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 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 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. Brigid's Orphanage

FOR

#### FIVE HUNDRED CHILDREN



### TENTH ANNUAL REPORT.

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ST BRIGID'S, 42 ECCLES STREET, DUBLIN

#### Dublin:

PRINTED BY W. POWELL, 10 ESSEX BRIDGE.

1866.

St. Brigid's Orphanage.

### TENTH ANNUAL REPORT.

The Annual Meeting of the above Institution was held on the 17th December 1866, in St. Kevin's Chapel, Church of the Immaculate Conception, Marlborough Street.

HIS EMINENCE THE CARDINAL ARCHBISHOP OF DUBLIN IN THE CHAIR.

Amongst those present were, the Very Rev Mon signor O'Connell, P.P., Dean of Dublin Very Rev Mgr Forde, P.P, V G Very Rev. Canon M'Cabe, P.P., V G, Very Rev Dr O'Reilly, Provincial, S.J Rev T Dwyer, P P., Enniskerry, Very Rev J Callan, S. J Very Rev Canon Roche, P P I. J Kennedy, Esq, P.L.G, Rev Canon Lacy, P.P, Gorey Rev P O'Neill, C.C., Rev N Donnelly, C.C., Rev W Irwin, C.C. Dr Whyte, Rev Dr Mulcahy, C.C. Rev Mr Leahy, C.C.; Very Rev Dr Spratt, Rev T O'Reilly, Very Rev. Monsignor Moran, Rev M Gleeson, C. M., Rev. Mr. Roche, C. M; Rev M. O'Callaghan, C. M. — Keogh, Esq., — M'Kenna, Esq., Rev B. Sheridan, C.C., Rev P J Nowlan, C.C. Rev W Purcell, C.C.; Very Rev Canon Murphy, Adm., Rev Father Halpin, S. J, Rev J Leonard,

C.C., Very Rev Monsignor Woodlock, Rev E Clarke, P P, Very Rev Canon Lee, P P, Rev J G Horgan, C C. Rev J Gowan, C.M., Very Rev Canon Kennedy, P P, Rev T Barry, C.C, Rev M Brady, C.C, Rev J Whelan, C.C, &c.

The following Report was read and adopted.

May it please Your Emmence,

The Managers of St. Brigid's Orphanage and Schools beg to report to Your Eminence, the Clergy, and the Catholic Public, for the tenth time, the state of their affairs.

The most auspicious circumstance on our record of the past year is the dignity conferred upon Your Eminence by our Holy Father, and the acclamation with which that honour has been hailed in all quarters throughout Ireland, affords good reason to hope that the poor Church of Ireland and the faith she has clung to, shall have a bright and glorious future. But to the children of St. Brigid, who have experienced so much paternal kindness from Your Eminence during so many years, it is a happiness that fills them with delight, and animates them with new courage to prosecute the work of protecting the faith of the destitute and orphanchild, at all times so dear to Your Eminence.

To render our account in order, we shall give it under the following heads Orphans admitted, Orphans provided for, Condition of Orphans in the Institution, Schools, State of the Finances, the Adversary

#### ORPHANS ADMITTED.

The applications for the admission of Orphans during the past year were very numerous, in fact, totally beyond the means of the Institute to receive or to accommodate. All, however, who appeared to be in extreme danger of losing the faith, have been received. The total number of Orphans admitted since last Report is fifty-two. These alone would constitute a considerable orphanage. The number received previously was Five HUNDRED AND SEVENTY, making a total of SIX HUNDRED AND TWENTY-Two admitted since the opening of the Orphanage in 1857 The test for admission has been and is, danger of loss of faith, with destitution. Your Eminence is well aware how strictly this test has been applied, and how firmly the interest of friends and temporal advantages have been overlooked, to keep the door open for the destitute child in danger of losing the faith.

It is to be observed, 1st, that eighty per cent of those six hundred and twenty-two Orphans have been received gratuitously, and that not more than four per cent have been fully paid for by the persons presenting them for admission. 2ndly, That several of the Orphans have been admitted from various and remote parts of Ireland, and that fully one half of those that resided in Dublin at the time of their admission had been driven, a short time previously, by distress, into the city from different counties of Ireland. 3dly, That some of those poor children were deformed, and many in a bad state of health at the time of their admission. The Institute is, therefore, truly an instrument in the hands of Providence, receiving and protecting the abandoned child that had lost all but a good God.

#### ORPHANS PROVIDED FOR.

The number of Orphans provided for during the past year is the largest yet on our records—it is sixty-seven. Of these, twenty-seven have been adopted by their foster parents, and have got a permanent and secure hometwenty-seven have been restored to their parents or guardians, eleven have been apprenticed or placed in situations, and two have died very young, and are best provided for. These sixty-seven, added to three hundred and fourteen provided for in former years, pretty much in the same way and in like proportions, give the large number of three hundred and eighty-one Orphans provided for by the Institute since its foundation in 1857

We will leave these figures to tell their own tale, and will only observe that those who wish this blessed work to be continued, or, if they prefer, augmented, have only to sustain the funds of the Orphanage.

But, it will be asked, perhaps, "Do your Orphans really give satisfaction?" It is, of course, to be expected that among a large number of children, some will disappoint us when they grow up. This would appear more likely to occur in the case of our Orphans, many of whose parents had been worthless, and some even wicked. Yet, thank God, not more than two or three per cent have given us pain or dissatisfaction and up to the present time not one of the three hundred and eighty-one children, reared and educated by the Orphanage, has been sent to a reformatory or prison, or even brought before a magistrate.

This happy result arises from the care that is taken to select good nurses, from the circumstance that a large proportion of the Orphans is absorbed in the virtuous population of the country, and likewise from the vigi-

lance which the nurses often exercise over the children that have left them. An instance of this occurred lately. A young girl that had been reared in the Orphanage was restored to her mother at fourteen years of age. The mother made a second marriage with a low official of a Bible Society This man endeavoured to bring the poor little step-daughter to church. She refused. He then took her clothes, to prevent her hearing Mass on Sundays. The nurse heard this in the country, and came to Dublin to try to save her foster-child; she failed, but returned a second and a third time, till she prevailed upon the mother to allow the little girl to go with her to the country, and there she remains with this good woman to this day as her daughter, out of the reach of proselytisers.

#### CONDITION OF ORPHANS IN THE INSTITUTION

The health of St. Brigid's Orphans has been, as usual, very good during the past year. The fact that only two deaths occurred in the twelve months among three hundred children, is a sufficient proof of the sound santary state of the Orphanage, and two deaths is a fraction over the annual mortality. But this does not fairly represent the sanitary condition of the Orphanage. The truth is, that many children who come into the Institution in a sickly and almost dying state, improve by country air and exercise, and become in a few years robust boys and girls.

With regard to the moral and religious condition of the Orphans, we have also to report favourably. During the past year not more than half a dozen complaints have been made by the nurses, although they are under strict orders to inform us of every symptom

of vice they may observe in the children. Sixty-nine of our Orphans received the sacrament of Confirmation during the past summer—All that are of sufficient age are directed to go to Confession every month, or oftener, should the Confessor require it, and all that have made their first Communion, are required to prepare for and to receive that most Holy Sacrament, if allowed, every month. With regard to these sacraments, the Orphans in general require no stimulus, but usually keep an account of the time themselves, and frequently put their nurses in mind, a week previously, of their confession day—The schooling is a matter of greater difficulty But efforts have been continuously made to improve this branch of the Orphans' education, and, we hope, with some success.

The schools in the districts where the Orphans are located, are visited at unexpected times the children are examined several times in the year The masters and mistresses supply us with tables showing the attendance of each child at school every quarter, and, moreover, premiums are given to the nurses of those children that show proficiency These premiums are each a half sovereign, and, besides the honour, are a solid incentive to exertion. On the other hand, it is the interest of the managers not to give the premiums unless they are fairly won. The large sum of eighty-six pounds has been given in premiums last year It will perhaps be asked in what way! It is not by what 18 called competitive examination. What we aim at is not precisely the stimulation of the talent of the gifted few, but the education of all according to their state. Hence, a premium of ten shillings is given to every child that has learned in the Orphanage the ordinary prayers of good Catholics, a second, when the child learns to read well, a third, when he learns to write

well and a fourth, when he masters the four first rules of arithmetic, simple and compound. After receiving the sacrament of Confirmation, the child is also presented with a half sovereign for his nurse, on account of the pains and trouble of preparing him for that sacrament. Thus, during last year, one hundred and seventy-two premiums were given—sixty on account of Confirmation, fifty-six for prayers, twenty-one for reading, twenty for writing, and six for arithmetic. This is the largest number of premiums yet given in any one year

9

The Clergy of the different parishes where the children are located deserve our best thanks for their truly pastoral and paternal care of them, indeed, in most cases, they bestow more pains upon the education of the Orphans, than upon the native children of their parishes. In one word, as year succeeds year, we are more and more convinced of the salutary effects of rearing Orphan children in families. They grow up naturally they become attached to the place and the family they learn to work from their youth they imbibe from their foster-parents strong ideas of the value of a good name and an honest character, they acquire a respect for religion and holy things, without becoming too familiar with them, they are reared humbly, and are, therefore, usually content with the place in society which Providence assigns them and like the outdoor plant, they acquire a habit of self-support, bear cold and heat, and brave the storm when it blows.

#### SCHOOLS.

The idea of founding schools originated in the working of the Orphanage. It was found that in poorer localities children were sent by their parents to Protestant and proselytising schools. The plain remedy

for this was to found Catholic schools in those localities.

The attempt was made four years ago. Six schools are now in operation, two for little boys and four for girls. A trial was made to conduct the schools un. trammelled by government interference, and subject to none but the pastors of the Church. The trial has, so far, thank God, been a success. Many children have been withdrawn from schools where their faith was in danger, and are now receiving an education based upon religion and interwoven with religion. Almighty God. to mark his approbation of this work, has brought together a number of young ladies who purpose to devote their lives to it. They are now formed canonically through his Eminence's great kindness into a religious sisterhood, under the beautiful title of Sisters of the Holy Faith, with permission to take the usual vows of Religious. In times like these, when education is proclaimed to be a purely secular thing, when it is sought to drive the Church out of the domain of education, when education is declared to be nothing higher, nothing greater than a means to fit man for his place in this world, and when, from the operation of these principles, religion and the very bases and bonds of society are threatened, it becomes the duty of every one who loves his kind to stand by the Catholic Church. She is the one power and the one authority upon earth from whom man learns what to avoid and what to do in order to gain a never-ending life.

We can do but little against the wealth, influence, and talent, that are now wielded by the powers of darkness for the secularisation of education, but we will strive to do that little, trusting in God for a better future, and if it please Him to augment our numbers, we shall also go on adding to the number of our schools.

STATE OF THE FUNDS.

The gross amount of the Orphans' revenue from all sources last year is £2027 14s. 7d. This sum includes donations, subscriptions, bequests, collections, and the small sums that are paid by a few charitable persons towards the support of particular Orphans. We offer our best thanks to all who have assisted, by their prayers, alms, or co-operation in any way, to carry out the merciful designs of Providence with regard to the destitute Catholic Orphan in danger of loss of faith.

It is a happiness to be able to state that with near three hundred Orphans in the Institution last year, and with six poor-schools of six hundred and fifty children in daily attendance, we are not in debt. But, at the same time, it must be told that it was only by the practice of a strict economy that solvency was maintained. The practice hitherto observed of carrying on the Orphanage without any paid collector has been persevered in. The mcessant labour, however, of collecting takes up some of the time that otherwise would be given to a more constant and searching supervision of the Orphans and we are bound to say that the system of rearing Orphans in families requires much vigilance and superintendence to make it really effective. We would, therefore, impress strongly upon our friends the necessity of remitting their subscriptions without waiting to be called on. We also very earnestly entreat the charitable, in their different localities, to make collections among their friends. Some are deterred from doing this through the fear of being unable to realise considerable sums. This is a great mistake. Small collections from many friends will enable us to save a large number of Orphans that may otherwise be lost. Those who wish to share in the good work will be pleased to apply at St. Brigid's, 42 Eccles Street, either personally or by letter, for Collecting Books and other necessary documents.

#### THE ADVERSARY

It must be apparent to every one who watches current events, that great efforts are made to proselytize the destitute and Orphan children of poor Catholics. It would be tiresome to repeat the names of the Orphanages, asylums, homes, and schools that have been established for the purpose of robbing our poor children of their faith. On a former occasion, we stated that we had carefully added the incomes of those institutions, and that the total was £85,000 yearly We have again examined the last Reports of those institutions, and we find that, though there is a falling off in some, the total again amounts to very nearly that immense sum, and all this money is spent in the attempt to proselytize the orphans and children of our poor We would be very glad to be able to say that those efforts are vain but unhappily, the institutions, associations, and individuals devoted to this unholy work are in the ascendancy and have in their hands almost the whole government of the country, and at their command money and patronage to an immense extent, and they succeed, alas but too often. The most sad feature in this sickening business is that our adversaries have succeeded by systematic misrepresentation in persuading many upright Protestants that we are the assailants, that we are seeking and receiving Protestant children. It is the old heathen story—"Christians devour children." The adversary knows well the value of a "cry" It brings thousands yearly into his pocket. But the truth is, the sects who prey upon Catholic asylums are ashamed of their own barrenness, and to escape the reproach, ap propriate their neighbours' offspring. "It is very hard,

says the Protestant Orphan Refuge, "to refuse these doubly destitute Orphans a shelter in our church and communion, and thus, in all probability, drive them into the arms of the R. C. Church, at a time when our enemies are taunting us with the littleness of our results and the paucity of our numbers." Like the woman before Solomon, they are the mother of dead children, and to deprive the Catholic Church of her living children, they would divide them with the sword. They take Catholic children, deprive them of their faith, giving them nothing instead, and when brought to judgment they say, "Let it be neither mine nor thine, but divide it."

To counteract proselytism and defend the faith of our poor, great and continuous efforts are required. Perhaps, a few suggestions on the subject would be received from us on account of our long experience.

Our first suggestion is regarding deserted children. Every Catholic who finds a deserted child is bound to take or have it taken to a Priest to be baptized. The certificate of such baptism is necessary and sufficient to have the child registered a Catholic in the Workhouse. No constable, policeman, or other official has any authority to prevent the finder bringing such child to a Priest for baptism.

2. In cases of mixed marriages, or of parents whose nearest relatives are Protestant, a Will is necessary for the protection of the children. The Catholic father should in such cases have his will made without waiting for the hour of death or his last sickness. The neglect of this precaution was very near proving fatal to the pious Catherine M'Auley, foundress of the "Sisters of Mercy, and has, in fact, been fatal to the faith of many Catholic children heretofore. Hence the necessity of Clergymen inquiring closely in each case,

lest death should supervene, and leave the poor children to Protestant legal guardians. The two essential conditions in such will are, 1st, to appoint a Catholic guardian or guardians, and 2dly, to direct that the children be brought up in the Catholic religion. For more ample directions on this subject, we refer to a paragraph at the end of this Report, headed "Testamentary Guardians."

3. It is most important to secure the election of Catholic guardians of the poor, who will watch over the interests of Catholic pauper children. In the course of last year, a Protestant guardian went to the Board of the North Union to vote out of the house two children of a Catholic father, and had in his pocket a paper for their instant admission to the Birds' Nest, and avowed it. Very lately, six poor Catholic children were, with the greatest difficulty, rescued from perversion at the same Board.

4. The Press has been used against us with deadly effect. The enemy's Press has represented us as engaged in a vile and corrupt proselytism of Protestant children, though we have not means to protect a tithe of our own. It is the duty, therefore, of every Catholic who can wield a pen to take every fitting opportunity of dissipating those prejudices, and showing on the other hand the assaults made upon the faith of our poor. Whose does this work well, brings down the funds of the proselytizers by thousands.

If some way could be found of publishing the visits of the emissaries of the Irish Church Missions and of proselytizing ladies to the dwellings of our poor, and the bribes they offer for the barter of the faith of their children, almost a complete stop would be put to such practices.

5 Above all, united and organized action is necessary on our part. For instance, a considerable number of Catholic children go every day to the different proselytizing schools in the city. Who are they, or whence do they come? Nobody knows, yet they certainly live or lodge somewhere in the city. What is the remedy? It would seem difficult to apply a remedy without a Register of families in each parish. But, if it were possible, and met the approval of the Clergy, to compile such a register, an effectual remedy could be applied. For, a small body of the Christian Doctrine Confraternty, under the direction of a Priest, would then discover the children who were being sent to those schools, and, being once known, their withdrawal would be a comparatively easy task.

Organized action is also necessary for the protection of Catholic Orphans. It is wonderful with what system and pertinacity our adversaries work. There is scarcely a minister in Ireland who is not a member of one or more proselytizing institutions. He attends their meetings, works for them, preaches for them, though his sermon realises, sometimes, but seven and sixpence, he gets his wife and daughters to collect for them, though their remittances are at times but one and ten pence, as we see in their reports. These institutions, 'too, have their auxiliaries or branches in almost every parish, nay, they ramify through the three kingdoms, and even to the colonies and foreign nations. "The British and Foreign Bible Society' alone received last year £117,684, and has expended on proselytism during the sixty-one years of its existence the immense sum of £5,766,199 In fact, it is by concentrating the money-Power of the Protestantism of the world, that prosely tism is able to exist. Left to themselves, the Irish soil, blessed by St. Patrick, would deal with them as it does with poisonous reptiles. Are not Catholics as capable of organized action as those men? Could we not have our auxiliaries, and agents, and correspondents also? We say not this complainingly, but it is manifest that with half the amount of organized action, and a thousandth part of their income, we could save all our children that are in danger of loss of faith.

They are endeavouring to destroy, we to preserve they are spreading heresy and infidelity, we are combating for the very foundation of Christianity—the faith, that faith of which Saint Augustine says, in his 137th Sermon, that "it is the origin of justice, the fountain-head of sanctity, whence all justice takes its rise."

#### THE GUILDS.

His Eminence the Cardinal Archbishop was pleased to honour the Guildsmen attached to St. Brigid's Orphanage with a visit on Tuesday evening, September 18th. He was much pleased to learn that they had rendered such efficient service to the Orphanage. Their united collections this year amount to £299 12 104.

Mr. Bermingham, President of St. Columbkille's Guild, read

in a clear, firm voice the following address:-

MAY IT PLEASE YOUR EMINENCE.—We, the members of the guild attached to St. Brigid's Orphanage, beg to offer you our sincere and hearty congratulations on the great honour which our Holy Father has conferred upon you and upon Ireland. Since your Eminence has been placed in authority in Ireland you have not ceased to inculcate the necessity and importance of the holy virtue of faith and, like a vigilant pastor on the watch-tower of Israel, you have sounded the alarm with trumpet voice whenever the lambs of your flock were in danger either from vile proselytizing agencies or from the corrupting influences of mixed education. We are happy to inform your Eminence that your voice has been heard. These guilds are one proof it. At our trades, in our workshops and our offices, we heard your voice saying, Come to the rescue; and, behold, we are here! You struck the dearest chord in our hearts when you called us to defend the holy Catholic faith—the faith of holy Ireland that faith which Patrick planted and Brigid watered here in this genial soil, and made it holy—that faith, as your Eminence so often said, "the root of all justification," which our forefathers, sinking in the torrent of their own blood, held aloft during three hundred years. They suffered shipwreck of everything in this world, but from the wreck they bore away a priceless treasure, their faith, and through the grace of God bequeathed it to us. We, therefore, very humbly tender your Eminence our services to defend that faith, and to help to hand it down in its beauty and its vigour to the poor children of the next generation. In conclusion, we salute you with joy of heart and soul, Lord Cardinal of the Holy Roman Church, and you will permit us to add, Cardinal Protector of St. Brigid's work. Your Eminence, we know is not unmindful of the place of your birth, nor of the glorious saint that watched over your early years, nor of this tree which your own hand has planted in her name, and which, under your fostering care, has already thrown out such fair branches and borne such promising fruit. And we pray God, my Lord Cardinal, to grant you many years to watch over the

faith, and to adorn by your many virtues and your exalted rank Kildare and Ireland.

Signed on behalf of the members,

PETER KAVANAGH, JOHN BERMINGHAM, JOHN MULLINS, THOMAS VAN FREIGHT, JOHN KINSELLA, JOHN MULROONEY.

His Eminence, who listened to the address with manifest interest, and who appeared much moved by the strong attachment to the faith expressed by the members, and the stronger proofs exhibited in their long and patient labours, delivered the following reply: - I receive with the greatest satisfaction the kind address of the members of the guilds attached to St. Brigid's Orphanage. I have long admired your generous zeal in defending the poor Catholic orphan from the many dangers which, owing to the circumstances of our country threaten them from all sides. You have long expressed by your conduct what you have so well expressed to-day by the words of your address, that you esteem the gift of faith as a possession above all price. It is to this glorious spirit of faith, which is so strong in your hearts, that Ireland owes the noble institution of St. Brigid's Orphanage. Two circumstances combined to render the contest between the proselytisers and the poor orphans a very unequal one—the powerful resources of the former and the defenceless weakness of the latter. Everything tended to strengthen the hands of the enemies of the Catholic children. Wealth gave large sums to erect establishments for education the influential used all their efforts to draw children to these establishments; fanaticism laboured incessantly to fill their infant minds with hatred of everything Catholic; offers the most tempting were made to the guardians of the orphans to make them part with the children who were a burden to their poverty and the distress which so generally prevailed gave additional weight to their solicitations. To the strength of the proselytisers you opposed the strength of your faith; to the weakness of their victims you accorded the help of your charity In vain did the enemies of the faith multiply costly buildings, wherein to enclose the orphans; your spirit of faith made all Ireland one great orphanage, wherein the children of St. Brigid were welcomed in every home and in every heart with a tenderness which made them forget that they were fatherless. In vain did the wealthy devote their means and their time to carry on the work of per-

version; the scanty leisure you could take from your workrooms and your offices was enough, when sanctified by your faith, to haffle all their exertions. In you the excellent ladies who have devoted themselves to the care of St. Brigid's Orphans have. found their best friends and most efficient helpers, and to your co-operation must be, in a great part, ascribed the success with which it has pleased God to bless their labours. The whole body of the clergy gratefully acknowledges the services you have already rendered, and thankfully accepts the offers of services you have this day renewed. I exhort you to persevere with fresh courage in the glorious work you have undertaken. St. Brigid, the Mary of the Irish, will bless you for your exertions on behalf of the faith which she helped to plant among the ancestors of the orphans you protect. St. Columbkille and the other Irish saints who sanctified by their prayers and good works that institution at Glasnevin which has been given as a home to St. Brigid's daughters, will assist you in your difficulties; and that God who is the Father of the orphan, will bestow upon you His choicest blessings for what you have done for the little ones He loves so much. Before concluding allow me to observe, that our Holy Father the Pope, in the midst of his tribulations, has derived great consolation from hearing of the pious labours and the immense good effected by the confraternities of Dublin, and particularly by the guilds of St. Brigid's Orphanage. He has charged me to give to you his apostolic benediction as a pledge of his love towards you, and as an encouragement to you to persevere in your charitable exertions. You will not fail, on your part, to return love for love, assisting our Holy Father by your prayers, that he may be preserved in peace and liberty for the government of God's holy Church. In fine, whatever it may be in my power to do for the Orphanage of St. Brigid, or for the Guilds that belong to it, it will be a great happiness to me to perform."

During the delivery of his discourse the Cardinal was listened to with breathless attention, but at its conclusion there was such a hearty and enthusiastic burst of acclamation as must have convinced him that it is among the people he is to look for those true brave hearts whom simple and untainted faith makes unvaryingly loyal to the Church and its pastors. His Eminence rose again to recommend prayers for the Holy Father, whose perilous position he described in a way that showed the depth of his own sympathy, but assured them that with the prayers of the faithful he would triumph over all his enemies. In fine, his Eminence bestowed upon the members the apostolic benediction and departed, leaving in their minds bright memo-

ries that time shall never obliterate.

### TENTH ANNUAL MEETING

OF

### St. Krigid's Orphanage.

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

The Very Rev Monsignor O'Connell, P.P., Dean of Dublin, said he had been called on to move that the Report just read be adopted, printed, and circulated. He thought very few words were needed to recommend the resolution. The Report was so full in itself, and told so well the objects of the Institution. that to dwell upon its statements would be, in fact, an intrusion on their time. However, there were two or three paragraphs in the Report to which special attention should be given. First, as regarded the number of children in the Institution. That number was very large, and the wonder really was how the limited receipts of the Institution enabled the devoted ladies who managed it, to preserve its efficiency He, therefore, earnestly begged that the generosity of the faithful should be exercised fully in regard to St. Brigid's Orphanage. The next matter he would refer to was the number of Orphans provided for. They saw by the Report that many of their Orphans were adopted by the families to whose care they were committed. Now that was a strong proof of the utility of the system carried out by the Institution. He had been always most anxious that the Orphans should be put out with families rather than placed in what are called Orphan Asylums. The families to whom the Orphans were committed looked carefully after them, became in time attached to them, and ultimately, as they saw in many cases, adopted them. The next matter he would allude to was their receipts. Their total receipts for the past year was £2,027 14s. 7d. That was the gross sum applicable for the support of the large number of Orphans supported by the Institution. As he said before, it was surprising that with means so limited so much had been done, and he would again appeal to the generosity of the faithful for a full measure of

support to the Institution. There were peculiar reasons for an increase of munificence. The visitation of cholera had left a large number of Orphans to be provided for. A graduated scale of allowance for the support of these Orphans had been agreed on. The scale embraced children between the ages of two and thirteen. For a child two years old, £20 were allowed to the Orphanage that took charge of it. That was but a small sum, considering the length of time the child had to be taken care of. If the Orphan was thirteen years of age, £16 only were paid, because it might be assumed the child would soon be put to service. The St. Brigid's Orphanage was the principal home for poor Orphan children, and having regard both to the number of the present inmates and the additional number who required shelter, he thought it was the duty of the Catholic public to give the Institution the most liberal aid. With these observations he begged to move the resolution.

The Very Rev Canon M'CABE, P.P., seconded the resolution. The Report spoke with such practical eloquence that very little was needed to be said in its favour. It was quite true that their enemies affected to charge them with child-stealing. Now, that charge the Institution indignantly repudiated, and they asserted that it was the very crime of which their accusers themselves were guilty The Institution came into court with clean hands. Not so their enemies; upon them the crime of child stealing could be fixed triumphantly He would be very sorry it should be supposed that he said anything unkind of a very large proportion of his Protestant fellow-countrymen. During the visitation of the cholera in Kingstown he had the pleasure of acting on a mixed committee (indeed he might say the committee was exclusively Protestant) established for the relief of the poor, and he was bound to say that nothing could exceed the straightforward, generous conduct of the Protestant gentlemen with whom he had associated on that occasion. He was quite sure that these gentlemen represented a large, influential, and respectable class, but unluckily they belonged to a class that were reluctant to come forward either to repudiate or condemn the acts of those who waged war upon the Catholic Orphans. Now the St. Brigid's Orphanage was a purely protective Institution. So far from being able to carry on an aggressive warfare, the Institution had not the means of sheltering its own poor children. But that some proselytising Protestants sought to grasp poor Catholic children he would prove most clearly He held in his hand the sixteenth annual report of the Connemara Orphans' Society, and he would trouble them now with a few extracts from that valuable

document. It was stated that "every year has brought to the Nursery additions and improvements, and from its being a refuge to the famine Orphans of the county of Galway alone, its blessing is now extended to every county in Ireland, wherever children bereft of both parents and without homes or provisions are to be found." Now there was a statement that the Nursery did not confine itself to the little children of Galway the offspring of famine-stricken Catholics, but caught in its net children in every county of Ireland. Then came this passage -"It has been asked why cannot these children be sent to the workhouse?" Now, some tender-hearted and philanthropic gentlemen might think the answer was-because the poor children would be hardly treated and suffer many little privations in the poor-house; but nothing of the kind entered into the imagination of the managers of the Nursery Their words were these:—"The answer is simply this whatever teaching or training they would have would be Roman Catholic." That was the great obstacle. Their fear was that these poor children would be reared in the faith in which they were baptized—" The Priests would claim them as their own, and as these false teachers have lately redoubled their efforts to keep the Irish people in the apostate church the children are not a prey easily to be given up." That was the simple statement of the whole case. They had there the plain distinct statement that the managers of the Nursery would not suffer the poor Orphan children to be reared up in the faith of their parents. Who, then, were the child-stealers? Canon M'Cabe read other extracts from the report, which showed that the managers of this Connemara Nursery regarded the people of Ireland as being locked up in ignorance and superstition until they mercifully came forward, and, like the angel of heaven who opened the prison of St. Peter, introduced the poor captives to the glorious light of the Reformation! The report left not the most remote doubt as to the character of the institution. It contained a straightforward ayowal that the whole object of this Nursery was the destruction of the faith of the poor Catholic children in Ireland. It contained extracts which, if he were not unwilling to trespass on the time of the meeting, he would bring under their notice. He would, however, say that it went simply to prove that those who were too ready to charge the managers of St. Brigid's Orphanage with the crime of stealing children, were themselves guilty of that crime. He was sure that every person who was engaged in the mission in Ireland was aware of the attempts that were being made to tamper with the consciences of the poor people, and to take them away from their faith. Such attempts could only lead to the damnation of those poor people and their children. Suppose for a moment that those proselytisers came to the fathers and mothers, and entered into a contract with them for the betrayal of their children; it was simply a matter of pounds, shillings, and pence; and suppose these fathers and mothers said-"We will betray our children to you, but, how much will you give us?" The poor people who would say this would very well know that for this miserable bribe, they would be handing over their children to have them reared up in a faith which they believed in their hearts and souls was heresy Thus, such persons were the cause of the most horrid sin. Once they captured these poor children, they left nothing undone to poison their minds against every thing Catholic. There was a school in Kingstown of world-wide fame, which was generally called "The Birds' Nest. He supposed that from first to last the children of this school were the children of Catholic parents, most of them, perhaps, tenderly reared by a holy mother yet, now such was the result of the teaching which they received that they showed by their manner and their sneer every disposition to offer insult to the Priest when they met him. But as yet to a large extent the people engaged in this system defeated their own object. He (the Very Rev. Canon M'Cabe) had lately the pleasure of receiving into the Church a young girl of about eighteen years of age, the daughter of a man who had gone over to them. This man, who lived in the Queen's County, had had, about eighteen or nineteen years ago, a quarrel with his Priest, and on the next Sunday he went to church. The opportunity was one which it was thought too good to be lost, and he was at once received by the Irish Church Missions. They appointed him a Bible-reader, and for sixteen or seventeen years he lived, it might almost be said, in luxury At length, whether from remorse or otherwise, he ran away and left his wife and children after him. The poor mother he (Canon M'Cabe believed, had never apostatised. The young girl, whom he had lately the pleasure of receiving into the Church, had, up to a few days previously been under the special care of one of the principal lady patronesses of those institutions, and he had now the pleasure of stating that they re-captured the family that so long ago had been taken away from them. The managers of St. Brigid's were thus engaged in contending against a hellish work, and in resisting the efforts of persons who endeavoured to make apostates of the poor Catholic people of this country

The resolution was then put and carried.

The Very Rev Monsignor Forde, V.G., proposed the following resolution:—

"That, while thanking in the warmest manner our subscribers, we recommend a more organized, united, and extended support of St. Brigid's Orphanage, in order the more effectually to counteract proselvtism."

He said that there could be no question as to whether, considering the present circumstances of the country, there should be a proper organization to oppose the efforts of proselytisers. They had passed through a severe ordeal by the visitation of cholera, which had inflicted much misery in many parts of Ireland, and which had left a good many helpless Orphans to be looked after. They had also suffered a good deal by political and social agitation, which had the effect of interfering very much with the ordinary course of trade. He knew that in his own neighbourhood a good deal of employment had been discontinued owing to the alarmed state of the public mind, although he believed there was no good foundation for it. However, these circumstances tend to increase the number of the poor. The wealth which was accumulated by the few on the one side was balanced by a large amount of poverty on the other. The Very Rev. Monsignor Forde then spoke of the success which should result from well organized efforts in the cause of charity and said that these would be often ten-fold or a hundred-fold greater than those resulting from an indifferent organization. They did a great deal in Dublin, but still a great deal more could be done in the way of extending the usefulness of that excellent Institution. There were present many of the Clergy of this diocese and from other parts of Ireland, and he was sure that the people were ready to render them every assistance in sustaining any charity which they might deem worthy of their support. It was, therefore, desirable that the exertions which they had up to the present made should be extended over as large an area as possible. He had great pleasure in moving the resolution which he had the honour to propose.

The Very Rev Canon Lacy, P.P., Gorey, seconded the resolution. He said that he had very great pleasure at being present at that meeting, because he might say that, from its birth, he was attached to the Institution of St. Brigid's Orphanage. He recollected having read in the morning papers the able statement made by the Very Rev Canon M'Cabe on the condition of the destitute Orphans of that parish, and he believed that there was no one who had a Catholic heart within him but felt pained that these poor children should be carried away in the underhand and wholesale manner in which they

had been. The appeal then made by Canon M Cabe must have had a wonderful effect, for he knew how his own heart had heen moved by it, and from that day up to the present he had always felt an interest in the progress of the Institution. Shortly afterwards he had occasion to apply to Miss Aylward on behalf of some children who were in a kind of transition state who, from being Catholics, were being made Protestants. they were children of one of those unfortunate mixed marriages, which, thanks to the impediments thrown in their way by his Eminence the Cardinal Archbishop, were now comparatively rare. The Very Rev Canon Lacy, after thanking Miss Avlward and the managers of St. Brigid's Orphanage for the manner in which these poor children had been attended to, and after expressing a hope that the benefits of the Institution should be further extended throughout the country concluded by seconding the resolution, which was then put and carried.

The Very Rev. Monsignor Moran said Your Eminence, ladies, and gentlemen, I have great pleasure in proposing to you the next resolution. It is this:—

"That, considering the value of holy faith, the penalty that Ireland has paid in keeping it, the vile arts that are employed in those days, and the character of the men that make use of them to destroy the faith of Catholic Orphans, Irish Catholics are bound in a special manner to defend the faith, and protect those in danger of losing it."

It needs but little, either eloquence or experience, to ensure for this resolution your kind acceptance. Divine faith is the most precious gift of God; the gift that gives the stamp of heaven to our earthly actions, and enables us to merit for ourselves the enjoyment of eternal bliss. And however it is, that simple act of faith, solicited by the poorest child of the Orphanage of St. Brigid, is more pleasing to God, and draws more blessings upon mankind, than all the proud wisdom of the philosophers of Greece and Rome, and all the vain theories of human philanthropy The reason of all this is plain from the nature of faith itself: whilst philosophy and vain philanthropy are of earthly growth, the roots of our holy faith are in heaven, ever refreshed by those sacred streams which gush forth from the throne of God: and from heaven it stretches downwards its branches to this earth, all teeming with the blossoms and fruits of heavenly graces. At the bidding of Pope Celestine our great apostle, St. Patrick, came to this island to announce the saving truths of redemption, and he found acute minds and warm hearts ready to receive them.

Soon our hills and smiling valleys were decked with churches and monasteries, and schools, the centres of science, the homes of piety, and sanctuaries of religion. The clouds of error were soon banished from our island, and it was quickly illumed by the rays of faith. Even the most distant regions of the known world partook of its brightness, and the nations of Europe. just emerging from barbarism and full of youthful vigour, were cast in a Christian world, and were quickened into Christian life by the missionaries of Erin. Centuries of invasion and of social disorder came to render desolate our island, and then the sword of religious persecution was unsheathed to destroy the remnant of our Catholic race. Our altars were overturned. our monasteries were reduced to ruin, whilst their inmates were forced to seek in the morasses or on the mountain top a place of refuge and secure retreat, and countless thousands of our fathers were privileged to view the martyr's palm. But no efforts of the enemies of God could rob Ireland of the precious treasure of her faith. Even the persecutors were forced to admire her steadfastness in this holy cause; and one of the most bitter enemies of our faith, the Lord Deputy Chichester, in the beginning of the reign of James I, was forced to exclaim-"I know not how the attachment to the Catholic Church is so deeply rooted in the hearts of the Irish, unless it be that the very soil is infected, and the very air tainted with Popery for they obstinately prefer it to anything else, to allegiance to their king, to respect for his ministers, to the care of their own property, and to all their hopes and prospects." Yes, the tree of faith had cast deep root in our island, and the more fiercely the storm raged around it, deeper and deeper did it strike its roots. Its blossoms and foliage and comeliness were swept away but when those branches which, by the fury of the storm were torn from the sacred trunk and were borne to distant lands, they there struck new roots, and grew into mighty trees, and now yield there a saving shade. When Israel multiplied in chains, the Egyptian rulers resolved as a last resource to destroy the children of that hated race. And so the enemies of our faith, having learned by the experience of 200 years that no terror of persecution could detach the people of Ireland from the truths of the Catholic Church, resolved to destroy at least the Irish youth, to root out from their hearts the affection of Catholic piety, and to corrupt their tender minds with the poison of heresy In 1733 the Charter Schools were instituted, called at first pious schools, and sometimes too styled, perhaps with a little irony, charitable schools. When search ing for other documents in the archives of Rome, I met with

a letter, written a few years after their institution, and hence presenting in all the freshness of contemporary narrative a short account of the progress of these schools. It was written about 1743, by a Dublin Priest, named John Murphy, then agent for the Irish Church in Rome. It tells us that there were then 47 charter schools, having 1,400 children, besides many hundreds of others who had been already placed in ser-

vice. It then continues:-"Great efforts are made by the Protestant Archbishops and Bishops, and by all the nobility to promote and endow these schools; children are not admitted into them under six or over ten yeara of age. On entering them their names are changed, so that they may have no communication with their parents, and after a little time they are transferred to another parish that the isolation may be more complete. Premiums are given to those who show most proficiency in the Catechism, which is composed purposely for these schools, and is nothing but a continuous invective against the Catholic Church. At a certain age they are placed out at trades, under Protestant masters and mistresses, who are obliged to practise all the Protestant rites of religion, and subsequently they get portions on condition that they marry Protestants with the consent of the directors of the schools. In Dublin there are 400 Catholic children in Catholic schools, besides 200 out at service, all supported by charity some of whom were taken by their parents from the Protestant schools, where they were discovered after long searching and much travelling in different parts of the

kingdom." Now that document showed what efforts were made from the commencement to destroy the faith of Catholic children in the charter schools. These schools received large sums from the Protestant Archbishops and Bishops, and in addition, as the parliamentary returns showed, they got more than a million of pounds from the so-called Irish Parliament to assist and promote them. And yet these schools continued the Rev Gentleman) were only one of the agencies at work in making this dreadful assault on the faith of our suffering people. There were, at the same time, the royal schools, the Erasmus Smith schools, the endowed schools, and a thousand similar associations. The penal laws too assisted in compassing the same end. By one enactment it was commanded that all the children of Catholics who would dare to ask for alms should be placed in Protestant schools to be educated as Protestants. And yet, what was the result? The population of our island in 1745 was composed of 1,309,768 Catholics, and of 700,453 Pro-

testants that is to say, Catholics were not even two to one in proportion to the Protestants, whilst at the present day, after a century and a quarter of all the efforts of the heretical agent, and though our ranks have been decimated by famine, and pestilence, and emigration, we are ranked in the official census at about eight to one of all the combined Protestant sects. At that period we had only 400 children in our schools; now, thanks to the blessing of Providence, there are in the county Dublin more than 45,000 children in purely Catholic schools, and of these about 10,000 are supported solely by the charity of the faithful. Even the schools of St. Brigid, though only open for a few months, have now over 1,000 children attending, and, as the Report read to-day informs us, these schools rest entirely on charity for their support. However, the anti-Catholic warfare was never more actively carried on than at the present day We have in this city and neighbourhood the Birds' Nest; or, as it has been well styled, the Cuckoo's Nest, the Female Orphan House, the Orphan Refuge Society, the General Orphan Home, the Luke-street Dormitory the Male and Female Ragged Schools, the Coombe Schools, the Grand Canal-street Sunday School, the Broomer and Messenger Society the Providence Home, and a number of other societies. Not less than £100,000 are annually poured into the hands of the proselytisers from English dupes and other sources, and for what purpose? That the agent of proselytism may hold out bribes of food, and clothing, and money to starving parents in our back lanes and faminestricken districts, to be allowed to instil into the minds of Catholic children every error and prejudice against the faith of their fathers. "The Establishment," writes a valuable periodical, "in itself may be little more than a standing insult. But the £100,000 worth of bribery, mostly raised in England and spent in apparent connexion with that establishment, and generally with the sanction of its ministers, to produce the perversion of infants and apostacy or hypocrisy of adults, is much more than an insult." The mind turns away with horror from the vile acts which they employ in the work of perversion. They offer a bribe that a parent may surrender the faith of its child; they offer a trifling reward that a Christian may renounce his heavenly birth-right, and trample on what he knows to be the only hope of enjoying the fruits of the redemption of Christ. Such arts remind us of those agents described by the Apostle, who move heaven and earth to encompass the ruin of one immortal soul, and who go about like roaring lions seeking whom they may devour. All those efforts and wicked agencies of those enemies of our holy faith should make us redouble

our earnestness in seeking to guard the priceless treasure of Catholic faith for our dear country, and should enlist in the cause of our Orphans the prayers, the sympathy and the assistance of every friend of Ireland, not only at home, but in England, the United States, Canada, Australia, and in every country to which the children of Erin have borne the blessings of faith. If thousands of pounds are poured into the hands of proselytisers, why should not the friends of our religion throughout the universe pour in their succour in so holy a cause, and supply the good "Sisters of Faith" with sufficient means to receive and support all the little Orphans that are brought to them? With the blessing of God, and under the patronage of St. Brigid, we have nothing to fear for the result in the sacred cause in which we are engaged, and we may rest assured that the blessing of faith will day by day be redoubled among us. Even as the mantle of our great patron, St. Brigid, was seen in vision to gradually expand till it covered the island from shore to shore, so shall the beneficial influence of the "Sisters of Faith" be every day extended more and more, till they are enabled to gather under the protection of St. Brigid all the Orphans of our Church, and even, as in the early ages of our Church's history these little Orphans will for generations yet to come lisp the sweet quatrain of our fathers-

There are two Virgins in heaven,
Who will not give us a forgetful protection,
Mary and St. Brigid,
Under the protection of them both may we remain.

This flowering tree, this Mother of Jesus, The perfect Virgin, beloved, of sublime dignity, I shall be saved at all times by my Leinster saint.

I beg, then, my Lord Cardinal and gentlemen, to propose the resolution for your acceptance.

The Very Rev. Dr. O'REILLY seconded the resolution, and said the eloquent and pointed remarks of the Rev Monsignor Moran left him nothing to add.

The resolution was then adopted.

Mr. Ignatius J Kennedy proposed the following resolution:—

"That St. Brigid's schools, having been established to withdraw Catholic children from proselytising schools, and being subject in their teaching to the pastors of the Church alone, merit the approbation and encouragement of Catholics." Mr. Kennedy said that he was himself aware that the warfare upon Catholic children was of the most aggressive character. A case came under his own notice in his capacity as a visitor of the Society of St. Vincent de Paul. In one house that he visited, he found a national schoolmaster, a Protestant, and his wife and children, in great poverty On the same floor with them there was a Catholic family in great distress. An aggression was made on the faith of the children of the poor Catholics, who were sent daily five loaves of bread, because they sent their children to a Protestant school; but no relief at all was given to the poor Protestants, who lived on the same floor with those poor Catholics. He Mr. Kennedy would not trespass further on the meeting, but would with great pleasure propose the resolution.

The Rev Father Donnelly seconded the resolution, which was then put, and carried unanimously

The Rev Thomas J O'Reilly, C.C., next addressed the meeting. He said—My Lord Cardinal, Ladies, and Gentlemen, I have been requested to propose the following resolution:—

"That the sole object of St. Brigid's Orphanage is the defence of the faith of Catholic orphans and destitute children, and that the idea of proselytising Protestant children has never been entertained, and that we repudiate everything of the kind."

Rising to make this twofold declaration on the part of the institute of St. Brigid, I feel somewhat diffident in adding any words of my own to a statement that conveys so accurately two such simple and obvious facts. For, although I can scarcely say, like a former speaker, that I am unused to public speaking, yet I can safely assert that its form of making a speech is a perfect novelty to me. But, as I deem it a duty to say something to the resolution in accordance with the request made of me, it is fortunate for me that it regards a subject in no way removed from matters about which, though in a different place and in a different manner, we, clergymen, are supposed to treat. I cannot bring myself to look upon it as a mere secular subject, for I consider nothing can be more sacred than the defence of the faith of the destitute Catholic orphans. You will, therefore, bear with me if I take the terms of this resolution as my lead, telling you at the same time that, although I cannot fix the precise chapter and verse, that it is found in the book reve renced by all, whether they be Turk, Jew, heathen, or Christian, and that is the Book of Truth. St. Brigid's Orphanage is essentially defensive. Before it was established, there had been

founded other asylums for Catholic orphans throughout the eity but none of them had taken, as its particular and sole object, the receiving of those whose faith was imperilled. No doubt, there had always existed a necessity for such, for the Protestantism of the past was just the same as it is to-day; but, unfortunately, the limited means at the disposal of these first-established refuges could go no further than to receive and support the Catholic orphan children, who were delivered spontaneously into their charge, without difficulty or opposition. But as time went on, and as the atrociousness of the evil it was destined to stem became more manifest and more felt, under the inspiration of Heaven, through the means of a devoted lady. and with the aid of a generous Catholic public, St. Brigid's was established, to cope with any difficulty that might arise, and overcome the opposition that might be made to the Catholic child being reared and educated in the religion in which it had been born and baptized. With good reason, then, may we look upon the establishment of St. Brigid's Orphanage as a development of the old principle of Catholic defence against the assaults of heresy and hell-a principle which shows forth its influence, in foiling and overcoming, not alone what comes from open violence, but also that which may arise from secret machination, be it ever so mean or subtle in a word, a principle that regards and protects the interests of each member of Holy Church, from the Pope in Peter's chair to the infant on its mother's breast. It must then be a source of deepest pleasure and gratification to know that this principle of Catholic defence is so well sustained by this institution in its own particular sphere. And from the Report read this day we may assure ourselves that, with no more vigilant watch and ward is our metropolitan citadel kept in these days of pain and alarm than is this outpost of the citadel of faith ever and always guarded; and that, as the former is now supplied with every munition against an invisible, if not an imaginary foe, so is the latter supplied with every weapon fitted for the warfare waged against it by the enemy that slumbereth not, but that is ever prowling about, seeking whom of the little ones it may devour. Long may it continue thus guarded, thus fortified against the enemy of all religion, of all principle, of all natural feeling-Protestant proselytism—that is, the combination of impious hypocrisy with unblushing mendacity, which, overlooking the tares and cockle of ignorance, of wickedness, and of brutal crime in its own field, is ever on the alert to put its sickle into another's harvest; and while grossly negligent of those of whom it should be supposed to have care, wherever force shall have failed, or

cannot be used, has recourse to every base expedient to bribe and allure unto itself the charge of another; and then, with unblushing effrontery puts forward, as the fruit of its labours the unhappy victims, few and far between though they be, of its vile seductions. Shame on the community that tolerates, within itself, and more shame on those who countenance and support so scandalous, so flagitious a system. And yet it has not alone its apologists, but even its advocates amongst those of the church by law established in Ireland; nay, even amongst those who, with the ill-got gains of this same church, enjoy its ecclesiastical dignities and preferments, and whose intelligence on other matters fills us with astonishment that they could be so blind to the actions and results of so nefarious a proceeding or rather, it must ever fill us with suspicion and fear of the sin. cerity of their otherwise liberal professions. Amongst the numerous establishments founded, and thus supported, for the purpose of carrying out the designs of this proselytism, there is one to which special allusion has already been made by Monsignor M'Cabe, in whose parish it is. I need hardly tell you that it is the particular one which has for its only purpose the inflicting on poor Catholic orphans what the sole object of St. Brigid's is to defend them from. If in his day Sidney Smith, when treating of "the perilous trash" of Methodism, conceived he had rendered useful service to the cause of rational religion by as he himself writes, "routing out a nest of consecrated cobblers," I venture to say that a celebrated writer of the present time would do as much, were she for the moment to lav aside fiction and turn to reality For I am convinced that she never penned a more sensational chapter than that which she could supply to her new work, "Birds of Prey," from what is actually carried on in this "Nest." For information, I would direct her attention to a serial, with which her own is contemporary entitled, The Month, and ask her to read the article in the current number under the heading, "Irish Birds' Nests." For my present purpose, as an irrefragable proof of the truth of my impressions regarding Protestant proselytism, it will be sufficient to read for you the short conversation that took place between the informant of The Month and the matron of the Birds' Nest, at Kingstown :-

"Have you any Roman Catholic children here?"

"O yes, they are all Roman Catholics." The number at the time was 156, of whom between 30 and 40 were boys.

" Have their parents turned Protestants?"

"No! Perhaps one or two may be converts, but not more."

"Do the parents object to the children being brought up Protestants?

"It would be of no use if they did; for they know it will be done when they bring them here."

"What is the reason that the parents send their children

"Principally poverty Some have lost their husbands, or have been deserted, and have other children to support, and are glad to be relieved of one."

"Have you any difficulty in getting the Roman Catholic re-

ligion out of these children's heads?"

"Yes, the greatest, sometimes but it is our first endeavour: all our efforts are directed towards it; controversy is the first lesson of the school, and the children become such first-rate controversialists, that no one could answer them."

"Why do you do this?"

"Because, when they go out they will meet Roman Catholies; and we wish them to have a thorough knowledge of

Romanist errors, as well as of the truth."

"It is not necessary to make any comment," saith the writer, and so say I, for there are subjects which we find it more difficult to restrain ourselves when speaking of even than when writing about them. This is one of them, which is rendered more flagrant by the appalling feature afterwards glanced at by the writer in reference to this institution, which, in the interest of humanity itself and the very first principles of common decency and morality, I was hoping to have been exaggerated, if not unfounded, until I remembered it was an institution conceived in, established, and supported by the fell spirit of Protestant proselytism. And now my Lord Cardinal, Ladies, and Gentlemen, I will direct your attention to the second statement of this resolution—"That the idea of proselytising Protestant children has never been entertained, and that we repudiate everything of the kind." If such a charge is made against us, we repudiate it with all the scorn and contempt that it merits, for I fearlessly assert that, if throughout the entire annals of this orphanage even one case existed on which to ground and prove such a charge, its managers would not dare to bring forward their report as they do openly and publicly to day You, my Lord Cardinal, would not countenance the perpetrators of such an act by your illustrious presence. You, Ladies and Gentlemen, would justly consider them no longer worthy of your sympathy, much less of your support, and I should be among the first to reprobate and condemn them. If this institution ever so demeaned or debased itself, could it any longer claim to be an

institution of that Church which rules over the convictions and over the affections of two hundred millions of people—of that Church which, although opening her bosom to all who wish to seek repose therein, would never sacrifice one iota of principle were such a step to gain over other millions unto her fold; nay, rather, when such a sacrifice was involved, has chosen to cut off from her communion kingdoms and nations with one stroke, dealt with all the sorrow indeed of Jeptha, but with all the zeal of Gideon? In a word, if St. Brigid's ever stooped to such low resorts to swell its numbers or make a name, would it be worthy of the approbation and blessing of him who rules that Church "from sea to sea," and who on this eventful day is deprived of the last shred of secular assistance, extended to him but for a time by a false and treacherous friend, and is now left a prey unto his enemies, because he would never in the least degree betray the trust reposed in him, or surrender his claim to what violence had robbed him of. Would St. Brigid's Orphanage, I ask, if it ever departed into ways so opposed to such magnanimity of soul and such rectitude of action, be worthy of this father's blessing and approbation? Away with the slanderous charge, framed and forged only in order to swindle farther the dupes, or please the knaves who support the system that puts forth the calumny as a retort. With these remarks, I commend the resolution to your consideration, that you may unanimously ratify and sanction it, so that, going before the Catholic public, it may be the means of bringing in renewed resources and increased means to the institution, founded on the principle it conveys—that is, of ever lawfully defending its own, but never unlawfully interfering with another's-a principle which every individual of sense and honesty must reverence, I care not what sect or creed he belongs to, but from us of the household of the faith it must ever claim our practical sympathy and support. The Rev Gentleman then resumed his seat amid applause.

The Rev Father Brady seconded the resolution, and in doing so, he said he should bear his humble testimony to the efficacy of St. Brigid's institution as a defensive one. The system of examination adopted in the institution, and the encouragement extended to the children, were most admirable; and the result was, that those children made wonderful progress in learning the Christian doctrine, and in the secular education taught in the school. He found also that, when those children left the school, they showed the good results of the excellent education which they received.

The resolution was then put, and adopted unanimously

The resolutions having been all adopted, His Eminence Cardinal Cullen said he could not leave the chair without congratulating the friends of St. Brigid's Orphanage on the success of their meeting. When what had been said and done there to-day would go before the public in the newspapers, the institution in which those here present took so deep an interest would become better known, and acquire more extensive support. You have heard a great deal to-day about the dangers to which faith is now exposed, and your fears have been excited lest any injury should be inflicted upon your religion, which you hold dearer than all the treasures of the world and than life itself. Undoubtedly a great and active war is carried on against faith here and in every quarter of the globe.

The great engines of destruction employed in this unholy warfare are, a corrupt and licentious press, secret societies, and systems of mixed and irreligious education. It cannot be denied that such powerful agencies united for evil have brought to perdition many of those precious souls that were redeemed by the blood of Christ. See what ruin has been occasioned in Italy, and even in Rome itself. Indeed, the very foundations of society seem to have been undermined by the working of secret societies, and the irreligious teaching of newspaper writers, who undertake to guide and direct public opinion.

But evils still greater are produced by those plans of education now so much in vogue, and held up to admiration even among ourselves, plans which separate education from religion. banish God from the school, and leave youth an easy prey to the promoters of anarchy sedition, and irreligion. Yet, notwithstanding all the enemies which we have to contend with, we ought not to abandon ourselves to excessive fear and alarm. Ireland had passed through the most fearful ordeal in past times—her people had been subjected to penal laws, confiscation of property exile, or the sword. On some occasions, the same price was set on the head of a priest as on the head of a wolf, at other times, children were taken from their Catholic parents and placed in schools where they were imbued with heresy, and when every other art had failed, a law was passed, under George II, to seize on and to send to Protestant schools the children of Catholics reduced to beggary by penal laws, in order thus to recruit the ranks of the dominant creed.

But all this iniquity produced no general or permanent results; though severely oppressed, the Irish adhered to their faith, and in the dark days of persecution and bondage, like the Jews in Egypt, they increased and multiplied. A paper was read a few moments ago by Dr. Moran, from which it ap-

peared that, in the year 1743, there were about four hundred children receiving a Catholic education in Dublin. That statement shows to what a sad state our forefathers were reduced at that time. Let us contrast that want of schools and of Catholic education with what we witness at present. Whilst there were only four hundred children in Dublin receiving a Catholic education in 1743, there are, in this year 1866, at least forty thousand children in this city and this county enjoying all the blessings of Catholic instruction, and brought up in the fear and love of God. Catholic poor schools without number, Catholic colleges, and a Catholic university are now in full operation, and the rising generations are taught to know and defend their religion, and to love and revere the doctrines and

practices of the one true Church.

In such circumstances, we had great reason to be thankful to God, and to admire the wonderful ways in which he had dispersed those who were proud in their hearts, and raised up the weak and the oppressed. Considering the past, we must admit there is no reason for fear or alarm, but at the same time we must admit that it is our duty to be active and vigilant. Our enemies are continually going about like a roaring lion, seeking whom they may devour; they have influence and power in their hands, they command immense resources, and all the wealth of all the bigots of England; and what renders them still more dangerous, they are unprincipled and unscrupulous, they care not for conscience or justice, and they have little to fear from human law or legal restraint. You have heard to-day of the iniquitous arts to which they have recourse to compass their purposes, and of the inhuman devices which they employ to establish a traffic in human flesh, and to induce unfortunate mothers to sell their own children, and yet the history of the past convinces us that they will not succeed. There is no prudence, there is no wisdom, there is no counsel against the Lord. God will avail himself of the weak and foolish and contemptible things of the world, to triumph over all their stratagems and all the wicked arts of the powers of

The Orphanage of St. Brigid, though still in its infancy, and without any permanent endowments, has already rendered good services to religion, and contributed very much to defeat the designs of our enemies. It is conducted on principles of the strictest economy and is thus able to effect great things with very small means. The plan adopted for bringing up the orphans is greatly to be praised. They are placed in the care of good pious families in the country, where they learn their moral duties and the practices of religion; they are trained up in the way in which the children of small farmers and cottiers are brought up; they become strong and healthy and fit for the fatigues of farm work; so that they are able to provide for themselves in after-life, and do not become a burden to others, a lot frequently reserved to poor orphans reared up in a city and not accustomed to toil or hardship. In conclusion, I must add, that the schools of St. Brigid are calculated to do a great deal of good they have been established in the most miserable districts of the city, the poorest children are taken into them, and receive an excellent education above all, they are brought up in the fear and love of God, and the knowledge and practice of religion, and are thus prepared to discharge their duties in this world, and to work out their eternal salvation. I trust that the schools of St. Brigid will increase in number, and that they will soon spread through the country

The following letter was received from the Very Rev Dr

Maher P.P., Graigue, Carlow:-

DEAR MADAM,—I have received your letter asking me to the Annual Meeting of St. Brigid's Society, and to say a few words in support of the cause, which you know I have so much at heart. The day fixed for your Meeting happens to be the very day on which our Bishop and the Priests of Carlow have, in their charity, promised to come to my parish to celebrate a Requiem Mass for the souls of our poor people (72 in number), who have all within three weeks been summoned to judgment, and we are only just now emerging from the dreadful shadow of that great visitation. I know and would like to tell the great advantages of St. Brigid's Orphanage, especially in those days, when the cholera has thrown on the world so large a number of destitute and unprotected children. I have often asked myself how are those dear little ones to be saved and guarded against the immense influence of pecuniary proselytism, and the numerous agents of that degrading system? Let us review our position, and look the danger fully in the face. The elaborate machinery for the subversion of the Christian faith of the destitute poor, and for buying up and rearing their children in Protestantism, is a thing unknown in any other part of the civilized world, nor would it be tolerated in any The societies engaged in this unholy traffic, under a variety of names, and possessing immense funds, principally raised in England, are actively at work in Dublin and in the provinces. To give an idea of the power against which we have to contend, we must state somewhat in detail the means and resources which this extensive organization can command. One of the proselytising bodies, the Irish Church Mission Society, goes to its work sustained by a large income. Its cash account for the year 1856 runs thus:-" Total of ordinary income from England, £32,247 15s. 6d." If the other societies be at all as successful in collecting money, their united income for the suppression of our religion will probably range between two and three hundred thousand a year. The agents of those societies need not be men of education, nor talent, nor virtue, nor learning. Their business is carried on principally by the circulation of offensive and blasphemous hand bills, posting of placards, insertion of advertisements in the public journals, and reports of conversions, which, from first to last, are unscrupulously mendacious. It is evident that neither talent nor virtue is required for this task. Indeed men of honour or truth could have nothing to do with it. A good vocabulary of vituperation is the only qualification for a Bible-reader or the Irish Church missionary Abuse is one of the choicest weapons in their armoury. They value it as highly as the Prussians do their needle-gun, and use it as freely Bill-sticking, too, is a powerful instrumentality in the working of the mission; hence, they cover the walls with placards, which run thus:-" Is not the Pope Antichrist?" and "Rome the Mother of Harlots?" "Has she not borrowed the celibacy of her Religious Orders from paganism?" and the Rector of my own parish has the merit of inventing a most spicy and insolent placard, thus: - The Papacy came hot from hell, and its presence makes a hell upon earth." The printing and scattering on the highways of those outrages on Christianity (nothing so barbarous is practised under the Grand Turk), and the posting up of blasphemous placards have cost the society £1,229 16s. 8d. for the year 1863. and the wages of lay agents and Scripture-readers amount in the same year to the round sum of £5,842 5s. 4d. Thus the expenditure in slander and defamation, taking 1863 as an average year, must for the last 15 years have exceeded one hundred thousand pounds. In the reports issued by those societies the agents indulge in unblushing mendacity to such an extent as to have seriously injured their own cause. They talked freely of tens of thousands and hundreds of thousands of converts, when everybody in the country knew that such reports were utterly false. It was a matter, however of necessity to make large returns, otherwise Englishmen, who pay only for results, would no longer supply the funds. My conviction, formed on the experience of upwards of 70 years, is, that the proselytisers have not made one convert. They have taken lots of children in infancy and reared them, contrary to the will of their parents, as Protestants. They may degrade and demoralize the Irishman, may extinguish the light of faith in his bosom, and cast him a moral wreck on society: this they have often done, but they can never make him accept their church's teaching. He knows it only as an instrument of tyranny and injustice. He views it as Edmund Burke did when he exclaimed, "Don't talk of its being a church: it is a wholesale robbery" He knows it as having aided in the enactment of laws commanding Priests and Bishops to depart out of the kingdom, and condemning them to death if they returned. Knowing all this, the Irish Catholic can never be made to accept the treachery of the Anglican church. It has never been accepted by any nation in the world. The Scotch disdain it, the Irish loathe it, and the Welsh reject it. The Protestant church in Ireland has wealth, power, and position, highly cultivated intelligence, immense and varied learning, great zeal, and, in fact, it has everything which this world can give in a high degree, but it has no converts from conviction, simply because it has no commission from above to make them. The crown or the state have no authority to send men to teach the doctrines of Christianity; and to conceal its utter failure in the presence of the Catholic Church, it patronises all the proselytising societies, who utter falsehoods on this head without limit or scruple. What would not England give for a respectable body of converts, for even half a dozen, who might be named, whose motives and sincerity are above suspicion—for such men as Catholicity has gained by scores amongst the educated classes in the seminaries and universities of Britain! One can scarcely pass from this subject without asking what induced such men. and at such sacrifices, to yield obedience to Rome, which they have been taught from the earliest dawn of reason to regard as an utter abomination? Catholicity sent no missionaries to Oxford or Cambridge, scatters no tracts on the highways, misrepresenting the dogmas of others; she posts no insulting placards in the thoroughfares, and yet she counts her converts by thousands. How are such conversions to be rationally accounted for? There is evidently but one solution. It is the work of God. Men began to pray; they asked God for light to know the truth, and grace to move the will to embrace it. One truth was first made known, and then another; doubts on new points arose, and new graces were given and corresponded with. Many a fearful struggle they had to go through; at length the crowning grace came, to which many having disinterestedly corresponded, they found themselves safely landed in the bosom of the Catholic Church. Will the veil be ever lifted from the eyes of Protestantism so as to see things in their proper light? Matters, as clear as the sun at noon-day, they neither see nor will they understand. The Irish Church Mis-

sion Society, to which I have directed attention, is only one one of thirty societies engaged in proselytism in Ireland, with cor respondent branches in England; and having failed to gain the adult population, they hoped to raise a young crop of Pro. testants in Birds' Nests and Nurseries in Dublin, Spidal Clifden, and Connemara, to keep up appearances, and have a show of a congregation in the deserted temples of the state church. Now let Catholics ask themselves how are we to encounter this enormous and infamous traffic which is carried on around us, and sustained by English gold? What earthly power can successfully resist the wicked organization with all its wealth and influence? The Almighty, we know to show his power, makes use of the weak things of this world to confound the strong. He employs his Church, persecuted, reviled. and plundered, but still his Church, to which the promise is given, to encounter the evil, to stem the torrent of infidelity; and that Church summons her dearest children to the field to uphold by their weakness the cause of Heaven. They have done the work nobly. Look at the self-sacrificing labours of the religious Sisterhoods and Christian Brothers' Society in every part of Ireland. How many thousand children are gathered round them daily, educated and preserved from vice and corruption! The work of education is beautifully and most efficiently carried on by the Sisters of Mercy, of Charity, and of the Presentation Order; but what is to become of the dear little innocent ones left without father or mother, and who are principally sought by the proselytiser and exposed to all the dangers of the vulture's nest? The Church and the circumstances of the times commit to the Society of St. Brigid this honourable task. The ladies of that Society have heard the voice of Heaven calling them to the rescue, and they generously answered, "Here we are!" And another voice has gone forth to Catholic Ireland—"Let those who cannot work themselves in this cause, supply the means to those who can." Let this voice be responded to by rich and poor, each giving according to his ability and there are amongst those who could give twenty or thirty pounds with far less inconvenience than the hundreds who give their pound annually; Let all do their duty, and those who traffic in souls redeemed by the blood of Christ will soon find in their hands a bankrupt concern. The Birds' Nest will fall to the ground, and Catholic Ireland will rejoice. I have trespassed too long on your time and patience.

Your's truly
JAMES MAHER, P.P.

#### 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, 1865, to the 10th of December, 1866.

to the 10th of December, 1000.			
	£	s.	d.
His Eminence the Cardinal Archbishop,	120	0	0
His Grace the Most Rev Dr. Errington,	15	0	0
His Grace the late Lord Archbishop of Armagh,	1	0	0
His Grace the Lord Archbishop of Cashel,	1	0	0
The Lord Bishop of Maitland,	5	0	0
The Lord Bishop of Kerry	1	0	0
The Lord Bishop of Glasgow,	2	0	0
The Lord Bishop of Kildare and Leighlin,	1	0	0
The Lord Bishop of Ossory	1	0	0
The Lord Bishop of Dromore,	1	0	0
The Lord Bishop of Derry	1	0	0
The Lord Bishop of Kilmacduagh and Kilfenora,	1	0	0
The Lord Bishop of Elphin,	1	0	0
The Lord Bishop of Ferns,	1	0	0
The Lord Bishop of Ross, .	1	0	0
The Lord Bishop of Meath,	-1		0
The Coadjutor Bishop of Meath,	1		0
The Lord Bishop of Perth,	1	0	0
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per Very Rev Canon Brock, P.P.,	100	0	0
Bequest of the late Mr. Andrews,	42	17	4
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Patrick M'Kenna, Esq., per Very Rev Dr. Maher, P.P.,		Esq. 2 10
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Mr. J Hussey	2 12	61	Mr. Whelan	0 2 10
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Mr. Elliott	2 4	$5\frac{1}{2}$	le a o	£49 18 24

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Per Miss Crigley	3	6	7	Per Miss Langan 0	1	10	0
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Per Miss Delany		13	0		3	12	0
Per Mrs. Cullen	2		0	BOTTPHOH	-	13	0
Per Mrs. M'Evoy, in-		+	U	Ter miss cordainy	139	5	0
				Perthe Misses O'Hare		0	6
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Pound	1	10	0	Per Mrs. Howell 0		2	0
Mrs. Flynn, per do.	0	7	6			-	0
Mr Lowe's Collection				£89		2	0
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ar Deegen	0	5	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 622 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 Ordoned 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 up 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, eards, 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 Eminence the Cardinal 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 Cork; 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 "ce., by this my "Will (or Codicil appoint C. D., of "End 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 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 Lincoln's Inn,

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 forthe 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 out in Lands.

Out 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 winesses in the presence of the Testator, and in the presence of each other.

# St. Brigid's Orphanage

FOR

FIVE HUNDRED CHILDREN

### TWELFTH ANNUAL REPORT.

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