

<sup>42</sup>  
*Irish Colleges* 3 *Planned by*  
*with the assistance of*  
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LETTER

ON

THE IRISH COLLEGES' BILL,

AND ON

ACADEMIC EDUCATION GENERALLY.

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" Quid dulcius hominum generi a naturâ  
datum est, quam sui cuiquë liberi ?

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1845







TO THE MOST REV. AND RIGHT REV. THE  
ROMAN CATHOLIC ARCHBISHOPS AND BISHOPS  
OF IRELAND.

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MY LORDS,

The motto, prefixed to these pages, was the grateful aspiration of the illustrious Cicero, when restored from exile to the presence of his home and the enjoyment of his *children*. It spoke the feelings of a profound philosopher and a fond parent; of one, who may be considered to have lived within the twilight of Christian revelation, and who, as under the influence of a prescient intelligence, has perpetuated the auspices of his own opinions in the noblest work of Heathen morality. These feelings have not degenerated under the Christian dispensation, and the fathers of families in our own time will respond to the sentiment of the Roman orator, without suffering it to be impaired by translation. "What tie more sacred, more sweet," they will say, "has Nature wound round our hearts, than that



which binds us to our children." They will think this from the hour God has blessed them with those welcome types of their nature ; they will think it while they watch them with anxiety through the years of helpless infancy, but holy innocence ; they will think it while, like the Spartan king, they lead the gambols of their 'little people'—the devoted body-guard of their old age ; nor will this language of a thankful heart be less awake in the formation of their minds in puberty. That great responsibility is by nature consigned to them. They must be the first to impart those ideas of religion, that, if then discreetly imprinted, will be evermore indelible ; to infuse those essences of holy thinking, which cannot afterwards be washed away ; and, if they omit this commandment, it may indeed be difficult to correct the errors they have originated, "*nisi sincerum est vas, quodcunque infundis acescit.*"

Yes, my Lords, permit me to repeat, parents are the first appointed to direct the education of their children ; to strengthen them in health, religion, learning, and morality for the every day intercourse of life ; for the moment when, by reason of other avocations, incompetency, or parental bias, they must consign them for secular instruction to governors more practically qualified. At that moment of separation, when possibly a distant seminary, while it provides education which the youths could not obtain at home, chills their affections for their kindred and country, associates them



with unpropitiated instructors and ill-assorted companions, and abandons them to temptation in localities, where idleness would be shameless, and folly or vice might be indulged in comparative secrecy and impunity ; how ought the glad tidings to be welcomed, that these objects of solicitude shall not be then expatriated—shall not be then estranged from their homes, or the associations of kindred ; but, on the contrary, may, in the exercise of the noblest duty of government, receive the most improved and enlarged education, surrounded by those, who are likely to be their compeers and neighbours through life, even unto old age ; that they may be constantly or occasionally within their own family circles in social intercourse, and under the most practically effective moral control ; that they will be placed where, under the eye of such natural and religious vigilance, their progress can be observed and their conduct scrutinized. How beautifully, how emphatically, how practically does the eloquent Pliny appreciate this rare advantage ;—  
*“Ubienim aut jucundius morarentur quam in patriâ, aut judicius continerentur quam sub oculis parentum, aut minore sumptu quam domi ; educentur hîc, qui hîc nascuntur, statimque ab infantiâ natale solum amare, frequentare consuescant.”* They will be habituated to love and frequent their country, says Pliny (no small boon to Ireland, if the soil will receive the seed). What a pure, what a sublime gratification to a parent ! His home will not be abandoned to loneliness, or desecrated by ignorance.



The hope of his heart—the representative of his name and race—the heir of his inheritance—he, for whose advancement no labour would be too great, no privation too severe—will be henceforth, in all instances, under his own immediate protection, or that of one selected or approved by himself. They will kneel together in the communion of Sabbath prayer, and, in the presence of each other's piety, still bear witness, that "no tie is more sacred or sweet, than that which connects parent and child." It has been my motto, my Lords, and I too repeat it with a sense of its experience. While these are, however, ties of earthly kindred, to which you must ever remain strangers, permit me, nevertheless, respectfully to add, they are the intelligible workings of nature in the hearts of parents; they are implanted by an omniscient Providence, for the direction of the little ones, with whom God has in his mercy surrounded their hearths. They have been acted upon by fathers from the remotest period of recorded time, and in no instance more cordially, more unanimously, than in the gift of education. And have not these fathers hitherto, in their own exclusive judgment, and uncontrolled by any solemn protest of their hierarchy, selected day seminaries, where, on the credit of a prospectus, they learned "a moral and religious education" would be there included in the course? Have they not confided their offspring to such, even where what I may call the religion of the establishment was different from their own, on the negative as-



surance of the principal, that there should be no interference with dissenting opinions? Have they not sent their children, since the founding of public schools—to many of them on no more tangible security, and in later years, from the highest to the lowest, most unequivocally pursued this course of ancient practice? Ireland's only College has had its hundreds, and the National Schools their hundreds of thousands on the same pledge of non-interference in religion ; and I would ask, what injury to faith or morals has resulted from it, accompanied, as was of course such fiduciary education, with external religious facilities. Where is there a finer peasantry—a higher minded class of youth—a more moral or religious people, than the rising population of our interesting country ? And I will say, with very great respect, my Lords, that laymen have a natural right to continue the exercise of this duty, for the objects of lay education, in their own discretion as heretofore. In truth, I would recognise but anomaly, inconsistency, and innovation in their conduct, if they did not feel more than satisfied with a system of truly noble legislation, by which, as I have little doubt I shall establish, while their children are to receive incomparable secular instruction, their spiritual well-being is, with implicit deference to the rights of parents, by the highest attainable guarantee of non-interference—the plighted faith of the nation—resigned to their own domestic guardianship, or to those whom their affections, aided by the sagacity of their spiritual



directors, and the sanction of their diocesan, will depute for the purpose. Yet, as some of your Lordships, in the discharge of that sacred trust, which none more deeply revere than myself, have conceived that you are now called upon, the only ecclesiastical body, to interpose the weight of your influence,—to transfer to yourselves the awful responsibility of fronting this great moving power, and of seeking to stay its march—to dash the awakened expectations of those silently assenting parents, and turn aside the blessing of liberal education, perhaps for years and from unborn ages; I venture to address myself more particularly to you, although the subject of my remarks is of equal interest to all my countrymen of whatever creed or class.

There are those who may think I am bold in raising my voice on this occasion, or presuming to intrude a layman's opinions on your lordships' councils; but, while, as I have before expressed myself, and here repeat, the sentiments of this dissentient portion must claim from all the most deferential respect, and from those of our own creed submission and reverence—feelings in my own case, deepened by my being honoured with their intimate acquaintance, (in one leading instance even from our boyish days,) associated in their chosen circle, and participating the enjoyment of their hallowed recreation,—I cannot but flatter myself that this very acquaintance is a certificate of my sincerity, and an assurance, that will be generously conceded, of the purity of motive and patriotism (at



least in my own construction of that word) by which alone I am actuated. I have, two months since, published "Observations and an Analysis" of the measure. I recede not from any of the positions there laid down; nor has it been attempted to impugn them. I here re-iterate them, and I am proud to say,—for the crisis has arrived, when I feel myself at liberty and called upon to avow the fact, that, in two days after the first publication of that letter, I had the high gratification of receiving from one of your Lordships—one of the greatest ornaments of our church—a written communication, in which he was pleased openly and unreservedly to write—"I read with great pleasure your satisfactory 'Analysis and Review of the Irish Colleges' Bill.' It will not be easy in future to persuade any one, who has read this Analysis, that these Colleges are to be Seminaries of infidelity." The communication was the more grateful, as it was from a Bishop of a distant diocese, and one theretofore to me almost a perfect stranger. I received about the same time oral assurances of episcopal and clerical approval, not less encouraging; but, as my letter, which was first published in the Dublin Evening Post, the journal that might be considered most neutral on the question, had not the benefit of being adopted in the newspapers, which are more usually circulated amongst your Lordships, (nor did I think it becoming in me to solicit their reprint), I feel justified, and even called upon now more immediately, and thus in a more enlarged



shape, to address you. I do so with the most profound humility, submission, and reverence ; but, allow me to say, with a confidence of strength, inspired by long experience of literary and educational affairs in Ireland, and utterly unaffected by political prejudices or party co-ercion;—(a singular exemption that most of your Lordships have been pleased to acknowledge in letters, which I proudly preserve—the dearest muniments of my literary reputation.) I do so as one, who have received my own secular and religious instruction (such as it is) on principles accordant with the present measure ; the former, in its first stages, at the school of the Rev. Joseph Hutton of Summerhill (the best specimen of successful mixed education in its time); and afterwards in Trinity College, the latter concurrently at home under the exclusive care and discipline of a widowed parent ; and the grateful result has been to me through life the correspondence, the society, and friendships alike of Protestants and Dissenters, as of my own creedsmen. I have, in my efforts to promote national literature, published various works with the co-operation of subscribers, and I would have doubted my competence for the task, if your Lordships drew back from the succession of these lists. They have, however, to the last been hallowed with your names, as with the names of many of the most respected of our clergy and laity ; but I say with triumph, trumpet-tongued in reference to the system I advocate, that they



were companioned with at least as many of the prelates, noblemen, and laity of other creeds.

I have said, the opposition of such of your Lordships, as would resist the Irish Colleges' Bill, was from a sense of duty. I repeat it with the most thorough conviction, but I have yet seen no sufficient argument to sustain irrevocable dissent, while the general class of objections to it may be characterized, as but paraphrases raised on the mere basis of a gigantic epithet, venomously cast forth by the most unwearied opponent of our holy church—one who has not been less liberal of his bigoted epithets against its prelacy and clergy.

Most respectfully, my Lords, do I therefore pray your attention, while I seek to disabuse the Irish Colleges' Bill, from the optical deceptions through which I submit it has been viewed. The subject is one of the most vital importance—a great intellectual question; but I shall not advance the merits of the act in verbiage. I shall detail its provisions and prospects, paragraph by paragraph. I shall bring forward witnesses of incontrovertible authority to aid me in recommending its adoption. I shall deal in no sentences of errant assertion, much less confide the defence of a great constitutional question to a *sortie* of technicalities. I shall speak temperately, but firmly, and I expect to be met in the same spirit.

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“In proportion to our want of ordinary merchandize is our appetite for it—in proportion to the want of food is our hunger; but, in regard to our appetite for knowledge, in proportion to our want of the article is our unconcern about it.” So said Dr. Chalmers, in giving evidence but a few years since, before the Commissioners of Education Inquiry. The position cannot longer be maintained in reference to any civilized country; the appetite for knowledge is everywhere keenly awake, and happily is most powerfully evinced in Ireland. Here, from the higher ranks of society, 1430 are now studying in our University; while from the lower, with a rapidly increasing demand, 395,550 at present avail themselves of the instruction dispensed through the National Schools. That they hunger for it in the middle classes should be naturally presumed, and has been unquestionably attested by the declaration of Mr. George A. Hamilton, who, on the second reading of the Bill under consideration, took occasion to say—“During the progress of the late Land Commission, of which I was a member, and in which capacity I visited every part of Ireland, I made it a point, whenever a witness of the middle order came before me, to enquire what was the condition of the children of that class with regard to education; and I have no hesitation in stating, that, in nearly every part of the country, there was a complaint of the want of Academical Institutions for their instruction.” In truth, no country in Europe presented such a desti-



tution of suitable establishments for this grade as ours has hitherto ;—a destitution that was brought before the Legislature more especially in 1835, when a Parliamentary Committee was appointed, “to examine into the state and management of schools of public foundation in Ireland, and the means that should be adopted to extend and maintain Academic Education in that country.” Under the authority of this Commission, I, with many others, was examined, particularly on the thus early projected founding of Provincial Colleges here ; and the suggestions which we offered have been at length adopted. The establishment of the National Education Board, with its course of instruction far superior to any hitherto known, was hailed as the auspice of the statutable provisions of the present Act, as well as of those future measures of Academic extension, without which the royal avenue to science would be fore-shortened, the progression of studies barred, and the system left incomplete. “It is not wise to educate one portion, unless we make up our minds to educate the whole. It is not just to educate one class or sect, and to shut out by law or practice others from such education. The moment a single shilling is granted by the State, it takes upon itself the duty and responsibility of administering education ; and the moment it charges itself with the education of the lower, it equally imposes upon itself the necessity of carrying that education up to the middle, and from the middle to the higher classes.” So writes Mr. Wyse,



the unwearied promoter of education in Ireland ; and with this conclusion the conviction of every thinking mind must accord. These duties of the State are now in progress of being fulfilled, and that order of the people, whose condition the Irish Colleges' Bill seeks to ameliorate, will no longer be coerced in their search for knowledge, to approach it only through bye-ways of narrow, circuitous, and interrupted extension, of private appropriation, conditional sufferance, or intolerant exclusion. A broad and extensive highway has been thrown open ; it is dedicated to public use, adequate for the present exigences of the country, incumbered with no oppressive tolls or turnpikes ; and withal, capable of extension and enlargement, as our peculiar social state may require and permit. For what is called the middle class, it is peculiarly but not exclusively modified ; the physical comforts of the lower have, under the salutary influence and discipline of the Rev. Theobald Mathew, advanced simultaneously with their National Education ; those of the middle rank are of more ancient enjoyment, but their intellectual acquisitions have not been proportionately considered. The moment has, however, arrived, when their political position demands it ; the progress of reform has made them acquainted with their own importance ; it has told them they are "the nerves of the nation ;" it has opened for them offices to which they were hitherto ineligible : but it should not be forgotten, that, when it afforded these facilities of worldly advancement, the altered



state of things imposed a moral necessity, that those entering upon it should evince knowledge, reflection, and judgment, in the discharge of their new duties. Without these, it were better they never knew their strength. Let them acquire and exercise these, and they will do credit to their station and honour to their country. By habits of education, sobriety, and order, they too will become a thinking people, and ultimately be matured for those tranquil and steady operations of commerce and trade, for which Ireland is so eminently suited.

Not only is it intended by the present measure to increase the *quantity* of education, but yet more to improve the *quality*. A sound system of secular scholastic tuition should apply itself to the body, the head, and the heart ; it should be physical, intellectual, and moral—that is to say, it must relieve and strengthen the student by manly exercises, judiciously interposed ; it must “spread out to its fullest power and size” the whole intellectual man ; and, while it developes his moral faculties and trains his reason, it must ever bear in view and facilitate those religious exercises, which are necessary for all. Thus will it enable each citizen most perfectly to accomplish the several duties, which his relations in society, whether public or private, impose upon him.

The Act purports, by its preamble, to have been framed “*for the better advancement of learning among all classes of her Majesty’s subjects in Ireland.*” Such is its language, and such the extended



scope of the objects of its care. It excludes none ; it seeks to embrace all. It invites the children of a divided population to meet on the threshold of life, without religious discord or party dissension ; thus realizing the glorious precept, " A new commandment I give unto you, that ye love one another ; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." " I have been careful," said a departed Roman Catholic prelate, the great Dr. Doyle, " to exclude all rules, that would make a distinction between children on account of their religion, and to encourage the union of children of different religious opinions as much as I could in the same schools ; but unfortunately, my views have not been the views of men of influence." " Again," adds the same authority, " I do not see how any man, wishing well to the public peace, and who looks to Ireland as his country, can think that peace can be ever permanently established, or the prosperity of the country ever well secured, if children are separated at the commencement of life on account of their religious opinions. I do not know any measure, which would prepare the way for a better feeling in Ireland, than uniting children at an early age, and bringing them up in the same school, leading them to commune with one another, and to form those little intimacies and friendships which often subsist through life. Children, thus united, know and love each other, as children brought up together ever will ; and to se-



parate them is, I think, to destroy some of the finest feelings in the breasts of men." Again he writes, under his illustrious initials, J. K. L., in terms yet more applicable to this Act: "In a mixed community, such as ours, where mutual harmony and good-will are to be promoted, and children of different creeds to be educated together, the public money should only be dispensed, in a way calculated to promote a well-ordered system of education—a system, that will not interfere with the religious opinions of any, but which will secure the religious instruction of all; thus will the desires of the government and of the people be easily and speedily fulfilled." Again, on the occasion of his Lordship being examined before the Commissioners of Education, in 1826, having repeated that "where interference with the faith of Roman Catholics did not occur, there was no difficulty in carrying on their education together with Protestants," he was asked, "Have you any doubt that in any instance, where no such apprehension was entertained, the Roman Catholic clergy would feel it their duty actively to promote education in such schools?" He answered, "I have not; of course the clergy would be the most zealous of those seeking to promote education." The late Roman Catholic Archbishop of Tuam, Dr. Kelly, when before the Lords on the state of Ireland, in 1825, said—"All the schools established by the Roman Catholic clergy are for the indiscriminate instruction of Catholic and Protestant, if they chuse to avail themselves of it; and we allow



Catholics to go to Protestant schools, when we have a proper assurance that their religious principles will not be tampered with ; while the Protestants, who come to our schools, receive no religious instruction." The Right Rev. Dr. Magauran, the late bishop of Ardagh, in giving his evidence on the last mentioned occasion, gave the following grateful picture of Mr. Edgeworth's school in the County of Longford, "It is attended by Protestants and Catholics, without the slightest distinction of any kind ; in fact, the words Protestant and Catholic are not only not mentioned, but I think, except from the division that takes place on Sundays, they do not know what religion the others are of." The late Judge Foster also, when reporting as a Commissioner of the Education Inquiry, spoke to the same effect : "To promote the intercourse between Protestants and Catholics, by all possible means, appears to me of the greatest importance ; observing, as I always have, that their mutual prejudices abate, in proportion as they become acquainted with each other ; and that an increase, not of dislike but of toleration, is the effect of the collision. I prefer to quote such opinions, as declarations, to which death has given greater solemnity ; this world has closed over those who pronounced them, but happily their sentiments are recorded ; they appeal to us as voices from the tomb, as well considered conclusions on this great question, from an era, when neither prelates nor judge were within the penumbra of conflicting political agitations,



In this communion, however, of dissentient creeds, all the above authorities agreed, as might be expected, on the necessity of removing every cause of distrust or jealousy of interference with their respective religious principles; even the suspicion of proselytism on the one side or the other; an indemnity, my Lords, to which I shall hereafter allude, as here in my humble opinion guaranteed, generally by the spirit of the act, and expressly by a section hereafter noticed ; neither are there wanting amongst most influential living authorities, ample testimonies to the advantages of *Mixed Education*—one, not the least influential is Mr. O'Connell. He, too, was examined on the Commission of 1825, when, with far greater liberality even than those whom I have cited, he thus expressed himself—"My own wish would be very much, that 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 one of the consequences that must 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 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



*persuasions should be educated together.*" Neither had he changed his opinion on this subject in 1839, when, in his place in Parliament on the National Education vote, he said—"There is no country in Europe, where the children of different persuasions are not educated together. Look at the report of Mr. Nicholls on the state of Belgium and Holland, and you will find the followers of Calvin, the Lutheran, and the Roman Catholic educated together in amity and perfect good faith. That is the spirit which ought to exist between Christians, and form a cheering contrast to that bigotry, which allows no freedom of thought, and grasps at every thing." Whoever seeks to *open* Trinity College, as it is termed, must admit himself the advocate of *Mixed Education* on the non-interference principle. The votes of your Lordships in 1826, on the then projected Board of Commissioners, more or less recognised its practicability as since effected, and about two-thirds of the schools now emanating therefrom, have been founded at the instance of Roman Catholic clergymen; while on the occasion of a meeting convened at Limerick in 1839, to petition for the establishment of a College there, on the principal of *Mixed Education*, the requisition was signed by three prelates of the same Hierarchy, Drs. Ryan, Kennedy and Egan, besides Sir. David Roche, Mr. W. S. O'Brien, the Knight of Glyn, &c. I submit, therefore, that on these evidences it has been, for all reasoning purposes, admitted, that under the peculiar circumstances of



Ireland, *Mixed Education* may and should be promoted amongst us.

I have seen recently arrayed against this measure, as the sole ground for ecclesiastical disapproval, some decrees of ancient councils, in days when Christendom was of one profession, and which prescribed that all the heads and professors of Seminaries should not only be subjected to tests of orthodoxy on appointment, but be compelled to make, from time to time, declarations of unvaccilating belief, while the students were to be "constrained" to attend the various religious rites of our church as well on week-days as on Sundays and holy-days. Could it be supposed their authority would be in this age adduced to narrow the efficiency of secular instruction, in any seminary naturally designed for the impartial benefits of a mixed laity.

I am now to explain the manner, in which this act of the legislature proposes that religious instruction should attend the course; but a few words on the the buildings and accommodations proposed to be erected by the State, must be premised.

In reference to these, the act creates a charge of £100,000 on the Consolidated Fund of the United Kingdom for purchasing lands, &c. "*for the use of said Colleges, and for the necessary and suitable buildings;*" and the Commissioners of Public Works are directed to take all necessary care "*for repairing, enlarging, and improving, and upholding, and furnishing them from time to time.*" Thus, my Lords, are the total outfit and the current



expenses for supporting the establishment, contributed not by the public, that are exclusively benefitted thereby—not by local contributions, voluntary or assessed—not by presentments onerous, doubtful, and precarious, but, as it should be in Ireland, solely by the State, and this on a scale suited to the greatness of the project.

*The Sites* are necessarily designed to be near populous cities or towns, and in a well frequented district. Education is thus brought to the threshold of the expected pupils—the majority will be relieved from the irksomeness, the expense, the dangers of home removal, while, for a minority of provincial externs, the best facilities will be afforded for accommodation within the immediate vicinity.—Such are the localities and neighbourhood which the learned Bayle recommends, maintaining, as he does, that the men of the most splendid attainments, of the most conspicuous virtue, and of the greatest knowledge, have either been born, or at least educated, in a metropolis or in a town of considerable size—these, as he explains, exciting greater exercise of talents, emulation, and virtue, and offering more frequent touchstones of ability and morality than can be met with in a smaller community. *The Buildings* so to be erected will be of considerable extent, and of appropriate architectural character, with sufficient land annexed, for such additional structures as future exigencies may require. They will comprise class-rooms, halls furnished with appropriate apparatus, libraries, lecture



rooms for the secular studies, and also, (*as expressly directed to be assigned*) *for the religious instruction of the students, according to their respective creeds*, with hereafter, possibly, museums, laboratories, cabinets, &c., as these effective subsidiaries to public education may be encouraged or endowed, and the opening of which must, with the concentration of men of talent, greatly advance the character and importance of the place and people. Apartments will also be assigned for the presidents and vice-presidents, whose constant residence there is essential; but, in the peculiar circumstances of our society, the state cannot prudently prescribe or provide for residence of students here, at least such a movement might at first be looked upon jealously. If all the "alumni" were required to live within the walls, they should be mingled together with such an unbroken intercourse, as would only induce the total absence of devotional exercises, at those hours that precede or follow scholastic attendance; or not, improbably, religion would be only then remembered to be the subject of uncontrollable casuistry, angry discussion, and uncharitable recrimination. Otherwise should it be were they all of the same faith. Forming then, as it were, one family, their doctrine and discipline in lectures, their morning and evening practices of piety in prayer, could and should be habituated in view of their masters and their companions; but the discipline of our church and the form of its prayers, prevent such a communion with those of another creed.



Non-residence being thus necessitated, the next best and perhaps the only practicable course is adopted of licensing suitable boarding-houses, where those, whose parents do not reside in the immediate vicinity, may be domiciled during the course of their secular studies. These 'conservatoria' will be opened in convenient and healthy situations on approved testimonials, under the sanction and visitation of the respective chaplains, subjected to such regulations for promoting the health and morality of the boys, as may be prescribed, and which it will be the President's duty to enforce by constant inspection, and on reports of misdemeanours or breaches of discipline, as requisite. Nor can I but think that the details of the present measure more than compensate to pupils of the expected age, for the absence of such benefits as might be derived from a promiscuous and crowded congregation, by their subdivision into limited classes in distinct lecture rooms, at their own adjacent chapels, under teachers selected by their parents, and approved by the heads of their respective churches. Neither is it improbable, that some of the Professors may be induced to receive a few pupils as residents within their establishments, where, in the intercourse of a more reserved domestic life, their manners may be yet further formed with not less moral restraint. It is not here, as in the Prussian code, the whole operations and all their details are submitted to the voluntary adoption of deeply interested thinking men; neither the system nor



the course of study—neither the place nor the preceptor are compulsory—a marked and momentous distinction !

In these adopted (as in the actual) homes, the *physical education* must also be attended to, and well regulated exercises, facilitated by gymnastics, athletic games, as archery, swimming, fencing, tennis, ball-playing, cricket, quoits, &c. as they may be voluntarily selected ; in country walks, too, with their tutor, instruction may be masked in pastime: indeed, all diversions may, by judicious, but undivulged application, be made the medium of moral discipline, while bodily fatigue will be found a great antidote to wayward wanderings of thought. How much more auspiciously, I would respectfully ask, may many of the lads be thus reared, than in their own homes, where their success might be marred either by a too kind or a too careless parent. At these homes, in the interval of their sojourn, the discipline prescribed in the College should be scrupulously respected: on this depends the tractability of the boys. They must not there be suffered to discontinue early rising and industrious habits ; their enquiries and observations should be encouraged—their laudable curiosity indulged—rational conversation and instructive amusement promoted—dancing and music cultivated : the reserved must be drawn out by engaging methods ; but, while moody silence should be on the one hand discountenanced, dogmatic disputation is equally unbecoming in youth. Lastly, in their home in-



tercourse with real life, the most vigilant care should be taken in associating with them those only who will best promote the above objects. In these boarding-houses, or at home, as the case may be, in many intervals of reserved time, and most especially and always during the periods universally appropriated to devotion, the commencement and the close of the days, removed from the disturbance and thoughts of classes, the children of one faith may be gathered with cheerful hearts in the unconstrained homage of family prayer—a consideration of the subject which directly leads to the inquiry, how far *Religious Instruction* is regarded by the provisions of this statute.

Premising that the objects of instruction in the Colleges will most probable be upwards of twelve or thirteen years of age, they must needs, it should be presumed, have received the rudiments of Christian doctrine, and the principles of morality at their own homes. That is an education which should commence from the cradle, and be almost exclusively inculcated through the holy days of childhood. They must have been habituated (if such a phrase should be applied to the pure and willing homage, which is the heart's best offering) to the ordinary times of domestic prayer—to public worship on the prescribed days—to the observance of the rites and discipline of their respective creeds. If they have not been so instructed, I respectfully submit, my Lords, they will have reason to rejoice



for the day that has placed them within the superintendence of the new Colleges.

*Hac itaque cum audisset, quoniam ~~filii~~ promississet quod transacto quinto die traderet civitatem, misit ad Presbyteros chabri et char-  
=mi. Et venerunt ad illam, et dixit illis: Quod est hoc Verbum, in quo Con-  
sensit ~~filii~~, ut traderet civitatem Assyriis."*

*Judith c. 8.*

struction in the languages, the arts and the sciences, but without assuming to inculcate in the lectures any particular system of theological opinions, or to foster an exclusive attachment to any sectarian form of worship. Nevertheless, I admit—I maintain they should afford facilities for exercising and attending all, according to the wants of the students, I will not say as secondary, but as concurrent studies.



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 they have not been so instructed, I respectfully  
 submit, my Lords, they will have reason to rejoice

*St. Clair's 14 or 15*  
*first cousin to Father*  
*formerly Parish Priest*  
*first cousin to father*  
*also a friend of the*  
*to you about my sister*



for the day that has placed them within the superintendence of the new Colleges.

I have now to advert to the manner in which it is directed, that the students thereof shall "*receive religious instruction according to the creeds which each professes to hold.*" If there were the most remote prospect of bringing the scattered flocks under one fold, where all might feed on the same spiritual aliment, religious instruction, it might be insisted, should be distinctly embodied in the course, the same, and for all alike; but the project is Utopian, where mixed education is permitted and sanctioned. The state of society and religion in Ireland necessitates therefore the classification in the clause. Were theological professors of our faith alone appointed, the system would be as exceptionable to others, as those against which we ourselves so long most righteously protested. If chairs were to be filled with representatives of every form of belief, what harmony could exist in the establishment. Would it not be the arena of anti-religious and political polemics. No, my Lords, National Colleges here should dispense the best instruction in the languages, the arts and the sciences, but without assuming to inculcate in the lectures any particular system of theological opinions, or to foster an exclusive attachment to any sectarian form of worship. Nevertheless, I admit—I maintain they should afford facilities for exercising and attending all, according to the wants of the students, I will not say as secondary, but as concurrent studies.



A high authority, the present Lord Bishop of St. David's, thus raises and discusses this important question—"The objection, that it does not teach religion, deserves a most attentive, respectful, and deliberate consideration; not because it may be echoed by multitudes of every sect, all of whom are eager for the inculcation of their own religion, but because men of the most profound piety, the most virtuous principles, and the most accurate and vigorous judgments, regard religion as the highest wisdom, and therefore think every plan of education essentially defective, which does not make ample provision for it. But it may be answered, why should a university regulate the daily devotions, and form the moral and religious principles of its young members, when this is done by their parents, guardians, and tutors at home, and by the ministers of religion in their respective places of public worship. Let the Colleges teach well the languages, the sciences, and the liberal arts; let its professors and students perform their daily devotions in private, in their families, or in the Colleges, or other academical societies to which they may belong, and on the Sundays let them resort to the parish churches, to the chapels, or other places of worship; their piety will then be real and sincere in proportion as it is not forced." The Right Rev. Prelate of our own faith, already so often cited, Dr. Doyle, meets this state of circumstances even more applicably—"If Catholics," remarked his Lordship, on the "State of Ireland" inquiry, "were educated to-



gether in Trinity College, Dublin, it would not be necessary for these who attend College to have separate professors of their own faith to instruct them, as many of those who enter there can lodge in town, and receive religious instruction where they please; even these, who reside within Trinity College, can have sufficient opportunity of obtaining religious instruction abroad on Sundays : on other days of the week they might perform their devotions in their chambers." In truth, I would most respectfully say, my Lords, that to tax the mental faculties, at a lay seminary, in the service of all the observances, that might be prescribed in an ecclesiastical, may but repel the sympathy of the heart, and irretrievably estrange from true devotion. If it is constrained, presented in the shape of a task beyond the usual recurrences in well regulated families, too priestly, if I may be allowed the word, for the occupations of life, in which the boy will be afterwards engaged, it will but disable him to encounter their temptations; it threatens the destruction of virtue.

"I think," said the present Roman Catholic Primate, when examined on the same Inquiry, "the mixing of Roman Catholics with Protestants in secular education must be an effectual means of suppressing the spirit of party, which has unfortunately prevailed in this country ; particularly, if proper precautions were taken to prevent any undue influence or predominant power, on the one side or the other :" while his Lordship added, "a seminary, protected from any predominant party, would



provide *masters of every communion*, properly qualified to carry on the work of education." That selection will, I have no doubt, be exercised according to qualifications, in the present Institutions, and the indemnifying precautions are prescribed. "If," said the Most Reverend Archbishop, under whose government I have had the happiness to reside during the greater portion of my life—"If," said his Lordship, when questioned on the same last mentioned Inquiry, "the religious part of the instructions were entrusted solely to the Catholic clergy, or to persons appointed by them, I do conceive that that would remove many obstacles, which exist at present to the diffusion of education, and to the children, both Catholic and Protestant, receiving a common education in the same school." Dr. Magauran, the late bishop of Ardagh, a portion of whose evidence on the same Inquiry has been before cited, was, on that occasion asked, in allusion to Mr. Edgeworth's school of mixed education, "Is any religious instruction given at that school?" His Lordship replied, "On two days in the week the catechism is taught in one part of the building to the Protestants, and in another part to the Catholics; and on the Sunday evenings, when the one comes from the church and the other from the chapel, they assemble for instruction." He added, that he sent his own nephew to this establishment. In perfect similitude with this plan of operation, lecture rooms are to be "*in limine*" assigned by the Governing Board within the precincts of each Col-



lege, for the use of the different teachers of theology ; the days and times for giving their instruction being of course prescribed, so as not to conflict with each other, or to interfere with the general discipline of the Institution ; and in further and more authoritative development of the Christian charity on which the project is founded, so greatly contrasted with the narrow bigotries that polluted many former schemes of education in Ireland, it is ordered, “ *That no student shall be compelled by any rule of the College to attend theological lectures, or religious instruction, other than is approved by his parents or guardians ; and that no religious test shall be administered to any person, 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.*” And the Act further suggests and authorises regulations, in the nature of bye-laws, for “ *securing the due attendance of the students for divine worship, at such church or chapel as shall be approved by said parent or guardian.*” In a similar spirit the London University was founded, irrespective of religious instruction, yet many Roman Catholic colleges are now in connexion with it.

The Irish Colleges’ Act, it is true, does not provide for the endowment of this class of instructors ; and, while a State stipend for such would have raised insuperable difficulties to its enactment, I cannot but think that, had it formed part of the provisions, the whole might encounter yet greater opposition



than at present ; the source, whence such funds are derived, being too frequently that of such patronage and influence as the Church of the people of Ireland would most especially repudiate. On the other hand, how little should parents value the small payments from each, that, at least in our relative Catholic population, will amply remunerate a chaplain of their own selection, of their Bishop's approval, and subject to the uninfluenced, unaffected discipline of their church. And is it not reasonable to expect, that the wealthier and liberal of the community—the high-minded patriot, and the wise and good landlord, will embrace this opportunity of not only aiding those endowments with the additional sanction and scope of the 19th section, but of also founding such halls for increased and subsidiary education as may be consistently introduced under the 17th clause ? Independent of the purer gratifications, that must always result from such works of benevolence, what a sublime field does it not open—what an opportunity does it not present, to re-unite the elements of society, to draw close the links of landlord and tenant, to acquire the good-will of the present, and the everlasting gratitude of future generations.

The religion of the scholars, it may be thus seen, is not disregarded, but respected—not excluded, but kept holy. Their moral and mental culture being acquired in common in the spirit of generous emulation and honourable ambition, their eternal welfare will be most effectually promoted in the



retired and solemn sanctuary of exclusively religious halls, at hours consecrated to this paramount object, where and when secular studies shall not intrude upon them. These professors will most likely be clergymen of the respective persuasions, but they must also be such as are well fitted, by taste or by acquirement, to perform the difficult duties of a teacher; sufficiently acquainted with human nature, to ascertain the disposition of the pupils, to inculcate their morals, and to form their future characters; to eradicate self-will, and other evil inclinations, and particularly to prevent those false associations of ideas so destructive of human happiness, and which, inexperienced as they are, and deluded by appearances, they are so apt to form. It will be the willing duties of these professors to perform the rites of worship, to see that morning and evening prayers are celebrated with a solemnity that may arouse attention, and sustain it during the intervals appropriated; to their learning and judgment must be also referred the lectures in moral philosophy, as the direct entrance to theology; and, while in their instructions, the moral character is assiduously cultivated, and those religious sentiments inspired, that will enliven, support, purify, and elevate the future man, it is most earnestly to be hoped, that, as the peace and prosperity of Ireland are valued, they will diffuse over all, the spirit of mutual love and Christian charity; while the duties and principles thus learned, it must be the care of the parent, as before mentioned, to continue



unremittingly in the intervals of vacation, otherwise the precepts of the professor will be committed to oblivion or derision.

The candidates for these seminaries are presumed to have previously acquired the benefits of ordinary elementary education in reading, writing, grammar, and arithmetic: the *faculties* therefore, designed to be established here, are described as of *arts, law, and physic*: within which scope may be comprised—*English* in the higher branches of composition, critical inquiry, and graceful recitation. *The Classics, Latin, and Greek*, to a reasonable extent; the professor thereon diligently illustrating to his young charge the structure of both languages, the beauties of the respective authors, and accompanying the pupil's progress with the apt introduction of *ancient history and geography*; but I would suggest, that in teaching them to converse with the dead, they must not be precluded the opportunity of bespeaking for themselves the intimate acquaintance of the living. “Latin and Greek,” writes Locke, are to be desired in moderation; but for one, who has no intention of devoting himself to a life of literature and criticism, but has to make his way in the world by the force of his general qualifications, the cultivation of his own language is of far greater moment. *French*, too, would be most serviceable in society, travel, or business; but it may be added, that this study, to be well taught, should be conducted by one, who had been long resident in France, or by a native of that country, who had ac-



quired a sufficient knowledge of the English tongue. To make his instructions familiar to his pupils, he should be able to judge of the analogy, structure, and idiom of both languages. *Mercantile* or *practical arithmetic*, with mental calculations. If this useful science has not been previously acquired, it must be of essential introduction ; it disciplines the mind to think with accuracy through a medium, from which generally truth is demonstratively extracted. *Modern geography*, though usually committed to a subordinate class of teachers, is a science, that if rightly appreciated, should have its chair. In Berlin, and other distinguished universities of the continent, it has its professor, and is, I believe, similarly respected in the London University. If, without relying too idly on exact subdivisions and minute details, the vast body of information, of which it may be made the vehicle, were communicated with its physical and political relations, it should be of the greatest practical advantage. *Mathematics* (Euclid) will also, doubtless, be of the general course to a reasonable limit. As a science, where all is absolute demonstration, it strengthens the mental powers, and inducts the student in the process of elaborate reasoning. From mathematics should branch subsidiary lectures on *mensuration*, *geometry*, *engineering*, *surveying*, *drawing*, and possibly *navigation*, as they may be severally adapted to the circumstances, and probable future occupations of the 'alumni.' *Logic* and *algebra*, if not overwhelmed with pedantic exer-



cises, or analytical speculations. *History, ancient and modern*, in which class the professors will direct the attention of the youths to whatever relates to the laws, manners, and customs of countries, the characters of the nations, and eminent men under notice ; the causes of events where ascertainable ; whatever relates to morality, the conduct of life, and religion generally. It would seem very desirable that these lectures should be accompanied with frequent illustrations of, and deductions from, the *History and Statistics of Ireland* ; if, indeed, that subject should not be deemed worthy of a separate Chair. Surely the rising generation ought to be made acquainted with the products and resources of the country in which their future lives are to be passed, as well as with the achievements of their forefathers, and the events that may give intellectual interest to the scenery around them. In respect to this professorship, I may here mention, that one of the questions put to me by the Select Committee of Education in 1835, and which might even yet be raised, was:—"Would you not apprehend that a very intent study of Irish History might tend to foster a spirit of hostility to England?" My answer was then as it would be now—"I have considered that subject, and I do think, that so far from an antipathy to England, as a nation, being increased by such a history, it would be lessened. I think the facts of history have been much distorted, and that the hostility to England, as a nation, has been hastily and unwarrantably excited



by events, which, if properly traced, are more referable to the extortions and cruelties of individual rulers, to whose uncontrolled and selfish tyranny, the government of Ireland was unhappily entrusted, while the proverbial disunion of Irishmen will be found most frequently facilitating, if not inviting, these visitations." *Natural philosophy*, including a course of *optics*, *mechanics*, *hydrostatics*, *electricity*, and *astronomy*. *Natural history*, comprising in succession, *botany*, with illustrations from the objects themselves, and especial references to those of Ireland, rather than the remote attractions of distant climates ; *mineralogy*, showing the different purposes to which its various products are appropriated in the arts and economy of life ; *zoology*, *entomology*, and the wonders of creative wisdom, throughout all so beautifully, so minutely displayed. *geology*, that inexhaustible record of antediluvian existence. These are, indeed, studies of moral sublimity and practical enjoyment ; in the boundless field of creation they every where make us acquainted with the Almighty, and at the same time, induce such habits of attentive inquiry, such exercises of memory, reflection and discrimination, as may be gratified in scenes every day present, yet varying in every season and hour. They are auxiliaries for the practical purposes of life, afford inexhaustible funds for conversation and social intercourse, and are the best preservatives against infidelity. *Practical chemistry*, accompanied with and illustrated by experiments, and notices of its appli-



cation to the arts, and business of the world. *Practical agriculture* and *horticulture*, are subjects of great importance, in Ireland especially, but cannot, perhaps, be as well inculcated by hall lectures, as by rural observations. *Manufactures* may be partially explained in some of the above lectures ; and *commerce* be also the subject of an essential and well-attended course of instruction in the localities where the colleges are to be placed. *Law* is expressly named, as of the faculties in the act, and *anatomy*, *surgery*, and *materia medica* are contemplated, as of the studies where medical schools exist, with which they can be connected.

In all these faculties, it should be seen that the instructions are delivered in plain, intelligible language, applied to the substantial subjects of inquiry; that, especially in the commencement, amusement be blended as much as possible with instruction; that the memories of the scholars be not more loaded with words, dates, and numbers, than with ideas, events, and consequences ; and that the exercise of their own reason is habituated by justly deducible explanations of every object of the lecture, while it must be ever borne in mind, as a paramount direction in the conduct of lectures, that any attempt to pervert them into vehicles of communicating peculiar religious tenets is so much at variance with the spirit and intention of the statute, that the power of removing professors, was avowedly and unreservedly claimed for the crown, to facilitate the suppression of such attempts.



I have presumed, my Lords, to be thus particular in detailing a course of peculiarly practical and useful education, as I think it is that, now proposed to be given, by means of these colleges, to the middle classes in Ireland; and I most respectfully ask, will not such studies be ever pleasing companions, by land or by sea, in town or in country, in the progress of business or in the hours of relaxation? Do they not restore to our willing recollection, my Lords, the immortal eulogy which, under a less conciliating system, was construed by us in tribulation, but now recalls to us the freshness of boyhood's feelings, and the succession that stood in class beside us. They were the words of Cicero, when defending Archias, the persecuted schoolmaster, and beautifully allude to the course of instruction at his seminary, in which the orator himself, and some of the most eminent Romans of the day had studied.—“*Cetera neque temporum sunt, neque ætatum omnium, neque locorum; hæc studia adolescentiam alunt, senectutem oblectant, secundas res ornant, adversis perfugium ac solatium præbent, delectant domi, non impediunt foris, pernoctant nobiscum, peregrinantur, rusticantur.*”

The legislature having, as abovementioned, liberally provided for the outfit of the Colleges so to be founded; a total sum of £21,000 per annum is made chargeable on the same fund, “*for defraying the several yearly stipends, which shall be by her Majesty, &c. 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, and to the Bursar, Registrar, Librarian, and other office-bearers and servants, in each of such Colleges, and for defraying the expense of such prizes and exhibitions, as shall be awarded for the encouragement of students in each of said Colleges, not exceeding the sum of £7,000 for every such College, in any one year, or the said sum of £21,000 in the whole.*" Government, having advanced the amount necessary for building, furnishing, and outfit, has appropriated by this section stipends for its annual maintenance, for the salaries of officers and teachers, and for the better stimulating the exertions of students. The first of these officers is *the President*, whose duty it will be to maintain a general superintendence and effective inspection of the whole establishment, to enforce the discipline and observe the progress of the classes, and the efficiency of the Professors; to scrutinize that none be retained in the establishment, who have evinced the capability and inclination of corrupting others—exercising, however, in the discharge of this duty, the utmost coolness and discretion, and always bearing in mind, that to justify dismissal the cause of complaint must not be, as I would express myself, a mere ordinary disease, but one that has evidently assumed a contagious character. It will be for the President likewise to conduct the more important correspondence of the institution; to license the boarding-houses with care and deliberation, and without improper favour; to visit them from time



to time, to be himself resident within his College, except at the intervals of vacation ; as should also be the *Vice-President*, who is to assist him in the discharge of his duties, more particularly those relating to the details of discipline hereafter alluded to. The latter officer should likewise maintain the President's official responsibilities, in cases of temporary sickness or unavoidable absence, so that the establishment may not suffer. The President does not usually teach any class, but it seems allowable for him (as is the case in the Scotch Universities) to fill the duties of a Professor also, and deliver lectures as his avocations may permit, in aid of the system. On the qualifications of a President, the Abbé Rollin makes the following happy observations—" Il seroit a souhaiter, ce semble, que celui qui se trouve à la tête des Professeurs fût en tout le premier ; qu'il pût en tout servir de conseil et de modèle ; et qu'il possédât parfaitement tout ce qu'on enseigne aux jeunes gens, Grammaire, Belles Lettres, Rhétorique, Philosophie, pour être en état de bien juger et de l'habileté des maîtres, et du progrès des disciples. Mais on peut suppléer au défaut de quelques-unes de ces connoissances par d'autres qualités encore plus essentielles et plus nécessaires. Une maison est heureux, quand Dieu lui donne pour chef un homme qui a l'esprit de gouvernement, un caractère liant et sociable, un jugement solide, une humble et prudente docilité, un désintéressement parfait." He, as well as most of the other officers, should also possess, it must be



admitted, a freedom from strong political prejudices, as far as it can be attained in this country: education coloured by party feelings ceases to be education. The stipends of the Presidents and Vice-Presidents are also to be paid by Government. Touching Professors, too much precaution cannot be adopted to ensure the nomination of proper persons to fill their offices; the most perfect system would otherwise be worse than nugatory. "They should be perfect masters of their respective branches of education, and well versed in communicating it; should understand the science of mind, the principles of instruction, the latest improvements; be strictly moral, sensible of their sacred trust;" and withal, evince courtesy and knowledge of the world, at least so far as not to give other impressions to their auditors. It seems contemplated by the Act, that the larger portions of their stipends should also be paid out of the above annual grant, and the lesser be derived from the pupils; an arrangement which many think will stimulate the exertions of the Professors, and at the same time relieve the institutions from that wholly gratuitous character, which might destroy the sense of moral dignity and independence in the classes for whom they are intended.

In the government of these classes, the strictest regularity must be observed, and the hours and succession of lectures be unalterably timed; nor is it to be supposed, that when conjecturing, as above, the various sciences of the course, they will be



crowded prematurely on the tender intellect ; they must be graduated, as far as possible, according to the development of mind ; and, as I have already suggested, and heretofore relied, on the occasion of my examination in 1835, their progression should be suited with a certain deference to the probable or proposed line of life of the student, as soon as his mind or the prudent wishes of his parents can be deliberately ascertained.

Not that I am to be understood as suggesting, that the main design of a College should be professional in the strictest sense. There is a certain extent of the course which ought to be common to all, as necessary towards forming the manly character, invigorating the essential fabric of the mind, qualifying its objects to be the better companions, citizens, and subjects, and supplying them with resources for social and worldly intercourse ; but beyond that, it may not be the desire or the interest of certain classes to proceed ; and, when they have reached that point, and their line of profession is by circumstances suggested, they should be draughted off to those subdivisions in the classification, where they may acquire the elements of the then obviously important information.

The instruction, it is proposed, (as suggested on the discussions in Parliament) shall be delivered in the shape of *lectures*, followed by frequent repetitions, searching catechetical examinations, and oral discussions as encouraged. It will be practical and useful rather than showy or declamatory, and de-



livered in language adapted to the comprehension of the classes. The teachers must betray no harshness of manner, but on the contrary, possess the conciliating qualifications of paternal jurisdiction, with constant urbanity, winning the pupil's attention to the proper object, and when rebuke is requisite, impressing it justly and gently, never passionately. In all their instruction, these trustees of the morality of future generations should invariably, where the subject of the study may permit it, enforce the truth and authority of natural and revealed religion, and inculcate the general principles of Christian faith and charity, but avoid (except in the case of professors of divinity) any propositions of dogmatic theology. Indeed, according to the spirit of legislation in which the measure originated, any stubborn deviation from such a rule of tuition should be punished with immediate expulsion. In the course of their lectures, professors should point out, in aid of their instructions, such text books and other authorities as are accessible, and may engage a fit portion of time out of school hours ; and students ought to be early advised not to content themselves with bare attendance at lectures ; from this they will derive comparatively but little profit, unless, while they clearly comprehend the professor's meaning, they consider it after, and read and converse to test and impress it. If occasion would permit, and the state of society encourage it, some of the professors might, perhaps,



with great advantage, give a course of evening lectures of a more popular character within the College, which, while attended by the students, might also induce, on tickets, an audience of externs to the wider diffusion of literature.

In regard to the *discipline* of the Colleges, an immediate authority should be assumed to command respect and ensure obedience, and must be thenceforth firmly and undeviatingly maintained, nor capriciously dispensed with on any solicitation. "Errors in this regard," remarks Xenophon, "arise not so often from those who are willing to obey, as from the superiors who know not how to govern." The pupils should in the abstract be trained to be studious, industrious, and punctual ; kind to their companions, respectful to their superiors, honest and truthful. Confederacies, too frequent amongst boys for mastery in their little republic, should be also watched and discouraged, as the consequences of such petty tyranny often influence character for life. *Public Examinations* should be held at least once in the year, with all fitting solemnity ; and will, it may be expected, be attended by the clergy, the gentry, and the parents, when premiums, prizes, and exhibitions, as provided by the Act, should be discreetly conferred, in such manner that, while on the one hand the superiority of the successful candidate may not be over-rated, or calculated on deceptive principles, the acquirements of others may not be unjustly depreciated in the eyes of their parents and the world.



For the effective management of the institution, and the due discharge of that business on which their welfare must depend, a *Board, as of Control*, should meet every week, or otherwise, according to exigence, and may, at least, at first discharge the duties of a *Board of Faculty*, superintending the literary concerns of the house, and the moral discipline of the students, directing the course of studies, forming new classes, enforcing discipline, fixing the time for examinations, &c.

Thus endued with authority, supplied with funds, and at least theoretically pre-eminent, this important section of the educational system is now introduced into Ireland. Designed, as it was, to adopt for operation in a higher grade, those liberal principles on which the national schools have been conducted for the benefit of the humbler classes, I cannot but think, it is most eminently calculated to effectuate that object, if the details, such as I have presumed to anticipate they will be, are substantially adopted, and diligently and honestly worked out; and if the noblemen and gentry of the country receive it with their sanction, and co-operate with the parents and the clergy in the endowment of such theological professorships as are paramountly essential for its best results. It is subjected to the control of visitors, the immediate superintendence of those most tenderly interested, and is responsible for all its bye-laws and operations to parliament. Surely it is an enterprise worthy



of all the consummation which enlightened zeal and patient perseverance may afford to it.

It may be thought I have been prolix and premature in details of the studies, government, and discipline applicable to those institutions, but I have done so to record what I would strongly recommend in aid of their efficiency, and what I think will be their ultimate development. My views are derived from a long and peculiar intimacy with the literary concerns of our native land, and, while I respectfully address my letter to your Lordships, I offer it for the general and patient consideration of that large class of parents and laymen, whom the measure has been deliberately introduced to serve, and who can only read acts of Parliament through popular comments. Mine, I trust, will be found correct, and as I believe none will question their sincerity, I would hope that, with the object of aiding fair discussion on a question of the most momentous interest to Ireland, such circulation will be given to this Analysis of the Bill through the journals and newspapers of the day, as under present exigence it may seem to claim. Your Lordships will, I am sure, give me credit, when with the profoundest respect I say, that, if I saw in the fore-view of this act of legislation, more danger to faith or morals than any assemblage of youth for public education must be subject to, I would never have advocated its adoption. If I was not aware, that in accordance with the construction I put upon it, as I find by the parliamentary reports, the



opponents of the bill would, as they declared, have divided the house on its first reading, had they considered it excluded religious instruction ; if I did not conceive that the spirit of the amendments was progressively liberal ; if I had not found that the two Primates of Ireland have concurred in welcoming the project to their fine province, that the revered Archbishop of my own, the metropolitan, was understood to be favourable to the measure as it now stands, and that five other Roman Catholic Prelates, including those of the dioceses, in which it is contemplated the first Colleges will be erected, are, as there is much reason to conclude, most anxious to co-operate in its objects,—I would have felt it highly presumptuous to raise my voice in expounding even what I consider the utilities of a measure so pre-eminently for laymen's discussion : viz.—secular education during the prescribed intervals in day Colleges.

I have but to add, that I anxiously but fearlessly rely, the more favourable anticipations in regard to the Colleges shall be realized, when it will be a proud gratification to me to have been thus far instrumental in obtaining for the act a fair reception and dispassionate trial.

I beg to subscribe myself,

My Lords,

Your Lordships'

Very obedient and dutiful servant,

JOHN DALTON.

48, *Summer-hill*, November 7th, 1845.