St. Brigid's Orphanage

FOR

FIVE HUNDRED CHILDREN,

(BOYS AND GIRLS).

FIFTEENTH ANNUAL REPORT.

ST BRIGID'S, 46 ECCLES STREET DUBLIN

PRINTED BY W POWELL, 10 ESSEX BRIDGE. 1872.

St. Brigid's Orphanage.

FIFTEENTH ANNUAL REPORT.

May it please Your Eminence,

For the fifteenth time the Managers of Saint Brigid's Orphanage experience pleasure in presenting Your Eminence, the Clergy, and the Catholic public, with a detailed account of the operations of the Orphanage for the last twelve months.

The first fact to be recorded is one that is not peculiar to the last year, but is equally characteristic of former years, viz., the harmony, concord, and good will with which all the individuals engaged in forwarding the interests of the Orphanage, have worked together. Many are so engaged. Some give their whole time, others an hour now and then. Some collect the funds, others do the hundred little things for the admission, clothing, education, maintenance, and life-settlement of the children. For this purpose, there are many meetings, much and varied business, and in all, "but one heart and one soul." So far, thank God, that charity which the Lord gives as the peculiar mark of His disciples, is stamped on St. Brigid's work.

The first item looked for by the patrons of the Orphanage, is the number of children admitted during the year, or, to speak more properly, the number saved. From the 1st of November, 1870, to the 1st of December, in 1871, Fifty-seven Children were received. They are all Orphans, indeed, most of them are total Orphans, from whom God Almighty in His inscrutable Providence had taken both father and mother The majority were under six years of age, and these fifty-seven little Catholic children were rescued from proselytizing institutions or from the immediate danger of falling into them. Indeed, in the latter case, the poor children's fate was apparently sealed, the bargain made, the vacancy in the 'Nest secured, the agents waiting, when God sent unexpectedly some one to save the little uncon scious victims. The good Providence of God is most admirable in favour of these little children. Let us take one case, not uncommon.—A little child is found in a hall, brought to the minister, baptized, sent to be nursed in a Protestant family Apparently it is lost. But most probably this child had received the Faith through a valid baptism before being abandoned in the hall. God then brings the nurse into the true Church, and so the child seems pretty secure, but in one year the nurse dies, and the child falls into the hands of her daughter, a Protestant. God converts this second nurse, for He is determined to have the child. But the second nurse also dies in a short time, and the child is again apparently lost. But God inspires a poor man connected with the family to rear the child without payment, because, being a Catholic, he has no business to apply to the minister for the nursing money Finally, this man falls into poverty, and is, moreover, obliged to emigrate, and brings the child to St. Brigid s, where it is received and made secure as to its faith.

We are very happy to have to record a case creditable to an English Protestant clergyman. If those of his profession in Ireland acted in the same honourable way, we would be saved much trouble, and the public mind would not be embittered by angry feelings.

St Peter's Parsonage, Rochester, Kent,

14th March.

"Dear Sir,

"A boy was brought to our house last week, who had been cruelly ill used by his mother. He is a nice intelligent boy of about ten or eleven years. He is a R. Catholic, and the Priest very properly objects to his being kept in a Protestant home any longer than is necessary. If he cannot be taken into any institution, he must be given back to his mother, at the thought of which he experiences the greatest horror. She is living in sin, and is a drunkard. Can you help us? I think I will send him if you would take him in.

Yours truly,

H. F PHILLIPS."

The Superior, St. Brigid's Home for Boys, Dublin.

We replied of course that we would receive the little boy, and this good man (God bless him) writes the following letter

St. Peter's Parsonage, Rochester, 28th April, 1871

"Dear Madam,

"With many thanks for your kind letter, I write to say that Daniel Easton will be put on board the steamer of the Irish Steam Company, that leaves London on Wednesday next at 8 a.m. The passage is said to take 76 hours. Ask at the North Wall for the little boy given in charge to the steward at Gravesend. If possible I will write when he has set sail, and tell you the name of the ship.

Yours faithfully,

H. F PHILLIPS."

The Superior, St. Brigid's Orphanage, 46 Eccles Street, Dublin.

The little boy arrived safely, and was taken into the orphanage. It is but just to add that his passage was paid for by Mr Phillips.

Hitherto we have refrained from publishing the cases recommended for admission, thinking that it was sufficient that Almighty God knew them, but we are strongly advised to make known some of them, in order that wealthy Catholics may see how much good they can do by enabling the Orphanage to welcome all Catholic Orphans whose faith cannot otherwise be protected. The following are a few of the ordinary cases, taken from a large basket of letters.

56 Aungier Street, 23rd May, 1871

"Dear Miss Aylward,

"Knowing by experience your great charity, I venture once again to appeal to it. The bearer's step-child is in immment danger of being perverted by Protestant relatives, who are daily seeking to get possession of her. The father, who is dead only a few days, foresaw the danger, and by my advice made the will which I enclose. Will you try and come to the rescue of this case, and add one more to the many who owe their faith and salvation to your zeal and devotedness in the cause of our holy religion.

Believe me to be yours sincerely,
P O'FARRELL, O C.C'

St. Andrew's, 48 Westland Row

"Dear Miss Aylward,

"Bearer humbly asks to have her children received into St. Brigids. She had been married to an Englishman—a mate of a collier—and made him a Catholic. He died about twelve months ago, and since, she has supported her children by her own exertions, and chiefly by turning her little effects into money She is now reduced to the last extremity, and refuses to give her children to her husband's relatives, who would rear them up Protestants. She is anxious to earn her own bread, and might be able to support the youngest, now two years old.

This, I respectfully beg to say, seems to be a fit case for St. Brigid s.

Believe me faithfully yours,

MICHAEL BARRY"

Church of the Three Patrons, Rathgar, 14th December, 1870.

"Dear Miss Aylward,

"After a great deal of trouble and anxiety, I have succeeded in getting —— to take her child out of the Bird's Nest. The little girl will be brought to you on Saturday morning at 9½ by her mother, who will give you all particulars. The clothes will be sent to you immediately by Mrs. ——. I will pay £4 a year for the child, by quarterly instalments. Hoping you will consider my arrangements satisfactory,

I remain yours most faithfully in Xt,
BERNARD DENNAN "

St. Andrew's, Westland Row, 14th August, 1871

"My Dear Miss Aylward,

"This poor creature is worn away from anxiety of mind and poverty Her husband, who died some months since, was well off, and she, before her marriage, was of a respectable family. She is now unable to support three young children. She is quite in despair about herself. I think you would be doing a great charity by receiving the youngest child or any of them into St. Brigid s.

I am glad that Mrs. — has given you her two little girls. Her case was worse than I acknowledged. I hope to get two little children from the Bird's Nest one of these days.

I am thankful for all the many cases of charity you have assisted for me.

I am yours with much respect,
WILLIAM KEON "

St Catherine's, Meath Street, 22nd August, 1871

"Dear Miss Aylward,

"D— has called upon me to say that the little girl has not been admitted into Stanhope Street Orphanage. She is now with a Catholic woman in street. She goes to a Catholic School, but this woman states that N N, P L. Guardian, has been endeavouring to influence the child's father to send her to the Bird's Nest. Under these circumstances it would be a great charity if you would take her into St. Brigid's.

Faithfully and respectfully yours,
John Canon Farrell."

St. Paul's, 27th October, 1871

"My Dear Miss Aylward,

"I must appeal to your charity in behalf of Orphans belonging to this Parish, whose condition requires immediate action. The father is but a few days dead his wife being a convert from Protestantism at the time of their marriage, the guardianship of the children was secured by a legal document. This precaution, we now learn, was absolutely necessary, as the widow is the poorest of the poor, and is incessantly assailed by the clamours of her Protestant relatives to give the children to their keeping If she do so, happy days, they say, will be realized for her and them. I have then to supplicate you for these children, as I am without any other remedy

I will be able, please God, to give you some money in a few days.

I am yours very faithfully,
WILLIAM BROCK."

There have been hundreds of applications like these during the year from clergymen, communities, societies, and from the poor themselves, who came to the door without any recommendation. The most destitute, physically and morally, have been selected and taken into the Orphanage last year, to the number, as we have said, of fifty-seven. The admission of these Orphans was decided mainly by the amount of danger to which their faith was exposed. If it was found that there was extreme danger, and no other way of saving them, they were always admitted, and with the least possible delay It is hardly necessary to add that physical destitution is the chief cause of danger of perversion, and hence nearly all St. Brigid's Orphans had been in very great destitution. But oh! how dreadful the guilt and detestable the crime of the proselytizer who takes advantage of a poor child s destitution to rob it of its faith. The highwayman robs the unarmed traveller, but only takes from him trash—his money, but the proselytizer takes not money, nor merely his 'good name', but 'filches' from the poor child his faith, the right that God gave him to immortal glory Reader, what have you hitherto done to counteract this evil? In theory we say, 'Don't spare the last shilling, nay, 'melt down the consecrated chalice if necessary, and redeem the soul of the captive child.' But there are few who come into actual contact with the evil, and not many that reflect on the calamity these poor children and their posterity suffer by the loss of faith. It appears to us that it would not be too much to ask for a combined effort from all the Clergy, all the Religious, all the Communities, all the Confraternities and Societies, and from the whole body of Catholics, to put down this infamous traffic in the souls of poor Catholic children. And this traffic is still actually carried on, nay, in one particular, it is worse than during the famine years, for there is more complete organization and more trained skill brought to the ruin of our poor little ones.

The following is a summary of the results of the Orphanage.—

Total number of Orphans admitted during	
the past year,	57
,, Restored to parents or guardians,	27
Adopted by families that reared them,	13
,, Apprenticed and placed,	14
,, Died,	4
Total number of orphans provided for (and now self supporting) since the foundation	d n
of the Orphanage in 1857,	696
Total number now in the Institution,	268

The greater number of the children provided for have remained in the country. Some who had been reared and restored to their kindred in the city, went back of their own accord, and so taking their places among a thoroughly Catholic peasantry, they and their generations after them will, through the wonderful mercy of God, hold the faith, without which it is impossible to please God, and remain in the Catholic Church, out of which there is no salvation.

The health of the Children during the past year has been remarkably good. Two of the four that died, had been in an almost dying state when admitted. The third died of consumption, and spent the last fortnight of her life under our own care in Dublin. Though only eleven years of age, she asked for the sacraments herself, and prepared herself with great care for death and judgment. It was to us another proof of the deep religious impressions and the lively faith with which God is pleased to bless the Orphans reared in the country

The progress of the Orphans in their catechism, prayers, and schooling, has been satisfactory, and will appear by the number of premiums they were able to obtain for their nurses, at the two half-yearly inspections and examinations. 105 premiums, of a half sovereign each, were given as follows:—

Prayers and Catechism,	33
Confirmation, that is, for the pains	
taken by the nurses to prepare	
them for that Sacrament,	11
Reading,	27
Writing,	27
Arithmetic,	7

The children who took these premiums knew nothing of those several matters at their entrance into the Orphanage, but now are quite competent in them.

The clergy of the different parishes in which the Orphans are located, have taken very great care of them.

SCHOOLS OF THE HOLY FAITH.

The Orphanage was founded to protect the faith of Catholic Orphans and destitute children, the schools were founded to protect and nurture the faith of children who have parents and a home. There are already ten of these schools, that is, five houses containing ten schools, each furnished and appointed in every respect as a distinct school. Within the past year two new houses have been occupied, and put in operation, one in Clarendon Street, the other in Lr Jervis Street. The number of children taught in all the schools is at present one thousand five hundred.

The schools (with a residence for the Sisters of Faith) in Clarendon Street, have been lately built, and indeed are not yet quite finished. The expense has been of course very great, because, before laying a stone, it was necessary to purchase the interest of five houses. To meet all the expenses both of purchase of site, and of building schools and house, we have received from His Eminence the Cardinal Archbishop £750, from the gentlemen of St. Teresa s Conference £114, per Father Gowan £120, together with some smaller sums. Notwithstanding these generous contributions, a considerable debt has been contracted. The need of these schools was, however, so pressing, that it was considered advisable not to wait for funds, but to gather the poor children together at the earliest moment possible. This has been done. Perhaps these lines will meet the eye of some one who will help us to discharge the debt, and prove that we have done wisely in doing God's work with trust in His Providence.

The house in Lr Jervis Street has not been built, but has been repaired and refitted. It is well known already as the 'Queen of Charity,' 65 Lr Jervis Street. It was here that during the last twenty years, a number of good men, brought together by voluntary association and giving such casual hours as they could snatch from their own occupations, devoted themselves to works of charity, relieving the destitute, comforting the sick, reforming abuses at wakes, and defending the little boys of the Streets, commonly called "Street Arabs", against proselytizing wolves. Great good has been done by this Institution, but it was found that by the shifting process of human society, individuals, not bound totally and for life to the Institution, gradually dropt off, and so His Emi nence, desiring the works of charity to be continued, directed the Sisters of Faith to occupy the House. They will open two schools immediately, one for girls and one for infant boys. They will also, to the best of their power, carry out the other good works that are the inheritance of the 'Queen of Charity They will live here as in Clarendon Street, in the midst of the poor, looking after their children, watching the little girls, many of whom go to trades or into workshops at twelve years of age these they will try to teach at night-schools and Sunday-schools, binding them together in associations sanctioned by the Church, and as far as possible preserve them from evil during the dangerous period of their grow ing into womanhood.

These ten schools are taught by the Sisters of the Holy Faith, who now number thirty-seven members. They are totally free from Government control, and consequently depend for the maintenance of the schools upon their own resources and the casual benefactions of the public, which hitherto have not been considerable, but we have an unshaken confidence in God, that having inspired the thought of founding these schools, He will also inspire some charitable individuals to sink the rent by bequests or donations. For instance, the premises in Clarendon Street are rented at £49 a year, with a very long lease, those in Jervis Street are £30 a year, and so, more or less, the others. We anticipate that, sooner or later, some one will say, "It is enough that these Sisters should labour all day and the whole year in the exhausting toil of teaching, without the obligation of paying or making out the rent. I will enfranchise them in this one school, and enable them to devote all the energies of soul and body to their holy work."

There is one house for which we would especially bespeak the charitable consideration of those to whom God has given a love for the poor. It is that of West Park Street, Coombe, composed of two schools—one for girls, and one for little boys—with an attendance of 400 children. This school is within a stone s throw of the great proselytizing school of the Coombe, and is maintained chiefly to protect the faith of the poor children of the Liberties. Many of the children of the West Park Street School receive breakfast every morning, and clothing at Christmas. Those who may desire to know in detail the management of the school and the good done, are referred to Rev Joseph Whelan, C.C., who has for several years had charge of it.

VILLAGE SCHOOLS.

Hitherto we have spoken of the work done, now we speak of work projected. The idea that was constantly before our minds for years back, was the village school, and the problem we desired to solve, was that this school could be maintained without any grant or interference from the National Board of Education.

We gave in last Report (fourteenth) our reasons for declining to accept the National Grant, and they are many and solid. But whatever may be thought of these reasons, there is no Catholic with an enlightened and working faith, who will not admit that a Catholic school is better than a mixed school for our poor, that schools based upon religion, and permeated by religion, and conducted by religious teachers, would be more likely to help children towards the great end for which God made them, than secular schools, and that if they imparted secular

knowledge as well as secular schools, they would be in every way preferable. Now it is manifest that those who devote their whole lives to teaching, free from the burden and care of family or worldly pursuits, must, supposing other things equal, succeed best. But our business, at present, is not to argue, but to make a statement.

There is the village school beside or near the country chapel, it is conducted by the Sisters of Faith, who live in an ordinary house attached to the school, and go to Mass like the rest of the farthful. They, however, love the beauty of Gods house, and it is a labour of love to them to keep the chapel clean and neat, to wash the altar linen, to bestow their care upon the sacred vestments, to preserve the sacred vessels from the least discoloration, to ornament the altar from time to time, to watch over the children at catechism, to play the harmonium, to tram a simple choir of children that will sing at Benediction, etc. They have two separate schoolrooms, one for girls, the other for little boys under twelve, and, if necessary, a room in their own house for children whose parents may wish to give them the education usually imparted at convent-schools, without sending them away from home.

The Priest finds them useful when he meets with old and stupid people who do not know or have forgotten the mysteries of religion or the nature and effects of the Sacraments, he may find them useful also occasionally in the cases of persons who neglect their religious duties, for they often acquire through the children great influence over their parents.

This is the idea that has been before our minds for several years, but until now we have not been in a position to realise it. These schools, once in operation, would create a supply of religious teachers, for they would foster and develop religious vocations among the daughters of the Irish farmers, who, when judiciously selected and properly trained, become intrepid and indefatigable apostles. They have enthusiasm and buoyancy and mental power and strength of constitution, and withal a simplicity of character that fits them for the works of God, such as that of teaching the ignorant preëminently is

To establish one or more of the schools of the Holy Faith in a country parish, will not be very expensive. All that will be ordinarily required will be the use of a plain dwelling-house, and schoolrooms free of charge, and, if possible, a plot of ground, for which a fair rent will be paid. There will be no need of a Chaplain, nor of walls of enclosure, nor of any ornamentation, and the schools in most localities will be self-supporting. It is won derful how much may be done for God with a little industry and strict economy The past warrants us in making this statement, for the large Orphanage of St. Brigid, and all the schools of the Holy Faith, have been maintained, hitherto, upon a revenue from the public that did not average £2,000 yearly His Eminence knows that every penny has been (so to speak) beaten out to cover the greatest amount of good, and that every source of profitable industry presented by Providence, has been turned to account.

It would seem as if Almighty God had been preparing the way for those village schools, for after the children of the country shall have been well taught, and manifested signs of a religious vocation, they may be used as pupil teachers for some time, until their character shall be more developed, their

judgment more matured, and their vocation tried; then they can be sent up to the Convent of the Holy Faith at Glasnevin, where there is ample room for a large Novitiate and Training School, and where, in finishing their training, they can have the opportunity in our schools in Dublin of reducing the theory to practice.

It pleased God to make use of St. Brigid, to cooperate with our glorious Apostle Patrick in bringing our forefathers into the marvellous light of faith
and in founding communities of consecrated Virgins
throughout the land, to keep the faith burning and
bright and oh! how brilliantly it did burn during
centuries, illuminating all Europe. St. Brigid lives
still, lives and prays before the throne of God for
Ireland, lives in the hearts of the people, lives in
the ruins of her religious houses, nay, like the triple
leaf, emblem of the faith of Ireland, she lives in
the very soil. She will coöperate still to save
Ireland from what perhaps might be called a greater
evil than the heathenism of our forefathers—education without religion.

INCOME.

The revenue of the Orphanage from all sources has been for the past year £2200 2s. 9d. We thank the several donors on the part of all the Orphans and destitute children, whose life both of body and soul has been saved by their charity, but especially we thank the members of the Guilds, whose indefatigable zeal has brought a blessing on the whole work.

It may be useful here to repeat again, that the Orphanage has no paid collector One of the members of St. Patrick's Guild, Mr Steiner, has gone

occasionally into the country to collect, but he too has done so as a work of faith and charity, without any pecuniary remuneration. We invite those who wish to save the poor children of Ireland, to cooperate with us, and to call or send for cards or collecting books, to 46 Eccles Street, authorizing them to help us. A little from a great many, will enable the Orphanage to save a multitude of Orphans. We give our means, and besides, our time and all our energies of mind and body, gratuitously The machinery exists, simple indeed, but capable of almost unlimited expansion. We appeal especially to the Clergy to recommend St. Brigid's work to their people. The Proselytizers are backed by the Parsons of Ireland almost to a man, and receive a subsidy, more or less, from almost every Protestant parish in Ireland, and it is by this means, together with subsidies from England, that they destroy the faith of poor Catholic Orphans. We beseech the Clergy, through the bowels of the mercy of Jesus Christ, and through their love of the faith, to hearken to the cries of the perishing children, for to them as to St. Patrick of old they extend their arms and cry, "Come and save us."

We commit the cause again to God, most humbly thanking His Majesty for His past singular blessings, and trusting, with an assured confidence, that He will raise up men and bring about measures for the protection of the faith of Ireland.

ST BRIGID'S ORPHANAGE

founded in 1857 to receive 500 children, boys and girls. $964 \ \mbox{have been already received.}$

The following Donations and Subscriptions in aid of the above Institution have been received from the 1st of November, 1870, to the 1st of January, 1872, a period of fourteen months.

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His Grace the Lord Primate,	1 0 0
His Grace the Most Rev Dr. Errington,	15 0 0
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The Lord Bishop of Elphin,	1 0 0
The Lord Bishop of Kildare and Leighlin,	1 0 0
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Canon, P.P. 1 0 0 per the Executors 4 12 84
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Mr. Cahill	3	2	Mr. Warner		10	5
Mr. P Dunne 6	12		Mr John O'Neill	0	6	7
Mr. Roe 5	4	4	Mr. James White		5	0 2
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gan 5 Wr Galbally 1				108	6	0
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P.S.—Persons wishing to subscribe to this most necessary and meritorious work will please address "Miss Aylward, St. Brigid's House, 46 Eccles Street, Dublin." His Eminence the Cardinal Archbishop, the Very Rev and Rev the Clergy of the city, and the Members of the Council, will also most thankfully receive subscriptions.

Donations of Clothing, old or new, or materials for making same; boots, shoes, etc., will be most gratefully received at St. Brigid's House, 46 Eccles Street, Dublin,

ST BRIGID'S SCHOOLS OF THE HOLY FAITH.

Subscriptions received in aid of St. Brigid's Schools of the Holy Faith, which have more than Fifteen Hundred Children in daily attendance, without any aid from the Government grant.

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ST BRIGID'S SCHOOLS OF THE HOLY FAITH, WEST PARK STREET

There is a daily attendance of over Three Hundred Children at these Schools, the most destitute and most deserving of whom receive comfortable clothing at Christmas as far as the funds permit. The Sisters of Faith are also enabled to give bread every day to a large number of these poor children, owing, in a great measure, to the exertions of the Rev J Whelan, C.C., Guardian, and the following good men, who have gratuitously collected the sums annexed to their names below

Subscriptions per Rev. J Whelan, C.C.

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The Sisters of Faith return grateful thanks to Mr. James Moone, Francis Street, for 12 loaves of bread, supplied weekly for the poor children attending these schools, and to the other kind friends, who through the respected Guardian, Rev. J. Whelan, C.C., sent coals for the use of the schools.

ST. BRIGID'S ORPHANAGE.

46 ECCLES STREET, DUBLIN

FOUNDED, IN 1857 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 Proselytizers.

Already 964 of these little innocent creatures (boys and girls have been saved, and put to nurse with good Catholic nurses in the country It is proposed, with the help of God, to go on until a still greater number are saved, and you are requested to put your hand to this work of God. A work of God truly, for it has been enriched lately by our Holy Father Pope Pius IX with many indulgences, and has received the blessing and support of twenty Archbishops and Bishops, and a great number of the Clergy and several of the Superiors of Religious Houses.

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

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

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

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

The Holy Sacrifice of the Mass is offered up four 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, 46, Eccles Street, Dublin, where also collecting books, cards, and further information may be had. The clergy and the Members of the Committee will also receive Subscriptions.

Amongst the subscribers are to be found the following:-

His Eminence the Cardinal Archbishop of Dublin; His Grace the Archbishop of Armagh; His Grace the Archbishop of Tuam; His Grace the Archbishop of Cashel; 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 Glasgow; the Lord Bishop of Cork; the Lord Bishop of Maitland, the Lord Bishop of Galway; the Lord Bishop of Perth; and the Lord Bishop of Achonry

TESTAMENTARY GUARDIANS.

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

PRACTICAL SUGGESTIONS AND DIRECTIONS AS TO APPOINTING TESTAMENTARY GUARDIANS.

No particular form of words is necessary for the appointment of a testamentary guardian, nor is any legal assistance necessary The following would be sufficient: "I, A. B., " of &c., by this my

"Will (or Codicil) appoint C. D., of

"[and E. F., of , &c.,] to be the Guardian "[or guardians] of my children after my decease, and I

"direct that my children shall be brought up in the Roman "Catholic Faith, which I profess." A Testamentary Guardian may be appointed by any Will or Codicil, whether containing any disposition of property or not, and whether the father has any property to leave or not. It must, like any other Will, be signed (or marked in lieu of a signature) by the father in the presence of two witnesses, who must sign their names as attesting witnesses in the presence of the father and of each

other. A Will or Codicil appointing guardians can be revoked at any time by being destroyed by the father with that intent. or by his executing a subsequent Will or Codicil. It need not be proved after his decease unless it also disposes of personal property or appoints Executors; and even if it ought to be proved, it is effectual, and can be acted on, as regards the guardianship, although it has not been proved. The guardians may be of either sex, and one will be sufficient, though it will be better to name more, to provide against death or refusal to act. The Guardians need not be also appointed Executors or Trustees, and need not have any control over the infant's property given to them. Persons residing, or who are likely to reside out of England and Wales, (or out of Ireland, if that is the residence of the children), should, if possible, not be appointed. Married women may be appointed guardians, but in considering of the propriety of appointing married women, or women likely to marry, it must be borne in mind that the powers of Guardianship given to them will mainly be dependent on their husbands. The Court of Chancery in cases where it interferes as above explained) will consider that on a female guardian marrying, her powers as a guardian came to an end, and it will consider whether, taking into account the character and position of her husband, it will be beneficial for the children to re-appoint her.

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

Lincoln's Inn, 28th 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."

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.

FOR

FIVE HUNDRED CHILDREN.

(BOYS AND GIRLS).

SIXTEENTH ANNUAL REPORT.

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ST. BRIGID'S, 46 ECCLES STREET, DUBLIN ~cc19161000

Dublin:

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