Overcoming Evil with Good:
The Edmund Rice Story
Overcoming Evil With Good: The Edmund Rice Story

by

Brother James A. Houlihan, cfc

New Rochelle, NY
Iona College
1997
DEDICATION

In memory of Brother Arthur A. Loftus.

In gratitude to Brother John G. Driscoll
and
To the Community of Christian Brothers at
Iona College
for
Establishing the Loftus Scholarship.

In gratitude to the Brothers of Edmund Rice's House
in
Dublin, Ireland (North Richmond Street)
for
their generous hospitality and
assistance during my research in the
Brother Palladius Allen Library.
"Who will ever measure all the good that has come from the spiritual insight, warm heart and determined faith of Blessed Edmund Ignatius Rice?" (Pope John Paul II on the day of Edmund Rice’s beatification in Rome, October 6, 1996.)

**Preface**

While in Rome’s DaVinci Airport awaiting my return flight to the U.S.A. after the beatification of Edmund Rice, an American gentleman, a Catholic, sat next to me and asked: “Who is this Edmund Rice that everyone around St. Peter’s Square was talking about last Sunday?” (October 6, 1996, the day on which Pope John Paul II declared Edmund Rice “Blessed.”)

A good question. I told him as much as I could in the half hour we had before our plane was ready for boarding. This man is typical of most Americans, who know very little about Edmund Rice except, perhaps, for those who are familiar with the Congregation of Christian Brothers or the Presentation Brothers. It is for this reason that I wrote this short life of Blessed Edmund Rice. It is an attempt to let people know the good news about Blessed Edmund.

The title: “Overcoming Evil With Good” came from Monsignor Francis J. McElligott of Chicago, in connection with the dedication of 16 shrines that were erected in the Irish Saints section of a local cemetery. Among these shrines is one to honor Brother Rice. On the base of Blessed Edmund’s monument the words “Overcoming Evil With Good.” were engraved by the sculptor, since the Monsignor suggested that this short saying best describes the life of Edmund Rice. It is also an apt title for this book about him.

Having been a brother in one of Brother Edmund’s two congregations for more than 50 years and having had the privilege of doing in-depth research on his life for the past four years, I want to share the Edmund Rice story with people who are anxious to learn more about this man of God. The Church has always encouraged the faithful to imitate the lives of the saints. A person cannot be inspired by one whom they do not know. Thus I hope that *Overcoming Evil With*...
Good: The Edmund Rice Story will serve to introduce Edmund Rice to persons looking for information about him.

One major cure through the intercession of Blessed Edmund has already been approved by the Vatican and another is needed before he can be declared a Saint. Readers are encouraged to pray for cures and favors through Blessed Edmund. He spent much of his time on earth serving the most needy people in his town. Today he can be our intercessor and he will bring our prayers and petitions to the Lord.

For a longer, more definitive life of Blessed Edmund, the reader will find the titles of several excellent books in the bibliography.

Acknowledgments

In addition to the support and encouragement from my brothers of the Western American Province of the Congregation of Christian Brothers and its leader, Brother Jude Mooney, I owe special gratitude to the brothers of Iona College for awarding the Loftus Scholarship to me in order to write this book.

Thanks also to the brothers of the Edmund Rice House, formerly known as the “North Richmond Street Community” in Dublin, for allowing me to live with them and to do research in the Allen Library administered by Brother Tom Connolly who generously assisted me by his advice on sources and by his computer expertise. Living with the brothers of this community in a house Edmund Rice built, was in itself an important part of my research because the spirit of the Founder is very much alive there.

The openness and assistance given me by the Christian Brothers’ Generalate Community in Rome and the use of documents and letters in their archives also deserves my sincere thanks.

Technical advice and assistance from many persons made the production of this book possible. My thanks to Mary Bruno, Alexandra Russell, Dermot Murray and Jeff Bazyk of Iona College staff, all of whom were particularly helpful. Rosetta Gaudio of TSJ
Graphics helped with the graphics and gave me much assistance in the final stages of the publishing process.

Some of those who generously shared their skills and their time with me during the months of my research, I wish to thank now. Two of them have died recently: Br. Columba Normoyle and Br. Eamonn O'Connell. On several occasions during my visits to Ireland, Eamonn drove me to the nursing home where Columba Normoyle was a patient. On these occasions, Br. Normoyle, although very weak, would patiently answer all my questions and share his immense knowledge of the Founder with me.

Others who aided me are Father Desmond McCarthy, Brothers Tom Connolly, John Nolan, John Carroll, Liam Canny, Peter Fogarty, Austin Connolly, Matt Dunkak, Charles Quinn and Frank Keane. The Ryan Library staff at Iona College, especially Janet Steins, graciously helped me on many occasions.

Readers who made suggestions and corrections of the text also are deeply appreciated for the time and assistance they have given me. These include: Brothers Colm Keating, Edmund Garvey, Charles Quinn, Austin Connolly, Patrick McCormack, Leo Keane & Finbarr Prior.

The friendship of Brothers Nick Morris, Ken Chapman, Stanis Maguire, Al Cussen, Patrick McCormack, Greg O'Donnell, Jim Moffett, Dave Concannon and Jack Mostyn gave me the help that only a brother and friend can give. My thanks to them all.

I acknowledge the gifted Br. Ken Chapman and thank him for designing the cover of this book. His linoleum block print of Blessed Edmund provides a front piece for the book. I owe a debt of gratitude to Ken not only for his art work but for all of the advice and encouragement he gave me during my two years at Iona College.

Finally, countless persons: members of my family, my brothers in religion and my friends, by their interest and support, goaded me on to finish this work. God, Our Lady and Blessed Edmund be with them all.

Br. Al Houlihan, cfc
CONTENTS

Preface ........................................................................................................... vii

Introduction .................................................................................................. 1
Chapter 1—Young Edmund Rice .......................................................... 5
Chapter 2—Early Years in Waterford ................................................. 13
Chapter 3—Prophets Are Sent to a Prostrate People .................... 27
Chapter 4—Preparations ........................................................................ 34
Chapter 5—Growing Pains ................................................................... 40
Chapter 6—Edmund’s System of Education ..................................... 51
Chapter 7—Doing Good Where It Was Needed. ................................. 59
Chapter 8—Catholic Emancipation and its Challenges ............... 65
Chapter 9—Some Good News ............................................................... 71
Chapter 10—Expansion Years ................................................................. 77
Chapter 11—A Clash of Opinions Over Fee-Paying Schools ...... 86
Chapter 12—Crises from Within and Outside the Institute .......... 96
Chapter 13—Brothers and Friends ...................................................... 104
Chapter 14—Finances ............................................................................. 111
Chapter 15—The Last Years ................................................................. 116
Chapter 16—The Cause For Beatification (1910-1996) ............ 125
Chapter 17—The Cure Presented to the Vatican ...................... 134
Conclusions .............................................................................................. 138

Notes .......................................................................................................... 142
Abbreviations & Book Title References ............................................... 189
Bibliography ............................................................................................. 191
INTRODUCTION

All the neighbors were talking about the death of young Mrs. Rice and the birth of her baby girl. They were wondering how Edmund, the husband and father, would be taking the news. It was not that death was so uncommon in these times, as Waterford in 1789 was no stranger to death, especially this year, when people of all ages, rich or poor, were dying like flies caused by a deadly fever going around the city. It was the fact that the Rices had been such a charming couple and they, as well as everyone who knew them, were looking forward to the birth of their first child.

Although not a native of Waterford, Edmund Rice had lived here for some ten years now, and he had made his mark on the ‘Urbs Intacta’(“unconquered city”) as Henry VII of England dubbed it, because Waterford people had steadfastly supported the King down through the centuries. Edmund grew to love this city but at the same time he managed to hold his beloved hometown of Callan in a special place in his heart. With characteristic energy, a trait with which most members of the Rice family were endowed, he threw himself into the economic, civic and social life of the town. He was a nephew of Mr. Michael Rice who owned a thriving company with its warehouse close to the waterfront. The Rice Provisioning Company catered to the ever-growing shipping industry.

Edmund, the young man from Callan, was greatly respected throughout Waterford because he was a merchant of great honesty and integrity. He was wonderfully generous and helpful to the crude and unruly street boys that hung around the waterfront and the market place. He hired as many men as he could to work for him, creating jobs for them because some of them were the fathers of these street children. He did this not simply to expand his business of supplying the many ships that
called in to Waterford, but mainly to help put food on the table for the impoverished families of these urchins. He actively worked to alleviate the sufferings and deprivation of orphans, widows, the homeless, the elderly and prisoners.

He was also well known in Catholic circles in the city. He lived up to his religion and became a leader of his parish community because he was a man of sincere faith. His generosity to the down-and-out people of the area was well known around the city. His business associates, his many friends and all his neighbors were very sorry to learn of the death of his young wife. They all wanted to help him in any way they could during this difficult time.

Now, with his wife's death, Edmund Rice was to know something of the sorrow and suffering that was so much a part of the life of Irish people all over the country. Up to this time, he seemed to have been spared this experience because he had had it so good all of his life. The neighbors and the people who worked with him knew how happy he and his wife had been in their Ballybricken home on the outskirts of Waterford. The neighbors realized that there would not be much laughter or music or dancing in the Rice home from now on since Mrs. Rice would be gone from it; and who would take care of the new baby? The Ballybricken women were very concerned about all of this and without saying so, they were worried as well, about Edmund, the widower.

Of course the sudden death of his young wife was a shock to Edmund too, but his little daughter was his first concern. He would ask his step-sister, Joan Murphy, to help him by taking care of the infant who needed a mother's attention and then he would look into the funeral arrangements for his beloved wife. There would likely be no traditional wake since the regulations during the cholera epidemic demanded that all burials take place as soon as possible in the common graves designated. The local paper carried a notice of Mrs. Rice's death but no details were provided.
While grieving over the loss of his wife and in his concern for his motherless child, Edmund also turned to prayer and reflection on the meaning of this new cross he was asked to carry and what the Lord was asking of him in all of this. Although he was very much aware of the sad predicament of most Catholics in Ireland at this period, this was his first experience of a major crisis in his own life. He was now 27 years old and he had some very important decisions to make about his life. He had gone through a discernment process like this four years ago which led to his decision to get married. He thought then that he would have a long life ahead of him as a happily married man with his own family. He hoped to continue his involvement in his uncle's business and in his works of charity to people in need. The tragic death of his wife brought an end to some of those plans. Yes, it was possible that he could marry again, but there were other options for him to consider and he did so in his usual careful and prayerful way.

He was grateful that his unmarried step-sister, Joan, could come to live with him for a while in order to take care of his delicate little daughter. Edmund Rice's work in the provisioning business now became a sort of grief-therapy for him. He traveled to many local fairs in order to expand his uncle's provisioning business by buying more cattle and sheep to supply meat to the ever expanding trade. He also spent long hours at prayer and reading scripture during his free time not so much to keep himself occupied but to help him to know what the Lord was asking of him during this time of suffering. His charity work for those in need also increased and he sought spiritual direction from his friends, some of whom were priests and bishops.

The death of Mrs. Rice was responsible for Edmund's search for God's will in his life at this time. For the next several years this was his constant prayer (and it took 13 years until he finally felt ready to answer God's call.) He liked to recall the early years of his life and realized how the Lord had blessed him. As often as he could, he visited his parents in
'Westcourt' (the name of the home in which he was born and the adjoining farm.) This was just on the outskirts of the town of Callan, in County Kilkenny, about 28 miles from Waterford. In spite of the cross of grief that Edmund was asked to bear, he could remember how good the Lord had been to him and how fortunate he was to be a member of the Rice Family.
Robert Rice, Edmund’s father, was a tenant farmer who rented about 175 acres of land from a friendly Protestant landlord, Lord Desart. In due course, as they matured, some of Robert’s seven sons replaced the hired hands who helped him work the farm. Mrs. Rice, the former Margaret Tierney, was held in highest regard by the local people as being from one of Kilkenny’s most loyal Catholic families. Robert and Margaret Rice owned a comfortable home, not luxurious, but far nicer than the huts or shacks of most Catholic families. The Rices’ Protestant landlord appreciated their industry and their reliability to pay the high rent for such a large property. Thus he did not interfere with the practice of their Catholic faith. The Robert Rice family was very generous to people less fortunate than themselves. Mrs. Rice had priest relatives in the Augustinian Friary in Callan, so the family was well acquainted with these friars and one of them, Patrick Grace, O.S.A., may have been one of Edmund’s first teachers.

It was such thoughts of his happy home-life in his younger days that helped Edmund deal with the grief he experienced after his wife died. His own mother who was still alive in 1789 could sympathize with him as she knew the loneliness that went along with losing a spouse. She was still mourning her husband, Robert Rice, who had died in 1787. No doubt, Edmund visited his mother at Westcourt during these years not only to see his daughter, who eventually had been taken to live with her grandmother, but for him to be comforted by his saintly mother and to bring her some consolation.

The home Edmund knew as a youngster was one that rang with the banter of his six brothers and two step-sisters. It was a very happy home with plenty of good food, much of it fresh
from his father's farm and lovingly prepared by his mother and sisters. Margaret Rice, the mother, was the heart of the family, and she delighted in each of her children and later on, in her grandchildren.

Their mother was the first teacher of the Rice boys. She taught them their prayers and she and her husband were excellent role models for the boys to imitate. Priests were always welcome visitors to the home but anyone who came to the door looking for a meal was brought into the kitchen and fed, so thanks to Mrs. Rice and the family hospitality, when it was time to leave, they were no longer hungry! Like many Irish families, the rosary was recited around the fireplace each evening and although the local chapel14 (parish church) was very simple, even crude, it was there that the Rice family worshipped and received the sacraments. The Catholic faith, loyalty to the Pope and to the church, and all the Christian values were both lived and taught in the home of Robert and Margaret Rice. It is no wonder that one of the younger boys, John, entered the Augustinian Monastery in New Ross, County Wexford and eventually became a priest15 or that Edmund would become the Founder of two Congregations of Religious Brothers.16

The happy thoughts of his youthful days in Westcourt were some of the pleasant memories that Edmund evoked in his grieving after his wife's death. He was inclined to ask the question: "Why did this tragedy have to happen to me?" Being a man of great common sense and deep faith, he realized that there were many more blessings than sorrows in his life. He liked to reflect on the prayer of Job and to make it his own: "The Lord giveth and the Lord taketh away. Blessed be the name of the Lord."17

Edmund loved his home at Westcourt and his hometown of Callan. In Edmund's day there were about 2,000 people who made their home in Callan.18 It was a town of narrow streets and thatched houses. It had known better days as in olden
times it was a walled town of some importance. The majority of the inhabitants were quite poor and their hovels were comfortless. Most of the families were underfed and the children poorly clothed. The census reveals that about 200 of its people in the time of Edmund’s youth belonged to the Church of Ireland, the established Church, but for the most part Protestant and Catholics got along fairly well with each other. This was rather unusual in Ireland at the time, but much had to do with the local Lord Desart who was quite tolerant and generous to his tenants, as compared to landlords in other parts of the country. There were two main streets in the town, one going from north to south, the other which intersected it, went from east to west. There was a town cross erected in the middle of the village. It stood on a square base, with a lantern at the top of the cross which was the only street light in the town. On market days the women gathered at this junction with their baskets of Callan lace, fruits, vegetables and other articles that were for sale.

Callan had the reputation of being a rough and tumble town. There was an old Irish saying about it that translated into English says: “Walk, Ireland, but run through Callan.” The inference here is that the Callan natives liked a good fight and were quick to start one at the least provocation. No wonder it was known around Ireland as “Callan of the trouble.”

The town had two Catholic Mass houses that were served by half a dozen priests. Both were crude buildings. One of these chapels was not far from the ruins of an Augustinian monastery that once graced the area. The Augustinian priests lived nearby in shacks much like those of their parishioners. A writer describing the parish chapel in Callan around the time of Edmund Rice's birth (June, 1762) says:

Let us now see the humble Mass House into which on a sunny morning in early June 1762, the infant Edmond [sic] Rice was borne. The Parish Priest, Father James Butler, baptised this child of destiny, in the poor,
unpretentious place of worship. Robert Rice of course paid the stipulated ‘Sacrament money’ [tax] to the Protestant rector. A lane off Green Street gave access to it. [the Mass House] The building gave no external indication of being a place of worship. It was simply a combination of a two storeyed house and store. It had no chimney at this time and even a chapel bell was but a fanciful dream in the mind of a parish priest. The floor of this poor sanctuary was fashioned from well-trampled yellow clay which was dug out of a local pit. The chapel had a plain wooden altar, some of its six windows were without glass. It had neither sitting or kneeling accommodation.

In a room over the chapel lived the parish priest when at home. Sometimes even in those days it might not be prudent for him to be at home. Then he would have to betake himself to the house of some kindly neighbour.20

“Westcourt,”21 the family home and farmstead of the Rice family, was a peaceful place when compared to most of the houses in the town of Callan. The family home22 was quite large, although with nine children, Robert and Margaret Rice needed every bit of space to accommodate all of them. It contained four bedrooms, a parlor, a kitchen and a hallway.23 There were other farm buildings on the property and a number of small houses for the hired men and their families.24

Both of Edmund’s parents had combined their holdings of land at the time of their marriage in 1757.25 Their seven sons and two step-daughters would enjoy a comfortable and carefree life on this fairly large farm. Although the children did their share of chores as they advanced in age, there was also time for games and sports. Edmund’s brothers and their friends were hurlers, the favorite Irish game of the period, and they often played this sport on one of the fields on their parents’ property. “Here too he [Edmund] tested himself with boys of the locality in running, jumping, weight-throwing and in other virile exercises. He was a graceful horseman, and in the
saddle he enjoyed a gallop on his favorite horse." 26 Edmund liked to fish in the King’s River nearby, to swim in the pond on his father’s property, to row a boat on the river or just to sit on the banks of the King’s River to dream and to relax. 27

Often enough there were games for the lads to enjoy as spectators—thrilling hurling matches—played on the Callan Green especially when Tipperary, Kilkenny or Waterford competed and local players were featured in a contest. 28

The widower Edmund could also recall memories of when he was ten or eleven when he taught the Catechism “to the poorer children of his immediate vicinity,... [as he gathered them around him in an empty shed at the farmhouse or in a corner of the yard.] Margaret Tierney provided these poor children with some welcome food, at the conclusion of the class.” 29

Thoughts of his happy home would also include memories of the schooling his parents could afford to give him. 30 Remembering his teachers and school-mates helped him to cope with his grieving for his wife. When he was a teen-ager, he was sent to the town of Kilkenny to get some special training in a business academy. 31 Up to this time he showed signs of having a good head for business at home on the farm, but, since he was the fourth of seven sons, the Westcourt farm would more than likely be managed by his eldest brother when their father died. Thus Edmund spent a few years in Kilkenny, making friends there and learning the practical and technical things he would have to know in order to obtain a position in Kilkenny or in some other town which needed the services of a hard-working merchant. Edmund was fortunate in that his father’s brother, Michael Rice, in Waterford, was looking for just such a trained apprentice to assist him in his store and warehouse. So at the age of seventeen, Edmund moved to the thriving port city of Waterford to work for his uncle.

A whole new life opened up for Edmund Rice now that he had left home, but he was also very aware that most Catholics in Ireland were in no way as fortunate as he was. It was good
to recall the happy days of his youth but what seemed never to change was the plight of the hundreds of poverty-stricken people he saw at home or in Kilkenny and now in Waterford. They were everywhere. “The smelly, half-naked, hungry children of the lanes and tenements of the city were wandering in the desert of hopeless and helpless penury.”32 So while he was enjoying success and a very comfortable life, he could not ignore the nagging thought that most of the Catholic people he saw in the towns and cities had no hope of having a life as good as his. This distressed him as much as his personal grief did.

In 1789 as he tried to cope with the tragedy of his wife’s death, he would become absorbed in thoughts of people less fortunate than himself. His country was in a terrible state just now and for most of the people the future was very bleak. How could he feel sorry for himself when he saw so many of his countrymen living in such hopeless destitution?33 For hundreds of years the Irish Catholics suffered persecution and extreme poverty. Their land and their very culture as well as almost all of their civil rights were taken away from them.34 Very few people who believed and practiced the Catholic religion were able to enjoy a decent living because of the penal laws. Yet there were some kindly non-Catholics who tried to change this situation and thus it was that families like the Rices managed to live in a good house on a profitable farm and still were able to practice their faith.

They [the Catholic poor] live in continual apprehension with the terror of persecution, they feel they are without protection; they are alive to the least alarm; and this must be the case, until they see the aristocracy of their faith participating equally with the Protestants in the political power of the country.35

Edmund knew that this condition of most of Ireland’s people had been in existence since the first part of the 16th Century. Successive English Rulers and Parliaments enacted laws to subjugate Catholics in Ireland and to stamp out their
religion. The Irish Parliament enacted legislation called the 'Penal Laws' which were passed regularly until the late 1700's. These laws were very severe. "The Penal Laws began with the decrees banishing bishops and the regular clergy in 1697. In 1703 the Act of Registration allowed one priest per parish provided he registered with the State authorities.....The idea behind the Act of 1703 was that the priests would be known to the authorities through the registration and there was no intention of replacing them after their death.....To exclude the laity from political power, a declaration against transubstantiation, imposed on all office holders, was an effective prohibition. Similar restrictions were enacted by municipal corporations and by professional guilds. Catholics, by reason of their faith, were not allowed into the legal, banking or teaching professions. Succession to Catholic estates operated under a law which was called 'gavelkind'. It directed the division of the land among all the male children and thus insure that Catholics would not possess large parcels of land. The Penal Laws were enacted in order to keep the Catholic Irish under subjection—to make them poor and to keep them poor. "Property, especially landed property, was the basis of power. In 1641 roughly 59 % of the land was held by Catholics; in 1688 the figure was 22 %; by 1703 it was 14 %; and in the 1770's it was 5 %." Edmund Burke, a native of Cork and a Protestant, did all he could do in the British Parliament to soften these harsh laws. He described these laws as "This machine of wise and elaborate connivance, and 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." When the laws were fully in effect, rewards were offered to those who reported the whereabouts of a Catholic priest or bishop, a 'Popish' [Catholic] school or a gathering of Catholics for a Mass or devotions. The Irish language was discouraged in Gaelic speaking areas, Catholics' land confiscated. Catholic schools were banned and all civil
rights and privileges could be enjoyed only by those who were members of the state church—the Church of Ireland. These churches and their clergy were supported by tithes and fees that everyone, regardless of one’s religion, had to pay. Thus a Catholic had to support this official church, by paying a heavy tax in order to provide ministers’ salaries, and to pay taxes to the Protestant minister when Catholic children were baptized by their priest, or when a grave was opened in the cemetery for a burial of a loved one in a ceremony at which no Catholic priest was allowed to lead the prayers. Edmund knew all about these laws and about the pitiable state to which the majority of the people were reduced. So it was not only the pleasant memories that came to mind in his grief, there were many very sad things he could also recall. He wanted to do something to improve the lot of the poor, so during this time of discernment he wrestled with various ways he could do this. But this is another story.
Young Edmund Rice in the city of Waterford was to become one of its most successful and respected citizens. It did not take him long to set his roots down in the city that would be his home for the next 65 years. Fresh from his training at the academy in Kilkenny, Edmund was welcomed by his uncle Michael Rice who had two sons of his own and who treated his nephew as if he were a third son. Edmund threw himself into the work at his uncle’s provisioning company and Michael Rice was quite happy to have his help in managing his prosperous concern, especially since neither of his sons was interested in this type of work. Edmund’s organizing skills and his ability to work well with others resulted in expanding and making many improvements so that profits continued to mount. “Soon Edmund became a familiar figure in his uncle’s stores in Baronstrand Street, the warehouses on the quay, on board ship, or as he rode on horseback to buy cattle and farm produce to stock the ships in Waterford Harbour. He quickly won his uncle’s confidence, and a deep affection grew up between them. The business thrived.”

Naturally, Edmund’s parents were very happy for him that his uncle had found Edmund such a good worker. They felt certain that one day their son would be Michael Rice’s partner. At Westcourt, the family farm was also doing quite well, thanks to the labors and good management of Edmund’s father. Although it was not a quick journey to get home, Edmund made the long ride from Waterford to Callan to be with his family at Westcourt from time to time. He liked to tell the family all the news from Waterford and he was fond of
showing off the latest styles that young men were wearing in the city. Some of his old neighbors were not impressed with the way Edmund dressed. It seemed to them that he was taking on the ways of the big city. This, they did not like! One old-timer stopped him after Sunday Mass at Callan to scold him for distracting the people in church. So it appears that Edmund was considered a bit of a “dandy” when he came back to Callan and that he had some of the faults of the “younger generation.” At least this is what the home town folks were saying. Some of them probably resented his success in Waterford and thought he was coming home just to show off. At Westcourt, his mother and father were proud of their son—the young merchant. They knew that his uncle was very satisfied with him and that recommendation was good enough for them. In September, 1787, Mr. Robert Rice, Edmund’s father, drew up his will and to the amazement of no one in the family, he appointed Edmund executor. This made Edmund the legal head of the family. Robert Rice knew all of his sons very well and considered Edmund to be the one to take charge of things when he had passed away. The will provided for his ‘dearly beloved wife Margaret’, that she would have the home at Westcourt. There were provisions for each family member. Land records show that Edmund purchased his brothers’ shares of the land in due course. “It was a measure of the trust his father placed in Edmund, that he was made executor of the will. This was a delicate matter and demanded efficiency and integrity.” A few years later Edmund would also administer the last will of his youngest brother, Michael, who died in Waterford. With good reason, his parents and his siblings had confidence in their son and brother.

But there was much more to Edmund Rice than business acumen. He was a devout Catholic layman who made no secret about his love for the Church and all it stood for. His daily routine began with attendance at Mass and even though it was quite uncommon among Catholics of the day, he frequently received communion. He belonged to a group of
Catholic young men, most of them fellow-merchants, who were devoted to developing their spiritual lives and to performing good works. They met on a regular basis and committed themselves to works of charity, especially among the abjectly poor of the area. Edmund soon found himself involved with several other local agencies that provided social services to people in need. He used all of his business skills to see to it that the poor would receive whatever kind of aid they needed. He had a special interest in the homeless, in orphans, in widows, in anyone who needed assistance of any kind. He took on the role of advocate in upholding the legal rights of those who were not able to fend for themselves in a society that looked down on Catholics, especially the poor. Much of his free time was spent in visiting old folks, in seeing that children had something to eat, in obtaining clothes and shoes for people who could not afford them and just by being available to individuals who were down on their luck. A good example of this is found in testimony given by Mr. Nicholas Whittle. He had two great-grand-aunts, who as children were left orphans. Their parents had named Mr. Rice to look after some money set aside for the education and the support of their daughters. Edmund Rice agreed to be their guardian and he took his duties seriously. The bank in which these funds were lodged failed. Thus the girls' income was lost. "Mr. Rice made good the loss himself from his own private funds and had the Connolly girls reared and educated at his own expense."  

Although in the early 1800's Waterford city was experiencing a wave of prosperity it had never known before, it also had a slum area which was home to many of its people and where living conditions were the lowest of the low. Jobs were scarce for Catholic men. What little income that did come their way was often spent in the pubs and grog shops. A professional traveler to Waterford at this time commented: "Whiskey drinking prevails to a dreadful extent in Waterford. There are between two and three hundred licensed houses; and it certainly does seem to me that among the remedial measures nec-
ecessary for the tranquillity and happiness of Ireland, an alteration in the licensing system is one of the most important."

Misery, near starvation and an acceptance of the fact that this was their lot in life was rampant among many of the poor. They felt hopeless and believed that neither the government nor the well off class of people, had any interest in their welfare. These were the prevailing sentiments of Waterford’s massive population of unemployed husbands and fathers, of its depressed wives and mothers and especially of its innocent victim-children. These Catholic poor could not even look to their church for material help as its bishops and priests were as much rejected by the government and by the ascendancy (the privileged Protestant citizens) as the rest of the Catholic population was. Mr. Edmund Rice and his fellow young merchants of the parish were exceptions to this line of thinking in Waterford at the end of the 18th century.

At this period of his life, Edmund Rice seemed to be living two lives. By day he was in his working place pouring all of his energy into managing his uncle's firm. After hours, he was equally occupied, this time being the agent of the homeless, the rejected, the widows, orphans, street urchins, debtors or any person who sought his help. He obtained and delivered food, bedding, fuel and medicine to the needy and tried to find lodgings for those who had no homes. He became a member of several other charitable committees in order to obtain funds from various sources to support families or individuals who had no other means at their disposal. Once he joined these committees, he usually became an officer so that he could use his influence to urge the societies to increase their efforts. At times he would challenge the banks and trusts that were not prompt in paying interest to the beneficiaries of wills—usually homes for orphans, for senior citizens or other impoverished people. He became an expert in the legal procedures needed to expedite payments to such causes.

Edmund Rice was fast becoming one of the leading citi-
zens of Waterford. His business associates respected him for his brilliant management, for his new ideas and for his integrity in all of his affairs. In the parish he was regarded as an exemplary Catholic layman. The bishop and priests relied on him to advise them in financial matters, especially in regard to real estate. The poor looked to him as a friend and benefactor who worked tirelessly for them and their needs.

He was befriended by many of the best families in Waterford and he was able to convince some of them to join him on the several committees to which he belonged as they were always in need of donations and volunteers. One of his closest associates, Brother Austin Dunphy, tells us that “Edmund Rice was one of the very few persons who...was allowed to pass unchallenged at all the military posts in Waterford, Carrick-on-Suir, Clonmel, Tipperary and Limerick.” The obvious inference from this statement is that Edmund Rice was so well known, trusted and respected at the military posts, because of his business contacts with them supplying meat, butter, cattle, sheep, oats, hay, straw, etc. that he was most reliable and consequently one of the most trusted of civilians who had access to the military authorities.

For entertainment Edmund enjoyed Irish dancing, songs and music that were traditionally a part of the culture. It is recorded of him that on occasional Sunday afternoons, in the company of some of his associates, Edmund took a stroll from the city out to the suburbs to a place known as “the Yellow House Inn.” He enjoyed meeting his friends there and was especially happy to hear his favorite music and to join in the choruses or to participate in one of the dances or reels. A Thomas Moore song that he liked to sing “Oh! Had We Some Bright Little Isle of Our Own” was one of the popular songs of the day. Years later as a Christian Brother “Edmund had a great fund of stories that enlivened community recreations and a droll sense of humour that brought many a laugh. Sometimes, especially on festive occasions, the brothers had a
concert when Edmund would join with them in singing his favourite songs from Moore’s Irish Melodies.”

Among Edmund’s many friends was a renowned poet by the name of Tadhg (Irish for ‘Timothy’) O’Sullivan. His verses in the Gaelic tongue interested Edmund. The two became close friends. It was probably at the Yellow House Inn that Edmund first met the poet. There were some rumors going around that Tadhg had been lax in his religious obligations at one time in his life, but that was long past, and his association with Edmund Rice was beneficial to both men. Edmund, just by spending time with his friend and by affirming his artistic ability, encouraged the poet who was one of the most influential poets in eighteenth century Ireland. The poet often dropped in to see Edmund both at his home on Arundel Lane and in his business place on Baronstrand Street. Edmund would stop what he was doing and graciously receive his friend, and would give him a few pounds to help him out financially. O’Sullivan was always welcome at Edmund’s home and just as there was warm hospitality for visitors in the old days at Westcourt, there was always a meal and friendly conversation for Tadhg when he came to call. The poet published a collection of his works. Edmund Rice was one of the sponsors who helped pay the costs of publishing this book. In this collection he wrote “twenty-five religious poems—on Christ, Mary, the Holy Spirit...and on other spiritual topics. Some of his poems were used as hymns, sung to well-known Irish airs.” The generosity of Edmund Rice, together with his deep appreciation of the arts and his devotion and loyalty to his friends, are traits or virtues that appealed to his contemporaries and led to his popularity with those who knew him.

Just about six years after arriving in Waterford, Edmund had fallen in love and prepared for marriage. Little is known of the girl he married that year. His wife was “a Miss Elliott, a young lady from a well-to-do family. Their married life was short. ....According to family tradition Edmund’s wife died .... late in her pregnancy. Their daughter, Mary, was born prematurely and
never developed normally. The only reference to Mrs. Rice's death was reported in newspapers for January 17, 1789.

There may be very sparse information available about the married life of Edmund Rice or about the death of his wife, but these events played a major role in his plans for the future. Being a young man without a wife and with an infant who needed extraordinary attention and care, he was forced to rethink his options for the years that lay ahead. He did not panic, nor did he lose confidence in a provident God. About two years later his name appears on the list of subscribers that paid for a special edition of the bible which was published in 1791. Not only did he purchase a copy of this bible, but he read it and studied the scriptures on a regular basis. He drew up a list of passages from the bible that had a special application to his life as a merchant and he recorded them on the fly leaf of the sacred book. From a close study of these short passages, one can get some insights into the soul of Edmund Rice. One of them in particular seems to point to his present situation as a Christian merchant: "Lend without any hope of return." (Luke 6:35). This quotation also must have had some implications on his final decision to sell his thriving firm in order to give his life to the poor.

Edmund did not leave any diaries and very few letters to describe for posterity what he was all about or what his dreams were. The fourteen passages he marked in his bible, although dealing with matters for which a business man was concerned, provide a valuable indication of his using scripture to guide him in his dealings in the market-place. Fortunately, he was an active business man and one who believed in the adage 'actions speak louder than words.' In the years following his wife's death, he became extremely involved in building up his uncle's provisioning trade and equally active in his volunteer work for Waterford's poor. His pondering the scriptures, his increased prayer and his seeking advice were to result in decisions that not only were to change his life style but would affect the countless
people whom he would serve and the lives of those who would volunteer to follow in his footsteps.

As he reflected on the Gospel command "Lend without any hope of return," he felt called not only to work for the poor through the many societies he had joined but to dig down into his own resources and liberally to share his gifts —material and spiritual—with people who were so poor that there was no hope of his ever being paid back. For the next thirteen years Edmund was to be a changed man who not only struggled with the decisions he was making but one who gradually withdrew from his business enterprises to devote himself almost full-time to charitable work.

There were still many business obligations that needed his attention. Common sense dictated that he needed money to carry out his plans and, apart from his investments in land, he depended on the business firm to provide him with funds for all the projects he had in mind.

From his youthful days in Callan, Edmund had a great love for the Eucharist and for making visits to the Blessed Sacrament. When he moved to Waterford, Edmund would drop into one of the more or less hidden Catholic chapels in order to pray before the tabernacle and then he often went in to see the priests if they lived nearby. The Waterford priests at St. Patrick's and Father John Power at St. John's, became close friends of Edmund Rice. Father Nicholas Foran was another good friend. Bishop Lanigan and later on Bishop Marum of his home diocese of Ossory and Bishop Hussey of Waterford were not only advisors of Edmund but close friends as well. From time to time he would discuss with them his desire to know what God's will was for him and they encouraged him to continue praying and doing his works of charity. They assured him that the Lord would help him to find the answer to his questions about his future.

During these years when he was pondering on his future plans, several things happened that gave him even more to con-
sider. These events helped him to make his final decision about his future, not only to show him what direction his life should take, but some examples of the life-style that could be his.

Edmund Rice became totally independent when his beloved uncle, Michael Rice, willed his provisioning business to him. This was in 1795. The old man knew that Edmund was the one who could manage the company he had built up during his long life. He left his land and other assets to his sons, but he wanted Edmund to be free to develop the company and felt it would prosper with his nephew in charge. Edmund was only 33 and he was already a rich man. This did not prevent him from focusing his attention on helping the poor but now he felt assured that he would have enough funds to carry out the projects for them that he had in mind. He continued putting in his time in the company which was now in his own name and he prayed for an answer to his prayer to know what the Lord wanted him to do with his life.

While he was pondering God's will for himself, Edmund's younger brother John had come to work in Waterford and after a time he decided to join the Augustinians in New Ross. Edmund helped John in every possible way, encouraging him in his vocation and helping to pay his fees. In due course John was sent to Rome to complete his studies for the priesthood. Edmund must have entertained the thought of a similar vocation for himself but for the moment, he felt it would be enough to assist John by paying his tuition and some of his other expenses. Although he had not yet ruled out the possibility of joining an Order on Europe's mainland in order to spend the rest of his life as a contemplative, Edmund continued to explore other possible options for his future.

Much later in his life, Edmund told some friends about another incident that had a major influence on his thinking during this time of discernment. Mr. Rice told this story himself and said that he saw the “finger of God” in it. He was on the road one time and when booking a room for the night in a
country inn, he lodged in the same room with a priest who spent most of the night in prayer. Edmund could not help but hear the holy old man uttering short prayers. Brother Rice told his friends many years later, that he was so impressed with this praying priest that he felt challenged to spend more time at prayer himself, and perhaps “to lead a Monk’s life of retirement and contemplation.”

Another factor in helping Edmund Rice to decide what the Lord was asking of him was his getting involved in a pastoral project of a Waterford pastor. His friend, Father John Power, later to be named Bishop of Waterford, came to Edmund about this time to discuss with him the possibility of bringing a group of Nano Nagle's Nuns to Waterford in order to open a school for poor girls. Bishop Moylan of Cork, the Major Superior of the Presentation Nuns, through the Rev. Mother, informed Father Power that there were no extra Sisters that could be spared, no matter how good it would be to have sisters to serve the church in Waterford. However, Mother Angela Collins suggested that Father Power send a few young ladies to be trained by her in the Cork Novitiate so that they could return to Waterford to establish a convent. Father Power found some volunteers from his own family and they went to Cork to begin their studies to become Presentation Sisters. In the meantime, the good priest went to Edmund Rice asking him to help the church obtain some property for this projected convent and school. This task occupied much of Edmund's time, but it was the kind of thing he liked to do. Perhaps Edmund Rice had heard of the Presentation Sisters before this time, but now he had come into close contact with Nano Nagle's Nuns. He was already the friend of the two Power women that were the first Waterford ladies to join the Presentation Order.

He would treasure his relationship with the Presentation Sisters for the rest of his life. He scouted around the city looking for an available property that would be suitable for a convent and school. A temporary location was found for the
Sisters and their school adjacent to St. Patrick's chapel on Jenkins Lane in Waterford. Edmund Rice acquired a permanent site for the Sisters on Hennessy's Road as this would be a much better location for the new convent school. The legal document concludes: “I acknowledge the lease to be taken by me in trust and for the sole use and benefit of Miss Ellen Power, Mrs. Margaret Power and Miss Mary Mullowney—Westcourt, 1 June 1799—Edmd. Rice. (signed).” There were still several challenges to the establishment of the school. Non-Catholic officials went so far as to invoke lapsed laws to try to prevent the opening of the convent school. An example of this was the rumor going around that the Sisters' school was an illegal institution. This was not true but to conform to a law no longer on the books, the Mother Superior obtained a license from the Protestant Bishop of Waterford. Three prominent citizens of Waterford were obliged to guarantee that she was a ‘fit and suitable person.’

The Sisters recorded some details of their struggle to get established in Waterford and noted that “but through the efforts of Mr. Rice the work of construction on the new site was pushed forward and in the last weeks of 1799 the sisters occupied their new convent.” When the first Mass was celebrated in the Convent chapel, March 19, 1801, Mr. Rice was present.

Having been intimately involved in setting up this school for poor girls, Edmund Rice not only was an active participant but he was also being educated as to what could be a powerful and practical means to counter-act the hopelessness of the Irish poor. In a few years he would face many of the same problems when he attempted to open schools for poor boys not far from Presentation Convent. Thus his association with the Presentation Sisters was one of the positive elements urging him on to come to a decision about his own future.

He did not lose interest in the Sisters once they were on their own. He made himself available to invest their dowries so they could obtain maximum interest when they invested
their money. Banks and trusts were paying about 3% interest per annum but Edmund “came to their assistance [the Nuns] and granted them a life annuity at about 10%....thus securing the permanence of their apostolate.”

It seems Edmund Rice had already made up his mind to establish a free school for the boys of Waterford as early as 1795 or 1796. In that year he received a letter (in answer to his) from Pope Pius VI encouraging him to proceed with his plan to set up such a school.

While considering the many possible choices open to him in his discernment about the future, Edmund not only entertained the plusses and minuses of each option, he also prayed fervently and sought advice from trusted friends. One of these was Bishop James Lanigan, a close friend of Edmund’s and Bishop of his home diocese of Ossory. Dr. Lanigan encouraged him to go ahead with his plan to open a tuition free school for the poor boys of Waterford. Earlier, there is a story of Edmund’s discussing his options with the legendary ‘woman at the window.’ The story goes that Edmund was telling his friend that he was thinking of entering a monastic order on the mainland of Europe to devote his life to prayer and contemplation. The lady went to the window which looked out on a busy street and pointed to some unruly urchins loitering there. She suggested to him that he would better serve God by helping these youngsters than by “burying himself” in a monastery. This suggestion supposedly helped him to come to a final decision.

Edmund had decided to open a school and to devote his time, talents and finances to the project. Just about this time, (the year was 1797), Bishop Hussey had issued a pastoral letter addressed to the Pastors and the Catholic people of his diocese of Waterford and Lismore. Among other directives regarding Catholic schools, the Bishop hit out against the efforts of non-Catholics who were enticing the poor into their schools as a means of converting them. If Edmund had read this letter, he
would have seen Bishop Hussey’s appeal to pastors, exhorting them “to stand firm against all attempts which may be made under various pretexts to withdraw any of your flock from the belief and practice of the Catholic religion.”86 In the same letter he wrote: “Remonstrate with any parent who will be so criminal to expose his offspring where his religious faith or morals are likely to be perverted.” Just at this time there was a renewed effort on the part of the government to use schools to win Catholics away from their traditional faith. It was precisely because of such efforts that the poorer Catholic families refused to send their children to school and thus the boys were free to run the streets and get into mischief. The ‘Lady at the window’ had no trouble finding urchins at which to point her finger for Edmund to see. Such children were everywhere. Edmund now had decided to do something that he hoped would result in Catholic people taking their rightful place in their own country.

The last decades of the 18th century saw the Penal Laws diminishing. Because of this, the statesman Edmund Burke wrote to an Irish friend “You are now beginning to have a country.”87 A law was passed in 1774 which provided for an oath88 which had to be taken by anyone desiring civil rights. This oath was approved by Catholic Bishops so that a Catholic could now take it without violation to his conscience and could thus begin to enjoy limited civil rights which in the past had been taken away from Catholics by the Penal Laws. In 1778 the Popery Act of 1704 was repealed so that Catholics could now negotiate land leases for life and not just for a short period of time. The Navigation Acts passed by Parliament in the 1770’s were also a boon to Irish merchants like Edmund Rice since unrestricted trade meant an increase in business and therefore, profits. Edmund Rice’s Provisions Company amassed huge profits, all of which he needed to subsidize his future plans for the impoverished youths of Waterford.

In 1798, just when a spirit of hope and determination on the part of several groups of Irish patriots was coming to life, a rebellion broke out in Ireland that raised the fears of British offi-
They already had their hands full with colonial problems in America and with pressure from a new spirit of radical freedom in France. The Irish rebellion was suppressed by English forces, not without bloodshed on both sides. The Irish leaders were executed by the victorious authorities. Although battles during the rebellion had been fought in Wexford and Wicklow, many a Waterford man was involved in this attempt to establish an independent Ireland. On St. John's Bridge in Waterford, Edmund Rice witnessed the execution of Francis Hearn, nephew of his friend Dean Hearn, rector of the Waterford Cathedral. Another harrowing personal experience for Edmund was his role in giving shelter to his sister Jane's husband, John Rice of Kilkenny, a strong nationalist hero among the local people. If Edmund were found out by the authorities, the death penalty would be his punishment. There is a local tale told in and around Waterford that Edmund Rice smuggled his sister's husband, John Rice, out of the country by hiding him in a meat barrel among the shipment of supplies going to Newfoundland.

Because of the 1798 Rebellion the British Government reacted by abolishing the Irish Parliament and by the Act of Union in 1800, putting the whole country directly under the British Parliament. The ascendancy in Ireland now felt safe and Irish Catholics seemed to have lost ground as far as civil rights were concerned.

For Irish Catholics the new century dawned with a revival of old fears and religious animosities. Yet it was also the beginning of a new age in which leaders or "prophets" of a different, non-political kind, were rising up to change the status quo. Edmund was one such leader of the quiet, bloodless revolution, and he was not alone. A short account of some of these prophets is called for at this point in order to illustrate the efforts made by several individuals, who, like Edmund Rice, generously contributed their lives and their fortunes in behalf of the thousands of neglected Catholic people in Ireland at the beginning of the 19th century.
Historians writing about the last half of the eighteenth century could rightly call this period of history “the Age of Revolutions” because of the impact that the American and the French Revolutions had on events on both sides of the Atlantic Ocean. In Ireland the Rebellion of 1798 may have been crushed but a new and different kind of revolution was happening in the country early in the 19th century and even as early as 1775. It gave new life to a people who were just about dead. It gave them new hope and new possibilities. The leaders of the “Quiet Revolution” were Irish Catholics such as Nano Nagle, Teresa Mullaly, Edmund Rice, Mary Aikenhead and Catherine McAuley. These “Prophets” opened free schools to teach the children of the poor.

**Nano Nagle (1718—1784)**

One of the first of these valiant teachers was a diminutive Catholic woman in Cork. Her name was Nano Nagle. Her cousin, the statesman Edmund Burke, described the Ireland of that time in *The Reformer* of March, 1747: “Whoever travels through this kingdom [Ireland] will see such poverty as few nations in Europe can equal.” The Penal Laws had done their job. In the city of Cork, Nano Nagle decided to do something about this condition that had succeeded in bringing the majority of Irish people to their knees as the powerful minority reduced them to a condition akin to slavery in their own country.

“Convinced that the degradation of Ireland could only be cured by a sound Christian education, Nano was determined to
break the social barrier of ignorance and to dispel the spirit of apathy and hopelessness.\textsuperscript{95} Because the laws forbade Catholic schools, she rented hovels in the slums of Cork and she secretly\textsuperscript{96} turned them into classrooms. In 1755 there were seven of them, five for girls and two for boys. Using her own money and with some financial help from her uncle, Joseph Nagle,\textsuperscript{97} she hired teachers for each little school. Nano reserved to herself the task of teaching religion and preparing the youngsters for the sacraments in each school. Helping her was a priest—Father Francis Moylan,\textsuperscript{98} who agreed with her that it would be only through education that Catholics would be able to rise out of their misery. In 1771, Nano donated the funds to endow a Convent for the French Ursulines to come to Cork to teach the girls in a proper school.\textsuperscript{99} The Nuns came, but because of their rules of enclosure, the Sisters could not leave their convent to go to the ignorant, the sick and the homeless. The convent school depended on fees for support and Nano realized that the poor would not be able to afford tuition. So Nano continued her teaching in her schools and although the Ursulines invited her to take up residence in the Convent, she preferred to live in a little cabin she had built on the convent grounds. Some volunteers joined her and in 1775 she founded her own Order, with Moylan, now the bishop of Cork, as her higher superior. She made sure that there was no rule of enclosure for her sisters who would be free to go out to serve the poor in their hovels or in the schools she had established.\textsuperscript{100} This was the beginning of the Presentation Order, the very group that Edmund Rice helped to get established in Waterford in 1798.

**TERESA MULLALY (1728—1803)**

At about the same time (1766), another lady, Teresa Mullaly, had much the same idea of opening a school for girls from impoverished families, only this one was in Dublin.\textsuperscript{101} Teresa had a little money of her own together with funds collected by the people of St. Michan’s parish which she used to rent a place for this purpose.

As spies and informers were always on the prowl, anxious to
fill their pockets by earning good rewards from the Government, Teresa had to walk warily. To meet the situation, she hit on a pious piece of camouflage, which proved successful. She had two rooms: in the front one she taught the girls knitting and sewing and the like; in the back room, their catechism, reading, writing and arithmetic. As the rooms she had rented for the school were on the top storey of the house—she was able to keep a sharp look-out for the coming of the Castle agents. When danger was sighted, or when word was received that the agents were in the neighborhood, catechisms and copy books were quickly stowed away, and her children were assembled in the front room, where they were busily employed in learning the art of turning a heel or closing a toe. For the first 16 years of their work (until the Relief Act of 1782) Teresa and her two assistants...had to be on constant alert to avoid being brought to the notice of Dublin Castle, the seat of government. The authorities who enforced the penal laws were headquartered there. When Teresa dismissed the students each school day, the girls were sent home two by two at intervals to prevent attracting notice. In very truth, they did good by stealth.”

Teresa had heard about Nano Nagle’s convent school in Cork so she went there to visit her and afterwards kept up a correspondence with her. They shared ideas about methods of teaching and encouraged each other. Teresa was not a Nun but to insure the continuance of her school for poor girls she wanted Nano to send some Sisters to Dublin. After a few years, her dream was realized so she is the person responsible for the first Presentation Convent School in the city of Dublin.

Teresa Mullalv was but another of the great prophets that appeared on the scene in Ireland when help was most needed. She “was not merely the pioneer of free primary education for poor Catholic girls in Dublin, but was also the first to combine instruction in religion and the three R's with technical instruction on a modest scale. Knowing, as she did, that her girls
would have to make their own unaided way through the world, she determined that when they left her charge they would go out with a sound knowledge of their faith, and a training that would fit them for a good position or, better still, for married life as good wives and mothers.\textsuperscript{104}

**EDMUND RICE (1762-1844)**

Mr. Rice, in Waterford, had assisted with the negotiations to bring the Presentation Sisters to that city in the 1790's and in this way he had become acquainted with Nano's work and with the Presentation Sisters founded by her. In 1802 he decided to open a free school for boys. The word "school" as used here does not have the same meaning as it does today. A "school" in Ireland in the 1800's was simply a room or hall where a teacher conducted class. It was a classroom. Thus the "schools" of Edmund Rice, Nano Nagle and the others were single rooms, not school buildings. At first these "schools" were located in a dwelling house, a barn or in any place where a teacher and a class could go about the work of teaching and learning. So Edmund Rice's first temporary school was a store or a stable on Waterford's New Street, which he converted into school rooms. He hired two men to assist him in teaching the rowdy boys. All the funds needed to pay expenses came from the profit he enjoyed from his company, which he would soon sell in order to finance the kind of permanent school building he had in mind. The students would have to be fed and clothed since they came from the poorest slums in Waterford. He would have to pay the teachers and to either rent or buy suitable space for the school and to find living quarters and food for himself. At first this was no problem since he had started out on a small scale. Not all of his friends approved of this new venture and the people who lived on New Street protested to him that this was no place for a school.\textsuperscript{105} He sold his business to a Mr. Thomas Quan, one of the men who belonged to the group of laymen Edmund met at daily Mass for many years.\textsuperscript{106} So Edmund Rice now had a new home and a new career. He was launched on a new way of life that would have a profound influence on the lives of the people he would serve. His wisdom as well as his faith would be tested for years to come because of this decision but much good would result from it.
What Nano had started in Cork was now begun in Waterford. Her Presentation Sisters operated a free school for girls from impoverished families and Edmund Rice was doing the same for boys. There may not have been any connection between these two endeavors, but because of the efforts of Nano and Edmund, the Lord was showing his love for families who were in desperate need of assistance. Edmund Rice was willing to embark upon a project that people were saying was an impossible task to complete. Nano Nagle and Teresa Mullaly had done this a generation before him and there were others who accepted the call to change a situation considered unchangeable.

Catherine McAuley (1778—1841)

In 1831 Catherine McAuley, a young woman of Dublin, used her inheritance to establish her Sisterhood, the Sisters of Mercy, and to open her first religious house, a Convent on Baggot Street in Dublin, which also served as a home for working girls. Prior to the foundation of the Sisters of Mercy, Catherine did a two year novitiate with the Presentation Sisters, Georges Street, Dublin. Archbishop Murray advised her to use the Presentation Rule until she could write one of her own. On the completion of her novitiate, the Archbishop appointed her Superior of the Sisters of Mercy in 1831. Catherine, like Edmund, was totally committed to the poor and she soon set up schools and hospitals for the cast-offs of society. The people called her Sisters "the Walking Nuns" because they were fearless in going out to visit the poor in their shacks, in the jails, on the streets or wherever they gathered or needed the services that the Sisters of Mercy could offer them. Here was another Prophet sent to the Irish poor when they were at their lowest point in history.

Mary Aikenhead (1787—1858)

While Catherine McAuley and Edmund Rice were actively assisting the poor of Dublin (and Edmund in Waterford and Cork as well) Mary Aikenhead, Foundress of the Irish Sisters
of Charity, was waging her war against poverty and hopelessness, a few blocks away from Edmund's Model School in Dublin.\textsuperscript{110} Mary was a convert to Catholicism. With the help of Archbishop Murray of Dublin, she made her novitiate in England with the Sisters of Loreto. She returned to Dublin to give her life to the service of the poor. Archbishop Daniel Murray worked very closely with her in the foundation of her Sisterhood. He emphasized three ideas he wished to see incorporated into the Constitutions of Mary Aikenhead's Irish Sisters of Charity and he used all the influence he could muster to make certain these principles were approved by Rome. The non-negotiable articles were: 1) that the Sisters would be dedicated to serve the poor, 2) that they not be encumbered by the traditional rule of enclosure, 3) that the Superior General should be the administrator of the Institute under the patronage of the Archbishop of Dublin.\textsuperscript{111} She was in the same tradition as Nagle, Rice and McAuley. She felt called to serve the poor; she was ready to give her entire life to this cause. Once begun, through her mission to the poor in education, in hospitals and in many other ministries she and her Sisters were responsible for a change for-the-better in the lives of the people who needed hope and a livable future.

As the 19th century dawned, a majority of Irish Catholics still showed the effects of years of persecution, poverty and ill treatment by their over-lords. A new wave of bigotry against Catholics together with the psycho-social depression so prevalent among the Irish poor caused the homeless, the unemployed, the displaced tenants and the like to flock from country places into the cities in the hope of finding some respite. "It was in this emergency and in the aftermath of centuries of repression that Nano Nagle, Edmund Rice, Mary Aikenhead and Catherine McAuley determined to educate the poor and to open up the gate to Christian knowledge, spiritual freedom and social advancement."\textsuperscript{112} Church leaders of the period helped these Prophets to get approval from Rome and advised each of them in drawing up their Rule of Life.\textsuperscript{113} Very little
monetary assistance, apart from an occasional small donation, was given by pastors and bishops, simply because the Catholic Church was the Church of the Poor. Any hope of government assistance was out of the question. It was the zeal and concern of comfortable, middle class lay people that were responsible for this gigantic effort to help the poor rise up out of their misery. Nano, Teresa, Edmund, Mary and Catherine, each took a risk; each one took on the impossible; each one separately, uniquely and in most cases, unknown to the others; each contributed their lives and their fortunes generously, unselfishly and completely. Was there ever a time in the history of the Church when so many Prophets came on the scene at almost the same time, to respond to a crisis that seemed to have no solution, because it was simply too far gone? The divine call given to these visionaries was accepted by them and they were sent by the good Lord to the Irish people —so laid low by suffering— to be a sign of his love for them. What's more, they were gifted by this same Lord to accomplish what he called them to do.
The years from 1789 to 1802 in the life of Edmund Rice had not been easy ones for him. The death of his wife marked the opening of this long period of discernment; his leap of faith into a totally new life, that of a teacher and a Founder, marked its conclusion. The pain and shock of the sudden death of his wife were traumatic and the selling of his thriving business and the move from a comfortable home to the loft over the stable on New Street where he opened his first school must have been equally challenging. For 40 years Edmund had experienced the warmth of a family home and the satisfaction of a profitable business career. He was now leaving what might be called “the good life” for one that was totally new to him, one which would require him to live like the poor people to whom he was giving all of his talents and all of his energy as well as all of his wealth.

By 1802 the transition was made but Edmund’s temporary New Street school in Waterford was just a stepping stone to the kind of school he hoped to build. The teachers he paid did not stay with him very long. The Waterford street-boys turned “students” were too much for them. Before the year was up, Edmund found himself quite alone. His decision had run into its first snag. What could he now do under these circumstances? More decisions had to be made. Should he return to the business world? Maybe he should look for a monastery some place where, in peace, he could commune with the Lord. He had heard that in some places men who were teaching in Catholic schools were forming groups who lived and prayed together. Local people called them “Monks” although they were not under vows or members of a religious order. These
"Monks" it was said "did all their own domestic duties, even
the cooking, and that it was a thing of daily occurrence to see
the teachers attending to the vessels on the fire with one hand,
and a classical author in the other." Edmund, alone with 200
boys to teach, probably discussed his situation with his broth­
er, Father John, who had returned from Italy recently. The
idea of "Monks" ( Catholic lay-teachers) living together in
small hovels was giving pastors and bishops ideas about
founding orders of men who would teach in the schools of
their parishes. It may have been through Father John Rice
that two Callan men volunteered their services to teach with
Edmund in the New Street school. Thomas Grosvenor and
Patrick Finn had talked to Father Rice about their vocation
and the priest advised them to join up with Edmund for a
while, to do some teaching and to make a final decision after
this experience. Now, Edmund had the makings of a religi­
gious community or brotherhood. The three lived together,
prayed in common and taught in the school. This was the
simple beginning of Edmund Rice's 'Fratres Monachi'
(Brother Monks) as they were called in the first official doc­
ments issued by Rome in 1820.

Other men came to join this little brotherhood and
Edmund was thus encouraged in his plans to move from the
temporary New Street premises to a site a few blocks away.
Bishop Thomas Hussey became quite interested in Edmund's
plans and encouraged him in every way.

With the funds obtained from the sale of his provisioning
concern, Edmund Rice purchased a plot of land on the south
side of Waterford. This was close to the Ballybricken home
where he had lived with his wife for those few years they
enjoyed together. Nor was it far from the Presentation Nuns
whom he had helped with the establishing of their convent
and school. In fact there was a narrow passageway known as
'Hennessy's Lane' connecting the two properties so that
Edmund and his community could use this pathway to go to
the convent for daily Mass. Brother Rice's new school would be on an elevated site in the working-class district where once the thatched Faha chapel had stood.122

It would take almost two years before the new school was ready for occupancy. In the meantime, classes bulging with raucous youngsters, continued at the New Street make-shift school. Edmund and his little community of Brothers, as they taught, worked and prayed together were at the same time getting to know each other and making plans for their move up the hill.

Bishop Thomas Hussey was pleased that there would now be a new and permanent tuition-free school for boys from Waterford's poorest families. When the construction work was well on its way, Edmund noticed that the Bishop had become rather cool and distant, not as friendly as he had been. Upon inquiring and discussing this with his good friend, Father John Power, he found that there were rumors going around the city that Edmund Rice was moving to this new site in order to be completely independent of Church authorities. Of course, this was not true, but apparently Bishop Hussey thought it was. Edmund decided to bring the deed to the property to the Bishop's residence and to sign it over to him in his presence and to confirm that he was committed to live and work under the jurisdiction of the local bishop. Bishop Hussey was touched by this humble and generous gesture on the part of Edmund Rice.123 “Go on my dear friend, and prosper,” said Bishop Hussey; “I want no deed. I know of no one better fitted to administer your property than yourself. I am quite satisfied. You and your work shall ever have my warmest support and protection.”124 The Bishop resumed his interest in the undertaking and in his report to Rome spoke in glowing terms of Edmund Rice's community of teaching brothers, the success of their school on New Street and the project of expansion they had begun.

By June of 1803 the residence for the community was
ready for occupancy. The simple building was blessed by Bishop Hussey with the Brothers and their Waterford friends in attendance at the ceremony. It was the Bishop who suggested the name “Mount Sion” and Edmund agreed. The school building was not completed and would not be ready until the following year. Just about a month later, the Brothers and all of Waterford were saddened by the news of the sudden, tragic death of Bishop Hussey. In his last will, the good Bishop bequeathed £ 2,000 to Mount Sion: “...I desire that...the Estate and building in the city of Waterford occupied by Mr. Rice be continued for their original use, to wit in instructing poor Catholic boys in reading, writing and common arithmetic, together with the principles of their religion. That the masters who instruct them shall be appointed by the Roman Catholic or Titular Bishop of Waterford... All the masters are to be selected from among the Society of the Presentation of which Society Mr. Rice is one. ...The Masters to be five in number, Mr. Rice is always included as one of the Masters, his salary to be for life, as he is the proprietor for life of the Buildings.”

Edmund and his two companions were joined by a fourth member in the person of John Mulcahy from the village of Cappoquin. John had been studying for the priesthood when he heard of Edmund's new community dedicated to teaching the underprivileged. Although there was no Rule as yet approved for the community, the men addressed each other as “Brother” and they looked to Edmund for leadership. Their higher superior was whoever happened to be the Bishop of Waterford. The priest appointed Bishop to succeed Bishop Hussey was Father John Power, a very close friend of Edmund's. In May of 1804 the school building was completed and newly ordained Bishop Power's first official act was to bless Mount Sion and the pupils moved into their new rooms without delay. Within a year more space was required, so many boys had applied for admission to Mount Sion. Brother Edmund Rice decided to build some wooden sheds rather
than to add on to the existing building. As far as the people of Waterford were concerned, there was no doubt that he had done the right thing when he opened this school. For three years now, the Brothers had been working with boys from the poorest families and the change in these children was the talk of the town. Their manners, their behavior in Church, their appearance, their ability to read and write and to speak intelligently were most apparent to the general public. The spirits of the Catholics were boosted and filling the school with new pupils was no problem.

From the beginning, Brother Rice had seen to it that a bake shop and a tailor's work room were attached to the school so that bread could be baked daily to feed the hungry boys and that shirts and suits could be made for them to wear to school. He knew that he would have very few pupils if he did not have a way to supply his boys with these necessities. He had purchased the property for Mount Sion and paid for the building from the money he obtained when he sold his business. The funds were not long in being consumed in the expense to obtain supplies for the bakery and tailoring departments as well as for school books and other needs for the maintenance of this enterprise.

Edmund's business sense was very important just at this time since the school had to be self-supporting. Some of the men who joined him in his endeavor brought funds with them, funds to be invested for the upkeep of the Brothers or for the school. Edmund himself had some property which he rented out for the purpose of bringing income in to help pay the bills for school supplies and for the expenses of feeding and clothing the students who were paupers. Thus it was not simply a matter of building a school but also endowing it for the future since the students paid no fees.

Although Edmund had his hands full with keeping Mount Sion going, with living his life as a religious brother, administering and teaching in a large school, he still found time to
oversee the many charities and wills that needed supervision to assure that orphans, widows, the homeless and the aged received the funds due to them from various trusts. When interest coming from these sources was not paid on time, he made it his business to inquire and kept after the banks until they paid what was coming to the beneficiaries. Because he was such an expert in these matters, he was regularly chosen to be executor of wills made by wealthy persons who wanted to leave some of their riches to charitable causes. Edmund was the advocate of the poor even after he had left the business world. His ledgers and financial records were neatly and exactly kept. When the Brothers of a later era interviewed senior citizens who knew Edmund personally or whose parents had told them about him, almost every one of them spoke of his expertise in helping those who needed it the most. Mary Flynn, whose mother had worked in Mount Sion during the lifetime of Edmund Rice, said: "Any child whose parent was poor or a drunkard, Brother Rice singled out that child as the object of his special care. He then sought out the father and advised him to lead a better or more sober life. He was in the habit of going about in search of poor children...He instructed them and relieved their corporal necessities...My grandfather when passing Mount Sion used to say in Irish that was Rice’s house in which the poor were helped and the ignorant instructed." A most poignant and significant pen-picture of the Founder is given by Brother Pius Cuskelly in his reminiscence as told to Brother Mark Hill:

A gentleman met Brother Rice one day in one of the streets of Waterford, as he was taking four boys to Mount Sion. Brother Rice had one of the boys in his arms. The gentleman said to him: "Where are you taking these boys, Mr. Rice?"

"I am taking them," observed the latter, "to Mount Sion to have them go to school and to give them bread."
As news of the success of Mount Sion was spread around Waterford, and as the school was expanding, in order to accommodate incoming students, Brother Edmund Rice had to look out for more teachers to take charge of the new classes. Up to this time, men had joined his brotherhood as volunteers on their own initiative. He realized that he would now have to actively recruit many more men to keep up with the growth of his tuition-free school. He had his eyes out for men like himself,—men who had done well in the business world (and therefore, would bring funds with them to help support his community and school). Edmund needed men who were motivated to reach out to the masses of disadvantaged people in the city. One such likely person was a Thomas O'Brien, a wine merchant acquaintance of his who had done well financially, was unmarried, and whom Edmund thought would be a good candidate for the brotherhood. His newest Brother, Ignatius Mulcahy, had great experience as a businessman before joining Edmund’s fraternity and the Founder respected his maturity and wisdom so he asked him to call on Mr. Thomas O’Brien, the wine merchant, the next time he was downtown and to suggest to him the idea of joining the Mount Sion community.

The wine dealer, like most of Waterford’s citizens, was well aware of what Rice and his men were doing at Mount Sion and he was not long in deciding to become one of Edmund’s group. However, he was not so much thinking of Mount Sion, but rather of setting up a similar school in his native town of Clonmel, which was about twenty miles from Waterford. Mr. O’Brien was anxious to use his wealth to endow such an establishment if Edmund and Bishop Power agreed that it was a
feasible project. Both men jumped at the opportunity they saw to expand the good work, so Br. Ignatius Mulcahy was sent on another errand, this time to Clonmel, in order to investigate the possibility of opening a free school for the boys of that town. Dr. Thomas Fleming, the pastor of the parish in Clonmel was approached. Br. Mulcahy showed him the introductory letter written by Bishop Power and explained how Brother Edmund would gladly build, maintain and operate a school if he was agreeable. Father Fleming was not interested, so the proposal was rejected.

Undaunted by the failure of this proposal, and again with the Bishop's blessing, Edmund sent Br. Ignatius Mulcahy, this time, to Carrick-on-Suir, another town not far from Waterford. The Pastor here, Father John McKenna, expressed a willingness to have a monastery and schools erected in that town. Brother Rice now had the “go ahead” from the Bishop, the pastor and Mr. O'Brien. His second monastery and school were now in the offing.

The year was 1805. Edmund and his fledgling community were not yet an official religious order as they had no rule of their own. At Bishop Power's suggestion, they adapted the Rule of the Presentation Sisters and lived according to it until such time as Rome would approve such a rule for themselves. Earlier, Bishop Hussey had informed the Pope of the existence of Brother Rice's community in 1803 when he wrote “that a few men have been formed into a Society who eagerly desire to bind themselves by the three solemn vows of chastity, poverty and by obedience under rules similar to those of the Sisters, and already a convent residence has been built where four holy men reside who seek approbation of their rules when it will be deemed advisable by the Holy See.” The Bishop died before receiving an answer to his letter. His successor, Bishop John Power, allowed the community to make temporary vows for a year and after hearing from Rome, January, 1809, he permitted them to take perpetual vows. On August 15, 1809, seven Brothers made their perpetual profession in the Presentation
Convent chapel in Waterford. It was now up to them to present a rule of their own for approval and they were told in advance that their request “has brought much consolation to the Sacred Congregation, and the zeal and religious disposition of these devout men are highly praiseworthy.”

The first off-shoot of Mount Sion was ready for students at Carrick-on-Suir in 1806, with two Brothers, soon to be joined by a third. A year later a third house and school were opened in Dungarvan, another parish in the Waterford Diocese. Two Brothers were available to open that house. This fact that Edmund’s Brothers were staffing three schools in the diocese and the favorable letter to Bishop Power from Rome were responsible for the Bishop’s decision to allow the Brothers to make Perpetual Profession of Vows in 1809.

For seven years, Brother Rice and his community had made up a daily schedule for their prayers which was based on that of the Presentation Sisters. There was a chapel in their house and they were allowed to have the Blessed Sacrament reserved. This is something Edmund insisted on whenever a new foundation was being planned. In spite of the full schedule of teaching each Brother had assigned to him, several hours of the day were set aside for prayer and meditation. This was an essential part of their lives. Ascetical practices were carried out and meals were quite simple, perhaps too simple, since the men put in long hours in difficult school work every day but they were committed to live much like the poor families that they served. They lived under these conditions as volunteers since it was not until 1808 that they were allowed to bind themselves by vows. Their lifestyle changed very little after this important step in their religious lives.

Nano Nagle’s city of Cork was the next place looking for the services of Edmund Rice’s Brothers. Cork was a larger city than Waterford and although the Presentation Sisters had been established there in 1775, there were no schools for boys of the poorest families. Bishop Moylan had played a major
role in helping Nano found her Order and he had been in contact with Bishop Power of Waterford encouraging him to give his fullest support to Edmund Rice and his community of teaching Brothers. Now the old Bishop was most desirous of having Edmund's Brothers working for the boys of his Diocese. He had visited Waterford and with Bishop Power went to Mount Sion to see for himself the kind of work the Brothers were doing. He was mightily impressed and resolved to bring the Brothers to Cork\textsuperscript{138}. The Bishop made the request of Brother Rice for Brothers to come to his Diocese, but the Founder had to refuse because he had none to spare. Edmund did offer to train any men whom the Bishop would send to Mount Sion so Moylan wasted no time on his return to Cork to call a meeting of the schools' committee, at which he described what the Brothers were doing in Mount Sion. Before the meeting was over, two men offered the Bishop their services to go to Mount Sion to begin training for the Brotherhood. They arrived there on St. Patrick's Day, 1809 and were welcomed by the Founder. Brothers Jerome O'Connor and Baptist Leonard, two years later returned to their native city and "began the work of gratuitous education in the small schoolhouse, Chapel Lane immediately behind the Cathedral."\textsuperscript{139}

This was November of 1811. Brother Rice had intimated to Bishop Power that "Brother Jerome O'Connor would be the better of the two for Director, which was arranged accordingly by Bishop Moylan."\textsuperscript{140} The older brother of Brother Baptist entered the Cork community in 1812 and would be known as Brother Patrick Joseph Leonard. He had been a clerk in a bank who was considering the priesthood, but when he informed Bishop Moylan of his decision to become a Brother, the old Bishop is said to have replied: "Thank God, I now have no fears for my poor children; they will have a father."\textsuperscript{141}

The next Irish city to claim the services of Edmund Rice's Brothers was the capital of the country, Dublin. It was Archbishop John Troy and his Coadjutor, Archbishop Daniel
Murray, who invited the Brothers to the Archdiocese. The association of Brother Rice with this latter churchman was to be a fortuitous blessing both for his little band of Brothers and for Ireland. "Doctor Murray saw the utility of securing without delay a branch of this young and flourishing society [Christian Brothers] and Mr. Rice, at once yielding to the solicitations of His Grace, deputed two of the Brothers to proceed to Dublin and open their mission amongst the poor children there. By His Grace's influence and bounty they established in the parish of St. Andrew's, over which he then more particularly presided, renting a small dwelling-house in Moira-Place, where they erected a little oratory, and resided except in the intervals devoted to the duties of attendance to the children."\(^{142}\)

"An application to open a school in the metropolis had a special interest for Edmund. Negotiations for setting up the new foundation brought him into personal contact with one of the greatest prelates of the age whose assistance in later days would be invaluable."\(^{143}\) Edmund went all out to insure the success of this newest mission. His first task, and it was no easy one, was to convince Bishop Power of Waterford that he could spare two Brothers to go to Dublin. There were several newcomers entering Mount Sion for training as Brothers just at the time, so the Bishop reluctantly agreed to lend two candidates to go to Dublin until such time as Dublin would supply its own men for the new school. The Founder happily informed Dr. Murray that Brothers were coming to the Archdiocese. Br. John Baptist Grosvenor and a companion\(^{144}\) were chosen for the venture. In a letter to the Archbishop, Brother Rice wrote: "I resign into your Grace's hands every dominion whatever over the subjects in Dublin; and shall allow them during their lives a stipend of forty-four pounds a year."\(^{145}\) It was this offer of financial assistance that troubled Bishop Power when he found out about it. He realized that Edmund was willing to make sacrifices for this undertaking but as the major superior, Bishop Power also knew that Mount Sion could ill afford to financially support the new communi-
ty in Dublin. He made it quite clear to Archbishop Murray that this grant could not be continued. “Under these circumstances where the existence of our own house and school is brought into jeopardy your Grace will perceive that I cannot by any means agree to have any disbursements or remittances for the future made from the Waterford establishment which has been formed not solely by Mr. Rice's means but also by means exclusively intended for the diocese.”\textsuperscript{146} This incident brought home to Edmund Rice some of the administrative problems he would have to encounter as his brotherhood expanded throughout Ireland. He experienced the limitations of the system in which he was involved. He knew there would be more clashes like this in the future because he was getting requests for Brothers from Bishops around the country. For the moment, if Brothers were requested by Bishops in other places, it seemed that the only way he could help them was by training men whom said Bishops would send to Mount Sion for that purpose. As to the finances to support schools that were for non-tuition paying students, this was a matter that would challenge him for the rest of his life.\textsuperscript{147}

Edmund’s position during this first decade of his new life was that of Founder. At times he was the Principal of the school and Superior of the community at Mount Sion and he was also responsible for training men from other places who wished to join his group. On completion of their novitiate they returned to their separate towns to establish schools similar to Mount Sion. Once established, each house was independent and could receive and train new members. The local Bishop was the only higher superior and was the only one who could transfer a brother to a different house.\textsuperscript{148} Likewise the Bishop appointed the Superior of each house. All the Brothers looked to Brother Rice with respect and reverence because he was the Founder but he had no legal authority over the brothers outside of Mount Sion and his authority there ended when his term ended. When Brother Rice’s term as Superior of Mount Sion was completed in 1814, Bishop Power appointed Austin
Dunphy to the position. Brother Austin Dunphy served for a few years in this capacity until he was assigned to another community.\textsuperscript{149}

Bishop John Power and Brother Edmund Rice had a very close relationship and they usually agreed on matters pertaining to the brothers. That was fine when all the schools were within the Diocese of Waterford but problems arose when the brothers expanded into Dublin and Cork where each of these places had a different bishop. As time went on, Edmund realized that all of these higher superiors (bishops) in the various dioceses where the brothers had houses made it difficult for the Brothers to have any kind of unity and it hampered him when he was trying to give assistance in places that needed additional Brothers. It would take another ten years to deal with this issue and to come up with a solution that resulted in two possible approaches and two separate brotherhoods.

Edmund had already experienced the tension between his two good friends—Bishop Power of Waterford and Archbishop Murray of Dublin. That was nothing compared to the problems that erupted after Bishop Power’s death in 1816 and when Bishop Robert Walsh became Bishop of Waterford. In the meantime, Brothers opened schools in Thurles and Limerick—now there were two more Bishops to complicate matters. The bottom line to all of this was the fact that each Bishop was concerned with the portion of the Church over which he had jurisdiction. Edmund and the Brothers were content to serve under any Bishop but they also desired the freedom to expand into any diocese that wanted their services. It was Archbishop Troy of Dublin, a Dominican, who first suggested to Brother Rice that the Brothers might consider becoming a Papal Congregation since if this were the case they would be directly under the Pope and they would be free to serve anywhere in the universal Church. This would require the Brothers to have one of their own members as Superior General who would administer the whole congregation.
Edmund and the Brothers discussed this possibility at many meetings and made it the subject of their prayer for several months. Archbishop Murray and Father Peter Kenney, a Jesuit theologian, strongly suggested that Edmund should apply to Rome for the kind of arrangement that the French Brothers of Jean Baptiste De la Salle had received from the Pope for their society and who were free to send Brothers to any diocese. The Founder had copies of the French Constitutions sent to each house so his brothers could read them, discuss the document and pray over it. This was Edmund's usual style of leadership. He always consulted his men before making any major decision.

Edmund invited the Director of each house to come to a meeting at Mount Sion in August of 1817 in order to determine whether or not they wanted to pursue the course suggested by the Archbishop. After a week of deliberations, the brothers unanimously resolved "to adopt a style of government similar to that outlined in the French Brief, with rules and constitutions ...and to forward the articles to Rome for approval." The formal request was made to the Holy Father immediately after the meeting and it was accompanied by strong recommendations from Most Rev. Dr. Troy, Archbishop of Dublin, Dr. Murray and other prelates, earnestly beseeching the Holy Father to grant the petition of the brothers.

Although on September 5, 1820, Pope Pius VII gave his approval to the Brothers' request, the Brief did not reach Ireland until the spring of 1821. All of the professed Brothers were invited to Thurles to hear the Brief read and to sign the formal letter of its acceptance. They spent two days at the August session discussing various aspects of the document, at the end of which they signed the letter. There would be another convocation of all the Brothers at Mount Sion held during the Christmas vacation, during which the Brothers would attend an eight day retreat preached by Father Kenney. Then the Brothers would make their Profession in accordance with
the new Constitutions. This ceremony would be followed by the first General Chapter of the new Congregation at which the Superior General and his two Assistants would be elected.

Bishop Murphy of Cork would not allow the Brothers of his diocese to attend either meeting. He was totally opposed to the adoption of the new Constitutions so he forbade the Brothers to leave Cork. A few of the 30 Brothers who had joined Edmund's society up to this time, decided to leave the group before taking Final Vows under the new arrangements. For example, Brother Ignatius Mulcahy, a close associate and trusted friend of the Founder, chose to leave and to operate his own school in Cappoquin. Another of Edmund's first companions, Brother Grosvenor, left to take up studies for the priesthood. All of the Cork Brothers, except for Brother Austin Riordan, would eventually go to Mount Sion to accept the Brief, but not until 1826. Austin preferred to live according to the Presentation Constitutions, so Bishop Murphy found a school for him to manage on Cork's south side. Within a few years other men entered Brother Austin Riordan's community and the Presentation Brotherhood founded by Edmund Rice continued as a separate Congregation with Bishop Murphy as the higher superior.

A Presentation Brother writing in 1943 mentions the division of Edmund’s Society which took place in 1826 as follows: “The majority of the Presentation Brothers in the North Monastery decided to change their name and join with Mr. Rice. A minority,...decided to remain Presentation Brothers and went to the South Parish.”

To return now to 1822 and the first General Chapter of Edmund's new Society,—the one which had accepted the Papal Brief and made Vows in accordance with it,—Edmund Rice was elected the first Superior General, with Brothers Patrick Ellis and Austin Dunphv his two Assistants. This Chapter was empowered by the Papal Brief to make whatever legislation it felt necessary for the good of the new Congregation.
The majority of the Chapter delegates took issue with the Vow of Gratuitous Instruction imposed on the Brothers by the Holy See. Edmund Rice was among those who considered this vow unnecessary since the purpose of the Institute was the instruction of the poor. This vow, they protested, would prevent the Brothers from conducting schools for students who could afford to pay fees and thus make it possible for them to open more free schools for the poor. The Chapter made application to Rome for the deletion of this particular rule about the Vow of Gratuitous Instruction. The Roman authorities replied in the negative so the vow was taken by the Brothers until late in the twentieth century.

Before adjourning, the Chapter made some other decisions that were approved by Rome. Among other things, the Chapter mandated that all new members of the Congregation were to be received and trained at a central house which would also be the residence of the Superior General. A committee of four Brothers was appointed to advise the General Council on a completely new set of Constitutions that would be ready for the consideration of the next General Chapter to be held in 1832. The new Superior General, Brother Rice, was advised by the Chapter to visit each of the communities of the Institute within the year in order to promote unity among the Brothers and to help him to get a good sense of the strengths and weaknesses of each mission.

As Edmund made his way from house to house around Ireland he was warmly received by the Brothers everywhere. “His visits were of the most pleasing character, as he found all in their first fervour, and had rather to abate their ardour in their work and in the practices of austerities than to stimulate their zeal.” Besides meeting each of the Brothers, the Founder made it a point to see the Bishop of each diocese. In Dublin, in particular, his meeting with Archbishop Murray was a most cordial one. Dr. Murray was a man who could see beyond his own diocese. Edmund must have been greatly affirmed by this fact because he realized the great challenges
he was now facing as the Superior General of a new type of Institute in the Irish Church and the value of having at least one prelate who supported him. With a man of Dr. Murray's vision for the Irish Church on his side, the burden of office that Edmund carried was made a little lighter.159

Before returning to Mount Sion the Founder made the arduous journey from Dublin to Cork in order to visit the community there in spite of the fact that the brothers in the Diocese of Cork had not attended the 1822 convocation in Mount Sion. The Brothers had just moved into the North Monastery with their large school in operation. The hillside campus was called "Our Lady's Mount," or the "North Monastery." Bishop Murphy was still chagrined at the Brothers for various reasons, not the least of which was their desire to sign on with Edmund's newly organized Society. The Cork Brothers were delighted to see the Founder but they were not yet ready to break with the Bishop. They had leased the property for the monastery and school with their own funds and erected the building at their own expense. This had exhausted all their resources and they were finding it difficult to continue, but Edmund's visit boosted their morale. He told them he was prepared to receive them whenever they were ready to join up with him and the brothers who accepted the Brief. No pressure was put upon them and it was left entirely to them to decide if and when they wished to accept the Papal Brief. (It is doubtful that Edmund made the customary visit to the local bishop, Dr. Murphy, on this trip to Cork!)

Brother Rice returned to Mount Sion uplifted by the good spirit of the Brothers he had met but with a keen sense of the difficulties that they faced, especially financial problems, that had to be dealt with as soon as possible. He and his Council had their work cut out for them.
Who would have thought that when Mr. Rice opened his first school on Waterford's New Street, in 1802, that in ten years time he would have started a school system destined to change the lives of hundreds of desperate people? But by 1812, he had schools in six cities or towns and he had a brotherhood of teachers working with him to help overcome evil with good. And this was only the beginning.

Most of the founding Brothers had no special training as teachers. Edmund himself had attended business classes before he came to Waterford but he did not have any courses that would have prepared him for the teaching profession. Among his early companions the only one who had experience as a teacher was Brother Peter Ellis who was a mathematics professor at St. John's College in Waterford before entering the Brothers. A few, like the Brothers Cahill in Thurles and Patrick O'Flaherty in Dublin had been "monks" or teachers in schools before their coming to join Brother Rice in his new Institute. A modern author writes of Edmund Rice: "Here was a man with no formal training setting himself up as a teacher of Waterford's most scruffy, undisciplined and poverty-stricken boys. Edmund Rice may have had his own occasional doubts when he considered the enormity of the task he was undertaking, but if he had, he was not deterred." By 1810 Edmund could write to Archbishop Bray of Cashel giving him a detailed outline of the methods used in Mount Sion. Thus in eight years he had not only become a teacher but he had the ability to create and organize what was to become the Christian Brothers
system of teaching. As an endorsement of his ability to teach, a
former student could still remember the effect the Founder had
on him seventy years earlier: "I went to school to Mount Sion
in Brother Rice's time. I remember his personal appearance
which would impress one as that of a great servant of God. I
received religious instructions from him and I was touched by
them as the instructions of a pious, holy, and religious man
who was devout and zealous in the service of God."\textsuperscript{161}

There are also countless reports of supervisors who
inspected the schools from time to time or from prominent
visitors who came to see the schools in operation. With few
exceptions they were loud in their praise of the work being
done by Edmund Rice's Brothers. A Protestant clergyman who
had visited Mount Sion in 1824 wrote in his report: "In the
schools established by Edmund Rice, Esq., for the education
of poor Catholic children, we have a splendid instance of the
most exalted generosity...These schools have been of incalcul-
able benefit; they have already impressed on the lower class-
es a character which hitherto was unknown to them; and in
the number of intelligent and respectable tradesmen, clerks
and servants which they have sent forth, bear the most
unquestionable testimony to the public services of Edmund
Rice"\textsuperscript{162} Not all of the Protestant writers were so effusive in
praise. Without inspecting the schools, one such author wrote:
"The plan of education pursued in schools, is perhaps the
most intolerant and mischievous which any individual or soci-
ety has attempted to mask under the disguise of Christian
instruction...There are 6,000 orthodox larvae in these poiso-
nous receptacles, and the queen bee, it seems, is still in vigor-
ous operation."\textsuperscript{163}

To offset statements like this, another non-Catholic visitor
to the schools who was also a public official commented: "The
schools established by Mr. Edmund Rice...afford every oppor-
tunity to hundreds of the poor children of this city to acquire
a truly useful education,...and to diffuse among our poor, prin-
ciples of integrity and social order. I have the highest possible
opinion of the instruction pursued in Mr. Rice's Waterford school."

Just exactly what was the system that Edmund and his Brothers had developed? At first the schools stressed the basics—in addition to catechetics and religious instruction, there was spelling, reading and arithmetic—but as the students matured, bookkeeping, and good writing were taught, then it was on to geometry, algebra, navigation and other practical subjects. "Hence it was that the system so early devised by Edmund Rice gave a graded teaching from the lowest primary level to a complete secondary education."

Although he was the Headmaster in Mount Sion, Edmund did his share of teaching, especially when it came to religious education, preparing the boys for the sacraments, or giving religious instructions. To him, this was the chief purpose of the school. He explained this to Archbishop Bray in the earliest letter he wrote that is still extant. He explains to the prelate the intricate system he and the Brothers had created so that every boy was adequately instructed. (Brother Mark McCarthy, the first major biographer of Edmund Rice says that the letter of Edmund to Archbishop Bray is one of the most important sources in the Archives because it shows Edmund’s grasp of educational methods.) The system which Edmund Rice and his brothers used was an adaptation of the Lancasterian method which was designed for the large classes then in vogue. In this system the teachers had assistants called "monitors" who took small sections of the large class and examined them on the catechism or on the other lessons given by the teacher. These monitors were prepared by the teacher and reported back to him after they had examined the pupils. Bible history lessons, explanation of the catechism, and other religious instructions are given according to the age of the pupils. Prayers are recited at intervals and as the clock strikes the hour, "silence is observed all over the schools, and every boy blesses himself, says the Hail Mary, and makes some short pious aspirations which continues about a minute when they bless them-
selves again and resume their business." Mr. Rice tells the Archbishop what he considers the heart of his system: "The half-hour's explanation of the Catechism I hold to be the most salutary part of the system. It's the most laborious to the teachers; however, if it was ten times what it is, I must own we are amply paid in seeing the reformation in the children."

Edmund was a creative and sensitive administrator and teacher. At Mount Sion and in most of his schools, Edmund saw to it that several books were available in a lending library for the pupils to take home with them. Monitors distributed the books and collected them each week. "My father was born in 1812 and went to school to Mount Sion in Br. Rice's time. The Founder used distribute little books on religion to the children." Mr. Rice was not only giving the boys an opportunity to do some reading outside the classroom but since many of the parents of these pupils were illiterate he hoped the boys would read aloud to the other members of the family, so that the school boys became religious instructors in their own homes. Brother Rice was far ahead of his contemporaries in this lending-library project.

The "Bake House" which is still standing beside Mount Sion, is a monument to Edmund Rice's generosity, his common sense and his sensitivity for the feelings of his students. On the ground floor is the room where baking was done daily to feed the hungry boys who got little food at home. The account books that Edmund kept so meticulously reveal the details of purchases of flour and other items necessary to supply the pupils with their daily bread. Upstairs was another room, this one for tailors who were kept busy making trousers and shirts for destitute boys. "He kept six or seven tailors in Barrack Street making suits of corduroy for poor children who stood much in need of clothes." [The Mount Sion property fronts on Barrack Street]. Again Brother Rice's account books contain hundreds of entries referring to the cloth purchased as well as wages paid to the tailors. An interesting comment that shows Edmund's delicate feeling for the poor was
made by two visitors to Mount Sion who wrote in their description of the time spent touring the school: “The most destitute of the children are clothed—but in such a way that their dress does not distinguish them from the other scholars. Boys leaving school for situations are, when in need of it, provided with decent and comfortable clothes.” It seems that Edmund had instructed the tailors to use different styles and colors for the suits being made so that students wearing the clothes would not be teased by others who might recognize a uniform turned out by the Mount Sion tailors. In addition to the account books, Edmund also kept a list of the names of those merchants who donated bolts of material for the purpose of clothing his pupils. Donations run into the thousands of pounds, an indication of the wonderful support Waterford people gave to the work of Edmund and his Brothers.

What is true of Mount Sion in Waterford is also true of the other towns and cities where Edmund's Brothers opened schools. Similar accounts of clothing and feeding the pupils can be found in the records at Carrick-on-Suir, Cork, Dublin and other places.

The work of the Founder and his interests were not confined to his pupils and the school. He found time to reach out to many others who were the outcasts of society because of their poverty. Edmund wrote many letters to attorneys and trust companies pleading for payments due to the homeless or the elderly. He actively participated in the social and civic associations that were formed to assist the needy. He continued to make investments for the Sisters of Presentation Convent, to do the legal work necessary in connection with their dowries and to do other neighborly favors for them whenever possible.

In 1802 a fifteen year old Italian immigrant, Carlo Bianconi, arrived in Ireland. He knew no English but was a born salesman, so he went from town to town selling his wares—pictures, prints, frames, drawings and mirrors. He
arrived in Waterford a few years later where he remained for two years. Edmund Rice was just settling in at Mount Sion, but he met Carlo and the two became friends. Carlo's grand daughter, his biographer, writes: "He had now reached the age of 22 and, thanks to Edmund Rice, had considerably advanced." Bianconi would become the originator of a coach system that became a principal means of communication and trade, linking Waterford with such towns as Clonmel, Carrick, Thurles and Limerick. His association with Edmund Rice was partly responsible for his successful business. In his autobiography, Carlo waxes eloquent on Edmund's work in Mount Sion: "Edmund Rice must be happy in the reflection that he had the courage to invest in the foundation of this invaluable institution that contributes so much to the improvement of his country. Feeling as I do the want of education myself, I know how great a blessing a man confers when he instructs the ignorant."176

Bianconi in his own way, was one of the great men that contributed to the welfare of the emerging Irish people in the Nineteenth century. His network of carriage routes not only provided employment for men who needed jobs to rise out of their poverty but also paved the way for the railroads. Edmund, the Founder and the teacher, spent time with Carlo as a friend and helped him with his own business expertise because he saw the possibilities for good Carlo was about to embark upon. Again in his diary, Carlo recorded his association with Edmund and other Brothers. "Here I formed the acquaintance of Mr. Rice for which I was also indebted to my old and esteemed friend William Cahill of Thurles, who has since contributed all his considerable means to the founding of a splendid school for the education of poor children of that place... Mr. Rice at this time was building the present establishment at Mount Sion where one thousand children are educated...and frequently apprenticed out. Many of these are useful members of society whose good example...actually remodeled society in their immediate locality."178 From this it can be
seen Carlo’s appreciation of his friendship with the early Brothers and his insight into the role that the Brothers’ former pupils were playing in the emerging new Ireland. It is significant that he prided himself with being friends of the great men and women of the times—Brother Edmund Rice, Father Mathew (Temperance Crusade), Daniel O’Connell (the “Liberator” of Ireland), Sister Catherine McAuley (Foundress of the Sisters of Mercy) and others. All of these, including Carlo Bianconi, were people who made the new Ireland a reality.

Another incident that illustrates Edmund’s compassion and his interest in abused people is the story of the slave Edmund spotted on an American ship tied up at the waterfront while the captain was taking on supplies. Edmund went to the captain and made arrangements to buy the slave’s freedom. They agreed on what the captain considered a fair price and the young African, Johnny, went with Edmund up to the Presentation Convent where the Sisters hired him and helped him to adjust to his new life as a free man. Johnny became a messenger for the Nuns and frequently he called in to Mount Sion to meet Edmund Rice. Johnny was a good worker and he was very careful with his wages. The Founder helped him to find a little house and a piece of land in Grace Dieu, a suburb of Waterford. The house was called “the Brass Castle”. Johnny took instructions and became a Catholic and was often seen in the Cathedral praying with great devotion.

Johnny, whose surname was “Thomas” had a little garden near his home at Grace Dieu and he raised pigs which were much in demand for provisioners and for the bacon and ham industry for which Waterford was known at this time. His friends, the Presentation Sisters and the Brothers of Edmund, were regularly in touch with him and it is told of him that when one of the Nuns was quite ill, “he brought her the choicest wine and other luxuries and brought them to the convent, insisting very earnestly that Rev. Mother should take them.”
Johnny Thomas died in 1848. Throughout his life he had been very grateful to Brother Rice and to the Nuns who had done so much for him. During his final illness, the Sisters sent a nurse up to his house to care for him. He was an industrious man all his life and he was also quite thrifty. Edmund Rice had advised him in business matters. Johnny showed his gratitude to the Founder and to the Nuns by leaving the two houses he owned and his other property to the Presentation Sisters and to the Brothers.183

So it was that Edmund Rice found the time to help individuals in Waterford at a time when he was deeply involved with his school and the administration of his Congregation of Brothers. He was never at a loss for time when there was good to be done for any person in need.
Two places that Edmund knew he would find people who needed help were the jails and the primitive hospitals in Ireland's cities and towns. He liked to visit these institutions because he knew he would meet persons there who were desperate and who had no one to whom they could turn for help. He was a regular visitor to prisoners especially on Sundays and holidays. The prisons were awful places, cold, damp, filthy—where only a bare minimum of food was offered to the prisoners. Edmund made visits to the prisoners to give them comfort, to provide them with some food, and to listen to the reasons for which they were jailed and perhaps to give them religious instructions. He would question each prisoner about his family and would agree to see if he could assist the wife or children in some way. When a prisoner was to be hanged Edmund and the Brothers would talk to the person about to be executed, pray with him and accompany him to the gallows. The first book about Edmund Rice by John Shelly of Callan was printed in 1863. He describes Mr. Rice, referring to the years before he founded his brotherhood in these words: "Besides being a business man, Edmond [sic] Rice was a social worker." Some of the inmates in the prisons in Waterford were there for non-payment of rent or other debts. Edmund visited such prisoners and often paid their debts if he could, so that they could be released and return to their families. He would sometimes give money to the jailer to provide food for the prisoners. He often accompanied those to be executed to the scaffold, all the while doing his best to console them by his words and prayers. This ministry to those in
prison did not stop when Edmund built Mount Sion or after he founded his Institute. Mr. Rice's account books for 1807 and 1808 carried entries for amounts given for charity to the various prisons in Waterford (city or county) and donations given directly to prisoners. One of the entries is dated December 25, 1807 which indicates he gave a half-crown to each of forty-two prisoners. Edmund's example was followed by the Brothers in these early years and they are mentioned in various newspaper articles on such occasions. "At Twelve o'clock the mournful procession left inner court of the gaol [jail]... Thomas F... was attended by the Rev. Walter Cantwell, and the other prisoner by the Rev. Edward Power. In addition to these Rev. Gentlemen, the Brothers of the Christian Schools of Mount Sion, ever to be found where they can administer comfort and alleviation under such trying circumstances, were assiduous in their exertions from the time the men left the dock after conviction." 

The hospitals in the cities such as those in Dublin, Cork, Waterford and Limerick were meant for the wealthier clientele of doctors and for those who could afford to pay for services rendered. There were wards for the poor attached to most such institutions and infirmaries that catered to the sick poor. For example there was a hospital on Jervis Street in Dublin that Edmund and the brothers frequently visited. In the Positio for Mary Aikenhead the author records a meeting of one of her Nuns and Edmund Rice. "The sisters were in the habit of visiting the female wards of Jervis Street Hospital, and on Sundays they generally met the Christian Brothers who were attending the male wards. Sister Mary Xavier decided to enlist the help of the brothers [to advise the Sisters on school management], and she appealed to Brother Rice in person. At first he found it hard to believe that she could be serious but once she had convinced him that this was a genuine cry for help, he promised to send her Brother Duggan." It should be noted that there was a close bond between Mary Aikenhead's Sisters of Charity and Edmund Rice's Brothers,
especially in Dublin because both groups were dedicated to the service of the poor. The help solicited by Sister Xavier was in connection with the sisters' first school in Dublin at a location close to the Brothers' school on North Richmond Street. More about this later. The Sisters of Mary Aikenhead (Irish Sisters of Charity) and those of Catherine McAuley (Sisters of Mercy) were to be seen in every part of Dublin wherever there was even one poverty-stricken soul who needed a helping hand. This is why the 'new' type of Sisters came to be affectionately called "the walking nuns" by city people. Although Edmund Rice and his brothers were first and foremost teachers, they also visited the sick and prisoners as a part of their ministry. They worked seven days a week and were tireless in their ministrations of charity to the poor.

There were times when the schools were closed and handed over to the civic authorities because of the dreaded typhoid fever or cholera epidemics which periodically swept through Ireland. In 1816 the Brothers were just completing the building of the famous North Monastery in Cork when they were asked to allow the building to be used for those dying of typhoid fever. A Catholic doctor donated beds and installed windows throughout the building and for the next year their new school became a temporary hospital. Edmund Rice approved of this move because he was always ready to help where the need was the greatest. The fever raged for a full year and more and it was 1818 before the school was again open to the admission of boys.

Edmund Rice directed the brothers to help as far as possible and to make their premises available if necessary whenever these plagues occurred. In Thurles, Dungarvan and Limerick, the brothers gave over the schools to become emergency wards and even their houses were used for patients and medical offices. If school work was continued, it had to be done in temporary accommodations elsewhere. The Brothers had also to find temporary lodgings for themselves.
Brothers found time to assist the doctors and nurses in attending to the victims. Brother Virgilius Jones who had lived with some of the Limerick Brothers recorded the following: “From the details which have come down to us of the labours of the brothers during the epidemic in Limerick, it is clear that no pen could do justice to their charity and patient endurance, in all their ministrations. All day long they were to be seen at the bedside of the sufferers attending to every call, to soothe every pang—using every appliance possible to keep down the burning fever or to ease their tortured limbs. The night also found the Brothers at their post, the silence of which was only broken by the heart-rending cries of the sufferers, calling aloud for the Brothers by their names, and whose very presence at the bedside seemed to have a soothing effect.” He goes on to describe the conditions of the locations, the entrance way crowded with coffins awaiting burial and with coffins waiting for corpses. The six month siege of cholera in Limerick found 525 patients being cared for and out this number there were 225 deaths. Edmund proudly praised the work of the Brothers in a letter he wrote to Mother Austin McGrath in Dungarvan, June 12, 1832: “Our Limerick Brothers are attending the poor cholera patients in the Hospitals. They give a frightful account of the ravages it is making there....Numerous conversions amongst the Sick, in so much as one of our Brothers in a letter we received yesterday calls the Cholera a Blessing instead of a scourge.”

It was a matter of overcoming evil with good that motivated Edmund and his brothers. There were times when they needed help to do this but most of the time they managed by working together. Brother Patrick Corbett, the grand old man of Carrick-on-Suir, in the Annals of that house tells of the difficult beginnings. Three brothers, Ignatius Mulcahy, Superior, Thomas O’Brien, founder of the school and Joseph Hogan were sent there by Edmund Rice with the blessing of Bishop Power. None of the three were experienced schoolmen and they had their hands full when to the school “came grown up lads, rude, ignorant and uncultured to the number of 60 who
nearly filled the room at once. The three Brothers being unacquainted with the system of teaching or of managing schools, the lads availed of their wont to run in and out as they pleased, became noisy and troublesome and woe to the man that would attempt to instruct them in catechism every Friday....The priests came to our aid to help us control the lads.”\textsuperscript{191} It is not surprising that Thomas O’Brien had a breakdown and was advised to return to his business in Waterford. Carrick-on-Suir was the first community of brothers to branch out from Mount Sion. The school was founded and paid for by Br. Thomas O’Brien and Br. Ignatius Mulcahy was local superior. The new establishment was completely independent of Mount Sion in every way except that Bishop Power was their higher Superior. Brother Mulcahy ran the school according to Mr. Rice’s system and the religious life of the brothers was arranged according to the Presentation Rule. Ignatius Mulcahy as Director of the house, could and did receive and train candidates and was not in any way subject to the founder “yet he (Ignatius Mulcahy) was united to him (Edmund Rice) in heart and interest.”\textsuperscript{194} Although this was the case, (that the three communities of brothers were independent) it is interesting that in 1808 and 1809 when the Brothers took Vows, Bishop Power invited the Brothers from Carrick-on-Suir and from Dungarvan to come to Waterford so that all three communities would profess vows together.

It was in Dublin in 1830 that Irish Sister of Charity, Sister Xavier (Hennessy) met Brother Rice at Jervis Street Hospital and asked for his assistance. The Nuns were in the process of opening a convent school in the Jesuit parish on Gardiner Street and they were running into difficulties managing the girls. The Sisters were dedicated to working with the poor but they had no experience in teaching. In answer to Sister Xavier’s request, Brother Rice told her he would send Brother Duggan over to assist her. She said: “That little boy? Send us an experienced one!” Edmund Rice retorted: “Little boy! I wish I had fifty such little boys.”\textsuperscript{195}
Brother Duggan spent all his Saturdays for several months giving lectures and demonstrations to the Sisters. He shared the Brothers' School Government Book with them since this handwritten book contained the principles and methods used by the Brothers in all of their schools. Sister Xavier, in turn kept notes on all of Brother Duggan's lessons and completed a similar volume for the Sisters of Charity. "Experience proves our system good, as the children are induced to love their lessons from the attractive manner in which they are given, and religion being the basis of every part of their education." Having overcome her difficulties with the help of Brother Duggan, Sister Xavier gained a reputation of being an accomplished principal.

These successes might give one the impression that it was smooth sailing for Edmund and the other great prophets of the times. The times were changing in that education for the poor was encouraged but there was still much bigotry, proselytism and civil unrest in the country. The passage of the Catholic Emancipation Act in 1829 when examined from differing angles is a good illustration of this.
What was a cause for rejoicing for most Catholics in Ireland in 1829— the Catholic Emancipation Act— was for Edmund Rice and for all men under religious vows, a challenge to their very existence in that country and in England. On the surface, the Act gave Catholics civil rights as well as freedom to practice their faith. But in order to cater to the demands of those non-Catholics most opposed to the new law, Parliament included a clause which, if implemented, would forbid Catholic men from entering any religious order. The offensive wording that caused such anxiety stated: “Whereas Jesuits and members of other religious orders, communities or societies of the church of Rome, bound by monastic or religious vow, are resident within the United Kingdom; and it is expedient to make provision for the gradual suppression and final prohibition of the same therein.” This clause, one of nine directly aimed at the Catholic Church, raised great concern among all religious priests and brothers in the United Kingdom.

In January, 1829, Edmund Rice called a meeting of all his brothers and it coincided with the actual signing of the Emancipation Act by the British government in April of that year. In his letter convoking the meeting of the brothers, Edmund showed his anxiety for the future when he urged the brothers to be “Intent on prayer and whatever may happen will turn to our good....join in fervent prayer to our divine Lord and to Mary, Help of Christians, to save our Congregation from this impending calamity.” Man of faith
that Edmund was, he believed that the prayers of the brothers and their students were important as he and his men had to decide on the stance they would take regarding this law.

When in April of 1829 thirty brothers came to Mount Sion for the meeting, Edmund shared some legal information he had received in a letter from Daniel O'Connell to a Franciscan friar which clearly stated: "The proposed law is one which has been well described as a class by the celebrated jurist, Bentham, in one word 'unexecutable'—that is, that it can never be executed." This was the opinion of one whom the brothers could trust, but of course, a biased court of law might interpret this law forbidding men to take religious vows in a very different manner. The Founder next read out to the brothers some of the statements of support (and there were many of these) sent to Parliament by Protestant supporters of the Christian Brothers and their schools in England and in Ireland. After lengthy consideration, Edmund and the brothers assembled took a practical approach to their future even if it were a risky one. They decided to allow all candidates presently under temporary vows to make final profession of vows immediately, if they so desired, and that the novitiate would continue to accept novices. The brothers also agreed to be registered as the law demanded but to submit a protest into the record in each county stating that they were laymen and that their superior was Edmund Rice, a citizen of the United Kingdom. A total of 55 brothers registered within the six month period mandated. No candidate applied for entrance into the brotherhood the following year but in 1831 things were back to normal in this regard. A hidden factor in all of this as far as Edmund and his Institute were concerned is that they still had no legal right to exist. This "practical problem was to dog them throughout the century—being outside the law leaves anybody in a very difficult position in legal financial affairs: when money was left to the brothers to support themselves or to build schools, relatives of the deceased benefactor could easily be tempted to invoke the law." In
most such cases the Brothers lost the money intended for
them by generous friends. Since there was no legal standing
for the Institute of Christian Brothers, it was necessary to
make such bequests in the name of an individual instead of a
school or a religious group. This caused great difficulties for
Edmund Rice who was so conscientious a man. His dilemma
was that he had taken the Vow of Poverty and yet he had to
fund free schools and to support his brothers. He would often
consult his confessor and other theologians about these mat-
ters but even so he found himself condemned and criticized by
some of the brothers in the last years of his life and was
accused of being disobedient because he had protected his
assets by setting up a trust managed by four brothers.

There were times in Edmund Rice’s life when he felt the
weight of all these financial matters resting heavily upon him.
In addition to this, a few of his brothers who either disagreed
with the way he was administering the congregation or who
simply did not like him did all they could to spread the rumor
that Mr. Rice was mentally ill. One such brother, Joseph
Leonard of Cork, wrote five letters to the De la Salle General
in France between February, 1828 and March, 1829 indicating
that the Founder was in no condition to do his work. “You will
share the grief of all our brothers when you learn that our dear
Br. Ignatius is in a very pitiable state. His mind is so much
astray that he is quite incapable of applying himself to the
affairs of the Institute.” The writer gives some examples of
Br. Rice’s handling of affairs and quotes what others are say-
ing about him.

During this same time period, Brother Rice wrote two
lengthy letters in his own hand writing to the same Frere
Guillaume in Paris on matters dealing with the congregation
and he gives every indication of being quite sound of mind.
Edmund refers to the other correspondent (without mention-
ing his name) and asks the French Superior “In any future
communication you may have with him, whilst I am in office,
you perhaps will have the goodness to let it come through me in order that I may not lose the benefit of any salutary advice you may be pleased to give him.” Note what a gentleman Edmund was by neither criticizing the French brother nor Br. Leonard. At the same time he shrewdly indicated that as superior, Edmund should be informed as to information on governance of the Institute being sent to one of his brothers in Cork. The many difficulties with which the Founder had to cope during these years 1828 to 1830 would have been a challenge to anyone in his position. His physical health was very poor and he suffered from nervous depression. Much of this was brought on by the confusion resulting from the incorrect information he received from Frere Guillaume, De LaSalle Superior General and Frere Anaclet, Assistant to the French Superior General as well as the conniving of Br. Joseph Leonard of the North Monastery Community.

In 1829, Edmund's Assistants convoked a Chapter without consulting him, (because of his health) but when the Founder heard about this, he canceled it, because the next ordinary General Chapter was scheduled for 1832, according to the Brief of Pius VII. However Edmund changed his mind when he realized the tension which existed within the Congregation at this time and that a Chapter was perhaps the only means of creating peace in his small congregation. Thus even in the convoking of the Chapter there was great confusion on all sides. From January to April during the debate in Parliament over the upcoming Relief Act (Catholic Emancipation) Edmund had reason to fear for the Institute which was threatened by the law if enacted and enforced. Finally there was political unrest throughout Ireland from 1826 to 1829 with talk of protests and rebellion that made for very unsettled times. The impact of these problems, together with the tensions within the Institute led to his decision to offer his resignation to the brothers. When the brothers assembled for the Chapter, they were shocked by the Founders' opening words: “Of my own free will and accord, [I] do hereby resign into the
hands of the Brothers now sitting in Chapter at our house at Mount Sion, the office I hold of Superior General of the Society of Religious Brothers of the Christian Schools.....1st day of May, 1829. (signed) Edmund I. Rice."212 He made this statement kneeling before his brothers and he left the room after he finished. It looked almost as if his enemies were victorious.

All of the brothers at this assembly were taken by surprise but they quickly came to their senses and unanimously decided that the Founder be requested to withdraw his resignation. In yet another letter to Paris, Br. Joseph Leonard seemingly changed his disposition against the Founder as he wrote: "Our very dear Brother Ignatius edified us very much, begging us to accept his resignation. For seven and a half years he has retained his position and as his health has improved..., we refused his resignation."213 The Founder resumed his role as President of the Chapter and the assembly closed on May 4, 1829.

This experience must rank among the worst that Edmund Rice had to endure in his long life. One would expect that it would be some time before the hurting brought on by Brother Joseph Leonard and others could be healed, but there was no bitterness in Mr. Rice. In June, Brother Joseph was allowed by the Founder to go on vacation to Boulogne-sur-Marne for a rest. This magnanimous gesture on the part of the Founder, was not repaid in kind. Br. Joseph takes up his pen again and writes: "Tell Paul Riordan that the old General (De la Salle) says I am entitled either to reside with the General (Edmund Rice) or get a pension. I am sure of two evils he and I would prefer the pension."214

After the trip to France Joseph was still complaining about the Founder. He resumed correspondence with the De La Salle Superior General and wrote of Brother Rice: "He was not then capable of attending to the affairs of the Institute."215 Fortunately there are others reporting on Edmund's health at
this time and they have a different opinion of things. "His (Edmund's) spirits are dejected. Pray for him. His intellect is, however, as strong now as when you last saw him in Waterford; in fact he is the same now as he was during the Chapter." Edmund had reason to feel depressed because two of his houses (Mill Street and Ennistymon) were experiencing trying times due to financial troubles. He was burdened too with money problems to pay for the building of North Richmond Street school while the Hanover Street house, his temporary home, was too small and too poor to house the teaching brothers, the General Council and the Novices. The Founder's spirits may have been tested by these worries but his "intellect was as strong....now as he was at the Chapter."

The Emancipation Act should have been a portent of better times for Catholics but the anxiety about accepting men for the religious life and the ramifications of the registration required by law, did not make it easier for Edmund as Founder and Superior General of his brotherhood.
All was not gloom and doom for Edmund and the brothers. Daniel Murray, a patron, friend and advisor of the Christian Brothers, had been named Archbishop of Dublin in 1823. Daniel O'Connell, the “Great Liberator” gave strong support to Edmund all over Ireland but especially in his building of the new school on North Richmond Street in Dublin. As Founder and Superior General, Brother Edmund Rice became a widely respected leader in Ireland and one of its heroes. Archbishop Murray and Daniel O'Connell were but two contemporaries who were proud to count him as their friend and there were many others. This would include Father Mathew, the Apostle of Temperance, Father Peter Kenney, Jesuit Superior and Mother Mary Aikenhead foundress of the Irish Sisters of Charity.

If the adage 'Show me your friends and I will tell you the kind of person you are' is true, Edmund’s relationship with these and other contemporaries marks him as a really great man because each of them played a major role in creating a new Ireland. Edmund Rice was aided by his association with each of them and also by their counsel and their example. They, in turn, would benefit from being exposed to Edmund’s gifts as well as by his unbounded dedication to the poor.

Daniel Murray, Co-adjutor Archbishop of Dublin in 1812, saw in Edmund Rice and his brothers the potential that through education it was possible to change for the better the plight of Ireland's poverty-stricken Catholics. Archbishops Troy and Murray became aware of the great good that Edmund was doing when they saw the brothers’ schools in Dublin making such a difference in the lives of the poor. Similar to Edmund,
these churchmen had high hopes for the future and they were willing to take the risk of encouraging the Founder to break out of diocesan control in favor of pontifical status. Daniel Murray saw Edmund’s need for independence in order to allow him freedom to assign brothers wherever they were required and without having to obtain permission from local bishops who were inclined to be possessive and concerned mainly with their own dioceses.

It was Dr. Murray and Father Peter Kenney, S.J. who introduced the Founder to the De La Salle Brothers’ Brief when they returned from Rome in 1816. They encouraged Edmund to apply for the same type of structure for his Congregation because he believed it would be better for the brothers and for Ireland if the brothers had the freedom to govern themselves. The close relationship between Edmund Rice and Archbishop Murray resulted in the approval by the Holy See and the launching of the Congregation of Christian Brothers in 1822 when Edmund was elected first superior General.

Edmund Rice regularly called on Archbishop Murray whenever he was in Dublin and the two carried on correspondence which although official was also usually of a personal and familiar tone. “I cannot tell you how much pleasure it gives me to find that your Institute has at length obtained the approbation of His Holiness,” writes the Archbishop in a letter to Edmund Rice in 1830. “God grant stability to an Institute that promises so fairly to be of essential benefit to the interests of religion in this country.” Both men were totally committed to their calling and, in general were on the same wave length. They did differ on some points, such as whether or not the Catholic schools should go under the National Board in 1832. Archbishop Murray was in favor of all the schools enrolling in this new system whereas Edmund and the brothers felt this would be a bad experience. “So earnest an advocate had His Grace become for the [National] System, and so urgent were his solicitations to join the Board, that Brother Ignatius
[Edmund Rice] felt that it would be well to gratify the Archbishop to some extent; and after the Government of the Institute had maturely considered the matter in all its bearings, it was resolved to connect six of the Houses—some immediately and others later on.” When the Chapter of 1836 unanimously chose to withdraw from the system, Archbishop Murray was hurt and disappointed especially since Edmund did not inform him of the decision by letter until the following June. “Hitherto he had been a close friend and admirer of Edmund Rice and a generous contributor to the Dublin schools of the Institute. It was thus most uncharacteristic of him, but a measure of his displeasure, that he withdrew his annual donation of £40 to the Hanover Street School.” But, Dr. Murray did not remain distant for very long. He was too big a man for holding grudges. In spite of the differences between them, there is no doubt that he strongly endorsed Edmund Rice and the brothers. Dr. Murray still considered Edmund his friend.

Alcoholism was one of the 18th century’s social evils that plagued some of the Irish poor. Edmund Rice was very concerned about this since the fathers of his students were often victims of the disease and the entire family suffered as a result of it. It is no surprise, then, that the Founder approved of the temperance movement and encouraged his brothers to set up chapters of the society in the schools. Father Theobald Mathew (1790-1856), a Capuchin priest in Cork who led the temperance movement throughout Ireland, claims “I had the happiness of knowing him [Edmund Rice] for nearly forty years, and always honoured and loved him.” Father Mathew was just launching his campaign against alcoholism in 1838 when Edmund was ending his time as Superior General. The two had known each other for many years since the temperance priest had been a friend of the Christian Brothers in Cork for a long time. In 1839 Father Mathew visited Waterford to conduct a temperance crusade. In order to avoid a popular
demonstration, he stopped in at Mount Sion with the brothers "where he was warmly greeted by his dear friend the venerable Edmund Ignatius Rice." 224

Poll Carthy, a lady who was known around Waterford as a chronic alcoholic, was written off as incurable. Poll was avoided by most people, but not by Edmund who always had time for persons who were rejected by others. He patiently helped her whenever he could and he was finally able to persuade her to join the Temperance Society. Edmund obtained some decent clothes for the woman and she walked all the way to Cork (75 miles away) to take the pledge from Father Mathew. Thanks to Edmund's concern she returned home a changed person. 225

The Brothers' schools were a natural place for Junior Temperance Societies, so schools in Cork, Waterford, Dublin and Limerick were active in hosting Father Mathew for students' crusades. The priest would always pay tribute to the Founder and to the brothers for cooperating with this movement. On the occasion of the public funeral Mass for Brother Rice, the date was changed so that Father Mathew could attend the services for his friend. 226

Another friend of Edmund Rice was the famous Daniel O'Connell. As a leader of the people, Daniel O'Connell realized that what Edmund was doing in the field of education was exactly what the nation needed most at this time so he went out of his way to show his support and appreciation for Edmund Rice and the brotherhood he founded. Both men, each in his own way, were dedicated to the task of helping all of the Irish people to believe in themselves and to realize that, under God, they were the only ones who could make their country what they wanted it to be.

Just as Archbishop Murray was a catalyst in advising Edmund to update the Constitutions of his Institute, his advice was much the same for Mother Mary Aikenhead who was struggling to found her Irish Sisters of Charity at the same
period. The Archbishop was an expert in this field of advising Founders and Foundresses. Although he was not yet the head of the Dublin Archdiocese he knew that he would need the services of such religious to assist him when that day would come. He introduced a friend of his to both Edmund and Mary Aikenhead in the person of the learned Jesuit theologian, Father Peter Kenney (1779—1841).227

Archbishop Murray and Father Kenney had known each other for years since they were both former students of Father Betagh228 who conducted an excellent old school in Dublin. Although they went their separate ways into the priesthood they worked together as an administrative team in Maynooth229 as President and Vice-President, respectively. The two were in Rome in 1816 and both of them advised Edmund to change the governance of his Institute from one of Episcopal status to that of a Papal Congregation. Father Kenney guided Edmund and the brothers through the first years and was always there to assist them when canonical problems arose or a General Chapter required the help of a theologian.

“It is a singular coincidence that Father Kenney, chosen by Providence to bring back the Jesuits to Ireland, should have been selected by Dr. Murray as a man pre-eminently fitted to guide and direct Mary Aikenhead in moulding (sic) the spirit and shaping the course of her Institute.”230

The Founders of the two new religious Institutes, Edmund Rice and Mary Aikenhead, became friends partly due to the help they both received from the Archbishop and from Father Kenny, but also because their brothers and sisters were pioneering their apostolic work in the poorer neighborhoods of Dublin and other towns. One of the Sisters of Charity commented that “Mr. Rice never came to Dublin without visiting St. Vincent’s Hospital. None were more welcome to the Mother General (Mary Aikenhead) than the Brothers. Mr. Rice had a high opinion of her sanctity. ‘She is such a woman,’ he once said, ‘as God raises up perchance in a hundred years
when there is great work to be done." Religious of the two Institutes often worked together in Waterford. The *Positio* of Mary Aikenhead, for example, says: "The Sisters accompanied Edmund Ignatius Rice and some of the Christian Brothers on their visits to the Waterford prison, giving religious instruction to the prisoners, and by their presence and concern supporting the condemned in their loneliness and fear of imminent death." 

Among the many clerical friends of Edmund Rice was Father Peter Kenney, SJ. who was more than an advisor to the Founder during the first years after the Brief of Pope Pius VII. Kenney was one of the preachers very much in demand in Ireland during this time. He had a genuine interest in Edmund and the brothers in spite of heavy commitments to his own Order and to the Archdiocese of Dublin. He found time to give a retreat to the brothers gathered at Mount Sion in 1822 before the election of Edmund Rice as first Superior General. Key themes during the retreat were what Kenney called "the four cardinal points of the spiritual life."

The paths of Father Kenney and Brother Edmund frequently crossed since both men were missioned in Dublin and in the same neighborhood, Kenney at the Jesuit Church on Gardiner Street and Edmund at the North Richmond Street community. Each was accessible to the other and they helped one another in their respective apostolates.

Brother Edmund Rice was a man with great vision and although at times the fulfillment of his dreams for the people he served took on the appearance of a nightmare, he was generally blessed with collaborators who helped him to move forward with faith and confidence. His friends in the local Church and his brothers in the communities he established urged him to persevere, all the while trusting in the truth of his favorite maxim: "Providence is our inheritance."
In 1824 a Royal Commission was set up to look into the condition of the primary schools for the poor in Ireland and England at the request of the Irish Bishops. Besides visiting many of the brothers’ schools in Dublin, Waterford, Cork and Limerick, the Commissioners questioned Brother Bernard Dunphy in depth, concerning the brothers’ schools. As a result of the final report made by the Commission in 1825, the Christian Brothers became better known throughout Ireland and England.

When the report was made public, English priests wanted the Brothers to open schools in their country so Edmund Rice went to England (Preston) in 1825 to look into the matter. Invitations for the brothers to open schools came from as far away as the United States, from Newfoundland and from England. Within a short time the brothers would have six schools in England as well as a Novitiate to accept trainees for the Congregation. Such good news buoyed up the drooping spirits of Edmund Rice and the brothers who were struggling to meet the financial and other challenges they were facing at that time. They began to realize many of the problems were nothing more than “growing pains.”

Yet one of the personal sorrows of the Founder just then, was the experience of seeing some of his first companions leaving the congregation. Some of these men had been with him in New Street in 1802 and helped him found Mount Sion. Some of them had pioneered in Carrick-on-Suir, in Dungarvan and in Dublin. Of the first nine men who joined Edmund’s community between 1802 and 1808 only three persevered. But to offset that experience, there were the stalwarts who
stayed with him—Austin Dunphy, Peter Ellis, Francis Grace and Joseph Murphy, to name a few. The Founder showed his wisdom and his ability to judge his men when in 1814 he appointed Austin Dunphy and two other brothers, trustees of his estate. Edmund signed over all his holdings to these men and was actually taking a risk, since if any one of them were to leave the brothers, the property would still be in his name as a trustee and he could legally do with his share of it as he pleased. Edmund had shrewdly sized up these brothers while he lived with them in Mount Sion. All three persevered as brothers. So there were joys and sorrows all through his life and Edmund being a prayerful man also trusted in a provident God. The cross was always there, but so too was the resurrection, just as it was with Jesus.

With Edmund as Superior General the brothers had embarked upon a new kind of religious life that was unfamiliar territory even to friendly bishops and pastors. After all, the brothers were laymen and the clergy in Ireland were not familiar with an independent group of unordained religious men. While Archbishops Troy and Murray of Dublin were convinced that this was the best way to proceed, there were others in the episcopacy who were strongly opposed to a papal congregation of ‘laics’ within their dioceses. This was a totally new concept in the Irish Church and other Bishops also had trouble accepting it. Brother Rice would have many unpleasant dealings with Bishops who felt this way. His becoming the first elected Superior General under the terms of the Brief issued by Pope Pius VII would also be a source of division within the congregation. On the other hand, he now had more freedom to place brothers in various dioceses and he had a better grasp of expanding his school system both within and outside of Ireland.

Pastors and bishops who heard of Edmund’s successful schools began to invite him to establish his system in their territory. After several previous petitions, a committee of Catholics of Preston, England finally obtained the promise of
brothers for their school. Edmund did not rush into acceptance of the invitation but characteristically hammered out all the details required before he would sign the contract. The Founder needed time to consult with his brothers, who by this time had much valuable experience in operating schools. The specific terms of what the brothers would be able to do as well as the financial arrangements were spelled out and the Founder made it quite clear that “it is distinctly understood by us that the arrangements of the school and the mode of teaching the children are to be left entirely to our Brothers.”

The terms as modified by Edmund and his brothers were accepted by the Preston Committee and in October, 1825, Brothers Patrick Joseph Murphy and Aloysius Kelly became the first Christian Brothers to teach in an English school. Others would take up work in Manchester, London or Liverpool within the next few years. English candidates for the brotherhood were trained in Ireland until 1840 when an English Novitiate was opened in Preston. Six schools were established in England during Edmund's administration.

The next invitation to the Founder for brothers came from Roman authorities who were anxious to have Catholic teachers in Gibraltar to offset the work of Methodists who were proselytizing the children of Catholics living on this peninsula. The request was made through Archbishop Murray of Dublin who encouraged Edmund to accept this request from the Cardinal in charge of the Congregation for the Propagation of the Faith. In 1835 two brothers left for the garrison town which was governed by the British but inhabited largely by Spanish speaking citizens. Archbishop Murray showed his interest in the mission by paying for the brothers’ traveling expenses and equipping them with books and supplies which he paid for from his own pocket. The Gibraltar enterprise captured the interest of all the brothers as it was the first distant foundation they were to make and because Rome had invited the brothers to undertake this assignment. Brothers Patrick O'Flaherty and Thomas Anthony kept in close touch with the Founder and sent back to
Ireland many letters describing their experience in Gibraltar. Although there was a Vicar Apostolic for the diocese, the church was in reality administered by a group of trustees called the ‘Junta.’ It was with this latter group that the brothers dealt in connection with the school and from the very beginning there were signs that this was to be a stormy relationship. Many problems surfaced that the brothers were unable to solve. The warm weather, not being able to speak Spanish, but especially the interference of the trustees in school affairs made for a troubled existence for the brothers. A major conflict came about over the summer vacation which was traditional with the brothers. The trustees forbade it the first year and were opposed to the school being closed for a whole month during the summer. Brother O’Flaherty demanded complete control of the school and wrote to the Founder informing him of the troubles the brothers were experiencing. The Roman authorities wrote to Brother Rice urging him to instruct the Brothers to be patient and to persevere in the good work they had begun in Gibraltar.241 Brother O’Flaherty was not one to give in when his principles were challenged. He wrote to the Founder that he was about ready to withdraw from Gibraltar and return to Ireland. Edmund instructed Br. O’Flaherty: “You must tell these gentlemen [the Junta] that they are not to interfere with you, nor with the children...Besides what I desired you to inform the Elders of, you can tell them also that you are to have the usual vacation in some part of June or July, and should they refuse, or not be content with this, write to me immediately, and in the meantime take the vacation yourselves.”242 The Founder was just as determined as Br. O’Flaherty because the conditions of the contract between the brothers and the Junta were not being carried out. He was most concerned about the brothers’ health but also about the students. “Have courage,” he wrote, “the good seed will grow up in the children’s hearts later on.”243 The bickering between the Junta and the brothers continued until in August, 1837. The brothers gave notice of their withdrawal from the school. The departure of the brothers was deplored by the Catholic parents of the city.
and it was a great disappointment to the Founder to see the failure of this venture.

Challenges and difficulties were not limited to the expansion of the Institute outside of Ireland. Archbishop Murray was anxious to have a Christian Brothers' school in his Cathedral parish. The prelate was already trying to build and pay for a Cathedral church and was not in a position to take on the financing of a school. Edmund had discussed with the Archbishop of Dublin the possibility of a model school for the training of novices and teachers as well as a central house for the General Council. Dr. Murray was delighted with the prospect of a free school for the poor of his parish and gave his blessing to Edmund Rice's plans. To find a site for this school would not be easy. There was still an anti-Catholic sentiment among the well-to-do Protestants of Dublin, so Bryan Bolger, a layman and an architect, was asked to scout around for land that would be suitable for the school. The search was on for a few years and Edmund was rather worried that this project would never get off the ground. He wrote a Christmas letter to his friend Brother Patrick Corbett in Carrick-on-Suir: "We are still disappointed in getting the ground to build a house and school in Dr. Murray's parish and all the brothers have been written to, to offer prayers to Almighty God, and in a particular manner during the Christmas retreat to procure a suitable place for the purpose." It was not until 1828 that Bolger found a property that would be perfect for Edmund's plans. Details of the foundation are recorded stating: "On March 10th, 1828, Samuel Scott, Esq...gave lease to Bryan Bolger Esq., of a plot of ground adjoining the North Circular Road...at a yearly rent of £55." Edmund Rice fenced in the plot which was simply an open field. Bryan Bolger was asked to draw up plans for the necessary buildings: residence, novitiate and school. For the time being, Edmund, his assistants and the novices moved into the Hanover Street facilities where the brothers had lived since 1812. This temporary arrangement would last for three
years until the new buildings on North Richmond Street were ready for occupancy in 1831.

While all this church and school building was going on in Dublin, the Catholic Association with Daniel O'Connell as its leader was being formed. It started in 1823 and was taking the country by storm until the Emancipation Act was passed. "The core of the Association was to be the upper class Catholics but O'Connell was also thinking of incorporating poor Catholics who could not pay the heavy dues." He devised a plan wherein people paid a rent of a penny a month to be members and he solicited the help of parish priests to collect the rent. The Catholic Association, although principally interested in obtaining legal rights for Catholics to bury their dead in Catholic cemeteries with a priest in attendance, also advocated setting aside funds for Catholic education. O'Connell took a personal interest in the school being planned by Edmund Rice and was determined to see a portion of the Catholic Association's Education fund going towards what he considered to be a noble undertaking. The Association during these years brought the Catholics of Ireland together into a body pledged to make Ireland a nation. "O'Connell indeed was the life and soul, the creator and sustainer of the whole movement. Without his enthusiasm, it would never have existed;—without his guiding hand, it would have run into illegal courses, and have lost it influence."250

With Daniel O'Connell on his side, Edmund Rice looked forward to both moral and financial support for the new school. The Catholic Association gave £1,500 of the £5,000 needed to erect the house and school. Daniel O'Connell gave the dedicatory speech when the cornerstone was laid on June 9th, 1828. 100,000 people were in attendance at the ceremony. In his speech he referred to Edmund Rice as "my dear old friend, the Patriarch of the Monks of the West" and he thanked him and his disciples on the part of Ireland for the noble work they were accomplishing.251 Although Edmund had named the
new institution “The Model School,” later to be known as “The O'Connell Schools.” It would be three years before the first pupils could be received and before the brothers could move into their Generalate and Novitiate and it would be more years again before it was financially stable.252

Perhaps no single institution established during Edmund Rice’s administration was the source of more concern and worry to the Founder and his brothers. The school itself was a great success educationally almost from the beginning but obtaining the funds to support it and the novitiate as well as the community of brothers was a major challenge to Edmund during his last years.253 He was 66 years old when the cornerstone was laid and 69 when the school was open for business. In 1838 he wrote his last will in his small room on the second floor of the residence he had built. He turned over all of his assets (and his bills as well) to his trustees, Brothers Austin Dunphy, Francis Thornton and Joseph Murphy. He made them promise that they would pay the debts from whatever interest and profit accrued to his investments. It would be years before the O'Connell school would be financially stable and the condition would cause much tension within Edmund’s congregation. He, experienced business man that he was, could not solve the problems associated with this project while he was in office and it would be well into his successor’s term that the North Richmond Street property was out of danger. Edmund Rice had thousands of Masses offered for the successful conclusion of these problems. The worries took their toll on his aging body. Even after his resignation as Superior General in 1838, the worries followed him into his retirement in Waterford. For a while it looked like the school would go into receivership but fortunately that did not happen. Edmund’s house and school on North Richmond Street in Dublin are still in operation after 165 years.

Another problem that plagued Edmund Rice almost from
the beginning was the animosity that existed between himself and certain members of the Cork community. The two Brothers Leonard, Baptist and Joseph, together with Brother Paul Riordan jokingly referred to themselves as “Trio in Uno.” (Three in one)—united against Edmund Rice. The Leonard brothers carried on an extensive correspondence with some Dominican priest friends in Portugal during this period when Edmund was Superior General and they were extremely critical of his administration.254 To add to the tension between Edmund and some of the brothers in Cork, the Bishop, Dr. John Murphy, was one of the prelates who refused to acknowledge Edmund’s leadership of the congregation and refused permission to the Cork brothers to attend any of the meetings leading up to the brothers’ acceptance of the Brief of Pius VII. Most of the Cork brothers went along with Bishop Murphy until they realized that he wanted to get possession of the North Monastery property.255 The Brothers Leonard were shocked at the realization of what length the Bishop intended to go in order to get the deed to their property. The brothers, realizing that they had a better chance of keeping the North Monastery property in their own name if they joined Brother Rice’s Congregation, they secretly went one by one to Mount Sion in 1826 to make their vows according to the Brief.

The Founder was not unaware of the resistance of some of the Cork brothers256 against him but neither was he about to resort to the tactics of his not-so-loyal opposition. He went out of his way to be friendly to these brothers, to grant them privileges and to appoint them to office. Their opposition to the Founder lasted for many years after Edmund had retired from office. Not too long after Edmund’s death, Brother Paul Riordan translated and had published a life of John Baptiste De La Salle and although he did add a chapter about Edmund Rice to the book, Paul seemed to emphasize the fact that De La Salle was the Founder of Edmund’s congregation.257 Thus Brother Riordan’s ill feeling towards Edmund was alive and well for many years after Edmund was buried at Mount Sion.
What was behind this strange behavior? It could be that some men felt that Edmund's brotherhood was too insecure and needed a larger and stronger congregation for security reasons. Perhaps it was a difference of philosophy as the French brothers were expanding all over Europe and even to America and beyond. It could also be a matter of politics or provincial pride. Cork, Waterford and Dublin were competing with each other in trade and business and it may have carried over into competition for greatness between the schools and communities of the brothers.

There was also a difference of opinion between two groups of brothers within the congregation over the possibility of charging fees to the pupils who could afford to pay a small tuition. Edmund and a few others were in favor of some pay schools to bring in income to help support the free schools. Those who advocated totally free schools would resort to begging in order to keep their schools going. Towards the end of his term as General, this controversy over pay schools and free schools became the burning issue and it made for two very strong points of view. The matter would be dealt with at the Chapter of 1838. With age and health against him it became too heavy a burden for Edmund to carry so he resigned in 1838 and turned over to others the responsibility he had borne for sixteen years.
From the first day that Edmund was Superior General in 1822 he knew that he would have trouble obtaining money to keep his schools and monasteries going. When Pius VII approved of his Congregation, the Pope imposed a fourth vow on the brothers, that of Gratuitous Instruction. At the General Chapter which elected him, Edmund and the brothers spent much time discussing this vow. Knowing from experience how difficult it was to provide schools for boys who paid no fees and to support brothers as well, where would the funds come from to pay all these bills? He had in mind establishing a number of schools where tuition could be charged and such schools would help defray the expenses of those other schools which catered for the very poor. This is why the Vow of Gratuitous Instruction was discussed in depth at the Chapter. At the end of the 1822 Chapter, Edmund as Superior General made two separate applications to Rome to allow the brothers to staff schools for those who could afford to pay fees. The Holy See refused to grant this petition and so Edmund and the Brothers were left to devise other ways to support the free schools. It is important to note here, that the brothers of that time were in agreement with Brother Rice in this matter of pay schools. A few years later he would not have this kind of support so that between 1836 and 1841 the debate over pay schools in the Institute became a major issue again.

In 1824, the Founder tried once more to clarify this matter so he petitioned the Holy See to allow him to establish some pay schools with the proviso “That at anytime hereafter when the majority of the Irish Bishops shall declare it to be their
opinion that the Brothers of this Institute by attending to the education of the rich, neglect in consequence that of the poor, that then the Brothers will, with readiness, relinquish the liberty of receiving payments, should the Holy See so order them.\textsuperscript{259} Instead of answering Edmund's letter, Cardinal Consalvi of the office of Propagation of the Faith contacted Bishop Kelly of Waterford seeking his advice on the matter. Bishop Kelly was new in the Diocese and he had little understanding of the problem nor did he even look into the matter. Instead, in his reply to Rome, he made some unkind remarks about the brothers and said he felt such pay schools were unnecessary.\textsuperscript{260}

Pay schools seemed to be out of the question at this time as far as the Roman authorities were concerned. But in 1832 a potential source of financial help came as the result of an administrative decree appropriating £33,000 to be used by the National Board for educational purposes. Archbishop Murray was one of seven commissioners on this Board (five of whom were Protestant). All schools were now to be eligible for grants and Dr. Murray encouraged all Catholic schools to become members of this new system. It seemed to be the answer to prayer as schools were becoming very expensive to maintain. “One of the main objects must be to unite in one system children of different creeds,” and hence the system must be one “from which should be banished even the suspicion of proselytism.”\textsuperscript{261} Religious instruction was allowed but under quite limiting conditions. Religion had to be taught at inconvenient times and religious pictures or emblems had to be covered except during the time allowed for religious instructions. Edmund Rice could certainly utilize the funds available through this system but he and the other brothers were very wary and they were not in favor of it. At the General Chapter of 1836 the brothers were unanimous in voting to disassociate themselves from this system except in a few schools that were desperate for funds. “It appears to us, after a calm and impartial examination of the subject, that a connection with the Board of National Education would ultimately prove fatal to
the religious, as well as the professed object of the Institute.”

Archbishop Murray was not pleased with the brothers severing their connection with the National Board, especially since the Dublin schools were in need of funding. Although there was general agreement among the brothers in breaking with the National System, the argument between those brothers who favored pay schools and those who were opposed to them continued with growing momentum.

Since most Irish Bishops were in favor of the National Board and Edmund Rice and his brothers were opposed to it, the hope for expansion of the Institute in Ireland came to a standstill. From the hierarchy’s viewpoint, the National System was a means of getting financial help for Catholic schools and dioceses as a rule were always in need of funds for education. “After the decree made [in the 1836 Chapter] of severing the connection with the National Board in Ireland, there seemed very little prospect of opening any more establishments in this country, and the Founder himself was heard to say that England and foreign countries were to be the fields of labour for the brothers in the future.”

Because of Edmund’s strong stand in favor of conducting both free schools for the poor and pay schools for those who could afford it, he was a perfect target for those in the Institute who disagreed with him on this or on other matters. Brothers began to take sides and it was not long before tension built up and persons used this to criticize him and to demand a change in leadership. Edmund felt that the issue had to be discussed openly and honestly so he wrote a letter to all the brothers in January of 1838. He was particularly upset by brothers having to resort to begging in order to bring in the necessary funds to support themselves and their schools. “The painful, dissipating and dangerous alternative of perpetual begging, even against the wish or rather at the unpleasant expense of incurring the displeasure of priests and even bishops” is something that many brothers and Edmund himself did not like. He wrote: “I and other brothers of our Institute [have come] to the conclusion
that there is but one alternative left for the support of some of our houses already established, that is the gradual establishment of pay schools for the education of the children of shop keepers and decent tradesmen. The proceeds of such schools would enable the Brothers to educate the poor in greater numbers. He goes on to mention that he will convocate a General Chapter to be held during the summer vacation to discuss this burning issue but “I wish beforehand to be directed by your unbiased opinion in conjunction with those of the other professed Brothers.” In May of that year a letter formally convoking the Chapter was sent out by Edmund Rice. He included in it his intention to resign: “Being in a very delicate state of health and quite unable to administer the affairs of the Institute, I deem it expedient to convocate a General Chapter...for the purpose of electing a Superior in my place.” Although he was exhausted and felt forced to resign, Edmund was true to his style of governance to the end. 1) He wanted the opinions of all of his brothers, 2) he felt that a Chapter was needed to formally decide on the issue, 3) he gave his brothers plenty of time to discuss all of this at the local level, and 4) he asked for God’s help and direction on all of the Institute at this critical period.

The Chapter of 1838 chose Michael Paul Riordan from Our Lady’s Mount in Cork as Edmund’s successor as Superior General. All of Paul’s twelve years in the brothers up to this time had been spent at the North Monastery in Cork. Like Edmund he had some business experience before entering the Congregation. The Chapter of 1838 was the first Chapter at which he was a delegate. After the election, there followed several days of debating the issue of pay schools. The arguments for and against were spelled out in detail but the final voting was in favor of the negative side although an exception was made for two Dublin schools. “From the great difficulty there appears of keeping up some of our houses, particularly in Dublin, the Chapter deems it expedient to allow the Brothers of Hanover Street and Mill Street to receive from the children of easy circumstances such sums as they feel disposed to give
in order to enable the Brothers to uphold these establishments."26 The O'Connell schools were not included in this gesture to support the Dublin schools and this is strange because this institution was on the verge of bankruptcy.

Almost immediately after being elected General, Paul Riordan moved the Generalate first to Cork then to Waterford. As soon as Dr. Murray died and was replaced by Cardinal Cullen, Paul Riordan and his Council moved back to the North Richmond Street house to administer the Congregation from Dublin.

Some weeks after the Chapter had concluded, an opinion of theologian Father Richard Colgan arrived with the statement that pay schools were not inconsistent with the Vows of Poverty or Gratuitous Instruction and that permission from the Holy See was unnecessary if the brothers were to open some pay schools.270 The priest analyzes the issue in great detail and he even gives his rationale on the begging some brothers were required to do in various places. "Brothers who collect will run the risk of having their minds filled with the distractions of the world, and of losing by degrees the spirit of their holy vocation. They will be tempted to seek exemptions from religious duties under pretext of providing temporal wants; and thus what you gain in temporals you will lose in regular discipline and observance."271 Edmund Rice must have been gratified by this response because it was in keeping with his own line of thinking. Those who thought he was going senile were proven wrong once again, as the Founder was not only conscientious, he was also correct!

Despite his advanced age and weakened health, at the age of seventy-eight, Edmund still liked to visit his old friends and he continued to take an interest in the affairs of his schools. In 1840 he visited Limerick where his friend Austin Dunphy was stationed. The two talked about the pay school question and Austin aired his views on begging which was needed to keep the Limerick school open. "How galling it is when, after
spending five days in weighty schools (1,000 pupils) we must sally out on the sixth day to beg from house to house for pennies or half-pennies to support us for the ensuing week. With all our dunning and exertions we find the collections diminishing fast. Francis Grace, after so many years begging, so far from liking it, is and has been completely sick of it. The Bishop has been for years requesting our brothers to open pay schools so that the class of children who are above the poor may get a Christian education."  

Austin and Edmund went together to Dublin to attend to some matters in connection with the O'Connell schools. They were refused rooms at the North Richmond Street house adjacent to the schools. "Out of the many beds they had to spare in the house that Mr. Rice had built, and furnished himself, no bed would be given even on loan." The two stayed at Hanover Street, a house with very little and whose account books show an entry for rental of beds to accommodate the visitors. Something of Br. Riordan's dislike for Edmund Rice is evident in this. 

As to the new General's attitude for pay schools, he obtained a Rescript from Rome banning pay schools in spite of the exceptions granted by the Chapter (Hanover Street and Mill Street). He removed Br. Kelly (a pay school advocate) from office in Mill Street, replacing him with Brother Patrick O'Flaherty, an arch-foe of pay schools. This doomed the school to closure in spite of the fact that it had a thousand pupils, 80 of whom were in the pay school division. It also drove a wedge between the relationship of Archbishop Murray and Paul Riordan and gave the Archbishop the opportunity to charge that Paul closed a school in the Archdiocese of Dublin without consulting with him. Dr. Murray reported this to the Holy See: "I should think it opportune for the preservation of their most useful Institute and for the greater extension of the good it accomplishes that besides the schools where the sons of the poor are educated free, other schools could be established in favour of those who are not really poor or rich, and that for the founding of such schools a moderate remuneration could
be charged, that is, if the brothers may be allowed to do so, as many of them have already petitioned.” Dr. Murray had been told many years previously that he should make any request he might have directly to the Holy Father, so when this message reached Rome, the Congregation gave him permission to prudently allow pay schools when he saw fit to do so. “Pope Gregory XVI,...having taken into mature consideration what the Most Rev. Daniel Murray wrote regarding the advantages of granting the Society of the Brothers of the Irish Christian Schools, leave to establish schools...where for a moderate remuneration youth may be instructed gave to the said Archbishop, power in his prudence to grant it.” He sent a translation of this Rescript to Brother Riordan who was quite embarrassed and angry when it reached his desk. The Archbishop's covering letter stated that several members of “your Society...forwarded a Petition to the Holy See....[that] they might be allowed to have separate schools for the class immediately above the poor, and receive a small payment from them. Having been asked my opinion, I could not avoid expressing myself in favour of it.”

Paul Riordan was surprised by all of this as he had heard nothing of the Rescript that some of his brothers had requested from Rome. He lost no time in investigating the matter, so he sent copies of both the Rescript and the Archbishop's letter around to all the communities. In the same mail, he asked for information: “May I beg to know whether you [Director] or how many of your community, signed the memorial to the Holy See.” There would be a regular General Chapter before the year ran out and this would certainly be on the agenda.

Edmund Rice was now in retirement at Mount Sion and was probably no longer informed about most of these tensions that existed within the Institute and the friction between his great friend Archbishop Murray and Brother Paul Riordan. The Founder would have one more trial to endure when the Chapter of 1841 assembled in Mount Sion. The capitulants began arriving early in July and “all paid their respects to our venerable
Founder then residing in that house.”281 Unknown to Edmund Rice, Paul Riordan had asked the advice of Father Peter Kenney, SJ, noted theologian and friend of the brothers, about the legality of a former Superior General's right to attend sessions of the Chapter. The priest informed him that a retiring General or Assistant was allowed to remain at the Chapter in which he resigns, but that this does not apply to future Chapters.282 As the delegates gathered in the Chapter room at Mount Sion, Brother Edmund Rice presented himself, not knowing of the interpretation Father Kenny had given Brother Riordan. There was a flurry of activity among the delegates and Edmund was asked to leave while they discussed the matter. There was a fair amount of confusion because Edmund was not only a former General, he was the Founder. His name had appeared on the roster of eligible brothers to be elected to the Chapter, but apparently brothers did not vote for him because many of them assumed he would be an ex officio member. The question was discussed by the Chapter and the vote came down to 12 against his participation and 7 in favor. “As some of the oldest and best friends of the Founder voted against the proposal, it is likely they were under the impression that his admission to the Chapter in any capacity would be uncanonical....The decision to exclude the Founder remained unchanged, a bitter disappointment to him.”283 This was another occasion when Edmund Rice must have uttered the prayer of Job: “The Lord giveth, the Lord taketh away, blessed be the name of the Lord.” He must have felt “as low as ditch water” another expression that he was known to have used on occasions such as this.

Although Edmund was not allowed to be present at the meetings, the Chapter did take up several points of business that involved the Founder in one way or another: “The Chapter is of the opinion, that to pay the rent and taxes of the Richmond Street House [O'Connell Schools], the following sums are to be paid until the next Chapter, in order to enable the Director of that house to support its character.”284 Each house was to make an annual contribution ranging from £3
to £10 to help pay the expenses of this establishment. (A total of £57 per year). Another act impinging on the Founder was the following: “That the Superior, with as little delay as possible, procure from the Brothers all the information possible regarding the life of our Founder and the history of the different houses of our Institute, and that all the Brothers be bound to furnish information when called upon.” These Chapter Acts might have taken away some of the “sting” of the Founder’s being kept out of the meetings. That the members took steps to insure that the brothers who knew him would write their memoirs of him is a sign that the brothers at the 1841 Chapter appreciated the greatness of the man and the importance of his role in the Congregation of Christian Brothers even if they may have disagreed with some of his policies. Finally Brother Dominic Burke writes in his articles (begun in 1893) which became the first authentic history of the Congregation the following very interesting comment: “The Chapter further directed that the portraits of the Founder and Second Superior General, be carefully preserved.” The importance of this comment is that the writer takes it for granted that the portraits actually existed in 1841 and at least hints that they were still known at the time he was writing more than fifty years later.

Although there is a record in account books for paying an artist and even for the purchase of a frame for the picture, there is still a question today whether the painting was ever completed. The Founder lived up to the reputation of the Rices in local lore. They were said to be tight-lipped and reticent. It is known that he did not like the idea of sitting for this purpose and that he put it off as long as he could. In 1846, two years after the Founder’s death, Brother Ignatius Kelly, a close friend of his, wrote the following: “His profound humility was most striking; this was manifest in his reluctance through life to have his likeness taken.” There is fairly good evidence that a portrait was painted. Whether or not the original survived is still a question debated by experts. The name of the
artist is also questioned almost as much as the authenticity of
the picture.289

It seems that Edmund's humility and reluctance to be in
the eye of the public were also shared by many of the brothers
who lived with him and they respected his reticence. Very few
wrote their memories of him even though they were requested
to do so by Brother Paul Riordan when he was Superior
General. Apart from a short passage in the Annals of Mount
Sion, the only other description extant of his physical appear-
ance is a paragraph in Brother Joseph Hearn's 1859 abstract
entitled Origins.290 This is how he describes Edmund Rice:

He was a man of tall stature, six feet, not corpulent, but
with large and full limbs, well proportioned and shaped;
his mien and carriage were dignified and graceful; his
features marked but agreeable, his forehead high, his
brows heavy and arched, which he could contract or
expand with ease so as to give an expression to his coun-
tenance that manifestly indicated how he thought and felt
at the moment; his glance was pleasing and piercing at
the same time; the eye brilliant with the sight keen and
good, so as to read without glasses to the end. His voice
and tone were manly but soft and agreeable. His manners
were considerably refined and pleasing, and his conver-
sation cheerful and grave at the same time.291

The man that Edmund Rice was is very much more than a
pen picture or a painting can tell us, although these are also
good to have. The true measure of the man himself can only
be obtained by examining the way he dealt with the sorrows
and joys of his life. The danger here is one of overemphasizing
Edmund's work and professional characteristics at the
expense of the human qualities and virtues that were an equal-
ly important part of his make-up. His few extant letters and
the meager recollections of persons who knew him contribute
to an understanding of the man Edmund Rice

95
One of the most critical periods of Edmund’s life—from 1816 to 1821—was a time when his role as Founder was vigorously tested from both within the Congregation and from without. From within, because he was planning on asking for Papal approval of his Congregation, and not all the brothers were in favor of this movement. The problems from outside revolve around the administration of Dr. Robert Walsh as Bishop of Waterford. While Edmund was corresponding with the Roman authorities for pontifical status for his Congregation, the same officials were being bombarded with critical letters and some libelous charges leveled against him and against his brothers. Bishop Walsh was determined to vilify Edmund Rice with Rome because the Founder sided with those in Waterford who protested his episcopal appointment.

The difficulties from outside the Congregation began when Bishop John Power, friend and patron of Edmund Rice died rather suddenly in January, 1816. The clergy met in Carrick-on-Suir to nominate the Bishop’s successor. From the very beginning of the process there was trouble. The first candidate chosen was forced to decline when pressure was put upon him by one who knew reasons why he would be unworthy of the office. The next name that was proposed was that of Father Walsh. Several priests walked out of the meeting, refusing to vote. They drew up a formal protest and suggested that they would leave their choice to the vote of the Munster Bishops due to meet in June. This dissension among the priests was publicized in local newspapers so there was no secret about
the situation. The Bishops of Munster in their June Assembly declared the Carrick meetings uncanonical and invalid. They suggested another candidate, Dr. Crotty of Maynooth. For some reason, Rome decided on Father Walsh and he was ordained a bishop on August 31, 1817.

The problems did not end with Dr. Walsh’s accession to the See of Waterford. He alienated his fellow bishops by supporting the priest, Father O Meagher, who was giving scandal in Dungarvan where he was parish priest. In this regard, Edmund and the brothers became involved when Bishop Coppinger of Cloyne asked them to circulate a petition protesting Dr. Walsh’s appointment and his support of Father O’Meagher. Edmund’s friend and neighbor, Bishop Kieran Marum of Ossory, did not like the Founder’s involvement in what he considered to be a clerical matter. The Bishop wrote to Edmund’s local superior: “Far be it from me that I should lend my support to the position of affairs, wherein a private soldier steps out of the ranks and assumes the role of General.”

Bishop Walsh, of Waterford was even more unhappy about Edmund Rice being his active opponent. He wrote to Rome that Edmund Rice was meddling in diocesan affairs that were none of his business and that he “did much mischief among the clergy,...by the diffusion of uncharitableness over all the country during the interregnum.” [“Interregnum” refers to the period Jan. 1816 to August, 1817 while Waterford was awaiting Rome’s appointment of a bishop.] It was during this same time period that Edmund was writing to the Roman authorities to obtain a Papal Brief that would allow the brothers to have a superior general and thus free the brothers from local bishops as their higher superiors. Naturally Bishop Walsh was opposed to this because it meant he would lose his power as major superior of the brothers. In his communication with Propaganda Fide he did all he could to prevent his loss of control over the brothers. “When Dr. Walsh was in an
unfriendly mood with pen in hand he seemed to lose control of his feelings." In one of his letters to Rome, Bishop Walsh wrote: “Indeed most of the Bishops of Munster have written to me deprecating the conduct of some monks [referring to Edmund and his brothers] and protesting loudly of having a perpetual chief or general among them...this is not what the Bishops, priests, and laity are not inclined to have done.” Dr. Walsh was not satisfied in simply stating his opposition to Edmund’s request for the Brief, he added some harsh and untrue criticism of the brothers by adding: “My object is, and it is necessary (whereas they are thus unruly and not disposed to live subject to pastoral and clerical superiors), to order that they shall not receive the sacraments...I hope y’ll [sic] give no support to Rice’s wishes of introducing the Bull of Benedict XIII here.” There was even a letter of protest, supposedly signed by six brothers, received by Propaganda charging that Edmund Rice was “unfit and not capable of filling” the office of superior general. Another letter with the signatures of 17 priests denounced Edmund Rice saying “This impertinent intruder in the affairs of the sanctuary was of habits irregular and of desires lustful, which to the prejudice of morality and the scandal of the faithful he fully gratified.” Handwriting experts showed the signatures of these two letters to be forgeries and the letters themselves the work of Father Patrick O’Meagher, close friend of Bishop Walsh.

The scandals of the Waterford diocese reached fever peak and both Bishop Walsh and Father O’Meagher were called to Rome. The real issue was the immoral conduct of the priest and the Bishop’s support of him. The charges made against Edmund Rice were clever ruses on their part to cover up the real problems. The historian, Canon Patrick Power, in describing the case of Father O’Meagher writes: “This unfortunate priest became a fomenter of discord and grave scandal.” The same author very charitably underrates the role of Dr. Walsh when he describes him as: “The new bishop, though of personal integrity and excellence, seems unfortunately, for him-
self and the diocese to have rather lacked clearness of view, judgment of character, and that firmness of purpose which in crisis is so necessary for a bishop.”

Dr. Walsh was summoned to Rome to undergo an investigation into the veracity of the various charges he had made and those made against him by the Bishops of Munster and others. While in Rome, he continued to rail against Edmund Rice and his brother, Father John Rice, O.S.A. Dr. Walsh objected to the fact that John Rice had such a good reputation in Rome and that he, like his brother Edmund, was submitting prejudicial information against the bishop to the Roman Cardinals. Bishop Walsh wrote to Cardinal Consalvi, Secretary of State to Pope Pius VII complaining about “...the vile insinuations made...by a certain religious named (John) Rice in Rome, whose secular brother, once a common butcher on the stalls and a public fornicator, is at the head of the small quarrelsome groups who give trouble to the Bishop and to his Diocese; but surely neither scandalous private letters nor scandalous clandestine innuendoes should be sufficient to prejudice a case without seeing its general merits, its proofs, grave and substantial, which has not yet properly [been] seen much less read.” The prelate could not resist the opportunity to defame the two Rice brothers even to the point of making accusations he could not prove. The Holy See was not impressed by the unsupported charges made by Bishop Walsh and Father O'Meagher who had such a bitter hatred for Edmund Rice and the Christian Brothers. They both went to extraordinary means to slander the Founder, to do all in their power to prevent the Papal Brief from being granted and at the same time to get their revenge for Edmund’s opposition to their administration of the diocese and/or the Dungarvan parish.

The patience and level-headedness of Edmund Rice during these difficult times was extraordinary. He quietly went about his work at Mount Sion and only did what his conscience dic-
tated with regard to the scandals and the dissension that were occurring in the Waterford Church. The Christian Brothers in keeping with their Founder's example, tried to keep a low profile during all this turbulence. Edmund continued to negotiate the proposed Brief with Rome and solicited and received the support of the four archbishops of the country. The Cardinals in Rome decided in favor of the Brief which was granted by Pope Pius VII at the very time that Bishop Walsh and Father O'Meagher were being questioned in Rome. The Bishop died "under the sentence of privation" on October 1st, 1821 and a new bishop, Patrick Kelly, a native of Kilkenny, was appointed to take possession of the troubled see of Waterford.

Edmund's reputation was vindicated by the Papal Brief received in 1821 and by his election by the brothers to be their first Superior General. These important events must have given him a sense that he was affirmed by both Rome and by his own brothers. For the next 16 years, the Superior General was to experience all the good and all the not so pleasant duties that this office carried with it.

As early as 1811 Edmund Rice had received a request to send some brothers to England. It was not until 1825 that he was in a position to consider an affirmative answer. Before taking up the matter with the brothers, he traveled to England and spent a few days in Preston and in Manchester investigating the requests and examining the possibilities open to the brothers. By June of that year, he had informed the brothers of the opportunity offered to them. The main points of the work the brothers would be expected to do were listed and each director was asked to get the reaction of his community and to inform Edmund of their suggestions. Br. Austin Dunphy, one of Edmund's Assistants, wrote to Br. Patrick Corbett in Carrick-on-Suir saying: "Br. Ignatius requests that you consult Joseph and Jerome on these points, and inform him as soon as possible whether you think we ought to make these deviations from our present rules to meet the wishes of the Preston people." After hearing from the communities,
the whole matter would be discussed by the General Council before a decision could be made. By August, Edmund announced that two brothers were to be sent to Preston within a month. “Pray that God may direct us in the choice of those we are to send, and that as now the English mission is opened to our Institute that He will afford it every blessing.”

The Founder sent two of his most promising men to start this school, Brother Patrick Joseph Murphy and Brother Aloysius Kelly. The following year a second house was established in England, this one in Manchester. Much the same process was carried out before Edmund and his Council made the decision and another promising man was missioned to England in the person of Brother Austin Grace. If requests for more openings are a mark of success, by the time Edmund Rice went out of office in 1838, there would be seven houses in England.

The success of the openings in England was a source of great consolation to Edmund Rice, but there would be one incident that caused him no little pain. In 1827 a Brother Philip Halley from the Preston community publicly recanted his Catholic faith in the local Anglican church. The Annals of the Preston House describe the event:

During his conference with the [Anglican] Vicar it appears that Halley was advised to depart that very night from his residence...He came home, went through all the ordinary exercises of the community, said his night prayers, etc. but instead of going to bed at the usual time he remained up making arrangements for his departure. A little after 12 o’clock a person came, probably sent by the Vicar, for his trunk, clothes, etc. and about one on Easter morning, the most unhappy man, accompanied by the church-warden, departed from his religious home leaving the doors of the house open after him.

This act of apostasy was made at the Easter morning service before a capacity audience in the Anglican Church. The local newspapers made the most of this with screaming head-
lines: "The Reformation in Preston" and "Conversion of a Lay Brother." Lengthy articles described the event in vivid detail. Halley, an Irishman who 'saw the error of his ways', was the talk of the Protestants in Preston for weeks afterwards. Brother Francis Phelan tried to reason with Halley but with little immediate success. "To one question Halley answered that it was not the conduct of any of the brothers towards him, that induced him to take this step and that he had nothing to say of, against, any of them." Edmund Rice was in Manchester when he heard the tragic news and was preparing to go to Preston to talk with Halley but "the Clergy and other friends there advised him not to go near him." A few months later, a repentant Halley returned to the brothers house in Preston and renounced his recantation. He signed a statement to this effect and again there was publicity. He went back to Ireland, to Mount Sion, where he was well known but eventually he decided to leave the brothers from there. Edmund was relieved that Halley made his peace, but being the sensitive, compassionate man that he was, this whole situation caused him great grief.

For the next few years there would be no more schools opened in England although requests were steadily coming in to Edmund's office. He kept a list of the applications by the cities or towns from whence they came. He added the comment: "All the above applications refused till a future time for want of Brothers."

There would be some problems in the English mission in later years because of the way the various openings had been negotiated. It is strange that Edmund Rice, who was an astute businessman, had failed to make provisions for permanent and stable arrangements for the brothers' future on the English mission. In all the contracts made between the Congregation and the priests or committees that invited the brothers, Edmund did not insist on ownership of property. Because of this, the brothers were little more than 'hired help'
and as the pastors or committee members were replaced or changed, so too did the requirements expected of the brothers. This would lead to difficulties for subsequent Generals and would be largely one of the reasons for the brothers’ withdrawal from England in 1880.
In 1802 when Edmund had hired two men to assist him in his New Street School he found that they could not take it, so they left him, presumably because the students were too unruly. When two men joined him to work as volunteers, the first community of Christian Brothers came into existence. From that time on, Edmund was to be one of the brothers and he lived with men who wanted to be like him. For the next forty-two years he would have many titles, but the one he most cherished was that of “brother.” He would never be alone again.314

The brothers who lived and worked with Edmund were at once his support and for the most part, his friends, even if at times, they were also a challenge to him and in some cases caused him no little concern. He attracted men to join him, most of whom were mature. “Although the Brothers were allowed by the Brief of 1820 to accept young men of 16 or 17 and to take vows for life at the age of 21, most of the first generation of Brothers were mature men of the same class as Edmund Rice, though without his capital. There were no teenagers among them for the first 20 years: the average age on entry was 27 and some were considerably older. Commercial men formed the backbone of the first generation.”315 They were men who wanted to do something about the desperate conditions which militated against the poor. Edmund kept in close contact with his brothers in every community by visiting them on occasion (either officially or socially), by writing letters to them and by listening to the stories of their successes and/or failures, by advising them and occasionally by reprimanding them when that was necessary. The Christian
Brother "strengthens the bonds of [his] brotherhood by shar­ing [his] prayer and work, [his] hopes and fears." Thus the brothers with whom Edmund lived and worked were impor­tant to him and there was mutual growth going on because of their association with each other:

One who worked closely with Edmund almost from the beginning and who became a trusted friend of the Founder was Brother Austin Dunphy, a native of Callan. Austin lived at Mount Sion with the Founder, taught in the school and in 1814 when Edmund's term was ended, he became his succes­sor as principal and superior of Mount Sion. Edmund's trust in and respect for Austin was confirmed when twice in his life he named Br. Dunphy principal trustee of all his property and income.

Brother Austin with two other brothers went to Limerick in 1816 to open the brothers' first school in that city. They arrived in June and found accommodations in 'Irish town', a slum area which Austin described as "a vast mass of dilapidation, filth and misery." Both the living conditions of the brothers and the school accommodations were so terrible that the brothers were considering a return to Waterford. But "Austin Dunphy was not the man to surrender to difficulties."

Edmund Rice's facing up to similar problems and his method of dealing with them were not lost on Austin Dunphy. Almost immediately he began to look into ways and means of finding clothing and food for his future pupils. Like Edmund, he kept an exact accounting with the names, addresses, dates, amount of money expended on clothes and details as to what the clothing consisted of. All of this information can still be checked in the "Big Book of Limerick" which is preserved in the Christian Brothers' Archives in Rome. From this source it is clear that boys were outfitted with coats, shoes, and trousers. There is a summary of the contents of this book begun by Austin Dunphy in 1816 and written on its fly-leaf which states that: "1,551 boys were clothed from 1816 to 1838.
There would be at least 50 clothed during the present year making in all, 1,601.”322 The Founder's example and his influence on Austin Dunphy is seen in this report.

During the lengthy debate over the brothers operating free schools and pay schools in the 1840's, Dunphy stood squarely on the side of Edmund and the minority who wanted both types of schools. Br. Dunphy's experience in Limerick as well as his respect for Edmund's viewpoint were responsible for this. In Limerick it had been necessary for the brothers to beg from door-to-door for the funds to purchase the clothes for needy students. (The school in Limerick was always in dire financial straits in the early years.) It is interesting to note that originally when the question of a director for Limerick came up, Edmund Rice had volunteered to accept it but the Parish Priest in Waterford who had to do the appointing felt that the Founder was needed in Mount Sion, so Austin Dunphy went in Edmund's place.323 In many ways Austin was as close to Edmund Rice in his thinking and acting as anyone could have been at that particular time.

Austin Dunphy was an Assistant to the Superior General during Edmund's administration from 1822 to 1836. As such he did much of the correspondence for Edmund Rice. He was a delegate to all the General Chapters up to 1841 and as trustee of the Founder's funds from 1836 until Austin's death in 1847, he was faithful to Edmund's wishes in every way. He had been trained by Edmund Rice in Mount Sion in 1807 and he was a thoroughly reliable and steadfast Christian Brother until the day he died.324

Another one of Edmund's close friends in the brothers was a man with whom he had never lived. From reading Edmund's correspondence with Br. Patrick Corbett of Carrick-on-Suir one gets the impression that the two brothers were very fond of each other. Patrick was a lovable character in the brotherhood for 54 years, most of which were spent in Carrick. Patrick entered the brothers in 1814. He tells of his entrance
into the Institute in his own words: "The narrator (Patrick Corbett) succeeded in joining the Brothers, although unworthy and unqualified but thru (sic) hypocrisy and otherwise he succeeded in meeting the Bishop's approbation, the Parish Priest's approbation, the two Brothers' approbation (Hogan and Ready) and to confirm all Mr. Thomas O'Brien the founder approved and encouraged the brothers and the Bishop to receive and admit him into his house as he called it." Patrick is shrewdly naive in these comments and that would be typical of the man during his entire career. Patrick was very much a "people person" and he often got in trouble with his superiors on this account. In more than one letter, Edmund tried to gently chide him but one can almost see the Founder smiling as he does so. We are "thinking of making you give an account every week or fortnight at least of the time you spend [away] from your house and school, on any occasion exceeding a half hour's absence and on what business you are employed." In most of Edmund's letters to Patrick he is much more informal than in this one. For example he reminds his friend to tell Mr. Dunphy "to take care of having plenty of dung put on the potatoe (sic) field at Minauns."

Br. Corbett frequently wrote to Edmund for advice as to what he should do in certain situations that would come up in Carrick during his many years as Director. It seems Patrick was having some difficulties in dealing with a lady who was the agent for selling the milk from the brothers' cows. She and Patrick haggled over the profits and he resorted to Edmund Rice to give him some advice on the matter. The Founder's answer shows his sense of humor and his unwillingness to get involved in domestic disputes even for a good friend. Edmund replied: "I don't like to interfere with the dairy affairs so that you must manage your own pig in the best manner you can." Besides answering Patrick's questions, Edmund writes bits of news about various things and thanks Patrick for the good news he had sent in his last letter. Br. Corbett was a careful archivist in that he kept all the letters he received from the
Founder and other members of the General Council. Unfortunately, very few letters sent to them from Patrick have survived. Brother Corbett provided much information about the history of the Carrick-on-Suir house in the Annals that he wrote covering the years from 1807 to 1822. These Annals were written in Br. Corbett’s legible penmanship about 1860.

Testifying to the strong relationship between the Founder and Patrick Corbett is the fact that the aging and ailing Edmund made one of his last trips to see his old friend, Brother Patrick Corbett. Their friendship was more than likely based on the fact that both men had similar interests. In writing about Patrick Corbett, Brother Dominic Burke says of him: “He was gifted with a business tact, and knowledge of the law relating to property, leases, etc. and which so distinguished him through life. [The gifts] were turned to account in the interests of the Establishment. [Carrick-on-Suir] as well as those of the Institute in general.”³²⁹ Patrick may have been a maverick as a brother, giving his confreres and superiors much to criticize but he was a lovable character who must have brought much joy to the Founder’s life. And Edmund paid back in kind by arranging for his friends to meet one another. He had Austin Dunphy write to Patrick’s director to tell him that “Brother Superior [i.e. Edmund] thinks that as the labours of your schools this past year must have been great, and your good companion, Brother Patrick Corbett, is now old and shaky, it would be well to send him to Thurles during vacation, in order to inhale the pure air, and that he and his old friend, Brother Patrick Ellis, might render mutual edification to one another.”³³⁰

Among his early brothers there were those who had known Edmund Rice before they joined and others who were invited directly by the Founder, such as Patrick O’Flaherty and Stephen Carroll. Others edified him by their zeal and good work in the classroom. The two Brothers Cahill from Thurles who had a school there before Edmund received them into the
Congregation were his life long friends in spite of the fact that they did not always agree with some aspects of his administration.\textsuperscript{311}

Not all of his friends were members of his own religious community. Edmund Rice had many close friends in and around Waterford. Many of these were Presentation Sisters and others were former business associates or neighbors and fellow parishioners. He got to know some of the sisters when they entered the Waterford Presentation Convent, since he was usually called on to assist the Nuns with the dowry of each new-comer. Although fully occupied with his own responsibilities at Mount Sion, he always found time to help the sisters because they were his friends. He made it a point to find out if the sisters needed anything when he would be going to Dublin on business and they frequently asked him to buy an item they could not get in Waterford. He would also visit the convent in Dublin to bring the sisters there news of their community in Waterford and bring back their greetings and messages with him to the sisters at home. “The Presentation Nuns of Waterford...knew Brother Rice to be a special friend of the convent. ...When they came to know him first their Convent was in struggling circumstances. ...On one occasion he called in to see them, said that he was going to Dublin and he asked the Nuns could he do anything for them. ...'You could bring us a ciborium,' replied the Reverend Mother. ...On his return [he] presented them with the ciborium which is still treasured today by the Presentation Sisters in Waterford as the gift of Brother Rice.”\textsuperscript{332}

When Brother Mark Hill was interviewing persons who knew Edmund Rice or who had first-hand information about the man, he was so impressed with what the Presentation Sisters told him that he wrote the following to his Superior General in 1912: “I learned more from two of the Nuns about the life and character of our Founder than I ever knew before.”\textsuperscript{333} The older Sisters who knew Edmund Rice passed on
their accounts of Edmund's generosity to the younger Nuns so that Mark Hill found their stories a rich source of information in his quest.

In all of his letters to the brothers, whether personal or official correspondence, he never failed to send his greetings to everyone. "My love to the Brothers" or "Love to Brother N." was sure to be included.
As a merchant before he founded the brothers, Edmund Rice was a very rich man. How rich? There are no records extant of his business affairs at that time, so there is only his reputation and the testimony of witnesses that yield any information on the topic. The account books of Mount Sion present a fairly clear picture of Edmund's finances from 1802 to 1812 but even this information is incomplete.

During his 42 years as Founder and brother, Edmund was plagued with money problems because of his position in the Institute and also because he had so many charity funds to distribute. In 1802 when he was just starting out on his second career, his personal funds helped him to build Mount Sion and to support the men who joined him in community. In addition to the funds he brought with him after selling his business interests, he would occasionally receive grants from wills and outright gifts to help him pay for the land and buildings of the first school. There are some account books and other records that reveal some of the details of the net worth of Edmund Rice but a complete or exact listing of his property and funds is impossible to obtain. He did keep accurate records but not all of them are extant. The last years of his life were complicated by his appointing some brothers to be responsible for his finances after his retirement, and the arguments between them and Brother Paul Riordan as to how the funds were to be used were frequent and harsh.

A partial list of Edmund's land holdings reveals that he leased thousands of acres of farm land in various counties. In addition thousands of pounds were entrusted to him by
donors for distribution to various charities and for Masses.\textsuperscript{335} If the fiscal totals were available, Edmund Rice would probably be considered a “millionaire” by modern reckoning.\textsuperscript{336} The Founder leased land as the principal means of supporting Mount Sion and to obtain rent or interest for the support of the brothers and nuns (whose dowries he invested.). Some of this property would then be rented in order to insure income for maintaining the school. Other schools in Ireland that Edmund’s brothers opened depended on income from annual collections in the parish, from funds donated by benefactors or from door to door begging done by the brothers in a local area. Thus as to a definitive answer to the question “How much land and money did Edmund Rice possess?” an exact answer is impossible to supply.

The chief trustee of the Founder’s funds after his retirement in 1838 was Br. Austin Dunphy. “We are indebted to Brother Austin Dunphy ...[for] being a very methodical and intelligent person. He recorded all essential details in an account book that is still extant. His records provide us with a fairly accurate picture...”\textsuperscript{337} of what Edmund Rice owned in the 1840’s. They show that the Founder’s assets far exceeded his liabilities at the time of his death. Perhaps it was for this reason that Brother Paul Riordan wanted to have a say in the use of these funds. Brother Rice had worked closely with Austin Dunphy and Francis Thornton during most of his religious life and he knew he could depend on them to carry out the provisions he was obligated to make. The Founder’s principal concern was his being faithful to the many persons who trusted him with their benefactions. Most of the wealth he possessed was earmarked for specific charities or institutions. He felt bound by conscience to carry out these commitments. There is no record of Edmund’s being opposed to his successor but he knew some of the Cork community did not agree with many of his views and that Paul Riordan was one of the Cork brothers who opposed his style of leadership. To insure that his assets would be used exactly as justice demanded of him,
he appointed trustees that he knew would carry out his wishes conscientiously. He made this decision only after prayer and advice from a spiritual director. Superior General Riordan clashed with Edmund’s trustees fairly frequently. Both sides petitioned Rome, each protesting the actions of the other. Brother Riordan was of the opinion that Edmund had set up the Board of Trustees in violation of his vow of obedience. Austin Dunphy and the other trustees felt bound in conscience to follow Edmund Rice’s wishes, namely to superintend his finances, to pay his debts and to allot interest and other income to the charities prescribed by the various donors. Rome listened to both parties (Paul Riordan and the Trustees) and urged each to respect the other. The carefully worded document sent in answer to their complaints declared that Edmund Rice’s appointment of the trustees was legitimate and that the trustees were to keep the Superior General informed about their administration of the Founder’s assets.

Another complicating situation making the finances of the Institute a major problem for Edmund Rice in his last years as Superior General took place in 1835, when the Commission of Charitable Donations and Bequests in compliance with the Emancipation Act of 1829 determined to seriously look into the finances of the Institute. “Taking advantage of the penal statutes contained in the Reform Bill against religious orders they instituted legal proceedings against Mr. Rice and also against the Dublin and Waterford superiors, in the hope of discovering their assets and of taking possession of them. The methods adopted by their solicitors were so thorough as to be comparable only to those of the Spanish Inquisition.” All the commissioners at this time were non-Catholic and they were inclined to harass the Founder and brothers who were administrators of schools or executors of wills with codicils in them to see that funds went to charities. The commission asserted its right to investigate the brothers and to request detailed accounts of the funds of which they were trustees together
with vouchers and receipts for each expense item. Lawsuits were filed against Edmund and the brothers, causing not only great portions of their time to be spent in litigation but in huge expenses amounting to hundreds of pounds that they could ill afford to pay. 343

A good example of the kind of trouble caused by the Commission's activities is seen in the dispute over Brian Bolger's will. Brian was one of the Founder's chief advisors and benefactors in Dublin. In his will he bequeathed for clothing and educating poor boys in Dublin all the funds left over when all his other beneficiaries had received the assets he left to them. 344 The residue came to £10,000. A nephew of Brian brought it to the attention of the Commission that his uncle had lent Brother Edmund Rice £1,000 to lease the property for the O'Connell Schools. The nephew claimed that the money could not be willed to an illegal institution and that Edmund Rice and his heirs owed the Bolger estate £1,000. It took many years of investigating to clear up this matter. The outcome was eventually in the Founder's favor, but not without consuming half of the principal and very many hours of Edmund's time and energy. 345

The Commission of Charitable Donations and Bequests certainly added to the Founder's worries at this time because it was set on reviewing his assets in the hopes of embarrassing him and causing him trouble. The bulk of the work fell on the Founder's trustees and on some of the other administrators. One positive result was that it forced the trustees to examine and analyze all the records then extant. "These included many of our Founder's large account books, six of which are still extant, copies of leases, assignments, stocks and shares, various charity accounts, and a separate volume ...of his rent roll book describing his property." 346 In this process the trustees also paid off many of the Founder's debts and arranged for the hundreds of Masses required by the wills to be looked after by Bishop Foran of Waterford, thus relieving the trustees of this
responsibility. After Edmund's death, the Commission was composed of six Catholic and six non-Catholic members at which time much of the pressure ceased and the new Commission even made refunds due to the Founder's estate. By 1846, all the Founder's debts were liquidated.
Much of the struggle between the Superior General (Brother Paul Riordan) and the Founder's trustees went on without any intrusion by Edmund during the last six years of his life. Naturally he was interested in the affairs of the Institute, especially the controversy about pay schools, but Edmund remained in the background and did not interfere. He retired to Mount Sion in 1838 where he was quite content to withdraw from the Institute's business activities that had occupied him for so many years. He had full confidence in Austin Dunphy and the other brothers whom he appointed to manage his accounts. One of the responsibilities that he maintained for as long as his health permitted was to perform his duties as administrator of the charitable trusts in which he still had membership.

At first he made short visits to the brothers at Dungarvan or Carrick-on-Suir and even as far away as Limerick and Ennistymon. As late as 1840 he went alone from Waterford to Dublin on business he had with the Commissioners of Charitable Bequests. He cannot have been too feeble if he were able to make that 30 hour difficult journey by himself. Br. David Fitzpatrick says that "all the evidence we have goes to show that he was able to go on journeys up to the time he was eighty years of age." He loved the company of his brothers—that is why he made these tiring trips to their communities. It finally became necessary for him to give up these visits because of his age and poor health. For the last few years of his life, he had to be satisfied with letters from the brothers and other friends or the occasional visits when brothers came to Mount Sion for retreats or for business with the General Council.
The trustees of his estate often came to Waterford for meetings and this would be an occasion for them to consult with Edmund, if necessary, but also just to spend some time with him. This cheered him up because they were all close friends of his and brothers for whom he had great respect.

Edmund became quite ill in December of 1841. It looked like his death was imminent. The Superior General wrote to all the communities on December 31, 1841 to inform them of his condition and to ask for prayers. “He has no pain or uneasiness but great weakness which confines him to his bed and, it is feared will end in his death.”351 This turned out to be a “false alarm” since Edmund recovered and would live for another two years.

Less than a month later, Edmund was again involved in business matters and he was in touch with his friends. He received a letter from Brother Ignatius Kelly on January 24, 1842 which was an answer to one Edmund had written him a few days previously. The letter contained information that would bring the Founder some good news. “I am happy to tell you that...under Mr. Bolger’s will...Dr. Murray has signed the paper which yourself and Br. B. Dunphy signed last year appropriating the residue for the purposes of the Institute. This is of great importance to us as it strengthens our hands against the Commissioners of Charitable Donations. ...Of course you don’t trouble your head about any of these temporal affairs now, but I know you like a bit of good news.”352 This is a valuable letter because it shows that Edmund Rice was able to write letters and attend to substantive business matters in 1842. By June of this year, Edmund’s mental powers rapidly deteriorated but even then he had his moments when he was quite lucid.

The novices and young brothers who were at Mount Sion were frequent visitors to Edmund’s room during the last years of his life. When he was unable to walk, they pushed his wheel
chair for him as they walked through the garden on the proper-

For the first few years of his retirement, Edmund Rice, although feeble, managed to visit the class rooms of Mount Sion since he loved to be with the children in the lower grades. He liked to see their work, and the brothers made it a practice to invite him into the various rooms whenever he came into the school building. “On one of these visits to the school...I got him a chair, brought some of the copies the boys were writing for his inspection—he generally passed a few words of encouragement—he was always thankful for any little service we could do for him.” When the weather was good the young
brothers took him on short outings and on more than one occasion the Founder fell out of the wheel chair into thorny shrubs because of their clumsiness or lack of skill, but he did not complain. He would smile and thank the poor novice who was responsible for the mishap. One of them remembers that "...his politeness was of the genuine kind, welling from the heart, for he meant what he expressed."^{356}

When Brother Edmund was finally confined to his room, the novices came in to read to him from his bible or from the works of St. Teresa of Avila. These were his favorite books. At times he was able to slowly walk around the room with the help of one of the young brothers or a nurse. Towards the end he remained in bed drifting in and out of a semi-comatose state. One of the last young brothers to see him alive was Brother Stanislaus Hyland. He wrote:

I was sent to Waterford in 1844, to finish my Novitiate and prepare for my Profession, and there was the Founder, my revered Superior, fast drawing to an end. Mine was the last hand, I think, that he shook in friendship on this earth. I had just returned from St. Patrick's branch schools and I at once ran up to see him. He clasped my hand in his, now clammy before death....I disengaged my hand from his grasp, and he awoke and said to me—'Good bye, and God bless you, my child.' He died the next morning.^{357}

At 4 a.m. of August 29, 1844, his nurse^358 rang the bell to summon the brothers to his bedside as the Founder's breathing became very raspy. Even at that moment, typical of the man, he was able to thank her "for what she had done for him by shaking hands with her and blessing her."^359 This was the beginning of his last agony. "With heavy breathing, which became every moment more oppressive, and increased in a few hours to a distressing rattle and a heaving of the chest, but without contortion or convulsive movement. Respiration became extremely difficult, and between eleven and twelve o'clock,...with a deep sigh he breathed his last: the writer was
present during the time and witnessed his expiring breath."

The Mount Sion brothers were at his bedside when he died as was Father Fitzgerald, the brothers' chaplain. Bishop Foran of Waterford had visited him often during his last illness and anointed him.

The people of Waterford mourned for him as one of its most noble citizens. A simple funeral Mass and burial service were held at Mount Sion. Bishop Foran officiated at the rites which were very much in keeping with the low profile that Edmund Ignatius Rice and his brothers were wont to observe. The Bishop and civic officials wanted a much more public ceremony to do justice to such a great man. At a special meeting of local leaders, they unanimously decided to hold a public funeral within a month in order to give all the people of Waterford an opportunity to say farewell to Edmund Rice. The public tribute to Edmund Rice was announced by the bishop to take place in the Cathedral on October 1.

In the meantime newspapers in Waterford and elsewhere in Ireland and abroad reported the news of Edmund Rice's death. Editorials and articles were loud in their praises of the Founder of the Christian Brothers and the Presentation Brothers. A Waterford newspaper announced:

The death of a venerable, a good, and in the best sense of the word, a great man—a man of powerful mind, of vast knowledge of human nature, of a comprehensive grasp of intellect, of undaunted courage, of irresistible perseverance of unbending integrity, of pure piety, of immense charity—Edmund Rice, the Founder of the Christian Schools—the herald of a new age to Irishmen in the way of instruction, the harbinger of virtue and of blessings, the benefactor of his species, not only in Ireland but in whatever quarter of the globe the present generation of the humbler classes of our fellow-countrymen have penetrated, because to Mr. Rice is mainly attributable the credit for whatever intellectual training they enjoyed."
Every brother in the Institute was invited by the Superior General, Paul Riordan, to come to Waterford on October 1, 1844 for the public funeral of the Founder. Fifty of the brothers did come—from England and from around Ireland — to be present as Waterford's grateful citizens paid their final tribute to Brother Edmund Rice. Bishop Foran celebrated the Mass and invited all the guests to a dinner following it. He paid for this from his own funds. The Cathedral of the Holy Trinity was filled to capacity that day as the rich and the poor, churchmen and laity, pupils and their parents, Catholics and Protestants, the great and the ordinary turned out to show their love, appreciation and reverence for the Founder of the Christian Brothers. In the flowery oratory typical of the times, sermons, tributes and editorials were delivered with sincerity and appreciation not only in Waterford but full accounts were printed in the newspapers of Dublin, Clare, Limerick, Galway, Cork, Preston, London, St. John, (New Brunswick), Cincinnati and Boston. The Waterford committee that planned the solemn public funeral for Edmund Rice, in subsequent sessions provided for a suitable monument to perpetuate his memory. By April of 1845 a new wing was added to Mount Sion containing a large chapel and another classroom. This two story structure was dedicated to the memory of Brother Edmund Ignatius Rice and stands today attached to the brothers' residence and next to the bake house and tailor shop built by the Founder and the new Blessed Sacrament Chapel within which the remains of Edmund Rice are presently enshrined. Now, more than 150 years after Edmund's death, the words of a Quaker friend seem to have been prophetic: "Mr. Rice is not dead! Yes, he lives...in the noble band of Christian workmen to whom he has bequeathed his spirit and his work." Mount Sion, the first of his schools, without interruption has continued the work that Edmund envisioned and began in 1802 for the people of Waterford.

Although the entire life of Edmund Rice could be summed up in four words: "Overcoming evil with good", he is remem-
bered best for the second half of his life when he became the Founder of two Congregations of Religious Brothers. But the first forty years of his life are equally important as he did not become a saint over night. It is almost as if he had two lives, the one as an exemplary layman—a devout Catholic, a loving husband and father, an active social worker and a businessman of extraordinary integrity—and the other as a Founder, a dedicated religious teacher and a skilled administrator. Here is a man almost too good to be true. Yet he did live a life of heroic virtue in a world that did not see things his way. He was aware of the evils around him but rather than succumb to them or to ignore what was happening to people, he spent his entire life attempting to change the world for the better and to help people to believe in God and in themselves as the surest means of overcoming evil with good.

Someone familiar with the Edmund Rice story has said that he was not a "stained glass window" saint. He meant by that that Edmund was an undemonstrative man, a solid citizen who took a less traveled road to greatness and sanctity. The Roman authorities who in 1995 completed a thorough study of Edmund Rice's life decreed that he was a man of extraordinary virtue. Pope John Paul proclaimed this to the Church on April 2, 1993.

What exactly did Edmund Rice do during his lifetime to cause the Pope and Roman Cardinals to come to this conclusion about him? In examining the testimony and the historical documentation collected by the brothers over many decades and put together in a large book for the experts to analyze, the letters written by the Founder and the sworn statement of witnesses supplied the evidence needed for the authorities to come to the conclusion about Edmund being a man of heroic virtue.

The evidence shows that Edmund Rice adhered to his faith in spite of the opposition he experienced from some of his brothers and from the clergy. Edmund held no grudges
against those who opposed him or caused him pain. He was a man of patience and perseverance. When pressed by difficult persons or situations Brother Edmund kept his serenity under the most trying circumstances. For that period of the history of the Church he had an unusual devotion to the Blessed Sacrament. This coupled with an intense veneration for Mary, the Mother of God and his study of scripture formed the bedrock of his spirituality.

Edmund had absolute trust in God in adverse circumstances. His was a balanced spirituality although some have accused him of being too severe on himself when it came to penitential practices. His devotion to the Mother of God was handed on to his brothers. His humility was outstanding; Brother Edmund preferred to keep out of the limelight but he was indefatigable when it came to serving the poor, the homeless or the rejected. He was a man of the Church, one who professed loyalty to the Holy Father and to all of his teachings.

On the human level, Edmund Rice was known for his wisdom and common sense. He was very sure of himself and unafraid to take risks when the outcome seemed to be worth the chances he was taking. He loved community life but he also had a great appreciation for other people who lived outside the community. He had many friends, among them both Nuns and lay women.

In his business letters, Edmund was always the gentleman but he was known for getting right down to the main point. He had endless patience in dealing with banks or lawyers but he was also persistent in getting them to pay interest or to supply funds to the various charities for which he was treasurer or trustee. As a last resort he would talk of taking the matters to court, but even this he did in a gentlemanly way. While waiting for these people to honor their debts, Edmund would forward the money from his own funds to the charitable cause, hoping to be paid back when his letters and visits to the Dublin office were successful. This was not a very good busi-
ness practice (to pay from his own pocket) but the Founder was keen on honoring his responsibilities as executor or trustee of the many charitable organizations to which he belonged. He was driven by his conscience in all things and in no case was this more true than in executing his charitable enterprises.

He frowned on severe discipline in the schools as he felt that fear was not a good motivation for learning. Edmund made it a point to chat with students whenever he could and he liked to greet them on their way into the school and to shake hands with them as they left after their classes.

As a leader of the brothers, he would go out of his way to be kind to them. One of his constant worries was the elderly or ill brother. He insisted that the brothers take a short vacation every year and saw to it that those who were ill got medical attention. He arranged for a special fund for the elderly and asked each community to contribute annually so that proper care could be provided for the retired brothers.
The remains of Edmund Rice were laid to rest a few days after his death on August 2, 1844 in the little cemetery on Mount Sion's grounds. Bishop Foran blessed the ground and consecrated it before the Founder's burial. In June, 1871, the Annals of Mount Sion record that Edmund's remains were transferred to a grave more centrally located on the north side of the plot which contained nineteen graves of the brothers who had died in Waterford. In 1940, in preparation for the centenary of the Founder's death, a mausoleum was erected on the Mount Sion grounds and his remains together with those of the other brothers buried in the little cemetery were reinterred in this small chapel. There they remained until the Blessed Sacrament Chapel was built in 1971 when they were reinterred in this building. This large chapel was erected on Barrack Street at the entrance into the Mount Sion property in order to make it more convenient for people to visit this chapel dedicated to the Blessed Sacrament and in which Edmund Rice's tomb is now enshrined. Waterford's faithful people as well as pilgrims from around the world come here in great numbers to worship the Lord and to pray for Edmund's canonization.

Today, within the Mount Sion residence of the brothers, visitors can enter the bedroom in which Edmund Rice died and learn about this great man in the Edmund Rice Museum adjacent to it which is housed in the former chapel erected to honor him in 1845. The Christian Brothers graciously receive visitors and escort them on a tour of Mount Sion. Such tours usually begin and end in the Blessed Sacrament Chapel and include visits to Edmund's bedroom, the school, the Bake House and
the Tailor Shop built by the Founder almost 200 years ago. The primary and secondary schools, the modern Mount Sion, continue to educate more than eight hundred Waterford students in the best traditions of Edmund Ignatius Rice.

In Vatican City, on October 6, 1996 (152 years after the death of Edmund), the reigning Pope, John Paul II, beatified the Founder who is now known as Blessed Edmund Rice, a title he will keep until he is canonized. A second major cure is required before Blessed Edmund can be called Saint Edmund.

Brothers who lived with Brother Rice and many of his brothers from the time of his death until the present have always believed that one day their Founder will be canonized. The Catholic Church has a detailed process to determine which individuals are officially recognized as saints. Before the process begins, there must be evidence that the candidate was considered an extraordinarily good person during his lifetime and that people who knew him passed on this information to others. The tradition is kept alive, especially by people who pray for special favors or cures through the intercession of their holy one. In Edmund's case, the people of Waterford and Callan did all these things so that his name and his reputation are recognized by the people of these areas, young and old. The alumni of Mount Sion have been particularly active in telling the story of Edmund's good works and they encouraged the brothers to open the process for Edmund's beatification.

In 1912, the Superior General of the brothers, Calasanctius Whitty, informed the brothers that the official process would soon be initiated. He appointed Brother Mark Hill to collect evidence from brothers and other people who remembered Edmund Rice. Their statements had to be written, signed and sworn to as being true.

Br. Mark Hill (1847—1919) was teaching at Mount Sion during these years and he was faithful in his collection of Edmund Rice data. Most of his work was done after school
hours and on weekends or during times of vacation since he had a full schedule of teaching duties, but he persisted in the work and collected many testimonies. Br. Hill knew many of the old brothers who had lived with Edmund Rice and he found former students of the Founder who could give their recollections of him; so the work he did was invaluable to those studying the Cause a generation later.

In the meantime, documents and letters were being collected that would throw light on Edmund's life. In one place, the Irish College in Rome, there were many official letters written by or about Edmund Rice, since the various presidents of the College had acted as agents of the Founder and the Irish Bishops in doing business with the Holy See. The archives of the Irish College are filled with hundreds of letters written to Popes or various Congregations of the Curia during the first half of the 19th Century. As has already been seen, a few of the letters about Edmund Rice had been forged by his enemies but it took much time and at a much later date to deal with this problem.

“In Limerick in 1912 Brother Mark met a priest who informed him that the Rector of the Irish College, Rome, entertained grave doubts about the cause of the Founder because of a ‘very damning letter’ in the College archives.” When Brother Whitty and his Council saw the letter in question, they agreed with the priest that it was “unanswerable [as it] seemed to be well selected and compiled by a competent person.” As a result, official interest in the Cause at the Generalate level was withdrawn. Mark Hill, although disappointed, doggedly continued his work of collecting data because he was convinced that the evidence he collected would eventually prove that Edmund Rice was a man of heroic virtue. With Br. Hill this research was a labor of love. Much of Br. Hill's material was used by Br. Mark McCarthy, author of *Edmund Rice and the Christian Brothers*, published in New York by Benziger Brothers in 1926—the first authentic biography of the Founder.
Some years later, Brother William Berchmans Cullen (1904—1972) took up the work Mark Hill had done so well. Brother Cullen spent years in both Waterford and Callan collecting information about the Founder, his family and the memories of the local people about the Rices. He had a special interest in the history of both places and like Brother Hill he was indefatigable in doing research and interviewing local experts on the subject. Brother Cullen, although not a trained historian, kept extensive notes which are very helpful to anyone looking for information about Edmund Rice and the social history of Waterford and Callan in the time of the Founder.

The first concrete hint that there was still a possibility of bringing the Founder’s Cause to Rome occurred in 1954 when Father Baumann, S.J. wrote to the Procurator General after reading Br. David Fitzpatrick’s biography of Edmund Rice. Father Baumann, a member of the Congregation for the Causes of Saints at the time wrote: “I have read with pleasure the exposition on the virtues of the Servant of God, E. Rice and am convinced that there is all that is necessary to prove the virtues heroic and therefore it is truly and safely profitable to proceed on the road...which will lead, I have no doubt, to the glorification of the Servant of God even here on earth.”

Brother David Fitzpatrick had been commissioned to write a biography of the Founder by Superior General Pius Noonan to coincide with the Centenary of Edmund’s death (1944). Brother David had already carefully collected all the documentary evidence acquired over the years by Brothers Hill, Cullen and others and he spent long hours searching for documentary evidence so he was the right person to catalogue and organize the files that would be needed when the Cause would be introduced. Application was made to the Holy See for Edmund Rice’s case to be considered by the Congregation of Saints.

Since Edmund Rice died in the Diocese of Waterford, the
Bishop there, Dr. Cohalan, was named by Rome to open the Cause in 1956 by setting up a Diocesan Commission to determine the validity of the historical evidence. When this study would be completed, a full account would be sent to Rome and the Congregation for the Causes of Saints would continue the study. Bishop Cohalan did not have the personnel to undertake such a detailed process and so informed Rome. This was a set back for the Cause as it is the first official requirement if beatification and canonization are the goals. Rome referred the matter to the Archbishop of Dublin who after three years of thinking the matter over, finally on October 26, 1961 announced the establishment of the Ecclesiastical Court commissioned to examine the Historical Process for the beatification of Brother Edmund Ignatius Rice.376 After several preliminary meetings with Dr. Maurice Sheehy and Father Forrestal, Brother M.C. Normoyle with the help of Br. David Fitzpatrick submitted all the source material required by the Commission. The first formal meeting of the four members of the Dublin Commission for the Founder’s Cause was held at St. Mary’s, Marino on December 12, 1961.377 The next day, “Dr. Maurice Sheehy wrote to Marino expressing the complete satisfaction of his Rev. Colleagues on the manner in which the evidence was presented.”378

For the next seven years (until 1968) the Commission continued its work. All the members of the Dublin Diocesan Commission had other demanding duties which prevented them from spending quality time on the Cause and from finishing their task. At the request of Brother Arthur A. Loftus, Superior General, Brother Normoyle kept in close touch with Dr. Maurice Sheehy,379 the Commission’s secretary. Brother Normoyle kept in contact by telephone calls and frequent letters to the secretary. Naturally, brothers were anxious to know how the study was going after so many years and a formal request was made to the Commission for a report on their progress for the special General Chapter that was being held in 1968 in Melbourne, Australia. Brother Normoyle made it a
point to check with Dr. Gerard Sheehy, Chancellor of the Dublin Archdiocese, before leaving for the chapter, as a means of putting pressure on the Commission for the report but no information was available at the time. When he arrived in Australia a letter from the Chancellor bearing very bad news announced that the Historical Commission voted negatively and that the Cause of Edmund Rice could go no further. The letter stated: “In addition to the material carefully collected and prepared by Brother Fitzpatrick of St. Mary’s, Marino, the Commission itself conducted an exhaustive search for further historical evidence in Archives in Ireland (episcopal and monastic), England (episcopal and state) and Rome (Propaganda, Irish College and Vatican). The new material emanating from this search was duly edited...”\(^{380}\) by the Commission.

The Chancellor went on to spell out the conclusions of the Commission:

“(1) That there is not sufficient historical evidence to make a prima facie case for the introduction of the Cause of Beatification.

(2) That the historical evidence presents a number of difficulties in the life of Edmund Ignatius Rice which would exclude him from Beatification.
(a) his relationship with his superiors after he had relinquished the office of Superior General and
(b) his state of mental health in 1828-30 and again from 1839 to his death.”\(^{381}\)

The first four months after the Chapter, Brothers Normoyle and Fitzpatrick re-examined every document in order to disprove what they considered to be the false accusations concerning the Founder’s Cause. In the main, it was letters written by Edmund Rice during the years 1828-1830 and from 1838 to 1842 that were used to show that the Founder was very much in control of his faculties. These letters were concerned with intricate legal and financial matters, or docu-
ments in connection with deeds that indicate Edmund knew what he was doing. Five sets of copies of these letters together with notes of explanation were made for Brothers Loftus and Normoyle and for the Archdiocesan officials. A meeting with the Chancellor was arranged after Easter. Brother Normoyle told the Chancellor how dumbfounded the delegates to the General Chapter were when the Commission's verdict was announced. In reply, "Dr. Gerald Sheehy stated that he himself did not feel at ease about the Commissioners' verdict...and suggested that the Archbishop himself refer the whole matter to the Congregation of Rites."382

Brother Normoyle, Vicar General of the Congregation, decided he should put in writing to the Chancellor a brief reply to the objections the Commission had to the Founder's Cause. He listed the sources submitted for the Commissions' study:

1. 121 letters of E.I. Rice, originals or authentic copies.
2. 41 letters of his to the Superior General of De la Salle, all between 1828 and 1832.
3. 41 letters about him; printed public appreciations during his lifetime and immediately after his death.
4. Letters written by Edmund Rice to the Holy See as well as letters about him in Archives of the Vatican, Propaganda Fide and the Irish College in Rome.
5. Many references to the following:- The British Museum, the Public Records Office Dublin, the Archives of the Commissioners of Charitable Donations and Bequests Dublin; the Archives of the National Board of Education Dublin, The Royal Irish Academy, The Archives of St.Mary's Marino, etc. etc.383

Regarding the objection to Edmund's Cause about his relationship to his superior, Brother Normoyle commented: "A letter from Father Colgan,O.D.C. to Edmund Rice dated 5th September, 1840 stated among other matters: 'taking all the circumstances of the case under consideration, I consider that Messrs. Rice, Ellis, and Dunphy were bound in conscience to
disobey the command of their superior...No subject is bound to obey his superior commanding anything contrary to justice'...

From September 1969 on, Brother Loftus was not able to get an appointment with Dr. Gerard Sheehy (as the priest was suffering poor health) but the Superior General encouraged the brothers in charge of the Cause to do everything possible to have signatures of Edmund Rice studied by hand-writing experts and to see what information about Edmund's health could be determined by this study. The Founder's signature on the July 30, 1840 letter sent to the Holy See protesting the way Brother Paul Riordan was administering Congregation affairs was of particular importance. If this was a valid signature, it would be a major piece of evidence showing that the Founder officially joined the opposition to his successor. Eight brothers had signed the letter in this order: "Edmd. Rice, the humble Instrument under Divine providence in Founding this Society. John J. Keane, Michl. B. Dunphy, Myles Ignns. Kelly, R.F. Ryan, James L. Knowd, Mark T. Anthony, J.P. Naughton." Each signature of Edmund Rice on this letter was compared with his signature on others by an expert in Naas (Mr. Arthur Brooks). A second opinion was sought independently from an Italian specialist (Dr. Rocco Paceri). Each agreed separately that the Founder's signature was a simulated forgery. Thus was Edmund Rice cleared of the charge of open criticism of his successor.

The Superior General, Brother Austin Loftus, wanted to meet the Commission and the Chancellor in order to challenge the conclusion that they had come to about the Cause in 1968. The Commission had the meeting postponed time and time again, but Brother Loftus did not give up. Finally, in July, 1970 a letter from Chancellor, Dr. Gerard Sheehy, stated that "The Cause of Edmund Rice was about to be reorganized under new commissioners."
It took almost three years for the new Historical Commission to get caught up on the materials they had to investigate. Brother Normoyle, although no longer Vicar General, was commissioned by the newly elected Superior General, Brother Linus Kelty, to continue the work on the Cause of the Founder. Br. Normoyle was persistent in communicating with the Dublin Commission but was also very patient and quite diplomatic in dealing with the Archdiocese. The Archbishop, the Chancellor and Dr. Kennedy (the new secretary of the Commission) for their part were most gracious and cooperative. The work for the Cause went along at a snail's pace but the Historical Commission finally ended its work in 1979 with a positive verdict. The report was sent to the Congregation of Causes in the Vatican where it would introduce the Cause of Edmund Rice as a candidate for beatification.

Brother Normoyle and a host of brothers were now engaged full-time in writing up the material for what is called *Edmund Ignatius Rice (1762-1844) The Positio Super Virtutibus.* The book was completed on June 7, 1988 and copies were distributed to the Cardinals and all the members of the Congregation of Causes for the Saints. Contained in the *Positio* is a biography of Edmund Rice, relevant documents and letters, and information on his living the Christian life. The official readers (relators) after a thorough examination of the *Positio* wrote separate reports on their evaluation of the evidence. If they decided that the candidate—Brother Edmund Rice—lived a life of heroic virtue, they would recommend that the Holy Father bestow on the servant of God the title "Venerable." The verdict of this commission was positive so on April 2, 1993 Pope John Paul II made the pronouncement at a special session of the Congregation of Causes. He declared that Venerable Edmund Rice had lived a life of heroic virtue and was a candidate for beatification.
chapter 17
the cure presented to the vatican authorities

Now that the Historical Commission had finished its work the next step required for beatification was to present a public cure attributed to the intercession of the Venerable Edmund Rice. Once again there had to be a detailed analysis of a cure in which doctors, nurses and other witnesses testified to their knowledge of the details leading up to the cure. Thus in 1988 a diocesan tribunal in Ireland was set up to investigate a possible cure that occurred in 1976. Witnesses (those who had been present at the time of the cure) were questioned by members of the Tribunal. Among the professional witnesses were those closely associated with the person cured—such as doctors and nurses. —Family members and the young man who was cured gave their testimony. “Each witness was examined separately and in great detail about every aspect of the case insofar as it related to their field of competence.” When their work was completed the members of the Tribunal forwarded a full account of their study together with all medical documentation to the Congregation of Saints in Rome.

The Vatican authorities submitted the report of the Irish Tribunal to two Italian doctors who were asked to give a preliminary opinion as to whether or not the alleged cure could be considered miraculous. Their answer was favorable and the material was then submitted to a full panel of doctors of the Roman Medical Commission for their consideration and study. The collection and examination of the evidence took about five years. The final opinion of this Commission was to give its approval to the cure since they could find no natural explanation for the fact that the patient had survived this crisis.
At this point, the theological commission of the Congregation of Saints began their investigation of the evidence to ascertain if the cure could be attributed to Edmund Rice. "It was clear to them that the welfare of the patient, when things were at their worst, was entrusted solely to Edmund Rice." The positive decision of the theological commission was forwarded to the Holy Father and he gave his approval to the miracle in 1995.

A news release issued at the Brothers' Generalate in Rome on October 5, 1996, the day before the beatification, is a good, brief description of the cure:

The miracle which was approved for the beatification of Edmund Rice took place in 1976. A young man, Kevin Ellison, of Newry, Northern Ireland, aged 19, was brought to hospital suffering from stomach pains and cramps. The first diagnosis was appendicitis and Kevin was operated on and the appendix removed. A few weeks later the problem recurred....[At this time the surgeon opened the wall of his abdomen to find that the intestines were twisted and lacerated causing great pain and an obstruction to the normal functioning of the bowel.]

...Subsequent further surgery convinced the doctors (there were 5 involved in the operation) that there was no hope for survival. [They probed for two hours and agreed there was no possible chance of recovery for this patient.] Nothing further could be done because no viable bowel could be found as it had turned into a gangrenous mass. ...There just was no hope. This doctor was known for his great care of his patients and his readiness to try any procedure which might benefit his patient. In this case, he did not believe that there was even the slightest chance that any further treatment would be effective, so total was the deterioration.
The case is entrusted to Edmund's intercession

Kevin's parents were informed of the situation. Since death was considered inevitable and close, the final anointing was given by a priest. Kevin was allowed to have whatever pleased him and he asked for tea and small cubes of toast, which were given to him. The whole purpose of the medical treatment at this time was to keep him as comfortable as possible. There was no possibility of recovery; death was imminent within 24 to 48 hours.

Many friends of Kevin and his family had been praying for his recovery. When it became known that the case was hopeless, a special friend of the family, Brother Laserian O'Donnell, gave Kevin's parents a relic of Edmund Ignatius Rice and suggested that prayer be begun for his recovery through Edmund Rice's intercession. Although relics and religious articles belonging to other holy people had been placed at Kevin's bed, these were now removed and his recovery entrusted wholly to the intercession of Edmund Rice. Many friends in the locality...joined Kevin's parents in prayer for a miracle through the intercession of Edmund Rice. A special Mass was offered for Kevin's recovery...and the church was packed for it. The prayers were a remarkable outpouring of faith, beseeching heaven for a miracle through the intercession of Edmund Rice.

To the surprise of the doctors and all associated with the case, Kevin survived the next day and on the day following that, the nurse noticed some food had been digested. The doctors could not understand how this had happened, but there was now a glimmer of hope and he was transferred to the Royal Victoria Hospital, Belfast, and after a further operation Kevin, though still weak, showed signs of improvement. He was able to return home after several weeks.
Today, 20 years after his medical crisis, Mr. Kevin Ellison, through the intercession of Edmund Rice, is alive and well and married with 3 children.391

Kevin Ellison with his brother and sister were in Rome for the beatification of Edmund Rice. In fact, it was Kevin who presented the relic of Blessed Edmund to Pope John Paul II during the ceremonies in St. Peter's Square on October 6, 1996.

From now on, the name of Blessed Edmund, the man who devoted his life to overcoming evil with good, will be celebrated wherever his story is told.
The life of Blessed Edmund Rice has much to say to the world as the 21st Century dawns. He speaks not in so many words but by the way he lived in a time and place every bit as challenging as the modern era is for today's people. Although it is now two centuries later, the plaintive cry of the poor is still loud and clear. Humankind continues to look for exemplars, heroes and prophets to show them that someone does hear this cry and someone does attempt to change the "system" which for many makes it impossible for them to rise above their misery. That "someone" was Jesus, and "Blessed Edmund," or whoever gives his or her life to serve the poor in a radical way.

This is one reason why the Catholic Church presents Blessed Edmund to the modern world. He was a human being who was called by the Lord, endowed with special gifts to be shared with people and sent to them as a sign of God's love for them. Blessed Edmund Rice was called, gifted and sent to persons then and now.

An artist who also happens to be one of Edmund Rice's Christian Brothers created a linoleum block print of the Founder in 1977, at about the time when Edmund's Cause was being studied and prepared for its introduction to the Roman authorities. One of the features of the print is that Edmund Rice is too big to fit into the picture. Thus the top of his head above the forehead is cut off by the frame and his large hands and big shoulders are out of proportion to the rest of his body. This is the artist's way of telling the viewer that Edmund Rice dreamed great dreams for humanity and that he was a doer, one who had big shoulders for anyone in trouble to come to him for compassion and help. The book he holds in his hands
is the bible, a source of his spirituality and the basis for his teaching. This print says all of this in symbolism and art. It is a masterpiece of communication. It is one more way of telling the Edmund Rice story of overcoming evil with good.

People today can look at the life of Edmund Rice and see there how he became the man of heroic virtue that earned for him this title of “Blessed.” As a layman in the Church, he nourished his spiritual life by his frequent reception of the sacraments, his study of the scriptures and his fidelity to prayer. He reached out to his fellow human beings, especially the poor, not only to feed and clothe them but he took it on himself to find a way to challenge the system that prevented the ordinary person from ever rising out of misery. Edmund, even before he founded his brotherhood, was active in instructing youths and adults in the fundamentals of their Catholic Faith. He taught first by his example and then by his deeds and finally by teaching. Similar to the 20th Century Pope Pius XI, Edmund Rice believed in educating the “whole person.”

He was a man of deep faith and trust in Providence. As husband, father and widower he knew from experience what it meant to live up to his duties in spite of major sorrows. He was careful that his delicate daughter would be reared by his sister who could give her the motherly care she needed and when little Mary was a bit older, she was brought to his old home in Callan where she would be looked after by his brother and his wife and reared with her cousins and under the watchful eye of her grandmother. All of this shows Edmund Rice to have been a family man who is a powerful example to present day fathers and mothers, especially those with special children.

In his day, Edmund was considered an astute businessman. Even more so, he was known for his integrity and his conscientious concern for his workers and their families. Many of those who testified to Edmund’s goodness referred to this side of Edmund’s life.393 Blessed Edmund is an example to
merchants and business people today when ethics and morality in the market place are often lacking. He stands out as one who was not only successful but also was honest.

The Founder believed in people and went out of his way to help a person develop one's talents or gifts. The Italian immigrant, Carlo Bianconi, in early 19th Century Ireland credits Edmund's assistance to him in learning English and getting established in Waterford. Johnny Thomas, the former African slave, obtained his freedom and was helped to get a start in life by Edmund's good graces. The poet Tadhg O'Sullivan appreciated the friendship of Edmund Rice as he was affirmed and assisted when what he needed most in life was a friend. Poll Carthy, looked down upon by her neighbors, was touched by Edmund's sincere concern for her and had the strength and courage to rehabilitate her life. Edmund's penchant for "being there" for people makes him very much a man worthy of imitation.

Blessed Edmund Rice, Founder and teacher, is an inspiration to women and men who live the vowed life today and who give their lives in the service of their fellow human beings. Like Nano Nagle, Catherine McAuley and Mary Aikenhead, he donated all his material wealth and all of his gifts and talents to bring about systemic change in the structures of the times. The zeal, the dedication and the mission of Edmund and the other Founders made a difference-for-the-better in the lives of the poverty-stricken people they served as well as the people their sons and daughters minister to today.

Since the Second Vatican Council, Ecumenism has been a special area of interest in the universal church. Edmund Rice as merchant and as Founder numbered among his friends Quakers and Presbyterians. Some individuals of these Christian groups contributed to his collections of clothing and food for the poor boys of Mount Sion. They encouraged him in his mission to teach the poor and used whatever influence they had with the Government to allow Edmund's free schools to continue in spite of laws and pressure from groups to close
them. Edmund Rice was ahead of his times in his dealings with non-Catholics.394

As an educator, Edmund Rice’s work was done over the first forty years of the 19th century. He opened his first schools before the Emancipation Act of 1829 and they were well established when the Great Famine broke out in 1845. A modern scholar credits him with making “...a significant contribution [in the formation of Catholic youth], fostering confidence and creating a literate modern working class. Rice’s spirituality was characterized by an unyielding faith in Divine Providence. Yet he was a man of immense practicality who channeled his energies towards the provision of education for the poor. In so doing, Edmund played a vital role in the modernization of Irish society.”395

The Positio of Edmund Rice concludes with some words applicable to Blessed Edmund in the light of all the evidence contained in that document. The same quotation can be cited again as a fitting summary of Edmund Ignatius Rice’s life, work and character as described in this biography. The words were originally written about St. Wilfred in the seventh century but they are quoted here because they could just as well be applied to Blessed Edmund in the twenty-first century.

He was a humble and peaceable man, given to fastings and prayers; kind, sober, discreet, compassionate, full of the power and grace of God; modest, prudent, not given to [empty words]; teachable and able to teach; in conversation pure and frank; he cared for the poor, fed the hungry, clothed the naked; took in strangers, redeemed captives and protected widows and orphans, that he might merit the reward of eternal life amid the choirs of angels in the presence of Our Lord Jesus Christ.396
INTRODUCTION

'There was a serious outbreak of cholera in Waterford that year. Actually there is no record of what caused Mrs. Rice's death, but if she died of that fever, it seems she would have been buried in a common grave on the grounds of St. Catherine's Priory which at that time was on the present site of the Waterford Court House according to Brother Columba Normoyle in *Tree* page, 26.

'Br. David Fitzpatrick, *Edmund Rice, Founder and First Superior General of the Christian Brothers* (Dublin: Mark Gill & Sons, 1945) page 47. According to the author, the civic leaders of Waterford made regular "flattering and obsequious addresses to the reigning king to pour forth effusions of loyalty."

'Michael and Edmund Rice were called 'victuallers' (ship chandlers) in the parlance of the times.

'Waterford was the last port of call for ships going to the mainland of Europe, to England, to Canada or even to Africa. Edmund Rice sold supplies to the captains of many of these ships and business was thriving. In spite of the Penal Laws, Catholics were not forbidden to be merchants or traders. In fact the Protestant ascendancy looked down on this type of work and they were happy to leave it to Catholics.

'For example, *The Hibernian Journal* of January 19, 1789 stated: "Died at Ballybricken, the wife of Mr. Rice." It was not until 1930, 141 years after Mrs. Rice's death that Brother Gregory Hogan met Sister Josephine Rice in Newfoundland
who told him that in the Rice family there was a tradition that the Founder’s wife died as a result of a fall from a horse which also caused the premature birth of the baby she was carrying. Recently this story has been challenged by some brothers. See Br. L.P. Canny’s essay in A Man Raised Up, pp. 67-78.

“After a few years his baby girl would be brought to Westcourt to be cared for by her grandmother and other members of the Rice family living there in the home where Edmund himself had been born and raised. Little information has come down to us about Edmund’s daughter. In Normoyle’s Tree, page 28, he writes that her name was ‘Mary.’ Later in life she lived in Carrick-on-Suir where she was at the time of her death in 1859. Until this time, a monthly stipend for her support was paid by Edmund or after his death, by the Brothers. In Brother Joseph Hearne’s Account book, January 24, 1859, is found this notation: “Mary Rice who from time to time received something for her maintenance...died in Carrick-on-Suir on the 23rd of January 1859 and was interred in the churchyard in Carrickbeg. (signed) John P. Corbett” and initialed by T.J.H. [Thomas Joseph Hearne.]


Chapter 1: Young Edmund Rice

8The sons were Thomas, Patrick, William, Edmund, Richard, John, Michael. By a previous marriage, Mrs. Magaret Murphy Rice had two daughters, Joan and Jane.

8Br. Berchmans Cullen is the source for this information and he claims to have interviewed several people who bore testimony to Mrs. Rice’s reputation. Edmund Rice, Callan, page 31. Also see comments in Br. M.C. Normoyle’s Memories of Edmund Rice pp. 136-139 for the sworn statement of Thomas Hearne, a native of Callan. Memories contains
sworn statements of individuals who knew Edmund Rice personally or who had first hand information about him from those who did.

10Normoyle, Tree, page 11.

11Cullen, Edmund Rice, Callan, page 31.


13His mother had been married to a Mr. Murphy and had two daughters by him. He died quite young and she married Robert Rice in 1757. Westcourt was land she inherited from her grand parents and which she brought with her as a dowry when she married Robert Rice. Cullen, Edmund Rice, Callan, page 2

14Large Catholic churches were forbidden by law anywhere in Ireland. In many places Catholic houses of worship were inconspicuous halls on a side street so as not to disturb the Protestants of the area. Catholics had to keep a low profile in every way.

15John studied first at the Augustinian House in New Ross and then went on to the Augustinian's Irish College in Rome where he was ordained in 1800. Father John was assigned to the Friary in Callan when he returned to Ireland and later was Assistant to the General in Rome on two separate occasions. Information is from F.X. Martin, OSA, Notes from Augustinian Archives.

16In 1814 Edmund Rice's Brothers were called "Monks of the Presentation" by Father Peter Kenney, S.J. This was one of several different titles used to designate Rice's brothers which were founded in 1802. The Congregation of Christian Brothers came into existence in 1822 when the Papal Brief made Brother Rice's group a Pontifical Institute of teaching broth-
ers. In 1822, one of Edmund Rice’s men, (Michael Austin Riordan) a Brother from the Community in Cork together with two novices, did not wish to be members of the Pontifical Congregation, so they continued to live according to Edmund’s 1802-1820 Rule of life. Today, as a result, two separate Congregations in the Church claim Edmund Rice as their Founder, the Congregation of Christian Brothers and the Presentation Brothers.

17Book of Job, 1:21. This saying from the Book of Job became one that Edmund was fond of quoting all during his long life in religion. He used it in his Rule of 1832 and repeated it on several occasions, especially at critical times in his life. It succinctly summarizes his resignation to the will of God and he used it as a prayer right up to the last days of his life.

Cullen, Edmond Rice, Callan, page 3

Ibid.

19Ibid.

20Ibid.

21Normoyle, Tree, page 2. The name “Westcourt” is derived from a family named “White” who had a mansion on this land in 1442. In Irish it was called: Cuirt an Fhaotigh which translated into English is “White’s mansion” or “White’s Court” or “Westcourt.”

22The house is preserved in almost its original detail. “The massive walls of the house....were built of well-kneaded yellow clay drawn from a nearby pit....[and are] about two and a half feet thick [and] were built to a height of ten feet, after which they were plastered with lime and mortar. ....Opposite the front door is the Rice family well which is twenty-eight feet deep....The entrance to the house is fitted with a half-door, as well as the customary strong door.” Cullen, W.B., Westcourt, (Pamphlet) page 6.

23Normoyle, Tree, page 5. The house is still standing after about 300 years. It was well built and fairly well maintained over the
years. Today it is owned by the Christian Brothers who have furnished it much as it was in Edmund's time. The room in which he was born is a place of prayer and the home is always open to pilgrims who wish to visit it. All the rooms are furnished. The roof is a thatched one, and it is one of the Edmund Rice shrines that the Brothers maintain in Ireland.

Cullen, *Edmond Rice, Callan*, page 25. Brother Cullen writes: “In all likelihood the occupants of these houses were dependent upon the Rices, who helped them in working their farm, and in return, besides their usual wages were given a few small plots of ground in which to grow vegetables. As well as that they were provided with milk.”

Normoyle, *Tree*, Page 4. The Tierney's had land close to that of the Rices and Margaret Tierney inherited a portion of it from her grandfather. Thus when she married Robert Rice both parcels of land were also united. “Up to recent years old people in Callan referred to the fields of Westcourt, which Robert Rice acquired 200 years ago through his marriage, as 'Tierney's Fields.'” W.B. Cullen, *Edmond Rice Callan*, page 2.

Cullen, W.B., *Edmond Rice, Callan*, page 11.


Cullen, *Edmond Rice, Callan*, page 9. “Callan at that time was noted for some great exponents of the hurling craft, such as Andy Delaney, Lord Cuffe of Desart, Jack of Coolagh and John Dunphy. These were great figures in the caman [hurling] contests whose names stood high in Kilkenny.”

Cullen, *Edmond Rice, Callan*, page 11. The source of this fact can be traced to Br. Mark Hill’s interview of two Presentation Sisters in 1912. Brother L.P. Canny in his paper on the *Call of Edmund Rice* says: “I think it is fair to suggest that since both knew Brother Rice particularly well (as did their parents), any memories they had of him are worthy of the keenest attention and scrutiny.”
He is referring to the older Nuns who handed on this information to the Sisters who made this statement to Brother Hill and which they swore to in the presence of the Bishop of Waterford.

There is no record of the school young Edmund Rice and his brothers attended. Brother Normoyle suggests that the Rice boys probably attended a hedge school on Moate Lane in Callan. Hedge schools were illegal schools conducted by Catholic teachers in fairly remote places, the only alternative to the proselytizing schools sponsored by Protestant authorities. See Normoyle’s Tree, pages 14-15.

Fitzpatrick, Edmund Rice, Founder, page 43-5. Fitzpatrick says this school was conducted by a Catholic, Mr. White. “The learning and virtue of this good man made such an impression on young Edmund that when speaking of him in later life he never failed to pay a well-deserved tribute of appreciation to one for whom he entertained respect, affection and gratitude.”

O’Neill, Sister Assumpta, page 82. She quotes from Thackery’s description of Cork’s, “alleys where the odours and rags and the darkness are so hideous, that one runs frightened away from them.” She says this would be an equally apt description of Waterford in the late 1700’s.

An English visitor described the shacks or cabins of the poor in Ireland as follows: “On the road, I found the worst description of cottages I had yet met with. ...They are built against the inner side of the low dyke [sic] which lines the road...They have no chimney, and frequently no window; and all the traveler sees to indicate the site of a human habitation, is a small conical heap of dirty straw and mud, rising above the dyke like a dungstead.” Leitch Ritchie, Ireland, Picturesque and Romantic (London, Longman, 1837)

Gaelic would have been spoken in and around Callan at the time of Edmund’s childhood. Although it was discouraged by their British over-lords, local people held on to their language,
using it to teach religion to their children, using it for their prayers and for the tales and poetry that were part and parcel of their culture. The English language may have been forced upon them, but it could never replace their own language which was tied into their culture and to their very identity.


36"From the time of Henry VIII's break with Rome in 1534 successive English rulers had looked upon Catholicism not so much as a religion but as a dangerous political threat. Consequently, by means of penal legislation they aimed at reducing the Catholic Irish to a state of social, economic and political inferiority in their own land. During Cromwellian or Commonwealth times (1649-1660) this campaign was particularly vicious. It reduced the [Catholic] Church in Ireland to what is nowadays termed 'the church of silence.' Efforts at eliminating the Catholic hierarchy and priesthood had their corollary in a policy of expulsion of Catholics from towns and cities, of confiscation of property and of transplanting the remnants of the Catholic land-owning class westward across the Shannon into the barren lands of Connaught." *Positio* of Catherine McAuley, page 1.

37'Transubstantiation' is the word Catholic theology uses to describe what takes place when the bread and wine are changed into the Body and Blood of Christ at Mass. By demanding that all office holders deny this would mean that the person was denying what Catholics believe. This was a clever way to keep Catholics out of politics.


39Edmund Burke (1729—1797) was a statesman, famed for his oratory and writing. Although a Protestant, his mother, wife and his in-laws were Catholic. Before the Act of Union in 1800, he was a supporter of Henry Grattan and those who favored a
separate government for Ireland. He was close to Prime Ministers during the Whig tenure and introduced legislation that would cancel some of the Penal Laws. He used his influence to get legislators and editors to be more tolerant to the Irish Catholics.

The town of Callan had to pay £2,500 each year to support a Church of Ireland clergy whose duties consisted of ministering to 64 families. The tax was paid by all the people of the town including the 1800 Catholics which comprised about 90% of the population. William Carrigan, *History of the Diocese of Ossory*, (Dublin, 1905) Vol. IV, page 404.

**CHAPTER 2: EARLY YEARS IN WATERFORD**

To commemorate the role that Edmund Rice played in Waterford’s history, the citizens of the city in 1984 named the principal bridge crossing the River Suir ‘The Edmund Rice Bridge’. This was to honor him as one of Waterford’s greatest citizens. When the Founder arrived in this city in 1781 for his first visit, there was no bridge at this point. Upon arrival at the banks of the Suir, he had to take the ferry to get to the city center. (The predecessor of the “Edmund Rice Bridge,” was known as “Timbertoes,” and it opened in 1794).

More than a 1,000 ships a year, averaging 900 tons each, stopped at the port of Waterford from 1790 to 1810. These vessels had to take on supplies for the long trips to Newfoundland, to Africa or to other ports in Europe. Provisions such as flour, meat, fresh fruit and vegetables were supplied by merchants, like Michael Rice, so that Waterford, at that time, was perhaps one of the busiest ports in Europe. Lewis, Samuel, *Topographical Dictionary of Ireland*, page 687, quoted in Fitzpatrick, Edmund Rice, Founder, page 50.

The Victorian, [Melbourne, Australia], May 30, 1863. John Shelley, a Callan correspondent for the paper sent in an article about Edmund Rice, praising his work but also recalling the instance referred to above. James Phelan, a poet from Coolagh, “was struck with his [young Mr. Rice’s] gaudy dress and the levity of his manners—so totally unfit for a worshipper...[He] addressed him in our ancient language....on the impropriety of his conduct.”

Normoyle, Tree, page 24. It was unusual that the fourth of seven sons and not the eldest would be chosen for this responsibility.

Footnotes in Normoyle, Tree pages 24-25, for example quote directly from two of the receipts showing that Edmund bought the land from his brothers, (Thomas, in 1795 and Michael, in 1792.)

Ibid.

Michael, Edmund’s youngest brother died in Waterford so in 1795, it was a sad Edmund Rice that attended to his 18 year old brother Michael’s request in his will that £83 be bequeathed as follows: “£10 was to be given to the poor, while the remainder was to be divided among the members of the immediate family.” Brother Anthony L. O’Toole, A Spiritual Profile of Edmund Rice, (Bristol, The Burleigh Press, 1985), Vol.2, page 110.

The Irish Church at this time was somewhat affected by the Jansenism of France because so many Irish priests had studied in that country. That Edmund was not a Jansenist is seen in his reception of communion as frequently as he did, especially after the death of his wife.

St. Patrick’s Chapel was close to Edmund’s home. The parish was administered by the Jesuits who guided young businessmen like Edmund and his young business friends and encouraged them in their outreach to the poor.

Normoyle, Memories page 328.
52 Even the very poor could afford liquor. The 1837 account of Waterford in Ricthie’s travelogue recounts this story: “One is reminded of the anecdote of the English troops landing in Waterford, when one of them, on giving a shilling for a glass of whisky, and receiving back twelve pence in change, declared in a transport of joy, that this country was for him—where whisky was to be had for nothing!” Ritchie, Op. cit, page 130.


54 Bishop William Egan, Bishop of Waterford and Lismore from 1775 to 1796, had not publicly administered the sacrament of Confirmation in Waterford during his entire time as Bishop, nor did he even live in Waterford. His home was in Clonmel where he kept a very low profile. Although appointed Bishop of Waterford by the Pope, he was the last of the “Penal Bishops” i.e. He had been consecrated secretly in his brother’s home and took it on himself to lie low during his 21 years as Bishop, not living in Waterford but rather in Clonmel. O’Toole, A Spiritual Profile, Vol. I, page 100.

55 Quoted in Notebook of Information About Edmund Rice, (Private notes) Page 15. These unpublished notes were compiled by Br. J.D. Fitzpatrick in 1960.

56 Cullen, Edmond Rice, Callan, page 26. The Yellow House Inn was a gathering place on the outskirts of Waterford on the Cork Road, where travelers often met before journeying to Cork, Kilkenny or Dublin. It was safer to travel in groups. Local people also went to the Yellow House Inn for singing and dancing, or just as a place to relax. It was one of the favorite places of Edmund Rice.

57 Normoyle, Tree, page 88.

58 His name in Gaelic: Tadhg Gaelach Ó Suilleabhain (1715-1795).

59 Normoyle, Tree, page 34.
Edmond “fully appreciated the poet’s difficulty of breaking with old habits, and eventually succeeded in prevailing upon Tadhg to settle up the affairs of his soul with one of the priests of the city.” Cullen, *Edmond Rice, Callan.*, page 26. Some authors have attributed the poet’s conversion to Edmund Rice, but this is incorrect. He seems to have undergone a deep spiritual conversion c. 1767. Edmund was only five years old at the time!


*Pious Miscellany*, a book of his religious poems, most of which were inspired by his conversion. They were “characterized by their depth of feeling, energy of language and grace of expression.” Normoyle, Tree. page 34. “His hymns were a consolation, joy, source of counsel and spiritual direction for the ordinary people.” O’Dwyer, *Op. cit.*, page 217.

O’Dwyer, *op. cit.*, page 216.

Carroll, *Reflections*, pages 67-78. Br. Liam Canny has an essay about Mrs. Rice and the various assumptions that authors have made about her. Brother Canny claims there is absolutely no proof for the details made by some authors regarding the marriage or the cause of death of Mrs. Rice.


Refer to footnote #5 on page 142.

The name of Edmund Rice appears on the list of those who subscribed and helped pay for the production of the new edition of the Douai Bible that came off the presses in 1791. His hand-written signature was written on the fly-leaf followed by the date he obtained his copy. Brother Peter Ellis, one of Edmund’s earliest companions, verifies that the signature and all the writing is in Edmund’s handwriting.

This bible is preserved in the Archives of the Christian
Brothers at the Generalate in Rome. Edmund entered several references to the various books of the bible under the heading: 'Texts against usury.' The 17 passages cited for his reflections were: Ex. 22, 25; Lev. 25:35; Dt. 23:19; Ps. 14:5; Ps. 54:11; Prov.22:16; Prov. 28:8; Es. 18:12; Es. 18:31; Es. 22:12; Mt. 5:42; Lk. 6:35; Es. 5:11. Brother Leonard O'Toole comments: "Such systematic application of the Word of God to his business affairs would seem to imply that the goodness ascribed to Edmund Rice, in certain areas at least, did not come easy to him.' O'Toole, *Spiritual Profile*, Vol. I, page 43.

70Normoyle, *Memories*, page 66. This story was recorded by Brother Mark Hill in 1912 when interviewing two elderly Presentation Sisters in Waterford. They were recalling stories they had heard from the Sisters of the Convent who had known Edmund.

71*Ibid.*. Brother Liam Canny uses this incident to support his claim that the primary charism of Edmund Rice was the call to prayer. This is to be found in his unpublished paper: "The Call of Edmund Rice," page 12.

72Normoyle, *Memories*, page 266. Brother Normoyle quotes the entire interview conducted by Brother Mark Hill in this book Pages 262 to 270. The original document carries the signature of the Bishop of Waterford as a witness.

73Nano Nagle founded the Presentation Sisters in the city of Cork in 1775. She and her Nuns were known throughout Ireland because they had done so much to teach poor girls. They charged no fees, and by their work, helped the poor to rise up out of their poverty and ignorance. The Sisters were making quite an impact in Cork and so it was that other cities and towns put in requests for the Presentation Sisters to be sent to their area.


75Miss Ellen Power, Father John's sister, and his sister-in-law,
Mrs. Margaret Power.


77 Normoyle, *Tree*, page 36. The author quotes directly from a document in Edmund's handwriting. Note that the property was leased in the names of the individuals rather than of the Presentation Order. This was the way it had to be done as Catholic Religious institutions had no legal rights to own land under the Penal Laws.

78 Normoyle, *Tree*, page 37. It was granted on a recommendation by Father Power, Father Thomas Keating and Mr. Peter St. Leger.

79 Annals of Presentation Convent, Waterford.

80 Normoyle, *Tree*, page 37. Each woman entering the Convent had to bring with her a dowry, usually an amount of money that was to support her. This money would be invested and the interest was used for her support. If she chose to abandon her vocation the dowry would be returned to her on leaving the Order.

81 O'Toole, *Spiritual Profile*, Vol. II, page 326. Brother O'Toole notes this on a time-chart of the events of Edmund Rice's life. Apparently the papal letter is no longer extant and various authors have cited both 1795 and 1796 as the date of this letter. There is even in *Origins*, the year 1793 given as the date for Edmund's first school.

82 First Report, 1825, (British Government Documents) page 749. In 1825, Brother Bernard Dunphy attested to this fact when he was questioned about the Congregation of Brothers founded by Edmund Rice. Since the Founder was not well at the time, Br. Dunphy testified at the Inquiry in Edmund’s place.

83 Bishop of Ossory 1789 to 1812.


154
Brother Liam P. Canny, in an unpublished document, “The Call of Edmund Rice,” claims that the essence of this ‘story’ must be true since he examined it in ten separate sources and although there may be a variety of details which can not be proven, the fact a) that Edmund discussed his vocation with a woman and b) her answer was that he should do something for the poor boys of Waterford rather than join a contemplative order—these two basic statements are more than likely valid.

Bishop Thomas Hussey, Pastoral Letter [on Education] issued April, 1797.


All such oaths called “Oaths of Supremacy” that had been demanded by Parliament in the past could not be taken by a Catholic because the law required the person swearing it owed obedience to the Sovereign of England above the Pope and contained other statements which were contrary to Catholic doctrine. This new oath was allowed because there was nothing in it contrary to the Catholic faith.

In the 1790’s Protestant and Catholic leaders formed the ‘Society of United Irishmen’. The famous Wolfe Tone tried to obtain French support for the movement and although he managed to get some naval support, landings failed in Bantry Bay and thousands of poorly armed Irish fell to British troops in several bloody battles.

Normoyle, Tree, pages 81-2.

Ibid.

The word “Prophet” is used here to mean “a leader whom the Lord inspires to lead people out of a seemingly impossible situation.” The word is tied in with “charism”.

155
CHAPTER 3: PROPHETS ARE SENT TO A PROSTRATE PEOPLE

91 Other Congregations founded in the early 1800's in Ireland: Carmelite Brothers, 1808, Brigidine Sisters, 1807, Franciscan Brothers, 1818, Irish Sisters of Loreto, 1821, Patrician Brothers, 1808


95 Positio-Nano Nagle, page 16

96 Nano lived with her brother and sister-in-law in their home in Cork at this time. She did not tell them about her schools out of fear that they would stop her because of the danger of losing their property if the city authorities found out.

97 Joseph Nagle was a wealthy lawyer and a staunch Catholic. He approved of Nano's schools and helped her with monetary support. At his death he willed most of his estate to her to continue her charitable work for the poor.

98 Francis Moylan (1735—1814) would become Bishop of Cork in 1787. He was a strong advocate for Catholic schools and not only brought the Ursulines to Cork, he helped Nano Nagle found the Presentation Sisters and invited Edmund Rice's Brothers into his diocese.

99 Six Irish Novices and an Irish professed Sister as Superior made up the first community in a convent which Nano had built and for which she paid out of her inheritance from her uncle Joseph Nagle.

100 After Nano's death, the Sisters agreed to the enclosure rule as Roman authorities were not comfortable without this regulation for religious women. The Sisters also gave up hospital work and visits to the sick and confined themselves to the teaching ministry as their principal apostolate.

101 Teresa Mullaly was not a foundress of a religious congregation but she did operate a Catholic school for girls, tuition-free,
at her own expense. She was instrumental in setting up George's Street Convent for Nano Nagle's Presentation Nuns in 1795.


103 George's Hill Presentation Convent, Dublin.


105 Normoyle, *Tree*, page 42. Normoyle quotes a Mr. Compton who told Edmund “of himself he could not hope to effect great changes in the boys.”


106 Catherine McAuley (1778 to 1841) founded the Sisters of Mercy in 1831. Her Sisters were working in Dublin at the same time that Brother Edmund Rice and his Brothers were setting up communities and schools in the Archdiocese.

107 *Dublin Archdiocesan Commission (Historical) on the Cause of Catherine McAuley*, page 19. They were given this name because unlike most Nuns, the Mercies were not bound to the rule of cloister and thus were free to visit the needy in their homes in the slums or wherever the people might need them.

109a She was born in Cork in 1787 and died in 1858. She founded the Irish Sisters of Charity in 1815.

109 The O'Connell School which was begun on North Richmond Street in 1829. St. Agatha's parish on William Street, was a five minute walk away. So Brother Rice and Sister Aikenhead collaborated in various ways.

110 *Positio*, Mary Aikenhead, page 160. Although the first house was opened in 1816 on North William Street, it was not until 1836 that the Constitutions were confirmed. It was the freedom from enclosure more than anything else that delayed the approval.
Archbishop Murray and Peter Kenney, S.J. worked very closely with these founders, advising them on the type of rules and constitutions this new type of religious would need to respond to the demands of the Irish situation. Moreover both of these men used their influence with the Roman authorities to obtain approval for this innovative style of religious life.

Edmund Rice was the first layman to found an order of Brothers in Ireland. In 1807 Bishop Delaney of Kildare founded the Patrician Brothers in County Carlow. An Order of Franciscan Brothers was established in County Galway in 1818. Several Congregations of Sisters were founded in the first half of the 19th century in Ireland: Brigidines in 1807, Irish Loreto Sisters in 1821. Later in the century, the Holy Faith Sisters were founded by Margaret Aylward. She would have known Edmund Rice in her youth as Edmund was a frequent visitor to her family home. Before she founded her Congregation, she had been a Presentation Sister in Waterford where she was influenced by the Christian Brothers, through her uncle, Brother Joseph Murphy.

Hans Kung, theologian, defines ‘Charism’ as “the call of God addressed to an individual to a particular ministry in the community, which brings with it the ability to fulfill that ministry.” The calls of Nano, Edmund, Catherine and Mary are perfect examples of this.

CHAPTER 4: PREPARATIONS

In 1815 Archbishop Bray of Cashel considered this a possibility and even proposed a rule of life based on that of St. Crispin. (See Normoyle, Tree, page 108.) The Archbishop had two possible candidates for such a brotherhood: the two Cahills, who were teaching in Thurles, and who were to join Edmund's
Brothers in 1816.


120 Thomas became “Brother Baptist” and remained with Edmund in Waterford and in Dublin for 18 years and then went on to become a priest. Patrick Finn remained a Brother for six years then went to France to join the Cistercians.

121 This is the title of Edmund’s Brotherhood found in Roman documents and in his first Rule of Life approved by his Bishop and the Pope. Soon they would be called “Gentlemen of the Presentation” and much later (1840) “Christian Brothers.”

122 Normoyle, *Tree*, page 45.


125 The Bishop died in a drowning accident. Indicative of the troubled times, the funeral cortege was attacked by some soldiers bent on desecrating the remains because the Bishop had demanded certain rights for Catholic soldiers much to the distress of the non-Catholic majority of men in the service.

126 *Catholic Episcopal Wills* (1603—1812)

127 Normoyle, *Memories*, page 111

128 Normoyle, *Memories*, page 72

---

**CHAPTER 5: GROWING PAINS**

129 O’Brien was a member of the group of young men who, with Edmund and others, received communion weekly and engaged in charity work, so Edmund knew him to be a highly
motivated layman. [Normoyle writes that “The name is frequently given as ‘O’Brien’ but his will, dated 5 September 1832, is signed “Thomas Brien.” Tree, page 67]

Clonmel was one of the towns in the Waterford Diocese so Bishop Power was pleased to encourage this venture. Edmund was also pleased as it meant that his community would be spreading outside the city of Waterford.


Ibid.

As quoted from the official relatio sent to Rome, June 1803, and found in Normoyle, Tree, page 48.

Letter from Cardinal Pietro to Bishop John Power, January 21, 1809. WDA

Brothers Ignatius Mulcahy, Thomas O’Brien and William Hogan.

Brother Ignatius Mulcahy and his brother, Brother Joseph Mulcahy, who had recently joined.

Bishop Power, as major Superior of the Brothers, was now certain that Roman approval was forthcoming, so he felt it was safe to give them permission for Final Vows.

Normoyle, Tree, page 92.


Ibid. The letter of Bishop Power to Bishop Moylan containing this information is still extant.


Father William Meagher, Notes on the Life of Dr. Daniel Murray, (Dublin, Bellew, 1853), page 93.

Normoyle, Tree., page 97.

To this day the name of this second Brother is not known.

160
This problem led to the question of “Pay schools” as being inconsistent with the Brothers’ Vow of Gratuitous Instruction. This issue would lead to a division of thought on the matter that made life very difficult and unpleasant for Edmund Rice. Bishop Power would compare notes with Brother Rice in these first years whenever a decision had to be made about expansion to another town or the appointment of a director. Yet it was the Bishop’s prerogative to finalize the decision.

Austin became Director of Limerick in 1816 and Edmund was again named Director of Mount Sion.

Archbishop Murray, who was in Rome on personal business in 1816 stopped in Paris on his return to Ireland in order to visit the De la Salle Superior General who gave him a good explanation of the Rule of his Congregation and the details of the papal Brief granted to the French brothers in 1724. The General gave him copies of these documents which he translated and presented to Edmund Rice.


A Papal “Brief” is an official document drawn up by the Pope and sealed with his “Fisherman’s” ring. In this case the Brief listed a statement of the Pope’s approval of Edmund Rice’s Congregation and stipulated that this was a “Pontifical” Congregation. The Constitutions of the group were spelled out in accordance with the suggestions submitted by Edmond and any rules the Holy See wished to add. The document then became the charter or permission for the Society to exist in the Church.

Nineteen Brothers’ signatures were affixed to the letter.
He remained on friendly terms with the Brothers but managed his own school until his death in 1845. Burke *History of The Institute*, Vol. 1 page 48.

From the *Annals of the South Monastery*, page 5: “Amongst those who demurred [regarding the Brief of Pius VII] was Br. Michael Austin Riordan,... who joined in 1812, and who tenaciously adhered to his first vocation, having the fullest approbation of his enlightened Bishop, Most Rev Dr. Murphy, whom he consulted, and being encouraged by the cheering prospect....of establishing the South Presentation Monastery in accordance with the intent and spirit of the Presentation Institute.”

Since the early 1800's until 1822, Edmund's Brothers were frequently called “Gentlemen of the Presentation” or “Presentation Brothers.” Thus when Austin Riordan moved to the South Monastery in Cork and as he and the Brothers who joined with him followed the original Constitution lived by Edmund and the Brothers since 1809, the title “Presentation Brothers” was kept by this group.

Brother D.H. Allen, *The Presentation Brothers*, (Private Publication, 1943) page 53. This statement is true as far as it goes, but Edmund and the Brothers who accepted the Papal approval of their brotherhood did much more than to 'take on a new name'. They had opted for a totally different form of governance. From this time forward, there were the two societies, each chose to go their own way,— one as Christian Brothers, the other as Presentation Brothers. Each accepted Edmund Rice as its Founder (and still do in 1996). Brother Austin Riordan and two novices were the three from Cork who chose to live under the Presentation Rule of life as Presentation Brothers.


In 1823, Dr. Daniel Murray became Archbishop of Dublin after the death of Archbishop Troy.
Chapter 6: Edmund's System of Education


161 Sworn testimony of Robert Walsh, Loaf Street, Waterford, as found in *Memories*, Page 320.


163 Normoyle, *Tree*, page 58,59. This quotation is taken from an official report on Irish Education. The reference to bees is used to ridicule the system wherein students repeated in a sing-song fashion the various Catechism answers creating a “buzz.”

164 Letter of Sir John Newport to Lord Melbourne in 1829. CFCA

165 Normoyle, *Tree*, page 55.

166 The original is now to be found in the Vatican Library. Pope Paul VI requested one of Edmund Rice’s letters for the library.


168 Normoyle., *A Companion to a Tree Is Planted*, (Private Circulation), page 2-5. The Founder gives a full account here of his system.

169 Letter of Edmond Rice to the Archbishop of Cashel, 9 May 1810 found in Companion, page 1.

170 Testimony of James Heylin, 68 Manor Street, Waterford, from *Memories*, page 139.

171 Testimony of Mary Flynn, Captain’s Home, Waterford, found in *Memories*, page 111.

See Footnote 321 on page 181 for information on the *Big Book of Limerick*, an accounting of clothing and food provided for the pupils of Limerick in 1818.

Annals of Presentation Convent, Waterford.


Mrs. Morgan John O'Connell, *Op. cit.* Page 15. Carlo’s *Autobiography* is quoted in his grand daughter’s book. In his old age, Carlo began to write his memoirs in a diary in the hope that his son would write his biography. The son was not able to do this so he gave the material to his daughter who was married to the son of Daniel O'Connell. She wrote the book two years after her grandfather’s death.

William Joseph Cahill and Thomas Baptist Cahill entered Mount Sion in 1815 and returned to the school they had been running in Thurles in 1816. Bianconi had stayed with the Cahills in Thurles before he went on to Waterford in 1806. William Cahill gave him a letter of introduction to Edmund Rice and from this time on Carlo and Edmund were friends.

Bianconi's (unfinished) *Autobiography* in his own handwriting, (unpublished) page 27. Taken from a photo-copy of this document preserved and on exhibit at the Edmund Rice Museum in Mount Sion, Waterford.

Mark Hill in a letter to Superior General, Calasanctius Whitty, CFCA

Father Desmond McCarthy, an expert on the history of Waterford and also on Edmund Rice took the writer to Grace Dieu and gave a detailed account of John Thomas. Father McCarthy is the source of much of the information given here (including the name of John’s home). He said John had a shirt business as well as a pig farm and that he was very successful at both. Father said that Edmund had set him up in business and found this property for him.
Letter from Br. Mark Hill to Brother Calasanctius Whitty, 11/5/1912. CFCA.


Account Book of Presentation Convent for 1848 in which the receipt of annual income from John Thomas’ bequest are entered.

**CHAPTER 7: DOING GOOD WHERE IT WAS NEEDED**

John Shelly, *Edmond Ignatius Rice and the Christian Brothers, A Compilation* (Kilkenny Coyne Brothers, 1863), page 33.

Normoyle, *Tree*, page 82. Brother Normoyle lists the specific entries and explains how the Founder spent the money listed in the account books.

*Positio of Edmond Rice*, page 210. This quotation is taken from an article in the *Waterford Mirror*, March 1836 where it is quoted in toto as documentary evidence.

*Positio*, Mary Aikenhead, page 347.

The Convent was on William Street and the Sisters moved to Gardiner Street school. Both convents were within walking distance from North Richmond Street.


Normoyle, *Tree*, page 259. The schools were converted to emergency wards and even the Brothers’ houses were used for offices of doctors and for nurses’ stations.


Normoyle, *Companion*, page 403

*Annals of Carrick-on Suir*. These notes were written by Br. Patrick Corbett in the 1860’s. They are in reality his “Memoirs.”
194 Education Record, 1892, page 86.

195 Positio Mary Aikenhead, pages 347-8. Brother Bernard Duggan was about 30 years old at the time and although he had features that made him appear to be younger than he was, the Founder knew him to be an expert in classroom management and therefore, an excellent one to help the Sisters.

196 Ibid.

Chapter 8: Catholic Emancipation and Its Challenges

197 As quoted in Tree, page 228

198 This was not a legal chapter and it caused Edmund no end of trouble. He had been incorrectly advised by the Superior General of the De la Salle Brothers in France and by some of his own men who wanted this to be a chapter. In spite of this, the brothers’ stance on the Emancipation Act was wisely handled by those who were present. It is more correct to call these sessions a “meeting” or an “assembly.”

199 Circular Letter January, 1829, written by Edmund Rice to all the brothers as quoted in Tree, page 228.


202 Registration of Religious in Pursuance of the Act of Emancipation, 1829. “Register of the Brothers of the Christian Schools. “ The undersigned Brothers of the Christian Schools deem it necessary to state that they have been advised, by a Most Noble Member of the House of Lords, that inasmuch as they are a society of Laymen only, and not subject to any foreign Superior, they therefore do not come within the meaning of the Act for suppressing Monastic and Religious Orders
within the United Kingdom; but for greater security they are induced to have their names Registered, at the same time they request the Clerk of the Peace to put this their remark on record.” This declaration was originally written by the hand of Edmund Rice and printed in the publication in the sections for the counties of Lancaster, Middlesex, Clare, Dublin and Waterford (all counties in which the Christian Brothers had communities.) The Cork community had a slightly differently worded statement. Photo copy of the original and of the printed register are in the Generalate Archives in Rome.


204The trustees of Edmond’s estate could testify to this as it took many years for them to finally receive the bequest that Edmund’s friend, Bryan Bolger had left to him for the schools. At the time of his death in 1834 Bolger had bequeathed £10,000 “For the education and clothing of at least twenty of the most deserving poor boys, and for no other purpose whatever.” His nephews contested it and by the time the court decided in favor of Edmond Rice in 1839, there was about £1,000 left.

205He named Brothers Austin Dunphy, Francis Thornton, Bernard Dunphy and Ignatius Kelly as trustees when he ended his term as Superior General in 1838. Paul Riordan, second Superior General, could not use this money since he was not a trustee. Appeals were made to Rome for a solution and the authorities decided that Edmund had committed no sin in this matter and that the trustees should cooperate with Br. Riordan. It was not until 1922 and the establishment of national government in Ireland that the Christian Brothers ceased to be an illegal association in Ireland.

206Letter of Brother Joseph Leonard to De la Salle General, Dec. 29, 1828, DSA.

207Letters quoted in full in *Companion,* pages 270—274 and
279—284. The originals were written in Edmund's handwriting are found in De La Salle Generalate Archives in Rome.

208 Normoyle, Companion, page 273.

209 Edmund asked specific and very clear questions of the French Brothers about the composition of a General Chapter. This was a good indication that the Founder was not mentally impaired. Since the De La Salle reply was based on their own Brief, the information was incorrect. In acting on the advice, the "Chapter " of 1829 was invalid since there were too many delegates according to the 1820 Brief of Pius VII.

210 This is not an accusation against the De la Salle superiors because it could well be there was confusion on their part due to translation from English to French or the opposite. They did advise Edmund that he needed almost double the number of delegates for the 1829 meeting than the Brief of Pius VII required because the De La Salle Brothers were applying their rules to Edmund's brothers and Br. Rice was operating under a separate (and different) Papal document.

211 "The Assistants came to the decision to assemble the brothers at Christmas; they even sent letters to this effect to several of the Directors, but the last week we have received a letter from the Assistants saying that our dear Brother Superior General was opposed to it, and that he denied that the Assistants had the power to assemble the brothers." Letter of Brother Joseph Leonard to De La Salle Superior General, 29 December, 1828, DDA

212 Photocopy of original document in Edmund's handwriting. CFCA..

213 Letter of Joseph Leonard to the De la Salle General, 19 June, 1829. DSA

214 Letter of P.J. Leonard, 13 July 1829, DSA

216 Burke, *History of the Institute*, Vol. I page 147. This is the letter of an Assistant who writes to Dublin in July of 1829.

**CHAPTER 9: SOME GOOD NEWS**

217 Pontifical status would put the brothers directly under the Pope rather than the local bishop.

218 Normoyle, *Companion*, page 66. (Text of the letter is taken from *History of the Institute* since the original is no longer extant.)

219 A National Board of Education was established in 1831 in the wake of the Emancipation Act. Money was appropriated for all member schools regardless of religion. Religious symbols and instructions were limited to specific periods and were not allowed during other times of the day. Although two of the seven board members were Catholic, including Dr. Murray, the Brothers were reluctant to accept the stipends because they felt membership in this agency would interfere with religious instruction and the religious atmosphere of their schools.

220 Burke, *History of the Institute*, page 191. Houses selected were: Richmond Street and Mill Street in Dublin, Ennis and Ennistymon in Clare, Mount Sion and Dungarvan in Waterford.

221 "I have to inform Your Grace that at our last Chapter [ending January, 1837] it was decreed that such of our houses...should withdraw from the connection... to the National Board." Letter of Edmund Rice to Dr. Murray, 4 June, 1837 DDA

221 Normoyle., *Tree*, page 283.

223 Father Augustine, *Edmund Ignatius Rice and Theobald Mathew* (Dublin, Browne and Nolan, 1944) page 25. The author reprints this letter of Father Mathew to Br. Patrick
Murphy of Mount Sion at the time of Edmund’s death in 1844.


Statement of Presentation Sisters to Br. Mark Hill in 1911. CFCA.

Augustine, *Footprints*, page 125

Peter Kenney was ordained in 1804, was Vice President of Maynooth in 1811, became Jesuit Superior in Ireland in 1814. Archbishop Murray depended on his advice involving various religious congregations (the Christian Brothers, the Irish Sisters of Charity, the Loreto Sisters and the Mercy Sisters) all coming into existence in Dublin in the early decades of the 19th century.

Thomas Betagh, D.D. was a Jesuit at the time of the suppression of the Order. He conducted a small school for poor boys and others in Dublin. He remained in Dublin when the Order was suppressed and was Vicar General of the Dublin Archdiocese until his death in 1811.

Maynooth was the college-seminary opened in 1795. Dr. Murray would accept the post of President in 1811 on condition that Father Peter Kenney, S.J. would be his Vice President.


*Positio* of Mary Aikenhead, page 645.

Morrissey, Thomas, *As One Sent: Peter Kenney, SJ*, page 207. The four themes Father Kenney emphasized were: Recollection, Generosity towards God, The exercise of the Presence of God and Purity of intention. Kenney's influence on the Founder and early brothers is evident in the *Rule of 1832.*
Edmund advised Father Kenney in establishing the Jesuit college at Clongowes Wood. In turn, Kenney invited Br. Peter Ellis, an Assistant to Edmund and first novice master, to Clongowes to see how the Jesuits conducted their novitiate. The Founder felt he could call on Father Kenney whenever he needed spiritual or theological advice. Theirs was a friendship that was mutually beneficial.

Chapter 10: Expansion Years

Letter of James Whitfield, Archbishop of Baltimore, Md., October 27, 1828 in CFC Archives, Rome. He writes to Edmund Rice: “Having been informed...of the great good your valuable Society does in teaching poor boys in Catholic free schools, and having as yet no such institutions in this country I think proper to inform you of the fine prospect there is of it being highly interesting to our Holy Religion in this flourishing Republic where it is under no restraint.”


Edmund felt conscience bound to divest himself of his property since he was no longer religious superior, so he signed over all of his holdings to Brothers Austin Dunphy, James Thornton and Ignatius Kelly.

Letter of Edmund Rice to Rev. Trappes, June 24th, 1825. CFCA.

The Archbishop, in his reports to Rome, emphasized the great good being done by the brothers in their schools. The
Christian Brothers schools' were the perfect answer to the proselytizing in Ireland that had been going on for some time. When this problem arose in Gibraltar, Propaganda asked Archbishop Murray to encourage the brothers to open schools in this island. Murray became very interested in this request and did all in his power to encourage Edmund Rice to send brothers to Gibraltar.


241 Normoyle, Companion, pages 490-2. The two brothers suffered from culture shock. The Roman letter to Edmund Rice suggested that they spend some time to learn Spanish so that they could instruct the students. It seems Br. O'Flaherty liked neither the language nor the weather. His personality was such that he could brook no opposition to his way of thinking. If the men going out to Gibraltar had learned the language before they arrived and brought clothing suitable for the tropical climate, the mission might have been successful.

242 Letter of Edmund Rice to Patrick O'Flaherty, 28 June, 1837

243 Ibid.

244 Normoyle, Tree, page 208.

245 Bryan Bolger (1758—1834) worked as a “measurer” for the Dublin corporation. He was a close friend of Edmund’s who not only found a site for the O’Connell School but also left a sizable estate to the Founder in his will made in 1821.

246 Letter of Edmund Rice to Patrick Corbett, 16 December, 1826.


The Catholic Association promised to donate several hundred pounds a year to Edmund Rice for the Model Schools on North Richmond Street. The Association did not live up to this pledge and for decades the O'Connell Schools were in deep financial trouble.


One of the great disappointments of Edmund Rice, of Austin Grace and of other principals of the O'Connell Schools was the fact that the Cemetery Committee did not live up to its promise to support the school financially when the Catholic Association was forced to disband in 1825. The Glasnevin trustees (which continued after the suppression of the parent Catholic Association) were not interested in funding the school once Daniel O’Connell was no longer associated with it.

The Glasnevin Committee had undertaken the responsibility to pay £ 2,000 a year for the support and maintenance of the O'Connell Schools. Edmund depended on this amount to purchase the property and to assure its future. When the money was not forthcoming the finances of the institution were in jeopardy and they would remain so for the next twenty years.

The letters are still extant in the Dominican Archives in Tallaght (near Dublin). Copies of all the correspondence can be found in the Generalate Archives in Rome.

One Brother, Jerome O'Connor, when his term as superior in the North Monastery ended in 1823, severed his connections with the Bishop of Cork and went to Mount Sion in order to accept the Brief and to sign on with Edmund Rice. Bishop Murphy appointed Baptist Leonard superior. In 1825 Dr. Murphy had his lawyer serve a writ to Br. Leonard demanding legal proof that the Brothers owned the property of the North Monastery. This was the beginning of a long struggle between
Bishop Murphy and the brothers, leading eventually to the Cork Brothers signing on with Edmund Rice’s Pontifical Congregation.

258 Father Peter Kenney, S.J. was concerned about the problems with which the Christian Brothers were struggling at this time. In a letter to Archbishop Murray, Kenney wrote: “I have been in close habits of sacred friendship with good Mr. Rice for nine and thirty years...I know little or nothing of those who are called ‘the Cork Brothers’.” Letter of Kenney to Dr. Murray, 21 January, 1841. DDA.

257 This was a rather bland Chapter which reflected Br. Riordan’s personal opinion of Edmund Rice.

chapter 11: a clash of opinions over fee-paying schools

258 Article V of the Brief stated: “The brothers shall teach the children gratis, never accepting anything as a reward or retribution either from them or their parents.”

259 Letter of Edmund Rice to Pope Leo XII, 6 April, 1824. CFCA.

260 Waterford Diocesan Archives, Letter of Cardinal Consalvi to Dr. Kelly, 28 June, 1823. Bishop Kelly's reply of July 5, 1824. PFA


262 Minutes of the 1836 Chapter: CFCA.

263 In time, the Brothers were proved correct in withdrawing from the National Board. Objectionable text books and other factors were incompatible with the Brothers’ System.

264 Burke, History of the Institute, I, page 271.

265 Normoyle, Tree, page 309.
Letter of Edmund Rice to Brother Joseph Murphy, 22 January, 1838. CFCA.

Ibid.

Circular Letters of Superiors General, 4th Circular Letter of Edmund Ignatius Rice, (Dublin, Christian Brothers, 1934), page 4

Official minutes of the 1838 Chapter, CFCA. The school in Ennistymon was also kept with the National Board for financial reasons.

Letter of Richard Colgan, O.C.D. to Edmund Rice, 15 October, 1838. CFCA

Ibid.

Letter of Austin Dunphy to Father Healy, Newport, 29 March, 1841. DDA

Letter of Bernard Dunphy to Archbishop Murray, 26 November, 1840 in DDA.

From Hanover Street Account Book, 1840. Generalate Archives. “To beds of an upholsterer for Brs. I. Rice & A. Dunphy, & carriage thereof—having been refused the loan of 2 beds in Richmond Street House on two applications, although there were many beds vacant there, 8 of which & a feather bed belonged to Hanover Street House..1/8/0.” [one pound, eight shillings]


Rescript dated 7 February, 1841. DDA.

Paul was angry because the brothers had not informed him and because Rome's answer went to the Archbishop. Most of the brothers who were responsible for this were in Dublin and were friends of the Archbishop. They knew his Grace favored pay schools so they worked through him. It should be noted that Rome had refused Edmund's request for this permission in 1822 and in 1824 and that Rome had written to the local bishop (Kelly of Waterford) to ascertain his opinion in the matter. Bishop Kelly would not approve, so Rome did not approve. This was not the case with Archbishop Murray who strongly approved of pay schools.


Letter of Father Kenney to Brother Paul Riordan, February, 1841. CFCA.

Normoyle, Tree, page 364. In a footnote on this same page Normoyle provides the names of those for and against the resolution to allow the Founder to attend the Chapter.

Minutes of the 1841 Chapter. CFCA. This was a sign that there was no longer a move on by Paul Riordan and others to sell the nearly bankrupt school.

Ibid.

Burke, History of the Institute, Vol. I, page 321. The articles were collected from the Educational Records and later bound into a book and titled History of the Institute, Volume I.

House Annals, North Richmond Street.

Letter of Myles Ignatius Kelly to Austin Grace, 20 June, 1846. CFCA.

Brother Hearn was an archivist who recorded several historical facts in various books in 1859. This book’s official title is “An Abstract of the Origin, Rise and Progress of the Christian Schools in Ireland.” (Hereafter referred to as “Origins”). The description in the Annals of Mount Sion is quite short: “He was above middle height, being about six feet tall, and of ruddy complexion, with eyes large and expressive and of bright hazel colour, and hair sandy or brown. He was of athletic build and his intellectual powers were of the highest. He had progressive views and followed them with a vigour and steadiness of purpose consequent on the goodness of his cause.”

Origins

CHAPTER 12: CRISES FROM WITHIN AND FROM OUTSIDE THE INSTITUTE

Father Flannery of Clonmel was selected but Bishop Suhrue of Kerry let him know that if did not decline, he would publicly reveal the reason why he was an unsuitable candidate. Flannery withdrew his name from the list and proposed the name of Father Robert Walsh.

Normoyle, Tree, page 128. “Munster” here refers to all the dioceses in the southern part of the country under the jurisdiction of the Archbishop of Thurles. This included such sees as Cork, Cloyne, Kerry and Waterford to name a few of them.

The Kilkenny Moderator, 27 April, 1816 and The Cork Advertiser, 7 May, 1816.

Father Patrick O’Meagher was named pastor of the Dungarvan parish by Bishop Walsh, although there was clear evidence of the priest’s immoral conduct. When Walsh was made bishop he agreed to the Munster bishops’ demands that O’Meager not be appointed. Yet the first thing he did was to
name him pastor of the Dungarvan parish showing his disdain for the advice of his fellow bishops.

Letter of Bishop Marum to Brother Austin Dunphy. The Irish Bishops of the period were having difficulties with religious priests at this period and to have another group of male religious, non-ordained at that, who were directly under their own superiors and Rome was not an acceptable situation for many Bishops.


Normoyle, Tree, page 130.

Letter of Bishop Walsh to Propaganda Fide, 1, August 1818. PFA

Ibid.

The signatures were: Wm. Brown, Jams. Brodrick, Thomas Ready, Garret Magrath and Robt. Hanly, Patrick Leonard. Internal evidence shows the writer(s) had incorrect information in their letter, and of the six names, only two would have been in the brothers in 1818. The handwriting expert gave his decision that the letter was a forgery. See Normoyle, Tree, pages 118-120.

Letter to the Holy See from “17 Pastors of the Diocese of Waterford and Lismore”. September 11th, 1818. A copy of this letter is found in Normoyle, Roman Correspondence, page 28.

This is the opinion of Mr. Arthur Brooks, handwriting specialist, in his official report to the Superior General sent from Naas, 4 September, 1974. Original is in the Generalate Archives in Rome.


Letter of Bishop Walsh to Cardinal Conslavi 12 June, 1821 written in Rome at Dominican Friary. PFA
Letter is printed in full in History of the Institute, page 97. As this is the first time a house was being established outside of Ireland, the Founder was careful to ascertain the Brothers' opinion as well as visiting the sites in England to which the brothers had been invited.

Burke, History of the Institute, page 98. The actual letter is no longer extant except for Dominic Burke's quotation from it in this book.


Letter of Austin Dunphy to Patrick Corbett, 29th April, 1827. CFCA.

Ibid. Brother Phelan, a Congregational friend, was sent by Edmund to talk to Halley.


Chapter 13: Brothers and Friends

"A Chronicler of the Institute quaintly remarked—'In the year 1800 our founder stood alone, having only his good resolutions.'" History of the Institute, I, page 11.


Edmund Austin Dunphy was the eighth man to join the brothers in 1807. He was 23 years at the time. He was with the small group who "received the habit" with Edmund Rice from Bishop John Power in 1809.

In 1814 Edmund, no longer superior, handed over all his funds to Austin Dunphy. Again, when he was to resign from
the Generalship in 1838, Edmund named him one of the trustees of his holdings.

319 House Annals, Limerick.

320 Normoyle, Tree, page 157.

321 Big Book of Limerick, begun by Br. Austin Dunphy in 1816, now preserved in the Generalate Archives, Rome.

322 Big Book of Limerick, 1816-1838. This is an account book detailing year, by year, class by class entries of individuals receiving clothes from the brothers.

323 Father Pierce Power was the Administrator of the Diocese at the time as Bishop John Power had died in January, 1816.

324 He died in 1847.

325 House Annals of Carrick-on-Suir, 1812. Patrick Corbett was actually admitted in 1814. The “founder” referred to here is “Mr. O’Brien.” Although a member of the Edmund Rice brothers, O’Brien was the founder of Carrick-on-Suir.

326 Letter of Edmund Rice to Patrick Corbett, 6 August, 1832. CFCA.

327 Letter of Edmund Rice to Patrick Corbett, 23 July, 1830. CFCA. The Founder writes this letter about various items and concludes with this reminder that had nothing to do with the other matters.

328 Letter of Edmund Rice to Patrick Corbett, 4 July, 1827. CFCA.

329 Educational Record, 1897, page 141.


331 They were late in agreeing to the Papal Brief and a few years later they drew up a petition to the Holy See asking for Diocesan status again. Their request was never sent to Rome.

332 Normoyle, Memories, page 265. Visitors to Presentation
Convent in Waterford are shown this ciborium and a table which were given to the sisters by Edmund Rice almost 200 years ago.

333Normoyle, *Memories*, Page 262-3. One of the sisters he spoke to was a niece of Mother Patrick Keeshan who had asked Edmund for the ciborium.

**Chapter 14: Finances**

334J.D. Fitzpatrick, “The Finances of Our Venerable Founder,” *Educational Record*, 1961, pages 13-23. Hereafter referred to as *Finances*. The author lists parcels of land totaling more than 2,000 acres in Counties Waterford, Kilkenny, Laois and Tipperary, with extensive holdings in and around Callan. He had much land in Callan because his friend John Dunphy (brother to Austin and Bernard) was the overseer and he collected all the rents for Mr. Rice.

335Ibid. Benefactors willed specific amounts for “clothing poor students,” for “Masses in perpetuity for themselves and their families” or for other designated charities. Very seldom was money left for the personal use of Edmund Rice.


337Fitzpatrick, J.D., *Finances*, page 22. In a letter, Br. Fitzpatrick describes Austin’s work: “His account books here in Marino are a model of neatness and orderliness. He appears to have been a most methodical man. Accounts are entered every day with scrupulous accuracy. Every detail is shown.”

338One of the reasons for these problems in regard to property stemmed from the fact that no Catholic institution could own anything in its own name and even then, the land was leased, not sold to Catholics. Edmund Rice legally held the leases to land (since the documents and securities were in his name
rather than that of the Congregation). Civil law looked upon
him as the proprietor, but in conscience and in justice, he was
bound to use the income for his schools or other charitable
purposes.

In the Dublin Archdiocesan Archives a copy of Br. Riordan’s
letter to Rome (August 31, 1842) it is stated that Edmund’s real
motive was “of embarrassing me in the Government of the
Institute as the event has proved.” This clearly shows Br.
Riordan’s prejudice against the Founder.

See, dated 18 February, 1843, is a perfect example of Rome’s
diplomatic treatment of a complicated case.”

This Commission was well aware that Edmund’s schools and
monasteries were financed by his personal holdings. The
Commission was anxious to get at these assets in order to cre­
ate problems for the brothers. Not until the Irish Free State
was established in 1922 did Catholic Institutions become legal
entities in Ireland.

The lawsuits were handled by solicitors representing
Edmund or the brothers. Although the brothers did not have
to appear in court, much time and anguish were expended
because of these cases.

The Commission called in all the assets of Bolger. Among
these was an I.O.U. for £1,000 signed by the Founder. Bolger’s
nephew was now claiming a greater share of his uncle’s assets
and Edmund was in danger of being sued and put into prison.
Lawyers suggested to Edmund Rice and his trustees that the
North Richmond Street property be mortgaged and to offer
this as a security for the debt. Edmund decided he had in con­
science to follow this advice and this was the cause of a major
disagreement with Paul Riordan. The 1841 Chapter said that
both men followed their consciences and that no blame was to
be laid on either party. Yet in 1842, Riordan accused the
Founder of disobedience, so the feud seems to have continued.

34 Life of Michael Paul Riordan, an unsigned manuscript in Generalate Archives in Rome, page 3. This case is described by the writer in order to show the difficulties of the Superior General in dealing with the courts and litigators because the Congregation had no legal basis in English or Irish law after the Relief Act of 1829.


347 In this way, the Bishop and his heirs became solely responsible for the annual Masses for the souls of the donors who originally entrusted funds to Edmund Rice for this purpose. The trustees liquidated other debts as well.

348 J.D. Fitzpatrick, Finances, page 22.

349 J.D. Fitzpatrick, Edmund Rice, Notes from Brother David Fitzpatrick (Australia. The Beenleigh Novices, 1970), private circulation. Page 76. Hereafter this document will be referred to as The Beenleigh Notes. Brother Fitzpatrick wryly comments “As far as I know that was the only time when the Institute was clear of debt.”

**Chapter 15: The Last Years**


352 Letter of M. I. Kelly to Edmund Rice, January 24, 1842. CFCA.

353 Normoyle, Memories, page 38.

354 Normoyle, Tree, page 407

355 Normoyle, M.C., Memories, page 214. Brother John Norris
recalls this experience when the elderly Brother Edmund Rice came into his classroom one day in 1841.


357 Memoir is quoted in Br. Burke's History, Volume I, page 394.

358 His nurse was a Miss Katie Lloyd, a sister of Christian Brother John Lloyd.

359 Normoyle, Memories, page 90. This is the statement of Mrs. Dunphy, 10 Wilkin Street, Waterford, as made to Br. Mark Hill in 1912. Mrs. Dunphy is the daughter of the nurse who took care of Edmund Rice in the last years of his life.

360 Hearn, Brother Joseph, from a document entitled A Pen Picture of Brother Rice by a Contemporary who was Present at his Deathbed, no date, Generalate Archives.

361 Normoyle, M.C., Tree, page 415. The Tipperary Vindicator of September 4, 1844 carried a similar statement.

362 There were 78 brothers in 18 communities in Ireland and England at the time of Edmund's death.

363 Normoyle, M.C., Tree, page 415.

364 A letter quoted in the Munster Express, Christmas supplement, 1897.

365 This book of 1,028 type-written pages on legal size paper is the result of all the evidence collected for the Cause of Venerable Edmund Rice. It is entitled: Edmund Ignatius Rice, (1762—1844)—Positio Super Virtutibus. It was printed in Rome in 1988 and copies were studied by all the members of the Papal Commission for the Causes of Saints. The Commission was unanimous in their findings that Edmund Rice was a man of heroic virtue. Based on this decision, Pope John Paul II proclaimed that Edmund would be called, "Venerable" from this date until the next step would be reached, that of beatification.

366 Each statement made in this summary of the Founder's
virtues is corroborated by documents and/or testimony of witnesses throughout the *Positio Super Virtutibus*.

Between May 1816 and May 1818 Edmund Rice wrote at least twelve letters to the Commissioners of Charitable Donations and Bequests regarding money owed by a Mr. Mostyn for some charities for which the Founder was responsible. In each of the letters, Edmund emphasized the dire needs of the poor and urged the Commission to use its influence on Mr. Mostyn to honor the debt. In every case, Edmund used restraint but was also adamant that this money must be used for the purposes for which it was meant. Finally he was forced to mention the possibilities of a law suit. “I am sure you will acknowledge that it is too bad that I should be obliged to go to Dublin so often for the purpose of settling Mr. Mostyn’s account. I have written to him by this post saying that I would be up in a few days and that I was determined never to quit it until he paid off the Balance, and lest this may not make an impression on him that the moment I go up I shall get you to proceed against himself and his bail unless he settles the account.” Letter of Edmund Rice to Charitable Commissioners, 18 May, 1818.

---

**CHAPTER 16: THE CAUSE FOR BEATIFICATION (1910-1996)**

*Educational Record*, 1941, pages 31-32.

In a letter of Superior General, Br. J.C. Whitty, he wrote to the Procurator General in Rome on October 3, 1910; CFCA. “We have formed the idea of having steps taken to get our revered Founder declared ‘Venerable’; and we want you to make definite and minute inquiries as to the successive steps that must be taken and by whom.” This was followed by a circular letter to all the brothers on April 26, 1912 advising them of the proposal to begin proceedings leading to the canonization of Edmund Rice and requesting prayers for this intention.

Most of his material is incorporated in *Memories of Edmund Rice* edited by Br. M.C. Normoyle in 1979.

185
J.D. Fitzpatrick, and M.C. Normoyle, *Some Notes on the Early History of the Founder's Cause* (Private papers), page 1. CFCA. [Hereafter this work will be referred to as *Beatification Notes*]. The letter referred to here was one written by Br. Joseph Murphy to Monsignor Kirby, Rector of the Irish College in Rome, 1842 and the original is in the Irish College Archives, Rome. Although Br. Whitty and his Council accepted this letter at face value, Br. David Fitzpatrick, years later, refuted each charge made by Br. Murphy and showed the letter to be a completely unreliable source.

Ibid.

Brother Dominic Burke's *History of the Institute*, Volume I, was written between 1890 and 1904 and contains much biographical information about Edmund Rice. He did not acknowledge his sources and some of his evidence is based on hear-say. As a result, at best his work is considered a secondary source and was not acceptable to the Historical Commission. On the other hand, Brother Burke quoted documents and letters no longer in existence. Newspaper articles that he has quoted have proven to be quite accurate, so there is a value to his writing in spite of its being rejected by the Commission.


Letter of Father S. Baumann, S.J. to Procurator General, July 16, 1954. CFCA.

Archbishop McQuaid appointed the following clergymen to the commission: Canon Brady, Fathers John Ryan, S.J., M.P. Sheehy and L. Forrestal.

*Beatification Notes*, page 9.

Ibid.

Early in 1968 Dr. Maurice Sheehy petitioned Rome to be laicized. His request was granted. Although this did not have a
bearing on the final verdict of the Commission, it raised some questions about his participation in the process.

380 Letter of Dr. Gerard Sheehy to Br. Columba Normoyle, December 16, 1968. DDA

381 Ibid.

382 *Beatification Notes*, page 38. In other words the verdict of the Commission would be appealed to the Congregation of Rites in Rome, the office that handled the Causes of Saint at that time.

383 *Beatification Notes*, page 39.

384 Ibid.

385 Letter to the Holy Father, July 30, 1840. PFA

386 Normoyle, *Tree*, Appendix XIX. Normoyle gives a full account of the investigations and decisions of the experts in this case.

387 Letter of Dr. Gerard Sheehy to Brother Arthur Loftus, February 2, 1970. CFCA. In October, 1969, Dr. G. Sheehy had been informed by a specialist that the original Commission had exceeded their terms of reference—historical only. The upshot of this was to name a new Commission.

388 Brother J. L. Kelty, Superior General 1970-1976, an Australian, was very active in promoting the Cause of Edmund Rice during his administration. Among other things, he was responsible for the complete restoration of the Mount Sion property in Waterford. A splendid chapel was erected for the burial of Edmund Rice and as a place of prayer for pilgrims as well as for the local people who come to pray for the canonization of Edmund Rice. The Bishop recomended that the Blessed Sacrament be exposed daily as a tribute to the Founder’s devotion to the Eucharist and people flock to this prayerful place every day of the year.
CHAPTER 17: THE CURE PRESENTED TO THE VATICAN AUTHORITIES

389 Press Release issued 18 September, 1996 in Rome. The full account of the cure and the testimony of the witnesses is to be found in Positio Super Miraculo—Edmundi Rice, (Rome, Congregatio de Causis Sanctorum, P.N.1375, 1994)

390 Ibid.

391 Press conference at Christian Brothers Generalate, Rome, October 5, 1996

CONCLUSIONS

392 Brother Kenneth R. Chapman, cfc (1934- ) who is pursuing a career as an artist and who is currently professor of art at Iona College in New Rochelle, New York.

393 In Normoyle's Memories are recorded the opinions of people who knew Edmund Rice.

394 At the festive Eucharist celebrated to bring the Year Of Edmund to a close in Ireland, on August 29, 1994, leaders of the Presbyterians, Quakers, Salvation Army and other denominations were represented .


396 Positio Super Virtutibus, Edmund Ignatius Rice, page 808.
ABBREVIATIONS

AND BOOK TITLE REFERENCES

Archives

CFCA Congregation of Christian Brothers Generalate Archives, Rome.

DDA Dublin Archdiocesan Archives, Dublin

DSA De la Salle Generalate Archives, Rome

PFA Propaganda Fide Archives, Rome

WDA Waterford Diocesan Archives, Waterford

Principal Books

Companion Companion to A Tree Is Planted by Brother Michael Columba Normoyle (Dublin, Private Publication, 1977)

Edmond Rice Edmond Rice, Callan and Waterford Associations by Brother William Berchmans Cullen (Callan, For Private Circulation, 1962)

Edmund Rice Edmund Rice—Founder and First Superior General of Christian Brothers by Brother David Fitzpatrick. (Dublin, M.H. Gill & Son, 1945)


Memories Memories of Edmund Rice by Brother
Michael Columba Normoyle (Dublin, For Private circulation, 1979)

**Positio-Mary Aikenhead**

*Cause for the Beatification of the Servant of God, Mary Aikenhead* (Dublin, 1985)

**Positio-Catherine McAuley**

*Documentary Study for the Canonisation McAuley Process for the Servant of God Catherine McAuley,* (Rome, 1985)

**Positio-Nano Nagle**

*Cause of Beatification of the Servant of God, Nano Nagle* (Rome, 1988)

**Positio-Edmund Rice**

*Cause of Canonization of the Servant Ignatius Edmund Ignatius Rice* (Rome, 1988)

**Recollections**


**Roman Correspondence**

*The Roman Correspondence* by Brother Michael Columba Normoyle (Dublin, For Private Circulation, 1978)

**Spiritual Profile**

*A Spiritual Profile of Edmund Rice* by Brother Anthony Leonard O'Toole (Bristol, The Burleigh Press, 1984) Volumes I & II

**Tree**

*A Tree Is Planted-The Life and Times of Edmund Rice* by Brother Michael Columba Normoyle. (Dublin, For Private Circulation., 1975)
BIBLIOGRAPHY


An Irish Sister of Charity. The Life and Work of Mary Aikenhead. London: Longmans Green & Company. 1924


_____ Catherine McAuley, Venerable for Mercy. Dublin: Dominican Publications. 1990

_____ Catherine McAuley in Her Own Words. Dublin: Diocesan Office for Causes. 1978


O'Connell Schools Centenary Record. Dublin: OCS. 1928


Donnelly, Most Rev. N. *Short History of Dublin Parishes*. Dublin: Catholic Truth Society. 1913


Fitzpatrick, William J. *History of Dublin Catholic Cemeteries*. Dublin: Cemetery Offices. 1900


Gill, Brother W. S. *Gerald Griffin Poet, Novelist, Christian Brother*. Dublin: M.H. Gill & Son Ltd. n.d.


Hall, Mr. & Mrs. S.C. *Ireland, Its Scenery and Character*. London: 1841


Kelly, James. *Henry Grattan*. Dublin: Historical Association of Ireland. 1924


Loreto Sister. *Joyful Mother of Children, Life of Mother Francis Mary Teresa Ball*. Dublin: Gill & Son. 1961

Mac Donagh, Oliver. *The Hereditary Bondsmen—Daniel...*

Mac Suibhne, Peader *Paul Cullen and His Contemporaries with their Letters from 1820 to 1902*. 5 vols. Naas, Co Kildare: Leinster Leader, Ltd. 1977

McCarthy, Brother Mark. *Edmund Rice and the Christian Brothers*. Dublin: M.H. Gill & Son, Ltd. 1926


Morrissey, S.J., Thomas, As One Sent, Peter Kenney S.J.
Dublin: Four Courts Press. 1996

Nathy, Sister M. *Catherine McAuley, Mercy Foundress*. Dublin: Mercy International Centre. 1979


_____*Memories of Edmund Rice*. For private circulation. 1979

_____*The Roman Correspondence*. For private circulation. 1978

_____*A Companion to a Tree is Planted*. For private circulation. 1977


Power, Rev. Patrick. *Parochial History of Waterford and*
Lismore During the 18th and 19th Centuries. Waterford: Harvey & Co. 1912
Waterford and Lismore. Cork: Cork University press. 1937
Ronan, Rev. Myles V. Catholic Emancipation Centenary Record. Dublin: Colm O’Lochlainn. 1929
Savage, SJ., Roland Burke. A Valiant Woman, The Story of George’s Hill (1766—1940). Dublin: M.H. Gill and Son. 1946
Wakefield, Edward. An Account of Ireland, Statistical and Political. London. 1812
Walsh, Rev. T.J. Nano Nagle and the Presentation Sisters. Dublin: M.H. Gill & Son, Ltd. 1959
Young, Arthur. A Tour in Ireland with General Observations on the Present State of the Kingdom. Dublin: James Williams. 1780