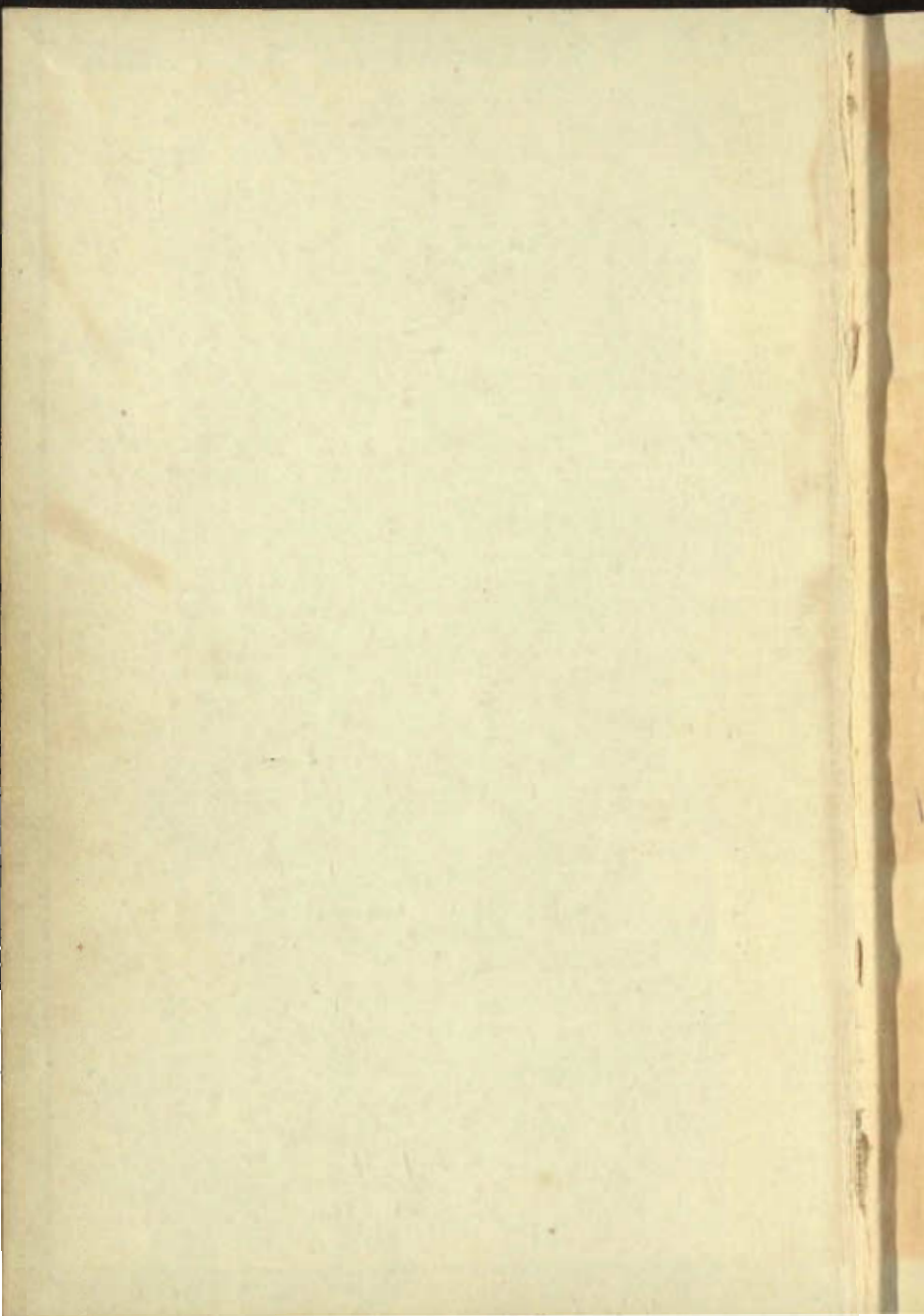


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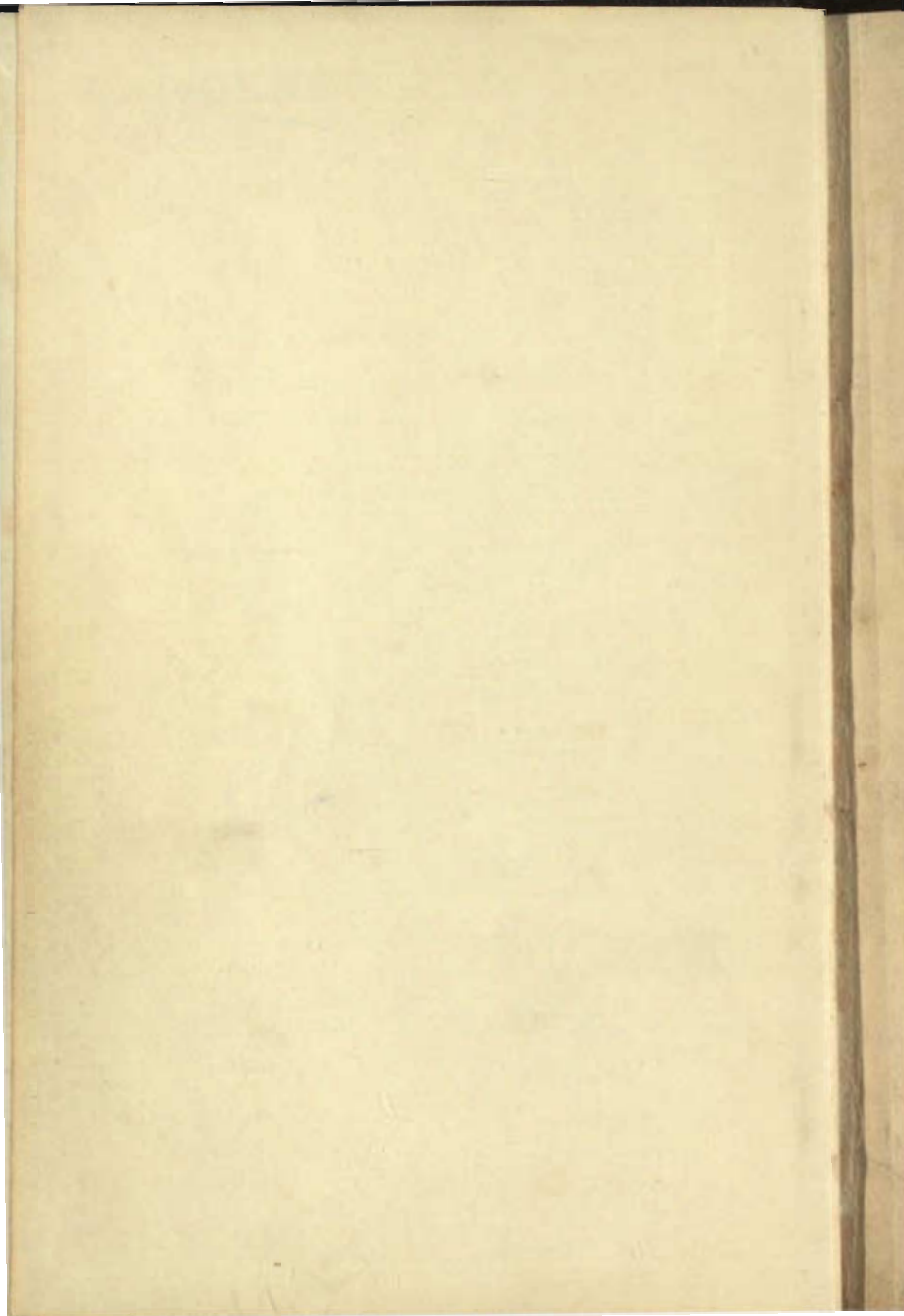
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Archives





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EIGHTH REPORT  
OF  
ALL HALLOWS COLLEGE.

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WILLIAM HILLIAMS

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A. M. D. G.

EIGHTH REPORT  
OF  
ALL HALLOWS COLLEGE,  
DRUMCONDRA, DUBLIN.



DUBLIN:  
PRINTED BY JOHN F. FOWLER,  
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1856.

REPORT  
ALL HAYTOWS COLLEGE  
DUBLIN



DUBLIN:  
PRINTED BY JOHN F. POWELL,  
2 CROSS STREET, DUBLIN.



A. M. D. G.

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## R E P O R T.

THE supporters of All Hallows may, from the following pages, perceive that the exertions by which they have raised and sustained the Institution, have been productive of a steadily increasing number of clergymen distributed over the five divisions of the globe. From the rising to the setting of the sun they have made the name of the Lord great among the Gentiles, and have snatched from ruin many a Catholic soul which had forgotten the teaching and lost the graces of youth during a long exile from faith and home. The old have been recovered, and the young preserved and confirmed, and even the social and material condition of thousands redeemed and elevated, by the only power that ever established true civilization—the power of religion.

The Directors wish they could say that there is less necessity for the exercise of missionary charity, and of Christian sacrifice to promote it, than on the occasion of their last Report. But it is a sad fact, one, however, which will stimulate the exhaustless zeal of the Church's children, that from every direction, from Australia, America, India, and even from our very neighbourhood, from England and Scotland, the cry of spiritual destitution is constantly coming



to our ears; and the number of the flock, whom no shepherd follows to the desert, and of clergymen consigned to early graves by efforts which they would not deny, though they knew the price at which they made them, are sufficient to harass the soul of any one who prays with earnestness "thy kingdom come".

From all the distant missions testimonies of the same truth are every year multiplied,—that nothing stands between millions and the salvation which Christ died to bestow, only the insufficiency of the number of clergymen. Unlike the labours of those who are sent forth in tens of thousands to oppose the dissemination of truth, the work of the Christian priest always bears fruit, and his fruit remains. While the professions of faith which money purchases disappear with the patronage which produced them, the fidelity of the Catholic congregations demonstrates to whom the commission of success has been confided, and makes us lament that the labourers are so few as to leave the vineyard of the Lord to so large an extent uncultivated. The letters in our "Correspondence" will show how satisfactorily true, and yet how sadly true also, is the state of things here noted.

The patrons of the College will be able to form some notion of the work to be done, by the circumstances in which the hard-wrought missionary clergyman finds himself in most of our distant possessions, and even in the United States. Very frequently he is placed in the midst of a district comprehending hundreds of square miles. No railways or public vehicles place him before his church door, or in the village or hamlet where he is called upon to minister. By unfrequented paths, too often, through woods and over prairies, crossing rivers or

stealing along by precipices, he travels from day to day, seeking the wanderer and opening a door to the unhoping. Often without a bed on which to repose at night, or a meal to refresh him after his travel, he snatches a few hours of troubled sleep, only to commence the toils of his office, or to recommence the toils of his journey. Suffering is written on his life long, and conformity to the image of the Son is the only solace he ever enjoys.

And after all the wearing exertion of which the missionary is capable, he is often obliged to limit himself to the mere essentials of religion. Along such difficult routes, if nothing else impeded him, to carry vestments, altar stone, chalice, etc., would be absolutely impossible. If he can reach the shanties of his district within a prescribed time, and can administer the sacraments to the new-born and the dying, and if he can hear the confessions of the poor wanderers, who every day fear an unprovided death, he will deem himself very happy. Even this oftentimes the clergyman cannot do, and after long nights and days, and after sickness and suffering, he will find there are many he cannot reach, and whom he must commit to the mercy of a good God and the hope of better days.

It may give an idea of the misery to which the mission in many parts of the world subjects the clergyman, to remind the reader that during his long journeys, in case of sickness or accident, he has no brother priest near him to watch by his bed or to confer upon him the rites of the Church. It happened not a very long time since that a most respectable and amiable priest, who left fortune, friends, and home to live and die among the pagan, fell on the road midway on a long journey to attend the sick. He lay for several hours in a ditch side,



with a broken arm and bruised body, before he was able to get upon his feet. When he had contrived with great anguish and exertion to remount his horse, one hundred miles, or nearly so, remained to be travelled; and when he had arrived by the bedside of the dying man, and performed his priestly functions, an Indian mat was his couch, and a poor Indian woman his physician. Yet he was happy, only for the many bereft of his ministry during his necessary confinement; and when every one believed him to require considerable care, he was again among the innocent though humble race to whom he had been given as a pledge of God's love and mercy.

Our own poor countrymen suffer deeply by the extreme scarcity of priests. Ready to make any sacrifice, half what they are worth often, if they could obtain one resident among or near them, the Bishops cannot provide them in anything like sufficient number. Thus days and years pass without Mass, vespers, benediction, or holy festival, and the world is lonely and miserable even when material abundance has been secured. Some live on in hope, and many yield to bad passions and bad example. Not a few abandon everything, and make their way to some distant town or city, where, if fortune be lessened, the grace of God and the hope of a good death are increased.

But the number lost to God and the church is not to be passed over. Only one clergyman is found in the span of country for which perhaps ten would be insufficient. Long intervals elapse between visits, and many thousands are never seen at all. Young men form their habits and principles before the clergyman has been able to present himself, or during the long period of his necessary absence.

When he arrives he finds a world of labour; not only spiritual destitution, but positive obstacles between the fallen souls and all relief. The memory or example of parents is insufficient; there is little feeling; traditionary love of the Church has lost its force; the heart is hard and the understanding perverse; and the priest cannot remain longer than a day—a day to be divided among hundreds of various kinds of needs. What is the consequence? Bound in their sins, he is obliged to leave them, and to pray with tears for those whom the want of a clergyman has consigned to destruction.

The Bishop of Kingston's letter may convey some faint notion of the condition of pastor and flock. The time of the priest's coming known, the faithful people watch him day after day. In the snowy winter they listen for the ring of sleigh-bells far away among the woods. They are aware that he has to travel, if in the north, very often hundreds of miles to comfort them. He has to pass over lakes, where the accident of a spring at some spot preventing the freezing of the water may be his inevitable doom. He has to descend precipitate heights, at the bottom of any of which he may lie unassisted if an accident has befallen him. A thousand unforeseen obstacles may retard or prevent his coming; and the old who await him for their own peace, as well as for sake of the young, are filled with an anxiety which only people like them can feel. But when at length he arrives, to see these poor people falling on their knees as he approaches, kissing his hands and garments, and blessing the good God who sent them a priest once more, seeking a word—a blessing,—and asking whether he is not going to stay *here*, whether he is to remain with them very long, and how soon he will



again come back to them if not remaining then—only those who have beheld such scenes can comprehend how much human, heartfelt happiness is bestowed in sending a priest to the poor people who have gone away from us for ever.

God has most mercifully implanted in the soul of Ireland a deep, lasting, earnest missionary spirit. It has been the characteristic of our people at all times, from Saint Patrick's day to this. Written in the annals of every country in Europe, and illustrated in the lives and labours of thousands at the present hour,—it proclaims the will of God, and the ready answer of the Irish race, like a kind of revelation. But the full extent of our obligation is not discharged while we are conscious of such frightful necessities and of our power to relieve them. This is of the highest order of duty as well as the highest order of merit. For man's soul all things have been created, and for man's soul the DIVINE WORD became FLESH. To bring man to his last end OUR LORD died on a cross; and for the foreign mission to us, Gentiles, He sent forth His best beloved to bear the stigmas of His sufferings, and die in attestation of His charity. For the same ends,—the sanctification and salvation of man,—He made the distribution of earthly things, gave much to him who can help by much alms, little to those who can afford no more, and calls upon all of us to pray with Him: "Our Father",—"Thy kingdom come". And again, when after long and foodless travel, He was asked to eat, He said His food was to do His Father's will. What will? "The harvest is great", He said, "but the labourers are few: pray you, therefore, the Lord of the harvest, that He may send labourers into His harvest". This is the *will of the Father* now as then; and as far as the missions in



which the English language is spoken, we are the only people on Earth who can effectively accomplish it.

We have been glancing at some of the difficulties with which the want of priests abroad fills the lives of our missionaries. They are sufficiently trying, it will be admitted, and strongly mark the apostolic character of those who undergo them. But his labours are not the chief or even a principal cause of the missionary's suffering. He has been accustomed to anticipate all the difficulties of travel, and all the resistance of evil habits; and privations are little in his estimation, who has accepted them as a condition of his existence. It is in the blight that sometimes comes upon the field of promise, and the devastation of the vineyard in which he longs to labour, or in which his sweat has been poured abundantly, that his deepest trial is found. The simplicity of the poor pagan is often abused, and the necessities of the Catholic watched, to purchase him by a bribe. The missions where the cross has not appeared are taught nothing but to hate it, and the missions where multitudes rest under its protection are assailed by every corrupting influence which money can employ. Perversion of course sometimes follows and inaccessibleness to any doctrine of holiness. All faith is abjured, and Christianity is made a mockery; or no faith is acceptable that corrects the license which the apostate has been allowed to indulge. Over scenes of this description the poor missionary is obliged to shed tears of sorrow, and to pray for their conversion whose abiding malignity is restless wherever it is secure.

Tertullian, over fifteen hundred years ago, made use of language, which on to-day would be sufficient to draw a line of distinction between the agents of

heresy and the ministers of the Church. "As their business is", he says, "not to convert infidels, but to subvert Catholics (*nostros*), they acquire this glory more by overthrowing those who stand erect, than by raising up those who are prostrate: as their work comes not from any edifice of their own, but from the destruction of truth, they undermine ours to build up their own".\* And thus it is in the singular belief that money is all-sufficient, and apparently convinced that material resources supply *mission* and grace and irresistible power, they go on scattering gold and error in the same profusion; and if between two seas they make one proselyte, leaving him worse than themselves. He has been pagan, and they have closed his soul to truth; or he has been Christian, and they have made him a hypocrite; it is quite the same to them, if he profess that he does not belong to the Church.

The amount of money employed in this ceaseless campaign against the Christian faith is almost incredible. The sum expended in the Presbyterian mission last year may be seen by the following extract from a speech made at Tralee, by a minister of that persuasion:—

"He would simply remark, that instead of carrying on their missionary work by one great central society, the Presbyterian Churches of the three kingdoms had each its own missions, conducted by their own ecclesiastical organization. He would state, however, that the sum of £130,000 had been subscribed for Presbyterian missions during the last financial year. In *Ireland* there are 508 congregations connected with the general assembly. They had contributed upwards of £20,000 during the year for foreign missions, besides their contributions for the support of the ordinary stated ministry at home. They had missions in India, at Gogo, Rajkote, Surat, etc., to the Jews in Damascus, and on the continent of Europe, in Hamburg and Bonn. Their home mission is actively engaged in various parts of the kingdom, but especially in Connaught, where eighteen

\* *De Præscrip.*



missionary ministers are employed, besides a large number of catechists and teachers".

The missions of the Baptists and Wesleyans would quite triple this, we may believe. Then we have a host of those whom it would be an unwarrantable intrusion on the reader to name; and all those are still to be increased by the tenfold zeal, and tenfold fanaticism, and tenfold pecuniary resources of American propagandism and prejudice.

Let the patron of the Missionary College of All Hallows look at the following figures, taken from the balance sheet of four—to be sure the principal—but still only four out of innumerable societies for circulating the poison of heresy among the inheritance of Christ. They represent the receipts of last year.

British and Foreign Bible Society . . .	£169,317	3	1
Society for Promoting Christian Knowledge . . .	38,511	13	0
Church Missionary Society . . .	92,374	10	6
Propagation of the Gospel in Foreign Parts . . .	121,580	8	3

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£421,783 14 10

With this enormous capital at their disposal it will be readily believed that some mischief and much perturbation have been produced by the enemies of truth. The Church Missionary Society alone boasts of *sixteen hundred and seventy-six agents* occupied in the sad work of proselytism; the Society for the Propagation of the Gospel in Foreign Parts numbers between four and five hundred missionaries, who supply the information desired by their patrons, and never deny them large hopes. What the multitude may amount to which is paid by the English Bible Society it is hard to conjecture; but the fact that in France alone *one hundred and eleven thousand five hundred and fifty-nine paid propagandists* are in motion through the departments—in every city, town, and village—leads us to conclude that a *million* would

not be too many to set down for the sum of those emissaries, whose successes are so well described by themselves.

The Bible Society's agents look upon themselves as greatly persecuted, if the clergy oppose their denunciations of the "Romish Church", and deem it a grave crime against their "liberty" if any other people exercise liberty at all. Liberty to think as Catholics, or to read their own Catholic Bible, or to suppose themselves permitted to read it, is a downright insult to this multitude of itinerants, who attack the Church, and preach by their pilgrimages, that they are more careful of the people than the people's pastors. Hence some conflicts have taken place; but, thank God, they have resulted only in complaints on the part of governments, that law has been infringed or despised, and on the part of *colporteurs*, that they have not been permitted the freedom of doing what they pleased.

It is not always understood that Bible distribution means assault on the faith of the people, and a consequent disorder in all the social and religious relations of Catholic countries and Catholic congregations. To many, even among the subscribers, we are quite confident, the objects aimed at are not known; and we are quite as certain that the manner of propagandism would not be countenanced by any man who had not a very special interest in its success—an interest to which he attached more importance than to the salvation of the souls of the Burmese or the Caffres.

The patrons of the Missionary College of All Hallows ought to be acquainted with these important facts. Millions of pounds sterling and millions of Protestant agencies help along the power of Anglican heresy. Even these resources are only a



portion of the treasury and the preachers of error; for America supplies a characteristic portion of zeal and dollars—perhaps as much—certainly little less. And although, had the parties concerned to deal with one another only, their friendship would not last long, the cordiality of their union against the Church of Christ cannot be questioned. Whether it be among the poor Indians of Nova Scotia, or the French Catholics of Canada, or the Converts of India, Australia, and Africa, it is all the same; they join to pervert the Catholic Christian, although they can sympathize in nothing whatever besides.

But it is not combination and money, so powerful and so lavish, that are to be confronted and overthrown. The influence of station is too frequently exerted to secure those propagandists success. Employments are more readily obtained, and rich customers secured, and countenance and promise and spurious respectability are acquired by indifference or hostility to the Catholic Faith. Certainly, the truth thus kept in bondage does not answer the exertions and expectancy of fanatics; but we feel the power of this world, nevertheless, strongly supporting the congenial spirit of error, almost every where that Protestantism holds the reins of secular government.

It is almost startling to contemplate the apparently inconsiderable material power which truth is able to marshal against this terrible array. To the poorest of the three kingdoms, and to one whose spiritual wants necessitate incessant exertion and sacrifice, God has committed the gigantic work of fighting the good fight against all the wealth and bigotry, and much of the official influence, of the remaining portions of the Empire. Great as has been the growth of Catholicity in England, she is still far from capable of supplying workmen in



sufficient number for her own vineyard; Scotland is similarly, perhaps less advantageously, situated; and Canada, the Northern and Southern States of America, down even to the Gulf of Mexico, labour under the very same difficulties—a superabundant population claiming the protection and ministration of the Church of God, and beset by crowds of paid proselytizers, who give them no repose, day or night, in the street or at home, in town or country. Plainly, Almighty Providence has left the responsibility upon us—the only nation that can send missionaries to the rescue—to save His inheritance, and to give food to the little ones of His pastures. That we are least capable, when judged by the standards of flesh and blood, is a strong indication of God's decree to place the victory in our hands; for the battle is not with the strong, nor the race with the swift; and by the exaltation of the weak and the mean, He demonstrates that no flesh shall glory in His sight.

There may be some who would doubt the spirit of unwearied antagonism in which the multitude of preachers labour against the Church. They have such an abundance to do at home and abroad with their own rather wayward flocks, and if they be ambitious of new and varied fields of exertion, they have such multitudes of pagans who might exercise their zeal and try their courage in the “cause of the Bible”, that one might well question the fact of their untiring assaults upon Christians, and their devotion to the work of unsettling their consciences and ruining their morals. Yet such is undoubtedly the vocation of thousands of those emissaries of religious societies in England. In some places, as we have before remarked, they complain loudly that they are not allowed without interruption to spread their imputations and present their bribes, but in others,

where they possess any power, they deem it the excess of "aggression" for a Catholic to present himself at all. For example we cut the following from the "Church Missionary Report", page 145:

"ROMISH AGGRESSION.

"A few months ago the Romanists commenced building a chapel at Pita Cotta, about half a mile from the Mission compound. This edifice was opened for the first time on Sunday, October 28, in this year. Notice was given, we understand, of their intention to do so, in all the Roman Catholic chapels in and near Colombo, on the previous Sunday. Large numbers of persons, therefore, came from all quarters to witness the event, though our own congregations were as large as usual. This proceeding on the part of the Romanists is of course an act of most undisguised hostility, and will doubtless prove to us a source of much annoyance. In one point of view, however, we rejoice at its occurrence, as it will make our path of duty clear—to offer to all those who are borne down by the heavy burdens, and fettered by the grievous chains, of Roman superstition, the liberty and consolations of the simple gospel. May God give success to the preaching of His word!"

And at page 179 of the same most singular repository of Christian endeavour to propagate the Gospel of charity, we have,—

"Many circumstances of this country, as well as the many and important calls upon the Church Missionary Society, will suggest themselves to your mind as likely to have influenced my judgment. *We might thus combat heathen and Roman-Catholic idolatry with the very 'sword of the Lord'*, and the lamps and broken pitchers of a few poor Indians. 'By the three hundred men that lapped', as a dog, 'will I save you'. The battle was thus begun at Cumberland and here: other agency might follow, when the call is heard to assemble and congregate".

"Here too, the Roman Catholic priest of Albany has induced a few to receive his beads and crosses, with a corrupted form of Christianity. The priest has also got books printed in the syllabic characters, and very beautifully bound, and highly ornamented. No stone is left unturned, if by any means they can draw over the Indians".

It is a melancholy thing to behold men of education commit themselves to vendors of stories like the following:—



"In the communications received from the Rev. W. Krusé, he bears testimony to a general movement and inquiry amongst the Moslems and members of the Greek and Romish churches. The following are extracts from his latest communications—

"Oct. 18—To-day one of our Protestants was put out of employment on account of his faith. He is a young man of Nablous, brought up in the school there. His abilities in reading and writing would be sufficient for a common clerk; but as he could not find such a situation, he offered himself as a servant in a Roman Catholic house. When the Romish priest saw him there, he presented to him the picture of the Virgin, and desired him to kiss it. The young man refused, and showed him, from Scripture, that this was wrong, and that we must worship God alone in spirit and in truth. The priest used all his arts for three days, but, finding he could not succeed, he told the master he must excommunicate him and his whole house if he kept this man in his service. The master was obliged to submit, and dismissed the young man".

With thanksgiving we should all of us behold the wonderful protection which the Almighty has extended to the scattered and destitute churches of the foreign missions. Besides money, numbers, and power, we can easily imagine the means which are put into requisition by the "missionaries" to seduce the unprotected poor. Had we nothing more than the universal report of those who have met them, and been scandalized, a sufficiency would have been obtained to make us pity those on whom they are sent in such swarms. But, perhaps, no reports from eye-witnesses, from those whom they assail, or those who fly from their bondage, equal for conclusive testimony of their power of invention, the published reports from their own pens.

The Mic-Mac tribe of Indians, in North America, particularly in Nova Scotia, are very well known. No one ever met them on a Sunday, and heard them in some solitary encampment, singing the Gregorian Chaunt of High Mass, that has not felt as deeply as if beneath the dome of St. Peter's, although the feeling might be of a different character. They are

an inoffensive race withal, and so moral that their conduct is an edification to the provinces they inhabit. They are all Catholics to a man, and although centuries may be said to have gone by since the "black gowns", who won them from the superstitions of the woods, lay down among them, and died at the labour of love, the Mic-Mac Indian knows his religion well. The present Archbishop of Halifax, the Most Rev. Dr. Walsh, has always paid them the greatest and most paternal attention, and among his clergy many speak the Mic-Mac idiom fluently. His Grace will be a little surprised at seeing the following picture of the Indians, and not less so at the ameliorations described by "Mr. Rand", as the writer is named:—

"They are almost universally sunk in ignorance and great poverty, and are, with scarce an exception, members of the Church of Rome. Schools have never been encouraged among them by their priests, and the efforts made by government and by private individuals, from time to time, to establish schools and to instruct their children, have been opposed and thwarted.

"The Indians are very devout in their way, very attentive to chapel, and have prayers regularly among themselves, using their own language, and the prayers the first priests taught them, not doubting that they were composed by Christ and the Apostles: they know nothing of the Latin they hear at mass; and the English is equally unintelligible to them. There are multitudes of old men and women who do not so much as know the name of Jesus Christ in English, and who until very lately scarcely knew of the existence of such a book as the Bible. It has been a matter of universal astonishment among them to learn, that we Protestants know anything of the Lord Jesus Christ and profess to be His followers. They have all along taken it for granted that we were heathen like their forefathers, and that they were true Christians. Meanwhile morality among them has been at the very lowest ebb. *Drunkenness has universally prevailed, with lying, profanity, impurity, fraud, and every species of wickedness except stealing.* They take care not to steal or to commit any sort of crimes which would subject them to be arrested and punished by the white people. A case has hardly been known of a Mic-Mac being arraigned at the tribunal of justice.



They never pay their debts; this is the general rule, but they are never sued, simply because they have nothing to be sued for".

In reference to the above extract, all that need be said is, that a Catholic clergyman did open a school to the Mic-Macs, and all that could be done, considering the circumstances, has ever been done for that faithful race. The imputation of crimes, such as are named above, is not decent, without some proof, particularly when it is confessed that they are "religious", and "go regularly to chapel", and that they are never brought before a court of law. From the same pen which indited the foregoing the following did not surprise at all; it will astonish the Most Rev. Archbishop of Halifax, however, we think, and the apostolic Bishop of Arichat, Rt. Rev. Dr. McKinnon:

"And pardon another incident. I had been one Sabbath afternoon, several years ago—and before I had any printed books in Mic-Mac—reading from my manuscript, and praying in a wigwam, where a little group of earnest listeners were assembled, when to my surprise I found one man who could read a little, and who would have gladly accepted a book, but I could not part with the sole volume I possessed. It was a motive to urge me on in the business of revising and printing. How important to have printed copies for distribution, was my reflection. This impression was deepened by a statement, which immediately followed, from the wife of the head man of the wigwam. Looking at us with a smile on her countenance as we rose from prayer, she spoke to the following effect:—"This is the first time I ever heard a Protestant minister pray; but I have heard the Bible read. My father was brought up among the white people, and learned to read. After he became of age he returned among his own people, and married, but he kept and read his Bible. He spoke English well, and he would read the Bible to us, and tell us in Indian what it was. After a while the *Catholic Bishop found out that he had a Bible, and took it away from him. When he came to die he was in great distress about his soul—nothing gave relief to his troubled mind. At one time he exclaimed in agony, "Oh, that the Bishop had not taken my Bible from me! I could then have learned what I must do to be saved"*".

"Oh, how those words fell upon my ears! I seemed to see the



poor, down trodden, priest-ridden Mic-Mac, the representative of his tribe, shuddering on the borders of the grave, amidst the gloom and the darkness that surrounded him, and stretching out his hands in agony, crying, 'Oh, give me the Bible; let me have that word which maketh wise unto salvation. Oh, hide not from me the light of life!'

"And who can say that even in his case the same word which had brought his sins to mind, and through the influence of the blessed Spirit had given him these earnest pantings after the word, did not bring also to his heart and conscience other passages of a comforting kind which may have been lodged in his memory, and 'fill him with all joy and peace in believing' before he died? I cannot pretend to say how it was in this particular case, but I can pretend to say how it usually is. He who begins the work of grace carries it on. He who 'smites', 'heals'—

'He'll never quench the smoking flax,  
But raise it to a flame'.

"But I shall defeat the design of this letter unless I abridge. Under the circumstances of the case you cannot look for much here yet in the way of distribution. The most determined efforts are put forth by the priesthood and members of the Romish community to oppose and thwart our efforts".

The following letter will show the success of the attack upon the Mic-Macs. It appears that *one* Indian family had apostatized—and one Indian family came back to the feet of the Church to beg peace and a blessing.

TO THE EDITORS OF THE HALIFAX CATHOLIC.

GENTLEMEN,—

But, as I presume you will have other correspondence relative to the meeting, I will now state what came under my own notice during the past summer, and which Mr. Rand in his address, and the Committee in their report, forgot to tell the audience.

On Sunday the 20th of July last, I was in the town of Kentville, and attended Mass in the Roman Catholic church, at the conclusion of which a Mic-Mac whose name I did not learn, went to the foot of the altar and addressed the congregation. He stated that he had been with Mr. Rand some time (I forget now how long); that Mr. Rand induced him to go with him; by promising to teach him to read, write, cipher, etc., and also give him employment,—but that he (the Indian) in return was to assist Mr. Rand in learning the Mic-

Mac language, and, as a matter of course, become a sound orthodox Protestant. After stating the particulars of his stay with the Reverend missionary, he asked the pardon of the clergyman and the congregation, and said he wished to be restored again to the true Church; expressed sorrow for his past conduct; and he also said, as a proof of his sincerity, he had brought a child to be baptized. He stated that there were no converted (perverted) Indians with Mr. Rand. His wife and two or three children were with him on the occasion. I think, gentlemen, the Rev. Mr. O'Connor, who was stationed at Kentville at this time, could give you more precise information than I can.

I have written this rather hurriedly. My principal object in writing is to bring to your notice the return of the Indian to the bosom of *the Church*, last July, in Kentville.

Yours, etc.,

P. MONAGHAN.

November 7th.

Perhaps in no part of the Church is there to be found greater fervour of faith and purity of morals, than among the French Canadians on the banks of the St. Laurence. Primitive though polite in their manners, and very refined in their habits, they immediately attract the attention and admiration of strangers; and their hospitality and kindness of heart render every house a home to travellers and foreigners.

The reader need not be informed, that on "the banks of the St. Laurence" is one of the noblest educational institutions in the world: we mean the University of Quebec. From five to six hundred students fill its capacious halls, and there is nothing to be found in ancient or modern learning, which is not taught by an able and devoted professor. In the midst of this garden of literature, and ever accessible to the youngest of the alumni, dwells the venerated Archbishop of the province, and nearly all the teachers in the establishment belong to his Grace's clergy. Of course our own countrymen form a large portion

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of his episcopal charge, and they find in him and his, protection, respect, and love. Among the letters from former students of All Hallows will be found one from the University, whither we this year sent the writer, Mr. Gleeson, to make more immediate preparation for his missionary career in the Diocese of Quebec.

It would appear that the legion of *colporteurs* sends a body of its proselytizers to "the banks of the St. Laurence", as they call it, and that our countrymen have to recommence the battle of faith beyond the Atlantic, and share the persecution which their fellow-religionists are suffering there. The following extract from the "Bible Society" report is curious for more than one reason. The candour with which the society states its object to be the "overthrow of Popery" is very singular, and the wonderful simplicity or self-sufficiency with which it expresses horror that "Popery" will not permit itself to be overthrown, is perhaps more so. But the story with which the subscribers of hundreds of thousands a year are to be stimulated, awfully illustrates the blindness of men, when abandoned by the light of truth:—

"On the part of the people generally, there is a fearful indifference to divine truth. And on the part of the Romish priests, every attempt to circulate the Bible is met by determined hostility. Nevertheless, there is sufficient evidence, that the efforts to diffuse the Scriptures are productive of a spirit of inquiry, and in some cases, lead to the ultimate abandonment of Popery".

The following, in which the Canadian farmer expresses his determination to compare the heretical and orthodox versions, and to pronounce judgment, infallible of course, upon their respective claims, besides supposing the poor man to give up earning his bread for many long years, requires us to believe



that the Canadian paid very dearly for the privilege. The story is so like one which the society published last year, that a reader is tempted to believe there is a stock kept for annual pious exhibition. Alas! that good and wise people in what regard social principle and worldly prudence, will continue to pay for such daring details:—

“A priest, calling upon one of his parishioners, found he had a Bible, which had been left with him by a missionary of our society. The priest having read aloud the title of the book (the Holy Bible), appeared as angry as he was surprised at the discovery. ‘My child’,—[this is the appellation usually given by the priests to French Canadians]—‘My child’; said he, ‘you ought not to keep that book in your house; in fact, it is useless to you, inasmuch as you cannot understand it, therefore I shall take it away. Upon which the parishioner answered, ‘Before I let you carry away the book, I must know that it is bad, *and you will have to let me compare it with your Bible*; so, if you please, lend it to me’. ‘Well’, said the priest, ‘I consent, but on one condition. You have grass seed; give me a bushel of it, and I will let you have my Bible for a fortnight’. This seed was worth three dollars, but such was the anxiety of the man to come to a certainty, as to whether the Bible he had received from the colporteur was a good one or not, that he readily gave the bushel of seed, and the priest carried away with him the interest paid in advance for the loan of his Bible, no doubt well satisfied with his bargain. Some days afterwards, the priest returned with what he mischievously called his Bible, namely, *ten immense volumes of Latin*, and matter unreadable to uneducated people. The man understanding the trick, at once said to the priest, ‘Sir, keep your false Bible; myself and my wife want to read the true and pure word of God, and now we feel satisfied that we must have got it’.

“Going to the next parish, I found the priest had been most active in his exertions to extirpate the word of God”.

The extent to which these invasions of private houses, and even violations of law and order, are carried on, is astonishing, and will always be regulated, of course, by the amount of money that can be dispensed to people without employment, and too often without principle. The facts of this kind are

sufficiently numerous to fill a volume; and the confidence with which they are stated is an evidence of how independent of all authority these agents consider themselves when they aggress. Were others to use the same liberty with them or theirs, the world would echo with complaints and accusations. The following tells its own story—the country referred to is Sardinia:—

“The Minister of War having refused to grant permission for the distribution of copies to the men, about 3,500 New Testaments were carefully and judiciously apportioned in handy boxes, on board twenty of the transports, in which that army embarked. The transports being English, and most of the captains favourably disposed to the work, these copies were readily received, and the promise made to place them at the disposal of the soldiers during the passage; and no doubt whatever can be entertained, that the far larger portion of these copies were thus widely disseminated, although, as I have heard, some of the commanding officers of the troops refused to permit their men to accept copies, or to read them”.

We will give a specimen of what is told the people of England of the state of Germany and France. The most sad consideration is, however, that men who know Germany and France sufficiently well to smile at the anecdote, will find some use of the parties who indite it, and go on paying their subscription:—

“‘Ah, my dear sir,’ said a villager to one of our friends, ‘*that is the book they call the Bible*, and of which I have heard so much’; then placing herself in the middle of the street, she called all her neighbours with a loud voice, and they came running towards her. ‘*There is the Bible*’, she exclaimed, holding the volume high up above their heads, ‘*in that is found all that God would tell about Himself*—about ourselves—about heaven—about earth—let us all buy it—let us all read it—let us all believe it, and we shall all be saved’. ‘And what will M. le Curé say?’ exclaimed a woman. ‘What he pleases; if he says what God says in this book, we will listen to him; if he says otherwise, we will do without him’. ‘Amen’, said the women present, buying some copies”.



As in last year's reports, many towns are "about receiving" the "word", and many are persecuted for the reception of it. As usual, however, we have no names of places or persons:—

"With the sentiments which I have now enunciated, I can cordially pray for those who are interfering with the religious liberty of all the new congregations in the Departments of the C——, the O——, the S——, the H——, and the Y——, which are composed of individuals who were formerly Roman Catholics, but who have been brought to a knowledge of the truth by the perusal of the copies of the Sacred Scriptures, disseminated by our *colporteurs*. Whilst energetically identifying myself with all that is being done by my brethren in Christ, to obtain the redress of a gross iniquity, I join with the same energy in all that is being done to maintain these oppressed people in the profession of evangelical sentiments, in the exhibition of a mildness that shall be proof against every attack, and in the manifestation of a conduct which does honour to their profession as disciples of Jesus Christ".

The natural consequences of purchasing consciences have made themselves felt in many a part of the world. Infidels having become the creatures of pay, lay aside Christianity when they no longer receive the stipend. Unhappily, the barrier between them and grace becomes, in such circumstances, awfully greater, so that miracles of God's power and mercy become necessary to save them. Thus, speaking of Northern India:

"The reports of the missionaries of this district, which was once the theme of so much joy and praise, become year by year more discouraging. The committee feel bound to give them in all faithfulness as they are written. They trust that they will call forth many prayers on behalf of the labourers in such a trying field. There was in the first instance too much confidence. Now there is perhaps too much distrust. Much of the discouragement arises, as the Committee conceive, from disappointed hopes. Christians at home cherished hopes that by bringing the native converts under the influence of European missionaries, there would be a manifest growth in grace. The missionaries seem to have imbibed similar hopes. But it must be remembered that a large proportion of the converts were only nominal Christians; and



nominal Christianity will always prove an unsatisfactory thing, whether it exist in a Christian or a heathen land".

And the missionary in another place details as a triumph, that some of his "converts" support their own children!

"When I wrote my last annual letter I had great hopes of an extensive improvement in my congregation: however, I have been sadly disappointed. The support which my Christians had promised has not been given to that extent, and with that readiness, which they had led me to expect. *Yet several of them have boarded their own children, and yet sent them regularly to school.* This is *one great improvement, and promises well for the future.* The Christians residing round the Mission premises amount now to nearly five hundred, all baptized. Those of the outer villages I have given up altogether, as no impression can be made upon them, and they never show themselves to me except they come for some secular advantage".

From this extract the immensity of the proselytizing expenditure may be judged. The support of the family becomes a necessary condition of accepting a Bible which they cannot read.

The following is another:—

"Mr. Lincké then expresses his painful disappointment at the lukewarmness, ignorance, and worldliness of a great part of the older adults, after so many years of instruction. And even with regard to those who have been educated in the boarding-schools, in too many cases their increased knowledge is turned to no good account; so that their greater advantages seem to tend only to their greater condemnation. Mr. Lincké thus expresses a desire to see 'fruit' in his converts, and his anxiety about the future:—

"A full church is a very pleasing and encouraging sight, I admit; but so long as the doctrines taught in church are not exhibited and exemplified by the people in their houses, and in their daily life and actions, the attendance at church is but of little benefit to the hearers, and proves but a small and fleeting comfort to their pastors and teachers. Mr. Wylie, in his book, speaking of the Krishnagurh churches, says: "A spiritual mind brought into contact with such flocks, will be grieved from day to day, and all the future will remain doubt and uncertainty". And I do not remember a more true sentence uttered on this subject. Ah! the "uncertainty for the future" is so disheartening".

Nor, even with all encouragements of "boarding schools", "seminaries", and support, are the ministers successful in gaining the Indian.

"As to progress or conquests, *we have none to record. During the last year, Chupra has not gained a single convert.* At Solo, a single man joined the Christian party, on which his young wife ran away from him, and will not return. In most of the former years that I was here, eight to twelve new people had come in and declared their determination to follow Christ; but this year not a single one. The Lord may still own us, but we do not get any proof in this respect. As to the number of communicants, they have somewhat decreased; also the number attending the services at church. *All this is sad.* Many of the people who bear the Christian name behave disgracefully. Still, considering the difficulties with which we have to contend in this country, and the utter indifference of the heathen to any religious truth, it would be going back in our work in the land were we to look back with indifference, or—as is often done by young brethren not yet aware of their real position—with contempt on those we have obtained, because they are far below our standard".

We deem it useful to lay the above statements before the friends of missionary exertion, who have raised the College of All Hallows to its present position. Facts printed and propagated by the enemies of the Church bring with them an instruction to the children of faith. They inspire commiseration and confidence. For while the astonishing strangeness of these details will make many a Christian soul pity the priests of God's Church, who have to contend with such adversaries, and pity the poor exiled Irishman and uninstructed pagan who have to encounter their toils, all must feel the ever-loving Providence of that God who brings to nought all the influence of money, position, and fanatical hate, and makes the tongues of His holy ministry speak victories in their despite. We are also apprised of the extent of our own obligations. If God permit heresies to come, He has decreed that faithful men shall meet and defeat them; if He have deemed

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it meet to expose the unregenerate Indian and Australian to the deceptions of vain words, He has commanded His Church to "teach all nations"; and if the pilgrim from his own land—the expatriated Irishman—be obliged to undergo anew, beyond the sea, the tortures to which year after year he had been condemned in the country he abandoned, Heaven has ever made that country an instrument of salvation for those who eat the bread of suffering and sit in the shadow of death.

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#### RESOURCES.

WITH deep gratitude to ALMIGHTY PROVIDENCE, the Directors have to acknowledge the liberal support which the College has continued to receive. The Prelacy, the Clergy, and the faithful, far from relaxing in their interest or in their efforts to sustain the Institution, every day give evidences of their ardent desire for its progress. Some of the correspondence will illustrate this generous Christian zeal; but there is a large amount of benevolence which even the edification to be anticipated from publicity could not induce to reveal its good deeds. Nor is this kind spirit confined to any class. The bishop, the priest, the professional gentleman, the trader, and the humble mechanic, have all united their alms in a charity, which no eye but that of Him who inspired it will ever be able to discover and admire.

The Directors may be allowed, however, to allude to one princely donation of the class to which they have just referred. After years of uncalculating generosity, during which almost every part of the world felt the force of his active love for the



missions, this munificent patron of All Hallows marked the definition of the Immaculate Conception of Our Lady, the great Patroness of the College, by an offering which relieved the Establishment of nearly all the responsibilities left undischarged at the issue of the last Report. The Directors were thus set free, or nearly so, from an anxiety which naturally much occupied their minds, and they were allowed to entertain the hope that the completion of the plan on which the new College had been commenced would soon leave a monument of Christian devotion worthy of the holiest and happiest days of Irish Catholicity. The good and generous donor obliges the Directors to draw a veil over his name—but at hundreds of altars his deed has been commemorated in thanksgiving and prayer, and hundreds of petitions have called for immortal blessings on his head.

Nor should the Directors omit to mention the case of an humble and poor young shopman, hundreds of miles from the Irish metropolis, who, in all likelihood, had never seen All Hallows, and certainly was unacquainted with any one who labours inside its walls, yet who thought of the missions even on his death-bed. Ten pounds, or about that sum, were the savings of many a day, and all perhaps he could call his own on leaving this world for a better; and he placed it in the hands of a friend to be given to the College, but with a solemn injunction that his name should never be revealed. May he rest in peace!

The late Wm. H. Dease, Esq., of Ballybrittas, also left the College the large sum of sixteen hundred pounds, rendered even more acceptable by the courteous attention of the gentlemen to whom he confided the charitable trust. Mr. Dease made many and great

objects deep debtors to his religion and philanthropy. He has gone to receive the recompense of great virtues from the God who enabled him to be generous, and to whom his fidelity presented an increase worthy of the confidence which had been reposed in him. He shall every day be remembered *in the clean Sacrifice which is offered for the living and the dead.*

Many of the alumni of the College, in America, Australia, and elsewhere, have also been mindful of *Alma Mater*, and have economized the means of contributing to its efficiency. Among them, some had only a brief period before bade their old companions and friends farewell—had only entered upon new duties, which necessarily brought with them many demands and afforded very slender resources; yet their first thought seems to have been to increase by their charity the spiritual succour which they left home to impart. They prove that the spirit in which they entered the College of the Foreign Missions was true, earnest, and persevering, and, thank God, they realize the anticipations which their academic days inspired. In numerous cases the poverty of their missions, or local necessities of a transitory nature, have hindered well inclined clergymen from gratifying their own wishes in the same regard, and they only want the means and opportunities which will enable them to increase the number of their fellow-labourers in the vineyard.

It will be seen by the Correspondence that the faithful in America are awakening to the necessity of founding free places or half places for students to be devoted to the spiritual wants of the great Continent. The missionary zeal which would be available for the United States and the Colonies, it is difficult to limit. Providence seems in a most



especial way to direct the minds of our youth, almost as soon as they can think, to the arduous enterprise of evangelizing distant countries; but America has ever had the most powerful attractions. Of course, in many cases, they find before them familiar faces, that renew the memory of home and friends; but this is not the inducement of a large number, nor even a very powerful one with those whom it may affect. The fact that so many of their countrymen are cast there into a moral wilderness, and are exposed to dangers and miseries which they can oppose and alleviate, is, in truth, the influence which has drawn hundreds, and does stimulate hundreds of others to seek their labours and their graves beyond the Western Atlantic. But the preparatory education requires means which many of them do not possess, or the whole of which they cannot command, and hence, large as is the number which All Hallows has sent to America—very nearly one hundred in twelve years,—this is only a fraction of what might have been supplied had resources and accommodation for the students been placed in their hands. If only a few in each State united their charity and philanthropy, and placed at the disposal of their respective Bishops a number of youthful clergymen, trained especially for the necessities and difficulties of the American missions, some of the awful social evils and melancholy religious wants of the country might be relieved. *Ten pounds a year establishes a half place*, and the student is ordinarily found able to pay the other half; for the Irish parent not only willingly surrenders the child of the family to the hazardous work of a foreign ministry, but lessens the means of his household to fit his son for a vocation that takes him from his arms for ever. As the Directors have before remarked, Irish fathers



and mothers have not only given their sons joyously to the great work of the American missions, but have contributed from their slender resources, by the education and rearing of their offspring for that great purpose, *tens of thousands of pounds* in the last ten years.

The Directors acknowledge with thankfulness the steady flow of contributions, which has enabled them to open the door for so large a number as one hundred and fifty students; but, from what has been said, and from the Correspondence also, the faithful may judge how much remains to be achieved, and how much, even if they doubled the number of missionaries, would remain to be accomplished. As yet, even for the number received, the accommodation is far from what the Directors would desire, while many are refused admission from the insufficiency of room and means. Nearly half the new College has, by the generosity of the faithful, been completed. The chancel of the College chapel has been built. To finish the work, and thus enable the Directors to apply their entire energies to the education and moral training of the students, are what still remains to be done. Although the expenditure demanded for these objects will be large, and the claims of the Church of Ireland are daily increasing, the Directors have no apprehensions of the ultimate result. The same Catholics who, during a period of unparalleled calamity never forgot the necessities of their countrymen and of their race in every foreign clime, will finish the erections which it has commenced, and increase the number of those messengers of salvation whose voices will go to the ends of the Earth. The Prelacy and Clergy who, in bad times, shared their stinted resources with All Hallows, will always look

upon it as the instrument of their love for the souls of men; and the people, whose characteristic attachment to the religion of Saint Patrick, opened the path to the missions, and helped in every age the missionary on his pilgrimage, will continue faithful to the traditions and destiny of Ireland. The finger of God has been so manifest in the rise and almost sudden maturity of All Hallows, that an enthusiasm of faith is not required to be certain of its future.

The Directors take leave, however, to express a confidence that the children of All Hallows abroad will be among the first to encourage by example the charity of the faithful. They have, blessed be God! by their virtues and attainments shed light upon the Institution which has sent them forth; it is not too much to anticipate from their love of *Alma Mater*, and their attachment to the cause in which they are spending themselves, that they will, when and where they can, inspire in their people the spirit which sent them forth to preach Christ and Him crucified. At home they, as they well know, are never forgotten. Every day the prayer of affectionate remembrance ascends to Heaven for their felicity and success, and every month a SOLEMN MASS is offered for their eternal repose when they have passed away. On their part, we are quite assured that every kind feeling is reciprocated, and the communion of saints cherished and prized, and that nothing will be more dear to most of them than the opportunity of aiding the College where so many tranquil and happy years have been enjoyed.

The people of Ireland will feel grateful, as do the Directors, for the assistance given by the Councils of Lyons and Paris from the funds of the SOCIETY FOR THE PROPAGATION OF THE FAITH. Had the Councils been in a condition to increase the



allocation, it is certain they feel a deep interest in this country's exertion to raise and support All Hallows, and that they would have readily augmented the grant. For what they have done, and for the fraternal sympathy which they always have exhibited towards the College, too much gratitude cannot be felt, or too many acknowledgments made to this holy Association. May our countrymen always sustain it by their prayers and offerings!

This may be a fitting place to acknowledge also the magnificent present of twelve hundred volumes to the College Library, contributed through the Very Rev. Monsignore Yore, P.P., V.G., St. Paul's, by Geo. Bryan, Esq., of Jenkinstown. It will be remembered that the venerated Prelate, Dr. Yore, had made the above library an offering to the wants of the poor deaf and dumb children of Ireland, and that in the raffle by which it was disposed of, Mr. Bryan became the fortunate owner. The latter having again placed the property at the disposal of the original proprietor, the good clergyman advised that it should be added to the Library of All Hallows, where, in a short time, it was duly received. MONSIGNORE YORE was one of the founders of All Hallows, among the earliest friends of the devoted Father Hand, and for the last fourteen years has never lost an opportunity of assisting and stimulating the great work which he was one of the first to encourage. The Church of Dublin and of Ireland, for over a half a century, has felt the influence of his holiness and alms deeds; but the anxieties of a heart truly Catholic would extend themselves to the universe. To the Directors the benevolence of DOCTOR YORE was not a surprise. He shall ever be remembered as a distinguished benefactor; and MR. BRYAN, who so generously consented to his proposal,



shall be always associated with him in our prayers and sacrifices.

#### CONDITION OF THE COLLEGE.

A REFERENCE to the list of students will show that one hundred and fifty have been pursuing their ecclesiastical studies in the College this year. Their destinations scatter them over the face of the globe, and the Directors feel much confidence that their moral and intellectual resources will render them worthy, by God's grace, of the great cause to be committed to their keeping.

To those who may not be acquainted with the constitution of the College, it may be useful to say, that the Directors are simply the stewards of the public bounty. They neither accept nor claim any reward on Earth for the discharge of the duties which they have joyfully assumed. Their hope, like that of the Catholic people who raised All Hallows, is to aid in the extension of the dominion which is growing from sea to sea, and to share in the merits of those who apply the saving blood of JESUS to the helpless who cry for aid. They live with their alumni as children of the same household, sharing the relaxation, labours, and exercises of college life with those who so soon are to be the apostles of the emigrant and the Gentile, and endeavouring to make the student feel the dignity of the priestly character, and the glory of the vocation to which he is to be consecrated. Germany, England, and Scotland contribute young Levites to mingle with those whom Ireland has reared and presented to the Church, and all aid one another in charity to realize the objects which has gathered them together under the same roof.

The Bishops and Vicars-Apostolic in connexion with the College, pay ten pounds a year for each of the students adopted for their dioceses. The young Missioners are thus enabled to pursue their clerical education at an additional cost to themselves of only ten pounds per annum. This arrangement with their Lordships is found to be most convenient: for, unless young men enter for a special diocese, their services are soon engaged by others, and when Prelates find themselves in deep need, there is no possibility of supplying their demands. It may be added, that very frequently a peculiar training, educational and moral, may be required for certain distant regions, or at least that such training would be very useful if imparted, and that, when young clergymen have been far advanced in their course, this advantage cannot be very well secured. Moreover, the mind of the young Missionary becomes settled, and his heart attached to the land of his adoption, to which he looks forward for years, as the scene of his future labours, *his joy, and his crown*. So that settled relations are in every way most desirable.

The College has also at its disposal some places *entirely free*, which are reserved for individuals of striking merits and narrow means. Already some students enjoy this bounty, and during the next year the number will be increased. The Prelates and Faithful, who have enabled the Directors to confer this great advantage upon distinguished aspirants to the ecclesiastical state, have, at the same time, increased the number of missionaries and acquired for the Church some valuable services not otherwise to be obtained. Heaven will reward the donors' earnest zeal.



## CONCLUSION.

Every Christian heart will beat with thankfulness and joy at the results and hopes of the past year's labours and successes. In spite of the greatest combinations of power that ever existed, and the most unscrupulous agencies that have ever been employed, the glory of Christ's reign is everywhere shining like a light upon the mountains, and millions upon millions of liberated souls gaze with ecstasy on its growing lustre: *in His light light is seen*. Countless wealth has been squandered, and shiploads of fanatics have been landed on every shore—in Europe, America, Asia, and Australia: governors and magistrates and titled names and commercial eminence have gathered together to patronize and cheer them: conspiracy and bribe and injustice—hope and fear and labour, have contributed their aid. To the eye of the flesh such an array had never appeared in the world to do battle against the Church of Jesus Christ. All calculation proved them irresistible, and the fruits of triumph were half enjoyed in the certainty of conquest. The strength of the nations was to enter into heresy; the Church was about to give way; the Rock of Ages was at length to be shaken; and the Tree of Immortal Life was to wither for ever! But they deceived themselves—these children of the bondwoman of error. Even out of their own mouth they are judged. Like all their predecessors in wrongdoing, they labour all night, and catch nothing, and never can hope for the word of power in which to loose their nets. Prophecy will not be unsaid for wealth and pride; and Jesus Christ is yesterday, to-day, and for ever. East and west, north and south, have raised the Cross on high. The fierce Mahometan is yielding to its mute elo-



quence; the Indian and the Bushman have learned its saving grace. The best and greatest souls have every day the veil of darkness torn from their eyes, and the hardening heresy eradicated from their hearts. Germany, England, the United States, send their tributary streams of conversions to swell the waters of truth. They who slandered the Church, worship the steps of her feet. They from the west fear the name of the Lord, and they from the rising sun His glory; for He has come as a violent stream, which the Spirit of the Lord driveth on. And our poor dear countryman, stealing along the majestic rivers of distant and strange lands, or pausing in the midst of midday wearing toil, or standing among the graves which ferocious homicide has filled with the victims of hatred to the religion of Rome,—when he hears the story of the Old Church's returning splendours, and the humiliation of the Old Church's foes,—he will raise his hands to Heaven, and thank the God of his fathers, who sweetens the bitterness of exile, and always crowns the patience that confides in His award.

## CORRESPONDENCE.

### CANADA.

Quebec Seminary, October 30, 1856.

MY VERY DEAR DR. WOODLOCK,

I should, indeed, be very ungrateful for the many favours which I have received at your hands while a student in All Hallows, were I to omit to offer you this small tribute of my gratitude. I would have written immediately after my arrival in Canada, but I deemed it prudent to forego the pleasure of writing to you till I should have acquired some knowledge of the place. Let me, before I go farther, say a word about my voyage. Well, it was very favourable, with the exception of three days, during which we had a very high sea. The length of our passage was about fifteen days; it would be three days less were it not for fog and head winds. I stayed a day with Father Branagan in Boston. He is quite well, and was greatly rejoiced at hearing of the progress of All Hallows. There is a magnificent church just being finished in his parish: it certainly speaks well for the rapid progress of Catholicity there. I left Boston on Saturday morning, and reached Montreal about ten o'clock at night. I stayed there the next day, which was Sunday. My cousin (Father Hogan) sung high mass, and Father O'Farrell preached a very elegant and impressive sermon. I had the pleasure of seeing the principal parts of the city. What I admired most was, the great number of its Catholic churches, with their lofty and massive spires. The Protestants have a few churches there, but not many to enter them. I left Montreal then on Monday morning, and arrived at Quebec about two or three o'clock in the afternoon. I drove directly to the Bishop's palace. I first met the bishop's secretary, Mr. Langevin, a very polite and amiable ecclesiastic; he brought me to his Lordship, Dr. C. F. Baillargeon, Bishop of Ffola. I found his Lordship a very amiable person, and highly calculated to gain the affections of any ecclesiastic. Next I was introduced to His Grace the Most Rev. P. F. Turgeon, Archbishop of Quebec. His Grace received me with all the warmth and affection of a father.



He is a very dignified and venerable personage, and, at the same time, possessed of all the humility of a child. I stayed four days at the palace, during which time I had the honour of meeting many of the Canadian priests. The vicar-general, who resides at the palace, is a gentleman full of affection and friendship (his name is Mr. Cazeau). I am sure you will be glad to hear that I find myself quite happy under the directors in the Seminary of Quebec. The hour for rising is five o'clock in winter, and four in summer. There is no recreation till after dinner, which begins at twelve o'clock. The students all make their studies in their rooms. There is great importance attached to a person's progress in virtue. The rules are observed with the greatest possible exactness, and, hence, it is a very edifying and regular community. One of the directors, by name Mr. Gingrez, is present with the students at all their spiritual exercises. He is one of the most pious ecclesiastics I ever saw; indeed, he is able to bring down the blessings of heaven upon the establishment in which he resides. The superior of the Grand Seminary is Mr. Casault, also a very excellent man, very humble, and kind to the students. The superiors dine in the same refectory with the students, as at All Hallows.

Let me now speak of the state of Catholicity here. Well, this is a Catholic country, in which truth is appreciated and falsehood despised. The Catholic religion has a happy position; it is not to be established, it only needs be preserved. The priests wear the soutanne through all Lower Canada, and on *Corpus Christi* there is a grand procession through the principal parts of the city. This last shows that there are no royal proclamations which would confine Catholic worship within the enclosures of the temple. On those occasions the streets are all decorated with green boughs; and I am told the Protestants do the same, through respect for the holy sacrament. There are not many of them here, and the few that are are void of all prejudice, and amongst them a good many conversions are made. The number of priests in this diocese is about two hundred and seventy, and every priest of those has an opportunity of making a yearly retreat. There are two retreats in Quebec every year—one for the parish priests, and the other for the curates. The clergy of Lower Canada derive many valuable blessings from different associations existing amongst them, both during life and after death. The priests of this diocese are men of eminent piety and great edification; yes, not more so to be found in any part of the world. The Canadians are very nice, affectionate people, and extremely polite in their manners. They are also exceedingly pious; in fact, a priest amongst such people is quite happy. To give you an idea of the beauty of our churches here, let me make a few remarks on some of them. The exterior length of the Cathedral is about eighty



yards, with a breadth of forty; the interior is lofty, spacious, and very richly decorated; in the aisles are four chapels, dedicated to different saints. A very excellent choir is attached to this cathedral, which contains an organ of a sweet and powerful tone. The subject of the grand altar-piece is the "Immaculate Conception", in the style of Le Brun; on the north, the "Apostle St. Paul, in his ecstatic vision", by Carlo Maratti; on the opposite wall, the "Saviour ministered unto by Angels", by Restout; above the altar in the south nave, the "Flight of Joseph and Mary, with the young Child, into Egypt"; on the pillar above the pulpit, the "Redeemer on the Cross", by Vandyke; on the opposite pillar, the "Nativity of Christ", a copy of the famous design by Annibal Carracci; the "Saviour Suffering the Outrages of the Soldiers" (*Matt. xxvii. 27-31*), by Fluret; the "Day of Pentecost", by Vignou; the "Holy Family", by Blanchard; besides a great many interesting works of art too numerous to enumerate. I should have before remarked, that the Seminary of Quebec was first founded in 1663, by *Mgr. François de Laval*, the first bishop of Quebec. The present number of pupils is from four to five hundred. The Seminary is divided into separate branches, distinguished as the *Grand* and *Petit* Seminaries, and embraces in its course of education all the studies requisite for religious and polite instruction at the present day. The Seminary was twice consumed by fire, in the years 1701 and 1705. It was also damaged to a serious extent in the siege of 1759. The present extensive range of buildings is of recent erection. It comprizes three sides of a square, each about eighty yards in length, with a depth of thirty feet, and an additional wing extending from the side to the east. The whole is solidly built of gray stone, and is three stories in height, with the exception of the wing, which is four stories high, and fifty yards in length. Amongst those, I have not included the buildings of the University, which are of a very superior structure. The boarding house is seven or eight stories high. There is a new branch of it just now being finished, very near three hundred feet in length, with sixty in breadth, five stories high. The roof is flat, and all gravel on the top, so as to afford a beautiful promenade, from which you have a view of the surrounding country. Our College Chapel is a very pretty one, and contains an excellent collection of superior paintings by eminent French masters: they are as follows: The "Saviour and the Woman of Samaria at Jacob's well near Sychar", by Lagrene; the "Virgin ministered unto by Angels," who are represented as preparing the linen cloths for the child Jesus, by De Dieu; in the right wing, the "Saviour on the Cross", at the moment described by the Evangelist (*Matt. xix. 30*), by Monet; at the entrance, the "Egyptian Hermits in the solitude of Thebais", by Guillot; next the wing, the "Terror of St. Jerome at the recol-

lections of a vision of the day of judgment", by D'Hullin; the "Ascension of the Saviour", by the Champagnes; the "Saviour's Sepulchre and Interment", by Hutin; above the altar, the "Flight of Joseph to Egypt", by Vauloo; immediately above is a small oval, delineating two angels, by Le Brun; the "Trance of St. Anthony", by Panorel d'Avigne; the "Day of Pentecost", by the Champagnes; "Peter's Deliverance from Prison", by De La Fosse; at the entrance of the left wing, another view of the "Hermits of Thebais", by Guillot; in front, the "Baptism of Christ", by Claude Gray Halle; "St. Jerome writing", by the Champagnes; the "Wise Men of the East adoring the Saviour", by Bourien. Let me remark that some of those pieces are from eight to ten feet in height, with a breadth of five or six. A museum of natural curiosities is attached to the Seminary, to which admission may be obtained through the Professor of Mathematics and Philosophy. During the vacations, the public are freely admitted to inspect the several branches of the establishment. The Bishop's palace is a very pretty building, five stories high, with four long corridors, having rooms at either side. In it also is a very pretty chapel, longer than the Scripture Hall in the new building at All Hallows. Taking the Seminary, University, Palace, and Cathedral into consideration, they are as large as one of your good inland towns in Ireland. They all communicate with each other. There are a great many splendid convents in the city, with large and very pretty churches attached to them.

This is only a poor idea I give you of the state of Catholicity in Quebec. And why do I say it is poor? Because it stands in so high a position that it would be presumption on my part to try to describe it. Let me now make a few remarks on the city and its environs. Quebec, which exhibits the rare combination of an almost impregnable fortress and an important commercial city, is not only remarkable for the beauty of its surrounding scenery, but is in itself a very striking and picturesque object. It must be admitted that the Bay of Quebec, unequalled in America, rivals in picturesque beauty the most celebrated in Europe. It is true that the expanse of ocean is wanting to crown the scene with its sublimity; but this want is more than compensated by the greater diversity of scenery around Quebec, blending together in the most exquisite harmony to form a whole, on which the eye rests with untiring satisfaction, and in which the most vivid imagination can hardly suggest any change to enhance the beauty of the picture. There are numberless points from which a view might be taken of this matchless scene; but for a person who desires to command at one view the entire prospect, let him ascend the steeple of the Cathedral, Bishop's Palace, or University. From those positions he will not only enjoy the advantage of



viewing at his feet the city and its line of fortification, but may bring within his glance the whole of the extended prospect which lies before him. The scenery of the environs of Quebec may vie in exquisite beauty, variety, magnificence, sublimity, with the most splendid that have yet been portrayed in Europe or any other part of the world. Quebec may take pride in its beautiful harbour, which, at a distance of 360 miles from the ocean, affords ample room and verge enough for the whole of the British navy. The scenery of Quebec and its environs is allowed to be one of the most superb views in nature. Taking a view of the country around Quebec from the Citadel, or any of the above-mentioned places, it really appears to be a regular paradise. \* \* \* \* \*

Your's affectionately in Christ,

H. GLEESON.

Kingston, Nov. 11, 1856.

VERY REV. AND DEAR SIR,

I have the honour to enclose you the sum of ten pounds sterling in a check on the bank, in order to pay you the balance due since last September.

Two of my most efficient priests have lately died, after having been broken down by hard labour on the mission. I am actually in want of four or five priests to fill the vacancies that are in this diocese, without speaking of the remote missions, where the missionaries have to visit occasionally the poor settlers who have lately immigrated here. Some of those stations are thirty or forty miles from any resident priest, and two hundred miles from this city. It is only in the winter these can be conveniently visited, when we can travel in sleighs on the frozen snow. When the lakes and rivers are frozen, in the months of January and February, I generally go to those places, and I need not tell you the sort of accommodation I sometimes have in their little huts or shanties; but the thought of worldly comforts vanishes from my mind when I witness the fervour and zeal with which the poor children of St. Patrick come around me to receive the bread of life and get their children baptized. On those occasions I have the consolation to receive the abjurations of many, who return to the fold of Christ.

Recommending myself to your prayers, I have the honour to be,  
Very Rev. Sir, your most devoted brother in Christ,

✠ PATRICK, Bp. of Carrhæ,  
Admin. Apostolic, etc.

Very Rev. Dr. Woodlock.



## UNITED STATES.

New York, Nov. 30th, 1855.

MY DEAR FATHER WOODLOCK,

We have at last finished our journey, and have arrived here, through God's great mercy, after a severe and tedious voyage, and one fraught with many perils. We sailed, as you already know, on the 7th from Southampton, by the ship Washington, and did not reach this port until the evening of the 27th. This was an extraordinary long passage, considering that the ship we sailed by was a regular mail steam-ship. The whole of the passage was a continual series of dangers; nothing but a constant terrific sea and an unceasingly adverse head-wind for several days; in fact, it blew a regular hurricane, and you may judge of its severity, when I tell you that our good captain never had his clothes off from the day he left Southampton till we reached here. For my own part, it blew so hard the second Sunday we were on sea, that I imagined and expected never again to see land. However, owing to God's mercy and the protection of the "Star of the Sea", we have completed our voyage, and are now comfortably seated in the city. I was sick only for the first three days of the passage, and the remainder of the voyage would have been very pleasant had it not been for the awful severity of the sea and weather. Our good God blessed me very especially in sending me the company of a Jesuit Father on his way to Canada. He is truly a son of the great St. Ignatius. When at a time the tempest was raging fearfully, and the sea actually boiling in its anger, I went to him, and asked him what he thought of the weather, he replied, that there was no danger whatever. He saw that I was rather uneasy, and began to speak to me some consoling words on death, or rather he began to argue me logically into death, if I may so speak. I asked him, what he thought about dying on sea, and if he was content to go now. He said he was perfectly content at any time; for, says he, we must all die but once, and, therefore, why not now as well as at another time? However, he said we should look upon it as a favour to die by sea, for thus we, *ipso facto*, save all funeral expenses, and a great annoyance to our friends; and lastly, he said that every part of the earth corresponds with Heaven, and is equidistant from it; therefore it is of very little consequence from what part of the earth, whether sea or land, we ascend to heaven, provided, of course, we die in a state of grace. Thus argued this good and pious man; and, believe me, his words brought me no ordinary consolation.

In addition to this good father, we had an abbot and eight nuns

with a postulant. These good ladies, although they suffered much, still you would scarcely conceive how courageously they bore up against the annoyance and danger of a sea voyage; in fact, they were truly the daughters of their sweet "Mother of Resignation". The captain of the ship is a very good and vigilant man; he was truly sensible of the great responsibility imposed on him as captain of the ship.

We arrived in New York late on the evening of Tuesday, and our friends were so anxious to have us out, that they would not think of allowing us to remain on board that night. The family with whom we stop here are from Derry. They are extraordinarily kind to us, and would not hear of us going to any hotel, so that we are living with them quite happily. The morning after our arrival we called upon the Archbishop, Dr. Hughes, and presented ourselves as two missionary priests from All Hallows, *en route* to Savannah. He expressed himself delighted at seeing two priests from All Hallows, inquired anxiously after the progress of the new buildings, the present number of the students, and the probable future success of the house. He twice inquired after our late President, Dr. Moriarty, and yourself, and the University. He concluded by remarking that we might say mass whilst in New York; and he asked me to say one of the public masses in his own cathedral on Sunday morning. We have seen a great many of our priests since we arrived here, and they have shown us every possible attention. We shall leave for Savannah on Tuesday morning by a steamer. We prefer going by sea to land, for two reasons—first, because it is cheaper (a consideration to which we must attend); and secondly, because the steamers are of the first quality—in fact, the best that leave this port for any of the neighbouring coasts.

I am, my dear Father Woodlock, affectionately your's,

W. J. HAMILTON.

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Rev. F. X. Branagan to Rev. J. O'Brien.

Church of our Holy Redeemer, East Boston,

March 12th, 1856.

MY DEAR FATHER JAMES,

This being nearly the last week in Lent, is, or will be, I hope, a sufficient apology for the shortness of this note. I have been awaiting the promised continuance of your last dear note, else I had before this expressed my sympathy for you in your bereavement. How-



ever, you have solace in the thought that, as he lived, so he died—in peace with God and men, for which, I have no doubt, he now enjoys his recompense. I have often begged of our Heavenly Father, “*Lux perpetua luceat ei*”, both in the Holy Sacrifice of the Altar, and my rosary. “*Requiescat in pace*”.

I have most anxiously looked out for a notice in some of the papers of the receipt of the 500 dollars which I sent, in favour of Mr. Kelly. It would be a great satisfaction to the people of Boston to see the acknowledgment. I have canvassed for the College with some respectable gentlemen of my acquaintance, and with success. I calculate on three gentlemen, Messrs. Crowley, Donelly, and Kehoe, opening places for this diocese. I have full liberty from the Bishop to have as many adopted for the diocese as I can get funds to pay for. You will, then, to make a beginning, adopt one for Boston, for £10 of whose pension annually you will hold Father Fitton, of this place, and myself conjointly responsible. Let him be a logician, and I beg of you to send none but a healthy, intelligent, and *pious* young man. In such men the character of *our house*, the College, is to be supported and respected in this place. Men have very strange ideas of this country, but they are very much undeceived in a short time after they come. It is presumption in me to thus dictate; but one thing accounts for it—I love All Hallows, I know its spirit, its object, and I know its work in this district. With these few remarks, I leave to my dear superiors to select a worthy person.

As the first payment, I send herein five pounds sterling, the joint subscription of Father Fitton and myself, and may God prosper our work. I hope, before next September, to have, at least, three places. Father Rogers is in the Cathedral, chaplain to the children attending the Sunday school at the Cathedral. He says Mass for them in the basement of the church, and attends to them a few evenings during the week. I see Father C. O'Reilly occasionally; he comes down, and stops a night and day with me; he resides 100 miles from this in Bellows Falls, Vermont. Father T. Lynch is Vicar-general up at Burlington. Father O'Reilly has a diocese instead of a parish—it is very large. I had a note from Father P. O'Brien, now of Jersey City; he is getting on well—I will go see him after Easter. F. Hamilton wrote me a long letter from Jacksonville, Florida, where he is stationed. I wrote to him a few days since, to congratulate him on his good health in what he called his solitude. My kindest regards to Father Kiernan; I am most anxious to see him; I will give him a warm reception. Do not forget the *gong*. My love to Fathers Woodlock, Bennett, O'Connell, Mullaly, Barry, Harrington, and Mr. Bedford, and all the students. I hope Rev. Charles Lynch is doing well—give him my love especially.



Wishing every happiness, here and hereafter, and begging your prayers, and awaiting a long letter,

I remain, my dear Father James,

Your affectionate child in Christ,

F. X. BRANAGAN.

N.B.—Serious apprehensions are entertained for the safety of Bishop O'Reilly, who, it is to be feared, is a passenger in the missing steamer Pacific, now forty-seven days out from Liverpool, without being heard of.

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Benton, Alabama, United States,  
June 5th, 1856.

REV. DR. WOODLOCK,

Dear Sir,—Will you be so good as to write, to let me know the addresses of such bishops of this country as have students in All Hallows? I want to know particularly the address of some bishop of the west—say, Iowa, Missouri, Michigan, or some state into which many immigrants are moving. My reason for putting you to this trouble is this—I have determined to pay £10 a-year for any student in All Hallows whom the bishop of any of these western new states may adopt, and who has got into the logic class.

I live so far from any town, that I cannot send the money to All Hallows before Christmas, at which time I shall go to New Orleans, distant 500 or 600 miles from this place. By knowing some bishop's address, however, I could send him an *inland bill*, or let him know that he could rely on me for this amount annually for four years, which is, I suppose, the time you keep persons in All Hallows after entering the logic class—so it used to be, at least, I think. I should like to have one of this next year's logic class adopted, as these western states want priests so sadly. Of course, I shall have nothing at all to object, if the bishop wants him to go to France, or come to this country, at any time before the four years shall have expired; in other words, I shall consider myself bound to nothing but the payment of £40, in four payments, the first to be made next Christmas. I hope to be able to do this, God willing and aiding. I hope Father Barry is well in health. Is he yet in All Hallows?

I remain, affectionately yours,

DANIEL DONOVAN.

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Dubuque, Aug. 9, 1856.

MY DEAR FATHER WOODLOCK,

\* \* \* As regards the progress of our holy religion in this Far West, I feel confident in saying, that there will be no other

diocese in the union that can compete with Dubuque in respect of its being almost exclusively Catholic. We have already sixty-four churches, some of which would do credit to large cities; and all these churches, without an exception, are provided with an abundance of church property, for which we must thank our generous Irish and German congregations. But one great source of grief is the want of priests. Had we only six priests from All Hallows, what a treasure would it be to our diocese! What a harvest of souls they would reap for Jesus! Only imagine a congregation of four thousand souls, without a father who will break to them the bread of life, and all these faithful Irish Catholics! This is not an isolated case. There are many others in similar spiritual destitution. In this city alone, numbering a population of 20,000 inhabitants, one-third of whom are Catholics, there is only one priest and the bishop. Therefore, dear Doctor Woodlock, our good bishop requests me to write to you, and beseech you to affiliate two subjects for Dubuque. He will write to you in a few weeks, and I hope he will adopt four.

Now, Father Woodlock, please to accept my enclosed remittance of £10 to my dear Alma Mater; and I promise it will not be my last.

I hope all the superiors and students are well. Requesting your pious prayers and their's, and that you will present my fondest regards to Fathers Bennett and O'Brien, believe me to always remain your very devoted and affectionate in Jesus and Mary,

P. A. M'CABE.

Very Rev. Dr. Woodlock.

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Cleveland (Ohio), Sep. 4, 1856.

VERY REV. SIR,

You will forgive me for having delayed so long to send you the mite required for the support of the two subjects whom you have been so kind as to grant me for the diocese of Cleveland (Ohio). Having so many undertakings in hand, it is with the greatest difficulty that we meet our pecuniary engagements. I count upon your indulgence for this time, in hope that I will be more punctual for the future.

I would be much obliged to you, Very Rev. Sir, if, when acknowledging the receipt of the hundred dollars here enclosed, you would take the trouble to let me know the names, the ages, and the degrees of improvement of the two gentlemen you have selected for our mission. The knowledge of the German language is almost necessary in our diocese; and if it was not in your power to have it taught in your excellent college, I would require you to send



them, a year before their ordination, to some seminary where they could study that language.

I hope that your institution will extend more and more the immense blessing of sending to all nations thousands of noble missionaries, such as you form at All Hallows. The episcopate in America is under great obligations to your zeal and sacrifices. May the great God give you a beautiful crown for it.

I remain, with the deepest gratitude and respect, your servant,

✠ A., BP. OF CLEVELAND.

Very Rev. Dr. Woodlock.

Jacksonville, East Florida, Oct. 14, 1856.

MY DEAR FATHER WOODLOCK,

I am really at a great loss to premise the conclusion to which you and my other dear friends in All Hallows have come, regarding my long protracted silence. I am ashamed to lift my pen to answer your affectionate and interesting letter, after the lapse of so long a time. Could you but witness the perplexing circumstances in which I am placed, the many difficulties with which I have to contend, and that bitter anguish which, but too often, harrows the bosom of the young and inexperienced priest, at the sight of thousands perishing through spiritual destitution in this godless part of a godless land, you would, indeed, readily pardon my silence, and agree with me in saying, that I acted rightly, if, dispensing with mere letter writing, I devoted my time and poor energies to duties of greater and more immediate importance.

Your letter afforded me no ordinary pleasure, both on account of the beautiful drawing which graced the top of it, and of the pleasing and welcome report which it gave of the college's effectiveness in the glorious and holy cause of the missions. How delighted a quondam child of All Hallows is to hear anything which redounds in any way to the prosperity and honour of the "Mother" that nurtured him, and instilled into his mind those Heavenly principles, by which he is afterwards enabled to advance the dear interests of Jesus and Mary. May All Hallows continue to prosper a hundred fold, may she continue to be the regenerator of those in darkness, and prove to be what she is destined to be, the efficient instrument of Providence in propagating the Gospel, and reclaiming many from their ways of unbelief. This is my constant prayer whilst celebrating at the altar.

The times here are very exciting, and really alarming just now; the whole country is in a state of political fermentation owing to the approaching presidential election. The Know-Nothings are straining every point to insure the success of their selection; if such an

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event should take place, it would be next to impossible for Catholics to live in the country. All their bigotry and malice appear to be directed against Catholicity, especially if it be made of *Irish stuff*, concluding that by preventing the influx of Irish immigration to the States, they will be enabled to stifle Catholicity in its spread over this vast continent. But they may rage, and go to the last extremities, and yet success will not be their's; for the glorious faith of the good St. Patrick has taken deep and lasting root in American soil, and nothing can prevent it from coming to that lofty preëminence, which, in the providence of God it is destined to attain. England has attempted to do, for centuries now gone by, in Ireland, what the Know-Nothings are trying to accomplish here. She persecuted and pursued to the very death our brave Catholic forefathers; she overturned our churches, polluted our sanctuaries, plundered our nurseries of learning, butchered our priests, and annihilated everything that was dear and revered by the Catholic heart; and yet, she succeeded not; her schemes proved vain and abortive. Nor did English persecution cease in latter times; for even in our days, we ourselves beheld a portion of that deadly hatred which England entertains for everything Catholic. We have also seen our persecuted, but faithful, country subjected to all the horrors of the greatest destitution; we beheld the manly sons and virtuous daughters of Erin hurrying away from the land which God gave them; we beheld the emigrant ships bearing away day after day living freights of the bone and sinew of the land, who left family and home, to seek in the land of the stranger that peace and comfort which were denied them at home. The Irish, driven from the land of their nativity, in turn became the evangelizers of a new people, and the pioneers of the gospel, carrying with them the faith of St. Patrick into the prairies and back settlements of this great country. And thus did proud England, instead of injuring, assist the cause of Catholicity; thus did she enable the sons and daughters of Ireland to plant firmly in this land the faith of their Catholic progenitors; thus was the little church seen to raise its modest spire amid the stout tall trees of the wild pine hammock; thus did the mellow sound of the vesper bell announce to the surrounding worshippers, that devotion was among the people, and that even the breast of the savage Indian was not proof against the charms and beauties of our holy religion. And as Protestant England was thwarted in her attempts, so shall the Know-Nothings also; and as England became the blind and unwilling instrument of the propagation of the faith in another land, so have the Know-Nothings in the midst of their own country; for they have aroused Irishmen to a clearer sense of their duty; they have made them more determined and resolute in claiming those rights, which

are due to them by this great constitution. By misrepresenting Catholic dogmas, they have caused many unbiassed Protestants to investigate if Catholicity is really what it is said to be; and thus many have been brought into the pale of salvation, who would otherwise have remained out of the Ark of Salvation. Glory, then, to the great God, who, when establishing His Church, promised never to abandon her, but to be ever ready to assist her in repelling assaults, from whatever quarter they should come; and thrice glory to Him, who sometimes makes use of bad instruments for the discomfiture of His enemies, and the triumph of His Church!

Since you last heard from me, I cannot say that I was, properly speaking, a permanent resident of any place, but something like a *light dragoon*, flying about from place to place, visiting the faithful, who are few in number, scattered widely over this state. The extent of this charge is almost without limitation. There are six missions attached to Jacksonville, some of which are distant nearly 300 miles from each other. There are, besides, a great many surrounding plantations which demand a great portion of the missionary's time. Although the masters care not much for religion themselves, yet they are willing that their slaves should be instructed in the precepts of Christianity, and especially by the Catholic priest, for they know and feel that he never interferes with slavery: a thing which is feared very much by the task-masters and owners of these poor children of affliction and slavery. I take a particular delight in instructing the poor sable Africans. I spend the whole of the Sunday in their interesting company in our little church. I have taught them several beautiful prayers to their sweet Mother in Heaven, and have formed a very efficient choir out of them. They make very good and practical Catholics; their docility and submission preparing them for that more perfect change, which the presence of God's grace works in the human soul. As a class, you would scarcely credit how happy and indifferent they are to the concerns and interests of this life. The Negro knows that his master is bound by the laws of the constitution to give him a wholesome support. His master may be embarrassed and exposed to frowning adversity; still, since it does not concern him, he never troubles himself about it. If he be thrown on a bed of sickness, there is the greatest care and attention paid to him; the best of nourishment, the attendance of a good physician are at his service. The master may do all this, it is true, through a sense of personal and family interest; still, in many cases, it is done through a real love for the slave. I have seen the master and his lady sit night after night by the sick bed of the Negro, though they had hundreds of their slaves to take their place; and I have seen them shed most bitter tears as their African's remains were deposited in their last



resting place; and the visible emotions which they displayed, showed that they could not have suffered keener anguish, were they lamenting the departure of one of their own family. I can call to mind one instance, which, methinks, is well calculated to give us an idea of that love which the master oftentimes manifests for his Negro. An old rich planter died, and in his will bequeathed all his property to be divided equally among his sons, with the condition that the sons would never part with the old Negroes who were then living on his plantation. It happened that the eldest son (who was a villain, by the way) happened to become possessed, in the distribution of the property, of the old and faithful nurse of his youngest brother. He knew that his brother entertained the most devoted love for old nurse Sally, and he determined to gain by the knowledge of the fact. Now, nurse Sally was on the verge of the grave, a perfect cripple, so that one would imagine that the fellow would be glad to make a present of Sally to his brother, as by this means he disengaged himself from the burden of her support. The brother came, and requested to be allowed to take his old nurse with him, but his heartless brother refused to part with her without a good price. He agreed, however, to put her up for public sale, but this the young brother indignantly rejected, affirming, that he that insulted his dear old nurse, insulted him also. He then drew out his revolver, and told his rascally brother that he should have her by some means, and he succeeded in driving her home with him, after having had to pay 1,300 dollars for her, though under other circumstances his brother should have thanked him for taking old Sally for nothing. Now, this is a fact, the truth of which I have from the lips of Sally herself, whom I often visit, and who can tell her beads as well as any pious votary of the good old famous "Lough Dearg". I am not an abolitionist exactly, nor do I admire altogether the workings of slavery; but this I say, that slavery, even with its unpardonable abuses, contributes very largely to the social comfort of the slave, and places him in almost everything eminently superior to the coloured free man, whose freedom in his case serves only as an introduction to crimes and immoralities which disgrace our common humanity.

It has not pleased Providence yet to send us a bishop, nor can any person here tell when such an event is likely to take place. I sincerely hope that God will send quickly whom he will send, as the presence of a bishop here might be the means of finding more labourers for this much neglected portion of our Lord's vineyard. Is it not lamentable and distressing to the Christian heart to know that in an area of 97,000 square miles (the extent of Florida), there are only two resident priests, myself and the pastor at St. Augustine; particularly as the state since its colonization, till within late years,



was subject to Catholic Spain? and being, owing to this annexation, essentially Catholic, it is to be feared that there are a great many unfortunate Catholics here, who never see the face of a priest, and who would lovingly look on the face of one, if blessed with his presence. You must then have pity on us, and send us able and *sacrificing* missionaries. The harvest, indeed, is great beyond all calculation, but the labourers lamentably few. The eyes of all here are turned towards you; and your prosperity, and that of the young Levites of your glorious institution, is fervently prayed for by the uplifted hands of hundreds of Floridan Catholics. We look especially to Catholic charitable Ireland as the principal support on which we must depend in assisting the cause of the missions. We know that Ireland has performed prodigies, in days gone by, in extending in distant lands the faith of the great St. Patrick; we know, too, that whilst she was being scourged and smarted under the late famine, she did not *even then* shut her ears to the appeal of All Hallows, but generously sent her coppers, and parted with the sons of the mountains and glens, in order to assist in bringing light and happiness to those who were blind, and knew not the charms and comforts of our holy religion. May Ireland then continue to prosper, and go on in her holy doings, and may she entwine her arms of charity around her noble daughter, All Hallows, thus enabling our dear "Alma Mater" to become what she promises to be—the ornament of Ireland and the hope of the missions.

I hear very often from good Father Hasson. He is stationed in Macon, Georgia; he is accomplishing wonders among the faithful of that place; the church is crowded, the confessional well frequented, the people instructed in a way never to be forgotten, with good common sense and "*stubborn facts*", and the character of the people altogether elevated. These are a few of the effects of the zeal of one of your own children. He begs a kind remembrance to yourself, the other superiors, and students. I hope my fellow-missionaries are well and happy. I have treated them badly by not writing before now, but I shall shortly do so. Tell them that I am well and contented, as pastor of Jacksonville. I am much pleased with missionary life here; it is not so pleasant as it would be in Georgia, where travelling is convenient, owing to the many railroads that connect the different parts of the state. We have just now commenced to construct railroads in this state, which will render missionary travelling much more expeditious and comfortable. They will be pleased, I am certain, with this mission. Love and respects to them, and tell them I shall be glad to see them. I have anxiously looked for the Annual Report, which you kindly promised to send me. Believe me, that its perusal would afford me the greatest gratification, as I should learn from it something of a useful and

interesting nature, regarding the labours of some of your children, who are battling valiantly the cause of religion in other distant climes. Please send me one by the first opportunity. This place has been very unhealthy during the summer; fevers of every description have made fearful havoc among our community. There was scarcely one escaped their cruel and universal rage, save myself; and I have, indeed, every right to be thankful to the loving mercy of God for having preserved me from the contagion, so as to enable me to minister to the spiritual wants of others less fortunate.

My health, thank God, has been excellent since my arrival here; my throat has afflicted me but very little. I find it a little painful on Sunday evenings, owing, I expect, to the preaching, singing, and catechising of the day. I am greatly reduced in flesh, but have gained considerably in height, so that I promise fairly to become a regular Irish giant.

I am engaged now in building operations; I have made the people take pity on me, and take me out of the miserable little shanty in which I had to live, for want of a proper residence. They have consented to build me a house, which is progressing gloriously. I am attempting also to raise funds for the enlargement of our Church, which is at present, by many degrees, too small for the congregation. The Church is dedicated to the B. Virgin, under the title of the Immaculate Conception, and I am sure that Mary will assist me in making it more capacious for the reception of her devoted and loving children.

I hope you enjoy good health, and that your brother directors also are well and happy. Say all that is kind for me to Father Barry, Father Harrington, Father O'Connell, Father Mullally, and last, though not least, dear Father James. Give them all my best wishes and compliments, and assure them I shall ever remember their kindness with liveliest gratitude, and a heart overflowing with thankfulness. To the members of the North American Society give my best respects. I shall write to them shortly. I have offered the holy sacrifice of the Mass for their prosperity several times.

I have filled these pages with matter of some kind, and must come to an end by one remark. As this letter will probably reach you about the Feast of All Saints, let it be the bearer of my sincere congratulations on the arrival of the fourteenth anniversary of our *Alma Mater*. I shall be with you in spirit on that joyful evening, and shall listen with delight to the song of the "Shamrock", which I have so often heard on that festive occasion. May, then, that glorious day find you all happy, and prepared for its proper celebration, and may you all become large participators in the graces of that holy time. Expecting to hear from you on receipt of this, I must say, adieu. That God and his Blessed Mother may bless you all,



and unite us in his own kingdom, is the prayer of your child in Christ,

WM. J. HAMILTON.

Very Rev. Dr. Woodlock.

## AUSTRALIA.

From Rev. M. O'Callaghan to Very Rev. Dr. Woodlock.

St. Mary's Seminary, Hobarton,  
Nov. 20, 1855.

MY DEAR FATHER WOODLOCK,

Shall I ever obtain forgiveness for my long delay in writing? Be assured that it was not caused by forgetfulness of dear All Hallows or its superiors. To be candid, I did not wish to write until I had some news to send. From the last letter of Father Woods you have no doubt heard of my ordination, which took place on the 25th of last July, on the feast of St. James the Apostle. I should have written immediately after that happy event, but could scarcely ever get time to myself to write to you a satisfactory letter. You will be pleased to learn that I am in the best health and spirits, and from the heading of my letter you will see the field of labour I am in. Immediately on my arrival in Hobarton I was at once put to teach in the seminary just then established by the Vicar-General, while the bishop was in Europe. Here I have been since retained, and am as happy as ever I can desire. We have one of the largest houses in the city—have about fifty boarders, at the rate of £50 per annum for boys over twelve years of age, with a fair number of the respectable youths of the neighbourhood as day scholars. The Seminary was much needed—our Catholic children having had before to go to Protestant schools for instruction, and of course bearing with them through life the blessings of a *well-mixed* education. If “the tree is known by its fruits”, here I assure you it is easy to find many unpleasant specimens. I wrote a long letter to Father Bennett from Swan River, West Australia, but never had the pleasure of receiving his reply.

I had an opportunity of seeing S. Australia on my way here. It is a most thriving and flourishing colony. Adelaide is a very fine colonial town, and is the capital. The Port, a small town on the coast, is nine miles distant from it, and is generally crowded with shipping. I had the fortune also of seeing the wonderful Melbourne, the capital of Victoria. From the many descriptions which you have no doubt read of it, there is no need of my saying anything.



It is really a *wonderful place*. Its streets are as crowded as those of London—the houses are generally well built—the shops presenting all that settled business-like appearance that you see at home, with numberless nuggets *staring* out of the windows at the passers-by.

His Lordship Dr. Goold received me very kindly. There are many priests in Victoria, and more are required. The constant influx of immigrants who soon become scattered over various parts of the country, continually adds to the labours of the clergy. The Catholics are very numerous in that Colony. In Melbourne, I believe, they equal, if not surpass, in numbers the Protestants, and *numbers* are of the greatest consequence to religion out here, as the Colonial Governments generally distribute *aid* for educational and religious purposes in due proportion to the numbers of each creed. There is a grand Catholic Cathedral in the course of erection in Melbourne. The stones of this building, one of the priests told me, were as dear almost as loaves of bread.

Now to say a word about my adopted country—Tasmania. I am now more than a year here—I have had an opportunity of seeing it. The country is indeed very fine; its appearance is in general very hilly—yet in the vales and plains the land is luxuriantly fertile. Hobarton, the capital, is a very fair looking town, but nothing in comparison with Melbourne. It is beautifully situated on the banks of the Derwent, a noble river, which reminds one of the river from Cork to Queenstown, in Ireland. Its population is about 20,000.

Our seminary is situated in the most respectable street of the city. St. Joseph's church is the only one in Hobarton; but we will soon have a very fine Temperance Hall (more like a church in appearance) completed, in which the poorer classes will have an opportunity of hearing mass on Sundays. We have seventeen priests in this diocese. The greater number of them are from Ireland; our respected Vicar-General, with the Bishop and a few others, are from England.

Father Woods is the Vicar-General's assistant, and is the self-same quiet Father Woods we had at home. He is much esteemed by the people. He has been collecting a great deal of money for you. I hope you will excuse me for not being able to send my subscription yet; I have not been long a priest, and the purse is still very small. The next time, I hope to be found on the list. Father John Murphy is very well. He has a large district to himself. Father Ryan is now the chaplain at Port Arthur—the largest penal station in the colony; he is very well, and is an excellent preacher. He is one of our best pulpit orators in the island. I had a letter from poor Father Hand from the Sydney diocese a short time ago: his health is wonderfully improved. Father Twoomey is

working hard, and is in excellent spirits. Father Bernard Murphy is well too, so says Mr. Hand. The All Hallows men are now a *formidable body* in the southern hemisphere. You cannot imagine the grief we all felt at the news of the death of poor dear Father Clarke; it was almost incredible until your letter to Father Ryan told of the fact. I do not forget to pray for him at the altar. How is our beloved President, now the Bishop of Kerry? What an honour to our college! May his eloquent prayer for the Archbishop of Dublin be heard in his own regard—*multos annos, multos annos*. Though we do not want priests at present, still, time will open places for new men. We are all pleased when we see the *Tablet* with news about the College. Will you kindly send us out a few of the latest Annual Reports. I must now draw to a close. I hope, my dear Father Woodlock, you will not forget to pray for me: I did not forget to say mass for you on *St. Bartholomew's Day*.

Please give my love to Fathers Bennett and O'Brien, also to any of the students who may remember me. Believe me, my dear Father Woodlock,

Yours ever affectionately in Christ,

M. O'CALLAGHAN.

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Berrima, Jan. 5, 1856.

MY DEAR DR. WOODLOCK,

\* \* \* \* \* I reside in the archdiocese, within eighty miles or so of Sydney. The climate is most genial, particularly to Europeans. Our holy religion is making rapid progress in this colony. I have to attend two stations, with the township wherein I have been located. The people, generally speaking, are attentive to their religious duties; and everything speaks well for the present state of society. I have got a beautiful church, built of stone, here in Berrima, of the Gothic style of architecture, capable of containing one hundred and fifty persons or so. I have erected a pretty church of wood at one of the stations, for the accommodation of my parishioners, who, indeed, have been very generous in bringing the good work to a completion. I have got a school also in that quarter, and made the church at present available for that purpose. I keep a boarding school here for the benefit of the Catholics of this district, and those of the adjoining who may think fit to send their children. I intend to found, God willing, another church, as soon as possible, at my other station. The arrival of our dear Archbishop, Dr. Polding, will be eagerly expected in the course of next week. I have ascertained from an authentic source, that ———

——— has deposited a considerable sum of money in some



bank or other for All Hallows. I had a letter from my old friend, the Rev. Matthew O'Callaghan, some time ago. He was then very well, after receiving the holy order of priesthood on the feast of St. James. The Rev. Mr. Luckie resides at Petersham. I spent a pleasant night at his place not very long since. The Rev. Bernard Murphy lives a great distance from this, up at Bathurst. I believe he is a very active and zealous priest. You will be delighted to learn that a beautiful and capacious house has been recently purchased in Sydney for the Sisters of Charity; the expense was equivalent to ten thousand pounds. An institution such as the one in question will be of incalculable service to the inhabitants of Sydney.

Before I conclude I have to mention that the poor soul is exposed indeed to very great danger here from the occasions of sin, the evil example of the world, the very features of some countries, such as this, and perhaps the great distance from a brother priest. Impress those facts on the minds of your students, and tell them to fortify themselves against the same by holy prayer, as far as the duties of the mission will permit. Unless the means specified be reduced to practice, the Christian soul will become shipwrecked, and religion will receive great injury. Prepare, then, your students, in the name of God; continue your meditations and annual spiritual retreats. You may rest assured then, with the blessing of God, that All Hallows will send forth, as she has already done, pious and zealous labourers for the Church.

Excuse this long letter, and have the goodness to remember me in your prayers.

I remain, my dear Dr. Woodlock,

Most sincerely yours,

C. TWOOMEY.

P.S.—Remember me to my dear professors, particularly Father James O'Brien. In your correspondence with Dr. Moriarty, kindly remember me to him also.

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## MEXICAN MISSION.

From Rev. J. Cullen to Very Rev. Dr. Woodlock.

10 P.M., January 18, 1856

Sailed from Teneriffe, 4 P.M.

MY DEAR DOCTOR WOODLOCK,

I now sit down with a peaceable mind, to give you an account of our progress since I wrote to you from Dr. Cox's house, whom I



found to be, as you predicted, a valuable friend. The weather was rainy, *gale-y* (if I may coin a word), from Thursday, 10th, to the 16th. We were nearly all this time between decks. On Sunday, at 11 a.m., I landed in Lisbon. The current, rain, etc., prevented my taking the nuns ashore, so I had to go alone; and as it was late, I entered the first church I met, Nossa Senhora da Conceição Inmacolada. The priest read Archbishop Cullen's letter, and said, *Sta bien!* you can say mass to-morrow. I said, I wish to celebrate now; so he prepared the altar. I next went to Corpo Santo, and spent the day with Father Wiseman, and had but a few words with Father Patt Russell, who was attending the funeral of a Mr. Forrest, an Irishman. Sister Mary suffered intensely—was, in fact, *jejeune* from Southampton, only got a little relief while the vessel remained motionless in the Tagus. We left this river, Monday morning, 14th, at 8 a.m.; from that to 7 p.m., 16th, she continued to suffer. The result was, that the surgeon would not undertake the responsibility of recommending her to continue the voyage; he issued a certificate authorising her to remain at Madeira. Sister — nearly as sick, but not entitled to a certificate—the whole community going to remain—how could I think of abandoning them? *Impossible*: the hopes of Sister Mary surviving centred on a timely arrival at Madeira. I put the case in every possible form before the doctor; his answer, if she could eat or drink, she would live; but she cannot. We arrived at 7 p.m. in Madeira. As a *dernier resort*, I proposed that, it being now dark, we should sleep aboard, and that in the morning there would be sufficient time to land ourselves and luggage, and fix our abode for a month in Funchal. Next moment Sister — called for food, declared she would go on; yesterday morning took tea and toast, came on deck, and when I was going ashore to say mass, did not relish staying behind. So we all went, had a nice walk, had mass at S. Pedro, and visited the Poor Clares. An old English nun, about ninety, had forgotten her native tongue (Mrs. Phelps). To-day we are ashore in delightful Teneriffe.

Saturday, mid-day.

We came from Madeira to Teneriffe, 300 miles, in twenty-four hours. We remained three hours in the latter place. The people of every class showed us marked respect in our progress through Santa Cruz de Tenerifa; the poor flocked around the nuns, to kiss their crucifixes and medals. The Cathedral "Immac. Conception", a fine structure; the former Franciscan church likewise very fine. We had not time to see any more. There is an Irish priest on the island, Father Daniel—whether that be his Christian or surname, I did not ascertain.

No sooner had we returned aboard yesterday, after purchasing

some Spanish catechisms, which I just thought of purchasing, the nuns commenced to learn that splendid language. Mother Evangelist has the Padre Nostro, Ave Maria, and Credo, together with the Salve, already, and they are all very apt pupils. By the time we reach our destination, I hope they will be great proficients, and that they will be useful at the very commencement, even to the Spaniards. The nuns and myself felt more at home with the Spaniards than with the Portuguese, although both Catholic people. A fine little boy yesterday, in showing and uncovering the images for us, showed us San Pedro el Papa. The Apostle is robed as pontiff, with the tiara; San Lorenzo, with his dalmatic, was also very feeling.

With regard to accommodation, the sisters are pleased with their "block" of berths, where they are to themselves, and no interference or inconvenience. I am in the berth next to their "block"; and although it is intended for two persons, I have it all to myself. Singular, too, although the sleeping-berths are the cheapest, the sisters prefer their position to other parts of the ship; so that, thanks to God, we are very happy. You may tell my future curate —, and the other young men, that they have a glorious mission in prospect. I hope, dear Dr. Woodlock, you will bear in mind —. When I am settled, I hope to be able to have him and others on the books for our mission. I procured the holy oils at Teneriffe, which, through my hurry and press of business, I had not previously; I have not required them yet, however. We expect to reach St. Vincent on Monday evening, 21st; so that, if I recollect anything additional, there will be time to insert it.

22nd, half-past 11, A.M.

I have just said mass ashore at St. Vincent, and we have all come aboard. A black priest is *parochus*.

Regards to all your reverend fathers,

Yours, in haste,

J. CULLEN.

Camilla, Rio Janeiro, Feb. 13th, 1856.

MY DEAR DOCTOR WOODLOCK,

We arrived here on the morning of the 2nd inst., and I got ashore with the nuns. The first church I met was the "Candelaria", and I said mass there. The sisters have been for the last week hospitably lodged with the French Sisters of Charity, in one of the hospitals, four of which they have in charge, all built on a superior plan. They are at the Lunatic Hospital; some French Sisters of St. Joseph are also being lodged there, who arrived last week, and proceed to-day to their mission of Otalheite. There are two Vincentians serving four hospitals here—one, Father Maller, is a Spaniard, who speaks good English; he had been fourteen years



in the United States; the other is French. They have a few more in the Brazilian provinces. There is an old English priest here, Father G. F. Tilbury, a school-fellow of the late Dr. Griffith; he is seventy-two years of age—has been here forty-two years—is naturalized—most active for his great age. He says a good Irish priest would be much required here. Government does nothing for the Church; but he says a priest would be supported; he would have a daily mass, about 2s. 4d., or a milrei; by teaching English, he could gain a competency. If the good Vincentians were applied to, they might spare a missionary, or, still better, two. We had mass at Madeira, landed at Teneriffe, but too late for mass. January 22, I sang mass on the barren island of St. Vincent, *in terrâ deserta, et iniviâ et inaquosâ*. The whole surface of the island looks like a huge sheet of rusted iron plate, rugged and impassable, and a drop of rain has not fallen for upwards of three years. It has a Negro priest, Padre Sebastiano Luis Montero. I visited Pernambuco next, but too late in the day for mass. At Bahia, I had the honour of speaking to Don Romualdo Antonio de Seixas, Archbishop and Metropolitan of the Brazils. His Grace gave me permission, and I said mass, January 30th, in his cathedral of San Salvador, the church formerly of the Jesuits. There are statues of all the Jesuit saints, particularly SS. Ignatius and Francis Xavier. A splendid altar has been just erected in honour of the latter, as a thanksgiving for the cessation of cholera. The Archbishop spoke in rapturous terms of the Irish hierarchy and clergy. He is considered a great and a good prelate. I met a young English secular priest, Rev. Martin Neville, at Bahia; he was coming home sick from Sydney, and stopped at Bahia; is ordained for the archdiocese, teaches in a college, and is lodged in a large Benedictine monastery. Father Savage, of the Dominicans, is in very bad health here, and goes home by next packet. The heat here on last Saturday was 98° in the shade—never was it so bad in Demerara. We should be at sea since yesterday, but the vessel has to be repaired, and we shant' leave till 16th, at 8 a.m.; please God, we shall reach Buenos Ayres on the 21st or 22nd. On my arrival, I learnt that the Ocean Monarch, from Plymouth to Melbourne, put in here, after fifty-five days, in distress, lost her foremast when five days at sea, had previously got the others broken, two sailors washed overboard, many others with legs and arms broken, an emigrant Protestant girl also lost; 250 or 260 Irish Catholic emigrants aboard—nearly 200 young unmarried women; the rest are men, or married couples, and children. You can't imagine the joy of the poor creatures when I visited them. I brought the nuns aboard on the 4th; I said mass, baptized two children, blessed beads and medals for them; and while the good sisters gave them instructions and consoled them, I heard the confessions. Gave com-



munion three different days. Sunday, 10th, gave them mass, and (last day of communion) about 220 confessions altogether. The sisters were with them on last Sunday again. Thus we had an opportunity of doing something during our detention here, and we commenced our foreign mission aboard a ship, and amongst our own poor countrymen and women. They are a harmless, well-conducted body of emigrants, sent out by government, and all full of faith. Every one had gone to confession before commencing the voyage. The dangers they have escaped, and the consolations they have had by the visit of the nuns, will be productive of great good among them, under God.

Remember me kindly to the gentlemen of your community; particularly Fathers Bennett, and James and R. O'Brien; to the Buenos Ayreans, and to Mr. Robert Wilson.

Believe me to be, my dear Dr. Woodlock,

Your's faithfully in Christ,

JOHN CULLEN.

P.S.—You shall next hear from me from the City of Buenos Ayres.

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Buenos Ayres, Oct. 2, 1856.

MY DEAR DR. WOODLOCK,

\* \* By the next mail I hope to be able to send you the sum of forty pounds, left by will to the president of All Hallows for masses, by a man named Michael Muldahy, who is dying in our Irish hospital. We have completed the addition to the convent; the sisters have now accommodation for twenty, besides five large school rooms. As soon as we get out of debt we will undertake, with the Divine assistance, a House of Mercy adjoining the Irish hospital. We have got plenty of land to improve on, and our people are very generous in assisting us. I hope I may live until I see all our young men established here. I will then die content to leave the mission well established. We have had a Basque Trappist, accompanied by an Irishman of the same order from Kentucky, living with us for the last two months. His name is Father Paulinus Lopez. He has given a splendid mission to the Basques in Buenos Ayres; between five and six thousand went to communion, and five hundred have been confirmed by our Bishop. We are daily expecting six missionaries from the Bishop of Bayonne; this government pays their passage out, and supplies them also with a house or college. It is a great satisfaction to see such men coming into the country, for they have a fine race of people to manage, but who have been sadly neglected these years past. They are far better instructed in their religion than our

people. They sing the entire vespers by themselves without organ or any kind of instrumental music. I sincerely hope that their example will produce much good fruit amongst the natives and all other foreign Catholics in this country.

The Germans are the worst off here now, having no priest who speaks their language. On the day that Father Paulinus concluded his mission I sang the High Mass for him, and he preached in Basque. At the conclusion of Mass, I administered the holy sacrament to one batch of men and women: they numbered one thousand persons. The governor was present, and was extremely edified. Several of the women sung pious hymns during the administration of the holy sacrament, and afterwards the Bishop administered the sacrament of Confirmation. Father Cullen desires me say to you that he will be responsible to your College for the education of young ———, who will be the seventh on your list for this mission.

I hope the students are progressing in the study of the Spanish language; without that acquirement their usefulness would be greatly curtailed. The sisters pray daily for you; and Father Cullen and I don't forget you in the holy Sacrifice.

Joined by all in affectionate regard and esteem,

I am, my dear Sir,

your ever faithful servant,

ANTHONY D. FAHY.

## EAST INDIES.

Cathedral House, Calcutta, Nov. 6, 1854.

MY DEAR DR. WOODLOCK,

I was very glad to learn from our dear and venerated Archbishop, Dr. Carew, that on the elevation to the episcopacy of his Lordship, Dr. Moriarty, you had been selected to supply his place. I am glad of the opportunity now afforded me to offer my sincere and warm congratulations. Though ten years and upwards have elapsed since I had been an inmate and student of All Hallows, neither time or distance can cause me to forget the happy days I spent under its roof. Everything regarding its welfare and advancement for the good of religion is to me a source of great joy. All my fellow students have years ago gone to their respective missions. I hear nothing of my dear *Alma Mater* but what I read in the Irish newspapers. And, as you are the only one now connected with the establishment with whom I am acquainted, or that had been in the College during my



time, I hope you will excuse the liberty your old pupil takes in trespassing on your time. I do so, however, willingly, for about four or five years ago you did me the honour to write to me, soliciting my mite towards the support of the College. I was then in a remote and distant part of the country, my congregation the poorest of the poor, and I myself as badly off as the people that surrounded me. I was much pained then that I could not send any assistance, no matter how trifling, and deferred answering your letter, hoping for better days. In the beginning of this year Rev. Dr. O'Brien gave me an opportunity of putting into execution my long intended wish, by the circular he addressed to the priests on this mission who had been educated at All Hallows. With the sanction and permission of his Grace, I wrote an appeal to the charitably disposed of this city to come forward with their subscriptions for the College. I regret indeed that it has not been responded to, yet I cannot blame the Catholics of the place much, for they are harassed by the continual calls made on their slender means. But what I felt most pained at was the refusals I received from some of the clergymen of the mission, who had received their education at All Hallows. The only priests I got to join me were Rev. Messrs. Prendergast and M'Cabe. We subscribed twenty-five rupees each, and Dr. O'Brien, our medical attendant, gave me ten rupees, making in all eighty-five rupees, and for which sum I have the pleasure to send you a bill of exchange for £7 15s 10d. The rate of exchange is enormous, as the banks allow only 1s 9½d. for the rupee: this will account for the deficit. His Grace told me he had given directions to Rev. Mr. M'Cann, of Castleknock, to pay the College as his subscription, fifty rupees, or five pounds, and one pound for Rev. Mr. Stephenson, which I hope you have long since received. I have this money some time by me, but I postponed sending it in the hope that one or two persons who had given down their names would give the money: up to this moment I have not received it. You will then kindly take the will for the deed, and be assured that if it were fifty times the amount, I would have still greater pleasure in sending it.

You will, I am sure, be glad to learn that his Grace, clergy, and religious, are quite well, and every thing prospering under his paternal care.

With every sincere and good wish, and recommending myself to your holy and pious prayers, believe me, my dear Dr. Woodlock, to remain, yours very obediently and sincerely attached,

J. A. TRACY.

P.S.—For fear this letter might miscarry, or that the bill of exchange might be extracted from it, I have enclosed a second, of the



same tenor and date, to insure the safety of the money to you, in a letter to Mrs. Stapleton (Mother Josephine), of Loretto Convent, Dalkey. It is requisite, I am told, to be thus cautious, in consequence of the many mishaps that letters meet with.

Very Rev. Dr. Woodlock.

Hyderabad (Deccan),  
October 27, 1855.

MY DEAR FATHER WOODLOCK,

Were you to accuse me of a most ungrateful silence, I certainly should have to plead guilty; but at the same time I should be able to bring something forward to extenuate my fault. That I did delay writing to you proceeded from a wish to wait till I should have settled down in my mission, and be able to send you some satisfactory news; but that my delay should have been so long, was the fault of the climate, which required that I should pay a tribute of sickness.

You will have heard from Father James the news of my arrival in my mission, and my situation in it. I was attached to his Lordship's seminary in Secunderabad for some months. Afterwards his Lordship opened a new school or college for the natives of the native city of Hyderabad, thus to open a way for the Gospel into the minds of the people of that fanatical city. With the religion of the children we of course do not meddle, and on that account they confide in us; but it is a way to the hearts of the parents that we desire. His Lordship gave me in charge of the mission Chudghant, a suburb of the city, and the city itself; as also the care of the College, in which there are over twenty scholars, mostly natives, some of whom are already doctors of medicine, etc., and have acquired fame in their line. I have to teach them the English language and sciences, and explain these things to them in Hindoostanee. This has been of great benefit to me, thereby giving me great freedom in the Hindoostanee language. Besides this school, which is altogether secular, we have two others, poor Christian schools, under my care, one for teaching English, and the other for teaching Teloo-goo. The Christians in my mission are about 200; the great number of them came over, through God's goodness and the power of Mary, from the Goa schism, where they had been in a sad state, and were reconciled to the Church. The schismatics remaining in the city are very few, not quite a hundred, by all accounts; and the two schismatic priests are striving to keep them from joining us, by promising a new archbishop, etc. They are a perfect disgrace to religion; and, certainly, their Christians are in a deplorable state, as

you may judge, from numbers becoming Mussulmans, others living in concubinage, and never frequenting the sacraments. All the religion they have is making processions and illuminations on feast days. Prayers and catechism they hardly understand; and no one knows the heart-rending pain they give a priest when they come to him in a state of awful spiritual destitution. Nothing is done without money, and everything, justifiable or not, is done with it by them. God help us, if they stop here much longer.

Thanks be to God, however, my Christians are very good, and the devotions to the Madonna we have lately had have made them so. God Almighty has also given into my hands seven heathen families to be baptized. I do not know, my dear Father Woodlock, how to be sufficiently grateful to God for his goodness to me. He has certainly had pity on my weakness, and overwhelmed me the first months of my mission with consolations. Troubles there are, too, but they are amply compensated by the consolations I receive, and nothing appears to me so sweet as my mission. We have received from Propaganda two fine young missionaries from the new Foreign Missionary College of Milan. One of them is already occupied in founding a new mission for Christianity; the other is occupied, as yet, in Secunderabad, with the Tamil language. Their zeal is great, and their spirit good, and they are a great God-send to us. We are now six priests, with his Lordship. I was telling his Lordship that I thought it was your intention to present the Indian bursar to our mission, should you find any student. I hope you may succeed; the harvest is ripe here, if we have any one to cut it down. It is a difficult mission, no doubt, but that ought to excite a true missionary. Perhaps there are too many bugbears to frighten one from India.

In the meantime, dearest Father Woodlock, as the post is going, I must conclude, recommending myself and my mission to your prayers and sacrifices. I never forget you or All Hallows at the holy altar. Remember me affectionately to all the priests, and any students who may remember me. I had the pleasure of seeing Father Dogherty; he is very stout and hearty, and speaks Teloo-goo with great fluency; he is far-famed as a great missionary.

I remain, dearest Father Woodlock,

Yours, most affectionately in Christ,

JOHN M'ISSEY,

Missionary Apostolic, Hyderabad.

To Very Rev. Dr. Woodlock.



## CEYLON.

Galle, Ceylon, 2nd October, 1835.

MY VERY DEAR DOCTOR WOODLOCK,

It is indeed a very long time ago that I was favoured with your very kind letter, and a copy of the Report of our dear College of All Hallows. You will certainly excuse me for this long delay, when I tell you that it was caused barely through the want of convenient time. I need hardly assure you, that the memory of the College, and of the happy days I spent with you, is still fresh and dear to me, and that not a blessed day passes without a special memento at Mass for a special blessing to the College and its venerated directors. I wish, indeed, I could write to you as often as I think of you—it would be to me a great consolation; but I am forced by many circumstances to sacrifice it. It was to me a great source of pleasure and personal gratification to read the said Report; and I must assure you of my unfeigned thankfulness for your kindness in having sent it to me. I beg you to continue to remember me in future also. I read with great delight, the other day, the new buildings had been completed. This reminded me of a promise I have not as yet redeemed; but I beg to assure you, that it was not owing either to mine or to our good Bishop's fault. I have often reminded him of the promised donation, but, poor man, he was each time unable, to his great regret, to afford the £10, being then engaged in building a new church, which, by the bye, is completed, and shall be blessed on the third Sunday of this month. This will be the first church honoured with the title of St. Thomas, our Apostle. I am now, however, glad to say that our good coadjutor Bishop, who is now gone to Rome for more labourers, will bring his donation to the College in person, about next March, as it is his determination to visit Dublin, both for the purpose of treating with you on missionary affairs, and to engage the service of the Christian Brothers for this mission. I am longing to see him return with a strong staff of those pious and useful men. Ah! we are so much in want (nay, entirely destitute) of thoroughly Catholic education. It is through our Bishop's own request that I make known to you his two-fold object in his intended visit to Dublin; and surely I need not ask you to do for him all that which your zeal is but anxiously waiting for an opportunity of doing. You will also please to remind him, in case he forget, that you are to receive from him, on my account, one pound sterling, as a small token of my great attachment to the interests of dear All Hallows.



Now I must tell you what I have been doing since I wrote to you last. Of conversions, I have to note but a very few, this mission having been for a long time before neglected. I have still a great deal to do with my own, without attending to the infidels; nevertheless, I am happy to say that, through God's blessing, I have been able to baptize two families, comprising six natives, and a young man, the son of a madeliar, a chief man amongst the natives. Last year, in August, I had the consolation of establishing a Catholic library of those books I bought at Duffy's with the money the good Dublin people so generously gave me. With the collection I made in Dublin, Drogheda, Waterford, and Cork, and I must not omit Wicklow, Ballinamona House, I was also enabled to introduce, both into the boys' and girls' schools at Colombo, the Christian Brothers' books, as also to complete a school building for the natives in this mission. I am also happy to say,—Dr. O'Brien will be delighted to hear it,—that, through God's blessing, I have established, although on a very small scale, the Young Men's Society. It counts at present only twenty-four members, of whom sixteen are Irish soldiers. On the first Sunday of last October, we held the first meeting, at a tea-party, at which we remembered Dr. O'Brien; a toast was pronounced, and many blessings prayed for upon his head by all present. The members meet twice a-week, in the Library Hall, where myself or, in my absence, the secretary reads a portion of the Scriptures, a chapter from moral subjects, prays for the conversion of heretics and bad Catholics, and for the prosperity of the Society, and terminates with the Litany of our Blessed Lady. Last month I visited, for the first time, two other towns, subject to my jurisdiction, one fifty miles, and the other seventy-five miles distant from this place. You might now form a notion of the extent of my mission, if you add another thirty-six miles in the opposite direction of the places I have mentioned, and calculate upon how much a poor missionary can do alone. Three missionaries will find ample work. Pray, therefore, my dear Father Woodlock, that the Lord of the harvest would send us more labourers. As long as we are so few, very little must be done in the way of preaching the Gospel to the infidels.

Now, remember me most kindly and affectionately to dearest Father Bennett, Dr. O'Brien, Father James, Barry, Harrington, Mullally, and Mr. Bedford, and, by the bye, Professor Lyons. I dare not ask you now, I suppose, how the choir is doing; under such a leader, I have simply to rest assured that all is right. But is the Confraternity of St. Francis Xavier keeping up? I am really ashamed for not having written to its president; but, my dearest Father Woodlock, how can I do it, when I have scarcely time to frame this miserable scrawl? Will you then tell them some

good and encouraging words, as coming from me, and give them my blessing. Forget not, I pray you, to give my most respectful and loving respects to our dear Archbishop and Dr. Moriarty.

Adieu, and pray for your most affectionate brother in Jesus Christ,

C. J. B. FERNANDO.

Roseau 6	Llangow 10	Madras 3	Birmingham 1
Melbourne 4	Bowdoin 5	Burlington 2	Richmond 1
Hornsea 87	Liverpool 6	Habart 3	Shrewsbury 1
San Francisco 10	Pittsburgh 5	Albany 3	Kingston 1
Sydney 10	Beverly 5	Boston 2	Plymouth 1
Buenos Aires 7	Louisville 3	Salford 3	Hertford 1
Edinburgh 9	Savannah 2	Perth 1	Trinidad 1
Chicago 7	A. M. D. G.	Adelaide 1	Dubugue 1
	Halifax 3	Hartford 1	Nottingham 2
		Calcutta 2	Cleveland 3
			Hamilton Ont 1
			Mobile 1
			Dubugue 1 (?)

## DIRECTORS AND PROFESSORS.

Very Rev. Monsig. BARTHOLOMEW WOODLOCK, D.D., PRESIDENT.

Very Rev. THOMAS BENNETT, B.D., VICE-PRESIDENT.

Rev. James O'Brien,

Rev. Eugene O'Connell,

Rev. Michael Barry,

Rev. R. B. O'Brien,

Rev. D. C. Harrington

Rev. Thomas Mullally,

Henry Bedford, Esq., A. M., Cantab.

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Rev. Abbé Schurr, Professor of French and German.

C. B. Lyons, Esq., Professor of Church Music, 55 Eccles Street.

J. C. Rogers, Esq., Professor of Instrumental Music, Kingstown.

J. J. McCarthy, Esq., M.R.I.A., Architect, William's Park, Rathmines.

William Lynch, Esq., M.D., F.R.C.S., Hartfield House,

Robert D. Lyons, Esq., M.D., A.B., T.C.D., 31 Merrion Street, Attending Physicians.

## STUDENTS IN THE HOUSE.

NAME.	NATIVE DIOCESE.	PREVIOUS SCHOOL OR COLLEGE.	DESTINATION.
Rev. Philip Lynch	Kilmore	Mr. Tully's School, Larragh	Roseau, Dominica, W. Indies.
Mr. J. Duffy	Ardagh	Mr. McDonald's School, Arragh	Hartford, U.S.
" Patrick O'Reilly	Ardagh	Mr. Murphy's School, Granard	Roseau, Dominica, W. Indies.
" John Brady	Kilmore		Birmingham.
Rev. P. Hooke	Meath	Mr. Brady's School, Ballymachugh	Savannah, U.S.
" Thomas O'Reilly	Kilmore	Mr. O'Reilly's School, Virginia, Co. Cavan	
" M. Costello	Clonfert	Mr. Gibbons' School, Loughrea	Richmond, U.S.
" Hugh Brady	Kilmore	Mr. O'Reilly's School, Virginia, Co. Cavan	Louisville, U.S.
" H. Foye	Liverpool	English College, Rome	Beverley, England.
" Charles Lynch	Kilmore	Mr. Brady's School, Ballymachugh	Boston, U.S.
" T. Finigan	Meath	St. Joseph's Monastery, Clondalkin	Glasgow.
" James Moore	Kerry	Mr. Lee's School, Lis-towel	Melbourne, Australia.



NAME.	NATIVE DIOCESE.	PREVIOUS SCHOOL OR COLLEGE.	DESTINATION.
Rev. W. Tierney	Leighlin	Diocesan Seminary, Cavan	Melbourne.
" J. Lorgan	Dublin		San Francisco, California.
" P. Cassidy	Kilmore	Diocesan Seminary, Cavan	Louisville, U.S.
" J. Daly	Meath	St. Joseph's Monastery, Clondalkin	Shrewsbury, England.
" James M'Kay	Derry	St. Columb's College, Derry	Newark, U.S.
Mr. M. Fannan	Meath	Mr. Brady's School, Ballymachugh	Newark, U.S.
Rev. John Smyth	Meath	Do. do.	Do. do.
" W. Sheehan	Cloyne	Mount Melleray School, Do.	Albany, U.S.
Mr. J. Tracey	Waterford		
" Cornelius O'Reilly	Kilmore	Mr. O'Reilly's School, Virginia, Co. Cavan.	Newark, U.S.
" J. M'Enroe	Kilmore	Diocesan Seminary, Cavan	Brooklyn, U.S.
" Patrick O'Reilly	Tuam	St. Jarlath's College, Tuam	San Francisco, California.
" R. Maguire	Clogher	Diocesan Seminary, Monaghan	Brooklyn, U.S.
" J. Quirk	Ossory	St. Clement's Academy, Dundee, Scotland	Kingston, Canada
" P. M'Cabe	Ardagh	Mr. M'Donald's School, Arvagh	Perth, W. Australia
" T. Quinn	Limerick		Pittsburg, U.S.
Rev. T. Potter	Beverley	Stonyhurst College	Beverley, England
Mr. E. Sheedy	Cloyne	Mr. Byrne's School, Killynane	Glasgow.
" B. Tracey	Derry	Mr. M'Leary's School, Glasgow	Do.
" P. Danaher	Limerick	Rev. Mr. Fitzgerald's Seminary, Limerick	Halifax, Nova Scotia.
" E. Noonan	Limerick	Rev. Mr. O'Neill's School, Rathkeale	Glasgow
" M. Flanagan	Meath	Mr. Brady's School, Ballymachugh	Sydney.
" J. O'Neill	Limerick	St. Francis Xavier's College, Dublin	Sydney
" J. Cooke	Cloyne	Mr. Fogarty's School, Charleville	Sydney.
" J. Molloy	Meath	Mr. Hogan's School, Mullingar	Roseau, Dominica, W. Indies.
" P. Smyth	Do.	Do.	Do.
" M. Naughten	Do.	Do.	Do.
" W. Portane	Ferns	St Peter's College, Wexford	Liverpool
" J. Curran	Meath	Mr. Clarke's School, Navan	Buenos Ayres, South America.
" B. Morris	Kilmore	Diocesan Seminary, Cavan	San Francisco.
" J. O'Donohoe	Cork	St. Vincent's Seminary, Cork	Melbourne, Australia.
" D. Maguire	Ardagh		
" T. Carolan	Derry	Mr. Coyle's School, Derry	Buenos Ayres, South America.
" A. Boland	Meath	Mr. Fitzgerald's School, Tullamore	Edinburgh.
" B. Geraghty	Do.	Mr. Hogan's School, Mullingar	Brooklyn, U.S.
" A. Douglas	Salford, England	Stonyhurst College	Salford, England.
" P. Brady	Kilmore	Mr. O'Reilly, Virginia, Co. Cavan	Albany, U.S.

NAME.	NATIVE DIOCESE	PREVIOUS SCHOOL OR COLLEGE.	DESTINATION.
Mr. J. Prendergast	Waterford	Mount Melleray School	San Francisco.
" J. S. Cotter	Cloyne	Do.	Do.
" J. O'Reilly	Ardagh	Mr. Brady's School, Ballymachugh	<i>Siobhán, EA</i>
" J. Kirby	Kerry	Mr. Pierce's School, Ardfer	Buenos Ayres.
" P. Bride	Cloyne	Dr. Coghlin's School, Queenstown	Glasgow.
" W. Wiseman	Cork	Mr. O'Sullivan's School, Cork	Louisville, U.S.
" T. Geoghegan	Dublin	Mount Melleray School	San Francisco.
" J. Galvin	Waterford	Do.	Edinburgh.
" M. Phelan	Do.	Do.	San Francisco.
" W. O'Shea	Cashel	Do.	Do.
" J. Fay	Meath	Mr. Clarke's School, Navan	Liverpool.
" M. Connolly	Clenfert	Dioecesan Seminary, Loughrea	Buenos Ayres.
" R. P. Wilson	Trinidad (W. Indies)	St. George's College, Port of Spain	Rosau, Dominica, W. Indies.
" J. Byrne	Dublin	St. Vincent's College, Castleknock	Brooklyn, U.S.
" J. Foley	Killaloe	Mr. McGrath's School, Ennis	Sydney.
" J. Crowley	Cork	Mr. Lordan's School, Bandon	Brooklyn, U.S.
" P. Butler	Limerick	Rev. Mr. Fitzgerald's School, Limerick	At the disposal of the S.C. of the Propaganda
" R. Delgan	Meath	Mr. Hogan's School, Mullingar	Sydney
" Frederic Seneca	Paderborn (Westphalia)	Gymnasium (Public School) Paderborn	Pittsburg, U.S.
Rev. Thomas L. Coghlan	Cloyne	Seminaire de St. Sulpice, Paris	Plymouth.
Mr. Martin Murphy	Killaloe	Mr. Tuohy's School, Tulla	Pittsburg, U.S.
" J. Brick	Kerry	St. Mary's Seminary, Tralee	Edinburgh.
" M. Fitzgerald	Limerick	St. Munchin's Seminary, Limerick	Edinburgh.
" E. Hannan	Limerick	St. Munchin's Seminary	Edinburgh.
" J. Coakley	Cloyne	St. Vincent's Seminary, Cork	Edinburgh.
" Francis Purcell	Cashel	St. Patrick's College, Thurles	<i>Albany</i>
" M. Reunahan	Armagh	Mr. Macken's School, Cullyhanna	Chicago, U.S.
" T. McGivern	Do.	Do.	Do.
" John Macken	Do.	Do.	Do.
" Wm. Roddy	Derry	Mr. Coyle's School, Derry	<i>Mobile</i>
" Michael Garty	Meath	St. Francis Xavier's College, Dublin	San Francisco, California.
" Daniel Barton	Kerry	Mr. Pierce's School, Ardfer	Adelaide, S. Australia.
" Largas M. Leahy	Cork	St. Mary's Seminary, Tralee	Buenos Ayres.
" James Boyle	Greenock	Scotch College, Vallado- lid	Glasgow Do.
" John Dwyer	Elphin		Sydney
" Wm. Wetherall	St. Michan's, Dublin		Hexham, England
" Patrick Mathews	Armagh	Mount Melleray School	
" James Kelly	Kerry	Catholic University, Louvain	<i>Beverly</i>

NAME.	NATIVE DIOCESE.	PREVIOUS SCHOOL OR COLLEGE.	DESTINATION.
Mr. Martin Calkin	Clogher	Clongowes Wood College	Edinburgh
" Andrew Day	Dublin	Seminary of Mount Carmel, Dublin	Liverpool Sydney
" Joseph Kelly	Meath	Benedictine College, Donal	Liverpool
" D. J. Mulkerns	Galway	Mr. Judge's School, Ballyhaunis	Buenos Ayres
" P. J. Dillon	Tuam	Sedgley Park	<i>Marquerville</i>
" Dominic Montiverdi	Witnburg, Bavar	University of Witnburg	Halifax, Nova Scotia.
" John Mark	Killala	Diocesan Seminary, Ballina	Chicago, U.S.
" Andrew Brodrick	Down & Connor	Catholic Institute, Liverpool	Liverpool
" R. Davison	Liverpool	Catholic Institute, Liverpool	Liverpool
" M. Doon	Kilmore	Mount Melleray School	Madras, E. Indies
" John M'Tadden	Ardagh	Mr. Brady's School, Ballymachugh	Trinidad, W. Indies.
" Philip O'Callaghan	Ross	Mr. Kearney's School, Clonakilty	Sydney
" Charles McCarthy	Meath	Mr. Murray's School, Kells	<i>Cleveland</i>
" James Murtagh	Cork	Mr. O'Sullivan's School, Cork	<i>Burlington</i>
" Denis Ryan	Meath	Collegiate School, Birr	<i>diol</i>
" Robert Browne	Cork	Mount Melleray School	Hobart Town, V. D. Land
" Peter O'Meara	Cork	Do.	Sydney
" G. Dillon	Waterford	Do.	<i>A.H.C. + Syd.</i>
" J. Donovan	Meath	Seminary of Mount Carmel, Dublin	Madras.
" James O'Brien	Dublin	Mr. Hogan's School, Mullingar	<i>W. I.</i>
" John Daniel	Meath	Mount Melleray School	Burlington, U.S.
" John Reilly	Meath	Do.	<i>Hobart</i>
" N. Ryan	Dromore	Mr. Hogan's School, Mullingar	Chicago, U. S.
" John M'Kernan	Kildare	Mount Melleray Abbey School	Halifax, Nova Scotia.
" Thomas Halligan	Waterford	Do.	Madras, E. Indies.
" Pierce Griffith	Armagh	Mr. Byrne's School, Kilmone	<i>Salford</i>
" Patrick Kelly	Limerick	Mr. Fogarty's School, Charleville	<i>Lylaragon</i>
" W. Fitzgerald	Limerick	Mount Melleray School	<i>Lylaragon</i>
" M. O'Sullivan	Liverpool	Very Rev. Dr. Yore's Night School, Dublin	Salford, England.
" J. Standen	Kildare	Mount Melleray Abbey School	<i>Cleveland</i>
" Thomas Thorpe	Limerick	Mr. Fogarty's School, Charleville	<i>Glasgow +</i>
" D. Hallinan	Limerick	Mr. Hogan's School, Mullingar	<i>Lylaragon</i>
" M. Hennessy	Meath	St. Vincent's College, Castleknock	<i>W. I.</i>
" C. Tuite	Cloyne	Mr. Pierce's School, Ardfer	Pittsburg, U.S.
" John Scanlan	Kerry	St. Mary's Seminary, Tralee	<i>W. I.</i>
" Michael Murphy	Kerry	Mount Melleray School	<i>Melliaragon</i>
" Francis McCarthy	Elphin	St. Muredach's Diocesan Seminary, Ballina	Beverley, England.
" L. J. Boland	Killaloe		Chicago, U.S.
" Patrick McGuire			



NAME.	NATIVE DIOCESE.	PREVIOUS SCHOOL OR COLLEGE.	DESTINATION.
Mr. John Griffin	Ossory	St. John's College, Waterford	Boston, U. S.
" John Hayne	Ossory	Seminary of Mount Carmel, Knocktopher	<i>Calcutta / Holist</i>
" P. Corrigan	Ardagh	St. Mary's College, Wilmington, U.S.	<i>Nasam</i>
" Peter O'Dowd	Kilmore	Diocesan Seminary, Cavan	<i>Bulwaghe ?</i>
" John Harnett	Westminster, England		<i>Northampton</i>
" Joseph Heaney	Derry	Mount Melleray School	<i>Pittsburgh</i>
" Laurence McGonnell		High School of Edinburgh	<i>?</i>
" W. J. Corbett	Edinburgh		<i>Bowling ?</i>
" Edmond Molan	Cloyne	St. Vincent's Sem., Cork	<i>Edinburgh ?</i>
" Luke O'Reilly	Kilmore	Mr. Tully's School, Larragh	Cleveland, U.S.
" Patrick M'Larney	Meath	Mr. Hogan's School, Mullingar	<i>Ed. L.</i>
" D. F. Tyrrell	Dublin	Very Rev. Dr. Yore's Night School	<i>Ed. L.</i>
" Richard Laffan	Cashel	Mount Melleray School	Auckland, N. Zealand.
" J. J. F. Murphy	Dublin	Seminary of Mount Carmel, Dublin	<i>041 ?</i>
" J. M. Molony	Armagh	College d'Annonay, France	Buenos Ayres, Hamilton, Upper Canada.
" Edw. Reilly	Meath	Mr. Hogan's School, Mullingar	<i>Chape / Brooklyne</i>

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A LIST OF THE MISSIONERS,  
WHO HAVE STUDIED IN ALL HALLOWS,  
WITH  
The Date of their Departure, and their Location.

NAME.	DATE.	MISSION.
Rev. John Prendergast	April, 1844	St. John's College, Calcutta
" James Tracy	do.	Cathedral, Calcutta
" John Sheedy	September, 1844	Barthead, Scotland
" John Carmody	March, 1845	St. Croix, Halifax, Nova Scotia
" Daniel Molony	May, 1845	Scipio, Indiana, U.S.
" John Ryan	do.	Richmond, Indiana, U.S.
" Patrick McDermott	do.	Indiana, U.S.
" James Danaher	June, 1845	Glasgow, Scotland
" Michael O'Keefe	August, 1845	Coatbridge, Scotland
" Joseph Jones	do.	St. Mary's, Bangor
" Michael Condon	October, 1845	St. Mary's, Hamilton, Scotland
" Thomas Moore	November, 1845	Birmingham, England
" John Tuohig	February, 1846	
" Thomas Walsh	June, 1846	Windsor, Halifax, Nova Scotia
" P. Murphy	do.	Vincennes, Indiana, U.S.
" E. Keish	do.	
" Daniel Lordan, V.G.	July, 1846	Georgetown, British Guiana
" William McGinty	November, 1846	Ipswich, Australia
" Antony O'Malley	April, 1847	Montreal, Lower Canada
" John O'Neill	May, 1847	
" William Burke	July, 1847	Dalry, Scotland
" Simon O'Riordan	August, 1847	Agra, East Indies
" Michael Gough	do.	Poonamallee, Madras
" Daniel O'Doherty	do.	Arco, Madras
" Denis Forde	do.	Royapooram, Madras
" Peter Tassie	September, 1847	
" Michael O'Neill	do.	Rhode Island, U.S.
" Henry Lennon	do.	Newbury Port, Mass., U.S.
" Nicholas Barry	do.	St. George's College, Delhi, E.I.
" Joseph Rooney	do.	Ferozepore, Agra, E.I.
" Terence Scollon	October, 1847	New York, U.S.
" Michael Ryan	do.	Impression Bay, V. Diemen's L.
" Eugene Luckie	do.	Sydney, Australia
" Denis Spellissy	September, 1848	Flaco, Mauritius
" Christopher Conway	do.	Port Souillac, Mauritius
" Andrew McGovern	April, 1849	Riviere Noire, Mauritius
" James McGlue	May, 1849	Hartford, U.S.
" Callaghan McCarthy*	do.	Mudgee, Australia
" Denis Byrne	July, 1849	St. John's, Salford, England
" Bartholomew Stack	September, 1849	
" Thomas Mulvey	do.	Lynchburg, Virginia, U.S.
" James Doyle	October, 1849	Port of Spain, Trinidad
" Patrick Smyth	do.	do.

NAME.	DATE.	NAME.
Rev. John Tuebig	November, 1849	Pittsburg, U.S.
" Michael Corbett	do.	
" Roger McCart	do.	Birkenhead, England
" Edward Farrelly	do.	Boston, U.S.
" Denis M'iver	do.	
" Francis Danaher	July, 1850	Glasgow.
" Denis Brennan	do.	Wheeling, Virginia, U.S.
" John Teeling, D.D., V.G.	do.	Richmond, Virginia, U.S.
" Andrew Talty	do.	Martinsburg, Virginia, U.S.
" Bernard Sheridan	September, 1850	Peringhipooram, Madras, E.I.
" Thomas Gleeson	do.	do.
" James O'Hagan	do.	St. John's College, Calcutta
" John Hoyne	do.	do.
" P. J. Phelan	do.	St. Patrick's, Liverpool
" James Lynch	October, 1850	Birmingham, Connecticut, U.S.
" Michael Sheehan	December, 1850	Galveston, Texas
" Patrick Martin	do.	Arkansas, U.S.
" Edward Turpin	January, 1851	
" Hugh O'Reilly	do.	
" James O'Connell	do.	Cape of Good Hope (E.I.)
" Francis Farrell	June, 1851	
" James Conway	July, 1851	Oldham, England
" Charles Woods	do.	Hobart Town, Van Diemen's L.
" Hugh Carmody	August, 1851	Hartford, U.S.
" Patrick Lamb	do.	do.
" James McDonnell, V.G.	September, 1851	Auckland, New Zealand
" Michael Griffin	November, 1851	Trinidad, West Indies
" Charles O'Neil	January, 1852	Beverly, England
" Patrick Russell	February, 1852	Propaganda (for Adelaide, Australia)
" Charles Quinn	March, 1852	Sydney
" Luke Hand	do.	Hartley, Australia
" John Murphy	April, 1852	Hobart Town, Van Diemen's L.
" Bernard O'Reilly	do.	Galveston, Texas, U.S.
" James Hegarty	do.	do.
" Patrick Cass	August, 1852	Plymouth, England
" William M. Laffan	do.	do.
" Myles O'Reilly	September, 1852	Oregon City, U.S.
" Patrick McCabe	do.	Dubuque, Iowa, U.S.
" William Hallinan	do.	Saltcoats, Scotland
" Henry M. J. Mulvany	do.	Bacup, Manchester
" T. J. Bentley	do.	St. Sulpice (for Montreal)
" John Quinn	do.	Cape of Good Hope (E.D.)
" Cornelius Twomey	October, 1852	Berrima, Australia
" Bernard Murphy	do.	Sydney
" T. J. Butler, D.D.	January, 1853	Propaganda (for Chicago, U.S.)
" Simon Carew	April, 1853	Propaganda (for Adelaide, Australia)
" Daniel Fitzgibbon	do.	do.
" Matthew O'Callaghan	May, 1853	Hobart Town, Van Diemen's L.
" Martin Kelly	do.	Beverly, England
" Michael Moriarty	June, 1853	St. Patrick's, Manchester
" C. J. B. Fernando	September, 1853	Galle, Ceylon, East Indies
" Joseph D. Bowles	October, 1853	Newark, U.S.
" Patrick Macken	do.	Oregon City, U.S.
" Michael King	do.	Nesqually, Oregon, U.S.
" Thomas Dalton	do.	do.
" John O'Meara	do.	Collegio Ecclesiastico (for Shrewsbury, England)
" William Gleeson	December, 1853	Agra, East Indies
" Patrick O'Dwyer	January, 1854	Hartford, U.S.
" Peter Smith	April, 1854	do.
" William Grennan	May, 1854	Cape of Good Hope (E.D.)
" Michael Tully	do.	Hartford, U.S.



NAME.	DATE.	MISSION.
Rev. Timothy O'Connell	January, 1854	Bradford, England
Mr. Bernard O'Reilly	August, 1854	Cape of Good Hope (W.D.)
Rev. Thomas Martin	do.	Haslingden, Manchester.
" Patrick Madden	September, 1854	Melbourne, Australia.
" Joseph Hasson	do.	Propaganda.
" Michael McEnnery	do.	St Edmund's College (for Southwark, England).
" John Horan	October, 1854	do.
" John McIssey, D.D.	do.	Propaganda, Rome, for Hyderabad, E. India.
" J. F. Jamot	April, 1855	Toronto, Canada West.
" John O'Neil	October, 1855	Cape of Good Hope (E.D.).
" Richard F. Fennelly	September, 1855	Auckland, N. Zealand.
" Michael O'Hara	do.	do.
" Patrick Birch	August, 1855	Sydney, Australia.
" Patrick Newman	October, 1855	do.
" Francis X. Branagan	January, 1855	East Boston, U.S.
" Thomas Lynch	September, 1855	Burlington, Vermont, U.S.
" James Hasson†	November, 1855	Savannah, U.S.
" Patrick O'Brien	October, 1855	Newark, U.S.
" Wm. J. Hamilton	November, 1855	Savannah, U.S.
" John Hackett	October, 1855	Pittsburg, U.S.
" Patrick Rogers	November, 1855	Boston, U.S.
" Charles O'Reilly	September, 1855	Burlington, Vermont, U.S.
" John McKay	August, 1855	Glasgow, Scotland
" M. Fox	September, 1855	Upper Michigan, U.S.
" J. O'Riley	October, 1855	Cape of Good Hope (E.D.).
" Richard V. Howley	September, 1855	Propaganda (for St. John's, Newfoundland).
" Michael J. O'Farrell	September, 1855	St. Sulpice, Paris (for Montreal, Canada West).
" Thomas O'Callaghan	October, 1855	St. Sulpice, Paris, (for Trinidad, W. Indies).
" James Lynch	do.	do.
" Patrick Smyth	October, 1855	Amiens (for Trinidad, W. Indies).
" Hugh Lynch	August, 1855	Oscott College (for Shrewsbury, England).
" Laurence Smyth	October, 1856	Little Rock, Arkansas, U.S.
" Eugene McCarthy	April, 1856	Melbourne, Australia.
" Edward McCarthy	do.	do.
" Michael Byrne	June, 1856	Bolton, Lancashire.
" Luke Kiernan	April, 1856	Boston, U.S.
" Patrick Mulligan	October, 1856	Toronto, Canada.
" J. Holland	September, 1856	St. Onthbert's, Ushaw (for Liverpool)
" Thomas Lee	December, 1856	Glasgow
" Thomas Lynch	November, 1856	Perth, W. Australia
" Hugh Gleeson	September, 1856	Seminary of Quebec, Canada
" R. P. Gallagher	do.	English College, Valladolid (for Southwark, England)

\* These young clergymen went out to their missions as spiritual instructors to convict ships.

† The Dublin friends of All Hallows College, as well as its supporters elsewhere, will recognize in Rev. Mr. HASSON, the clergyman who during his ecclesiastical studies laboured so zealously for the institution.

THE FOLLOWING CLERGYMEN, EDUCATED IN ALL HALLOWS, HAVE DIED  
ON THEIR MISSIONS.

Rev. John O'Malley, in British Guiana.  
" Patrick O'Shea, in Calcutta.  
" John O'Reilly, in Trinidad.  
" William Lillis, in Glasgow.  
" Patrick Quinn, in Trinidad.  
" Mark Gahan, in Trinidad.  
" Daniel Kenny, in Paisley, Scotland.  
" John O'Brien, in British Guiana.  
" Edward McNamee, in Trinidad.  
" Thos. Fogarty, in Taunton, England.  
" John Plunkett, in Trinidad.

Rev. Nath. O'Donnell, Madras, E. Indies.  
" Denis Organ, Staleybridge, England.  
" M. O'Flanagan, Calcutta, E. Indies.  
" D. O'Driscoll, Galveston, Texas.  
" James Smyth, Trinidad, West In-  
dies.  
" Thomas Lyons, Bermuda.  
" Thomas Fitzsimons, E. Indies.  
" J. W. Magrane, Agra, E. Indies.  
" Thomas Cody, Glasgow.  
" Pierce Griffith, Westminster.

May they rest in Peace.

# SUBSCRIPTIONS AND DONATIONS

IN 1856.

HIS GRACE THE PRIMATE,	£2 0 0
HIS GRACE THE ARCHBISHOP OF HALIFAX, NOVA SCOTIA	5 0 0
THE RIGHT REV. THE BISHOP OF DOWN AND CON- NOR	1 0 0
THE RIGHT REV. THE BISHOP OF KERRY	1 10 0
HIS EXCELLENCY THE COUNT D'APONY, AUSTRIAN AMBASSADOR	1 0 0
THE EARL OF KENMARE	6 0 0
THE EARL OF FINGALL	1 0 0
LORD STAFFORD	2 0 0
LORD VAUX OF HARROWDEN	2 0 0
VISCOUNT CASTLEROSSE, M.P.	1 0 0
THE LORD MAYOR	1 0 0
THE LADY GREY	1 0 0

Anonymous, an Irish Priest, for foundation of a Burse in honour of the Most Holy Trinity, 3rd instal- ment	£50 0 0	Anonymous, Sacramento, California,	4 0 0
Anonymous	3 0 0	Anonymous, per Brother Slevin, Philaboro'	0 10 0
Anonymous, a Northern	15 0 0	Anonymous, per Bishop of Kerry	5 0 0
Anonymous	5 0 0	Anonymous, Bequest, per Rev. T. Farrelly, May- nooth	10 0 0
Anonymous, a Missionary, for Burses, per Mr. W. Forde, Junr.,	25 0 0	Anonymous, per Rev. P. Dardis, C.C., St. Mary's Athlone	3 0 0
Anonymous, a Friend	0 10 0	Anonymous, per ditto	17 0 0
Anonymous	1 0 0	Anonymous, per Rev. W. Costello, C.C., Killeen, Templederry	8 0 0
Anonymous, a Catholic, New York	1 0 0	Anonymous, a mother and daughter	20 0 0
Anonymous, Castleisland	1 0 0	Anonymous, per Mr. Lar- gan (Student)	3 0 0
Anonymous, per Archbishop of Dublin	30 0 0		
Anonymous	2 0 0		



Anonymous	£30 0 0	Bradley, Rev. Paul, P.P.,	
Anonymous, per Very Rev.		Gortin, Omagh, per Rev.	
M. Flannery, Catholic		H. J. Rorke, S.J.	£2 0 0
University	1 0 0	Beggan, Rev. John, C.C.,	
Anonymous, a Rev. friend	2 0 0	Iuniskeen	1 0 0
Anonymous, per Rev. D.		Branagan, Rev. F. X.,	
Buckley, P.P., Glenroe,		Boston, United States	
Limerick	1 0 0	(a Burse)	5 0 0
Anonymous, per Rev. C.		Bamber, Rev. H., London	0 10 0
Crotty, Whitefriar St.	2 2 0	Byrne, Rev. Denis, Man-	
Anonymous, in honour of the		chester	1 0 0
Immaculate Conception	500 0 0	Byrne, Rev. Michael, do.	1 0 0
Anonymous, Killarney,		Brown, Rev. D., C.C.,	
Kerry	1 0 0	Caherciveen, Kerry	0 10 0
Anonymous, a Lady, do.	0 10 0	Brosnan, Rev. T., C.C.,	
Anonymous, Lixnaw, do.	0 10 0	Lixnaw, do.	0 10 0
Anonymous, a Friend, Mill-	0 10 0	Bamber, Rev. John, Sunder-	
town, do.	0 10 0	land	1 0 0
Anonymous, Newtown-		Byrne, Rev. Thomas, C.C.,	
sandes, do.	1 1 0	Oldcastle, Meath	1 0 0
Anonymous, Ballybunnion,		Bragy, Rev. Joseph, P.P.,	
do.	0 10 0	Nobber, do.	1 0 0
Anonymous, a burse for		Bagnalstown, Parochial	
West Indian Mission	10 0 0	Collection, per Rev. P.	
Anonymous, Navan	1 0 0	Morrin, P.P.	8 6 8
Anonymous, Slane	1 0 0	Brosna, Kerry, do., per Rev.	
Anonymous, Blacklion	0 10 0	R. Naughten, P.P.	3 3 0
Anonymous, Navan	0 10 0	Ballybog, do., small sums in	0 3 6
Anonymous, a Priest of the		Bellew, Honble. E., Louth	
Diocese of Dublin, for		Rifles, Dundalk	1 0 0
burse, in full of £300	50 0 0	Brady, Mr. James, Merino,	
Ardfert, Lerrig, and Chapel-		Clontarf	1 0 0
town, Co. Kerry, sub-		Boylan, Mr. Thomas, Hill-	
scriptions under 10s.	15 0 0	town, Drogheda	3 0 0
Abbeysdorney, Tralee, do.	5 11 2	Boylan, Mrs., do.	1 0 0
Allocation from Society for		Boylan, Miss, do.	1 0 0
the Propagation of the		Byrne, Mr. Patrick J., Lis-	
Faith (second grant for		navilly	5 0 0
1855)	444 8 10	Bergin, Mr. Thomas, Dun-	
Athboy Parochial Collec-		dalk	0 10 0
tion, per Rev. T. M'Cul-		Byrne, Mr. Richard, do.	0 10 0
lock, P.P.	14 10 6	Burke, Mr. Edward, Louth	
Allen, Mr. Richard, Tarbert,		Rifles, do.	0 10 6
Kerry	0 15 0	Boylan, Mrs., Dundalk	0 10 0
Aungier, Mr. Mark, Liver-		Berkeley, Mr. Robert, Junr.,	
pool	10 0 0	Overbury Court, Tewkes-	
Allen, Mr. Patrick, Oris-		bury (a burse)	10 0 0
town, Meath	1 0 0	Beahan, Mrs., Moore Street,	
Andreae, Mrs., Millstreet,		per Rev. W. Murphy,	
Kerry	1 0 0	C.C., Mariborough St.	1 0 0
Abern, Mrs., Tarbert, do.	0 10 0	Byrne, Mr., Summer Hill,	
Aungier, Mr. P., Smithfield	5 0 0	Dublin	0 10 0
Allen, Mrs., Trim	1 0 0	Blackmore, Mrs., Rathcoole,	1 0 0
Burke, Rev. John, P.P.		Fethard, Tipperary	1 0 0
Broadford	3 0 0	Byrne, Mr. Peter, Mayne,	
		Baldoye	1 0 0

Barnwell, Mr. Richard, do.	£1	0	0	Colgan, Rev. Mr., P.P., Summer Hill, Meath	£1	0	0
Barnwell, the Misses, Bloomsberry, Meath	2	0	0	Do. do. for 1855	1	0	0
Barron, Miss, Warrentown	0	10	0	Connor, Rev. E., P.P., Glenravel, Ballymena	1	2	6
Bowden, Mrs., London	2	2	0	Collier, Rev. M., C.C., Rathmines	1	0	0
Bianconi, Mr. C., Longfield House (a burse)	10	0	0	Clarke, Rev. E., P.P., Ballitore	1	0	0
Byrne, Mr. Peter, Wellington Quay	1	0	0	Carolan, Rev. P., P.P., Maraghcloon	0	10	0
Beahan (the late) Mr. Denis, Blackrock, Dublin	1	0	0	Corish, Rev. P., P.P., Bannow	1	0	0
Branagan, Mr. James, Swords	1	0	0	Condon, Rev. M., Hamilton, Scotland	1	0	0
Barry, Dr., Waterville, Dromid, Kerry	0	10	0	Carmody, Rev. John, Halli- fax, Nova Scotia	1	0	0
Brennan, Mr. Charles, Kil- larney, do.	1	0	0	Callan, Rev. Dr., Maynooth	1	0	0
Brennan, Mr. J., and fam- ily, Killarney, do.	0	12	6	Croly, Rev. Dr., Maynooth	1	0	0
Boland, Mrs., Ballylong- ford, do., for self and others	0	17	0	Conaty, Rev. N., P.P., New Prospect, Virginia, Co.	2	0	0
Bride, Mr. Benjamin, Clean- rath, do.	1	0	0	Cavan	2	0	0
Brennan, Mr., Dorset Street	1	0	0	Cotter, Rev. Jer., St. George's Cathedral, South- wark	1	0	0
Boland, Mr., Capel Street	1	0	0	Carmody, Rev. Thomas, P.P., Castlemain, Kerry	0	10	0
Berry, Mr., Arran Quay	1	0	0	Corcoran, Rev. James, C.C., Athboy	0	10	0
Briody, Mr., Kells	1	0	0	Callary, Rev. P., Admin., Navan	1	0	0
Ball, Mr. John, Clon- mellon	1	0	0	Callary, Rev. M., C.C., Kilmeason	0	10	0
Blake, Rev. Patrick, C.C., Navan	1	0	0	Cogan, Rev. A., C.C., Dunboyne	0	10	0
Bradley, Mr. Patrick, do.	1	0	0	Carrickmacross, sundry sub- scriptions under 10s.	5	3	6
Bradley, Mrs. Wm., Nevins- town	0	10	0	Castleisland, Kerry, do.	10	8	6
Beggin, Mr. Hugh, Kil- skyre	1	0	0	Castletowndelvin, Parochial Collection, per Rev. Jas. Savage, P.P.	22	10	6
Bennet, Mrs. Rose, Kells	0	10	0	Caherciveen, Kerry, small sums in	9	19	4
Bennet, Dr., do.	1	0	0	Castletown-Berehaven, do.,	13	1	2
Blake, Mr. Philip, Slane	1	0	0	Corbally, Mr., M.P., Cor- balton Hall, Tara, for 55- 56	2	0	0
Balfe, Mr. Patrick, Lobins- town	0	10	0	Corbally, Honble. Mrs., do., 1855-56	2	0	0
Balfe, Miss, do.	0	10	0	Conolly, Mr. Thomas, Dal- key	1	0	0
Bradly, Mr. Thomas, Ardee	1	0	0	Conolly, Mr. John, Coolock	10	0	0
Boylan, Mrs. G. do.	1	0	0	Do., do., a burse	10	0	0
Blake, Mr. Thomas, Doves- town, Meath	1	0	0	Carroll, Mr. P. J., Dundalk	1	0	0
Byrne, Mr. Patrick, Navan	0	10	0	Coleman, Miss, do.	0	10	0
Blount, Mr. Robert, Ros- naree	1	0	0	Carroll, the Misses do.	1	0	0
Buchanan, Mr. Michael, Na- van	1	0	0				
Bourke, Miss, Summer Hill, Meath, for 1855-6	2	0	0				
Black, Mr., do., for 1855-6	2	0	0				
Byrne, Mr. Michael, do.	0	10	0				
Bishop, Mr., Dunboyne	1	0	0				



Callan, Mr. Denis, Dundalk	£0 10 0	Cluskey, Mr. Patrick, Dorset Street	£1 0 0
Coleman, Mr. Thomas, do.	0 10 0	Cuffe, Mr., Smithfield	0 10 0
Carton, Mr. Joseph, Dundalk Democrat	1 0 0	Connell, Mrs., Robinstown	1 0 0
Coleman, Mr. James, do.	0 10 0	Connell, Mr. Richard, do.	1 0 0
Cooney, Philip, collected by	6 16 8	Connell, Mr. Thomas, do.	1 0 0
Carolán, Mr. L., Vernon Parade, Clontarf	0 10 0	Connell, Mr. P., Killough, Castletowndelvin	1 0 0
Clarke, Mr. John, Randalstown, Meath	0 10 0	Curran, Mr. James, Oldcastle	0 10 0
Coghlan, Miss C., Ballymun	1 0 0	Callan, Mr. Owen, Cookstown	1 0 0
Christie, Mr., Kells	1 0 0	Coleman, Mr. John, Rathorey	1 0 0
Chambers, Mrs. Mary, Clane	1 0 0	Callan, Mr. Nicholas, Streamstown, Ardee	0 10 0
Calderwood, Mr. Thomas, Sion Hill, Drumcondra	1 0 0	Callan, Mrs., Dowestown	1 0 0
Cleary, Mr. James, Wide Bay, Sydney, Australia, per Very Rev. J. M'Encroe	10 0 0	Clarke, Mr. Owen, Nobber	0 10 0
Callin, Mr. Mathew, Barronystown	1 0 0	Cruise, Colonel, Rahood	1 0 0
Corr, Mr. J., London	1 0 0	Cogan, Mrs. J., Slane	0 10 0
Cahill, Mr., Ballynoe, Cork, a burse	10 0 0	Cullen, Mr. Edward, Liscartton, Meath	2 0 0
Cahill, Mrs., do., (a burse)	10 0 0	Cullen, Mr. James, do.	1 0 0
Crean, Mr. Thomas, Fethard, Tipperary	1 0 0	Cooney, Mr. James, Taganon, New Ross	1 0 0
Cunningham, Mr. P., Carrick-on-Suir	1 0 0	Cullen, Mr. G., Tara, per the Archbishop of Dublin	1 0 0
Cleary, Mr. Patrick, Adamstown, Enniscorthy, per Rev. E. Prendergast	1 0 0	Dalton, Rev. Thomas, Nesqually	1 0 0
Casey, Mr. Thomas, Mark's Alley	1 0 0	Dillon, Rev. M., Kilbeg (a burse)	10 0 0
Caraher, Mr. James, J.P., Cardistown, Ardee	1 0 0	Darrell, Rev. J., St. George's Cathedral, Southwark	1 0 0
Conway, Miss, R.A., Randalstown, Antrim	1 0 0	Dempsey, Rev. M., C.C., St. Paul's, Arran Quay	1 0 0
Coghlan, Mr. John, Santry	1 0 0	Dowling, Very Rev. James, P.P., Clonmellon	1 0 0
Carey, Mr. John, Kerry, per Bishop of Kerry	10 0 0	Dooley, Rev. E., C.C., Ardee	0 10 0
Callan, Mr. Thomas, Shanless, Ardee	1 0 0	Dundon, Mrs., Newmarket-on-Fergus	1 0 0
Constabulary, The, Killarney, per Dr. Griffin	0 14 0	Devlin, Mr. Owen, Dundalk	1 0 0
Callaghan, Mr., Builder, New Street, Killarney	0 10 0	Downes, Mr. John, Carrickmacross	0 10 0
Coghlan, Mrs., Killarney	0 10 0	Donegan, Mr. John, Dame Street, subscription and burses	50 0 0
Campbell, Messrs., Sackville Street	1 0 0	Do, 5 chalices, oil-stocks, and pixes (silver)	
Corrigan, Dr., Merriion Square	1 0 0	Digby, Mr. Kenelm H., Belvedere House, Tunbridge Wells	4 0 0
Cannon, Mrs., Leinster Street (for 1855-56)	1 0 0	Digby (the late), Mr. Thos. Everard, do.	2 10 0



Delaney, Mr. J., Westmoreland Street . . .	£0 10 0	Errington, Mr. Michael, Kingstown (for 1855-56) . . .	£4 0 0
Donnelly, Mr., Cabra . . .	1 0 0	Do., donation . . .	1 0 0
Dunn, Mr., North King Street . . .	0 10 0	Everard, Mr. Patrick, Navan . . .	1 0 0
Dease (the late) Mr. W. A., Ballybrittas, £1600 stock . . .	1528 0 0	Ennis, Mrs., Sellar, Nobber . . .	1 0 0
Duffy, Mr. P., Boyna . . .	1 0 0	Furlong, Rev. Dr., Maynooth (for 1855-56) . . .	2 0 0
Downes, Mr. Joseph, Mullingar, per Mr. Naughten, student . . .	1 0 0	Farrelly, Rev. Thomas, do. . .	3 0 0
Dunne, Mr. W., Merrion Row . . .	1 0 0	Fennelly, Rev. John, C.C., Templemore (for 1855) . . .	1 0 0
Dodd, Mr. John, Ballymun . . .	1 0 0	Fagan, Rev. A. J., P.P., Rush, Dublin . . .	1 0 0
Downing, Mr. D. G., Castletown, Kerry . . .	1 0 0	Farrelly, Very Rev. Dean, P.P., Ardagh . . .	1 0 0
Donovan, Mr. Nicholas, J.P., Tralee . . .	1 1 0	Fitzgibbon, Rev. M., P.P., Kilsnane . . .	1 0 0
Dodd, Mr. H. W., Killorglin, Kerry . . .	1 0 0	Flanagan (the late) Rev. Dr., P.P., per Rev. Dr. Spratt, £100 stock . . .	96 4 3
Dumas, Mr., Killarney, do. . .	0 10 0	Foley, Rev. P., P.P., Prior, Kerry . . .	1 0 0
Dolan, Mr. T. T., Dame Street . . .	1 0 0	Fitzmaurice, Rev. J., C.C., Dromid, do. . .	1 0 0
Dundalk, sundry subscriptions under 10s. . .	8 3 0	Fitzpatrick, Very Rev. P., P.P., V.F., Millstreet, do. . .	1 0 0
Darrynane, Kerry, small sums in . . .	0 5 0	Foley, Rev. D., C.C., Tarnbert, do. . .	0 10 0
Duffy, Mr. Brian, Dunboyne . . .	0 10 0	Fagan, Rev. P. J., C.C., Killykre . . .	1 0 0
Dunn, Mr., Arran Quay . . .	1 0 0	Foley, Messrs. R. & M., Kilrush . . .	1 0 0
Dennan, Mr., Abbey Street . . .	1 0 0	Farrell, Mrs. Catherine, per Rev. N. Conaty, P.P., New Prospect . . .	1 0 0
Deampsey, Mr. E., Marlborough Street . . .	1 0 0	Farrell, Mr. Joseph, Dundalk . . .	0 10 0
Dyas, Miss C., Kells . . .	1 0 0	Flanagan, Mrs. Margaret, do. . .	0 10 0
Delany, Mr. James, Athboy . . .	0 10 0	Foster, Mr. James F., Louth Rifles, Dundalk . . .	1 0 0
Donnelly, Mr. Denis, Navan . . .	1 0 0	Flood, Mrs., Newcomen Bridge . . .	1 0 0
Dougherty, Mrs. Mary, Kells . . .	1 0 0	Fowler, Mr. J. F., Crow Street . . .	1 0 0
Devin, Mrs., Drumconrath . . .	1 0 0	Foley, Mr. J. W., Great Charles Street . . .	2 2 0
Dolan, Mr., Ardee . . .	1 0 0	Flaherty, Messrs., Fenith, Ardert . . .	0 15 0
Duffy, Mr. Bernard, do. . .	0 10 0	Fleming, Mrs., Sacramento, California . . .	1 0 0
Devin, Mr. John, Mandistown . . .	1 0 0	Flood, Mr. Thomas, Oris-town, Meath . . .	1 0 0
Dolan, Mr. Philip, Nobber . . .	0 7 6	Farrelly, Mrs., Cluane Rectory, Leitrim . . .	1 0 0
Delaney, Mr. Patrick, Navan . . .	1 0 0		
D'Arcy & Son, Messrs., Usher Street . . .	1 0 0		
Dowling Miss, Essex Bridge (for 1855-56) . . .	2 0 0		
Dillon, Mr. Thomas, Bachelor's Walk . . .	1 0 0		
Enright, Rev. M., P.P., V.F., Castletown, Kerry . . .	1 0 0		

Frazer, Mr., Mary Street	£0 10 0	Greenway, Captain, Castle-	
Foster, Mr., Swords	1 0 0	town, Kerry	£1 0 0
Fitzgerald, Miss, per, Caher-		Gallwey, Mr., J.P., Killar-	
civeen, Kerry	0 10 0	ney, do.	1 0 0
Fitzgerald, Mr., and family,		Griffin, Dr., do. do.	1 0 0
Cannah, do.	1 5 0	" small sums per do.	0 8 0
Ffrench, Mrs., Darrynane,		Gavan, Miss, Summer Hill	0 10 0
do.	0 10 0	Gallagher, Dr. M., Castle-	
Finn, Mr. Thomas, Killar-		town, delvin	1 0 0
ney, do.	1 0 0	Gormley, Mrs., Kells	1 0 0
Foley, Mr. Thomas, Ang-		Gilsenan, Mr. Kilakyrre	1 0 0
lout, Killorglin, do.	0 10 0	Gilsenan, Mrs., do.	1 0 0
Fitzgerald, Mr. J., Tarbert,		Gilsenan, Mr. James, do.	1 0 0
do.	1 0 0	Gilsenan, Mr. Michael, Bal-	
Fitzmaurice, Miss, New-		lenlough	1 0 0
townsandes, do.	0 10 0	Gilsenan, Mr. Matthew, do.	0 10 0
Farrell, Messrs., King Street	1 0 0	Gugerty, Mrs., Navan	1 0 0
Fleming, Mr., Moore Street	0 10 0	Gogerty, Miss, Kells	0 10 0
Fagan, Mr. Edward, Navan	1 0 0	Garty, Mrs., Kilmesson	1 0 0
Flood, Mr. Thomas, Ath-		Gerard, Miss, Navan	1 0 0
boy	1 0 0	Gregory, Mr. Charles, do.	0 10 0
Farrel, Mrs. John, Moynalty	1 0 0	Gardiner, Mr. Francis,	
Farrel, Mr. James, Nobber	0 10 0	Queen Street	1 0 0
Farrel, Mr. Bernard, do.	0 10 0	Gardiner, Mr. M. J., do.	1 0 0
Fulham, Mr. M., Trebly,		Goggin, Mr. J., Grafton	
Kilmesson	1 0 0	Street	0 10 0
Forde, Mr., James, Navan	1 0 0	Goggin, Mr., Nassau Street	0 10 0
Finegan, Mr. Laurence,		Groene, Mr. H., J.P., Dun-	
do.	0 10 0	boyne	1 0 0
Gartlan, Rev. Thomas, P.P.		Henderson, Rev. W., Yea-	
Curran	0 10 0	land, Lancaster	5 0 0
Griffin, Rev. A. S., C.C.,		Hallinan, Rev. Thomas,	
Castleisland, Kerry	0 10 0	C.C., Castleisland, Kerry,	1 0 0
Grimley, Very Rev. Canon,		Hassan, Rev. James, Au-	
St. Paul's, Arran Quay	1 0 0	gusta, Savannah, U.S.	1 0 0
Ginty, Rev. P., P.P., Moy-		Hunt, Very Rev. Canon,	
nalty	1 0 0	London	1 0 0
Geoghegan, Rev. M., P.P.,		Hackett, Rev. John, Pitts-	
Bohermeen	1 0 0	burg, U.S. (a burse)	10 0 0
Greennan, Rev. W., P.P.,		Healy, Rev. John, V.F.,	
Dunboyne	2 0 0	P.P., Caherciveen, Kerry	1 0 0
George's Hill, Presentation		Hogan, Miss Mary, per	
Convent	1 10 0	Rev. J. Prendergast,	
Do., collected by	20 10 0	O.S.F., Waterford	1 0 0
Garty, Mrs., Raharney,		Hagarty, Mr. Patrick, Dun-	
Westmeath	1 0 0	dalk	0 10 0
Gartlan, Mr. John, M.D.,		Harnett, Mr. Edward, Cas-	
Dundalk	0 10 0	tleisland, Kerry,	1 0 0
Gartlan, Mr. Thomas, Moy-		Hoey, Mr., Malahide	0 10 0
nalty	1 0 0	Healy, Mr. John, Bally-	
Gartlan, Mr. George, Car-		brack, Kilcock	1 0 0
rickmacross	1 0 0	Higgins, Mr., North King	
Gallagher, Mr. W., Fish-		Street	0 10 0
merchant, Greenock, per		Harrington, Mrs., Kil-	
Mr. Boyle, student	1 0 0	catherine, Kerry	0 10 0

Harrington, Mr. Timothy, Castletown, Kerry . . .	£1 0 0	O'Reilly, C. Mr., Kilbeg . . .	£1 0 0
Hamilton, Mr. J., Tarbert, do. . . . .	0 10 0	Bradley, Mr. John, Cas- tletown . . . . .	1 0 0
Hughes, Miss M., Parochial House, Navan . . . . .	1 0 0	Bradley, Mr. James, do. . . . .	1 0 0
Hill, Mr. John, Clonmellon . . . . .	2 0 0	Keogh, Mr. Matthew, Phi- lipsburgh Avenue . . . . .	1 0 0
Healy, Mr. Robert, Carna- cop, Castletown . . . . .	1 0 0	Kelly, Mr. Charles, Ramel- ton, per Rev. J. Smyth, C.C., . . . . .	1 1 0
Hughes, Mr. James, Step- henstown . . . . .	1 0 0	Kelly, Mr. Michael, Dun- dalk . . . . .	2 0 0
Hely, Mr. Michael, Slane . . . . .	0 10 0	Kelly, Mr. Denis, do. . . . .	1 0 0
Healy, Mr. James, Fargina- town, Johnstown . . . . .	1 0 0	Kelly, Mr. John, Black- rock, Dundalk . . . . .	0 10 0
Hanly, Mr., Gardiner Street . . . . .	1 0 0	Kennedy, Mr. Francis, J.P., Ballinamultina House, Waterford . . . . .	2 0 0
Irwin, Rev. W., Metro- politan Church, Dublin . . . . .	1 0 0	Kelly (the late) Miss Jane M. E., Gardiner Street . . . . .	10 0 0
Jones, Rev. Michael, P.P., Kilmesson . . . . .	1 0 0	Kelly, Mr. Thomas, Dona- bate, per Rev. John M'Carthy, P.P. . . . .	0 10 0
Jennings, Mr. Patrick, Dun- dalk . . . . .	2 0 0	Kelly, Mr. Creganstown . . . . .	1 10 0
Jameson, Miss Catherine . . . . .	250 0 0	Kelly, Mr. Richard, Sack- ville Street (a burse) . . . . .	10 0 0
Johnston, Mrs., Warrens- town . . . . .	1 0 0	Kelly, Mr. Patrick, Dama, Kilkenny . . . . .	1 0 0
Jones, Mr. Edward, Clifton, Bristol . . . . .	2 0 0	Kirwan, Mr., Dorset Street . . . . .	1 0 0
Kieran, Very Rev. Dean, V.G., P.P., Dundalk . . . . .	2 0 0	Kealy, Mr. James, Navan . . . . .	1 0 0
Kieran, Rev. P., C.C., do. . . . .	1 0 0	Keappock, Mr. Thomas, Na- van . . . . .	1 0 0
Kearney, Rev. J., P.P., Castletown, Dundalk . . . . .	1 0 0	Keiran, Mr. L., Castle- town . . . . .	0 10 0
Kelsh, Rev. R. J., C.C., Oristown . . . . .	1 0 0	Kearney, Mr. and Mrs. Owen, Gutherstown . . . . .	0 10 0
Kelly, Rev. M., Maynooth . . . . .	1 0 0	Keefe, Mr. Richard, Trim . . . . .	1 0 0
Kennedy, Rev. E., C.C., Clontarf . . . . .	1 0 0	Kelly, Mrs., Blacklion . . . . .	0 10 0
Kelly, Rev. Patrick, P.P., Kilskrye . . . . .	1 0 0	Kinsella, Mr. James, do. . . . .	1 0 0
Kean, Rev. P., C.C., Castle- towndelvin . . . . .	1 0 0	Kinsella, Mr. Laurence, do. . . . .	1 0 0
Kelly, Rev. John, C.C., Skryne . . . . .	0 10 0	Kiernan, Mr., Little Britain Street . . . . .	1 0 0
Koon, Rev. W., C.C., Clon- tarf . . . . .	1 0 0	Langan, Rev. John, P.P., Ardcath . . . . .	1 0 0
Kenmare, Kerry, small sums in . . . . .	2 19 9	Langan, Rev. Thomas, C.C., do. . . . .	1 0 0
Killarney, do., do. . . . .	10 7 11	Lacy, Rev. James, P.P., Gorey, Ferns . . . . .	1 0 0
Killorglin, do., do. . . . .	14 10 9	Lordan, Very Rev. D., V.G., New Amsterdam, Berbioe . . . . .	2 14 0
Kilbeg, Parochial Collec- tion, per Rev. M. Dillon, P.P. . . . .	16 9 2	Leahy, Rev. P., C.C., St. Nicholas', Francis Street . . . . .	1 0 0
Including : Dillon, Rev. J., P.P., Kil- beg . . . . .	1 0 0	Lynch, Rev. T., P.P., Dromid, Kerry . . . . .	0 10 0
		Leahy, Rev. James, C.C., St. Nicholas', Francis St. . . . .	1 0 0



Leonard, Rev. G., P.P., Oldcastle, Meath . . .	£1 0 0	M'Carthy, Rev. D., P.P., Tarbert, Kerry . . .	£1 0 0
Levins, Rev. John, C.C., Ardee . . .	0 10 0	M'Mahon, Rev. M., C.C., Ballybunnion, do. . .	1 0 0
Loughnan, Mrs. M. A., Boulogne-sur-Mer . . .	5 0 0	M'Donald, Rev. Bernard, C.C., St. Paul's, Arran Quay . . .	0 10 0
Do., do. a bursar . . .	10 0 0	M'Cormick, Rev. D., C.C., Clonmellon . . .	1 0 0
Landers, Mrs., Sacramento, California . . .	1 0 0	M'Grane, Rev. Christopher, C.C., Slane . . .	1 0 0
Lyons, Mr. E., Fenniscourt, Bagnalstown, Carlow, per Rev. B. Kinsella . . .	20 0 0	M'Swiney, Delany, & Co., Sackville Street . . .	3 0 0
Lee, Mr. Daniel, Manches- ter (bursar) . . .	20 0 0	M'Nally, Messrs. James, & Son, Dundalk . . .	1 0 0
Leahy, Mr. John, Bally- higue, Kerry . . .	1 0 0	M'Criesh, Mr. Owen, Dun- dalk . . .	0 10 0
Lynch, Mrs., Gravelstown . . .	1 0 0	M'Donnell, Mr. Jeremiah, Crossmaglen . . .	1 0 0
Lynch, Mr. Hugh, do. . .	1 0 0	M'Nulty, Miss, Phillips- burgh Avenue, per Rev. E. Kennedy, C.C., . . .	1 0 0
Long, Mrs., Swords . . .	0 10 0	M'Cann, Mr. James, M.P., Stalleen . . .	2 0 0
Lawlor, Mr. D. Shine, Killarney, Kerry . . .	1 0 0	M'Mahon, Mr. Charles, So- licitor, Dundalk . . .	0 10 0
Lambert, Mr., do., do. . .	1 0 0	M'Keon, Mr. James, Dun- dalk . . .	1 0 0
Lloyd, Mrs., do., do. . .	0 10 0	M'Kenna (the late), Mr. Charles, Maghera, Derry . . .	0 9 8
Lawler, Mr., Henry Street . . .	1 0 0	M'Cann, Mr. Patrick, Ath- boy, per Rev. J. Corco- ran, C.C., . . .	1 0 0
Lynch, Mr. Michael, Capel Street . . .	2 0 0	M'Cormick (the late), Mr. Thomas, Harbournstown, per Mr. P. Arnold, Clins- town, Balbriggan . . .	50 0 0
Lixnaw & Irremore, Kerry, small sums in . . .	6 11 3	M'Manus, Mrs., Sacramen- to, California . . .	1 0 0
Langan, Mr., King Street . . .	1 0 0	M'Manus, Mrs., Drynan . . .	1 0 0
Lynch, Mr. Hugh, Moy- nalty . . .	1 0 0	M'Laughlin, Mrs., a bursar . . .	10 0 0
Lynch, Mr. Luke, Nob- ber . . .	0 10 0	M'Alpine, Mr., Richmond Avenue . . .	1 0 0
Logan, Mr., Walter, Kil- messon . . .	1 0 0	M'Creanor, Mr. B., Portman Street, Portman Square . . .	0 10 0
Anonymous, per do. . .	1 0 0	M'Kenna, Mr. A., Belbut- cher . . .	0 10 0
M'Ginity, Rev. F., C.C., Dundalk . . .	1 0 0	M'Ginnis, Mr. B., Cruise- town, per Mr. Joseph Daly, Student . . .	0 10 0
M'Ardle, Rev. Henry, C.C., Darvar, Castlebellingham . . .	0 10 0	M'Ginnis, Mr. W., Nobber . . .	1 0 0
M'Nally, Rev. Thomas, C.C., Carrickmacross . . .	1 0 0	M'Kenna, Mr. James, San- try . . .	0 10 0
M'Garry, Rev. A., C.C., Coolock . . .	1 0 0	M'Closky, Mr. J., Maghera . . .	0 10 0
M'Mahon, Rev. Martin, P.P., Abbeyderney, Tra- lee . . .	1 0 0	M'Sweeny, Mr. M. J., Ca- hirciveen, Kerry . . .	0 10 0
M'Cabe, Rev. P., Dubuque, Iowa, U.S. . . .	10 0 0		
M'Evoy, Very Rev. N., P.P., Kells . . .	3 0 0		
M'Carthy, Rev. D., May- nooth . . .	1 0 0		
M'Carthy, Rev. T., C.C., Cahiriveen, Kerry . . .	0 10 0		

M'Sweeney, Mr. W., Killarney	£0 10 0	Main Street, Total Abstinence Society, Killarney	
M'Carthy, Mr. John, Rathdaane, Millstreet	1 0 0	per Rev. J. Counahan	£5 15 2
M'Carthy, Mr. D., Rathroe, Millstreet	1 0 0	Moran, Mr. Philip, collected by	38 0 0
M'Donough, Mrs., Killarney	0 10 0	Meade, Mr. Michael, Westland Row, Dublin	0 10 0
M'Dermott, Mrs., Smithfield	1 0 0	Magrath, Mr. John, Arcath	0 10 0
M'Mahon, Mr. W., Springhill, Tallanstown	1 0 0	Murphy, Mr. James, Blackrock, Dundalk	1 0 0
M'Dermott, Mr. P., Nobber	1 0 0	Moore, Major, Carrickmacross	0 10 0
M'Evoy, Mr. John, sen. do.	0 10 0	Monks, Mr. James, Huntstown, Ballymun	0 10 0
M'Court, Mr., Little Britain Street	1 0 0	Monks, Mr. Patrick, Sheriff Street	1 0 0
Murphy, Rev. Thomas Augustine, Dublin	1 0 0	Maxwell, Mr. P., Coolock	1 0 0
Mulligan, Rev. Hugh, P.P., Forkhill	1 0 0	Mackey, Mr. Westmoreland Street	1 0 0
Murphy, Rev. M., P.P., Killarney	1 0 0	Mullen, Mr., Thomas, Orisstown,	0 10 0
Mathews, Very Rev. T., V.G., St. Mary's, Drogheda	2 0 0	Maher, Mr. James, Jourdanstown, Whitehall, per Rev. B. Kinsella	1 0 0
Mead (the late) Rev. Mr., P.P., Doonas, per Rev. G. O'Sullivan, P.P., Parteen, Limerick	20 0 0	Moran, Mr., Posterstown, Swords	1 0 0
Murphy, Rev. W., C.C., Wexford	1 0 0	Monks, Mr., Clonsough, near Middleton	1 0 0
Murphy, Rev. Thomas, C.C., Carberry, Kildare	1 0 0	Masterson, Mr., Carrfield	0 10 0
Murphy (the late) Rev. Denis, C.C., St. Catherine's, Meath Street, per Very Rev. J. Laphen, P.P.	50 0 0	Moore, Mr. Edward, Rockfield House, Artane	1 0 0
Maginn, Rev. T., P.P., Valentia, Kerry	1 0 0	Maher, Mr. Patrick	100 0 0
Moriarty, Rev. P., C.C., Listowel, do.	1 0 0	Masterson, Mrs., North Richmond	1 0 0
Maginn, Rev. Thomas, C.C., Millstreet, do.	0 10 0	Moran, Mr., per Rev. Canon Jeffries, Leamington, England	5 0 0
Mahony (the late) Very Rev. J. V.F., P.P., Listowel, do.	1 0 0	Mahony, Mrs., Castlequin, Cahirciveen, Kerry	1 0 0
Murphy, Rev. W., C.C., Moynalty	1 0 0	Mahony, Miss, do.	0 10 0
Murphy, Rev. J. J., Cork (a bursar)	10 0 0	Mahony, Mr. Kean, Cullenagh, Killarney	1 0 0
Millstreet, Kerry, small sums in	11 10 11	Mangan, Mr. John, Killorglin, Kerry	0 10 0
Milltown, Kerry, small sums in	4 14 8	Murphy, Dr., Milltown, Kerry	0 10 0
		Might, Mrs., King Street	1 0 0
		Moran, Mr. Patrick, Lower Abbey Street	1 0 0
		Merlignan, Mr. P., Castle-town delvin	0 10 0
		Mullen, Mr., Navan	0 10 0
		Madden, Mrs. Mary, Clonmellon	0 7 6
		Martin, Mr. John, Knightstown	1 0 0

Murtagh, Mrs., Athboy	£0 10 0	O'Connor, Rev. M., St. Catherine's, Meath Street	£1 0 0
Meighan, Mr. James, Blackcastle, Navan	1 0 0	O'Kane, Rev. W., C.C., Mullinahone	1 0 0
Monaghan, Mr. John, Kells	0 10 0	O'Connor, Rev. B., P.P., Milltown, Kerry	1 0 0
Masterson, Mrs., Curraghtown	1 0 0	O'Kane, Rev. James, Maynooth	1 0 0
Martin, Mr. Thomas, Nobber	0 10 0	O'Donoghue, Rev. D., C.C., Kenmare, Kerry	0 10 0
Martin, Mr. Thomas, Clongill	1 0 0	O'Connell, Rev. P., P.P., Darrynane, Kerry	1 0 0
Malone, Mrs., Trim	0 10 0	O'Leary, Rev. J., C.C., Castletown, do.	0 10 0
Maher, Mr. W., Clowntown	1 0 0	O'Connor, Rev. P., R.C.A., Killarney	1 0 0
Macken, Mr. Thomas, Slane	1 0 0	O'Sullivan, Rev. D., P.P., Dingle	0 10 0
Mooney, Mr. Edward, Westmorland Street	1 0 0	O'Halloran, Rev. J., P.P., Tuogh, do.	1 0 0
Nowlan, Rev. P., P.P., Stamullen, Balbriggan	1 0 0	O'Sullivan, Rev. G., P.P., Killorglin	1 0 0
Nobber, Parochial Collection, per Rev. J. Bragy, P.P.	14 3 8	O'Connell, Rev. J., P.P., Lixnaw, Kerry	1 0 0
Neville, Mr. John, Dundalk	1 0 0	O'Reilly, Rev. M., P.P., Kilcatherine, do.	1 0 0
Nixon, Mr., Myrtle House, Baldoyle	1 0 0	O'Leary, Rev. P., C.C., Tralee, do.	0 10 0
Nolan, Mr. and Miss, Castleisland, Kerry	0 10 0	O'Connor, Rev. P., V.F., P.P., Skryne	1 0 0
Nutt, Miss, London	1 0 0	O'Connell, Very Rev. J., P.P., Trim	1 0 0
Nowlan, Mr. James, Usher Street	1 0 0	O'Reilly, Rev. P., C.C., Trim	0 10 0
Ney, Mr., Great Britain St.	0 10 0	O'Reilly, Rev. Ter., P.P., Crosses, Meath	1 0 0
Nugent, Sir John, Bart., Clonmellon	1 0 0	Oldcastle Parochial Collection, per Rev. G., Leonard, P.P.	20 4 0
Newman, Mr. Owen, Kilskyre	1 0 0	O'Reilly, (the late Mr. Bernard), per Very Rev. N., Conaty, Castlerahan	2 0 0
Nulty, Mr. Christopher, Bryanstown, Slane	1 0 0	O'Reilly, Surgeon, Sackville Street	1 0 0
Nulty, Mr. Patrick, Resnaree	1 0 0	O'Reilly, Mr. John, Brittas, Nobber	1 0 0
Nicholls, Mr. A., Cork	0 10 0	O'Neile, Miss, Dundalk	0 10 0
O'Connor, Rev. Thos., C.C., Templemore (for '55)	1 0 0	O'Neile, Mr. Matthew, do.	0 10 0
O'Reilly, Rev. James, P.P., Rathowen	1 0 0	O'Hare, Mr. Terence, do.	0 10 0
O'Leary, Rev. J., P.P., Castleisland, Co. Kerry	1 0 0	O'Beirne, Mr., Bank, Carrickmacross	0 10 0
O'Connell, Rev. J., P.P., Ardfer, do.	1 0 0	O'Hagan, Mr. John, do.	0 10 0
O'Sullivan, Rev. Denis, P.P., Kilgarvan	1 0 0	O'Neil, Mr. Thomas, Kinsealy	0 10 0
O'Connell, Rev., Maurice, C.C., Tuosist	1 0 0	O'Neil, Mr. John, do.	0 10 0
O'Neal, Very Rev. Canon, V.G., London	1 1 0		



O'Connell Mr. John, Knuck- enagh, Ardfer . . .	£0 10 0	Pope, Rev. Canon, Metro- politan Church, Dublin .	£1 0 0
O'Leary, Mrs. Abbeydorney, ditto . . .	1 0 0	Purcell, Rev. W., do. .	1 0 0
O'Reilly, Mr. Laurence, M.D. Ratoath, (burses) .	20 0 0	Presentation Convent, Mal- lingar . . .	1 0 0
O'Connell, Mr. Patrick, Sacramento, California .	1 0 0	Power, Mr., Feltrum, Mala- hide . . .	0 10 0
O'Reilly, Messrs, Halston Street . . .	1 0 0	Porsons, Mrs., Cork, per Rt. Rev. Dr. Gillooly .	1 0 0
O'Brien, Mr. P., Kingstown .	1 0 0	Prior, Kerry, small sums in Presentation Convent, anon- per, Killarney . . .	4 11 0 0 18 7
O'Flaherty, Mr., M.D., Lon- don . . .	0 10 0	Power, Mr. Thomas, Killor- glin, Kerry . . .	0 10 0
O'Connor, Mr. Maurice, Rushy Park, Kerry . .	1 0 0	Pilsworth, Mr. F., Eccles Street . . .	1 0 0
O'Neil, Mrs. Bridget, Stew- ardstown, Co. Tyrone .	1 0 0	Plunket, Mr. & Co., Cas- tletown, delvin . . .	1 0 0
O'Sullivan, Mr. John, Cahir- civeen, Kerry . . .	1 0 0	Plunket, Mr. John, Nobber .	0 10 0
O'Sullivan, Miss, per, do. .	0 10 0	Payne, Mrs., Fitzgibbon Street, Dublin . . .	1 0 0
O'Sullivan, Mr. Morty, Westcove, Darrynane .	1 0 0	Quinn, Mr. Henry, Car- rickmacross . . .	0 10 0
O'Sullivan, Mr. Patrick, and Miss, Millcove, Millstreet .	1 5 0	Quinn, Mr. Thomas, Dun- shaughlin, St. Margaret's .	1 0 0
O'Leary, Mr. J. M'Carthy, Millstreet, Kerry . .	2 0 0	Renehan, Very Rev. Dr., President, Maynooth . .	1 0 0
O'Donnell, Mrs., do. do. .	1 0 0	Russell, Very Rev. Dr., Maynooth . . .	1 0 0
O'Connell, Mr. John, Mill- Street, do. . .	1 0 0	Roche, Rev. J. L., C.C. Bal- lingarry, Co. Limerick .	0 10 0
O'Sullivan, Mr. Dennis, do. .	0 10 0	Ryan, Rev. M., C.C. Gol- den, Co. Tipperary . .	0 10 0
O'Leary, Mr. John, Kil- larney . . .	0 10 0	Rhing, Rev. F., London .	1 0 0
O'Riordan, Mr. J. J., do. .	0 10 0	Roche, Rev. Thomas, C.C. Enniscorthy . . .	1 0 0
O'Connor, Mr. Thos. Beale, Tarbert, do. . .	1 0 0	Rogers, Rev. Dr., Togher, Louth . . .	0 10 0
O'Callaghan, Mr., Dorset Street . . .	0 10 0	Roche, Rev. G., P.P. Kil- cascan, Kerry . . .	0 10 0
O'Brien, Mr. Robert, Smith- field . . .	1 0 0	Roche, Rev. N., P.P. SS. Michael and John's, Ex- change Street . . .	1 10 0
O'Reilly, Mr. Peter, Balen- lough . . .	0 10 0	Reid, Rev. M., P.P. Johns- town, Navan . . .	1 0 0
O'Reilly, Mr. James, Cluny, Castletown . . .	1 0 0	Rush, Parochial Collection, per Rev. A. Fagan, P.P. .	15 17 3
O'Brien, Mr. John, W., Dol- lardstown, Blacklion .	1 0 0	Ryan, Mrs. John, Ballina- cloona, Carrick-on-Suir .	0 10 0
O'Brien, Mr. John, Mary's Abbey . . .	1 0 0	Regan, Mr. Thomas, do. .	1 0 0
O'Brien and Yourel, Messrs. Dunboyne . . .	0 10 0	Robinson, Lieut.-Colonel, Dundalk . . .	1 0 0
Pentony, Rev. Thos., C.C. Louth . . .	0 10 0	Russell, Mr. Peter, Dun- dalk . . .	2 0 0
Power, Rev. P., C.C., Car- rick-on-Suir . . .	1 0 0		
Phelan, Rev. P. J., St. Pa- trick's, Liverpool . .	1 0 0		

Roeche, Mr. John, Ballymacadam, Castleisland	£0 10 0	Sheridan, Rev. James, Dunshaughlin	£1 0 0
Rice, Mr. George, Abbey-dorney, Tralee	0 10 0	Stafford, Mr. Robert, jun. Wexford, per Rev. J. Hogan, C.C.	3 0 0
Reilly, Mr. Bryan, Kilberry, Meath	1 0 0	S. T. D., Cork	1 0 0
Reilly, Mr. James, Oris-town, Meath	1 0 0	Sharkey, Mr. John, and family, Ballyhannon	0 10 0
Ryan, Mr. Michael, Summer Hill, Dublin	1 0 0	Scollard, Mr. Garret, Abbeydorney, Kerry	0 10 0
Reilly, Mr. Thomas, Park Avenue, Sandymount	1 0 0	Shine Lalor, Mr. D., Grena, Killarney, per Rev. M. J. M'Donnell	1 0 0
Reardon, Mr. A., Theberton Street, Islington, London	1 0 0	Smith, Mr. Charles, San Francisco	1 0 0
Redding, Mr. E., London	1 1 0	Stewart, Mr. James, Catholic University	1 0 0
Redmond, Mr., Abbey St.	1 0 0	Salvin, Mrs., Killingbeck Hall, Leeds	1 0 0
Ryan, Mrs., Moore Street	0 10 0	Salvin, Miss, do.	1 0 0
Russel, Mr. Thomas, Friars Park, Trim	1 0 0	Salvin, Miss Emma, do.	1 0 0
Rooney, Mr. James, Crownstown, Castletowndelvin	1 0 0	Scallion, Mrs., St. Ivers, Wexford	1 0 0
Russell, Mr. N., Navan	1 0 0	Shine, Mrs., Killarney, Kerry	1 0 0
Reilly, Mr. Bryan, Clonmellon	1 0 0	Shine, Dr., do.	0 10 0
Rogers, Mr. Thomas, Kells	1 0 0	Spring, Mr. R., Dorset St.	1 0 0
Russel, Mrs., Mitchelstown, Lobinstown	1 0 0	Sweetman, Messrs., Francis Street	1 0 0
Reilly, Mr. John, Nobber	1 0 0	Spring, Mr. John, do.	1 0 0
Reynolds, Mrs., Queen Street	0 10 0	Smith, Mrs., Kilskyre, per	1 0 0
Rogers, Mr. Patrick, Little Britain Street	1 0 0	Steen, Mr. Laurence, Lobinstown	1 0 0
Spellissy, Rev. Denis, Rivière Séche, Flacq, Mauritius	10 0 0	Steen, Mr. Patrick, do.	1 0 0
Scanlan, Rev. J., C.C. Ard-fert, Kerry	1 0 0	Sheridan, Mr. Terence, Trim	1 0 0
Sheedy, Rev. John, Barrhead, Scotland	1 0 0	Slevin, Mr. James, Slane	1 0 0
Slattery, Rev. Daniel, Columbia	1 0 0	Segrave, Mrs., Stephen's Green	2 0 0
Stein, Rev. John, C.C. Drumconra, Meath	1 0 0	Timmons, Rev. T., C.C., Kings Court, Cavan	1 0 0
Scully, Very Rev. Canon Shanahan, Rev. J., P.P. Glenfiesk, Kerry	1 0 0	Tracey, Rev. Thomas, C.C., Portlaw, Co. Waterford	1 0 0
Shine, Rev. P., C.C. Milltown, Kerry	0 15 0	Twobig, Rev. J., Pitts-burgh U.S.	2 0 0
Sheahan, Rev. C., R.C.A. Castlemaine, do.	0 10 0	Tuomey, Rev., John, P.P., Dromtariffe, Kerry	1 0 0
Savage, Rev. J., P.P. Castletowndelvin	1 0 0	Tarbert and Ballylongford, Kerry, small sums in	5 4 0
Sherlock, Rev. Philip, C.C. Trim	0 10 0	Tralee, Kerry, do.	1 0 0
		Tiernan, Mr. A., Slane	1 0 0
		Tiernan, Mr. John, Castle-town	1 0 0
		Taaffe, Miss, Capel Street	1 0 0

Toole, Mr. Charles, Westmorland Street	£1 0 0	Whitehead, Rev. Dr., V.P., Maynooth	£1 0 0
Taaffe, Mrs., Smarmor Castle, Ardee	2 0 0	Walsh, Rev. M., P.P., Ballybog, Kerry	1 0 0
Tuohy, Mr., Cahirciveen, Kerry	0 10 0	Wood, Rev. Richard, Metropolitan Church	1 0 0
Van Diemen's Land, per Rev. Charles Woods, Hobart Town.		Woodlock, Mr. Joseph, Dundrum Lodge	1 0 0
Marum, Rev. E. C.,	5 0 0	Wynne, Mr. P., Dandalk	0 10 0
Murphy, Rev. John,	5 0 0	Walsh, Mr. Patrick, Elm Mount, Clontarf	1 0 0
Ryan, Rev. Michael H. Woods, Rev. Charles,	5 0 0	Willis, Dr., Ormond Quay	1 0 0
Dunne, Rev. W. J.,	1 0 0	Ward, Mr. William, Fieldstown	1 0 0
Burke, Rev. M.,	1 0 0	Ward, Mr. Laurence, do.	1 0 0
Alcock, Mr. Thomas,	5 0 0	Ward, Mr., P., do.	1 0 0
Watkins, Mr. John, Senr.,	2 0 0	Witham, Mrs., Killingbeck Hall, Leeds	1 0 0
Watkins, Mr. John, Junr.,	1 0 0	Warren, Mr., Havannah, Cuba (a burse) per Mr. D. O'Meara, Cork	50 0 0
M'Carthy, Dr.	1 0 0	Walsh, Mr. J., Dorset Street	1 0 0
M'Carthy, Madame	1 0 0	Whelan, Mr. J., Smithfield	1 0 0
M'Loughlin, Mr. Martin	1 0 0	Walsh, Mr. and Mrs. J., Upper Mecklenburgh St.	1 0 0
Wallace, Mr. Laurence	1 0 0	Ward, Mr., Laurence, Gun-nicks, Dunboyne	1 0 0
Quinn, Mr. James,	1 0 0	Ward, Mr. Christopher, The Grove, Dunboyne	1 0 0
Quinn, Miss C.,	1 0 0		
Valentia, Kerry, Small Sums in	3 10 1	Young, Mr. Thomas Arthur Osgodby, Lincolnshire	10 0 0
Vaughan, Mrs., Kilmesson	1 0 0		
Walsh, Rev. P., P.P., Lady's Island, Wexford	1 0 0		

*The following subscriptions have been received since the above list was in type.*

Anonymous, Balloughly	1 0 0	Flood, Mr. M., Lower Gloucester Street	1 0 0
Anonymous	1 0 0	Ford, Mr. Lawrence, Lower Gardiner Street	1 0 0
Anonymous, per Rev. W. Woods, Hobart Town Van Diemen's Land	10 0 0	Galvin, Rev. W., Rath-drum	0 10 0
Costigan, Rev., C.C., Killeen, Templeberry	6 0 0	M'Kenna, Mr. John, Sea-town, Swords	1 0 0
"A friend, Innishowen", for a burse	10 0 0	O'Neill, Mr., Kells	1 0 0
Anonymous	1 0 0	O'Maly, Mr., do. do.	1 0 0
Briody, Mr., Kells	1 0 0	Ryan, Mr. Valentine, Chad-ville House, Cappawhite,	
Devereux, Mr. R., Wexford (burses)	30 0 0	Tipperary, per Dr. Kirby, Dominick Street	3 0 0
Donnelly, Mr., Marlborough Street	0 10 0	Tevlin, Mr. T., Newrath	1 0 0
Duff, Rev. N., Kingscourt	1 0 0	Tevlin, Mr. do.	1 0 0
Elf, Mr. Luke, Ratoath	2 0 0		



A. M. D. G.

NINTH REPORT  
OF  
ALL HALLOWS COLLEGE,  
DRUMCONDRA, DUBLIN.



DUBLIN:  
PRINTED BY JOHN F. FOWLER,  
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1858.

A. M. D. G.

NINTH REPORT

ALL HALLS COLLEGE,

DUBLIN.



DUBLIN:

PRINTED BY JOHN E. TOWLER,

27, GROS VUE, DUBLIN.

1855

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A. M. D. C.

## REPORT.

At no former period have the Patrons of the Missionary College of All Hallows had greater reason to rejoice in the success of their charity, or to hope for a more abundant harvest from the seed which they have sown. From the rising to the setting sun, the name of the Lord is great among the Gentiles; and the wanderers from our own country, who had to face in exile the terrors of isolation from religious aid, have in many cases blessed the Providence which has sent them succour in a priest from All Hallows. The number of students in the Establishment and in the Preparatory Seminary has risen to one hundred and seventy; the number anxious and prepared to endure all for the glory of Christ, every year increases; and the resources of the College, although burdened to an unprecedented extent by the high prices of provisions and the necessity of increasing the accommodation, have, by the charity of the faithful hitherto, been sufficient to meet the exigencies of the Institution.

The correspondence will show to some small extent the fields of labour into which the priests from All Hallows have been sent. Varied and exhausting as is their character, they only faintly reflect the

journeys and the sufferings of the missionary priest. Many of them live a life so unsettled, that they may be said to have no home. The forest-tree is often the only roof which covers them, and the Providence which cares for the sparrow is their only hope of a meal. Sick, careworn, and helpless, they have no light but the presence of their Great Master, and no hope until the tabernacle of clay shall be dissolved, and they "shall see HIM face to face", where "charity dieth not". Many of them cannot correspond. They are far away from men's ordinary haunts, and are frequently denied even the mere facilities for writing. As we have remarked, numbers pause only to labour, and the moments of respite which they may obtain, are too little for necessary repose; and there are numbers in the great cities whose memory of their *Alma Mater* is fresh and affectionate, but whose incessant toil among the crowds of their miserable countrymen and women who pack the lanes and alleys of the seaport towns, leaves them scarcely time to perform any other act of religion than that of ministering to woe.

The people of Ireland are peculiarly circumstanced as regards the foreign missions, particularly those which speak the English tongue. For America, India, Australia, and Africa, there may be said to be no hope of salvation unless in the charity of the Irish people. "Faith comes by hearing, and hearing by the word of God". But whence is the divine messenger—whence the Apostle of the Word to be expected, who is to evangelize those millions? Not from England, which is ever crying for stewards to break the bread of life to teeming populations who have no pastor; not from America, which for many a day will require the helping hand of the "old country", which principally gave it Catholicity. From Ireland alone must the light go forth to those who sit in darkness, and



she alone can "raise the prostrate" and give the life of faith to the dead world of paganism and error.

It need not be said that the law of charity obliges us, strongly, to our strongest effort for the salvation of those souls. *Some* Christian people are bound to send seasonable aid; and we are the only people from whom aid is possible. "God wishes all men to be saved, and to come to a knowledge of the truth": we are the only race who here can fulfil His design. Christ died for all men, leaving to blessed charity the propagation of His saving faith and the efficacy of His sacred passion. We are the only nation which can render His death efficacious to millions upon millions. "God so loved the world that He gave His only begotten Son to be its ransom": the application of His love is here left to our zeal for His honour; and unless we be bound to succour the unhappy, practically, there ceases to be a "ransom" for them. The things which exist are little, compared with His glory who made them, and all they can purchase is little to the happiness which He gives, and the Heaven which He holds open to "those who love Him".

Independently, however, of general charity, our duty is imperative from particular obligations to our own people. God has so arranged the destiny of this kingdom that the faith of its children always accompanies the heresy of England, confronting its influence and unveiling its errors. Had Ireland been differently circumstanced, and England been left to the uncontrolled exercise of her power for diffusing schism, no one can calculate the results which might have followed. In Canada, in the United States, in the East Indies, in Oceanica, in the West Indies, in every part of the world which she has obtained by purchase or by force, or wherever her commerce gives her a money-ascendency, what could she not have

done for evil? With her singular mixture of fanaticism and thrift, her union of business and the Bible, and her singular Christianity, which will scarcely impose a duty unless to hate the Catholic Church, or insist upon a dogma unless the unquestionable supremacy of England, it is clear that many distant populations should have been toiled in the meshes of her error; but God was pleased, by the power of the cross unto salvation, to make Ireland her companion wherever she went, and side by side with her heterodoxy, the Church stood to claim the gentiles, which, by Divine promise, was her inheritance. And thus the world was saved. But our people, whose noble destiny it is thus to carry the cross and preach it, how are they to be supplied? They need the ministrations which are to nourish them, and the arms which are to defend them—the Bread of Life, in whose strength they shall walk up the mountain, and the word of promise, which is more penetrating than a two-edged sword. They are scattered over three quarters of the globe. Their work is to spread the Gospel by the steadiness of their faith and the edification of their morals. Without us they cannot. They will be in misery and danger during their lives, and after their deaths their children will be the victims of an apostacy which the parents would have mounted a scaffold to extirpate. Thus millions upon millions of our race—hundreds of millions, if we count their remoter descendents—whose ancestors stood by our ancestors' side in the dark day of an evil time, and, folded or flowing, kept aloft the standard of the faith, shall have been lost to God and the Church of their fathers for ever.

The number of emigrants from Ireland who perform the mission of saving the nations, is truly wonderful. During the last ten years no less than 2,798,163



souls have emigrated from the three kingdoms; while in the year 1856 alone, when many believed that the tide had ebbcd, and that home had begun to reassume its attractions, 176,554 left the ports of the empire. We may easily conclude what a mass of unrelieved spiritual misery must be crying for help from every land to which our poor people have journeyed. Within *two-and-forty years, four millions and a half of souls* have found new homes and new pursuits in distant and strange countries. These have by this time risen to a number very difficult to be determined; and, alas! of that great multitude, Irishmen form the overwhelming and destitute majority. Everywhere they are found—in the mines—thronging into the woods—in the prairies—gathered together in the cities—their number hardly ever defined, and indeed nearly undiscernible, awaiting the spiritual assistance which will guard them from the obloquy of ignorant strangers, and give them help against the weakness of their own hearts.

One of our correspondents very properly remarks that we cannot well comprehend the misery which tempts the forlorn Irishman to surrender his soul. The pleasant Sunday morning finds him surrounded by his family, and perhaps enjoying the consideration which his honesty and industry inspire. His neighbours throng around him, or it may be he mingles with them; and their common interests, their fears, hopes, and successes, may engage their consideration. The bell rings for church. It awakens a new feeling, and every one is astir. From motives very various, and with feelings very opposite, each and all move to their places of worship; some because "it is proper"; some because "the church is respectable"; some "because Mr. So-and-so is an excellent preacher"; and all, or nearly all, because it is what every one does,



and "one cannot be singular". The amount of interest or concern in what is taught is well illustrated by one of our correspondent's letters, who speaks of a gentleman wishing to retain a Catholic priest for *his* congregation, as he had found one of that body "who preached up to his figure". Thus, when all are going to church, and few caring whither; when the language of every day, and the action corresponding with the language, lay down the absurdity of clinging to any form of "sound words"; when the very atmosphere around and above one exhales indifference, and every heart feels, as well as tongue speaks it, what a terrible temptation to a man to be obliged to stand alone! For a day, or two, or twenty, or a year, it may be, he will stand the torrent and breast the wave; but his strength is probably waning and his resolution flagging as old times are forgotten. He cannot bear the taunt of his neighbour and the isolation which he has himself to endure. His children, too, who have had no teaching from the old land, and who have heard scoffers, before their hearts had felt the impression of deep principle, turn against him. He often yields; and even if he do not, his grandchildren give up his name, lest his "folly" should bring a blush upon the face of their apostacy. God, the Church, and their country, have been all denied. Millions have been faithful, and it is a miracle. How many thousands upon thousands have been lost to religion and country! None can tell.

We want to save our people, and we need to labour earnestly, because the battle is not for their fortunes, their honours, or even their lives—life may end to-day, and must end soon,—the battle is for the souls of those who are dear to us—it is for eternity!

And, also, from the direct assaults of paid propagan-

dists, the condition of our countrymen, and of all those to whom charity binds us in sympathy, is sadly dangerous and incessantly calling for our interposition. The prosperity of England has immovably fixed the idea in the mind of that nation, that money can accomplish everything. Hence, money is unsparingly contributed and boundlessly squandered with almost the single object of overthrowing the faith of the Catholic world. Many men of sincere zeal, and many of sincere indifference, and no few of political design, lend their purses and their countenance to those movements. For those latter, it is sufficient that footing is obtained in foreign nations, and agents made ready for the commands of party, while the Catholics are bought, or at all events pursued by one kind of annoyance or another, which seems to be a satisfaction and a remuneration even to those who have no great share of religion to stimulate them. If the Catholic Church combined in a system of proselytism, or boasted continually of converts without names and churches without place, very likely no amount of abuse would be spared; "liberty" would be said to have suffered unjustly, and tyranny to have constrained the consciences of men, or the missionaries would be said to support by the power of lies what the power of the Almighty had abandoned. But all these things change both name and nature when the Church is the object of attack, and England, or English gold, the aggressor. Were we to quote from the Reports of those proselytizing associations, we should simply astonish without edifying our readers. Such wonderful capacity for invention, and such wonderful credulity in believing, would be deemed impossible, if we had not the printed book and the columns of pounds, shillings, and pence, which make absurdities marketable. But the crowds of ministers and ministers' families, preachers and



preachers' families, catechists and catechists' families, which persecute the Catholics on every shore, may be seen from the following sums expended by only *five* societies (out of a score) during the last year:—

Society for the Propagation of the Christian Religion,	£76,826	10	4
Society for the Propagation of the Gospel in Foreign Parts,	104,470	0	0
Christian Missionary Association,	123,174	12	9
Bible Society,	138,749	17	3
Wesleyan Society,	179,205	8	2

Here is a sum of over *six hundred and twenty-two thousand four hundred and twenty-four pounds* spent in one year by five societies in England alone, with the single purpose of making shipwreck of the faith of our poor people and spreading heresy among pagans! If we add the efforts of America and of the Colonies, what an army of evil have not the poor souls to oppose, who have nothing to protect them but the faithful land that the sword could not conquer and money could not buy, and the few missionaries which the same poor land can send to interpose!

We have said that the main object of the enormous outlay just specified, is the corruption of Catholics who are tried by misfortune or abandoned to their bad passions. In this we said truly: for, although there may be and are exceptions to the operation of the proselytizing principle, the rule is to assail the Catholics rather than to convert the pagan; and even when the latter has nominally adopted his nominal Christianity, he will be found much more to detest the Catholic Church, than to believe in the existence of a SAVIOUR. The ready combination of all the sects in hostility to the truth, proves that they went out from us because they were not of us, and that an influence more powerful than all the agencies of the



Earth directs and preserves the Church of Jesus Christ.

It is distressing to be also obliged to state that the missionaries have frequently to contend with official and military influence, from which they should expect protection rather than opposition. Catholics appear to forfeit the very rights of citizenship if they love their religion, and to find in the dispensers and guardians of justice only the patrons of sects. Whether the grave errors which have been committed, and the frightful consequences which have been witnessed in India, shall tend to improve such anomalous relations between Catholics and those whom they contribute to support, time only can tell.

In view of such an amount of work to be accomplished, and so much difficulty to be overcome, mere philosophy would be inclined to despair. How can Ireland, even with such aid as she may derive from foreign countries,—how can she meet thousands of adversaries and millions of money? In resources she has only the sacrifice made by poverty to a duty of charity; and in missionaries, however numerous may be the soldiers who present themselves for the conflict, her power of sending them forth must be limited by her narrow means. All this, however, is nothing—nothing to make us despair—nay, it is something to make us hope, almost feel certain of victory. The modern Catholicity of England sprang principally from Irish poverty. Irish poverty has given the overwhelming numbers of Catholics which fill the Scottish churches; it has made the majestic hierarchy of America; it will accomplish the remaining portion of its mission. God manifestly points out its destiny—the very same which He gave to the ignominy of the cross and the weakness of the Apostolate. With Him means are only names: Omnipotence promises victory,

and more readily where human power is vain. "The weak things have been chosen to confound the strong", precisely "that no flesh should glory in His sight". We know in whom we have trusted, and the great seal of our hope is our apparent insufficiency, if we do the small duty which belongs to ourselves. We can do little—in fact, we can do nothing; but, nevertheless, God Almighty often, as in this case, leaves His glory dependent upon our charity, to bind Himself, our race, and us, in one mysterious bond of holy love; leaving others to our guardianship, but requiring at our hands an account of the stewardship which He has paternally confided. This nation has through long ages been the agent of His supreme mercy, and most active when the cross which she bore was crushing her to the earth in apparently hopeless agony.

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#### STATE OF THE COLLEGE.

THE condition of All Hallows continues to prosper and to progress with such rapidity, that we may well hope the Divine blessing watches over it and fructifies a hundred-fold the labours and sacrifices of its patrons. Commencing its work at the close of 1842, amid difficulties which to many appeared insurmountable, its founder, FATHER JOHN HAND, with the greatness of a humility which knew how to suffer and hope, admitted one student within its walls. This one FATHER HAND soon beheld increased to thirty, and three years saw the numbers raised to sixty or more. The venerable and toil-worn father of the Institution, sighing for more exertion, and thankful for the mercy which blessed him with success, was then taken away, and the College appeared destined



to a rude and trying ordeal ; but the Providence which had inspired FATHER HAND filled the heart of the country with charity like his own, and the progress of the establishment was never stayed. In successive years the students became eighty, ninety, over a hundred, a hundred and twenty, a hundred and forty; and, this year, *one hundred and seventy* zealous young Levites await the call of the Saviour, to "go forth and teach all nations", and to "preach the Gospel to every living creature", but particularly to "the domestics of faith", so dear to those whom they have left behind them. This number, too, great as it may appear, might in Ireland be quadrupled, were means at the Directors' command; and, alas ! a glance at the correspondence will demonstrate that ten times as many would be only a portion of the ministry needed to reclaim, to save, and to preserve the souls which call by charity for our mercy.

We would beg to remind the benevolent, who are capable of fulfilling the great obligation of diffusing the Gospel, that every part of Ireland overflows with youth anxious to devote themselves to the work of the Missions. Indeed, the number so disposed would be quite incredible to any who are not aware that this country has in every age been distinguished by holy philanthropy in the cause of Christ. But the services of many of them are unavailable for want of means. The parents are well satisfied to surrender their children for ever, and often to labour and economize for their support and education, and, it may be, to lay burdens upon other members of the humble family for the purpose of rearing up one, at least, for the altar of God. But they can do no more. Small as the sum of ten pounds a-year and the little incidental expenses, may be, the father cannot afford even so much ; and thus many sigh in hopeless desire



for the field where the holy cross is to be raised up, and the fight of faith is to be fought, by the weak who are promised victory.

*Ten pounds per annum will be sufficient to insure one student for the missions; or a sum which, when funded, produces ten pounds a-year, will found a place for ever.* Of course, this advantage arises from the goodness of the foreign prelates, who pay half the necessary College pension for their subjects.

The Directors have to acknowledge the founding of several such places, which enable the College to receive a number from the ranks of those alluded to above—ranks where merit is struggling with narrow means, and where the energetic virtue of humble life gives promise of the long and zealous labours which will be crowned by many a hundred souls' redemption.

It is no less interesting than edifying to see the exertions made by the clergymen, formerly students of the College, to found places for the education of youth. They see the awful necessity under their eyes. The feeling which first attracted them to the Missions becomes intensified by the presence of that which hitherto they had only figured to their minds; and we have no doubt that, with a struggle, and often not without feeling themselves straitened more than they reveal, they send home the means to accomplish their holy designs.

It may not be without its utility to state that of course the great mass of the students of All Hallows pay their own way—many of them not receiving even the assistance of any Bishop during their course. The condition of such students as the latter, differs from that of the others in one respect only—they are free to select their own field of labour, provided they be deemed fitted for the place and population, and that

such field be not in Ireland. Every student, on entering All Hallows, sunders his ties with home—thenceforward “he has no country but the Church”, and its humblest children are his people. It is obvious that education in such an institution implies a solemn contract of devotion to the Foreign Missions. For those Missions only the house has been established—for such Missions the Directors have given their labours and the students obtain their education—for the same Missions the faithful who contribute to the College give their liberal alms: and hence in the rules of the College it is expressly stated, that “any one entering All Hallows and studying for a home mission, shall be held guilty of fraud”.

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#### THE NEW BUILDINGS.

IN prosecution of the original design, the Directors have continued the new buildings, which are destined to become such a monument of the faith of Ireland in our day. The designs and plans are, we need not say, by Mr. J. J. McCarthy, the eminent architect, who continues to superintend the erections. The portion of the building at present being raised is the western wing. It will afford some additional halls, which the College requires, and accommodation for fifty additional students. The community owe to Mr. Connolly, their builder, the expression of an acknowledgment, merited not less by the perfect manner in which he has fulfilled all his contracts, than by the great liberality which, at every period, has marked his dealings and distinguished his contributions to our funds.

The new buildings are, for the purposes of correct



ecclesiastical training, not only useful but essential. Health, convenience, literary progress, well-formed habits, and the moral training which creates them all, require such places for study, recreation, repose, and devotion, as will harmonize with the objects which Directors and students contemplate, and will nourish the energies both of body and mind for the duties of that great future which awaits the Missionaries' zeal. The Directors felt and feel that all those who desire a Missionary College, desire one which shall be worthy the faith of the country, and equal to the responsibilities which it undertakes. In raising a Missionary College, they feel assured that Ireland wished a perfect one—worthy of herself, and somewhat commensurate with missionary need. Hence the Directors have not hesitated in proceeding. They felt that they only represented the mind of the country, and were happy to believe that they had the sanctioning approval of Almighty God.

It is quite true that in taking the step of continuing the buildings, the Directors have incurred a responsibility of about *eight thousand pounds*; but they believe that they have not been over sanguine or imprudent. In times of great sorrow and distress, Ireland shared her little with the work of men's salvation, and raised All Hallows as a "messenger of good tidings" to those who flew away from a country of graves, and found themselves in lands of darkness and infidelity. God has since then raised the heavy hand and blessed our country for her patience and devotion. She will therefore perfect the work which she has begun, and in prosperity imitate God's beneficence, as in adversity she endeavoured to lighten the stroke of His visitation. That this spirit is in the country, the contribution of the "labouring man" named in the letter from Birr, and many others of a like nature,



sufficiently attest. Many of the clergy, whose names will be found in our lists in due time, are giving us the helping hand of brotherhood—giving in their own share, and collecting for us in their parishes; many more are preparing to do so; and the faithful—they who have hitherto given the Missions the benefit of their prayers and alms, and many who hitherto have not been able to help us, but who now can give aid—the faithful will help on a work in which union with Jesus Christ, conformity to Himself and His Spirit, are so obvious, that a word need not be spoken to impress them.

However, the Directors beg that all the friends of the Missions will at such a juncture give them their intercessions and contributions. Whether by parochial subscription, donation, bequest, or prayer, we beg aid for the work. And most particularly from our friends—formerly our companions and alumni here—for its own sake and for sake of edification, the Directors will beg an early remembrance.

The College has many friends particularly in the United States of America. In England and Scotland the number is considerable also. We are sure they will remember that whatever they accomplish for the Missionary College is destined to return to themselves, bearing "health upon its wing", and eternal joy as a reward; for whatever is received from them has for its destiny, like some returning stream, to flow only whence it came, and bring power and riches along with it. Those countries have received from Ireland already, in the education of Missionaries for them, tens of thousands of pounds: any which they send back will be repaid tenfold even in the mere material calculation.

## THE NEW SEMINARY.

THE Directors long felt the necessity of some place near the College, and yet separate from it, which might enable them to admit youth at an earlier age than otherwise they would be inclined to assume the responsibility of, and also where some severer portions of the College discipline might be relaxed in favour of youth and youthful constitutional delicacy. The advantages of such an establishment are obvious. Youth having been received so early, the entire formation of their habits is placed in the Directors' hands; before the world can exercise much influence upon them, they are armed against its approach; their minds are accustomed from the earliest days to contemplate the difficulties and duties of the time to come; and thus what otherwise might be a trial is encountered as a familiar duty, and they are introduced to the sanctuary with the "wisdom of the serpent and the simplicity of the dove". Independently of this, however, the Directors had no sufficient accommodation for any students below the philosophy year. Health should be jeopardized or numbers dismissed, if some place were not procured to answer the purposes of a preparatory seminary.

God, in His great mercy, opened for the College the doors of Belmont House, Stillorgan, within four miles of Dublin.

The munificent lover of the Missions, who, a year or little more since, gave £2,500 to the College as a thanksgiving for the definition of the IMMACULATE CONCEPTION, having heard of our embarrassment and our wishes, discovered that BELMONT was for sale; and having purchased and paid for it with his own money, he presented it to All Hallows as a training seminary for its less advanced classes. There are now



found in it nearly fifty students, whom, but for this noble act of charity, it would have been impracticable to accommodate. We are not permitted to mention our great benefactor's name, but the "angels" of those "little ones, who always see the face of the Father", have spoken it in and from the ends of the Earth, for everywhere his beneficence has made itself felt among the destitute and unhappy.

#### RESOURCES OF THE COLLEGE.

THE supporters of the Institution will perceive with gratification that the list of subscribers and donors continues to evidence the undiminished zeal and liberality of the people of Ireland. Much has been accomplished by their lordships the Bishops, who have always been the fostering fathers of the College; and the Clergy, by their offerings, frequently unsolicited, and almost always a sacrifice, have given an example to their flocks of the duty of doing to others as the charity of past ages has done unto us, to impart to them the Gospel of Divine love. No power but that of the Almighty could have inspired such devotion to the foreign missions, and it is not too much to say, that the people were worthy of such graces.

We remark in passing that the contributions to ALL HALLOWS, even increased by the munificent sums collected for the "PROPAGATION OF THE FAITH", do not represent more than a fractional part of the exertion which Ireland makes for the missions. Almost two hundred priests, whom the College has already sent forth, tell us of an amount of devotion which money will never illustrate. How many hearts were wrung by separation! how many hopes were overthrown!



Not only the old parents, but sisters, brothers, and the circle of early friends, have had a share in the offering. With the consciousness in many a case that the farewell was to be for ever, the child of the family was freely given to the glory of God and the necessities of the emigrant and the pagan. In mere money, too, what must the rearing and education of such a number have demanded! If from their youth to their departure the sum be placed at two hundred pounds each, the large result of £40,000 will have been given in this way to the missions in about fourteen years.

We have spoken elsewhere of the great benefactor, whose name in the eye of the Almighty will ever be associated with the work which All Hallows shall accomplish. As we intimated, he forbids us to make known the source of so many blessings to the missions and joy to ourselves. But we may say that his princely donations never interfere with the steady, rich current of annual beneficence with which he visits the College and the poorest missionaries whom it sends forth. Thousands upon thousands pray for him, and in the regions of everlasting bliss many a happy soul will acknowledge the saving faith derived from that hidden benefactor's charity.

Some items among the subscriptions will be hailed by every one with delight. We refer to the contributions given by the clergymen who studied in All Hallows College. Among them are some who thought of their *Alma Mater* before they remembered themselves—they gave their earliest acquisitions to obtain new aid for the work to which they had consecrated their lives. Others have endeavoured to found places for students, and thus to perpetuate their labours in the vineyard; and some have gone forth among their flocks to teach them the supreme charity of saving souls to God, and have collected the alms of the

faithful, far away, to secure the much-needed supply of missionaries where the labourers are few. Many, very many indeed, only await the prudent opportunity of exerting themselves to prove still further the spirit with which the children of All Hallows really are alive; and it is not too much to hope for the day when the alumni of the College shall themselves be nearly equal to its necessities. We do not deem exhortations necessary where we have so many evidences of good will; but we may say, that no one of them should decline to exert himself because of the supposed insignificance of his assistance. Where so many are concerned and solicitous, the great total ought to be found productive; and they should remember that a peculiar value is to be attached to any endeavour of theirs, as proving the earnestness of soul with which they have embraced the missions, and the love which they cherish for the home in which their minds grew.

It is not required to report under this head what we have remarked before. The new buildings are a necessity that could not be overlooked. Correct ecclesiastical training, the comfort which is essential to free the mind for the important studies of an ecclesiastical course, and even the health of so many who desired to devote their lives to the apostolic work of preaching the Gospel to every living creature, required that the Directors should incur the responsibility. They have done so freely; they feel confident that they have done so safely. Even though *eight thousand pounds* be a great sum, they believe that the love of Ireland for the glory of God, the enlightenment of the pagan, and the relief of the expatriated, is infinitely beyond it, and they confidently rely upon those who have already expended so much, that, having built the house, they will finish it.

The parochial subscriptions would be a most effec-



tive way of helping to meet the liabilities referred to. Two years ago some were made with little inconvenience to the many who have little, and none to the few who have much. The pence of the poor brought their blessing, and they were liberally given in a cause which the poor have so much at heart as to send priests to the emigrants who toil in a foreign land, and who sigh for the happy days when an altar and a sacrifice made them feel that the figure of the world passeth away, and that man's true life commences beyond its borders. We do not of course call upon those kind friends of the institution, the parish clergymen, who have done so much, to repeat their Christian offices; but we have strong hopes that many who have been impeded by temporary difficulties, will this year be enabled to render us effective assistance. We would earnestly beg of any of the parish clergymen who deem the presence of one of the Directors useful on such an occasion, to send his instructions to the College, and he will find them punctually and exactly attended to.

How much may be done by continual though confined exertion, is seen by the work of the Presentation Convent, George's Hill, Dublin. No year passes by in which the good religious are not able to hand over, by the collection of the school children and others, over £20; and this year, in addition to the pecuniary assistance valuable ecclesiastical furniture, a rich alb, etc., show us what zeal like that of those holy nuns can do in the cause of Heaven and God's holy Church. We may hope that so noble an example shall not be lost or those who love our Lord Jesus Christ, and who wish that His name should be great among the Gentiles.

There is one source of revenue which we cannot omit, and to which the friends of All Hallows will feel a gratitude commensurate with our obligations. Contemplating the same great objects of human redemp-



tion and progress, the Missionary College and the Missionary should be equally ineffective, if God had not warmed the heart of charity to support and succour them by such aids as the SOCIETY FOR THE PROPAGATION OF THE FAITH. With affectionate interest the Central Councils contemplated the need and the mission of All Hallows College. With sentiments holy as fraternal, the Councils expressed their sympathy. As they could, and when they could, they bestowed upon the institution all the aid which they could command, and their words of encouragement have ever been as valuable as their gifts in stimulating, edifying, and rewarding. We feel certain that the people of this country, to whom All Hallows belongs and to whom it is dear, will appreciate the following beautiful communication, which shows how true is the heart and liberal the hand of Continental Catholicity to us who demand help in seasonable time.

Paris, le 22 Décembre, 1856.

MONSIEUR LE SUPERIEUR,

Nous avons l'honneur de vous informer que les Conseils Centraux de l'Œuvre de la Propagation de la Foi ont alloué, d'un commun accord, au Collège d'All Hallows la somme de quatorze mille francs pour l'année 1856.

Selon l'usage et à raison de l'éventualité de nos recettes, le cinquième de cette somme ne deviendra définitif que l'après la clôture de l'exercice actuel.

Vous bénirez avec nous, Monsieur le Supérieur, la Divine Providence, de ce que la charité a traversé, sans se ralentir, les difficiles épreuves de ces derniers tems, et de ce qu'il nous est donné encore de faire parvenir ses pieuses libéralités jusqu' aux extrémités du monde.

Heureux d'avoir pu comprendre votre établissement dans cette consolante repartition, nous avons dû cependant tenir compte de l'état trop insuffisant de nos recettes en présence du nombre toujours croissant des missions : nous n'avons pas fait tout ce que nous aurions voulu faire ; mais nous avons espéré que le Seigneur multiplierait au centuple par vos mains ce que nous pouvions donner, et nous nous tenons étroitement unis, dans cette pensée, à vos travaux si féconds en résultats consolants pour l'Eglise.

Que les nouvelles légions sacerdotales, formées par vos soins, continuent à se répandre dans le monde! qu'elles aillent consoler au loin et raffermir dans la Foi les enfants exilés de la fidèle Irlande! Si une pieuse reconnaissance les accompagne, elle n'est pas moins due à la sainte retraite où ces âmes généreuses ont puisé le dévouement, l'énergie, la science, et toutes les vertus sacerdotales qui les ont préparées aux combats du Seigneur.

Nous devons donc nous réjouir de voir que l'utilité de vos établissements est comprise, et que les fidèles de l'Irlande et de l'Angleterre contribuent avec empressement à leur érection. Nous ne voyons pas avec moins de satisfaction la diminution sensible du chiffre de la dette dont vous aviez à supporter le fardeau. Puisse, au milieu de ces heureux progrès, notre coopération, malheureusement trop limitée par nos ressources, vous être du moins un témoignage de la sincérité de nos vœux, et de notre sympathie la plus vive!

Veillez agréer la nouvelle assurance des sentiments respectueux avec lesquels.

Nous avons l'honneur d'être,

Monsieur le Supérieur,

Vos très humbles et très obéissants serviteurs,

(Pour de Glazeux le Conseil Central de Paris).

Le Révérend Docteur Woodlock,  
Supérieur du Collège d'All Hallows,  
à Drumcondra.

[Translation.]

Paris, 22nd December, 1856.

MR. PRESIDENT,

We have the honour to inform you that the Central Councils of the Society of the Propagation of the Faith, have together allocated to All Hallows College the sum of fourteen thousand francs for the year 1856.

As usual, and according to the state of our receipts as may happen, one-fifth of this sum will not become definitive until after the closing of our accounts, now in course.

With us, Mr. President, you will bless Divine Providence that charity has gone through the hard trials of these late times without growing remiss, and that it is granted us again to extend its pious bounty even to the ends of the Earth.

Happy in having been enabled to comprise your house in this consoling distribution, we must needs, however, take into account the very insufficient state of our receipts, considering the ever-increasing number of missions. We have not done all that we should



have wished to do; but we have trusted that the Lord will multiply a hundred-fold through your hands what we are able to give; and, in this thought, we hold ourselves closely united to your labours, so fruitful of results consoling to the Church.

May fresh legions of priests, formed under your care, continue to spread themselves over the world! May they go to carry consolation afar off, and to confirm the Faith of the exiled children of faithful Erin! If they be remarkable for pious gratitude, it is not the less to that blessed retreat it is due, where generous souls have acquired the devotion, energy, knowledge, and all the priestly virtues which have prepared them for the battles of the Lord.

We must rejoice then to see your buildings finished, and that the faithful of Ireland and England zealously contribute to their erection. We observe with no less satisfaction the sensible diminution in amount of the debt, the enormous burden of which you have had to support. Throughout this happy progress let our coöperation, unhappily too much limited by our resources, be at least a testimony to you of the sincerity of our good wishes and of our most lively sympathy.

Accept anew the assurance of our most respectful regards, with which we have the honour to be,

Mr. President,

Your very humble and obedient servants,  
(for the Central Council of Paris).

FOUR of the Priests educated in All Hallows have this year presented themselves before the "Lord of the harvest"—the Rev. Mr. Rooney, Cawnpore; Rev. D. Dogherty, Madras; Rev. E. Farrelly, Boston; and Rev. Luke Hand, Sydney.

The details of the demise of all but one will be read in the Correspondence. They laboured on till the sun set, and a thousand-fold was in their industrious hands. They had lived to die, and worked to live the life which begins the immortality of love. Calmly they laid them down. When all thought them only a little way on the road, the MASTER stopped their pilgrimage. They had accomplished in a brief



time that which was worth the labour of centuries. Far away they felt at home, and amid strangers they were not lonely, for they saw the light of the countenance of the Lord.

Of Father Rooney, of Cawnpore, we can only say that, though his death was terrible, it was grand and holy. Taken from his confessional while distributing Christ's benedictions, only a few minutes afterwards he hung lifeless from a tree near his own dwelling. He may without presumption be called All Hallows' first martyr. Readily the Mahometan would have spared the life of a priest who would deny the faith which he had been consecrated to propagate. His death was confession and testimony. Early in youth Mr. Rooney devoted himself to exile and suffering. With a noble capacity, he mastered his academical studies, and with a noble humility he was ever more ready to conceal than to parade his industry and talent. To the firm mind of manhood he united the playfulness and simplicity of infancy, and an honest frankness that directly impressed itself and ever created regard. None more loved by his companions, professors or alumni—and the only one unconscious of the deserts which inspired esteem. INDIA was his selection, because India was in need and many feared it. Full of love for India, he landed on her shores about ten years ago, and India gave him the death of a felon and a martyr. Although we may feel certain he prays for us, for him and all we add, *R.I.P.*

#### CONCLUSION.

THE close of FIFTY-SEVEN is not less worthy of thanks giving and joy, than that of Fifty-six. One hundred and seventy in course of preparation, and

twelve gone to represent the charity of the faithful and the mercy of God in every part of the Earth, manifest the blessing of Divine Providence. Into the wilderness—along the lonely by-path—through the trackless wilds—amid the confusion of the camp—in the presence of death and slaughter—in the hamlet where no traveller's footstep approaches—up the mountain where curiosity never climbs—in churches, hospitals, crowded alleys, where sin, sorrow, shame, or poverty called for help, or solace, or pardon, the supporters of ALL HALLOWS have sent a messenger of Jesus Christ. To the poor Irishman, India lost some of its horrors—to the unhappy pagan there, hope held forth her hands; the exile in Australia hailed a deliverer; and the Bushman knelt to receive the sign of the cross. North and south in the Great Republic, churches and schools attest the labours and perseverance of those who have raised them, and the names of the founders will be familiar in the College they have left. The West Indies—Canada—everywhere the English tongue is heard, the name of ALL HALLOWS is remembered, and a prayer for its benefactors ascends to the skies.

Let us be thankful to Him who has wrought the great work. "The Lord hath wrought this, and it is wonderful in our eyes". Assuredly here is consolation and enjoyment. Hearts made happy—civilization spread—souls snatched from the brink of Hell—the old recovered—the young corrected and informed—the work that is to last for eternity fairly done. Money has never purchased, sense or pride has never experienced, a gratification which, to the reasonable soul, is so full, so superabounding, as that of being like to Him whose mission was to heal the broken of heart and to preach the Gospel to the poor.



## CORRESPONDENCE.

POEM OF A. DE VERE, ESQ.

WE have been honoured with the following beautiful effusion from the pen of Aubrey de Vere, Esq., whose name is now so interwoven with the Catholic lyrics of our tongue. Certainly God will not "forget that race at home" whose exertions are stimulated and whose intelligence is directed by souls like Mr. de Vere's. Accompanying the poem was a letter full of Christian wisdom, from which we have been permitted to make the following extract. We appreciate deeply the sympathy and kind estimate of Mr. de Vere, and are grateful for his permission to indulge the friends of "All Hallows" with a perusal of his thoughtful lines :—

Currah Chase, Adare,  
January 13, 1858.

MY DEAR DR. O'BRIEN,

... It sounds odd to call by the name of "All Hallows" a poem in the last stanza alone of which the name occurs. "All Hallows" was, notwithstanding, the animating idea that filled my mind during the composition of the verses. The poem came into existence in consequence of a long train of meditation, in which I had been thinking that the true strength of Ireland—her "*cause*" especially, and the *soul* of all that she has been contending for during centuries—is her Catholic faith. In proportion as she is true to that, she will be true to herself; and to it she will be true in proportion as she is inspired by that Catholic *charity* which must have been her's of old when she was a great missionary country. I have heard people decry her Society



for the "Propagation of the Faith" on the economical ground that we have enough to do with our money at home. True Christian zeal breaks through these narrow limits, and in so doing perfects that strength through which alone religion can achieve its triumph at home. Old Rome never conquered Italy till she returned to the task after conquering half the world. Our Faith will never take the place it is entitled to demand, and competent to attain, here at home, till it has planted the cross over a wider field; and when it has thus triumphed, half the other things that Ireland needs will fall into her lap unsought. You can easily see how such a train of thought has "All Hallows" for its conclusion. \* \* \* \* \*

Yours very faithfully,

AUBREY DE VERE.

Rev. Dr. O'Brien.

### All Hallows; or, Ireland's Hope.

I trod once more the place of tombs—  
 Black Yews, and Elders full in flower,  
 Oppressed me with forlorn perfumes,  
 Pathetic breath of arch and tower.  
 The ivy on the cloister wall  
 Waved, gusty, with a silver gleam;  
 Down dropped the moon; the billow's fall  
 In moulds of music shaped my dream.

In sleep a funeral chaunt I heard,  
 A "De Profundis" far below;  
 On the long grass the raindrops stirred,  
 As when the distant tempests blow:  
 Then slowly, like a heaving sea,  
 The graves were troubled all around;  
 And two by two, and three by three,  
 The monks ascended from the ground.

From sin absolved, redeemed from tears,  
 There stood they, beautiful and calm,  
 The brethren of a thousand years,  
 With lifted front and palm to palm!  
 On Heaven they gazed in holy trance:  
 Low streamed their beards and tresses hoar;  
 And each transfigured countenance  
 The Benedictine impress bore.

Down on the earth my brows I laid :

In these, His Saints, I worshipped God :

And then returned that grief which made

My heart, since youth, a frozen clod.

"O ye", I wept, "whose woes are past,

"Behold these prostrate shrines and stones!

"To these can life return at last?

\* "Can Spirit descend into these bones?"

By Angels borne, the Holy Rood

Encircled thrice the churchyard bound :—

They paced behind it; paced in blood,

With feet transfix'd, but foreheads crowned!

And thrice they sang that hymn benign,

Which angels sang when Christ was born

And thrice I wept, ere yet the brine

Shook with the first wan flakes of morn.

The smile of him 'the end who knows

At last went o'er them as I spake ;

Their white locks shone like mountain snows

On which the orient mornings break.

They stood; they pointed to the West;

And lo! where darkness late had frowned,

Sea-born there rose the citied crest

Of countless kingdoms, turret-crowned!

"Not only these, the fanes o'erthrown,

"Shall rise", they said, "but myriads more

"The seed, far hence by tempests blown,

"Still sleeps on yon expectant shore.

"Send forth, sad isle, thy reaper bands!

"Assert and pass thine old renown!

"Not here, but in remotest lands,

"For thee thy sons shall weave the crown"

They spake, and like a cloud down sank

The just and filial grief of years :—

Mine eyes that light celestial drank,

Which shines but o'er the seas of tears.

Thy mission flashed before me plain,

O thou by many woes annealed!

And I discerned how axe and chain

Had thy great destinies signed and sealed.

\* "Can these dry bones live?"

The seed that grows must seem to die : —

In thee, when Earthly hope was none,

The Heaven-born faith of days gone by,

By martyrdom matured, lived on ;

Concealed, like limbs of royal mould

'Neath some Egyptian pyramid,

Or Phidian shapes in cities old

Below Vesuvian ashes hid.

And therefore by a Power divine

Each temporal aid was frustrated :

Tyrone, Tyrconnell, Geraldine,—

In vain they fought, in vain they bled.

Successive 'neath the usurping hand

Sank ill-starred Mary, erring James :—

Nor Spain nor France might wield the brand

Which, for her own, Religion claims.

Arise, long stricken ! mightier far

Are they that fight for God and thee

Than those who swell the adverse war !

Sad prophet ! raise thy head and see :

Behold, with eyes no longer wronged

By mists the infected lowland breeds,

The hills of Heaven all round thee thronged

With fiery chariots, and with steeds !

The years baptized in blood are thine ;

The exile's prayer from many a strand ;

The wrongs of Helot hosts that pine

Poor outcasts on their native land.

Angels and Saints from Heaven down-bent,

Watch thy long conflict without pause ;

And the Most Holy Sacrament

From all thine altars pleads thy cause !

O great through Suffering, rise at last

Through kindred Action tenfold great !

Thy future calls on thee thy past

(Its soul survives) to consummate !

Let women weep ; let children moan :

Rise, men and brethren, to the fight :

One Cause hath Earth, and one alone :

For it—the cause of God—unite !



Hope of my country! House of God!  
 All Hallows! Blessed feet are those  
 By which thy shadowy courts are trod  
 Ere yet the breeze of morning blows!  
 Blessed the winds that waft them forth  
 To victory o'er the rough sea foam—  
 That Race to God which conquers Earth—  
 Can God forget that Race at home?

AUBREY DE VERE.

Currah Chase,  
 December 16, 1857.

## IRELAND.

THE necessities of the missions are doubtless very deep and wide-spread. Instead of diminishing, too, they are growing rapidly, and every year will add to the claim on Christian charity for help on which time and eternity are depending. But even in the face of such demands, and all the material resources which they require, the characteristic love of Ireland for the missions is assuring, because working incessantly in the hearts of the earnest children of toil. Witness the following note. An humble labourer, after his personal demands, which likely enough he limited to economize for men's salvation, has £1 5s. Many a mode of expending a sum, which to him must have been considerable, must have presented itself. What a special impression from God must have been made upon his heart who, among all the objects which his mind suggested, selected the one of sending priests to his poor countrymen far away, and light and life to the hopeless and helpless pagan! Poor Ireland is still the country of Cataldus, Columbanus, Killian, Virgilius, and the other great souls of love and labour that made the moral desert of the past bloom as the rose.

Birr, 20th January, 1858.

VERY REV. SIR,

I beg to enclose you draft £1 5s. 3d., *which amount has been paid me for All Hallows College, by Mr. Thomas O'Meara, a poor labouring man, but a noble-hearted fellow, from the county Tipperary. He said it was all the money he had, and if he had more he would give it.* This is his second subscription.

I am, Very Rev. Sir, yours very faithfully,

WILLIAM MEARA.

Very Rev. Dr. Woodlock, All Hallows.

## CANADA.

August 25, 1857, Seminary of Montreal.

DEAR DR. WOODLOCK,

You must look upon me as one of the most ungrateful of all your children, as one who has forgotten all that he owes to All Hallows, in having allowed more than a twelvemonth to elapse without sending even a little word of congratulation on the prosperous state of the College. But such is not the case. Oh! I can assure you that I have forgotten none of the benefits that I received from you; I remember well every act of kindness, every gentle word that I was indebted to you for. I may have been negligent indeed, but do not call me ungrateful.

I intended long ere this to have satisfied the desire of my own heart by communicating to you whatever might interest you in the state of our countrymen and our religion in Montreal; but I was prevented from doing so by the following causes.

You know that when I came to Montreal I was appointed by our Superior-General as professor of Dogmatic Theology in our seminary. The position was one which pleased me for many reasons. First, it gave me an opportunity of acquiring knowledge that I felt I wanted, of perfecting what I had already acquired, and of adding as much as possible to my very limited store of information. It enabled me also to study the wants of our mission here with greater calmness than if I was actually engaged in it. I felt happy then in the seminary; but unfortunately my health began to grow weaker, study and confinement began to tell upon me; and at length I saw that I could not much longer perform my duties either with credit to myself or with advantage to our students; so that I was forced to request our superior to allow me to enter upon the active life of the ministry. Thus, for the last year, I have been labouring amongst



our Irish people. My health, however, continued weak for a long time, and it is only now, after having spent about a month in taking the sea air, that I feel myself once more becoming quite strong and active. But this was not the only reason of my silence. At the distribution of employments, which takes place every year at the beginning of October, I got for my portion the care of that part of the city which we call here the "Quebec Suburbs". (In order that you may understand what I may have hereafter to tell you of duties in Montreal, you must bear in mind that the entire city is divided into three portions—the "City", properly so called, in the centre; "Griffintown", one extremity where the Irish form the vast majority; and the "Quebec Suburbs", where the Canadian population is the largest, but where the Irish still are very numerous.) Now, in the two former districts, that of the "City" and of Griffintown, we have two very fine churches for the Irish—namely, St. Patrick's and St. Anne's; whereas in the third we had only a large chapel dedicated to our great national patroness, St. Bridget. This chapel would have answered us well enough if we could have obtained its exclusive use; but it was also destined for catechism for the boys of the Christian schools; so that we could only have the use of it for *one hour* every Sunday morning, and the same in the evening. Our house would have willingly remedied this by building us another church, but it could not: its debts were too numerous, and it had more than it could well manage already on its hands; for it has just completed a new church, which has cost £25,000; and the new seminary that I spoke to you about in my former letter, is now nearly finished, and has already cost about £30,000. With these weighty burdens, it did not wish to undertake a new church, but I received from our superior permission to appeal to our Irish congregation, with the promise that if I got as much money as would finish about half the church, he would undertake the rest. The appeal was made, and the success that attended it surpassed all our belief. I was but a young priest, scarcely known to the people, and yet in three months I collected over £1,000. I have now in bank over £1,200, and in a few weeks we will begin to lay the foundations of the new Church.

Such, dear Sir, are some of the reasons which prevented me from writing to you sooner. I was so occupied with the collection, along with the other duties of the ministry, that I had not much time to spare. But I trust I shall make amends by my future diligence for any fault that I may have committed, and that you will have no reason to think that the snows of Canada have cooled my affection for my first ecclesiastical home, or for him who was in it as a father to me.

I have seen some All Hallows' students lately, whilst I was in Boston—Mr. Rogers, who is at the Bishop's; Mr. Lennon, who left



the College before my time, and who is in very poor health. Mr. Branagan unfortunately I could not see; he was from home when I called, but I am told that no one can enjoy better health.

Poor Mr. Farrelly, who went to Ireland for his health, and was obliged to come back without being improved, died last week, regretted by his fellow-priests.

I cannot conclude without thanking you for the kindness with which you fulfilled the request I made some time ago. Remember me to all the directors.

Adieu, dear Dr. Woodlock, and believe me ever your affectionate child,

MICHAEL O'FARRELL, Priest.

Quebec Seminary, September 8, 1857.

MY DEAR DR. O'BRIEN,

I am sure you will agree with me in saying that it is time for me to fulfil the promise I made of writing you a letter at my departure from All Hallows. Do not think for a moment that my long silence arose from forgetfulness or a coolness of affection; for the longer the children of All Hallows are separated from its peaceful and sacred precincts, the more affectionately will their memories return to their *Alma Mater* and its directors. In my letter to Mgr. Woodlock I made some remarks on the state of things here; but being only a very short time in Quebec at the time I wrote that letter, those remarks must have been necessarily superficial. During the past year I got up a pretty fair idea of the general state of things in Canada. During the vacations I have been to all the principal parts of the city, and to some of the most picturesque parts of the country around Quebec. By endeavouring to give a more accurate and general description of the present state of things here, I shall be only complying with your request and with the request of Mgr. Woodlock.

Let me first make a few remarks on the discovery of the northern part of the New World. The discovery of America having led to the settlement of the colonies in the South, which opened so sudden and fruitful a source of wealth to Spain, the attention of France was naturally directed to a similar enterprise for the extension of her power and enlargement of commerce, in the erection of a new colony, which would pour, after a short interval, into her harbours the newly-developed riches of the western hemisphere. John Verrazzani, an enterprising seaman, was accordingly commissioned by Francis the First, in the year 1524, to undertake a voyage to the west. The first land at which he arrived was Florida, from which he proceeded

northward along the coast as far as the 50th degree of latitude, and returned to Europe after taking possession of the country, under the title of New France. Having made an accurate survey of the shores along which he passed, comprising the principal portion of the seaboard of the United States, he presented to the king on his return the fruits of his labour. With regard to the success of his after-visits, there seems to have been some obscurity. His successor was Jacques Cartier, who was engaged in 1534 to conduct this enterprise. After anchoring for a few days in the harbour of Newfoundland, he proceeded along the coast of Labrador, and crossing the gulf to which he gave the name of St. Lawrence, it being on or about the eve of the festival of the glorious martyr St. Lawrence, he anchored in a bay which he called, from the intense heat, the *Baie des Chaleurs*. At Gaspé he remained a few days, and had some intercourse with the natives, two of whom he conciliated so as to get them on board, and carried with him to France, to which he returned after making but little further progress up the river. His representations induced the king to equip another expedition of three vessels, with which he sailed in the following year. Passing between the Isle of Anticosti and the northern shore, he explored the St. Lawrence until he arrived at an island to which he gave the name of Bacchus, from the profusion of wild vines with which it abounded. This is now the beautiful Island of Orleans. Here he went on shore, accompanied by the Indians whom he had taken with him on his former voyage, and whose favourable account of the treatment they had received conciliated at once the good will of the natives. On the following day their chief, Donnacona, paid Jacques Cartier a visit in state, attended by his followers, in twelve canoes, and mutual protestations of friendship took place on the occasion. Having secured thus happily a friendly intercourse with the natives, Cartier proceeded up the river in search of a secure place of anchorage for his fleet. At the mouth of the little river he found the desired haven, on which he conferred the name of Port de Ste. Croix. (This name was subsequently changed for that of St. Charles, in honour of the Grand Vicar of Pontoise, Charles des Boües, who founded the first mission of Recollets in Canada). Near the spot where he anchored stood the Indian village Stadacona, to-day our great Catholic city, Quebec. He set sail soon after with his pinnace and two other boats to visit Hochelaga, another Indian village which stood upon the site now occupied by the city of Montreal. Here his reception by the natives was equally warm. The village was found to consist of fifty huts placed at the foot of a mountain, on which Jacques Cartier was led to confer the title of Mont Royal, from the beautiful view which it commanded. He returned to Port de Ste. Croix, where he found his people securing his vessels within



a pallisade, as he had made up his mind to pass the winter here. In May, 1536, he returned to France, taking with him the chief Donnacona and several other Indians, who created no little sensation at the French court, but did not long survive their departure from their native forests. To give a full history of the after-exploits of Cartier and those who succeeded him, would be too much for this narrow space; but at all events several expeditions took place in succession, and a company of merchants was formed for carrying on a trade in furs, and in 1603 a squadron was sent out under the charge of Samuel de Champlain, geographer to the king, who anchored at a place which, he says, the Indians called Quebec. Here the beauty and capaciousness of the harbour, and the natural strength of the promontory under which he anchored, suggested it as the most suitable site for a fort; and for him (the pious Champlain) was reserved the honour of founding the first permanent colony of France in the New World. At the time of his arrival, the village of Hochelaga had dwindled away to a few huts, and wore so insignificant an aspect that he does not appear to have lauded there. Stadacona also, which, in the time of Jacques Cartier, was a village of some importance, and the residence of the chief, was also much reduced in extent, and, from the silence of Champlain on the subject, seems to have lost the name it had previously borne, owing, no doubt, to its being occupied by a different tribe of the Hurons, its former possessors having migrated to the banks of the Sagueny. The brave Champlain lost no time in clearing the woods and erecting houses for the new settlers; and having been so prudent as to cultivate a good understanding with the natives in his vicinity, the affairs of the new settlement seemed to be fixed on a permanent footing. The exertions of Champlain for the advancement of the new colony were judicious and unremitting, till, in 1628, England sent an expedition against the yet infant settlement. Their first act was to burn the establishment of Cape Tourmonte, which was commenced by Champlain for the rearing of oxen. The year following they returned, before aid had arrived from France. The new settlers had been for some time before contending with the rigours of a famine, and having almost no hopes of receiving aid, they saw with fear the autumn approach. In the month of July, 1629, three vessels having the English flag were seen in the harbour of Quebec. They were commanded by Louis and Thomas Kirk, Huguenots, natives of Dieppe, who passed to the service of Great Britain. Champlain was obliged to yield to the famine which attacked him from within, and to the forces which threatened from abroad. He returned to France with a few of his countrymen, leaving others at Quebec under the government of Kirk. The population of Quebec at this time did not number a hundred persons; and Montreal and



Three Rivers comprised but a few log huts, which were required for the purposes of fishing and carrying on the trade with the natives. At the expiration of three years, the colony was restored to France by the treaty of St. Germain-en-Laye, and Champlain returned once more to resume the charge of the infant settlement. By him new settlements were formed, forests cut down, houses built up: by him was cut down the lofty elm and the knotty oak, which occupied the spot where to-day stands the old and the very grand cathedral of Quebec. At his solicitation the French missionary sacrificed father and mother, relations and country, and braved the billows of the deep, to plant the cross, the royal standard of salvation, in the New World, and to break the bread of life to the poor Indian who sat in darkness, and to whom the name of Christ was as yet unknown.

Having given a preliminary sketch of the origin of Quebec, let me now make a few remarks on its present state. Quebec, as we have already seen, was, about two centuries ago, a little village where a few savage Indians dwelt; to-day, it is a city containing some sixty thousand inhabitants. It is naturally divided into upper and lower towns. The former comprises that portion which lies within the fortifications, and contains nearly all the principal buildings of ancient or modern erection—the Grand and Petit Séminaire, University, Bishop's palace, and cathedral, the military edifices, public offices, and government buildings, together with the residences of the principal inhabitants. The lower town, as its position denotes, is the commercial quarter, and comprises within its crowded space the Exchange, Custom-house, banks, mercantile offices, and other buildings in which the important commercial business of this Catholic city is carried on.

Quebec is the Gibraltar of America. The line of fortifications enclosing the upper town and the citadel on Cape Diamond is about two miles and three quarters in extent. From the southern point of the citadel, directly opposite the St. Lawrence, to the artillery barracks—nearly two-thirds of the whole line—the fortifications consist of a massive and handsome wall erected on the perpendicular rock, protected by several batteries of various strength placed at intervals along the wall, the most formidable being known as the "Grand Battery", immediately in the rear of the seminary garden and House of Assembly. This consists of a line of 32-pounders, which command the basin. The height of this rock, which presents so inaccessible a barrier as to demand but little aid from art, is 345 feet, at Cape Diamond, above the level of the river. A rather sudden declination from the glacis to Durham Terrace reduces its height at the latter about 115 feet, and a gradual descent takes place from that point to the northern extremity of the wall, where

it exhibits a perpendicular elevation of nearly a hundred feet. The western side of the city, from the artillery barracks to the southern angle of the cape, is deficient in that natural strength so fully developed in the rest of the line; and its weakness has therefore been covered by a combination of regular works, consisting of ramparts, bastions, ditch, and glacis. These are further strengthened by out-works, which render their approaches by St. Louis' Gate and St. John's Gate exceedingly hazardous. Formidable batteries also protect this portion of the works. The approaches to the city through the fortified wall just described are afforded by five gates. The two alluded to above afford ingress from their respective suburbs on a line with the upper town; three others communicate with the lower town and suburb of St. Roch's—Prescott, Hope, and Palace Gates, which are strongly protected by batteries and loop-holes for musketry. In order to strengthen the defence of the city on the west, four Martello towers were erected on the Plains of Abraham; their construction is exceedingly solid, and the platform on the top is furnished with guns of heavy calibre. The height of these towers is about fifty feet. The noble fortress on Cape Diamond is invariably one of the first objects of inspection with strangers. Respectable visitors can procure tickets of admission at the office of the town major, without which it is impossible to obtain access to it. The inspection of the citadel is only permitted under certain restrictions. The works, which are of a very elaborate character, surprise us at once by the strength and beauty of their construction. I do not pretend to offer here any detailed description of the works; let it suffice to say, that the citadel contains within its area, which covers about fifty acres, ample accommodation for the garrison and materials of war, and it is calculated would afford an asylum for the inhabitants and their property, should necessity require it. The public garden, though not extensive, is very pretty. It was formerly attached to the garden of the chateau from which it is divided by Des Carrieres Street. In the chateau garden, which extends along the wall from the foot of the glacis to the terrace, is a battery consisting of eight guns of different calibre. The length of this garden is 180 yards, with a breadth of 70 yards. The Place d'Armes, which adjoins the site of the Castle of St. Louis, is an open square with a circular turf in the centre enclosed by chains. It assumes a very animated aspect from the presence of the Quebec Driving Club, who make this square their usual starting place. The esplanade, which lies below the ramparts between St. Louis' and St. John's Gate, is a level green extending 273 yards, with an average breadth of eighty yards, except at the St. Ursula bastion, where it increases to 120 yards. In summer, the different guards required for the city are mounted here every morning: it has long been the usual parade ground for



the troops, and is used for the annual muster of the militia. At a short distance from St. Louis' Gate, at the foot of the rampart, is a powder magazine enclosed by a stone wall. The adjoining ramparts, which afford an uninterrupted walk from the citadel to the artillery barracks, passing over St. Louis' and St. John's Gates, are very interesting. As you descend towards the latter gate, the view opens before you of the beautiful valley of the St. Charles, which takes its serpentine course between richly-cultivated farms until it joins the St. Lawrence. This scene is rich, attractive, and full of variety. The white cottages and spire of the village of Charlebourg on the rising ground in the distance, sparkle in the rays of the sun; while, in the immediate vicinity, the attention is arrested by the crowded suburb of St. Roch, which extends itself at the feet of the spectator. The great church of St. Roch, with its two lofty spires, the marine and general hospitals, are the principal buildings in this suburb, upon which the eye rests with interest. Behold again, with admiration, this great Catholic city, the Gibraltar of America, but a few centuries ago Stadacona, the little village of a few Indians!

A few words on the first missions of Canada cannot fail to be very interesting to you; for they are, in fact, replete with interest. From one extremity of Canada to the other, there is not a district which is not inscribed in the annals of Catholic missions, as the theatre of the zeal and often the martyrdom of her apostles. Let us cast a glance over the country at the commencement of its mission history. It was only in the year 1615 that four priests of the Recollet Order, at the solicitation of the pious Champlain, arrived in Quebec, and there and then the bread of life was broken for the first time to the poor benighted savage of the forest. It was then a field of extent and difficulty. This country, now studded with cities and towns, traversed by the steam-car and the lightning telegraph, was then almost an unbroken forest. No city raised to Heaven spire or dome; no plough turned up the rich alluvial soil; no metal dug from the bowels of the Earth had been fashioned into instruments to aid man in the arts of peace and war: the simplest arts of civilized life were unknown; the whole country was occupied by small but hostile tribes, so numerous that almost every river and every lake has handed down the name of a distinct tribe. The Algonquin or Algic family occupied the whole basin of the St. Lawrence and its lakes, the western valley of the Mississippi down to the 55th degree of latitude, and the whole Atlantic shore to about the same parallel. The Huron-Iroquois extended from Lakes Huron and Ontario, in a solid body or in scattered clans, to North Carolina. Of the Algonquin tribes, all on the borders of Canada were gained in process of time to the faith. Above the St. Lawrence, bordering on the Es-



quimaux of Labrador, and stretching off towards Hudson's Bay, were the Montagnais; below the gulf lay the Gaspesians and Mic-Macs, or Souriquois, occupying the present colonies of New Brunswick and Nova Scotia. Such was the field now presented to the French missionaries. It was one entangled with difficulties and obstacles to the progress of the Gospel. Far spread were the families above mentioned; they were cut up into clans, each with a dialect of its own. Between them existed wars of frequent occurrence, even between clans of the same family. Although polytheism did not exist, although they all recognized one Supreme Being, the Creator of all, although they preserved many of the early traditions of the human race, the idea of the fall of man, of the Redeemer, of the expiatory power of blood, of the spirits above us, yet, sad spectacle of human misery! they nowhere adored the God whom they knew, nowhere did they offer Him sacrifice, or address Him in prayer. In private life polygamy existed; woman was a slave of the husband; lust was unchecked even by the laws of nature, and every excess prevailed. If, to redeem this, crimes of other descriptions, theft and violence, were rare in the villages, in war every cruelty was wreaked on the captive, and every stranger was his enemy, war an ordinary occupation, and scalps torn from prostrate foes, the only mark of rank. The country itself presented a thousand obstacles: there was danger from flood, danger from wild beasts, danger from the roving savage, danger from false friends, danger from the furious rapids on rivers, danger of loss of sight, of health, and of limbs in the new, strange life of an Indian wigwam. Here a missionary is frozen to death, there another sinks beneath the heat of a western prairie; here Brebeuf is killed by the enemies of his flock, and Segura, by an apostate; Denis and Menard die in the wilderness; Dobbeau is blown up at sea, Noyrot wrecked on the shore. But these dangers never deterred the missionary. In the language of the great American historian: "The Jesuit never receded one foot". These were the obstacles in the career of the missionary, but with the word of power, "Go teach all nations", ringing in his ear, the missionary rushed forward to execute the command, to teach all, to announce to all, to convert the elect, or, if such was God's will, to labour in vain, except so far as the accomplishment of a command can never be in vain. The missions of Quebec stretched along the valley of the St. Lawrence and the great lakes to the valley of the Mississippi, and, descending it, met those of the Spaniards on the south; while to the north they passed at Hudson's over the traces of the northmen. Champlain, founder of Quebec, deeply sensible of the duty of Christian powers to extend the Gospel, justly deeming the conversion of the heathen more glorious than the conquest of a kingdom, soon sought a body of

missionaries to sow the seed of Christianity on the St. Lawrence among the many tribes whom his conciliating courtesy had won. The Recollets above mentioned, a branch of the Franciscans, who had revived all the fervour of their order's early days, and were then recently established in France, listened to his call; and in 1615 three priests and one lay-brother came over to begin their labours. The field, as we have already said, was one of trouble and difficulty. The Montagnais on the Sagueny, and the Algonquins Proper on the St. Lawrence and Ottawa, split up into various petty tribes, all nomadic, and relying chiefly on hunting and fishing, presented a field appalling in its difficulty, as they had no villages, and the work of conversion seemed to require a missionary for every wandering hunter's lodge. Allied to these, though distinct in origin and language, were a tribe on the banks of Lake Huron, by themselves, in their own tongue, called Wendats, by the French, Hurons. One Recollet proceeded to this tribe, while his companions remained to labour among the Algonquins and Montagnais on the St. Lawrence. These three great missions continued under the Franciscans alone till 1625, when three Jesuits, on their invitation, arrived to aid them. Both orders then laboured side by side, and though death threatened them on every side, still undaunted they went forth, like true heralds of the cross, disregarding the arrows of death which aimed at them from every quarter, they traversed the wild and pathless woods in search of the poor savage to whom the name of Christ was yet unknown. They laboured in the glorious conflict of the Lord till 1629, when England seized the yet infant settlement, and carried off the missionaries. The country being restored to France, the Jesuits returned in 1633, resumed the work already begun, and, for nearly half a century, contended with paganism in the northern wilds. Henceforth, Quebec became a centre, whence Jesuit missionaries were sent far and wide. Zeal and enthusiasm for the mission cause were soon excited in France, particularly in the Society of Jesus; its friends and patrons and the younger Jesuits burned with a new ardour to labour among the Indians of the New World. Noblemen left camp and court to enter the Order, in the hope of participating in the work of the missionaries: a son of the Marquis de Gamache founded the Jesuit College of Quebec by his zeal and devotedness. Even the convents of women partook the general zeal: the Ursuline and Hospital Nuns came to show the Indians Christianity in practice—tending the sick and instructing the young; while Canada itself raised a new society to aid them. Quebec, though then but an infant settlement, sent forth apostolic labourers to face death in every shape, as champions of the cross. The same missionary will appear at different times in missions the most distant from each other; now toiling amid the snows of Maine, or amid the snow and ice of Hud-



son's Bay ; then at Sault St. Mary's, or among the Illinois, on the upland plains of Missouri. To give a full history of the first missionaries among the Indians of the New World, would fill volumes. In the mean time I will let you hear some of their sufferings. As I have already remarked, it was a field replete with difficulties and encompassed with dangers. Quebec was the centre from which the brave martyrs went forth ; their extensive mission field consisted of various Indian tribes, differing in manners, customs, and dialects, and, most disastrous of all, at continual war with each other. They were so remote from civilization, that modesty seemed almost unknown to them. Their ideas of religion and creation were as different as their languages from those of other nations. Their notions of our first parents were, that a woman named Maentsic, driven or flying from Heaven, fell into the abyss of waters ; the turtle and beaver, after long consultation and many efforts, at last brought her up to the Earth ; resting on this, she became the mother of two sons—Tawiscaron and Joreskeha, the latter of whom slew his brother. This Joureskeha is regarded as the sun, and his son Tharonhiowagon or Aireskoi was regarded as the great deity ; yet, no definite idea existed as to his nature, whether man or god. According to some, the first progeny of this woman were certain animals, from whom the various tribes descended, each of which bears as a token the animal from which it sprung. Such were the notions of the poor savages of the wilderness amongst whom the poor priest, fearless and dauntless, eager to bring into the true fold those poor Indians, commenced the great work of evangelism. Often did those champions of the Gospel see the crosses on their little dwelling torn down—the furious votaries of the demon enter their cabins—tomahawks quiver over their heads—their crucifixes torn from them, and themselves cruelly beaten—yet, amid all this, the zealous envoys of the Gospel did not falter or shrink from their perilous duties. They visited every village, and used every effort to reach the sick and rouse them to forsake idolatry or sin. Often a missionary, after toiling all day through the snow, reached a village to be repulsed, or entered it to be watched as a sorcerer ; but their perseverance triumphed, and they all passed the ordeal scatheless, after having borne salvation to hundreds.

The first missionaries in Canada had not only to endure hardships and encounter dangers of every kind, but also to suffer deaths the most terrible at the hands of those savages for whose conversion and salvation they left country and home. The most horrible tortures were inflicted on the two soldiers of the cross, Father John de Brebeuf and Father Gabriel Lalemant, whose names are distinguished in the Canada missions. In 1649 those two holy men received the glorious crown of martyrdom. Their deaths were



as follows : Brebeuf had his hands cut off ; while Lalemant's flesh quivered with the awl and pointed irons thrust into every part of his body. This did not suffice ; a fire, kindled near, soon reddened their hatchets, and these they forced under the armpits and between the thighs of the sufferers ; while to Brebeuf they gave a collar of those burning weapons ; and then the missionaries stood with those glowing irons seething and consuming them to their very vitals. Amid the din rose the voice of an old Huron missionary, consoling his converts, denouncing God's judgments on the unbelievers, till his executioners crushed his mouth with a stone, cut off his nose and lips, and thrust a brand into his mouth, so that his throat and tongue, burnt and swollen, refused their office. They had left Lalemant, and now stopped to devise some new plan of torture. Often had they seen Brebeuf pour the vivifying waters on the head of the dying. An infernal thought seizes them : they resolve to baptize him. While the rest dance like fiends around him, slicing off his flesh to devour it before his eyes, or burning his wounds with red hot stones or hatchets, these placed a cauldron on the fire. " Echon", cried the mockers—for such was his Huron name—" Echon", thou hast told us that the more we suffer here, the greater will be our crown in Heaven ; thank us, then, for we are laying up for thee a priceless one in Heaven". When the water was boiled, they tore off his scalp, and thrice, in derision of baptism, poured the water over his head, amid the loud shout of the unbelievers. The eye of the martyr was now dim, and the torturers, unable from first to last to wring from his lips one sigh of pain, were eager to close the scene. Hacking off his feet, they clove open his chest, took out his noble heart, and devoured it. Thus, Canada saw her soil fertilized with the blood of Father John de Brebeuf, the real founder of the mission, a man whom the church of France glories in having produced—as a missionary, unequalled for his real ability, untiring exertion, and steady perseverance ; as a servant of God, one whose virtues the Rota could pronounce heroic, patient in toil, hardships, suffering, and privation ; a man of prayer, of deep and tender piety, of inflamed love for God, in whom and for whom he did and suffered all ; as a martyr, one of the most glorious in the annals of martyrs, for the variety and atrocity of his sufferings. Gabriel Lalemant had cast himself at the feet of Brebeuf to kiss his glorious wounds ; but he had been torn away, and, after he had been wrapped in pieces of bark, left for a time. When his superior had expired, they set fire to this covering. As the flame curled around him, Father Lalemant, whose delicate frame, unused to toil, could not resist the pain, raised his hands on high, and invoked the aid of Heaven. Gratified by this expression of pain, his tormentors resolved to prolong his agony ; and through the long night added torture to

torture, to see the writhing of the young priest. He, too, underwent the mockery of baptism. "We baptize thee", said the wretches, "that thou mayest be blessed in Heaven; for without a good baptism one cannot be saved". He, too, saw his flesh devoured before his eyes, or cut off in wanton cruelty. Every inch of his body from head to foot was charred and burnt; his very eyes were put out by the hot coals put into them. At last, when the sun had risen on the 17th of March, 1649, they closed his long martyrdom by tomahawking him, and left his body a black mangled mass. There are several others too numerous to enumerate, who underwent similar tortures. Hence, the poor missionary could not enter a more difficult field of labour than this in which those savage Indians dwelt; but the blood of the martyrs is the seed of Christianity. The seed was sown in Canada; it was watered with the blood of those holy champions of Christ, and it produced a hundredfold. Canada, a short time ago known only to the Indian savage and to the wild animal of the forest, is to-day a Catholic country, the people of which are the most happy, the most pious, and perhaps the most free in the world. Canada, a few centuries ago a wild and pathless wilderness, is to-day a populous country, crowded with cities and flourishing towns, farmers and mechanics, so much so that an Irishman travelling through Canada stands and looks to every side, and exclaims—"Certainly this country is in no way different from my own old country". And as the stranger sails up the beautiful St. Lawrence, gazing with admiration on the beauty of the numerous villages and the splendour of their Catholic churches, as he turns the island of Orleans, and for the first time gets a view of the oldest and the most Catholic city in the New World, he casts his eyes with silent admiration on the numerous steeples and spires of Catholic churches and convents, and finally asks himself, "Am I approaching the centre of Catholicity itself?" And it is in reality the centre of Catholicity in the New World; for, as we have seen, Quebec has been the centre from which the brave martyrs and missionaries went forth to sow the seed of Catholicity all over this vast continent. Quebec is the first and oldest see in the New World. In 1674 the illustrious, pious, intrepid, and indefatigable Francois Xavier de Laval Montmorency was appointed Bishop of Quebec by Pope Clement the Tenth. Under the protection of this holy prelate, the seed of Christianity, yet moist with the blood of the martyrs, increased and daily grew stronger. His exertions, labours, and sacrifices, in the grand cause of Catholicity are of so noble a description that none but a true man of God could achieve them. Numerous are the houses of religion established by Mgr. Laval, and amongst those houses is one above the rest, worthy of mention, viz., the Grand Seminary of Quebec, within the hallowed walls of which I have the honour to reside. The Grand and Petit



Seminaire of Quebec, founded in 1663, by François de Laval, the first Bishop of Quebec, is the first and oldest in the New World; it has given to the church of Canada bishops and priests of sincere piety and profound learning, indefatigable labourers in the cause of religion. There is not a bishop, from Mgr. Laval down to the present, that has not done great things for the advancement of religion in Quebec. The Convent of the Sisters of Charity, at present one of the most flourishing establishments in the city, the beauty and magnificence of which immediately attract the eye of the stranger, has been founded by his Grace the present Archbishop of Quebec. By his lordship, the Administrator and Bishop of Floa, there has been built a new church, one of the first in Canada, with two spires some 200 feet in height. His Grace the Archbishop is quite superannuated, though during the summer he sat on his throne at High Mass, and gave his archiepiscopal benediction; and though laden with the infirmities of old age, still the politeness, affability, and meekness which at all times and on all occasions he has manifested to all persons are still the same. With regard to the Administrator, Mgr. Baillargeon, if ever the qualities and virtues of the first preachers of the Gospel were to be found in a bishop, he is one who possesses them in an eminent manner. He is always ready to redress the wants of all, no matter from what country or clime they may have come. He is a father to all: all have access to him; and like the prince of pastors, he loves and helps the poor especially. I myself know this by experience; for I have found in him a father and a brother. He is, in fact, idolized by his priests and by his people, and *ab imo pectore*, I pray God may give him a long and happy life over the all-important diocese, the administratorship of which at present rests in his hands. The piety and sanctity of the priests of this diocese leaves no room for rivalry. They live in the greatest frugality, an exact copy of which is to be found at their Archbishop's table. I saw here last week, in the Grand Seminary, over a hundred parish priests of this archdiocese on their annual retreat. This is no more than one-half of the clergy of the diocese. About the 8th of this month the retreat of the curates is to commence. They make their retreat at the archiepiscopal palace. The parish priests and curates have this same opportunity every year: they only look for the advancement of religion and the beauty of their churches. There is not to be found in the world priests or people having a greater taste for churches and everything connected with churches than the Canadians. I saw in the cathedral two sets of vestments which his lordship the administrator brought from Lyons, one of which cost £800, and the other, £500. Go into the poorest church in the country, and you will find different suits of vestments for every colour through the year, copes, etc.



With regard to the climate, it is true the winter is pretty severe, but extremely healthy. The snow falls about the 1st of December, and disappears in April. I think that you will find in no part of the world people of a more advanced age than in Lower Canada. It is not at all unusual to see persons here over a hundred years of age. I saw myself an old man nearly a hundred years of age here, and he appeared as straight and as lively as a man of seventy in Ireland. The salubrity of Canada is sufficiently proved by its cloudless skies, its elastic air, and almost entire absence of fogs. The atmosphere is quite dry and healthy, and has a most invigorating effect upon the spirits. The autumn here is beautiful, lingering on with its blue sky till the month of December. The soil in Canada is very rich; the snow is of the greatest possible use to it, being a natural fertilizer; and as soon as the spring sets in, vegetation and crops start up with amazing rapidity. I think there is not a happier farmer in the world than the Canadian farmer, and, let me add, a more polite or refined farmer. Go into the poorest house in any country parish the hospitality, cordiality, and refinement you meet with there make you with difficulty believe that such people could have always lived in such a place.

With regard to religion, not a freer people—there can be no opposition, for the country is purely Catholic, and Catholicity is daily assuming a grander position; for Catholic edifices are yearly rising up and showing their white towers and spires in the bright sunshine of Catholic Canada. Quebec, the great stronghold of Catholicity, though yet a new city and in a new world, has done more, or at least as much, for the establishment of our holy religion as any city in the old world—of course I do not include the Eternal City. It has raised a university which, I need not hesitate to say, is the most superb building in the world. The extent of those buildings is such that not less than half, or at least a great portion, of the day would be sufficient to visit them all. It is an honour to Canada. The university is furnished with professors of medicine and law, abler than which at the present day are not to be found. Between the *Grand* and *Petit Seminaires* there are about thirty professors. I am sure you and the other superiors of All Hallows will be glad to hear that I passed a very happy year in the *Grand Seminaire*: I passed a very pleasant vacation also. I was to Montreal for some time, and after in the country, with the exception of two weeks that I stayed at the bishop's, during which time I had the honour of seeing all the bishops of Canada assist at a private council in the archbishop's palace. Let me mention that in the Grand Seminary of Quebec there is a library of fifteen thousand volumes; and when the library in the university will be arranged, as it will early this year, it is expected to stand at some sixty thousand volumes. The spacious halls of this

great garden of literature are crowded this year with ecclesiastics, having on the one side students of law and medicine, and on the other, philosophers, rhetoricians, humanists, etc., etc. Canada is a country in which establishments of this kind are of great importance and utility; for the Canadians have a great taste for giving professions to their children, and, like Ireland, for educating them for the priesthood also. With regard to the female portion of the people of Canada, I think there is no country that gives more nuns to the solitude of the convent.

Time and study permit me to go no further, and really you cannot complain of a short letter; but if you complain at all it must be of a long one; but the little information which I have endeavoured to give you could not be put into shorter space.

Please give my love and kindest respects to all the superiors of the house. Recommending myself to your pious prayers and to the prayers of the community, believe me, my dear Dr. O'Brien, to be your devoted child in Christ,

HUGH GLEESON.

Very Rev. R. O'Brien.

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Barrie, Upper Canada, 29th September, 1857.

VERY REV. SIR,

I perused with great satisfaction the Eighth Annual Report of All Hallows' College, which you had the kindness to forward to me. I would be glad to receive a copy of this year's report, should you think proper to send me one when it is ready, and so on for the subsequent years. I hope some time to acknowledge that favour in the best way I shall be able. All Hallows' College ought to be dear to every member of the great Catholic community, but particularly to those like myself, who have been fortunate enough to be sheltered under its paternal roof. Indeed I feel proud to be looked upon as a child of that house of God, where I received so much kindness at the hands of its devoted directors.

My beloved and venerated bishop paid you a visit some time ago. Hence I will refrain from giving you any details regarding the diocese, his lordship having done it in a satisfactory manner. I will content myself with telling you that our holy religion is progressing rapidly in the diocese. At Toronto it has a beautiful college, with zealous professors, where our Canadian youth is trained as satisfactorily as in our old European houses of education. A large and comfortable House of Providence will be opened in a few weeks, where our old and helpless immigrants will receive all the care they need. New and commodious churches are put up in every part of the diocese. This year particularly we see the number of priests



considerably increased. And let that number be yet augmented, and more Catholic separate schools established, and in less than twenty years, the Catholic religion will be in as satisfactory a condition as in any part of this New World.

I have told you already that my mission lies on the north part of the diocese of Toronto, between the Lake Simex and the Lake Huron. On an extent of ground of about a hundred miles in length and seventy miles in breadth, there are some 2,800 Catholics, most of them Irish immigrants, some French Canadians, a few Indians, and a few of Scotch origin. The greatest part are settled on land, and their condition is the best, both religiously and temporally speaking. As the soil in general is fertile, after a few years of hard and steady labour, they are in a pretty comfortable way of living; and, besides, they stick better to their religious principles, and rear their children in the fear and love of God. There are only as yet four churches in the mission at the present time in a pretty good condition: one in Barrie, where I reside, another at a distance of eleven miles from Barrie, another, of twenty-two, and the last of thirty miles. There are two other places where the congregation is large enough for having a church. We expect to be able to build one there next year. For the other parts of the mission, we say Mass in the houses, and we have people to teach catechism in every little district.

I am happy amongst the Irish people: I like them. In my excursions amongst them, we very often speak of old Ireland; and what love have these good people for their native land and for those they have left behind them! How glad they are when they hear that the condition of their countrymen at home is getting better!—how many sighs am I witness of on these occasions!—how often did I see big tears falling from the eyes of many? When they meet one another, their first words are: “What part of Ireland do you come from?”—“Have you any news about our old country?” and so on. How cordially they bless God then, when they are informed of such and such good news—as the building of a church, etc.

Please, Very Rev. Sir, give my best respects to every one of the professors. I expect that Mr. Bedford received the letter that I sent him the beginning of the year. Remember me to Father Schurr and Mr. Douglas, my master of English; and you, Very Rev. Sir, receive my most sincere respects, and be so good as to pray for me and my good people. I do not forget All Hallows nor you.

J. F. JAMOR.

To the Very Rev Dr. Woodlock, Dublin.

P.S.—I would thank you to send me the Seventh Report, which I did not read, along with the ninth.—J. F. J.

## UNITED STATES.

San Francisco, July 3, 1857.

VERY REV. DEAR DOCTOR,

I feel grateful for your favour of May 1st last, and March 6; and I must beg of you to accept my sincere thanks for your interest in behalf of this diocese. But as I see every day more and more the great necessity of priests here, I must ask of you to be so charitable as to do still more for me. Please to work with Father O'Connell, and to see if you could not find for me a few good priests. Two dozen of priests more would not meet the present wants. I feel the duty of procuring more priests so pressing on my conscience, that I would have left to-morrow for Ireland had I not been detained by weighty reasons. I believe it to be my great obligation to go and spend two months in Ireland, and to endeavour to obtain some clergymen. Please, my dear Doctor, to beg for me some good priests.

Your's truly in Christ,

✠ JOS. S. ALEMANNY,

Archbishop of San Francisco.

Very Rev. Dr. Woodlock, President, etc.

Macon, Bibb. Co. Geo. Sept. 9, 1857.

DEAR FATHER WOODLOCK,

Your long looked-for letter, dated July 20th, came to hand some three or four weeks ago. I have now spent one year and eight months in Georgia, and I think I am not far from the truth in saying that I have seen as much of the country during that time as any other man within the limits of the state. If a travelling priest be a missionary priest, then I am, undoubtedly, a missionary; and in the extent of my travelling warrant me in offering an opinion, I would say that the missionary life is not so insupportable as fear would represent it.

It is true that the missionary is sometimes subject to inconvenience and fatigue from occasional untimely calls and rough roads; but it is equally true that he fares no worse than other travellers. They complain not, though their object is, at best, but some uncertain speculation; and why should we complain, when we know that unless it be our own fault, the prize is certain?

We are endeavouring to do the work of God, who gives in this



life the hundred-fold reward, by the sweet consolations that smoothen down every rugged path that leads to His work, and who has promised eternal rewards hereafter.

Yes, my dear Dr. Woodlock, there is a happiness which none but the missionary can feel in being the bearer of the consolations of religion to those who, were it not for the missionary, must perish from spiritual want. I have often been summoned to attend the sick far away. Sometimes I made my journey through the woodlands by night. During that night many an anxious eye pierced the woodland-path to catch a glimpse of the priest approaching, and many a prayer (as I afterwards heard) was sent to the throne above, that he might not stray in the forest. I never heard of a priest losing his way on such an occasion. Could I express it in words, I would do so; but I cannot express the joy which I sometimes felt when arriving just at a time when every breath of the dying man was watched with breathless anxiety. All sorrow was suspended, because the priest had come. All sadness was turned into joy, and think you, did not the priest participate in the joy?

There are present to my mind a few scenes such as I have hinted at, which prove to me, at least, that God, even in this life, gives the hundred-fold reward to the priest engaged in the work of His ministry. So far from considering the travelling part of the missionary life either unendurable or severe, I have always found a pleasure in it that far more than compensated for the labour. Yet, I don't mean to say that the path of the missionary is strewn with flowers. Though the priest is greeted as a welcome visitor by the majority of the few Catholics scattered over the country, yet there are some who never care to see him. It is nothing extraordinary for the priest, when glancing around the room or log cabin where he is going to say Mass, to find the little flock *minus* a few who could attend; and it is a common thing to meet with some who always attend Mass, and pay a large proportion of the priest's travelling expenses, but who never approach the Sacraments. It would scarcely be possible to exaggerate were I to speak of the apathy and indifference which possess some people when once they are removed from the influence of religion. Still I can sympathise with the lukewarm. Sunday comes, and there is no church, no priest, no sacrifice! While their neighbours are going in little fashionable groups to church, the poor Catholics are forgotten-looking, and many, not having fortitude to bear up against the cold-hearted infidel sneer of Protestantism, yield and go off with the crowd, and thus they imbibe the frigidity, the worldliness of Protestantism.

Knowing as I do the traps that are laid for them, and the bitter sarcasms that are daily vomited forth by ignorant clowns upon Catholics and Catholicism, I can understand how tepidity, indevotion,

and indifference for sacraments can grow by little and little. When I read an article or letter in the Irish papers, written with a view to encourage emigration, I cannot restrain my indignant feelings. What fine "happy homes and altars free" they promise the emigrant when he leaves the verdant shores of his native land! Often do I feel inclined to wish paralyzed the hand of our "fireside philanthropists, great at the pen".

My dear Father Woodlock, I have often seen, aye, and *felt* too, the truth spoken by the pious Thomas á Kempis, that "those who travel abroad seldom become holy".

It is sad for the poor missionary to meet this; and his sadness becomes mortifying when he cannot remain long enough to remedy the evil.

The children that grow up in our little settlements are very defective in religious knowledge. I have heard the confessions of boys and girls naturally intelligent, but whom I could not admit to communion because they knew nothing of the blessed Sacraments; and yet they had almost arrived at a marriageable age. If there were more priests, more time could be devoted to those outposts, and, of course, more good could be done. I speak of good among Catholics only, for I have but little hope of much good among Protestants. After my first missionary tour, I did entertain a hope that some good could be done among them, and that hope was strengthened by my receiving into the church five adults, four of whom I baptized. But when I see that we have no churches, nor congregations even if we had churches, that the whole population (for the Catholics are a mere fraction) is Protestant, or rather anti-Catholic—I don't see, unless by a miracle of God's grace, how conversions are to be effected among them. The people of Georgia are certainly not Protestants, though we must call them by that name. I will give you an instance of our Protestantism. I have been invited to preach several times by the Protestants of a pretty large settlement or county town, which I often visit, and in which live thirteen Catholics. The first time they invited me, they told me that they wanted some one to preach them a sermon, because the preachers they had could preach none. There is but one church in the town; it is called the "Union Church". All denominations meet there, and the preachers—the Baptist, the Methodist, and the Presbyterian—preach each as his turn or Sunday comes, the same congregation attending all the sermons.

This church was thrown open to me, and the *Union congregation*, preachers and all, attended. No particular subject being mentioned, I preached on the gratitude which Christians owe to God, for having given to the world the blessing of a revealed religion. I explained what revealed religion was, by showing the superiority of its teachings compared with those which nature would dictate; and



after proving as well as I could that the first duty of every Christian is to believe not one or two, but all the truths taught by revealed religion, I developed at some length the Catholic definition of faith, and concluded by making a charge against what is called "common Christianity", for not believing in *all* the truths of revelation.

All were well pleased, unless the preachers; and, poor fellows, I sympathised with them, for my discourse drew out some hard sayings about them, which sayings were not muffled but spoken out. I have preached at the request of the people several times since, but always on some Catholic dogma. Lately, such a fuss was got up among the preachers about baptism, that they contradicted each other in the pulpit, so that many left off going to church altogether. I was invited last week to preach on baptism. I accepted the invitation. I knew, from general report, that the Baptist could and did prove, after his manner of proving, that the Methodist was wrong in sending to Hell, if not in words, at least by his doctrine, children that die without baptism. The Methodist, in his turn, proved the Baptist to be wrong, whose principles sent all children the same road. My object was to prove, but, of course, without saying it, that they were both wrong. I have succeeded in convincing a few that neither of them understood the subject, and that the Catholic view of the future state of unbaptized children is reasonable and charitable. Some who form no opinion on the subject of baptism, are nevertheless confirmed in the bad opinion which they entertained for their preachers. But generally I have defeated my whole scheme; for rather than be both shown up by the Catholic priest, they will compromise the matter—they will fight no more, and preachers and people will be the *Union congregation* again. Another instance—a right good one: it is so *rich and rare*, it would be a pity to lose it. A man of good standing in his own locality spent a fortnight in Macon. He came to Mass the two Sundays he was in town. He declared to some of the Catholics that he liked Catholic preaching better than he did Protestant preaching, and that as soon as he would go home he would use every means within his power to have the church in his settlement changed into a Catholic church, and the preachers into Catholic preachers. Make out his idea of Catholicism and Protestantism if you can, for it has defeated me. God help them!

Before closing this letter, I wish to say a word about the climate.

That it is warm there is no mistake. The ordinary summer sun raises the thermometer from 92° to 104° Fahrenheit. Sometimes it goes higher, yet very rarely. The evening brings but little coolness. The thermometer is frequently found 98° at sunset. I have seen it 93° three hours after sunset. Last summer was extremely hot: this summer has been extremely mild. With the exception of

about four or five weeks, it was like an Irish summer. There is a great deal of exaggeration abroad about the sicknesses of Georgia. I have seen nothing to alarm any one. There has not been so much sickness in Macon at one time in the memory of the present generation as there is just now; so says everybody. It is supposed that diseases arose from heavy rains, which fell towards the close of July. The diseases are chill and fever, bilious fever, and typhoid fever. Chill and fever is nothing thought of, and I believe it is common all over the continent. The other fevers are more serious, but are neither contagious nor dangerous. There has been but one death up to this. The southern diseases are, like many other things, more awful at a distance than when we approach them. I have seen seven-fold more sickness in some of the Irish cities during a severe winter or cold spring, than there is in Macon even now. The colds, the asthmas, and the fevers of Ireland are decidedly more fatal and more unmanageable than the fevers which I have seen in the south. I have been very busily engaged lately; indeed, the writing of this is after-hour work. I had to play a three-fold part. I was, priest for all, doctor for some, and even nurse for a few, having failed to procure nurses where they were wanting, for either charity or pay.

Though I have walked much during the sickness, under the strongest sun we had this summer, I have not felt unwell, thank God, even for a moment. I have written too much to say all I have to say about my dear *Alma Mater*. How delighted was I to hear of the increasing number of students, and of the glorious triumph of my fellow student, Rev. M. Costello, D.D. If ever industry deserved a reward, his deserves to be crowned with a doctor's cap. I don't forget to say Mass betimes for the College, but especially at "quarter tense", for those to be ordained.

I wonder shall I ever see my dear All Hallows again: whether or not, let me say *ex corde*, "*prosperare, procedere et regna*". Give a kind remembrance of me to all my dear and venerated professors, and expect shortly my little mite towards the funds.\* I would not like to lose the claim which the subscribers have on the prayers of your community.

If my *confreres*, Rev. Messrs. Hooke and O'Reilly, have not left for Savannah before this arrives, might I ask you to add to the books which you promised me, something containing a history of Galileo, the philosopher who was condemned at Rome for his bad theology. I had a letter from Father Hamilton a few days ago. He is well, and is doing vast good in Florida.

I will close this long letter, by asking your pious prayers for your's most affectionately in Christ,

JAMES HASSON.

To Father Woodlock.

\* Rev. J. Hasson has since sent his contribution to the College.



To the Very Rev. Father Bennett, College of All Hallows, Dublin.

Corpus Christi, Texas, October 24, 1857,

MY DEAR FATHER BENNETT,

On leaving All Hallows, I promised to write to you, and accordingly sent a letter in '53, of which I have heard nothing in Dr. Woodlock's very kind letter of October, '54; so I presume it did not reach you. But, I assure you, I often visit you in spirit and affection, and cherish a grateful remembrance of your true and unostentatious kindness to me. In my letter to Dr. Woodlock, I gave an outline of the scene of my poor and humble labours. Its boundaries were then of vast extent: they are now narrowed to the limits of eighty miles. The churches which I commenced in '53 are finished, and two of them under the care of other priests. To the zeal of one of these priests is chiefly due the completion of the first church which I commenced to build, and it is a splendid edifice. I built a church during the past, and part of the present year, in the little city of San Patricio de los Irlandeses.

During the years '53 and '54 I frequently rode day and night, to administer the last sacraments to the sick; I often broke down two, and sometimes three horses on a sick call; and duties involving such toil and hardships, superadded to the engrossing cares inseparable from the building of these churches, in localities far apart from each other, broke down my health, which had continued vigorous till an advanced period of '54. I was then so affected and enfeebled from a complication of diseases, that my recovery was deemed doubtful; but, hoping in God, I told all who prophesied my death, that the issue would prove that their inspiration was not "from above". I did not regard myself as predicting under prophetic influence, but the issue proved that I chanced to be correct, and no doubt you will be glad to hear that I am myself again—vigorous, healthy, and happy. Thus, my protracted sickness and my varied and engrossing duties are the explanation of my long silence. The completion of the church of Corpus Christi was very much retarded by my sickness; but, glory be to God! it is now finished—beautiful in architectural design and development, the admiration of all who visit this little city, and a creditable memorial of the peculiar charity and zeal of the poor Irish, whose holy ambition, through our many difficulties, was for a preëminence in the good work. Not through lack of reverence or admiration for the exalted virtues and merits of the great St. Bernard, but, rather, influenced by an inalienable zeal of seeing the name of poor Ireland's patron often, and in a prominent position, I got inscribed on a marble slab in the tower, "St. Patrick's Church, Corpus Christi".

Since my letter to Dr. Woodlock, I have had only two conver-

sions—an American gentleman and an English lady. This city is yet but in infancy; its prospects are encouraging. Of the sectaries, the Methodists alone have a church here, and Pugin could not distinguish it from an Irish barn; but the vociferous ejaculations and frenzied declamation, arresting the attention of all that pass by, clearly tell the pious worshippers within. However, for my part, I should not regret to see a dozen kindred edifices raised around me, for, all teaching conflicting doctrines, and respectively contradicting each other, on the authority of "the divine Word", prove more conclusively than Bossuet could, that theirs is not the prerogative to teach the divine and immutable doctrines of Christ. I may be mistaken, but such are my views.

The Methodists are very pious after their own fashion: to dance is a capital sin, incurring excommunication *ipso facto*; to sing even the sweetest of Moore's melodies, is a crime scandalously offensive; but to put away a wife or husband "for every cause, or for any cause", and marry another, does not debar a brother or sister from the membership of their church, or a communion with their *saints*, so orthodox are they. Truly may they vaunt that Protestantism emancipated the human mind, but its religious freedom is a disruption of the most sacred laws of the Gospel. You will be pleased to hear that with these pious people, so much favoured by their religious freedom, I have maintained from the beginning intimate and cordial relations; and no wonder; for, besides many favours which I could mention, even to-day, five of them, unsolicited, came and subscribed fifty dollars to purchase a bell for my church; and these, with many other brethren, and sisters too, usually come to my church on Sunday, but they really have no definite faith; yet most of them hail for some of the churches of "religious freedom". The more fashionable folks call themselves Episcopalians, and the Episcopalians are extremely comfortable Christians; indeed their church is waxing cold and feeble, yet, on fine pleasant "Sabbaths" many of them attend church, and exhibit a galaxy of attire so gorgeous and dazzling as to conceal from the ordinary observer the elements of dissolution so essentially interwoven with what are called the fundamental principles of their creed. Hence, those of their communion who have some religious sentiments are constantly separating from that church, and joining, some the Catholic Church, others some of the modern sects, and many, the great body of "non-churchmen". Fashion, as an enchantress, sustains its puny existence, for, divested of worldly consideration, it should soon cease to have a being. Fashion is to the Episcopalian church in America what the glitter of the throne, emolument, and patronage are to the Church of England—the *sine qua non* of its being. The other sectaries are, in their own way, making very energetic efforts to infuse



a sort of spirit into their respective communions. New organizations, camp-meetings, revivals, renovations, are the means ordinarily employed. The reputed end attained is "the finding of religion", spiritual communications and illuminations, instantaneous transition to superlative sanctity, consequent ecstasies, with many other tragical operations, too numerous to be mentioned; but of whatever order the spirit supposed to be communicated may be, there is one thing indubitable, that he is not unfavourable to polygamy, for those of the brethren and sisterhood who profess to have been most intimately and constantly favoured with "communications and illuminations", practise polygamy, and that, too, without a blush.

The American people are not, in general, chargeable with the multiplied "isms" and organizations against Catholicity; for, though these illiberal associations were carried to a great extent, and live yet in spirit, they never had, as far as I could learn, the sanction of the truly American people. Many strenuous Know-Nothings were influenced by false impressions, for the periodicals and literature of the country are simply a libel on the Catholic Church; and from youth to age, such works alone are in the hands of Americans. The reflecting and liberal do not believe all they read; yet, strong impressions are made, and the evil is, that there exists a disinclination to read Catholic works. Many, very many of the people of this country are truly liberal after all; and if they generally read, instead of what they generally do, such works as Salding's *Miscellanea*, or the works of the illustrious Bishop England, there would remain but little obstacle to their embracing the Catholic religion. True it is, there is a great indifference to all religion, and this God alone can remedy. But, when an American thinks seriously about religion, and reaches to conviction, he will act independently, for he is not trammelled by the spiritual jurisdiction of a queen or a state church.

My letter is too long, but my heart is full. I am now three years in arrears with All Hallows—a painful debt. I am a little embarrassed by the completion of my church here, but, if God prolong my life, I will claim a receipt next year; and as Alma Mater has, so conformably to her institution and her object, inscribed on her exterior, the words of divine and universal charity, "Euntes docete omnes gentes", addressed to the primitive apostles, so shall it ever be my will and my happiness to contribute, when I can, my little mite to make the sphere of her action correspond with her motto.

Please give my kind regards to Dr. Woodlock and all the superiors; also, please to communicate to Dr. Moriarty the sincere affections of my heart. All who studied at All Hallows during his

presidency, must long remember his exalted virtues and his truly paternal spirit.

Believe me, my dear Father Bennett, your most affectionate and obedient servant in Christ,

BERNARD O'REILLY.

N.B.—I received the College report for the past year, for which I am very thankful to Dr. Woodlock; I hope he will send another this year. I was truly delighted on reading the account of the new improvements, and of the great increase in the number of students.  
—B. O'R.

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Savannah, Feast of the Immaculate Conception.

MY DEAR FATHER POTTER,

When a person finds himself in a new country, there are so many objects to attract his notice, he is really distracted with the view: thus, at least, I feel after eighteen or nineteen days at sea, and travelling about through so many places, before I arrived in this southern city. With regard to our passage across the Atlantic, suffice it to say that, on the whole, it was a good one, with the exception of a few days, during which it blew violently. Whether there was any real danger of us or our vessel then, I am not going to say; but one thing I am certain of—I would have much preferred to be on *terra firma* just then. When these equinoctial gales passed away, we sailed on pleasantly, and soon afterwards the American shore appeared in view. You can imagine better than I can describe what were my feelings and sentiments when the vast continent of the New World, like some grand panorama, spread itself out before me. As we entered the New York harbour, which is so rich and fine in scenery, our vessel discharged rounds of salutes, which were responded to by the guns from the Battery; so that our entering New York was "amidst thunder and lightning". New York is just what one would expect it to be—a great commercial city, crowded with people of evidently business habits; for every one there is in a hurry: in fact, *go-a-headism* seems to be the order of the day; but, after all, there is a good deal of spiritual *go-a-headism* (so to speak) in it too; for the city has its magnificent churches and convents; and notwithstanding all the talk about the "mighty dollar", yet the people give it generously and without a grudge when religion calls for it. Having strayed round that city for some time, the Rev. T. O'Reilly and myself started for Savannah by the steam-ship *Augusta*, and landed in our adopted home after sixty hours' sailing. As we sailed up the Savannah river, being the 1st of November, we thought of "Sa-



vannah's tide", which we so often chanted in the College, and the reflection brought us beyond the seas and associated us with you all as you celebrated the evening of All Saints, which you keep so solemnly, and at the same time so joyously, in commemoration of your dear institution.

We landed here in excellent health, and here we have been ever since. We live with the Bishop, and I feel very happy.

The city of Savannah is one of considerable importance; for if we consider its steamboat and railroad connections with the principal States in the Union, we must come to the conclusion that it is a city which is likely to become a place of great commerce and business, although the land all over the state is, to all appearances, quite barren. To see a green field would be to see something extraordinary; for I believe no such thing has ever been seen in this part of the world: this of course is attributable to the barren, sandy soil, which is just as sandy and as unfertile as the plains of Clontarf.

The Catholic population of this city is about five thousand, nearly all whom are Irish or of Irish descent. Though small the number of Catholics, it is wonderful how very little prejudice is manifested towards priests: in fact, we can wear our clerical dress with as much impunity as you can in the city of Dublin. There is but one Catholic church in the city, and nevertheless all the Catholics can hear Mass, if they have only the good will. However strange it may seem to you, I can tell you that I never knew any place where the people have a better opportunity of saving their souls than they have in Savannah; and to the credit and merit of the people I must say, that there are a great many indeed who avail themselves of the opportunities which our good Bishop holds out to them.

The climate of Savannah, as far as I have seen, is very good: it is warm to be sure, but not oppressively so; the transitions, however, from heat to cold are very sudden and very disagreeable: in a word, I have seen nothing in the climate extraordinary. The summer, of course, must be very warm, but I am convinced that it is not so bad as report in Ireland would have it. The health of the city at present is excellent: sick calls are few.

How is your health? I trust that the change in your position is making you strong and vigorous.

I send with this letter my best and kindest regards to Dr. Woodlock, Fathers Barry and Harrington, and to all the other professors of both houses. I expect to hear from you soon. Write a long letter, and believe me to be, my dear Father Potter,

Your sincere friend in Jesus and Mary,

P. F. HOOKE.

P.S.—Father Prendergast wishes to be remembered to Fathers Woodlock, Barry, and O'Brien.

## AUSTRALIA.

Letter of the Archbishop of Sydney.

Bathurst, New South Wales,  
Oct. 6, 1857.

VERY DEAR AND REV. PRESIDENT,

Recollecting the very delicate state of health in which the Rev. Father Hand has been for several years, you will not be surprised to hear that it has pleased Almighty God to close his most valuable life, and to call him to his reward at an early age. Of this most excellent Priest and Missionary of a truth it may be said, "Consummatus in brevi complevit tempora multa". It may be said that he died a martyr to his duty. He was summoned from his quiet mission of Appin to Bathurst, to give evidence in a case of bigamy which had caused great scandal. The journey, and perhaps the excitement proceeding from circumstances, brought on hæmoptisis; a blood-vessel burst about a fortnight since; this was followed by a similar accident some days after; and on Sunday, 4th of October, during vespers, he calmly resigned his soul into the hands of his Creator—in death as in life, most edifying. His first mission was Hartley in the Deanery of Bathurst, and he often expressed a wish, if it were the will of God, to return to it before death. His wish was unexpectedly granted; and we have to mourn the loss of a most excellent, zealous minister of the Church of God, by his amiable qualities endeared to us all.

I am sure that all in the College will not be unmindful of the Rev. Luke Hand in their prayers and sacrifices. To them I recommend also myself and flock.

With great respect, I am, very Dear and Rev. President,

Yours devotedly in Jesus Christ,

✠ J. B. POLDING, Sydney.

## WEST INDIES.

To the Very Rev. Mgr. Woodlock, College of All Hallows, Drumcondra, Dublin.

Riviere Séche, Flacq, 5th May, 1857.

VERY REV. AND DEAR SIR,

I return you my sincere thanks for the Report which you were good enough to send me. I have already sent to the Rev. Messrs. Conway and M'Govern the Reports which you addressed to them: I am very sure they will be delighted to receive them. I have also



the honour of acknowledging the receipt of a circular requiring of me to give you some information concerning this mission. I shall endeavour, as well as I can, to satisfy you.

Let me, however, state that I would be better pleased that another person than myself could undertake to describe the nature of my humble duties; for I am afraid that self-love may render me partial.

1. The general state of religion is good in this parish. Every Sunday and Holiday one thousand persons assist at Mass in my chapel at Riviere Séche; and, if you except some young boys, who do not seem to understand what they are about, in no part of the world perhaps are the words of Sacred Truth listened to with more profound respect: persons of every shade of colour gather round *le prêtre Irlandais*. The Way of the Cross (*le Chemin de la Croix*) has been canonically erected in three of my churches, and, what is more, nearly all the families have in their houses the Stations of the Cross. Nearly all the young people of colour learn, before their first Communion, to meditate on the symbols of the Passion of our Lord. This devotion produces the same effect that was observed by Blessed Leonard, when giving missions in different parts of Italy.

2. There is now, thank God and Mary, no sectarian opposition in this district. There is but one Protestant gentleman in my parish; but I am sure that you will be glad to learn that his three daughters, although formerly baptized by a minister of the Church of England, are preparing for their first communion. An Irish apostate, with a name that I shall not mention, came here with the intention of doing harm; but our Blessed Lady was too strong for him, and so he shifted his quarters.

3. There are four churches—the Church of the Holy Ghost (*Eglise St. Esprit*) at Riviere Séche, a hundred feet in length by forty in width, consecrated by his lordship on the 14th of July, 1855. This is the central church, and is four miles distant from the Church of the Good Shepherd at Trois Islets, which is also stone, but which is not yet finished; three miles from the Church of Our Lady of Help at Trou d'Eau Douce, and three miles from the Church of St. Patrick at Grande Rivière S.E. As I have already remarked, the Church of the Good Shepherd at Trois Islets is not yet finished, but I say Mass in the old chapel of wood, which yet is sufficiently respectable.

4. There are two schools in this district; one at Trou d'Eau Douce, a dame school for children of colour; a boys' school, kept by a young gentleman from Bourbon, who lives in my presbytery. The parents of these children do not seem sufficiently to appreciate the utility of education, though in general the young Creoles are very quick and intelligent. These two schools are supported, I can almost say, by myself alone. There are other schools in the district, but they are not under my immediate inspection; nothing, however,

is taught in them that is not conformable to religion and morality. It may not be altogether *extra rem* to state, that every Friday *eighty* girls and adult females receive instruction preparatory to their first communion; that before vespers on Sundays the men also are catechised; and that every Wednesday the little boys and girls at Trou-d'Eau Douce are instructed. The priest here must know two languages—French and broken French. The whites would be displeased were we to speak in *patois* on Sundays, and the poor people do not sufficiently understand any other. We endeavour to instruct them during the week in Creole. Instruction in the catechism engrosses a good deal of time; for these persons are, after all, though baptized, but neophytes, and consequently require to be well instructed and fortified by the strong discipline of our Church. No person of colour, except in some cases of necessity, is allowed to enter on a retreat preparatory to first communion until after twelve months' instruction in the catechism. There is nothing one should so much guard against as a desire to run too quickly. The blacks say here: *Le bon Dieu ne galope pas*. I am often led to think that if the first missionaries in some parts of India were not a little too indulgent towards their neophytes, some of the scandals that have so much afflicted the Church would never have existed; but perhaps this should be neutral ground for me.

5. Nearly all my people confess and communicate six times a year; that is to say, all those who have been admitted to first communion do so. There is general communion at Christmas, during or before Lent, at *Corpus Christi* time, or at Whitsuntide, which is the patron's feast, during the octave of the Assumption, and during the octave of All Saints. There are at an average one hundred and thirty baptisms of adults and young children. Though I have not counted the number of Paschal communicants, perhaps I can say there were near five hundred.

6. My parish is about thirty-five miles in circumference. My average travelling varies with the state of the public health: during a distemper, I am always travelling; and at other times I have only my sick calls to attend to, or my chapels to visit, which you see are not very far away from me.

7. At another time perhaps I may say something about our local history. Some good priests came here and ministered to the people before my arrival among them; among whom I may mention the Rev. James O'Dwyer and Rev. — Spain, whose names are dear to many in this part of Flacq. I may mention also the Abbé Deroulade, who is buried in the cemetery of St. Julien; but I am the first priest that pitched his tent amongst these people and who has lived among them. It is during my time that all these churches or chapels have been erected, except the chapel at Trou-d'Eau Douce, and even that has been enlarged during my time.



I have read what I have written, to a friend, requesting to tell if I overcolour these simple but perhaps dry details. He has said that I have not done so. God, you see, has blessed my poor labours. I shall not now destroy the picture that I have, I hope truthfully, drawn; but let me say that the secular priest that has been left alone during nine years has had terrible crosses to carry. This year I fell from my car, and dislocated my wrist, broke my arm, and contusioned my thigh. I was going to see a sick woman when God sent me this cross: God grant that I may bear it with patience; for after all, God never sends us the cross for our misfortune. I hope in God that I never shall forget the good example which you all gave me. I often wished that Jesus would take me out of this world of sufferings; but, though I am now in some respects crippled, I shall never, with the help of the grace of God and the assistance of our own Immaculate Mother, cease to labour for the Almighty.

Have the kindness to present my most respectful compliments to all the superiors—do.

I remain, Very Rev. Father,

Your most obedient servant,

DENIS SPELLISSY.

## EAST INDIES.

Hyderabad (Deccan), East Indies, June 21, 1857.

MY DEAREST FATHER WOODLOCK,

I received your kind and affectionate letter last month, but was unable to answer it so soon as I would wish to have done. Now, however, that the dreadful hot weather and the examinations of our seminary are over, I can find a day to write to you this mail. I was delighted by your letter to find that All Hallows was progressing so rapidly—that it was illustrating the parable of the mustard seed in the number of branches it is extending over the different parts of the Earth.

I was greatly gratified to learn from the Report you kindly sent me, the account of the labours of so many of my companions—children of happy All Hallows. I shall always feel anxious to receive the Reports, that they may awaken in me the fervent feelings of former days. I feel very grateful, dear Father Woodlock, for the kind solicitude you express regarding the state of my health. I am glad to inform you that it is improving since the monsoons have set in. You ask me for some news regarding my mission. I have not sufficient leisure now to give you a long account, such as you mention in the circular you sent, but I had prepared an account in a letter I sent to a priest, who was rather anxious to know something about the Indian Mission, and I shall revise and send it to

you separately; should it be of any advantage to the glory of God, I would be very glad to send it to you. As for the present news in India, it is rather alarming. The whole of Bengal is in a state of rebellion. Troops of cavalry, infantry, and artillery have all rebelled, and carried fire and sword through the country; they have committed horrid massacres. You will see from my letter to Father James, the particulars that I know of the state of things. There is no cheering news yet. Delhi is still in the hands of the rebels. The name of a King of Delhi is the rallying point with all the natives of India; and every Mussulman in India is willing and ready to fight for him against the English. The latest news from the north is that Oude and Lucknow are in a state of rebellion, and that all the Europeans found have been massacred. Every hour brings more threatening news; until Delhi be taken, things cannot mend. In Hyderabad, the Nizam, a Mahometan prince, is favourable to the English, and is inclined to arrest them here; but it is with great difficulty that he has succeeded in keeping down his subjects. 10,000 men the other day assembled in the city of Hyderabad in one of the musjids, and there raised the standard of religion to aid Delhi and fight against the infidels; but the Nizam and his prime minister stationed Arab troops, of whom there are 10,000 in the city, at the gates, closed the city gates, and interdicted all communication with the British residency or Secunderabad. Six guns, one regiment of cavalry, and two companies of infantry guarded the residency (which is only one mile from the city) from the apprehended attack, and after a night of dreadful alarm, the morning came and found us all safe and sound. It was afterwards found out that of the 5,000 Company's Sepoys, which form the Hyderabad subsidiary force, one regiment of cavalry was full of mutineers, and several men had gone into Hyderabad to ask aid from the Mahometans of the city, in case they should rise and kill their officers. This increased the alarm. Now some days are passed, and they say that the danger is over. The English have raised a contingent force for the Nizam, which they govern themselves. We are hearing reports daily of these men mutinying; two regiments of cavalry have mutinied already, and if these be not quickly put down, there is every reason to fear that Hyderabad will raise as great a rebellion as Delhi; for Hyderabad is the most powerful native kingdom in India. The Nizam has a force of 15,000 Arabs, besides 4,000 half-disciplined irregular horse and foot at a moment's call; then the 12,000 contingent force would help him, should he just now but say one word against the English. We are completely in his power; but he does not wish to offend the English in their difficulties. Should the Nizam's subjects rebel, there would not be one European in Hindostan in six months' time,



unless the British reconquer it. There is, therefore, no doubt that there is danger to be apprehended. The Mahometans here are very fanatic, hate Europeans and hate Christians. Perhaps there will be a chance of obtaining the grace of dying "odium fidei".

Pray for me, dearest Father Woodlock, and for our mission. God will do great things for the Church in India in the midst of these trials. Remember me affectionately to his Lordship, Dr. Whelan, and to my kind superior, his Lordship, Dr. Moriarty, if an occasion should present itself; also remember me with most affectionate regard to all the good and holy superiors of All Hallows. I shall always remember them with gratitude, and my dear Alma Mater with affection. With the most sincere and grateful affection,

I remain, my dear Father Woodlock,

Your ever affectionate child in Christ,

JOHN MACISSEY,

Missionary Apostolic, Hyderabad.

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Fort of Agra, East Indies, August 28, 1857.

VERY REV., REV., AND DEAR GENTLEMEN,

The present disturbed state of this country, the atrocities which have been lately perpetrated, and the probable results which are likely to ensue from the hostile and perilous position which the military portion of this extensive empire have but lately assumed, make me believe that you would be anxious to receive, at the present moment, a particular detail of the scenes which have been enacted, as also of our present and probable future position.

Since the establishment of the Moslem power, when the Hindoo dynasties were replaced by the Mogul rule, such atrocities or heart-rending scenes have not been witnessed in India, as have lately taken place through the length and breadth of this extensive empire.

Before this will have reached, you will have read in your journals startling and thrilling accounts of the cruel and cold-blooded massacres which have taken place in some of our principal cities. The first appearance of this now wide-spread mutiny showed itself at Barrackpore, a military station near Calcutta. This was quickly followed up by the mutiny at Meerut, an important city and station in our north-western presidency. According to a preconcerted plan, the Sepoy regiments then in Meerut broke out into rebellion on Sunday, the 11th of May. Their design had been to attack the Christians returning from Divine service, and, while being defenceless, thus to destroy their unsuspecting victims. Their object was partially effected—they fell upon the Christian population returning to their peaceable homes; and many an individual who but an hour

before had little or the remotest idea of a premature death, fell presently an unsuspecting victim to the rancorous prejudices and deep-rooted hatred of the Mussulman and the Hindoo. After despatching several ladies, gentlemen, and children, whose lifeless corpses they left weltering in their gore on the roads, the insurgents next directed their attack against the dwellings of the Europeans who had not fallen victims to their fury. Several houses were immediately set on fire—shots were fired on all sides—affrighted inhabitants running hither and thither in all directions—corpses, mangled and disfigured, lying on the highways and byeways—all these conspired to form a scene of slaughter, terror, and affright which none but an actual observer is capable of rightly understanding. The European portion of the army was immediately called out, put under arms, and ordered against the insurgents. Night had by this time set in (it was after the evening service the Christians were attacked). The rebels withdrew from the city; they were pursued to a short distance by our men, and then allowed to go whither they pleased. Here we see the absolute necessity for an experienced and determined commander; for had the insurgents on that occasion been spiritedly pursued, they would never have reached their intended destination, Delhi; they would have been overtaken, and either dispersed or cut up; for we then had a sufficient force at Meerut to destroy double their numbers, and thus would have been spared much of that human misery and loss of life, which have since been so fruitlessly expended before the walls of the former head of the Mogul dynasty, Delhi. But how can we expect better results in our military department when merit and judgment are scarcely or never recognized by the authorities, and when money and seniority are the only avenues to rank in the service? Yes, we want men of valour and judgment; and had there been in command at Meerut, at the outburst of the revolution, such a man as this—a man of promptness and energy—many, and perhaps all, the disastrous consequences we have since been obliged to behold would never have ensued. The numbers that were slaughtered in Meerut on that memorable occasion are not accurately stated; but it is probable that from fifty to one hundred Europeans had been killed. Had the insurgents confined their rage to the men alone, the case would hardly be so bad; but charity in its greatest strength can find no palliating motive to excuse the bloody deeds of those who would drag from their carriages unoffending females and helpless children, and murder them, shrieking for mercy in the sight of their husbands and parents.

From Meerut the insurgents proceeded to Delhi, the head of the Mogul emperors, and the city in which Krishnoo in the days of yore received the homage and adoration of the Hindoo populace.



There is at present in Delhi a pensioned monarch, the lineal descendant of the house of Tamerlane. We had no European troops at that station, with the exception of a few magazine serjeants and officers in charge of the military stores, and consequently no opposition could be offered to the rebels. An attempt was made to keep them out of the city (the city is walled) and the fort, but on their first approach the city gates were thrown open by their confederates in arms then stationed there, and thus the city was immediately in their possession. Scaling ladders were laid down from the fort by the Sepoys inside (the Europeans had shut themselves up in the fort with some native soldiers), and thus, within an hour, fort and city fell into the hands of the rebels. At this juncture one of the powder magazines was blown up by a lieutenant and serjeant, and with it about three hundred of the enemy. Confusion was now at its highest pitch—the magazine blown up—three hundred bodies and upwards lying dead, dying, and distorted on the ramparts and in the forts—the Europeans flying in all directions pursued by the murderous Mussulman populace—here and there, in the streets and in lanes, Christian corpses weltering in gore and writhing in agony, as the soul was about to fly its earthly shell. Oh, what a scene! what a disastrous spectacle! But a few hours and all was tranquil—now the Christian populace, the true believers, flying for their lives, hustling through the streets, shot at by volleys of musketry or cloven down by the swords of the enemy. About fifty of the Europeans fled to the king's palace for protection, and whatever may have been that monarch's intention respecting those who threw themselves on his mercy, it is certain that he delivered up those fifty persons to the infuriated soldiery, and every one, without an exception, was slaughtered in cold blood.

Our poor priest also fell a victim on that terrible day. When he heard of the slaughter that was taking place around him, he retired to his little chapel, took the crucifix in his hand—O sacred emblem, O holy consolation in the midst of dangers!—he took, I say, the crucifix, the image of his suffering Lord, in his hands, and determined to await the final moment. His expectations were not long delayed: his enemies appeared, he appealed to their mercy, but the Mussulman knows no mercy, no lenity, when armed in the cause of his prophet and his religion. The good father's death was short. Account gives it to us in the following way:—He was dragged from his chapel, his arms were cut off, then his legs, and finally the head was separated from the trunk; and thus perished, in the year of our Lord 1857, the good, or I should rather say holy martyr, Father Zacharias, after the short missionary career of two years in India.

Dear Rev. Gentlemen, these are the atrocities and crying deeds in the sight of Heaven, but they have proved only the prelude to

greater and more enormous. On the 4th of June a mutiny of a similar nature broke out in Ghouse, a small city about one hundred and fifty miles from here. There were about fifty Europeans there, chiefly military officers and their families. At the beginning of the outbreak the Europeans took refuge in the fort, where they remained for some time, but were finally betrayed by a native servant, who opened a wicket to the enemy and gave them possession of the place. All the Europeans were then seized, bound, and led forth to execution; they were then ranged in three divisions; the men in one line, the ladies in another, and the children in a third. Having thus arranged them, bound and unable to move, they were mercilessly chopped and hacked to pieces without one exception. The atrocities committed at Cawnpore came next in order. Cawnpore is an important city on the banks of the Jumna, one hundred and fifty miles from Agra. Towards the end of May the Sepoys there mutinied; there were then in Cawnpore about two hundred European soldiers; the Sepoys were about six thousand. The Europeans entered within an entrenched camp, there being no fort there. A neighbouring prince declared his intentions to attack them, and thus the mere handful of two hundred Europeans had to oppose the overwhelming majority of six thousand opponents. For twenty days they held their ground, defied the power of their assailants, and would have finally been victorious only for want of provisions, scarcity of ammunition, and their house having been burned down. Day and night large heavy guns of the enemy were constantly playing on them, but with little or no effect. Brigadier Wheeler, the officer in command, was shot on the 26th in a skirmish with the enemy. The only house within the entrenched camps was burnt by a shell from the enemy, and then all was exposed to the scorching rays of the sun. Several ladies and some gentlemen died in the trenches from sun-stroke. Provisions had run scarce—the ammunition was almost expended—no shelter was to be had, and thus those noble fellows who were assailed by thirty times their numbers for twenty days, were finally obliged to capitulate; they were twenty-four hours without food when they capitulated. The prince Nena Sahib, who was commanding the rebels, sent an offer of reconciliation. The message was carried to our camp by an old woman. The terms of capitulation were accepted, and it was agreed that the Europeans should give up their arms, and that then they would be put into boats and sent to Calcutta unmolested. Every preparation being made, our people, numbering about five hundred persons, soldiers, civilians, and others, marched out of the camp on the 27th of June. All proceeded unmolested to the bank of the river, were put on board, but before the vessels were unmoored two large pieces of artillery, which had been cautiously concealed by the enemy, were



immediately brought out and directed with deadly effect against our unarmed little band. Numbers fell on the moment; some of the boats were shoved off, but sunk under the numbers; four only escaped, and these by swimming. Those who were not shot down in the boats were captured, taken to the parade ground, and finally butchered in cold blood. On that occasion from five to six hundred persons perished by the sword and fire of the enemy. Your own former student, good Father Rooney, was there, and you may now offer a prayer for the repose of his soul. He must have been slaughtered with the rest. On the 5th of June we were attacked here by a large body of mutineers, numbering probably four thousand. We had only about six hundred men to oppose them. The mutineers encamped within three miles of our city. All the ladies, children, and old men were previously placed in the fort, guarded by two companies of Europeans. At half-past one o'clock we marched out of cantonments, and at half-past two we came in sight of the enemy. We could discern them at the end of an extensive plain. We moved on in regular order till within one hundred yards, and then they opened fire on us with their heavy guns. The battle was bloody and deadly. It lasted for about two hours. We lost, in dead and wounded, about one-fifth of our men. The enemy lost about three hundred. Twice the enemy were repulsed, and twice they returned to the charge. They entrenched themselves in a village, but were driven from their stronghold by a handful of our brave soldiers. Two of our powder magazines (wagons) were blown up by balls from the enemy. This left us without sufficient ammunition; and thus we were obliged to retreat before an enemy (ten times our number) whom we should ultimately have driven gloriously off the field. We retired to the fort, and the station thus fell into the hands of the enemy. All the houses were burned to the ground (the houses of the Europeans I mean). Our fine cathedral was plundered of everything—even the very frames of the doors were dragged out, and every ornament, to the smallest picture, torn away. The bishop's house, convent, and college were also plundered of everything; and this, with the loss and destruction of two or three chapels in the vicariate, will have inflicted on this mission the loss of several thousands of pounds. But the Almighty is able to restore all, and all will be left in His holy hands. Our good nuns at Sirdanah have escaped, and almost miraculously, for their convent had been attacked by bodies of pillagers, but the native Christians defended the good religious, and all have since been safely conducted away. At Sealkot the insurgents entered the convent, but God, who knows how to protect His elect, completely preserved the whole community. They left the convent when the insurgents had got in, and after three miles ran on foot, got safe

into the fort. Blessed be the Lord of Mercy, for having mercifully preserved these holy religious from the swords and indignities of a fanatical foe. Since the day of the engagement we have been all here in the fort, but not besieged, for the enemy, after burning our houses, left the station. We cannot go out with security till reinforcements arrive from Europe.

There are many other things I should wish to say, but in all probability this letter will not reach you, and in that case it is useless to prolong this. If you receive this let me have a line from you, and give me a full account of your admirable institution, for your house and yourselves are objects dear to my heart.

With the greatest respect, I remain, Rev. and dear gentlemen, yours, most affectionately,

W. GLEESON.

P.S.—I lost my horse in the battle of the 5th. I went to assist a dying man who was shot by a cannon ball, and meantime the horse was taken by the enemy. I think I will go with the army to Delhi, when they come up the country. I shall again write to you if not killed.

Saint Thomas Mount,  
Madras, East Indies,  
September 27, 1857.

MY DEAR DR. WOODLOCK,

The Eighth Report of the College came to hand: accept many thanks for the same. This mission was not for a long time worse off for priests than at present. A mission extending from the sea-coast of Coromandel from north to south, from the mouth of the river Kistna to the mouth of the Palar, three hundred miles; from east to west, from Madras to Mooghul, 362 miles; having a Catholic population of 44,480 souls, with only fifteen priests to break to them the Bread of Life, and to administer to them other spiritual wants, are facts too distressing to record. Did you but see us in collision with about a thousand schismatics, and our struggles with the heretical spawn of England, you would easily perceive that we are guided by the hand of God, and that we have at our head a bishop who is able to overcome all difficulties.

The annual communicants in the Madras Vicariate in four years ended 30th November, 1853, have reached an average of 13,656 each year, of whom 11,517 were natives.

Total number of communions administered within the same four years, 117,272, making an average for each of 29,218.

Annual communicants in 1854—12,662, of whom 10,199 were natives.



Annual communicants in 1855—11,580, of whom 9,644 were natives.

Annual communicants in 1856—13,039, of whom 11,299 were natives.

Total communions administered within the last three years, ending 1st November, 1856—18,359, being an average of 26,811 each year, exclusive of 8,056 jubilee communions between the 19th day of November, 1854, and the 18th day of February, 1855.

Total number of persons confirmed in eight years ended 30th November, 1855—6,748.

Adult baptisms in eleven years to the 15th November, 1850—2,979, of which 2,080 were from heathenism, and the remainder from Protestantism.

Adult baptisms in four years, from the 16th November, 1850, to the 30th November, 1854—423, of which 330 were from heathenism, and the remainder from Protestantism.

Adult baptisms from 1st December, 1854, to 1st November, 1855—212, of which 20 were from Protestantism, and 192 from heathenism.

Adult baptisms in 1856—241, of whom 220 were from heathenism, and the remainder from Protestantism.

I had in the Vepery mission, during last year, 25 adult baptisms and 161 infant baptisms; confirmations, 136; annual communicants, 1,724. Total communions administered, 2,650.

In this vicariate there are twelve English free-schools, fifteen Tamil free-schools, five Teloo goo schools, a male and female orphanage, and a convent for nuns of the Presentation order.

There are 1,600 children receiving education in the schools: in the English schools 800, and in the Tamil and Teloo goo schools 800.

I sent you the *Madras Examiner*, in which was recorded the death of Father Doherty. He died at the cathedral on the 24th of last July, of consumption, which arose from a cold he got four months previous in the Cuddapah mission. No one could persuade him that he was near his end. On the vigil of Saint James, seeing that his last hour was at hand, after making a general confession, he died, I hope, the death of the just.

The mutineers are going on still at a furious rate in the north-west provinces; it is reported that four priests were assassinated by them. I fear Father Rooney was one of the number.

I send you enclosed for the College, an order for £5 sterling on the Provincial Bank of Ireland, Dublin. I hope it will not be my last subscription. I would have sent a remittance long before this, had I not great difficulties to surmount. All the priests here are pretty well. I enjoy good health myself. Father Gleeson is in the

Palaveram mission, about four miles from this. Father Gough is at Kitchary; Father Gannon is in Royapooram; and Father Sheridan is in the Bellary mission. Give my most affectionate regards to the Reverend Mother Doyle and all her sisters of the Presentation Convent, Richmond.

Recommending myself to the pious prayers of the professors and students, I remain, my dear Dr. Woodlock,

Yours affectionately,

D. FORDE, Chaplain.

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Hyderabad (Deccan),  
October 27th, 1855.

MY DEAREST FATHER JAMES,

I really feel ashamed to take up my pen to address you after so long a silence; but I feel at least conscious that my long delay in answering your most kind and welcome letter, has proceeded from circumstances not under my control. When I received your letter I was just convalescent from a hurt which I received; and since that time, three successive fevers interrupting my duties, have been my tribute to the Indian climate. I am just recovering from my last one; and this is the first letter I have written. I was glad to hear from you, the more so because I had to wait so long for that pleasure. You may be sure that it is quite a new life to me when I hear from you, it brings back to my mind such happy reminiscences. You tell me what I truly appreciate, of the kind feeling towards me felt by all the priests in All Hallows. I need not now repeat what I feel on this subject. All Hallows has always been a cherished spot in my memory—that really hallowed place, where my mind was first formed and tutored—where I felt so much kindness—where I experienced so much good. I love it, and always will do so. Nothing will ever efface from my mind the kindness and affection I always particularly experienced from my old professors there. I think you know my feelings well enough on this subject, my dearest Father James, for me to say more. I shall always be proud of having been once a student of it. I only wish you to express to all the other priests my affection towards them, which all the sun of India cannot diminish. And as to yourself, surely there is no need of me saying anything. I am the same. Every day at the holy altar do I remember you and them, and I know also that you remember me, for I have felt the influence of your good prayers. Often and often in the sacred ministry have I felt instinctively, in the successes of my undertakings, the prayers that were offered up for me.



But I suppose you will wish to hear some news about me. Well, my dear Father James, since I wrote to you my position has been changed. I am now in three months' experience of missionary duty. The Bishop has opened a new native college near that forbidden city of Hyderabad, for the benefit of the natives, and he has put me in charge of it, giving me at the same time the Mission of Chuddergaubat and Hyderabad; and, thanks be to God, who knows my weakness and pities it, both are going on satisfactorily. My Christians, who are almost exclusively native, now number about 200; above a hundred having come back to us from the Goa schism. They are a motley set, as you may judge from their speaking three languages. The majority, however, understand Hindoostanee and Teloo goo, and a few only are Tamil Christians. The schismatics who came back to us were in a dreadful state of spiritual destitution, but the labour was sweet, and nothing in comparison to the great consolation of receiving so many back into the fold. They are very good, and I feel a pleasure in serving them that I would not exchange for this world a million times.

We celebrated, last July, by order of his lordship, the triduum in honour of the Immaculate Conception of our Lady, and you would have been delighted to see the crowds that frequented the devotions and the sacred tribunal. It was a great day for Mary's power. Many old people, gray-headed, made their first communion and were confirmed by his lordship, who celebrated a pontifical Mass. To the sounds of martial music were joined the hymns of the little children, who sang sweetly the praises of Mary in their sweet Teloo goo tongue. Everything was poor in the external, quite wild and Indian; but how many clean hearts sang Mary's praises on those three days! Between the devotions of the Month of Mary and the Indus, Schismatics crowded to us.

And now I will just describe to you the decorations of my altar and the devotions. We got two pillars and an Athenian pediment made and covered with shining gold paper, and on the cornices were written in large letters the words, "*Mariæ sine labe originali conceptæ*"; and then we had as great a profusion of wax lights as the altar could hold; and on high stood, under a small gilt canopy, the image of the Madonna Immacolata. Our ceremony was preceded by a novena to St. Anne, to whom our Christians have a great devotion. Then we had sermons in two languages, Tamil and Hindoostanee; then the Rosary was sung, first in Portuguese, afterwards in Teloo goo and Tamil; and the prayers of the Immaculate Conception were recited in Hindoostanee, Tamil, and Teloo goo; and we had the Litany of the Blessed Virgin and hymns sung in four languages, in Latin, Portuguese, Tamil, and Teloo goo. The heathens and Musulmans came in crowds, and some even went so far as to say their

prayers in front of our altar. This was all concluded by a pontifical high Mass, confirmation, the baptism of two heathens, and benediction of the Blessed Sacrament. Everything was consoling in the extreme; and I am sure you can appreciate the joy of my heart.

I preach in Hindoostanee as yet, which is understood by great numbers of the Christians, as it is the common tongue of the citizens of Hyderabad. Telooogo is the language of the native Hindoos, and I am therefore studying it every leisure moment of time. I hope to be able to preach to them in it ere Christmas.

As for the College, it is patronized by the minister of the Nizam, and I have over twenty scholars. Besides, we have two Christian poor schools in my mission. I have to recommend my mission and myself to your pious prayers, for I have great need of them.

I hope you are getting on well. I wish we had you out here, and then I would be happy. Give my affectionate regard to your dear father and friends, and to all the priests of the College.

The Bishop desires to be remembered to you.

I remain, dearest Father James, with fond affection,

Your affectionate brother in Christ,

JOHN MACISSEY.

P.S.—Write to me soon. Farewell!

Fort of Agra, East Indies,

December 21st, 1857,

Feast of St. Thomas, Apostle.

REV. AND DEAR GENTLEMEN,

A short time ago I sent you a partial account of some of the occurrences which had taken place here at the beginning of the revolution. I mentioned in my letter, among other things, that it was then my intention, as soon as an opportunity should offer, to proceed immediately to Delhi to minister to the Catholic soldiers, then much in want of spiritual aid. On account of the disturbed state of the country in general, and the absolute impossibility of travelling with safety any distance from here, I have been unwillingly obliged to forego that happiness, which under any other circumstances would be readily and cheerfully embraced by me, and considered too as the greatest of Earthly delights, namely that of assisting my poor fellow-countrymen in their last dying moments. But, though I have not been able to be present during the siege, still it is a consolation to me, as it must be to you and every religious mind, to know that the Catholic soldiers before Delhi were not without spiritual comfort during the time of the siege; for the army



was attended by two of our missionary priests; and indeed too much honour and praise cannot be given to these holy and zealous clergymen, but particularly to one, who at the risk of his life, with no other object in view save the salvation of man and the love of his God, travelled a distance of one hundred and thirty miles, disguised as a native, and by the mercy and goodness of God, escaped all observation and arrived safe in our camp. This good priest's name is Father Bertrand, a Frenchman. He was stationed at Muballa, a distance of one hundred and thirty miles from Delhi. He knew that there were no priests with the army; he knew that many would be taken ill, and many be cloven down whose last dying prayer would be, "In God's name send me a priest"; he knew consequently that many a poor soul's salvation would be perilled eternally, and many too, in all probability, snatched from the merciful arms of our ever-blessed Redeemer; and hence this ardent and zealous ecclesiastic attempted what indeed might well seem impossible, that is, to pass unknown through a hostile people, many of whom would have thought it a virtue to have taken his life. But the Lord Almighty, who ruleth the universe and governeth all things by His omnipotent will, preserved good Father Bernard; and you may judge of the good that he and his fellow-colleague effected in the army from the fact, that the considerable number of six thousand men died during the time of the siege. Of course all these were not Europeans nor Catholics, for a large portion of the army was composed of Sikhs; but, supposing that one-half were Europeans, and one-half of these again Catholic, which is certainly not too much to suppose, there will be still the large number of fifteen hundred poor souls prepared for the presence of their Creator. "Blessed are they who die in the Lord".

But, dear gentlemen, the goodness and mercies of the Lord have not only been manifested to us in His providing for the spiritual wants and pressing necessities of the dying soldiers, but to a still greater extent in protecting from violence and shielding from oppression the charitable religious who have come to this distant land to train little ones in the ways of virtue, and act as parents, guardians, and protectors to the fatherless and the abandoned.

One instance may be sufficiently illustrative of my meaning. At Sealkoat, an up-country station, we had lately established a convent, wherein were six religious. When the mutiny broke out in that place, the good nuns were still unsuspectingly in their convent. The sepoy, after burning the bungalows and destroying the property of the Europeans, having killed every Christian that came in their way, came finally to the convent, and breaking through the enclosure, made themselves masters of the convent and its inmates. Having before our eyes the excesses which were committed at Cawn-

pore, Hansee, and several other stations, one might naturally expect that the last hour had come for the poor nuns at Sealkoat, when the enraged sepoy, breathing vengeance against all Christians, burst into their convent and made them prisoners in their own house : and indeed so thought the barbarous soldiers themselves ; for they were only waiting the moment when they would have rifled the convent to have slain the helpless victims of their vengeance. But God, glory, honour, and praise be ever and ever to His holy name !—God, I say, He who miraculously preserved the three children in the fiery furnace, and the innocent Daniel in the lions' den—He, that same God of power and greatness, preserved and rescued from the hands of their enemies the good religious of Sealkoat at a moment when all Earthly hope seemed to have failed, and certain death appeared to be the only evitable consequence. And how, you will ask me, were the religious preserved ? When the sepoy burst into the convent, the nuns and children, with their faithful pastor, Father Paul, an Italian, were placed under a guard until such time as the convent should have been rifled of its contents, when the work of butchery should commence. Meanwhile, during the time the convent was being searched, some money was found, and in their eagerness to possess themselves of the treasure, the guard forgot their duty, rushed to their fellow companions to share with them in a portion of the prize ; and thus the good religious, taking opportunity of the moment that was offered to them, passed through a back door, concealed themselves for the moment, and after a speedy run, gained the fort, *three miles distant* ; but there was one exception. One poor lady, weaker than the rest, became exhausted before reaching the fort—she fell in the sand, and became insensible. But even here the hand of God was not wanting. There was one Catholic sepoy in the regiment ; he followed the religious to offer them protection, and when the nun I have mentioned fell from exhaustion, that Catholic sepoy remained with her until reason was restored, and then assisted her to the fort, where she was securely placed with the other inhabitants of the station. Now, gentlemen, cannot you easily recognize in all this the merciful interposition of divine Providence ? But there is one other circumstance connected herewith that I cannot refrain from mentioning : it is this. When the sepoy broke into the convent, with the object of plunder, slaughter, and perhaps, too, with the design for the commission of other crimes not to be mentioned, at that time Father Paul took the holy remonstrance, with the Blessed Sacrament ; and, as you may well imagine so much silver (the holy remonstrance) would naturally excite the cupidity of the venal sepoy, who had gone there with the professed object of plunder, and so it was ; the holy article had no sooner caught the eye of one of the plunderers, than he advanced to seize his prize ; but on



the priest calling out, "*Heoadda hai*"—"It is God"—the man immediately fell back and offered no further violence. A Protestant who was present on that occasion, having fled for protection to the convent, thus bears testimony to that striking fact:—"Had I read in England what I have now witnessed with my own eyes, I would have laughed at the supposed virtue of your Host; but I now firmly believe that *God was there*". Nor is this the only merciful protection we have experienced at the hands of our good God. An almost equally singular protection has been granted to our nuns at Sirdanha, a small station near Meerut. When the mutiny first broke out in Meerut, and the massacre had taken place in Delhi, the people about Sirdanha declared their intention of destroying the convent. There are in Sirdanha, perhaps, about one hundred or two hundred native Christians. The Mussulmans and Hindoos came in thousands, as they had declared, to destroy the nunnery, and indeed, humanly speaking, nothing could prevent them from effecting their purpose. But God was against them, and who can oppose the power of the Lord? "*Astiterunt reges terræ et principes convenerunt in unum adversus. Dominum et adversus Christum ejus. . . . Qui habitat in cœlis iridebit eos et Dominus subsannabit eos*". So it is; and so it was in the case of these—God's elect. The rabble had agreed among themselves to come to attack the convent at a certain time on an appointed night, and so they did. Meantime the priest in charge of the place exhorted all to be faithful to their God; he told them that now was the time to prove themselves true soldiers of Jesus Christ. "*Qui dat omnium ejus propter me inveniet eam*". He confessed the nuns and children, and then assembled them on the top of the church (our houses are flat-roofed) to await the fatal moment. He took with him the Blessed Sacrament, determining to communicate all immediately before death, and to receive, too, himself the large consecrated Host which had been used for benediction. The few native Christians that were there determined to make some resistance; but what could a few do against some thousands?

At the appointed time the multitude came and commenced to break open the convent gates. You may imagine the feelings of the poor inmates. One half hour, and they expected to be in the presence of their Great Judge. There was no time to be lost. The priest, as I have it from his own lips, at that moment took the Sacred Species, adored it, and with a heart full of faith pronounced the words of the Royal Psalmist: "*Ne tradas bestiis animas confitentes tibi et animas pauperum tuarum ne obliviscaris in finem*". At these words he elevated the sacred Host, and at that very instant three or four of the native Christians fired on the insurgents. Two of the leaders fell, the multitude fled, and our convent was saved. Now who is so short-sighted as not to recognize the hand

of God in this? For or seven days the convent was still in danger, but all were finally conveyed to Meerut, where they remained in perfect security.

As this letter has now grown to a considerable size under my hand, I shall not tire your patience by a further recital of providential escapes. Should you write to me occasionally, I shall take it as a particular favour, for though separated from you by a distance of some fourteen thousand miles, my mind still often turns to the scene of my college days. Nor do I, nor shall I, forget very soon the good men who so zealously presided over my early education and my preparation for the sacred ministry. One favour I will now demand at your hands, namely, that you pray for my success among these poor people, for though they have shown themselves hostile to our country and our laws, still they should not be placed beyond the range of our solicitude; for, whatever crimes our Indian people have committed, they have, nevertheless, souls purchased by the blood of Jesus and redeemed by His sufferings. Nor let us charge on the whole Indian people the barbarities which have been committed, for these have been the acts of the army—the revolted army—than whom, perhaps, there is not a more demoralized portion in the whole Indian empire.

Pray for me and my poor people, and give me some account of your success in the increase and development of your house. Meantime, believe me, reverend and dear gentlemen, yours most sincerely in Christ,

WM. GLEESON,

Apostolic Missionary.

P.S.—Herewith I send you a pastoral letter of our good bishop, in which you will find many things that you may wish to see. Send me one of your last Annual Reports; you have only sent me one or two since I came to India. Bishop Persico is going to Europe, and will probably call on you. Father Barry is quite well. Poor Father Rooney is dead; he was hanged in his own garden by the insurgents. I must correct a statement I made to you in my last, viz., that the priest in Delhi was cut to pieces. No; he was shot, and his body lay for two days in the street, when it was then thrown into the canal.—W. G.



## CUBA.

Ingo, Victoria, Caobas,  
November 13th, 1856.

DEAR SIR,

For one who owes so much to the institution with which you are connected, it is a reproach not to have yet done anything for its support. This, however, was not from forgetfulness or unwillingness, but from waiting to be able to offer something worthy acceptance. I have waited so long, however, that I feel, unless I commence, I shall be in danger of still protracting; therefore you will confer a great favour on me by accepting what I feel able to give annually, commencing from the 1st of January, 1857, two pounds ten shillings yearly.

Praying for your kind wishes,

I am, Rev. Sir, your obedient servant,

LAURENCE O'ROURKE.

To Rev. James O'Brien,  
All Hallows College, Drumcondra.

## CURA

November 17th, 1881

Dear Sir,

How one who owes so much to the institution with which you are connected it is a pleasure and to have you doing something for its support. This however, was not your intention or sentiment, but from wishing to be able to offer something worthy acceptance, I have waited so long, however, that I feel, unless I encourage I shall be in danger of not receiving it. Therefore you will confer a great benefit on me by accepting what I feel able to give you. I enclose herewith from the 1st of January, 1881, two pounds ten shillings yearly, for the support of the institution.

Yours faithfully,  
 I remain for your kind regards,  
 I am, Sir, your obedient servant,  
 LAMONT O'BRYEN.

To the Trustees of the  
 All Saints College, Birmingham.



# A. M. D. O.

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Mr. Patrick O'Reilly	Ardagh	Mr. Murphy's School, Granard	Roseau, Dominica, W. Indies.
Rev. Charles Lynch	Kilmore	Mr. Brady's School, Ballymachugh	Boston, U.S.
" T. Finigan	Meath	St. Joseph's Monastery, Clondalkin	Glasgow.
" James Moore	Kerry	Mr. Lee's School, Lis-towel	Melbourne, Australia.
" W. Tierney	Leighlin	Diocesan Seminary, Cavan	Melbourne
" J. Lorgan	Dublin		San Francisco, California.
Mr. P. Cassidy	Kilmore	Diocesan Seminary, Cavan	Louisville, U.S.
Rev. J. Daly	Meath	St. Joseph's Monastery, Clondalkin	Shrewsbury, England.
Mr. M. Fannan	Meath	Mr. Brady's School, Ballymachugh	Newark, U.S.
Rev. W. Sheahan	Cloyne	Mount Melleray School,	Albany, U.S.

NAME.	NATIVE DIOCESE.	PREVIOUS SCHOOL OR COLLEGE.	DESTINATION.
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" Cornelius O'Reilly	Kilmore	Mr. O'Reilly's School, Virginia, Co. Cavan	Newark, U.S.
Rev. J. M'Enroe	Kilmore	Diocesan Seminary, Cavan	Brooklyn, U.S.
" Patrick O'Reilly	Tuam	St. Jarlath's College, Tuam	San Francisco, California
" R. Maguire	Clogher	Diocesan Seminary, Monaghan	Brooklyn, U.S.
" J. Quirk	Ossory	St. Clement's Academy, Dundee, Scotland	Kingston, Canada
Mr. P. M'Cabe	Ardagh	Mr. M'Donald's School, Arvagh	Perth, W. Australia
" T. Quinn	Limerick	Mr. Byrne's School, Kilmannagh	Pittsburg, U.S.
Mr. E. Sheedy	Cloyne	Mr. M'Leary's School, Glasgow	Glasgow
" B. Tracey	Derry	Rev. Mr. O'Neill's School, Rathkeale	Do.
" E. Noonan	Limerick	Mr. Brady's School, Ballymachugh	Do.
" M. Flanagan	Meath	St. Francis Xavier's College, Dublin	Sydney
" J. O'Neill	Limerick	Mr. Fogarty's School, Charleville	Do.
" J. Cooke	Cloyne	Mr. Hogan's School, Mullingar	Do.
" J. Molloy	Meath	Do.	Roseau, Dominica, W. Indies
" P. Smyth	Do.	Do.	Do.
" M. Naughten	Do.	Do.	Do.
" W. Fortune	Ferns	St. Peter's College, Wexford	Liverpool
" J. Curran	Meath	Mr. Clarke's School, Navan	Buenos Ayres, South America
" B. Morris	Kilmore	Diocesan Seminary, Cavan	San Francisco
" J. O'Donohoe	Cork	St. Vincent's Seminary, Cork	Melbourne, Australia
" D. Maguire	Ardagh	Mr. Coyle's School, Derry	Buenos Ayres, South America
" T. Carolan	Derry	Mr. Fitzgerald's School, Tullamore	Edinburgh
" A. Boland	Meath	Mr. Hogan's School, Mullingar	Brooklyn, U.S.
" B. Geraghty	Do.	Mr. O'Reilly, Virginia, Co. Cavan	Albany, U.S.
" P. Brady	Kilmore	Mount Melleray School, Do.	San Francisco
" J. Prendergast	Waterford	Mr. Brady's School, Ballymachugh	Do.
" J. S. Cotter	Cloyne	Mr. Pierce's School, Ardfert	Buenos Ayres
" J. O'Reilly	Ardagh	Mount Melleray School, Do.	San Francisco
" J. Kirby	Kerry	Do.	Do.
" T. Geoghegan	Dublin	Mr. Clarke's School, Navan	Liverpool
" J. Galvin	Waterford	Diocesan Seminary, Loughrea	Buenos Ayres
" M. Phelan	Do.	St. George's College, Port of Spain	Roseau, Dominica, W. Indies
" W. O'Shea	Cashel	St. Vincent's College, Castleknock	Brooklyn, U.S.
" J. Fay	Meath		
" M. Connolly	Clonfert		
" R. P. Wilson	Trinidad (W. Indies)		
" J. Byrne	Dublin		



NAME	NATIVE DIOCESE	PREVIOUS SCHOOL OR COLLEGE	DESTINATION.
Mr. J. Foley	Killaloe	Mr. McGrath's School, Ennis	Sydney
" J. Crowley	Cork	Mr. Lordan's School, Bandon	Brooklyn, U.S.
" P. Butler	Limerick	Rev. Mr. Fitzgerald's School, Limerick	At the disposal of the S.C. of the Propaganda
" R. Deigan	Meath	Mr. Hogan's School, Mullingar	Sydney
" Frederic Seneca	Paderborn (Westphalia)	Gymnasium (Public School), Paderborn	Pittsburg, U.S.
" Martin Murphy	Killaloe	Mr. Tuohy's School, Tulla	Do.
" J. Brick	Kerry	St. Mary's Seminary, Tralee	Edinburgh
" E. Hannan	Limerick	St. Munchin's Seminary	Do.
" J. Coakley	Cloyne	St. Vincent's Seminary, Cork	Do.
" Francis Purcell	Cashel	St. Patrick's College, Thurles	Albany, U.S.
" M. Renehan	Armagh	Mr. Macken's School, Cullyhanna	Chicago, U.S.
" T. McGivern	Do.	Do.	Do.
" John Macken	Do.	Do.	Do.
" Wm. Roddy	Derry	Mr. Coyle's School, Derry	San Francisco, California
" Michael Garty	Meath	St. Francis Xavier's College, Dublin	Adelaide, S. Australia
" Daniel Barton	Kerry	Mr. Pierse's School, Ardfer	Do.
" Lergus M. Leahy	Cork	St. Mary's Seminary, Tralee	Buenos Ayres
" James Boyle	Greenock	Scotch College, Valedolid	Glasgow
" John Dwyer	Elphin	Do.	Do.
" Wm. Wetherall	St. Michan's, Dublin	Do.	Sydney
" Andrew Day	Dublin	Seminary of Mount Carmel, Dublin	Liverpool
" Joseph Kelly	Meath	Do.	Sydney
" D. J. Mulkenas	Galway	Benedictine College, Douai	Liverpool
" R. Davison	Down & Connor	Catholic Institute, Liverpool	Do.
" M. Doon	Liverpool	Do.	Do.
" Joseph Dwyer,	Dublin	Seminary of Mount Carmel	C. Good Hope, E.D.
" Phillip O'Callaghan	Ardagh	Mr. Brady's School, Ballymachugh	Trinidad, W. Indies
" Charles M'Carthy	Ross	Mr. Kearney's School, Clonakilty	Sydney
" James Murtagh	Meath	Mr. Murray's School, Kells	Do.
" G. Dillon	Cork	Mount Melleray School, Do.	Sydney
" J. Donovan	Waterford	Do.	Do.
" John Relly	Meath	Mr. Hogan's School, Mullingar	Do.
" Thomas Halligan	Kildare	Do.	Chicago, U.S.
" Pierce Griffith	Waterford	Mount Melleray Abbey School, Do.	Halifax, Nova Scotia.
" Patrick Kelly	Armagh	Do.	Madras, E. Indies
" W. Fitzgerald	Limerick	Mr. Byrne's School, Kilfinane	Do.
" M. O'Sullivan	Limerick	Mr. Fogarty's School, Charleville	Do.
" Thomas Thorpe	Kildare	Very Rev. Dr. Yore's Night School, Dublin	Do.

NAME.	NATIVE DIOCESE.	PREVIOUS SCHOOL OR COLLEGE.	DESTINATION
Mr. M. Hennessey	Limerick	Mr. Fogarty's School, Charleville	Glasgow
" John Scannlan	Cloyne	St. Vincent's College, Castleknock	Pittsburg, U. S.
" Michael Murphy	Kerry	Mr. Pierce's School, Ardfer	
" Francis McCarthy	Do.	St. Mary's Seminary, Tralee	Melbourne
" Patrick McGuire	Killaloe	St. Muredach's Diocesan Seminary, Ballina	Chicago, U.S.
" John Griffin	Ossory	St. John's College, Waterford	Boston, U. S.
" James Hoyne	Do.	Seminary of Mount Carmel, Knocktopher	Auckland, N. Zealand
" P. Corrigan	Ardagh	St. Mary's College, Wilmington, U.S.	Newark, U.S.
" Peter O'Dowd	Kilmore	Diocesan Seminary, Cavan	Dubuque, U.S.
" W. J. Corbett	Edinburgh	High school of Edinburgh	Edinburgh
" Edmond Molan	Cloyne	St. Vincent's Seminary, Cork	Glasgow
" Richard Laffan	Cashel	Mount Melleray School,	Auckland, N. Zealand
" James Duffy	Derry	Diocesan Seminary, Derry	
" John Adolphe Jacque	Nancy, France	Diocesan Seminary of Nancy	Alton, Illinois, U.S.
" Joseph Petit	Do.	Do.	Do.
" Peter R. Kolopp	Do.	Do.	Do.
" Peter A. Laurent	Do.	Do.	Do.
" Victor Arnould	Do.	Do.	Do.
" Charles J. Gouant	Do.	Do.	Do.
" Claude H. F. Carel	Do.	Do.	Do.
" William Margison	Liverpool	Ampleforth College	Nottingham, England
" Thomas O'Dwyer	Waterford	St. John's College, Waterford	Salford, England
" Peter O'Reilly	Ross	Rosscarbery School	Albany, U.S.
" Patrick Rogers	Meath	Diocesan Seminary, Navan	Northampton, England
" Patrick Donellan	Clonfert		Richmond, Virginia, U.S.
" Thomas Fagan	Ardagh	Mr. Brady's School, Ballymachugh	San Francisco
" Patrick Kiernan	Do.	Diocesan Seminary, Cavan	Beverley, England
" Thomas Keating	Killaloe	Mount Melleray School,	
" James Callan	Kilmore	Mr. Brady's School, Ballymachugh	San Francisco
" Patrick Hennessey	Cloyne	Mount Melleray School,	
" Patrick Toner	Armagh	Mr. Macken's School, Cullyhanna	Chicago, U.S.
" John O'Sullivan	Cork	St. Vincent's Seminary, Cork	Newport and Menavias, Wales
" Michael Clifford	Limerick	Mount Melleray School,	
" Daniel Murphy	Cloyne	Midleton School, Cork	
" Henry C. Colpman	Northampton	Benedictine College, Douai	Northampton, Eng.
" James Atkinson	Beverley	Mount Melleray School,	Beverley, England
" Thomas McGraith	Clonfert		Port of Spain, Trinidad
" Patrick J. Dillon	Tuam	Mr. Judge's School, Ballyhanna	Buenos Ayres
" Dominic Monteverdi		Sedgeley Park	
" Andrew Brodrick	Killala	Diocesan Seminary of Killala	Chicago
" John M'Fadden	Kilmore	Mount Melleray School,	Madras
" Denis Ryan	Cork	Mr. O'Sullivan's School, Cork	Burlington



NAME.	NATIVE DIOCESE.	PREVIOUS SCHOOL OR COLLEGE.	DESTINATION.
Mr. Peter O'Meara	Do.		Hobart Town
" James O'Brien	Meath	Mount Melleray School	
" John M'Kernan	Dromore	Do.	
" Christopher Tuite	Meath	Mr. Hogan's School, Mullingar	
" John Harnett	Westminster		Nottingham, England
" Joseph Heaney	Derry		Pittsburg, U.S.
" Patrick M'Larney	Meath	Mr. Hogan's School, Mullingar	Newport and Menevia, Wales
" John J. Murphy	Dublin	Mount Carmel Seminary, Dublin	Buenos Ayres
" Francis A. Dunham	Westminster		Liverpool
" Joseph Redington	Kildare and Leighlin	Mr. Gorman's School, Maryborough	
" Peter Campbell	Armagh	St. Patrick's College, Armagh	Chicago, U.S.
" Mortimer Kelly	Killaloe	Mr. Magrath's School, Ennis	
" Henry Beswick	Salford		Salford
" Francis Lynch	Kilmore	Diocesan Sem., Kilmore	
" Hugh Lennon	Meath	Mr. Hogan's School, Mullingar	Cape of Good Hope, E.D.
" Philip Byrne	Cashel	Mount Melleray School	Chicago, U.S.
" John Brady	Kilmore	Mr. Brady's School, Ballymachugh	
" Edward Duffy	Ardagh	Mr. M'Donnell's School, Ardagh	
" Peter O'Reilly	Kilmore	Mr. O'Reilly's School, Virginia	
" Matthew Gibney	Do.	Diocesan Sem., Kilmore	Perth
" Denis Nugent	Armagh	Mr. Macken's School, Cullyhanna	Chicago, U.S.
" Thomas Callen	Do.	St. Patrick's Seminary, Armagh	
" Hugh Brady	Kilmore	Diocesan Sem., Kilmore	
" James Atkins	Waterford	Mount Melleray School	
" Patrick Moore	Kerry	Mr. Lee's Schl., Listowel	
" Martin Byrne	Ossory	St. Kyran's College, Kilkenny	
" James Brosnan	Kerry	Mr. Pierce's Sch., Ardfer	San Francisco
" John Prendergast	Limerick	Mr. Fogarty's School, Charleville	
" Thomas Flynn	Emily	Do.	
" Hugh O'Neill	Waterford	Mount Melleray School	Salford
" James D'Arcy	Ossory	Mount Carmel Seminary, Dublin	
" Bernard M'Cann	Liverpool	St. Patrick's School, Liverpool	
" John Loughran	Armagh	St. Patrick's Seminary, Armagh	
" Terence Quinn	Do.	Do.	
" Michael M'Givern	Do.	Mr. Macken's School, Cullyhanna	
" William Breakell	Liverpool	Sedgley Park School	Plymouth
" John Deguara	Demerara	Mr. O'Sullivan's School, Cork	
" Antony Gonsalves	Madeira	Do.	Melbourne
" William M'Donough	Derry	Mr. M'Closkey's School, Maghera	Melbourne
" Edward Corcoran	Meath	St. Mary's College, Mullingar	
" Michael Murray	Meath	St. Mary's College, Mullingar	San Francisco
" Edward Walsh	Cashel	St. Vincent's College, Castleknock	
" J. Oxberry	Dublin	Catholic Institute, Liverpool	

Total 172

37 missing

# A LIST OF THE MISSIONERS, WHO HAVE STUDIED IN ALL HALLOWS,

WITH

The Date of their Departure, and their Location.

NAME.	DATE.	MISSION.
Rev. John Frendergast	April, 1844	St. John's College, Calcutta
" James Tracy	do.	
" John Sheedy	September, 1844	Barrhead, Scotland
" John Carmody	March, 1845	St. Croix, Halifax, Nova Scotia
" Daniel Molony	May, 1845	Scipio, Indiana, U.S.
" John Ryan	do.	Richmond, Indiana, U.S.
" Patrick M'Dermott	do.	Indiana, U.S.
" James Danaher	June, 1845	Glasgow, Scotland
" Michael O'Keefe	August, 1845	Coatbridge, Scotland
" Joseph Jones	do.	St. Mary's, Bangor
" Michael Condon	October, 1845	St. Mary's, Hamilton, Scotland
" Thomas Moore	November, 1845	Birmingham, England
" John Tuohig	February, 1846	
" Thomas Walsh	June, 1846	Windsor, Halifax, Nova Scotia
" P. Murphy	do.	Vincennes, Indiana, U.S.
" R. Kelsb	do.	
" Daniel Lordan	July, 1846	Georgetown, British Guiana
" William M'Ginty	November, 1846	Ipawich, Australia
" Antony O'Malley	April, 1847	Montreal, Lower Canada
" John O'Neill	May, 1847	
" William Burke	July, 1847	Dalry, Scotland
" Simon O'Riordan	August, 1847	Calcutta
" Michael Gough	do.	Poonamallee, Madras
" Denis Forde	do.	Royapooram, Madras
" Peter Taaffe	September, 1847	
" Michael O'Neill	do.	Rhode Island, U.S.
" Henry Lennon	do.	Newbury Port, Mass., U.S.
" Nicholas Barry	do.	St. George's College, Delhi, E.I.
" Terence Scollon	October, 1847	New York, U.S.
" Michael Ryan	do.	Impression Bay, V. Diemen's L.
" Eugene Luckie	do.	Sydney, Australia
" Denis Spellissy	September, 1848	Flacoq, Mauritius
" Christopher Cunaway	do.	Port Souillac, Mauritius
" Andrew M'Govern	April, 1849	Riviere Noire, Mauritius
" James M'Gine	May, 1849	Hartford, U.S.
" Callaghan M'Carthy	do.	Mudjee, Australia
" Denis Byrne	July, 1849	St. John's, Salford, England
" Bartholomew Stack	September, 1849	
" Thomas Mulvey	do.	Lynchburg, Virginia, U.S.
" James Doyle	October, 1849	Port of Spain, Trinidad
" Patrick Smyth	do.	do.



NAME.	DATE.	MISSION.
Rev. John Tushig	November, 1849	Pittsburg, U.S.
" Michael Corbett, S. J.	do.	St. Ferdinand Florissant, Mobile, U.S.
" Roger M'Cart	do.	Shrewsbury, England
" Denis M'Iver	do.	
" Francis Danaher	July, 1850	Glasgow
" Denis Brennan	do.	Wheeling, Virginia, U.S.
" John Teeling, D.D., V.G.	do.	Richmond, Virginia, U.S.
" Andrew Talty	do.	do.
" Bernard Sheridan	September, 1850	Madras, E.I.
" Thomas Gleeson	do.	do.
" James O'Hagan	do.	Calcutta, E.I.
" John Hoynes	do.	do.
" P. J. Phelan	do.	Liverpool
" James Lynch	October, 1850	Hartford, U.S.
" Michael Sheehan	December, 1850	Galveston, Texas
" Edward Turpin	January, 1851	
" Hugh O'Reilly	do.	
" James O'Connell	do.	Cape of Good Hope (E.D.)
" Francis Farrell, V.G.	June, 1851	Buffalo, U.S.
" James Conway	July, 1851	Salford, England
" Charles Woods	do.	Hobart Town, Van Diemen's L.
" Hugh Carmody	August, 1851	Hartford, U.S.
" Patrick Lamb	do.	do.
" James M'Donnell, V.G.	September, 1851	Auckland, New Zealand
" Michael Griffin	November, 1851	Trinidad, West Indies
" Charles O'Neill	January, 1852	Beverley, England
" Patrick Russell	February, 1852	Propaganda (for Adelaide, Australia)
" Charles Quinn	March, 1852	Sydney
" John Murphy	April, 1852	Hobart Town, Van Diemen's L.
" Bernard O'Reilly	do.	Galveston, Texas, U.S.
" James Hegarty	do.	do.
" Patrick Caze	August, 1852	Plymouth, England
" William M. Laffan	do.	do.
" Myles O'Reilly	September, 1852	Oregon City, U.S.
" Patrick M'Cabe	do.	Dubuque, Iowa, U.S.
" William Hallinan	do.	Scotland (W.D.)
" Henry M. J. Mulvaney	do.	Salford, England
" T. J. Bentley	do.	St. Sulpice (for Montreal)
" John Quinn	do.	Cape of Good Hope (E.D.)
" Cornelius Twomey	October, 1852	Sydney, Australia
" Bernard Murphy	do.	do.
" T. J. Butler, D.D.	January, 1853	Propaganda (for Chicago, U.S.)
" Simon Carew	April, 1853	Propaganda (for Adelaide, Australia)
" Daniel Fitzgibbon	do.	do.
" Matthew O'Callaghan	May, 1853	Hobart Town, Van Diemen's L.
" Martin Kelly	do.	Beverley, England
" Michael Moriarty	June, 1853	Salford, England
" C. J. B. Fernando	September, 1853	Galle, Ceylon, East Indies
" Joseph D. Bowles	October, 1853	Newark, U.S.
" Patrick Macken	do.	Oregon City, U.S.
" Michael King	do.	Nesqually, Oregon, U.S.
" Thomas Dalton	do.	do.
" John O'Meara	do.	Collegio Ecclesiastico (for Eng.)
" William Gleeson	December, 1853	Agra, East Indies
" Patrick O'Dwyer	January, 1854	Hartford, U.S.
" Peter Smith	April, 1854	do.
" William Grennan	May, 1854	Cape of Good Hope (E.D.)
" Michael Tully	do.	Hartford, U.S.
" Timothy O'Connell	January, 1854	Beverley, England
Mr. Bernard O'Reilly	August, 1854	Cape of Good Hope (W.D.)
Rev. Thomas Martin	do.	Salford, England
" Patrick Madden	September, 1854	Melbourne, Australia
" Joseph Hasson	do.	Propaganda
" Michael M'Enery	do.	St. Edmund's College (for South-wark, England)

NAME.	DATE.	MISSION.
Rev. John Horan	October, 1854	St. Edmund's College (for South- wark, England)
" John M'Issey, D.D.	do.	Propaganda, Rome (for Hyder- abad, E. Indies)
" J. F. Jamot	April, 1855	Toronto, Canada West
" John O'Neill	October, 1855	Cape of Good Hope (E.D.)
" Richard F. Fennelly	September, 1855	Auckland, N. Zealand
" Michael O'Hara	do.	do.
" Patrick Birch	August, 1855	Sydney, Australia
" Patrick Newman	October, 1855	do.
" Francis X. Branagan	January, 1855	Boston, U.S.
" Thomas Lynch	September, 1855	Burlington, Vermont, U.S.
" James Hasson†	November, 1855	Savannah, U.S.
" Patrick O'Brien	October, 1855	Newark, U.S.
" Wm. J. Hamilton	November, 1855	Savannah, U.S.
" John Hackett	October, 1855	Pittsburg, U.S.
" Patrick Rogers	November, 1855	Boston, U.S.
" Charles O'Reilly	September, 1855	Burlington, Vermont, U.S.
" John M'Kay	August, 1855	Glasgow, Scotland
" M. Fox	September, 1855	Upper Michigan, U.S.
" Richard V. Howley	September, 1855	Propaganda (for St. John's, New- foundland)
" Michael J. O'Farrell	do.	St. Sulpice, Paris (for Montreal, Canada West)
" Thomas O'Callaghan	October, 1855	St. Sulpice, Paris (for Trinidad, W. Indies)
" James Lynch	do.	do.
" Patrick Smyth	October, 1851	Amiens (for Trinidad, W. Indies)
" Hugh Lynch	August, 1851	Oscott College (for Shrewsbury, England)
" Laurence Smyth	October, 1856	Little Rock, Arkansas, U.S.
" Eugene McCarthy	April, 1856	Melbourne, Australia
" Edward McCarthy	do.	do.
" Michael Byrne	June, 1856	Salford, England
" Luke Kiernan	April, 1856	Boston, U.S.
" Patrick Mulligan	October, 1856	Toronto, Canada
" J. Holland	September, 1856	St. Cuthbert's Ushaw (for Liver- pool)
" Thomas Lee	December, 1856	Glasgow
" Thomas Lynch	November, 1856	Perth, W. Australia
" Hugh Gleeson	September, 1856	Seminary of Quebec, Canada
" R. F. Gallagher	do.	English College, Valladolid (for Southwark, England)
Mr. Peter Danaher	March, 1857	Halifax, Nova Scotia
" John Mark	do.	do.
Rev. John Duffy	August, 1857	Hartford, U.S.
Mr. John Brady	September, 1857	Richmond, Virginia, U.S.
Rev. Patrick Hooks	do.	Savannah, Georgia, U.S.
" Thomas O'Reilly	do.	do.
" Michael Costello, D.D.	do.	Richmond, Virginia, U.S.
" Hugh Brady	do.	Louisville, Kentucky, U.S.
Mr. Patrick Matthews	do.	St. Sulpice, Paris (for Hexham, England)
" L. J. Boland	do.	St. Cuthbert's Ushaw (for Be- verley, England)
Rev. James M'Kay	October, 1857	Newark, New Jersey, U.S.
" John Smyth	do.	do.
" Wm. Wiseman	November, 1857	American College, Louvain (for Louisville, Kentucky, U.S.)
" Thomas L. Coghlan	December, 1857	Plymouth, England
" James Kelly	do.	Beverley, England
" Philip Lynch	do.	Roseau, Dominica, W. Indies
" Patrick O'Reilly	do.	do.

\* These young clergymen went out on their missions as spiritual instructors to convict ships.

† This young clergyman, after having been ordained at the end of his course of studies in the Propaganda, Rome, spent two years at All Hallows before going to his mission.

‡ The Dublin friends of All Hallows College, as well as its supporters elsewhere, will recognize in Rev. J. HASSON, the clergyman who during his ecclesiastical studies laboured so zealously for the Institution.



# SUBSCRIPTIONS AND DONATIONS

IN 1857.

HIS GRACE THE ARCHBISHOP OF DUBLIN, DELEGATE APOSTOLIC . . . . .	£20 0 0
HIS GRACE THE LORD PRIMATE OF ALL IRELAND . . . . .	2 0 0
THE RIGHT REV. THE LORD BISHOP OF KERRY . . . . .	5 0 0
THE RIGHT REV. THE LORD BISHOP OF MEATH . . . . .	5 0 0
THE RIGHT REV. THE LORD BISHOP OF KILMORE . . . . .	3 0 0
THE RIGHT REV. THE COADJUTOR BISHOP OF DROMORE . . . . .	2 0 0
THE RIGHT REV. LORD BISHOP OF SALDES . . . . .	1 0 0
THE EARL OF FINGALL . . . . .	1 0 0
THE COUNTESS OF FINGALL . . . . .	1 0 0
LORD BELLEW . . . . .	0 10 0
LORD STAFFORD . . . . .	2 0 0
HIS EXCELLENCY THE COUNT D'APONY, AUSTRIAN MINISTER . . . . .	1 0 0

Allocation of Association for the Propagation of the Faith . . . . .	£555 11 1	Anonymous, for 1856 and 1857 . . . . .	£2 0 0
Anonymous, in honour of the Immaculate Conception . . . . .	500 0 0	Anonymous . . . . .	1 0 0
Anonymous, annual . . . . .	10 0 0	A Mother and Daughter . . . . .	20 0 0
Do. (a Burse), . . . . .	10 0 0	A Catholic, U.S. . . . .	2 0 0
Anonymous . . . . .	5 0 0	Anonymous, per Very Rev. Canon Roche, P.P., St. Michael and John's . . . . .	3 0 0
An Irish Priest, towards the foundation of a Burse in honour of the Most Holy Trinity and our Immaculate Lady, 4th instalment . . . . .	50 0 0	A Friend, per Very Rev. Dr. Teeling, V.G., Richmond, U.S. . . . .	5 0 0
A Tipperary farmer, per the Archbishop of Dublin . . . . .	1 0 0	Anonymous, per Rev. T. Bennett . . . . .	0 10 0
Anonymous, Dublin . . . . .	2 0 0	Anonymous, per Mr. T.F. Kelly, Lower Gardiner Street . . . . .	50 0 0
Anonymous, foundation of Burse . . . . .	200 0 0	Anonymous, per Rev. J. Flanagan, P.P., Ramelton, Donegal . . . . .	2 0 0
		A Friend, Minnesota, U.S. . . . .	4 0 0

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Anonymous, Limerick	£10 0 0	Allen, Mr. P., Oristown	£1 0 0
Anonymous (a Burse) per Rev. C. Woods, Hobar- ton, V.D.L.	5 0 0	Buckley, Rev. D., P.P., Glenroe, Kilmallock, for- warded by	2 7 0
A Tipperary Priest	1 0 0	Bradley, Rev. Paul, P.P., Carndonagh, per Mr. M. Loughry	1 0 0
Anonymous, Derry, per Rev. James M'Cay	0 10 0	Brennan, Rev. P., P.P., Kildare	1 0 0
A Friend, per Bishop of Kerry	20 0 0	Barlow, Rev. M., C.C., St. Nicholas, Francis Street	1 0 0
Anonymous	0 12 6	Bell, Rev. F., C.C., St. Mi- chan's, Anne Street	1 0 0
Anonymous	1 0 0	Barry, Rev. M., C.C., St. Andrew's, Westland Row	0 10 0
Anonymous, a Burse for ten years	100 0 0	Beardwood, Rev. H., C.C., St. Michan's, Anne St.	0 10 0
Anonymous, per Rev. W. Costigan, Templeberry	8 0 0	Burke, Rev. J., P.P., Broadford	6 0 0
Anonymous, per Rev. Jas. Largan	3 0 0	Butler, Rev. Thomas, C.C., Metropolitan Church, Marlborough Street	1 0 0
Anonymous (Exeter), per Very Rev. J. O'Hanlon, Clarendon Street	0 7 6	Brock, Rev. W., C.C., Rathmines	1 0 0
Anonymous (a Burse), per Very Rev. Dr. Forde	10 0 0	Butler, Rev. James, C.C., Braganza, from sundry persons	1 0 0
Anonymous (a Burse), In- nishowen, Co. Derry	10 0 0	Beggan, Rev. John, C.C., Enniskeen	1 0 0
A. S. per Very Rev. M. Flannery, V.G.	2 0 0	Blake, Rev. F. J., C.C., Newry	1 0 0
Anonymous, Ballymore	1 0 0	Black, Rev. P., C.C., Bal- lymore-Eustace	1 0 0
Anonymous, Slane	0 10 0	Barton, Rev. Luke, C.C., Mullingar	1 0 0
Anonymous, Bagnalstown	1 0 0	Blake, Rev. P., Administra- tor, Navan	2 0 0
Anonymous, Dowdinstown	1 0 0	Byrne, Rev. James, C.C., Keady	0 10 0
Anonymous, Birr	0 10 0	Bannon, Very Rev. Canon, P.P., Louth	2 0 0
Anonymous (a lady), Moate	1 0 0	Ballymore-Eustace Paro- chial Collection, per Rev. James Rickard, P.P.	19 1 0
Anonymous, Mullingar	1 0 0	Ballynacarry, per Very Rev. Michael Mullen, P.P.	15 0 0
Anonymous, do.	1 0 0	Byrne, Rev. J., C.C.	0 10 0
Anonymous, Newrath	1 0 0	Brady, Mr. James, Marino, Clontarf	1 0 0
Anonymous	1 0 0	Boylan, Mr. Thomas, Hill- town	3 0 0
Anonymous, Kells	1 0 0	Boylan, Mrs., do.	1 0 0
Anonymous, Navan	5 0 0	Boylan, Miss, do.	1 0 0
Anonymous, do.	1 0 0	Byrne, Mrs., Kilrush	1 0 0
Anonymous, Ardee	3 10 0		
Anonymous, Oristown	0 10 0		
Anonymous, Warrenstown	1 0 0		
Anonymous	1 0 0		
Anonymous, Dundalk	0 10 0		
Anonymous	4 0 0		
Anonymous, Kilakyre	4 0 0		
Anonymous, Ballinacarrig	1 0 0		
Anonymous, a Burse for West Indian Mission	10 0 0		
Anonymous, per Rev. T. Murphy, C.C., Carbury, Enfield	1 0 0		
Aungier, Mr. P., Smithfield	2 0 0		
Andrews, Mr., Pill Lane	1 0 0		
Allen, Mrs., Trim	1 0 0		



Berkeley, Mr. Robert, jun., Overbury Court, Tewkes- bury, for 1857 and 1858 (a burse) . . . . .	£20 0 0	Bradley, Mrs. W., Nevins- town . . . . .	£0 10 0
Berry, Mr. Joseph, Arran Quay . . . . .	1 0 0	Burke, Miss, Summerhill . .	1 0 0
Beehive, The, High Street, 1856 and 1857 . . . . .	2 0 0	Black, Mr. Thomas, do. . .	1 0 0
Bury, Mr., Queen Street . .	0 10 0	Byrne, Mr. M., do. . . . .	0 10 0
Brady, Mr. J., Classical Teacher, Laragh, Bally- heelan . . . . .	1 0 0	Bishop, Mr. John, Dun- boyne . . . . .	1 0 0
Byrne, Mr. Peter, Baldoyle .	1 0 0	Boylan, Mrs., Dundalk . .	0 10 0
Bergin, Mr., Angel Hotel, Inns Quay . . . . .	0 10 0	Brennan, Mr., Dunleer Parish . . . . .	0 10 0
Barlow, Mrs., Heelyfield, Delgany . . . . .	0 10 0	Brennan, Mrs. Anne, Maine .	1 0 0
Bacon, Mr. Thomas, Great Ship Street . . . . .	1 0 0	Brien, Mr. M., Lusk . . . .	0 10 0
Bell, Mr., Coombe . . . . .	0 10 0	Boylan, Mr. E., Donabate .	0 10 0
Bulfin, Mr. P., Thomas St. .	0 10 0	Byrne, Mrs., Sancerft . . .	1 0 0
Byrne (the late) Mr. Thos., per Mr. P. J. Byrne, Lis- nawilly, Dundalk . . . . .	1 10 0	Byrne, Mr. Thomas, do. . .	1 0 0
Byrne, Mrs., Dollymount . .	0 10 0	Balfe, Miss M., Biggstown, collected by . . . . .	3 9 1
Byrne, Mr., Summer Hill . .	0 10 0	Bradley, Mr. John, College, Slane . . . . .	0 10 0
Byrne, Mr. Hugh, Lerrins- town . . . . .	1 0 0	Bennet, Mrs. Rose, Kells . .	0 10 0
Blackditches Miners . . . .	6 0 0	Buchanan, Mr. Michael, Navan . . . . .	1 0 0
Beahan (the late) Mr. Denis, Blackrock . . . . .	1 0 0	Barron, Miss, Warrenstown .	1 0 0
Brady, Mr. Thos., bequest, per Rev. N. Conaty, P.P., New Prospect . . . . .	6 0 0	Ball, Mr. John, Clonmellon .	1 0 0
Bobbet, Mr. W., Cricks- town . . . . .	1 0 0	Bowden, Mrs., London . . .	2 2 0
Ball, Mr. John, Balls- grove . . . . .	0 10 0	Browne, Mrs. Roderick . . .	1 0 0
Byrne, Mr. A., Maglaire . .	1 0 0	Browne, Miss, Versailles . .	1 0 0
Byrne, Mr. Christopher, Kilcloon . . . . .	1 0 0	Brennan, Mrs., Dorset Street . . . . .	1 0 0
Byrne, Mr. John, Killeney . .	1 0 0	Bruton, Mr. William . . . .	1 0 0
Bally, Mr. Thomas, Mawes .	1 0 0	Boland, Mr., Capel Street . .	1 0 0
Brangan, Mr. Laurence, Old Carton . . . . .	1 0 0	Barton, Mr. Martin, Fran- cis Street . . . . .	1 0 0
Burke, Mr. Patrick, The Grove, Bagnalstown . . . .	0 10 0	Bruton, Mr., Stoneybatter . .	2 0 0
Byrne, Mr. Charles, Rock- brook . . . . .	0 10 0	Ballynacarrigy Industrial School, per P.P. . . . .	0 10 0
Bannon, Mr. C. J., Brong- hall Castle . . . . .	1 0 0	Connor, Rev. E., P.P., Crossgar, Co. Down . . . .	1 3 0
Blake, Mr. P., Ladyrath . .	1 0 0	Collier, Rev. M., C.C., Rath- mines . . . . .	2 0 0
Bradley, Mr. P., Navan . . .	1 0 0	Clarke, Rev. E., P.P., Bal- litore, per Mr. Lyons, Eccles Street . . . . .	2 0 0
Boylan, Mr. P., Kilpatrick . .	1 0 0	Clarke, Rev. J., C.C., Rath- mines, for 1856-7 . . . . .	2 0 0
Boylan, Mrs. G., Ardee . . .	1 0 0	Cogan (the late), Rev. J., C.C., St. Michan's, Anne Street . . . . .	1 0 0
Byrne, Mr. Pat., Navan . . .	0 10 0	Cuffe, Rev. M., C.C., St. Andrew's, Westland Row . .	1 0 0
		Carolán, Rev. P., P.P., Ma- gheraclon, Carrickma- cross . . . . .	1 0 0
		Cullinan, Rev. P. J., C.C., Rathmines . . . . .	1 0 0

Corish, Rev. P., P.P., Bannow, Co. Wexford	£1 0 0	Caraher, Mr. Michael, J.P., Cardistown	£1 0 0
Condon, Rev. M., Hamilton, Scotland	1 0 0	Callan, Mr. Owen, Cookstown	1 0 0
Callan, Rev. N., D.D., Maynooth	1 0 0	Callan, Mr. John, Shanless	1 0 0
Conaty, Rev. N., P.P., New Prospect, Virginia, Co. Cavan	2 0 0	Callan, Mr. M., Shamrock Lodge, and Mr. J. Fortescue, Ardee	0 10 0
Colgan, Rev. M., P.P., Summerhill	2 0 0	Cruise, Mr. Andrew, Navan	1 0 0
Cavanagh, Rev. Mr., C.C., Bagnalstown	1 0 0	Connell, Mrs. Mary, Robinstown	1 0 0
Campbell, Rev. John, Up. Creggan	1 0 0	Connell, Mr. Thomas, Kilskyre	1 0 0
Cullen, Rev. Thomas, C.C., Sancroft	1 0 0	Conolly, Mr. Thos., Dalkey	1 0 0
Callan, Rev. Thomas, P.P., Dromiskin	1 0 0	Conolly, Mr. Jno., Kilmore, Artane	10 0 0
Cassidy, Rev. Thos., C.C., Drogheda	0 10 0	Do., do. (a burse)	10 0 0
Cavanagh, Rev. H., P.P., Collon	1 0 0	Carton, Mr., Halston Street	1 0 0
Clarke, Rev. J., C.C., Louth	1 0 0	Cluskey, Mr., Dorset Street	1 0 0
Cotter, Rev. J., St. George's Cathedral, Southwark	1 0 0	Connick, Mr., Inns Quay (for 1856-7)	1 0 0
Creggan, Lower, Parochial Collection, per Rev. P. Lamb, P.P.	29 5 3	Cleary, Mr., Rathwalkin	1 0 0
Cooney, Mr. Philip, Collected by in small sums	1 13 6	Carolan, Mr. L., Vernon Parade	0 10 0
Cullen, Mr. Edward, Lisca- rton	2 0 0	Cotton, Mrs., L. Bridge St.	0 10 0
Cullen, Mr. James, do.	1 0 0	Cuffe, Mr., Smithfield	1 0 0
Cullen, Mr. G., Tara Hall	1 0 0	Coffey, Mr. Richard, do.	1 0 0
Cullen, Mr. Edmund, Bally- Ellen	1 0 0	Cleary, Mr. James, Mary- borough, Wide Bay, Syd- ney, N.S.W., per Rev. P. Horan, C.C., Lorrha, Borrisokane	10 0 0
Cullen, Mr. Hugh, Craan	1 0 0	Cahill, Mr., Ballynoe, Queenstown, Cork (a burse)	10 0 0
Cullen, Mr. Michl., Greens- field	1 0 0	Cahill, Mrs., do., do.	10 0 0
Colgan, Mr. M., Tubber	1 0 0	Calderwood, Mr. Thomas, Sion Hill, Drumcondra	1 0 0
Cleary, Mr. D., Rathwalkin	1 0 0	Coghlan, Miss, Belstraban, Swords	1 0 0
Copeland, Mr. J., Bally- more-Eustace	0 10 0	Corbally, Mr., M.P., Cor- balton Hall	1 0 0
Cahill, Dr., Ballinacarrigy	0 10 0	Corbally, Hon. Mrs., do.	1 0 0
Colgan, Mrs. M. M., Moate	1 0 0	Cornwall, Mr. Philip, Meath Street	1 0 0
Coote, Mr. John, Moate	0 10 0	Corbally, Mrs., Rathbeale	1 0 0
Corcoran, Mr. P., Pass	2 0 0	Collier, Mr. M., Borrans- town	1 0 0
Colgan, Mrs. M., Bally- boughlin	1 0 0	Conway, Miss R. A., Ran- dalstown, per Very Rev. M. Flannery, V.G.	1 0 0
Cogan, Mrs., Slane	0 10 0	Cooney, Mr. Jas., Taghmon	1 0 0
Cruise, Mr. Richard, Ra- hood	1 0 0	Carolan, Mr. Thos., Bective	0 10 0
Christie, Mr. John, Kells	1 0 0	Curran, Mrs., Newtownham- ilton	1 0 0
Coleman (the late) Mr. Jno., Rathorey	1 0 0	Carr, Mr. John, do.	0 10 0



Connolly, Miss, Rassan	£0 10 0	Dooley, Rev. C., C.C., Ardes	£0 10 0
Callan, Mr. Thos., and Mr. Woods, Anagiel	0 10 0	Doran, Rev. A., St. James's, James's Street	0 10 0
Callan, Mr. Thomas, jun., and Mr. C. Kenny, Tul- lagee and Thinsfield	0 10 0	Doyle, Rev. A. C., St. Ca- therine's, Meath Street	1 0 0
Coleman, Mr. Thos., Dun- dalk	0 10 0	Donnelly, Mr. David, Cabra	1 0 0
Carroll, Mr. P. J., do.	1 0 0	Dignam, Miss, Arbour Hill	1 0 0
Coleman, The Misses, do.	0 10 0	Dunne, Mr., Arran Quay	1 0 0
Carton, Mr. Joseph, <i>Dun- dalk Democrat</i>	1 0 0	Doherty, Mr. W., Westland Row	0 10 0
Chadwick, Mr. Francis, Drogheda	0 10 0	D'Arcy, Messrs., Usher St.	1 0 0
Chadwick, Mr. John, do.	0 10 0	Dodd, Mr. Chr., Smithfield	0 10 0
Cullin, Mr. J., Sarcroft	0 10 0	Donegan, Mr. John, Dame Street (burses),	50 0 0
Callan, Mr. Nicholas, Streamstown	0 10 0	and five silver chalices, oilstocks, and pixes	
Callan, Mrs., Dowestown	1 0 0	Duffy, Mr. Patrick, Rail- way Street, Nth. Shields	1 1 0
Carrol, Mr. Thomas, Bo- quest per, Dunleer	1 0 0	Dromgoole, Mr., Pill Lane	0 10 0
Connolly, Mr. Peter (the late) Brownstown, per Mr. Owen Connolly	4 0 0	Dempsey, Mr., Patrick St.	0 10 0
Connolly, Mr. Owen, Mary's Abbey	1 0 0	Dullard, Mr. Patrick, per Rev. J. Kelly, Kilkenny	1 0 0
Corr, Mr. J., London	1 0 0	Doyle, Mr. Nicholas, Great Charles Street	1 0 0
Campbell, Messrs., Sack- ville Street	1 0 0	Delany, Mr. Patk., Gregg's Lane	1 0 0
Casey, Mr. Thos., Mark's Alley	1 0 0	Kearney, Mrs., Gwithers- town	1 0 0
Cannon, Mrs., Leinster St.	0 10 0	Do., for her Deceased Hus- band	10 0 0
Clancy, Mr., College Green (for 1856-7)	2 0 0	Duffy, Mrs., Boynagh	1 0 0
		Duffy, Mr. Jas., Edengorah	0 10 0
		Dodd, Mr. John, Bally- mun	1 0 0
Danell, Very Rev. Canon, St. George's Cathedral, Southwark	1 0 0	Drew, Mr. Patrick, Monk- newtown	1 0 0
Doyle, Rev. M., C.C., SS. Michael and John's	0 10 0	Dublin, small sums in	8 14 11
Dempsey, Rev. M., C.C., St. Paul's, Arran Quay	1 0 0	Delany, Mrs. Woodtown	0 10 0
Delany, Rev. James, C.C., do.	2 0 0	Delany, Mr., do.	0 10 0
Doyle, Rev. P., C.C., Rath- mines	1 0 0	Dunne (the late), Mr. Denis, Lady's Chapel	0 10 0
Donnelly, Rev. W., C.C., Irishtown	0 10 0	Davis (the late), Mr. Peter, French House	0 10 0
Dowling, Very Rev. J., P.P., Clonmellon	1 0 0	Doyle, Mr. P., Hollywood	0 10 0
Dardis, Rev. J., Admin., Mount Temple	1 0 0	Dooley, Mr. James, Clon- brone, Eglish	0 10 0
Duncan, Rev. J., C.C., Mul- lingar	1 0 0	Doogan, Mr. J., Eglish Castle	1 0 0
Duff, Rev. N., P.P., Dun- shaughlin	1 0 0	Downes, Mr. Joseph, Mul- lingar	1 0 0
		Drew, Mr. James, Monk- newtown	0 10 0
		Dyas, Miss, Kells	1 0 0
		Dougherty (the late), Mrs. Mary, Kells	1 0 0

Donnelly, Mr. P., Dollards- town . . . . .	£0 10 0	Fitton, Rev. Mr., Boston, U. S., for Rev. F. X. Bra- nagan (bursar) . . . . .	£5 0 0
Dolan, Mrs. M., Ardee . . . . .	1 0 0	Farrington, Rev. M., P.P., St. Laurence O'Toole's . . . . .	1 0 0
Devin, Mr. P., Mandistown . . . . .	1 0 0	Farrell, Rev. John, C.C., St. Andrew's, Westland Row . . . . .	1 0 0
Devin, Mrs., Drumconrath . . . . .	1 0 0	Fagan, Rev. J., C.C., Black- rock . . . . .	1 0 0
Delany, Mr. Patk., Navan . . . . .	1 0 0	Fagan, Rev. M., P.P., Kil- quade . . . . .	4 0 0
Donnelly, Mr. Denis, do. . . . .	1 0 0	Frewen, Rev. J., C.C., Moyné . . . . .	1 0 0
Doran, Mr. Wm., Oldtown . . . . .	1 0 0	Farrelly, Rev. Thomas, Maynooth . . . . .	3 0 0
Dunne, Miss, Dunsany . . . . .	1 0 0	Forde, Rev. Denis, St. Thomas Mount, Madras . . . . .	5 0 0
Devin, Mr. Patrick, Car- rickmacross . . . . .	1 0 0	Finegan, Rev. Thomas, P.P., Grange . . . . .	2 0 0
Dodd, Mrs., Lusk . . . . .	0 10 0	Flood, Rev. B., C.C., Du- leck . . . . .	1 0 0
Delany, Mr. Thomas, Dona- bate . . . . .	0 10 0	Fagan, Rev. J. P., P.P., Kilskyre . . . . .	1 0 0
Disney, The Misses, San- croft . . . . .	1 0 0	Fox (the late), Rev. Thos., P.P., Moyvore . . . . .	0 10 0
Dowling, Miss, Essex Bdg. . . . .	1 0 0	Flood, Rev. John, C.C., Moynalvy . . . . .	0 10 0
Donnelly, Mr., Marlborough Street . . . . .	0 10 0	Fagan, Rev. Edward, C.C., Trim . . . . .	1 0 0
Delaney, Mr. J., Westmor- land Street . . . . .	0 10 0	Foley, Messrs. C. and M., Kilrush . . . . .	1 0 0
Dolan, Mr. T., Dame St. . . . .	1 0 0	Fallon, Mr. James, Arran Quay, for 1856-7 . . . . .	2 0 0
Drumgoole, Mr., Pill Lane . . . . .	0 10 0	Farrell, Mr., North King Street . . . . .	1 0 0
Dillon, Mr. Thomas, Bache- lor's Walk . . . . .	1 0 0	Fitzsimons, Mr. Patrick, do. . . . .	1 0 0
Dennan, Mr., Abbey Street . . . . .	1 0 0	Foster, Mr., Swords . . . . .	1 0 0
Dempsey, Mr. E., Maribo- rough Street . . . . .	1 0 0	Fitzpatrick, Mr. P. V., Ec- cles Street . . . . .	1 0 0
Delany, Mr. B., Queen St. . . . .	1 0 0	Farrell, Mr. P., South Great Brunswick Street . . . . .	1 0 0
Egan, Rev. B., C.C., Kildare . . . . .	1 0 0	Flanagan, Mr. John, Coombe . . . . .	1 0 0
Egan, Rev. J., P.P., Birr . . . . .	1 0 0	Fitzgerald, Mr. H., Clontarf . . . . .	0 10 0
English Parochial Collec- tions, per Rev. J. Mur- ray, P.P., . . . . .	36 3 0	Fitzpatrick, Mr., Balheary, Swords . . . . .	1 0 0
Ennis, Mr., Grand Canal Place, for 1856-7 . . . . .	2 0 0	Flood, Mr. John, Roberts- town . . . . .	0 10 0
Early, Mr., Coombe . . . . .	0 10 0	Ford, Mr. W., sen., Kilcainree House, Navan, . . . . .	1 0 0
Eivers, Mr. Eugene, Grange Hall, Ballynacarrigy, by the P.P. . . . .	0 10 0	Forde, Mr. W., junr., do. . . . .	2 0 0
Eivers, Mr. Joseph W., Williefield . . . . .	1 0 0	Fagan, Mr. Mat., Thread- town . . . . .	1 0 0
Eivers, Mr. James F., Bal- linacarrigy . . . . .	1 0 0	Finn, Mr. Owen, Ballitore . . . . .	0 10 0
Eivers, Mr. James J., Tris- ternagh . . . . .	1 0 0	Flanagan, Mr. Terence, Clo- tanny . . . . .	1 0 0
Elcock and Marry, Messrs. . . . .	1 0 0		
Eidle, Mr. Luke, Ratoath . . . . .	1 0 0		
Egan, Mr. Patrick, Moate . . . . .	1 0 0		
Everard, Mr., Navan . . . . .	1 0 0		
Farrelly, Very Rev. Dean, P.P., Ardingh, per Very Rev. J. McNamara, Phibs- borough . . . . .	1 0 0		



Fay, Mr. Miles, Rathalton, £0 10 0	Garry, Mr. P., collected by £3 5 0
Farrell, Mr. John, Moy-nalty . . . 1 0 0	Gogarty, Mr. P., Fargins-town . . . 1 0 0
Fulham, Mr. M., Trebly . . . 1 0 0	Garty, Mrs., Raharney . . . 1 0 0
Forde, Mr. James, Paper Mills, Navan . . . 1 0 0	Gallagher, Mr. Edward, Barstown . . . 1 0 0
Farley, Mr. John, Kilskyre . . . 0 12 6	Gannon, Mr. Nicholas L., Lara . . . 0 10 0
Flynn, Mr. A., Stackaln . . . 1 0 0	Goold, Miss, Athy . . . 1 0 0
Finegan, Mr. James, John Street, Drogheda . . . 1 0 0	Gradwell, Mrs. Richard, Dowth Hall . . . 1 0 0
Finegan, Mrs., Drogheda, . . . 0 10 0	Gogarty, Miss, Kells . . . 0 10 0
Forde, Mr. Denis, National Bank, Drogheda . . . 1 0 0	Gormby, Mrs., do. . . 1 0 0
Fegan, Mr., Donabate . . . 0 10 0	Gray, Dr., <i>Freeman's Journal</i> . . . 5 0 0
Farrell, Alderman, Capel Street . . . 2 0 0	Green, Mr. Henry, J.P., Dunboyne . . . 1 0 0
Flood, Mr. D., Gloucester Street . . . 1 0 0	Gugerty, Mrs. and family, Navan . . . 1 0 0
Germaine, Rev. T., C.C., Castledermot . . . 0 10 0	Gilsenan, Mr. James, Ard-glassan . . . 1 0 0
Guilfoyle, Rev. M., C.C., Navan . . . 1 0 0	Gilsenan, Mrs. J., do . . . 1 0 0
Gough, Rev. P., P.P., Curraha . . . 1 0 0	Gilsenan, Mrs. Michael, Ashpark . . . 1 0 0
Gilligan, Rev. John, C.C., St. James's . . . 0 10 0	Gilsenan, Mrs., sen., do. . . 1 0 0
Germaine, Rev. A., P.P., Blackditches . . . 1 0 0	Gartlan, Mr. W. E., Car-rickmacross . . . 1 0 0
Grennan, Rev. W., P.P., Dunboyne . . . 2 0 0	Gartlan, Dr., Dundalk . . . 0 10 0
Geoghegan, Rev. Thomas, C.C., Kilcock . . . 1 0 0	Green, Mr. Thos., Drogheda . . . 0 10 0
Ginty, Rev. P., P.P., Moy-nalty . . . 1 0 0	Gargan, Mr. Joseph, do. . . 0 10 0
Gugerty, Rev. M., C.C., Athboy . . . 1 0 0	Gannon, Mr., Sancroft . . . 1 0 0
Green, Rev., Thomas, C.C., Athy . . . 0 10 0	Goffin, Mr., Nassau Street . . . 0 10 0
Gogerty, Rev. John, C.C., Castletown . . . 0 10 0	Gallacher, Mr. W., Fish Merchant, Greenock, per Mr. J. Boyle . . . 1 0 0
Gargan, Rev. D. Maynooth . . . 1 0 0	Gavan, Miss, Summer Hill . . . 0 10 0
Grimley, Very Rev. Canon, St. Paul's, Arran Quay, . . . 1 0 0	Gardiner, Mr. James, Queen Street . . . 1 0 0
George's Hill Presentation Convent . . . 1 10 0	Gardiner, Mr. M. J., do. . . 1 0 0
Do., collected by . . . 21 0 0	Goggin, Mr. Jer., Grafton Street . . . 1 0 0
Gogarty, Mr. P. Fargins-town, Navan, per Mr. James Curran . . . 0 10 0	Garland, Mr. James, Crossmaglen . . . 1 0 0
Gowan, Mr. Francis, Skerries . . . 5 0 0	Grennan, Mr. M., Tubber . . . 0 10 0
Gowan, Mrs., do. . . 1 0 0	Hamilton, Ven. Archdea-con, P.P., St. Michan's . . . 2 0 0
Gorman, Mr. James, Wine-tavern Street . . . 1 0 0	Hickey, Rev. J., C.C., St. Nicholas, Francis Street . . . 1 0 0
Garty, Mr. M., collected by 0 10 0	Hackett, Rev. R. Maynooth . . . 1 0 0
	Hollywood, Parochial Col-lection, per Rev. J. Rick-ard, P.P. . . . 12 16 6
	H. B., per Very Rev. L. Dunne, P.P., Castledermot . . . 1 0 0

Hasson, Rev James, Macon, Georgia, U. S. . . . .	£1 0 0	" Ignotus", diocese of Ar- magh, per Very Rev. M. Flannery, V.G. . . . .	£3 0 0
Higgins, Mr. P., King St.	0 10 0	Kieran, Very Rev. Dean, P.P., Dundalk . . . . .	1 0 0
Healy, Mr. Pollardstown, Kildare . . . . .	0 10 0	Kelly, Rev. Joseph, C.C., Glasnevin Cemetery . . . . .	1 0 0
Hayes, Mr. P., Usher's Quay, for 1856-7 . . . . .	2 0 0	Kelly, Rev. John, C.C., Skryne . . . . .	1 0 0
Heney, Mr. Smithfield . . . . .	0 10 0	Kennedy, Rev. E., P.P., St. James's . . . . .	1 0 0
Halpin, Mr. M., Richmond (omitted in 1856) . . . . .	1 0 0	Kelly, Rev. M., Maynooth . . . . .	1 0 0
Do. do. . . . .	1 0 0	Kelly, Rev. B., C.C., Nar- raghmore . . . . .	1 0 0
Heade, Mr., Melbourne, N. S. W. (for chapel) . . . . .	2 0 0	Kelly, Rev. P., P.P., Keady . . . . .	1 0 0
Hayden, Dr., Catholic Uni- versity . . . . .	1 0 0	Kearney, Very Rev. John, P.P., Ardclair . . . . .	2 0 0
Hussey, Mr. M. A., Mala- hide . . . . .	1 0 0	Kelly, Rev. P. J., P.P., Kilskyre . . . . .	1 0 0
Healy, Mr. D., Kilcock . . . . .	2 0 0	Keena, Rev. N., C.C., Bal- lymore . . . . .	0 10 0
Healy, Miss Margaret, do. . . . .	1 0 0	Kilskyre Parochial Collec- tion, per P.P. (omitted in 1856) . . . . .	20 0 0
Healy, Mr. Patrick, Pol- lardstown . . . . .	0 10 0	Keeffe, Mr. Matthew (the late), Castletowndelvin . . . . .	100 0 0
Ham, Mr. Richard, Knock- nacreeve . . . . .	1 0 0	Kildare, small subscriptions . . . . .	1 10 0
Healy, Mr. Michael, Slane . . . . .	1 0 0	Kirwan, Mr., Dorset Street . . . . .	1 0 0
Healy, Mr. Robert, Carna- cop . . . . .	1 0 0	Keogh, Mr., Francis Street . . . . .	0 10 0
Hughes, Mr. James, Ste- phenstown . . . . .	1 0 0	Keogh, Mr., Queen Street . . . . .	1 0 0
Hughes, Miss, Navan . . . . .	1 0 0	Kelly (the late) Mr., Wood Quay . . . . .	1 0 0
Horan, Mr. Thomas, do. . . . .	0 10 0	Kiernan, Mr., Little Britain Street . . . . .	1 0 0
Healy, Mr. James, Fargins- town . . . . .	1 0 0	Keappock, Mr., Smithfield . . . . .	1 0 0
Hughes, Mr. Hugh, Dun- sany . . . . .	0 10 0	Killarney, small sums, per Mr. Maurice O'Brien . . . . .	1 0 0
Hill, Mr., Clonmellon . . . . .	1 0 0	Kelly, Mr. John, William Street, Drogheda . . . . .	1 0 0
Hyland, Mr., Sanicroft . . . . .	1 0 0	Keon, Mr. Patrick, James's Street . . . . .	1 0 0
Harrington, Mr. Maurice, Tralee . . . . .	1 0 0	Keon, Mr. . . . .	1 0 0
Hyland, Mrs., Elephant Lane . . . . .	1 0 0	Kelly, Mr. John, Graig, Co. Carlow, for 1856-7 . . . . .	2 0 0
Hanly, Mr., Gardiner St. . . . .	1 0 0	Keogh, Mr. Michael, Bal- linasloe . . . . .	0 6 2
Healy, Mr., Upper Church Street . . . . .	0 10 0	Kelly, Mr., Rathmelton, Letterkenny, per Rev. J. Smith . . . . .	1 1 0
Hussey, Mr. A., Mountjoy Square . . . . .	1 0 0	Anonymous, per Miss Lan- gan . . . . .	1 0 0
Jones, Rev. Michael, P.P., Dunsany . . . . .	1 0 0	Kelly, Mr. Richard, Sack- ville Street (a Burse) . . . . .	10 0 0
Irwin, Rev. W., C.C., Me- tropolitan Church . . . . .	1 0 0	Keogh, Mr. James, Dow- dinstown . . . . .	0 10 0
Jackson, Mrs. Kate, Moate Johnson, Miss, Philipaburgh Avenue . . . . .	0 10 0 1 0 0		
Jones, Mr. Edward, Clifton . . . . .	2 0 0		
Inniskeen, small sums from . . . . .	2 10 0		
Jones, Mr. C., Cloncullen . . . . .	1 0 0		



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ANNALS  
OF  
ALL HALLOWS' MISSIONARY COLLEGE.  
1859.

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ANNALS

OF THE

1851



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A. M. D. G.

ANNALS  
OF  
ALL HALLOWS' COLLEGE  
FOR THE YEAR 1859.



DUBLIN:  
PRINTED BY JOHN F. FOWLER,  
3 CROW STREET, DAME STREET.

A. M. D. G.

ANNALS

ALL HALLONS' COLLEGE

FOR THE YEAR 1880



PRINTED BY JOHN T. FOWLER  
12000 STREET MARK LANE



A. M. D. G.

## ANNALS

OF

## ALL HALLOWS' COLLEGE.

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In presenting their eleventh Report, the Directors think they cannot begin better than by placing before their friends a list of those students who have gone forth to their missions during the year 1859:—

- Rev. Patrick Mac Cabe, Priest, to Perth, W. Australia,  
,, Joseph Molloy, Priest, to Roseau, Dominica, W. Indies.  
,, Michael Naughten, Priest, to Roseau, Dominica, W. Indies.  
,, Patrick Smyth, Priest, to Roseau, Dominica, W. Indies.  
,, Edmund Sheedy, Priest, to W. District of Scotland.  
,, Edmund Noonan, Priest, to W. District of Scotland.  
,, Michael Flanagan, Priest, to Sydney, Australia.  
,, Thomas O'Neill, Priest, to Sydney, Australia.  
,, John Cooke, Priest, to Sydney, Australia.  
,, Bernard Morris, Priest, to San Francisco, California.  
,, Denis Maguire, Priest, to Shrewsbury, England.  
,, Thomas Carolan, Priest, to Buenos Ayres, S. America.  
,, Bernard Geraty, Priest, to Brooklyn, U.S.  
,, Patrick Brady, Priest, to Albany, U.S.  
,, James S. Cotter, Priest, to San Francisco, California.  
,, John Prendergast, Priest, to San Francisco, California.  
,, James O'Reilly, Priest, to Eastern District of Scotland.  
Mr. R. P. Wilson, Student, to the Seminary of St. Sulpice, Paris,  
to prepare for Roseau, W. Indies.  
,, Patrick Butler, Student, to the College of the Propaganda,  
Rome.  
,, Michael Bourke, Student to the English College, Bruges, to  
prepare for Hexham, England.

Rev. Martin Murphy, Deacon, to the Seminary of St. Sulpice, Paris.  
Mr. Andrew Day, Student, to the English College, Bruges, to prepare for Liverpool.

- „ James Murtagh, Student, to Cleveland, Ohio, U.S.
- „ Thomas Thorpe, Student, to Cleveland, U.S.
- „ Patrick Corrigan, Student, to Newark, New Jersey, U.S.
- „ Patrick Rogers, Student, to the English College, Bruges, to prepare for Northampton.
- „ Francis N. Recouvreur, Student, to Alton, Illinois, U.S.
- „ Joseph Moore, Student, to English College, Bruges, to prepare for Southwark.
- „ Thomas Gibney, Student, to American College, Rome, to prepare for San Francisco, California.
- „ Pierre Adolphe Laurent, Student, to Alton, Illinois, U.S.
- „ Charles O'Callaghan, Student, to the Propaganda, to prepare for the Cape of Good Hope (E.D.).

The number of Students now on the books is 215.

#### THE BUILDINGS.

The Directors have much pleasure in announcing to their friends the completion of the west wing of the new buildings, and believe that the following extract from the "Dublin Builder" will be perused with interest, containing, as it does, a detailed account of that important work:—

"The buildings at present erected form part of a general design, which is being gradually carried out as the requirements and means of the college increase. They consist of the north, west, and part of the south wings of a quadrangle 220 feet square in clear. No part of the east wing has yet been taken in hands. The west wing or entrance front, facing the Swords road, contains the entrance hall and grand staircase in the centre, with porter's lodge. To the right of the entrance hall is the *Aula Maxima*, in which the great academical exhibitions of the college are held: its dimensions (exclusive of the gallery at the southern end) are, 95 feet in length by 30 in width and 25 feet high; it is lighted by seven two-light traceried windows on the west side; one end is formed into an elevated *dais* for the reception of distinguished visitors. The principal entrance to the *Aula Maxima* is through three large doorways in the southern end, opening from a central cloister in close proximity to the church. Returning to the entrance hall, on the left is situated the general reception-room, which is 70 feet long by 30 wide. This room is also intended to serve as a museum of natural history, costumes, and antiquities of all countries, towards the formation of which several valuable contributions have already been



made by former *alumni* of the college, who are dispersed over every part of the globe. Through two pointed archways we pass from the central hall to the west cloister, which occupies the entire of the east side of the wing above described. The northern end of this cloister opens into the cloister which runs along the south front of the north wing. The principal floor of the north wing is occupied by the various study halls and class-rooms, such as the Sacred Scripture Hall, the Theology Hall, the Halls of Ecclesiastical History, Logic, Natural Philosophy, and Humanities, and the rooms of the College Debating Society. These halls vary in size from 40 to 20 feet long by 20 feet wide. The width of each cloister is 12 feet. The north wing also contains a large staircase for the use of that part of the establishment. The two upper stories of the west wing contain a central corridor 10 feet wide, lighted by large three-bay windows in the north and south ends, and by lantern lights in the roof. On either side of these central corridors are situated the President's rooms, with those of some of the professors and students. There are sixty rooms for residence, including baths, etc., on both floors. The north wing being narrower than the west, has the corridors (which open into those of the west wing) on the north side; so that the professors' and students' rooms (numbering in all thirty-two) face the south.

"The greater part of the south side of the quadrangle will be occupied by the church, of which at present the choir and sacristies only are built. The choir is 80 feet long by 26 feet wide; the side walls are thirty feet high, and the roof of high pitch and open. The east window is of five lights with traceried heads; the windows in the south side are all of three lights, with traceried heads of various patterns. The demands on the college for increased accommodation for the students, and other pressing necessities, have hitherto prevented the permanent furnishing of the chapel or the introduction of decorations to any liberal extent. Temporary altars and stalls, of the exact dimensions of those which are to be permanent, have been erected, so that ecclesiastical order and discipline is perfectly observed in the several church services and ceremonies. A generous benefactor of the institution has erected a monument to the founder of the college, the late Rev. John Hand, in the usual place on the gospel side of the altar. Some mural paintings by Messrs. Barff and Co., ornament the east end. The design for the completion of this church, as shown by the drawing exhibited by the architect, Mr. J. J. McCarthy, in the Royal Hibernian Academy last year, comprises an ante-chapel extending towards the west, and projecting about 15 feet beyond the front of the west wing, lateral chapels, and tower and spire. A cloister connecting that of the west wing with buildings to be hereafter erected towards the south, will be

continued along the west front of the ante-chapel; and over the cloister will be an organ gallery. The west end of the church will be lighted by a large Catherine-wheel window.

"The east wing will be, like that of the north, appropriated to class rooms, study halls, and the dwellings of professors and students. It will also contain the college library.

"The fine old mansion shown in our illustration, formerly known as Clonturk House, situated to the south-west of the new college, contains the present library, the refectory, and dormitories for some junior students.

"The grounds to the east and south of the college are appropriated to the recreation and exercise of the students; and a little *capella* in Italian architecture, erected by the proprietors of Clonturk House during the last century—not as a chapel, but as a lounge—is now the last resting-place on Earth of the deceased members of the college.

"We believe an antiquarian spirit had some influence in selecting the name 'All Hallows'.—The lands of Clonturk, or Clynturk (the site of the college), were a grange belonging to the ancient Priory of All Hallows', Dublin. They are frequently mentioned in the ancient registry of the priory, published by the Irish Archæological Society in 1845.

"The entire of the new buildings have been built and finished to the perfect satisfaction of the directors of the College by Mr. John Conolly, of Prince's Street, Dublin".

In our last Report we stated that *five thousand pounds* would be required to complete and furnish these buildings, and we expressed a confident hope that our friends would assist us by liberal contributions. These expectations have not been disappointed, and upwards of *two thousand pounds* have been paid during the past year to our builder and other contractors. Still there remains the large sum of three thousand pounds due on the work, and great anxiety will be removed from our minds when the alms of the faithful will enable us to pay it off.

#### THE MISSIONS OF THE UNITED STATES.

The Missions of the United States must have a peculiar interest for every Irish Catholic, for countless multitudes of our countrymen have made America their home since persecution first began to visit and disperse them through the world. Cromwell, who had sent 40,000 of a military age



to foreign armies of the Continent, banished, according to authorities quoted by Lingard, from 45,000 to 60,000 others, of every age, sex, and condition, to France and Spain, and to Barbadoes, and other islands bordering on America. King William discouraged Irish manufactures, which competed with those of England, and by this policy, says Lord Fitzwilliam, "100,000 operatives were driven out of Ireland", while others too went to America from Ireland, about the same time, "in consequence of rack rents". Another writer says, that 3,000 males left Ulster yearly for the colonies, while Swift reproaches the Irish people with submission, and the Irish aristocracy with cultivating cattle and banishing men. In our own times we have seen that famine, enterprise, and ill-fortune, from whatever cause, have sent innumerable multitudes of the Irish people to swell the population of the United States. Bishops, priests, nuns, students, born in Ireland, or of Irish descent, are labouring in that extensive vineyard for the propagation of the true faith. All Hallows' College has also sent there a large proportion of its missionaries, and is destined, we humbly hope, to contribute a constant and increased number to diffuse the blessings of religion throughout that important and prosperous mission.

Almighty God, in His providence, seems to have made the Irish a missionary people, and ere America was yet discovered, what the poet wrote, might have been prophesied of those among our countrymen, who were to bring to that land the Catholic faith with the English language:—

"Who in time knows whither we may vent  
 The treasures of our tongue? To what strange shores  
 This gain of our best glory shall be sent,  
 To enrich unknowing nations with our stores?  
 What worlds in the yet unformed occident,  
 May come refined with the accents that are ours".

These considerations induce us to believe that a brief review of Catholicity in the States, especially of the share the Irish have had in it, will be agreeable and interesting to our readers. But first let us examine the state of America and its inhabitants, at the commencement of Christianity there. According to Icelandic historians, the Irish in the ninth century first discovered Iceland, and from Iceland



reached Greenland, and planted a colony on the southern coast of North America, which the Icelanders called *Hvíttramannaland*, that is, Whiteman's land, or *Irlanda et milka*; Greater Ireland, and this colony subsisted until the year 1000. As a proof that the Christian religion was not only established but practised there, *Aré Marson*, a pagan Icelander, who was driven there in the year 983, was baptized in the colony;\* but the regular and permanent missions in America commenced in the middle of the sixteenth century. Let us see, in the words of a modern writer, what America was then—"That region, now studded with cities and towns, traversed in every direction by the panting steam-car or lightning telegraph, was then an almost unbroken forest, save where the wide prairie rolled its billows of grass towards the western mountains, or was lost in the sterile, salt, and sandy plains of the south-west. No city raised to Heaven spire, dome, or minaret; no plough turned up the rich alluvial soil; no metal dug from the earth had been fashioned to aid man in the arts of peace and war. The simplest arts of civilized life were unknown. In one little section of the country on the Gila and Rio Grande, the people spun and wove a native cotton, manufactured a rude pottery, and lived in houses or castle-towns of burned bricks. Elsewhere the canoe or cabin of bark or hides and the arabesque mat denoted the highest point of social progress. Elsewhere again, the whole country was inhabited by tribes of a nomadic character, rarely collected in villages except at particular seasons or for specific objects; though here and there were found more sedentary tribes in villages of bark, encircled by walls of earth or palisades of wood, whose institutions, commercial spirit, and agriculture, superior to that of the wild rovers, served to show the remnant of some more civilized tribe in a state of decay. Around each isolated tribe lay an unbroken wilderness extending for miles on every side, where the braves roamed, hunters alike of beasts and men. So little intercourse or knowledge of each other existed, so desolate was the wilderness, that a vagabond tribe might wander from one extreme of the continent to another, and language alone could tell the nation to which they belonged. The whole country was thus

\* Shea's American Missions.

occupied by comparatively small but hostile tribes, so numerous that almost every river and every lake has handed down the name of a distinct nation. In form, in manners, and in habits these tribes presented an almost uniform appearance; language formed the great distinctive mark to the European, though the absence of a feather or a line of paint disclosed to the native the tribe of the wanderer whom he met". It would be tedious to name all the tribes and their respective localities. Let us follow the same writer farther—"All were in a state of barbarism, and to all appearance incapable of being fitted to the usages of civilized life, and all were ignorant of letters, destitute of any species of literature but the wildest mythological fables. These fables and the morals of the people formed another fearful obstacle. Although polytheism did not exist, although they all recognized one Supreme Being, the Creator of all, although they preserved many of the early traditions of the human race, as the idea of the fall of man, of the Redeemer, of the expiatory power of blood, of the spirits above us, yet—sad spectacle of human misery!—they nowhere adored the God whom they knew; nowhere did they offer him sacrifice, or address him in prayer. The demons with which they peopled nature, these alone, in their fear, they sought to appease—to these they offered sacrifice, which they deemed it useless to offer to the God of goodness and love. Pure, un-mixed Devil-worship prevailed throughout the length and breadth of the land. All corroborated the words of Holy Writ, 'All the gods of the gentiles are devils'. The fallen spirits who usurped the rights and prerogatives of God, and deified vice and passion,—with these the Indian in his theology peopled the forest, the lake, and the mountain—all nature, animate and inanimate; these alone he addressed and sought to propitiate, reckless of his account to the Great Spirit hereafter". Human sacrifices were, however, offered to false gods by some of the American Indians. The Aztecs, the inhabitants of Mexico in the days of Cortes, offered human victims to Huítzilopotchli, the war-god, and the under deity Tezcatlipoca. Prescott, in his "Conquest of Mexico", thus describes them. Of the colossal image of the war-god he says: "His countenance was distorted into hideous lineaments of symbolical import. In his right hand he wielded a bow, and in his left a bunch of golden arrows,



which a mystic legend had connected with the victories of his people. The huge folds of a serpent, consisting of pearls and precious stones, were coiled round his waist, and the same rich materials were profusely sprinkled over his person. On his left foot was the humming bird, which, singularly enough, gave its name to the dread deity. The most conspicuous ornament was a chain of gold and silver hearts alternate, suspended round his neck, and emblematic of the sacrifice in which he most delighted. A more unequivocal evidence of this was afforded by three human hearts smoking and almost palpitating, as if recently torn from the victims, and now lying on the altar before him. The adjoining sanctuary was dedicated to a milder deity. This was Tezcatlipoca, next in honour to that Invisible Being, the Supreme God. Tezcatlipoca was said to have created the world, and to have watched over it with a providential care. He was represented as a young man, and his image of polished black stone, was richly garnished with gold plates and ornaments, among which a shield, burnished like a mirror, was the most characteristic emblem, as in it he saw reflected the doings of the world. But the homage paid to this god was not always of a more refined or merciful character than that paid to his carnivorous brother, for five bleeding human hearts were also in a golden platter on his altar". Thus when some of the Spaniards were taken prisoners on the fatal day of their temporary defeat in the assault upon Mexico, the Indian priests sacrificed each—"cut asunder the ribs by a strong blow with his sharp razor, and thrusting his hand into the wound, tore away the heart, which, hot and reeking, was deposited on the golden censer before the idol. The body of the murdered victim was then hurled down the steep stairs of the pyramid, and the mutilated remains were gathered up by the savages beneath, who soon prepared with them the cannibal repast, which completed the work of abomination". But let us return to the first quoted writer on the American missions. Among the Indians he says: "In private life polygamy existed; woman was a slave of the husband; lust was unchecked even by the laws of nature, and every excess prevailed. If, to redeem this, crimes of other descriptions, theft and violence, were rare in the villages, in war envy was wreaked on the captive, and every stranger was an enemy,



war an ordinary occupation, and scalps torn from prostrate foes the only mark of rank. The country itself presented a thousand obstacles: there was danger from flood, from wild beasts, danger from the roving savage, danger from false friends, danger from the furious rapids on rivers, danger of loss of sight, of wealth, of use of motion, and of limbs, in the new, strange life of an Indian wigwam. Here a missionary is frozen to death, there another sinks beneath the heat of a western prairie; here Brebœuf is killed by the enemies of his flock, and Segura by an apostate; Dennis and Menand die in the wilderness, Dolbean is blown up at sea, Noyrot wrecked on the shore; but these dangers never deterred the missionary. In the language of the great American historian, 'the Jesuit never receded one foot'. Once established in a tribe, the difficulties were increased. After months, nay years of teaching, the missionaries found the fickle savage was easily led astray: never could they form pupils to our life and manners. The nineteenth century failed as the seventeenth failed, in raising up priests from among the Iroquois; and, at this day, a young man, who once disputed in Latin on theses of Peter Lombard, roams at the head of a half-naked band of savages in the billowy plains of Nebraska. These were the obstacles in the career of the missionary; but with the word of power, 'Go teach all nations', ringing in his ears, the missionary rushed forward to execute the command; to teach all, to announce to all, to convert the elect, or, if such was God's will, to labour in vain, except so far as the execution of His command can never be vain". Europe had, besides her bishops and secular priests, her admirable religious orders spread throughout different countries; and Jesuits, Franciscans, Dominicans, Augustinians, and Carmelites were ready to do the work of God in any part of the world to which vocation or obedience would send them. With the Spanish conquests Christianity began to fix its first and permanent seat in the new world. Cortes had his chaplain at the siege of Mexico, had the holy sacrifice offered up, other religious ceremonies performed, and, after the capture of the city, he introduced the Franciscan fathers in 1524. "They were", says Prescott, "men of unblemished purity of life, nourished with the learning of the cloister, and, like many others whom the Romish Church has sent forth on such apostolic missions, counted personal

sacrifices as little in the sacred cause to which they were devoted, and in their humble business of conversion went prosperously on": and thus what the Church had been losing in Europe by the Reformation, it began to gain in the western world, for God's Church was to be Catholic or universal. After a few years the Catholic missions spread over most of the States which now compose the republic of Mexico. An Italian of the Franciscan order penetrated to Cibola, which he called San Francisco, after the founder of his order, while others entered the prairies of the Texian tribes, and made many conquests. About the same time the Dominicans entered Florida. The great Las Casas, bishop of Chiapas, went with one of them to Spain, and obtained for them from the king protection and approbation of their spiritual conquests. This mission did not succeed. The Dominican Father Caucer was martyred. He had arrived in America in 1514, and soon after with Las Casas undertook to evangelize the district called Tierra de Guerra, Land of War, but having converted and gained all the native tribes, the missionaries gave it the name of Vera Paz, True Peace, which it bears.

The Jesuits sailed for Florida in 1566. They were attacked on their arrival by the natives, and the superior was martyred. "In the February of the next year they again began a mission among a tribe called the Creeks, the men of whom were entirely naked, the women wearing an apron of skins or grass. Their houses were constructed of upright logs, meeting at the top; their beds were a kind of raised platform, under which a fire could be made to smoke out the mosquitoes. Polygamy was universal, marriage as a permanent state being unknown". The Jesuits laboured with success, and Florida, under St. Francis Borgia, became a vice-province of the order, and received the special approbation and blessing of St. Pius the Fifth. All were martyred, and other Jesuits went to Mexico. A band of Franciscans came to Florida in 1573, and others in 1592, and for a time did great good. But opposition, and death again inflicted by the Indians on the missionaries, almost destroyed the hopes of the mission, until 1601, and again the Franciscans took the field of religious battle. But after a time the Indians and the English brought ruin on the missions. But still apostolic men spread themselves through various districts of



this great continent, and spread and maintained the religion of Christ. Such was the commencement of the Spanish missions; but as it is our object to confine ourselves specially to English and Irish missions, we must only hastily glance at the foreign ones.

The French began their missions in North America about 1608 with Jesuits. The Recollets, a branch of the Franciscans, arrived at Quebec in 1615. The natives were split up into various petty tribes, all wandering about, relying chiefly on hunting and fishing, and as they had no villages, it seemed to require a missionary to evangelize every hunter's hut. In 1625, Jesuits came to aid this Franciscan mission, but when the English took Quebec in 1629 they broke up the missions and carried off the missionaries. On the restoration of the country to France, the Jesuits, at the instance of the Franciscans, resumed the mission in 1633, and henceforth Quebec became a centre whence the Jesuits were sent far and wide. The younger Jesuits in Europe caught up an enthusiastic spirit for the foreign missions, and young men left camp and court to join the Society, and share its labours among the Indians. Even Ursulines and hospital nuns came to instruct the natives, and aid them by the corporal and spiritual works of mercy and charity. The Jesuits entered the States in numerous bodies, and established missions in Maine, New York, Wisconsin, Michigan, Illinois, and Louisiana. The Franciscans again spread their missionaries through several districts, and, notwithstanding the opposition and persecution of the English, the immense difficulties to be overcome, and unavoidable local and temporary failures, and the labours and sufferings to be endured, Catholicity extended itself triumphantly through the vast continent. At length the American Revolution came; the Indians of Maine were solicited to join the Americans; they sent a deputation to the council at Washington, and Ambrose Var, the chief of the St. John's clan, was the speaker for his tribe. "We are thankful to Almighty God to see the council", said he, "and we will support the Americans". After making the promise, he added: "We want a black-gown or French priest; Jesus we pray to, and we will not hear any prayer (that is, religion) that comes from England": and such was the great desire of the natives for a Catholic priest, that before the assembly closed, the chief renewed his request,



and the members promised to send one if they could find him. The Penolescot chief, of the same tribe, bore a commission in the American army, and when pressed to enter Protestant places of worship, as he had no clergyman of his own, he exclaimed: "We know our religion, and love it, we know nothing of you or yours".\* Such was the commencement of the French missions in America. Let us now turn to the English and Irish.

During the first year of the reign of William and Mary, in consequence of the discouragement of Irish manufactures, and of rack rents in Ireland, over 100,000 operatives and tenant farmers were obliged to leave the country. The Protestants went to Germany, and the Catholics to Spain and America.

In 1669, a Protestant Irishman, James Logan, of Lurgan, joined Penn, the Quaker, in Pennsylvania, and speedily rose to a high position. He even became governor of the colony. More liberal than his patron, he permitted the public worship of the Catholic religion, for which Penn called him to account in a letter written from London in 1708. Penn says: "There is a complaint against your government, that you suffer public Mass in a scandalous manner. Pray send the matter of fact, for ill use is made of it against us here". In 1729, the following was the registered list of immigrants who arrived at the port of Philadelphia:—

English and Welsh, ...	...	267
Scotch, ...	...	43
Palatines (Germans), ...	...	343
Irish (chiefly from the North), ...	...	5655†

During the remainder of the century, the Irish arrived annually, though not in the same proportion. In 1632, George Calvert, Lord Baltimore, an Englishman, obtained a royal charter to found the colony of Maryland. He was a native of Yorkshire, which he for some time represented in parliament. He was educated at Oxford, and being a man of honour, ability, and business habits, he secured the good opinion of the King and the Ministry, became a Secretary of State, obtained the honours of Knighthood, a seat in the Privy Council, and finally an Irish Peerage. The varying and jarring creeds of the Protestant sects disgusted him,

\* O'Shea's Catholic Missions.

† Magee's Irish Letters.

and in 1624 he embraced, and openly professed the Catholic faith, and preferring conscience to interest, resigned his place in government. Yet, so high was his character with all parties, that James allowed him to keep his seat in the Privy Council. In the charter granted to Lord Baltimore, Christianity was declared the law for Maryland, but no preference or special privilege was given to any form of worship, equality in religious as well as in civil matters being secured for all, and Catholicity progressed in the colony. Of this nobleman, Bancroft, the American Protestant historian, gives the following character:—

“Calvert deserves to be ranked among the most wise and benevolent lawgivers of all ages. He was the first in the history of the Christian world to seek for religious security and peace by the practice of justice, and not by the exercise of power, to plan the establishment of popular institutions, with the enjoyment of liberty of conscience, to advance the career of civilization by recognizing the rightful equality of all Christian sects. The asylum of Papists was the spot where, in a remote corner of the world, on the banks of rivers, which as yet had hardly been explored, the mild forbearance of a proprietary adopted religious freedom as the basis of the State. He died leaving a name against which the breath of calumny has hardly whispered a reproach”.

On the 22nd November, 1634, Leonard Calvert, brother and lieutenant of Lord Baltimore, with two hundred people, most of them Roman Catholic gentlemen, and their servants, set sail for the northern bank of the Potomac, and after resting for a short time in Virginia, entered the river which is now called Saint Mary's, about four hundred leagues from its junction with the Potomac, and anchored at the Indian town of Yoacomoco. This spot was selected for a settlement. The natives were conciliated by presents of cloth, axes, hoes, and knives, and, in consequence of the hostility of a neighbouring tribe, they agreed to sell their right to the soil which they now determined to quit. They at once gave the immigrants half their town to settle in, agreeing to give up possession of the remainder after the coming harvest. “Mutual promises of friendship and peace were made”, says the historian quoted, “so that upon the 27th of March, 1634, the Catholics took quiet possession of the little place, and religious liberty obtained a home at the humble village which bore the name of



St. Mary's". Under the mild and prudent rule of Lord Baltimore St. Mary's rapidly advanced. Catholicity had nothing to fear from persecution, for in his oath the governor of Maryland had to swear: "I will not, by myself or any other, directly or indirectly, molest any person professing to believe in Jesus Christ, for, or in respect of, religion". "The Roman Catholics who were oppressed by the laws of England were sure", adds Bancroft, "to find a peaceful asylum in the quiet harbours of the Chesapeake; and, there, too, Protestants were sheltered from Protestant intolerance. The history is the history of benevolence, gratitude, and toleration. Within six months it (this Catholic colony) had advanced more than Virginia (the exclusive Protestant colony) had done in as many years". And again, of this Catholic colony Bancroft says (vol. 1, page 523): "The happiness of the colony was enviable. The persecuted and unhappy thronged to the domains of the benevolent prince (Lord Baltimore). If Baltimore was, in one sense, a monarch—like Miltiades at Chersonesus, and other founders of colonies of old—his monarchy was tolerable to the exile who sought for freedom and repose. Numerous ships found employment in his harbours. The white labourer rose rapidly to the condition of a free proprietor; the female emigrant was sure to improve her condition, and the cheerful charities of home gathered round her in the new world. Affections expanded in the wilderness, where artificial amusements were unknown. The planter's whole heart was in his family, his pride in the children that bloomed around him, making the solitude laugh with innocence and gaiety. Emigrants arrived from every clime; and the colonial legislature extended its sympathies to many nations as well as to many sects. From France came Huguenots; from Germany, from Holland, from Sweden, from Finland. I believe from Piedmont, the children of misfortune sought protection under the tolerant sceptre of the Roman Catholic. Bohemia itself, the country of Jerome and Huss, sent forth its sons, who at once were made citizens of Maryland, with equal franchises, . . . and the virtues of benevolence and gratitude ripened together. . . . Thus was the declining life of Lord Baltimore, the father of Maryland, the tolerant legislator, the benevolent prince, blessed with the success which philanthropy deserves. The colony which he

had planted in youth crowned his old age with its gratitude. Who among his peers could vie with him in honours? A firm supporter of the prerogative, a friend to the Stuarts, he was touched with the sentiment of humanity; an earnest disciple of the Roman Church, of which he venerated the expositions of truth as infallible, he, first among legislators, established an equality among sects. . . . The commercial metropolis of Maryland commemorates his name, the memory of his wise philanthropy survives in American history. He died after a supremacy of more than forty-three years, bearing a reputation for temperate wisdom which the dissensions in his colony, and the various revolutions of England could not tarnish". Such is the frank admission of a Protestant historian, and such the beautiful description of the character of Lord Baltimore and his colony, where was first established that freedom of conscience which afterwards became, under Washington, part of the constitution of the United States. But times changed, and King William, "heedless", as Bancroft says, "of the claims of the next Lord Baltimore, who could be convicted of no crime but his creed, and impatient of judicial forms, by his own power constituted Maryland a royal government", that is, robbed Lord Baltimore of his long established rights, and, by a convention, established the Protestant religion, to be supported by general taxation on Catholics as well as Protestants. Thus, as the same historian adds, "the Roman Catholics alone were left without an ally, exposed to English bigotry and colonial injustice. They alone were disfranchised on the soil which, long before Locke pleaded for toleration, or Penn for religious freedom, they had chosen, not as their own asylum only, but, with Catholic liberality, as the asylum of every persecuted sect. In the land which Catholics had opened to Protestants, the Catholic inhabitant was the sole victim to Anglican intolerance. Mass might not be said publicly. No Catholic bishop or priest might utter his faith in a voice of persuasion; no Catholic might teach the young. If the wayward child of a Papist would but become an apostate, the law wrested for him, from his parents, a share of their property. The disfranchisement of the proprietary (Lord Baltimore) related to his creed, not to his family. Such were the methods adopted "to prevent the growth of Popery". Who shall say that the faith of the



cultivated individual is firmer than the faith of the common people? Who shall say that the many are fickle, that the chief is firm? To recover the inheritance of authority, Benedict, son of the proprietary, renounced the Catholic church for that of England; the persecution never crushed the faith of the humble colonists".

The "Relatio Itineris", or Journal of Father White, found in the archives of the Society of Jesus, gives us some detailed account of the missions connected with Maryland. Lord Baltimore being anxious to establish the Catholic religion in the colony which he had founded, and extend its blessings to the neighbouring Indians, applied to the superior of the Jesuits in England "to attend the Catholic planters and settlers, and convert the native Indians". The Jesuits answered the call to a region already watered with their blood, and Father Andrew White, a man who had recently suffered imprisonment and exile for the faith, was chosen to found the new mission. His associates were Father John Altham and two lay brothers, John Knowles and Thomas Gervase. They sailed from England on the 22nd of November, 1633, choosing St. Ignatius as the patron of Maryland, and placing their voyage under the protection of their founder, of the guardian angel of the colony, and of our Blessed Lady under the title of her Immaculate Conception. After touching at the West Indies, they arrived on the 3rd of March at the mouth of the Chesapeake, and, on the Feast of the Annunciation, which England has not yet forgotten to call Lady Day, Father White landed at St. Clement's Island (now Blackstone's Island), to offer up the holy sacrifice of the Mass, and having done so, they raised a cross as a trophy of Christ the Saviour, and chaunted on bended knees, and with deep devotion, the Litany of the Cross. The missionaries began at once to think of the conversion of the natives. Those of St. Clement's Isle were friendly, and Father White at once entered into relations with them to secure their acceptance and profession of the faith. For this purpose it was necessary to obtain the site for a settlement, and in order to select and obtain it, Father Altham accompanied Governor Calvert in his voyage of exploration up the Potomac river, and with him visited the great chief of Pisca-

taway, who was represented as superior to the other chiefs, and was sometimes styled "Emperor". The party landed on the Virginia side of the river, where the natives received them kindly. There Father Altham explained to them the doctrines of the Christian religion by means of an interpreter. The regent chieftain Archihuan heard him with pleasure, and earnestly besought him to remain. "We will use one table", said the chief, "my servants will hunt for you, and all things shall be in common between us". After proceeding to the residence of the Piscataway chief, the whole party returned to St. Clement's Island, and purchasing a site from the friendly Yoacomico and his tribe, founded the city of St. Mary's. The missionaries obtained a wigwam from the natives, and fitted it up as their first chapel, and in order to convert the natives, began to study their language, manners, and customs. The Susquehannas were the dominant tribe, the Algonquins were their allies, the other tribes their enemies or victims. Among these last the Catholic missionaries began their labours, and preached the gospel to the Piscataways and Patuxents. Father White, after some study of their language, compiled a grammar, dictionary, and catechism, while Father Righie, at a later period, compiled a catechism for the Patuxents. The Indians' dress was a kind of petticoat, not, perhaps, unlike that of the Highlanders of Scotland, with the cloak or mantle; while, by degrees, from their vicinity to the English and Swedes, they began to get European articles. The wigwams were huts of an oval shape, apparently of bark, with a hole in the top for chimney and window, and were from eight to ten feet high, thus closely resembling the huts of the Gauls and Britons in the time of Julius Cæsar. The fire was in the centre, and in the better cabins there was a rude shelf. As to religion, they recognized a God in Heaven, but they paid Him no external worship, and they endeavoured to propitiate a certain spirit which they called Okee. They worshipped corn as a kind deity, and fire. "Some of our people", says Father White, "relate that they have seen the following ceremony in a temple at Barcluxen: On an appointed day all the men and women of all ages, from many villages, assembled around a great fire; next to the fire stood the young people, behind them those more advanced in life. A piece of deer's fat being then thrown into the fire,



and hands and voices being lifted toward Heaven, they cried out, 'Taho!' 'Taho!' Then they cleared a small space, and some one produced a large bag; in the bag were a pipe and a kind of powder, which they call 'potu'. Then the bag was carried around the fire, the boys and girls singing, 'Taho!' 'Taho!' After this the 'potu' was taken from the pouch, and distributed to those standing around, who smoked it successively, each one fumigating his body, as if to sanctify it". This was the superstition which Father White had to overthrow, and substitute for it the beautiful ceremonies of the Catholic faith. In 1635, Clayborne, the governor, the evil genius of Maryland, excited the natives against the settlers, and circulated calumnies against the Jesuits. But he did not succeed at this time, for, as Bancroft tells us, "defeated (*by the colonists*), and banished from Maryland as a murderer and an outcast, he was, at length, sent to England to answer for the crimes with which he was charged", while the Jesuits held their ground, and fearlessly worked their mission among colonists and Indians. They got another priest in that year, and another in the year following, and though some sank under the climate and the labour, the seed of the Gospel grew, and its fruit continued to increase around St. Mary's. Father White, as soon as he had acquired some knowledge of the language, went to the town of Mattapan, on the banks of the Patuxent, where the friendly chieftain ruled a populous tribe. He got a plot of ground; reared his bark chapel, and began the good work. The chief, like Laogare towards St. Patrick, showed a tolerant friendship, but no inclination to become a Christian. His people, however, like the Irish, were more docile, and speedily six adults were baptized, and a native church established. The infants and the dying received the Holy Sacrament, and the Church and Heaven received an increase of Indian souls. A rumour of war induced the governor to recall Father White to St. Mary's. In 1639, however, the report of war died away, the epidemic which had ravaged the colony ceased, and the Indians became friendly. The Fathers White, Altham, John Brock, the Superior, and Philip Fisher "settled in places widely distant, hoping thus to acquire a knowledge of the neighbouring idiom, and consequently spread more widely the truths of the Holy Gospel". Brock went to Mattapan, where White

had begun his labours; Altham to Kent Island. White, in 1639, reached Kittawaguindi to preach to the Piscataways, while Fisher remained at St. Mary's. The king, or tayac, Chilomacou, a sovereign over several petty chiefs, received Father White most cordially, and installed him in his own lodge. To him, his family, and the braves of his tribe, Father White preached the dogmas of Christianity. His words impressed them, and they became more modest in dress, and Chilomacou renounced all but one wife; and he was so fully alive to the importance of Christianity, that when the governor adduced commercial reasons for an alliance, he declared "that he esteemed such considerations lightly, compared with the treasure bestowed by the Fathers—the knowledge of the true God; a knowledge then and ever to be the chief object of his wishes". He held a general council of his tribe, and there boldly declared his determination, and that of his family, to embrace Christianity, declaring that there was no true God but that of the Christians, nor any other name by which the immortal soul could be saved. He went with Father White to St. Mary's, edified all by his piety, and was edified and surprised himself at the zeal of the Fathers in attending an Indian condemned to death for murder. He desired baptism from Father White, but wishing that all his tribe should be influenced by his example, he deferred it till their return to Kittawaguindi, the site of the modern Piscataway. Accordingly, on the 5th of July, 1640, Father White, in the presence of Father Altham, of the governor, and of many colonial officers, who had travelled from afar to assist at so important a ceremony, baptized Chilomacou by the name of Charles, his wife by the name of Mary, and his infant daughter by the name of Anne. Mosorogues, the chief counsellor of the king, with his son, was also baptized on that auspicious day. In the evening, Chilomacou and his wife received the nuptial benediction, and then the governor and his officers, with the king and his chiefs, bore to its destined spot a large cross, which was planted by the Fathers, chaunting the Litany of the Blessed Virgin. Unfortunately the missionaries were soon seized with a dangerous illness, contracted on that very day. Father Altham died, and Father White became unable to discharge public duty. Still he did not remain idle: he revised the grammar, dic-



tionary, and catechism for the use of his successor and the benefit of the flock. Under these circumstances, Father White called on his brethren in Europe. "Those who are sent", he says, "need not fear lest means of support be wanting, for He who clothes the lilies and feeds the birds of the air, will not suffer those who are labouring to extend His kingdom to be destitute of necessary sustenance". In the next year, Chilomacou died in sentiments of great piety; Mosorogues clung to the faith, and induced Anacostan, a neighbouring prince, to invite the missionaries to his tribe. The Jesuits, however, were sinking under the climate and the toil. Father Brock, as he was called (for his real name was Morgan), exclaimed, "For my part, I would rather, labouring in the conversion of those Indians, expire on the bare ground, deprived of all human succour, and perishing from hunger, than once think of abandoning this holy work of God from fear of want". Five weeks after, this apostolic man died as he had chosen. The English Jesuits in Europe, on hearing of the state of the mission of Maryland, were anxious to serve it, and many obtained their wish to go there. One of them, Roger Righie, stationed in 1642 at Patuxent, composed a catechism in the native language. Father White, who remained at Piscataway until 1642, was caught in the ice, when proceeding to Potomac to begin a mission. However, having at last reached his destination, he remained there two months, converted the chief and several of the tribe of the Potomacs, as well as three chiefs and many leading men of the other tribes. About this time a war broke out, and the neighbouring Indians attacked Maryland and its allies, massacred all who came in their way, and among them, it was said, one of the Jesuit Fathers. As Piscataway was now exposed to invasion, and as the young queen, who had been baptized, the wife, and two children of the former chief, and one hundred and thirty of the people, almost the whole tribe, lived at Potopaco, and embraced Christianity, the mission was removed to the latter place. The missionaries, notwithstanding the continuance of the war, made excursions along the Patuxent river. Their life is thus described by one of themselves: "We sail in an open boat; the Father, an interpreter, and servant. In a calm, or with a head wind, two row, and the third steers the boat. We carry a basket of bread, cheese,

butter, dried roasted ears of corn, beans, and some meal, and a chest, containing the sacerdotal vestments, the slab or altar for mass, the wine used in the Holy Sacrifice, and blessed baptismal water; in another chest we carry knives, combs, little bells, fishing hooks, needles, thread, and other trifles, presents to the Indians. We take two mats, a small one to shelter us from the sun, and a larger one to protect us from the rain. The servant carries implements for hunting, and cooking utensils. We endeavour to reach some Indian village or English plantation by nightfall. If we do not succeed, then the Father secures our boat to the bank, collects wood, and makes a fire, while the other two go out to hunt: and, after cooking our game, we take some refreshment, and then lie down to sleep around the fire. When threatened with rain, we erect a tent, covering it with our large mat. Thanks be to God, we enjoy our scanty fare and hard beds as much as if we were accommodated with the luxuries of Europe; together with this present comfort, that God's Word imparts to us, a foretaste of what He is about to give to those that live faithfully in this life, and mitigating all hardship with a degree of pleasantness; so that His Divine Majesty appears to be present with us in an external manner". God protected them in the midst of danger, and gave a clear manifestation of His care of this young mission. A Christian Indian fell into an ambush laid by some of the neighbouring tribe, was pierced from side to side, and lay weltering in his blood; his friends, recalled by his cry, bore him to Piscataway, and laid him on a mat before his door. Here Father White found him, chaunting in his dying voice the never forgotten death song, while his friends joined in, and the Christians invoked the aid of Heaven in his behalf. Father White excited him to a renewed profession of faith, heard his confession, read a Gospel and the Litany of Loretto over him, and exhorted him to commend himself to Jesus and Mary. After applying a relic of the Holy Cross, and directing his attendants to bring his corpse, if he should die, to the chapel for burial, the missionary launched his canoe to visit a dying catechumen. On his return next day, he was amazed to see the same Indian approaching him in a canoe, rowing as vigorously as his comrade. Father White was still more surprised when the Indian, stepping into his boat, threw off his blanket, and showed a red line,



the only trace of his deadly wound. The Father, after glorifying God for so signal a favour, admonished the happy man never to be ungrateful to God, but ever to love and honour the most holy name of Jesus and His holy cross, to the instrumentality of which he owed his recovery.

Clayborne now again re-appeared for mischief. In 1644, he excited rebellion, expelled the governor in the following year, "carried off the priests, and reduced them to a miserable slavery". The Jesuits were soon sent prisoners to England, and colonists and Indians were deprived of pastors in a land planted by Catholics, who established freedom of conscience for all. This state of things lasted for three years, at the expiration of which Father Fisher and some others returned to labour in secret. Father Fisher rejoined the Indians from whom he had been torn, and renewed his mission. Other missionaries joined him, and there was once more a hope that the natives would be converted.

In England, however, when monarchy fell with the head of Charles the First, and Cromwell ruled supreme, Catholicity was persecuted in Maryland as in England, and the Indian mission of the colony was closed for ever. The Jesuits were now confined to the whites, and soon after began to get an accession of native members, who, on the suppression of the Society, formed the nucleus of the present Church in the United States, and re-organizing at the earliest moment, restored the Order. The present vice-province of Missouri was founded by the Maryland province, and missions among Indian tribes in Maine, Oregon, California, and other places, are developments of the mission founded by Father White. The separate missions founded or extended by Spaniards, Portuguese, Irish, Norwegians, French, English, and Germans, at length blended into the Catholic Church of America.

We now come to inquire what share the Irish have had in propagating Catholicity in America, and for this purpose we must notice the times and places of their first principal settlements, according to the authorities now within our reach. After the Irish rising of 1641, many of the Irish are supposed to have gone to Maryland. In 1689, the Carrolls and others arrived there, and were, with the other Catholic settlers, disfranchised in the manner described by Bancroft. Indeed there was a kind of precedent for this Protestant intolerance and ingratitude. For, when

Irish Catholics treated with forgiving indulgence Irish Protestants and English refugees of the same religion in the reign of Mary, both the latter showed their gratitude shortly after, in the reign of Elizabeth, by concurring to impose most cruel penal laws on those who had spared and protected them. Like many mock patriots of the present day, they had liberty on their lips, but tyranny, spoliation, and persecution in their hearts and acts. According to a modern authority,\* whose interesting information we are glad to avail ourselves of freely, Virginia began to be inhabited by Irish people about the year 1710, in the localities now called the counties of Patrick and Rockbridge. The M'Donnells, Breckenridges, M'Duffys, M'Gruders, and others, were of this colony, and the river Mayo, as well as the localities called M'Gaheysville, Healy's, Kennedy's, M'Farland's, Lynchbury, and Kinsale, clearly indicate Irish origin, and Catholic names and localities.

South Carolina received an Irish colony in 1737, and settlements were established in the Waxhaws, Williamsburg, on the Black River, and Camden on the Wateree. "Of all the countries", says the historian of that state, "none has furnished the province with so many inhabitants as Ireland. Scarcely a ship sailed from any of its ports for Charleston, that was not crowded with men, women, and children". Among the Irish settlers were the Rutledges, Calhouns, and Jacksons—names now celebrated in American history. The Irish began to arrive in North Carolina about the close of the seventeenth century, after the Williamite wars in Ireland. James Moore, an Irishman, who headed the Revolution of 1705, which gave a popular government to the state, was the people's first governor, and is supposed to have been born at Drogheda.

There was a settlement established in Kentucky in 1746, and several Irishmen, residents there, are highly spoken of by the historian of Kentucky. From this state several adventurous spirits moved along the greater current of the Mississippi. One of them, Butler, an Irishman, is described in the early history of Kentucky, and romance has hardly anything to equal his adventures and escapes.

In 1729, several families from Longford settled in New York. Of these was Charles Clinton, who had then three children of

\* Magee's Irish Settlers in America.



Irish birth, destined to become historical men in the annals of New York. Irishmen settled in Delaware shortly before the Revolution, and among them Colonel Plunket, Colonel Butler, Thomas Neill, a learned man, and Captain M'Karrahan, who emigrated from Belfast in 1764. Irishmen settled in Boston in 1737, but they were mostly Protestants. In 1752, Catholics were tolerated, and at the period of the Revolution there were several Catholic families in Boston, after which they rapidly increased. Families from Londonderry settled near the Merrimac in 1719, and spread through New Hampshire, Massachusetts, and Maine. In 1723, several families from Belfast settled in Maine, and among them was a schoolmaster, a native of Limerick, who, on his arrival in America, married a native of Cork, a fellow-passenger. Sullivan lived to see his two sons John and James arrive at the summit of civil and military authority. In 1775, James Sullivan founded, in the same state, the township called Limerick, from which city several of its first settlers were brought over. In this way the Irish gradually, yet constantly, were spreading themselves through the States, the Catholics, of course, establishing their own religion, under the varying influence of public sanction or toleration, persecution or opposition, until the great American Revolution. The Irish espoused the cause of their adopted country, and besides distinguished officers, like Stark,\* Montgomery, the Clintons, Moylan, Sullivan, and others, John Barry,† a native of Wexford, Charles

\* The adventures of Stark resembled those of Butler, though Stark was more fortunate. He was taken prisoner by one of the tribes when a lad of sixteen years. He had to run the gauntlet. "When his turn came, he marched forward with a bold air, snatched a club from the nearest Indian, and attacked the warriors as he advanced on the lines, dealing the blows right and left with a merciless and almost deadly force. Nothing in the conduct of a prisoner so charms the savage mind as a haughty demeanour and contempt of death. The old men were amused and delighted; the young warriors were struck with admiration at the gallant bearing of the youthful captive. They next ordered him to hoe corn; he pulled it up by the roots, declaring that such work was fit for squaws, and unworthy of warriors. From that period he became their favourite; they adopted him as a son, and gave him the title of 'young chief'. They dressed him in the highest style of Indian splendour, and decorated him with wampum and silver". He was shortly after redeemed, and became the American general, John Stark.—*Mogee's Irish Settlers*.

† "John Barry was born in the parish of Taclumshane, in the county of Wexford, Ireland. His father was 'a snug farmer', and had only to step outside his own door to stand beside the sea. At fourteen or fifteen he crossed the Atlantic, and began to sail to and from Philadelphia. He rose from one trust to another, till, at the age of twenty-five, he was captain of *The*

Carroll, of Carrollton, whom Maryland proudly owns as her "first citizen", and the other Irishmen who signed the Declaration of Independence,\* were eminently conspicuous. Charles Carroll of Carrollton was of Irish descent, and very wealthy. He added after his name "of Carrollton", to risk his property as well as his fate on the cause of his country. He was among the senators of the first Congress, and the last survivor of the "signers", dying in November, 1832. When the Carrolls emigrated to America, the Catholics, as we have seen, had been disfranchised, their religion proscribed, their clergymen permitted only to officiate privately; and then the Carrolls had chapels under their own roofs. In such a chapel house was born John Carroll, the first *Black Prince*, afterwards a vessel of war. Mr. Meredith was owner of the ship, and entertained Washington when in Philadelphia. In his house Washington met and marked Barry as future commodore. Captain Barry got the command of the principal ship of the United States, *The Lexington*, in 1775; and in another, *The Alfred*, Paul Jones entered as first lieutenant. These vessels lay in the Delaware, and when the flag of the Union was agreed on, they were the first to hoist it afloat. In 1777, Barry conceived and executed many most successful manœuvres, such as capturing store-ships and intercepting supplies. Washington publicly thanked him. In 1781, he captured two British vessels, *The Atalanta*, and *Trespasa*, both in the same battle. He was badly wounded in the action, but continued to give orders till the enemy struck. In 1778, he obtained the rank of commodore. In 1781, he brought Lafayette to France, and, in 1782, engaged three British frigates, which retired badly damaged. Lord Howe tempted him with a vast bribe, and offered him a British ship of the line. Barry replied, that he had devoted himself to the cause of his country, and not the value or command of the whole British fleet could seduce him from it. He visited again his native land, which he ever acknowledged and loved, and his visit is remembered with gratitude in his native parish. When hailed by the British frigates, in the West Indies, and asked the usual questions as to the ship and captain, he answered, 'the United States' ship *Alliance*, saucy Jack Barry, half Irishman, half Yankee,—who are you?' He was an exceedingly affable and hospitable man, and, what is unfortunately not usual in his profession, practically religious. From 1783 till his death, Commodore Barry was constantly engaged in superintending the progress of the navy. He induced the Government to adopt for ships of war the model which has been so well suited to its uses. He was particularly fond of aiding the younger officers in the service, and trained many gallant captains. He died in September, 1803, and his chief legacy was to the Catholic Orphan Asylum. He has been called by naval writers, 'the father of the American navy'. He is buried in Philadelphia'.—*Magee's Irish Settlers*.

\* The Declaration of Independence was signed by fifty-six names, of whom nine (including Secretary Thompson) were of Irish origin: Matthew Thornton, James Smith, George Taylor, George Read, Charles Carroll of Carrollton, Thomas Lynch, Thomas M'Kean, Edward Rutledge. Of the thirty-six delegates by whom the constitution of the United States was, in 1787, promulgated, six, at least, were Irish. Besides Read, M'Kean, and Rutledge, just named, were Pierce Butler, Daniel Carroll, and Thomas Fitzsimons.



bishop and archbishop of the United States. In 1770, St. Peter's Church in Baltimore was founded, and, in 1774 there were but nineteen clergymen in Maryland, all of whom were Jesuits, and among them Dr. John Carroll, who was consecrated in 1784, and was the first bishop to administer the sacrament of confirmation in free America. In 1785, he estimated the Catholic population of the Republic: "In Maryland, 16,000; in Pennsylvania over 7,000; and, as far as information could be obtained, in other states about 1,500". This estimate is now, however, considered to have been entirely too low, owing to the want of exact information. In 1838, Bishop England estimated the Catholic population at 1,200,000. The following are the last statistics received from the United States:—

#### THE PROGRESS OF THE CATHOLIC CHURCH IN THE UNITED STATES.

In the year 1830, just thirty years ago, the number of churches in the United States was 230; to-day there are 2,400, while of stations and chapels the number is put down at 1,128. In 1830 there were but 230 priests and ten bishops, while the number of priests at present in the country is 2,235, and the number of bishops 49. Of ecclesiastical institutions we have 48, but in 1830 there were only nine. Thus in a single generation there has been an increase of 2,155 in the number of churches, an increase of 2,003 in the number of priests, an increase of 39 in the number of bishops, and an increase of 39 in the number of ecclesiastical institutions. Let us look at the practical evidence of the progress of the Church during the last decade. In 1850 there were three provinces, to-day there are seven: in 1850 there were 27 bishops, to-day there are 49; in 1850 there were 1,081 priests, to-day there are 2,235; in 1850 there were 1,073 churches, to-day there are 2,385; in 1850 there were 505 stations and chapels, to-day there are 1,128; in 1850 there were 29 ecclesiastical institutions, to-day there are 48. Thus we see that the increase has been more than two-fold. The progress of Catholic educational institutions has been not less marked, for we find that there are no less than 472 parish schools, in which about ninety thousand pupils receive instruction, which is almost gratuitous. Of the higher class the number is put down as follows: colleges and male academies, 89; female academies and boarding schools, 202, making a total of 291, in which about thirty thousand pupils receive instruction. These colleges, academies, etc. are almost all under the charge of religious orders, but there are quite a large number of schools conducted by Catholic lay teachers.—*New York Record*.

TABLE

Showing the state of Catholicity in the United States in 1803, and its progress at different periods.

Years.	Provinces.	Dioceses.	Vicariates.	Bishops.	Priests.	Churches.	Stations and Institutions.	Ecclesiastical Institutions.
1808	1	1	...	2	68	80	...	2
1830	1	11	...	10	232	230	...	9
1840	1	16	...	17	482	454	358	13
1850	3	27	...	27	1081	1073	505	29
1854	7	41	2	39	1574	1712	746	34
1855	7	41	2	40	1714	1824	678	37
1856	7	41	2	40	1761	1910	895	37
1857	7	41	2	39	1872	2053	820	39
1858	7	43	2	43	...	...	...	...
1859	7	43	2	46	2108	2334	...	...
1860	7	43	3	49	2235	2385	1128	48

You will see from this table what a rapid progress Catholicity has made in this country in fifty-two years. What will be its flourishing condition in the *next half century*?

A French chaplain, the Abbe La Poitre, assembled the first Catholic congregation in Boston in the year 1784, and Bishop Carroll dedicated the present cathedral in 1803. The Catholic Irish satisfied Washington so well by their conduct in the Revolution that he made graceful acknowledgment of it in reply to the following address:—

## ADDRESS

OF THE ROMAN CATHOLICS TO GEORGE WASHINGTON, PRESIDENT OF THE UNITED STATES.

SIR,—We have been long impatient to testify our joy and unbounded confidence on your being called by an unanimous vote to the first station of a country in which that unanimity could not have been obtained without the previous merit of unexampled services, of eminent wisdom, and unblemished virtue. Our congratulations have not reached you sooner, because our scattered situation prevented the communication and the collecting of those sentiments which warmed every breast. But the delay has furnished us with the opportunity, not merely of presaging the happiness to be expected under your administration, but of bearing testimony to that which we experience already. It is your peculiar talent, in war and in peace, to afford security to those who commit their protection into your hands. In war, you shield them from the ravages of armed hostility; in peace, you establish public tranquillity, by the justice and moderation, not



less than by the vigour of your government. By example, as well as by vigilance, you extend the influence of laws on the manners of our fellow-citizens. You encourage respect for religion, and inculcate, by words and actions, that principle on which the welfare of nations so much depends,—that a superintending Providence governs the events of the world, and watches over the conduct of men. Your exalted maxims and unwearied attention to the moral and physical improvement of our country, have produced already the happiest effects. Under your administration, America is animated with zeal for the attainment and encouragement of useful literature; she improves her agriculture, extends her commerce, and acquires with foreign nations a dignity unknown to her before. From these happy events, in which none can feel a warmer interest than ourselves, we derive additional pleasure by recollecting that you, sir, have been the principal instrument to effect so rapid a change in our political situation. This prospect of national prosperity is peculiarly pleasing to us on another account: because, whilst our country preserves her freedom and independence, we shall have a well-founded title to claim from her justice the equal rights of citizenship, as the price of our blood, spilt under your eyes, and of our common exertions for her defence, under your auspicious conduct—rights rendered more dear to us by the remembrance of former hardships. When we pray for the preservation of them, where they have been granted, and expect the full extension of them from the justice of those states which still restrict them—when we solicit the protection of Heaven over our common country, we neither omit, or can omit, recommending your preservation to the singular care of Divine Providence, because we conceive that no human means are so available to promote the welfare of the United States as the prolongation of your health and life, in which are included the energy of your example, the wisdom of your counsels, and the persuasive eloquence of your virtues.

In behalf of the Roman Catholic clergy,

J. CARROLL.

In behalf of the Roman Catholic laity,

CHARLES CARROLL, of Carrollton,

DANIEL CARROLL,

THOMAS FITZSIMONS,

DOMINICK LYNCH.

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### THE ANSWER.

TO THE ROMAN CATHOLICS IN THE UNITED STATES OF AMERICA.

GENTLEMEN,—While I now receive with much satisfaction your congratulations on my being called, by an unanimous vote, to the

first station of my country, I cannot but duly notice your politeness in offering an apology for the unavoidable delay. As that delay has given you an opportunity of realizing, instead of anticipating, the benefits of the general government, you will do me the justice to believe that your testimony of the increase of the public prosperity enhances the pleasure which I would otherwise have experienced from your affectionate address.

I feel that my conduct, in war and in peace, has met with more general approbation than could reasonably have been expected; and I find myself disposed to consider that fortunate circumstance, in a great degree, resulting from the able support and extraordinary candour of my fellow-citizens of all denominations.

The prospect of national prosperity now before us is truly animating, and ought to excite the exertions of all good men to establish and secure the happiness of their country in the permanent duration of its freedom and independence. America, under the smiles of a Divine Providence, the protection of a good government, and the cultivation of manners, morals, and piety, cannot fail of attaining an uncommon degree of eminence in literature, commerce, agriculture, improvements at home, and respectability abroad.

As mankind become more liberal, they will be more apt to allow that all those who conduct themselves as worthy members of the community, are equally entitled to the protection of civil government. I hope ever to see America among the foremost nations in examples of justice and liberality. And I presume that your fellow-citizens will not forget the patriotic part which you took in the accomplishment of their revolution and the establishment of their government, or the important assistance which they received from a nation in which the Roman Catholic faith is professed.

I thank you, gentlemen, for your kind concern for me. While my life and my health shall continue, in whatever situation I may be, it shall be my constant endeavour to justify the favourable sentiments which you are pleased to express of my conduct. And may the members of your society in America, animated alone by the pure spirit of Christianity, and still conducting themselves as the faithful subjects of our free government, enjoy every temporal and spiritual felicity.

G. WASHINGTON.

In 1791, Bishop Carroll founded St. Mary's College, to educate an American clergy of native Irish, or other foreign descent, and, with the aid of some laymen, obtained a charter for Baltimore College. In 1805, St. Mary's was much improved, and a handsome Gothic church was added to the College. This is the *Alma Mater* of the Church in America.

(To be continued.)



## CORRESPONDENCE.

Extract from a letter of the Right Rev. the Bishop of Natchez, Miss. (U.S.)  
Houston, Chicasaw Co., Mississippi, Oct. 25, 1859.

VERY REV. AND DEAR SIR,

Your favour of August 21st was forwarded to me while on my visitation. . . .

I am now one hundred and twenty miles away from any priest. The nearest one, who was to have accompanied me, I was obliged to leave at his residence, because there was some sickness in the neighbourhood. It will be ten days yet before I get to where there is a priest. Last week I said the "*De Profundis*" over the graves of some ten or twelve Catholics in one place, not one of whom had a priest at his dying bed. Some of them had not seen a priest for three or four years.

I hope many of you make use of that little invocation to the Queen of the Apostles, and propagate its use among others. . . .

Your faithful servant in Christ,

✠ WILLIAM HENRY ELDER,

Very Rev. B. Woodlock, D.D.

Bishop of Natchez.

Extract from a letter from the same Right Reverend Prelate.

Natchez, Mississippi, Feb. 20, 1860.

MY DEAR MGR.,

I have just been rejoiced with the offer of a good charitable gentleman to pay the pension of two students at All Hallows for the diocese of Natchez. . . . I have no acquaintance with him. He was led to propose this work of charity from reading your report and my letter, he says.

After I wrote to you from Houston last October, I heard of some Irish Catholics living far out of my intended line of travel. I went to look for them, and reached some. The others I could not get to without failing in my appointments. I baptized children four years old, who had never been seen by a priest, and blessed marriages which had been made three years ago before a magistrate for want of a priest. There were other cases of the same kind among those whom I could not reach.

Just now I have received a letter from a place where a chapel has been built. The Catholics there tell me, that owing to the fraud of a man who is now beyond their reach, they find their chapel in debt—and already the sheriff is claiming to sell it. If I will engage to send them a priest every four or six weeks, they will exert themselves to save it. They are very poor, and cannot burden themselves with such a heavy engagement, unless they are

sure to profit by it that much. Mournful as the case is, I cannot send one even once in two months, without neglecting other places, where there is much more good to be done. . . . In an adjacent diocese, a part of which is attended by one of my priests, he has found a settlement of many families, in which the second generation has grown up, and neither fathers nor grandfathers ever saw a priest in that place.

And then the poor Negroes—they are more than half of our whole population—and we have scarcely begun to do anything for them.

You see we want priests, and real apostolic priests—none others. Train them up and send them out to us, and you will have a large share of their merits and rewards. Meanwhile, pray for us.

Give my blessing to the young men who are preparing for Natchez, and indeed, to all your College.—Your humble servant in Christ,

✠ WILLIAM HENRY ELDER,  
Bishop of Natchez.

Paris, le 7<sup>me</sup> Octobre, 1859.

MONSIEUR LE SUPERIEUR,

Nous avons l'honneur de vous informer que les deux Conseils Centraux de l'œuvre de la Propagation de la Foi ont, d'un commun accord, alloué au Collège d'All Hallows, pour 1859, la somme de vingt mille francs, sur laquelle dix mille francs proviennent de l'aumône extraordinaire recueillie à l'occasion du jubilé.

Cette dernière aumône étant, dès ce moment, perçue en totalité, nous nous empressons d'acquitter la part imputable sur ces fonds, qui est destinée au Collège d'All Hallows. Il ne vous échappera pas, Monsieur le Supérieur, que cette portion ne doit être considérée que comme un secours exceptionnel, et que, par conséquent, le total de la présent allocation ne saurait, en aucune manière, être pris pour point de comparaison dans les années qui suivront celle-ci.

Quant à la portion de ce même subside, qui est imputable sur les recettes ordinaires de l'œuvre, la rentrée n'en est pas encore opérée, et en raison de leur éventualité, le dernier cinquième de la somme prise sur ces fonds, ne deviendra, selon l'usage, définitif qu'après la clôture de l'exercice actuel.

Nous avons saisi avec joie l'occasion favorable que nous offrait le jubilé, auquel la Catholique Irlande a si généreusement contribué, pour donner au Collège d'All Hallows un témoignage plus marqué de notre religieux intérêt. Nous demandons avec instance à Dieu, Monsieur le Supérieur, qu'il daigne continuer à bénir cette maison où les ouvriers évangéliques se préparent avec tant d'ardeur et de zèle à aller remplir les places réservées à leur dévouement.

L'étendue des besoins de l'Apostolat nous a été révélée d'une manière plus particulière cette année où des tableaux plus complets



ous ont été adressés des divers points du monde, à l'occasion de ce jubilé béni, auquel la parole souveraine du chef de l'Eglise à appelé l'univers Catholique. C'est à cette parole féconde que nous avons dû des ressources plus abondantes ; mais si elles ont pénétré nos cœurs de reconnaissance, nous avons dû les trouver insuffisantes encore en présence des demandes qui réclamaient de tous côtés nos secours. C'est la multiplicité de ces demandes, Monsieur le Supérieur, qui nous a imposé les limites au delà desquelles notre intérêt pour votre précieux établissement, et notre sympathie pour la fidèle Irlande nous auraient si facilement entraînés, s'il nous eût été possible de les suivre. Agréez du moins tous les vœux que nous formons pour que des missionnaires de plus en plus nombreux aillent porter du Séminaire d'All Hallows, dans toutes les contrées de la terre la foi native de l'Irlande, et la rendent par tout victorieuse de l'hérésie.

Veillez agréer l'hommage du respect avec lequel nous avons l'honneur d'être,

Monsieur le Supérieur,  
 Vos très humbles et très obéissants serviteurs,  
 Pour le Conseil Central de Paris,

Et le Président absent,

Le Membre du Conseil,

PIZEAU.

Le Révérend Docteur Woodlock,  
 Supérieur du Collège d'All Hallows,  
 à Drumcondra.

[TRANSLATION].

Paris, October 7, 1859.

MONSIEUR LE SUPERIEUR,

We have the honour to inform you that the two Central Councils of the Society of the Propagation of the Faith have both agreed to allow to All Hallows' College, for the year 1859, the sum of twenty thousand francs, ten thousand of which comes from the extraordinary collection made on the occasion of the Jubilee. The whole of this last collection being already received, we are eager to pay the part of these funds which has been allowed to the College of All Hallows. It is not to escape your notice, Monsieur le Supérieur, that this portion must not be considered but as an exceptional grant, and that, consequently, the amount of the present allocation cannot in any way be taken as an average of the grants to be made hereafter.

As to the portion of the same grant which is chargeable upon the ordinary receipts of the society, the return has not yet been made, and, on account of its uncertainty, the last fifth of the sum coming from these funds will not, according to our custom, be payable till after the close of the present accounts.

We gladly take the favourable occasion offered to us by the

Jubilee collection, to which Catholic Ireland has so generously contributed, to give to All Hallows' College a more sensible testimony of our religious interest. We pray God, Monsieur le Supérieur, earnestly, that He would deign to continue to bless this establishment, where evangelical labourers prepare themselves with so much ardour and zeal to go to supply the places prepared for their devotedness.

The extent of the apostolic wants has been made known to us this year, in a more particular manner, where more complete accounts have been sent us from various points of the world on the occasion of this blessed Jubilee, to which the sovereign voice of the Head of the Church has called the Catholic universe. It is to this efficacious voice that we owe more abundant resources; but, if they have filled our hearts with gratitude, nevertheless we have not found them sufficient to meet the demands for help which have come to us from all sides. It is, Monsieur le Supérieur, the multiplicity of these demands which has imposed upon us those limits, beyond which our interest for your precious institution and our sympathy for faithful Ireland, would have so easily carried us, if it were possible for us to satisfy these our feelings.

Receive, at least, the wishes, which we entertain, that missionaries in still greater numbers may carry from All Hallows' College to all parts of the Earth the native faith of Ireland, and make it everywhere victorious over heresy.

Receive the homage of that respect, with which we have the honour to be,

Monsieur le Supérieur,

Your very humble and very obedient servants,

For the Central Council of Paris,

In the absence of the President,

PIZEAU,

Member of the Council.

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Extract from a letter of the Ven. Archdeacon M'Encroo, of Sydney.

As the vast majority of the Catholics in Australia are of Irish birth or descent, the Catholic Church of those important and flourishing colonies may be fairly regarded as a branch of the ancient and ever faithful Church of Ireland.

The Prince of Pastors has indeed watched over this remote portion of the vineyard, and produced much fruit therein, since the arrival of the first bishop in New South Wales, some four-and-twenty years ago. When His Grace the Most Rev. Dr. Polding took charge of the Australian mission, he found only two or three priests to attend to the spiritual wants of about sixteen thousand Catholics in all Australia! Now, praise be to God, there are seven or eight episcopal sees, about one hundred and thirty priests,



and, at least, two hundred and fifty thousand Catholics in the Australian colonies; but this number of priests is quite *inadequate* to the spiritual wants of so large a population, dispersed as it is over a territory fully as large as the half of Europe. . . . The same mysterious voice, the *vox Hibernorum*, that spoke to St. Patrick of old, and said to him on the part of our Pagan ancestors: "*Come over, generous youth and help us*", is again repeated by thousands of the children of St. Patrick in Australia, saying: "Come over here and carry on the glorious work commenced by St. Patrick upwards of fourteen hundred years ago in Ireland; come, you pious youth of Catholic old Erin, propagate the same faith amongst us at the ends of the Earth, and labour for our salvation".

For, if a timely supply of good priests and teachers be not provided for Australia, we shall have to weep over the falling off of hundreds, if not thousands, from the faith in Australia, as we have had to witness it in the United States of America, and all from the same melancholy cause, the want of good priests and competent schoolmasters.

But I hope for better things; for when I contrast the present flourishing state of religion in New South Wales with what it was on my arrival in Sydney in June, 1832, I can clearly discern the working of God's merciful providence over the infant and promising church of Australia. . . .

J. M'ENCROE,

Archdeacon of Sydney.

Annals 1859

## AMERICA.

### UNITED STATES.

The Very Rev. Dr. Forde has kindly permitted us to insert the following letter:—

Napa City, California, November 1, 1858.

MY DEAR DOCTOR FORDE,

I am sure you must think me very ungrateful for remaining so long without writing to you, who have been to me such a kind friend. But it is not so; I often thought of writing, and set about doing so, but still I had nothing worth relating, or I would have written long since. I did not get my appointment until a few weeks ago. After I arrived in San Francisco, I remained in the bishop's residence with my companion for more than a month. We arrived in San Francisco on the night of the 29th June. By chance we saw apriest looking after some Jesuits; we spoke to him, and he brought the two of us to his own house, where we stopped till next morning,

and then went to the Vicar-General, his Grace the Archbishop being from home. It being the time of visitation, he did not return for about three weeks; and all that time myself and companion remained in suspense, longing to see him of whom we had heard so much praise. And at length he returned. The description we got of him fell far short of what he really deserved. In him, indeed, we have a true model of what our divine Lord requires His ministers to be: "*Prudentes sicut serpentes, et simplices sicut columbæ*". After the bishop arrived, he kept us at the cathedral, and when he thought prudent, he sent us to our destined missions. My companion he sent about one hundred miles distant, and me about sixty, from San Francisco. It is a country place, and I have five or six districts to attend; one is about sixty miles distant from the principal place where I reside. As yet I have no settled home; I try and do the best I can everywhere I go. Napa is the largest place I have to attend; it is what we would call at home a small town; here it is looked on as a city. There is a population of three or four thousand persons. I have no church built in this place, so that I have to say mass in the court-house on Sundays. My congregation is a mixture of Protestants, Catholics, Jews, Methodists, and others, who consider themselves quite free to believe or not to believe. If you ask them what they are, they will say: "I belong to no religion, nor do I intend; I like the Catholic religion best". In this country there are almost as many religions as people. If business does not succeed with a fellow, he will start up and become a preacher. They form what are called camp meetings, which continue for two or three weeks in succession both night and day. The preachers continue talking for two hours, after which they go round to enrol new members. Any one who feels he has got religion, roars and shouts that you could hear him four or five miles distant; they then place themselves before what is called the mourning bench, and then they are members of the church. They make public confessions, and are afterwards baptized in some adjoining river. The brothers and sisters of the church (as they call themselves) sit down and enjoy themselves with wine and other dainties, but the preachers make plenty of money, and that is all they want. These are called Camelites. The Baptists hold meetings in the same manner. Thus it is that religion is turned into ridicule. These meetings are just dens of immorality and vice, injurious both to religion and Christian society. People forget themselves altogether in this country. Those who were once Catholics are often ashamed to profess themselves such here, though they won't blush to be mentioned amongst gamblers and drunkards. I often reflect on the way in which religion is carried on at home, and see how it is abused out here; but one ought not to wonder at these abuses, when he considers



that the law of the country sanctions vice, such as allowing a man to separate from his wife, and, I may say, without any reason; so that persons have only to apply and they can get a divorce, and marry another. And this often happens amongst Catholics. Getting married before the magistrate is a very common thing. You will find, to be sure, some very good people in California; but, generally speaking, they become very careless and neglectful of their religious duties towards themselves and God. In the city of San Francisco, which is about half as large as Dublin, there are five Catholic churches, three convents, one of which is an hospital, attended by the Sisters of Mercy. There are in all fourteen or fifteen priests; and this is the whole religious staff of San Francisco. It would be scarcely worth while telling the number of priests throughout the rest of California. In the country parts, one priest has to attend a district of a couple of hundred miles long. I think my parish is about one hundred miles in extent. I meet some who tell me they have not seen a priest for four or five years before. Such is the state of California. Were I longer in it, I would be better able to describe its wants; but by my next letter I expect I will be able to make my description more interesting. The houses in California are nearly all wood. There are, however, some very fine brick buildings, but few stone. The cathedral is brick; all the other churches are built of wood. The one-third of the population is Irish, though many try to deny it. Mixing among Americans, they think it a disgrace to be an Irishman.

The climate of California is generally very mild. You can, however, at a few hundred miles distance from San Francisco, get very cold weather. In Oregon there is snow nearly all the year round. Go one hundred miles from San Francisco, and the heat is 100 degrees in the shade. About sixty miles distance, the climate is a little warm, but still very healthy. Such is the place where I stop. It is the finest country in the world for all sorts of fruits. Every one has his own little vineyard, and many make their own wine; so that between wine and gold, it ought to be a rich country. There are, however, many poor people here, more than one would expect to meet in a country which has such a great name. People find it as difficult to get on here as they do in any other place. They have no business coming here unless they have plenty of money; for everything is so dear that they cannot live without either a good situation or money. Did I know of persons coming here from Ireland, I would tell them to stop at home unless they had some good friend before them; for gold cannot be picked up so easily as people imagine. I saw persons coming out from New York with the foolish idea that they could do better here, but they soon found the contrary. This is a great country for gambling. I think there is no

other where it is carried on so much. In the smallest town there are eight or ten liquor stores, and here the gambler sits all day long; so that religion is very seldom thought of. Thousands of dollars are here spent at the billiard table, and often those who were once some of the richest become the poorest in the country. Many ruin themselves too by speculation. Such is the state of California.

Dear Doctor Forde, I am sure I have wearied you with this tedious description; but I thought you might like to know the state of religion, etc., in this wild country. I often think of poor St. John's and my good pastor, Dr. Ennis. I hope he is quite well. Please tell him I will write to him at the first opportunity. Fathers Lee and Fagan, too, I don't forget, though separated from you all by a wide sea; yet, when the great feasts of the Church come round, my recollection of St. John's and All Hallows' brings me back to assist at the ceremonies so beautifully carried on in both places. Here, if we can have mass, we may consider ourselves very well off. I only wish I could carry on the ceremonies as you do at home; for I think nothing is more calculated to make an impression on the hearts of the people. But I hope I shall be able soon to make some little advance in this respect.

Dear Doctor Forde, I hope I have not trespassed on your precious time. I will ask it as a favour of you to remember me particularly to Dr. Ennis, Fathers Fagan, Lee, and O'Connor. I hope you enjoy good health. I am quite well, and anxiously wait for a letter from you. Soliciting your pious prayers,

I remain,

Dear Doctor Forde,

Your very obedient in Jesus Christ,

JAMES LARGAN.

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Napa City, 5th November, 1858.

MY DEAR DR. WOODLOCK,

On the day after I sent you my last letter, the ship was to set sail for California. On that day (5th June) my companion, Father O'Reilly, and I bid farewell to New York. Here some hundreds of persons were assembled to bid farewell to friends and relatives whom they were likely never to see more. We, too, had friends to part with, amongst whom was one of our former school-fellows, Father Bart. Gleeson; but few find friends like those they left at home in *the old country* (as it is called here); for, people, generally speaking, seem to lose all that affection and good nature so peculiar to the Irish in their own country; but this is not much to be wondered at, when we consider, that here they have to mix with people of every nation, both good and bad; this, however, is not to



be applied to all, for you will find many (as we did) who retain the same good feeling which they brought from home. Our ship set sail, and, after we had sailed a day or two, I began to feel anew the unpleasant effects of sea sickness, which continued for nearly the whole voyage to Aspinwall. We kept sight of land for a couple of days, but soon after lost sight of it, and nought was to be seen but the world of waters, sometimes calm, at others quite rough. We spent two Sundays on board, and these, indeed, seemed long days. I frequently pictured to myself the little church of All-Hallows. I went back in spirit to accompany you and your little flock in singing the Old Gregorian Mass, and chanting the praise of the Lord with the Vesper Psalms; but, though being deprived of the happiness of being with you personally on these occasions, yet I too, had my own consolations when I considered that the object of my leaving parents and friends, and being thus situated, was to obey Jesus, who had called me to go into His vineyard, and "break the bread of life to those who were sitting in darkness and the shades of death". If the tracts of the American Bible Society could afford any consolation, we had enough of them! After eight days, we came in sight of Aspinwall, and next day, which was Sunday, we went ashore. Half-naked Indians ran to and fro; they seemed strange to foreigners as we were. After some time, we managed to get our luggage into the train, which was in readiness to convey the passengers to Panama. The day was intensely warm, so that our chip hats were almost scorched, the sun being exactly over our heads: I never thought I should be able to bear such heat. Father O'Reilly felt quite exhausted, but I suppose it took more effect on him on account of having enjoyed such fine health during the voyage from New York. The train at length started, and from this station till we arrived in Panama, I never beheld a more delightful country; the scenery all the way was beyond description. We went along by the Chagr s river, on the banks of which I noticed many Indian huts, consisting of four or six upright poles, and covered on the top with the leaves of the palm tree, which serve to keep off the rain; the sides, however, being quite exposed. I pitied the poor Indians, considering that they were there living like so many brute beasts, without a knowledge of God. They may be seen all day long bleaching themselves in the sun, but no priest, no minister of God is seen among them, telling them the end of their being, though they, too, have souls to be saved. Oh! in truth it may be said of this country, that the "harvest is great, but the labourers are few". As we passed on, I admired the innumerable quantity of large palm trees, growing to a height of three or four hundred feet, ornamented with a variety of creepers, which hung down the whole length. I remembered seeing some small trees of the same description in the Botanic

Gardens at Glasnevin, and I thought of the care taken with them; and here they were growing wild, without man's coöperation—not, however, without the care of the great Lord of the universe, without whose will and power the smallest could not subsist. After three or four hours, we arrived at Panama, and immediately got our luggage on board the ship which was to conduct us to the land of adoption. She lay at a distance of five miles from the shore, and was not to sail till the evening of the following day. Father O'Reilly and I went ashore the morning of the same day, in order to procure some lemons, the water being very bad to drink without some mixture—it was almost warm. As we came near the beach at Panama, the Indians came out to our boat to carry us ashore, the water being somewhat shallow near the edge, so that the boat could not go in the whole way. The first thing we did was to go in search of the priest, and, after some time, we found him in the garret of an old wooden house; we spoke to him in Latin, but he did not understand us; we then brought an interpreter, so that we understood one another, between Spanish and English. He showed us the Cathedral, which indeed is very ancient; in it there are about twelve or thirteen altars, dedicated to different saints. Our interpreter told me, that at one time there were twenty priests in that church, and now there are only two or three. The front of the high altar is one plate of silver, and also the charts and book-stand. Having seen the church, we next went through the city. I soon got tired of it, for it is anything but clean or neatly built. After a short time, we returned again to our boat. Just as the Indians put us in, it began to rain in torrents, which cooled the air a little. We got once more on board for a long voyage.

On this same evening (14th June) we set sail for San Francisco. For five or six days we sailed in sight of the Granada islands, which extend some hundreds of miles; they presented a beautiful aspect, especially to the eye of a voyager, who anxiously watches to get a glimpse of land. These islands were quite green, and covered with a variety of shrubs and trees; however, we soon lost sight of them. My sea sickness was now over. After we first left Panama I felt a little of the sea sickness, but now it was all over, and I was not troubled with it any more. For the first few days after we set sail from Panama, the sea was as smooth as glass, not a ruffle was to be seen; but as soon as we entered what is called the Pacific, we found it just as bad as the Atlantic; the waves rolled mountains high. Our ship kept in sight of land nearly the whole voyage. On the evening of the 26th, we cast anchor at a place called Acapulco: this is a Spanish settlement. As we came in sight, and on our firing a salute, we saw the natives running in crowds to the edge of the water; many of them plunged in, and came out to our ship for the



purpose of getting money. They dive like so many ducks, and will succeed in finding the smallest coin you throw into the water: they would almost live in the water. We stopped four or five hours, and all that time they remained diving about. Acapulco seemed to be a very nice place, but I can't say much for the interior of the place, as I did not go ashore. Father O'Reilly did; and, as he was going into the church, he was called by a man, who wished to give him some advice, saying: "If you intend going into that church, you will have to kneel down on entering, or if not they will put you out". I suppose he had practical experience, so Father O'Reilly thanked him for the information, and told him he would endeavour to conform to the custom. When he went in he found some women reciting the Rosary of the Blessed Virgin Mary. Again we set sail, stopping for a short time the following night at Mansanilla, another Spanish settlement, and then no more land was to be seen until Friday, when we came in sight of Lower California. The mountains looked beautiful, but no human being was to be seen. The 27th came, and Upper California appeared; and finally, on the Vigil of the two Apostles, SS. Peter and Paul, we entered the Bay of San Francisco. Night came, and, about eleven o'clock, I, at my foot on land, and said within myself, "*Hic habitabo quoniam celsus est, et cam*". As we came beside the wharf, a Jesuit came on board in search of some priests of his Order, and not finding any, he took me and Father O'Reilly to his residence, where we stopped till next morning, and then he brought us to the Vicar-General. The Archbishop being from home, he told us to remain at the Bishop's residence till his Grace would return.

About three weeks or a month after his return, his Grace gave us our appointment, sending Father O'Reilly to a place called Weaverville, and me to Sonora and the neighbouring districts. I am now in this place since the 10th of September. I principally reside at Napa City, since it is the largest place, and consequently requires more time. I give mass here every second Sunday; on the intermediate Sundays I go to Sonora, which is twelve miles, and Healdsburg, which is fifty-eight miles from Napa. I have only one church in all, namely, that of Sonora, it being one of the old missions, where the Spanish Fathers formerly resided. I have two other places, namely, Santa Rosa and St. Helena. There are very few Catholics, but it is hard to know who are or are not Catholics until there is a church; but gradually we shall be able, with God's assistance, to do these things. It is not as easy to build a church here as at home. When I was leaving Ireland, Father O'Connell told me my little chalice was too plain for California, but I found the contrary. If such was the case in his time, it is not so now. If I did not bring it and many other things I did with me, I

would have been without mass often, for parts of California are so poor that it is often very difficult to procure those things, or means of getting them, and this is often owing to the small number of Catholics in some places. I only wish I had brought more with me. Generally speaking, people don't trouble themselves about religion or its wants; the faith of many grows cold after coming to this country, and it is too often the case that many deny it altogether, deeming themselves dishonoured by being considered Catholics, and many of these, I am sorry to say, are our own countrymen. Mixed marriages are the ruin of many of both sexes. Having before them the bad example of the Protestant, Methodist, or whatever he or she may be, they too become indifferent and careless about religion; the habit of neglect and indifference gradually increases, and, finally, they often become one with the godless person to whom they had the misfortune of being married. Their children live like them; grow up, I may say, young infidels; the gambling-house is their church; the gold and pleasures of the world their god; the Devil has little trouble, for these children are given over to him by their unhappy parents, who neglect to teach them to love and serve God. Oh! surely there is a great field of labour in this country for the missionary, and particularly in sowing in the hearts of the little ones the good seed; here the parable of to-day's Gospel (twenty-fifth Sunday after Pent.) is truly verified; here the Devil is continually sowing cockle, through the instrumentality of his many agents to be found in this country. It often happens, that when some vagabond cannot succeed in procuring money by his own business, whatever that may be, he turns preacher. He assembles what is called a camp meeting, where people collect by night and day. Young persons assemble, tents are erected, but few go with thoughts of serving God—they go for amusement; and, were it possible that character could be blemished in this country, it would often be ruined in these dens of immorality and vice. The preacher gets plenty of money, and that is all he wants. Some call themselves Camelites, others Baptists, others Methodists; but all have the same end in view. They erect what is called a mourning-bench, where the new converts make their profession. The preacher tells them to kneel down, and then they cry aloud, so that they may be heard for three and four miles off: this is a sign that they have got religion. Then the brothers and sisters, as they call themselves, make merry with wine: such is the way religion is abused and made a mockery of. The Baptists bring their temporary converts to the nearest river or creek, and there they plunge them into the water to baptize them. I fear the *form* is often omitted, whatever we may think of the *matter* of this, their only sacrament. These meetings are all through California, one time at one place,



another, at another place. Not long since, there were in the vicinity of Napa three, a few miles distant from each other. Such is the state of religion in this country; there are to be sure many who remain still faithful, but the number is comparatively small.

I am sure, dear Doctor Woodlock, I have already wearied you with this tedious narration of my travels since I left home, but I hope you will excuse me, as I thought you would be desirous to know the state of religion here, and some particulars of my passage across the Pacific. I would have written to you before, but had not time. It is at intervals I just pen a few lines, which I have not been able to finish till this day (November 5th). On the first of this month was your great feast: I did not forget it. The beautiful hymn "Placare Christe" brought your holy Institution before my mind; I repeated it over and over. I had a congregation consisting of four persons on that day. Oh! how different to what you have at home, where the churches are thronged; but here people seem to consider the time they give to God as lost—money is the god of many. I did not forget to recommend All Hallows' in the Holy Sacrifice on that day, and I always make a memento for you. No day, on which I have the opportunity of offering mass, passes without doing so, and I hope you do the same for me and my little flock. I find many who tell me they have not had an opportunity of going to mass, or any other service of the church, for six or eight years, so great has been the want of priests. I received your kind letter of the 29th July; I was just going on a journey of thirty-two miles, I read it repeatedly on my journey. It is not easy to do much as long as I am without a church. In the whole extent of my district I have but one church, as I remarked. I have, however, another nearly built at Napa; so that gradually the Church will become extended, but not without the assistance of God; we, as His coadjutors, may plant and water, but it is He alone that giveth the increase. Within the last few weeks, I had the happiness of baptizing twelve or fourteen little children. I say mass on the second and fourth Sundays of the month in Napa (court-house). My congregation is about sixty persons. I preach in one place or other every Sunday, no matter how few the number. My congregation generally consists of Jews, Methodists, Protestants, and Catholics, so that we have to make ourselves all to all.

My dear Doctor Woodlock, you may imagine what a strange impression California first made upon me on my arrival, seeing the wild mountains after leaving such a beautiful city as Dublin is, and again considering the magnificent churches I was accustomed to at home; and here you must be content with a wooden or brick building. San Francisco is about half as large as Dublin, and in the whole city there are but five churches, all built of wood, with the

exception of the cathedral, which is of brick. There are in each two or three priests, some have four; there are, besides, three convents, one of which is the hospital under the care of the Sisters of Mercy, the other two teach school: this is the whole religious staff of San Francisco. The remainder of the diocese is divided amongst a few priests, some having ninety and one hundred miles of a parish. In Ireland five or six miles is a great deal, but here twenty is nothing. But California hopes All Hallows' has many children preparing for the scene of labour in this distant land. Here they will find many of their own countrymen, who, though deprived of the comforts of religion, yet live in hopes of that day when the Heavenly messenger will come to make known to them the good tidings of the Gospel truths.

I cannot now give you much information, as my missionary career has as yet been very short. Before concluding, let me ask a favour of you, namely, to pray for success for my labours in the portion of the Lord's vineyard allotted to my charge. Recommend me also to your little flock, that God may grant me those graces which I stand in need of, for my own salvation and the salvation of those under my spiritual care. Here the poor priest stands in need of many graces, being deprived of all those advantages which are to be had at home; here he has not the opportunity of uniting himself to Jesus in the tabernacle, for, as I told you, he has neither church nor tabernacle in many parts of his district; but he hopes for the time when he can serve God in a proper place.

I am quite well—the climate is excellent. Where I am is something like the climate of Ireland. It is now the country is beginning to look nice and green; now the flowers show themselves in the fields.

Give my kind regards to Father James. Also remember me to Fathers Mullally, Harrington, Conroy, and the other professors—particularly to Dr. O'Brien. You will please direct to the care of the Archbishop, as I could not yet tell you exactly where my home is; some weeks in one place, at others in another, but principally at Napa City.

I remain, dear Doctor Woodlock,

Yours affectionately in Christ,

J. J. LARGAN.

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Letter from the Very Rev. T. Lynch, V.G.

Burlington, Vermont (U.S.), Sept. 9th, 1859.

DEAR DR. WOODLOCK,

It is now so long since I had any communication with any of my old superiors at All Hallows', that I fear you must look



upon me as one of these ungrateful children who take but very little interest in the affairs of their dear Alma Mater. But I do not believe that any priest, brought up within the peaceful walls of your College can ever forget the years of happiness and content which he spent under the care of devoted superiors, in company with young men who are now scattered over the face of the Earth, preaching the Gospel of Jesus Christ. I am not unmindful of these days, and though my silence might argue indifference, still, I do believe that never since my arrival in America did a single day pass on which I did not think of All Hallows'. I have heard with pleasure of the continued prosperity of the College, and with gratitude thanked God when I heard the good news that the number of students and the College buildings were increasing so rapidly, and I prayed, and still do pray that All Hallows' may increase still more, and spread its blessings more extensively over the world. I feel very thankful indeed for your kindness in sending me a Report of the College every year. This Report comes to me as a visit from old friends who are now so far apart, scattered over the face of the earth. I hope you will be so kind as to send one every year, since they afford me so much pleasure. It is now a little over four years since I left the peaceful halls of All Hallows', and came to do the work of a missionary priest in the diocese of Burlington. Since then, as a matter of course, my work has been varied. I mentioned in a letter to Father Barry that I was stationed with the bishop, in the town of Burlington. I remain with him still, and feel great pleasure in stating that everything connected with our work advances, even beyond our own expectations. That you may form an idea of the increase of Catholicity in this state, I will give you a brief account of its progress for the last thirty years. About the year 1830 the name of Catholic was scarcely known in this state, or, if it was known, it was known only to fill the minds of the people with horror. This feeling was common to all the states of New England, and to many other states of the Union, for the Pilgrims in coming to this country carried with them their feelings of hatred and disgust towards that religion against which their ancestors had rebelled. Their children, brought up to regard everything Catholic as a disgrace to the world, and even to human nature, feared to meet or even see a person who professed to be a member of that Church. I was often told by Protestants that the first time they saw a Catholic they were filled with fear. It was a difficult thing for the Catholic religion to take root where such deep hatred to its name prevailed, and the more so since they who were to represent that religion were very poor, living amongst the people as servants, and in the majority of cases were but very badly educated. But that it did take root, and I hope deep root, you will hear. About the year 1830 a

priest made his appearance for the first time in this town. The number of Catholics was very small, so much so that they were able to assist at mass in a small room. This priest had charge of the whole State, and if we only regard the number of people who then professed the Catholic religion, we might think that his labours were not very great; but even a few Catholics scattered over an immense tract of country at a time when there were no railroads in the State, gave the priest a toilsome life, and afforded him work sufficient for his constant employment. Emigrants from Ireland and Canada began to settle in the country, and the number of Catholics so increased that it was necessary to build a church for their accommodation. The town-hall, and other buildings which might be found unoccupied were used up to 1833, when the priest commenced to build a church which might be set apart for the worship of Almighty God, and in which the people might assemble to hear mass and assist at other devotions. This church, though a very humble one, was too great a triumph for the Church of Rome, and the enemy of man's salvation who succeeded in causing the reformers in England to rise up in opposition to the Church, now succeeded in causing the descendants of these same Reformers to destroy that small edifice of the Catholic Church, because it bore upon it the sign of the Cross. Brought up as the Americans were to hate everything Catholic, it was not to be so much wondered at after all that they should hate a church of which they knew nothing but what they had learned from her enemies. I was informed that the more respectable portion of the people, though they did not wish to see a Catholic Church rise among them, were displeased that such an act as the burning of a church should be perpetrated in their midst. However, the small church, humble as it was, was reduced to ashes, and the enemies of the Cross rejoiced because they thought that the name of Catholic was blotted out at least from amongst them. Oh! how little do the people of this world understand the ways of God. It is now nearly nineteen hundred years since the people of the world rose up against their Redeemer, and during the time that has elapsed, the doctrine which He taught has been opposed, and that same world which would not listen to His voice, makes use of all its influence to persecute His followers, and drive from the face of the earth that doctrine which He taught. But the word of God cannot be vain—that Church must endure for ever. The more we look into these things the more we must cry out with the Prophet: "*Why have the Gentiles raged and the people devised vain things?*" The Catholics of Burlington, who were then few, were again left without a church or place to assemble for Divine service; they were compelled once more to meet in the town-hall. After spending some time in this way, their priest, the Rev. Jeremiah



O'Callaghan, who then served this mission, purchased a lot and built another church where our church now stands. This church after some time, became too small to accommodate the increasing numbers of Catholics and consequently it became necessary to enlarge it. Again the church became too small, and it was thought advisable to build another church for the Canadian portion of the congregation, where they might receive instruction in their own language. These two churches are at present attended by large congregations. About a year ago the Redemptorist Fathers gave a mission in the cathedral, where we had about fifteen hundred communions. A mission was also given at the Canadian church a short time after, when they had about seventeen hundred communions. I think that the number of Catholics in Burlington might be put down at about five thousand. We have for the children of our congregation two schools, one for boys and another for girls, which latter is taught by the Sisters of Providence. The Sisters keep also an orphan asylum, visit the sick, and devote themselves to other works of charity, to which our Divine Lord promises the reward of eternal life. In 1853, Burlington was erected into an Episcopal See, when the present bishop was sent here. When he arrived, there were but a few priests on the mission: the two churches before mentioned were in Burlington, and four or five others in different parts of the State. The priests who were here on his arrival left for some cause or other; and I might say the bishop was alone in the whole State. No means were left untried by the good bishop (as you know) to provide for the wants of his people; and now he can witness about thirty churches, with thirteen zealous young priests to attend them. About ten of these churches were built within the present year, and some few others are talked of. Now, dear Dr. Woodlock, you can judge from this short and imperfect sketch of matters in this small portion of Christ's vineyard, what advance has been made by our holy religion, and what work remains to be done by All Hallows'. My communication has already exceeded the bounds of an ordinary letter, I must then reserve for a future time all that I may wish to say about myself and the churches assigned me. I will merely say, that I live in Burlington, attend a church distant from this place about twelve miles, twice in the month, and hold myself in readiness to do any work to which I may be sent, in any portion of the diocese. I ought to have written long since to Father Barry; pray excuse me to him; tell him that I will write soon. Remember me to all my dear superiors at All Hallows'. Though I have not written for a long time, I have not forgotten my dear friends there. I will conclude this hurried letter by begging your prayers, and those of the community, for myself and those entrusted to my care.

I am, dear Dr. Woodlock, yours affectionately in Christ,

THOMAS LYNCH.

Waterloo, Illinois, September 7, 1858.

MES CHERS PARENTS,

J'ai eu le bonheur de monter à l'autel bien plus tôt que je ne le pensais. J'ai dit ma première messe dans l'église Cathédrale d'Alton le 22 Juillet. Oh ! Combien de fois ai-je pensé à vous le jour de mon ordination ! Je dois l'avouer à ma honte, mon cœur ce jour là était tout entier en France ; j'oubliais l'Amérique où le bon Dieu m'a conduit pour travailler au salut de tant de pauvres âmes. J'aurais voulu être au milieu de vous, et de fait j'y étais. Je pensais à mon cher parrain qui désirait si ardemment me voir monter à l'autel pour la première fois, à ma chère marraine qui se livrait avec tant de bonheur aux préparatifs de ma première messe. Je pensais au vénérable et bien aimé pasteur qui a planté dans mon âme, et arrosé de ses sueurs cette belle semence de l'esprit de sacrifice et de dévouement à la cause de Notre-Seigneur. Je pensais à mes compagnons d'enfance, à tous les chers amis que j'ai si souvent présents à l'esprit, au cher abbé N. que je voudrais voir avec moi. En montant à l'autel, et offrant au Père Eternel la Sainte Hostie, je lui ai offert tous les cœurs qu'il a immolés en m'appelant si loin de ma belle France. Maintenant je dis la messe tous les jours, je prie pour vous de toute l'ardeur de mon âme ; je prie pour tous les amis que j'ai laissés à Puligny, pour toute ma famille et surtout pour ceux de mes parents qui ont déjà quitté le monde.

Je suis maintenant en mission ; et c'est ici que je trouve le vrai bonheur. Si vous saviez quelle foi vive ont ces vieux Américains, ces réguliers Yankees comme on les appelle ici ; ce sont tous des protestants convertis ; et je puis vous assurer qu'ils feraient rougir les heureux Catholiques de la belle France. Ma Mission a une quarantaine de lieues de circuit ; ma pauvre église est au centre ; tous les Dimanches elle est si remplie qu'on ne peut en fermer la porte. Il faudrait que vous fussiez là pour me voir, vous me reconnaitriez à peine en m'entendant prêcher en anglais ou en allemand. Quelquefois les mots français m'échappent, lorsque le mot anglais ou allemand ne vient pas assez vite ; et alors tous mes auditeurs me regardent tout étonnés, et ils concluent que la vieille France palpite encore dans mon cœur, et ils ont bien raison. La vieille France et son magnifique langage vivra jusqu'à mon dernier soupir dans mon cœur.

Maintenant comment me plais-je en Amérique ? Mes chers parents, si la surabondance d'occupation, la pauvreté la plus complète, l'isolement absolu, la vie la plus active qu'il soit possible d'imaginer sont les délices du prêtre, j'ai tout cela. La partie de l'Amérique que j'habite est située sur les bords du Mississippi, et elle est couverte de forêts. Ma maison et mon Eglise sont situées au milieu d'une forêt, tout mon peuple habite la forêt. Ma maison est près de l'Eglise ; c'est



un joli petit bâtiment en briques que mes paroissiens m'ont bâti. Je suis seul là ; le paroissien qui est le plus près de moi est un vieil Américain qui vient me rendre sa visite tous les jours, et m'apporte tout ce qui peut me faire plaisir ; tantôt du beurre frais, tantôt des fruits. Tantôt le bon vieux prend son fusil et va tuer un lièvre ou un écureuil et vient tout joyeux m'apporter la chasse. Nous causons ensemble de religion et je puis vous assurer qu'il me donne quelquefois des solutions d'une clarté et d'une exactitude étonnante. Il sait presque toute sa Bible par cœur.

Comme vous pouvez le penser, nous avons quelques animaux dangereux dans ces immenses forêts, mais je ne les crains pas ; j'ai deux gardes qui savent en faire justice en un clin d'œil, ces deux gardes sont deux énormes chiens de la grosseur d'un veau, d'une fidélité à toute épreuve. Ils me suivent partout, lorsque je cours au secours de quelques malades, ou lorsque je me promène dans cette forêt en disant mon bréviaire, ou en ramassant des noisettes. Hier, j'étais extrêmement fatigué, j'avais couru au secours d'un malade, à trois heures ; en revenant je m'étais couché au pied d'un grand arbre et je m'étais endormi, mes deux chiens à mes côtés. Tout-à-coup je me sens tiré par la main, je me réveille tout épouvanté, c'était un de mes chiens qui voulait me réveiller, et il avait raison, car un orage grondait au dessus de nous, et les orages sont terribles dans ces pays-ci.

Qui-est ce qui fait ma cuisine ? Comment puis-je m'habiller ? Je fais ma cuisine comme je peux, mais pour m'habiller, c'est le point le plus difficile. Les habillements sont d'un prix exorbitant ; une mauvaise capote coûte 90F. ; des souliers 20F.

Nous avons dans ce moment beaucoup de malades ; la fièvre est la maladie la plus commune ; mes malades me donnent de la besogne jusqu'à n'en pouvoir plus. Je ne sais combien de temps je serai capable de supporter cette vie fatigante, mais jelaissent tout à la volonté de Dieu. Ce que j'ai le plus à redouter ici ce sont les protestants. Ainsi je suis obligé lorsque je développe quelque point de la Foi Catholique nié par les protestants de prendre toutes les précautions possibles. Ils viennent à la messe avec les Catholiques, mais comme nos Catholiques sont en grand nombre, ils se tiennent assez respectueux durant le Saint Sacrifice, ou du moins me paraissent l'être. Nous avons un grand nombre de confessions tous les jours.

J'espère que M. le Curé de Pulligny et M. le Curé de Voine-mont m'enverront quelque chose pour ma pauvre église, ne serait ce qu'un ornement pour tous les jours.

[Translation.]

Waterloo, Illinois, September 7, 1858.

MY DEAR PARENTS,

I had the happiness of ascending the altar much sooner than I thought. I said my first Mass in the Cathedral Church of Alton on the 22nd of July. Oh! how often I thought of you on that day of my ordination! I must confess, to my shame, my heart was given up entirely to France, forgetting America, where our good God has brought me to work for the salvation of so many poor souls. I would have wished to be with you, and in truth I was. I thought of my dear godfather, who desired so ardently to see me ascend to the altar; of my dear godmother, who devoted herself with such pleasure to the necessary preparations for my first Mass. I thought of the venerable and dearly-beloved pastor, who planted in my soul, and reared up with such zeal, that beautiful seed of the spirit of sacrifice and devotedness to the cause of our Lord. I thought of my playmates—of my dear friends so often present in my mind—of my dear *Abbé*——whom I so ardently desire to have with me here. On ascending the altar, and offering the Sacred Host to the Eternal Father, I offered Him also all the hearts He has immolated in calling me so far away from *beautiful France*. Now, that I say Mass every day, I pray for you with all the ardour of my soul; I pray for all the friends I left in Pulligny—for all my relations, and especially for those of my friends who have already departed this life.

At present I am on my mission, and it is here I find true happiness. If you only knew what a lively faith these old Americans have, these *regular Yankees*, as they are called here; they are all converted Protestants, and I assure you they would put to shame the happy Catholics of beautiful France. The extent of my mission is about forty leagues in circumference; my humble chapel is in the centre. Every Sunday it is so crowded that it is impossible to close the door. Could you but see me there, you would hardly know me, hearing me preach in English and German. Sometimes French words escape my lips, when the English or German does not flow freely enough; then my audience look at me with astonishment, and truly infer that *old France* still palpitates in my heart. Yes! France and her beautiful language will live in my heart till my last breath.

Now, how am I pleased with America? My dear parents, if excessive occupation, most abject poverty, most absolute lowliness, and the most active life that it is possible to imagine, form the delights of a priest, I have all that. The part of America I inhabit is situated on the banks of the Mississippi; it is entirely covered with woods. My house and chapel are situated in the centre of a wood.



All my congregation inhabit these woods. My house is near the chapel; it is a pretty little brick building which my congregation have themselves erected. I am there alone; my nearest parishoner, an American, who pays me a visit every day, brings me everything that may be pleasing to me; sometimes fresh butter, sometimes fruit. Sometimes the good old man takes his gun and sets out to kill a hare or a squirrel, and returns quite joyous bearing me the game. We converse together on religion, and, I assure you, he sometimes gives solutions of a surprising clearness and accuracy. He has nearly the whole of the Bible by heart.

As you may imagine, we have some dangerous animals in our immense forests, but I do not fear them. I have two guardians who know how to be avenged of them in a trice: these are two enormous dogs as large as a calf, and of a fidelity proof against anything. They follow me everywhere, either when running to the help of some sick person, or when gathering hazel nuts. Yesterday, after hurrying to the assistance of a sick person, about three leagues distance, I laid down, on returning, at the foot of a large tree, and fell fast asleep, my two dogs one on each side of me. Suddenly I felt myself pulled by the hand, and awoke quite frightened. It was one of my dogs striving to awake me, and he was right, for a storm was growling overhead, and the storms in this country are terrific.

Who cooks for me? How can I procure clothing? I cook for myself as well as I can, but to procure clothing is what I find the most difficult. Clothes are bought at an exorbitant price; a bad cloak costs 90 francs, a pair of shoes 20 francs.

We have at present much sickness. Fever is the most common disease. My sick-calls fatigue me so much that I am completely exhausted. What I have to fear the most are the Protestants. Hence, when obliged to develope some point of the Catholic Faith denied by Protestants, I have to take every possible precaution. They come to Mass with Catholics; but, as the latter are very numerous, the Protestants behave themselves respectfully enough during the Holy Sacrifice—at least they seem to me to do so. Our confessions are very numerous every day.

I hope that Monsieur le Curé of Palligny, and M. le Curé of Vousement, will send me something for my poor chapel, were it nothing more than a vestment for every day.

I am, my dear parents, till death,

Yours affectionately, in the hearts of Jesus and Mary,

C. H. F. CAREL.

## CANADA.

Barrie, P.O., Upper Canada, 8th October, 1859.

MONSIGNOR,

I duly received and perused with interest the last year's Report of All Hallows' College. Should you have one copy to spare for 1857, I would feel greatly obliged to you by letting me have it. I feel a great pleasure in reading those Reports. First, by them I see that your holy and noble mission prospers; that the number of students is always on the increase, and that every year you send fresh recruits to the five parts of the globe. By reading those Reports I also hear of several missionaries I have known at All Hallows', and with whom I could not otherwise correspond.

Knowing that you like to hear of those to whom you have so zealously given your care, I hasten to give you a few details concerning the part of the world where it is by the will of Divine Providence my lot to live. Here in Upper Canada, as in many other countries, we are assailed by Protestant bigotry. Heresy is jealous of the good stand the Catholic Church is taking. To check that progress it will use every means low bigotry can suggest. On one occasion it will state that Upper Canada is a Protestant country, where the Catholic Church should scarcely be tolerated, or at least should be allowed no privileges; on another occasion Protestant bigotry will bring forward the difference of nationalities, and pretend that admittance should not be allowed to foreign priests or bishops, these latter being nothing, they say, but agents and spies of a foreign and hostile power. Another time they will proclaim that no Catholic, whoever he may be, is a good citizen for this fair country, or not being a loyal subject to the British Government, but giving first his allegiance to another sovereign, the Pope. To excite hatred against us, they use all the means they think the most proper. I will not speak of the distribution of tracts, and bribes given to the poor, to make them apostatize. These means are seldom resorted to, because they could do nothing. Though I am aware that sometimes they try to carry on their wicked work by distributing tracts; I have witnessed that in my mission, but as they are not welcomed by our people, this is not their favourite way. Their two principal agencies are the press and the secret societies, and especially Orangeism. Here in Canada, as in the United States, everybody reads newspapers, the poor and the rich, the bushman as well as the one resident in cities or towns. Upper Canada is pretty thinly settled as yet; but I do not say too much when I state that there are in this country over one hundred newspapers published, some daily, some several times in the week, and others weekly. Of



that number there are only four to advocate the Catholic cause. The most numerous and most dangerous secret society is undoubtedly *Orangeism*! Thirty years ago that association was quite unknown in this fair province. To show you at a glance its rapid progress, I shall quote a few lines extracted from a letter from Mr. Nassau C. Gowan, the Grand Secretary of the order in Canada, to a Know-nothing functionary in New York, first published in the *New York Express* and then in the *Canadian Freeman* of Toronto. The extract runs thus:—

"From the *Grand Secretary of the Loyal Orange Institution of British North America*. 'One-half the papers published in this province (Canada West) are edited by members of our order. Attorney General McDonald, the Premier of Upper Canada, is, and has been for a number of years, a member. The Speaker of our House of Parliament is also an Orangeman. The *Patriot* newspaper, published in this city (Toronto), and edited by my brother, H. P. Gowan, son of Ogle R. Gowan, Esq., M.S.S., the father and founder of Orangeism in this country, is our chief organ of communication with the brotherhood. Orangeism in Canada commenced operations by opening Lodge No. 1 in Brookville in 1830; we have now 986 lodges, and about one hundred thousand members'!"

You see, my dear Dr. Woodlock, that this country, so much praised for its liberal institutions, is not after all so free and so favourable to Catholics. No doubt, we have friends even in the legislature, and we hope yet for days more serene. Of late years people in scanty circumstances have been hard off. Work has not been plenty as four or five years ago, wages have been lower, and food rather too dear for the poor. Several of our Irish Catholics, rather disappointed, have been compelled to turn their eyes to other quarters; some have moved to other parts of Canada, others have sought a home in Yankee land,—a great many of those to meet poverty again. What I have told you formerly, I repeat it again to-day,—those who can in any way make their living at home will do well not to think of emigrating to America. Both their bodies and their souls will be better off. However, and in spite of Orange bigots, the Catholic Church is spreading itself. Every year we see the number of priests and churches increasing; new congregations are formed, and some good is done. What we want here is fair play, and with fair play, and equal protection and privileges, much can be done for the right cause.

You will forgive me for this long and incoherent letter. I had more leisure to-day, besides I wanted to make up for my rather long silence. Though I write seldom, to tell the truth, I do not forget All Hallows': how indeed could I forget a home where I have only received good treatment? Be kind enough to give my humble and

grateful respects to my dear old masters, and in your prayers to remember one who glories in having been an inmate of your College, and who does not forget you before Almighty God. The sooner I shall hear of All Hallows' the better for me.

Believe me, my dear Dr. Woodlock,

Yours respectfully in Christ,

J. F. JAMOT.

To Monsignor Woodlock, D.D.,

President of All Hallows' College, Dublin.

## EAST INDIES.

Galle, Ceylon, February 15, 1859.

MY VERY DEAR FATHER WOODLOCK,

In beginning to write this letter, I feel utterly puzzled what to say in excuse of my long silence. It is, I think, nearly two years since I last wrote to you. It is true, my mind was much distracted by the prevalence of cholera here for three months, by my visits to distant congregations, and the necessity of being, at the same time, the architect, superintendent, and collector of funds for the building of a new church. But all this, I know, is not a sufficient excuse. To tell you the truth, then, this long silence has been the sad consequence of procrastination. Here I have confessed my fault, and await the indulgence of a merciful absolution.

Now, to give you some information that would interest the benefactors of our College, I shall transcribe a portion now, and continue the rest in my future letters, of a "Sketch of the Rise and Progress of the Catholic Religion in Ceylon", which was published here in 1848, by a Catholic native gentleman, and which I am sure will be quite new and most interesting to the readers of your College Reports. According to this little work, then, "the Catholic religion was introduced into Ceylon by the Portuguese, who, as Mr. Harvard has justly observed, invariably elevated the Cross wherever they obtained temporal dominion, or succeeded in establishing commercial intercourse. No sooner had Lopez Suar Alvarenga erected a fort at Colombo, in A.D. 1518, than the Franciscan Fathers who attended the troops in the capacity of chaplains, actively engaged themselves in diffusing the evangelical light among the Singhalese in that town, and in the adjacent parts of the country; and such was the success which attended their endeavours, that a church was soon afterwards founded, and a bishop of the name of Juaz Monteiro appointed to preside over it". The fact of there having been a bishop in Ceylon at so early a period was not known until 1836,



when his remains were discovered near a bastion of the Colombo Fort, with a monumental stone, having an inscription in Portuguese. One of our local papers, the *Colombo Observer*, of the 11th of November, 1836, alluded to the fact thus: "As the men employed by the engineer department were engaged in some repairs at the outworks of Battenburgh Bastion, a few days since, and when clearing away some accumulated rubbish and remains of old building, they discovered, at about two feet below the surface, a large flagstone, on which is the annexed Portuguese inscription, exactly 300 years old. This monumental stone was found to cover a small vault, in which were some mouldering human bones". Here follows the facsimile of the inscription, which I omit, and the paper continues thus: "From the number of abbreviations, and the antiquity of style, considerable difficulty has been experienced in making a translation of this inscription: the following is probably pretty correct: 'Here lies Juaz Monteiro, of Setwels, first confirmed Vicar and Primate of this island of Ceylon, who improved this country with churches and Christians, and made saintly this house, with the help of pious Christians and his great wisdom, having spent a tedious life here in this dwelling, reposes from his great labours among the Ceylonians, in the year 1536'".

The next extract which I shall give in my next letter, that will, I trust, soon follow this, will show you how rapidly Christianity spread in this island, in spite of the opposition of the native princes; how flourishing Catholicity was, about 300 years ago, more so than even now, after the island had passed through the religious persecutions of the bigoted Dutch government. We here are doing the same work that the clergy in England are doing at present—trying to bring the island back to Catholicity, the major part of the present pagans, and a great part of the native and burgher Protestants, being descendants of apostates from the Catholic faith, under the Dutch persecutions.

I shall conclude this letter with an interesting fact. Even the most trying times do not pass off without leaving behind them some memento to console and encourage the missionaries to face like trials in future with pleasure. During the prevalence of cholera I alluded to in the beginning of this letter, a Protestant lady of respectability (whose parents are apostates), the wife of a Catholic gentleman, being in a dying state, sent for me; I asked her what she wanted of me, to which she replied that she wanted only my opinion as to the state of her health, and my prayers for her recovery. I said I would certainly pray for her recovery and her conversion also. "Ah! father", she exclaimed, "I cannot change my religion; so only pray for me". After this, she turned up her sunken eyes and remained silent, her mouth open: she is in her agony. I said a

*Hail Mary* for her conversion, muttered a conditional absolution, in the fond hope that her sincerity would find mercy before God, and left her to attend to the calls of other cholera patients. After two hours I returned: the patient was still alive, and now conscious, but abandoned by the physicians to her certain fate. She now consented to receive conditional baptism, was accordingly baptized, and is now in good health, and a staunch, practical, diligent Catholic. The principal physician here (a Protestant), who attended her, declared that her recovery was miraculous. This conversion was very shortly after followed by another, of a female friend of the convert. She came to me spontaneously, to be instructed and received into the Church. May the name of the Lord be praised for ever!

Adieu, my dearest Dr. Woodlock; I recommend myself to your pious prayers. My most respectful and affectionate compliments to Fathers James, Bennett, Barry, Harrington, and all the rest of the directors of the College. Remember me kindly to the Sisters of Richmond, to whom I will shortly write, and believe me, my dearest Father Woodlock,

Your very obedient and affectionate,

C. B. FERNANDO.

Very Rev. Mgr. Woodlock.

## AUSTRALIA.

Albury, New South Wales, February 11, 1859.

MY DEAR DR. WOODLOCK,

I am in receipt of your letter of the 13th December, '57. It afforded me peculiar happiness to learn that you and my former dear professors were quite well. The prosperous state of All Hallows' should be calculated to infuse fresh vigour into the hearts of all the missionaries who studied there. Your good benefactor deserves a great blessing from God for his charity in purchasing the Preparatory Seminary of Stillorgan, in connection with the College. . . . My district extends from the source of the River Murray to the junction of that river with the Murrumbidgee, a distance of 360 miles. The extreme width is about 90 miles. There are 615 inhabitants in this town, with 2,000 at least residing a short distance off. The Catholics (as well as I can form an estimate) constitute the one-third of the entire population, both here and throughout the colony. We have erected a substantial brick building here, available for a church and school-house, and capable of accommodating 300 persons. The whole expense, including the purchase of a large bell and fencing the church ground, will amount to £800, or so. I dare say that



I'll have the debt liquidated, please God, in a short time. A school has been established at a small township within 20 miles of Albury. I have placed a Catholic teacher over the children. Deniliquin is a very important part of this district. A beautiful Catholic church has been recently completed there. I laid the foundation stone myself about six months ago. It will be worthy of your notice to know that the majority of the Protestants behaved very liberally in their contributions towards the Deniliquin Catholic church. I must say that I have been treated with much courtesy by the Protestants. They have frequently told me to make myself at home at their houses. On my last visit to D., a Presbyterian gentleman of great wealth and influence kindly invited me to his place. I accepted the invitation, and was highly pleased with my reception. As the members of the family were about to retire to rest, I took a short walk with my host, who took my hand, and said, "Father Tuomey, I look upon you as a disciple of Christ, and I hope you will have no objection to say prayers for the family to-night". "On the contrary, sir", said I, "nothing would give me greater pleasure". So all joined me in night prayers, the Litany of the Blessed Virgin included. Now, from my own experience, I have reason to believe that numbers of persons who differ from us in religion, would, in a manner, support the Catholic Church as soon as any form of doctrine they may have held themselves. Yet, it is not alone the outward act I view on the part of Protestants, but their inward tendency to a veneration for Catholic priests and their doctrine. With reference to the difficulties the clergymen may have to encounter, to which you alluded in your letter, generally speaking, I believe, very little sectarian animosity exists in those colonies. Indeed, the Government—or, at least, several members of Parliament—prefer the National to the Denominational system of Education, although both are supported. Again, we have often some difficulties in getting the parents to send their children to the Catholic schools provided for them. Nevertheless, in consequence of the vigilance and energy of the clergy, and the consoling thought of having the Holy Ghost always with His Church, I may say, "Magna est veritas, et prevalebit". I sometimes meet with great opposition in endeavouring to bring up in the Catholic faith the children of mixed marriages, owing either to a want of firmness on the part of the Catholic father, or to an apparently utter impossibility on the part of the Catholic mother.

Wishing you and all the Superiors every blessing,

I remain, my dear Dr. Woodlock,

Your devoted friend,

CORS. TUOMEY.

The Very Rev. Dr. Woodlock.

A. M. D. G.

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C. B. Lyons, Esq., Professor of Church Music, Eccles Street.

## STUDENTS IN THE COLLEGE

NAME.	NATIVE DIOCESE.	PREVIOUS SCHOOL OR COLLEGE.	DESTINATION.
Rev. J. Curran	Meath	Mr. Clarke's School, Navan	Buenos Ayres, South America
Mr. J. O'Donohoe	Cork	St. Vincent's Seminary, Cork	Melbourne, Australia
" J. Kirby	Kerry	Mr. Pierce's School, Ardfer	Buenos Ayres
" T. Geoghagan	Dublin	Mount Melleray School	San Francisco
Rev. J. Galvin	Waterford	Do.	Edinburgh
" M. Connolly	Clonfert	Diocesan Seminary, Loughrea	Buenos Ayres
Mr. J. Foley	Killaloe	Mr. M'Grath's School, Ennis	Sydney
Rev. J. Crowley	Cork	Mr. Lordon's School, Bandon	Brooklyn, U.S.
Mr. R. Duigan	Meath	Mr. Hogan's School, Mullingar	Sydney
Rev. J. Bric	Kerry	St. Mary's Seminary, Tralee	Edinburgh
" E. Hannan	Limerick	St. Munchin's Seminary	Do.
" J. Coakley	Cloyne	St. Vincent's Seminary, Cork	Do.



NAME.	NATIVE DIOCESE.	PREVIOUS SCHOOL OR COLLEGE.	DESTINATION.
Rev. Francis Purcell	Cashel	St. Patrick's College, Thurles	Albany, U.S.
" M. Renehan	Armagh	Mr. Macken's School, Cullyhanna	Chicago, U.S.
Mr. T. McGivern	Do.	Do.	Do.
" John Macken	Do.	Do.	Do.
" Wm. Roddy	Derry	Mr. Coyle's School, Derry	Boston, U.S.
" Daniel Barton	Kerry	Mr. Pierse's School, Ardifert	Melbourne
" Lergus M. Leahy	Cork	St. Mary's Seminary, Tralee	Buenos Ayres
Rev. James Boyle	Greenock	Scotch College, Valedolid	Glasgow
Mr. John Dwyer	Elphin		Do.
" Joseph Kelly	Meath		Sydney
Rev. D. J. Mulkerne	Galway	Benedictine College, Douai	Liverpool
Mr. R. Davison	Down & Connor	Catholic Institute, Liverpool	Do.
Rev. M. Doon	Liverpool	Do.	Do
Mr. Philip O'Callaghan	Ardagh	Mr. Brady's School, Balmachugh	Trinidad, W. Indies
Rev. G. Dillon	Cork	Mount Melleray School, Do.	Sydney
" J. Donovan	Waterford	Do.	Do.
Mr. Thomas Halligan	Kildare	Do.	Chicago, U.S.
" Patrick Kelly	Armagh	Do.	Madras, E. Indies
" M. O'Sullivan	Limerick	Mr. Fogarty's School, Charleville	Glasgow
" M. Hennessy	Limerick	Mr. Fogarty's School, Charleville	Glasgow
" John Seanlan	Cloyne	St. Vincent's College, Castleknock	Pittsburg, U. S.
" Francis M'Carthy	Do.	St. Mary's Seminary, Tralee	Melbourne
" Patrick M'Guire	Killaloe	St. Muredach's Diocesan Seminary, Ballina	Chicago
" John Griffin	Ossory	St. John's College, Waterford	Boston, U.S.
" James Hoyne	Do.	Seminary of Mount Carmel, Knocktopher	Auckland, N. Zealand
" W. J. Corbett	Edinburgh	High School of Edinburgh	Edinburgh
" James Duffy	Derry	Diocesan Seminary, Derry	Edinburgh
Rev. William Margison	Liverpool	Ampleforth College	Nottingham, England
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" Thomas Fagan	Ardagh	Mr. Brady's School, Balmachugh	San Francisco
" Patrick Kiernan	Do.	Diocesan Seminary, Cavan	Beverly, England
" Thomas Keating	Killaloe	Mount Melleray School	Sydney
" James Callan	Kilmore	Mr. Brady's School, Balmachugh	San Francisco
" Patrick Toner	Armagh	Mr. Macken's School, Cullyhanna	Chicago, U.S.
" John O'Sullivan	Cork	St. Vincent's Seminary, Cork	Newport and Menapia, Wales
" Michael Clifford	Limerick	Mount Melleray School	Alton
" Daniel Murphy	Cloyne	Middleton School, Cork	Beverly
" Henry C. Clopman	Northampton	Benedictine College, Douai	Northampton, Eng.
" James Atkinson	Beverly	Mount Melleray School	Beverly, England
" Patrick J. Dillon	Tuam	Mr. Judge's School, Ballinahanna	Buenos Ayres

NAME.	NATIVE DIOCESE.	PREVIOUS SCHOOL OR COLLEGE.	DESTINATION.
Mr. Dominic Monteverdi		Sedgely Park	
" Andrew Broderick	Killala	Diocesan Seminary of Killala	Chicago
" John M'Fadden	Kilmore	Mount Melleray School	Madras
" Denis Ryan	Cork	Mr. O'Sullivan's School, Cork	Burlington, U.S.
" Peter O'Meara	Cork		Hobart
" James O'Brien	Meath	Mount Melleray School	Newport and Menevia, Wales
" John M'Kernan	Dromore	Do.	Hobart
" Joseph Heaney	Derry		Pittsburgh, U.S.
" Francis A. Dunham	Westminster		Liverpool
" Joseph Redington	Kildare and Leighlin	Mr. Gorman's School, Maryborough	Beverley
" Peter Campbell	Armagh	St. Patrick's College, Armagh	Chicago, U.S.
" Henry Beswick	Salford		Salford
" Hugh Lennon	Meath	Mr. Hogan's School, Mullingar	Cape of Good Hope, E.D.
" John Brady	Kilmore	Mr. Brady's School, Ballymachugh	Boston
" Peter O'Reilly	Do.	Mr. O'Reilly's School, Virginia	Albany
" Matthew Gibney	Do.	Diocesan Sem., Kilmore	Perth
" Denis Nugent	Armagh	Mr. Macken's School, Cullyhanna	Chicago, U.S.
" James Atkins	Waterford	Mount Melleray School	Beverley
" Patrick Moore	Kerry	Mr. Lee's School, Listowel	Melbourne
" Thomas Flynn	Emly	Mr. Fogarty's School, Charleville	San Francisco
" Terence Quinn	Armagh	St. Patrick's Seminary, Armagh	Newark
" Michael M'Givern	Do.	Mr. Macken's School, Cullyhanna	Sydney
" William M'Donough	Derry	Mr. M'Closkey's School, Maghera	
" Edward Corcoran	Meath	St. Mary's College, Mullingar	Brooklyn
" Henry J. Hoven	Cologne		Alton
" John Courtney	Aldagh	Mr. Brady's School, Ballymachugh	Buffalo
" James Courtney	Do.	Do.	Do.
" James Sweeny	Raphoe		Boston
" Sylvester Barry	Borna	St. Peter's College, Wexford	
" Thomas Taaffe	Ardagh	Mr. M'Donnell's School, Moyne	Brooklyn
" William Harte	Do.	St. Charles' College, Ellicott's Mills (U.S.)	Hartford
" Peter M. O'Reilly	Ardagh	Mount Melleray School	Boston
" François H. Zabel	Nancy	Diocesan Seminary, Nancy	Alton
" James Noone	Elphin	Mount Melleray School	Hobart Town, Tasmania
" William Walsh	Waterford	Do.	
" James Burke	Kerry	Mr. M'Carthy's School, Tralee	Albany (U.S.)
" David Curtin	Cloyne	Mr. Murphy's School, Mallow	Melbourne
" Michael Nolan	Kerry	Mr. Pierce's School, Ardfer	Do.
" Edward Walsh	Ossory	Mount Carmel Seminary, Knocktopher	Hobart
" William Quinlan	Cashel	St. Munchin's Seminary, Limerick	Melbourne



NAME	NATIVE DIOCESE	PREVIOUS SCHOOL OR COLLEGE	DESTINATION
Mr. James Garvey	Cashel	St. Munchin's Seminary, Limerick	
" James Keane	Limerick	Do.	Scotland (E.D.)
" Garret Shanahan	Do.	Do.	Beverly, England
" James O'Hara	Achonry	Diocesan Seminary, Ballaghaderreen	Florida (U.S.)
" John Stane	Derry	St. Malachy's Seminary, Belfast	
" Thomas Cushing	Cashel	St. Patrick's College, Thurles	Monterey, California
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" James D'Arcy	Ossory	Seminary of Mount Carmel, Dublin	Newark (U.S.)
" William Breakell	Liverpool	Sedgley Park School	Plymouth
" J. Oxberry	Dublin	Catholic Institute, Liverpool	
" Michael Supple	Cloyne	Milford School, Massachusetts (U.S.)	Boston (U.S.)
" John Cahill	Killaloe	Mr. McGrath's School, Ennis	Chicago (U.S.)
" Peter Hamill	Armagh	Mr. Macken's School, Cullyhanna	Boston (U.S.)
" Patrick Cunningham	Do.	Do.	Burlington (U.S.)
" Maurice Flavin	Waterford	Mount Melleray School	Dubuque (U.S.)
" John Hodges	Kerry	Mr. O'Kane's School	San Francisco
" James M'Ardle	Armagh	St. Patrick's Seminary, Armagh	Harbour Grace, Newfoundland
" James Larkin	Dublin	Mount Carmel Seminary	San Francisco
" John Campbell	Do.	St. Paul's Eccles. Academy, Dublin	Madras, India
" John Donnelly	Do.	Do.	Do.
" John Masterson	Kilmore	Mr. McDonnell's School, Moyne	Kingston, Canada
" Hugh M'Devitt	Raphoe	Mr. M'Closkey's School, Maghera	Australia
" Patrick Murtagh	Meath	Mr. Murray's School, Kells	Natchez, Mississippi (U.S.)
" Patrick McCabe	Kilmore	Mr. O'Reilly's School, Virginia	Do.
" Thomas Phelan	Dublin	Mount Carmel Seminary, Dublin	San Francisco
" Thomas Donaghy	Armagh	Mr. Macken's School, Cullyhanna	Chicago, Illinois (U.S.)
" George Poole	Salford, England	Petit Seminaire de Cambrai	Plymouth
" Charles R. M'Dermott	Do.	Do.	Do.
" James Connolly	Raphoe		
" James Nugent	Armagh	Mr. Macken's School, Cullyhanna	Madras
" James Hennessy	Limerick	Mr. Fogarty's School, Charleville	
" William Fanning	Ossory	St. Augustine's Seminary, Callan	Melbourne
" James M'Gourty	St. John's, N.B., N. America	St. John's Seminary	St. John's, N. B.
" Michael Donnelly	Halifax, Nova Scotia	Petit Seminaire de Montreal	Do.
" Thomas Hennessy	Limerick	Mr. Fogarty's School, Charleville	
" Michael Shanahan	Do.	St. Munchin's Seminary, Limerick	

NAME.	NATIVE DIOCESE.	PREVIOUS SCHOOL OR COLLEGE.	DESTINATION.
Mr. John Nulty	Meath	Diocesan Seminary, Navan	San Francisco
" James Butler	Halifax, Nova Scotia	St. Mary's College, Halifax	Halifax, N. Scotia
" Michael E. Dillon	Meath	Diocesan Seminary, Navan	Salford
" Michael Cahill	Waterford	Mount Melleray School	Bytown
" John McCormack	Limerick	St. Munchin's Seminary	Bytown
" Thomas Hudson	Dublin	St. Paul's Eccl. Seminary, Dublin	Monterey, California
" Emmanuel Sciaccaluga	Gibraltar	St. Peter's College, Wexford	Gibraltar
" Wm. Joseph Croke	Cashel	Fethard Classical School	Halifax, N. Scotia
" Joseph Dalton	Achnury	Mount Melleray School	Hyderabad, India
" Francis Soden	Do.	Ballaghaderreen Diocesan Seminary	Do.
" Patrick Marshall	Emly	Mr. O'Reilly's School, Cahircionish	Australia
" Peter Marshall	Do.	Do.	Do.
" William O'Brien	Do.	Do.	Do.
" John Butler	Ossory	St. Kyran's College, Kilkenny	Do.
" John Smith	Kilmore	Kilmore Diocesan Seminary	Brisbane
" James Harty	Waterford	Mount Melleray Seminary	Alton (U.S.)
" Patrick Dee	Do.	Do.	Do.
" Richard Walsh	Do.	Do.	Do.
" Bernard Mooney	Dublin	Do.	Newport & Menevia, England
" William Wallace	Limerick	Do.	Beverly, England
" Malachy O'Callaghan	Do.	St. Munchin's College, Limerick	Do.
" Denis O'Brien	Waterford	Mount Melleray School	Salford
" Thomas Moore	Do.	Do.	Shrewsbury, England
" Charles Lynch	Ardagh	Mr. Brady's School, Ballymachugh	San Francisco
" John Daly	Armagh	Do.	Do.
" Patrick Carroll	Limerick	St. Munchin's College, Limerick	Burlington (U.S.)
" Gabriel Hippolyte Levasnier	Versailles	Grand Seminaire de Versailles	Do.
" Martin Byrne	Meath	Mr. Kelly's School, Dunboyne	Do.
" Patrick Kenny	Ferns	Mr. O'Meara's School, Enniscorthy	Do.
" Joseph C. Magrath	Dublin	Do.	Southwark, England
" David Henneasy	St. Louis	Diocesan Seminary, St. Louis	St. Louis
" Patrick McGinnis	Armagh	Mr. Macken's School, Cullyhanna	Brisbane
" Matthew Keogan	Kilmore	Mr. O'Reilly's School, Virginia	Australia
" Thomas O'Reilly	Do.	Mr. Brady's School, Ballymachugh	Dubuque (U.S.)
" Charles McGowan	Do.	Do.	Do.
" John Brosnan	Kerry	Castleisland School	Do.
" John Smith	Kilmore	Mr. O'Reilly's School, Virginia	Do.
" Patrick Cahill	Do.	Mr. Brady's School, Ballymachugh	Richmond (U.S.)



NAME.	NATIVE DIOCESE.	PREVIOUS SCHOOL OR COLLEGE.	DESTINATION.
Mr. Philip Farrelly	Kilmore	Mr. O'Reilly's School, Virginia	Monterey, California
" John Downing	Cork	Mr. Sullivan's School, Cork	Melbourne
" Henry Finegan	Armagh	Mr. Macken's School, Cullyhanna	Australia
" Robert Byrne	Cork	St. Vincent's Seminary, Cork	
" Thomas Stafford	Waterford	Mount Melleray, Waterford	
" John Joseph Fagan	Dublin	St. Paul's Eccles. Seminary, Dublin	Cape of Good Hope (E.D.)
" Owen Rooney	Clogher	Mr. Macken's School, Cullyhanna	
" John A. Fagan	Dublin	Mount Melleray School	
" Thomas Hassett	Killaloe	Mr. M'Grath's School, Ennis	Newport & Moneriv, England
" Pierce Britt	Waterford	Mount Melleray Seminary	
" Matthew Flood	Meath	Diocesan Seminary, Navan	
" James Reid	Do.	Do.	
" Edward Rafter	Tuam	Mr. Rigny's School, Ballinasloe	Beverley
" Richard Power	Waterford	St. John's College, Waterford	<i>Subford</i>
" Patrick Scanlan	Kerry	Mr. Lee's School, Listowel	San Francisco
" John Daughen	Do.	Do.	Do.
" Thomas Walsh	Waterford	Mount Melleray School	Brisbane
" Patrick Sheehan	Do.	Do.	
" Patrick Bourke	Cashel	St. Munchin's College, Limerick	Burlington (U.S.)
" Edmund Molyneux	Kerry	Mr. Lee's School, Listowel	
" Denis Murphy	Ross	Mr. Lordan's School, Bandon	Melbourne
" Hugh Magrath	Ardagh	Mount Melleray School	
" Francis Stenson	Killaloe	St. Vincent's College, Castleknock	Glasgow
" Patrick Dunne	Ossory	St. Kyran's College, Kilkenny	
" Timothy O'Callaghan	Limerick	St. Munchin's College, Limerick	Melbourne
" William Kenny	Cloyne	St. Cuthbert's College, Ushaw	Hexham, England
" Samuel Doherty	Glasgow	St. James's College, Ratisbon	San Francisco
" Patrick Brady	Meath	Mr. Brady's School, Ballymacree	Alton, Illinois (U.S.)
" Peter Lawler	Dublin	St. Paul's Ecclesiastical Seminary, Dublin	Monterey
" Thomas F. Adams	Kerry	Mr. O'Kean's School, Killarney	
" Peter Fitzsimons	Kilmore	Mr. O'Reilly's School, Virginia	Kingston, Canada
" Thomas Cahill	Cashel	Mr. Maher's School, Killeely	
" Andrew Mahony	Limerick	Do.	
" William Tierney	Emly	Mr. O'Reilly's School, Cahircionish	Australia
" William Riordan	Do.	Do.	Do.
" James M'Gahan	Armagh	Mr. Macken's School, Cullyhanna	Brisbane
" Patrick Farrelly	Meath	Mr. Pollitt's School, Oldcastle	Australia





# A LIST OF THE MISSIONERS WHO HAVE STUDIED IN ALL HALLOWS',

WITH

The Date of their Departure, and their Seberal Missions.

NAME.	DATE.	MISSION.
Rev. James Tracy	April, 1844	Calcutta
" John Sheedy	September, 1844	Scotland (W.D.)
" John Carmody	March, 1845	Halifax, Nova Scotia
" Daniel Molony	do.	Vincennes, U.S.
" John Ryan	do.	do.
" Patrick M'Dermott	June, 1845	do.
" James Danaher	August, 1845	Scotland (W.D.)
" Michael O'Keeffe	do.	do.
" Joseph Jones	October, 1845	Shrewsbury, England
" Michael Condon	November, 1845	Scotland (W.D.)
" Thomas Moore	February, 1846	Birmingham, England
" John Tuohig	June, 1846	do.
" Thomas Walsh	do.	Halifax, Nova Scotia
" P. Murphy	do.	Vincennes, Indiana, U.S.
" R. Keish	July, 1846	Scotland (W.D.)
" Daniel Lordan	November, 1846	Melbourne, Australia
" William M'Ginty	April, 1847	Brisbane, Australia
" Anthony O'Malley	May, 1847	Montreal, Lower Canada
" John O'Neill	July, 1847	Kingston, Canada
" William Burke	August, 1847	Scotland (W.D.)
" Simon O'Riordan	do.	Calcutta
" Michael Gough	do.	Madras
" Denis Forde	September, 1847	do.
" Peter Taaffe	do.	do.
" Michael O'Neill	do.	Hartford, U.S.
" Henry Lennon	do.	Boston, U.S.
" Nicholas Barry	October, 1847	Agra, E. Indies
" Terence Scollon	do.	New York, U.S.
" Michael Ryan	do.	Hobart Town, V. Diemen's L.
" Eugene Luckie	September, 1848	Sydney, Australia
" Denis Spellisay	do.	Mauritius
" Christopher Conway	April, 1849	do.
" Andrew M'Govern	May, 1849	do.
" James M'Glue	do.	Hartford, U.S.
" Callaghan M'Carthy	July, 1849	Sydney, Australia
" Denis Byrne	September, 1849	Salford, England
" Bartholomew Stack	do.	do.
" Thomas Mulvey	October, 1849	Richmond, Virginia, U.S.
" James Doyle	May, 1849	Fort of Spain, Trinidad
" Patrick Smyth	do.	do.
" John Tuohig	November, 1849	Pittsburg, U.S.

NAME.	DATE.	MISSION.
Rev. Michael Corbett, S.J.	November, 1849	Pittsburg
" Roger M'Cart	do.	Shrewsbury, England
" Denis M'Iver	do.	
" Francis Danaher	July, 1850	Scotland, (W.D.)
" Denis Brennan	do.	Wheeling, Virginia, U.S.
" John Teeling, D.D. V.G.	do.	Pichmond, Virginia, U.S.
" Andrew Talty	do.	do.
" Bernard Sheridan	September, 1850	Madras, E.I.
" Thomas Gleeson	do.	do.
" James O'Hagan	do.	Calcutta, E.I.
" John Hayne	do.	do.
" P. J. Phelan	do.	Liverpool
" James Lynch	October, 1850	Hartford, U.S.
" Michael Sheehan	December, 1850	Galveston, Texas
" Edward Turpin	January, 1851	
" Hugh O'Reilly	do.	
" James O'Connell	do.	Cape of Good Hope (E.D.)
" Francis O'Farrell, V.G.	June, 1851	Buffalo, U.S.
" James Conway	July, 1851	Salford, England
" Charles Woods	do.	Hobart Town, Van Diemen's L.
" Hugh Carmody, D.D.	August, 1851	Hartford, U.S.
" Patrick Lamb	do.	do.
" James M'Donnell, V.G.	September, 1851	Auckland, New Zealand
" Michael Griffin	November, 1851	Trinidad, West Indies
" Charles O'Neil	January, 1852	Beverley, England
" Patrick Russell	February, 1852	Propaganda (for Adelaide, Australia)
" Charles Quinn	March, 1852	Sydney
" John Murphy	April, 1852	Hobart Town, Van Diemen's L.
" Bernard O'Reilly	do.	Galveston, Texas, U.S.
" James Hegarty	do.	do.
" William M. Laffan	August, 1852	Plymouth, England
" Myles O'Reilly	September, 1852	Oregon City, U.S.
" Patrick McCabe	do.	Dubuque, Iowa, U.S.
" William Hallinan	do.	Scotland (W.D.)
" Henry M. J. Mulvany	do.	Salford, England
" T. J. Bentley	do.	St. Sulpice (for Montreal)
" Cornelius Twomey	October, 1852	Sydney, Australia
" Bernard Murphy	do.	do.
" T. J. Butler, D.D.	January, 1853	Propaganda (for Chicago, U.S.)
" Simon Carew	April, 1853	Propaganda (for Adelaide, Australia)
" Daniel Fitzgibbon	do.	do.
" Matthew O'Callaghan	May, 1853	Hobart Town, Van Diemen's L.
" Martin Kelly	do.	Beverley, England
" Michael Moriarty	June, 1853	Salford, England
" *C. J. B. Fernando	September, 1853	Ceylon, East Indies
" Joseph D. Bowles	October, 1853	Newark, U.S.
" Patrick Macken	do.	Oregon City, U.S.
" Michael King	do.	Nesqually, Oregon, U.S.
" Thomas Dalton	do.	do.
" John O'Meara	do.	Collegio Ecclesiastico, Rome (for England)
" William Gleeson	December, 1853	Agra, East Indies
" Patrick O'Dwyer	January, 1854	Hartford, U.S.
" Timothy O'Connell	do.	Beverley, England
" Peter Smyth	April, 1854	Hartford, U.S.
" William Greunan	May, 1854	Cape of Good Hope (E.D.)
" Michael Talty	do.	Hartford, U.S.
" Bernard O'Reilly	August, 1854	Cape of Good Hope (W.D.)
" Thomas Martin	do.	Salford, England
" Patrick Madden	September, 1854	Melbourne, Australia

\* This young priest, after having completed his course of studies in the College of the Propaganda, Rome, spent two years at All Hallows.



NAME.	DATE.	MISSION.
Rev. Michael McEnnery	September, 1854.	St. Edmund's College (for South- work, England)
" John Horan	October, 1854	St. Edmund's College (for South- work, England)
" J. F. Jamot	April, 1855	Toronto, Canada West
" John O'Neil	October, 1855	Cape of Good Hope (E.D.).
" Richard F. Fennelly	September, 1855	Melbourne, Australia
" Michael O'Hara	do.	Auckland, N. Zealand
" Patrick Birch	August, 1855	Sydney, Australia
" Patrick Newman	October, 1855	do.
" Francis X. Branagan	January, 1855	Boston, U.S.
" Thomas Lynch, V.G.	September, 1855	Burlington, Vermont, U.S.
" James Hasson	November, 1855	Savannah, U.S.
" Wm. J. Hamilton	September, 1855	do.
" John Hackett	November, 1855	Pittsburg, U.S.
" Patrick Rogers	October, 1855	Boston, U.S.
" Charles O'Reilly	November, 1855	Burlington, Vermont, U.S.
" John McKay	September, 1855	Glasgow, Scotland
" M. Fox	August, 1855	Upper Michigan, U.S.
" Richard V. Howley	September, 1855	Propaganda (for St. John's, New- foundland)
" Michael J. O'Farrell	do.	St. Sulpice, Paris (for Montreal, Canada East)
" Thomas O'Callaghan	October, 1855	St. Sulpice, Paris (for Trinidad, W. Indies)
" James Lynch	do.	do.
" Patrick Smyth	October, 1851	Amlens (for Trinidad, W. Indies)
" Hugh Lynch	August, 1851	Oscott College (for Shrewsbury, England)
" Laurence Smyth	October, 1856	Little Rock, Arkansas, U.S.
" Eugene M. Carthy	April, 1856	Melbourne, Australia
" Edward M. arthy	do.	do.
" Michael Byrne	June, 1856	Salford, England
" Patrick Mulligan	October, 1856	Toronto, Canada
" J. Holland	September, 1856	St. Cuthbert's, Ushaw (for Liver- pool)
" Thomas Lee	December, 1856	Scotland (W.D.)
" Thomas Lynch	November, 1856	Perth, W. Australia
" Hugh Gleeson	September, 1856	Seminary of Quebec, Canada
Mr. R. P. Gallagher	do.	English College, Valladolid (for Southwork, England)
Rev. Peter Danaher	March, 1857	Halifax, Nova Scotia
" John Mark	do.	do.
" John Duffy	August, 1857	Hartford, U.S.
" John Brady	September, 1857	Richmond, Virginia, U.S.
" Thomas O'Reilly	do.	Savannah, Georgia, U.S.
" Michael Costello, D.D.	do.	Richmond, Virginia, U.S.
" Hugh Brady	do.	Louisville, Kentucky, U.S.
Mr. Patrick Mathews	do.	St. Sulpice, Paris (for Hexham, England)
Rev. James McKay	October, 1857	Newark, New Jersey, U.S.
" John Smyth	do.	do.
" Wm. Wiseman	November, 1857	American College, Louvain (for Louisville, Kentucky, U.S.)
" Thomas L. Coghlan	December, 1857	Plymouth, England
" James Kelly	do.	Beverley, England
" Philip Lynch	do.	Rosau, Dominica, W. Indies
" Patrick O'Reilly	do.	do.
" Frederic Seneca	February 1858	Pittsburg (U.S.)
" James Lagan	May, 1858	San Francisco
" Patrick O'Reilly	do.	do.
" John Tracey	do.	Salford, England
" Jean Adolphe Jacque	June, 1858	Aton, Illinois (U.S.)
" Pierre R. Kolopp	do.	do.
" Joseph Petit	do.	do.

NAME.	DATE.	MISSION.
Rev. Charles Gouant	June, 1858.	Alton, Illinois (U.S.)
" Claude H. F. Carel	do.	do.
" Victor Arnould	September, 1858	do.
Mr. John Deguara	August, 1858	Propaganda, Rome, for Mel- bourne
" Anthony Cyril Gonsalves	do.	do.
Rev. Charles Lynch	September, 1858	Boston (U.S.)
" Thomas Finegan	do.	Scotland (W.D.)
" Patrick Cassidy	do.	Louisville (U.S.)
" Joseph Daly	do.	Shrewsbury, England
" William Sheehan	do.	Albany (U.S.)
" Cornelius O'Reilly	do.	Newark (U.S.)
" James M'Enroe	do.	Brooklyn (U.S.)
" Robert Maguire	do.	do.
" Thomas Quinn	do.	Pittsburg (U.S.)
Mr. Martin Byrne	do.	Propaganda, Rome
Rev. Bernard Tracy	do.	St. Sulpice, Paris, for Scot- land (W.D.)
Rev. James Moore	October, 1858	Melbourne, Australia
" William Tierney	December, 1858	do.
" Michael Fannan	do.	Southwark, England
" Andrew Boland	do.	Scotland (E.D.)
" Patrick Mac Cabe	March, 1859	Perth, W. Australia
" Joseph Molloy	October, 1859	Roseau, Dominica, W. Indies
" Michael Naughten	do.	do.
" Patrick Smyth	do.	do.
" Edmund Sheedy	July, 1859	Scotland (W.D.)
" Edmund Noonan	August, 1859	do. do.
" Michael Flanagan	March, 1859	Sydney, Australia
" Thomas O'Neill	June, 1859	do.
" John Cooke	May, 1859	do.
" Bernard Morris	February, 1859	San Francisco, California
" Denis Maguire	August, 1859	Shrewsbury, England
" Thomas Carolan	September, 1859	Buenos Ayres, S. America
" Bernard Geraty	do.	Brooklyn (U.S.)
" Patrick Brady	do.	Albany (U.S.)
" James S. Cotter	February, 1859	San Francisco, California
" John Prendergast	September, 1859	do.
" James O'Reilly	do.	Scotland (E.D.)
Mr. R. P. Wilson	do.	St. Sulpice, Paris, for Roseau W. Indies
" Charles O'Callaghan	do.	Propaganda, Rome, for Cape of Good Hope (E.D.)
" Patrick Butler	October, 1859	Propaganda, Rome
Rev. Martin Murphy	September, 1859	St. Sulpice, Paris
Mr. Andrew Day	January, 1859	English College, Bruges, for Liverpool
" James Murtagh	September, 1859	Cleveland, Ohio. (U.S.)
" Thomas Thorpe	do.	Cleveland (U.S.)
" Patrick Corrigan	July, 1859	Newark, New Jersey (U.S.)
" Patrick Rogers	September, 1859	English College, Bruges for Northampton
" Francis N. Recouvreur	March, 1859	Alton, Illinois (U.S.)
" Joseph Moore	May, 1859	St. Edmund's Coll., for Southwark
" Thomas Gibney	October, 1859	American College, Rome, for San Francisco, California
" Pierre Adolphe Laurent	March, 1859	Alton, Illinois (U.S.)



THE FOLLOWING CLERGYMEN, WHO STUDIED IN ALL HALLOWS, HAVE DIED  
DURING THE PAST YEAR.

Rev. John Prendergast, Calcutta.  
" Patrick Cass, Plymouth.  
" Joseph Hassan, All Hallows.  
" John M'Issey, Hyderabad, India.

Rev. Patrick O'Brien, Newark (U.S.)  
" Luke Kiernan, Boston (U.S.)  
" Patrick Hooke, Savannah (U.S.)

On whose Souls may Jesus have mercy. Pater Noster, Ibe Maria.

# SUBSCRIPTIONS AND DONATIONS

IN 1859.

HIS GRACE THE PRIMATE . . . . .	£2 0 0
THE RIGHT REV. THE BISHOP OF MEATH . . . . .	5 0 0
THE RIGHT REV. THE BISHOP OF KERRY . . . . .	5 0 0
THE RIGHT REV. THE BISHOP OF SALDES . . . . .	1 0 0
THE RIGHT REV. THE BISHOP OF LOUISVILLE (U.S.) . . . . .	3 10 0
THE EARL AND COUNTESS OF FINGAL, Killeen Castle . . . . .	2 2 0
LADY NUGENT, Balenloch Castle . . . . .	1 0 0
THE HON. MRS. CORBALLY, and MR. M. E. CORBALLY, M.P., Corbalton Hall . . . . .	2 0 0
SIR PERCY NUGENT, Donore . . . . .	1 0 0
CAPTAIN NUGENT, do. . . . .	1 0 0
VISCOUNT CAMPDEN . . . . .	1 0 0
LADY KILLEEN, Killeen Castle . . . . .	0 10 0
LADY STUART DE DECIES, Drumana . . . . .	0 10 0

Allocation by Society for the Propagation of the		Anonymous, per Presenta- tion Convent, Limerick, . . . . .
Faith . . . . .	£888 17 9	Anonymous, Mullingar . . . . .
Mother and Daughter . . . . .	20 0 0	Anonymous, Kilkenny . . . . .
Anonymous, Minnesota . . . . .	3 0 0	Anonymous, per Rev. W. Costigan, Templeberry, . . . . .
Y. A. . . . .	1 0 0	Anonymous, S. R., London 1 0 0
Ignotus . . . . .	3 0 0	Anonymous (£5, £2, £2 5s. £1, £10), various . . . . .
Anonymous, Kerry . . . . .	1 0 0	Anonymous, per Rev. C. Burke, P.P., Saggard . . . . .
Anonymous . . . . .	31 10 0	Anonymous, per Very Rev. J. Dowling, P. P., Clonmellan . . . . .
A Lady, Clonmel . . . . .	1 0 0	Offering from a Penitent . . . . .
A Tipperary Farmer, Clon- mel . . . . .	1 0 0	M. R., Rathmines . . . . .
Anonymous, Cork . . . . .	10 0 0	Anonymous, Dysart . . . . .
Anonymous, Ballynacargy . . . . .	1 0 0	Anonymous, Multyfarnham 1 0 0
Anonymous, Rathmines . . . . .	1 0 0	Anonymous, Drogheda (va- rious) . . . . .
Anonymous, Swords . . . . .	0 10 0	Anonymous, Lagore . . . . .
Anonymous, for foundation of Burses . . . . .	500 0 0	A Child of All Hallows . . . . .
Anonymous, Bohermeen . . . . .	0 10 0	
Anonymous, per Rev. H. J. Rorke, S.J. . . . .	5 0 0	
Anonymous, Strabane . . . . .	5 0 0	

1554-50



Restitution Money, per Rev.			A. S.		
J. Murray, P.P., Eglish	£1	0 0	Aherne, Mr. Thos.	£1	0 0
A Student of All Hallows	5	0 0	Anstey, H. F., Mr.,	1	0 0
Anonymous, Kells	1	0 0	M.H.A., Hobartown	5	0 0
Anonymous, Navan	0	10 0	A Lady Friend.	1	0 0
Anonymous, a burse, Waterford	12	0 0	Allen, Mr. Patrick, Oris-	0	10 0
Anonymous, Dorset St.	0	10 0	town	0	10 0
Anonymous, a burse for West Indian Mission	10	0 0	Asper, Mr. Walter, Bally-	1	0 0
Anonymous, E. C.	0	10 0	nocken	0	10 6
Anonymous, Kilsyre	1	0 0	Asper, Mrs. Walter, Do.	0	10 6
Anonymous, Servant, Carrick	1	1 0	Barton, Rev. Henry, C.C.,		
Anonymous, D. H., Dun-	0	10 0	Ardclair	1	0 0
saney	0	10 0	Bradley, Rev. P., P.P.,	1	0 0
Anonymous, A Friend,	1	0 0	Carndonagh	1	0 0
Bagnalstown, Carlow	10	0 0	Burke, Rev. D., P.P.,	1	0 0
Anonymous, Navan	0	10 0	Clonmel	1	0 0
Anonymous, Bigstown	0	10 0	Baldwin, Rev. John, P.P.,	1	0 0
Anonymous, per Rev. M. Keogh, C.C., SS. Michael and John's	1	0 0	St. Mary's, Clonmel	1	0 0
Anonymous, per Rev. W. Cortegan, C.C., Killeen, Templederry	5	0 0	Blake, Rev. Richard, C.C.,	1	0 0
Aylward, Rev. C., P.P., Castlecomer	5	0 0	Tullamore	1	0 0
Ardfinen Parochial Collection, per Rev. W. Cantwell, P.P.	35	5 0	Beggan, the late Rev. P., C.C., do.	1	0 0
Ardclair Parochial Collection, per Very Rev. John Kearney, P.P.	13	5 10	Brennan, Very Rev. Patk., P.P. Kildare	1	0 0
Athboy Parochial Collection, per Rev. Thomas M'Cullagh, P.P.	22	14 0	Barlow, Rev. Martin, C.C., St. Nicholas	1	0 0
Aungier, Mr. Mark, Liverpool, per Miss A.	5	0 0	Butler, Rev. Thomas, C.C., Metropolitan Church	1	0 0
Aungier, Mr., King-street	1	0 0	Bell, Rev. Frederick, C.C., St. Michan's	0	10 0
Alen (the late), Mrs. Hannah Margaret	10	0 0	Black, Rev. Patrick, C.C., Ballymore Eustace, for 1858 and 1859	2	0 0
Andrews, Mr., Pill Lane	1	0 0	Birch, Rev. P., Sydney, Australia	5	0 0
Andrews, Mr. Patrick, Colganstown	1	0 0	Barton, Rev. Henry, C.C., Adelaide	1	0 0
Aylward, Mr. John, Bellevue, Thomas Street	0	10 0	Barton, Rev. Luke, C.C., Mullingar	1	0 0
Aylward, Mr. Patrick, Tullamore	0	10 0	Brock, Rev. William, C.C., Rathmines	1	0 0
Aylward, Mrs., Tullamore Do., Servants of,	0	12 6	Byrne, Rev. Patrick, P.P., Castletown Geoghegan	1	0 0
Austin, Mr., Slanduff, Johnstown	0	10 0	Birmingham, Rev. Thos., P.P., Turin	1	0 0
Abraham, Mr. John, Ballygowan	0	10 0	Blake, Rev. Patrick, Admin, Navan	1	0 0
Allen, Mrs., Trim	1	0 0	Barry, Rev. M., C.C., St. Andrew's, Westland-row	0	10 0
			Bond, Rev. W. P., Hobart Town, V.D.L.	1	0 0
			Burke, Rev. M., Hobart Town, V.D.L.	1	0 0
			Breagy, Rev. Mr., P.P., Nobber	1	0 0

0	Barry, Rev. P., P.P., Clara	£1 0 0	Bradley, Mr. James, Cast-	
0	Burke, Rev. Thos., C.C.,		letownmoore	£1 0 0
	Newcastle	0 10 0	Bevin, Mr. Michael	0 10 0
0	Brennan, Rev. C. C., Pill-		Brady, Mr. John	0 10 0
0	town	1 0 0	Bride, Mr. Thos., Stack-	
0	Brady, Mr. Edward, Girly	1 0 0	allen	1 0 0
0	Breaghy, Rev. Jos., P.P.,		Blount, Mr. Robert, New-	
	Nobber	1 0 0	townslane	1 0 0
0	Ballynacargy Parochial		Bradley, Mr. John, Sto-	
6	Collection, per Rev. M.		holmoeck	1 0 0
	Mullen, P.P.	28 15 4	Bradley, the late Mr. Pat,	
	Ballylouby Parochial Col-		Navan	1 0 0
0	lection, per Rev. S. Lo-		Byrne, Mr. John, Tulla-	
	nergan, P.P.	21 5 6	mane	0 10 0
0	Bohermeen Parochial Col-		Bourke, Miss, Carrick	0 10 0
	lection, per Rev. M.		Byrne, Mr. John, New-	
0	Geoghegan, P.P.	19 8 9	castle	0 10 0
0	Boggough Parochial Col-		Brennan, Mr. John, Wood-	
	lection, per late Rev.		view	1 0 0
0	John Levy, Admin.	10 17 4	Brennan, Mr. James, Cool-	
	Ballymore Parochial Col-		bawn	1 0 0
0	lection, per Rev. D.		Bergin, Mr. John, Phero-	
	Hope, P.P.	17 0 0	dah	0 12 6
0	Bective and Dunderry Pa-		Brennan, Miss, Woodview	0 10 0
	rochial Collection, per		Brennan, Miss, Square,	
0	Rev. Terence O'Reilly,		Castlecomer	0 10 0
	P.P.	14 5 10	Brennan, Mrs., do.	0 10 0
0	Ballinameela Parochial		Buggy, Mr. Patk., Castle-	
	Collection, per Rev. J.		comer	0 10 0
0	O'Meara, P.P.	23 0 0	Brannigan, Mr. Thos., do.	0 10 0
0	Blake, Mr. Phil., Ladyrath	1 0 0	Barry, Mr., California	1 0 0
0	Brady, Mr. Edward, Girly	1 0 0	Byrne (the late) Mr. Jas.,	
	Brady, Mr. Patk., Drogheda	0 10 0	Petticoat Lane	2 0 0
0	Barnwell, Mr. T., Clonmel	0 10 0	Boylan, Mr. Thos., Hill-	
0	Burke, Mr. Thos., Rousco	1 0 0	town, Drogheda	3 0 0
0	Burke, Mr. Thos., Clon-		Boylan, Miss, do.	1 0 0
	mel	0 10 0	Byrne, Mr. S., Summer	
0	Barnewell, the Misses,		Hill	1 0 0
	Causestown	2 0 0	Byrne, Mr. W., Clonmel	1 0 0
0	Barnewall, Mrs., Causes-		Bourke, Mr. John, do.	0 10 0
	town	0 10 0	Blount, Lieutenant N., do.	0 10 0
0	Barnewall, Mr. Thos., do.	0 10 0	Barnwall, Mr. J. T., Sur-	
0	Black, Mr. Thomas, Sum-		geon, do.	0 10 0
	mer Hill	2 0 0	Burke, Mr., Rusco	1 0 0
0	Burke, Miss, do.	1 0 0	Banon, Mr. C. J., Broughil	
0	Byrne, Mr. Michael, do.	0 10 0	Castle, Frankford.	1 0 0
0	Bailly, Mr. Thos., Mawcs.	1 0 0	Brady, Mr. James, Marino,	
	Byrne, Mr. Andrew, Moy-		Clontarf	1 0 0
0	glare, Maynooth	1 0 0	Byrne, Mr., Mayne, Bal-	
	Byrne, Mr. Christopher,		doyle	1 0 0
0	Ballynagilon, do.	1 0 0	Byrne, Mr. Thomas, Kil-	
	Byrne, Mr. John, Kil-		rush	1 0 0
0	leany, do.	1 0 0	Brennan, Mrs., Dorset St.	0 10 0
0	Ball, Mr. John, Clonmel-		Berry, Mr., Arran Quay	1 0 0
	lon	1 0 0	Brangan, Mr. Thomas,	
0			Queen Street	1 0 0



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Byrne, Mr. Peter, Cor- creaghly . . .	0 10 0	Collier, Rev. M., C.C., Rathmines . . .	1 0 0
Byrne (the late), Mr. Stephen, Forsterstown . . .	6 0 0	Corish, Rev. P., P.P., Ban- now, Wexford . . .	1 0 0
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Byrne, Mr. Pat., Navan . . .	0 10 0	Callary, Rev. P., P.P., Slane . . .	1 0 0
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Convent, Clondalkin . . . 0 10 0	Cooney, Mr. James, Or- mond Quay . . . 1 0 0
Clifford, Sir Charles, Bart. London . . . 1 0 0	Connell, Mr. Thos., Kils- kyre . . . 1 0 0
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Corcoran, Mr. P., do. . . 0 10 0	Cuffe, Mr. Laurence, Smithfield . . . 1 0 0
Cooney, Mr. James, Cleri- han . . . 1 0 0	Connell, Mr., Mullingar . . . 1 0 0
Cantwell, Mr. Edward, Clonmel . . . 0 10 0	Coghlan, Mr. John, M.D., Kilmacthomas . . . 2 10 0
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Cullen, Mr. Edmund, Bal- lyellen . . . . .	2 0 0	Doran, Rev. Arthur, C.C., St. James' . . . . .	0 10 0
Cullen, Mr. Garrett, Tara Hall . . . . .	1 0 0	Dardis, Rev. P., C.C., St. Mary's, Athlone . . . . .	1 0 0
Caulfield, Mr. Thos., Ardee . . . . .	1 0 0	Duncan, Rev. John, C.C., Mullingar . . . . .	1 0 0
Callan, Mr. Owen, Cooks- town . . . . .	1 0 0	Daly, Rev. Joseph, C.C., Birkenhead . . . . .	1 0 0
Callan, Miss, Streams- town . . . . .	1 0 0	Dooley, Rev. E., C.C., Ar- dee . . . . .	0 10 0
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Carney, Miss Catherine, Ardee . . . . .	0 10 0	Deignan, Rev. Simon, P.P., Kilbeg . . . . .	1 0 0
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Carroll, Mrs. C., do . . . . .	0 10 0	Delany, Mr. Thos., Johns- town, Dunshaughlin . . . . .	1 0 0
Curran, Mr., do . . . . .	1 0 0	Dockery, Mr., Kingstown . . . . .	1 0 0
Conlon, Mr. Patrick, Crownstown . . . . .	1 0 0		
Connell, Mr. Pat., Killough . . . . .	1 0 0		
Cullen, Mr. Michl., Greens- field, Maynooth . . . . .	1 0 0		
Chamberlain, Mr. Wm., Crew Hill, Maynooth . . . . .	1 0 0		
Canning, Mr. Laurence, Fennor, Slane . . . . .	0 10 0		
Cooney, Mr. Jas., Tagh- nor . . . . .	1 0 0		
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Davis, Mr. Tully, Kildare . . . . .	1 0 0	Delany, Mr. Pat., do. . . . .	1 0 0
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Dunn, Mr., Arran Quay . . . . .	1 0 0	Dolan, Mrs., Ardee . . . . .	1 0 0
Dunn, Mr. M., North King Street . . . . .	0 10 0	Duffy, Mrs., do. . . . .	0 10 0
Dennan, Mr., Middle Abbey Street . . . . .	1 0 0	Devin, Mrs., Mandistown . . . . .	1 0 0
Dempsey, Mr. E., Marlborough Street . . . . .	1 0 0	Devin, Mrs. Jane, Drumconrath . . . . .	1 0 0
Drumgoole, Mr., Pill Lane . . . . .	0 10 0	Drew, Mr. Nichols., Monknewtown . . . . .	0 10 0
Dignam, Miss, Arbour Hill . . . . .	1 0 0	Dillon, Mrs. Ann, Girly . . . . .	1 0 0
D'Arcy, Messrs, Usher St. . . . .	2 0 0	Dillon, Mr. C., do. . . . .	1 0 0
Dowling, Miss, Essex Bridge . . . . .	1 0 0	Daly, Mrs., Newtowngirly . . . . .	1 0 0
Dillon, Mr. Thomas, 25 Bachelor's Walk . . . . .	2 0 0	Delaney, Mr. James, Athboy Lodge . . . . .	0 10 0
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Disney, Mrs. . . . .	0 10 0	Davis, Mr. Richard, Trim . . . . .	0 10 0
Donegan, Mr., Dame St., Burses . . . . .	50 0 0	De Vere, Mr. Aubrey, a burse . . . . .	10 0 0
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Devin, Mr. Patrick, Carrickmacross . . . . .	1 0 0	Dormar, Mr. Michl., Pheroalah . . . . .	1 0 0
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Dullard, Mr. Patrick, Kilkenny . . . . .	1 0 0	Eivers, Mr. James F Willyfield, Ballinacargy . . . . .	1 0 0
Dunn, Mr. Laurence, Piper Hill, Batterstown . . . . .	1 0 0	Eivers, Mr. James, Tristernagh Abbey, do. . . . .	1 0 0
Duffy, Mr. P., North Shields . . . . .	1 1 0	Egan, Messrs., The Beehive, High Street . . . . .	1 0 0
Donellan, Mr. Thomas M., per Rev. J. Sinnott, C.C., Clane . . . . .	1 0 0	Ennis, Mr., Grand Canal Place . . . . .	1 0 0
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Everard, Mr., Navan	1	0	0	Fallon, Mr. James, Arran			
Eiffe, Mr. Luke, Ratoath	1	0	0	Quay	1	0	0
Eunias, Mr. P., Roganstown	1	0	0	Fitzpatrick, Mr. John,			
				Cappoquin	1	1	0
Farrelly, Very Rev., Dean				Finn, Mr. Pat, English-			
of Ardagh, per Rev. T.				town	1	0	0
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Milltown, Westmeath	1	0	0	mourstown	1	0	0
Ferrall, Rev. J., C.C., St.				Feehan, Mr. R., Carrick	1	0	0
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Flood, Rev. Joseph, C.C.,				Foley, Messrs., Kilrush	1	0	0
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Flynn, Rev. Father, Capu-				Garryduff	0	10	0
chin, Dublin	1	0	0	Farrell, Messrs., King St.	1	0	0
Fullam, Rev. John, C.C.,				Flanagan, Mr. John,			
Tullamore	1	0	0	Coombe	1	0	0
Fagan, Rev. Edward, C.C.,				Foley, Mr. J. W., Great			
Trim	1	0	0	Charles Street	2	0	0
Fagan, Rev. P., C.C.,				Flood, Mr., Amiens Street	1	0	0
Kilskyre	1	0	0	Forster, Mr., Swords	1	0	0
Fagan, Rev. Thomas P.				Fitzpatrick, Mr. Joseph,			
C.C., Blackrock	1	0	0	Belheary, Swords	1	0	0
Ford, Very Rev. Canon	3	0	0	Flood, Mr. Michael, Fox			
Flanagan (late), Rev. Dr.,				and Geese	1	0	0
P.P., St. Nicholas', per				Fitzgerald, Widow, Bally-			
Dr. Spratt	96	19	6	boy	0	10	0
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Grangegeith and Rath-				Kilbeggan	0	10	0
kenny, Slane	1	0	0	Fagan, Mrs., Bective	0	10	0
Finn, Rev. Thomas, C.C.,				Forde, Mr. J., Paper Mills,			
Ardfinen	1	0	0	Navan	1	0	0
Frankford Parochial Col-				Forde, Mr. W., sen., Kil-			
lection, per Rev. W.				caine House	1	0	0
Lynch, P.P.	24	12	1	Forde, Mr. W., jun., do.	1	0	0
Fowler, Mr. J. F., Crow				Forde, Mrs. W., do.	2	0	0
Street	1	0	0	Fitzgerald, Mr. Pierce, Kil-			
Foley, Mr. Edward,				dare	1	0	0
Smithstown	1	0	0	St. Finian's Seminary, Na-			
Farrell, Mr. John, Moy-				van, per Very Rev. N.			
naity	1	0	0	Power, President	5	0	0
Flanagan, Mrs. Johnstown	0	10	0	Fullam, Mr. Mathew,			
Flanagan, Mr. J. W., Lon-				Treby,	1	0	0
don (for 1858 and 1859)	2	0	0	Furlong, Mrs.	0	10	0
Foley, The Misses, Tralee	2	0	0	Flood, Mrs., Oristown	1	0	0
Fennelly, Mr. Patk., Clon-				Flood, Mr. Thomas, Kil-			
mel	1	10	0	keelan, Athboy	1	0	0
Fitzsimon, Mr. Patrick				Flood, Mr. James, Car-			
North King Street	0	10	0	nisle, Kildalkey	1	0	0
Fitzgerald, Mr. Henry,				Fagan, Mr. Matthew,			
Hollybrook, Clontarf	0	10	0	Threadstown, Maynooth	1	0	0

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Flynn, Mrs.	1	0	0	Gill, Mr. J., Clonmel	0	10	0
Fleming, Mr. Maurice	0	5	0	Guiry, Mr. Michael, do.	0	10	0
Flynn, Mr. Peter	0	5	0	Grady, Mr. P., do.	0	10	0
Flynn, Mr. Andrew, Stack- allen	1	0	0	Gavan, Miss, Summer Hill	0	10	0
Farrell, Mr. Tully, Mar- ket Street, Kells	0	10	0	Gilsenan, Mr. Michael, Ashpark	1	0	0
Farrell, Mr. John, Roberts- town	0	10	0	Gilsenan, Mrs., sen., and Gilsenan, Mrs., jun.	0	10	0
Farrell, Mr. John, sen. do.	0	10	0	Gilsenan, Mrs. James, Athglassan	1	0	0
Flood, Mr. Edward, Horath	0	10	0	Gilsenan, Mr. James, do.	1	0	0
Farrell, Mr. Bernard, Cruistown	1	0	0	Gilsenan, Mr. Matthew, Ashpark	1	0	0
Flynn, Mr. Michael, Clash- more	0	10	0	Gannon, Mr. P., Black- hall, Batterstown	0	10	0
Furlong, Mrs., Ardlinan	0	10	0	Goggin, Mr. Jer., Grafton Street	1	0	0
Feehan, Mr. Richard, Carrick	1	0	0	Goggin, Mr., Nassau Street	0	10	0
Feehan and Rowan, Messrs., Carrick	0	10	0	Gannon, Mr. James, Kil- rush, Kildare	1	0	0
Foley, Mr. Edward, Smithstown	1	0	0	Gannon, Mrs., do.	0	10	0
Gibbons, Rev. Mr., O.S.F., Carrickbeg	0	13	6	Garry, Mr., collected by, Gilsenan, Mrs. Patrick, Cortown	1	15	0
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Gallway, Very Rev. P., S.J., London	1	0	0	Gerety, Mr. Thomas, Mul- lingar	1	0	0
Grimley, Very Rev. Canon, St. Paul's, Arran Quay	1	0	0	Green, Mr. Henry, J.P., Dunboyne	1	0	0
Gilligan, Rev. J., St. St. James's	0	10	0	Gogarty, Miss, Kells	0	10	0
Geoghagan, Rev. M., P.P., Bohermeen	1	0	0	Gormly, Mrs., do.	1	0	0
Guinan, Rev. Thos., P.P., Dromraney	1	0	0	Gugerty, Mrs. M., Navan	1	0	0
Guinty, Rev. P., P.P., Moynalty	1	0	0	Gregory, Mr. Charles, do.	0	10	0
Ginley, Rev. James, P.P., Raphoe	1	0	0	Gannon, Mr. E. J., Ste- phen's Green, Club, Dublin	1	10	0
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Gibney, Rev. P., P.P., Castletown	1	0	0	Gradwell, Mr. Richard, Dowth Hall	0	10	0
Geoghagan, Rev. Thomas, Administrator, Tullow	1	0	0	Gavan, Mr. J., Cullen- waine, Moneygall	1	0	0
Gough, Rev. P., P.P., Curraha	1	0	0	Gleeson, Mr. James, Oats- land, V. D. Land	0	5	0
Gugerty, Rev. M., C.C., Athboy	1	0	0	Green, Mr. James and Mrs., do.	0	7	6
Gorman, Rev. J., C.C., Clough	0	10	0	Gargan, Mr. Joseph, Drakerath	1	0	0
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Gammonsfield and Kilcash Parochial Collection, per Rev. John Hyland, P.P. . . . .	39 0 0	Herron (the late) Mr. Walter, United States . . . . .	3 0 0
Hunt, Very Rev. Canon, London . . . . .	1 0 0	Herron (the late) Mrs. Anne, United States . . . . .	3 0 0
Hickey, Rev. James, C.C., Francis Street . . . . .	0 10 0	Heany, Miss, Mornington Hammond, Mr. Thomas, Sheephouse, Drogheda . . . . .	1 0 0
Hickey, Rev. William, C.C., Ballylonby . . . . .	1 0 0	Horan, Mr., Navan . . . . .	0 10 0
Henebry, Rev. Robert, C.C., Clonmel . . . . .	0 10 0	Healy, Mr. James, Far- ginston . . . . .	1 0 0
Hope, Rev. Dr., P.P., Bal- lymore . . . . .	1 0 0	Ham, Mr. John, Slane- more, Sonna . . . . .	1 0 0
Hasson, Rev. James, Ma- con, Georgia (U.S.) . . . . .	1 0 0	Harmon, Mr. Thomas, Ar- dee . . . . .	1 0 0
Hayden, Rev. L., C.C., Tulow . . . . .	0 10 0	Halfpenny, Mr. Michael Batestown . . . . .	0 10 0
Hassan, Rev. P., Admini- strator, Maghera . . . . .	1 0 0	Healy, Mr. Robert, Carn- cop . . . . .	1 0 0
Hickey, Rev. James, C.C., Ballimeela . . . . .	1 0 0	Healy, Mr. James, Farings- town, Navan . . . . .	1 0 0
Hyland, Rev. J., P.P., Gammonsfield . . . . .	1 0 0	Hughes, Mr. James, Ste- venstown . . . . .	1 0 0
Hamigan, Rev. Mr., C.C., Gammonsfield . . . . .	0 10 0	Heffernan, Mr. Matthew, Moatown, Kildalkey . . . . .	0 10 0
Hacket, Mr. Alderman, Clonmel . . . . .	1 0 0	Hill, Mr. John, Clonmellon Heffernan, Mr. Pat, jun., Cappoquin . . . . .	1 0 0
Hally, Mr. P., do. . . . .	0 10 0	Henneberry, Mr. John, Kilrosenty . . . . .	0 10 0
Hudson, Mr., do. . . . .	0 10 0	Healy, Mr. Daniel, Kilcock Healy, Miss Margaret, Bal- lybrack, do. . . . .	1 0 0
Hearne, Mrs. D., do. . . . .	1 0 0	Hodges, Mrs . . . . .	0 5 0
Harrington, Mr. Maurice, Tralee . . . . .	1 0 0	Healy, Mr. Thomas Myrtle Hayden, Mrs., Carrickbeg . . . . .	2 0 0
Hanly, Mr., Lower Gar- diner Street . . . . .	1 0 0	Heffernan, Mr. John, per Mr. Lynch, Carrick . . . . .	0 10 0
Higgins, Mr. P., 81 King Street . . . . .	0 10 0	Hayden, Mrs., Glenview Holohan, Mr. John, Cas- tlecomer . . . . .	0 10 0
Hyland, Mrs., Elephant Lane . . . . .	1 0 0	Hanley, Mrs., Nenagh . . . . .	0 10 0
Harmon, Mr. Thomas, Ardee . . . . .	0 10 0	Irwin, Rev. William, C.C., Metropolitan Church, for 1858-9 . . . . .	2 0 0
Hayes, Mr. P., Usher's Quay Ham, Mr. Richard, Knocknacreeve, Sonna, Ballynacargy . . . . .	1 0 0	Irwin, Mr., Tulsek, Rath- mile . . . . .	1 0 0
Hyland, Mr. John, Fea- raeen . . . . .	1 0 0	Jones, Very Rev. Mr., P.P., Dunsany . . . . .	2 0 0
Hyland, Miss, do. . . . .	0 10 0	"Invisible", Warrenstown Jones, Mr. Edward, Clif- ton, Bristol, for 1858 and 1859 . . . . .	1 0 0
Hayden, Doctor, Catholic University . . . . .	1 0 0		
Hoey, Mr. John, Athgoe . . . . .	0 10 0		
Harvey, Mr. James, do. . . . .	1 0 0		
Hoey, Mr. John, Saggart . . . . .	0 10 0		

Jones, Mr. William, Ballybeg . . . . .	£0 10 0	Kelly, Mr. E., Frankford . . . . .	£0 10 0
Jacob, Mr. James, Castlecomer . . . . .	1 0 0	Kelly, Mr. John, Drogheda . . . . .	10 0 0
Kilrosenty and Few's Parochial Collection, per Rev. J. Carey, P.P. . . . .	34 0 0	Kelly, Mr., Bellallen . . . . .	0 10 0
Kelly, Rev. John, P.P., Skryne . . . . .	1 0 0	Kelly, Mr. Richard, Sackville Street, a burse . . . . .	10 0 0
Kennedy, Rev. Edward, P.P., St. James's . . . . .	1 0 0	Keogh, Mr., Francis Street . . . . .	0 10 0
Kelly, Rev. Martin, Leeds, for 1858 . . . . .	1 0 0	Keogh, Mr. Thos., Queen Street, for 1858-9 . . . . .	1 0 0
Kearney, Very Rev. John, P.P., Ardelair, Glasson . . . . .	2 0 0	Kearney, Mr. P. J., J.P., Miltown House . . . . .	1 0 0
Kilroe, Rev. — Kieran, P.P., St. Mary's, Athlone . . . . .	1 0 0	Kearney, Mrs., do. . . . .	1 0 0
Keane, Rev. Mr., C.C., Castletown-Delvin . . . . .	0 10 0	Kearney, Master John, do. . . . .	0 10 0
Kellaghan, Rev. P., C.C., Castletown-Geoghegan . . . . .	0 10 0	Keefe, Mr. Crevagh . . . . .	0 10 0
Kenna, Rev. N., C.C., Ballymore . . . . .	0 10 0	Kinsella, Mr. Laurence, Knockirk . . . . .	1 0 0
Kelly, Rev. P., P.P., Kilskyre . . . . .	1 0 0	O'Kelly, Doctor, M.D., Maynooth . . . . .	1 0 0
Kearney, Rev. Thomas, C.C., St. Mary's, Drogheda . . . . .	0 10 0	Keuny, Mr., Bellewstown, Trim . . . . .	1 0 0
Kilskyre Parochial Collection, per Rev. P. Kelly, P.P. . . . .	33 3 0	Kirwan, J. A., R.M., Castlecomer . . . . .	1 0 0
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Kill, Newtown and Knockmahon Parochial Collection, per Rev. Roger Power, P.P. . . . .	29 10 0	Kelly, Mrs. Ellen, Wood Quay . . . . .	1 0 0
Kilbeggan Parochial Collection, per Rev. M. Pierce, P.P. . . . .	10 0 0	Kelly, Mr. Nicholas, Mad-denstown . . . . .	1 0 0
Kelly, Mr., Ramelton . . . . .	1 0 0	Kennedy, Miss, Ballyshan-non House . . . . .	1 0 0
Kelly, Mr. Thomas, Gardiner Street . . . . .	25 0 0	Keane, Mr. John, Ballysax . . . . .	1 0 0
Kelly, Mr. James, Castleknock Seminary, for 1858-9 . . . . .	1 0 0	Kelly, Mr. Edward, Kilrush . . . . .	0 10 0
Kiely, Miss, Clonmel . . . . .	0 10 0	Kelly, Mrs., Anahcan . . . . .	0 10 0
Keating, Mr. Thomas, Ballyloughy . . . . .	0 10 0	Kelly, Mr. Daniel, Ramel-ton . . . . .	1 0 0
Kilmartin, Mr., Frankford . . . . .	0 10 0	Keegan, Mr. Denis, Mullingar . . . . .	1 0 0
		Kernan, Mr. John, Dorset Street . . . . .	0 10 0
		Kelly, Mr. Nicholas, R.M., Kilbeggan . . . . .	1 0 0
		Kealy, Mr. James, Navan . . . . .	1 0 0
		Keappock, Mr. Thomas, Navan . . . . .	1 0 0
		Keane, Miss, Dublin . . . . .	0 11 6
		Kelly, Mr. John, Graig . . . . .	1 0 0
		Kelly, Mr., Ardee . . . . .	0 10 0
		Kearney, Mrs., Gwithers-town . . . . .	1 0 0
		Kieran, Mr. L., Ashfield . . . . .	1 0 0
		Kelly, Mrs., Seneschals-town . . . . .	1 0 0
		Keefe, Mr. Laurence, Crevagh . . . . .	0 10 0
		Kennedy, Mr. Thos., Trim . . . . .	0 10 0



Kiernan, Mr. Francis, Ballynadrin, Kildalkey	£0 10 0	Lawlor, Mr. Michael, do.	£0 10 0
Kenny, Mr. John, Bel-lewstown	1 0 0	Lawler, Mr. Spitalfields, two years	2 0 0
Keeffe, Mr., Nockmills, Trim	1 0 0	Logan, Mr. N. R., Smiths-town	1 0 0
Kelly, Mr. Charles, Ramel-ton	1 0 0	Lynch, Miss, Kilcormac Abbey, Frankford	0 10 0
Kennedy, Mr. Robert, Bal-linameltana	1 7 0	Lee, Mr. Michael, Kildare	1 0 0
Keene, Mr. Thomas, Drummanagh	1 5 0	Lee, Mrs. William, do.	0 10 0
Kirwin, Mr. John, A.R.M., Castlecomer	1 0 0	Lawler, Mr., Henry Street	0 10 0
Kennedy, Mr. Michael, Castlecomer	0 10 0	Langan, Mr., King St.	1 0 0
Kiernan, Mr., Little Bri-tain Street	1 0 0	Long, Mrs., Swords	0 10 0
Laphen, Very Rev. Canon, St. Catherine's	1 0 0	Lyons, Mrs., Belheary House	0 10 0
Langan, Rev. John, P.P., Ardcath	1 0 0	Langan, Mr. Patk., Earl Street	0 10 0
Langan, Rev. Thos., C.C., Ardcath	1 0 0	Lenahan, Miss, Hardwick Street	1 0 0
Lonegan, Rev. Stephen, P.P., Ballylouby	1 0 0	Locke, Mr. John, Kilbeg-gan	0 0 0
Lynch, Rev. Walter, P.P., Frankford	1 0 0	Lawler, Mr., Clara	0 10 0
Anonymous, per do.	5 0 0	Landers, Mr., Sacramento, California	1 0 0
Leahy, Rev. Patk., C.C., Francis Street	1 0 0	Lynch, Mr. Hugh, Avon-dale	1 0 0
Lynch, Rev. G., C.C., St. Andrew's, Westland-row	1 0 0	Landy, Mr. N., Kells	0 10 0
Levy, Rev. John (the late), Admin., Bogganagh	0 10 0	Lightholder, Mr. George, Knockumber, Navan	0 10 0
Levins, Rev. John, C.C., Ardee	0 10 0	Lee, Mr. Daniel, Man-chester (burses)	30 0 0
Levy, Rev. John, P.P., Maine	1 0 0	Lyons, Miss, M. A., Hobart Town, V.D.L.	0 10 0
Lynch, Rev. Thos., P.P., Painsdown	1 0 0	Lewis, G., Esq., do.	2 0 0
Lynch, Rev. James, P.P., Lobinstown	1 0 0	Lynch, Mr. Luke, Cravels-town, Carlinstown	1 0 0
Louth, Rev. William, C.C., Carnaross	0 10 0	Lynch, Mr. Thomas, Car-rick	0 10 0
Long, Rev. G., P.P., Clashmore	1 0 0	M'Evoy, Very Rev. N., P.P., Kells	3 0 0
Long, Rev. J., C.C., do	0 10 0	M'Donald, Rev. Bernard, C.C., St. Paul's, Arran Quay	0 10 0
Larkin, Rev. Edward, P.P., Newcastle	2 0 0	M'Cabe, Rev. E., C.C., Francis Street	1 0 0
Lyons, Mr Edmund, Fen-niscount, Co. Kilkenny, per Rev. P. Kinsella, P.P.	20 0 0	M'Mahon, Rev. James, C.C., St. Michan's	1 0 0
Luther, Mrs., Clonmel	0 10 0	M'Mahon, Rev. Malachi, P.P., Suncroft, Kildare	1 0 0
		M'Gowan, Rev. William, C.C., Skerries	1 0 0
		M'Fadden, Rev. James, C.C., Falcarragh, Stra-bane	1 0 0
		M'Nally, Rev. Charles, C.C., Killannev	1 0 0

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M'Carthy, Rev. J., P.P., Donabate .	1 15 0	M'Givney, Mr. Luke, Collan .	0 10 0
M'Cormick, Rev. William, Navan Seminary .	0 10 0	M'Mahon, Mr. Edward, Donabate .	0 10 0
M'Elroy, Very Rev. Matt. P.P. and V.G., Tulla- more .	1 0 0	M'Loughlin, Mr. Jos., Na- van .	1 0 0
M'Cormick, Rev. Daniel, C.C., Clonmellon .	1 0 0	M'Cann, Mr., Big Tree, Dorset Street .	0 10 0
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M'Carthy, Mr. J. J., Ar- chitect, William's Park, Rathmines .	5 0 0	M'Ivor, Mr. John, M.D., Ardee .	0 10 0
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M'Cann, Mr., North Wall .	1 0 0	M'Cormick, Miss, Bun- brusna, Multifarnham .	0 10 0
M'Kay (the late) Mr. William, Gortalock, Ty- rone, per Rev. B.M'Ken- na, P.P. .	2 0 0	M'Kenna, Miss, Fairland .	0 10 0
M'Cormac (the late) Mr. Thomas, Harboursdown, per Mr. P. Arnold .	2 0 0	M'Kenna, Mr. A., Kells .	0 10 0
M'Cormick, Mrs., High Park, Ballinacargy .	1 0 0	Mother and Daughter .	20 0 0
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M'Nally, Mr. Thomas, Killmore, do. .	1 0 0	M'Allister, Mr. John, Greenburgh, Maghera .	1 0 0
M'Dermot, Mrs., Smith- field .	1 0 0	Maher, Mr. W. S., May- nooth .	1 0 0
M'Court, Mr., Little Bri- tain Street .	1 0 0	M'Loughlin, Mr. M. J., Navan .	1 0 0
M'Manus, Mrs. Margaret, Drynan .	1 0 0	M'Cann, Mr., J., M.P., Stalleen .	2 0 0
M'Knight, Mrs., Clontarf .	0 10 0	Maher, Rev. John, C.C., Dunkerrin .	1 0 0
M'Kenna, Mr. John, Sea- town, Swords .	1 0 0	Maher, Rev. Edmd., C.C., Mullinahone .	1 0 0
M'Donnell, Mr. and Mrs., Castle Kelly, Moate .	0 12 6	Matthews, Very Rev. Thos. P.P., Drogheda .	1 0 0
M'Larney, Mr. John, Mul- lingar .	1 0 0	Mullen, Very Rev. Mi- chael, P.P., Ballinacargy .	1 0 0
M'Cann, Mr. Patrick, Ath- boy .	0 10 0	Murray, Rev. James, P.P., Eglis, Parsonstown .	1 0 0
M'Court, Mr. Thomas, Turhy .	1 0 0	Mullin, Rev. Robert, C.C., Ballinacargy .	1 0 0
M'Donnell, Mr. John, Sag- gart .	1 0 0	Murray, Rev. Dr., Eccles Street .	1 0 0
M'Kenna, Mr. James, Santry .	0 10 0	Morrin, Rev. P., P.P., Bagnalstown, per Mr. Heaney .	1 0 0
		Murphy, Rev. Michael, P.P., Kilanny .	1 0 0
		Murphy, Rev. Thos., C.C., Gashill, King's County .	1 0 0



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Mullen, Mr. Patrick, Castletomer	1 0 0	Might, Miss, King Street	1 0 0
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Murphy, Rev. John, P.P., Rolleston	1 0 0	Mooney, Mr. Edward, Westmoreland Street	1 0 0
Murtagh, Rev. W., P.P., Castlepollard	2 0 0	Masterson, Mr. James, Cortown, for 1857-8	1 0 0
Moran, Rev. James, C.C., Mullingar	1 0 0	Magrane, Mr. Hugh, Kilbarrack	0 10 0
Matthews, Rev. W., C.C., Kells	1 0 0	Maher, Mr. Patrick, Kildare	1 0 0
Morgan, Rev. C., C.C., Navan	0 10 0	Murphy, Mr. William, Kildare	1 0 0
Moore, Rev. Thomas, St. Anne's, Alcester Street, Birmingham	1 0 0	Murphy, Mr., Cunningham Lodge, Curragh	1 0 0
Maher, Rev. P., C.C., Bagnalstown	1 0 0	Murrin, Mr. Christ., Martinstown	1 0 0
Murray, Rev. Ed. C.C., Curraha	0 10 0	Moran, Mr. James, Curragh	0 10 0
Murphy, Rev. W., C.C., Ratoath	2 0 0	Maher, Mr. P., Clounstown	1 0 0
Magrane, Rev. Chr., C.C., Slane	1 0 0	Murphy, Miss, Kilrush	0 10 0
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Martin (the late) Mr. Richard, Philsborough	200 0 0	Do. (Bourse)	10 0 0
Moran, Mr. Philip, Collected by	19 0 0	Masterson, Mr. James, Cortown, for 1878-9	1 0 0
Malone, Mr. Patrick, Brienstown	1 0 0	Murphy, Mr. Piers, Killarney	0 10 0
Murphy, Mr. John, Clonmel	0 10 0	Monks, Mr. Nicholas, Clonshogh	0 10 0
Myers, Mr. James, Clonmel	1 0 0	Moran, Mr. Hugh, Forsterstown, Swords	1 0 0
Monks, Mr. Patrick, Sherard Street	1 0 0	Mooney, Mr. Matthew, Clontarf	0 10 0
Mauly, Mr., Rathmiles	0 10 0	Monks, Mr. James, Huntstown, Ballymun	1 0 0
		Mangan, Mr., Jamestown, Finglass	1 0 0
		Mangan, Mr. J., Smithfield	2 0 0
		Monks, Mr. and Family, Sheriff Street	2 0 0
		Matthews, Mr. Patk. J.P., Anagaur, Drogheda, for 1858-9	2 0 0

Morrisson, Mr., Solicitor, Sacramento, California .	£2 0 0	Moran, Mrs. J., Crickstown	£0 10 0
Magill, Mr. Michael, Dro- miskin . . . . .	1 0 0	Martin, Mr. Nicholas, Flemingtown . . . . .	1 0 0
Murphy, Mr. James, Bal- briggan . . . . .	0 10 0	M'Mahon, Mr. William, Springhill . . . . .	1 0 0
Murphy, Mrs. Mary, Bal- briggan . . . . .	1 0 0	M Nello, Mr. Thomas, Tul- lycahan . . . . .	0 10 0
Matthews, Mr. James J.P. Mount Hanover, Dro- gheda, for 1858-9 . . . .	2 0 0	Mullen, Mr. John, Rich- ardstown . . . . .	0 10 0
Murphy, Mrs., Fair St., Drogheda . . . . .	0 10 0	Morrissy, Mr. P., Comeen	0 10 0
Maher, Mr. James, Jour- danstown, per Rev. Mr. Kinsella . . . . .	1 0 0	Martin, Mrs., Knightstown	1 0 0
Masterson, Mr. Thomas, Dunderry . . . . .	0 10 0	Mackin, Mr. Thos., New- rath . . . . .	1 0 0
Masterson, Mr. James, Dunderry . . . . .	0 10 0	Murray, Mr. John, Kil- lough . . . . .	0 10 0
Murray, Mrs. L., Dunderry	0 10 0	Murtagh, Mrs., Athboy . .	0 10 0
Martin, Mr. Barth., Dona- bate . . . . .	1 0 0	Malone, Mrs., Trim . . . .	0 10 0
Martin, Mr. Lawrence, Donabate . . . . .	0 10 0	Moore, Mr. William, Moat- town, Kildalkey . . . . .	1 0 0
Morgan, Mrs., Navan . . .	1 0 0	Masterson, Mrs., Curragh- town . . . . .	1 0 0
Maynooth Subscriptions for 1858 and 1859 . . . .	2 0 0	Monaghan, Mr. John, Kells . . . . .	0 10 0
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Hackett, Rev. R. . . . .	2 0 0	Nowlan, Rev. P., P.P., Stamullen . . . . .	1 0 0
Hammond, Rev. P. . . . .	2 0 0	Nulty, Very Rev. Thos., Mullingar, . . . . .	1 0 0
Quinn, Rev. R. . . . .	2 0 0	Nolan, Rev. Thomas, C.C., Donnybrook . . . . .	1 0 0
Callan, Rev. Dr. . . . .	2 0 0	Nicols, Rev. John, Cas- tletown-Delvin . . . . .	1 0 0
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Gargan, Rev. D. . . . .	2 0 0	Newcastle Parochial Col- lection, per Rev. C. Burke, P.P. V.F. . . . .	11 16 6
Farrelly, Rev. Thomas . .	6 0 0	Nugent, Mr. Peter, Bal- linakill . . . . .	1 0 0
M'Carthy, Rev. D. . . . .	2 0 0	Ney, Mr. Robert, Great Britain Street . . . . .	1 0 0
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O'Kelly, Edm., M.D. . . .	2 0 0	Nicolls, Mr. P. D., M.D., Belmont, do . . . . .	0 10 0
O'Hanlon, Rev. Dr. . . . .	2 0 0	Nolan, Mrs., Blackhall St.	1 0 0
Meighan, Mr. Jas., Black- castle, Navan . . . . .	1 0 0	Neary, Mr. Owen, Mona- vallett . . . . .	1 0 0
Mullen, Mr. John, J.P., Navan . . . . .	0 10 0		
Murphy, Mr. Francis, J.P., Kilcairne . . . . .	1 0 0		
Maguire, Mr. Hubert, Middle Gardiner Street	0 10 0		
Molloy, Mr. Constantine, Tullamore . . . . .	1 0 0		
Madden, Mr. Thomas, Frankstown, Curraha . .	1 0 0		
Moran, Mr. Joseph Cricks- town . . . . .	1 0 0		



Neil, Mrs. Mulholland, Maghera . . . . .	£1 0 0	O'Donnell, Rev. M., C.C., Gammonsfield . . . . .	£1 0 0
Neary, Mr. Bern., White- rath . . . . .	1 0 0	O'Gorman, Rev. James, C.C., Clough . . . . .	0 10 0
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Nulty, Mr. Christopher, Bryanstown . . . . .	1 0 0	O'Dwyer, Mr. William, Clonmel . . . . .	0 10 0
Nugent, Lady, Ballenlock Castle . . . . .	1 0 0	O'Meara, Mr. William, Parsonstown . . . . .	1 0 0
Neary, Misses, Trim . . . . .	1 0 0	O'Neil, Mr. Thos., Kinsaly O'Callaghan, Mrs., Artano Castle . . . . .	0 10 0 1 0 0
Nulty, Mr. Patrick, New- town . . . . .	1 0 0	O'Reilly, Surgeon, Sack- ville street . . . . .	1 0 0
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O'Brien, Rev. James, C.C., Trim . . . . .	1 0 0	O'Brien, Mr. D., Smith- field . . . . .	1 0 0
O'Sullivan, Rev. P., C.C., Finglas . . . . .	1 0 0	O'Keeffe, Mr. Andrew, Great Britain St. . . . .	0 10 0
O'Connell, Rev. Edward, C.C., St. Michan's . . . . .	0 10 0	O'Brien, Miss, Mary's Abbey . . . . .	0 10 0
O'Neil, Very Rev. Canon J., London . . . . .	1 1 0	O'Reilly, Brothers, Messrs., Halston-street . . . . .	1 0 0
O'Dwyer, Mr. William, Clonmel . . . . .	0 10 0	O'Leary, Mr. Robert, Francis street . . . . .	0 10 0
O'Reilly, Rev. James, P.P., Rathowen . . . . .	1 0 0	O'Ferrall, Mr. John, Lower Castle Yard . . . . .	1 0 0
Owens, Rev. J., Morning- ton . . . . .	1 0 0	O'Callaghan, Mr. John, and household, Aungier street . . . . .	5 0 0
O'Connell, Rev. Charles, P.P., Ballbriggan . . . . .	1 0 0	O'Brien (the late) Mr. A., Auckland, New Zealand . . . . .	7 6 0
O'Hanlon, Rev. M., P.P., Duleek . . . . .	1 0 0	O'Brien, Mr. Patrick, Kingstown . . . . .	1 0 0
O'Donnell, Rev. James, O.S.A. Lawrence, Mass., U. S. . . . .	1 0 0	O'Callaghan, Mr. Richard, Usher's Island . . . . .	1 0 0
O'Reilly, Rev. Terence, P.P., Dunderry . . . . .	1 0 0	O'Brien, Mr. Mark, Dun- boyne . . . . .	1 0 0
O'Connell, Rev. John, P.P., Ardfert, Kerry . . . . .	1 0 0	O'Brien, Mr. Joseph, Ardcath . . . . .	1 0 0
O'Carroll, Rev. Dr., C.C., S. Andrew's, Westland row . . . . .	1 0 0	O'Meara, Mr., Cahir, Co. Tipperary . . . . .	1 0 0
O'Loughlin, Rev. John, Tubber . . . . .	1 0 0	O'Gallagher, Mr. M. J., Killarney . . . . .	1 0 0
O'Connor, Rev. Mortimer, Dingle, Kerry . . . . .	1 0 0	O'Connell, Mr. P. Sacra- mento . . . . .	1 0 0
O'Meara, Rev. John, P.P., Ballinameela . . . . .	1 0 0	O'Connell, Miss Julia, Sacramento . . . . .	1 0 0
O'Donnell, Rev. P., C.C., Carrick . . . . .	1 0 0	O'Connor, Mr., and the Misses, Rathcool . . . . .	0 12 0
O'Connell, Rev. T. C.C., Carrick . . . . .	1 0 0	O'Connor, Mr. James, Newcastle . . . . .	1 0 0
O'Neil, Mr. John, Kinsaly	0 10 0		

O'Byrne, Mr., Windmill Hill do. . . . .	£1 0 0	O'Donnell, Mr Thomas, Knockrathkelly . . . . .	£0 10 0
Owen (the late), Mr. Nicholas, and Mr. Boden . . . . .	1 0 0	O'Shea, Mr. Patrick, Castletomer . . . . .	1 0 0
O'Reilly, Mr. Peter, Ballenlock, . . . . .	1 0 0	Power, Rev. James, C.C., Kilgobenet . . . . .	1 0 0
O'Reilly, Mr. Thomas, Donabate . . . . .	0 10 0	Power, Very Rev. N., President of Navan Seminary . . . . .	1 0 0
Orford, Mr. Wm., Carna . . . . .	0 10 0	Phelan, Rev. John, C.C., SS. Peter and Paul, Clonmel . . . . .	0 10 0
O'Callaghan, Mrs. Mary, Kilrosenty . . . . .	1 0 0	Parcell, Rev. William, C.C., Metropolitan Church . . . . .	1 0 0
O'Brien, Mr. James, Harrimonstown . . . . .	1 0 0	Peirce, Rev. M., P.P., Kilbeggan . . . . .	2 10 0
O'Ferrall, Mr. James, Kells . . . . .	1 0 0	Power, Rev. Roger, P.P., Kil, Waterford . . . . .	1 0 0
O'Ferrall, Mrs. James, do. . . . .	1 0 0	Pentony, Rev. Thos. C.C., Louth . . . . .	0 10 0
O'Neil, Mr. Henry, do. . . . .	1 0 0	Power, Rev. Patrick, C.C., Carrick . . . . .	1 0 0
O'Neil, Mr. E. J., Navan . . . . .	0 10 0	Phelan, Mr. Thomas, Clonmel . . . . .	0 10 0
O'Neil, Mr. Henry, Marlinstown, Mullingar . . . . .	1 0 0	Power, Mr. Edward, Clonmel . . . . .	1 0 0
O'Reilly, Dr., Katoath, Burses . . . . .	60 0 0	Power, Mr., Townsend st. . . . .	1 0 0
O'Reilly, Mr. Jas., Cluny . . . . .	10 0 0	Payne, Mrs., Fitzgibbon st. . . . .	1 0 0
O'Reilly, Mr. Charles, Kilbeg . . . . .	1 0 0	Power, Mr. James, Drynan . . . . .	1 0 0
O'Hanlon, Mr. P. M., Beltrasna . . . . .	1 0 0	Power, Mr. James, Ballina Sussela . . . . .	1 0 0
O'Reilly, Mr. Bryan, Castletown, Kilbarry . . . . .	1 0 0	Petherick, Mr., Knockmalion Lodge . . . . .	0 10 0
O'Brien, Mr. John, Doldardstown . . . . .	1 0 0	Pilsworth, Mrs., Eccles st. . . . .	1 0 0
O'Brien, Mr. Terence, Scurlogstown . . . . .	1 0 0	Prendergast, Mr. James, Ballylouby . . . . .	0 10 0
O'Reilly, Mrs. John, Rathmore . . . . .	0 10 0	Phelan, Mr. J., Knocknascaugh . . . . .	0 10 0
O'Mally, Mr. Coolock, Santry . . . . .	1 0 0	Phelan, Miss, Nicholstown . . . . .	1 0 0
O'Brien, Mr. John, Ballinacash . . . . .	0 10 0	Power, Mr. John, Mount Richard . . . . .	1 0 0
O'Keefe, Mr. David, Youghal . . . . .	0 10 0	Power, Mr. Ed., Clonmel . . . . .	1 0 0
O'Donnell, Mr. M., Nicholstown . . . . .	0 10 0	Phelan, Mr. Thos., Clonmel . . . . .	0 10 0
O'Ryan, Mrs., Clonca . . . . .	1 0 0	Power, Mr. Dd., Ballyboy . . . . .	1 0 0
O'Neil, Mr. Thomas, Carrick . . . . .	1 0 0	Power, Mr. John, Noncleigh . . . . .	1 0 0
O'Ryan, Dr., Carrick . . . . .	0 10 0	Power, Miss Alice, Kilrosenty . . . . .	0 10 0
O'Donnell, Mr. James, Seskin . . . . .	1 0 0	Power, Mr. Pat, Adrimone . . . . .	1 0 0
O'Donnell, Mrs. Woodlands . . . . .	1 0 0	Presentation Convent, Richmond, collected by . . . . .	4 0 0
O'Donnell, Mr. James, Ballyboe . . . . .	0 10 0	Quirke, Rev. W., C.C., Cappawhite . . . . .	1 0 0
O'Donnell, Mr. Pierce, Seskin . . . . .	0 10 0		
O'Donnell, Mr. Vincent, Kilcash . . . . .	1 0 0		
O'Rourke, Mr. Edwd., do. . . . .	0 10 0		



Quigley, Mrs., Fox Rock, Stillorgan, for 1858 . . .	£1 0 0	Reilly, Mr. Thomas, Park Avenue, Sandymount . . .	£1 0 0
Quinlan, Mrs., Mangans- town . . . . .	0 10 0	Rowan, Mrs., Kilbeggan . . .	0 10 0
Roche, Very Rev. Canon, P.P., SS. Michael and John's . . . . .	1 10 0	Ryan, Mr., Clara . . . . .	0 10 0
Russell, Rev. P., Adelaide, Australia . . . . .	2 0 0	Ryan, Mr., Sacramento . . .	1 0 0
Ryan, Rev. Peter, C.C., Killoughey . . . . .	1 0 0	Reilly, Mrs. Ardley, Bally- heelan, Co. Cavan . . . . .	1 0 0
Reid, Rev. Michael, P.P., Johnstown . . . . .	1 0 0	Russell, Mr. Nicholas, Navan . . . . .	1 0 0
Rickard, Rev. James, Ballymore, Eustace . . .	1 0 0	Rooney, Mr. E., Sothorn . . .	1 0 0
Rhing, Rev. F. St. James', Spanish place, London . .	1 0 0	Rooney, Mrs. Edward, do. . .	0 10 0
Ryan, Rev. J., C.C., Moyne . . . . .	1 0 0	Russell, Mrs. Mitchelstown .	1 0 0
Reid, Mr. Ignatius, Bally- macoll . . . . .	1 0 0	Reilly, Mr. Bryan, Clon- mellon . . . . .	1 0 0
Riley, Mr. F. Summer place . . . . .	1 0 0	Rickard, Mr. Luke, Cool- roonan, Ballivar . . . . .	1 0 0
Ryan, Mr. Francis, Clonmel	2 0 0	Russell, Mr. Thomas, Bel- lewstown House . . . . .	1 0 0
Reilly, Miss, Kilcormac Abbey, Frankford . . .	0 10 0	Reilly, Mr., J.P., V. D. Land . . . . .	0 10 0
Ryan, Mr. Summer hill . .	1 0 0	Ramsden, Mrs., do. . . . .	1 0 0
Rogers, Mr. Thomas, King street . . . . .	0 10 0	Ryan, Mr. John, do. . . . .	1 0 0
Redmond, Mr., Upper Ab- bey street . . . . .	1 0 0	Roynane, Mr. John, Ard- sallagh . . . . .	1 0 0
Reynolds, Mrs., Queen st.	0 10 0	Rowe, Mr. Nicholas, Loon	1 0 0
Ryan, Mr. Thomas, South King street . . . . .	0 10 0	St. Margaret's Parochial Collection, per Rev. J. Young, P.P. . . . .	9 11 5
Riley, Mr. James, Santry	0 10 0	Scanlon, Rev. John, C.C., Killenaule . . . . .	1 0 0
Reigh, Mr., Ballybough bridge . . . . .	1 0 0	Spratt, Rev. Mr., P.P., Cappoquin . . . . .	1 0 0
Ryan, Mr. Valentine, Tip- perary . . . . .	3 0 0	Scully, Very Rev. Canon	1 0 0
Ryan, Mr. M., Dublin . . .	1 0 0	Segrave, Rev. P., Delgany	1 0 0
Ryan, Mr. John (the late), Whitworth place, per Mrs. Ryan . . . . .	100 0 0	Sleadon, Rev. Richard, C.C., St. Mary's, Clonmel	0 10 0
Reilly, Mr. James, Oris- town . . . . .	1 0 0	Smyth, Rev. Pat., Francis Street . . . . .	1 0 0
Reid, Mr. John, Bally- macoll, Dunboyne . . .	1 0 0	Seery, Rev. Edward, C.C., Dysart, West Meath . . .	1 0 0
Reilly, Mr. Peter, Ballen- loch . . . . .	1 0 0	Sherlock, Rev. P., Navan Seminary . . . . .	0 10 0
Rooney, Mr. Edward, Sey- mourstown . . . . .	1 0 0	Slattery, Rev. P., C.C. . . .	0 10 0
Ryan, Mr. Richard, Mul- lingar . . . . .	1 0 0	Suncroft Parochial Collec- tion, per Rev. Mr. M'Mahon, P.P. . . . .	30 9 4
Rooney, Mr. Jas., Crown- stown . . . . .	1 0 0	Saggard Parochial Collec- tion, per Rev. Christo- pher Burke, P.P., V.F. . .	21 15 6
		Stuart de Decies, Lady, Drumana . . . . .	0 10 0
		Stokes, Mr. Edward, Clon- mel . . . . .	0 10 0
		Seally, Mr. John, Gather- enstown, Ballynacargy . .	0 10 0

Spring, Mr. R., Dorset St.	£1 0 0	Ryan, Rev. M. H.	£1 0 0
Sweetman, Messrs., Francis Street	1 0 0	Marum, Rev. E. C.	1 0 0
Spring, Mr. John, do.	1 0 0	Murphy, Rev. J.	1 0 0
Seery, Mr. Thomas, Cook Street	1 10 0	Hogan, Rev. J.	1 0 0
Salvin, Mrs., Killingbeck Hall, Leeds (for 1858-9)	2 0 0	O'Callaghan, Rev. M.	1 0 0
Salvin, Miss, do.	2 0 0	Fitzgerald, Rev. J.	1 0 0
Salvin, Miss Emma, do.	2 0 0	Regan, Mr. J.	1 0 0
Stafford, Mr. M., Drinagh, Co. Wexford	1 0 0	Kenny, Mr. G. P.	1 0 0
Smith, Mrs. Mary, Usher's Quay	1 0 0	Farrelly, Mr. B.	1 0 0
Shiel, Mr. James, Rathcool	0 10 0	Monteith, Mr. J. A.	1 0 0
Sleaton, Mrs., Kilbridge, Clondalkin	0 10 0	Bolger, Mr. P.	1 0 0
Sherlock, Mr. Thomas, and Mrs., Stameen House, Drogheda	0 15 0	McCarthy, Mr. Charles	1 0 0
Saurin, Mrs., Garbala	0 10 0	Robinson, Mrs.	1 0 0
Shea, Messrs. James, Daniel, and Patrick, Indiana	4 0 0	Ware, Mrs.	1 0 0
Sheridan, Mr. C., Bective	0 10 0	Martin, Mrs.	1 0 0
Sherlock, Mr. William, Carrolstown	0 10 0	Anstey, Mr. H. P., M.H.A., Hobart Town	5 0 0
Smith, Mr. Thomas, Donabate	0 10 0	Watkins, Mr. J. A.	1 0 0
Shelly, Mr. John, Callan	1 0 0	Lewis, Mr. G.	2 0 0
Sherlock, Mr. Thomas, Carrigmorna	1 0 0	Bond, Rev. W. P.	1 0 0
Smith, Mr. Patrick, do.	0 10 0	Burke, Rev. M.	1 0 0
Sheridan, Miss, Navan	0 10 0	Dunne, Rev. W. J.	1 0 0
Sullivan, Mr., do.	0 10 0	Aherne, Mr. Thomas	1 0 0
Steen, Mr. Pat., Hurlstone	1 0 0	Fitzpatrick, Mr. M.	1 0 0
Steen, Mr. Laurence, Mandistown	1 0 0	Fitzpatrick, Mrs.	1 0 0
Slevin, Mr. James, Rathkenny	1 0 0	McLoughlin, Mr. M. J.	1 0 0
Sheil, Mr. William, Dollardstown	1 0 0	Davis, Mr. R.	1 0 0
Sheridan, Mr. James, Martinstown	1 0 0	Coghlan, Mr. J.	1 0 0
Sheridan, Mr. Terence, Trim	0 10 0	Reidy Mr.	0 10 0
Slattery, Mr. Pierce, Carrickbeg	0 10 0	Rabsdon, Mrs.	1 0 0
Shortall, Mr. Michael, Kiltown	0 12 6	A Lady Friend	1 0 0
Van Diemen's Land, collection, per Rev. Chas. Woods	52 0 0	Lyons, Miss M. A.	0 10 0
Maguire, Rev. A.	3 0 0	Collected by Rev. M. Keohan, Oatlands, V. D. L.	
Woods, Rev. C.	3 0 0	Keohan, Rev. M.	1 10 6
Butler, Rev. F. J.	1 0 0	Ryan, Mr. John	1 0 0
		Flynn, Mrs.	1 0 0
		White, Mr. Edward	0 10 0
		Bevans, Mr. Michael	0 10 0
		Keely, Mr. John	0 10 0
		Small sums	4 19 6
		Toomey, Rev. Cornelius, Sydney, N. S. Wales (burse)	20 0 0
		Timmon, Rev. Terence, C.C., Johnstown	1 0 0
		Tormey, Rev. Michael, Navan Seminary	1 0 0
		Therry, Very Rev. J. J., Sydney, N. S. Wales	30 0 0
		Tracy, Rev. Pat. C.C., Kilroscenty	1 0 0
		Tullamore Parochial Collection, per Rev. Matt. McElroy, P.P. and V.G.	20 0 0



Thornton, Mr. A. M., Clonmel . . . . .	£1 0 0	Ward, Mr. Michael, Clonmel . . . . .	£0 10 0
Tyrrell, Mr. James, Church Street . . . . .	1 0 0	Whelan, Mr. James, Smithfield . . . . .	1 0 0
Toole, Mr. Charles, Westmoreland Street . . . . .	1 0 0	Woodlock, Mr. Joseph, Dame Street . . . . .	1 0 0
Tighe, Mr. John, Darentown, Swords . . . . .	1 0 0	Walsh, Mr. and Mrs. J., Upper Mecklenburg St., Dublin . . . . .	1 0 0
Tighe, Mr. Simon, do. . . . .	0 10 0	Walsh, Peter, M.D., Kilarney . . . . .	0 10 0
Tuite, Mr. Thomas, Springfield, Mullingar . . . . .	1 0 0	Walsh, Mr. Peter, Elm Mount, Donacarny . . . . .	1 0 0
Toole and Mackey, Messrs., Westmoreland Street . . . . .	1 0 0	Witham, Mrs., Killingbeg Hall, Leeds . . . . .	1 0 0
Taaffe, Mrs., Smarmor Castle . . . . .	1 0 0	Whearty, Mr. Richard, Balbriggan . . . . .	1 0 0
Tiernan, Mr. Andrew, Janeville, Siane . . . . .	1 0 0	Walsh, Mr. Richard, Kingswood . . . . .	0 10 0
Tevlin, Mr. M., Newrath . . . . .	0 10 0	Ward, Mr. F. R., London . . . . .	1 0 0
Tevlin, Mr. James, do. . . . .	1 0 0	Watkins, J. A., Esq. . . . .	1 0 0
Treacy, Mr., Deaclan, Ard-sallagh . . . . .	1 0 0	Walsh, Mr. Edward, Garryduff . . . . .	0 10 0
Tobin, Miss., Cappoquin . . . . .	1 0 0	Walsh, Mr. John, Faringstown . . . . .	2 0 0
Vaughan, Mr. Thomas, Balsoon . . . . .	1 0 0	White, Mr. Martin, Creckawn . . . . .	0 10 0
Walsh, Rev. Thomas, P.P., Windsor, Nova Scotia . . . . .	1 0 0	White, Mr. James, Smithstown . . . . .	0 10 0
Walsh, Rev. Andrew, C.C. Clonmel . . . . .	0 10 0	Walsh, Mrs., Balrath, Navan . . . . .	1 0 0
Walsh, Rev. Edmund, C.C., Ballyloughy . . . . .	1 0 0	Ward, Mr. Chr., The Grove, Dunboyne . . . . .	1 0 0
Wheeler, Rev. Thomas, C.C., Ardclaire . . . . .	0 10 0	Ward, Mr. John, Gun-nocks Dunboyne . . . . .	1 0 0
Waters, Rev. M., C.C., Mullingar . . . . .	1 10 0	Ward, Mr. W., Fieldstown . . . . .	1 0 0
Wheeler, Rev. James, C.C., St. Mary's, Drogheda . . . . .	0 10 0	Ward, Mr. P., Fieldstown . . . . .	1 0 0
Wallace, Rev. P., C.C., Ballinameela . . . . .	1 0 0	Young, Rev. James, St. Margaret's . . . . .	1 0 0
Walsh, Rev. Patrick, C.C., Newcastle . . . . .	0 10 0	Young, Rev. —, C.C., Moate . . . . .	0 10 0
Willis, Dr. Ormond Quay . . . . .	1 0 0	Young, Mr. Thomas, Clin-shaughlin, St. Margaret's . . . . .	1 0 0
Wright, Mr. W., Clonmel . . . . .	0 10 0	Young, Mr. Thomas A., Osgodby, Lincolnshire . . . . .	10 0 0
Wilson, Mrs., Ballynacargy . . . . .	0 10 0		

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J. M. D. G.

## All Hallows' College and Seminary, DUBLIN.

### CONDITIONS OF ADMISSION.

This Institution has been established *exclusively* for the object of educating Priests for the Foreign Missions. No Student can be admitted into it for the Mission of Ireland.

The usual age for admission is from sixteen to twenty-five years.

Each candidate must be furnished with a recommendatory letter from his Parish Priest, and if he have studied in any other College, from the Superior of such establishment also. He must also have the leave of the Bishop of his native Diocese, and as soon as convenient, must procure his "Exeat", or letter of excommunication.

On presenting himself at the College he will be examined in classics and science, viz.:—in Latin and Greek construing and parsing; in writing Latin, and in Arithmetic and the Elements of Mathematics. Candidates for the Class of Rhetoric may *select* any *one* author in Latin, and another in Greek, from the following list, viz.:—Cicero—Four Orations against Catiline; Livy—First Three Books; Sallust; Horace—Satires and Epistles; Virgil—First Three Books of the *Æneid*; Lucian—Dialogues; Xenophon—*Cyropædia*—First Three Books; Homer—First Two Books. Candidates for Logic will present for examination *one* Latin and *one* Greek Author of the following list:—Annals of Tacitus—First Five Books;



Horace—Odes or Art of Poetry; Cicero; Livy; Philippias and De Corona of Demosthenes; Homer; Longinus. The written Examination in Latin, and the Examination in the Christian Classics, will be regulated by the Class for which the Candidate wishes to enter.

Owing to the large number of students now in the College, no candidate can at present be admitted, who is not qualified, at least, for Rhetoric.

The pension for students who enter for a particular Mission, or wish to reserve the right of choosing their Mission, is £20 a year.

Through an arrangement with the Foreign Bishops, the yearly pension of each student who is willing to choose one of the Missions which the Directors may be able to offer him at his entrance, is £10.

The pension is payable in advance at the commencement of each *academical half year*, viz., on the 1st of *September* and 1st of *February*. Thirty shilling a year are charged for washing and repairs of linen. At entrance each student pays £1 towards a fund for medical advice. Clothes, books, medicine, blankets, or bed linen, are not supplied.

Immediately after entrance, each student will provide himself with the ecclesiastical dress,—cap, gown, surplice, clerical collar, and hat; also with a Bible, Diurnal, and the Books required in his class and in the public service of the Church.

Candidates, before presenting themselves, will apply to the President, All Hallows' College, Dublin, or All Hallows' Seminary, Stillorgan, Co. Dublin.

All Hallows' College,

1860.

The Missions for which students can be received at £10 a year, are at present: Oregon City, Florida, and Natchez (in the United States); the Mauritius; London and Hamilton (Canada West); Harbour Grace (Newfoundland); Sydney, Melbourne, and Brisbane (Australia).

FORM OF BEQUEST TO ALL HALLOWS' COLLEGE.

*"I devise and bequeath the sum of \_\_\_\_\_ unto the President and Vice-President, for the time being, of the Institution known as the Missionary College of All Hallows, Drumcondra, County Dublin, upon trust, to apply the same, and every part thereof, for the uses and purposes of the said Institution. And I direct that the receipt of such President or Vice-President shall be a sufficient discharge for this bequest".*



# FORM OF REQUEST TO ALL HALLOW'S COLLEGE

I have had pleasure in the  
 The President and Vice-President, for the time being, of the  
 the President of the Association of Colleges of All Hallow's College,  
 County Dublin, have tried to supply the most and every part thereof  
 for the use and purposes of the said Institution. And I direct that  
 the President and Vice-President of All Hallow's College shall be a sufficient  
 discharge of this request, and every part thereof, and every part thereof,  
 and a discharge shall be taken from the President and Vice-President of  
 the said Institution, and every part thereof, and every part thereof,

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