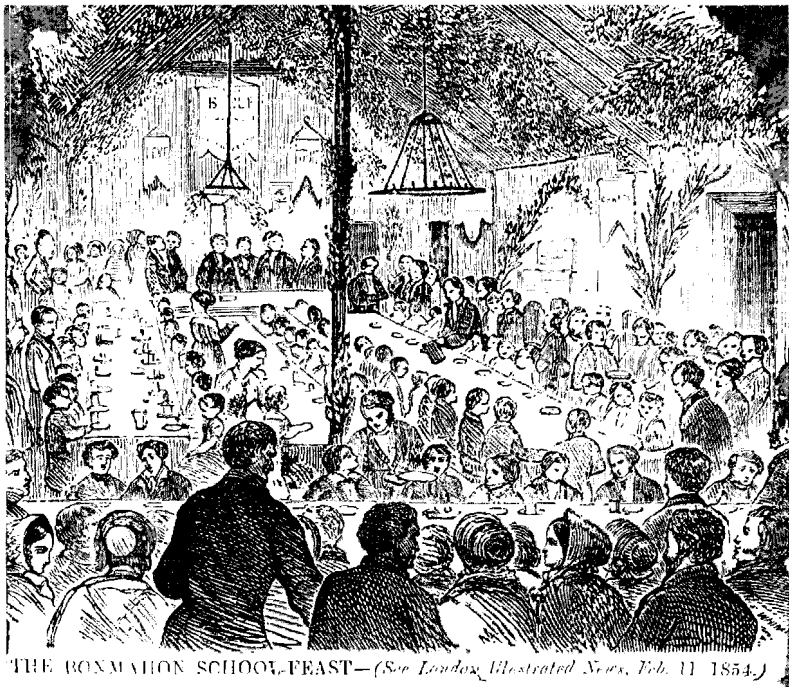

THE
BONMAHON SCHOOLS.



THE ROXMATION SCHOOL-FEAST—(See *London Illustrated News*, Feb. 11 1854.)

AN OUTLINE
OF
THE RISE AND PROGRESS
OF THE
BONMAHON
INDUSTRIAL, INFANT, & RAGGED
SCHOOLS,
COUNTY OF WATERFORD.

ESTABLISHED BY THE REV. D. A. DOEDNLY, CURATE OF
MONKSLAND, BONMAHON.

- " Cast thy bread upon the waters; for thou shalt find it after many days." Eccl. xi. 1.
- " Let us not be weary in well-doing; for in due season we shall reap, if we faint not." Gal. vi. 9.
- " Whatsoever thine hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccl. ix. 10.

BONMAHON:
PRINTED AT THE INDUSTRIAL PRINTING SCHOOL,
Established Oct. 26, 1851.

The following Persons have kindly undertaken to be TREASURERS to the BONMAHON SCHOOLS. They will be happy to receive Subscriptions, or to give COLLECTING CARDS upon application.

LIST OF TREASURERS.

Astley: Rev. A. HEWLETT, the Parsonage.
Birmingham: Mr. GEORGE COWELL, Hunter's Lane.
Bath: Miss A. B. MULLOCK, 18, Norfolk Buildings.
Dover: J. B. KNOCKER, Esq., the Bank.
London: Mrs. HOLMES, 3, New Street, Dorset Square
———Miss LYNN, 70, Fleet Street.
———Miss MURPHY, 114, Newgate Street.
Lancashire: Mr. CHARLES LOMAX, Warrington.
Manchester: Rev. W. PARKS, Openshaw.
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Portsmouth: Miss DOUBNEY, Mile End.
Winsford: Rev. J. BIRKETT, the Parsonage.

THE BONMAHON SCHOOLS.

The village of Bonmahon is situated in the south-west coast of the county of Waterford. The cliff scenery is exceedingly bold, and opens to a fine expanse of ocean, but the village itself, though beautifully situated, is poor and uninteresting. It is built near the termination of a far-stretching Valley, at one end of which is a noble strand which divides for some half-mile the towering, iron-faced cliffs; from the other end of the valley the splendid range of Comeragh mountains rise.

The inhabitants of the village are somewhat numerous. Perhaps not less than two thousand, old and young, reside within a circuit of a couple of miles, their occupation being that of miners. The copper-mines of Knockmahon (which is united to the village of Bonmahon) are held in high repute. The soil being so contiguous to the sea, and so perpetually exposed to the ocean blast, is for most part poor, and but differently cultivated.

With the exception of eighty to ninety children and adults, the whole of the inhabitants of this long-neglected village and neighbourhood are Roman Catholics. The very nature of the miners' occupation has tended to foster intemperance, which has been followed in its train by an almost inconceivable amount of pauperism, misery, and both moral and physical degradation.

Upon a pay-night the scenes of dissipation in this otherwise peaceful retreat were past description. The drunkenness and fighting were only to be exceeded by the cursing—the systematic lying—the petty thieving, which has prevailed to a fearful extent.

The Parish Church of Monksland stands upon the brow of the hill. It is connected with Abbey, thirty miles distant, the village being formerly used as a watering-place by the Monks who resided in that part of the country. The Rector who holds the union of the two parishes, occupies that of Abbey, whilst the Curate is left in charge of Monksland, Bonmahon.

The Curate's acquaintance with Ireland commenced during the **Famine of 1846—7**, when through the extreme kindness of English friends, he was enabled very largely to administer to the starving necessities of the inhabitants of Templemore, the town where he was then located. In September, 1847, he was appointed by the Bishop of Cashel to his present Curacy. His first visit to the village will perhaps never be forgotten, the sight of so much wretchedness and filth was

perfectly disheartening, and he thought it impossible he ever could be reconciled to reside among the people.

Month after month and year after year passed away, and oftentimes his heart would bleed for want of power to raise the thoughts, and principles, and habits of the people. The youth of his own Parochial School were growing into years, but alas! without the veriest hope of occupation.

For many years one secret wish had pervaded the writer's mind and heart; a wish suggested by a scene in a thickly-populated district at the east-end of London, many years before. It was an *Industrial Printing School* connected with a Day-school.

At length an opportunity offered for carrying out his long and deeply-cherished desires. Having sought, and after many months obtained, some hundreds of Subscribers to a voluminous Commentary, he determined, under God, to open an

INDUSTRIAL PRINTING SCHOOL,

in connexion with his own Parochial School. Materials were purchased, Assistants engaged, and, despite an immense amount of discouragement from friends, and antagonism from foes, the work began! In Oct. 1851, the machinery of this most novel and fearfully responsible undertaking was set in motion. Nine large quartos were to be compressed into six thick royal octavo volumes, the types of which were to be arranged by a motley group of "raw Irish lads," not one of whom had seen a press or type before!

It would be taxing the attention unnecessarily, were the writer to enter into particulars. *It must be left to the reader's own imagination to conceive of the working of this generally-admitted singular and hazardous enterprize.* A word or two, however, may be desirable. One London Publisher remarked to the writer, "You know Boys are of no use whatever for the first six months." "I know the character of the Boys I have to do with," was the reply. By the time mentioned—the six months—they had composed upwards of one thousand Pages of a large closely-printed Commentary! Their previous ignorance of the art of printing was *no barrier.* They fell into it with a shrewdness, and followed up their labours with an application, which far exceeded the writer's most sanguine expectations. The difficulties of carrying on such a work in so remote and inconvenient a locality, were, as may be supposed, numberless. Sometimes they seemed insuperable. *Still (supported by Divine strength) the originator was enabled to persevere, and, within a few weeks of the given date, namely, Jan. 1, 1854, the Commentary, containing nearly six thousand Pages, was completed!* For upwards of two years this little Irish band kept Three Printing Presses in constant operation; and from the fifth week of their entrance were in receipt of wages, varying, according to their progress, from two to six and seven shillings per week. A steady improvement both in their appearance and habits was soon perceptible. A spirit of self-reliance was infused. And, notwithstanding the oft repeated Altar-

harangues and Newspaper attacks with which the Institution was assailed, still it maintained its ground.

Having said thus much upon his PRINTING SCHOOL—which the writer begs to say, was established, and to the present moment carried on, solely upon his own responsibility—his readiest mode, perhaps, of introducing the

BONMAHON INFANT SCHOOL,

will be by quoting the following Hand-bill, addressed

To the Inhabitants of Bonmahon, and its Neighbourhood.

MY ROMAN CATHOLIC FRIENDS AND NEIGHBOURS,

You know there is an old and a very good saying, “HEAR BOTH SIDES OF THE STORY;” and, as it appears that at first and second Mass yesterday, you heard your *priests’* side, I am sure you will be good enough now to hear *my* side.

And first I must tell you, that when FATHER POWER called upon me on the 24th of Oct. last, he said, that if our PRINTING SCHOOL were not turned to proselytizing purposes, it would be a benefit to the neighbourhood. I said, in reply, that I had not intended, nor did I intend, to use any influence with the Youth in my employ; but at the same time I remarked to him, as I now remark to you, that I long for the day *when every Irishman shall have his Bible!* It is his right, and I deeply grieve to see him deprived of that right.

Whether I have kept my promise with regard to the Youth

attending our PRINTING SCHOOL, I must leave *you* to decide. Have I asked *one* to attend Church? Have I *compelled one* to work on your Saints'-days? Have I, in a single instance, said, "You must *turn*, or I cannot employ you?"—Christianity, not in name only, but in deed and in truth, teaches a Man to *love his neighbour as himself*. In the spirit of that Christianity, I have done, and am doing, what I can to help you. I felt for your distresses; I pitied the Youth, growing up to be burdens, instead of helps, to you; and I said to myself, "I'll try to assist them: I will teach them a Trade; they shall earn Money now, and by and by I will obtain them Situations, where these once-neglected Youth may become good and useful Members of Society. Moreover," said I, "I will prove to my Countrymen—England shall know—that Irish Men (aye, and Irish Boys, too) both *can* work and *will* work, when they have work to do." To this end, as you know, I have spared neither trouble, nor toil, nor expense. At a cost of many hundred Pounds I have set up my Establishment, and having engaged sundry competent Persons to assist me, have laboured both day and night to accomplish the great and important Work I have undertaken. Whether I have succeeded, the progress and earnings of the Boys will show.

But now in what have I given offence, and for what was I brought before you on the Altar yesterday? Simply because I am at this moment asking English friends to help me to set up an INFANT SCHOOL. I have told *them*—and I now tell *you*—that my heart bleeds, when I see the poor, and the

half-naked, and the all-but-starving little children running about our streets. I want to see them *clothed*, and I want to see them *fed*, and I want to see them *taught*; and as your *priests* have not got up a school for them, I will try. And though I will not ask the children to become Protestants, nor will I ask them to attend our Church—though I should be very glad to see either you or them there—yet this I tell you plainly, all that come to our INFANT SCHOOL will be taught to *read*, and taught to read the Bible too; and why? Because I cannot find either in the Roman Catholic Bible or in the Protestant Bible, any command to withhold this best of books—this choicest of all treasures—from the *poor* man any more than from the *rich* man. The *peasant* has as much right to the Bible as the *prince* or the *priest*; and you know the old saying, “What is good for the *priest* is good for the *people*.”

In proof of what I have said that it is both your duty and your right to read the Scriptures for yourselves, I will quote a passage or two from your own Bible. In the fifth chapter of the Gospel of St. John, and the 39th verse, we read what Jesus Christ said to the Jews of his day, “Search the Scriptures, for you think in them to have life everlasting; and the same are they that give testimony of me:” and in proof that the same privilege belonged to *children*, in the eighth Psalm and second verse it is written, “Out of the mouth of *infants* and *sucklings* thou hast perfected praise;” and in the third chapter of the second of Timothy, and 14th and 15th verses,

St. Paul writing to Timothy, says, "Continue thou in those things which thou hast learned, and which have been committed to thee, knowing of whom thou hast learned them; and because from thy infancy thou hast known the holy scriptures, which can instruct thee to salvation, by the faith which is in Christ Jesus." "All scripture," it is added in the two following verses, "inspired of God, is profitable to teach, to reprove, to correct, to instruct in justice, that the man of God may be perfect, furnished to every good work."

My Friends and Neighbours, I have now dwelt among you more than four years; and I think that during that time you have seen and known enough of me to be assured, that I desire not to do you *harm*, but *good*. And in an humble desire to copy the example of my Lord and Master, Jesus Christ, who when upon earth, went about doing good, I tell you that though I owe your Priests no ill-will, I am not to be kept back from doing my duty both to you and to my God by any *Altar-threats*, or other means which they may see fit to employ.

I am,

My Roman Catholic Friends and Neighbours,
Your faithful Friend and Well-wisher,

February 16, 1852.

DAVID A. DOUDNEY.

Accordingly in Aug. 1852, the Building (70 feet in length and 20 feet in breadth) having been completed, the INFANT SCHOOL was opened. One plain meal of stirabout (or por-

ridge) and skim-milk was allowed to each Child per day. The writer felt justified in this course by the example of our blessed Lord, who "having compassion on the multitude, would not send them away empty." No undue influence was used. The parents were left to follow their own will with respect to sending their children. Priestly intimidation was exercised in every possible way. The Altar rang with its anathemas. Some of the Children were way-laid and beaten, whilst their Parents were excommunicated with bell, book, and candle. The character and extent of the persecution which was at this time given, will be gathered from the following document, addressed as the previous one,

To the Inhabitants of Bonmarion, and its Neighbourhood.
MY FRIENDS AND NEIGHBOURS,

I cannot allow the proceedings at a neighbouring Chapel on Sunday last to pass, without offering you a few observations.

You are taught by your Church to believe that the Pope is Christ's Vicar or Representative on earth; that the Priests are the Apostles' Successors. If I ask you by what authority either the one or the other claim this privilege, you will tell me by the authority of the Church; and if I ask the Church what authority *she* has for saying so, I shall be told by the authority of the Holy Scriptures. I shall be referred to the 16th chapter of the Gospel of Matthew, and the 18th verse, "And I say to thee, that thou art Peter; and upon this Rock I will build my Church, and the gates of hell shall not prevail

against it." Very good; but now it appears to me that if the Bible be appealed to as the authority by which the Pope and the Priests are appointed, it is very strange and inconsistent that it should at the same time be spoken of as such a *bad book*—a book not fit to be read—a book that ought to be destroyed—a book that should never be put into circulation. This is strange; and yet it is the very book upon which the Church professedly grounds her authority. Again I shall be told that this book—this bad book—is only for the Priests; that *they* only have a right to it—that *they* only can interpret it. Well, now, I can understand very well that if a man had a Lease of a house or land, he would be very anxious to retain that Lease in his own possession, in order to show at any time upon what authority he occupied that house or land; I can understand why you wanted a *receipt* for the rent you paid the other day; but I cannot understand why the man holding the Lease should be so cautious that it should never be seen, or you so particular about hiding your receipt. I should have supposed that if the title were good, and the receipt good, the holder would not care who saw them; but, on the contrary, should have thought they would have been proud to have thus established their claims in the estimation of their fellow-men.

Hence if your Church is founded upon St. Peter, and if both it and the appointment of its Priests, is proved by the Scriptures, how is it you are not allowed so see those Scriptures—to read them—and by them to test the things you are

taught to believe? What Christ said of those who rejected him, well applies to those who would deprive you of your right to the Scriptures, "Every one that doeth evil *hateth the light*, and *cometh not to the light*, that his works may not be reprov'd. But he that doeth truth *cometh to the light*, that his works may be made manifest, because they are done in God," (*Roman Catholic Bible*, John iii. 20, 21). So that there is just this difference; your Clergy, with all their boasted scholarship, discourage every attempt to enlighten you upon what concerns your never-dying souls, whilst the true Christian Protestant, be he Clergyman or Layman, does all in his power to instruct and enlighten. The one keeps you in darkness, ignorance, and superstition; the other endeavours to lead you to light, and knowledge, and peace and prosperity.

But though prepared to prove to the contrary, we will, for argument's sake, admit that the Pope is Christ's Vicar, that the Priests are the Successors of the Apostles. Is it not the duty of such Vicar—the duty of such Successors—to copy as far as in them lies the example of Him or them, whom they profess to represent? If they are in God's stead, should they not act as God would? If Christ set them an example, does it not behove them to follow that example? Whether they have done so or not is for us now to ascertain: and in order that you may judge for yourselves, I shall place the conduct of Christ when upon earth, in contrast with the conduct of your Priests. In the Roman Catholic Bible you will find the following facts relative to

THE LORD JESUS CHRIST.

“ And the Scribes and Pharisees bring unto Him a woman taken in adultery; and they set her in the midst, and said to Him: Master, this woman was even now taken in adultery. Now Moses in the law commanded us to stone such a one. But what sayest thou? And this they said tempting Him, that they might accuse Him. But Jesus, bowing himself down, wrote with his finger on the ground. When therefore they continued asking Him, he lifted up himself and said to them: He that is without sin among you, let him first cast a stone at her. And again stooping down, He wrote on the ground. But they bearing this went out one by one, beginning at the eldest. And Jesus alone remained, and the woman standing in the midst. Then Jesus lifting up himself, said to her: Woman, where are they that accused thee? Hath no man condemned thee? Who said: No man, Lord. And Jesus said: Neither will I condemn thee, Go, and now sin no

YOUR PRIESTS.

And it came to pass that in a certain poor hovel lay a Man sick of fever. The Priest came to anoint him; but he would not withdraw his children from a neighbouring INFANT SCHOOL which had been set up for the poor, the half-naked, and the starving, and the Priest went away. Next day, however, he came again and anointed him. “ He was an honest man,” he said, “ and the son of an honest woman, and he had done all he could.” And behold, in process of time the poor man died and was buried; but scarcely had the cold earth covered his mortal remains, ere the Altar of a Chapel hard by rung with its denunciations. Moreover, when his poor widow remonstrated, and asked why all this ado, why the Priest “ said one thing from

more."—(*Roman Catholic Bible*, John viii. 3—11.)

"In those days again when there was a great multitude, and had nothing to eat; calling his disciples together, he saith to them, I have compassion on the multitude, for behold they have now been with me three days, and have nothing to eat. And if I shall send them away fasting to their home, they will faint in the way, for some of them came from afar off. And his disciples answered Him: From whence can any one fill them here with bread in the wilderness? And He asked them: How many loaves have ye? Who said: Seven. And taking the seven loaves, giving thanks He broke, and gave to his disciples for to set before them, and they set them before the people. And they had a few little fishes; and He blessed them, and commanded them to be set before them. And they did eat and were filled, and they took up that which was left of the fragments, seven baskets. And they that had eaten were about four thou-

the Altar, and another thing to her?" she was told that "all that could be done had been done, but that it was a little too late."

Furthermore, when Summer had fully come; the potatoes began to bloom; and the seaweed gatherers might find employ; it was thought a good time to carry out the oft-repeated threats, and test the people. Such as would not yield obedience and return to the bosom of the church, were excommunicated. The poor Widow with an aged Mother, four Children, and when just about to give birth to another, was not exempt. Yes, poor and bereaved and broken-hearted as she was, her cup of sorrow was not yet full; she must be publicly assailed; and from the Altar of a professed sanctuary, where "glory to God, peace on earth, and

said: and He sent them away."--(*Roman Catholic Bible*, Mark viii. 1-5.)

"And it came to pass, afterwards that He went into a city that is called Naim; and there went with Him his disciples and a great multitude. And when He came nigh to the gate of the city, behold a dead man was carried out, the only son of his mother: and she was a widow: and a great multitude of the city was with her. Whom when the Lord had seen, being moved with mercy towards her, He said to her: Weep not. And He came near and touched the bier. And they that carried it, stood still. And He said: Young man, I say to thee, arise. And he that was dead, sat up, and began to speak. And He gave him to his mother. And there came a fear on them all; and they glorified God, saying, a great prophet is risen among us: and God hath visited his people."--(*Roman Catholic Bible*, Luke vii. 11-16.)

good-will to men," ought to be the watch-word, curses resounded, and that poor afflicted one was held up to the scorn, the derision, the hatred of her neighbours. And whence all this? What had this poor Widow done? Of what had her fatherless Children been guilty? Had she been faithless to her Husband? had they been swearing, or lying, or thieving? Nay. The Mother had sent, and the Children had gone, to a Protestant Infant School, where they had been fed and clothed and taught, instead of dying in a Poorhouse!

Friends and Neighbours,—is it from the Bible your Priests have learnt thus to treat their fellow-creatures? Is this copying His example "who went about doing good?"

Is this the religion of which St. James speaks in his first chapter and 27th verse: "Religion clean and undefiled before God and the Father, is this, to visit the fatherless and widows in their tribulation: and to keep one's self unspotted from this world." Is this giving heed to St. Paul's exhortation in the 12th chapter of his epistle to the Romans, 13th to the 15th verse: "Communicating to the necessities of the saints. Pursuing hospitality. Bless them that persecute you; bless and curse not. Rejoice with them that rejoice, weep with them that weep." Nay; but on the contrary, it partakes largely of the spirit of those whom our Lord addressed when upon earth: "Woe to you, lawyers, for you have taken away the key of knowledge, you yourselves have not entered in, and those that were entering in you have hindered." (*Roman Catholic Bible*, Luke xi. 52.)

Friends, with such a state of things, we wonder not at the multitudes that are flocking from your shores. We marvel not that they have at length become weary of that arbitrary power which prevented the exercise of their common rights and privileges as rational and accountable beings: nor are we surprised that one of the priests of your own Church should declare, that it had lost upwards of One Million of her sons since they had reached the American shores.

You are taught from time to time to believe that you are to merit heaven by your good works; but I never see those who set themselves up for teachers, and who ought to be (as the Apostle Peter says, *R. Catholic Bible*, 1 Pet. v. 3) "a pattern to the flock from the heart," "careful to excel in

good works" (R. Catholic Bible, Titus iii. 8). Do they feed the hungry? do they clothe the naked,? do they instruct the ignorant? Go to them, ye poor, ye starving ones, and what is your answer? "To the Poor-house—to the Poor-house!" and what awaits you there? Separation from those you love; the Husband from the Wife, and the Child from the Parent, and very often disease or a lingering death to each. A sorry prospect this! And yet if a man attempts to save you from this calamity, and to find you employment, he is denounced from what is *called* God's Altar, and branded with the foulest of names. But, friends, so little do I care for Altar-threats or Priestly curses or denunciations; so certain am I, that that God in whom I trust will preserve me until my work on earth is done; and so greatly withal do I feel for the welfare of your never-dying souls, that even though death stared me in the face, and the next moment I must yield up my life into the hands of Him who gave it, I would with my dying breath shout in the language of your own Bible, "Go out from her, my people; that you be not partakers of her sins, and that you receive not of her plagues. For her sins have reached unto heaven, and the Lord hath remembered her iniquities. Therefore shall her plagues come in one day, death, and mourning, and famine, and she shall be burnt with fire, because God is strong who shall judge her."—(*Roman Catholic Bible*, Apocalypse, 18th chapter, 5th, and 8th verses).

I am, My Friends and Neighbours,

Your faithful Friend and Well wisher,

June 17th, 1853.

DAVID ALFRED DOUDNEY.

P. S.—Since writing the above, I have been told, that your Priests have no objection to your reading the Scriptures, provided it is the Douay version. Let them publicly give you this permission, and I will engage to provide you with One Hundred Copies of the Douay Testament (without note or comment) free of charge.

[It is almost needless to say that the foregoing challenge was not accepted.]

Notwithstanding, however, all the opposition with which the School had to contend, still it prospered; and the Children progressed.

So great was the interest awakened in England, that in the month of February, 1853, a Tea-meeting was given at the Town-hall, Nottingham, specially on behalf of the School; and shortly after, at the particular request of sundry kind Friends who formed themselves into a Committee, and collected the weekly contributions of those who were interested in the cause, a second meal of stirabout was given.

Although some twenty to thirty Boys of the Village were provided for in the PRINTING SCHOOL, and from fifty to sixty Children fed, and taught, and clothed in the INFANT SCHOOL, still there was a lack: it was employment for the elder Girls and young Women of the neighbourhood. To meet this exigency, a House in an unfinished state having been purchased and completed, a

GIRLS' SEWING SCHOOL

was opened, under the direction of a competent Mistress, who was engaged at a similar Establishment in the County of Clare. If Printing were a novelty to the Boys, Embroidery was almost as great a novelty to the greater proportion of the Girls, who were unable to thread or even hold a Needle. This School was opened in September, 1853; and at the date at which this is written (June, 1854) upwards of Forty Girls are employed in this School, twenty of whom are earning more than two shillings, and others upwards of three shillings per week.

For the first six months after their admission, each Girl is allowed a simple meal of *strabout* and milk per day.

Of an evening, the Protestant Parochial Schoolmaster attends the School for an hour and a half. Fourteen of the Girls (all Romanists) have learned to read, and, as rewards, eight have each been presented with Bibles. They attend a Sunday-class, and likewise the Sunday and Thursday evening lectures; their singularly good behaviour at which, and the pathetic manner in which they unite in our songs of praise, is exceedingly gratifying. The average attendance of Romanists, young and old, at these lectures, is from *Thirty-five to Forty-five*. Notwithstanding the opposition and persecution, this has been persevered in for nearly twelve months. And thus continuously are these poor fellow-creatures, so long cradled in ignorance, superstition, and vice, brought under the preach-

ing of the simple Gospel of our Lord and Saviour Jesus Christ. Often, whilst addressing them, and beholding their close attention and orderly behaviour, is the writer's heart warmed and encouraged by the hope—at times almost amounting to assurance—that at the last great day it shall be testified, that “this and that one were (spiritually and new) born there.”

Many cases of singular interest might be narrated, but these pages have already extended much beyond their intended limits. An instance or two, therefore, must suffice. “Yon had better,” said the Priest, at one of “the Stations,” as they are called, where the poor Romanists resort twice a-year for the purpose of confessing and receiving absolution, “go five miles round rather than even pass by the School.” “I wondered,” said a poor woman who quoted the remark, “to see his Reverence ride by the School immediately after.”—The poor Widow alluded to in page 18, whose husband was cut off in fever, and left her upon the eve of her confinement, became an object of suspicion after the Altar-denunciations. It was thought some terrible calamity would befall her or the child about to be born. She at length gave birth to an infant; but, still suffering, she wondered, and began (according to her own words) to fear some spell was upon her, in consequence of the Altar-denunciations. However, these fears were presently dispelled by her giving birth to a *second* child. And (very much to the astonishment of her poor superstitious neighbours) both mother and children did

well.—A Girl belonging to the Sewing School was taken to the Hospital in fever. A Priest refused to anoint her unless she promised, upon condition of her recovery, to leave the School; this she declared she would *not* do; but, if permitted to recover, would return to it immediately. She recovered, and is still in the School.—A poor Romanist Boy expressed his gratitude for a smaller edition of the New Testament than that he possessed, in order that he might the easier hide it from his persecuting relatives.—Certain of the Girls now employed in the Sewing School were again and again deemed absolutely unmanageable. They are now in good earnings, and most decidedly improved in both their conduct and conversation.

Thus, reader, one sows in hope “beside all waters.” The soil had long run to waste. “BONMAHON” was reputed for its ungodliness: it was emphatically a dreaded place. But, ’mid many discouragements, unremitting toil, and considerable responsibility, there is much—very much—to cheer. The temporal condition of these poor and long-neglected ones is marvellously improved. Habits of industry are inculcated. Instead of wandering about the streets, or the cliff-brow, or sitting listlessly in their comfortless cabins, they are now (of their own free-choice) closely occupied “from early morn to dewy eve.” Their minds are cultivated. The way of salvation, in its fulness and freeness, is put before them. And the writer feels that, if but *one* solitary soul is at the last great day gathered into the heavenly garner, “his labour will not have been in vain in the Lord.”

The Frontispiece gives a representation (as sketched on the spot) of our Second Annual Feast, when upwards of Seventy Scholars belonging to the INFANT and SEWING SCHOOLS, all newly clad, sat down to a good old English-dinner of soup, beef, and plum-pudding.

And now, reader, having given you a brief outline of the rise and progress of the work in this dark and long-dreaded locality—commenced and continued as it has been independently of any Society, and upon the sole responsibility of one solitary individual; it only remains for that individual to appeal to you to help him to carry on this important work by your temporal aid.

In addition to the maintenance of the INFANT and SEWING SCHOOLS, the united number of whose Scholars have averaged from *Eighty* to *Ninety*, Two large Houses have been erected, at a cost of nearly Three Hundred Pounds, there being not even a cabin in the Village unoccupied. Provisions having rated so high, the expense of supporting so many Scholars has been considerable. The expenditure has, in consequence, far exceeded the subscriptions, and has left the projector upwards of £200 in arrears.

Will you, therefore, come to his help? Probably you may say, "you have already so many claims; and, in the present expensive war-times, it is necessary to economize." It is questionable whether the aid you may render in answer to this Appeal will leave you one farthing poorer at the end of the year. The Scriptures declare, that "there is that

scattereth, and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat : and he that watereth shall be watered also himself" (Prov. xi. 24, 25). "It is more blessed to give than to receive," saith the Scripture (Acts xx. 35) ; and those who would turn a deaf ear to the claims of the poor and the needy, deny *themselves* more than they do *others*. The satisfaction-- yea, the sacred pleasure--realized in the effort to do good to one's fellow creature, is unspeakable.

Reader, if you have not tried it, begin. If this humble statement has moved your heart, and afforded an inclination to give, follow *at once* that inward prompting. "Delays are dangerous." Do not throw this pamphlet aside, and wait "a more convenient season;" but act *at once*. Put down your own name on the Card that accompanies this appeal, and get as many more to subscribe as you can.

It is astonishing what persons can accomplish when they *try*. Many a *five-pound note* has been contributed to our School-fund, by a kind-hearted family not a hundred miles from Liverpool, who, by early rising and the careful economizing of time, are enabled to devote a good portion of each day to fancy needle-work. This said needle-work is entrusted to a poor woman, who with her well-furnished basket, goes round the town to dispose of the handy-work of a devoted Mother and her equally-devoted Daughters. The sum of Forty Pounds was thus earned last year. And the same hands have supplied to the poor Girls of the BONMAHON SCHOOLS

many and many a nice warm Winter-garment. For two Christ-mases in succession have these Girls been thus supplied.

Reader, though there may be no *merit* in all this, do you think there is not *pleasure*? Would *you* partake of that pleasure? Try the experiment. Copy the example of the Liverpool Lady and her amiable Daughters. Dispense with superfluities. A poor Curate's Wife forwarded a contribution the other day upon this principle. Entrust the little ones of the family with a Collecting Card. Thus writes a Father, whose letter has this minute been placed in the writer's hand: "My 'Maggie' has collected seven shillings for your Infant School; and, as perseverance is a prominent trait in her character, I trust before the end of the year she will have a good round sum."

"Let those that sow in sadness wait
Till the bright harvest come;
They shall confess their sheaves are great,
And shout the blessings home!"

THE BONMAHON BIBLE DEPOSITORY.

In the Autumn of last year, a correspondent of the GOSPEL MAGAZINE proposed that a BIBLE DEPOSITORY should be established at Bonmahon, and for that purpose commenced a Subscription. A Depository has in consequence, been opened; and, though but few Bibles have as yet been purchased, it is hoped that ultimately it may lead to a very general circulation of the word of God in this benighted and deeply-prejudiced place. Clear it is, that of nothing have the emissaries of Rome a greater dread than the free circulation of the Bible.

Subscriptions for the BONMAHON SCHOOLS will be thankfully received by Post-office Order made payable at the Bonmahon Office to Rev. DAVID ALFRED DOUDNEY, who will, on application, be happy to forward COLLECTING CARDS and copies of this little APPEAL; or by any of the Treasurers whose names appear on page 5.

Subscriptions are acknowledged each Month on the cover of the GOSPEL MAGAZINE.

Friends desirous of assisting the School, may purchase work of Miss E. Baillie Hinton's, Counter No. 449, Gallery, First Floor (at the top of the stairs) Soho Bazaar, Loudon; Mr. Wilkinson's, Clumber Street, Nottingham, Mrs. Luscombe, Calverley Road, Tunbridge Wells; Miss Baxter, Atherstone, Warwickshire; and Mrs. Braster, Limerick.

* * Collars and Strips may be had through the post upon application to Mrs. DOUDNEY, Bonmahon.

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The republication of Dr. Gill's Commentary of itself constitutes quite an epoch in the history of literature; there are circumstances connected with this new edition which invest it with peculiar interest; they are such as prove the projector to be possessed of marvellous fortitude, patience, and perseverance.—*Spiritual Magazine*.

The Editor is doing this under circumstances of peculiar difficulty, being in a remote part of Ireland, and obliged to avail himself of the services of raw Irish Lads, whom he is kindly instructing into the mysteries of the printing-office.—*Gospel Standard*.

To have so elaborate and important a work issued from an Infant Printing Establishment in the wild mining village of Bonmahon, in this county, and that for the greater part by juvenile hands, which but a few months before were totally unacquainted with either type or printing press, is what may be truly termed an astounding fact.—*Waterford Mail*.