

LADIES'

ASSOCIATION OF CHARITY

OF

ST. VINCENT DE PAUL.

THE

SEVENTH ANNUAL REPORT.

President:

HIS GRACE THE MOST REV DR. CULLEN.

Vice-President :

REV. W. PURCELL.

Spiritual Directors:

THE PRIESTS OF THE MISSION.

Dublin:

PRINTED BY W. POWELL, 10 ESSEX BRIDGE. 1858.

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SEVENTH ANNUAL REPORT

OF THE

LADIES' ASSOCIATION OF CHARITY

OF ST. VINCENT DE PAUL,

ATTACHED TO THE METROPOLITAN PARISH OF DUBLIN, AND INSTITUTED FOR THE SPIRITUAL AND TEMPORAL RELIEF OF THE SICK POOR.

A Meeting of the above Association was held on the 18th of November, 1858, in the New Chapel attached to the Church of the Immaculate Conception, Marlborough-street,

THE LORD BISHOP OF KERRY PRESIDING

Amongst the Clergymen present were, the Ven. Archdeacon Hamilton, the Very Rev Canon M'Cabe, P.P Very Rev Canon Pope, Admr, Very Rev Canon O'Connell, P.P, Very Rev Canon Forde, D.D, Rev J M'Namara, C.M., Rev W H. Anderdon, C.U, Rev Mr Butler, C.C, Rev Dr Dunn, Rev Mr Dixon, C.M., Rev W Purcell, Rev M. Collier, Rev C. O'Neill, Rev M. O'Donnell, Rev W Keon, etc., etc.

The following Report was read and adopted.

The following Report will, please God, be satisfactory to our revered President, the Archbishop, (whose necessary absence we lament, to your Lordship, who has honoured us with your presence, and to the large number of generous hearts who have aided this Association by their work or their sympathy

The year of which we are going to give an account, began June 2, 1857, and ended June 1, 1858.

The receipts during the year, including the balance from last year, were £337 15 $11\frac{1}{4}$ By comparing the accounts of last with those of the preceding year, we find that about twenty pounds more were received in the last than in the former year

Several hundred articles of clothing were received, which shows a considerable increase over those of last year. These articles were, flannels, linens, coats, vests, gowns, bonnets, cloaks, blankets, old carpeting for quilts, etc., etc. These, taken together, were very valuable, and if reckoned in pounds sterling, would add very much to the sum of our receipts. Much of this clothing was very good, some almost new

The sources of the receipts were, a Charity Sermon, which brought to our Sick Poor thirty-five pounds, eleven shillings and six pence. It is needless to say, that the Association is indebted to the Very Rev Preacher. It would pain his feelings to publish the generous manner in which he acted, but, God, who hears the prayers of the poor, will certainly give him a great reward.

Another source was our Annual Lottery and sale of fancy articles, the proceeds of which amounted to seventy-nine pounds, three shillings, and six pence. Several articles of value were presented for the Lottery, for which we thank, in the name of the Sick Poor, the charitable donors. It is an instructive fact, that most of the beautiful things exhibited, were the work of the ladies who presented them. Many of these articles displayed great taste in their conception, and exquisite delicacy in their execution. Blessed hours ' that were taken from the ball-room, and the theatre, and the novel, and dedicated to the poor Blessed hours spent in working out the gay fancies of a rich imagination, and transferring to silk, paper, and wax, the beautiful conceptions of a cultivated mind, and this many

ladies have done for God and our Poor This is one of our chief sources of revenue, and we trust that our good God may inspire those who are blessed with talents, to prepare a great many articles for our next Bazaar, which will be on the 30th March next, which we hope to conduct on a more extended scale.

Subscriptions and donations form the remaining source of our revenue. It is a gratifying fact, that the same subscribers continue, year after year, to pour their contributions into the Sick Poor's treasury. This shows that they have confidence in the Association, and it will teach us, please God, that in order to increase permanently the receipts, we have only to widen the circle of subscribers.

In the disbursement of these precious gifts, the greatest care has been taken to unite economy with real relief, and discrimination with kindliness. Thus the cases relieved from our little fund amounted to the number of 236 Each case, of course, stands for a family, and thus the number relieved amounts probably to upwards of 1180

Nearly all these cases have been tended and relieved for weeks or months, in fact, till restored to health and the happiness of earning honest bread by honest labour. Very little relief has been given in money—only to the amount of £7 lls. 11d. The rest has been administered in kind, indeed almost of all kinds useful to our dear Sick Poor—food, drink, fuel, medicine, which shows that the discrimination of our members was instinct with kindliness and charity. The two largest items are just those most wanted—bread and fuel. Of bread $11,730\frac{1}{2}$ pounds, and of coal 2,283 stones were distributed.

We may be permitted to observe here, that the Council, for the moment, separates itself from the body of the associates in order to do them justice. Premising this observation, we will say, that relief does not merely consist in food and drink, perhaps to the warm Irish heart there is more of the sweetness of relief in the compassionate look, the soothing word, the kind inquiry, the hushed voice, the gentle step, the reveren tial bearing, (for to our Lady of Charity, her poor sick sister or brother holds the place of Him who redeemed her), and how many of these exquisite and touching acts of relief have been performed during the year for our Members paid not less than 4,713 visits.

Indeed it does not seem profane to apply the heavenly words of the Apostle to these visits "How beautiful are the feet of those that preach the Gospel of peace, of them that bring glad tidings of good things" We are reporting to many who have experienced the application of these beautiful words. How many a time the sick case was high up in the roof of a tottering house. Two ladies are trying to turn their way up, they inquire at the landings, their steps and their voices are heard above, two or three little pale, half-clad children are sitting by a few dying sparks, one of them rises, runs out, bends its little wasted form over the balustrade, returns quickly, whispers to the poor sick father lying on his board, then to the other children, and now the messengers of peace arrive, bringing glad tidings of good things, and the children smile their welcome, and the sick man raises his drooping head.

These visits are productive of a vast deal of hidden good. A visitor, for instance, discovers grown children that are able to earn their bread, she often procures situations for them. Sometimes it is the head of the family, and he has no clothes to look for employment. She procures the clothes, and he gets employment, and so the family is relieved from relief.

The poor, very often, in their want and in their despondency, neglect their persons, and permit disorder and filth in their little dwellings. The visitation almost invariably changes this state of things, and introduces order and cleanliness. Again, the children are ignorant of the catechism and their prayers, or

they are staying from school, the visitor inquires into these things, and often succeeds in applying a remedy. Some ladies watch the advertisements for their poor protégés, and bring them word when they find suitable situations. One lady came into the Council-room some time ago, quite overjoyed that a poor man and his wife, who had been under her care when sick, had procured a situation in the country. They were aided with a little means to make a suitable appearance, &c. In a short time, however, she learned that the place would not suit at all, that they must leave. Another situation was obtained. After some weeks she came again to the Council-room in great joy, with a letter from one of her poor friends, announcing that they were very happy. It is thus that our Members make the poor happy, make themselves happy, and by communication make us all happy, for all the Members enjoy the good done by each.

It has been said that the Association is liable to be imposed upon, and that some of the alms may not reach deserving ob jects. It is only right that those who support the Association should be assured that they are relieving the Sick Poor What, then, must a sick person do to obtain assistance? 1st. He must obtain a recommendation from a Priest. 2d He is visited by two members of the Association. 3rd. His case is brought before the Council, and should the application be granted, he is still visited each week, and his case brought forward each week for revision before the Council, and what is stricter still, each successive visit is made by different individuals. be room for censure here, it certainly must be for being too hard and scrutinizing But it is also said, that the small orders given by the Ladies afford no substantial help. Certainly, they are small, and our income is small. But it must be remembered, that the chief end of our Institute is not to set up the Poor in business, but to give them temporal and spiritual help in their sickness, and this is done fairly, according to our Where there is one sick, and one or two earning, it is a little thing that keeps them from the pawn office.

In Mecklenburgh Street, a man, the support of a wife and four or five children, was sick. We allowed them in food and fuel at the rate of four shillings and six pence a-week for four or five months, at the end of which time, his health still continuing feeble, his wife, through the kindness of a friend, was set up in business, and our visits and relief were not discontinued till we found she was able to support the family

Another report stated, that a poor woman, who had a bigoted Protestant husband and a number of little children, was sick. The visitor said, "This is a valuable life, the poor woman is a new convert, and if she die, the children are lost." We gave liberally, and saved her life. Thus, we observe economy, but we are not its slaves. The Poor themselves have said repeatedly, "You have kept me out of the Poor-house;" "You have saved me from death."

With regard to the spiritual succour which our Association is bound to bring to the Poor, it is not so easy to report, because it is spiritual, and, in a great manner, known to God alone. We are fortunate, however, in having a Vice-President who gives every month most practical and useful instructions, both for ourselves, and for our guidance in treating with the Sick Poor, the Association is under a deep debt of gratitude to him. We believe that the respected and reverend Clergy of the parish are satisfied with the visitation, and so we may report that the spiritual instruction was fairly done. It is not reported that a single one of our Sick Poor has, during the year, refused the ministry of his Priest, and we know that God has been pleased, through the weakness of this Association, to bring about wonderful and lasting conversions.

There is an abiding faith and goodness in the Irish heart, which, even after years of error, never fails to spring up under the pressure of want and sickness.

Here, perhaps, we might be permitted to make a suggestion, which at no distant day will, with God's help, become a reality In our intercourse with the Poor, we have observed that several children grow into maturity, and pass into manhood and womanhood, without having learned the mysteries of faith, or their prayers. The consequence is, that they are ashamed to go to confession, seldom hear Mass, and never a sermon. We tried some years ago to establish an adult class in St. Francis Xavier's Church. very few came, and these only for a little while. This is the very cancer of society, the feeder of the poor-house, the prison, and the hospital, yet they are good material, for when we meet one of them on the bed of sickness, he is open to grace, and becomes a good man. What we would suggest is, to go to these poor people, to meet them after their work, and on Sunday evenings, in their courts and alleys, and waste houses, and teach them in threes and fives, then bring them to the church in batches, and set them down beside the Priest in his confessional. If this suggestion were put into working order, and had six or eight volunteers to carry it out, oh! how many poor creatures would be saved from a life of misery and an eternal death!

Twenty-eight deaths have occurred during the year among our Sick Poor. Our Visitors report, that they were very much edified during the year by the patience, resignation, and loving confidence in God, displayed by these poor pilgrims at their departure.

During the year, nine new Members have been received, one of our Members died, we regret her loss very much, but we thank God for her happy death: the Clergyman who attended her, said he never saw a more calm and tranquil death. Two have left, one of these, whose goodness and charity were the light of the Association, has gone into religion. Here we will make a few observations; and first,—of 183 Active Members whom God has brought into this Association.

ciation since its commencement, not one has abandoned her calling. Three have gone to God, some have accepted the "hundredfold" of this life, with the promise of an everlasting one, many have gone to build up works of charity through the country and in the city, but none have abandoned the Sick Poor Secondly, that there is something of the family in the Association when one is sick, the rest feel for her, when one succeeds, the remainder rejoice, and hearts are bound together, and in truth it is not wonderful that when generous hearts commingle, there should result a true friend ship. This, indeed, is one of the enjoyments of the Association, that here we meet kindred souls, here, toiling for God, and his Poor and Sick Members, we find the "true friend, who is a strong defence and a treasure, and the medicine of life and immortality" Thirdly, that like oil on the waters, sympathy for the Poor, union of hearts, and charity, enlarge themselves by means of the works of the Association. Thus, the mother who is a Lady of Charity, tells her children the scenes she has passed through in visiting the Sick, the sister tells her younger sisters, and all become attached to the interests of the Poor, and the Poor look up to them and bless them.

Here is the account that we submit to this meeting, of the year's work. We have given an account of our receipts for the Sick Poor, and of their disbursement, and we trust it may be acceptable. Undoubtedly some good has been done, and we hope the Almighty, in his goodness, will forgive the mistakes, negligences, and omissions, of which we were guilty during the year. We hope that the same good God who has blessed this Association, may bless it yet more abundantly, and we have an unbounded confidence that our Lady Immaculate will watch over this Child of her own parish. We have no fear that the well of Irish charity, which enriched this Association, will fail. Our only fear is, that we ourselves may not be true to the great end for which we are associated.

If, however, we may offer a suggestion, we would ask our dear Associates to read from time to time the life of our blessed Founder. Abelly's life is certainly, for us, the best, it is more detailed, and contains large extracts of St. Vincent's own words. This reading will enkindle the fire of charity in our hearts. We will try and remember the same end when we hear Mass, and have the happiness of receiving our Lord.

Our election is secure if we only go on well in this Association, for "then shall the King say to them that shall be on his right hand, Come, ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world. For I was sick, and you visited me."

St. Bridget's Orphanage.

SECOND ANNUAL REPORT.

In giving a short Report of St. Bridget's Orphanage for the last year, it will be useful to glance at its origin. From the beginning of this Association, the Ladies had met, from time to time, with cases of proselytism among our Catholic Orphans and destitute children. In May, 1856, a remarkable case occurred:—

A poor woman came to beg that we would do something for her three children, whom she had handed over to a Protestant Orphan Society. She said she was sent by a Priest, who refused to admit her to sacraments until the children were removed.

With God's blessing, we rescued these and some others. But we could not rest, we had drawn the curtain, and got a glimpse of hundreds of poor children robbed of their faith. We con sulted, waited, prayed, the issue was, that at the Annual Meeting (1856) of this Association, a resolution was passed requesting us to try and found a large Orphanage. The attempt was made. On the 16th of January, 1857, the first committee meeting was held. The first child was received on the 1st of May From that to this, God has singularly blessed St. Bridget's work. Committee meetings have been held every first Wednesday of the month.

In a rapid sketch like this, we can give only a few of the in teresting facts of the year, and we begin with the favour the institution has met with

HELP

Ten Archbishops and Bishops have given assistance and the light of their venerable names. Our own beloved Archbishop has taken such an interest in the work, that, indeed, it might be called his own. He supplied, to a large extent, the funds, recommended some of the children, and the plan of bringing them up is his suggestion. Upwards of fifty Priests have given us the warmest encouragement, indeed, we find that the Clergy lean to this work in proportion as they become acquainted with its details. Several have celebrated Mass frequently for the Or phanage, its children, workers, and benefactors. One good Priest has offered the Holy Sacrifice every month, and promises to continue it. Many remember us every day at the altar Thus we are enriched. A Nun wrote some time ago to say, that the poor children of her school recite one Ave Maria every day;

we have received assurances to the same effect from several of our subscribers, who unite their prayers also. Thus we are fortified, and God will look with mercy upon his Irish children. Since our last Annual Meeting, held Dec. 1st, 1857, the amount of subscriptions, donations, &c., was £1,010 19s. $6\frac{1}{2}d$.

In this sum are a few large gifts. One lady gives permanently the support of one orphan, and thus one child after another will be indebted to her for its faith. Our mainstay is the number of pound subscribers, and, thanks be to God, we have a good many of these. Some good people have put up in their shops and houses our little alms-boxes. Some ladies take cards and fill them, others have organized periodical collections.

A number of pious men have associated themselves into Guilds for the defence of the Orphan. There are already three of these Guilds, viz., St. Patrick's Guild, St. Columbkille's, and St. Kevins. They have a constitution, the chief provisions of which are, that the Guildsmen, in mixing with the very poor, will inculcate the duties of parents to their children, and teach them the priceless value of faith, and that they will col lect alms for the support of St. Bridget's Orphans. God, these Guilds will multiply, and thus form a strong bul wark against the assaults and snares of heresy. Some of the contributions are beautiful. One lady takes off a very valuable diamond ring, (emblem of fidelity), and consecrates it to St. Bridget's treasury, and devotes it to innocence, Ireland, and faith. Another has a magnificent fan, of mother-of-pearl, embossed with gold and inlaid with mirrors, and she dedicates it to the Orphan.

A singular and touching present, which came to us anonymously, is the following letter and verses

[&]quot;Madam-A poor poet, who loves St. Bridget, and admires her

beautiful work, having nothing else to offer, presents a few simple verses.

"In these lines he has tried to express the feelings with which each Lady of your Committee regards her dear Orphans.

"ST BRIDGET'S ORPHAN.

"My Orphan Child my Orphan Child How well I love my Orphan Child An outcast, and he came to me, My Orphan Child

The fever raged, thy father died,
Sorrow and want consumed his bride,
And thus my Child was left to me,
My Orphan Child

A wily zealot laid his snare,
My innocent was taken there,
And thus my Child was lost to me,
My Orphan Child

Our dear St. Bridget looked upon
The orphan boy—her Irish son,
And she gave back to God and me
My Orphan Child.

My Orphan Child my own dear Child O stainless Mary guard my Child, Till God shall give my crown to me, My Orphan Child "

Such is the support the Orphanage has received, and the chief sources of it. These sources are wells, that only want to be enlarged, to give a more abundant supply. Let us pray God and our Lady to give workers to the system—there is no one that might not fall into some of these ranks, or organize a little collection, or at least take a little card, above all, we ask helpers in the country—If there be any Lady who feels for the Orphan and the Orphan's faith, let her become St. Bridget's agent in her neighbourhood, and communicate with us.

CHILDREN

We have next to report concerning the Orphans and their bringing up. At our last meeting, we announced the reception of forty-three Orphans, since that we have taken sixty, presenting to this meeting a family of one hundred and three. Of these, five have died, the oldest being five years of age, and so St. Bridget has received the first fruits of her Irish children, saved everlastingly from heresy Seven have been given back to their mothers, leaving us a total of ninety-one. Two have been received that were not in danger of loss of faith, but the funds of the Orphanage are not burdened, they are specially paid for, yet we hope not to take any more of these, and to confine ourselves to the cases where there is question of faith. It is worthy of note that we have not taken a single child of Protestant parents. All have had at least one parent Catholic. They are our own, and they would have been lost to the Church and to God if St. Bridget had not stretched her hand to them.

Another gratifying fact is, that we have not rejected a single case where we believed there was real danger of loss of faith. They are also the lowest, poorest, and most abandoned of chil dren. A few have found their way to us whose parents have been respectable, but in general we have drawn them up from the lowest depth of misery. No test has been applied, not even that of health, and indeed the majority of the dead were dying when they came. Poor child thou wert not, perhaps, fair of form, but sickly or unsightly, yet heresy had her foul hand upon thee, and we took thee up, and the Church washed thee, and thy soul, at least, is beautiful.

Another fact worthy of remark 1s, that though we found these children in Dublin, yet the parents of several had not been long here. They came from different parts of the country, perhaps uprooted from their own land, and flung to wither in the pestilential court-yards of this city. Such and so numerous is the family of St. Bridget—103 of the poorest children saved from heresy. It may be asked how they were collected. We will not give knowledge to our enemy, and consequently, cannot tell some most interesting facts. However, we will mention two or three not extraordinary cases.

At the commencement of the present year, one of our ladies was passing a minister's house, and she saw an old woman with two children receiving money from him. She made a trifling circuit and met them. "Is this Mrs. Browne? said the "No, maam, you made a mistake, my name is not Browne." "Well, really, I thought you wanted charing" "Why, then, indeed, I would be thankful for a few days' work." "We'll see, where do you live?" "--- street." "Where do these good children go to school?" "To church." "Are they your's?" "Oh no, indeed, I'm only keeping them for a little while till they are put into a school, and it's up with Mr --- I was now to know when he would be taking them from me." "Were they always Protestants?" "No, indeed, ma'am, they blessed themselves quite ready when I got them." "And their mother, is she dead?" "No; the father is dead, both were Catholics. Mr ---- has got her a situation out of Dublin altogether with Rev Mr. ----, near ——." A sad case, thought the lady, but she did not lose courage. She procured that F H. —— should be requested to interfere, and he, after a great deal of pains, brought her out of the pitfall, and made her claim the children. Fortunately, they had not yet left ---- street, and so the two fine little children went to St. Bridget, and the mother to a safe situation.

We assure this meeting, and the country, that this represents a very large class of cases.

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

We will now give a case where we failed.

A Catholic woman residing near the Old Man's Hospital gave her child to its aunt, a Protestant. She put it to nurse, waiting its admission to a Protestant orphanage. We were told of it. A person went to speak to her, and persuade her to come and take the child. She did so, and gave her to St. Bridget. The next day, however, the aunt assailed the un fortunate mother, and made her demand the child. The poor little thing was only five years of age, and when she was told the fate that awaited her, she began to pray to the Blessed Virgin that she might die before she became a Protestant. And when she saw the aunt, she ran to the other side of the hall in the greatest distress, saying, "Aunt, I won't go with you, you are a Protestant." In justice to our poor, we must say that very, very few are like this woman. When their children are lost, it is usually by death or stratagem.

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

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

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

We will ask permission to say, that we feel every day more and more certain that the institution of this work was signally providential. Security for the faith of the children is the *want* of the Irish Church.

THE BRINGING UP OF THE CHILDREN

All our orphans are placed with nurses in the country, with the exception of three, who, for particular reasons, are in the city It will be asked, who are these nurses, and what are their qualifications?

They are small farmers, except one, all in possession of more or less land, with a greater or less stock of cows. Every nurse has had a written recommendation from the parochial clergy. We have examined them in the catechism and the prayers which children ought to know, and they are now quite aware that no nurse need ask for a child, unless she is com-

petent to teach the ordinary prayers and the necessary parts of the catechism. The simplicity, faith, generosity, and virtue of our countrywomen are a world-wide fact, yet in candour we must say, that many of St. Bridget's good nurses do fully realise our conception of a true Irishwoman. We have visited many of our children in their homes, and have found them just treated as the children of the people. Every half year the nurses are paid, and we have gone with the money to their own localities. On these occasions we have examined those children fit in age for examination in their prayers and the catechism. One child was taken from its nurse, and given to another more competent. The half year's salary was detained in another case for a month until the child was taught its prayers.

We have promised the following premiums:—lst, a premium of ten shillings for each child that is able to recite fairly the ordinary Catholic prayers. 2nd, a premium of ten shillings when the nurse presents a certificate of the child's Confirmation. 3rd, a premium of ten shillings when the child can read and write fairly

We have placed the orphans as near as we could to schools, and we hope that all may be taught reading and writing and a few figures. Beyond this we do not mean to go in literary education. The Clergy of the districts have in many cases paid marked attention to St. Bridget's Children. We hope to have ready for the nurses on next January a little manual of instruction. In this the nurses will see the particular education we require for our children, and the manner of imparting it

Here is our system of bringing up St. Bridget's Children. We do not expect that they will all turn out well. Even St. Peter's net took good and bad fishes. But, for the satisfaction of some whose good opinion and co-operation are desirable, we will set down a few words of vindication.

I. ECONOMY

The Orphanage is now receiving children since 1st January, 1857 On the 8th of August, 1857, it had thirty-one children, and now a hundred and three, and the expenditure, when the salaries falling due to nurses in January next shall have been paid, will be certainly not over 5001. Thus, one hundred and three children have been saved from heresy and eternal death for less than it would take to bring a moderate-sized institution above the foundation.

The chief hope of this system is the fact that the children are reared in family. God has been pleased to make this arrangement for (we may say) the whole human race, and so it must be good. Indeed, it is hard to compensate for the loss of a father's protection, a mother's love, and the endearments of the family circle. It is a remarkable thing that the Irish have always had the power of impressing themselves upon the children they nursed, hence the Anglo-Norman laws against fostering; and even unto this day the foster-child is often the best child of the family, and the foster-parents exhibit the same tenderness and affection for him as for their own children. These are undoubted facts, proved over and over again to the knowledge of every one in Ireland. Here, then, is the blessing God has bestowed upon St. Bridget's children. provides fathers and mothers, brothers and sisters for them. O, Good God, what a blessing The religious, warm hearted, simple, brave, unselfish peasantry of Ireland are to be the parents, and brothers, and sisters of our dear children.

And so St. Bridget's Orphan will grow up a branch of a fruitful tree. He will have a home, and a hearth, and a bit of land that he calls his own. Playing upon the sunny hill-side, coming and going with the thoughtless group of children to the village school, sitting by his cabin fire, and listening to the cunning story, he feels that he is no longer an abject, and

that the days of his orphanage are past. Oh! the thousand blessings and sweet associations of a home! If our child err, he is awed by the stern reproof of a father, if he is sick, he can call on his nurse by the tender name of mother, his joys and his sorrows he shares with those who were fed by the same hand, perhaps nursed at the same breast. As he grows, he is interwoven in the web of family affections; he occupies a status in society, he has a character to maintain, he feels that bad conduct in him would disgrace the family that reared him. If, to begin life, he goes to a distance, he has the home to look back to, where there are those who love him and wish him to do well. What a powerful impulse to virtue for a young woman or a young man, that there are those who love him, expecting periodically the letter which will tell them how well he is succeeding, how faithfully he has kept their advice, how punctually he has attended to his religion

Another advantage of this system is, that the country will necessarily absorb a large number of our orphans. They thus become members of the Irish peasantry, who send, perhaps, as many representatives to heaven as any other class on earth. It may profit the country people, too, because the inspections and examinations of the nurse-children and of themselves will necessarily keep alive their knowledge of the Christian doctrine.

Even in a pecuniary point of view they are served, for, though the salaries are moderate, yet, when they accumulate for the half year, they are sufficient to buy some seed or stock for their little farms. Many think that a special blessing attends St. Bridget's money Indeed, Mrs. Osborne expressed the feelings of many of her neighbours when she said to her nurse-child one day, "Now Malachy Thomas, you brought a blessing to my house, for when you came, I had only one cow, and now, thanks be to God, I have three."

In this system the great desideratum is a good nurse. We

believe (as a body) St. Bridget's nurses are very good, and, thanks be to God, during the last year a superior class have presented themselves.

II. HEALTHINESS.

Another advantage of this system is its healthfulness. With the pure air, abundant exercise, and strong food, they will grow up with bone and sinew, and being accustomed to work from youth, they will enter the battle of life with a certainty of success. In case of epidemics, either physical or moral, their isolation in very small bodies is a happy security. This plan leaves us also the happy opportunity of saving both boys and girls, and, indeed, we have nearly an equal number of each—a happiness nearly impossible to us in any other arrangement.

There is another feature in St. Bridget's work, which, we hope, will interest the public it is, that there is no salary, all are volunteers. There is not one paid officer or collector in the whole organization. We beg of God to enable us to continue so, to us it is a very dear service, to the public it must be consoling that every shilling goes to the orphan.

We have the happiness to announce that we have established a small "Reserve Fund" to bridge us over a time of dearth, should the Almighty in His wisdom send it. But the reserve money we have lodged in the names of the Archbishop, Very Rev. Canon M'Cabe, and one of the ladies. Thus, there is a perfect security, and at the same time a little revenue accruing to the Orphanage. Here, too, is a simple and satisfactory manner of consecrating to St. Bridget gifts of land, houses, or considerable sums of money, they can be left in trust to these three names for the working out the salvation of hundreds and thousands of the dearest inheritance of the Church. We pray the Guardian Angels of our poor Children to carry the news to the hearts of many who can do so

THE ADVERSARY

Such is the account of our stewardship, and now we look ahead and reconnoitre our enemy. Some people say, let us rest, proselytism is crushed. Would to God it were. But the battle has been and will be against institutions and laws, and these are fortified camps which the enemy has pitched in the country permanently. Let us see a few of them.

The Protestant Orphan Society has an income of near £4,000 a year, with a standing number of about four hundred and seventy children, managed by men, some of whom are the most influential agents of proselytism in this city. This institution, we have reason to believe, has taken a large number of Catholic infants.

The Protestant Orphan Union, 9 Upper Sackville Street, contains 120 orphans, who are all the children of at least one Catholic parent. Their funds reach upwards of £700 annually We will quote an admission paper belonging to this institution, and which exposes it. The poor little child in whose favour the paper was drawn, was just treading the spring of this trap when she was rescued :—"I ————, of ——— St. —, St. Bride's, being the grandmother of———, who is now residing at ——— Street, parish of St. Bridget, county of Dublin, was born on the eighth day of November, 1851 last, humbly solicit that she may be received under the protection of the Orphan Refuge, and I hereby promise, consent, and agree, that should she be elected, she shall be en tirely given up to the care and management of the committee of said society, to be by them disposed of, and when fit, apprenticed, or otherwise provided for, in such place and manner as the committee may decide." The child's father was a Catholic, and by occupation a solicitor's clerk. The mother is dead, and was by occupation a milliner, and this orphan has no brothers and no sisters. Poor lone child given up to be disposed of by the committee in other words, lost to the

This institution is at work since Church and buried in heresy 1839, and must have ensnared about 300 children, every one of whom had at least one Catholic parent. Among other things in this paper is a list of medical men to whom application is to be made for a certificate of health, and below again Here it is:—" The attention of medical practi a nota bene tioners is particularly requested to the necessity of careful ex amination of every child presented to them, in order to prevent children being received who would prove a burden to the society" Note well this nota bene, and see how they confess that charity has nothing to do with their work. have no weak child, no sickly child, no burden to the society What do they want? A Protestant populace. Then Dublin will become a second Belfast.

Everybody walking the North Circular Road must have noticed a fine pile of buildings opposite Prussia Street. This is the Orphan House, established, as its managers say, for children of all religious denominations, but, in truth, for the perversion of Catholic children. This house has ten acres of land, and a revenue of £1,500 annually, including a government grant. The orphans number 160, and this house is at work for the last 68 years.—My God what a multitude of little innocents must have lost their faith here during so many years! A clergyman told us that, when he was staying for some weeks in a distant part of Ireland, he found a nursery of 300 children, and these were avowedly Catholic infants taken from different parts of the country, and some, he said, from this city.

Perhaps the greatest evil of all is the case of the deserted children. About one hundred children are exposed in this city every year. The great majority of the overseers are Protestants, and, consequently, a large proportion of these poor outcasts are reared in heresy and lost for ever. Our public establishments, also, which have any charge of infants, are to a great extent made use of for their perversion. Even the work

houses are fast drifting to this. Every infant presented for admission, the religion of whose parents is unknown, must be entered a Protestant, and this in a Catholic country Besides, the machinery is growing very Protestant. In the South Dublin Union, for instance, all the officials of any authority, except one, are Protestants. Some cry shame on the Catholics of Dublin for not voting Catholics into such places of trust as poor law guardianships, and, indeed, some blame does attach to them.

But the great source of evil is to be found in legislation and in judicial decisions. Some of the ablest Protestant mem bers of parliament have been notorious proselytisers—some of the judges as well, and so, when a popular institution works well for Catholics, these two—the one with amendments in parliament, the other by partial decisions on the bench, clip down our rights. Here, then, is the poor Catholic, he can win, perhaps, still, but only by making an extraordinary effort. Who can wonder that he gets heartsick of continually making extraordinary efforts? In one word, the faith of our infants has been assailed for centuries by all the intrigues, snares, and bribes that hell in its malice could invent. Indeed, it is the mercy of God that we are not consumed.

We have now given a brief account of the origin of this Orphanage, its manner of operation, the success that God has bestowed upon it, its fitness for its end, its economy, its security for faith, morals, health, industry, and future success in life. We will ask leave to say, that we did not move one inch without asking advice, and we feel profoundly grateful, among others, to the Very Rev Canon M'Cabe for his candid, sound, and practical counsels. Lastly, we have seen some of the legions of enemies against whom we fight—an enemy trained, vigilant, and possessing immense power over the legislation, executive, and institutions of the country. Against them all we plant our foot upon the Rock of Peter, with the standard

of faith, and we invoke our Immaculate Lady and our lovely St. Bridget, and we ask the Catholics of Ireland to help us. We ask them to adopt St. Vincent's watchword—plus en avant They have saved 103, why not another hundred and another?

The most tender and the most beautiful charity is this of St. Bridget—the orphan child, the innocent, helpless, stranger child; he has not reason, perhaps he cannot speak, he can only cry, and his cries tell you that there is no father's arm to defend him, no mother's bosom to nestle him, he is lonely and an outcast, like One that was born at Bethlehem, and there are Herods in these days too, seeking his inner life, his faith. No, child of St. Bridget, child of St. Patrick, thou shalt not perish; the Irish Church will be to thee a mother. She will take thee to her bosom, and nurse thee in her saving faith, and thou shalt live.

Signed by the Council of Management, on behalf of the Association,

MARGARET AYLWARD, Superior AGNES MARY SCULLY, Assistant ANNA CAMPBELL, Treasurer MARGARET MARA, Second Assistant JANE O'HAGAN, Secretary

Tadres' Association of Charity RECEIPTS FROM 2nd JUNE, 1857, TO 1st JUNE, 1858.

Balance on hands for Sick Poor, Donations and Subscriptions, Proceeds of Charity Sermon in 1857, Proceeds of Lottery,	£ 73 160 25 79		
Balance on hands for Anti-Proselytising Fund,	£337 5	15 9	11½ 6½
ARGANT ATLWARD, Superior GARGANT ATLWARD, Superior GARGANT SOULTS, Assistant, ANNA CANTRALL, Frequence			
CARGARRY MAR. Second designary, and			

Total, £343 5 5\frac{3}{4}

The Members return their grateful thanks to the charitable individuals who have kindly sent to their Office, 6, Middle Gardiner-street, donations of old carpeting, clothing, &c., so useful for the Poor

of Saint Vincent de Paul

EXPENDITURE FROM 2nd JUNE, 1857, TO 1st JUNE, 1858.

Relief given in Food, Coals, Straw, &c., 176 12 3½ Do. given in Money, 7 13 11 Office Rent, 0 6 0 Office Rent, 0 6 6 4 Messengers, 4 19 4½ Cod-liver Oil, 1 7 6 Golden Ointment for the Eyes, Wine, Medicine, &c., 0 11 11 Clothing for the Poor, 2 17 1 Car-hire for Poor to Hospital, 0 2 0 Beads and Medals, 0 1 10 Masses for the Association, 3 5 0 Furniture for Office, 0 7 1 Printing Circulars, Blank Forms, &c., 5 7 10 Do. for Charity Sermon, 2 5 7 7 Do. for Raffle, 2 17 0 Do. Annual Reports, 6 13 0 Postage and Stationery, 1 1 7 0 Advertisements, 1 177 0 Sundry Expenses for Bazaar, 7 9 7½ Carriage of Prizes from England, 0 4 2 Servant s attendance at Monthly Meetings, 0 4 0 ### ### ### ### ### ### ### ### ###				, , , , , , , , ,	£	s.	d.
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Signed on behalf of the Association of Charity,

A DAVID MORIARTY, Bishop of Kerry

SUBSCRIPTIONS AND DONATIONS

[For the sake of brevity, we only give, in the following List, the names of Benefactors who have contributed Ten Shillings, or upwards, to the funds of the Association.]

	£ s. a	t.
His Grace, the Most Rev Dr. Cullen,		0
Anonymous, per Very Rev Mgr. Yore,	20 0	0
Very Rev. Canon M'Cabe,	5 0	0
The Right Hon, the Lord Mayor.	1 0	0
Matthew Brett, Esq.,	4 0	0
Anonymous, S.M., per Miss Aylward,		0
Kenelm Digby, Esq.,		0
The Misses Farrant, London,		0
Mrs. Frew, Mary Street,	2 0	0
M'Swiney and Delany, Esqrs.,		0
Anonymous, per Miss Corbally,		0
Anonymous, per Miss Barklie,		0
Ven. Archdeacon Hamilton,		0
Very Rev J Callan, S. J.,	the first than the second second second second	0
Per very Rev J Curus, S. J.,	1 0	0
Rev. W H. Anderdon, C. U.,		0
Penthony O'Kelly, Esq.,		0
Richard Martin, Esq., North Wall,		0
Doctor Shannon, Brunswick Street,		0
P Grenan, Esq., Rutiand Square,	1 0	0
Anonymous, W X.,		0
Miss Lentaigne,		0
P Boland, Esq.,		0
Mrs. M'Dermott, Up. Sackville Street,		0
Mrs. Dillon, .		0
Mrs. Smith,		0
Anonymous, per J Burke, Esq.,		0
P M'Swiney, Esq., Dame Street,		0
Henry Smith,		0
Brady, Esq.,		0
W Campbell, Esq.,		0
H. Campbell, Esq.,		0
M. Bacon, Esq.,		0
Mr. and Mrs. Drake,		0
Anonymous, per Miss Nolan,		0
Mrs. Jeffers, Fitzwilliam Square,		0
Mrs. Spring, Dorset Street, Mrs. Calderwood, Anna Ville,		0
Mrs. and Miss Markey, Glasspistol,		0
Mrs. and Miss Keshan, Dalkey,		0
Mrs. D'Arcy, Raheny,		0
Mrs. Rowe, Blessington Street,		0
Nicholas Doyle, Esq.,		0
Mrs. and the Misses D'Arcy, New Forest,		0
P Power, Esq., and friends,		0
The Misses Jones,		0
Mrs. and the Misses Gernon,		0
AIRANS WILL BILL STRAWOUT OF VARAVANS		

	£ s.	d.
Mrs. Mathews and friends, Sackville Street,	0 13	0
Miss Daly, North Great George's Street,	0 11	0
Rev W Irwin, St. Mary's,	0 10	0
Rev. P O'Neill,	0 10	0
Rev T. Butler,	0 10	0
Per a Rev. Friend,	0 10	0
Lady Bradstreet,	0 10	0
Miss Aylmer, Hardwicke Street,	0 10	0
Anonymous, per Miss Aylward,	0 10	0
Mrs. Alexander,	0 10	0
The Misses Wade,	0 10	0
Miss DeLacy, per Miss M'Dermott,	0 10	0
Mrs. Reilly and Mrs. Aungier, Eccles Street,	0 10	0
Mrs. Riddick and Miss Daly, Dominick Street,	0 10	0
Mrs. Delany,	0 10	0
John Donegan, Esq.,	0 10	0
Mr. and Mrs. Lyster, Gardiner Street,		0
Mrs. Ryan, Moore Street,		
Mrs. Savage, Clonmel,	0 10	0
Miss Sutton and Miss Howard,	0 10	6
The Misses Moran,	0 10	0
Mrs. French, Belvidere Place,	0 10.	
Mrs. Hoare, per Mrs. Farren,	0 10	0
The late Miss Esmonde White,	0 10	0
Mr. W. Powell,	0 10	0

Active Members give their Contributions (secretly) at the monthly meetings, where a bag-collection is made.

OMITTED IN LAST YEAR'S LIST

Mrs. Calderwood,			1 0	0
Mrs. Savage,			0 10	0

N.B.—Subscribers are requested to examine the preceding lists, in order to ascertain whether their Names and Subscriptions have been correctly stated. Should any error or omission have occurred, they are requested to send notice of the same, directed to the Secretary Office of the Metropolitan Association, 6 Middle Gardiner Street, Dublin.

SUBSCRIPTIONS AND DONATIONS

TO

ST BRIDGET'S ORPHANAGE,

(FOUNDED TO RECEIVE 500 CHILDREN, BOYS AND GIRLS).

	£	0	d.
Miss F Farrell, per His Grace the Archbishop of Dublin,	500	s. 0	0
His Grace the Archbishop,	20	0	0
His Grace the Archbishop of Armagh,	1	0	0
The Lord Bishop of Derry,	1	0	0
The Lord Bishop of Kerry,	1	0	0
Very Rev Canon M'Cabe, P.P.,	5	0	0
Rev J J Murphy, P.P., Cork,	5	0	0
Bequest of J Kearney, Esq., Culmoylan, county Meath,	30	0	0
For a Soldier's Children,	16	0	0
Mrs. Payne,	16	0	0
Anonymous, per the Rev A. O'Grady	15	0	0
Lady Catherine Petre,	6	0	$\begin{array}{c} 0 \\ 6 \end{array}$
Interest,	16 5	12	0
Anonymous, per Very Rev Canon M'Cabe, P.P.,	5	0	0
Mrs. Murphy, the Grange, county Meath, A Friend, first instalment of £30	5	0	0
A Friend, second instalment of do.,	5	0	0
Per a Rev Friend,	4	Õ	21/2
Richard Devereux, Esq., Wexford,	3	0	0
Anonymous, per Very Rev Canon M'Cabe, P.P.,	5	0	0
M. C. S. per Very Rev. Canon M'Cabe,	1	0	0
A Convent, per Miss Aylward,	5	10	0
Anonymous, per Miss Campbell,	3	0	0
Lady Burke,	2	0	0
For an Orphan, per Rev W Purcell,	2	0	0
J Troy Esq.,	3	0	0
For an Orphan,	2	0	0
Per Mr. T. Glennon, Mrs Lentaione	6 2	0	0
HIIS. Horitangino,	1	0	0
Miss Lentaigne, A Convent, per Cards,		10	0
Anonymous, per Cards,	-	0	0
Rev J Farrell, Westland-row,	$\tilde{1}$	0	0
Rev W H. Anderdon, C. U.,	1	0	0
Rev Mr. Cuffe, Westland-row	1	0	0
Rev Mr. Meyler, do	1	0	0
Rev E Aylward, P.P., Castlecomer, county Kilkenny	1	0	0
Very Rev Canon Grimley,	1	0	0
Rev J. J Lacy, P.P., Gorey	1	0	0
Rev Mr. Grennon, P.P., Dunboyne, county Meath,	1	0	0
Rev Mr. Crotty,	1	0	0
Rev Mr. Breguey, Nobber, county Meath,	1	0	0
A Priest of the Archdiocese of Dublin,	1	0	0
Mrs. Coleman,	1	0	0
Mrs. Farrell,	1	0	0

		£	s.	đ.
Per Rev. Mr Dixon, C.M.,			0	0
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Rev. W. Purcell, St. Mary's		1	0	0
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Mrs. Byrne, Kilpatrick,			0	0
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Richard Langan, Esq.,				0 10 0
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Mrs. Cooper, per Mrs. O'Carroll,				0 10 0
Mrs. P Lawless, County Dublin,		• •		1 8 8
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