St. Krigid's Orphanage

FOI

FIVE HUNDRED CHILDREN.



SEVENTH ANNUAL REPORT.

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ST BRIGID'S, 42 ECCLES STREET, DUBLIN

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1863.

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A Meeting of the above Association was held on the 28th October, 1863, in St. Kevin's Chapel, Church of the Immaculate Conception, Marlborough Street.

HIS GRACE THE LORD ARCHBISHOP OF DUBLIN IN THE CHAIR.

Amongst those present were, the Very Rev Monsignor O'Connell, P.P., Irishtown, Very Rev Canon M'Cabe, P.P., St. Nicholas's, Very Rev Canon Pope, Adm., Metropolitan Parish, Very Rev Canon Roche, P.P., SS. Michael and John's, Rev E. Clarke, P.P., Narraghmore, Rev. P O'Neill, Rev N O'Farrell, and Rev W Purcell, Metropolitan Parish Rev Dr. Murray, Secretary to the Archbishop, Rev J Gowan, C.M., Castleknock Rev J Brock, C.C, Rathmines, Rev. J O'Neill, St. Audeon's Rev T Burke, O.P., Tallaght. Rev W Kelly, S.J., Rev Dr Murray, Professor, Maynooth College, Rev J Horgan, C.C., St. Laurence's, Rev F Doran, North William Street, Very Rev Dr Curtis, S.J, Rev William Irwin, Metropolitan Parish P Segrave, Esq., J.P., J J Kennedy, Esq., Capel Street Very Rev Father Callan, S.J., J J M'Carthy, Esq., Catholic University, Alexander Sullivan, Esq., Nation R. J Devitt, Esq., T.C., L. Carolan, Esq, Rev A. Murphy, S.J, Rev John O'Hanlon, C.C., SS. Michael and John's Rev P Duff, C.M., Castleknock, Rev M Dungan, P.P., Blanchardstown Rev J Kavanagh, P.P., Kingstown, Rev J O'Rorke, C.C., Kingstown Very Rev J Lacy, P.P., Gorey, Rev J Kelly, C.C., Porterstown Very Rev

Canon M'Mahon, P.P., St. Michan's, Very Rev Mgr. Forde, P.P. Very Rev Dr Matthew Quinn, Very Rev Canon Kennedy, P.P., Rev T. O'Donnell, C.C., St. Laurence's; Rev William Dillon, C.C., Clontarf Rev Mr Burton, C.M., Castleknock, Michael Dwyer, Esq., Catholic Telegraph.

The following Report was rend and adopted.

THE Managers of St. Brigid's Orphanage beg to lay before your Grace, the Clergy, and the Catholic public who have supported them, this their Seventh Annual Report.

The greater part of the last year has been a time of calamity, of misery, and distress to the country, and yet, God be praised, the Orphanage has been as efficient as during any of the former years of its existence. Fears were entertained, at one time, that amid the general cry of want, special objects like this would be, in a great measure, forgotten, and that the children in danger of loss of faith should be left to their fate. But, trusting in that Providence who feeds the birds of the air, the Managers have admitted a larger number of Orphans during the past than in any former year. Thus, even in distress, the Orphanage has been fruitful, and the good done has augmented.

It will be seen also in the details of this Report, that all the departments of the Orphanage are in an improved state, that, in fact, the system of rearing children in family, which was but a trial seven years ago, has been gradually developed, improved, reduced to system, and is now, in many respects, a success and a triumph.

To reduce the Report to order, the details will be grouped under the following heads.—Admission of Orphans, Rearing and Education, Orphans provided for Revenue, Schools, and Future Prospects.

ORPHANS ADMITTED

In last year's Report, it was announced, that since the founding of the Orphanage three hundred and eightyfour poor children had been received. During the past year, seventy-six have been admitted, making a total of four hundred and sixty It may be remarked, that the Annual Meeting was held, last year on the 27th of November, and thus, within the short space of eleven months, seventy-six Orphans have been saved, that is, nearly eight in each month. This number alone would constitute a respectable Orphanage. In the cases of sixteen of these Orphans, a small sum has been promised towards their support, the remainder have been admitted gratuitously, and, for the information of the charitable, it must be repeated, that ninety per cent. of our Orphans are supported gratuitously In other words, St. Brigid is the only friend whom ninety per cent. of these children have. Their parents were taken away, their friends abandoned them, and they were totally without hope in this world. What was worse, the devil had his emissaries lying in wait for them, and, humanly speaking, ninety per cent. of these Orphans would have been reared in heresy and lost eternally, only they were received into this Orphanage. It is right that the friends of the work should weigh this well. They have saved more than four hundred poor helpless innocents from want, from misery, from a life, probably, of crime, and yet more, from the greatest calamity that could possibly befall any one in this world, the loss of faith. More than this, as the seed grows and produces its own kind, so the future generations of these children will grow up strong in the faith, and inherit the blessings which are now conferred upon St. Brigid's children. It is not possible to offer a more powerful motive to the charitable to continue and to enlarge their support of St. Brigid's Orphanage.

For some it is necessary to add, that these four hundred and sixty Orphans were all children of at least one Catholic parent, in the great majority of cases, both parents were Catholic. These poor children, with a few exceptions, were found in the Hibernian School, in Rath Row, the Coombe School, the Birds' Nest, Luke's School, Grand Canal Street School, Spiddal, co. Galway &c., or with Protestant relations, or otherwise exposed to great danger of losing the faith. The devil, vexed at losing his prey, has employed many agents to try to bring this Institution into disrepute by representing it as an agency for entrapping Protestant children, and some well-meaning Catholics have become the dupes of this calumny, and have spoken against us. It is necessary, if possible, to remove this unjust impression, and we beg of our friends to repeat again and again, that St. Brigid's Orphanage is purely defensive.

REARING AND EDUCATION.

It will be remembered that St. Brigid's children are reared in family-one or two and sometimes three being located in a farmer's house. There are, undoubtedly, some disadvantages in having the children thus dispersed, but each year lessens these, and, on the other hand, brings out more clearly the advantages of the system. In the first place we beg to call attention to the low rate of mortality among the children. During the past year seven of our Orphans have died, and during the seven years of the existence of the Orphanage but thirty-eight of the four hundred and sixty children have died. This, taken in connexion with two other facts, namely, that there is no selection of healthy children, and that no child is returned to its guardians, because of its being sickly, shows an almost miraculouslyhigh sanitary state. In the poor-house there is a mortality among children during their first seven years of

about sixty per cent., while in St. Brigid's it is under twelve per cent. To state this properly, St. Brigid's Orphanage has been the means of saving the lives of upwards of one hundred children, that is, if our four hundred and sixty Orphans had been placed in the poorhouse or been left in the city, one hundred or more of them that are now alive would have died. If any one of our Subscribers had plunged into the stream and drawn out a drowning infant, or if, like St. John of God, he had rushed into the flames of a burning house and taken from its cradle a babe hushed in perilous sleep, he would be looked upon as a hero of charity, and yet as truly and effectually has he saved many such little ones by upholding this institution. In the next place, the health of the children is greatly promoted by placing them in the country There are at present, with the exception of four who were presented to the Orphanage with broken spines, but five or six delicate children. If our children had remained in the city or been shut up in the poor-house, how many would be afflicted with scrofula, ophthalmia, and pulmonary com-There is no sadder sight than a little girl in her early girlhood or a little boy in his early boyhood, burdened with chronic disease, spiritless, dwarfed, and prematurely old, sitting upon some hall-door step, or with diseased eyes, listlessly bent over his task in the poor-house, and on the other hand, how charming to see them playing and bounding in the green field—the limbs lithe, the chest expanded, and the rose on the cheek. Besides, St. Brigid's Orphan has a home and a fireside, and calls its foster-parents by the dear names of father and mother He becomes engrafted on the family-stock, and all the branches are become his kindred, his aunts and his uncles, his brothers and sisters. His heart learns to throb in their sorrows and to vibrate to their joys, and in one word, instead of a lone outcast, he becomes a member of a family

A few facts will illustrate this; we will give two. A Dublin lady called on us during the past year, and said she had only one child, a little boy, and she asked for one of our Orphans that was totally without relations, that he might be a companion to her son. She said he would be on an equality with her son, would call him brother, and be treated as such. We sent for James Murphy, an interesting child, aged six years. We told him that he would stay in Dublin, have a father and mother, a house of his own, and when he grew up. plenty of everything. But he said his father and his home were in the country, and that he should go back. and he wept very bitterly, calling for his mother. The nurse was still more attached to the child. "Give me back my child," she said, "I'll go home desolate without him. Leave him with us a little," she continued, "and we will do for him, my son is learning a trade; in a few years he will be a tradesman and will teach James the trade. For God's love," she said, "do not part me and my child." We sent for another Orphan, and Mrs. Ryan brought in John Broe. But, when she was told that the child was provided for, she wrung her hands and said, "God gave me seven children, and He took them from me again by death, and this is the only one I have now. I'll keep him in the place of my seven, and I'll rear him and not be lonesome in my old age." We sent her away, for we had assured the lady that she would not be disappointed. John had to wait three hours, but he spent the whole time crying and calling his mother to bring him home. The lady came, and she saw a fine little boy with golden hair and large lustrous blue eyes, and at the first look, she loved him and stretched her arms to take him. "I'll not go to that woman," he said. "Give me back my mother. I'll die if you don't give me to my mother." And, indeed, with his crying and opposition, he fairly overpowered us, and the lady was obliged to go without him. The nurse in her distraction came back to see if there was any chance of her child. When they met, the child flew to her arms, fell into a hysteric laugh, and could say nothing but, "My mother, my mother," and the woman wept, and kissed the Orphan, and said, "my child, my child, God is good, He will not part us."

EDUCATION.

The managers feel great satisfaction in being able to report very favorably of the religious instruction of the children. On their entrance very few knew anything of religion, in fact, many did not know the mystery of the Redemption and could not say the Lord's Prayer They are now well instructed in their prayers and the catechism. Those of sufficient age are sent to the sacraments every month, and it is very gratifying that the children themselves frequently say to their nurses, "Mother, next Saturday will be my day for confession." We take all the care in our power to place the children only in those families where they will see and become imbued with good maxims and Catholic practices. Thus they grow up in the fear of God, modest and submissive to those placed over them. In consequence of this instruction and training, there are only three little boys and one little girl that have given dissatisfaction, and only one of these that was really vicious. For this result we are very much indebted to the Clergy of the districts where the Orphans are located, who bestow special attention upon them.

The friends of the Institution are aware that all the Orphans are inspected and examined at least twice a-year—some more frequently—and that negligent nurses are visited with penalties, and those that are pains-taking

rewarded.

The results of the examinations of the past year are,

that thirteen children have been taken from their nurses. because they were not improving in health, and given to others, generally in different localities. Part of their payment has been suspended in three cases where the children appeared to be somewhat neglected. With regard to the premiums, we have to report that eighty-six premiums of ten shillings each were won by the Orphans for their nurses during the past year The premiums were distributed in the following order:—To thirty-four Orphans for reciting all their prayers without missing a word, and for knowing the substance of the catechism, to sixteen upon their Confirmation; to nineteen for having learned to read fairly, to nine for having learned to write; to eight who had learned well the four first rules of arithmetic, simple and compound. To understand the value and effect of these premiums, it must be observed, first. that the same premium is never given a second time. Thus, suppose a child wins the premium for prayers next January, he never can take that premium again; but he aspires to another, viz., that for Confirmation: after this he looks forward to the half-sovereign for reading, and so forth. In this way, waste of the funds is avoided, and at the same time, each child has always the expectation of some premium to stimulate his own industry and the attention of his nurse. But it may be asked, will not the child fall away once he has received his premium? To obviate this, each child is carefully examined twice a-year, and if there is any falling off, the nurse is admonished or fined, or if the neglect be serious, the child is taken from her Besides, the children who continue to improve in the department in which they had taken the premium, are decorated with a ribbon and medal, which they wear at the inspections; they also receive premiums of prayer-books for continued improvement. Thus, everything is done to keep both children and nurses always on the qui vive.

But the chief means, and the most powerful, of securing continued attention to the children is interest.

There is always a large demand for our Orphans, and this places it in our power to select the most competent and the most painstaking, and thus, every year the less competent are cast aside, and in this way it becomes obvious to the country people that there is no means of securing our patronage but by constant attention to the Orphans. Secondly, it is to be observed that the examinations and the distribution of premiums are public. The people of the country feel it very keenly to be censured in the face of the parish for want of attention to an Orphan, and on the other hand, it is to them a source of great gratification that their children were commended by the Priest and the examiners, or to bring home one or more half sovereigns as a substantial proof of success.

In the schooling, it will be seen, by the premium list, that we are advancing. When it is remembered that one-fourth of the Orphans are mere infants, it will be gratifying to see that thirty-six premiums were taken in reading, writing, and ciphering. Still we are not satisfied with the schooling. In most cases it is not the fault of the nurses, for the children are sent regularly to school. We find that the Orphans improve much more rapidly when they go to schools conducted by re-

ligious than they do at National Schools.

ORPHANS PROVIDED FOR.

At the commencement of this Work, the great and alarming difficulty seemed to be the providing for the children. Like the women in the Gospel, who went to visit the sepulchre, it was asked, who will remove this stone, and God himself has in a great measure removed it. He has given to their-foster parents such a love of the children, that they do not wish to part with them.

On this account, we have to report that during the past year fifteen Orphans have been adopted. The families of which these children have become members, are industrious, upright, and pious people, and thus these poor children are secure in the faith—a gift more precious than the queen's crown. Other Orphans were provided for as follows:—Twenty were restored to their surviving parents or to their guardians; three were put to trades; two were sent to service, two were placed by their mother in the Bird's Nest. All these, added to seven, who have gone to heaven, make a total of forty-seven. The Orphans accounted for in former years amounted to one hundred and sixty-three. All these, taken from four hundred and sixty, leave at present in the Orphanage two hundred and fifty

The woman who placed her two children in the Bird's Nest, assured us that she wanted to keep them herself, and that she could not live without them. When it became evident that she was going to sell them, she told some of her relations that she was going to England, and that she had no other way of raising a sum of money. The truth is, she was given to drink, and the

wages of sin was spent in sin.

The good woman who nursed one of the children came into town after it—scarcely ate or slept for three days and three nights watching her child. She pursued the mother to Kingstown, besought her in the most moving manner not to send the child to hell, offered to keep it for nothing, but the devil and love of drink prevailed.

THE ORPHANS' REVENUE.

It is truly wonderful how this Orphanage, the largest in Ireland, is maintained without a paid collector and without a salaried staff of officials. This result is no doubt accounted for, in a great measure, by the fact that the whole income goes to the Orphan. The

managers of the Orphanage live upon their own incomes, and devote their time and labour to the work gratuitously, and it must be added, with a right good will. Hence, the Orphans revenue is husbanded, and the subscriptions are like the widow's cruet of oil, multiplied in the disbursement. The amount received in subscriptions, donations, legacies, &c., since last report, has been £2000, besides three hundred articles of dress, some jewellery, and several miscellaneous articles for a bazaar. For this the managers offer the homage of most humble and most heartfelt thanks to Almighty God, and to the good Patrons of the Orphanage who surround His throne. They beg also very humbly to thank the Most Reverend and Right Reverend the Archbishops and Bishops and the Clergy, who, amidst many trials, have not forgotten St. Brigid's Work. They have to thank, likewise, many good ladies who collected assiduously and subscribed liberally to the funds. We cannot omit here a touching incident. About four years ago we received a little child into the Orphanage. He was the only son of a young and poor widow who went to service when relieved of his care. She served her master so well that she became housekeeper, and was told that, in reward of her fidelity, she might take home the child and keep him in the house. He was a pretty, playful, and interesting little boy, and this body and that gave him a halfpenny. He saved them, and when his treasure amounted to a shilling, he said to his mother, one day, " Mother, bring me up to St. Brigid's till I give this shilling to the Orphans." His mother has since brought him a second time, when he handed in five shillings. There is another arm of the force which deserves particular notice it is, the good men of the Guilds. There are a number of good men who have associated themselves in Guilds, and each Guild is under the patronage of one of the Irish saints, for the purpose of fighting the battle of

the Faith. They endeavour to sanctify themselves and lead a holy life. They offer to God their prayers and good works for the preservation of the Faith in the poor of Ireland. They use their influence with parents who are tempted by want to approach the proselytiser, and give notice of every child in their localities whose soul is sold or about to be sold to the enemy. Besides, they give the little time that remains after their work to questing for the support of the Orphans. These collections amounted this year to three hundred pounds. They meet on the first Tuesday evening of every month. There is a spirit of self-sacrifice, of union, harmony, and charity among them, which is very edifying. During last year there was a new Guild founded, called St. Donatus', in honour of that great man, who left Ireland in the ninth century, went to Italy, and became Bishop of Fiesole, in Tuscany, and who, among other works, wrote a life of St. Brigid in his old age, as a token of remembrance of his dear Ireland and veneration for our holy Patroness.

It is worth remarking here, that the money of the Orphanage does, so to speak, double work, it supports the Orphans and helps their foster-parents. During the past three years of unfavourable weather and bad harvests, it was a great boon to small farmers to receive a considerable portion of the rent each year And this money, as everybody knows, does far more good than mere alms, because they receive it as their due, and we may add, very justly so. It is very remarkable also, that St. Brigid's money brings a blessing with it, and in proof of this is the fact, that not a single family engaged in St. Brigid's work has lost their house or land, and only one has emigrated, and they brought St. Brigid's child with them. With scarcely an exception, these good people have all become more comfortable since they took charge of the Orphans; the care of them has brought a blessing on them, and they know it. A trifling incident shows this. A Mrs. Curran waited two months, as she told us, to buy a cow, in order that she might mix St. Brigid's money with the price, as she stated, to have success with her. And though this is not exactly the place to mention it, many who have been assiduous in collecting funds for these Orphans, have received even temporal blessings, health, and peace, and prosperity

CATHOLIC SCHOOLS.

In former reports we announced the establishment of a Catholic school in Crow-street, to withdraw the children of the neighbourhood from Protestant and proselytising schools. We have the satisfaction of being able to announce the establishment of two additional schools during last year They are situate in Great Strandstreet, a locality very much in need of Catholic schools. We have also to report that the Almighty God has blessed these schools. The first—that in Crow-street has been the means of taking fifty children from Protestant and proselytising schools. It is in a very efficient state, as may be inferred from the following facts:—1st. It is crowded with pupils, and parents are so anxious to place their children there, that they are content to wait a month for the chance of a vacancy to have them admitted. 2nd. There was an average attendance last year of 130 out of 150 children. 3rd. Three-fourths of the children that have commenced with the alphabet, have learned to read fairly and write pretty well in one year We have no words sufficient to thank the proprietor of this house, who, in an age of selfishness, sacrifices so much for the Catholic education of the poor It will be for him some consolation, especially at death, to know that the children in all our schools

recite one Pater and Ave, each day, for their benefactors, and that St. Brigid's community offer the Rosary each day for the same intention. The schools in Great Strand-street are only a few weeks open, and have not yet had time to prove themselves. But we have an humble confidence that God will bless these also. The children, along with a good education suited to their state of life, are taught the catechism carefully, they are trained in the fear of God, love of the Holy Catholic Church, reverence for the Priest, and especially in a spirit of obedience to their parents and superiors. It is for want of this education of the heart and of the will, that so many Catholic children are ruined in Protestant and mixed schools. It is notorious that many of the poor Orphan and vagrant Catholic children of this city are in the habit of going to the souperschools. All the moral restraints which their faith imposed upon them are loosened in these haunts of heresy, and the consequence is, that they become the pests of society, and, after a career of crime, are sent to the reformatories to be supported, for many years, at the public expense. Those who have studied the human heart know that it could not be otherwise, that Catholic children whose faith is destroyed or weakened cannot be good, and consequently that both Protestants and Catholics are interested, at least pecuniarly, in providing Catholic education for our Catholic children.

The community of St. Brigid's have given their time and labour gratuitously to the instruction of these children. But they cannot build the school-houses and here it may be added, that for the construction and furnishing of Strand-street schools there is an outstanding debt of more than one hundred pounds, in the hope that some charitable persons may assist in liquidating it.

FUTURE PROSPECTS.

The faith of the children of our poor is still in dan ger All the arts and all the machinery, which we so often pointed out, are still in operation for the seduction of our children and the destruction of their faith. Attempts to proselytise adults are almost abandoned, and all the forces of the enemy are concentrated against the children. "The Irish Church Missions" still carries on its work. Its revenue, though this year diminished, amounts to the immense sum of twenty-four thousand pounds. A large portion of this sum is spent in Dublin to bribe poor widows and to buy their children. They maintain in Dublin a staff of eighteen Bible-readers, eight school-masters, nine school-mistresses, with two ministers to superintend the work. These agents go among the poor, and where they find a wretched widow totally destitute, or who has abandoned herself to drink, they persuade her to give up her children, and they supply her with money till they send her to a situation or out of the country There is also a net-work of proselytising day-schools over the city, where vagrant children or those of depraved parents are fed and clothed till they have become dependent their parents or relations are then sent for, and are told that the children deserve promotion, that they will educate, train, and put them into respectable situations. Thus the poor children are sent to dens of heresy, such as the house in Grand Canal Street, the Birds, Nest, Spiddal, or one of their Training Schools, where they are beaten into hypocrisy, and instead of becoming honest members of society, they are sent in time to the Reformatory, to Spike Island, and Mountjoy Convict Prisons. And this vile system is upheld by the wealth of England, and by those who sit in the high places in this country

wretched man repents of his bad conduct, and seeks to take his child out of the Birds' Nest and out of the country, he is told by the judges that a child, fourteen years of age, is independent of parental authority! If a Priest advises a dying Catholic, that the law of God requires him to secure his children against heresy, the judge on the bench cautions the jury against permitting undue influence on the part of the Priest, and the injunctions of the dying parent are set at nought, and his children reared in heresy! If a poor woman comes many miles from the country to save her child from the Birds' Nest, lays hold of it, and uses just so much force as is necessary to keep her own child, she is sent to prison. If a man has spent his long life in an attempt to overturn the Catholic Church, and has taken advantage of his position, at the head of the education of the country, to poison stealthily the springs of knowledge that are welling out over this Catholic land, if he has turned his house into an office of proselytism, and made his daughters the agents then the highest in the land praises him for his "luminous faith."

It is time that Catholics should take up this matter in earnest. It is a fact, that many of those who have the destinies of the country in their hands, are making use of our national calamities for the purpose of persuading people that, to restore prosperity to Ireland, it is only necessary to Protestantise her, and that too, by means of the vile system of pecuniary proselytism. It was thus that the Roman emperors, losing a battle, proclaimed a persecution of Christians to restore success to their arms. But the Christians were constant, and their faith outlived the emperors, who perished miserably Let us hope and pray that Ireland may be true to the old faith in this her hour of trial. The loss, or even the weakening of the faith of one of her poorest children, could not be compensated for by the acquisition

of the empire of the world. Indomitable constancy in the right always conquers at last, it triumphed in Rome, and it will triumph also in Ireland.

To abandon our poor children now to the agents of heresy, would be to blot out fifteen hundred years of Ireland's history, to hold as worthless that faith which she embraced so generously, defended so courageously, and bled for so profusely Millions of sainted Irish look upon us from heaven, and bid us defend that faith through which they were crowned. Hundreds of apostles who went out from Scotia, in the middle ages, through Europe to evangelise the barbarian and the unbeliever—those men that raised up universities, founded churches, established religious houses through Europe, and thereby civilised her—Clement and Columban, Gall and Virgilius and Aidan, implore of us to protect the faith of the poor of their holy Ireland.

The tombs of Irishmen, scattered over the east and the west, and bearing upon them the sign of man's redemption, tell us, silently indeed, but movingly, that the one thing dearer to them than country and dearer than life was the faith, and that, like them, we are to preserve it at all hazards. There is not a glen, nor a lake, nor a hill-side that does not bear some memory of the faith—some ruin, clothed in green, where, a thousand years ago, the song of praise ascended to God some cross, where the wayfarer prayed, or where the funeral procession halted to murmur a last prayer for the departed some well, used and blessed by saints and all speak with one voice, this land is the land of faith. The very names of our towns and villages, our kils and cluains and temples, would upbraid us if we grew slack in the faith. Nay, the rugged rocks, upheaved from the sea and the ocean by volcanic action, and standing like sentinels round a sanctuary, bear the traces of former holiness. To these the hermit and the coenobite retired from the world, and spent their days and years in penance, and sang the psalmody of holy Church amid the hoarse harmony of the heaving ocean. Holy Ireland, land of faith, mother of saints, be thou constant!

SEVENTH ANNUAL MEETING

OF

St. Krigid's Orphanage.

The following are the speeches delivered on the above occasion:—

The Very Rev Monsignor O'Connell, in proposing the adoption of the Report, said—It would certainly be, on my part, an intrusion on the time of the assembly respectable and numerous as it is, to say one single word recommendatory of the adoption of this Report. It speaks for itself. It speaks feelingly and fully. The very reading of this Report is an argument for assistance to this noble Institution. I will not say another word, but move that the Report just read be adopted, printed, and circulated.

PATRICK SEGRAVE, Esq., J.P., seconded the resolution, which

was unanimously adopted.

P P M'SWINEY, Esq., (Lord Mayor elect), proposed the next resolution:—

"That the dangers which still encompass the Catholic Orphan and destitute child demand the assistance of every Catholic, for the purpose of enabling St. Brigid's Orphanage to

continue its work of mercy."

He said, there is one portion of this resolution which suggests what should be done, and that is, that we should rally round and sustain with all our might the Orphanage of St. Brigid. The able and very clever Report that has been read to us shows how necessary it is for every Catholic, every Christian, and every head of a family, to do all that lies in his power, in order to enable the committee who have charge of this Orphanage to extend its blessings throughout the city I feel that every one who has an interest in youth should do all in his power to promote the great work of mercy, and in doing so, as the Report suggests, they would lessen, in no small degree, the burden that would necessarily fall upon the ratepayers by the increase of crime, which a neglect of the Orphan would certainly produce.

The Rev. Dr. Murray, in seconding the resolution, said—I wish to make one observation—and that is, that it is our duty to co-operate, as far as we can, with those good ladies who have taken up this work so actively—I do not intend to make a speech on this occasion, as I am well aware that there are many gentlemen here to-day from whom you expect very eloquent and admirable speeches. However, I must say that the work is our work, it is the work of the Clergy, and, as far as we are concerned, we will do our utmost to promote it and to assist those ladies. I would wish also to pledge not only my own purse, but those of others, if I could do so; but this, I hope, they will do themselves.

The resolution was then put and carried.

The Rev. Dr Murray, of Maynooth, in proposing the next

resolution, spoke as follows:--*

Before reading the resolution which I hold in my hands, I wish to advert to a circumstance that grew out of our meeting of last year. The Secretary of the Society for the promotion of heresy among the Catholics of Ireland had the audacity to make three distinct charges against what I said on that occasion. The first charge was with reference to the child detained in the Birds' Nest, and locked up until evening, because she refused to eat meat on Friday The second charge was, that I accused them of blasphemy against the Blessed Virgin. The third, the most impudent of all, was, that they gave us, Catholics, arguments, and that we gave them none. As to the first charge, there was a misprint in the newspaper report, which stated that the child was locked up "all night," whereas it should have been "until night." As to the second charge, blasphemy is language injurious to God or his saints. If it involves heresy, it is called heretical blasphemy. Now I again charge them not only with blasphemy, but with heretical blasphemy: for it is an article of the Catholic faith that the Blessed Mary is the Mother of God. She is the Mother of Christ, and Christ is God. She is the Mother of Him who died for us and redeemed us: but it was God who died for us and redeemed us. That she was the Mother of God was defined by the great Council of Ephesus, and Nestorianism, the opposite heresy, condemned there. It is blasphemy, therefore, to deny her the homage due to the Mother of God; but the soupers try to pluck out of the children's hearts every root of love and veneration for her. As to the third charge, Protestantism rests on two pillars,

or rather on two shafts of one pillar-whether pillars of granite or of clay is another question. These are, first, that the Scriptures contain the whole Word of God, that there is no revelation handed down by tradition, at least, none that we are bound to believe; and secondly, that the Bible is the rule of faith, not as interpreted by the authority of the Church, but by the private judgment, aided or unaided, of each individual. These are the two fundamental principles of Protestantism. If they are true, Protestantism is right, and we are wrong: if they are false-so far as the question lies between Protestants and uswe are right, and they are wrong. I will not enter into a newspaper controversy on such subjects, nor into any controversy with unlettered men like the soupers, who can neither themselves reason, nor comprehend an argument when given to them. But I here challenge the whole bench of their Bishops, of the Fellows and Professors in their universities, to produce a single text of Scripture which affirms either of these Protestant doctrines, or from which either can be inferred. There is my gauntlet, take it up who dares.* Having premised thus much, I now come to the resolution :-

"That we hereby denounce the cruel and unchristian conduct of that section of the English people, who, whilst so many millions of their own countrymen are sunk in the depths of moral degradation, and in the season of Ireland's unparalleled distress, send over their gold to bribe our destitute and orphan

children from the faith of their fathers."

I wish to proclaim now, as on a former occasion, that, in assailing this souper society, I do not mean to assail Protestants or Protestantism. I intend simply to assail souperism. You are aware that large numbers, not only in England, but in Ireland, members of the established church, have been as loud and as energetic in denouncing Irish souperism as any Catholic clergyman could wish to be. It was but the other day that an English gentleman, who had been several years in Ireland, stated, at a public meeting in Manchester, that he met everywhere here respectable Protestant ministers who felt ashamed and degraded that their religion sanctioned such a cheat as the Irish Church Missions.

^{*} In addressing the large and highly-respectable assembly before which this speech was delivered, I felt a delicacy in putting forward myself and my works. But as paper does not blush, I may mention here that in my Tractatus de Ecclesia (Dispute 12 and 13), I have discussed all the texts I could find in ancient or modern Protestant authors adduced to support the above doctrines. The very few not there noticed will be examined, or rather have been examined, in the forthcoming Dispute 14.

P. M.

^{*} This speech has been revised throughout by Dr. Murray himself.

The first thing that struck me, in looking over the reports of this society, was the astounding fact, that nearly all the money which supports it—for money is its whole support; take away the golden prop on which it leans, and, like the idol of old. down it tumbles in the dust, broken in pieces-nearly all this money comes from England. And who is this lady of nations, herself so well evangelized that she can well undertake to evangelize others? I find in a rabid anti-Catholic publication issued a few years ago, that there are twenty-eight millions of infidel, immoral newspapers and other periodicals published annually in England, and upwards of twelve millions annually of infidel and atheist publications not periodical ("The Book and its Story" page 369). I find, in an essay written by an eminent and learned Protestant divine, the late Dr. Conybeare, that more than five millions of grown up men of the artisan class are infidels, who never frequent religious worship of any kind, and live without God in this world ("Conybeare's Essays," page 99, 100). In another essay in the same volume, it is stated that Mormonism "has made more dupes in England than in all the world besides" Ibid., page 375) In a number of the Times for last August, it is stated that "all the [Protestant] missionary societies together, whether in the church or out of it, have not made as many converts as remain to be made-so we are gravely assured—in the east of this metropolis." I do not mean to say-God forbid that I should say-that this is the character of the whole English people. I believe that among them there are many excellent and worthy persons, and that there is a great deal of the moral virtues in the middle and higher classes of England. But what I do mean to say is, that, while these reeking heaps of infamy lie deep and wide on her own floor, she would better employ, in removing them, the twenty or thirty thousand pounds which she sends over annually, for the purpose of bribing the poor, starving, and orphan children of Ireland from the faith they hold to God. We have our faults and our sins and our scandals, as have everywhere the fallen children of Adam; but, thank God, there is not in all Ireland-certainly, not in the Catholic districts-a single infidel or directly immoral publication issued, either in the periodical or in any other form. Whatever writings of that kind may be found here have been all imported from England.

The second conviction which an examination of souperism flashed on my mind was, that the whole system is one of pure fraud and bribery This is clearly evinced by the simple fact that it was first established in the period of Ireland's unparalleled distress, and established too in those very districts where

that distress was heaviest, and where, therefore, bribery and corruption had a wider field of action and a surer prey There are two things which, in all controversies touching religion, Catholic theologians look for and prize above all else, two things on which we rest our own cause securely, and which we fear least coming from our opponents-and these are, authentic facts and sound arguments. Now, in the course of last summer I happened to visit two places where souper camps had been pitched, and I made searching inquiry as to souper progress and appliances. I like to give names and dates and places: I like investigation: I like to see every nook in the field of inquiry flooded with the clearest light. The soupers, in their reports, hardly ever give names with dates and places, but shroud themselves in blanks and generalities. I found out some curious and authentic cases in Sligo. I will tell you one of them, and that not the worst. A poor man, named James Caulfield, had gone to Glasgow in search of employment. Before his departure, he left his two daughters, Mary and Catherine Caulfield, with their grandfather, Michael Caulfield, who undertook to rear them; their mother was dead. Old Michael had married a second time a Protestant wife. This venerable syren took the two children and had them lodged in the poorhouse, and entered on the books as Protestants. All this was done as secretly as possible, quite under the rose. There the children remained for about five years, when, in the May of 1861, the zealous and amiable senior curate of Sligo, Father John White, having in some providential way learned, not only that the two children were in the poorhouse as Protestants, but that they were about to be transferred to the Birds' Nest, immediately got their uncle, Owen Caulfied, to claim them. Two souper parsons, named Jellett and Shore, got the old grandfather (who, in virtue of his syren spouse, lived on Protestant alms), to go before the board of guardians, and state that the father, James Caulfield, was dead. The board of guardians ruled for the syren. Father White announced to the chairman, Henry Griffith, a first-class souper, that he would bring the father to claim his children. Griffith replied, that if James Caulfield came to Sligo, he, as chairman of the board, would issue a warrant for his arrest, until he compensated the union for supporting his children so long. Well, Father White, like a brave and apostolic Priest, went himself the whole way to Glasgow, brought back James Caulfield, and had the children rescued. When Griffith heard of Caulfield's arrival in Sligo, he strained every nerve to have him arrested, but Father White beat him, and the two children are now safe and secure.

At the end of last August, I made a short visit close to the glens of Antrim. In these glens there is a souper missionary whose name I just now forget, who goes about like a roaring lion seeking whom he may devour; but if he got no other food than that of poor fatherless children, he would have long since died of inanition. He has, be sure, a nice income: no wonder that he should be anxious to keep up the delusion on which he is fattening. The souper reports are full of the wonders that are being done, the number of persons who, in the cant of certain sects, are "convinced of sin," "coming to the light," &c. But this gentleman has had no such report to issue. I was assured by the very best authority that, in the whole glens of Antrim, there was but one soul snared to perdition-a poor child named Duffin, the illegitimate son of a strolling beggarwoman. Here is another case, with names and dates and places. Kate Byrne and Elizabeth O'Neill are two children whom a certain good woman thus saved from the very throat of hell. Two mothers lived in Stephen's Lane, who were very destitute, and between them had three children. They were visited by some Bible-readers, and by a certain Mrs. Smiley-a notorious souperess-who gave them money and food at different times. The soupers proposed to the mothers to give up the three children. The bargain was struck, and next day the children were to be delivered up. Our good woman heard of the sale, and immediately repaired to the mothers, who showed her the following note, which had just been received:-

> Palace, Stephen's Green, 27th August, 1861

"If Mrs. Flanagan will please call here any morning during the week, she will find a vacancy for her children, where they will be comfortably cared and attended to, to her satisfaction."

The bargain was so infamous, that the miserable woman who penned it, hardened as she was in the traffic of souls, was-I will not say ashamed, but afraid—to sign her name to it. We all know the Palace in Stephen's Green-but "let rest the dead." I will give you another case. In the course of the last month, I had a girl named Mary Nulty brought before me. I interrogated this girl, who is about twelve years old, and had been four years in the Birds' Nest. The children there are supplied with beef on every Friday, though not commonly on other days. It is specially impressed upon them that the Blessed Virgin is not Mother of God. She was told that Priests, if they got apostates into their hands, would horsewhip them, and that they held a hatchet over the heads of the dying. A sham controversy is carried on every Monday before the children, between two soupers; one of them personates a Catholic. I will give you one case more, that of a boy named James Carr, whom I also interrogated a few days later. He is about the same age as the girl Nulty. He was sent by his mother as a day-boy to the souper school in Townsend Street. A prowler, named Kennedy, got the mother to place him in the souper establishment in 12, Grand Canal Street, where he would be lodged, fed, and clothed, and out of which he would be ap prenticed to a trade. On him, too, it was specially impressed that the Blessed Virgin is not Mother of God. This boy, who retained the faith firm and immaculate, is now, with many others similarly rescued, safe under the radiant mantles of Mary and Brigid. I take leave to read for you here some extracts from a very touching poem written by Miss Procter-a convert lady, I believe, and daughter of that sweet poet, Mr. Procter, better known under his assumed name of Barry Cornwall. The poem is an appeal to England against her encouragement of Irish souperism.

"Spare her, oh cruel England!
Thy sister lieth low,
Chained and oppressed she lieth,
Spare her that cruel blow

"When in their wretched cabins,
Racked by the fever pain,
And the weak cries of their children
Who ask for food in vain;
When starving, naked, helpless,
From the shed that keeps them warm

^{*} The following are specimens of Methodist slang taken from the life of a gentleman, the chief of the Irish Methodists, whom I remember to have seen in my early years, the Rev. Adam Averell:—"My soul was sweetly tuned to preach:" "he was greatly acknowledged of the Lord:" he is "under gracious influence;" "here are a sweet, loving people:" "we had blessed seasons of refreshing;" "Sam told the doctor his experience;" "holding forth the Saviour as a sure hiding place;" the people had "sweet meltings of the heart:" "the Lord set three of them at liberty;" "a gracious influence descended upon us." "I had sweet intercourse with God;" he "stayed himself upon God;" &c., &c. A singular and decisive evidence of the lying spirit of the souper reports is in their constantly representing new perverts from Catholicism as familiar with such phraseology. They might be, as every Catholic knows, just as well introduced talking Hebrew.

Man has driven them forth to perish. In a less cruel storm; Then, then, we plead for mercy Then, sister, hear our cry! For all we ask, oh England, Is, leave them there to die! Cursed is the food and raiment For which a creed is sold, Tempt not another Judas To barter God for gold. You offer food and shelter, If they their faith deny .-What do you gain, oh England, By such a shallow lie?

"Take back your bribes, then, England. Your gold is black and dim, And if God sends plague and famine They can die and go to Him."

This poem you will find in a little volume published last year entitled "A Chapter of Verses, by Adelaide A. Procter" The volume itself was intended by the gifted authoress as a contribution towards the support of the London Night Refuge-an institution similar to that founded by our own good Dr. Spratt in Dublin.

The third thing that struck me as a legitimate object of inquiry was, what are the fruits of souperism? Now it might appear at first sight a difficult, if not impossible, task to find out the true solution to this question, based on a sufficiently large collection of tangible facts. We Catholics understand well the utter moral corruption which follows from apostacy: but when children are spirited away we know not where, and lost in the dark, deep, roaring see of a busy and godless world, it is hard to track them out. Fortunately, however, I might almost say providentially, a circumstance lately came to my knowledge, which throws a full and clear light on this question. There is, as you are aware, a reformatory at Glencree, of the object of which you are also fully aware. Now I have it on the very best authority that, within a certain limited period coming up to the present week, about 150 Dublin lads have been discharged from this reformatory, and that of these 150, at least 120 had been at souper schools in Dublin. Here is the same world-wide result, the same in Ireland as in every quarter of

the globe. Tens of thousands, hundreds of thousands, millions on millions of English gold, millions on millions of Bibles and tracts, poured out everywhere from the rising to the setting sun, land and sea traversed by rich and well fed missionaries, to gain proselytes to Protestantism, and everywhere with one or other of these two results—either no effect whatever produced, or, if any, that effect is moral corruption and degradation. In illustration of this I shall read for you a few short extracts from Mr. Marshall's great work, "Christian Missions." The witnesses are all exclusively Protestant, and the testimonies nearly all refer to one mission, namely, the Chinese. They are taken from the early part of the first volume (2nd edition): I have marked the pages:-

The Bibles were used "for wrapping up medicines and fruit" (20 for "wadding for guns" (30, 32, 36), "converted into kites" 35), "for wrapping up snuff, and such like undignified

"English education has been given to Chinese youths with no other object that we could see but to qualify them for hypocrites or for sharpers" (p. 180)

"Perhaps there are not more than 20 or 30 Christian Protestant Chinese, while Catholicism numbers its tens and hun-

dreds of thousands" (p. 184)

"Little has been done by [Protestant] missionaries in China,

except the printing of books" (p. 185).

"We have no proofs that the thousands of books thrown among this people have been the means of converting one individual" (Ibid.)

"The whole number of Protestant missionaries in China [in 1860] probably exceeds the number of converts who are

not actually in their pay" (p. 186).

"Protestant missionary labour is a grand swindle, and the sooner it is denounced and exposed the better" (Ibid.)

"At Koo-lung-su, where I was for upwards of a year, the only two Protestant converts that I could hear of were suspected of running off with the communion plate" (p. 187).

To these, without travelling beyond China, far worse might

be added; but I must not detain you too long.

The fourth and last characteristic of souperism which I wish to advert to here is, its marvellous spirit of lying. If I were asked what was the idiosyncrasy of souperism in this country, I would say without hesitation, that it was this spirit of bold, unscrupulous, persistent lying. Talk of Baron Munchausen, or Sir Nathaniel Wraxall, or Thiers, or Hume, or Bertrand Barère. None of these, nor all of them together, could soar

to the lofty perch of mendacity, from which, in solemn, saintly croak, the raven of souperism sends forth its monthly and yearly tale. Their lie is of the earth, earthy; its lie is of the sanctimonious kind, and goes forth, as the devil is said to have once appeared to St. Anthony, in the guise of artless, innocent piety Their lie is a "yarn;" its lie is a tissue of gold and sllver thread. Their lie is but a mock diamond; its lie is the precious pearl dissolved in "blessed seasons of refreshing and sweet meltings of the heart." Any one, if he only tried, could lie as they lied; none but a long and well trained pharisee could lie as it lies. In a word, their lies are the lies of men. and generally lead minds astray only for the present existence, and about matters that concern the present existence; its lies are the lies of the evil one, and lead souls astray into the path that ends in eternal death. Observe, the reports of souper success are all, or almost all, furnished by individuals who are facetiously called missionaries-" a sweet, loving people," whose members are distributed over the different souper districts. Now, these men derive their whole, or their chief support from the funds supplied, as we have seen, mainly from England. It is their great interest, their vital interest to keep up the delusion in its most intense colouring before the English mind, to befool England as far as possible, to glut her capacious gorge of credulity to very choking with stories of their own exploits among the benighted Irishry They are thus "sweetly tuned" to exaggerate, to shuffle, to lie, to do anything and everything under the rose, though which they may deem necessary to secure their snug-for them, very snug and comfortable-berths. If truth were told, Demetrius should lose his calling, and the silver temples of Diana should cease to be. But these are saintly gentlemen, "under gracious influence," who would not lie for the world? I know them well. I have seen specimens enough of them. I have not only seen but scrutinized them, and watched their incomings and outgoings. They are, for the most part, persons who have been quarried out of a low stratum of society-mean, uncultivated, cunningabove all, cunning and crafty, every one of them, as all Sampson's foxes together. Hypocrisy is branded on their forehead, it simpers in their face, drones in their speech, and slinks in their gait. They, of an apostolic spirit, forsooth! They, glowing with a single spark from the tongues of fire! Take away the bribes by which they are bribed to bribe; take away the "Saxon shilling;" and, before twenty-four hours, you would have them devising some new plan for pilfering under false pretences, or, if all failed, qualifying themselves for the next

jail delivery, and for the next government transfer to Spike Island. I intend, on a future occasion, to enter more fully into this matter. I at present confine myself to one simple statement, which has reference not to any remote spot, but to this very city in which you live. In page 29 of the souper report for last year, published in the course of the summer of this year, I find, under the head of "Dublin Mission," the following affirmation :-

"The visits of the agents are well received by more than three thousand Roman Catholic families [in Dublin], many of

whom are really anxious to hear the word of life."

To hear "the word of life!" that is, to hear the souper caricature and corruption of it. God's revelation is not in the mere printed text of the Bible, which may often be made to bear, and has often been made to bear, many different and conflicting meanings, but in the true sense of that text. But, waiving this for the present, I now, hereby and from this place, defy souperism to produce, I will not say 3,000, or 300, or 30, or 3, but even one respectable Catholic family, one Catholic family above all suspicion of taking bribes, by whom they were "well received."*

Here I, for the present, conclude. We have nothing to fear Frail, and false, and wicked there will ever be, and ever have been, in the Church as well as out of it. Reprobates here and there will commit souperism as they commit robbery, adultery, murder, and other crimes. But our glorious old Church of St. Patrick lives with an undying life. Never did her heart burn with a stronger Catholic glow than at this very day. Never did she gird herself more closely with the two great bands of unfailing strength-devotion to the Mother of Christ and to the Vicar of Christ. You have been always a faithful people to us, and we to you have been always a faithful Priesthood; and never were we more closely united together than now-united in love strong as death, stronger than death. I have no fear for our grand old Church. She has conquered the strength of the mighty, and the rage of the wicked. She has triumphed over the gibbet and the axe and the sword. The iron arm of persecution has not subdued her, the glitter of gold will not seduce her. In every trial she will continue to be, as she ever has been "fair as the moon, bright as the sun, terrible as an army set in array"

^{*} Certain arguments were noticed in this part of my speech, but too briefly. I reserve a fuller refutation for a future occasion.

J J KENNEDY, Esq., seconded the resolution, which was unanimously passed.

HIS GRACE then said-

I regret that being called away on pressing business, I cannot remain with you until the termination of the proceedings of this meeting. Before leaving, allow me to congratulate you most warmly on the report which we have just heard, and on the success of the Orphanage of St. Brigid. God has evidently blessed this good work, and it must be a consolation to you all to reflect that you have been instrumental in saving so many poor Orphans from the contagion of heresy and from eternal perdition.

Your past success, however, ought not to lull you into a false security, or induce you to think that you may be less vigilant for the future, or relax your efforts. The enemies of our holy religion were never more intent upon mischief than they are at present, and great caution and energy are required to repel their

attacks.

If we look round we see on every side proofs of the activity of the votaries of error and of the agents of the powers of darkness: they are unremitting in their endeavours to root out truth, and to propagate heresy and infidelity In the remote regions of the East, the war against truth is carried on by fire and sword, and within the last three years, more than 20,000 Catholics—giving to the world an admirable example of constancy and courage—have been put to death for their faith in the Annamite empire. In Italy, every attempt is made to overthrow the rock on which the Church is built, and to destroy the authority of the successor of St. Peter. In France, the divinity of our Divine Lord is blasphemously assailed in a work widely circulated, and written by a man who has enjoyed very largely the patronage of the French government, and holds the rank of professor of Hebrew in a public college maintained at the expense of the state. Thus we see what fruits may be expected when the education of a people is thrown into the hands of mere government officials, who frequently have no other principle to guide them, except a firm determination to promote their own interests, even at the sacrifice of religion and mo-

In Belgium, bigotry and the hatred of the true faith have been carried to an almost-incredible excess. Blinded by a wicked fanaticism, some freemasons, or men of that class, have formed a society in that country with the view of inducing parents to leave their children without the saving waters of Bar-

tism, and persuading adults to pass into eternity, and to encounter the terrors of divine judgment without preparing themselves for so dreadful an ordeal by receiving the sacraments instituted by the Divine Redeemer to give grace to the dying. The head of this society, Mr Verhaegen, filled, like all other sectaries and members of secret societies, with a spirit of fierce hostility against the Apostolic See, undertook, about this time last year, a journey into Italy to propagate his principles there, and to encourage his associates to greater activity in their war on Rome: but when passing the Alps, the hand of God was on him; he was struck with sickness, and compelled to return home, where he died, refusing every religious aid, and quite reckless as to the fate of his immortal soul. His followers, how ever, decreed to him the honours of a solemn funeral, and pronounced words of most enthusiastic eulogy over his unhappy grave.

It is not necessary for us to treat of the growth of infidelity in England, and of the attacks which clergymen of the established church, in their Essays and Reviews, and Dr Colenso, a Protestant bishop, have made upon the inspiration of Scripture and the historical truth of the books of Moyses. Many of the dangerous and anti-Christian opinions of Colenso, and especially his teachings as to the lawfulness of polygamy among persons lately converted to Christianity, were sanctioned by the late dignitary who filled the see of Dublin and enjoyed its ample revenues for more than thirty years.

That the views of the author of the "Errors of Romanism," in which work Dr. Whately attempted to shake the foundations of the one true Church, should coincide with those of the bishop of Natal, another latitudinarian, cannot surprise us. But when we recollect that, in regard to the Trinity, the divinity of our Lord, original sin, the efficacy of the sacraments, he walked in the footsteps of Sabellius, Arius, Socinus, and other heretics condemned by the Anglican church, we could not but be amazed when we read the fulsome eulogies passed upon the lately-departed prelate in all the Protestant churches of Dublin, and even within the precincts of the castle—eulogies in which the highest praises are bestowed on the faith of a man who frittered away all the mysteries of religion, and did not spare the doctrine of the incarnation itself—the foundation of Christianity Among those who held up a man so unsound in doctrine to the admiration of the world, must not religious convictions be very faint, and indifferentism exceedingly rife? And if the teachers and guides of the various sects be so reckless in matters of belief, must not the contagion of indifferentism soon spread very widely, and corrupt the whole mass?

Whilst infidelity is thus exercising its demoralising influences for the destruction of truth, we find that at the same time great efforts are made to propagate the various sects that have been cut off from the Catholic Church, and many who have no religion themselves, or who are enemies of revelation, enter most actively into the undertaking. The number of missionaries engaged in this work, and the Bibles that are distributed, can scarcely be calculated. Suffice it to say, that within the present century more than fifty millions of pounds sterling have been expended in missionary expeditions to the heathen, and several hundreds of thousands, perhaps millions, have been wasted in Ireland alone in futile attempts to root out the faith of our fathers.

That the missionaries employed in pagan countries by the sects carry on their work as a mercantile speculation, not being animated with the spirit of the cross of Christ, and that their labours are all fruitless, has been proved by the most convincing arguments in a work lately published by T W M. Marshall, Esq., formerly inspector of schools in England, entitled, "Christian Missions, their agents, their method, and their results." This work is most valuable I recommend it to your perusal: it will instruct and edify you, and put before you in a strong light the glorious privileges of the Catholic Church. Protestants reading and examining it, would be spared a great deal of money, for they would find that the large sums they contribute for missionary purposes are thrown away, and produce no advantage to pagan countries.

As to the missionaries employed in Ireland, every one knows that they are generally apostates, or belong to a low, degraded class, always ready to engage in any undertaking for which they may be well paid. In order to bring in funds, they are obliged to boast of their success; they have repeatedly told us from the pulpit and on the platform that the people are flocking to them in crowds, and that in a short time, of course if the contributions be increased, all Ireland will be Protestant.

It is not necessary to refute such idle stories. They are sufficiently contradicted by the late census. Some time ago, a Protestant dignitary, Canon Woodsworth, announced that there were 20,000 converts in Connemara alone: the census shows that there are only about 8,000 Protestants in the whole county

of Galway, of which Connemara is only a small portion, and from the statistics of all Ireland it results that the Anglican Protestants, though they have nearly all the property of the

country in their hands, and have the advantages of a richlyl endowed and established church, have fallen very considerably in number within the last few years. In 1834, they were 852,064. In 1861, they were only 723,193; thus, notwithstanding all the exertions of the church establishment and missionary societies, they have lost 128,871 in twenty years.

But as the boasting of our enemies and their exaggerations sometimes excite doubts in the minds of timid Catholics, and make them fear for the safety of our Church, I will say some few words more about our past history and about the recent census. What was the state of our poor country two hundred years ago, or even in the beginning of the last century? Sir William Petty, in his political anatomy of Ireland, states that, in the year 1672, there were only 800,000 Catholics in this country, and he adds that at that time "British Protestants and the Protestant church had threefourths of all the lands, five-sixths of all the housing in the country parts, and nine-tenths of all the housing in walled towns and places of strength." From a census taken in 1732-3, and lately published by Thom in his Tracts and Treatises on Ireland, it appears that in Ulster there were three Protestants to every two Catholics, and in Dublin the Protestants were as two to one, that is, to 80,000 Protestants there were only 40,000 Catholics in this city

Let us see how things now stand. By the late census it appears that, from the small number to which the Catholic population was reduced in 1672, they have grown up to four millions and a-half, whilst in Ulster there are twenty thousand Catholics more than Protestants and Presbyterians put together, and in Dublin the Catholics have increased from 40,000, their number in 1732, to 196,000 in 1861, the entire number of Protestants and Presbyterians not exceeding, in this last year, 51,000 souls. Let us add, that the parish of St. Peter in this city, or the parish in which we are assembled, contains more Catholics than there are Protestants in eleven of the Protestant dioceses of Ireland. The dioceses I refer to are Kilfenora, Kilmacduagh, Emly, Clonfert, Achonry, Cashel, Killala, Ross, Lismore, and Tuam, which, altogether, have only a Protestant population of 38,962, whilst two of our Dublin parishes contain 80,000 Catholics.

To understand this state of things still better, it is to be observed, that whilst the growth of Protestantism has been thus stunted, it was the favoured religion; Catholic churches and schools were handed over to its votaries, the property of the Catholic Church and Catholic nobility was confiscated in

its favour, the education of the country was given to it, poor schools, charter schools, diocesan and royal schools, and a great university were endowed to support it and promote its interests. and all Irishmen not professing its doctrines were excluded from every office of trust and emolument. This state of things continued until the end of the last century and penal laws were enforced with great rigour until the year 1829. Yet, notwithstanding persecutions, penal laws, confiscations, and trials of every kind, Catholics have increased most rapidly, and given proof of the vitality of their religion and their race. And it is not in Ireland alone, but also in other countries, that Irish Catholics have increased. There are, probably in England and Scotland, at present, a million and a-half of Catholics, either born in Ireland or of Irish parents; in the United States and Canada there are, perhaps, three millions of the same class, and half a million in other parts of the globe.

With such facts before us, can we fear for the ultimate triumph of our religion in Ireland? We have power, indeed, and influence, and wealth against us; we are assailed by misrepresentation and calumny, and all the weapons of the powers of darkness. Yet have we not much better prospects before us than our forefathers had a century ago? They were stripped of everything earthly; they had nothing under heaven to depend on, yet they fought a good fight, and handed down to us, pure and uncontaminated, the sacred deposit of the faith.

We have schools and colleges, convents and monasteries; we have a numerous and zealous Clergy—secular and regular; we have innumerable religious ladies who devote themselves to the education of children and the service of the poor our people, always full of faith, were never more attached to their religion, nor more devoted to its holy practices. What proof have they not given lately of their love for the centre of unity, and for Christ's Vicar on earth! The country is covered with beautiful churches; nearly all offices are accessible to Catholics; and we are now no longer living under the terror of the penal laws.

Under such circumstances we have nothing to fear from the attacks that are made upon us by proselytising parsons, apostate and immoral missionaries and street preachers, and sanctimonious old women, who neglect their domestic duties to devote themselves to the destruction of those souls that were redeemed by the precious blood of Christ!

Let us pray, let us be vigilant, let us act in all things in a spirit of charity, and God will be with us. In the mean time, it is our duty to use only the arms of truth and light, leaving

to our enemies falsehood, calumny and all the weapons of darkness; attend, then, to the wants of the suffering members of Jesus Christ, provide for the Orphans of St. Brigid, abound in the practice of good works, and our faith, in despite of all obstacles, will spread and flourish in this land which was sane-tified by St. Patrick, and which, if not possessed of the fat of the earth, is at least copiously enriched with the dews of Heaven!

At the conclusion of his address, the Archbishop read a circular signed by Mrs. Smyley Miss Whately, and other proselytisers, calling for money to support a Catholic boy who had apostatised some time ago. As it was stated that the boy was the nephew and ward of a Priest, that he had been brought several times before Dr. Cullen, that he had been cursed by Priests, and that he had been stripped of his clothes by his sister, etc the Archbishop was able to denounce the circular as a romance invented for the purpose of inducing credulous Protestants to give away their money Soon after the meeting, two proselytising agents, by name Tracy and Flanagan, informed the Archbishop's secretary that the boy's name was Edward Murphy, and two of the persons whose names were signed to the circular, and who are probably apostates, wrote a most insolent letter to the Archbishop himself on the same subject.

Not thinking it safe to correspond directly with men who, when abandoning their faith, appear to have renounced all truth and honesty, the Archbishop answered their assertions in the following letter to the editors of the liberal papers in Dublin, in which he shows to what an extent the proselytisers of Dublin, and even ladies like Miss Whately and Mrs. Smyley, deal in fiction, and how they lend their names to mere inventions, when there is question of raising money to support the work of heresy and perdition, in which they are engaged.

We insert the letter of the Archbishop.

Dublin, November 4, 1863.

Dear Sir-May I request of you to insert in your widely circulated journal the following observations regarding a circular, signed by some proselytising gentlemen and ladies of Dublin, which I read at the meeting of St. Brigid's Orphanage, held on Wednesday last, 28th October.

The circular was couched in these words:-

"About a few years ago, a case of considerable interest was brought before our notice, in connection with the missionary work in Dublin. A fine young lad, about fourteen years of age, an orphan, residing with his sister, a Roman Catholic, and under the guardianship of an uncle, a Priest, became a convert from Romanism. He was subjected to persecutions of all kinds, several times severely beaten, and brought over and over again before the Priest and Dr. Cullen, and finally, after being solemnly cursed, his clothes were taken from him, a suit of rags substituted in their place, and in this condition he was turned out of his sister's house and cast forth on the wide world."

Having made this statement, the writers then appeal to the public for a contribution of £36 per annum to pay the "fine young lad's" pension in a Protestant college, and some pounds more to provide clothes, books, and other requisites.

The document was signed by the Rev H. Eade, 12, D'Olier-street; Rev C. F M'Carthy, do.; Very Rev Archdeacon Wolsely, 23, Upper Leeson-street; Mrs. J Smyley, 8, Merrion-square North; Miss Whately, Palace; Robert F Franks, Esq., 18, Upper Mount-street.

Since the day of the meeting above referred to, two men, named Tracy and Flanagan, who appear to be engaged as inferior agents in the proselytising trade in Dublin, informed my secretary that the name of the boy whose interesting case was brought forward in the circular, was Edward Murphy, of the North Strand, that he had apostatised about six years ago, and was now studying at Mr. Bailly's College, near Birkenhead, in Cheshire, preparing to become a parson, having gone through a preliminary course at some Irish school.

Having obtained in this way sufficient indications to guide me, I have inquired into the case, and have come to the conclusion that the statements made in the circular have been invented for the purpose of giving a romantic character to the prosaic history of the perversion of a young and ignorant boy, who, after having been educated in the poor school of his parish, was employed as an assistant or a runner in a grocer's shop, and who, having fallen in with bad companions, was induced by them to renounce the true faith, and to embrace the undefined principles of souperism, in the hope of being put in a position to lead a lazy life, and to avoid the fatigues of a laborious business.

Regarding the statements in the circular:

1st. It is false that Edward Murphy was the nephew of a Priest. He may have stated so, for it appears that those who become apostates or soupers generally prepare themselves for that step by lying.

2nd. It is false that Edward Murphy was under the guardianship of a Priest. 3rd. It is false that he was brought before Dr. Cullen to account for his conduct. I never saw him. He was not brought before me over and over again.

4th. It is false that he was cursed by me or any Priest.
5th. It is equally false that he was stripped of his clothes, and that rags were substituted in their place, and that he was then turned out of his sister's house and cast forth on the wide world. It can be proved satisfactorily by sworn evidence that he was treated most kindly by his family, and that after he had become a souper he brought a present of clothes to his brother

Considering the shortness of the circular it is difficult to conceive how so many falsehoods could be compressed into so few lines. It is still more difficult to understand how ladies supposed to be in a respectable position in life allow their names to be attached to such monstrous fabrications, or sanction the collection of money under fictitious pretences.

As to the paid agents of proselytism and degraded apostates, it is not surprising that they would endorse any statement, however false and unfounded, for it seems that those who have renounced the truth, or have been cut off from the Church like rotten branches, live upon fiction, and think it part of their mission to invent calumnies against the doctrines and practices of the faith of their fathers.

As it is not agreeable or prudent to correspond with persons of this degraded class, I considered it the safest way to give a public answer through the press to some of them, who have addressed me regarding the case of Edward Murphy

I have the honour to be, with great esteem, your obedient servant,

PAUL CULLEN

The Rev W Kelly, S.J., proposed the next resolution:—
"That amidst the temptations which beset the children of
the poor, the dissemination of sound Catholic education is desirable, and that therefore the founding of Catholic schools
under the patronage of St. Brigid has the cordial approbation
of this meeting.

This resolution insisted on the necessity of enlarging the sphere of Catholic education for the poor, and called on the meeting to rally round St. Brigid's Association in its labours to meet this pressing want. Every effort was made by the enemies of the Church and of the poor to wrench the great lever of education out of the hands of the Church, and to employ it in loosening the foundations of faith. We must resist these efforts, and as St. Brigid's is a defensive organisation, we must

not neglect that maxim of war which proclaims that the resistance must be proportioned to the attack; that when improvements are made in weapons or tactics on the part of the assailants, corresponding improvements must be made by those who stand on their just defence. Formerly, proselytism directed its attack chiefly against adults; grown men and women were bribed to deny their faith; but it is by seducing and perverting the young that the gates of hell hope now to prevail. Prosely tism directed against the young, carried on under the mask of education, is most formidable and fatal; for the old, having been trained from their earliest days in the faith, cannot easily lose it from their hearts, though they may unhappily deny it with their lips: their hearts are like the vase spoken of by our national poet, 'The scent of the roses will hang round it still;' not so the young; their minds are as yet unformed, their hearts are like the land on which the seed falls, but the birds of the air pounce on it and carry it away Well, then, may these strongholds of proselytism be called 'birds' nests'-birds ill-omened and unsavoury as those described by Virgil: 'Virginei volucrum vultus. The young heart is susceptible to every kind of impression, soft as the wax, says Horace, pliant and plastic. We must, therefore, place it where it will receive impressions for good, not evil, and then, having walked in the ways of faith and virtue when young, it will not depart from them in old age. Call to mind the advice of the sage father: "My son, plant trees, and whilst thou art asleep, thy wealth will be growing." Plant these children as healthy saplings in the garden of the Church, and when you are asleep, when death shall have sealed your eyes, the wealth of the Church—her children—will be still increasing, and those whom St. Brigid's Institution will have saved from heresy and ruin, will transmit to generations yet unborn the faith of St. Patrick, unconquered, uncontaminated, unchanged.

J J M'CARTHY, Esq., Catholic University, seconded the resolution, which was unanimously adopted.

The Very Rev Canon M'Cabe then came forward and said—Mr. Chairman, ladies, and gentlemen, I have been requested to propose the following resolution for your adoption:—"That the St. Brigid's Orphanage was founded for defensive, not aggressive purposes, and the reports circulated to the contrary are totally unfounded." I am sure the audience I have the honour of addressing will not hesitate for a moment to affirm the truth of this resolution. All Catholic theologians will tell us that even if the enunciation of a lie, no matter how trivial

it may be, could be the means of opening the gulf of hell and extracting all the damned spirits that are in it—a lie is in itself so intrinsically hateful to Almighty God-that they would not dare to be guilty of that venial offence. If we induce a man to do what we call a good thing, and if that man in doing it violates his conscience, he is guilty of a sin. Therefore, if in trying to get the child of a Protestant parent reared in the Catholic Church, I do something to induce that man unfairly and against his conscience to surrender his child, in giving me that child he would be guilty of a fault against eternal truth, and I would be doing an act most censurable. He would be staining his soul with sin, and doing an act destructive of his duty as a parent; and if I could save the immortal soul of that child, I would get no credit from the God of truth for it. What we do highly we must do holily—the act itself must not only be good, but everything about it must be good also, so that the smallest flaw in the action renders it not only worthless, but actually sinful. I believe I am enunciating strictly Catholic doctrineit is a doctrine that I am sure you all have acted on, and it is one that no Catholic would think for a moment of contravening by his conduct. Now, if his Grace the Archbishop were here, I would appeal to him to say that he for one would be the first to dissever himself from it if it bore that character, for the reason that he would endorse the expression of St. Paul, "that all things that are not of faith are sin." Induce a man to trample on his conscience, and that man is guilty of sin, and any man that concurs with another in committing a sin, is guilty of that same identical sin. It would be repugnant to our notions as Catholic theologians, moralists, and Priests, to countenance for a moment what would be a sin to gain a proselyte. I am afraid that among those people there is a great deal of what is called "politeness"—a great deal of mawkish sensibility They do not like to see the Church grappling in a bold, manly way with heresy They would rather we would touch it lightly, and speak to it gently They do not like to see the Church seizing the monster heresy, by the throat, and strangling it. When we speak strongly and act boldly some Catholic nerves are unstrung. All I can say is this, that if those who have gone before us in the faith were the stamp and type of those people, I am sure the faith of St. Patrick would not exist in Ireland to-day. These are not the men by whom the salvation of the world was worked out, and if this excessive politeness, worldly politeness, were to become general in the Church, away with the foundations of the Catholic faith. I proclaim publicly here that I defy any one to point out a single act, either in connection with this association or any other that

has the blessing and sanction of the Church, that had for its object proselytism, that is, inducing a poor Protestant, by unfair means, to give his children to be reared Catholics. If any of our proselytising friends, either in Townsend Street, or my dear friends of the Coombe, can produce a single fact-I do not mean lies, for they can tell them most flippantly and copiously-if they can point out a single instance in which this association has adopted their own filthy means of bringing a child into the Church of God, I promise them that I will cease to have the smallest connection with it. I know they will refer to a case in my neighbourhood—a case that cost our excellent friend a good deal of real suffering, which has proved her to be, indeed, the mother of orphans. I know that some very respectable Catholics in my own parish have shrugged their shoulders and said, "This is something like proselytising." It was no proselytising—it was a case in which every person with a spark of Catholic charity were called on to throw themselves into the battle for the rescue of that poor child. You all know the history of that extraordinary case which Miss Aylward suffered so much on account of, that is referred to by some of our very polite Catholics, and when they are called on to come to those meetings and to countenance them, they shrug their shoulders and say, "It is proselytism, it is playing the game of the Protestants, and I will not assist it." Now, if my friends of the Coombe can produce for me a fact which goes to prove that this association has issued their filthy means of corruption and bribery to bring a Protestant child into the fold of the Church, I will promise them most sincerely to withdraw from it the moment they prove that fact. I will not trespass longer on your time, but simply say, I feel great pleasure in proposing the resolution.

Richard Devitt, Esq., T.C., seconded the resolution, which

was unanimously adopted.

The Rev Thomas Burke, O.P., proposed the next resolution— "That we hail the success of the Orphanage of St. Brigid and the Schools as a sign amongst other blessings of the revival of devotion in the Island of Saints." He referred to the Report read by Miss Aylward as the language of a warrior, and alluded in eloquent language to the ancient Church of Ireland.

The Rev Mr. O'Neill seconded the resolution, which was also

adopted.

The Very Rev Canon M'Mahon having been called to the second chair, the proceedings were brought to a close with a vote of thanks to P P M'Swiney Esq.

ST BRIGID'S ORPHANAGE,

FOUNDED TO RECEIVE 500 CHILDREN—BOYS AND GIRLS)

The following Donations and Subscriptions in aid of the above Institution have been received from 1st of December, 1862, to 23rd of November 1863.

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Rev P Vincent,			Messrs. O'Reilly, 1	0	0
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Miss Kearney, 1	0	0			
Bernard Manly Esq.,	0	0	per Rev W Purcell, 1	0	0
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Rev Charles M'Cluskey, P.P.,	0	•		0	0
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S.J.,	0	0	Rev M. Dungan, P.P.,		
Rev John Green, P.P.,			Blanchardstown, 1	0	0
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Murray, 1	0	0	Clontarf, 1	0	0
Very Rev Mgr. Yore,			Richard Spring, Esq.,		
(for an orphan),	0	0	for 1862.	0	0
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Mrs. Lee, Manchester,			Father Columban, 1	0	0
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Callested by

Mr Vantreight, President, £1 Messrs. Whelan and			Mr. C. Rorke, " Patrick Levy, " P Sheridan,	£2 2 0	1	10 7 11 <u>±</u>
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GUILD OF THE HOLY FAITH.

Mr. O'Donohue, ,, O'Connell, ,, Murray,	$\begin{array}{cccccccccccccccccccccccccccccccccccc$	Mr Morgan, Messrs. Duffy and	£0	12	6
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St. Pulcheria's Guild.

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SUNDRY COLLECTIONS.

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Mr. Fortune, ,, Blanchfield, ,, John White, ,, M'Cabe, ,, Connor,	0 5 1 18 0 0 0 10	2 6 6	Collected from work- men at Midland Railway, per Mr. Kelly, £1 19 10 Per Mr. Swan, 1 19 11	
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SUBSCRIPTIONS FROM LOAN FUNDS, &c.

The St. Andrean Patriotic Loan-Fund Society	ė	£ s	3. d
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Jeggan			
The St. Laurence O'Toole's Tontine Society,	C	7	0
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The Fellowship Tontine Society, per Mr Deegan and Mr. Tallow,			
	0	7	7
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St. Alban's Society, per Mr. Bermingham and Mr. James M'Mahon,			
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St. Peter's Loan-Fund Society, per Mr. Bermingham and Mr. Mognitude		~	
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The Friendly Beneficial Society of St. V.	U	10	0
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Shop and Warehouse Society, per Mr. Kavanagh, St. Laurence O'Toolo's Society	0	7	6
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St. Laurence O'Toole's Society, per Mr. Kavanagh, St. Martin's Tontine Society, per Mr. Goodwin,	0	9	3
St. Martin's Tontine Society, per Mr. Goodwin,	0	5	81
			2

Very grateful thanks are returned to the Ladies who have kindly sent old and new clothing, and materials for making same, to St. Brigid's, 42 Eccles Street, for the Orphans.

P.S.—Persons wishing to subscribe to this most necessary and meritorious work will please address "Miss Aylward, St. Brigid's House, 42 Eccles Street, Dublin." His Grace the Archbishop, the Very Rev and Rev the Clergy of the city, and the Members of the Committee, will also most thankfully receive contributions.

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 same, directed to "The Secretary, St. Brigid's Orphanage, 42 Eccles Street, Dublin."

Donations of Children's Clothing, old or new, or materials for making same, boots, shoes, &c., will be most gratefully received.

ST. BRIGID'S ORPHANAGE.

FOUNDED TO RECEIVE

500 CHILDREN (BOYS AND GIRLS).

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

There are three ways in which you can assist it:—1st., by your prayers; 2ndly, by your alms, 3rdly, by soliciting the contributions of others, and communicating the knowledge of this great work of Charity to your acquaintances.

St. Brigid's Orphanage was founded by the Ladies' Association of Charity, (Metropolitan Parish), in the beginning of the year 1857, for the purpose of rescuing Catholic Orphans and destitute infants from the Proselytisers.

Already 470 of these little innocent creatures (boys and girls have been saved, and put to nurse with good Catholic nurses in the country It is proposed, with the help of God, to go on till five hundred or more are saved, and you are requested to put your hand to this work of God A work of God truly, for it has been enriched lately by our Holy Father Pope Pius IX with many Indulgences, and has received the blessing and support of twenty Archbishops and Bishops, and a great number of the Clergy, and several of the Superiors of Religious Houses.

Many hundreds of these poor Orphans are at this moment calling to you for help from Protestant Orphanages, Schools, and Asylums. Many others, just ready to drop into these places, are making application every day to St. Brigid's Orphanage. Will you turn your face away from these poor aba doned infants of the Irish Church, leave them to be brought up in heresy and perish for ever? Their angels see the face of your heavenly Father, and await your answer, that they may enter your name in the book of life.

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

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

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

The Holy Sacrifice of the Mass is offered eight times every Month for the Subscribers, and all engaged in this good work.

P.S.—Subscriptions or donations may be sent to St. Brigid's House, 42 Eccles Street, Dublin, where also collecting books, cards, and further information may be had. The Clergy and the Members of the Committee will also receive Subscriptions.

Amongst the subscribers are to be found the following:-

His Grace the Archbishop of Dublin; His Grace the Archbishop of Armagh; His Grace the Archbishop of Tuam; the Lord Bishop of Kerry; the Lord Bishop of Kilmacduagh; the Lord Bishop of Killaloe; the Lord Bishop of Kildare and Leighlin; the Lord Bishop of Ardagh; the Lord Bishop of Cloyne; the Lord Bishop of Elphin; the Lord Bishop of Derry; the Lord Bishop of Meath; the Lord Bishop of Ferns; the Lord Bishop of Clogher; the Lord Bishop of Ossory; the Lord Bishop of Ormore; the Lord Bishop of Cape Town; the Lord Bishop of Cork; the Lord Bishop of Waterford; and the Lord Bishop of Galway

TESTAMENTARY GUARDIANS.

Extract from a Pamphlet published by his Lordship the Bishop of Southwark, and kindly presented by him to St. Brigid's Orphanage.

PRACTICAL DIRECTIONS AND SUGGESTIONS AS TO APPOINTING TESTAMENTARY GUARDIANS.

No particular form of words is necessary for the appointment of a testamentary guardian, nor is any legal assistance necessary The following would be sufficient: "I, A. B., , &c., by this my " of "Will (or Codicil appoint C. D., of , &c.] to be the Guardian " [and E. F., of "[or Guardians] of my children after my decease, and I "direct that my children shall be brought up in the Roman "Catholic Faith, which I profess." A Testamentary Guardian may be appointed by any Will or Codicil, whether containing any disposition of property or not, and whether the father has any property to leave or not. It must, like any other Will, be signed (or marked in lieu of a signature) by the father in the presence of two witnesses, who must sign their names as attesting witnesses in the presence of the father and of each other. A Will or Codicil appointing guardians can be revoked at any time by being destroyed by the father with that intent, or by his executing a subsequent Will or Codicil. It need not be proved after his decease unless it also disposes of personal property or appoints Executors; and even if it ought to be proved, it is effectual, and can be acted on, as regards the guardianship, although it has not been proved. The guardians may be of either sex, and one will be sufficient, though it will be better to name more, to provide against death or refusal to act. The Guardians need not be also appointed Executors or Trustees, and need not have any control over the infant's property given to them. Persons residing, or who are likely to reside out of England and Wales, (or out of Ireland, if that is the residence of the children), should, if possible, not be appointed. Married women may be appointed guardians, but in considering of the propriety of appointing married women, or women likely to marry, it must be borne in mind that the powers of Guardianship given to them will mainly be dependant on their husbands. The Court of Chancery (in cases where it interferes as above

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explained) will consider that on a female guardian marrying, her powers as a guardian came to an end, and it will consider whether, taking into account the character and position of her husband, it will be beneficial for the children to reappoint her.

Note by Mr Bagshawe.

I have considered the above suggestions, and in my opinion they are an accurate statement of the English Law on the subject to which they relate.

(Signed)

Lincoln's Inn, 28th April, 1858.

W H. G. BAGSHAWE.

FORM OF BEQUEST TO ST BRIGID'S ORPHANAGE.

"I give and bequeath the sum of unto the Treasurer for the time being of St. Brigid's Orphanage, Eccles Street, Dublin, the same to be paid within months next after my decease, and applied to the uses and purposes of said Orphanage, and for which the Receipt of such Treasurer shall be a sufficient discharge."

*** Devises of Land or of Money charged on Land, or secured on Mortgage of Lands or Tenements, or to be laid out in Lands or Tenements, are void; but Money or Stock may be given by Will, if not directed to be laid out in Land.

Note.—It should be particularly noticed, that no Will whatsoever, whether of real or personal property, which bears date after the first day of January, 1888, is valid, unless it be signed at the foot by the Testator, or by some person in his presence, and by his direction, and said signature acknowledged by him in the presence of two witnesses, who shall sign the same as witnesses in the presence of the Testator, and in the presence of each other.

St. Brigid's Orphanage

FOR

FIVE HUNDRED CHILDREN



A subscription or donation is respectfully solicited for St. Brigid's Orphanage.

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ST. BRIGID'S, 42 ECCLES STREET, DUBLIN

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Bublin:

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