

**Statement adopted by the graduates of the Queen's University in Ireland, assembled in public meeting in Belfast, on Wednesday, 6th December, 1865.**

**Contributors**

Royal College of Surgeons of England

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S T A T E M E N T

ADOPTED BY

THE GRADUATES

OF THE

QUEEN'S UNIVERSITY IN IRELAND,

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ASSEMBLED IN PUBLIC MEETING IN BELFAST,

ON WEDNESDAY, 6TH DECEMBER, 1865.

STATEMENT

OF THE GRADUATES

OF BRISTOL UNIVERSITY IN IRELAND

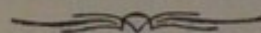
FOR THE YEAR 1880

AND FOR THE YEAR 1881



## STATEMENT,

&c.



By the recent charter of the Queen's University in Ireland a Convocation, consisting of the Chancellor, Senators, Secretary, Professors, and Graduates of the University was created, with the power of discussing any matter whatever relating to the University and of declaring the opinion of Convocation thereon, but no meeting of the Convocation has been authorized by Her Majesty, or summoned, as provided by the Charter. Under these circumstances, it having been stated that changes in the principles approved of in recent years in public education in Ireland are under the consideration of Her Majesty's Government, and, in particular, that the Queen's University in Ireland is intended to be the medium of conferring degrees on the *alumni* of institutions based on the principle of sectarianism, the Graduates of the Queen's University think it their duty to publicly state their opinion as to changes of the nature above indicated.

Convocation created but yet unsummoned:

Therefore graduates state their opinion as to alleged intended changes.

The Graduates of the Queen's University are aware of the inconvenience and difficulty of combating propositions which are yet known only by

Difficulty of dealing with undefined changes.



vague rumours, and which so far as they have learned may be yet undefined. But, bearing in mind that important action may be taken by the Government before those connected with the Queen's University shall have the more favourable opportunity of supporting their views through Convocation, it is considered that the cause of United Education, which has been established now for so many years in Ireland, may be in some degree served by giving a short sketch of the action of the British Parliament and successive Governments in relation to the vexed question of education ; and by submitting that the policy of a generation of great and enlightened statesmen ought not to be reversed without the most weighty and well-considered reasons.

*Brief Sketch of Public Education in Ireland.*

Sketch of Public Education.

In the year 1791 a commission of distinguished men, presided over by Provost Hutchinson, the secretary for Ireland, made an elaborate report to the Lord Lieutenant, from which the following is an extract :—

Opinion of Commissioners of 1791.

“ We beg leave to submit to your Excellency as our decided opinion, that there should be no distinction made in any of the schools [charter, parish, diocesan, and royal schools] between scholars of different religious persuasions, without meaning, however, to interfere with the peculiar constitution of the charter schools, or with the intentions of the founders of any other schools, expressed by their wills or other instruments directing such foundations.— *Report of Commissioners of Education Inquiry, 1791. (Printed in Appendix to Endowed Schools' Commissioners' Report, vol. ii. p. 364.)*



The chief immediate result of this Report appears to have been the passing of the Roman Catholic Relief Act of 1793 removing certain disabilities as to education, to which persons of the Catholic persuasion had long previously been subject.

Result of Report.

After this but little was done for public education in Ireland, save voting money to be expended through the agency of the Kildare-place Society for the education of the poor of Ireland, until the establishment of the system of National Education in 1831. There were, however, valuable inquiries conducted by means of Commissioners in the years 1807-12, and in the years 1825-7. The Reports of these Commissioners were submitted to a Select Committee of the House of Commons in 1828, and that Committee passed a series of resolutions in favour of the establishment of a system of education in Ireland, in which no attempt should be made to influence or disturb the peculiar religious tenets of any sect or denomination of Christians. They recommended that pupils of all persuasions should be provided with literary instruction in common, and that every facility should be afforded for their religious instruction separately.

Report of Select Committee of 1828.

Acting on the Report of that Committee, Lord Derby addressed a letter to the Duke of Leinster in 1831, which led to the formation of the present National Board of Education.

Formation of National Board, the result of Committee's Report.

It is not necessary to say more of the system of the National Board than this, that the schools are open to persons of every religious persuasion, and

Principle of National Board.



Facts proving success of National Board System.

no pupil is permitted to be deprived of the advantages of the secular education therein afforded on account of non-attendance at religious instruction to which his parents or guardians object. The success of this system, which is principally available for the more humble members of society, though by no means confined to them, is shown by the facts mentioned in the last Report of the Commissioners (for the year 1864):—

(a) NUMBER OF DISTINCT CHILDREN appearing on the roll during the entire year :—870,401.

(b) ESTIMATE of the Number belonging to EACH PERSUASION:

Established Church	...	...	...	56,961
Roman Catholics	...	...	...	710,270
Presbyterians	...	...	...	97,053
Other persuasions	..	...	...	6,117
				<hr/> 870,401

(c) PER CENTAGE OF SCHOOLS from which returns were received, exhibiting a mixed attendance of Protestant and Roman Catholic pupils for the years 1861, 1863, and 1864:—

	1861	1863	1864
Ulster ...	81'1	81'6	80'9
Munster ...	30'5	32'8	32'0
Leinster ...	39'7	40'8	40'4
Connaught ...	45'1	45'1	45'0

Defects in academical education apparent.

After the establishment of the National Board it was felt that a great defect existed in the provision made for public academical education; and in the year 1835 a Select Committee was appointed, to which the entire question of public education in Ireland was referred. Of this Committee the late Sir Thomas Wyse was chairman; and, in the year 1838, they reported in favour of a measure for

Sir Thomas Wyse's Select Committee of 1838.



dissolving the Board of Commissioners for the Diocesan, Royal, and other schools of public foundation, and constituting a new Board of National Education to which should be committed the charge of both elementary and higher class school education. The Committee recommended the establishment of County Academies, and of at least four Colleges—one in each of the provinces of Ireland—and suggested the advisability of conferring degrees on the students of those Colleges by a central Board in Dublin. The Committee state that the objects to be kept in view in the proposed system of public education are as follows :—

Committee recommend a thorough system of Public Education.

“The system should be in harmony with the real wants and position of the class for which it is intended ; it should, as much as possible, accord with other portions of the education system ; it should be of the most improved character ; it should be general, common to all, without distinction of class or creed ; and once established it should be rendered permanent.”

Opinions of Committee.

And in concluding their Report the Committee say :

“Your Committee have thus endeavoured to lay before the House as ample an account as was in their power of the conclusions to which they have arrived on the important questions submitted to their consideration. They have aimed at establishing a system, adequate, they trust, to the wants of the country, open to all sects, professions, and classes ; cheap, universal, and they are willing to hope, durable. \* \* \* \* Your Committee are not insensible, however, to the difficulties which must necessarily impede its immediate adoption ; they are far from urging precipitate or wholesale experiments, at the same time they consider it of moment that whatever portion be adopted, its relation to others should be steadily kept in view. Without a due observance of this principle, it will be at any period difficult to establish a sound and comprehensive system, and education [will] be exposed to a series of abortive attempts, involving large expenditure with little benefit to the public.



If no other result should follow from this Report than to preserve from these errors, it will not be without its use, but your Committee are more sanguine in their expectations; a portion of the system proposed is actually in operation; by giving to that portion, with the alterations suggested, a legislative sanction, the country will be enabled to advance gradually with increased confidence to others, and terminate, it is earnestly desired, at no remote period, by the full establishment of one of the most indispensable of all civil institutions—a system of public education, in every particular thoroughly and permanently ‘National.’”—*Report*, pp. 80, 81.

The elementary portion of the system of public education recommended by the Committee being to a great extent in operation in the schools under the National Board, the Government of Sir Robert Peel determined in 1845 to carry out further the system recommended by the Committee, and accordingly the Queen’s Colleges at Belfast, Cork, and Galway were founded. It appears at first to have been the intention of the Government not to make any provision for the religious instruction of the students attending the colleges, but this intention was subsequently modified, and finally by the College Statutes every reasonable arrangement was made for facilitating the care of the faith and morals of the students by Deans of Residences. As the provisions on this head are not always fairly put before the public, it may be useful to give them fully. In the chapter of the Statutes as to the Residences of Students, and the Deans of Residences, it is provided as follows :—

Recommendations partly carried out by Sir R. Peel’s Government in 1845.

Provisions as to religious instruction modified subsequently to introduction of Colleges’ Bill.

Existing provisions as to Religious Instruction.

“ If the Bishop, Moderator, or constituted authority of any church or religious denomination shall notify to the President his or their desire that there shall be a boarding-house specially licensed for the exclusive use of the students



of such church or denomination, and shall specially recommend persons applying for licence to establish the same, the President shall, in every such case, grant such licence, provided he shall obtain satisfactory evidence of the suitableness of the proposed establishment, and of its means of providing for the health and comfort of the students.

"In the case of collegiate students residing in a seminary or school which is under the special jurisdiction of the Bishop, Moderator, or the constituted authority of any church or religious denomination, the President shall, on receiving a notification from such authority, consider residence in such a seminary or school as equivalent to residence in the house of a parent or guardian, and shall exempt such seminary or school from licence or inspection, but shall require the same attendance at entrance as in the case of a student residing with his parent or guardian.

"For the better maintenance of moral and religious discipline in the licensed boarding-houses, such clergymen or ministers as We shall, from time to time, by warrant under Our sign-manual, appoint Deans of Residences, shall have the moral care and spiritual charge of the students of their respective creeds residing in the licensed boarding-houses.

"The College Council shall have power to assign lecture-rooms within the precincts of such college, wholly or in part, for the use of the Deans of Residences, for the purpose of affording religious instruction to the students of their respective creeds, and also to make rules concerning the days and times when such religious instruction shall be given therein, and for securing that the same shall not interfere 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 of 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.

"No clergyman or minister shall be competent to assume or continue to hold the office of Dean of Residences unless approved of by the Bishop, Moderator, or constituted authority of his Church or religious denomination.

"The registrar shall, at the commencement of every collegiate session, furnish each Dean of Residences with a list of the names and residences of the students of his religious persuasion who may reside in the licensed boarding-houses.

"Each Dean of Residences shall, at the termination of every collegiate session, report to the President on the general conduct of the students under his moral care and spiritual charge, and on the manner in which discipline, regarding such students, has been observed in the several licensed boarding-houses in which they reside."



And in the Chapter as to Punishments, it is provided as follows :—

Students liable to expulsion for neglect of religion.

“ Any student guilty of any of the following offences shall be liable to expulsion from the College ; but it shall be competent to the Council, should they deem it more conducive to the discipline of the College and the reformation of the offender, to impose some lighter punishment for the same :—

“ 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.

“ 3. Immoral or dishonest practices.

“ 4. Treasonable or seditious conduct.

“ 5. Drunkenness.”

It is not always conclusive in favor of any measure to cite the opinions of even the wisest statesmen, as expressed in Parliament. They are often compelled by the exigencies of party to advocate measures which they do not wholly approve of, and perhaps no less frequently, from the multiplicity and pressing character of their engagements, they are unable to give that care and attention to matters discussed by them in the legislature, which the nature and difficulty of the subjects require. But, considering the state of parties when the Colleges Bill was introduced, and the feelings of large numbers of the members of either House of Parliament, it will not be denied that these observations are inapplicable to the carefully considered declarations of the illustrious men whose opinions, as expressed in the debates on the Colleges Bill, it may be useful here to cite

Opinions of Statesmen expressed in Debate on Colleges' Bill—



since they can but speak to their countrymen from the grave.

Sir James Graham, in introducing the Colleges Bill, having explained the principles on which the system of the National Board was based, proceeds :

"I have now stated to the House what appears to me to be the sound principles upon which we should proceed in this matter ; and when I say sound principles, I mean sound principles with reference to the peculiar circumstances of the country with which we are about to deal ; and I have demonstrated to you also what was the failure of all your attempts to extend to the Irish people the benefits of education until those principles were adopted, and what has been your success since you began to carry them into execution ; and, relying alike upon the weight of experience and upon the theoretical soundness of principles such as these, as applied to the state of society, and of the different religious persuasions in Ireland, I am prepared to say that Her Majesty's Government have no hesitation in recommending to the House the establishment of three provincial colleges in Ireland, all founded upon the principles I have described. \* \* \* \* The principle—the fundamental principle—on which we ask the House to carry this proposal of the Government is, the absence of all interference, positive or negative, with the conscientious scruples of the students in matters of religion. That is the principle which I contend for, and that is the principle on which alone I can anticipate success for the measure in Ireland. \* \* \* \* I am strongly and decidedly of opinion, that should the House sanction this proposition—limited as it is—that yet it involves a measure which will have a most favourable effect on the moral and social condition of the Irish people. My belief is, that it will conduce to the concord, the order, the peace, and the virtue of the country. To maintain and to preserve these is the grand object of successful civil government. I believe that if you will consent to this measure, these great and noble objects will be essentially promoted. I have been taunted with former failures, in reference to this subject. Sir, I am aware of my inability as an advocate to plead the cause of national education ; but I am deeply impressed with its importance, with the soundness of the principle which I have proposed ; and I am confident, indeed, of the good which will result from it. I implore, then, your co-operation and general support. I ask for it without reference to religious differences which may prevail in Ireland, without regard to political disputes which may exist here." *Hansard's Parl. Debates, Third Series, vol. lxxx., pp. 353, 357, 365, 366.*

Sir James Graham's—



Sir Thomas Wyse, in the debate that followed the introduction of the measure, said :

Sir Thomas  
Wyse's—

“He hailed with infinite satisfaction the propositions that night made by Her Majesty's Government; he regarded it as a great boon that establishments were now to be created for the purpose of communicating that knowledge which would teach men to forget their prejudices—which would remove the scales of ignorance from their eyes—which would make them remember not the differences between them and their fellow men, but the points in which they resembled each other; which would induce them to contend for the wealth that knowledge gave, as well as that which flowed from the treasury.”—*Hansard's Parl. Debates, ubi supra*, p. 374.

The late Sir Robert Peel concluded a most earnest speech in favour of the Bill, as follows :—

The late Sir R.  
Peel's—

“If you found these Colleges on the plan we propose, I trust that we shall have established, as far as circumstances will permit, a perfect system of secular education. We shall reap the benefit of this. We shall promote social concord between the youth of different religious persuasions, who, meeting to receive the advantages of joint education, will unite in honourable rivalry, and who, hitherto too much estranged by religious differences, will acquire new means of creating and interchanging mutual esteem. I sincerely believe that, as well as receiving temporal advantage, so far from preventing any advantages with respect to Christianity, the more successfully will you labour to make men good Christians the more they are imbued with that great principle of our faith—a principle which, I am grieved to say, many individuals are too apt to forget—the principle, I mean, of reciprocal charity. By cultivating that principle, you will better serve the cause of true religion, and of peace, morality, and social comfort and concord in Ireland, than by leaving her inhabitants in division and ignorance; in the vain hope that by so doing you are promoting your own religious principles.”—*Hansard's Parl. Debates, ubi supra*, p. 391.

And in a subsequent debate the same great statesman declared :—



"I should relinquish, with the deepest regret, the prospect of having education in common for the Protestant, Presbyterian, and Roman Catholic youth of Ireland. I wish, then, to establish first the policy of having academical institutions in Ireland on a more extensive scale, and next to have the means of educating there together the youth of Ireland."—*Hansard's Parl. Debates, ubi supra*, pp. 1282, 1283.

The late lamented Premier hailed the measure on its introduction,

"First, as adapted to produce a great moral improvement amongst the middle classes of the Irish people; and secondly, as laying the foundation for concord between persons of different religious opinions, and as being calculated thus to confer the greatest possible benefit on the Irish people."—*Hansard's Parl. Debates, ubi supra*, p. 408.

Lord Palmerston's—

Mr. Sheil, while urging some objections to the bill, because provision was not then made for the care of the religion and morals of the students, expressed, in the eloquent language that follows, his approval of the principle of United secular education when due regard was had to separate religious culture :—

"I coincide with my honourable friend the member for Kerry (Mr. M. J. O'Connell) in thinking that education in Ireland should be mixed—I mean secular education. We must in manhood associate in every walk of life. The Catholic and the Protestant merchant must place in each other that entire reliance which is the foundation of all mercantile transactions. To the Protestant and Catholic solicitor, to the Catholic and Protestant advocate, men differing from them in religious opinions entrust fortunes, life, and honour. At the bar, where our faculties are in collision, and our feelings are in contact, our forensic brotherhood is not interrupted by theological discriminations; in the noblest of all professions—in the army, the Catholic and the Protestant Irishman are comrades, and are attached by a devoted friendship; they stand together in the same field of fight; they scale the same battery; they advance in the same forlorn hope; and, to use a fine expression of the great poet whose remains the first minister of the crown

Mr. Sheil's.



lately deposited hard by—from the ‘death-bed of fame they look proudly to heaven together.’ And if thus, in our maturer years, we are to live and die together, shall we be kept apart in the morning of life, in its freshest and brightest hours, when all the affections are in blossom, when our friendships are pure and disinterested, and those attachments are formed which last through every vicissitude of fortune, and of which the memory survives the grave? But, while I think that our altars should not stand as partitions between us, I do not think that from our altars we should turn with indifference away. Mixed secular education ought to be combined with separate religious instruction, which ought to have been provided by the state.” \* \* \* “You ought to locate in your colleges a Protestant and a Catholic ecclesiastic, pious, learned, and persuasive, by whom the great tenets of Christianity might be enforced, by whom the New Testament—in whose moral injunctions we all concur—in whose dogmas we ought to have no acrimonious difference—should be read and expounded according to the interpretations of their respective churches—whose eloquence should charm, whose example should allure, and by whom the minds of their young spirits should be elevated to the political contemplation of those subjects, in comparison with which every object of an interest merely human dwindles into evanescent diminution. I do not ask for a chair of divinity; I do not ask for rival theatres of theological disputation—I want a Catholic priest to say prayers for Catholics, and a Protestant priest to say prayers for Protestants.”—*Hansard's Parl. Debates, Third Series*, vol. lxxxii. pp. 358, 359.

Objections urged  
in debate, subse-  
quently removed.

In the College Statutes, which were long subsequently drawn up by the Board of Colleges, under the auspices of Lord Clarendon, the chief objections urged against the Colleges by Mr. Sheil and Mr. O'Connell\* were in a great degree removed by means of the provisions as to Deans of Residences already alluded to, and the term “Godless,” which has often been so ignorantly or unscrupulously applied to the Colleges, was rendered, as regards them, meaningless.

Foundation of  
Queen's Univer-  
sity.

The Queen's University in Ireland was founded in the year 1850 for the purpose of giving degrees

\* *Vide Hansard's Parl. Debates, Third Series*, vol. lxxxi., pp. 1357, 1358.



in Arts, Medicine, and Law, to students of the three provincial Colleges, and its object was to advance learning in Ireland, and incidentally to promote peace and friendship between the different classes of Her Majesty's subjects. It will be presently seen that in these objects the Queen's University has met with gratifying success.

The system of elementary and collegiate education recommended by the Committee of 1838, has thus been for the most part carried into operation, and the principles on which United Education is alone possible have been therein thoroughly recognised. But nothing has been done to carry into effect the Report of that Committee with respect to the establishment of Intermediate Schools or County Academies.

Intermediate  
Education still  
unprovided for.

In the year 1854, however, a Commission was appointed to inquire into the Endowed Schools in Ireland; and, by an Act of Parliament passed in the following year, the Commissioners were directed to report to Her Majesty such plans as should appear to them to be expedient and practicable for the general promotion, in connection with the Endowed Schools, of Academical education. The Commissioners, having elaborately investigated the entire subject, made their Report in the year 1858. After stating the proposition put forward by the present Mr. Baron Hughes, one of the Commissioners, "That it is right and just that endowments, in which different religious denominations have, or shall have, rights or

Report of Commissioners of  
Endowed Schools,  
1858.



“ interests, should be divided among the several  
 “ religious denominations, according to their wants  
 “ and numbers in the localities to which such en-  
 “ dowments are applicable,” and, after referring to  
 the Synodical Address of the Council of Thurles  
 and the Rescripts on the Queen’s Colleges, the  
 Commissioners say :

Opinions of Com-  
 missioners ad-  
 verse to Sectarian  
 Education.

“ After mature consideration, we have come to the conclu-  
 sion that we cannot recommend the adoption of these prin-  
 ciples. They are completely at variance with those which  
 have been recognised for some years past as the basis of par-  
 liamentary aid to education in Ireland. They are also at  
 variance with the recommendations of the Commissioners of  
 Education Inquiry of 1791, and with the plan proposed by  
 Mr. Wyse’s Committee of the House of Commons on Foun-  
 dation Schools in 1838.

“ We were most anxious to have matured a plan that  
 would have met with the concurrence of Mr. Hughes ;  
 but, notwithstanding his dissent from our views, we feel  
 that the demand for Intermediate Education is so consider-  
 able, especially in the North of Ireland, that we are called  
 on to suggest means of supplying it, in accordance with  
 principles that we can approve of, in those localities where  
 it is required by the inhabitants, without providing a Go-  
 vernment system of Intermediate Education in places where  
 it might not be acceptable to the majority of the popula-  
 tion.

“ We think that this may be effected by the union of local  
 funds, under the management of local trustees, with grants of  
 public money. The provision for local management would  
 enable the trustees to make suitable regulations for religious  
 instruction, provided that the school shall, as a condition of  
 its partaking of the grant of public money, admit of the  
 united education of persons of all religious persuasions ; and  
 provided, also, that the local managers shall be subject  
 to the direct control of the proposed Commissioners of En-  
 dowed Schools.”—*Endowed Schools’ Com. Report*, p. 223.

And the Commissioners, when treating of the  
 religious and moral discipline of scholars in the  
 proposed scheme of Intermediate Education, say :

“ The paramount importance of a sound religious and  
 moral discipline as the basis of education, might seem to



require a more lengthened examination of this subject than we here propose to undertake. We dispense, however, with the discussion of this question, because we regard it as almost an undisputed one. We fully admit the principle, but we insist on the propriety of securing due facilities for its application in such ways as are consistent with a regard to parental authority and responsibility, and the maintenance of the rights of conscience. We also think it right to declare our belief in the possibility of separating the courses of secular and religious instruction, so far as to enable scholars of different religious denominations to receive instruction of the former kind in the same school, without compromise of opinions or risk of offence."—*Endowed Schools' Com. Report*, p. 214.

It may not be out of place here to refer to the consistent refusal of Parliament to extend to the Church Education Society of Ireland public sanction or support, for the simple reason that the ground taken by that Association involved a violation of the principles on which the possibility of United Education depends.

Refusal of grants  
to Church Educa-  
tion.

From the foregoing sketch it would appear that the opinions of Committees of the House of Commons and of statesmen, and the action of Parliament and successive Governments, have for many years been in favour of United Education in Ireland.

*Has any Case been made for a Change of Policy  
and the Substitution of Sectarian for United  
Education?*

It has been thought desirable, even at some length, to refer to the history of Public Education in Ireland, not only in the College and University, but also in the elementary school. It is felt most strongly by the Graduates of the Queen's University



Entire system of  
public non-sec-  
arian Education  
stands or falls to-  
gether.

that the entire system, as now existing, stands or falls together. If sectarian education in colleges is recognised by the State, and placed in a position in which the powers and privileges granted by the State can be used against the system of free and liberal education (a system which the Graduates entertain no doubt is incomparably the best for Ireland), it will be impossible to prevent the triumph of Denominationalism in every part of public education in this country. Then the struggle between rival denominations will not be restricted to those centres of intelligence where enlightenment and intercourse with the world tend in some degree to mitigate sectarian animosities ; but, in every parish and district in Ireland, the national schools, which are now so many local citadels for the protection of civil and religious liberty, will be turned into strongholds of intolerance, recognised, inspected, and in the main supported by the State.

Why should sect-  
arianism be intro-  
duced into Ire-  
land?

It may be fairly asked, What is there in the temper of the age to justify so retrograde a measure as the introduction of a system of sectarian education into Ireland, to be at least encouraged and privileged, if not endowed, by the State?

Tendency of  
changes in Eng-  
land:

In England test oaths have been recently abolished in the Universities of Oxford and Cambridge, and the degrees, and many of the prizes, have been thrown open to all ; while, in elementary education, the introduction of a Conscience clause points to the just limitation of the



powers of managers and patrons of public schools.

In Scotland, the Universities have been lately freed from ecclesiastical control.

In Scotland:

In Trinity College, Dublin, it is often made a matter of glorification that Dublin University is the "national" University, and that the halls of Trinity College are open to every Irishman without any reference to his creed. And, although this is only in one sense true, few intelligent observers will doubt that that venerable Institution is slowly tending in the direction of freedom and real nationality.

In Trinity College, Dublin.

Is there anything, then, in the circumstances of the Queen's Colleges and University, or of Ireland, to justify the threatened change? It has, indeed, been often said that the Colleges are a failure; but can this position be maintained?

Do circumstances justify such a change?

In the year 1857 a Royal Commission examined into and reported on the progress of the Colleges; and, after a most careful examination, the Commissioners say:—

Report of Commissioners of 1857.

"We think that the Colleges cannot be regarded as otherwise than successful, when, notwithstanding opposing causes, to which we shall presently allude, they have in their halls, attending lectures, nearly 450 students."

The Colleges then successful.

Since that Report was presented to Parliament, the progress of the Colleges has been great and constant, as will appear from the following table:—

Their progress since, great and constant.



## NUMBER OF STUDENTS ATTENDING THE THREE QUEEN'S COLLEGES.

In the year of Commissioners' Inquiry, (1857-58) 445

„ 1858-59	...	...	...	...	...	490
„ 1859-60	...	...	...	...	...	546
„ 1860-61	...	...	...	...	...	657
„ 1861-62	...	...	...	...	...	758
„ 1862-63	...	...	...	...	...	787
„ 1863-64	...	...	...	...	...	810
„ 1864-65	...	...	...	...	...	835

Educational success.

The Commissioners refer with unqualified satisfaction to the educational success of the Colleges, and they conclude their Report with a paragraph which we give in full, as it expresses, we believe, with authority and truth, some of the many benefits connected with the system of education as at present existing.

Good done by the Colleges.

“ We think, however, that the good done by the Queen's Colleges as great public institutions in Ireland, cannot be estimated merely by the number of students in their halls, or by the successful candidates whom they may send to the great public contests of the educated youth of the empire. We believe that, beyond this, they are, by the honorable competition existing between the students and professors of the several Queen's Colleges amongst themselves, and also by the healthy, and, we hope, friendly competition with the University of Dublin, materially aiding in advancing learning in Ireland. We believe that the Colleges are calculated, and we trust the association of students of various creeds and opinions within their walls does operate, to soften those feelings of party antagonism and sectarian animosity which have heretofore unhappily had too extended an existence in Ireland; and that they are rapidly generating a feeling of local self-reliance and of self-respect, and exciting an interest in the culture of literature and science throughout the community at large.”

Union of different creeds.

The union of the several religious denominations in the Colleges continues satisfactory.

The number of students who have entered the



Colleges, up to the end of last session, was 3,330, thus classified :—

Established Church	...	...	...	...	957
Roman Catholic	...	...	...	...	938
Presbyterian	...	...	...	...	1,197
Other Persuasions	...	...	...	...	238
Total					3,330

The numbers of the several persuasions attending the Colleges in the last three years were as follows :—

	Established Church.	Roman Catholic.	Presbyterian.	Other Persuasions.
1862-63	... 212	... 214	... 277	... 84
1863-64	... 210	... 237	... 260	... 103
1864-65	... 221	... 229	... 273	... 112

So much misuse is made of statistics on this subject, that it may be not improper here to state that the foregoing numbers furnish a much more adequate representation of Roman Catholics than has been sometimes publicly stated. Although it appears from the last Report of the Census Commissioners (Part iv., p. 46) that the number of male scholars receiving instruction in "superior" schools was 12,785, of whom 5,792 were Roman Catholics, and from these numbers alone a larger proportion of Roman Catholics might be looked for in the Queen's Colleges, yet on turning to p. 62 of the same Report it will be seen that while the entire number of members of the "Learned Professions" (exclusive of clergymen), and "other Liberal Professions," is 6,482,

The representation of Roman Catholics more adequate than is supposed by some.



the number of Roman Catholics included therein is 2,219, or about one-third. No inconsiderable proportion of the comparatively large number of Roman Catholics at "superior" schools is absorbed by the demands of the Catholic Church at home, in the United States, and in the British colonies; and this class of scholars never will be represented in non-theological colleges. It is to be remembered at the same time that, owing to the fact that the clergy of the Presbyterian Church for the most part pursue their under-graduate course in Queen's College, Belfast, the numbers of Presbyterians are proportionately large in the foregoing table; and that, owing to the social position of members of the Established Church, persons of the latter communion will always be numerous in any college open to all classes in Ireland.

The system rising  
in the estimation  
of moderate men.

With regard to the amount of public sympathy that is enlisted in favour of the Queen's Colleges and University, the Graduates believe that it is much greater than is generally supposed. They are convinced that, notwithstanding the not inconsiderable amount of enforced agitation on the education question, the system is yearly becoming better understood and more appreciated by moderate men of all classes, and that the feeling that it would lead to proselytism or infidelity, as contradistinguished from other systems, is steadily decreasing. If the Deans of Residences were paid for their services, as recommended by the Com-

Payment of Deans  
of Residences.



missioners who inquired into the Queen's Colleges, any lingering fear on this head in the minds of moderate men, would be entirely removed, and a convenient sneer at the Colleges could no longer be ventured on.\*

The Graduates of the Queen's University do not wish to separate the case of the Colleges from that of the University. They believe that the success of the Colleges is the success of the University, inasmuch as the success of the Colleges is to no inconsiderable extent the result of the existence of the University. Attempts have often been made to show that the entire system is a failure, on account of the alleged paucity of the degrees granted by the Queen's University. While not admitting, for the reason above stated, that the mere number of degrees granted by the Queen's University is a sufficient test of the success of the University, it may not be improper, in order to ascertain what the University has done directly, to call attention to the numbers graduating in the Queen's University and in the London University, for the first fourteen years after each university commenced to grant degrees.

Success of the  
University.

Comparison be-  
tween Queen's  
University and  
London Universi-  
ty.

\* For the favour with which the National Board system is generally regarded by the laity in Ireland, reference may be made to the last *Report of the Commissioners of National Education* (for 1864), vol. i. p. 224, under the head, "Feeling of Local Parties towards the National Schools."



	NUMBER AND NATURE OF DEGREES.							Total.
	LL.D.	M.D.	M.A.	LL.B.	M.B.	B.A.	Diplomas in Law & Engineer- ing.	
THE QUEEN'S UNIVERSITY, in the 14 years beginning with 1852 and ending with 1865, granted	5	248	115	18	—	435	65*	886
THE LONDON UNIVERSITY in the 14 years beginning with 1839 and ending with 1852, granted	6	113	45	45	119†	513	—	841
Majority in favour of the Queen's University     ...     ...     ...     ...	...	...	...	...	...	...	...	45

It thus appears that in the two periods taken above, the Queen's University, with its three affiliated Colleges, compares not unfavourably with the London University, with its large number of affiliated Institutions. The total numbers it is true are not strictly comparable, inasmuch as Diplomas in Law and Engineering (which, however, are degrees in all but name) are placed to the credit of the Queen's University. Still a comparison of the two Universities is not without interest; and considering their circumstances—on the one hand the great and wealthy community from which the London University drew its supplies of students, the large number of intermediate schools giving more or less classical education in England,

\* Exclusive of diplomas in Law merged in the LL.B. Degree, and of diplomas in Agriculture.

† Omitting M.B.s merged in M.D.s, which are excluded since the Queen's University grants only the M.D. The M.Ch.s granted by the Queen's University last year, being conferred on M.D.'s, are similarly excluded.



and the general interest felt in the Institution by the English dissenting bodies ; and, on the other hand, the poverty of Ireland, the admitted deficiency in the means of intermediate education, the strict enforcement of residence and attendance at lectures in the Queen's Colleges while non-residence is permitted by Trinity College, Dublin, the periods of distress and almost of social revolution through which Ireland has been passing for the last twenty years, and the opposition of the authorities of the Roman Catholic Church—the result of the comparison is satisfactory, and justifies the proposition that the Queen's University, by itself and without any reference to the Queen's Colleges, has been a decided success.

The Graduates of the Queen's University do not hesitate to avow that it is most painful for them to be obliged to come forward to protest against measures which they believe to be mainly desired by one Order, but that they admit a very influential one, of their Catholic countrymen. But they have no alternative. Numerous as were the attacks that have been made on the Colleges and University, the Graduates, as a body, never resented them, though in many instances, assured that their opponents did wrong to Institutions that they loved. They have been content to leave the Colleges and University to be defended by their results, and hoped that time would mitigate, if not destroy, the

Unwillingness of  
Graduates to in-  
tervene.



They are compelled to declare their opinion.

hostility of opponents. But if, as alleged, radical changes are under the consideration of the Government that has hitherto befriended them, they cannot silently allow the adoption, in connexion with the National University of the Queen in Ireland, of a principle which more than any other will perpetuate sectarian differences among those who ought to be the leaders in what would promote friendship and social peace. It is vain to conceal that the reform that is asked for in the Queen's University is a measure proposed by those in this country who have denounced United Education and the intercourse of Irishmen with Irishmen, and who now demand the proposed change as an instalment of complete Denominationalism. The Graduates would indeed be unworthy of the Institutions in which they were educated, were they not solemnly to raise their voices against any change in the system of Public Education in Ireland, involving the State recognition of sectarian education or its incorporation into the system of which the Queen's University has hitherto been the head.

Allegation that they are opposed to freedom of education considered.

It has indeed been said that the advocates of the Queen's University are opposed to, instead of being the friends of, freedom of education, since they seek to impose their conceptions of what is right on others who, it is alleged, conscientiously differ with them.

It is the duty of the State not to recognize or encourage sectarianism in Ireland.

The answer to this is simple : they do not impose their notions on others ; but they say that,



at all events in Ireland, it is the duty of the State, while allowing perfect freedom to all persons to work out their own ideas on the subject of education at their own expense and risk, not in any way to recognise or encourage sectarianism in education, and they assert, as a proposition too plain for argument, that the refusal of such recognition or encouragement to all parties is no violation whatever either of the rights of conscience or of civil rights. They cannot for a moment admit that the State can be required, on the plea of conscientious scruples, to adopt a measure the natural result of which is, as felt by all, to debar each class of Irishmen in their youth from friendly and equal intercourse with their fellow-citizens.

For those who prefer sectarianism in education the London University is open, and any privileges belonging to a degree are there attainable. But the Graduates of the Queen's University maintain, that a system avowedly based on sectarianism should not in Ireland be equally honoured and encouraged by the State as a system which is based on the principle of equality to all and unfair privileges to none—a system which, by the opportunities it affords for youthful intercourse and intimacy, while duly recognising religion, makes students not only know but feel that they are fellow-beings, endowed with equal gifts, and subject to equal weaknesses, as well as fellow-citizens, with equal rights before the law. The Graduates of the Queen's University cannot forget

The privileges of a degree attainable by those who prefer sectarian education.



The hatreds of the past should not be perpetuated.

that, in the history of Ireland, the painful record of intestine strife or religious contests occupies already too great a space. They do not wish that the now happily abating hatreds of the past should be renewed and rendered perpetual by training up as it were in hostile camps the youth of Ireland. They therefore call on all true patriots here, and on the friends of Ireland in Great Britain, to aid in opposing any change which will sectarianize public education in this country, and thereby indefinitely postpone the social and civil union of their countrymen.

*Admission to a Degree of Persons not Academically Educated.*

Academic education should be insisted on for a degree.

The Graduates of the Queen's University do not deem it necessary to do more than briefly refer to the proposal, that the Queen's University should be assimilated in all respects to the London University and that no Academic undergraduate education should be required for admission to a degree, since they understand that it would not be acceptable to some of those seeking affiliation with the Queen's University. But it derives some importance from being advocated in an unpublished but widely circulated pamphlet by an eminent Medical authority, who is also a Senator of the Queen's University. Against the scheme, however, the authority of the author may be fairly cited, since in his own more special de-



partment of study he disapproves of its adoption. By those who have enjoyed, as the Graduates of the Queen's University have done, the benefits of the Professorial system of lectures in Arts combined with strict examinations and other exercises in the classes, it may be truly declared that the advantages to be gained from Collegiate training are not less in Arts than they are in Medicine. Disregard or contempt for Academical education in Arts can only be accounted for by an experience of a comparatively worthless system of mere lectures, or of a lifeless attempt at purely Tutorial instruction.

Assuming, then, that the Academical course of training is superior for men of average or fair ability (men of extraordinary gifts who cannot attend college being independent of the encouragement to learning given by a University degree), it follows that it is the duty of those to whom is entrusted the power of encouraging the highest kind of education, not to do anything that would tend to degrade the value of the Arts and other degrees granted by the Queen's University. But, even if the assumption made were doubtful, there is no necessity whatever for making the change referred to in the Queen's University, inasmuch as in the London University any one can get a degree, subject to examination tests alone. The Degree of the London University will thus be, in the estimate of the public, considered the stamp for one kind of training, that of the Queen's



University and such universities as insist on Academic education, of another.

Conclusion.

In conclusion, the Graduates of the Queen's University would guard themselves against being taken to be opposed to change simply because the present system of public education exists. They think that every thing should be done, consistently with a firm opposition to sectarianism (no matter by whom or in what form advocated) to enlist all classes of Irishmen in favor of a complete system of public education. But, in considering the question whether any and what change is to be made, it is not to be hastily assumed that those who drew up and sanctioned the Statutes of the Queen's Colleges, and recommended the University Charter, acted without great consideration for the feelings and opinions of those who were thought to be opposed to the Colleges. If, on a careful examination of the whole matter by those in authority, any modification of the existing system of Collegiate and University education shall appear practicable, it is submitted that, in accordance with the provision in the recent Charter, the intended modification should be referred to the Convocation of the Queen's University for their opinion before final approval. But if, on the other hand, any such modification shall appear impossible without destroying or endangering the cause of Non-Sectarian Education, it would seem to be the solemn duty of those entrusted with the government of the



country with firmness to refrain from change, and to maintain and develop a system which has been already fruitful in good to Ireland.

Signed on behalf of the Meeting,

DAVID ROSS, M.A., LL.B.,

*Chairman.*

HUGH HYNDMAN, LL.B.

HENRY BURDEN, M.A., M.D.

JAMES B. DOUGHERTY, M.A.

*Hon. Secs.*



## APPENDIX.

RESOLUTIONS adopted by the GRADUATES of THE QUEEN'S UNIVERSITY; assembled in Public Meeting in Belfast, on Wednesday, 6th December, 1865.

I.—That in the opinion of this meeting the success which has attended the Queen's Colleges and University in Ireland, has more than realized the expectations of their founders, and affords sufficient grounds for the maintenance of those Institutions in their integrity.

II.—That the recognition of a College under the control of the Roman Catholic Church, based upon principles of sectarianism, and its affiliation with the Queen's University in Ireland, would necessitate similar concessions to other religious bodies, would inflict serious injury on the already existing Queen's Colleges, and would ultimately tend to their conversion into Denominational Institutions and the consequent destruction of the system of United Education.

III.—That while a system of Non-Sectarian University Education should alone be encouraged by Government recognition and support in Ireland, no person who prefers a system of Sectarian education is debarred from any of the advantages or legal privileges of a degree—the University of London being open to all who are prepared to pass its examinations.

IV.—That the Statement now read be adopted, and that the Committee of the Graduates' Association shall have it and the foregoing resolutions pressed on the attention of the Government.