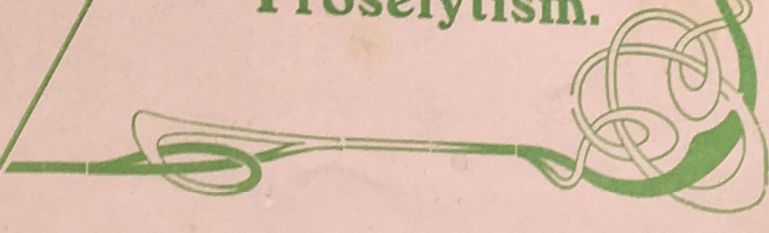



FOR
The Rescue
Of Irish
Catholic
Children



Saint Brigid's Orphanage,
ECCLES STREET, DUBLIN.



From
Protestant
Proselytism.

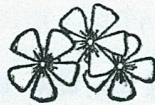
St. Brigid's Orphanage

FOR

The Rescue of Irish Catholic Children

FROM

Protestant Proselytism



BROWNE AND NOLAN, LIMITED

DUBLIN, BELFAST, CORK AND WATERFORD

1909

"We are the Children of Saints, and look for that life which God will give to those that never change their faith from Him."—Tobias ii. 18.



His Holiness, Pope Leo XIII., on the occasion of receiving an address at the Vatican, May 2nd, 1878, from an Irish deputation headed by the Cardinal Archbishop of Dublin, said that—

"There is no parallel in the story of the nations, to the fortitude of the Irish in maintaining the Faith, in spite of sufferings and tribulations endured from one generation to another."

St. Brigid's Orphanage,

46 ECCLES STREET, DUBLIN,

Under the care of the Sisters of the Holy Faith.

Founded in 1856-7.

NEARLY 4,000 CHILDREN (BOYS AND GIRLS)

HAVE BEEN ALREADY RECEIVED.

You are requested to assist St. Brigid's Orphanage.

There are three ways in which you can assist it :—First, by your prayers , secondly, by your alms , thirdly, by soliciting the contributions of others, and communicating the knowledge of this great work of charity to your acquaintances.

St. Brigid's Orphanage was founded by the late MARGARET AYLWARD and Rev JOHN GOWAN, C.M., in the beginning of the year 1856, for the purpose of rescuing Catholic Orphans and destitute children from the Proselytizers.

Already nearly 4,000 of these little innocent children (boys and girls) have been saved, and put to nurse with good Catholic nurses in the country. The Sisters propose to continue their efforts, with the help of God, and you are requested to put your hand to this work of God. A work of God truly, for it has been enriched by our late Holy Fathers Pope Pius IX., Leo XIII., and by the present Pontiff, Pius X., with many Indulgences, and has received the blessing and support of the Archbishops and Bishops of Ireland, of a great number of the Clergy, and of several of the Superiors of Religious Houses.

Many hundreds of these poor Orphans are at this moment calling to you for help from Protestant Orphanages, Schools, and Asylums. Many others, just ready to drop into these places, are making application every day to St. Brigid's Orphanage. Will you turn your face away from these poor

abandoned children of Catholic Ireland, leave them to be brought up in heresy and perish for ever? Their angels see the face of your heavenly Father, and await your answer, that they may enter your name in the Book of Life.

You are requested to say one *Ave Maria* each day for the salvation of children in danger of perversion.

You are also requested to give some little alms every week, every month, or even every year

Above all, you are entreated to take an active part in the work, to influence others, and to collect their subscriptions.

The Holy Sacrifice of the Mass is offered once every week for the Subscribers, living and dead, and all engaged in this good work.

The Presidents and Members of the Guilds who collect for the Orphans receive no payment in any shape for their labours. All the moneys subscribed go to the Orphans, there being *no paid* officials employed in the Orphanage.

P.S.—Subscriptions or donations may be sent to SISTER SUPERIOR, 46 Eccles Street, St. Brigid's House, Dublin, where also collecting books, cards, and further information may be had. His Grace the ARCHBISHOP, and the Very Rev and Rev the Clergy of the city and country, will also receive Subscriptions.

A few instances of Catholic children rescued by the Sisters of the Holy Faith will show the crying need for such an Orphanage.

No. 1.—R. W, aged 5 years, and R. W, aged 3 years. Father dead, was a convert. Several Protestant ladies who knew the mother made very tempting promises to her, and said they would have the children splendidly educated and provided for Case recommended by Father J H., C.C.

No. 2.—M. T, aged 5 years, M. T, 3 years. Mother dead, was a Catholic. Father living, a Protestant, his relatives offered to take these children and have them well provided for A Bible-reader visited the father very frequently, and pressed him very strongly to give over the custody of his two Catholic boys. The Rev Mother, Presentation Convent, T, induced the father to allow these children to be sent to St. Brigid's.

No. 3.—P C., aged 9, J C., aged 7 Both parents Catholics. Father in failing health. Mother deserted husband and children and became a pervert. These two boys were sold by

the father to a minister in Dublin, and were rescued with great difficulty Case recommended by Father D , C.C.

No. 4.—M. R., aged 5 years. Father dead , a Catholic; Mother living , had neglected her family and given them very bad example. She had all arranged to hand this child and her two brothers to Protestant ladies who were constantly visiting her and from whom she was receiving help. Case recommended by Father M., C.C., and by Mr T , of St. Patrick's Guild of Collectors, who made very great and successful efforts to save this child and her two brothers.

No. 5.—W F , aged 8 years , F F , aged 18 months. Father a Protestant , deserted his family Mother an indifferent Catholic , put her boy into the Elliott Proselytizing Home. After being there for six months, he was rescued with difficulty Case recommended by Father D , C.C.

These few cases show clearly the object of our work, and especially the great need there is for it. There still exists in our midst that discreditable net-work of proselytizing institutions named " Irish Church Mission Homes for Roman Catholic Children," in which are maintained at present 600 children (see Thom's Directory) This large number is paraded in their reports as so many Roman Catholic Converts who are being brought up Protestants. How debasing and how unjust What a mockery to call it Charity! **Fellow creatures in the direst distress get temporary relief only on condition that they give over their children to be brought up to deny and ridicule the faith of their fathers and of their baptism.** The temptation is, alas! too strong for many of our poor Catholic parents.

IRISH BIRDS' NESTS.

As an irrefragable proof of the truth regarding Protestant Proselytism, it will be sufficient to read the short conversation that took place between a writer in the *Month* and the Matron of the Birds' Nest at———:—

" Have you any Roman Catholic children here ? "

" O yes, they are all Roman Catholics." (The number at the time was 156, of whom between 30 and 40 were boys.)

" Have their parents turned Protestants ? "

" No ! Perhaps one or two may be converts, but not more."

"Do the parents object to the children being brought up Protestants?"

"It would be of no use if they did, for they know it will be done when they bring them here."

"What is the reason that the parents send their children here?"

"Principally poverty. Some have lost their husbands, or have been deserted, and have other children to support, and are glad to be relieved of one."

"Have you any difficulty in getting the Roman Catholic religion out of these children's heads?"

"Yes, the greatest, sometimes, but it is our first endeavour, all our efforts are directed towards it, controversy is the first lesson of the school, and the children become such first-rate controversialists that no one could answer them."

"Why do you do this?"

"Because when they go out they will meet Roman Catholics, and we wish them to have a thorough knowledge of Romanist errors, as well as of the truth."

SOME SAD INSTANCES OF DISTRESS.

1. A poor woman, aged eighty-eight years, living in —, in great misery had with her three children. Their mother was dead, and their father had deserted them. The poor grandmother had a little property, but it was in law, and she was literally starving. Two vile men, called Bible-readers, came and asked "What do you mean to do with this little boy?" "I'll give him to the Bishop," said she, "he has the best right to him." "We will provide for him," said they, "and we will allow yourself three and sixpence a week for half a year." "My God!" said she, "has it come to this that I should live to hear an offer made to me to sell my boy, and send his soul to hell, for three and sixpence—for three and sixpence a week for half a year?" The children were, nevertheless, in great peril, because her life was not worth a week's purchase, and we adopted two of them.

2. A poor woman came one day with a little infant, and asked us to take it in. She said according to law it must be a Protestant. We hesitated, and she, thinking that we were refusing, said "I'll not give it up to the Protestants, anyhow, no, I'll beg for it first."

3. A young woman, Mrs. —, of L— Street, asked to have her only child admitted before her death. Her husband had died before her, and she was now but thirty years of age. She was dying. She had supported herself by making caps, and selling them outside the city. The poor thing got cold from going to Clontarf in the wet with bad shoes. Her husband's relatives, who were rich Protestants, wanted to have the child, and promised to rear it as their own. The lady who visited her declares she had never seen anything so moving. The dying mother had the little child before her, and she was speaking to him, and saying, "My son, I cannot die and leave you in danger. No, my child, God is good, and He won't let me die till you are safe." The child was soon taken by us, and it was beautiful to see how cheerfully she parted with her son, and resigned herself to death! A calm and sweet death she died.

These are only a very few of the ordinary cases that come before us in the work of the Orphanage.

THE SISTERS OF THE HOLY FAITH EXPLAIN THE METHODS ADOPTED IN ST. BRIGID'S ORPHANAGE.

Our success in dealing with these poor children, we are well aware, depends on the character of the nurse to whom the child is entrusted, in addition, of course, to the home surroundings and the school. The advantages to their faith as well as to their usefulness and practical training could not be better supplied than in the homes of our industrious Catholic people in the country. All our Orphans are placed with them. Morally, as well as physically, the child is affected by its surroundings. It is only then in those families where we find evidences of Faith, of motherly care and kindness, as well as of industry, that we place our children, to have their character and habits properly formed. Thank God our country supplies many such nurses and homes—a great treasure for our children! Far from tiring of the work, these good people, full of faith and good nature, feel it an honour to be engaged in it, and seem daily to grow more zealous. They are quite proud of their motherly care and kindness, visible in the appearances and in the manners of the children, many of them say they feel great pleasure in what they do for St. Brigid's children.

In the beginning of the work a book of instruction was drawn up by Father Gowan, with the detailed and practical instructions to be observed, a copy of this is given to each nurse. In addition to six special duties—instruction, correction, good example, vigilance, schooling, and work—Father Gowan told them, in his own simple, kind, and impressive way, that they were not working merely for hire, but that they were associates in a great work of Charity, that they were engaged in saving the souls of these poor orphan children, whom our Saviour loved so much and for whom He died. This good seed has borne fruit, indeed, a hundredfold during the past fifty-two years.

In the surprise visits made by us regularly during the year to the places where these orphans are brought up, in almost every case the homes were found to be blessed with all the marks of comfort, industry, and care. Most of the children of school age now attend our own convent schools in the country. This gives our Sisters a personal knowledge of the children, their improvement, and the care taken of them. There is no difficulty in removing a child from one place to another, as we have now as many as eight centres in the country. Indeed, seldom is there occasion for this, as the nurses are all respectable and in a good position, and take the children, as they say, principally “to have the blessing of God on their house.” A child of St. Brigid’s is in their eyes a child specially favoured by God. It should not surprise us, then, that it is treated not only with kindness and motherly affection, but even with reverence.

EDUCATION

The literary education of the children is simple and limited to what will be useful and practical for them in after life. They are taught reading, writing, ciphering, etc. A strict account is kept of their attendance at school, and a substantial premium is awarded for real progress in any of these subjects. The Sisters examine the children every six months, and a half-sovereign is given to the nurse for improvement in each subject of which the child was ignorant at his or her entrance.

Every child gets, in addition to this literary education, a practical training in work. As far as age permits the boys are employed before and after school, and on Saturdays in light farm work. Care is taken that no work beyond their

strength is put on them, but to love work and become self-reliant and useful is considered to be all-important for their future lives. The girls are taught knitting, sewing, and all kinds of household work. To supplement what may be learned of simple cooking and other work in the ordinary cottage home, the more grown girls get special training in various kinds of house-work in our Convents on Saturdays. Every opportunity, then, is given them of learning how to become good, practical, and useful.

RESULTS OF OUT-DOOR TRAINING.

The results of our efforts on these lines are, thank God, very encouraging. We know how exceedingly well most of our children fare in after life, especially during those critical years when they leave school and become grown boys and girls. They are not then strangers to life in the world, nor are they left without helpers and protectors. The good-natured people who brought them up—their foster-parents—supply what is most wanted in this dangerous and critical time, by the affection they show them. The orphan feels he is not cast off, not a real orphan, but has some friends who love him and whose advice he should and will undoubtedly follow. In all his trials and difficulties in working his way through life he feels that he can turn to one house and can call it his home. How necessary this is for all children growing up, but especially for our poor Irish boys and girls, so full of feeling and affection.

From all this it may be seen that St. Brigid's is not either in the object of its work, or in the manner in which it is conducted, an ordinary orphanage. It not only saves every Catholic child known to be in imminent danger of losing its faith, but it does this in a practical, natural, and economic way. A real home is provided for every child with the industrious, hard-working people in the country, in most cases the farming class. There the child imbibes the best traditions of our people, and learns to practise virtue as well as to love work from the example of all about him. Everything that helps to form character is here.

This admirable system, then, of home training, so wisely planned and watched over for forty years by Father Gowan, and now fifty-two years in existence, we believe to be the

most effectual, natural, practical, and economic for the poor children, boys and girls, that Providence asks us to rescue and secure to the Faith.



FORM OF BEQUEST TO ST. BRIGID'S ORPHANAGE, OR SCHOOLS OF THE HOLY FAITH.

“ I give and bequeath the sum of
unto the Superior or Treasurer for the time being of St
BRIGID'S ORPHANAGE, 46 Eccles Street, Dublin (or Schools of
the Holy Faith), the same to be paid within months next
after my decease, and applied to the uses and purposes of said
Orphanage (or Schools), and for which the receipt of such
Superior or Treasurer shall be a sufficient discharge.”

NOTE.—It should be particularly noticed that no Will whatsoever, whether of real or personal property, which bears date after the first day of January, 1838, is valid, unless it be signed at foot by the Testator, or by some person in his presence, and by his direction, and said signature acknowledged by him in the presence of two witnesses, who shall sign the same as witnesses in the presence of the Testator, and in the presence of each other.

St. Brigid's Orphanage.

THE ANNUAL CHARITY SERMON

1909.

ELOQUENT APPEAL BY REV THOMAS
MAHER, S.J.

PROSELYTISM IN DUBLIN.

At the 12 o'clock Mass, in the Church of St. Francis Xavier, Upper Gardiner Street, on Sunday, November 21, the annual charity sermon in aid of St. Brigid's Orphanage, 46 Eccles Street, was preached by the Rev Thomas Maher, S.J. The institution, which is under the care of the Sisters of the Holy Faith, was founded for the purpose of saving Catholic orphans and destitute children in danger of loss of faith. Already 3,457 of these poor children (boys and girls) have been received into the Orphanage; 3,077 have been put to trades, placed in situations, or otherwise provided for, and 380 are at present in the institution.

The reverend preacher took for his text the following words:—

“There are some that trouble you, and would pervert the Gospel of Christ. But though we, or an angel from Heaven, preach a gospel to you besides that which we have preached to you, let him be anathema. As we said before, so now I say again: If anyone preach to you a gospel, besides that which you have received, let him be anathema.”—St. Paul's Epistle to the Galatians i. 7, 8, 9.

It is with a certain appropriateness, my brethren, that I quote these sentences of strong condemnation as **the text of my appeal against Proselytism to-day**. Written, as the epistle was, according to the more general belief, some three and twenty years after the Ascension of our Lord, urgent were the causes that called it forth. Twice already had St. Paul visited these Galatian people. Twice already had he preached amongst them the new evangel of Christ. Twice already had he laboured, successfully laboured, in winning new believers to his doctrines, new converts, new adherents to his faith, and scarcely had his second visit amongst them come to an end, scarcely had he left them to minister in other fields of toil, when dark, disquieting rumours reached him of the sad havoc that was already being caused in that fair spiritual harvest he had just garnered, and which, as he thought, he had placed so securely outside the danger zone of all temptation and assault. False teachers, he was told, had come to the churches of Galatia. False teachers, he was told, were already uprooting, destroying there the work he had done. In all directions were they displaying their anti-Christian bias. In all directions were they exercising their anti-Christian zeal. Not alone did they reject the new doctrines, the new morality, inculcated by St. Paul, not alone did they urge the fickle-minded Galatians to fall back once more into their old-time, but now superseded, Mosaic customs, but they actually went so far as to question the very legitimacy of his teaching, the very authority, the very credentials by virtue of which he came amongst them as a Heaven-sent herald of the Gospel at all. Naturally pained was St. Paul to hear all this, naturally grieved was he to receive such disheartening news. Finding himself unable in the city of Ephesus, where he was staying at the time, to visit once again these Galatian converts, he determines to write to them an epistle, as well to reprove them for their fickleness and to warn them of their danger, as also to pronounce malediction—twice repeated malediction—against those who were proselytising them from their faith, against those who were leading them so falsely astray. “There are some that trouble you, O Galatians, and would pervert the Gospel of Christ. But though we, or an angel from Heaven, preach a gospel to you besides that which we have preached to you, let him be anathema.” And once again, for still greater emphasis, does St. Paul repeat the malediction “As we said before, so now I say again If any one preach

to you a gospel, besides that which you have received, let him be anathema."

A PAINFUL SUBJECT—A DISTASTEFUL SUBJECT.

This subject of Proselytism, my brethren, is to me a painful subject, a distasteful subject. Painful, inasmuch as I may have to say things in a Christian pulpit which may, perhaps, be calculated, certainly on my part unintentionally calculated, to hurt the susceptibilities of some who belong not to our faith, **whose tolerant, liberal broad-mindedness, whose noble, large-hearted benevolence towards all, of whatever Church, of whatever creed, no words of mine can sufficiently acknowledge and praise.** Distasteful is the subject too because to treat this subject fully I may be compelled to re-open once again old-time scars, old-time wounds—scars and wounds that have penetrated so deeply that no time will ever be able to heal them, no memory will ever be able to forget them, scars and wounds dating from those bitter, anti-Catholic persecutions of bygone days, whose intense severity, whose ingenious, diabolical cruelty, the pens of Protestant historians themselves find it difficult adequately to picture and describe. But painful though the subject be, distasteful though the subject be, this subject, nevertheless, must we face. If, as Irish Catholics, we would be loyal to our age-old, unchanging, unchangeable faith; if, as Irish Catholics, we would be mindful of our martyr-crowned, crimson-dyed, glorious past, then, brethren, must we put forth all our might **against the assaults of Proselytism all around us**, then must we generously extend our support to those

HERO SISTERS OF THE HOLY FAITH

who nobly immolate their lives to shield the children of our starving poor from the degrading bribe of the soupers, ever watching at their doors. This is the appeal I make to you to-day. Nor alone do I make it to you, to all Dublin do I make it, to all Ireland do I make it, to every member of our Church, to every fair-minded Christian without as within our Catholic island shores.

For years has **this disgraceful system of Proselytism been carried on amongst the children of our workless, breadless poor.** The dreadful famine of 1845-46 and black '47 saw

the more open beginnings of it, when up and down through the land there perished, from hunger, some 730,000—nearly three-quarters of a million—of our people, “a number far greater,” as the late John Bright said, “than ever fell by the sword in any war England ever waged.” Then was it that, to stem the appalling mortality, assistance flowed in from every quarter, soup-kitchens were organized in every district—soup-kitchens that soon became odious to the peasantry as the centres **where proselytism, or, as it was called, souperism**, carried on most actively its shameful propaganda, and where the relief was so inhumanly distributed that, in the words of one eye-witness, “the feeding of dogs in a kennel was far more decent and orderly.” Beginning amongst these scenes of sorrow and distress, proselytism extended its network of agencies all over the land. So active did it show itself in its desire for perversion, so dangerous did it become to the faith of our poor, that the citizens of Dublin at length became alarmed, and at a great meeting, held in the early fifties, presided over by Cardinal Cullen, the following

RESOLUTIONS AGAINST PROSELYTISM

were spoken to and passed unanimously.—“1. That there **is a systematic attempt to seduce the Catholic poor of Ireland by means of bribery and intimidation.** 2. That, in addition to the enormous wealth of the Irish Protestant establishment, money for this purpose is solicited and contributed from all ranks of Protestants in the British Empire from the highest to the lowest. 3. That the greatest exertions are made to obtain the attendance of Catholic children at Protestant schools. 4. That this system of Proselytism is in the most active operation where the sufferings of the poor are greatest.” To give practical effect to the feeling of the meeting that passed these resolutions, to counteract in more concrete, tangible form the various agencies of perversion everywhere at work, the

ORPHANAGE OF ST. BRIGID FOR THE RESCUE OF CATHOLIC CHILDREN FROM THE DANGERS OF APOSTASY

was at this time founded by the devoted Sisterhood of the Holy Faith. For more than three hundred years before this, the efforts to Protestantize the country were professedly open

and undisguised, Proselytism had not at that time assumed that seemingly charitable, shameless character under which we see it pursuing its disgraceful traffic to-day. The persecution of Catholics in the sixteenth and seventeenth centuries, a matter of force, became in the eighteenth century legalized by the celebrated Penal Laws, that code of corruption and cruelty which Burke described as **"a machine of wise and elaborate contrivance, as well fitted for the oppression, impoverishment and degradation of a people, and the debasement in them of human nature itself, as ever proceeded from the perverted ingenuity of man."** With greater and still greater strictness were these laws, reign after reign, enforced, to such a degree, that Dr Johnson, speaking of them, said **"There is no instance in the ten persecutions of such severity as that exercised by the Protestants of Ireland against the Catholics,"** And every writer says the same. **"It is not,"** declared the Protestant historian, Lord Macaulay, **"it is not under one or under twenty administrations, but for centuries, that we have employed the sword against the Catholics of Ireland. We have tried famine. We have had recourse to all the artifices of Draconian laws. We have tried unbridled extermination, not merely to suppress and conquer a detested race, but to eradicate every trace of this people from the land of their birth."** Little need was there assuredly in days of such open undisguised persecution for that insidious, seemingly virtuous, system of Proselytism which we recognize as the Proselytism of to-day. To-day, though Catholics are in large measure emancipated from legal oppression, from legal exposure to dishonour and contempt, Protestant agencies nevertheless exercise against us a ceaseless, untiring propaganda, Protestant bigotry in many a form makes it painfully, shamefully felt. Canning one time defined an Irish Protestant as **"a man who curses the Papists and never goes to church."** And though, at the present day, that definition might, perhaps, be somewhat softened and modified, though Protestants, outside the North of Ireland, where anti-Catholic bigotry is a commonplace, manifest a somewhat more tolerant spirit, still is it in many a case true that they display that zeal for religion of which Burke said that **"it never shows any wonderful heat except when it afflicts and mortifies our neighbour"** How strong even in this twentieth century is that bigotry, Irish Catholics but know too well. On public boards, in public offices, in public departments, from nearly all the better positions

Catholics are severely ostracised, Catholics are rigidly excluded. Do they toil in businesses connected with commerce or with trade, the humbler occupations, the less lucrative posts, almost invariably fall to their lot, and the age-old, well-worn, threadbare motto—

NO PAPISTS NEED APPLY,

that motto, unhappily, is but still too true in Ireland. Nor alone is it in Ireland that this bigotry is shown. Everywhere it is the same. Does the King, for example, on his accession, with that broad-minded view he takes of men and things, does he, while staying in Rome, pay a visit of courtesy to the prisoner Pontiff in the Vatican, or does he, when in Ireland, travel in state to meet the Catholic Hierarchy assembled to receive him in the College of Maynooth, loud is the outcry raised by Protestant bigotry at his fearless, tactful action. Does an English princess form matrimonial alliance with some foreign Catholic ruler no words can be too bitter, no language can be too virulent, to express the almost lunatic frenzy which Protestant intolerance feels. Protestant bigotry will you see showing itself during the progress of a Eucharistic Congress in London. In London again you will see it, as we saw it quite recently, when a Catholic baronet is being chosen for the Lord Mayoralty of the City for the coming year. In Preston, in Liverpool, so largely Irish, so largely Catholic, will you see it, in Edinburgh and in other cities will you see it, as it happened so lately, when municipal elections were being held. Yes, everywhere it is the same. As the Protestant writer Menzel puts it

“ WHERE PROTESTANTISM REIGNS, INTOLERANCE REIGNS.”

And such was Protestantism from its birth. Luther, the first founder of Protestantism, publicly commanded his followers “to gain heaven at the point of the sword, to ascend to God on mountains of the slain.” His war cry was “Live the Bible, death to Papists!” “Rush upon the Pope,” he tells his followers “and kill him, as well as all about him, emperors, kings, princes, and rulers.” “We must wash,” he cried repeatedly, “we must wash our hands in their blood.” And note,

brethren, that **on the admission of prominent Protestants themselves, in Ireland at least, all this bigotry is confined to the Protestant side.** Lord Spencer, after his second term of Viceroyalty in Ireland, said in a speech at Chester in 1886 "I have known," said he, "instances not a few when I was in Ireland of bigotry and intolerance, but, I am bound to say, that **the bigotry and intolerance was on the side, not of the Catholic majority, but of the Protestant minority**" Another well-known Protestant, this time an Irishman, in a widely read book recently published, said "My own experience distinctly proves that **it is no disadvantage to a man to be a Protestant in Irish political life,** and that where opposition is shown to him by Roman Catholics, **it is almost invariably on political, social, or agrarian, but not on religious, grounds."**

But nowhere does this Protestant bigotry show itself more shamefully than in the many

"HOMES" OR "BIRDS' NESTS,"

as they are called, scattered through the country, from our own city here in Dublin, out to the wild shores of Connemara—Homes, all supported, as is shown in the annual reports of many of them which I hold here in my hand, by thousands and thousands of pounds collected every year for the perversion of the children of our Catholic poor. One proselytising society more active perhaps than the rest is called the "Society of Irish Church Missions to Roman Catholics," and the receipts of that Society for the one year 1901 amounted to the enormous sum of £15,528. **These shameless attempts at corrupting the faith of our children, and always, as the reports show, the children of the workless, breadless poor,** these are the only attempts Protestant proselytisers now can make. No longer can they, as of old, in primary, in secondary, in university education, make such serious attacks upon our faith. No longer exist the once famous proselytising Charter Schools, that cost the country over two millions of money, schools that were condemned by Royal Commission as sinks of ignorance and iniquity, or, as John Howard, the well-known English philanthropist, said of them, "a disgrace to Protestants, a disgrace to all society" No longer exists Trinity College, as it has existed for centuries, holding the monopoly of higher education in Ireland, no longer exist the Queen's Colleges pronounced by Protestants themselves

"Godless" colleges, so secular, or rather so agnostic, was their character. No longer exists, as it was in the beginning, even our National system of education, that system that the then Protestant Archbishop, Dr Whately, looked upon in its early years as a means of **"destroying the gigantic fabric of the Catholic Church."** All these are gone, or changed in character, changed in standing, no longer can Protestant bigotry avail of them as it so fully availed of them in the past. Not alone have our Catholic children to-day fairly suitable systems of primary and secondary education, but, at long last, some provision, very incomplete indeed, for higher training, after years of patient waiting, has been given. The Protestant Nonconformist electorate could allow a University to be founded for the Indian Brahmin on the banks of the Hugli in far-distant Bengal. Down below the Nubian desert, midway almost on the Cape to Cairo line in darkest Africa, down there could they allow in the wild wastes of the Soudan a University for Mohammedans to be founded on the banks of the Nile at Khartoum, but here in Ireland, within two hours' journey from their shores, not till the present month of November could Protestant bigotry allow some form of teaching University properly so called to offer lectures to Catholic students, of which, without serious peril to their Faith, they could avail.

No wonder is it, then, when every other means of perverting our Catholic children is taken from them, that Protestants now turn all their energies to the work of **Proselytism amongst the homes of the workless, defenceless poor**. And, oh! how vigorously, how actively, is that work of Proselytism to-day being pursued. No one who looks not below the surface of things could believe it. No one who lifts not the veil that screens the pitiful surroundings of our poor could at all imagine that Protestants carry on so tenaciously, carry on so shamefully **their ignoble mission of perversion all around us**, or that such need exists for the

RESCUE SHELTER THAT ST. BRIGID'S ORPHANAGE AFFORDS.

But not alone does that crying need 'exist. That need is ever urging, that need is ever growing; and to supply that need, and to supply it superabundantly, is the appeal which I make to you, Irish Catholics, to-day. Twice before did I

plead for this Orphanage. Twice before in former years did I endeavour to win for it patronage and support. Gratifying—gratifying beyond expectation were the results of these pleadings, whole-hearted was the patronage, open-handed was the support that it received. To-day I feel will that patronage be even more extended, to-day I feel will that support be magnified, multiplied a hundred-fold.

And as with the words of condemnation uttered against Proselytism by St. Paul I began this appeal, with a picture St. Paul will I end. Oh! brethren, could we imagine to ourselves the great Apostle of the Gentiles visiting our city to-day, as of old he visited the Churches of Galatia, oh! how his apostolic heart would pulsate, how his apostolic spirit would rejoice, on seeing the work, the splendid work of rescue that, for fifty years and more, the Orphanage of St. Brigid has been carrying on,

**THOUSANDS AND THOUSANDS OF OUR CATHOLIC
CHILDREN SAVED BY THOSE NOBLE IRISH NUNS,
THE DEVOTED SISTERS OF THE HOLY FAITH,**

saved from apostasy, saved from perversion to the Protestant Church, that Church, that in England to-day, like the Post Office, or any other public institution, is a mere department of the State—its worship, its ritual, its articles of belief, its laws of marriage, its appalling facilities of divorce, that deplorable loosening of those moral moorings that hold the Christian family together—all these determined for it, or determined in spite of it, by Parliament, by Privy Council, or by the acting government of the day; that Church so full of disorders that the late Marquis of Salisbury, when Prime Minister, told the House of Lords, as reported in the *London Times*, “it had no discipline either in morals or efficiency, or doctrine or ritual”, that Church, in a word, that, springing from the pride of an apostate monk, builded on the shame of a royal divorce, stands to-day, not one united single-minded body, like the world-wide Catholic Church, but stands to-day a strange amalgam, a disedifying agglomeration of hundreds and hundreds, as the public almanacs enumerate, of disunited, discordant, jarring sects. And, oh! brethren, finally, how vehemently, think you, would the great Apostle pronounce anathema, twice-told anathema, against **those propagandists**

of heresy, those agents of Proselytism who would tempt away by bribery from the one true fold of Christ the children of our starving poor, luring them in their infancy, luring them in their innocence, to their "homes," their "shelters," their "Birds' Nests"—institutions of perversion, that even Protestants themselves disapprove of, that every fair-minded man condemns—institutions whose very existence, in this age of evergrowing tolerance and charity, is a smirch and a stain upon our common Christianity—a disgrace and a scandal to the Christian name.

NOTE.—On the occasion of this Sermon, a Protestant gentleman sent to the Orphanage a cheque for £20. A lady staying at Lourdes after reading the report of the Sermon in the *Freeman's Journal* sent a cheque for £2.

