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 every Month, and often several times during the week, for the Subscribers, and all engaged in this good work.

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

Amongst the subscribers are to be found the following :-

His Grace the Archbishop of Dublin; His Grace the Archbishop of Armagh; 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 and the Lord Bishop of Cape Town.

St. Brigid's Orphanage

FOR

FIVE HUNDRED CHILDREN



SIXTH ANNUAL REPORT.

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ST BRIGID'S, 42 ECCLES STREET, DUBLIN

Dublin,

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1862

St. Brigid's Orphanage.

SIXTH ANNUAL REPORT.

The Annual Meeting of St. Brigid's Orphanage was held on the 27th November, 1862, in St. Kevin's Chapel, Church of the Immaculate Conception, Marlborough Street,

THE VERY REV CANON POPE IN THE CHAIR.

Amongst those present were, the Very Rev Monsignor O'Connell, P.P., St. Mary's, Irishtown, Very Rev Mgr Woodlock, Very Rev Canon Roche, P.P., SS. Michael and John's, Very Rev Canon Pope, Adm., Metropolitan Parish, Very Rev Dr Curtis, S.J , Rev Father Duff, C.M., Rev Dr Murray, Maynooth College, Very Rev Canon M'Cabe, P.P., St. Nicholas, Rev P O'Neill, Metropolitan Parish, Rev T O'Reilly Rev Dr Murray, Archbishop's Secretary, Rev J O'Rourke, Kingstown, Rev J Callan, S.J, Rev N O'Farrell, Metropolitan Parish, Rev Mr Purcell, do., Rev Canon Farrell, P.P., Rev P J Gilligan, C.C. Very Rev Monsignor Forde, P.P., Rev W. H. Anderdon, C.U Rev M. Nolan, St. Mary's, Donnybrook Rev Malachy O'Callaghan, C.M., Rev D Heyfron, Metropolitan Parish, A. M. Sullivan. Esq., Rev. J. Kavanagh, Kingstown, Rev T Fagan, Blackrock, Professor Kavanagh, C.U , Mr Dwyer, Rev T O'Donnell, St. Laurence's.

The Rev P O'Neill said he had been requested to read to the meeting the following letter from his Grace the Archbishop:—

"MY DEAR MISS AYLWARD,

"It grieves me very much that I am prevented from attending at your Meeting by a severe cold. You, however, and your worthy assistants have my best wishes for your future success, and my warmest congratulations for the services already rendered to religion and education. In the Orphanage of St. Brigid a large number of children has been provided for In doing so, a most extraordinary economy has been observed, so that with small means great results have been obtained, at the same time, every care has been taken of the moral and physical education of the Orphans, so that they are likely to become useful members of society I say nothing of the great charity which you exercise in preserving the faith of so many poor Catholic children, and protecting them against the vile attempts of the proselytiser to rob them of the religion of their forefathers, and to withdraw them from the true fold of Jesus Christ. I am sure the Catholics of Ireland will cheerfully continue to contribute to the support of so useful an Institution, and to provide for the wants of the Orphan exposed, not only to the afflictions of this life, but to the loss of faith. By doing so, they will bring great blessings on themselves, their families, and their country and they may confidently expect to participate in the eternal rewards which will be awarded by the Great Judge to the charitable on the last day

"Wishing you and all the Ladies of the Society of St. Vincent and of the Orphanage of St. Brigid every blessing, spiritual and temporal,

"I remain your devoted servant,

PAUL CULLEN

The following Report was read and adopted.

THE Managers of St. Brigid's Orphanage beg to submit this their Sixth Annual Report to your Grace, to the Clergy, and to the Catholic public. In the last Annual Report it was announced that, altogether 311 Catholic Orphans and destitute children had been admitted into this institution. During the past year, 73 have been added to that number, making a total of 384. These children have been almost entirely the poorest of the poor More than eighty per cent of them have been admitted without fee or pension, and with the exception of four or five, all were in great danger of losing the faith. Indeed, many had been inmates of such insti tutions as the Protestant Orphan Society, the Protestant Orphan Union, the Birds Nest, etc. In these places, they were growing up not merely Protestants, but the bitterest hatred of the religion of their fathers was instilled into their tender minds. One poor girl, named Eliza Conolly, when taken out of the Birds Nest, absolutely refused to go to Mass, and shuddered at the sight of a Priest, for she said she was taught that Priests were devils.

Again, many of these three hundrod and eighty-four Orphans are the children of mixed marriages. Their parents were poor, and the Catholic, and in many cases, both parties having died, there was nothing before them but loss of faith. They would have been either registered Protestants in the Workhouse, or placed in heretical institutions, such as the Hibernian Marine School, or reared by their Protestant friends. Some, too, have had both parents Catholic. The father having died, extreme poverty drove the widow to send her little children to such day-schools as that of Rath Row The next step would have been their transmission to some Protestant situation, if they were of age, or to some heretical

institution, if they were very young. These are, ordinarily, the children which St. Brigid has saved from shipwreck of faith. What a happiness for the benefactors of this institution to have saved from heresy and eternal death seventy-three children in one year, three hundred and eighty-four in six years. Let us suppose the work to continue for fifty years, how many will be saved, and if we add to these the generations of these children in after years, how many thousands!

ORPHANS RESTORED TO PARENTS, ETC.—During the past year the Orphanage has been relieved from the charge of thirty-seven Orphans. They were disposed of as follows

1st. Twenty were returned to their parents or guardians. Most of these parents or guardians having succeeded better in the world, were now able to support their children without danger to their faith. It was objected against our system that we did not permit their relations to see our Orphans. It is true that the parent or guardian is permitted to see the child but seldom, and this for very strong reasons, which it would take too much time to detail at present. But it may be observed that great good has resulted from this arrangement. For, many mothers have strained every nerve, and their elder children also, to put themselves in a state of competency to receive the child back from St. Brigid's. Thus, in several instances, a whole family has been stimulated to a life of industry by our system. Whereas if they had seen their children every week, they would have gone on in the quiet old way all their lives. Most of these poor widows have afterwards testified great gratitude, and have promised to pray for their benefactors as long as they live. We subjoin the letter of one just as we received it. She lost her husband some years ago, and fell into extreme poverty In her distress, in an evil hour, she put her three children

Into a proselytising establishment in Chancery Lane. Here they would inevitably have been perverted, only that some friends made her aware of the extreme danger in which her children were. She rescued them, gave them to St. Brigid, and went to England. Here she struggled hard to put herself in a state to support the children. After a year, she was able to take one, then another, and in the course of three years she sent for the third in the following letter

"Liverpool, 28th February, 1862.

"RESPECTED MADAM,

"I beg to request that you will kindly send my dear son James over to me by the next steamer, and I will thank you most heartily to take the trouble to write me when he will sail, so that I may know when to go and meet him. His sister Eliza and his brother Joseph are being enabled to do a little to assist me, and if I had him here, I could keep him and send him to school, so that were he here we could do for him and send him to school. I am sorry to say that I can't send you money to pay his expenses over, but as you have proved so kind to his brother Joseph when he was coming over, I thought you would be equally kind to the youngest and last of my poor orphans in your care. Dear Madam, Eliza is going to a respectable Catholic family as a nurse girl, and daily and hourly she and her brothers remember you in their prayers. They are both much improved since they came, and I expect that the family Eliza is with will be going to Dublin in the summer and she with them, when I hope they will call to see you, and return you thanks for the kind care you have taken of them all.

"May I beg, dear Madam, that you will answer this,

my most earnest request, and that you will be pleased to write when he will sail for here.

I am, respected Madam,
Your obedient servant,
Catherine Burke."

ADOPTED.—2nd. Five Orphans have been adopted by their nurses, the youngest three years of age, and the eldest twelve. These children are thus settled for life. and are out of the reach of the proselytiser One of the greatest favours God can bestow, is that of a good parent. and especially a good mother The mother loves her child, watches over her, would die for her child and such a mother St. Brigid gives to some of her Orphans. Three years ago, John Vincent Hall was given to Mrs. Kayes to nurse. In some time after, her husband met with reverses, and was obliged to cross the sea for employment; he settled in London, and obtained a good situation he sent for his family, and charged his wife, if possible, not to come over without John Vincent. "Go," said he, "to St. Brigid's, and tell the lady that we will make our own of the child, and that we will do for him the same as our own, and there will be no difference between them; and, indeed, said Mrs. Kayes, he's fonder of me than my own children, and I love him dearly" We hesitated. It was hard to send the child to that wicked city The child was prattling and playing about the hall, and calling her mother "Sure," she continued to plead, "you won't take him from me." It was clear that God had raised up a good father and a good mother for this child, poor people, full of faith and piety, and so we sent him to recruit the Church Militant in Babylon. It is thus that God gives a home, parents, and brothers, and sisters, to St. Brigid's children.

Put to trades.—3rd. Only three have been put to trades. Our first duty towards the Orphans is to endeavour to put them in a sure way of salvation. To bring them into the city and put them to trades is what we might easily do, but so many good priests have warned us against doing so, that we have, up to this, shrunk from such a responsibility

Lost.—4th. Five have been given to mothers who were bribed by the proselytisers to deliver their poor children over to heresy, and these five are now undergoing a process of perversion. We have obtained means of occasionally seeing into the Birds' Nest, and we have lately ascertained that two of these poor things are still holding out, one of them is only six years of age, and at the time that her mother, by the help of a well known solicitor, took her from St. Brigid, she fell upon her knees, and with tears, besought her mother to leave her where she was, and not to give her to the proselytisers. This little child has refused to eat beef and soup on Fridays, and has, in consequence, we were informed, been locked up till night. She has also constantly refused to assent to blasphemies against the Blessed Virgin and the Catholic Church. We beg the prayers of all Catholics to sustain these heroic children in their profession of faith.

Lastly One little boy has been returned to us by his nurse as intractable, and we were obliged to give him to his mother: and three have died.

WAYS AND MEANS.

To understand the Providence of God in the sustainment of this institution, it must be kept in mind that we have no paid collector. The poor are driven into Dublin from the four winds of heaven. Distress and the polluted atmosphere of our back lanes kill them, the proselytiser lies in wait for their poor Orphans, and

sometimes seizes them. Of these poor children St. Brigid has received 384, actually supports at this moment 240, and this without any paid official. How is this? God takes care of them, and thanks to Him, the means for their support have never been for a day wanting. A few good men from some of the Christian Doctrine Confraternities have formed themselves into little companies or guilds, each under the patronage of one of the Irish saints, and go through the city, chiefly on Sunday mornings, asking a penny or halfpenny for St. Brigid's Orphan, and these pence and halfpence have amounted, during the last year, to £248 10s. 11½d. Some good ladies are associated in the same manner, and for the same charitable purpose, and the amount of their exertions last year has been £114 10s. 4½d.

These sums, though amazingly great under the circumstances, would not half suffice for the support of the orphans, and God himself has provided the remainder, He has touched a great many hearts. How else can we explain the fact, that near a thousand pounds have come unasked? One anonymous servant of God has become a patron of the work, by sending five hundred pounds through the Rev J O'Rourke. This shall be kept in perpetual remembrance, and the prayers, both of those who serve the orphans, and of the orphans themselves, shall ascend to God for ever on behalf both of the donor and of the good priest. Several persons through the country have made little collections among their friends, and have transmitted to us the proceeds. This is the real charity, that comes spontaneously as a pure spring from the heart.

The Very Rev Dean Meyler most generously gave us the use of his Church for a Sermon, and the Rev Dr Murray, of Maynooth, procured us a good collection, and he did far more, he made the charity attractive, and bestowed upon the Orphan what is far superior to gold and silver—the outpouring of a good heart and a

gifted mind. Several archbishops and bishops and a great many good priests have, out of their slender means. contributed most generously The Archbishop of Tuam and the Bishop of Galway, who are at this moment supporting a distressed and oppressed people, are among our subscribers. This self-sacrifice and generosity on the part of the great Archbishop of the West, shall never be forgotten. This is the support which we value most, because it seals the work with the approbation of Heaven. Lastly, many have contributed in jewellery, books, and clothing. It is thus that God provides for our orphans, may He be praised for ever To sum up, the Orphanage has received, during the past year, the sum of £2208 5s. 11½d., together with 10 articles of jewellery, etc., and 350 articles of new and old clothing. We prize the clothing very much, because it saves a great deal of expense. We entreat our friends to search their garrets and lumber rooms. and send us old clothing of any kind, and old shoes. Our Lord may hereafter appear to them as He did to St. Martin, and console them with the same words With this garment Mary hath clothed me.

EDUCATION OF THE ORPHANS.—Health. To the poor man, health and physical strength are indispensable in these he earns his bread and bears his hardships. We have taken great pains to secure these blessings for St. Brigid's children. They are scattered over an area of four counties. This affords many facilities of rearing them healthily, for we have the seaboard, the hill-side, the glen, and the plain. On their entrance, many are weak, pale, emaciated, diseased, full of sores, for we take them without a doctor's certificate. Poor little things! they spent their infancy in the courts and back lanes of the city, at the rears of which quantities of organic matter are allowed to accumulate, and putrefy, and infect the atmosphere. What a blessing for St.

Brigid's child to be sent out to the pure air in the country But there is a still greater advantage, for, if we find that a child does not thrive in one locality, we can send it to another, and in fact, during last year six were changed to promote their health. But the polluted atmosphere of their infancy has so poisoned their blood, that some die in spite of all we can do. Thus, three died last year, and nearly a dozen are still delicate. The remainder, that is, the whole body are now remarkably healthy There is a vigour, an elasticity, and a hardiness about them that will fit them for the battle of life that is before them.

THE HOME.—Our Orphans become attached to their foster-parents, and vice-versa. One little boy was taken by his mother under circumstances that gave some reason to suspect that there might be danger to his faith. The good man with whom he lived, said to him, "I am sorry you are going from us, you can't help it. But, mind, if they attempt to make a Protestant of you, come back to me, the house will be always open for

you, and you will be welcome."

Two little boys, named Dogherty, were taken from one of the filthy courts of this city, and sent to a hillside cottage, overlooking the valley of the Golden Spears. The valley is adorned with plantations, and dotted with the villas of the merchants of Dublin, In the distance, the sea spreads itself out north, south, and east, and is the pathway of innumerable ships. Here these two children lived for two years. Their poor mother was anxious to see them. We brought them in, and she saw them. After a little feast of apples and cakes, the elder boy (six years of age) called out, "It's time to go home now." "But where is your home, my child?" she asked. "Oh it's a nice place," he said, "and we have cows and sheep, and a horse, and we have another mother there." "And don't you care for me at all

now?" said the mother "Oh we do, indeed, mother," he said, "if you would only come with us to our home in the country But we don't want to stay, nor to go to the street where we used to live, it's so dark and dirty," and the children seemed as if they would pull their mother away with them. "Ah" said she, "may God bless those that are treating my children with such kindness they must be good indeed." Thus St. Brigid's children have found a home in the faith of a Catholic people, in the affections of a warm-hearted race, in the Irish cottage. There are exceptions, and we meet them from time to time. But our frequent inspections and examinations give us the opportunity of detecting negligence or incapacity on the part of the nurses. Besides, we have always a great number of applicants for rearing our children, and this puts into our hands an easy mode of correcting abuses. Time also, and experience, and the co-operation of the Clergy, have enabled us to secure the services of our present nurses, who are indeed very good. They are attached to the children, and they have experienced the blessing of God in the house and upon the family where these children of St. Brigid are. They love the faith, and feel a keen satisfaction in helping to protect the Catholic Orphan from the snares of heresy In one case, where a poor little child was taken from us by her mother and put into a Protestant institution, the nurse and her family were quite afflicted, and deputed the stronger members of the family to come into town and watch the institution.

Religious Instruction.—At each half-yearly inspection, there is a public examination. Before the nurse is paid, her child is examined in his prayers, catechism, and in his books by the Priest who has charge of the Orphanage. He is then passed on to a lady, who examines into all that concerns his health and physical well-being. If there is want of improvement, the nurse

is reprimanded; if there is neglect, part of her money is stopt till the remedy is applied, if there is continued neglect or incapacity, the child is removed. During the last year, four such cases of removal have occurred. If the child passes this examination, and has not yet received the premium for prayers, he is subjected to a severer trial. Should be go through all his prayers and the essentials of the catechism, without missing a word, he mounts a little platform, and, before all present, receives for his nurse a premium of ten shillings. 30 such premiums have been awarded during last year. and 203 since the commencement of the Orphanage. We also give a premium of ten shillings when the nurse presents the certificate of the child's confirmation. 25 of these premiums have been given last year These examinations, fines, and rewards secure St. Brigid's child in the important matter of religious instruction. But we have noticed, in most of our children, that which is far above mere knowledge, viz., a deep, strong, all-pervading faith. This we see in the piety with which they bless themselves, in the reverence with which they pronounce the sacred name, and the veneration in which they hold the house of God, the Priest, and holy things. There is no one makes such a deep impression on children as the simple, pious, strongminded mother in the country

Schooling.—We have not been able to secure so much success in the schooling, as in the religious instruction of our children. There are several difficulties in the way, but with time and energy we hope to overcome them. To encourage, as much as possible, the schooling of our children, we give three premiums of ten shillings each—the first for reading, the second for writing, and the third for ciphering. During the last year, 28 of the first have been won, 9 of the second, and 1 of the third. Since the beginning, 52 premiums for

reading, and 28 for writing have been given. In estimating from these premiums the amount of the schooling of the children, it must be kept in mind, that one-half of our Orphans are still under five years of age.

CATHOLIC SCHOOLS.

In the efforts made to protect the faith of our Catholic Orphans, it was found that an Orphanage was not enough—additional Catholic schools were also required. The enemy of the faith had gone into the midst of our poor, and had set up day-schools to ensuare their children and rob them of their faith. It was manifest that Catholics should follow him. The children of the poor, half-naked and half-starved as they are, will not or cannot go to a distant school. Hence, the necessity of moderate-sized schools, thickly planted among the poor God enabled us to give an account, in our last Report, of one, and we hope very soon to have two more such schools. May the Almighty God enable us to found many of these schools, for they will contribute something to strengthen the poor in their faith. The teachers will devote all their energies and all their talents to the one thing—teaching. The one idea, the one aspiration, the one purpose, the one hope, that of forming the poor child for society and for God, will animate their whole soul and fill up their whole existence. The art of arts is that of illumining the mind, of regulating the will, of rightly forming the character He who would do this, must do this alone. We have, thank God, made a beginning, and we have ten such teachers trained or in training. These teachers will be entirely and unreservedly subject to the Church, and in their teaching, subject to none other Their books, their rules and regulations, their schools, their method of teaching shall be entirely in the hands of the Bishop and the Priest. They shall take especial care to imbue the minds of children with a profound reverence for everything belonging to their religion. Faith, the Catholic Church, its Head on earth, the sacraments, the Holy Sacrifice, prayer, the cross, the Bishop, the Priest. veneration for these shall be the atmosphere of St. Brigid's schools. Our beloved Archbishop, to whom the Orphanage owes its existence, and in a great measure its success, has encouraged us to try to found some of these Catholic schools for the poor He has given the project his blessing, and he has obtained for it also the blessing of our Most Holy Father, the great and good Pius IX. To all who assist in founding or carrying on St. Brigid's Catholic Schools, the Pope grants, "1st, an Indulgence of two hundred days as often as they may visit the altar of the Most Blessed Sacrament, or that of the Most Blessed Virgin, in the Metropolitan Church of Dublin. 2nd, a Plenary Indulgence on the feast of St. Brigid, on the feast of St. Laurence, Archbishop of Dublin, and on the days within the octave of each feast, on the feasts of the Immaculate Conception, the Nativity, the Annunciation, the Purification, and the Assumption of the Most Blessed Virgin, and on any one Friday in each month, provided, that being truly penitent, having confessed and received the Holy Communion, they visit the aforesaid Cathedral Church, and there, for some time, pour forth pious prayers to God according to the intention of the Sovereign Pontiff.— July 13th, 1862."

There must be many still in Ireland who love the faith, who prefer Catholic education, who wish to see the children of the poor trained in the moral restraints of religion. To these we say, give us a room in the midst of the poor, and we will supply the teachers. Any person who founds a good Catholic school in these times of peril, defends the faith, protects social order and promotes piety. There must be also many young

persons in this country, and there are, who wish to devote their lives to the service of God and of their neighbour, who have talents, health, youth, who love the children of the poor, and would serve their Lord in these little members of His. To these we say, come and put yourself under St. Brigid, come and dry the tears of the poor, come and be a mother to the Orphan, come and take charge of the image of God still unsullied, still innocent, come and possess the hundredfold, together with life everlasting.

DANGERS TO FAITH.

In former reports we enumerated many of the insti tutions, schools, and artifices by which Catholic children are robbed of their faith. It is not necessary to name these again, for, thank God, every Catholic who values his faith admits now the necessity of constant vigilance and incessant exertion to save our poor children from heresy But we will name one, not because it is as bad as some others, but because it is forgotten. This is the Hiberman Marine School. This institution was founded in the year 1777, for the sons of disabled sailors, Cathohe as well as Protestant, and yet no Catholic is allowed the exercise of his religion. In the course of last year we found a Mrs Coyle, who had put her child into this school, and we received her little girl on condition that she would take the little boy away. While we were investigating this case, a worse appeared it was that of a poor woman who some years before had put her little boy into the institution, expecting to take him out when he had got a little schooling. The foolish woman thought that a child so young could not be perverted In the course of time she removed him, and was sending him to Mass the next Sunday "But," said he, "I am a Protestant." 'What "said she, "were you not baptized by the Priest, and were not your father and all your family Catholic?" "Well," said he, "if you wished to have me a Catholic, you had no right to send me there, now I am a Protestant, and I'll be one." In truth, many very many poor children have lost their faith in this institution, and yet not one word is heard about it. And what is more astonishing, it is supported by a government grant, and the Catholic members of parliament have not, in this case, exposed the injustice of voting the money of Catholics for the perversion of Catholic children.

We now commence, in the name of God, another year of work for the poor child in danger of loss of faith. and we ask the charitable Catholic to assist us. There are very special reasons why he should assist us. 1st. Let him reflect that the enemy of the Church and of Ireland seeks to extinguish the faith, that blessed light which shows the way to heaven. According to Catholic doctrine, faith is the root and the foundation of all justification. A house may stand without a roof, without windows, or ornaments, but it cannot stand without a foundation so man cannot live a Christian life without faith he is a fallen ruin. A tree may grow without its branches, it may give leaves, blossoms, and fruit, after many of its branches have been lopt off, but without the root it is a dried block, fit only for the fire so the Christian who has lost faith, has lost that through which all the sap and sustenance of a Christian life are derived. Thus, as the serpent, says St. Jerome, saves its head at the loss of its whole body, so we ought to part with everything to preserve the faith to our poor children, to our poor country

2nd. It is not one soul whose interests are at stake, but those of generations. Look at that little boy that crosses your path going to the souper school, or that little girl that is led by the hand of an unhappy mother to the Protestant Union. What about it? you say

it's only a little ragged boy, and that woman deserves no consideration. But, that little barefoot boy will yet be a man, and that little girl, a woman, and their families will be numerous, and their families families, like the underground rivers of the West that burst upward and form lakes and cover the country, will swell, and ascend, and fill society Every little child gained by heresy is a loss to God and to the Church, not of him alone, but of all his descendants. When we were probing in the County of Wicklow, some six years ago, the ramifications of proselytism, we found a man named Kelly rearing children for the proselytising societies. What's this? a Kelly, a Protestant, and an agent of proselytism! His father, we were told, was shot, in 98, near "Three Mile Water," and he, a poor little child, without mother or father, wandered towards Dublin, was taken in by a Protestant farmer, and there he was, in 1855, a Protestant, with a Protestant family, and like a cannon taken by an enemy, dealing death among the ranks of his own.

3rdly. It is the poor, and the helpless, and the innocent that are attacked by the enemies of the faith. It is base, it is cowardly Why doesn't Dr Whately or Mr M'Carthy go to some of our Catholic judges or to some of our Catholic nobility, and ask them for their children? But, they go or send their agents to the poor widow, that has pawned her last article of dress, and while the hunger-cry of her children is rending her heart, they say, we will take your children and educate them and raise them in the world, and we will procure a situation for yourself, and to prepare you for it, we will send you to the Providence Home.

Father Lee sent us, last summer, a little boy, seven or eight years of age, who was just on the point of being handed over to heresy We gave him to a good farmer who had a still younger child. After a fortnight, the little boy persuaded the younger child to run away.

"Come," said he, "to Kingstown we'll sell ourselves, and get plenty of money." It is thus this vile system of proselytism has corroded the virtue of the poor.

Lastly, let the charitable Catholic reflect that there 18 no security for many of our unprotected children, except in such institutions as St Brigid's. Heretofore it was thought that the will of the dying father protected the faith of his children. But in England this sacred right is already trampled on, and of course the precedent will soon be followed in Ireland. Sir W Page Wood, Vice-Chancellor of England, decided in March last that two children named Hill, of Manchester, aged respectively four and six years, should be reared Protestants, although their father had expressly willed their being brought up Catholics. The Vice-Chancellor adds insult to injustice, by the pretext which he alleges for setting aside Mr Hill's will. He says "there would be great danger of placing the children in an oscillating state between the instructions received by them at school and the ideas derived from association with their mother during their holidays." This mother, be it remarked, had made her profession of faith and been received into the Catholic Church before her marriage with Mr Hill.

From an amended Poor Law, we have as little to ex-

pect as from the British courts of law.

In the month of August last a little child, two years old, was left at a door in Hardwicke Street, with a label setting forth in the plainest way that it was given to this Institution, and that we were to take charge of it. But before we knew of the circumstance, the child was in the hands of the government authorities. We claimed it the very next day, but our claim was disregarded the child was thrown to the British lion to be devoured. This appears to us as great an injustice as if they abstracted from us the parcels in their passage through the post-office. But a still greater injustice is this, that all the children, the religion of whose parents is un

known, or whose baptism by a Priest is not proved, are to be brought up henceforth in the religion of the state. Thus, in this Catholic country, should such a child be sent to a poorhouse, Catholic officials and Catholic gentlemen of the boards must co-operate to its spiritual ruin. They must send for a heretical Minister to baptize it they must register it a Protestant, they must levy taxes to pay Protestant schoolmasters to train it in heresy, Protestant chaplains to watch over it and confirm it in heresy, and a Protestant sexton to bury it in heresy They can do no more. They have thrown us fairly on our own resources. In the name of God, then, and of our Lady, and St. Brigid, with ancient Ireland, her Saints, and her Catholic traditions to guide us, with myriads of Irishmen scattered over the world enlarging God's kingdom in every country to sympathise with us, with Catholic Ireland to stand upon, and with the inexhaustible charity of Catholics to draw upon, we will try to defend the faith of the poor Orphan and destitute child, and we ask every one who loves the faith to help

SIXTH ANNUAL MEETING

OF

St. Brigid's Orphanage.

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

The Very Rev Monsignor O'CONNELL, P.P., said, he felt high. ly honoured in being called on to move that the Report be adopted. It spoke for itself so fully as to the objects which had called them there that day, it would be really an intrusion on their time, as it was utterly unnecessary, to dilate upon it. They saw in the Report the strong claims the Society had, for the protection of the Orphan, upon the public sympathy and support. He, therefore, did not feel it necessary, after the Report had been so recently and beautifully read to them, to say anything more on the subject. There was one feature in it that struck his attention, and to which he would ask the attention of the present company especially, and that was, the mode adopted for the support of the poor Orphans by that Institution. They were sent to the country, and, as the Report remarked, they received there healthy nutriment, both as regarded the atmosphere and the food, but, above all, they became members of the family to whose care they were committed, and the family, in many instances, as they saw, adopted these children as their own. Thus they were trained up good members of society, and would get useful trades from even the nurses and their husbands. He thought this was no small recommendation for that Institution, as to the mode in which the children were brought up. They should recollect, that when the child was sent to the nurse, it was not to her individual care alone the child was committed, but also to the care of the Clergy of the district, who were bound in conscience and charity to take care those children were reared up in the knowledge of God and the practice of His holy religion. He could not conclude without saying they owed a great debt to those ladies who had the care of that Orphanage. The Report spoke their own feelings, and he should confess he felt a great deal in hearing it read. It spoke most feelingly of the state of the poor Orphans thrown upon society, and it sympathised in their unprotected state. These

good ladies took the Orphans under their care, they protected them from their infancy, watched them in the world, and filled them with the hope of a happy death. He felt it a great honour to move that the Report be received and printed.

The Very Rev. Canon Forde seconded the resolution, which

was adopted.

The Very Rev. Dr. Murray, Professor of Maynooth College, rose, amid loud applause, to move the next resolution, as follows:—

"That, whereas heroic adherence to the faith has been the great and abiding glory of Ireland, it becomes her to sustain this Institution, which has for its sole object the protection of

that faith in destitute and Orphan children."

He said, that in addressing himself to the sentiments expressed in that resolution, he was happy to find that it brought prominently forward a matter which he thought very useful that the most public manifestation should be given to, and that was, the object of this Institution. The resolution stated. and stated with perfect truth, that their sole object was the protection of the faith of destitute Orphans. An impression he heard in the course of last spring had got into the minds of some, otherwise well-meaning persons, that this Institution of St. Brigid's resembled, to a very great extent, the Institutions to which it was opposed, that, in fact, it was, on a minor scale, a sort of Catholic "Birds' Nest," that it was for the entrapping of Protestant children, or of Catholic children who fairly wished to change their religion. Now, nothing could be more utterly or absolutely untrue. The Institution was in nothing aggressive; it was purely protective, it was purely defensive. It was no more aggressive than the judges and the legal institutions of the land were aggressive, because they punished pickpockets and highway men. There was a band of spiritual pickpockets, a band of spiritual murderers, going about in dark places, like roaring lions, seeking whom they might devour; unhallowed societies trying to bribe Catholic children from the faith of their fathers by fraud, by lying, by every unholy means, and they had built up, for the reception of these unhappy children, magnificently-endowed institutions, and it was as a defence against these aggressions that this Institution he desired there to speak of, was first founded. He did not wish to say anything offensive to Protestants as such. He submitted, that if he spoke against a Protestant pickpocket, he did not attack him as a Protestant, but as a pickpocket. He, therefore, separated Protestants as such, from those institutions, and they were well aware that several highly respectable Protestants, both lay and clerical, in England and in Ireland, had, within the last few years, de. nounced those "Birds' Nests," and institutions of that sort, in language as strong and as scathing as any Catholic Demosthenes could use. He was, therefore, not attacking Protestants. but he was attacking Protestant rogues, Protestant liars, and Protestant murderers of souls. And, if Catholics made use of means as unholy, condemned by Holy Church, he would attack them with still greater vehemence of sentiment and language. The history of St. Brigid's Orphanage, founded not more than six or seven years, was, itself, the best comment on its object. Most of them remembered those dread days which could never fade from their memory, the great visitation from God, more than fourteen years ago, the famine that began in 1846, and continued for two or three winters to press so heavily upon this unhappy land. They remembered, in that period, when the quiver of God's wrath was emptied, when there was over the whole country darkness and the sound of wailing, when every family suffered, and the shadow of the Angel of Death was upon every hearth, when sorrow overarched their beloved country like a canopy of lead. It was in those days of famine and desolation that the idea of this new raid against the Catholic faith of the people of Ireland was first formed. A new association, called the Church Missions, or some such name, was established at that period, and they had a monthly organ called the Banner of Truth, of which he had seen some fifty numbers from the commencement down to last summer, and he found from the accounts in this organ, which was full of lies about triumphs over the Catholic faith, but might be believed when it stated anything telling against itself; in this Banner of Truth, which might more appropriately be called the "Banner of Lies," one of the thousand banners of lies floating over the citadels of heresy, he found the almost-incredible statement, that from the time of the famine down to the present, they had received about £400,000, almost every penny coming from England, and devoted almost entirely to bribing and kidnapping the children of the famine-stricken poor of Ireland. This monstrous machinery was going on for several years. He remembered well the cry of alarm that used to resound here and there about the deeds of darkness, about the working of this machinery, until, at last, circumstances which, no doubt, the sacred providence of God brought about in His own way, suggested and realised the idea of establishing some kind of institution which would protect those unhappy children from the

assaults of their enemies. It was well known that the agents of those nefarious proselytising institutions frequented the haunts of poverty, and where poverty and hunger dragged themselves into garrets and cellars to lie down and die, that there the ministers of perdition forced themselves in, and, with golden bribes in their hands, offered relief to famishing mothers and fathers if they would sell their children to be reared up Protestants. It was as a defence against these whited sepulchres, as our Lord called them long ago, that the St. Brigid's Orphanage was established. The money for these purposes was got from England, from John Bull, or, wherever the Catholic religion was concerned, a more appropriate term would be "John Gull," for a greater gull never yet skimmed the abysses of heresy, or dived into their noisome depths wherever there was a question of the Catholic religion. To give an idea of the real nature of St. Brigid's Orphanage, let him give some facts. There was not a Protestant child in the Institution, there never had been a Protestant child in the Institution. The only children the Institution ever had received, or now possessed, or ever would receive were Catholic children, who were in danger, from the bribes of the Birds' Nest people, and persons of that kind, of losing their faith. What was more, if any Catholic child wished, under the temptation of the devil, to become a Protestant—and he would like to see that real Catholic child who would ever think of the like—the Institution would not interfere to prevent him. It was not against those who wished to become Protestants they interfered, but for those in danger of being seduced and bribed into Protestantism, dragged neck and heels into it by their godless parents, or by those who bribed their godless parents. Having said so much, it was proper to give an idea out of the Reports of the system of those wicked proselytisers. He had some of the former Reports with him, but found it was unnecessary to go beyond the Report which had been so beautifully read by the great and good lady to whom that Institution owed so much. One poor girl, Eliza Conolly, when taken out of the Birds' Nest, absolutely refused to go to Mass, and shuddered at the sight of a Priest, for, she said, she was taught that the Priests were devils: a Catholic child receiving such teachings! There was another instance that must have struck them all when they heard it read. Two children had been kidnapped into the Birds' Nest: their mother was bribed to let them in there. One of the children, for refusing to eat meat on Fridays, had been locked up till night. She also constantly refused to blaspheme against the Blessed Virgin Mary One of the objects of proselytism was, to get

the children to blaspheme whatever Catholics reverenced, especially their deep feeling towards the Holy Mother of God. Blaspheme her who bore the Sovereign Lord nine months in her womb, suckled him at her breast, and cradled him on her Blaspheme her whom an Archangel came from Heaven to salute! Blaspheme her at the very sound of whose voice the infant Baptist leaped for joy in his mother's womb! Blaspheme her before whom that sainted mother of the Baptist, holy as she was, trembled and said, "Whence is this to me that the Mother of my Lord should come to me!" Blaspheme Her of whom the lips, inspired by the Holy Ghost, said, that from thenceforth all generations should call her blessed, not one generation in a number, but all generations, not merely that they should believe or know her to be blessed, but should call her blessed. And the Church calls that holy maiden blessed, and reverences her as the Mother of God; but others belie the prophecy, that all generations should call her blessed, for they never call her blessed. He had been betrayed into a little warmth on a subject dear to every Catholic, for there were two great signs of Catholicity, devotion to the chair of Peter, the Vicar of Christ, and devotion to the Mother of God. No church ever kept by these two signs that did not grow in faith, in hope, and in charity. No church ever slackened in its strong attachment to either that did not gradually lapse till it fell away. There was no country in the world, not even Rome itself, more devotedly attached to the Vicar of Christ and to the Mother of Christ than the country of St. Patrick, their own dear island. Therefore, he felt strongly at the idea of Mary being blasphemed anywhere in this old Island of Saints. They all saw what this Association was formed for, what it was raised up to combat. It was raised up for the protection of the faith in destitute and Orphan children. God would protect these children, but, in his ordinary providence, he required their co-operation in all things. "Now, not I," says St. Paul, "but the grace of God with me." God worked in them and for them, but he required them to co-operate with his grace. By using strenuous exertions, by doing whatever lay fairly in their power to promote the well-being and the efficiency of this Institution, they would do their duty, and they might rest assured that, having done their duty, God would not fail in giving abundant fruit to the work. And no matter what dangers might threaten, no matter if, instead of £30,000 a year, they sent over thirty hundred thousand a year for proselytism, no matter what might come, they might rest assured, that God would, as he had done for the last 1400 years,

protect the Church of Ireland from falling into the snares of heresy Though all the gates of hell should rise up against her, God would protect the religion which he built upon the rock, and which had lasted undimmed and unpolluted to the present day, and would last undimmed and unpolluted until He came in all His power and majesty to judge mankind.

The Very Rev. Canon Roche seconded the resolution. It was not necessary, he said, for him to make any observations in addition to the eloquent speech delivered by Professor Murray, and he would, therefore, content himself with simply seconding the resolution.

The resolution was put from the chair and unanimously adopted.

The Very Rev Monsignor Woodlock, Rector of the Catholic University, proposed the next resolution, as follows:

"That we hereby tender our most heartfelt gratitude to His Holiness Pope Pius IX, for blessing the effort which the Association is about to make to found additional Catholic and independent schools for the poor; and to his Grace the Archbishop for his great goodness in bringing the same before his Holiness."

As this resolution, he said, would be seconded by a member of that great Society which had done so much for the advancement of education, he would not trouble the meeting with any lengthened observations. Amongst the accusations made against our holy faith by its enemies was this, that the Church desired to cripple the minds of her children; but the fact was, that they found the Holy Father doing what the Pope had ever done in every age—blessing the hands of his children in the promotion of education. They knew, that in every age, this was what was done by the Church. Some of the greatest names on the records of the old Church of Ireland were names of the poor and needy, whom the Catholic Church in those days, as their Society in these, took up, educated, made learned men and women, and great saints. It was observed by a learned Protestant in the Book of Hymns of the ancient Church of Ireland, that it is strange what a number of names are to be found connected with the great events recorded in old Irish histories of persons who were forsaken and abandoned, the most mean and miserable of the people, who were taken up by the Church, educated, and raised to a position of faith, honour, and learning, by the care and education bestowed on them by the Church. This Society was endeavouring to carry out that same good work. The Holy Father filled the place of him who was called blessed, and he is doubly blessed, because he is the Peter of his day. Let them all pray God to give him long life, to make him happy, and to preserve him from his enemies.

The Very Rev Father Curtis seconded the resolution. It did not require much eloquence, he said, to excite in the hearts of those present sentiments of the liveliest gratitude towards the Sovereign Pontiff and their venerated Archbishop, for the share they had taken in promoting the admirable Institution, to advance the interests of which they were assembled. Assuredly, all those interested in the faith of these poor Orphan children, whose faith is exposed to so many dangers, should be grateful to those princes of the Church for the interest they had taken in saving them from that perdition to which they were exposed. And who was it that could be indifferent to the fate of those poor children if they fell into the hands of those who sought for their destruction? Happy he was to see that that delusion appeared to be now on the wane which could lead any Roman Catholic to imagine, that persons who offered to the poor the advantages of literary instruction could have anything in view but the destruction of their faith. Our Divine Redeemer prepared them for the danger to which the children of the poor were exposed when he said, "Beware of false teachers, who come to you in the clothing of sheep, but who are in their hearts ravening wolves." Surely it would be the profoundest delusion which would lead any to imagine, that when the wolf sought admission into the fold, he could have anything in view but to slaughter and devour. No, those who offered to the children of the poor in these proselytising schools the advantages of literary instruction, could have no other object in view than to deprive them of their faith and religion. The Sovereign Pontiff and their beloved and venerated Archbishop had not been so deluded. They were not the mercenaries pointed out by the Redeemer, who, when the wolves came, left the flock to their mercy They had exerted themselves in every way to establish institutions which might counteract the efforts of the enemies of the poor It was a sublime spectacle, and one calculated to animate and support the faith, to behold the venerable Pontiff, Pius IX, surrounded as he was by his enemies, who were raging for his humiliation or destruction, rise amidst his dangers, insensible to all the attacks and efforts of his enemies, and still watchful and solicitous for the faith of the poor children of distant Ireland. How truly did he represent that rock which rose unmoved in the midst of the surging billows that raged and foamed idly around it. It was not the position of the Society which caused him to interest himself in this manner in our

poor, no, but the soul of each poor child was as valuable in his eyes as the soul of the proudest monarch that reigned on earth. Thus, whilst they were grateful to Heaven for being under the protection of such a Pontiff, and for the spiritual rule of those admirable prelates whom they beheld around them in this country-men who stood like the watchmen on the towers of Israel, who presented themselves as a wall of brass against all encroachments on the Church of God-men ever vigilant and anxious, above all worldly considerations, eminently worthy in every respect for their high position-whilst, he said, they felt gratitude for having such prelates, they should persevere in fervent prayers that the temporal power of the Holy Father might not be trenched on. The politicians of the present day, of this enlightened 19th century, who gave themselves so much credit for superior enlightenment in their political schemes, seemed to imagine that the great Eternal Lord and Founder of all took no share in the affairs of man. They seemed to imagine that He by whose will the wind blew, the rains of heaven fell, and the grass grew, was indifferent to political institutions which interfered so powerfully with the moral condition of mankind. These men would, in a manner, dethrone the Lord of the universe from his dominions in the temporal affairs of man. But they had great reason to pray that this temporal power of the Sovereign Pontiff might not be interfered with, for they might be assured, that if such a trial was ever allowed to fall on the Church of God, there was not a diocese in the wide domain of the Church-not a parish-not an individual Christian expiring on his death bed-not an infant who required to be admitted by baptism into the Church, that would not be in danger of suffering from such a calamity For, as the sun diffused the light, and heat, and vigour through the material world, so the Sovereign Pontiff, the representative of the Divine Redeemer, was the source of spiritual vigour, and life, and joy; and as would be the effect to the material world were the sun half extinguished or deprived of light, so would the faith and virtue of the Church languish and decay were the power of the Sovereign Pontiff interfered with.

The resolution was unanimously adopted.

The Very Rev Canon M'CABE, P.P., proposed the next resolution:

"That the legislation, the poor-law commission and board, and various government schemes of education, all threaten the faith, especially of the poor; and that, therefore, the utmost vigilance and firmness are demanded of every Catholic possessing any political rights."

He had read, some time ago, an article in a London magazine which very likely might have fallen under the notice of a large number of those present, intended to illustrate the system of administering relief to the poor in France, and drawing a contrast between that and the method adopted in these countries. The writer passed a high eulogium on the system of relief administered to the French poor, and it concluded by explaining that the difference between the two countries in that respect resulted from the fact that the law under which public charity was granted in France aimed at succouring the unfortunate without causing them to blush, and it was administered by men who never ceased to remember that misfortune had not obliterated shame or destroyed self-respect. If he (the Rev. Gentleman) were wise, he would sit down without adding a single word to that. It might be asked, what an association like the present had to do with the poor laws, with the education boards. or with other public and private boards under which the government carried on its administration. He was sure there was not one present that would not see that the connexion between Catholic Orphanages and the resolution he proposed was clearly obvious. If we lived under a government really paternal, he believed there would be no need of institutions of this description. The duty of a government who really aimed at being a Christian government was, to take care of the Orphans and protect them in this world, to be a father to the fatherless, and to unsheathe the sword of its power and might to defend the weak against the oppression of the strong. Had we such a government in this country, he believed the excellent Lady, to whose superhuman exertions that Orphanage owed its existence, might devote her great talents and indomitable perseverance to other duties. But, unfortunately, the poor-law under which this country groaned, was not dictated by the spirit of charity by which the French system was animated. It did not aim at the godlike object of relieving distress in the true spirit of Christianity It looked upon poverty as an absolute crime, and the only crime which there appeared to be any power of absolving in the state. But it was not merely that the law emanated from men actuated by an unchristian spirit, or rather, by a spirit completely anti-Christian; but, even worse, the administration of the law had fallen into the hands of men who appeared to have not one single feeling of sympathy in common with the feelings or sympathies of the poor down-trodden Catholics confided to their care. They looked on them as aliens in religion, and blood, and country They seemed to forget that it was out of the pockets of the Catholic ratepayers that the money

was coming, and they seemed quite determined that, as far as they could, they would turn the waters of charity into the bitterest gall. He was sure all had been terrified at the public scandal which had been revealed in the very centre of that Catholic city within the last few days. He alluded to the extraordinary outburst of indignation that had taken place in the South Dublin Union Workhouse. For his part, he had come to the conclusion of never, as long as he lived, asking any human being to enter that Workhouse again. It was worse than cruelty: it was pure mockery. It appeared now, by the revelations made by disinterested parties, that the system of government adopted in that Union Workhouse was one that could only find its parallel in the cruel, hateful, and malignant spirit that dictated the old persecution of their religion. Let them take up the sworn evidence of the police. They knew what the Dublin police were. They were known to be right well trained, and they dared not make an assertion in the smallest degree antagonistic to truth, or deviate from it in any respect. One police officer said, "I never saw any persons whose conduct more deserved that they should be taken into custody than the wardmasters." Those were the men who came in immediate contact with the poor, who were their immediate governors, but who appeared armed with power merely for the purpose of play ing the petty tyrants, the most cruel of all tyrants, over the poor. Were it not for those wardmasters, there would be no difficulty in taking the paupers into custody and removing them. The paupers offered no resistance. Now if those are the class of men to whom the care and government of the poor were entrusted, what could be expected? In order that they might see the class of people who had been really the fruitful cause of those terrible outbreaks, he would give a few other extracts. An exclamation made by the assistant-master was, "I'd beat any two of them myself, the b-y paupers." Another witness states that he saw Maher, a wardmaster place a spade up to the jaw of one of the paupers, and threaten to chop his head off. He (the Rev speaker) would ask any one with a single feeling that should animate the human heart in his bosom, could it be possible that men who were confided to the tender mercies of warders like those, could be anything but what they were in the South Dublin Union; that they could be anything but rebels? It would be utterly impossible. There was a spring in every Irish heart, which, if touched by the finger of charity, would respond in that sweetest of music. He had never met a poor Irishman or woman with whom, if taken in that real spirit of kindness, a person could not do as they pleased. Even in the

very outcasts of society, the most fallen of our race, Providence seemed to have ordained that there should be a pure, soft place in their hearts, and, if people had only the good sense to find out that spot, and the discretion and charity to appeal to it with Christian sentiments, they would most infallibly sooner or later. get possession of their hearts. But those men seemed to have come to the conclusion that those poor paupers were outcasts of society, undeserving of the smallest consideration. Therefore, this public scandal must be encountered by some public means, and the citizens of Dublin were called on to use those means instantaneously But what had this to do with the question of the poor-laws? It had this, that no underlings or sub. ordinates would ever dare to manifest those feelings towards the poor, if they were not encouraged by their superiors. He declared publicly and solemnly that he did not hold those unfortunate wardmasters responsible for their conduct, but those to whom they looked up to as their patrons and friends. What was the fact? To give an idea of the spirit that ruled the men called guardians of the poor, he would mention that when this outbreak occurred, one of those guardians, whom he (the Rev. speaker) supposed that he must call a gentleman, had the good taste and the good sense to stand up publicly in the board-room and mention the name of a most respectable Lady who was present at that meeting, in fact, who was no other than the illustrious founder of the Orphanage; and a Priest of the most stainless character, a Priest who had expended himself and reexpended himself in trying to produce order, when nothing but disorder prevailed, in that Workhouse; he meant Father Fox. Well, this guardian declared at a public board in the South Union that Miss Aylward and Father Fox had formed a combination for the destruction of order, and that they were the source from whence the rebellion arose. Now, if men who were supposed to be gentlemen stood up at a public board and gave utterance to such sentiments as that, what could be expected from those poor wardmasters, who were their underlings? He the Rev speaker) was not a lawyer, but he would strongly recommend Father Fox-he would not ask Miss Aylward to go into a court of law-but, if that remark could be proved to be slander, Father Fox was called on, by respect for himself and his order, to bring that gentleman into a court of law and try whether justice, as administered by an English tribunal, would bring him to a proper understanding. The poor-law board stood self-convicted, as well as the board of education, of which he would not say a word in the presence of his friend, Professor Kavanagh, who had done so much in that respect. All the

government institutions of the country were diametrically opposed to anything Catholic. All the principal personages of that government, from her majesty down, were bound to swear in the presence of God that they looked on the most sacred dogma of our holy religion as being damnable and idolatrous. When persons were called on to swear that biasphemous oath, it would be strange if everything coming from their hands did not bear the impress of its origin. To look to the government of this country for anything like encouragement, or even fair play, was the merest folly For the support and protection of Catholic institutions, the Catholics of Dublin must be looked to: and if they did not come forward and rally round the poor, and show the government that justice must be done, and if oppression still continued to reign triumphant, then that God of justice, who had sworn that he would record the tears of the afflicted, would, at the day of judgment, hold not merely the English government responsible, but the Catholic body of Dublin, for the Catholics of Dublin were the guardians and defenders of those poor people, and they were called on most imperatively to see, as far as they could, that this system of persecution should

Mr. A. M. Sullivan seconded the resolution, which was unanimously adopted.

The Rev W H. Anderdon, C.U., proposed the next resolution of thanks to the patrons and benefactors of the Institution, especially the members of the guilds. The guilds, upon whose aid the Institution had so very greatly rested, and from whose co-operation it had derived so much benefit, were worthy, as he could personally testify, of a vote of warm thanks. They consisted of men of the labouring classes, who, after their hard week's work, came together for the purpose of collecting funds for the support of the Orphanage, and devoted a very considerable portion of their one day to works of charity, He claimed for them an expression of thankfulness for the self-denial which they exhibited, and for the manner in which they dedicated their hardly-bought leisure to this meritorious object.

The Rev P J Nowlan briefly seconded the motion, which was carried by acclamation.

The Very Rev. Canon M'CABE said they would be most ungrateful if they separated without conveying the expression of their thanks to an estimable Clergyman who is connected with this Institution, to whom they owed a very large debt of gratitude for his superhuman exertions to ensure its complete prosperity He alluded to the Rev John Gowan. Any mental or physical

exertions rendered by him to the Institution was the work of love. He had done immense service, and he (Canon M'Cabe would feel himself highly criminal if he left the meeting without proposing a vote of thanks to the Rev Gentleman. He would, therefore, take that opportunity of moving the best thanks of the meeting to the Rev Mr. Gowan, and would fervently pray that God would spare him for a long life, and grant him health and strength to continue his exertions in the cause of the Orphans of St. Brigid.

The resolution was seconded by the Rev. W. Purcell, and carried by acclamation.

The Rev W H. Anderdon being called to the second chair, the proceedings closed with a vote of thanks to the Very Rev. Canon Pope.

ST BRIGID'S ORPHANAGE,

FOUNDED TO RECEIVE 500 CHILDREN—BOYS AND GIRLS)

The following Donations and Subscriptions in aid of the above Institution have been received from 1st November, 1860, to 1st November, 1862:—

	£	S.	d.
His Grace the Lord Archbishop of Dublin, .	10	0	0
His Grace the Lord Archbishop of Armagh.	1	0	0
His Grace the Lord Archbishop of Tuam.	1	0	0
The Lord Bishop of Kildare.	1	0	0
The Lord Bishop of Derry.	1	0	0
The Lord Bishop of Ardach.	î	0	0
The Lord Bishop of Ferns	2	0	0
The Lord Bishop of Galway	1	0	0
The Lord Bishop of Kerry	1	0	0
The Lord Bishon of Cork	i	0	0
The Lord Bishon of Mosth	2	0	0
The Lord Bishop of Dromono	1	0	0
THE LOTE BISHOD of Waterford	2	0	0
The Lord Bishop of Killeles	1	0	0
THE LOTE RISHON of Flanking	1	0	0
THE VERY REV WOR VON	3	0	0
THE VERY KEY Wongignor Woodland	3	0	0
	1	0	0
Total Ciller Raron	1	0	0
Allonymous, ner Boy John O'D.	500	0	0
C. C., per His face the Archbishop,	20	0	0
	20	0	0
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Power, Esq.	15	0	0
Collected by Miss Shannon, per Rev James Faulkner.			
Faulkner, Richard P.	11	0	0
Richard Devereux, Esq., per His Grace the Arch- bishop,	STORES OF		
Part hoor	10	0	0
Part bequest, per Rev W Irwin, C.C.,	10	0	0

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Miss Donegan, do. Miss Shea, do.	10	0	10	
E. Sheehy, Esq., do.	10		Doctor Connolly, do. 10	0
Mr Henry Carter,	10	0	Mrs Pierce Kelly, do. 10	0
Miss Coyle, per cards,	10	0	1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	0
John Kelly Esq., Water-	10	0	Miss Walsh, Waterford, 10	0
ford,	10	0	Mrs Galway, do. 10	0
Fox, Esq.,	10	0		
George Butler Egg	10	0	10. 10	0
George Butler, Esq., J Berry Esq.,	10	0	J M'Emery, Esq., do. 10	0
Robert O'Leary, Esq.,	10	0	Rev E. Walsh, C.C., do. 10	0
Mrs Boland,	10	0	Alderman James Kent, do.10	0
-Chamberlain, Esq.,	10	0		0
Rogers, Esq.,	10	0	The Misses Walsh, Water-	
A friend to the Orphanage	10	U	10	0
per Miss Aylward,	10	0	Michael Walsh, Esq., do. 10	0
Mrs French, per Mrs	10	U	Mrs D'Alton, do. 10	0
Baldwin,	10	0	Rev. J Horgan, C.C., 10	0
Rev Mr Donnelly, C.C.,	70	0	Miss Corbally, 10 Mrs Walshe, 10	0
Rev. Joseph Hickey C.C.	10	0	Mrs Callina 37	0
Rev J. H. Donovan,	,10	V	Mrs Sullivan, per Mrs	0
C.C.,	10	0	Walshe, 10	0
Mrs Cullen, per Miss Sin-	10	U	P Monks, Esq., per Miss	0
nott,		0	Gogerty, 10	0
Rev. Michael Phew, P.P.,	.0	0	John Power Esq., 10 Mr Claffey, 10	0
Shrule, per a lady from		77	Mr Claffey, 10	0
the West,	10	0	Rev Paul Smithwick, P.P.10	0
Rev John O'Boyle, C.C.	10	U	Per Miss Coyle, 10 Mrs Duffy, 10	0
Rev John O'Boyle, C.C., per do., David Elligot, Esq., Bal-	10	0	477	0
David Elligot, Esq., Bal-	10	U .	Alderman Mackay, 10	0
linrobe, per do.	10	0	John Spring, Esq., 10	0
Rev Canon Redmond,	10		Michael Meade, Esq., 10	0
P.P., per Miss Sinnott,	10	0	John Lambert, Esq., 10	0
, I		,	Tallibert, Esq.,	

	s.	d.		8.	d.
Ralph Walsh, Esq.,	10	0	Mr and Mrs Keane,	8	0
Thomas Ryan, Esq.,	10	0	Mrs O'Toole,	8	0
Cards, per Mrs Murray			James Egan, Esq.,	7	6
Coladangan.	10	0	Mrs Keane, per Very Rev.		
John Allingham, Esq.,	10	0	Canon Pope,	7	6
Wm. Hayes, Esq., Kings-		1	Michael Donohue, Esq.,		
town, per Miss Cullen,	10	0	per a lady from the West	,7	6
Mrs Nowlan, per do.,	10	0	John Commins, Esq.,		
Mr Healy, per do.,	10	0	per do.,	7	6
Mrs Nowlan (2nd), per do.	. 10	0	William Burke, Esq.,	7	6
Alms-box, at the Church			Mrs Donnelly's alms-box,	7	44
of the Oblates, Inchi-			Mrs Kelly's alms-box,	7	
core	9	10点	Mrs B. Byrne, per A. M.		
Miss Adve Curran's card	. 9	Ō	Sullivan, Esq.,	7	0
Mr and Mrs Hand,	8	8	Mrs Alton, Cork,	7	0
Mr M'Carthy,	8	8	Alms-box at St. Francis		
Mr and Mrs Walsh,	8	8	Xavier's Church,	6	8
Mr and Mrs Cosgrave,			Small subscriptions, per		
Mrs Ivers,			Mrs Smyth,	6	4
Mr Keogh.	8	8	Mr Richard Mahony, per		
Mr Michael Grennon.			Miss K. Tyrrell,	6	3
per cards,	8	6	Anonymous, per Very		
Per Miss Hartford,	8	6	Rev. Monsigr. Forde,	6	0
			Mr Mooney and family,		
			Maynooth,	6	0
			Mrs Kearney,	6	0
and and and			The Manual of the Control of the Con		

Anonymous, per Miss Aylward Mrs White, Rathmines; Mrs Leonard, Marlborough Street; Anonymous, per Francis Gowan, Esq.; Mr M'Knight, per Mrs M'Gowan, Skerries; J M'Gauran, Esq.; Card, per Mrs Maher; William Maloney, Esq., Thurles; Mrs O'Neill; St. Martin's Friendly Brothers' Tontine Society, per Mr George Wildes; Card, per Miss Clare Butler Mrs Molloy; Card, per Mrs Maher, (2nd.); Miss C. Fagan, per Miss E. Fagan; Matthew Fagan, Senr., Esq.; Matthew Fagan, Junr., Esq.; Garrett Fagan, Esq. Mrs Hand; Mrs Monks, per Rev W. Purcell, C.C.; Mrs Tyrrell; Rev J Doyle, per Mr O'Donohue; the Misses Molloy's card; Miss Adye Curran; Mss Boyton; P. Langan, Esq.; Mrs M'Ardle; Rev Hugh Cullen, C.C.; Mrs O'Hare, Dundalk; Mrs Regan, do.; Mr James Coyle; Mrs Byrne; Rev James Walshe, C.C., Anonymous; Rev Philip Smith, C.C.; "A Friend," per Rev Eustace Murphy, O.P , Mrs Huddard, per card; Miss M M. Ryan; a servant, per Miss Aylward; an anonymous Lady at

St. Brigid's; Mr Kavanagh, Maynooth; Miss Morrin, Reddin. town; Mrs Fagan, Maynooth; Mr John O'Neill, Navan; Mrs Moran, do.; Mr Martin; per Miss Fitzpatrick; E. B. Quirk Esq., Kilcock; Mrs Dunne, Lady's Chapel; Miss Dunne, do.: Mrs Hacket: Rev. Thomas Newell, C.C.; Mr Sheridan; Mrs Royse; Mrs Carpenter, per Miss Beatty; Mrs Bradley, Navan; Mr Gaughren, per card; Mrs Carrigan; Miss B. M'Murray and Mrs Fitzgibbon; Mary Keegan's card, per Father Gowan: Miss Hacket; Mrs Murphy: Mrs Lloyd; Mrs Synnott, per Mrs Colgan; Mrs Moran; Mr Hanrahan; J Martin, Esq.; Mrs Drennan; Miss Dodd; Mrs Mackay; Mary Reynolds, per card: per Miss Plunkett; Miss Mary Power, Waterford; the Misses Kelly, do.; Miss Grant, do.; Mrs S. Phelan, do.; Matthew Devereux, Esq.; John Quinn, Esq., do,; William Kelly, Esq., do.; Mrs Maher, do.; Mrs Mary Carroll, per Mrs Smyth; Patrick Carroll, Esq., per do; Mrs Murray, per do; Mrs Tarpey per do.; Mr Clarke, per do.; Mr Macken, per do.; Mr Quinn, per do.; P Aungier, Esq., per do.; A friend, per do.; Mrs Cunningham; J M'Connell, Esq.; Mr Wm. Burke; Mrs Connolly, Tramore; Mrs Molyneux Power, do.; Mrs Hearne, do; E. C. Wall, Esq., Tramore; J Power, Esq., do.; Pierce Ronayne, Esq., do.; Miss Bogan, Waterford; Mrs Bellard Power, do.; Miss Kent, do.: Miss Fitzgerald, do., Dr. White, do.; Mrs Jeremiah O'Brien, do. Mrs Doherty, do.; Terence O'Reilly, Esq., do.; John Power, Esq.; Robert Laffan, Esq., do.; per Mr O'Neill; Mrs Redmond; James Murphy, Esq.; — M'Nevin, Esq.; Mrs Ward, — Egan, Esq.; M. Gorman, Esq.; J Beahan, Esq.; M. Byrne, Esq.; Mr Kavanagh; Mrs Hart; P Beahan, Esq., (2nd); Mr Goggin; Rev J Hogan; Rev W Murphy, C.C.; Mrs Kennedy, Presentation Convent, Enniscorthy; Rev James Roche, P.P., Wexford; Messrs. Begg and Hughes; Mrs Fitzharris; Card, per Margaret Walsh; An anonymous friend, per card, Rev. Mr Fagan, P.P; Mr Patrick Shea, Cork; Thomas O'Riordan, Esq., do.; Miss O'Connor, do.; Daniel Barnett Barry, Esq., do; "A Friend," M. N., Cork; J G M'Carthy, Esq., do.; Mrs Walter Morrogh, do.; Mrs M'Loughlin, do.; Thomas Alton, Esq., do.; Mrs Burke; Per Miss Coffey; Per Miss Murray, Longwood; Card, per Mrs Graves; Miss M. A. O'Flanagan; Mrs Maher, St. Brigid's Convent; Wm. O'Keeffe, Esq,, Cork; Miss Corbally, Clane; Mrs Dower, Cork; Miss Power, do.; Mrs O'Hara, do.; James Dwyer, Esq., do.; D. A. Nagle, Esq., do.; - Donegan, Esq., do.; Francis Sugrue, Esq., do.; Mrs Purcell, do.; Mrs Roche, do.; Mrs M'Ardle; Miss Clarke; Mrs Leonard: Mr Hudson, per Miss Synnott; Mr Patrick Campion, per Rev P Nolan; Rev. Mr Hogan, C.C.

per Miss Synnott; Rev W. Murphy, C.C.; Rev Michael Warren; Mrs Kennedy, Presentation Convent; Rev. James Roche, P.P., Wexford; Rev T Busher, C.C.; Rev. Mr Reville; Rev Mr. Furlong, C.C.; Rev. James Kennedy; Rev. Mr Brennan, P.P.; Rev Mr Ryan, C.C., Castlebridge; Rev Mr Stafford, P.P., Castlebridge; Rev. Mr Kenny; Mrs Keegan; Marlow, P.P., Castlebridge; Rev. Mr Kenny; Mrs Keegan; Marlow, Cooladangan; Miss Nugent O'Reilly,—5s. each; with several minor sums, which, for brevity sake, we omit in this list.

Mr Byrne's alms-box, 4s. 11d.; Mr Weeke's alms-box, 4s. 8d.; Mrs Lambert's alms-box, 4s. 6d.; Mr Duff's alms-box, 4s. 3d.; Mr White's alms-box, 4s. $2\frac{1}{2}$ d.; Mr Long's alms-box, 4s. $1\frac{1}{2}$ d.

Amount of Contributions from the different Guilds, &c., in connexion with St. Brigid's Orphanage, from 6th November 1861, to 6th November, 1862.

ST. PATRICK'S GUILD,

		Co	llec	ted by			
Mr P Kavanagh, Pr dent, Mr Steiner,	resi £7 8	0	$\begin{array}{c} 6\frac{1}{2} \\ 4 \end{array}$	Mr Gavan, Mr Gibney Mr Hickie,	£5 1 0	5 2 14	1 0 6
Mr Heavey, Mr Egan, Mr Reynolds,	8 4		10 9½ 5	The state of the s	£35	10	6

ST. KEVIN'S GUILD.

Collected by

	00000	0000				
Messrs. Goodwin, Presi-		Mr Magrath,	£0	7	0	
dent, & Osborne, £1 12	64	Mr Whelan,	3	5	5	
Messrs. Goodwin and		Mr Mullins,	6	16	6	
White, 2 12	74	Mr Donegan,	0	13	85	
Messrs. Goodwin, Os-	-	Mr Duggan,	0	2	3	
borne and White, 2 5	0	Messrs. Magrath	and			
	31	Doyle,	0	10	6	
Mr Brady, 1 2	91			-		
Messrs. Quinn and		Maria Santa	£23	15	81	
Magrath. 1	9 1					

St. Columbrille's Guild. Collected by Presi \$\frac{\mathbb{Mr}}{2}\$ O'Brien, \$\frac{\mathbb{Mr}}{2}\$ John O'Neill, m, 9 6 2 Mr Rowe,

Mr Deegan, Presi-			Mr O'Brien,	£2	6	9
dent, $\pounds 8$	15	0	Mr John O'Neill,	2	0	3
Mr Bermingham, 9	6	2	Mr Rowe,	3	9	24
Mr Clarke, 9	5	01	Mr O'Connor,	3	7	8
Messrs. Byrne and			Mr Michael White,	2	6	0
	13	11	Messrs. Bower an	d		
Mr Guilfoyle, 1	12		Grehan,	2	7	6
Mr Thomas Murphy, 0	17	1	Mr Charles Doyle,	0	8	6
Messrs. Byrne and			Mr H. Gallagher,	1	3	91
White,	1	31/2	Lis .axod ame :		-	
Mr White, 2	7	2		£59	7	31

ST. LAURENCE O'TOOLE'S GUILD.

Collected by

Mr Kinsella, Mr O'Toole,		3 Mr Nixon, 6½ Mr Finn,	£0 0			
TALL O TOOLE,			U	0	U	
Mr Kean,	2 12	$5\frac{1}{2}$	Residue D.			
		aparolity Collinson	£18	9	3	

ST. MALACHY'S GUILD.

Collected by

Mr Vantreight, Messrs. Whelan		6		Mr Peter Mackenzie,£ Mr Patrick Levy,		16 14	4	
Levy,	5	14	3					
Mr John Levy,	0	11	1	£2	3	0	04	
Mr Goodwin.	0	17	4					

ST. CANICE'S GUILD.

Collected by

Mr Patrick Harvey,				Mr Patrick Byrne,	£1	5	8
Mr James Smyth,	1	10	0				
				Ly e e a Called	£4	19	10

GUILD OF THE IMMACULATE CONCEPTION.

Collected bu

			ODUCC	occo og			
Mr Collier, £	16	5	61	Mr Finnegan,	£0	13	4
Mr Connolly & Son,	3	0	0	Messrs. Finnegan	&		
				Nolan,	0	11	6
Mr Wynne,	1	3	11	Mr Nolan,	0	8	9
Messrs. Shortall and				Mr Patterson,	1	0	5
Levy,	0	7	6	The second second			
Mr John Lee,	0	15	5		£30	12	61

GUILD OF OUR BLESSED LADY IMMACULATE.

Per the	Rev	W	H.	Anderdon,	C.U.,	£2	5.	0

ST. JOSEPH'S GUILD.

Collected by

			U			
Mr Fox, £2	9	0	Messrs. Feeney	and		
Messrs. Fox & Flood, 1	18	8	Brooks,	£0	11	10
Messrs. Burns and			Mr Feeney	0	10	0
Byrne,	5	0	Messrs. Feeney	and		
Messrs Grogan and			Rahael,	0	18	54
Robbins, 0	12	4	Messrs. Feeney	and		-
Mr Robbins, 0	2	4	Burns,	1	8	0
Mr Levy,	19	6		Parameter San		
Mr Tearey,	13	0		£11	17	112
Mr Burns. 0	9	10				

ST. COLUMBANUS'S GUILD.

		-	-						
Per	Mr O'Donohue, £	3	11	2	Per Mr Rooney,	£0	10	0	
27	Mr Cummins,	3	13	9	" Mr Timmins,	0	6	6	
22	Mr J J. O'Connell,	2	10	0	" Mr Corcoran,	0	3	2	
3.9	Mr Moloney,	Poor P	13	1	Found in Guild-b	ox,			
39	Mr Buckley,	1	9	9.	without a name,	0	3	0	
27	Mr Tompkins,	1	2	9		-	-		
22	Mr Delaney,	0	16	2		£14	18	4	

ST DITTOTEDIA'S CHIEF

ST. PULCHE	RIA'S GUILD.	
Per Mrs Caine, £32 11 10	Per Miss O'Reilly, £2 2	0
Mrs Jourdaine, per	, Mrs Mara, 1 17	14
Mrs Caine, 0 13 10½	" Mrs Franklin, 1 8	6
Per Miss Cullen, in-	" Miss Stephens, 1 17	6
eluding £1 from	, Miss Crigley, 1 9	25
Mrs Nowlan, 32 7 52	Mrs Fagan. 1 10	0
,, Mrs White, 7 7 104	" Miss Delaney, 1 10	0
" Miss Martin, 4 13 0	,, Mrs Nugent, 1 1	5
" Miss Costelloe, 8 6 6	" Miss Corbally, in-	
, Miss Manning, in-	cluding her own	
cluding 10s. from	subscription of 10s. 1 13	6
Mrs O'Hare, per	" Mrs Walshe, in-	
cards, 8 11 6	cluding her own sub-	
Per Miss Gogerty, 2 0 6	scription of 10s., 1 7	6
" Mrs M'Evoy, in-	" Miss O'Flanagan,	
cluding her own sub.,2 2 6	including her own	
Mr Lowe's collection,	subscription of	
per Mrs M'Evoy 2 1 0	5s., 0 17	0

Per	Miss Devine,	0	17	6	Per Miss Power,	0	5	0
22	Miss Lyndon,	0	14	4	" Miss Rennedy	0.	9	10
22	Mrs Cullen,	0	18	10	Card, per Miss Teres	a		
22	Mrs M'Murray	0	12	6	Gilligan,	0	5	0
22	Miss Carten,	0	12	2	Per Miss Jane Alling			
22	Miss Delahoyde,	0	10	0	ham,	0	2	6
22	Miss Norris,	0	5	6	" Miss Morrissey,	0	1	0
22	Miss Kearnes,	0	7	10	" Mrs O'Connell,		1	0
22	Mrs O'Ferrall,	0	9	7	" Miss Nugent			
22	Miss Finlay	0	6	0	O'Reilly,	0	6	0
	Miss Coleman,	0	9	0				
77	Mr. C.					1	0	
Per	Mrs Craughwell,					1	(1	0
Per	Miss Coleman,					1	0	0

N.B.—Contributions, &c., in connexion with the Guilds, received since the 6th of November, 1862, will be reserved for publication until the next Annual Report.

SUNDRY COLLECTIONS.

Collected by

Messrs. Hartford and			Mr John White,	£1	2	10
M'Cabe, £4	18	9	Mr Byrne, per	Mr		
Mr Hartford, 4	2	8	Seery,	0	11	0
Messrs. Doyle and			Mr Byrne,	0	13	0
Seery, 4	5	8	Mr Doyle,	0	8	0
Mr Blanchfield, 2	0	81	Money found in G	uild		
Mr Bernard Neill, 2	16	0	Box, without nar	mes 2	12	64
Messrs. Blanchfield &			Collected from W	ork.		
Breslin, 0	17	105	men of Midland	Gt.		
Mr Fortune, 1	3	8	Western Railwa	y, 10	4	9
				CONTRACTOR OF THE		

Subscriptions from Loan Funds, &c.

	£	S.	d.
The Old Andrean Burial Society, per Mr Deegan,	1	0	0
The Daniel O'Connell and Old Erin Society, per			0
Mr Deegan,	0	8	0
The Shamrock Tontine Society, per Messrs. Claffey			0
and Deegan,		7	0
St. Peter's Loan Fund Society, per Mr Kavanagh,	0	10	0
Shop and Warehouse Society, per Mr Kavanagh,	0	5	0
The Society of St. Laurence O'Toole, per Mr			2
Goodwin,	0	8	9

SUPPLEMENTAL LIST

Subscriptions and Donations received from 6th November, 1861 to 1st December, 1862.

Mrs Murphy, The Grange, 5 Dr. and The Misses Corrigan, 4 Collected by the Rev JohnWhite, C.C., in- cluding his own sub. of 10s. and 10s. from Miss B. Murphy, Very Rev Dr. Callan, Maynooth,	s. 0 0	(Rev W Grennan, P.P., Dunboyne, 1 Rev Peter Segrave, C.C Delgany, 1 Rev P O'Neill, C.C., 1 Collected by Miss C. Heffernan, 0 Miss Dowling 0 Mr Warner, per card, 0 Mr G Gilligan, 1 Mary Current per		0 0 0 0 12 5 5 5 5	d 0 0 0 0 0 0 0 0 0 0
Miss Coleman, V Rev Canon Falvey, P.P., Cork.	1 (Mary Curran, per card, Miss Taaffe,)	5 5	0

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, di-

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

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

ST. BRIGID'S ORPHANAGE,

FOUNDED TO RECEIVE

500 CHILDREN, BOYS AND GIRLS.

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

There are three ways in which you can assist it:—lst., 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 380 of these little innocent creatures (boys and girls) have been saved, and put to nurse with good Catholic nurses in the country.

It is proposed, with the help of God, to go on till five hundred or more are saved, and you are requested to put your hand to this work of God.

A work of God truly, for it has been enriched lately by our Holy Father Pope Pius IX with many Indulgences, and has received the blessing and support of sixteen Archbishops and Bishops, and a great number of the Clergy, and several of the Superiors of Religious Houses.

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

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

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

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

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

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

Amongst the subscribers are to be found the following:-

His Grace the Archbishop of Dublin; His Grace the Archbishop of Armagh; His Grace the Archbishop of Tuam; the Lord Bishop of Kerry; the Lord Bishop of Kilmacdungh; 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 Clogher; the Lord Bishop of Cape Town the Lord Bishop of Cork; the Lord Bishop of Waterford; and the Lord Bishop of Galway

