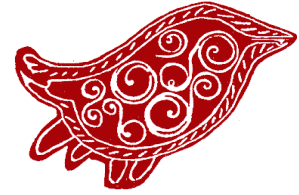


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CUMANN STAIRE 7 ÁRSUIOCTA CORCAIŞE.

Schools and Schooling in Cork City.

1700–1831.

(Plate VI, 2).

By seán ó coinnealóáin, m.a.

The headline for the English educational policy in Ireland was given by an Act of Parliament of Henry VIII, in the year 1537, which obliged everyone taking possession of an ecclesiastical benefice “to keep, or cause to be kept, a school in his parish to learn English.” This was known as the Parish School Act. The Royal Commission of Education of 1826, commenting on the foregoing, says: “there was no trace of a successful result. The Irish language continued to prevail without the English Pale, and could with difficulty be restrained from encroaching within its limits.”

In 1574, under Elizabeth, an Act was passed which provided for secondary instruction. It ordered the establishment in the county towns of diocesan free schools and directed that “the Schoolmaster shall be an Englishman, or of the English Birth of this Realm.” The Royal Commissioners of 1826, referring to these schools, state: “We do not find in more than two or three of the few Diocesan Schools now existing any free Scholars are admitted . . . They are decidedly of a Protestant character.” The same Commission speaks of such a school then existing in Cork:—

“A Diocesan School appears to have been long kept in this diocese, in a private house provided in the city of Cork from time to time by the Masters. The number of pupils does not appear to have been considerable. . . . At the time of the projected union of the dioceses of Ross, Cork and Cloyne by the Board of Education in 1823, Mr. Armstrong (Rev. G.) was appointed Master of the District School for the three united dioceses, and the schools of Cloyne and Ross were discontinued. Mr. Armstrong received £200 a year as salary from the three dioceses. In the year 1825 he had 117 day-boys and 13 boarders; and in 1826 (the date of this report), 90 day-boys and 7 boarders, and his school was expected still further to decrease in consequence of his having been obliged to remove to a house less conveniently situated; application had been made to the Grand Jury at two different Assizes to provide a house for the Diocesan Schoolmaster, but they did not think the Act imperative on them and declined to present.”

CHARITY SCHOOLS.

The next widespread attempt to provide education for the Irish was made by the Charity School Movement. A number of persons in Dublin formed themselves into a society, similar to one in London, called the Society for Promoting Christian Knowledge. The Dublin society’s object was “to erect Charity Schools in this kingdom wherein the children of the Popish natives, being instructed, clothed and taken care of, along with our own, may be so won by our affectionate endeavours, that the whole Nation may become *Protestant* and *English*, and all rebellions as have heretofore arisen from the difference between us, in religion, language and interest, for the future be prevented.”

The main period of erection of the Charity Schools was from 1703 to 1733. They were of private foundation. Several of them were established in Cork.

The most important Charity Schools in Cork were :

1. **Blue-Coat School (St. Stephen's Hospital)** : This was erected on the site of St. Stephen's Priory, which had been suppressed at the Reformation. Most of the possessions of St. Stephen's eventually came into the possession of William Worth, Recorder of Cork, who, by a deed executed in 1699, transferred them to the Corporation. By this deed the Mayor and Corporation were bound "to erect a commodious school-house on said lands, to be called St. Stephen's Hospital, and therein to educate as many boys of the Protestant religion as the funds would maintain ; . . . that also four students in Trinity College, who must be natives of the city of Cork, in preference to all others, should receive £20 per annum as exhibitions."

Where was the Hospital ? The main entrance was in Industry Place, and a side entrance was in Friars' Street. On the ground between these two places stood the Hospital. Some dwelling houses have since been built on the site.

The trades to which in former times the boys of this school were apprenticed make interesting reading for us to-day. We find block and pump makers, cordwainers, weavers, woolcombers and dyers, velveret weavers, sailcloth weavers, brushmakers, staymakers, fustian-cutters, whip-makers, nailers, pewterers, hatters, curriers, glass-cutters, copperplate printers, and writing clerks.

Still in existence is the Register of the boys of this Hospital from the year 1780 down. There is a hiatus in the entries between 1797 and 1801. The entries close in 1916 with the following note : "The Hospital was discontinued as a Hostel on 15th September, 1916, pursuant to the provisions of amending scheme dated 26th July, 1916."

The funds which still arise from the endowment are now used to provide primary and secondary scholarships which are, or have been, held in King's College, Dublin ; Middleton College ; Cork Grammar School ; St. Nicholas N.S. ; Protestant Orphans' Home ; Central District N.S. ; St. Luke's N.S., and other similar institutions.

2. **The Green-Coat Hospital.** We get an interesting light on the early days of this school in a pamphlet of which there is a copy of the second edition, printed in Dublin in 1719, in the Library of University College, Cork :

"Two Charity Schools erected here in 1716, one of 50 boys and another of 50 girls ; half the number of each clothed, and 30 of them the children of soldiers who died in the Service. They all go to School in a large and commodious House, built for that purpose, on a piece of ground belonging to the Incumbent, and joining to the Church-yard ; which (besides the schools) contains lodging for 18 poor decayed House-keepers, Apartments for the School-Master and Mistress, Rooms for Spinning, Weaving, etc., and a spacious Chamber for a Parochial Library ; to which, upon its first opening, were given several useful Books, and many more since, by the further Bounty of other generous persons. The boys are taught to Read, Write, and Cast Accompts ; the Girls to Read, Sew, Knit, Mark, etc., and both are carefully instructed in the

Protestant Religion as by Law Established ; (several of them being children of Papists) repairing daily to Divine Service in Church ; where they are examined in the Catechism . . . Nor has their progress in *Industry* come short of that in *Learning*. For by the Encouragement of the Honourable Trustees for the Linnen Manufacture, most of the Girls are employed in Spinning Flax and Hemp, afterwards wrought into Cloth in Looms set up in the House, attended by a Master-Weaver, and several of the Boys, who thereby grow versed in that Art, so that in a little time, the children's earnings this way will in a great measure provide for their maintenance. . . .

But several of them are to be otherwise disposed of as their Genius leads them, either to the Sea-faring Way, Husbandry, Trades and Services . . . The building was finished in August, 1716."

The Minute-Book of the Green-Coat Hospital, containing the minutes of the trustees since the foundation of the Hospital, is still in existence.¹

The Hospital was originally meant for 20 boys and 20 girls. The children were to be "clothed in green and yellow, their coats and caps of green, the lining or waistcoats and stockings of yellow. Each boy to have two shirts, two pair of stockings, one pair of shoes and two bands yearly. The girls' clothing likewise green and yellow . . . to have two shifts, two coifs, two bands for their neck, one pair of shoes, two pair of stockings yearly."

The children's ages on admission varied from 7 to 11 years. The school hours were from 7 to 11, forenoon, and from 1 to 5, afternoon, in summer ; and from 8 to 11, forenoon, and 1 to 4, afternoon, in winter.

The Green-Coat Hospital was in the parish of St. Mary Shandon, North Liberties. It was, and is, locally known as "Bob and Joan," from the two figures standing one on either pier of the entrance gate. (Pl. VI, 2). It is at present conducted as an ordinary day-school under the Ministry of Education.

3. Deane's Charity Schools.

"Moses Deane, in the year 1726, left a concern in Cockpit Lane in the City of Cork, worth about £136 yearly, with directions that the said yearly rent should be put to interest for the purposes (inter alia) of raising the sum of £1,200 each, for the support of four schools in the city of Cork, for educating and clothing twenty boys and twenty girls in each school. The interest of the charity in the concerns in Cockpit Lane has expired about ten years since. There has been but one school established, which is in St. Peter's parish."²

Disputes had arisen with the executors of the testator, and much of the rent was misapplied. Legal proceedings were instituted and eventually two sums of £1,200 were paid for the use of the parishes of St. Peter and St. Nicholas, and £800 out of the £1,200 for St. Mary Shandon. The first of the schools, in point of time, founded on Deane's Endowment was **St. Peter's**. The Commissioners' Report for 1812 says of it: "There are at present 25 boys and 25 girls in this school, who are clothed and educated . . . The school is kept in a very large house, capable of accommodating one hundred children, which was originally the schoolhouse belonging to Moses Deane's Endowment, who during his lifetime erected it and an Alms-house."

¹ It is now in the archives of the Church of St. Anne's Shandon. We owe its preservation to the late Dr. P. G. Lee, to whom it was given as waste paper! From it was extracted *Pietas Corcagiensis*—that rare valuable report of the School.

² From Thirteenth Report of Commissioners of Education in Ireland (1809-12).



1.—Equestrian Statue of George II on southern end of Grand Parade.
(Statue removed 1867).



2.—Figures of boy and girl (locally known as “Bob and Joan”)
at entrance to Green Coat Hospital School.
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In the Report of 1826, it is stated that the number of pupils then was 60, all Protestants—25 being males and 35 females. In the 1835 Report it is said there were 31 boys and 35 girls in the school. Instruction was given in Reading, Writing, Arithmetic, English Grammar, Geography, Catechism and Scriptures ; and Needlework to the girls.

4. **Sharman's School (1).** The same Commissioners' Report, above-mentioned, states : "A Mrs. Sharman and an Archdeacon Pomeroy endowed a school many years since in Hammond's Lane in Cork. The total income of their joint bequests is now £23 per annum, for which sum 5 boys are educated gratis. The Master educates other children for whose instruction he is paid by the parents."

A link with the above school in Hammond's Lane was revealed a couple of years ago when the houses in the street behind the Mercy Hospital were being demolished. Under the cement coating, a stone slab was found inserted in the wall over the doorway of one of the houses. The stone bore the inscription :

Mary Shearman's
Charity School,
Anno Dom. 1759.

5. **Sharman's School (2).** The same Report states that :

"Mrs. Sharman also endowed a school in St. Finnbarr's Parish with £10 per annum. In this school 70 children are taught."

The above five schools are the only Charity Schools mentioned in the report of the Commission of Education in Ireland (1809–1812), but the following are referred to in a Cork Directory of 1810 :

6. **Pomeroy's Charity School**, on the east side of St. Finnbarr's Church. The children are taught Reading, Writing and Arithmetic. The master has a salary of £20 per annum.

7. **Christchurch Lane Charity School and Alms-House**, endowed in 1742, wherein 15 poor Protestant boys of the parish are to be educated for ever. The alms-house was for the poor of both sexes.

8. **Half-Moon Street Free School** for the instruction of 60 poor Protestant boys who are taught Reading, Writing, Arithmetic and the principles of the Christian Religion.

9. **Peter's Street Charity School**, endowed by Mrs. Shearman, wherein 10 poor boys are clothed and educated until of age to be apprenticed. George Nixon, Master.

10. **Schools of Industry**, School Street, established in 1801, where 100 children of both sexes, and every persuasion, are instructed in various manufactures and trained in early habits of industry.

It was during this same period of the spread of the Charity Schools that the most repressive enactments against Catholic education were passed

in the Dublin Parliament. One of these Acts forbade a Papist to keep a school or to teach in a private house, under penalty of a fine of £20 or three months' imprisonment; another forbade the going abroad, or sending a child abroad, to be educated in the Catholic religion; and another Act offered a reward for the arrest of a Popish school-master. But in spite of all such measures of Parliament, backed up by the positive work of the Charity Schools (some 300 of these had been established between 1710 and 1730), and the active co-operation of the leading personages of the time, the longed-for result was not being achieved. The Irish House of Lords called for a report of the number of illegal schools in the country. Returns were supplied by the diocesan authorities, and others, during the months of November and December, 1731. Here is the report supplied by the Mayor of Cork City, dated November 12th, 1731:

"There are several Popish School Masters in the City and Suburbs; but can't find out the number of them; really it is with the utmost concern we observe the great growth of Popery amongst us. (P.R.O.I.: Reports, 1731).

CHARTER SCHOOLS.

And so a new campaign, on by far a larger scale, was inaugurated. In 1731, a petition was presented to the king, signed by all the archbishops and bishops, thirty other dignatories of the Established Church, and the leading laymen, praying for a charter for incorporating certain persons for the support and maintenance of schools wherein "the children of the Irish Natives should be instructed in the English Tongue, and in the Fundamental Principles of true Religion." The charter was granted in 1733, and so came into existence the Incorporated Society whose Charter Schools, as they were called, supply one of the most infamous chapters in educational history.

Although there were Charter Schools at one period or another at Charleville, Kinsale, Castlemartyr, Dunmanway, Innishannon, Inniscarra—all in the county—no school was established under the auspices of the society in Cork City. But, in the Council Book of the Corporation of Cork, under the date 24th September, 1765, is the entry:

"Whereas this city is greatly infested with beggars and begging children, for want of a Charter School; it is therefore ordered, that a sufficient quantity of the Corporation ground at the Lough be granted the Governors of the Charter Schools for erecting a Charter School thereon, and for a garden to the same . . ."

The opening clause is especially illuminating. However, the above order remained a dead-letter; no such school was established; and no further reference is made to it in the Council Book. Probably the Governors informed the Corporation of their settled policy to send children to schools far from their homes and so to cut them off from all communication with their families. But the Corporation was not altogether inactive in the matter, for, in the same book, under the date 2nd May, 1766, it is recorded:

"That £20 1s. 9d. be paid Ald. Travers for maintaining several begging children that he took up in this City, to send to one of the Charter Schools in the country." There we see the policy of the Governors of the Charter Schools.

TEACHING ORDERS OF NUNS.

That "the darkest hour is just before the dawn" is well exemplified in our educational history. The herald of the dawn of a better day was a woman, Miss Hanora Nagle, better and more familiarly known before long in every hovel and attic of Cork City, and since throughout most of the civilised world, as Nano Nagle. She was of a well-to-do Catholic family whose ancestral home was at Ballygriffin, near Mallow. She was born in 1728, educated first at home and then in Paris, Catholics being denied education in Ireland at that time. She took some part in the gay life of Paris, and the story of the turning point in her career is well known. It is said that returning from a night of pleasure, in the small hours of the morning, she saw a group of working people waiting for a church door to be opened that they might hear Mass. This gave food for thought to the Irish girl. Eventually she decided to enter a convent in France, there being none such in Ireland. But a wise confessor prevailed on her to return home to work for the poor. In a letter to a friend, dated 17th July, 1769, she tells how she began her lifework in Cork :

"I will tell you how I began (the schools) . . . My confessor was the only person I told, and, as I could not appear in the affair, I sent my maid to get a good mistress, and take in thirty poor girls. When the little school was finished I used to steal there in the morning. My brother thought I was at the chapel."

However, her school was accidentally discovered by her relatives. At first her brother and uncle objected to her scheme, but they soon withdrew their opposition, and then helped generously. After about nine months she had close on 200 children in attendance. Her story continues :

"I have two schools for boys and five for girls. The former learn to read, and when they have the Douay Catechism by heart, they learn to write and cypher. The girls learn to read, and when they have the Catechism by heart, they learn to work. They all hear Mass every day, and say their morning and night prayers. Every Saturday all say the beads—the grown girls every evening. They go to Confession every month, and to Communion whenever the Confessor thinks proper. The schools are opened at 8 o'clock ; at 12 o'clock the children go to dinner ; at 5 they leave school."

Ursuline Order.

But she herself realised the necessity for a religious order to undertake a work of such magnitude and to provide for its continuance. Soon four young ladies placed themselves at her disposal. Knowing the educational work of the Ursuline Order in France, she sent her four young friends to make their novitiate in the house of that Order in Paris. They returned in September, 1771, and took up residence in the house that Nano had prepared for them in Douglas Street. In the following January these opened the first Ursuline School in Ireland. Boarders flocked to them from all parts of the country. They also undertook the work in the poor schools which Nano had established. The members of the Cork Corporation became indignant at such a violation of the law against Catholic education, but wiser counsels prevailed and the Order was left unmolested. The Ursulines removed to Blackrock on 12th October, 1825, to the house which they still inhabit, and which once had associations with the patriot, Henry Sheares.

Presentation Order.

However, Nano Nagle was disappointed in the new Institute : its work was more for the wealthy than for the poor. She remonstrated, but in vain. She retired from the convent where she had lived with them until then, and took up her abode in an adjoining house where she was later joined by some others having the same ideals. And thus was begun the religious society known later as the Presentation Order. The new community took it as their duty "to seek out the poor girls of the city, to gather them around them, to teach them the rudiments of knowledge, to instil into their minds the rudiments of religion, to relieve their wants by supplying them with the few articles of food and clothing which their necessities required, and if possible, to provide them with some means of subsistence for the future."

The new society was begun towards the end of the year 1777, and their first House was opened on Christmas Day of that year. It was where the Presentation Brothers' Monastery in Douglas Street now stands. When, in 1825, the Ursulines removed to Blackrock, the Presentation Nuns went into the vacated convent, now the South Presentation Convent. Very soon the new Presentation Order had three schools in the city under their charge : one in Mallow Lane (now Shandon Street) in the North Parish ; a second in Cross Street in the Middle Parish ; the third adjoining the convent in Douglas Street in the South Parish. Before long there were branches in many parts of Ireland.

Nano Nagle died on the 26th April, 1784, and was buried in the cemetery adjoining the convent. The new congregation established by her got the Apostolic approval and Benediction from Pope Pius VI, on 3rd September, 1791. And so, as the writer of the article on Nano Nagle in the *Dictionary of National Biography* says : "It was thus that systematic education was, since the days of the Reformation, first brought within reach of the poor in Ireland."

Cork City may well be proud of being the birthplace of one great teaching order of nuns, the Presentation Order, and of having introduced to Ireland a second—the great Ursuline Institute.

The first amelioration of the laws against Catholic education came in the year 1782, when an Act was passed which permitted Catholics to open schools, but with the condition that the licence of the Protestant bishop of the place was necessary. It was not until 1792 that all restrictions on Catholic education were removed.

CORK CHARITABLE SOCIETY.

In the year 1791, a number of charitable gentlemen, with the co-operation of the Catholic bishop, Most Rev. Dr. Moylan, met in this city and established the Cork Charitable Society. The Society's object was to provide instruction, free school requisites, clothing and employment for poor Catholic children of the city. The money was provided by public

subscriptions and charity sermons. Before long, schools were established in different parts of the city. The old Minute Book of the Society is now in the possession of the Cork Presentation Brothers. There it is recorded in September, 1796, that there were 728 boys under the instruction of 8 men-teachers, and 142 girls under 2 women-teachers. Later the following advertisement was inserted in the local newspapers :

“Wanted by the Committee for Superintending the Poor Schools of this city, a young man of good education and sound morals, capable of conducting and supervising a school for the education of One Thousand Poor Children, which the Committee have determined to establish on Mr. Lancaster’s plan. As the importance of this situation is obvious, none need offer themselves but such as can adduce the best testimonials of their character and abilities. A liberal salary will be given, and adequate security required. Apply before 15th May, 1806.

N.B.—The person approved of is to be sent to England to obtain a Practical Knowledge of the plan of education.”

The Lancasterian School.

John Lancaster’s plan had a great vogue in this country for some time. In the year 1807 the Cork Charitable Society bought some ground in what was then known as Forsyth’s Marsh for the purpose of erecting a schoolhouse. This land they later let to a committee of gentlemen of various religious persuasions who wished to erect a school for poor children, irrespective of their religious tenets, the school to be worked on what was known as the Lancasterian plan. The site of the old Lancasterian schools (the “Lanks” as they were called) is now occupied by the Lee Boot Factory in Washington Street, but the name is perpetuated in Lancaster Quay, opposite the now disused Muskerry tramway terminus. The foundation stone of the new school was laid in 1812, but the school itself was not long in operation when the Lancasterian Committee was in financial and other difficulties. After some negotiations the Charitable Society agreed to take over the new school and to continue it for the poor boys of the Middle and South Parishes, their own schools in those parishes to be discontinued. In a statement before the Charitable Society in 1815, the Superintendent, Rev. J. England, showed the condition of the two schools thus :

<i>North School</i>	Boys	<i>Mardyke School</i>	Boys
Arithmetic	200	Arithmetic	230
Spelling, Reading, etc.	210	Writing	152
Geom. and Mens.	20	Reading	110
Book-keeping	20	Spelling	298
	<hr/>		<hr/>
Total	450	Total	790
Grand Total in the two Schools		1,240	

We meet in the year 1808, for the first time in connection with the schools, the name of Rev. John England. He was then a young curate in the North Parish, and was appointed Superintendent of the poor schools, a position he held until 1815. During those years he took a very active part in their management. During the same years he played a leading part

in the public life of the city, was one of O'Connell's strongest supporters here, was especially prominent in the famous veto controversy, and edited a newspaper to further Irish Catholic interests. In 1815 he was made P.P. of Bandon, and in 1820 became first bishop of Charleston in the U.S., where he became known as "the Light of the American Hierarchy."

TEACHING ORDERS OF MEN.

"The Gentlemen of the Monastery."

About the year 1802, Ignatius Rice had formed a little community in Waterford whose primary object was the education of poor boys. Their work was very successful. When the Bishop of Cork, Dr. Moylan, heard of this experiment he went there to see for himself in 1809. Returning, he reported to the Cork Charitable Society what he had seen, praised highly the work, and suggested that they in Cork should work on similar lines. Two young men, Jerome O'Connor and John Leonard, offered themselves for the work and they were sent to Waterford to learn Rice's methods. The Cork Committee rented a house for them in Clarence Street (now Gerald Griffin Street) on their return, and gave them the management of the school in Chapel Lane, near the North Cathedral. This was in November, 1811. Gradually other young men joined with the two, a site for a monastery was chosen, and, in 1818, the community went into possession of the new monastery on Our Lady's Mount. The community was known for some time as "The Gentlemen of the Monastery." Their monastery is well known since as the North Monastery.

Presentation Order of Monks.

The religious community which was working in the poor schools of Waterford since 1802 was formed into The Brothers of the Christian Schools by a brief of Pope Pius VII, in 1820, Ignatius Rice being the first Superior-General. In 1826, "The Gentlemen of the Monastery," Our Lady's Mount, Cork, decided to join with those in Waterford—all except Brother Michael Austin Reardon (Riordan), who preferred the old order of things and offered his services to the Bishop of Cork, Most Rev. Dr. Murphy, services which were gladly accepted. Some other young men joined him. When the Ursuline Nuns left their convent in Douglas Street for Blackrock in 1825, Nano Nagle and her new community went into residence there, and the house vacated by them in the same street was taken by Br. M. A. Reardon for his new society, since called the Presentation Order of Monks, and in that house the Order is to the present day, and have the large schools of the South Monastery attached.

In 1827, the Lancasterian Schools in Forsyth's Marsh were taken over by the new community of Br. Reardon. Those schools came under the National Board of Education in 1848-49. They were in use up to 1913 when the splendid schools, St. Joseph's, on the Mardyke were opened by the same Order.

As is stated above, "The Gentlemen of the Monastery" got the management of the poor schools in Old Chapel Lane adjoining the Cathedral. New schools were later erected adjoining the monastery on Our Lady's Mount—schools which are now widely known as the schools of the North Monastery. The same Order, the Brothers of the Christian Schools, established schools in Sullivan's Quay in 1828, and in Blarney Street in 1849.

And thus we see the growth in Cork of the two great teaching orders of men—that of the Irish Christian Brothers, and that of the Presentation Order—from the meeting of a number of charitable Catholic gentlemen who came together in Cork in 1791, and formed the Cork Charitable Society, whose object was to provide education, etc., for poor Catholic children in our city.

EDUCATION FOR THE WEALTHIER CLASSES.

We have outlined the wonderful efforts made by Miss Nano Nagle and her Presentation Order of Nuns, and by the Cork Charitable Society, to provide education for the poor Catholic youth of Cork during those bad times. But the education of the wealthier classes was not forgotten or neglected. The Ursuline Order, introduced by Nano Nagle, devoted themselves mainly to the training of Catholic girls of the middle classes. A school for Cork middle-class boys was conducted by Rev. Edmund Keating, O.S.A. It was called the **Brunswick Street Academy**¹ and was in existence from 1783 to 1787. The subjects taught were: Greek, Latin, Italian, French, Spanish, Geography, History, Reading English, Handwriting, Rhetoric, with other branches of the Belles Lettres. Both boarders and day pupils attended and the names of the students for each year are preserved in the MS. These names—all "kindly Irish of the Irish"—clearly show that the natives were coming into their own again.

Whether we consider the number of students enrolled, the courses taught, or the fees charged—one guinea per quarter for day pupils and twenty guineas a year for boarders—there seems no doubt but that there was a large Irish Catholic middle class in Cork then.

Royal Cork Institution.

In the year 1802, the Rev. Mr. Hincks, a highly-respected schoolmaster of Cork, issued proposals for delivering annual public and private courses of lectures. In the following year he gave the first course of lectures ever given here by a resident lecturer. The contributors, who subscribed to provide apparatus, etc., were considered proprietors, and thus was laid the foundation of the Cork Institution.

In the year 1807, a Royal Charter of incorporation was granted to the Society, with power to acquire property to the annual value of £500. A

¹ An interesting account of this academy, from a MS. preserved in the archives of the Cork Augustinian Priory, is given by W. D. O'Connell in the *Journal*, XLV (1940), 33.

liberal annual grant of £2,000 was also given by the Government for the purpose of promoting its utility. Professors were appointed and lectures were given in Natural Philosophy, Chemistry, Natural History and Agriculture. The salary of any professor was not to exceed £100 a year.

A library was then formed; a collection of minerals was purchased; and a Botanic Garden of nearly six Irish acres established. For many years public lectures were given on the above-named subjects and other useful branches of science. But in 1830 the Government grant was withdrawn and the regular courses of lectures discontinued. It is stated in Tuckey's *Cork Remembrancer*, that:

"on withholding the grant, the Government presented to the proprietors the old custom-house, a large building in Nelson Place, subject to a rent of £65 per annum, to which the Crown was previously liable; there are at present belonging to the Institution, museums of natural history and mineralogy, and a scientific and medical library, containing more than five thousand volumes."

The House of the Society was situated in the South Mall. Occasional lectures continued to be given. We have a record of one given by a Dr. Porter, on 3rd January, 1838, and entitled "A New Employment for the Female Peasantry of Ireland." The lecturer described the habits and cultivation of the silkworm; the method of growing the mulberry tree on which the worm feeds; and how the silk is collected. Shortly afterwards the experiment of silk-raising was tried at Innishannon, and a sample of the silk obtained was shown at a meeting of the Institution in 1841. But the venture was a failure. Some of the mulberry trees were to be seen there long after.

The year which saw the founding of the Cork Queen's College (1845) saw the extinction of the Royal Cork Institution. The collections of minerals, etc., were transferred to the Queen's College and became the nucleus of the Natural History Museum there.

The "old custom-house in Nelson Place" was where the present fine building of the Crawford Municipal School of Art now stands, in Emmet Place. The Botanic Garden was bought by the Rev. Theobald Mathew and converted into a cemetery (St. Joseph's) for the Catholics of Cork—he himself is buried there.

Royal Cork Society of Fine Arts.

The Society of Arts was established in Cork in the year 1815, for the advancement of painting and sculpture, and was at first liberally encouraged. "George the Fourth, when Prince Regent, presented this Society in 1820 with a very valuable collection of casts from the antique; the students were numerous, and were instructed in drawing; and a course of lectures on anatomy, as connected with the art of design, was regularly delivered but the funds becoming in a few years insufficient to defray the expenses, the casts were transferred to the Royal Cork Institution." (Tuckey).

The union of the two societies, in 1825, is stated to have taken place on the recommendation of the Lord Lieutenant of Ireland.

The collection of casts, which was for long in the gallery of the Royal Cork Institution, was later given to the Cork School of Art.

Cork Medical Schools.

For long there was a desire for medical education in Cork, and medical schools under private ownership are mentioned now and again. The best known of these, the Cork School of Anatomy, called also "Wherland's School" from its proprietor, was famous in those days and had an average roll of 90 students. It had its home in Parnell Place (then called Warren's Place) where the present Vocational School for girls is held. The coming of the Queen's College saw the end of Wherland's School also.

Private Schools and Teachers in Cork, 1810.

In West's *Cork Directory* for 1810 is given the following list of private schools and teachers :

Rev. Thos. Hincks, Patrick's Hill
 Rev. Giles Lee, Diocesan School
 John McGinn, Professor of Greek and Latin
 Rev. Richard Mears, Rutland Street
 M. B. Upton, Grenville Place
 Martin Farrell, Cook Street
 James Walsh, Duncan Street
 Denis Sullivan, Princes Street
 William Finny, Academy Street
 John Fitzgerald, Academy Street
 Thomas Holland, Francis Street
 John Humphries, North Main Street
 T. Mulcahy, Grand Parade
 Denis Twomey, Fare Lane
 Patrick McCarty
 Andrew Kenny, Mallow Lane
 J. H. Byron, Academy Street
 Wm. & Thos. McIntosh, near the Exchange
 Francis Willis, Peter Street
 Daniel Sullivan, Coach Street
 T. Sullivan, Paul Street

It is stated there also :

"A Roman Catholic College has been established here by private contributions, for the education of youth, also a convent for the reception and education of young ladies, called St. Ursuline, both being well appointed and attended."

A few notes on the foregoing list may be appropriate : Rev. Thos. Hincks was the founder of the Royal Cork Institution. John McGinn was probably the famous Cork schoolmaster who was the father of the still more famous Dr. William Maginn (as his name is usually spelt). William Maginn (1793-1842) was critic, poet, scholar, novelist and parodist. He was editor of *Fraser's Magazine* and the original of *Captain Shandon* in "Pendennis." It is said he was an infant prodigy. He entered Trinity College at 10, and was then a considerable classical scholar. He got his B.A. at 17, and LL.D. at 25. Previous to his getting the latter degree he had taken over his father's school. The poet, J. J. Callanan, was an assistant for a time in the school. Maginn left Cork in 1821 and spent the greater part of the remainder of his life in London. He wrote an enormous amount of articles of every kind—novels, parodies, poems, essays. It was said that some of

his best writing was done with a pen in one hand and a glass of whiskey in the other ! His epitaph, written in verse by Lockhart, finishes :

“ Many worse, better few, than bright, broken Maginn.”

Martin Farrell was a well-known Catholic teacher. He helped considerably in the work of the Cork Charitable Society in its poor schools. M. B. Upton had a school of languages, sciences and belles lettres for young gentlemen.

William and Thomas McIntosh had their school for a time in Grafton's Alley, a few paces from the Mall. An advertisement in a local newspaper of the time reads :

“ English and Mercantile Academy, South Mall (a few paces into Grafton's Alley). Messrs. Wm. and Thos. McIntosh respectfully acquaint the public that they have re-opened their Academy for the instruction of youth in Spelling and Reading English, Writing, Arithmetic, Geography, History, English Grammar and Book-Keeping. Terms : one guinea per quarter.”

The McIntoshes were Presbyterians but many Catholics used attend their school. William Delaney, later Catholic Bishop of Cork, was one of these.

St. Mary's College, of which the famous Father John England was President for a time, was established to provide priests for the spiritual necessities of the Catholics of Cork by the Most Rev. Dr. Moylan (1787-1815). It was attached to Saint Mary's Cathedral. A considerable number of the priests of the diocese received their education, either entirely or in part, in this seminary. It was in existence in the time of Dr. Moylan's successor, Dr. John Murphy (1815-1847), and was discontinued only when the College of Maynooth, which had been established in 1795, was able to supply a sufficient number of priests.

THE IRISH LANGUAGE IN CORK.

It will be noticed that no reference is made to the Irish language in the courses of study of any of the schools met with so far. But that language was not altogether forgotten here at that time. It is recorded that a small number of Irish enthusiasts came together in 1815, under the auspices of Most Rev. Dr. Murphy, Bishop of Cork, and formed *Comhionól Saeveal Coirciúige* (Cork Irish Society) for the purpose of preserving and extending Irish literature. Among the members was Michael Óg Ó Longáin, the Irish scribe and poet, who lived at that time at Blair's Hill, in the North Parish. He taught school in the locality. In 1820 he removed to Clogheen (*Na Clóicín*) near the old Blarney cross-roads, where he continued his teaching.

I may mention here that Most Rev. Dr. Murphy began the study of Irish on becoming bishop so that he could examine in the Christian Doctrine those of his flock preparing for the sacrament of Confirmation in the Irish-speaking districts. He made a great collection of Irish MSS. and was a generous patron of Ó Longáin and other Irish scribes.

The Commissioners of Education in 1824–25, as a result of their investigations into the state of education throughout the country, were dissatisfied, and recommended “the appointment of two Teachers in every school, one Protestant, and the other Catholic, to superintend separately the religious education of the children : and they hoped to have been able to agree upon a selection from the Scriptures, which might have been generally acquiesced in by both persuasions. But it was soon found that these schemes were impracticable and in 1828 a committee of the House of Commons recommended a system to be adopted which should afford, if possible, a combined literary, and a separate religious education.”

And so Lord Stanley, Chief Secretary of Ireland, wrote his famous letter to the Duke of Leinster in 1831, in which he laid down the system which was carried into effect by a body then called into being and styled the Commissioners of National Education in Ireland.