that they receive, as the proper result of their great and honourable exertions, the foundation of her Majesty's College in this city, which this day I have the honour to open and inaugurate.

And here, indeed, this college may best be placed. Here where, when first the light of Christian civilization dawned on the south, Fin Barra, at whose shrine yon graceful spire directs our thoughts on high, the patron saint of Cork, feeling, as do we all, the close connexion of knowledge with goodness, left to his followers the charge of founding a seat of learning in this place. Yes, where the Gilla of Finbar opened his school, whence spread the ministers of piety and learning over the south of Ireland - here, after nearly one thousand years, we open now the portals of this edifice, and accept the task of training the youth of Munster - we propose to carry instruction to the highest point in letters and in science, as well as in the industrial arts, and we believe that whilst so doing we shall fully provide, that, in this college, students shall always preserve their morals and maintain their faith, shall reverence their Queen, and love their country.

UNIVERSITY COLLEGE Library CORK

Prospectus for first Session, 1849 - 50.

Q U E E N' S C O L L E G E, C O R K.

The Matriculation Examination will be held on Tuesday and Wednesday, the 30th and 31st of October, and the Scholarship Examination on Friday, Saturday, and Monday, the 2nd, 3rd, and 5th of November, 1849.

Supplemental Matriculation Examinations will be held on Tuesday, 13th November, 1849, and at the commencement of the Second Term of the Collegiate Session, viz. on Tuesday, 8th January, 1850.

The several departments of the College will open for public instruction, on Wednesday, the 7th November, 1849.

President,	Sir Robert Kane, F.R.S.,M.R.I.A.
Vice-President,	John Ryall, LL.D.

Faculty of Arts.

The Greek Language,	John Ryall, LL.D.
The Latin Language,	Bunnell Lewis, M.A.
Mathematics,	George Boole, Esq.
History and English Literature,	Rev. Charles Darley, A.B.
Modern Languages,	M.R. De Vericour, D. es. L.
Logic and Metaphysics,	George Sidney Read, M.A.
Chemistry,	J. Blyth, M.D.
Natural Philosophy,	Geo. Fred. Shaw, A.M.,F.T.C.D.

Natural History,	William Hincks, LL.D.
Mineralogy and Geology,	James Nicol, Esq.
The Celtic Languages,	Owen Connellan, Esq.

Faculty of Medicine.

Anatomy and Physiology,	Benjamin Alcock, M.D.
Practical Anatomy,	
Practice of Surgery,	Denis B. Bullen, M.D.
Practice of Medicine,	D.C. O'Connor, M.D.
Materia Medica,	A. Fleming, M.D.
Midwifery,	J.A. Harvey, M.D.

Faculty of Law.

English Law,	Francis A. Walsh, Esq.
Jurisprudence and Political Economy,	R. Horner Mills, A.M.

Schools of Civil Engineering and of Agriculture.

Civil Engineering,	C.B. Lane, A.B.
Agriculture,	Edmund Murphy, A.B.

Subjects of Examination.

The Candidates for Matriculation in the Faculty of Arts. for the Courses of Study to obtain the degree of A.B. and A.M. in the Queen's University in Ireland, will be required to pass an examination in the following subjects:-

The English Language:

Grammar and Composition.

The Greek Language; any two of the following Books:

HOMER - The first four Books of the Iliad.

XENOPHON - The first three Books of the Anabasis.

LUCIAN - Walker's Selections.

The Latin Language; any two of the following Books:

VIRGIL - The first six Books of the ABneid.

HORACE - The first Book of the Odes, and first Book of the Satires.

SALLUST - The Conspiracy of Catiline, and Jugurthan War.

CABSAR - The fifth and sixth Books of the Gallic War.

Retranslation from English into Latin of portions of Caesar.

Arithmetic and Algebra:

The first four Rules of Arithmetic.

Vulgar and Decimal Fractions.

Extraction of the Square Root.

Addition, Subtraction, Multiplication, and Division of Algebraical Quantities.

Proportion.

Simple Equations.

Geometry:

The first and second Books of Euclid.

History and Geography:

Roman History, to the accession of Augustus.

Grecian History, to the Death of Alexander the Great.

Outlines of Ancient and Modern Geography.

The Roman History of Dr. Schmitz, and the Grecian History of the Society for the Diffusion of Useful Knowledge, are recommended.

Scholarships.

Forty-three Scholarships, of the value of £30 each, will be awarded at the opening of the College for the Session 1849 - 50. Of these Scholarships, twenty-three will be allocated to the Literary Division, and twenty to the Science Division of the Faculty of Arts. Three of the successful Candidates for Scholarship will be permitted to pass to the Faculty of Medicine, and two to the Faculty of Law.

Two Scholarships, of the value of £30 each, will be awarded to Students in the School of Civil Engineering, and two Scholarships, of the value of £25 each to Students in the School of Agriculture.

The Candidates for Literary Scholarships of the first year, will be examined in the following subjects:-

The Greek and Latin Languages:

HOMER - The first six Books of the Iliad.

EURIPIDES - The Medea.

HERODOTUS - The second Book.

XENOPHON - The first three Books of the Anabasis.

LUCIAN - Walker's Selections.

VIRGIL - The Georgics, and first six Books of the AEneid.

HORACE - The first two Books of the Odes, the Satires, and the first and second Books of the Epistles.

SALLUST - The Conspiracy of Catiline, and Jugurthan War.

CICERO - De Senectute, and De Amicitia.

CAESAR - The fifth and sixth Books of the Gallic War.

Composition in Latin and English:

LATIN PROSE - Retranslation from English into Latin of portions of Cicero.

ENGLISH PROSE - Original Essays on subjects proposed by the Examiner.

The Candidates for Science Scholarships of the first year, will be examined in the following subjects:-

Arithmetic and Algebra:

The first four Rules of Arithmetic.

Vulgar and Decimal Fractions.

Extraction of the Square Root.

Proportion and Progression.

Simple and Quadratic Equations.

Permutations and Combinations.

The Nature and Use of Logarithms.

Geometry:

EUCLID - The first, second, third, fourth, and sixth Books.

The Definitions of the Fifth Book.

PLANE TRIGONOMETRY - The Solution of Plane Triangles.

Candidates for Matriculation in the School of Civil Engineering will be required to pass an examination in the English Language, Arithmetic, Algebra, Geometry, History, and Geography, as prescribed in the Matriculation Examination for Students in Arts, but not in the Greek or Latin Languages. The subjects of Examination for the Scholarships of Civil Engineering of the first year will be the same as those prescribed for Science Scholarships in Arts of the first year.

Candidates for Matriculation in the School of Agriculture will be required to pass an examination in English Grammar and Composition, and in the elements of Arithmetic.

Candidates for Agricultural Scholarships of the first year will be examined in the following subjects:-

The English Language:

Grammar and Composition.

Arithmetic:

The first four Rules of Arithmetic.

Vulgar and Decimal Fractions.

Involution and Evolution.

Proportion and Simple Interest.

Mensuration.

Bookkeeping.

Geography:

Outlines of Modern Geography.

Previous to being admitted to the Matriculation Examination in Arts, each Candidate will be required to pay to the Bursar of the College the Matriculation Fee, and a moiety of the Class Fees for the Session, amounting together to £7, which will be returned to the Candidate in the event of his failing to pass the Examination. Payment of the remaining moiety of the Class Fees for the Session, amounting to £4, will be required from the Student before the end of the first Term. Scholars will be exempted from this latter payment of £4. The Matriculation and Class Fees for the first year in the School of Agriculture will be, £7 10s. for Students, and £4 10s. for Scholars.

The Lectures of the several Professors will be open to persons, not Matriculated Students, on payment of the regulated fees.

The Professor of Chemistry will be prepared to receive a limited number of working Pupils into the Laboratory, who will receive instruction in Chemical Manipulation and Analysis.

By order of the President,

(Signed) Francis Albani, Registrar.

QUEEN'S COLLEGE, CORK,
22nd of August, 1849.

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