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 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.

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. Brigh'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, 1838, 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

FOI

#### FIVE HUNDRED CHILDREN



# NINTH ANNUAL REPORT.

- ACUSKOUSON

ST. BRIGID'S, 42 ECCLES STREET DUBLIN

#### Bublin:

PRINTED BY W POWELL, 10 ESSEX BRIDGE.
1865.

St. Brigid's Orphanage.

# NINTH ANNUAL REPORT.

A Meeting of the above Association was held on the 16th December, 1865, 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 Dean O'Connell, P.P., Very Rev Canon M'Cabe, P.P., V.G., V.G., Very Rev Monsignore Forde, P.P., V.G., Alderman Dillon, M.P., Alderman M'Swiney, Very Rev Dr Molloy, Maynooth College Rev Father Callan, S.J., Rev P. O'Neill, J.J. Kennedy, Esq., Very Rev Walter Murphy, Adm., Rev Father Donnelly, Rev Father Gowan, C.M. Rev Father Delany, Doctor O'Kelly, Maynooth, Rev B. Sheridan, Rev F. O'Neill, High-St. Rev John Burke, C.M., Rev John Leonard, C.C., Blanchardstown, Very Rev Canon

Lee, P.P., Bray, Rev P J Nowlan, Donnybrook Rev Dr Ryan, C.C., Metropolitan Church Very Rev William Brock, P.P., St. Paul's Rev Edward Mathews, C C. Rev Thomas P O'Donnell, C.C., Rev Nicholas O'Farrell, C.C., Rev William Purcell, C.C. etc.

# The following Report was read and adopted.

May it please Your Grace,

THE Directors of St. Brigid's Orphanage beg very respectfully to submit to Your Grace, the Clergy, and their many and valued Associates, this their Ninth Annual Report.

It may be said that this is, in some respects, the most important Report yet published of St. Brigid's work it records, thank God, the protection of the faith of many orphans, the education of many poor children, a progressive improvement in the machinery of the Institute, and what is of more consequence, it shows that a state of permanence has been gained. Many good men, during the last nine years, doubted the prudence of the work. They asked, "Where will it end? How dangerous to undertake so much without security Should this spring be broken, or that link taken away, all falls to the ground, and the consequences will be lamentable." Thanks to God, those nine years of anxiety and toil are past, and the Institute, nursed so long and tried so rudely, becomes one of the recognised famihes of the Church.

Hitherto, our Report consisted, almost exclusively, of an account of the Orphanage, but during the past year, St. Brigid's Schools have so grown as to demand a large space in this Report. We will, however, first take the

#### ORPHANAGE.

Forty-five Orphans have been admitted into the Institution during the past year These, added to five hundred and twenty-five previously admitted, make the total FIVE HUNDRED AND SEVENTY received since the foundation of the Orphanage in 1857 To those who sustained the work by their subscriptions and collections, it must be a satisfaction to contemplate those five hundred and seventy children raised from destitution, saved from ignorance, and rescued from proselytism. The little child that had lost its father and mother, or both—that was thrown upon the wide world without a home, without covering-innocent, helpless, friendless this is the child that the supporters of St. Brigid's Orphanage have taken by the hand, placed in a home, educated, and in many cases established in a way of working out his own livelihood. The social fabric was broken in the cases of those orphans family ties and associations were all rent like the stones of a ruined house, the members of the family lay scattered and fallen. You collected and raised them again in the social edifice, making them members of families, as the Author of society willed.

But the special function of St. Brigid's Orphanage is its defence of the faith of Catholic Orphans and destitute children. It is now well known that an elaborate and extensive machinery has been in operation during the last thirty years, to rob our poor children of their faith by snares and bribes. St. Brigid's Orphanage

was founded with the design of counteracting this evil, and consequently, those five hundred and seventy Orphans are, with very few exceptions, so many souls saved from proselytism. It is only by the daily routine of an institution like St. Brigid's that one becomes acquainted with the evil done by this vile proselytism, and done often without the design of destroying their offspring on the part of poor Catholic parents who part with their children.

A poor widow, named Mrs. Hogan, placed her two children more than seven years ago in the Protestant Orphan Union. She had no idea of making them Protestants. She was very poor She said, "I can earn my own bread, but to support two children without their father I am utterly unable." She put her two httle boys into the orphanage, intending to take them back before they could learn to deny their faith. Year after year she was disappointed in her hopes of being able to snpport them. Her conscience became alarmed, and she told her employer that if she could get any place for them, she would withdraw them. Her employer applied at St. Brigid's. They were passed for admission. She demanded her children, and was refused. She then wrote a letter under direction, claiming the children, and received the following answer

"The Orphan Refuge, or Protestant Charitable Orphan Union Office, 34 Upper Sackville Street.

" Madam. 20th October, 1864.

"I am instructed by the Committee to state in reply to your application, that your two children, who have been under the care of this Society since the 14th of April, 1857, be delivered up to you that they shall be given up to you, at any time you specify, on your fulfilling the conditions on which they were received, and which you, as a consenting party, signed, viz., that you shall pay for each of them at the rate of £6 a year, from the time they were admitted, till such time as they shall be withdrawn by you.

"I am, Madam, your obedient servant,

Stephen C. M'Gusty,
Assistant Secretary.

"To Mrs. Hogan."

The poor woman, on reading this letter, despaired of recovering her children, for she knew that £90 was entirely beyond her reach. "But," said she, thinking a while, "they must get trades, and when they come out, they will remember their mother, and return to God." Left to herself she would have rested here, and many Catholic Orphans are despaired of and lost, just at this very stage. She was told, however, not to despond; that a taste of the Queen's Bench would bring Mr M'Gusty to reason. Accordingly, under a threat which, they had good reason to know, would be carried out, she obtained an order for her children. The younger was delivered to her at Christmas last, and was admitted into St. Brigid's. The elder had been confirmed in heresy He had, however, some yearning for his mother, and was coming with her, when, twitted and overawed by the Parson of the place and by the Protestants with whom he had lived more than seven years, he hesitated, and like the poor ship-wrecked sailor, who sometimes when touching land is carried back by a receding wave, he was lost in the abyss. This is the evil against which St. Brigid's Orphanage contends, and those five hundred and seventy children saved from spiritual ruin and eternal misery are its first fruits.

We may, perhaps, be permitted a short digression

here, to say that his Excellency Lord Wodehouse is one of Mr M'Gusty's patrons, and probably his Excellency does not know that he is dividing brother and brother, and separating child from mother His Excellency does not know, that he, through his patronage of Mr M'Gusty, has erected two hostile camps in the family of poor widow Hogan. Lest we should be accused of dealing unfairly, we quote from the report of the Orphan Union, read at a public meeting held on the 18th of last April "They (the Committee), are thankful to announce that at their request the present Viceroy, his Excellency Lord Wodehouse, has consented in the most gracious manner to take his (Earl Carlisle's) place as Patron, and, at the same time, promised to become an annual subscriber"

But the question will be asked, what has become of the five hundred and seventy Orphans that were received since the founding of the Orphanage? We wish to give a full, and we hope it will be a satisfactory, account.

During the past year fifty-seven children have been removed from the Orphanage. Of these, three died very young, and are now in heaven, eighteen were restored to their parents or guardians, thirteen were placed in situations or apprenticed to trades, and twenty were adopted by their foster-parents, and have become members of the families that nursed them. In former years 257 were similarly provided for, and these, added to the fifty-seven of last year, give three hundred and fourteen Orphans provided for since the foundation of the Orphanage.

Here we may be permitted to make a few observations that may serve to elucidate and individualize the above general figures. 1st. We hope it will be satisfactory to the Patrons and Subscribers of the Orphanage to find the large number of three hundred and fourteen children provided for in the short space of nine years. It is more than we anticipated, or indeed, could have imagined at the beginning.

2nd. Of those three hundred and fourteen the Church has lost, at least for a time, about twelve children, who at different times during the nine years were taken away by their unhappy mothers (bribed for that purpose), and handed over to proselytising institutions. We say, at least for a time, because we hope that God will defend and protect poor helpless innocents that were cast into the furnace against their will. A few days ago one of those twelve called to say that she had been lately placed and watched in a Protestant situation, but that she was determined to be a Catholic, and begged that we would provide a place for her in a Catholic family

3rd. We are happy to have to report favourably of the children that have passed through the Orphanage. Indeed, only one of them has turned out badly There are slight complaints of two or three others, just such as we hear of the best of children now and then. There is, however, this great fact, that we cannot supply the demand for our Orphans. Where they have gone to trades or to service, they have made themselves useful, and others seeing this, have been applying for them, and, in consequence, there are only two children on our books that are over fourteen years of age. Some of those children come to see us from time to time. A little boy last winter brought us his Chrismas-box, four shillings, to him a fortune. He had previously brought his master's subscription of one pound, and several shillings that he had collected. Another little boy came a few weeks ago to say that his master, being so satisfied with his conduct, had promised to allow him to come under tradesman's wages before the expiration of his apprenticeship. Then, said he, I can support my poor mother, and I'll pay for two of the orphans also. We could tell many similar consoling traits of the orphans that have left us if we had space.

4. There is one fact, however, that must be noted it is this, not one child of the three hundred that have been in the care of the Orphanage, has been brought before a magistrate. This will appear the more wonderful when we bear in mind, that it is the class of children that we receive which chiefly fills the reformatories. We would not have been surprised if a few had, through temptation and company, done wrong and been sent to the Reformatory, but, thank God, not one has been accused of theft yet. Thus, St. Brigid is a benefactor of society, and the accounts of the Orphanage prove that it is less expensive to prevent crime, than to reform criminals.

5 One fourth of the children that have passed through the Orphanage have been restored to their surviving parent (almost always the mother). The greater number of these children were reared and able to help their parents at the time of restoration some, however, were still very young, and were taken out partly because the parents had improved their circumstances, and partly because they did not see their children as often as they liked. Here are the safeguards of the Orphanage. For, when a mother is not allowed to see her children every other week, what does she do? If she is a good mother, she will strive hard to put herself in the way of supporting her child, and this is not of rare occurrence. If she is a corrupt and wicked woman, she by degrees forgets her child, and it is thereby saved from the contagion of her example. Thus the constitution

of the Orphanage imposes reasonable tests upon applicants, and, at the same time, gives a guarantee for the economic use of the funds entrusted to it.

We have to report also, that the system (out-door) of the Orphanage continues to work well. The orphans are healthy, attentive to their religious duties, and advancing fairly in their schooling. The premiums given, last year, are the best proof of this. Every child that learns all the ordinary Catholic prayers, receives a premium of a half sovereign sixty-two of these premiums were given last year Every child that learns to read well, receives a premium of a half-sovereign, twenty of these were taken last year. Every child that learns to write well, gets a premium of a half sovereign eleven of these were won last year Each child that becomes master of the four first rules of arithmetic, receives half a sovereign, twelve of these were won. Each child that receives the Sacrament of Confirmation gets a like premium, only one of these was won, because it was not the year of the Archbishop's visitation. Altogether, one hundred and six premiums were won last year, or fifty-three pounds, and when it is remembered that no child can take the same premium twice, that, in fact, it is given not for comparative excellence, but for learning an art (writing for instance), or a science that he did not know before, it will be admitted, that the schooling is fairly attended to.

The salaries paid to the nurses are not high, yet we have applications at present from forty comfortable families for the orphans. The few cases of neglect that occur, and must occur from time to time, are speedily remedied by means of the examinations, inspections, and visits paid unexpectedly to the schools and cottages. The mutual affection between the nurses is something really admirable, we can truly say that it is, in many

cases, more intense than that which exists between parent and child. A proof of this occurred a few weeks ago. A little boy that was four years in the Orphanage, showed as he was growing up manifest signs of idiotcy. We thought it better that he should be sent to an asylum, or to the Poor-house. His own mother had no objection, and in his stead, a child might be received whose faith would be in danger. He was called into town, and when the nurse heard of the arrangement, she said she would not like to part with the child. "Is he of any service to you?" we asked. "What service could the poor boy be to me?" she said. "But he is a loving child, and if he must be put off the books, I'll keep him, I'll be a mother to him."

The funds, during last year, have not, thank God, failed. The total amount arising out of collections, subscriptions, bequests, and the little pensions of a few orphans that were partially paid for, was £1903 14s. 9d. Of this sum, the Brothers of the Guilds collected in pence through the city £330 17s. 2d., and the Ladies of St. Pulcheria's Guild collected £93 14s. 5d. These are the best friends of the Orphan, for, independent of the large material support, they bring a blessing upon the Orphanage by the many acts of virtue they perform, in making their collections. We feel deeply grateful to the Archbishop and Bishops and the Clergy for their subscriptions, and also for their kind recommendation of the charity to their people. We are unskilled in the art of giving thanks, and therefore, perhaps, the best way to show our appreciation of the great charity of the friends and supporters of the Orphanage, is to continue to do their work, and it is a glorious thing that the managers, collectors, and all others engaged in the work receive no pay They are like the chivalrous knights of whom St. Teresa speaks, that serve their king in war

at their own cost. God has, perhaps, on this account, blessed the work and caused it to fructify. Some subscribers, however, have not renewed their subscriptions perhaps because they were not waited on. We would entreat them not to put the expense of a paid collector upon the Orphanage, for this can only be avoided by their kindness in remitting their subscriptions when they fall due.

In last year's Report there is a carefully compiled list of most of the proselytising institutions of Ireland, with the object, machinery, and revenue of each. These, we find from an examination of their latest Reports, remain pretty much in the same state. A few have enlarged their funds, and thereby their power of doing us harm—some have declined, as the Irish Church Missions—but the majority are just as we described them last year—We need not, therefore, repeat the details of last year's Report, but merely remind our subscribers that the aggregate revenue of all those proselytising institutions is not under—as we proved last year) £100,000 a year, and that the greater part of this immense sum is spent every year in an attempt to rob our poor children of their faith.

#### ST BRIGID'S SCHOOLS.

Spiritual works, like physical, will have their developments, the tree grows and throws out its branches so St. Brigid's Work slowly and securely extends itself. In working the Orphanage, the managers saw from accumulated evidence, that the proselytising day-schools served as feeders to the Bird's Nest, the dens in Spiddal, Luke St., etc., and that Orphanages were not sufficient to counteract proselytism that, besides, schools were wanted near the proselytising day-schools, to withdraw Catholic children.

In former reports, we recorded the establishment of three such schools. Within the last year, two additional have been opened, one for girls, and one for little boys, in West Park Street, in the Liberties, and just opposite the great proselytising school on the Coombe. In a short time it is hoped that two others will be opened.

After much consideration, it appeared best to establish moderately-sized schools, to hire a large room or an old house, and fit them up well for their purpose, but at the least possible expense, and to carry the schooling into the poor localities, to the doors of the room-keepers and inhabitants of cellars. Thus, thank God, a beginning has been made. Five of the schools are at full work, and afford education to five hundred and fifty children, not on the rolls, but in daily attendance.

It was through great toil and sacrifices that these schools were founded. They fulfil their end, giving a sound education, and attracting poor children from the proselytising schools. They were raised in each locality without advertisement or ceremony, and were left to make their own character, and it is satisfactory to have to state, that the longest established are the most prized, showing that the people value them in proportion as they know them.

An account was given in our last Report of the kind of education imparted in St. Brigid's Schools. We would gladly go into those details again. But fearing to lengthen this Report unduly, we beg to refer to the former This much, however, may be observed, that the element of religion was considered to be more than usually necessary in those schools. The education to be imparted to children, the faith of many of whom had been tampered with or was in danger, should, clearly be built upon religion, moderated by religion, interwoven

with religion, and sanctified by religion everything in and about the school should be calculated to strengthen them in their faith. Hence, each of St. Brigid's schoolrooms is adorned with a Crucifix at one end, and an image of the Blessed Virgin at the other, and each child, as it enters, takes holy water, kneels, and offers a short prayer before commencing the business of the school. Those that teach have no motive save that of serving Christ in His poor little children, and hence it is to be hoped that their example and manner in the school will have more influence for good than many words. Care, however, is taken to blend with the secular teaching a word, now and then, of eternity, God, heaven and hell, especially where an occasion arises out of the lesson in hand. The parents are made to cooperate as far as possible in the education of their children, and, for this purpose, a little book of directions and regulations is given to each parent that presents a child for admission. The children are prepared for Confession, Confirmation, and first Communion in the school, but, lest teachers should usurp the functions of parents, care is taken that the children shall go to discharge their religious duties with the leave and under the directions of their parents. Thus a two-fold good is secured, parents are kept in the practice of making their children discharge their religious duties, and children after leaving school for trades, do not sever connection with the authority that was used to send them to confession.

It is remarked by those who have witnessed the working of the schools from the beginning, that the children, especially the little boys, besides mere booklearning, are taught to respect each other. A gentleman who had known the rude habits of the little boys of one of the "Boys' Schools" at its beginning, was surprised and pleased, when he paid a visit a year after-

wards, to observe a little boy in a narrow passage of the school, that was obstructed for the moment by another, stop, and saying "I beg your pardon," wait till the other had made room, before attempting to pass.

But, it will be asked, how are the funds procured for those schools? It is a pleasure to be able to say that their expenses are not great. In three of the schools most of the children pay, very punctually, their schoolpenny in some instances, poor children that are barefoot in winter do so, and that without any pressure, for the parents have only to get a note from any priest, saying they are unable to pay, and their children are admitted free. A few subscribers give in the aggregate about forty pounds annually, and thus those three schools are carried on, and are not getting into debt. It must, however, be gratefully acknowledged, that the Oblate Fathers who make a little use of one of the schools, have, up to this, paid the rent. The chief reason, however, why those schools are conducted so economically is, that the teachers give their services gratuitously, and expect their reward hereafter In those days when the freedom of education is so much threatened, it may be of some use to have proved the fact, that three poorschools, with a daily attendance of three hundred children, can be well taught at a cost to the public, including the rent of two of them, of forty pounds a year, or of thirteen pounds six and eight pence each school.

The West Park Street schools are, however, somewhat different from the last mentioned—they are what are called Ragged, but we have taken the liberty of calling them Catholic schools. There are nearly two hundred and fifty children in daily attendance. Most of them must receive bread and some clothing. It is a calamity to turn a school into an alms-house, but in this case, it is absolutely necessary, the children are so

The good Parish Priest, with Father Plunket, has organized a small body of the Confraternity to meet this expense. It is necessary also to defend these poor children against the snares of the proselytiser There is a large proselytising school in the immediate vicinity called the "Coombe Ragged Schools," which offers many inducements to the destitute to renounce their faith. It consists of day-schools for children and Sunday-schools for adults. In the first place, Catholic children receive breakfast every morning, and adults every Sunday, besides clothing occasionally, on the condition of receiving heretical teaching. In the second place, there is the Coombe Ragged Schools Relief Fund," for they say, "it is absolutely necessary that some small assistance should be given in cases of sickness or other emergencies," in other words, to hold these poor hypocrites in their grasp in their sickness, that they may die in that state. In the third place, there is the "Convert Relief Fund," for the poor wretches whom they tempted to attend their Sunday school, and who have broken with their Catholic neighbours, for they say "the moment a poor Roman Catholic ventures to inquire on the subject of his salvation, he is a marked man." The total of this Fund is not given, but from the sums subscribed by a few 1t would appear to be considerable. The gentleman, for instance, styled by them, "His Grace the Archbishop of Dublin," subscribes twenty pounds, Lady Dowager Dunsany, fifteen, Henry Bewley, Esq., five, and many others in like manner subscribe to this Fund, to tempt poor Catholics to violate their consciences by sending their children to the Coombe Schools, and others like it. In the fourth place, there is an institution called the "Dublin Visiting Mission," the object of which is to pry through the poor, and find out destitute Catholics, who will accept the foregoing bribes. This "Visiting Mission" consists

of a number of ill-looking men, who are for the most part perverts, and whose very existence depends upon keeping up a supply of Catholic children at the Coombe school. The salaries paid these men were, in the aggregate, last year eight hundred and seventy-two pounds. "Any one," the last Report says, "wishing to see these men may do so, any Thursday between ten and eleven o clock, at 27 Townsend street, where they are assembled at that hour, for conference with the superintendent, C F M'Carthy, and for prayer"! It is to be remarked, that when these men succeed in getting poor parents to accept bribes for sending their children to those dayschools, they usually make them go to a school at some distance, where they are not known.

It is to help to counteract this evil that St. Brigid's schools in connection with the Orphanage were founded. To conduct these schools, teachers of great virtue and fair acquirements were required. Almighty God has been gradually bringing them together and imparting to them the spirit of their calling. Hitherto they have been living in an ordinary house, which was too small for their increasing numbers, and in other respects unfit for its purpose. A more suitable place was sought, and on several occasions the contract for premises that seemed to be just what was required, was all but concluded, when some unforeseen obstacle always prevented its completion.

It was at the moment when fears were entertained of ever succeeding, that Providence was preparing the suitable place, and without our once having thought of it, Glasnevin was proposed.

It is a strange thing that the grounds and residence of the Protestant Bishop of Kildare should become the dwelling of St. Brigid, Patroness of Kildare. In truth, it appears to be the place for St. Brigid's work—within

two short miles of the General Post Office, and yet completely rural. Here, those that teach the Poors Schools in the lanes of the city can retire at evening to breathe, and acquire strength and buoyancy for their hard work, and there is no harder work than the daily toil of teaching. Here, if it please God, a band of apostolic teachers can be trained to defend the faith of poor children, and impart, with knowledge, a love of virtue. Our fathers in the faith, the early saints of Ireland, knew the power of beautiful scenery to attune the mind to religion. Hence, we find the ruins of their abbeys and monasteries by the river's bank, in the vallev surrounded by lofty mountains that rear their heads to heaven, or on the shore of an imprisoned lake, which, in the calm summer's afternoon, becomes a mirror and reflects the pointed roof and the tower such are Clonmacnoise, Glendalough, Lismore, and Donegal. In those ruins, a thousand years ago, Saints lived and served God. Here were the nurseries of Saints and their great schools. Within those old walls, a thousand years ago, matins were sung at midnight and at early dawn and at evening the vesper bells chimed, and called men to prayer; -how sweet those sounds of prayer stealing through the forest leaves and echoing through the glens Let us renew our country, and give back those beautiful and secluded regions to religion, to study and to prayer "Here it is," says Gerald Griffin, "that the wanderer's heart sickens at the recollection of the dissipation of cities, that he opens his soul to nature as to a long forsaken mother, and thinks with an aching heart of the purity, the simplicity, and the religious regularity of his childhood. Here it is, that the still reproaches of that mysterious principle in our nature, which points to the eternal object of our existence, steal upward through the tumult of our passions and our interests, and speak to our heart, like the voice

of a long-forgotten friend. The rocks and woods, the lakes and waterfalls, the ruins and the sober day-light, and the whisper of the persuasive wind, in scenes like this convince the mind more readily than volumes of ingenious controversy As the thrilling music of the Christian churches first drew those tears from the eyes of Augustine which he afterwards shed from a purer and loftier impulse so here we are won back to the love of

innocence by the poetry of nature."

It is not too much to say that St. Brigid's new home at Glasnevin is one of those spots fashioned by the Almighty Architect for religious exercises. Nature seems, indeed, to rest here and contemplate her God in quiet seclusion and in her silent way invites the soul to lift herself to Him that made her The distant piles of mountains, the nearer Round Tower raised in memory of Ireland's departed Chief, the shaded walks, the murmuring little river, leaping at intervals down its falls, the undulating surface of the grounds, the spires and towers of the religious buildings of the city whose summits just appear,—all dispose the soul to religious thoughts, and, like the harp of the Prophet, prepare it to hear the voice of God. The "Ecclesiastical Record" of this month a periodical which has already done much for the antiquities of the Irish Church) tells us that Glasnevin was chosen by the early Irish Saints as a place of retreat and contemplation. But we must quote its words. "On leaving this retreat the school of Clonard), his (Saint Columba's) first idea was to devote himself to a life of seclusion and prayer. For this purpose he came to the little monastery of Glasnevin, near Dublin. It was situated on the banks of the Tolka, and consisted of a few cells and an oratory He asked and readily obtained admission, and found himself, to his great delight, in the company of Saint Comgal, Saint Canice, and Saint Kieran, who had been, a short time before, his companions at Clonard."

Here in this retreat at Glasnevin those fathers of the Irish Church made their preparation for the apostolic work that God had destined them for, and going forth, full of the spirit of God, they became the lights of the western world. Saint Kieran went to Clonmacnoise. Saint Canice, after preaching in the north, to Aghaboe. Saint Comgal to Bangor, in the County Down. "Saint Columba first turned his steps towards the country of his birth and his kindred; and two years after he had left Glasnevin, being at that time twenty-five years of age, he founded the church of Derry" Here then St. Brigid will rest, and if it please God, religious teachers will grow up under her patronage that will devote themselves to the instruction and sanctification of the poor children of holy Ireland.

# NINTH ANNUAL MEETING St. Brigid's Orphanage. The following are the speeches delivered on the above

occasion :--

The Very Rev Dean O'Oonnell proposed the first resolution: "That the report just read be adopted, printed, and circulated."

He believed that there was no one who heard that report read who did not wish to see it printed and circulated. It was unnecessary for him to recommend that this should be done. He had merely to say, that he hoped when the report should be printed, it would receive the best attention from the public, that they might come to the support of so meritorious an institution as that of St. Brigid's Orphanage. That report spoke of the establishment of schools in various parts of the city for the purpose of counteracting proselytism. These schools were well calculated to produce an immense effect, and he hoped that a generous public would assist the good ladies who zealously applied themselves to their eatablishment. The Very Rev Dean concluded by moving the resolution.

In seconding the resolution, the Very Rev. Dr. Molloy said-

My Lord Archbishop, Ladies, and Gentlemen,

The resolution which has been proposed by Dr. O'CONNELL, and which I have been asked to second, stands little in need either of argument or of eloquence to recommend it to your notice. I have been urged, however, to say a few words on the present occasion, and I have been even assured, that my remarks may borrow some interest from the very circumstance that I live at a distance from the city, and am, therefore, less familiar than many whom I see around me, with the practical working of St. Brigid's Orphanage just in the same way, I suppose, as little children sometimes set wise men thinking by the very simplicity of the observations they make, and of the questions they ask. The report which you are asked to adopt, contains the simple story of a good work which, now for nine years, has been silently, laboriously, and successfully carried on amongst us, in defence of the ancient faith of our country I am sure you will all agree that it is well to publish this report, and to tell the world what kind of struggle it is in which we are engaged, and what are the means by which success has

been hitherto achieved. To understand this struggle aright. it occurs to me, we should consider it not merely in itself, but in its relation to our past history It is but one act of a great drama. For upwards of three centuries, Ireland has been the scene of a great spiritual war, and of such a war, that we can find no parallel for it in the history of the world, except, per. haps, in the first three centuries of the Christian Church. On the one side was raised aloft the old banner of the Catholic faith, and around it was gathered a people destitute of every worldly advantage, poor and wretched, and known to foreign nations only by their sorrows and their sufferings. On the other side, was proudly unfurled the standard of a new religion, and, as it was borne forward with menacing aspect, the great ones of this world were seen ranged beneath its gorgeous folds, backed by all the wealth, and influence, and power of a mighty empire. And yet, wonderful to tell, during this long conflict, victory has been ever with the weak and destitute, confusion and disaster with the mighty and powerful. No wonder that men should stand amazed to contemplate the unequal contest, and the surprising victory A great English statesman, who was himself a Protestant, honestly confessed that on Protestant principles he could not explain these facts. "But," said he, in a burst of generous enthusiasm, which does credit at least to his sense of justice, "if I were a Roman Catholic, I could easily account for the phenomena. If I were a Roman Catholic, I should content myself with saying, that the mighty hand and the out-stretched arm had been put forth, according to the promise, in defence of the unchangeable Church; that He, who in the old time turned into blessings the curses of Balaam, and smote the host of Sennacherib, had signally confounded the arts of heretic statesmen." And so indeed it is; and so it has been from the beginning; for it is written that "the foolish things of the world hath God chosen to confound the wise, and the weak things of the world hath God chosen to confound the strong."

Therefore I say we may find in our past history much reason for comfort and encouragement in the midst of the difficulties against which he have to contend. It is the ordinary condition of the Church of Christ to be engaged in conflict with the powers of the earth; it is her lot, too, to enter upon that conflict with every worldly disadvantage on her side; and it is her glorious privilege to come forth from the struggle in each successive age, not only unharmed, but exhibiting signs of renewed vigour and of increased splendour. And such as this is the picture which the history of the Irish Church presents to our view. If we were to change sides with that Church which is

by law established in this country if we had the command of boundless wealth, and were fostered by the patronage of the State, we might perhaps be tempted to doubt, whether we could be the same Church as that which is pourtrayed in Holy Scripture as a Church Militant upon earth, encompassed with enemies, and to which Our Divine Lord has himself addressed these words, "In the world ye shall have distress." But when we find the story of the Apostles and of the first Christians written over once again in our own history, when we find that, for three centuries, we have been warring with the powers of the world, and that victory has been ever on our side, we cannot fail to take to ourselves the consoling words that follow, "Be of good cheer, I have overcome the world;" we cannot fail to see that we belong to that invincible Church which in every age has been defended by "the mighty hand and the outstretched arm" of God. We find, therefore, in the history of the struggle in which we have been engaged, a proof that we belong to the One True Church of Christ; we also find in it a pledge of future triumph. It is no new thing for us to do battle for the old faith of Saint Patrick; it is no new thing to enter the lists against wealth and influence and power; and it will be no new thing, against such tremendous odds, to gain a complete and signal victory The sword of persecution was first raised to strike, and it struck in vain: the strong arm of the law was next put forth to crush, and the old faith still survived. Now, indeed, we must in fairness admit, our rulers acknowledge the errors of the past, and are not unwilling to repair the evils of past misgovernment. The sword of persecution has been returned to the scabbard; the grasp of the Penal code has been relaxed. But the warfare still continues. Persecution and civil disabilities having proved fruitless, new enemies have started up who seek to win the victory by the insidious arts of bribery and corruption. These are the enemies whom it is our lot to confront; and we are met here to-day to encourage and support those gentle but heroic spirits who already stand forth in the front of our battle line.

There is another thought which this Report suggests, and with it I will close my remarks. A story is told by Irish writers of a sacred fire which was kindled by Saint Brigid in Kildare, and which was watched and tended with anxious solicitude from age to age by her spiritual daughters, so that for many centuries it continued to burn without intermission. But there is another flame which we may trace to the same holy source; it is the flame of Divine Charity which was lit up by Saint Brigid in the hearts of our Irish maidens, and which from generation to generation has been anxiously watched

and jealously guarded, and now, after a long night of darkness and sorrow is found still burning with its first purity and splendour Men of the world, Englishmen, and statesmen, and known to have been moved to tears when they visited the con vents of this city, and saw with their own eyes, what they would not otherwise have believed, the devoted lives and the heroic self-sacrifice of those holy virgins within whose bosoms that Divine fire is burning. But this Report affords to us a proof. that beyond the convent walls, even amidst the cold chilling blasts of the world, there are sainted women to be found whose hearts are on fire in the cause of Charity It is well that men should hear of those pious ladies who have undertaken the arduous charge of Saint Brigid's Orphanage without any temporal remuneration, without any hope of reward, except from Him who is the Father of the orphan and the Friend of the poor. We are all, I am sure, delighted that they have at length, found a home where they may breathe the fresh air of the country, to recruit their strength and revive their spirits after the exhausting labours and the oppressive atmosphere of the school-room. It is a singular and a happy coincidence that this new home of Saint Brigid is placed almost beneath the shadow of a lofty tower, which rivals in its massive strength and graceful form the old Round Tower that stands beside Saint Brigid's cell. And it is no unreasonable hope that the convent of Glasnevin may rival, too, in the splendour of its fame, the ancient monastery of its sainted Patron.

Therefore, my Lord Archbishop, Ladies, and Gentlemen, do I most willingly join my voice with that of Dean O'Connell in asking this meeting to pass the first resolution:—"That the Report just read be adopted and published." I ask you to let this report go forth to the world with the stamp of your sanction and approbation; first, that the world may learn from its pages how the hand of Providence still guides the Irish Church in her spiritual conflicts; and secondly, that the good deeds and the devoted labours of this pious community may be made known amongst men, to stimulate the zeal of others, and to encourage the generous liberality of the public.

The Very Rev Canon M'CABE, P.P., moved the following resolution:—

"That the destitute and orphan children of Catholics are exposed to great danger of losing their faith through the many temptations held out by proselytising emissaries and institutions, and that it is a primary duty of Catholics to protect those helpless children."

He said it was fortunate for him that it required no great research to find arguments to show the truth of the statements contained in the resolution, and no great eloquence to enforce these arguments. The report was so full in itself that it saved him the trouble of referring to details. The report stated that the sum of £100,000 was spent annually in the neighbourhood of Dublin for the purpose of bribing the poor to sell the souls of their children. They all knew that this money was employed in the most unscrupulous manner, so unscrupulously indeed, that the persons who have the disposal of it scarcely concealed the fact that this money was given purely as a bribe. This £100,000 a year was a terrible argument. Perhaps none amongst them had ever felt the pinch of hunger, or could realise to themselves the terrible ordeal through which a poor mother must pass when she sees her child pining away with starvation, its little limbs shivering with cold and want of food, and yet suffer all this, although within her reach is a kindly disposed lady with plenty of money ready to lend a helping hand, if only that poor parent will yield up the faith of her child. This was the case every day There were thousands of poor people in Ireland who suffered all this, who even witnessed the death of their children rather than allow their faith to be taken from them, because they knew in doing so they were earning for themselves and their children glorious and imperishable crowns. It was to come to the assistance of those poor self-sacrificing people that they were assembled there that day This great work of charity was not one of supererogation-it was a duty sternly imposed on them by the Almighty that they should look to the poor, and that they should generously give out of their superabundance. The Almighty never intended that they should revel in luxury He commanded them to share with the poor those means which he had given to them. Should they permit a soul to be lost by their want of sympathy with its great sufferings? Let them look to the arguments in favour of this charity—look at the inducements which they had to give with a liberal hand. See the zeal of their enemies, who gave largely and often from funds not their own. They gave not only their money but their time. In the back lanes and alleys of the city might they see elegantly dressed ladies, ladies who appeared to move in good society diving into the abodes of the poor. For what? That they might find a poor parent who, even unwillingly would barter the faith of his child, in return for that relief which they offered After some further observations, in which he strongly advocated that support should be given to St. Brigid's Orphanage, the Very Rev Canon M'Cabe concluded by proposing the resolution. The Very Rev Father Brock, P.P., Arran quay, seconded the resolution, which was adopted.

Alderman Dillon, M. P., on rising to propose the next  $res_0$ . lution, said he felt that he should apologise to them, because he found his name so frequently in the public papers-more frequently indeed, than his own inclination would lead him to have it—that he was tempted to fear lest his appearance in public might be attributed to some desire for notoriety or publicity; but he was not at all afraid that the friends who surrounded him would attribute his presence there to any such motive, but would attribute it rather to a desire to assist in some way an enterprise which was one of the noblest to which the energies of man or woman could be devoted. He said this as the result of his deliberate conviction, and not as an empty compliment to those ladies who had so nobly exerted themselves in behalf of this charity The Report had set forth in plain and eloquent terms what progress they had made. It contained no exaggerated description of their work. To take the poor orphan off the streets-to rescue him from destitution-to become his parent -to direct his steps, and to save him from the many dangers which surrounded him in this city, was an enterprise which might be called divine, and which certainly called for their charitable co-operation. It appeared that the ladies who had undertaken to render to the Catholics of Ireland the immense service of taking under their charge those desolate orphans were not satisfied with even the discharge of that important duty; their noble ambition extended to other enterprises, and the Report informed them that they had latterly applied themselves to the establishing of schools in which the children of poor parents would be protected from the snares of proselytism. The resolution which he had been asked to propose was as follows :-

"That St. Brigid's Schools having been founded with the design of receiving and educating poor children exposed to the danger of going to proselytising schools, and being immediately under the direction of the Archbishop and his clergy, merit the approbation and support of all who desire to maintain free Catholic education in our primary schools."

His Grace the Lord Archbishop was one of that class of Irishmen who desired to maintain free Catholic education in their primary schools, and in all their schools, and, therefore, he (Alderman Dillon) cheerfully responded to the call made upon him to be present at that meeting. He had been struck by the eloquent

description which his eloquent friend, the Very Rev. Dr Mollov. had given of the long combat in defence of their religion, which Irish Catholics had fought against the powers of this world. It was said with truth that the nature of that combat had undergone a change, and that the sword of persecution had been sheathed, but the wounds which it had made were still bleeding. The dangers which threatened their faith were rather increased than diminished, but on the other hand, their means of defence had been multiplied. For centuries Irish Catholics had been debarred from education, and, as a consequence, their literature was the literature of England, which was essentially Protestant, and for the first time the awakening mind of this nation was brought into most dangerous contact with that Protestant literature. His Very Reverend friend had referred to a passage which he took from one of the speeches of the late Lord Macaulay in which, in his usual eloquent terms, that distinguished writer had expressed his admiration of the struggle through which the Catholics of Ireland had passed, and showed how well he could enter into the feelings of a Catholic on the subject; but he (Alderman Dillon could not find a better illustration of the danger to which the Catholics of this country were exposed by being brought into contact with English literature, than by referring to that very writer. Perhaps there was no work in English literature more widely read than the history written by Lord Macaulay He (Alderman Dillon remembered a passage in that book, in which the writer gave a description of the superstitions to which he said the mind of man was capable of descending, and amongst them he enumerates the "Worship of a Wafer," and this only showed the prejudice of English writers, when such a man could descend to insert in an historical work a phrase which they might expect to find only in such a document as a manifesto from Lord Enniskillen to the Orange lodges. He (Alderman Dillon) would warn the youth of Ireland and those who were charged with their education, against being brought into contact with such literature as that. The present occasion might justify him in tendering to his Grace a word of congratulation and of thanks for the efforts which, in conjunetion with the other bishops of Ireland, he had made to obtain free education for the youth of Ireland. He was happy to find that these efforts were rewarded with success. He (Alderman Dillon) spoke from experience when he mentioned the danger to which Catholics who attended Protestant educational institutions were exposed. When he was a young man he was sent into a Protestant institution. Books written by Protestants, and breathing a Protestant spirit, were placed in his hands; his superiors in know-

ledge were all Protestants; prizes were held out to him which  $w_{\text{Cla}}$ to be given on the sole condition of his abandoning the Catholic religion and becoming a Protestant. He remembered the effects which this had on some of the students. One after another of his Catholic fellow-students yielded to the temptation, and in some instances, became the bitterest enemies of the Catholic reli gion. He remembered one remarkable instance to the contrary which so impressed his mind that he should never forget it. young man of the name of O'Callaghan studied for a scholar. ship in Trinity College. He competed, and was declared entitled to the highest place. He was called upon to conform to the Protestant religion, and, on refusing to do so, he was excluded. A year did not pass over till he was laid in the grave. Such a circumstance as that confirmed his belief in the importance of this question of Catholic education, and sometimes made him wonder that those who ought to have, and who, he was sure, had a deep interest in the preservation of the religion of the Catholics of Ireland, could regard this question as one of minor importance. He feared he had trespassed on them too long, but he would not have done so if he did not take the deepest possible interest in this matter Alderman Dillon concluded amid applause by moving the resolution.

Mr I. J. Kennedy seconded the resolution, which was adopted.

Alderman M'Swiney proposed the following resolution:—
"That the warmest thanks of this meeting are due and hereby given to the subscribers, friends, and supporters of St.

Brigid's Institute."

He then said, that instead of voting the warmest thanks of the meeting to the subscribers, friends, and supporters of St. Brigid's Institute, they should rather propose that their best thanks and gratitude were due, first to their Archbishop for fostering that noble institution, and next, to the good and gifted lady who, in conjunction with other charitable ladies, devoted her whole time and energies in directing it to its present prosperous condition. Their gratitude should be deep, indeed, in having afforded the opportunity of co-operating in so good a work, and their efforts to sustain it should be untiring. when they considered the great blessing which it brought to the neglected children of want. Thanks for such an institution would fill the breast of the dying Catholic soldier or sailor who fell in battle in the discharge of his duty—thanks, too, would swell up in the heart of the expiring workman who gave his life and strength to erect their houses and to administer to the

comforts and luxuries of the great and wealthy of the land. Among the many institutions of their city, and for which Dublin was so justly famed, there was hardly one which appeals so touchingly and so irresistibly to the best feelings of our nature than the one for whose benefit they were assembled that day. Of other charities, it may be said that they had attained to full growth, and, therefore, were able to work their way through the erowd; but that institution, like one of its infant proteges, would totter and fall to the ground unless assisted and protected by a discerning and charitable public. Did time permit, he Alderman M'Swiney could prove incontestably that even upon the low ground of economic considerations, it was the interest of the people to support St. Brigid's orphanage. As "prevention is better than cure," so a pound or five pounds subscribed to preserve the morals of neglected children was far more efficacious than ten pounds or fifty pounds towards the expansion of reformatories or the erection of prisons. Cold must the heart be which was indifferent to appeals in behalf of the orphan children of the poor, and which refused to interpose between the pampered proselytiser and its famishing victim. The report states that £100,000 a year is placed at the disposal of those who hunt their lanes and alleys to tempt hungry children to forsake the faith of their father—that faith which was the only inheritance, and which, as Dr. Molloy so eloquently said, was the pride and glory of this old Catholic land. How much better employed those emissaries of an alien church would be if, instead of lending themselves to this most disgraceful traffic, they looked at home and directed their energies and their wealth to enlighten the worse than heathen darkness that surrounds, and to abate the worse than pagan iniquity which infects them. After some further observations Alderman M'Swiney concluded by proposing the resolution.

The Rev P O'NEILL seconded the resolution.

Alderman DILLON, M.P., having been moved to the second hair,

The Very Rev the Dean of Dublin proposed the thanks of the meeting to his Grace for his dignified conduct in the chair and for his patronage of that noble institution, St. Brigid's Orphanage.

Alderman M'SWINEY seconded the resolution, which was carried with acclamation

His Grace the Archbishop, after thanking the meeting for the resolution which they had adopted, said—"I am happy to congratulate the Institution of St. Brigid on its success during

the past year, and on the very encouraging Report which be have heard read. With the protection of Heaven the institution had prospered, the little seed had grown up in a short time into a great tree, affording shelter and nourishment to multitudes of poor children, who, without its fostering care, would be left in temporal destitution, and robbed of the most precious of all gifts, their faith. The prayers of the little ones thus saved cannot fail to bring down blessings upon the managers of the institution of St. Brigid, and on those whose charity enabled those pious ladies to carry out such good and noble works. As long as this spirit of charity prevails among us, we may all hope for the protection of Heaven on ourselves and this poor afflicted country The ladies of the institution of St. Brigid deserved the highest credit for the schools which they have established. The principle which they have acted on in this undertaking was, that religion should be the basis of all education, that children in their earliest days should be brought up in the fear and love of God, taught to sanctify their lives by offering themselves and their actions to their Creator, and confirmed in their faith by learning its wonderful and sublime doctrines, and attending to pious practices. Great attempts have been made within the last hundred years to banish religion from the school, and to introduce what is called the mixed system of education. Can this system be reconciled with the doctrines of revelation, which teach us that youth ought to be brought up in the fear and love of God, and taught the lessons of religion and morality which it will be their duty to practise in maturer years? Can this system be reconciled with the wishes of pious Christians-it matters not of what denomination—who invariably desire that their children should imbibe early notions of religion, and that the principles and doctrines of the Gospel should be deeply impressed upon their minds? But, omitting these considerations, is it not quite clear that mixed education is altogether unsuited for the present wants of Catholics in every country and nowhere more than in Ireland? What do we witness, when we consider our religious position? We find that impiety and incredulity are widely spread, and that a most active war is carried on against religion, and that nothing is left undone to overthrow the Catholic Church, and to undermine the authority of Christ's Vicar on earth. All the literature of England, as Alderman Dillon observed, is hostile to us. The innumerable tracts that are printed and circulated every day are hostile; and the countless organs of the public press, with few exceptions, are imbued with a similar spirit. Indeed, many public papers and some of

the reviews assail not only Catholic doctrines, but even the very fundamental principles of Christianity The rising generations cannot avoid taking a part in this warfare. In every book, in every newspaper in every branch of literature, they will find something calculated to shake their faith, and to raise doubts in their minds about the most sacred truths. How are they to prepare themselves to meet such dangers? Is it by being left without religious impressions in youth? Is it by neglecting religious instructions, or by ignoring pious practices? Is it by the use of books, such as are prescribed in national schools, in which no mention is to be found of the Catholic Church, of its glorious history, and of the great and holy men which it has given to the world? Is, in fine, the mixed system suited to the present times? Certainly not. What we stand in need of is a good literary and scientific education, based on and sanctified by religion—an education which will make our young people good and enlightened Christians, and supply them with all that religious knowledge which will enable them to meet the enemies of Christianity to refute their objections, to unravel their sophistries, to give an account of the faith that is in them, and to uphold and illustrate the truth. A training of this kind is necessary for the children of the poor it is still more necessary for the children of the rich, who, by their position, are often exposed to the greatest dangers. I say, therefore, that nothing but a truly Catholic education is suited for our present wants. The education given in Trinity College, the Queen's Colleges, and all schools where the mixed system is carried out, is fraught with danger It will fill our country with traitors to God and dangerous members to society. Yet, how many Catholic parents are so blind to their own duties as to send their children to such dangerous establishments! How far different is the spirit of the ladies of the Institution of St. Brigid, who, inheriting the spirit of the great patroness of Ireland, and her zeal for the purity of the faith, have determined that everything they undertake shall be founded on religion, and that all their efforts shall be directed to the propagation of God s kingdom on earth! These ladies deserve the good wishes and the assistance of the Catholics of Ireland, whose charity and generosity are proverbial through the world. What they have done for the past is a pledge of their future success. Let us hope that, with the blessing of Heaven and with your assistance, they will be able to extend the sphere of their utility, and to rescue multitudes of poor children from the fangs of proselytism and the many dangers that surround them.

## 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 the 6th of November 1864, to the 10th of December, 1865.

	£	S.	d.
His Grace the Lord Archbishop of Dublin,	20	0	0
His Grace the Most Rev Dr. Errington,	15	0	0
His Grace the Lord Archbishop of Armagh,	1	0	0
His Grace the Lord Archbishop of Tuam,	1	0	0
The Lord Bishop of Maitland,	5	0	0
The Lord Bishop of Kildare and Leighlin,	1	0	0
The Lord Bishop of Kerry	1	0	0
The Lord Bishop of Achonry,	1	0	0
The Lord Bishop of Derry,	1	0	0
The Lord Bishop of Dromore,	1	0	0
The Lord Bishop of Galway,	1	0	0
The Lord Bishop of Elphin,	1	0	0
The Lord Bishop of Ferns,	1	0	0
The Lord Bishop of Ardagh .	1	0	0
The Lord Bishop of Cork,	1	0	0
The Lord Bishop of Perth,		10	0
Bequest of Peter M'Nally, Esq.	300	0	0
Bequest of — O'Neill, Esq.	200	0	0
Bequest of Peter Legh, Esq.	100	0	0
Bequest of Miss Marcella Kelly,	60	0	0
A Member of St. Brigid's Community, 42 Eccles St.	46	0	0
Received per Thomas Segrave, Esq., part of a sum left by the late Miss Segrave, for charitable			
purposes,	40	0	0
Council of the Society for the Propagation of the			
Faith,	23	16	2
Bequest of Miss Teresa Coffey, per the Rev J			
Gowan, C.M.,	20	0	0
Per Ignatius Kennedy, Esq., from Rev F Doran,			
part bequest of money left with him for			
charitable purposes, by — Dunne, Esq.	15	0	0
Anonymous, per the Rev W Murphy Adm.,			
Marlborough St.	15	0	0
Donations from Paris, through J Mount, Esq.,			
and Very Rev. J Lynch, C.M.	14	12	L

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Drogheda Conference of St. Vincent de Paul	14		
The Rev F Dillon and a few friends, New South			
Wales, per Rev J Gowan, C. M.	10	10	0
Bequest of Miss Bridget Whelan	10		
From Gregory Kane, Esq., Executor of the late			PI .
Leonard Trant, Esq	10	0	0
From J W per Rev W Keon, C.C.	10		
Bequest of the late Mr. Michael Mulligan	10	100	
Per Miss Golding	10		
Andrew W Byrne, Esq., J P per Rev J	10		0
Gowan, C. M.	5	0	0
Per the Rev. Hugh Mahon	7	0	0
St. Paul's Conference, per Mr. Berry	7		
Per J Mount, Esq. Paris (2nd)	7 7 7 7	0	0
Per Very Rev James Lynch, C.M., Irish College	0	19	6
Paris, including £2 from Miss Killeen (2nd	0	10	0
Conference of St. James, per G P Warren, Esq.	6	19	0
St. Vincent de Paul's Male Orphanage, per W	6	0	0
Kelly, Esq.			
Rev W Lambert, C.C.	6	0	0
Rev. John F Ryan, P.P	6	0	0
Per Miss Martin	6	0	0
Collected by Mrs. Smith		17	4
The Archhishop por D. I. G.	5	5	0
The Archbishop, per Rev J Gowan, C.M. Very Rev Dean O'Connell, P.P	5	0	0
Very Rev. Doctor McG. 1. P.P.	5	0	0
Very Rev. Doctor M'Cabe, P.P., V.G.	5	0	0
A Lady per Very Rev Doctor M Cabe, P.P., V.G. Sir John Arnott & Co.	5	0	0
Sir John Arnott & Co., per James Lombard, Esq. Miss Mary Cullen, per His Cares Lombard, Esq.	5	0	0
Miss Mary Cullen, per His Grace the Archbishop  James Gorman, Esq.	5	0	0
Mrs. Fallon por Decider	5	0	0
Mrs. Fallon, per Daniel Molony, Esq. Per Rev. J Prendergast, C.C.	5	0	0
Very Rev Canon Roche, P.P	5	0	0
An Anonymous F.P	5	0	0
An Anonymous Friend, per Mrs. Maher, Co.			
Anonymous	5	0	0
Alderman McGwin	5	0	0
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Per Mr. P O'Donohue 3	0	2		0	0
Francis Blake, Esq. per			Very Rev Canon Kelly		
His Grace the Arch-			P.P per Mr E.		
bishop 3	0	0	Quinn 2	0	0
Mr. & Mrs. Leonard, 3	0	0			
St. Peter's Conference 3	0	0	C.M., President of		
Anonymous Bequest of			the Irish College,		
C. S. 3	0	0	Paris 2	0	0
Messrs. M'Swiney, De-			Anonymous per Bro-		U
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Mr Mullen, per Miss	44		Patrick M'Cabe Fay,	0	U
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J J Troy Esq. 3	0	0	Grace the Arch		
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M. Cody, C.M 3	0	0	T L. Kelly Esq. 2	0	0
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Richard Devereux, Esq.	0	U	for '64 and '65	0	0
J.P., Wexford, 3	0	0	for '64 and '65 2 Mr. Delany 2	0	0
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W Murphy, Adm. 2	0	0	Thomas, per Rev		
A Friend of St. Brigid's			John White, C.C. 1	4	6
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	C.C.	7	6	Card, per Miss Redmond	5	4

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Amount of Contributions from the different Guilds, &c., in connection with St. Brigid's Orphanage, from November 6th, 1864, to November 7th, 1865.

#### ST. PATRICK'S GUILD.

#### Collected by

	Mr P Kavanagh,	Pre-			Mr Downes	£1	4	5	
	sident	£6	14	55	Mr Sutton	0	11	5	
	Messrs Reynolds	} 14	11	6	Mr Levey	0	2	6	
	and Steiner	14	11	U	Mr Hickey	0	2	6	
	Mr L. Kavanagh	12	17	0	Mr Louis Morel		2	0	
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	Mr Dowling	2	13	11.		-			-
	Mr Egan	7	0	$1\frac{1}{2}$	La fine free le	£52	19	1	
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#### ST KEVIN'S GUILD.

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Mr Mullins, President	£5 9		Mr Brady Mr Dungan	£0 14 1 0	9
Mr Kennedy	11 5	9	Transition and		
Mr Goodwin	0 19	0	Seatton's	£19 16	$6\frac{1}{2}$
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Mr Bermingham, P.	re-			Mr P Mulrooney	£3	1	9	
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Mr Matthew Reilly	21	10	0	Mr M'Cabe	5	6	7	
Mr John Grehan*	19	3	45	Mr H. Gallagher	0	9	10	
Mr John Clarke	9	7	8	Mr Thomas O'Brie	n 0	14	0	
Mr Michael White	5	15	75	Mr Wm. Ryan		18	1	
Mr Moore				Mr P Comerford	2	19	81	
Mr Goss			7		3	17	$5\frac{1}{2}$	
Mr Michael Gahan	6		3	Mr Boyd	1	8	51	
Mr James Roe	2	14	75	-				
Mr Nowlan	0	6	7	THE PERSON NAMED IN	£113	14	9	
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<sup>\*</sup> Including £2 14 10½ per Mrs. Kennedy's alms box.

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### ST. PULCHERIA'S GUILD.

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Alms-boxes, per do.	2	12	43	Mrs M'Evoy,	1	0	0
Per Miss Cullen	22	19	4	Mrs Flynn, per do.	0	5	0
Alms-boxes, per do.	0	16	54	Per Miss Short	0	10	0
Per Miss Martin	2	10	10	Mr Power's card	0	5	0
Per Mrs Cullen	2	8	1	Per Miss Rogers	0	2	2
Per Miss Crigley	4	7	3	"Mrs Jones	0	2	6
Per Miss Langan	0	8	6	"Mrs M'Murray	0	13	0
Per Mrs Mara	1	8	0	Per Miss Delany	2	8	0
Alms-boxes, per do.	0	8	8	" Miss Corbally in-	-		
Per Miss Costelloe	7	3	0	cluding her own			
Cards, per the Misses	3			subscription of 10s.	1	2	6
Monica and Jose				Per Miss Nugent		Wie	
phine Power,	0	5	0	O'Reilly	0	4	6
Per Miss Manning			6	Per Mrs Russell	0	5	0
Per Miss O'Flanagan		12		Per Miss Burke	0	4	0
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## SUNDRY COLLECTIONS.

## Collected by

Mr White Mr J M'Donnell	15 7		men at Railway,		
Mr Fortune Collected from work-	8	0	Kelly	19	0

## SUBSCRIPTIONS FROM LOAN FUNDS, &c.

0.0.1	£	8.	d.
The Old Andrean Burial Society per Mr Deegan Shop and Warehouse Society per Mr Peter	0	10	0
havanagh	0	8	0
St. Joseph's Tontine Society, per Mr Dixon and Mr Bermingham	0	10	0
St. Brigid's Tontine Society, per Mr Bermingham and Mr Laurence Sutton	0	3	8
The Union Loan Fund Society, per Mr Berming.	U		0
ham and Mr Bonham	0	6	6
St. Mary's Burial Society per Messrs. Mulrooney and Lynch			
St. Potosi T		4	1
St. Peter's Loan Fund Society, per Mr Maguire The Patrictic Law Fig. 1	0	13	6
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The Old Hibernian Society per Mr Bermingham	£ 8. 1
and Mr Bonham .	0 6 6
St. Martin's Tontine Society, per Mr Wild	0 12 6
St. Andrew's Burial Society per Mr M'Ginnis	
and Mr Deegan	0 10 0

#### SUPPLEMENTAL LIST

Subscriptions and Donations received up to the 20th Dec.

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£	S.	d.	$\pounds$ s.	d.
Bequest of Thomas			Rev.N O'Farrell, C.C.1 0	0
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Peter Grehan, Esq 5	0	0	Charles Bianconi, Esq	U
Mrs. Murphy The			J P 2 0	0
Grange 5	0	0	Mrs. Dunne 1 0	0
J R. Kirk, Esq. 2	0	0	Rev Mr. Duff, C.C. 0 10	0
Very Rev. Dean Mur-			Rev P.J Nowlan, CC.0 10	
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James Sheil, Esq. 1	0	0	Miss Manning 0 10	0
Doctor O'Reilly 1	0	0	Richard Devitt, Esq 1 0	0
From J M., Paris, per			Kenelm Digby Esq. 1 0	0
His Grace the Arch-			Mr Lowe, per Mrs.	
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Very Rev Canon			Mrs. Morann, 1 0	0
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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,

42 ECCLES STREET, DUBLIN,

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 572 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 until a still greater number 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 abandoned 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 Dromore; the Lord Bishop of Cape Town; the Lord Bishop of Grace; the Lord Bishop of Saldes; 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., " of , &c., by this my "Will (or Codicil appoint C. D., of "[and E. F of &c.] to be the Guardian [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 Guardian. ship given to them will mainly be dependent on their husbands. The Court of Chancery (in cases where it interferes as above 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,

Lincoln's Înn, 28th of 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. 1838, 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. Prigid's Orphanage

FOR

#### FIVE HUNDRED CHILDREN



# TENTH ANNUAL REPORT.

~ COXCO

ST BRIGID'S, 42 ECCLES STREET, DUBLIN

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