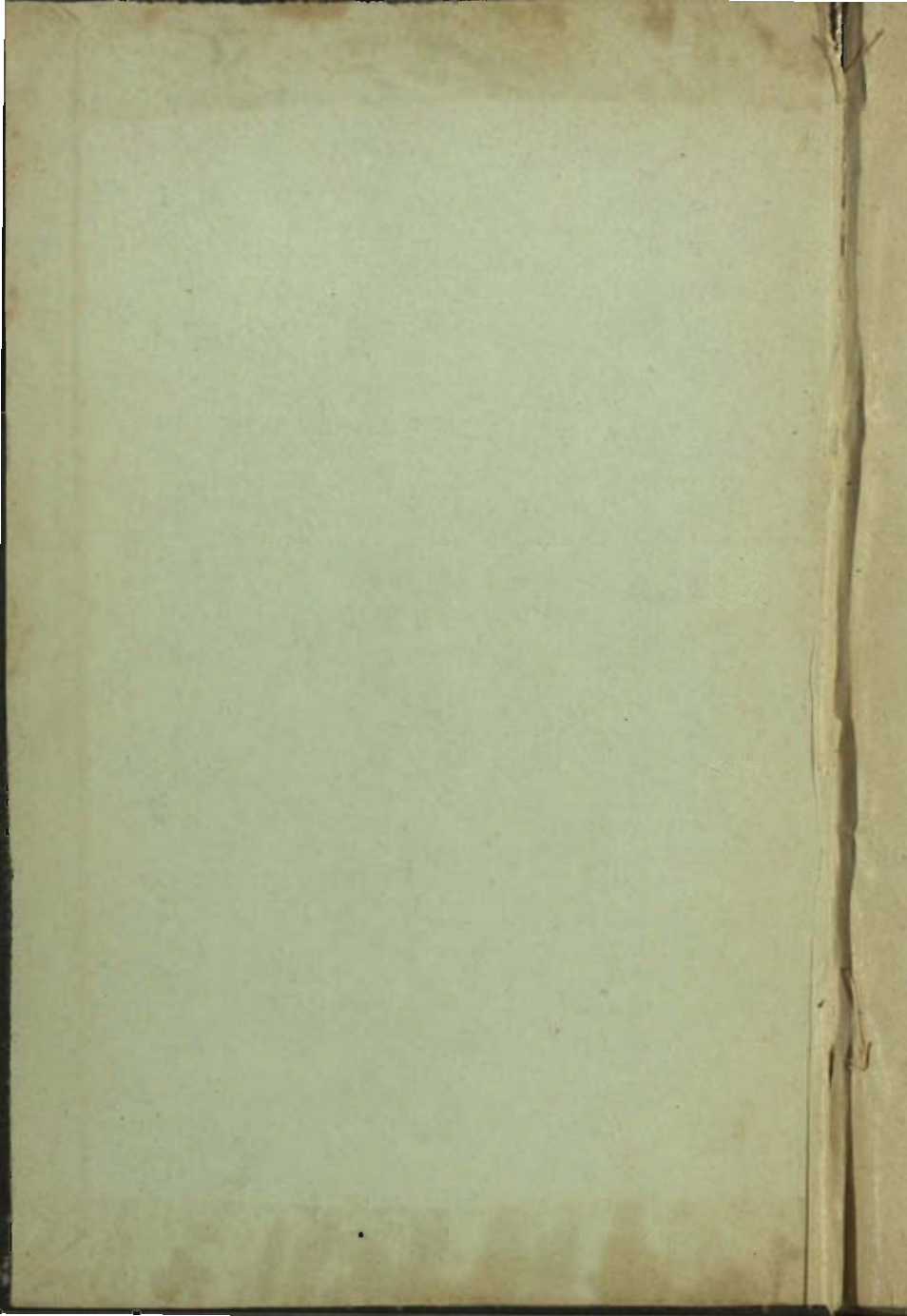
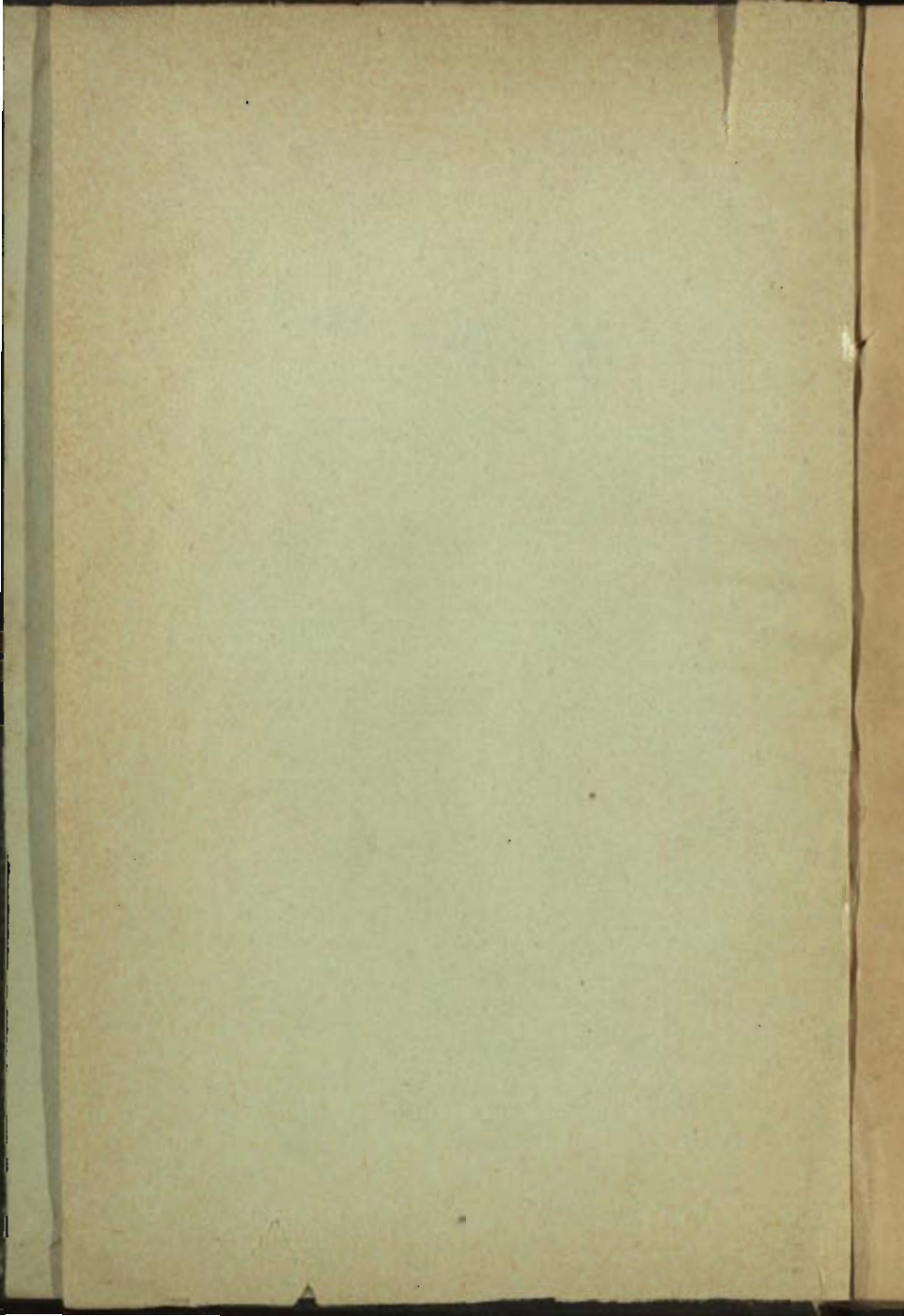


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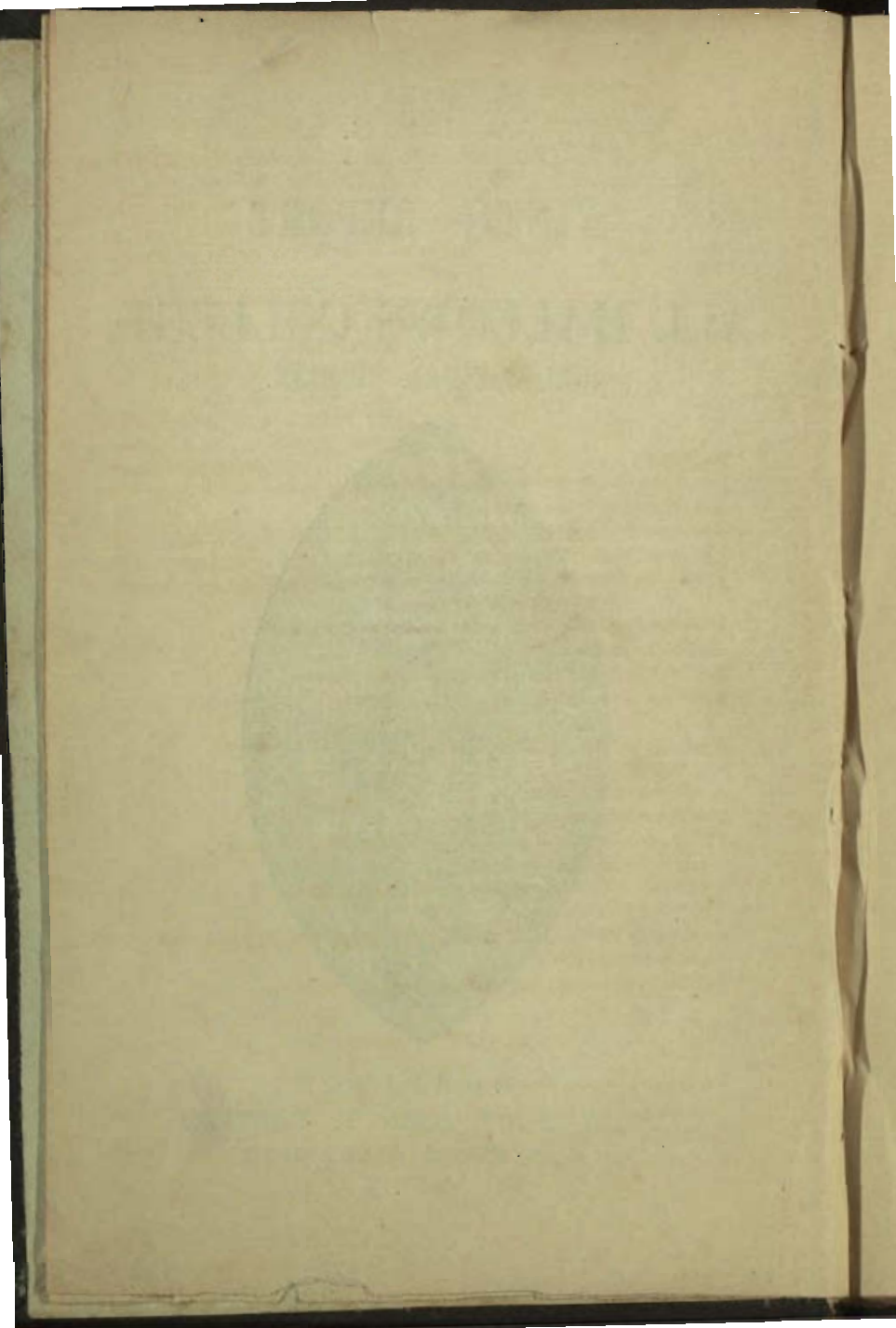


A. M. D. G.

NINTH REPORT
OF
ALL HALLOWS COLLEGE,
DRUMCONDRA, DUBLIN.



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A. M. D. G.

R E P O R T.

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 ebbed, 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.

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, sundered 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”.

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. M'Carthy, 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 répartition, 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 ames 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!

Veuillez 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 fall 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 transfixed, 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 citted 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 Bottes, 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 landed 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 missioner 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 Seminaire, 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 Joreskeha is regarded as the sun, and his son Tharonhiwagon 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.

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 Schürr 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. JAMOT.

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 if 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 smooth 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 à 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*, "prospere, procedet et regna". Give a kind remembrance of me to all my dear and venerated professors, and expect shortly my little mite to wards 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 "no-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.

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 commend 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.

Rivière 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 Islots, 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 Riviere S.E. As I have already remarked, the Church of the Good Shepherd at Trois Islots 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 contused 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.

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 confreres 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 Ghonse, 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 Sealkoat 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.

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 Chuddergant 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, "*Maria sine labe originali concepta*"; 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. Teloo-goo 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 India,
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, Hausee, 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 har*"—"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 irridebit 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,

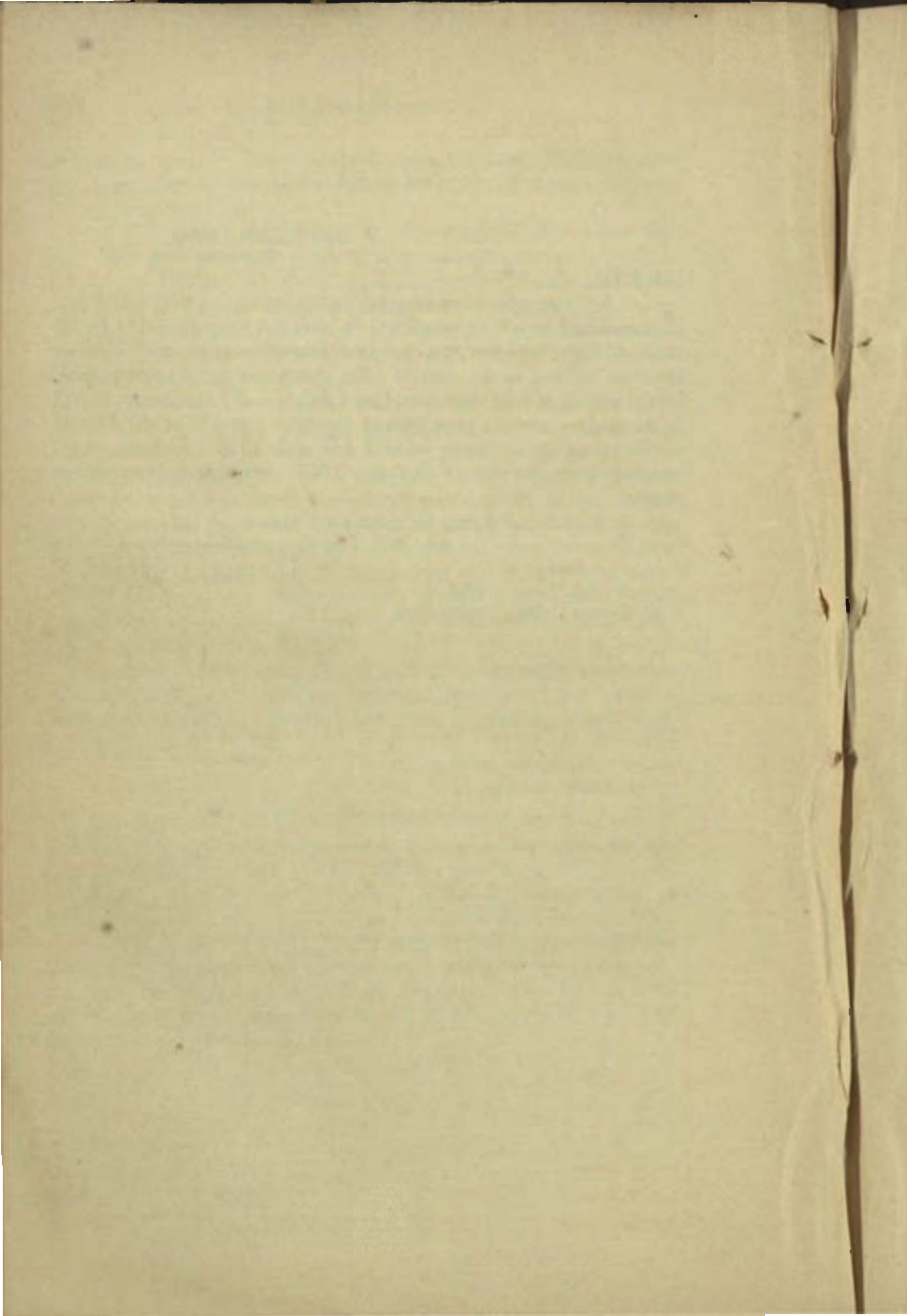
For one who owes so much to the institution with which you are connected, it is a reproach not to have yet done anything for its support. This, however, was not from forgetfulness or unwillingness, but from waiting to be able to offer something worthy acceptance. I have waited so long, however, that 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.



A. M. D. G.

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STUDENTS IN THE COLLEGE.

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Rev. Philip Lynch	Kilmore	Mr. Tully's School, Larragh	Roseau, Dominica, W. Indies.
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, Listowel	Melbourne, Australia.
" W. Tierney	Leighlin	Diocesan Seminary, Cavan	Melbourne
" J. Langan	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 Mellera School.	Albany, U.S.

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Mr. J. Tracey	Waterford	Mount Melleray School	Salford, England
" 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. McCabe	Ardagh	Mr. M'Donald's School, Arvagh	Perth, W. Australia Pittsburg, U.S.
" T. Quinn	Limerick	Mr. Byrne's School, Kilsnane	Glasgow
Mr. E. Sheedy	Cloyne	Mr. M'Leery's School, Glasgow	Do.
" B. Tracey	Derry	Rev. Mr. O'Neill's School, Rathkeale	Do.
" E. Noonan	Limerick	Mr. Brady's School, Ballymachugh	Sydney
" M. Flanagan	Meath	St. Francis Xavier's College, Dublin	Do.
" J. O'Neill	Limerick	Mr. Fogarty's School, Charleville	Do.
" J. Cooke	Cloyne	Mr. Hogan's School, Mullingar	Roseau, Dominica, W. Indies
" J. Molloy	Meath	Do.	Do.
" P. Smyth	Do.	Do.	Do.
" M. Naughten	Do.	Do.	Do.
" W. Fortune	Ferna	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.	Edinburgh
" T. Geoghegan	Dublin	Do.	San Francisco
" J. Galvin	Waterford	Do.	Do.
" M. Phelan	Do.	Do.	Liverpool
" W. O'Shea	Cashel	Mr. Clarke's School, Navan	Buenos Ayres
" J. Fay	Meath	Diocesan Seminary, Loughrea	Roseau, Dominica, W. Indies
" M. Connolly	Clonfert	St. George's College, Port of Spain	Do.
" R. P. Wilson	Trinidad (W. Indies)	St. Vincent's College, Castleknock	Brooklyn, U.S.
" J. Byrne	Dublin		

STUDENTS IN THE HOUSE.

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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. Tucky'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	
" Largus M. Leahy	Cork	St. Mary's Seminary, Tralee	Buenos Ayres
" James Boyle	Greenock	Scotch College, Valladolid	Glasgow Do.
" John Dwyer	Elphin		Sydney
" Wm. Wetherall	St. Michan's, Dublin		Liverpool
" Andrew Day	Dublin	Seminary of Mount Carmel, Dublin	Sydney
" Joseph Kelly	Meath		Sydney
" D. J. Mulkerns	Galway	Benedictine College, Douai	Liverpool
" E. Davison	Down & Connor	Catholic Institute, Liverpool	Do.
" M. Doon	Liverpool	Do	Do.
" Joseph Dwyer,	Dublin	Seminary of Mount Carmel	C. Good Hope, E.D.
" Philip O'Callaghan	Ardagh	Mr. Brady's School, Ballymachugh	Trinidad, W. Indies
" Charles McCarthy	Roos	Mr. Kearney's School, Clonakilty	Sydney
" James Murtagh	Meath	Mr. Murray's School, Kells	
" G. Dillon	Cork	Mount Melleray School, Do.	Sydney
" J. Donovan	Waterford	Mr. Hogan's School, Mullingar	Chicago, U.S.
" John Reilly	Meath	Do.	
" Thomas Halligan	Kildare	Do.	
" Pierse Griffith	Waterford	Mount Melleray Abbey School, Do.	Halifax, Nova Scotia.
" Patrick Kelly	Armagh	Mr. Byrne's School, Kilsnane	Madras, E. Indies
" W. Fitzgerald	Limerick	Mr. Fogarty's School, Charleville	
" M. O'Sullivan	Limerick	Very Rev. Dr. Yore's Night School, Dublin	
" Thomas Thorpe	Kildare		

NAME	NATIVE DIOCESE	PREVIOUS SCHOOL OR COLLEGE	DESTINATION
Mr. M. Hennessy	Limerick	Mr. Fogarty's School, Charleville	Glasgow
" John Scanlan	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 Jacques	Nancy, France	Diocesan Seminary of Nancy	Alton, Illinois, U.S.
" Joseph Petit	Do.	Do.	Do.
" Peter H. Kollopp	Do.	Do.	Do.
" Peter A. Laurent	Do.	Do.	Do.
" Victor Arnould	Do.	Do.	Do.
" Charles J. Gonant	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 Hennessy	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 Menavia, Wales
" Michael Clifford	Limerick	Mount Melleray School	
" Daniel Murphy	Cloyne	Middleton School, Cork	
" Henry U. Colman	Northampton	Benedictine College, Douai	Northampton, Eng.
" James Atkinson	Beverley	Mount Melleray School	Beverley, England
" Thomas M'Grath	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

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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 Menewa, Wales
" John J. Murphy	Dublin	Mount Carmel Seminary, Dublin	Buenos Ayres
" Francis A. Dunham	Westminster		Liverpool
" Joseph Rodington	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 Browman	Kerry	Mr. Pierce's Sch., Ardferit	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	Melbourne
" Antony Gonsalves	Madeira	Do.	Melbourne
" William M'Donough	Derry	Mr. M'Closkey's School, Maghera	
" 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	

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.	
" 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. Kelsh	do.	
" Daniel Lordan	July, 1846	Georgetown, British Guiana
" William M'Ginty	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	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	do.	New York, U.S.
" Michael Ryan	October, 1847	Impression Bay, V. Diemen's L.
" Eugene Luckie	do.	Sydney, Australia
" Denis Spellissy	September, 1848	Flacq, Mauritius
" Christopher Conway	do.	Port Souillac, Mauritius
" Andrew M'Govern	April, 1849	Rivière Noire, Mauritius
" James M'Gine	May, 1849	Hartford, U.S.
" Callaghan M'Carthy	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.	MISSION.
Rev. John Tushig	November, 1849	Pittsburg, U.S.
do. Michael Corbett, S. J.	do.	St. Ferdinand Florissant, Mobile, U.S.
do. Roger M'Cart	do.	Shrewsbury, England
do. Denis M'Iver	do.	
do. Francis Danaher	July, 1850	Glasgow
do. Denis Brennan	do.	Wheeling, Virginia, U.S.
do. John Teeling, D.D., V. G.	do.	Richmond, Virginia, U.S.
do. Andrew Talty	do.	do.
do. Bernard Sheridan	September, 1850	Madras, E.I.
do. Thomas Gleeson	do.	do.
do. James O'Hagan	do.	Calcutta, E.I.
do. John Hoyne	do.	do.
do. P. J. Phelan	do.	Liverpool
do. James Lynch	October, 1850	Hartford, U. S.
do. Michael Sheehan	December, 1850	Galveston, Texas
do. Edward Turpin	January, 1851	
do. Hugh O'Reilly	do.	
do. James O'Connell	do.	Cape of Good Hope (E.D.)
do. Francis Farrell, V.G.	June, 1851	Buffalo, U.S.
do. James Conway	July, 1851	Salford, England
do. Charles Woods	do.	Hobart Town, Van Diemen's L.
do. Hugh Carmody	August, 1851	Hartford, U.S.
do. Patrick Lamb	do.	do.
do. James M'Donnell, V.G.	September, 1851	Auckland, New Zealand
do. Michael Griffin	November, 1851	Trinidad, West Indies
do. Charles O'Neil	January, 1852	Beverley, England
do. Patrick Russell	February, 1852	Propaganda (for Adelaide, Australia)
do. Charles Quinn	March, 1852	Sydney
do. John Murphy	April, 1852	Hobart Town, Van Diemen's L.
do. Bernard O'Reilly	do.	Galveston, Texas, U.S.
do. James Hegarty	do.	do.
do. Patrick Cass	August, 1852	Plymouth, England
do. William M. Laffan	do.	do.
do. Myles O'Reilly	September, 1852	Oregon City, U.S.
do. Patrick McCabe	do.	Dubuque, Iowa, U.S.
do. William Hallinan	do.	Scotland (W.D.)
do. Henry M. J. Mulvany	do.	Salford, England
do. T. J. Bentley	do.	St. Sulpice (for Montreal)
do. John Quinn	do.	Cape of Good Hope (E.D.)
do. Cornelius Twomey	October, 1852	Sydney, Australia
do. Bernard Murphy	do.	do.
do. T. J. Butler, D.D.	January, 1853	Propaganda (for Chicago, U.S.)
do. Simon Carew	April, 1853	Propaganda (for Adelaide, Australia)
do. Daniel Fitzgibbon	do.	do.
do. Matthew O'Callaghan	May, 1853	Hobart Town, Van Diemen's L.
do. Martin Kelly	do.	Beverley, England
do. Michael Moriarty	June, 1853	Salford, England
do. C. J. B. Fernandot	September, 1853	Galle, Ceylon, East Indies
do. Joseph D. Bowles	October, 1853	Newark, U.S.
do. Patrick Macken	do.	Oregon City, U.S.
do. Michael King	do.	Nesqually, Oregon, U.S.
do. Thomas Dalton	do.	do.
do. John O'Meara	do.	Collegio Ecclesiastico (for Eng.)
do. William Gleeson	December, 1853	Agra, East Indies
do. Patrick O'Dwyer	January, 1854	Hartford, U.S.
do. Peter Smith	April, 1854	do.
do. William Grennan	May, 1854	Cape of Good Hope (E.D.)
do. Michael Tully	do.	Hartford, U.S.
do. 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
do. Patrick Madden	September, 1854	Melbourne, Australia
do. Joseph Hasson	do.	Propaganda
do. Michael M'Ennery	do.	St. Edmund's College (for South-wark, England)

NAME.	DATE.	MISSION.
Rev. John Horan	October, 1854	St. Edmund's College (for Southwark, England)
" John M'Issey, D.D.	do.	Propaganda, Rome (for Hyderabad, E. Indies)
" J. F. Jamet	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 Newnan	October, 1855	do.
" Francis X. Hranagan	January, 1855	Boston, U.S.
" Thomas Lynch	September, 1855	Burlington, Vermont, U.S.
" James Haddon	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, Newfoundland)
" 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 M'Carthy	April, 1856	Melbourne, Australia
" Edward M'Carthy	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 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)
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 Hooke	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 Beverley, 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. HADDON, 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.	Rev. M. O'Flanagan, Calcutta, E. Indies.
" Patrick O'Shea, in Calcutta.	" D. O'Driscoll, Galveston, Texas.
" John O'Reilly, in Trinidad.	" James Smyth, Trinidad, West Indies.
" William Lillis, in Glasgow.	" Thomas Lyons, Bermuda.
" Patrick Quinn, in Trinidad.	" Thomas Fitzsimons, E. Indies.
" Mark Gahan, in Trinidad.	" J. W. Magrane, Agra, E. Indies.
" Daniel Kenny, in Paisley, Scotland.	" Thomas Cody, Glasgow.
" John O'Brien, in British Guiana.	" Pierce Griffith, Westminster.
" Edward M'Namee, in Trinidad.	" Daniel O'Doherty, Madras.
" Thos. Fogarty, in Taunton, England.	" Joseph Rooney, Agra, E. Indies.
" John Plunkett, in Trinidad.	" Edward Farrelly, Boston (U.S.).
" Nath. O'Donnell, Madras, E. Indies.	" Patrick Martin, Arkansas (U.S.).
" Denis Organ, Staleybridge, England.	" Luke Hand, Sydney, Australia.

May they Rest in Peace.

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

THE FOLLOWING MISSIONERS HAVE LEFT ALL HALLOWS DURING THE
YEAR 1857, VIZ. :—

Two Students for Halifax, Nova Scotia, N. America.
One Priest for Hartford, Connecticut (U.S.).
Two Priests for Savannah, Georgia (U.S.).
One Priest and one Student for Richmond, Virginia (U.S.).
One Priest and one Student for Louisville, Kentucky (U.S.).
One Student for Hexham, England.
One Priest and one Student for Beverley, England.
Two Priests for Newark, New Jersey (U.S.).
One Priest for Plymouth, England.
One Priest and one Student for Roseau, Dominica, W. Indies.

“ Michael J. O’Farrell	do.	St. Sulpice, Paris (for Montreal, Canada West)
“ Thomas O’Callaghan	October, 1853	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 Liverpool)
“ 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 Hooke	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 Beverley, 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.

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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

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 McCay	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, Templesterry	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., Ennis-keen	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-Eastace	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	Ballynacarrig, 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	1 0 0	Boylan, Mrs., do.	1 0 0
Anonymous, Kells	1 0 0	Boylan, Miss, do.	1 0 0
Anonymous, Navan	5 0 0	Byrne, Mrs., Kilrush	1 0 0
Anonymous, do.	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, Kilskeire	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 bursar)	£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., Hoeyfield, 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., Sancroft	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, Balla- 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, Kilcleon	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 Brangan, Mr. Laurence, Old Carton	1 0 0	Boland, Mr., Capel Street	1 0 0
Burke, Mr. Patrick, The Grove, Bagnalstown	0 10 0	Barton, Mr. Martin, Fran- cis Street	1 0 0
Byrne, Mr. Charles, Rock- brook	0 10 0	Bruton, Mr., Stonybattery	2 0 0
Bannon, Mr. C. J., Broug- hall Castle	1 0 0	Ballynacarrigy Industrial School, per P.P.	0 10 0
Blake, Mr. P., Ladyrath	1 0 0	Connor, Rev. E., P.P., Crossgar, Co. Down	1 3 0
Bradley, Mr. P., Navan	1 0 0	Collier, Rev. M., C.C., Rath- mines	2 0 0
Boylan, Mr. P., Kilpatrick	1 0 0	Clarke, Rev. E., P.P., Bal- litore, per Mr. Lyons, Eccles Street	2 0 0
Boylan, Mrs. G., Ardee	1 0 0	Clarke, Rev. J., C.C., Rath- mines, for 1856-7	2 0 0
Byrne, Mr. Pat., Navan	0 10 0	Cogan (the late), Rev. J., C.C., St. Michan's, Anne Street	1 0 0
		Cuffe, Rev. M., C.C., St. Andrew's, Westland Row	1 0 0
		Carolan, Rev. P., P.P., Ma- gheracloon, Carrickma- cross	1 0 0
		Cullinan, Rev. P. J., C.C., Rathmines	1 0 0

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

SUBSCRIPTIONS AND DONATIONS.

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Connolly, Miss, Rasan	£0 10 0	Dooly, Rev. C., C.C., Ardee	£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- lague and Thinfild	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, Arbear 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., Sancroft	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, Be- 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., Holywood	0 10 0
Dardis, Rev. J., Admin., Mount Temple	1 0 0	Dooley, Mr. James, Clou- brone, Eglisb	0 10 0
Duncan, Rev. J., C.C., Mul- lingar	1 0 0	Doogan, Mr. J., Eglisb 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. Brannagan (bursar) . . .	£25 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., Blackrock . . .	1 0 0
Delany, Mr. Patk., Navan . . .	1 0 0	Fagan, Rev. M., P.P., Kilquade . . .	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, Carrickmacross . . .	1 0 0	Finegan, Rev. Thomas, P.P., Grange . . .	2 0 0
Dodd, Mrs., Lusk . . .	0 10 0	Flood, Rev. B., C.C., Du-leek . . .	1 0 0
Delany, Mr. Thomas, Donabate . . .	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., Moyvère . . .	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., Westmorland 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, Bachelor'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., Marlborough Street . . .	1 0 0	Fitzpatrick, Mr. P. V., Eccles 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 Collections, per Rev. J. Murray, P.P., . . .	36 3 0½	Fitzpatrick, Mr., Balheary, Swords . . .	1 0 0
Ennis, Mr., Grand Canal Place, for 1856-7 . . .	2 0 0	Flood, Mr. John, Robertstown . . .	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., Willisfield . . .	1 0 0	Fagan, Mr. Mat., Threadstown . . .	1 0 0
Eivers, Mr. James F., Ballynacarrigy . . .	1 0 0	Finn, Mr. Owen, Ballitore . . .	0 10 0
Eivers, Mr. James J., Tristernagh . . .	1 0 0	Flanagan, Mr. Terence, Clontanny . . .	1 0 0
Elcock and Marry, Messrs. . .	1 0 0		
Elffe, Mr. Luke, Ratoath . . .	1 0 0		
Egan, Mr. Patrick, Monte . . .	1 0 0		
Everard, Mr., Navan . . .	1 0 0		
Farrelly, Very Rev. Dean, P.P., Ardagh, per Very Rev. J. M'Namara, Phibsborough . . .	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., Farginstown . . . 1 0 0
Fullham, 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 I., 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, Ardglassan . . . 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., Carrickmacross . . . 1 0 0
Grennan, Rev. W., P.P., Dunboyne . . . 2 0 0	Gartlan, Dr., Dundalk . . . 0 10 0
Geoghagan, 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, George's Hill Presentation Convent . . . 1 10 0	Gardiner, Mr. James, Queen Street . . . 1 0 0
Do., collected by . . . 21 0 0	Gardiner, Mr. M. J., do. . . 1 0 0
Gogarty, Mr. P. Farginstown, Navan, per Mr. James Curran . . . 0 10 0	Goggin, Mr. Jer., Grafton Street . . . 1 0 0
Gowan, Mr. Francis, Skerries . . . 5 0 0	Garland, Mr. James, Crossmaglen . . . 1 0 0
Gowan, Mrs., do. . . 1 0 0	Grennan, Mr. M., Tubber . . . 0 10 0
Gorman, Mr. James, Wine-tavern Street . . . 1 0 0	Hamilton, Ven. Archdeacon, P.P., St. Michan's . . . 2 0 0
Garty, Mr. M., collected by . . . 0 10 0	Hickey, Rev. J., C.C., St. Nicholas, Francis Street . . . 1 0 0
	Hackett, Rev. R. Maynooth . . . 1 0 0
	Hollywood, Parochial Collection, per Rev. J. Rickard, 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- hidde	1 0 0	Kelly, Rev. P. J., P.P., Kilskrye	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	Kilskrye 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- nacrevie	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., Sancroft	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- linaloe	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, Meate Johnson, Miss, Philippsburgh 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		

Kelly, Mr. Patrick, Tristernagh	£1 0 0	Lynch, Very Rev. Canon, C.C., St. Andrew's, Westland Row	£1 0 0
Kelly, Mr. Thomas, Birr	0 10 0	Lamb, Rev. P., P.P., Lower Creggan	1 0 0
Kilmartin, Mr. Patrick, Frankford	0 10 0	Lee, Rev. Peter, Adm., Ballymahon	0 10 0
Kelly, Mr. Edward, do.	0 10 0	Lynch, Rev. Matt., C.C., Rahan	1 0 0
Kerigan, Mr. Bernard, Mullingar	1 0 0	Levins, Rev. J., C.C., Ardee	0 10 0
Keegan, Mr. Denis, do.	1 0 0	Lynch, Rev. James, P.P., Lobinstown	1 0 0
Kirk, Mr., Monken Newtown	0 10 0	Lynch, Rev. Walter, P.P., Frankford	1 0 0
Kiernan, Mrs., Castletown	0 10 0	Lyons, Mr. E., Fenniscourt, Bagnalstown, per Rev. B. Kinsella, P.P.	20 0 0
Kealy, Mr. James, Navan	1 0 0	Lee, Mr. Daniel, Manchester (burses)	20 0 0
Keeffe, Mr. Richard, Trim	1 0 0	Lee, Mr. Michael, Kildare	0 10 0
Kinsella, Mr. James, Weldonstown	1 0 0	Lee, Mr. William, do.	0 10 0
Kelly, Mrs., Seneschalstown	1 0 0	Lynam, Mr., City Quay	0 10 0
Kelly, Mr. and Mrs., Ardee	0 12 6	Langan, Mr., N. King Street	1 0 0
Kiernan, Mr. Laurence, Ashville	1 0 0	Lyons, Mr., Balheary, Swords	1 0 0
Kiernan (the late) Mrs., do.	1 0 0	Lubb, Mrs., Newtownmount-kennedy	1 0 0
Keapock, Mr. Thomas, Navan	1 0 0	Lawless, Mr. Michael, Gaultstown	0 10 0
Kearney, Mr. P. J., Miltown	1 0 0	Lawless, Mr. James, do.	0 10 0
Kenny, Mr. Plunkett, J.P., Enniskeen	0 10 0	Lloyde, bequest of William and Mary, Moate	5 0 0
Kiernan, Mr. John, Channel Rock	0 10 0	Landy, Mr. Nicholas, Kells	0 10 0
Kelly, Mr. M., J.P., Dundalk	1 0 0	Langan, Mr. Richard, Walterstown	0 10 0
Kennedy, the Misses, Ballyshannon	1 0 0	Logan, Mr. Walter, Smithstown	1 0 0
Keane, Mr. J., Sancroft	1 0 0	Logan, Miss, do.	0 10 0
Kelly, Mr. N., do.	1 0 0	Leonard, Mr. John, Navan	0 10 0
Kennedy, Mr. Ignatius, Capel Street	1 0 0	Lightholder, Mr. George, do.	0 10 0
Keon, Mr. Peter, Bolton Street	0 10 0	Lenahan, the Misses, Hardwicke Street, for 1856-7	2 0 0
Laphen, Very Rev. Canon, D.D., P.P., St. Catherine's, Meath Street	1 0 0	Lee, Mr. Thomas, Sancroft	1 0 0
Langan, Rev. John, P.P., Ardcah	1 0 0	Lynch, Mr. Hugh, Avondale	1 0 0
Langan, Rev. Thomas, C.C., Ardcah	1 0 0	Lawler, Mr., Henry Street	1 0 0
Leahy, Rev. James, C.C., St. Nicholas's, Francis Street	1 0 0	Lynch, Mr. Michael, Capel Street	1 0 0
Leahy, Rev. Patk., C.C., St. Nicholas's, Francis Street	1 0 0	Madden, Rev. P., Melbourne, Australia, per Rev. M. Madden, P.P., Clonakilty	5 0 0
Lacey, Rev. James, P.P., Gorey	1 0 0	Murray, Rev. Dr., Eccles Street	2 0 0
Leonard, Rev. George, P.P., Oldcastle	1 0 0	Murphy, Rev. T. Augustine, North Summer Street	1 0 0
Lennon, Very Rev. M., P.P., Upper Creggan	2 0 0	Martin, Rev. P., Arkansas, U.S.	1 0 0
Loye, Rev. Thomas, C.C., do.	1 0 0		

Molony, Rev. Thomas, C.C., Leixlip	£1 0 0	Moran, Mr. Philip, col- lected by	£34 0 0
Moran, Rev. J., C.C., Mul- lingar	1 0 0	Monks, Mr. P., Sheriff Street	1 0 0
Murphy, Rev. T., C.C., Carbury, Enfield	1 0 0	Maher (the late), Mrs. P., Gallow, Kilcock	1 10 0
Anon. per do.	3 0 0	Morrin, Mr., Rathangan, Kildare	1 0 0
Murphy, Rev. J. J., Cork, (a bursar)	10 0 0	Murphy, Mr., Dunmurray, Kildare	0 10 0
Moore, Rev. Thos., Dudley, Wolverhampton	1 0 0	Maher, Mr. J., Whitehall, Jourdanstown, per Rev. B. Kinsella, P.P.	1 0 0
Murtagh, Rev. John, P.P., Kilcullen	2 0 0	Mooney, Mrs., Smithfield . .	0 10 0
Morrin, Rev. Mr., P.P., Bagnalstown	1 0 0	Moran and Lyons, Messrs., Merchants' Quay (for 1856-7)	2 0 0
Murray, Rev. J., P.P., Eglisli	1 0 0	Might, Mrs., N. King Street	1 0 0
Murphy, Rev. John, P.P., Rollestown	1 0 0	Maxwell, Mr. Peter, Coolock	1 0 0
Mathews, Very Rev. Thos., P.P., St. Mary's, Drog- heda	1 0 0	Meade, Mr., Architect, West- land Row	0 10 0
Murray, Rev. Michael, P.P., Moyvore	1 0 0	Murphy, Mr., Crane Lane	0 10 0
Mullin, Very Rev. M., P.P., Ballynacarrigy	1 0 0	Mangan, Mr. John, Palmer- ston Terrace (for 1856-7)	2 0 0
Magrane, Rev. C., C.C., Slane	1 0 0	Martin, Messrs., North Wall	1 0 0
Murray, Rev. Edward, C.C., Summer Hill	0 10 0	Murphy, Mr. D. J., Talbot Street	0 10 0
Mullen, Rev. Robert, C.C., Ballynacarrigy	1 0 0	Maguire, Miss, Burgh Quay	0 10 0
Molloy, Rev. P., C.C., Mul- lingar	1 0 0	Magennis, Miss, Drinan, Swords	1 0 0
Moore, Rev. N., C.C., Kells	1 0 0	Moran, Mr., Forsterstown, Swords	1 0 0
Mathews, Rev. W., C.C., Kells	1 0 0	Magill, Mr. Michael, Drom- leck, Co. Louth	1 0 0
Morgan, Rev. Charles, C.C., Navan	0 10 0	Martin, Mr. R., Phibsborough	2 0 0
Monkstown Parochial Collection, per Rev. Tho- mas Finegan, P.P.	14 7 7	Maher, Mr. W. A., Clowes- town	1 0 0
Murray (the late), Mr. J. F., per Rev. R. Walsh, Pas- tor, Goulburn, New S. Wales	10 0 0	Maher, Mr. and Mrs. James, Rosetown	1 10 0
Morrin (the late), Mr. Ste- phen, per Mr. M. Morrin, Rathangan, Kildare	5 0 0	Moran, Mr. Joseph, Cricks- town	1 0 0
Maher, Mrs. Gallow, Kil- cock	5 0 0	Moran, Mr. Michael, Ra- toath	1 0 0
Mullingar Presentation Convent	1 0 0	Martin, Mr. Nicholas, Flem- ingtown	1 0 0
Moore, Mrs. Charles, South Hill, Liverpool, per Miss Aungier, Eccles Street . .	1 0 0	Murray, Mr. Peter, Mul- lingar Parish	1 0 0
		Maguire, Mr. Richd., Grange	1 0 0
		Macken, Mr. Thomas, New- rath	1 0 0
		Martin, Mr. John, Knights- town	1 0 0
		Masterson, Mrs., Curragh- town	1 0 0
		Monahan, Mr. John, Kells . .	0 10 0
		Mullin, Mr. John, Navan . .	0 10 0
		Meade, Mrs., Rooskie	1 0 0

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Marmion, Miss, Rath Cottage	£1 0 0	M'Cullagh, Rev. P., C.C., do.	£0 10 0
Meighan, Mr. James, Black Castle, Navan	1 0 0	M'Cabe, Very Rev. E., P.P., St. Nicholas', Francis Street	3 0 0
Moran, Mrs., Navan	1 0 0	M'Cann, Mr. J., M.P., Stalleen, Drogheda	2 0 0
Morrise, Mr. Thomas, Crossmaglen	1 0 0	M'G., Mr. W.	5 0 0
Malone, Mrs., Trim	0 10 0	M'Kenna (the late), Mr. Charles, per Rev. J. Donnelly, C.C., Maghera	4 0 0
Monahan (the late), Mr. John, per Mr. A. Monahan, Drumlargin	10 0 0	M'Cormick (the late), Mr. Thomas, Harbours town, per Mr. Peter Arnold, Stamullen	3 0 0
Moore, Major William, Carrickmacross	1 0 0	M'Cormick, Mr. J., Liscafeey Street, Westmeath	0 10 0
Mathews, Mr. P., Anagaur	1 0 0	M'Dermott, Mr. Myles, Smithfield	1 0 0
Monks, Mr. W., Donabate, and Miss Campion, Lusk	0 10 0	M'Court, Mr. A., Little Britain Street	1 0 0
Murphy, Mr. W., Sanicroft	1 0 0	M'Garry, Mr., Cook Street	0 10 0
Murphy, Mr. James, do.	1 0 0	M'Closkey, Mr. John, Ter-gamel (collected by)	0 13 4
Moran, Mr. E., do.	0 10 0	M'Cormick, Mr. J., Kill House, Ballinacargy, by the P.P.	1 0 0
Mathews, Mr. James, J.P., Mount Hanover	1 0 0	M'Carthy, Madame, Hobart Town, Van Diemen's Land	1 0 0
Murphy, Miss, Sanicroft	0 10 0	M'Knight, Mrs., Clontarf	1 0 0
Mulligan, Mr. W., Watling Street	0 10 0	M'Guinness, Mr. B., Cruis-etown, Nobber, per Rev. J. Daly	0 10 0
Monks, Mr., Huntstown	0 10 0	M'Guinness, Mr. W., Nobber, per do.	0 10 0
Murphy, Mr., Dorset Street	1 0 0	M'Kenna, Mr. A., Bel-butcher	0 10 0
Moran, Mr. Patrick, Lower Abbey Street	1 0 0	M'Nally, Miss, Philipsburgh Avenue	1 0 0
Meade, Mr. Michael, West-land Row	0 10 0	M'Cabe, Mr. John, Darthog-ue	1 0 0
Mooney, Mr. E., Westmor-land Street	1 0 0	M'Cormick, Mrs., High Park, Ballinarriggy	1 0 0
Mooney, Mr. M., Clon-tarf	0 10 0	M'Larney, Mr. John, Mul-lingar	1 0 0
M'Evoy, Very Rev. N., P.P., Kells	3 0 0	M'Evoy, Mrs., Tulbertinan	1 0 0
M'Enroe, Rev. J., C.C., Cavan	1 0 0	M'Dermot, Mrs., Ballina-more	0 10 0
M'Mahon, Rev. Jas., C.C., St. Michan's, Anne Street	1 0 0	M'Bride, Mr. Thomas, Roshweye	1 0 0
M'Donald, Rev. B., C.C., St. Paul's, Arran Quay	1 0 0	M'Givney, Mr. Luke, Collon	0 10 0
M'Garry, Rev. A., C.C., Coolock	1 0 0	M'Mahon, Mr. W., Spring Hill	1 0 0
M'Carthy, Rev. D., May-nooth	1 0 0	M'Loughlin, Mr. Peter, Sil-ver Hill	1 0 0
M'Parlan, Rev. James, C.C., Lower Creggan	1 0 0		
M'Mahon, Rev. Mal., P.P., Sanicroft	2 0 0		
M'Cormick, Rev. W., C.C., Tubber	1 0 0		
M'Cormick, Rev. Daniel, C.C., Clonmellon	1 0 0		
M'Ardle, Rev. E., C.C., Dromiskin	0 10 0		

M'Donnell, Mr. Jeremiah, Crossmaglen	£1 0 0	Neary, Mr. B., White- rath	£1 0 0
M'Shane, Mrs., Newtown- hamilton	0 10 0	Neary, Miss, do.	1 0 0
M'Geeny, Mr. Michael, Car- garavaddy	0 10 0	Nichols, Mr. Alexander, Cork	0 10 0
M'Guire, Mr. John, New- townhamilton	0 10 0	Nutt, The Misses, Brompt- ton, London, for 1856-7	2 2 0
M'Cann, Mrs., Mountma- thews	1 0 0	O'Connell, Very Rev. Dr., P.P., Irishtown	2 0 0
M'Cann, Mr. James, Con- rass	0 10 0	O'Connell, Rev. John, P.P., Ardfert, Kerry	1 0 0
M'Nally, Mr. James, Dun- dalk	0 10 0	O'Reilly, Rev. James, P.P., Rathowen	1 0 0
M'Criash, Mr. Owen, do.	0 10 0	—(?) Rev. — C.C., Kil- dare	0 10 0
M'Cormick, Mrs. M., Sum- merhill	0 10 0	O'Reilly, Rev. C., Burling- ton, U. S.	2 0 0
M'Evoy, Mr. C., London	1 0 0	O'Carroll, Rev. Dr., C.C., St. Andrew's Westland Row	1 0 0
M'Swiney and Delany, Messrs., Sackville Street	2 0 0	O'Connor, Rev. J., C.C., Blackrock	1 0 0
M'Court, Mr. Laurence, Bolton Street	0 10 0	O'Connell, Rev. E., C.C., St. Michan's, Anne Street,	0 10 0
M'Nulty, Miss, Phillips- burgh Avenue	1 0 0	O'Sullivan, Rev. P., C.C., Finglas	1 0 0
Nowlan, Rev. P., P.P., Sta- mullen	1 0 0	O'Callaghan, Rev. M., Ho- bart Town, Van Dieman's Land	1 0 0
Nicholls, Rev. J., C.C., Mullingar	2 0 0	O'Reilly, Rev. Mr., P.P., Allen and Milltown	1 0 0
Nulty, Very Rev. Thomas, President, Seminary, Mul- lingar	2 0 0	O'Donnell, Rev. Jas., May- nooth	1 0 0
Nolan, Rev. John, C.C., Baltinglass	0 10 0	O'Kane, Rev. James, May- nooth	1 0 0
Nugent, Sir John, Bart., Ballinloch Castle	1 0 0	O'Doherty, Rev. D., P.P., Cappagh, Omagh	1 0 0
Nicholson, Mrs., Grange, Baldoyle	1 0 0	O'Connor, Very Rev. P., P.P., Skryne	1 0 0
Newman, Miss, Phibsbo- rough	1 0 0	O'Connell, Very Rev. John, P.P., Trim	1 0 0
Nowlan, Mrs., Usher Street	1 0 0	O'Hanlon, Rev. M., P.P., Duleek	1 0 0
Nolan, Mr., Gregg's Lane	0 10 0	O'Loughlin, Rev. John, P.P., Tubber	1 0 0
Neil, Mr. John, Swords	0 10 0	O'Beirne, Rev. —, C.C., Bal- tinglass	0 10 0
Neil, Mr. Laurence, do.	0 10 0	O'Reilly, Rev. John, C.C., Dunlavin	0 10 0
Nolan, Mr. John, Buenos Ayres	1 0 0	O'Neil, Rev. Patrick, C.C., Newry	0 10 0
Nulty, Mr. Chris., Bryans- town	1 0 0	Owens, Rev. James, Morn- ington	1 10 0
Nicholls, Mr. Richd., M.D., Navan	1 0 0	O'Connor, Rev. M., Dingle, Kerry	2 0 0
Nicholls, Mrs. P., Belmont	0 10 0		
Newman, Mr. Owen, Kil- skyre	1 0 0		
Nugent, Mr. James, New- townhamilton	0 10 0		
Ney, Mr., Great Britain St.	1 0 0		

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O'Neal, Very Rev. Canon, St. John's Wood, .	£1	1	0	O'Reilly, Mr. W. Myles, Knock Abbey, Louth Rifles .	£0	10	0
O'Hanlon, Rev. Dr., May- nooth .	1	0	0	O'Flaherty, Mr. P. J., En- niscorthy .	1	1	0
O'Neill, Rev. Patrick, C.C., Metropolitan Church .	0	10	0	O'Reilly, Surgeon, Sackville Street .	1	0	0
O'Donnell, Rev. T., C.C., St. Laurence O'Toole's .	0	10	0	O'Callaghan, Mr. J. M., Dorset Street .	1	0	0
O'Reilly, Laurence, M.D., Ratoath (burses) .	30	0	0	O'Brien, Mr. Robert, Smith- field .	1	0	0
O'Reilly, Mr. J., per do. (a burse) .	10	0	0	O'Neil, Miss, North Strand .	1	0	0
O'Reilly, Mr., Summer Hill .	0	10	0	O'Keefe, Mr. Andrew, Great Britain Street .	1	0	0
O'Brien, Mr. P., Blackhall Place .	1	0	0	O'Brien, Messrs, Mary's Abbey .	1	0	0
O'Reilly, Messrs., Halston Street .	1	0	0	O'Callaghan, Mr. J. M., and household, Aungier Street .	5	0	0
O'Ferrall, Mr. John, Lower Castle Yard, for 1856-7 .	2	0	0	O'Callaghan, Mr. R. W., Usher's Island .	1	0	0
O'Brien, Mr. D., Smithfield .	1	0	0				
O'Connell, Mr. John, Hana- per Office .	1	0	0	Pope, Very Rev. Canon, Administrator, Metropoli- tan Church .	1	0	0
O'Meara, Mr. Thomas, Birr, per Very Rev. M. Flann- ery, V.G. .	0	13	2	Paraley, Rev. Mr., C.C., St. Paul's, Arran Quay .	1	0	0
O'Leary, Mr. R., Thomas Street .	1	0	0	Pentony, Rev. J., C.C., Louth, per Rev. J. Call- lan, S.J. .	1	0	0
O'Brien, Mr. P., Kingstown .	1	0	0	Prendergast, Rev. M., Ask- more .	1	0	0
O'Daly, Miss, Rathmines Road .	0	10	0	Phelan, Rev. F., C.C., Kil- cock .	1	0	0
O'Kelly, Mr. Edward, M.D., Maynooth .	1	0	0	Purcell, Rev. W., C.C., Metropolitan Church .	1	0	0
O'Neil, Mr. Henry, Water- fall, Richmond .	1	0	0	Power, Mr. James, Feltrim, Malahide .	0	10	0
O'Reilly, Mr. Pat., Granite Quarry, Blackditch .	0	10	0	Power, Messrs, Townsend Street .	1	0	0
O'Meara, Mr. W., Birr, .	1	0	0	Power, Mr. Peter, Sinnott Place .	1	0	0
O'Meara, Mrs. and family, Egliah .	0	10	0	Pilsworth, Mrs., Eccles St. .	1	0	0
O'Reilly, Mr. J., Brittas House .	1	0	0	Phelan, Mr., Delgany (omitted in last report) .	1	0	0
O'Reilly, Mr. James, Cluny do. do. (a burse) .	10	0	0	Petit, Mr. Christopher, Ca- bra Terrace, Phibsbo- rough .	0	10	0
O'Neil, Mr. Henry, Kells .	1	0	0	Perkins, Mr., Dundalk .	1	10	0
O'Brien, Mr. John, Dol- lardstown .	1	0	0	Purcell, Mrs., Kilcullen .	0	10	0
O'Hanlon, Mr. P. M., Bal- trasna, Ardee .	1	0	0	Plunkett, Mr. Joseph, Rock- savage .	0	10	0
O'Reilly, Mrs., Castletown .	1	0	0	Payne, Mrs., Fitzgibbon St. .	1	0	0
O'Carroll, Mr. F. F., Dro- gheda .	0	10	0				
O'Reilly and Denis, Messrs., Denabate .	0	10	0	Quinn, Very Rev. A., P.P., Athy .	1	0	0
Orford, Mr., Carna .	0	10	0				
O'Brien, Mr. Hugh, Oldtown .	1	0	0				
O'Reilly, Miss, Newry .	1	0	0				

Quinn, Rev. Richard, Maynooth . . .	£1 0 0	Ryan, Mr. Simon, French House . . .	£0 10 0
Quirke, Mrs. B., Kilcock . . .	0 10 0	Russell, Mrs., Mitchelstown . . .	1 0 0
Quinn, Mr. Thomas, Saint Margaret's . . .	1 0 0	Russell, Mr. N., Navan . . .	1 0 0
Quigley, Mrs., Fox Rock, Stillorgan . . .	1 0 0	Reilly, Mr. Jas., Oristown . . .	1 0 0
		Reilly, Mr. Brian, Clonmel-lon . . .	1 0 0
Roche, Very Rev. J. B., Vic. Cap., Galway . . .	1 0 0	Regan, Mr. Thomas, Dundalk . . .	1 0 0
Russell, Very Rev. Dr., President, Maynooth . . .	1 0 0	Reilly, Mr. Peter, Ath-graney . . .	0 10 0
Roche, Very Rev. Canon, P.P. SS. Michael and John's . . .	1 10 0	Rourke, Mr. L., Matansas, W. Indies, late of Drumcondra . . .	2 10 0
Ryan, Very Rev. E., President, St. Patrick's College, Thurles, per Rev. E. Clarke, P.P. . . .	1 0 0	Redden, Mr. E., London . . .	1 1 0
Roche, Rev. Thomas, C.C., Enniscorthy . . .	1 0 0	Rogers, Mr. Thomas, King Street . . .	0 10 0
Rickard, Rev. J., P.P., Ballymore-Eustace . . .	3 0 0	Redmond, Mr., Abbey St. . .	1 0 0
Rooney, Rev. P., P.P., Ballymacanab . . .	1 0 0	Ryan, Mrs., Moore St. . .	0 10 0
Reid, Rev. M., P.P., Johnstown . . .	2 0 0	Ryan, Mr. W., Drumcondra . . .	1 0 0
Rhing, Rev. F., St. James's, Manchester Square . . .	1 0 0	Shelley, Rev. T., S. George's Place . . .	1 0 0
Robinson, Sir John, Bart., Lieut.-Col. Louth Rifles . . .	1 0 0	Sheedy, Rev. J., Barrhead, Scotland . . .	1 0 0
Reilly, Mrs. R., per Rev. J. M'Enroe, C.C., Cavan . . .	1 0 0	Smith, Rev. P., C.C., St. Nicholas's, Francis Street . . .	1 0 0
Reid, Mr. Ign., Ballinacoll, Dunboyne . . .	2 0 0	Smyth, Rev. John, C.C., SS. Michael and John's . . .	1 0 0
Reigh, Mr. M., Fairview . . .	1 0 0	Smith (the late), Rev. J., P.P., St. James's . . .	1 0 0
Ryan, Mr. John, City Quay . . .	1 0 0	Smith, Rev. P., C.C., Haddington Road . . .	1 0 0
Ryder, Miss, Manor Street . . .	1 0 0	Scully, Rev. E., Grange-gorman . . .	1 0 0
Ryan, Mr. Thomas, S. King Street . . .	1 0 0	Sheridan, Rev. P., P.P., Rath, for 1856-57 . . .	2 0 0
Reynolds, Mrs., Queen St. . .	0 10 0	Segrave, Rev. P., C.C., Delgany . . .	1 0 0
Ryan, Mr. M., Summer Hill . . .	1 0 0	Seery, Rev. Edward, C.C., Eglish . . .	1 0 0
Reilly, Mr. Edward, Stoney-batter . . .	0 10 0	Smyth, Very Rev. J., P.P., Ballynahoun . . .	1 0 0
Reilly, Mr. Thomas, Park Avenue, Sandymount . . .	1 0 0	Sherlock, Rev. Phillip, C.C., Trim . . .	0 10 0
Russell, Mr. Thomas, Friars' Park, Trim . . .	1 0 0	Sinnott, Rev. James, C.C., Clane . . .	1 0 0
Roche, Mrs., Presentation Convent, Mullingar . . .	1 0 0	Skerries Parochial Collection by Rev. J. O'Farrell, P.P., 26 17 2	
Ryan, Mr. Valentine, Chadwell House, Tipperary, per Rev. M. Dempsey, C.C., St. Paul's . . .	3 0 0	Strabane subscriptions . . .	5 0 0
Rooney, Mr. Edward, Southern . . .	1 0 0	Sancroft Parochial collection per Rev. M. M'Mahon, P.P., . . .	25 19 7
		Sheridan (the late), Mr. Jas., Red Cow Lane (bequest of) . . .	63 15 6

Stein, Mr. P., and family, Hurlstown . . .	£1 3 6	Tanby, Mr. L., Blackhall Place . . .	£1 0 0
Steen, Mr. L., Mandistown . . .	1 0 0	V. A. . .	1 0 0
Sillery, Miss Sarah, Green Hills, Meath . . .	0 10 0	Vaughan, Mr. Thos., Bel- soon . . .	1 0 0
Sienna Convent, Drogheda . . .	1 0 0	VAN DIEMEN'S LAND, per Rev. C. Woods, . . .	
Sheridan, Mr. Terence, Trim . . .	0 10 0	Butler, Rev. Thomas . . .	5 0 0
Saurin, Mrs., Garbala . . .	0 10 0	Marum, Rev. E. C. (a burse) . . .	5 0 0
Spring, Mr. R., Dorset St. . .	1 0 0	Murphy, Rev. Jno. (a burse) . . .	5 0 0
Spring, Mr. John, Francis Street . . .	1 0 0	Woods, Rev. Charles . . .	5 0 0
Seery, Mr., Cook Street . . .	1 0 0	Ryan, Rev. Michael . . .	3 0 0
Stewart, Mr. J., Professor, Catholic University . . .	1 0 0	Maguire, Rev. A. . .	1 0 0
Salvin, Mrs., Killingbeck Hall, Leeds . . .	1 0 0	Keohan, Rev. M. . .	1 0 0
Salvin, Miss, do. . .	1 0 0	Hogan, Rev. James . . .	1 0 0
Salvin, Miss Emma, do. . .	1 0 0	O'Callaghan, Rev. M. . .	1 0 0
Sheil, Mr. W., Dollards- town, for 1856-7 . . .	2 0 0	M'Carthy, Dr. . .	1 0 0
Louth, Mr. Thomas, Biggs- town . . .	0 10 0	M'Carthy, Madame . . .	1 0 0
Sweetman, Messrs., Francis Street . . .	1 0 0	Bolger, Mr. Patrick . . .	2 0 0
Sheridan, Mr., Eagle Foun- dery, Church Street . . .	1 0 0	M'Loughlin, Mr. Martin, sen. . .	1 0 0
Sheridan, Mr., Parliament Street . . .	0 10 0	M'Loughlin, Mr. Martin, jun. . .	1 0 0
Tully, Rev. Jas., May- nooth . . .	1 0 0	Regan, Mr. John . . .	2 0 0
Tyrrell, Rev. J., C.C., Kil- cullen . . .	1 0 0	Wallis, Mr. Lawrence . . .	1 0 0
Timmon, Rev. Terence, C.C., Johnstown . . .	1 0 0	Farrelly, Mr. Bernard . . .	1 0 0
Turner, Rev. P., C.C., Gores- bridge . . .	1 0 0	Guillois, M. Fortune . . .	1 0 0
Tubber Parochial Collection, per Rev. J. O'Loughlin, P.P. . . .	14 8 3	Healy, Mr. James . . .	1 0 0
J. D., Bequest of, per Very Rev. J. M'Namara, Phibsborough, . . .	10 0 0	Murphy, Mr. John . . .	1 0 0
Tormey, Mr., Stoneybatter . . .	0 10 0	A Lady Friend . . .	3 0 0
Tyrrell, Mr., Church Street . . .	1 0 0	Whitehead, Rev. Dr., V.P., Maynooth . . .	1 0 0
Taaffe, Mrs., Smarmore Castle, Co. Louth . . .	1 0 0	Woods, Rev. C., Hobart Town, V.D.L. . . .	5 0 0
Tuite, Mr. Thomas, Mul- lingar . . .	1 0 0	Waters, Rev. P. M., C.C., Mullingar . . .	1 0 0
Tiernan, Mr. Andw., Jane- ville . . .	1 0 0	Wheeler, Rev. James, C.C., St. Mary's, Drogheda . . .	0 10 0
Tiernan, Mr. Jno., Rath- kenney . . .	1 0 0	Weir, Rev. G., C.C., Dun- dalk . . .	1 0 0
Tuite, Mrs., Mullingar . . .	1 0 0	Waterworth, Rev. W., S.J., London . . .	1 0 0
Toole, Mr. Charles, West- morland Street . . .	1 0 0	Whelan, Mr. James, Smith- field . . .	1 0 0
		Woodlock, Mr. Jos., Dun- drum Lodge . . .	1 0 0
		Ward, Mr. W., Fieldstown . . .	1 0 0
		Ward, Mr. P., do. . .	1 0 0
		Ward, Mr. L., do. . .	1 0 0
		Willis, Thomas, M.D., Or- mond Quay . . .	1 0 0
		Whyte (the late), Mrs. E., Dublin . . .	1 0 0

Walsh, Mr. M., Ballitore Hill, per Rev. E. Clarke, P.P.	£1 0 0	Walsh, Mr. Richard, Balrath	£1 0 0
Warren, Mr. D., Havana di Cuba	20 0 0	Ward, Mr. Jno., Gunnocks	1 0 0
Walsh, Mr. P., Elm Mount, Clontarf	1 0 0	Ward, Mr. Chr., The Grove, Dunboyne	1 0 0
Witham, Mrs., Killingbeck Hall, Leeds	1 0 0	Wilson, Mr. James, Moate	0 10 0
Walsh, Mrs., Narraghmore	0 10 0	Walsh, Mr. and Mrs., Up. Mecklenburgh Street	1 0 0
Wilson, Mrs. Harriet, Ballinacarrigy	1 0 0	Ward, Mr. F. G., Old Hall House, Ware	1 0 0
		Whitty, Mr. Moses, Dorset Street	1 0 0
		Young, Mr. T. A., Osgodby	10 0 0

The following Subscriptions have been received since the opening of the year 1858.

Allocation by Society for Propagation of the Faith	111 2 6	Dalton, Rev. Thos., Sierra Nevada, California	4 0 0
Anonymous	2 0 0	Dublin Collection (details next year)	19 15 7
Anonymous, a Patriarch	5 0 0	Farrelly, Very Rev. Dean, P.P., Ardagh	1 0 0
A Mother and Daughter	20 0 0	Foley, Messrs., Kilrush	1 0 0
Anonymous	10 0 0	George's Hill Convent, collected by	2 0 0
Anonymous (a burse)	10 0 0	Hunt, Very Rev. Canon, London	1 0 0
Anonymous (bequest)	200 0 0	Johnson, Miss, Phillipsburgh Avenue	1 0 0
Anon., per Rev. A. O'Grady, Philaborough	0 12 0	Kelly, Mr., Drogheda	1 0 0
Bradley, Rev. Paul, P.P., Carnedcnagh, Derry	16 0 0	Langan, Rev. John, P.P., Ardcaith	1 0 0
Brady (the late) Mr. Thos., Croghan, per Rev. N. Conaty, P.P.	6 0 0	Langan, Rev. Thos., C.C., do.	1 0 0
Burses for India, per Mr. W. Forde	100 0 0	Lalor, Mr. Smithfield	1 0 0
Boylan, Mr. Thomas, J.P., Hilltown	3 0 0	Landers, Mr., Sacramento City, California	1 0 0
Boylan, Mrs., do.	1 0 0	Moylan, Rev. Mr. (bequest of), P.P., Windgap, Co. Kilkenny, per Bishop of Kerry	50 0 0
Boylan, Miss, do.	1 0 0	Murray, Rev. Patrick, Inniskeen, Co. Monaghan, per Rev. Dr. O'Hanlon, Maynooth	10 0 0
Baily, Miss (bequest of), Mawes, Kildare, per Mr. Thomas Baily	10 0 0	Monks, Mr. P., Sherriff St.	1 0 0
Byrne, Mr. Simon, Summer Hill	1 0 0	M'Garry, Rev. Amb., C.C., Coolock	1 0 0
Connor, Rev. E., P.P., Crossgar, Co. Down	1 3 0		
Corish, Rev. P., P.P., Bannow, Co. Wexford	1 0 0		
Coleman, Rev. Mr., Rathmines	1 0 0		

Croesmaglen Parochial Collection, per Very Rev. N. Lennon, P.P. (additional)	£6 2 6	Moore, Mr. Edward, Rockfield, Artane	£1 0 0
Connolly, Mr. Thomas, Dalkey	1 0 0	M'Kenna (the late) Mr. Charles	0 19 8
Meally, Mr., Woodlands, Santry	1 0 0	Moran, Mr. Philip, collected by	4 0 0
Nowlan, Rev. P., P.P., Stamullen	1 0 0	Phelan, Rev. Fintan, C.C., Kilcock	1 0 0
Naul Parochial Collection, per Rev. M. B. Kelly P.P.	18 0 6	Presentation Convent, Mullingar	1 0 0
O'Hanlon, Rev. Dr. Maynooth	1 0 0	Quin, Rev. John, Pastor, Sacramento, California	4 0 0
O'Reilly, Rev. James, P.P., Rathowen	1 0 0	Rosetown and Oldtown Parochial Collection, per Rev. Mr. Murphy, P.P.	18 2 9
O'Reilly, Laurence, M.D., Ratoath (burses)	30 0 0	Richmond Convent, collected by	2 0 0
O'Reilly, Mr. James, per do. (burse)	10 0 0	Sinnott, Rev. James, C.C., Clane	1 0 0
O'Mara, Mr. Thomas, Birr	1 5 3	V. A.	1 0 0
O'Connell, Mr. Patrick, Sacramento City, California	1 0 0	Walsb, Rev. E., Waterford, (a burse) per	12 0 0
		Willis, Dr., Ormond Quay	1 0 0
		Ward, Mr. F. R., London	0 10 0