



THE HIGH ALTAR.

ALL HALLOWS ANNUAL.

SEPTEMBER, 1899.

" Possédant la langue de L'Angleterre sans être infectée de son hérésie
L'Irlande a une grande mission a remplir; nous vous supplions de nous
aider a son accomplissement."—FATHER HAND.



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1899.

ALL HALLOWS' ANNUAL

SEPTEMBER 1891

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 of God which conquers earth—
Can God forget that race at home?—

AUBREY DE VERE.



BROWNE & NOLAN, LIMITED,
24 AND 25 NASSAU-STREET,
LONDON.

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A PAGE FROM THE LIFE OF FATHER HAND.

ABOUT the year 1835 a number of young priests formed themselves into a community at St. Vincent's, Castleknock. They were the nucleus of the Irish Province of the Congregation of the Mission. Their chief object in coming together was to give missions to the poor people throughout the rural districts of Ireland, but they did not restrict themselves to this work. With the permission of the Archbishop of Dublin they opened a day school at Usher's-quay, and a small church at St. Peter's, Phibsboro'. Their zeal and their success attracted attention among their former school-mates in Maynooth, and Mr. Hand in particular resolved to throw in his lot with them. He severed his connection with his native Diocese of Meath, he bade farewell to his beloved parents, and joined the small community at St. Vincent's, under the wise rule of Dean Dowley. A sense of gratitude to God filled his heart and overflowed into words as he felt that his future life would preclude him from the possibility of making money, even were he so inclined. Soon after his arrival at Castleknock he was ordained priest, and for nearly seven years he continued to live and labour with the Vincentian Fathers. Nevertheless, he took no vows and contracted no community obligations, but under a divine impulse retained that liberty which later on was to be devoted to the establishment of All Hallows. Father Hand's first commission was to teach in the school at Usher's-quay, and here he spent many hours every day for three years, forming, and guiding, and instructing the city children who came in crowds to the priests. In 1838, as soon as the Phibsboro' Church was in full working order, he was appointed to it by Dean Dowley. From four o'clock in the morning till late at night he never lost a moment. He was constant in his attendance at the confessional; and it was always a special source of pleasure to him to see his box surrounded by the poor. When free he went into the city to some of the hospitals, lingered around the wards, and brought spiritual joy and comfort to many a poor patient. Occasionally he asked and obtained permission to go through one of the prisons, and his visits, so full of benevolence and amiability never failed to shed a ray of peace and sunshine on the desolate inmates. As a preacher he was very effective. His sermons were not elaborate, but they were rich in Sacred Scripture, and they were always poured forth in a soft sweet voice from the fullness and fervour of a saintly heart. In this way Father Hand spent his early years in the ministry, teaching, preaching, hearing the confessions of the poor, and doing various works of charity. He lost no opportunity of doing good. His zeal was boundless, yet he lived in strict conformity with his companions. "I retain," wrote Father M'Namara, C.M., after a long lapse of years, "a vivid recollection of the edification he gave us by his personal piety and his fervent observance of all the forms of common life."

A very important duty entrusted to Father Hand by the Archbishop of Dublin, on Dean Dowley's recommendation, was the religious training of the Catholic Teachers at Marlborough-street Training College. This was at a time when denominational Training Colleges had not come into existence. Hence, it was of the utmost consequence that the young men and women destined to have charge of the primary education of the country should be well grounded in the truths of faith, and should be thoroughly fitted for the delicate task of expounding catechism to children. No better choice could have been made for this position than Father Hand. He was a gifted catechist. He possessed the rare art of impressing abstract religious truths on the imagination by means of simple and appropriate illustrations.

It was while living and labouring at Phibsboro' that Father Hand was inspired with the first idea of a college for foreign missions. The inspiration was communicated through what may be well styled a congenial channel, namely, the Association for the Propagation of the Faith. One of the earliest branches had been established at Phibsboro', and had been entrusted to the care of Father Hand. He regularly read the Annals of the Society. They possessed an absorbing interest. They opened out to his vision the vast missionary field of the Church, the many peoples still heathen, the many Christians neglected, and the need of workmen in the Dioceses abroad. They made him realize the apostolic zeal of France and the intrepidity of her sons, marching forth with the cross to every quarter of the globe. He thought and questioned with himself—why should not the "Insula Sanctorum" in these latter days produce a race of Evangelists? Why should not the Irish bear the torch of truth to Australia and the Western Hemisphere, as they formerly bore it over the countries of Europe? Should not every true disciple be solicitous to enlarge the city of God, and to respond to the wail of misery that comes across the waters from the exiled children of Erin? These questions and thoughts laid hold of Father Hand. They pre-occupied him. They urged him to take action. They seemed as "the voice of the Irish" calling to him for help. They appealed to him as an undoubted message from on high. Yet, "so humble was he, so modest, so young, and so unknown outside the little Church at Phibsboro', that he felt the greatest difficulty in revealing to any one his design of a foreign missionary College, and so far as he took courage to do so objections of all sorts were pressed upon him. These objections he was unable to answer, except by saying he could not resist the urgency of a call that seemed to come from Heaven. However, he was favoured with one voice of encouragement. It came from his venerable Archbishop, the Most Rev. Dr. Murray, who, during a long episcopate, had seen many institutions begun in lowliness and ultimately brought to success. Encouragement from this source Father Hand regarded as oracular, and accordingly he gave himself to his project as to a divinely appointed mission."—(Father M'Namara). From this time forward—from 1840—he devoted himself with singleness of purpose to his arduous undertaking. He set himself to draw up plans, to secure friends, to collect money, to choose Directors and to overcome obstacles. He travelled to France and Italy, and studied the Colleges in Rome, and Paris, and Lyons where foreign missionaries are trained.

We have several documents written by his own hand, in which the constitution and main features of his proposed College are delineated with remarkable precision and sagacity. In this forecast the saintly founder dwells on the need of workmen in foreign lands, on the zeal which grew up in Ireland with religious freedom, and on the necessity of a well-endowed institution where vocations could be fostered and ripened. Then he proceeds to indicate the main outlines of what he has in view. A few of these may be given.

1. "I would rather the College would never exist than fail to be truly apostolic."
2. "A student should not be received unless he afford satisfactory proofs of scientific attainments and well-grounded hopes that he will, during life, cultivate a taste for study."
3. "A student, while in college, must lay up a store of sincere and solid piety, free from singularity and puerility."
4. "Those who do not exhibit an ardent love for the ceremonies of the Church, and everything connected with divine worship are wanting in the first mark of a true vocation."
5. "The priest who wishes to command the love and respect of his people, must avoid a rough temper and unpolished language, and must cultivate manners sufficiently pleasing to attract those in need of his ministry."

These were the primary requisites. The further details may be found in the written rules of the College. But Father Hand looked even beyond the College horizon. It was part of his design to give a helping hand to missionaries in their various missions. He intended that some brotherhood and sisterhood should be attached to each parish. Their work would be to prepare the way of the Lord, and to make smooth His paths. They would teach religious and secular knowledge. They would visit the poor and sick, and they would go in search of the lost sheep. The wisdom of this conception is attested by the constant experience of the Church. Nuns and brothers have, in all countries, lightened the labours of the priests, and taken an honourable and prominent part in the work of evangelisation.

The financial problem before Father Hand seemed, to cautious observers, well-nigh insuperable. How could £5,000 a-year be raised? Where was the guarantee against insolvency? How long would the College hold out? Father Hand heeded not these misgivings. He placed all his hopes in the generosity of the Irish people. "My country," said he to the anxious questionings of the Holy Father, "has always given freely to the Propagation of the Faith. It will take an interest in such an institution as I propose, and it will supply what is necessary to found and maintain it." This confidence sustained Father Hand. It dissipated hesitancy. It nerved him to begin, to enlist professors, and to open the College. It brought him in all weathers, and in spite of some rebuffs abegging from house to house, and from parish to parish. And it enabled him in the course of three years to place the College on a permanent basis. Had Providence spared him a few years longer, had he not contracted phthisis on one of his laborious questing tours, his original purpose would have

been accomplished. That purpose was to make All Hallows a free and gratuitous place of education, and to abolish the yearly payment of £10 by each student. Even such a sum seemed to him too much in many instances; for, in one of his letters to the Society of the Propagation of the Faith, we find the following remark:—"Il y a encore plusieurs et d' excellents sujets pour qui cette somme est trop forte." Hence, he would throw open his seminary to every promising student; he would revive the golden epoch of our history when scholars were taught and supported gratuitously; he would furnish the young scholastics with everything necessary, with books, with recreation rooms, and with libraries; in a word he would, as he says himself, "have them free from distractions, in order that they might be able to apply themselves with greater fervour and greater success to their prayers, to their studies, and to the exact fulfilment of their duties." This exalted purpose has not yet been realized. But we may well hope that in the course of time greater facilities will be given to students, and that generous and holy souls will be found to lessen the burthen that still presses on many an ecclesiastic during a long course. He who inspired the good work, and sustained it so long, will not fail to guide it to perfect completion. We will now bring to a close this short page from the life of Father Hand. Perhaps on a future occasion we may recall how this saintly young priest, in his thirty-fifth year, succeeded in the face of overwhelming discouragements and difficulties in winning the support and co-operation of the highest ecclesiastics and laymen, and in laying solidly the foundations of All Hallows.*

* We have taken all our facts from Dr. McDevitt's excellent and most interesting Sketch of and.

ALL HALLOWEAS COLLEGE
PUBLIK



MOST REV. DR. WOODLOCK.

SOME PAST PRESIDENTS.

DR. WOODLOCK.—When Father Hand went to Rome in 1842 to seek the blessing and approval of the Holy See for his arduous undertaking he had no powerful friend to rely on, no human agencies to advance his cause. He was alone. He was young; he was poor. Yet such as he was he gained his first and most distinguished disciple. His lofty project appealed to a young priest just ordained in the Urban College. This was Father Woodlock, a young man richly gifted by nature and grace, and a member of one of the leading Catholic families of Dublin. From their first acquaintance in the spring of '42 Fathers Hand and Woodlock became bound together by a holy and lasting friendship. Together they entered into possession of the Mansion House in October (1842). They received the first students into the College. They celebrated Mass in the same simple room, and in the same borrowed vestments. And side by side they fought against trials and discouragements, gradually drew up an excellent constitution, and thus firmly laid the foundations of one of the greatest works of the present century in Ireland. When, about four years later, Father Hand's untimely end approached, Father Woodlock was constantly by his side and it was the dying request of the saintly man that the accomplished young Roman student, then only twenty-seven years old, should be appointed Vice-President. Eight years subsequently Father Woodlock was elected to the office of President, and continued to occupy that position till invited by the Irish Hierarchy, in 1861, to the Rectorship of the Catholic University. It was while Dr. Woodlock filled these important positions in the College that the present Senior House was built. It is in the Gothic style and forms two extensive sides of a quadrangle. The class halls are large and comfortable, the library is well designed, the refectory is capable of accommodating something over two hundred students, and the two lower corridors are specially suited for recreation during disagreeable weather. This growth of the collegiate buildings was only the evidence of the widening field of its labours abroad and of the increasing demand for its students. The number on the college roll had risen steadily, and under Dr. Woodlock had become one hundred and seventy. The President cultivated the acquaintance of all those in his charge, and so accurate was his memory that the mere name of a student was sufficient then, or any subsequent time, to recall to his mind all the features of the student's character and attainments. Another characteristic of Dr. Woodlock was his unvarying amiability—a cordial and refined gentleness such as we are wont to associate with St. Francis of Sales. The superior gifts of the President of All Hallows did not escape the observation of the highest ecclesiastical authorities in Ireland. They saw his fitness for the Rectorship recently vacated by Dr. Newman. They felt that a man of his literary culture and versatility,

and of such rare sweetness of disposition would be likely to becomingly sustain and render more acceptable the Catholic claim for higher education. Accordingly in the year 1861 Dr. Woodlock took charge of the University in Stephen's Green, in response to the definite wish of Cardinal Cullen. It is beyond our scope to follow Dr. Woodlock into the new field of his activity. For many years he most successfully guided the destinies of the Catholic University and encountered difficulties which would have daunted other men. He became an ardent and eloquent advocate of the right of Catholics to equality with their Protestant fellow-countrymen in Trinity College, and even now in the evening of his life there is no subject which so awakens his interest and enthusiasm as the question of higher education in Ireland. We will conclude this brief notice of an eminent ecclesiastic with what seems to us a pleasing and significant incident. It took place a few years ago, in '95. Dr. Woodlock had been Bishop for nearly twenty years. He had ruled the ancient diocese of Ardagh and Clonmacnoise since 1887. His health had begun to fail, and so he took a memorable decision. He resolved to resign his See and to come back to his dear old college at Drumcondra. He is once again amidst the scenes where his priestly labours began with Father Hand. He walks beneath the shadow of the same trees and sits at the same table as of old. His body indeed is feeble, but his mind is still clear and elastic, his memory excellent, his sweetness unfailing, and his spirit of prayer as unrelaxing as that of the Apostle of Ireland. From his presence in our midst may we, a younger generation of priests and students, catch up a little of his life-long zeal and sanctity.

FATHER BENNETT.—In a past number of "The Lamp," there appeared a very full and well-written account of the Very Rev. Thomas Bennett, O.D.C., D.D., who died two years ago at the advanced age of ninety-five. It would be outside the scope of our annual to do more than to select a few of the more apposite paragraphs, and condense the remainder.

During the second and third quarter of the present century Father Bennett took a prominent part in the religious revival of our country. He not only contributed his own share to educational and Church work, but by his influence, example, and guidance organized and animated others to the same purpose. His first great undertaking has been described as the re-establishment of his own Order. His brethren had been scattered during the penal days, their common life had been rendered impossible, they had to cling to the people, and live in the midst of perils in order to save the precious inheritance of the faith, and to strengthen the flock against the contagion of heresy. It seemed to Dr. Bennett on his return from Louvain, in 1842, that the time was now come, in the wake of Emancipation, for the revival of complete Catholic discipline. His immediate appointment as Commissary-General of the Carmelites gave him an opportunity to go ahead with all his projects. He gathered together a large number of novices, he sent them to teach in a classical and commercial school which he opened in Dominick-street, he built a new convent for his growing community, he enlarged the Whitefriar's-street Church to twice its original size, he estab-

lished a splendid college and novitiate at Terenure, and in fine he inspired all his subjects with an energy and enthusiasm like his own. The impetus he gave the religious life in the metropolis was felt beyond the precincts of his own monastery, other bodies followed his example and lost no time in restoring ancient observances. So too, the order and regularity which characterised his church in Whitefriar's-street were emulated and copied elsewhere.

During the many years that Father Bennett ruled the Carmelite community he filled at the same time two most important chairs at All Hallows. He was Professor of Dogmatic Theology and of Sacred Scripture. His talent, his training, his indomitable spirit of work eminently fitted him for those two difficult classes. He had spent many years at Louvain, had taken his degrees with honor and had won for himself the highest esteem of the theological faculty of the University. As for work, he seemed to revel in it. Up to the year '66, when he fell a victim to rheumatic gout, he seemed to think the human system needed no rest or relaxation. He was often known to teach his class for several hours, then give himself to study till midnight, and be first at morning meditation. More than once he went early in the morning on foot from All Hallows to Whitefriar's-street, took part at six o'clock prayers, and walked back to the College, a distance of four miles, to deliver his lectures on Dogma and Sacred Scripture. Those lectures were remarkable for their extraordinary lucidity and for their wealth of apt and simple illustrations. He always prepared the business for the class beforehand, and it was a principle with him that one shouldn't teach even the alphabet without going over it previously.

"His Presidency of All Hallows," observes the able writer in "The Lamp," "was marked by his characteristic energy and almost rigid discipline. One memorable occasion is always recalled by past students. It came to the knowledge of Father Bennett that some of the students had seriously broken the rules. He assembled all the professors and students in the chapel, and took up a position himself on the altar steps. His whole appearance seemed changed, he no longer wore his serene countenance but rather looked like a lion aroused. He spoke strongly of the College discipline, and said he preferred to have a few students who were pious and obedient rather than hundreds who might be indifferent and lax. 'If you do not observe the rules of the College how can you hope to fulfil the obligations of a missionary priest?' Then, in tones that inspired all with fear, he pronounced the decree of expulsion against the guilty students. The solemn scene was never forgotten by those who were present."

Those who knew Dr. Bennett will readily remember him. He was a man of classic mould—well-chiselled features, massive forehead, firm mouth, and cold grey eyes. The features told the man. He was intellectual, unbending, austere. He was one of a noble band of Churchmen, men of rare endowments of head and heart, who devoted themselves gratuitously to the service of All Hallows and of the foreign missions. He deserved to be ranked with the Woodlocks, the Moriarty's, and the O'Briens, and associated with them he trained up hundreds of ecclesiastics who have done giant service in the Church. "We have met the students of All Hallows," continues the observant writer in "The Lamp," "in the crowded slums of England and Scotland, in the cities of America, and in the bush of Australia, as well as in its cities and towns, and

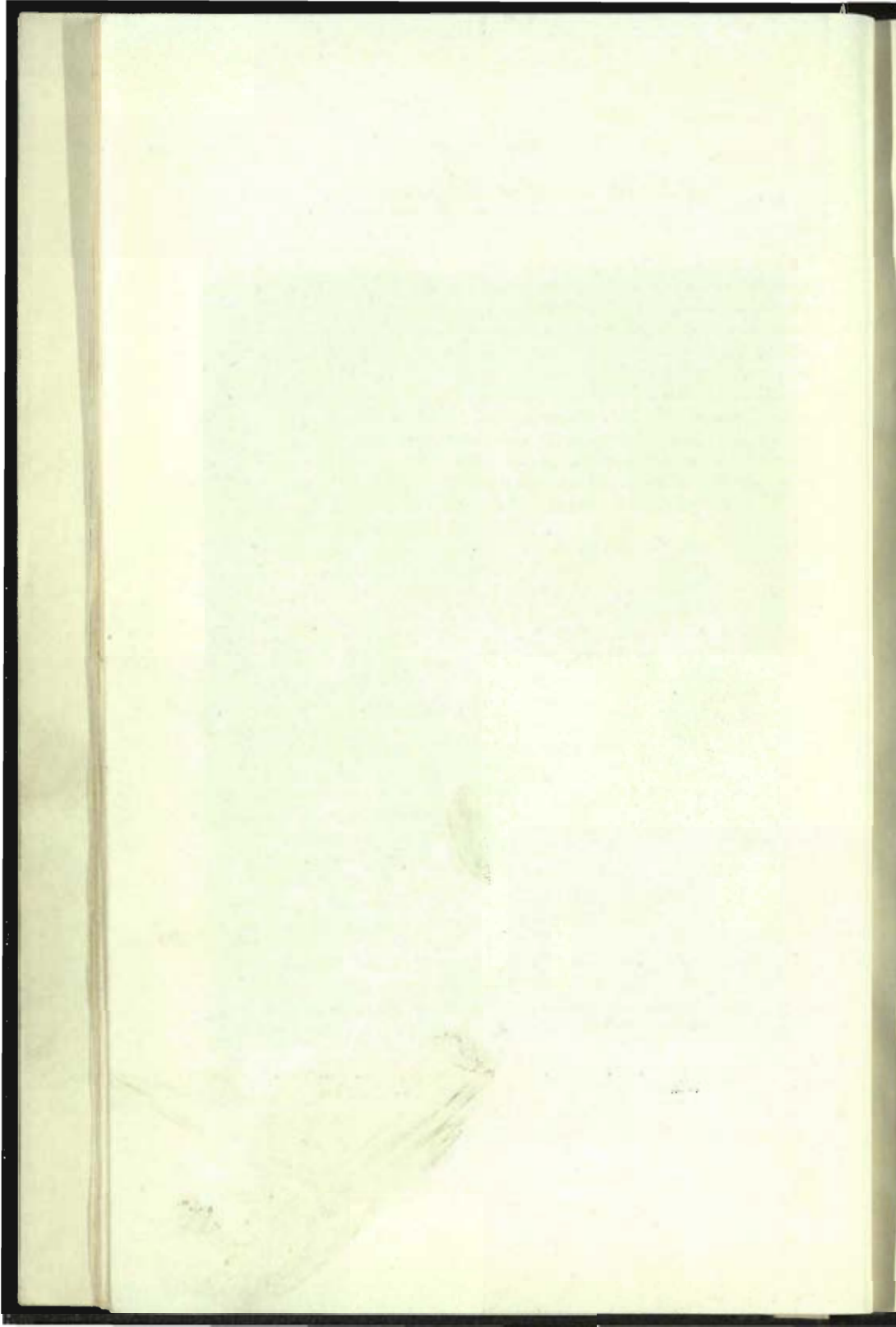
everywhere we found them full of energy in the cause of religion, building churches, presbyteries, convents and schools, undertaking heroic labours for the salvation of souls, and with all this the most generous and hospitable, and the most practical in their lives."

DR. FORTUNE.—We are delighted to present our friends and readers the photograph on page 10. It is a happy combination, a union of two gifted sons of All Hallows, two men endowed with rare capacity, energy and benevolence. Without the friendly aid and genial sanction of His Lordship, the Bishop of Ballarat we should hardly have been able, or have ventured to print or publish aught about the late president. We should have feared to offend his delicate sense of modesty. Men who shrink again and again from the power of the crozier and who voluntarily abdicate a life-long presidency in a great college, are not to be lightly withdrawn from the academic quiet of their ways. Therefore, we shall not at present do more than give the past students a little memorial of one they loved and venerated—we shall not venture to set down the record of his many and various labours and undertakings for the advancement of All Hallows. As far back as the fifties he was a distinguished student of the college. His clear and vigorous intellect brought him to the front. And soon afterwards, as a young and ardent Professor, he won the confidence and esteem of men who still look back with gratitude to his lucid expository. But it was when elected by the Collegiate Staff to the Presidency at the early age of thirty that Dr. Fortune put forth that administrative talent which has consolidated and enlarged the efficiency and influence of All Hallows. He husbanded the limited resources within reach, and securely and advantageously invested the funds of the Institution in securities where they are protected against the mischances of time and the changes of management. Nobly aided by his fellow-directors, he built up the present Junior House, an imposing structure admirably equipped with rooms and class-halls for the students of the Rhetoric and Philosophy classes. Like the raintly founder of the college he won the respect and love of the students by his wise and gentle administration; and when about twenty years since he went on business to the United States the former students of All Hallows, many of them in the foremost offices of the Church, received their old President with an enthusiasm and a display of gratitude which only princes are wont to evoke. For us who now work by his side, and who drink in wisdom from his ripened years, and share his amiable companionship it may not appear seasonable to give expression to our sentiments. We could not, without seeming exaggeration, refer to the many noble qualities that endear him to all. We could not trust ourselves to speak of the kindliness, the wisdom, the foresight, the self-forgetfulness displayed by him during the past few years in helping forward his new colleagues. Those who are acquainted with his admirable spirit are filled with esteem and admiration, and are not surprised that under his regime men of apostolic mould were formed in the College who have shed a lustre on their country and their Church.



RIGHT REV. DR. MOORE,
Bishop of Ballarat.

DR. FORTUNE,



ALUMNI IN THE EPISCOPATE.

DR. MOORE.—Forty years ago Dr. Moore was ordained in All Hallows. Since then he has been one of the most prominent and energetic priests in Australia Felix, as Victoria is sometimes appropriately designated. The first appointment he received from the Archbishop of Melbourne, whose jurisdiction then included the entire Colony, was to the very district where his cathedral city now stands. This district, namely Ballarat, had become about the year '60, the centre of the gold fever. Its pastoral quiet had been invaded by a motley crowd of miners. The green landscape was dotted with tents, and red-shirted, long-bearded diggers passed to and fro in hundreds with picks and shovels and sifters. Like the pioneer priest, Father Dunne, Father Moore came to Ballarat to "prospect" and discover for its thirsty denizens treasures more durable and comforting than gold and topaz. He came with Good Tidings, and for forty years he has remained the faithful Evangelist of Ballarat. Whether as Rector, or as Dean and Vicar-General, or finally as Bishop since 1883, he has never ceased, with holy and intelligent ardour, to foster and extend and deepen the influence of the Gospel. "At present there are few dioceses in Australia so completely equipped, few where the faithful possess greater facilities, religious and educational, than in the diocese of Ballarat." (Cardinal Moran). On the site of the canvas tents there has grown up a large and beautiful city, with charming suburbs; the outlying country is studded with peasant proprietors, many of Irish descent, the few priests of the past are now increased to fifty-three, and instead of the canvas chapel of the early days, Dr. Moore has built up and furnished and consecrated a magnificent cathedral, the chief architectural feature of the city. All over the diocese the Catholics have been provided with places of worship, and of education. We, in this country, often forget that in the Colonies and States the Catholics have to build their own schools, and support their own teachers, as well as build and support those of the Government. They will not submit under any circumstances to secular control and secular education. And in furthering this resolve Dr. Moore has erected about seven new conventual teaching centres, seventeen other schools, and St. Patrick's Christian Brothers' College, which alone cost nearly £15,000. Dr. Moore is still young; he is active and vigorous, and we hope and pray he will reign for many years yet over his picturesque and prosperous diocese. His priests love him, his people venerate him, and all who know him esteem him. He is a princely ruler in Israel, and his fine physique is the fitting abode of a keen and comprehensive mind, as well as a truly Celtic heart.

THE BISHOP OF DULUTH.—A little more than thirty years ago Dr. McGolrick was ordained at All Hallows, and since then he has been one of the foremost and most energetic Churchmen in the central states of America. For nearly twenty years he was pastor in Minneapolis, perhaps the richest city in

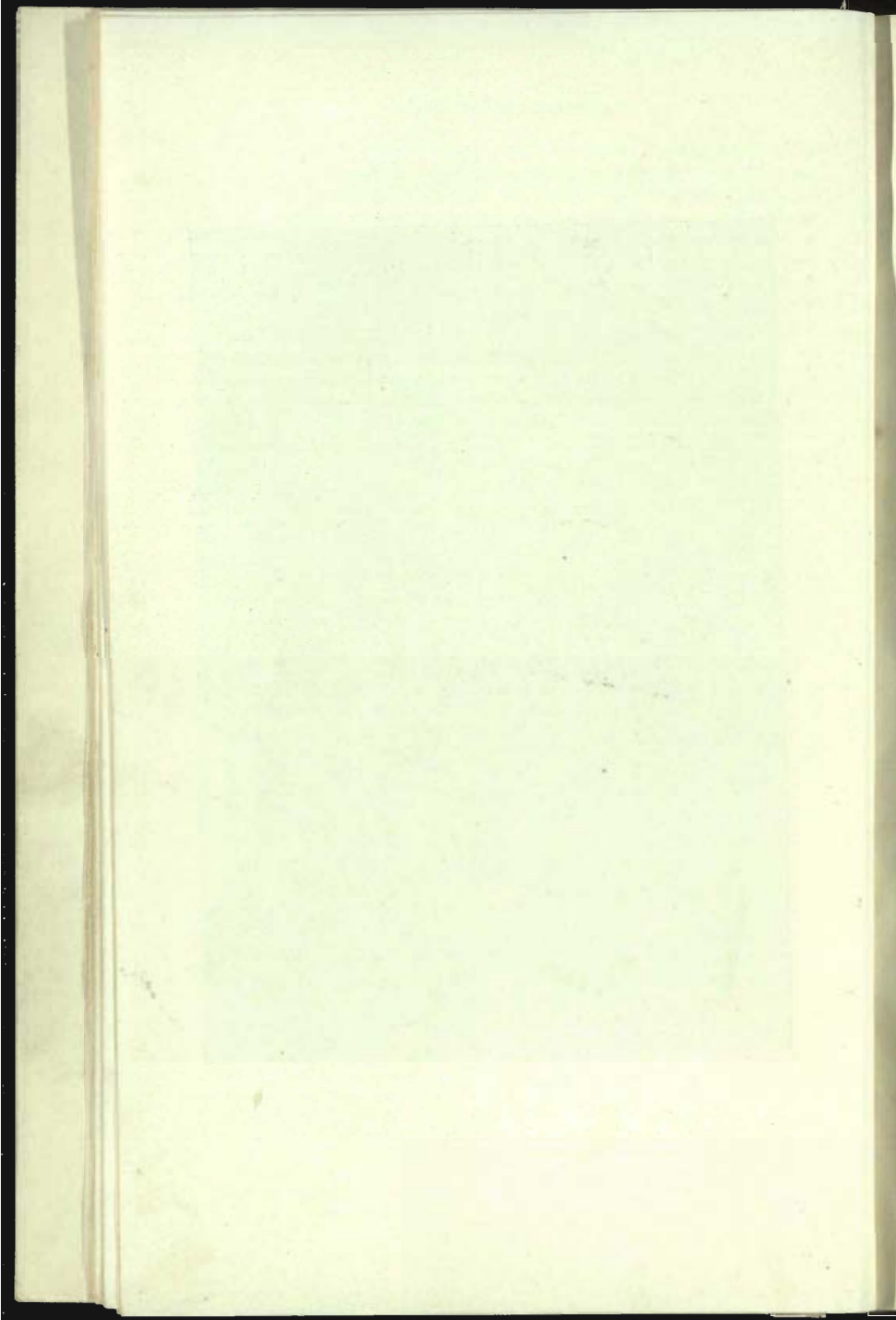
scenery on the Mississippi. Here he built the present beautiful church of the Immaculate Conception, trebled the congregation, and made his influence felt beyond the precincts of the parish. No work for the betterment of the people was undertaken without his help and his advocacy. He encouraged colonization. He established total abstinence societies. He built schools and an academy, a Catholic Association Hall, and a hospital. His energy and zeal were unbounded. As a source of recreation he applied himself to scientific research, and his lectures on various questions in science and literature, delivered before mixed audiences, have placed him in the front ranks of cultured society. About ten years ago Dr. McGolrick was appointed the first Bishop of Duluth, the zenith city of the great lakes, or unsalted seas. He has transformed a few scattered missions into a flourishing diocese. A magnificent cathedral has been dedicated to the Sacred Heart. An elegant club-house for the young men has been equipped with works of art and literature, and with every facility for innocent relaxation. Parishes and stations have been organised, hospitals founded, and various schools erected. The priests, who number over forty, are devoted to their Bishop, and are sustained in their arduous labours by his confidence and paternal protection.

To us Europeans a most interesting feature in his Lordship's diocese is the presence there of two Indian Reservations. The recent "rising" of the Indians of Minnesota has awakened fresh interest in their ultimate fate. The Bishop not long since contributed a lucid statement on this question, from which we gather some instructive facts. In the Diocese of Duluth those "wards of the Nation" number about eight thousand, and of these fifty per cent. are Catholics, and the remainder, with the exception of a few hundred Protestants, are pagans. Yet certain sects are so bigoted that they would prefer to see the Indian damned rather than saved by Catholic influences. Dr. McGolrick is anxious that the Reservations should be placed under the military officers of the United States, men who are free from prejudice and who are too honourable to allow the poor coloured boys and girls to become the victims of the whisky-seller and the pander. A Senator who made himself thoroughly acquainted with the Indian question, declared publicly that "the only schools that have ever done the Indians any good are those conducted by the religious." The Religious referred to are Benedictines, Jesuits, and Franciscans. In conclusion we wish Dr. McGolrick a hearty welcome to the old land, and we hope and pray he will be long spared to befriend the poor Chippewas and every good cause, and to be a source of pride to his "alma mater."

THE BISHOP OF PERTH.—We had read so much and so often of that cosmopolitan centre of the Westralian Goldfields, Coolgardie, that we were glad last year to have an opportunity of obtaining authentic information from Right Rev. Dr. Gibney, the Bishop of Perth. His Lordship after an absence of thirty-five years had come to Europe to pay his visit "ad limina apostolorum," and to secure nuns and priests for the crying needs of his diocese. He brought with him a most interesting printed report of the immense diocese which he began to rule in the year 1837. From this exhaustive *ἐπισκοπήσις*



IMMACULATE MARY.



we have obtained an insight into the resources of Western Australia. We are reminded of its vast mineral wealth, its pearl fisheries, its vine area, and its wool produce. And we are told of the enormous increase in the population during the past few years—in fact such an increase that since 1890 the inhabitants have quadrupled in number. But the religious and educational status of the country naturally occupies the foremost place. From the statistics given may be gleaned the zeal, the energy, the progressive spirit of the chief Pastor and his coadjutors. Station has been added to station, new churches have been built, religious communities have been introduced, and schools have been multiplied. Dr. Gibney overlooks no interest of his people; but the one dream and labour of his life has been to provide them with first-class schools and convents, and to make their children the best-educated in the colony. "I will not," says Dr. Gibney, "allow a Catholic Church to be erected when a schoolhouse is needed. I would rather give the children a sound Catholic education, such as the nuns impart, than anything else in my power to bestow. And as regards efficiency, you will find that comparing our schools with those of government, we obtain as high, if not a higher percentage of passes." The nuns to whom his Lordship refers in such words of praise belong to the order of Mercy, of Loretto, of Notre Dame, and of St. Brigid. The Christian Brothers are, as usual, in the forefront in the training of the boys. On more than one occasion the Bishop has made a visitation of his almost interminable diocese. In 1889, accompanied by two Vincentian Fathers, he spent ten months giving most successful missions at the different stations. And a year later he undertook on horseback an equally protracted and laborious journey up-country. This time his companions were Abbot Ambrose of the Trappists, a police trooper, and a native guide, all provided with horses. His Lordship's object was to come in contact with the Aborigines, and to organise a new settlement for them in the north at Beagle Bay. Dr. Gibney's sympathy was poured out on the hunted savages of Australia. He would save the few thousands who still survived—those poor, gentle creatures with their lean bodies, brown complexion, broad noses, and curly hair. He would get the sons of St. Benedict to form another blessed centre, where the natives could be gathered in and trained in agriculture and in the useful arts, as at New Norcia. New Norcia is a Benedictine monastery near Perth, with a surrounding area of sixteen square miles. There are cottages for the married natives, and schools for the children. In every direction the fields and gardens are the scene of the unending labours of monks and their sable assistants. Vines yield annually 200 or 300 gallons of wine; wheat, olives, figs, oranges, and lemons are cultivated; 20,000 sheep, 500 cattle, and 300 horses roam under the abbatial jurisdiction, and when the sabbath comes round, you may behold the native cricket team practising, or listen to the natives joining with the monks in vocal or instrumental music. Dr. Gibney has laid the foundation of such another mediæval establishment at Beagle Bay. Only one of big apostolic heart and fortitude could undertake such labours on behalf of the despised remnant of the Austral Negroes. But Dr. Gibney is an apostle. It was the zeal of an apostle that made him on one occasion rush heedless of danger into

a burning house to administer the last sacraments to the Kelly gang of robbers who had been mortally wounded by the police, and who were in the throes of the last agony. It is his straightforward, earnest, disinterested character that has made his voice potent on the mining fields of Kalgoorlie, and that has earned for him the reverence and esteem of Protestants as well as Catholics all over the colony.

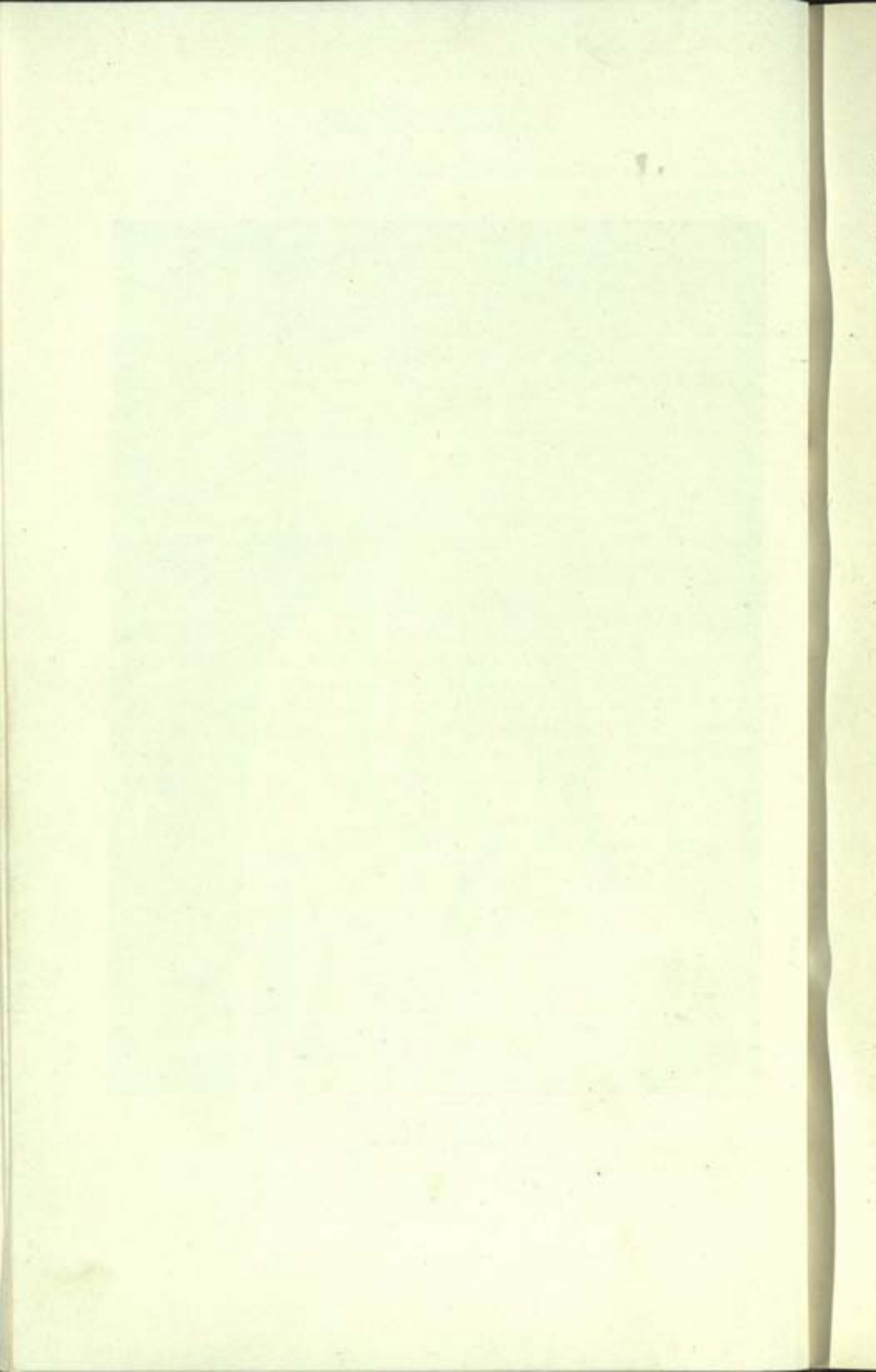
THE LARGEST DIOCESE IN THE WORLD.—Till last year the Diocese of Perth was probably the largest in the world. In round numbers its area was about one million square miles. It was co-extensive with Western Australia, and this Colony, which is about eight times the size of Great Britain and Ireland, may be said to embrace a third of the island continent. It was only natural, therefore, that Dr. Gibney, and, in fact, all the Australian prelates, should suggest to the Holy See the creation of new dioceses out of this vast territory; and no doubt in the course of time Perth will be an Archdiocese with several suffragan Sees.

GERALDTOWN.—For the present Geraldton has been delimited. It is a vast territory, stretching from the seaport of that name right across the Colony to the borders of South Australia, and including all the Northern and less known part of the Colony. Geraldton is bound to be a progressive diocese. It is rich in resources. The gold output of the Murchison is yearly increasing, the rich, grassy plains recently discovered are destined to support many comfortable farmers and wool exporters, the lead and copper mines are in process of development, the pearl fisheries of the north-west, as well as the diamond discoveries in Nullagine are expected to give a prolific yield, and, in fine, the climate of the country is one of the finest known—hot, dry, and bracing.

DR. KELLY.—The inhabitants of this rising region hailed Dr. Kelly's appointment with enthusiasm. Protestants and Catholics united in welcoming him to the new See. They were pleased to have an Episcopate erected in their midst, and they were proud that a Colonial, a broad-minded and energetic son of the South, had been chosen as its first occupant. Dr. Kelly was born in Newcastle, West Australia, and while still young was encouraged by Archbishop O'Reilly, then pastor of Freemantle, to devote himself to the service of God. He came to Ireland for his ecclesiastical education. In St. Peter's College, Wexford, he gratified his predilection for the ancient classics and English literature, and in All Hallows he applied himself to the various branches of clerical science. Since his ordination in 1883 he has wielded an immense influence, not only in his native Colony, but throughout all the Colonies under the Southern Cross. For more than ten years he was editor of the widely-read "West Australian Record," and from his editorial chair he proclaimed in a vigorous style the lofty teachings of Christianity to a varied and numerous auditory. But Father Kelly was too energetic to restrict his zeal to the power of the pen. His spiritual services were always at the disposal of the people of



RIGHT REV. DR. M'GOLRICK,
Bishop of Duluth.



Perth. He preached and laboured over the mining fields of Kalgoorlie, and two years ago he went on a missionary tour of 1,000 miles right up the north-western coast, passing from settlement to settlement, braving hardships and privations, and sometimes converting and baptizing a few of the fast disappearing Aborigines. We most heartily wish Dr. Kelly a long and fruitful episcopate, and we are confident that his warm heart, tolerant spirit, and scholarly attainments will brighten his diocese and enlarge the Church.



SOUTH AFRICA AND ITS PEOPLE.

WHEN I entered All Hallows in the eighties for the South African mission some of my class-fellows thought I was a saint, and others that I was a fool. The foundation for these opinions—so widely apart—was the same. For the very word Africa suggested in those days sandy deserts, savage Kaffirs armed with terrible assegais, Dutch Boers, dead shots and hating the English, lions and tigers, and the last crowning terror—the deadly African fever. Well, after nearly 15 years in Africa, I have not yet seen a sandy desert. Some 6,000 Kaffirs live round about me, but they don't carry assegais, nor, in town, even a kerrie (stick), and my Kaffir servant is at this moment engaged in the peaceful occupation of grooming my horses and crooning what was once, I suppose, a war-song of his tribe. Dutchmen I see every day, but armed only with the long whip they crack so dexterously over the heads of their 16 oxen yoked to their waggon-load of market produce. Lions and tigers I've seen once or twice—in cages at a circus—and as for the deadly African fever, well we all get it, and I was painfully conscious of it in my bones once. It was in August, 1896, in a big English town. The weather was wet, and chilly, and dreary, the roads muddy, the narrow streets, crowded, and dirty and high black houses on every side shut out all but a thin line of sky—and that was grey and heavy. My fever burned in my bones; it was a hungering after the blue sky, the warm, pure air, and the boundless veldt of the sunny Cape. This was all the African fever I ever experienced, and it disappeared two months later when my eyes feasted again on Table Mountain. This may read like a puff for the African mission, and even to me, sounds like the speeches we used to hear in the old days in the refectory on a "gaudy" night, from Bishops recruiting for their far-off Vicariates; but I have no such purpose, nor, at present, are we in any dire straits for labourers in the vineyard. My readers need not, therefore, season my words of praise with the proverbial grain of salt; and having, therefore, I hope, convinced them that I have no designs on their vocations, it is time I turned to the matter of my paper.

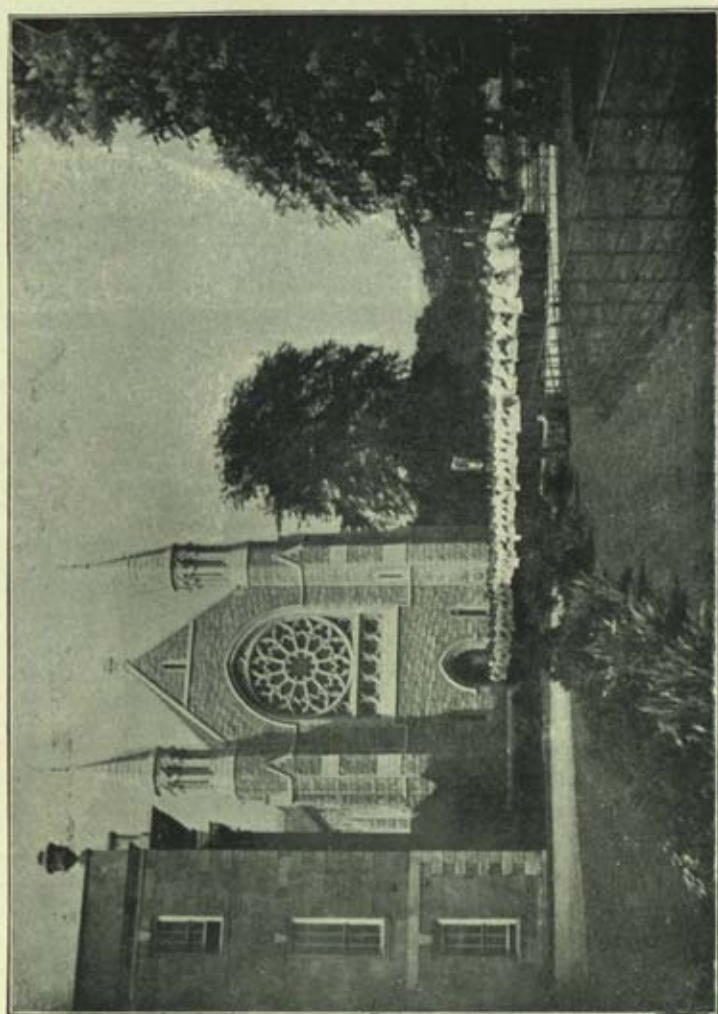
A few words about the Cape and its people may be interesting just now, as Africa is, so to speak, in everybody's mouth, and while I write the air is full of war and rumours of war. Troops are arriving here from England. People—women and children especially—are flocking into the Colony from the Transvaal, and the names of Kruger, Rhodes, Chamberlain, etc., out here, and in England, too, judging by our cablegrams, are on everybody's lips, and figure prominently in the leading articles of the English Press. I have headed this paper "Africa and its People;" but for a description of the physical features of the country I must refer my readers to their geographies and maps, which are now a great deal more reliable and accurate than in the

old days, when the country from a little north of Cape Town up to Egypt was described in four words—"The great Sahara Desert." I confine myself to a few chatty disconnected remarks about the people of the Cape, and these are generally and roughly, Kaffirs, Europeans, and Dutch. I make this division, and give this order simply for convenience.

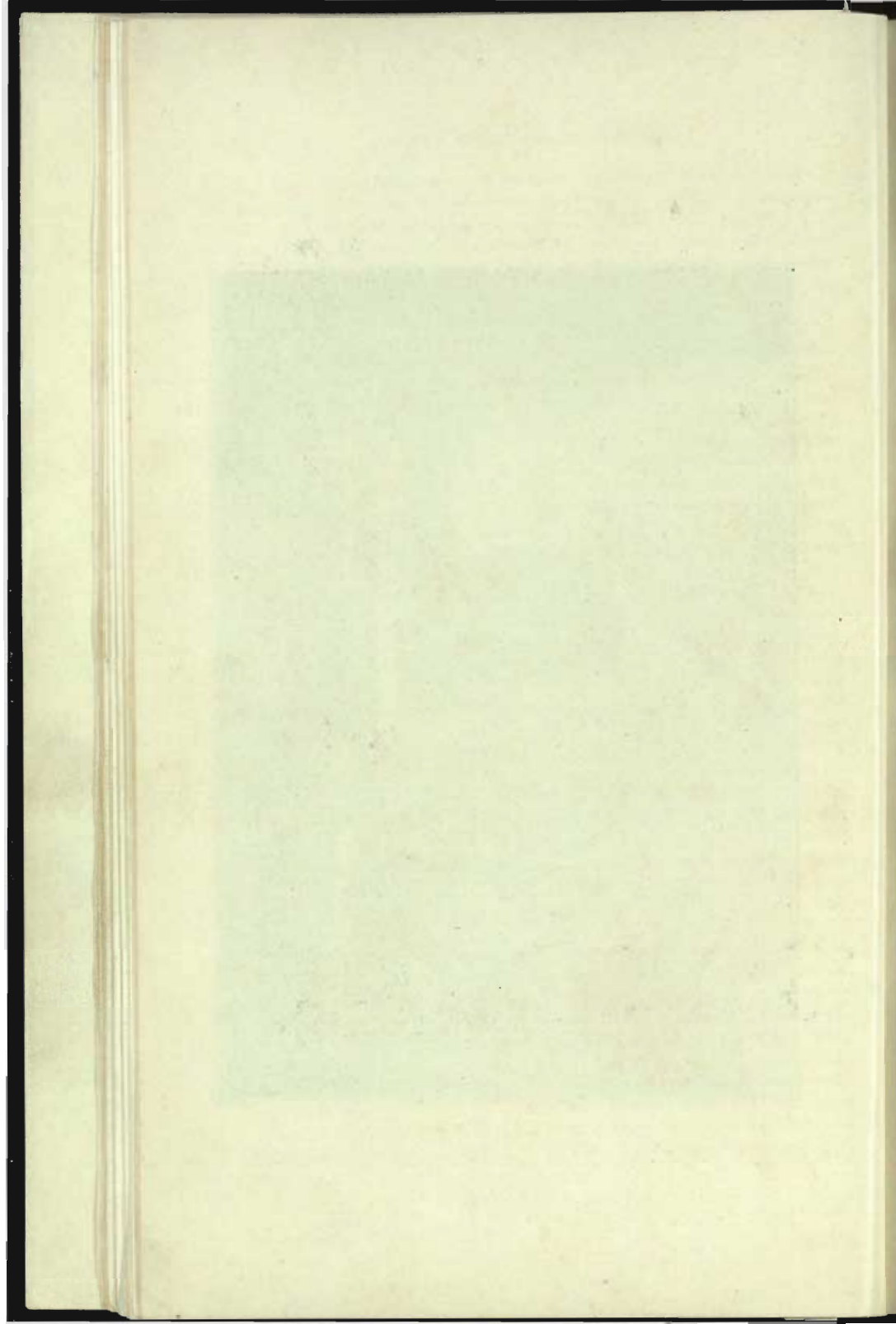
THE KAFFIRS.

The Kaffirs, strange to say, are not the aboriginals of the Cape. They came from further north, and are themselves remnants both of conquering and conquered tribes. They are of course coal black, with flat noses, wool instead of hair, thick lips, and teeth which are the envy and admiration of Europeans. The Hottentots, who were here before the Kaffirs, are practically an extinct race. What are called Hottentots nowadays are for the most part half-breeds of usually Dutch and Hottentot parentage. The real Hottentot has been exterminated by Kaffir and European. Not exactly that the European has waged a war of extermination on the Hottentot—for in these days the vision of Exeter Hall rises up before one and makes one carefully choose his words—but the result for the Hottentot of contact with both civilization and savagery has been decay. The first settlers at the Cape—both English and Dutch—lived in a constant state of warfare with the Kaffir. Native raids on lonely European homesteads, which were left smoking ruins, the home and grave at once of the dwellers therein, were followed by swift and savage reprisals on the part of the maddened whites. The Colonists gathered together, for the cause of one was the cause of all; the soldiers gave assistance, and the Kaffirs after every defeat were driven further and further East. One river after another became the boundary, until, at last, the Kei River, which is the Eastern boundary of the Eastern Vicariate, is also the Western boundary of Kaffirland. The country beyond the Kei is called the "Transkei." Here the tribes possess lands, and stock, and wives, and live as they lived a century ago under their own native law, British authority being represented by a magistrate, and a handful of Cape Police or Cape Mounted Rifles—C.M.R. as we call them. But in the Colony, and especially in the Eastern Vicariate, which embraces old British Kaffaria, or Kaffirland, there are many thousands of Kaffirs who live, some near the large towns in locations—i.e., native villages under municipal rule—some on large Government locations, and some on farms where they drive the ox-wagon, plough land, herd cattle, etc., for the European farmer. In the towns they are compelled by law to dress in European clothing, which for men consists of a tattered trousers and shirt, sometimes with the addition of the cast-off red coat of a British soldier, or a grain sack thrown over their heads with a hole in it for the head and one at each side for the arms. Here in town they "take up the white man's burden," not exactly in Rudyard Kipling's sense. They carry your portmanteau from the station—and nothing is too heavy for them if they can only get it on their heads—groom horses, and are employed by the municipalities and harbour boards, in a word, do

that hard manual labour which is done by white men at home, but which is considered too hard for the white man in a tropical country, or, at any rate, *infra dig.* A white man came to me once for assistance. He was the son of a well-known and respected doctor in the County C——, Ireland. He had evidently, to use a common expression, "left his blooming country for his blooming country's good;" had forsaken the charms of John Jameson only to become deeply enamoured with those of "Cape Smoke." His type is no strange one out here. I offered him work at a quarry at 3s. a day; but he indignantly rejected my offer with the words "That's Kaffir's work." He didn't refuse the shilling I gave him though. The women folk, or Kaffir girls as they are called—for out here, as I believe in Ireland, the natives are all "boys" and "girls"—become domestic servants, do washing, etc., and on Sundays turn out in gorgeous raiment, after the style, and sometimes with the dresses, of their mistresses. They suffer the agony of high-heeled boots on feet that were innocent of either boot or stocking, and wear tight-fitting dresses of bright colours, with a bright-coloured handkerchief round their heads. These articles, needless to say, are quickly discarded on return from church parade. Sometimes the dress is endured, but the boots and stockings quickly go, and their wearers get that relief one sometimes thinks their European sisters must earnestly long for. The town natives are not, however, an attractive lot. Contact with the European has not improved them. They have acquired most of the European's vices and but few of his virtues, and it is a common saying that Cape brandy has accounted for as many Kaffirs as the British rifle ever did. Still the South African native presents a striking contrast to the Australian—the Maoris in New Zealand, and the Indians in America. These latter races are extinct, or gradually and certainly becoming so, while in Africa the natives are multiplying rapidly, and by this multiplication are laying the foundations of a very serious problem for the South African legislators of the future. When a man can buy a wife for 10 head of cattle from the girl's father, and keep as many wives as he is able to buy, the race will not quickly die out, other conditions—climate, tropical heat, etc., being favourable. A Kaffir's girl children are his assets, so to speak, and represent so many head of cattle in the future, and he loves cattle. But it is in the bush one must view the Kaffir in order to see him in his proper setting. There his only garb is a blanket stained reddish brown with ochre, worn toga fashion and not ungracefully, brass bracelets on his wrists, a bead necklace, and an ear-ring or two, made perhaps from an old watch key. The wives he bought are his slaves and servants. They stamp his mealies (Indian corn), milk and herd his cattle, weed his lands, etc., while he lies at full length in the sun, smokes his pipe, visits a neighbouring kraal, or chats with his own visitors; enjoys, in a word, his "*dolce far niente*" in a way which would strike a Neapolitan with envy. One sees strange things sometimes while travelling. A lordly Kaffir strolling along smoking, and a woman or two behind him, baby on back, a heavy bundle on the head, and perhaps one in each hand. I met a Kaffir one day far away from town, driv-



PROCESSION LEAVING THE CHAPEL.



ing an ox waggon. He was in full dress which consisted of an old beaver top hat. Another day I was driving along a lonely road and the thermometer being at about 100 degrees in the shade, I had taken off my own coat and vest, and collar, regretting I couldn't remove more. I suddenly came across a Kaffir woman sitting on a big ant-hill, and over her head a gorgeous crimson sunshade. However, enough about the Kaffirs.

THE EUROPEANS IN SOUTH AFRICA.

The Europeans are from every nation in Europe. There are English—descendants of early settlers or arrivals from England to enter business in the towns—Scotch, who have captured the railways to a great extent, industrious and saving folk as a rule; Irish, descendants of old army men who became farmers, hotelkeepers, etc., on leaving the army, who, in many cases, lifted themselves into the respect and esteem of their neighbours, and in every case gave their children an education which was denied to themselves at home. Their children are, therefore, as a rule, superior to their parents in polish and accomplishments, but too often inferior to them in grit generosity in staunch love of the faith and fidelity to it. There are some French—many in Natal from Mauritius mostly, as it was once French; Germans are numerous, in business in towns, and in the Eastern Province farmers. Some of these latter have been very successful, others remained poor. They were townspeople at home and knew nothing of farming, or at any rate not enough to overcome the difficulties of farming in a new country. Italians are found at the ports principally, where they are fishermen, boatmen, etc. Besides these there are Armenians, peddling Brummagem goods in the streets, the ubiquitous Chinaman, coolies from India, Malays who dress in loud pinks and yellows, and from the top of whose Mosques can be heard at eventide the voice which "loud in air, calls men to prayer," as Father Prout says. In the towns over the large business houses may be seen such names as Mosenthal, Dreyfus, Rubenstein—names suggestive of a race which is always to be found where there is trade to be done and money made. Just now when the air is full of war rumours, loyalty to the British crown is a sort of pass word, and is on every one's lips, and heard perhaps where it would not be expected. When Kaiser Wilhelm wired his congratulations to President Kruger after the Jameson raid the Cape Town Germans met and passed a resolution, telling His Majesty to mind his own business—they were better off in Cape Town than they would have been in the Fatherland. Irishmen speak to resolutions of loyalty passed at public meetings in all the towns lately, and with good reason too, for they also are better off and better governed in Africa than in the "distressful country." All here have a fair field and no favour, and every man has the making of his happiness if not of a fortune in his own hands. The laws are for all, and, taken all round, are good and fair. No man need suffer on account of his religion or his race if only he acts the part of a good citizen of the country which has opened its hands and the treasures of its bosom to all alike. English, Irish, Scotch,

and Welsh sit at each other's tables when they banquet in honour of St. Patrick, St. David, St. Andrew, or St. George, and vie with each other in praising the motherland of each. We get very sentimental on these occasions, for "distance lends enchantment," sing patriotic songs, toast the hills and valleys, banks and braes, shamrock, and the heather of our native land, but, as a hard-headed old Scotchman said to me once on such an occasion: "I notice none of us ever go back, at any rate to stay." We live on the best of terms with our neighbours; the general term "colonist" makes us all one race, and the expansion northwards, the discovery of a new reef in Rhodesia, or of coal in the colony, the newest railway line, all these are much more interesting and exciting than orange and green riots, liberal and Conservative losses or gains, or the latest manifesto of the latest leader of the muchly-led Irish race. However, so much for the "whites" of South Africa.

THE DUTCH.

I'm sure that at present the Boer—or the Dutchman—is a much more interesting character than either the European or the Kaffir. His history forms the most interesting page of the History of South Africa. These Dutch are descendants of French Huguenots who went first to Holland and from thence to Africa after the Revocation of the Edict of Nantes. They were the first colonists at the Cape and we should never forget this, and their descendants are known by names as honoured and honourable in Holland and France as Vere de Vere or Howard would be in England. When England took over the Cape at the beginning of this century the Dutch even then showed those traits of character now so prominent, for some of which—worse luck—Irishmen cannot conceal their admiration. They never cottoned to English rule. Their idea of the native and the Englishman's are as opposite as the poles, and trouble was bound to come. The atmosphere of rule, and red tape, and the very sight of officials and soldiers were unbearable, and thus early in the century they began that system of "treks" or "trekking" which has made their history read like the pages of a romance. They gathered together their household goods, cattle, wives, children, and servants, spanned in their oxen to the lumbering tent wagon, took their rifles and their Bibles, and set their faces north and east into unknown land. Africa was then the home of the lion and tiger and savage tribes, and bridges were unheard-of luxuries. They fought the savages, shot the lions, forded the torrents where and how they could; but savage, and lion, and flooded river levied a heavy toll on cattle, sons and daughters. When out of reach of English rule, they settled down on the lands, defended themselves from native and wild beast, helping each other in attack and defence. There was little or no law beyond their own agreements; no official to collect a tax or worry them; no "verdomde Engländer" to make a fuss when they thrashed a Kaffir beyond the limits of reason and humanity, and no neighbours' smoke to darken the limitless horizon. This, briefly and roughly, is the history of the South African Boer.

Those in the colony still are hospitable, or were until their hospitality was abused, but the Romische Predicant—i.e., the R.C.P.—was not included in this hospitality. Their system of morality would take too long to describe and explain. It is taken from the Old Testament—perhaps that will be sufficient to say about it. Education they had little or none of, but now they are stirring; the wealthy Dutch send their sons and daughters to colleges and seminaries, but there is a low class who largely make up what is called in educational parlance, "poor white." Their life is patriarchal. President Kruger is Oom (Uncle) Paul, not His Honour the President; and Mr. Homeyr, the astute leader of the *Africander Bond*, a sort of Dutch National League, is "Ouze Jan." They are Calvinists mostly, and look on themselves as God's chosen people, hence their appeals to God, and to those texts in the Old Testament which applied to the Israelites in the desert and their battles with Amalekites, Philistines, etc. This confidence in the God of Battles, and an amount of simplicity and ignorance of British power and strength, accounts for much of their obstinacy. There was a story current here some time ago that in a discussion as to the colour of the English flag, an old Dutchman closed the debate with some such argument as this: "It is white. I have seen it with my own eyes, once at Majuba Hill, once at Broukhurst Sprint (the Boer war), and once at Dornkop (the scene of Jameson's defeated raid and flag of truce)." "*Contra factum non licet argumentari.*" It is necessary to understand the Dutch character in order to fairly judge the position at present between the Transvaal and England. To be fair to both sides I will give the arguments of each, and leave my readers to draw their own conclusions.

BRITISH VIEW OF THE TRANSVAAL.

The Britishers argument is this: "In 1879 we came into the Transvaal and saved you from bankruptcy and ruin, and from the natives who were massing on your borders, while you had neither money nor credit to carry on a war against them. You rebelled and defeated a few hundred of us at Majuba Hill, and we, respecting your love of liberty, recalled 10,000 men, who, under Sir Evelyn Wood, were at your gates and would have swept you from off the face of the earth. We gave you back your independence when we were sure of victory, because we believed we were mistaken in annexing your country. The people who asked us to do so did not represent the feeling of the country. You, in your turn, promised every Britisher equal rights and laws in your country with those possessed by the Dutch, just as we, in the Colony, give your countrymen equal rights with our own. This you have failed to do. When gold was discovered in the country you were again bankrupt. You couldn't borrow £10,000. British money poured into the country, the mines were developed, the country prospered. Huge salaries are now paid to your President and officials. Thousands of pounds are spent on your friends, thousands on what you call secret service. But where are we? We have

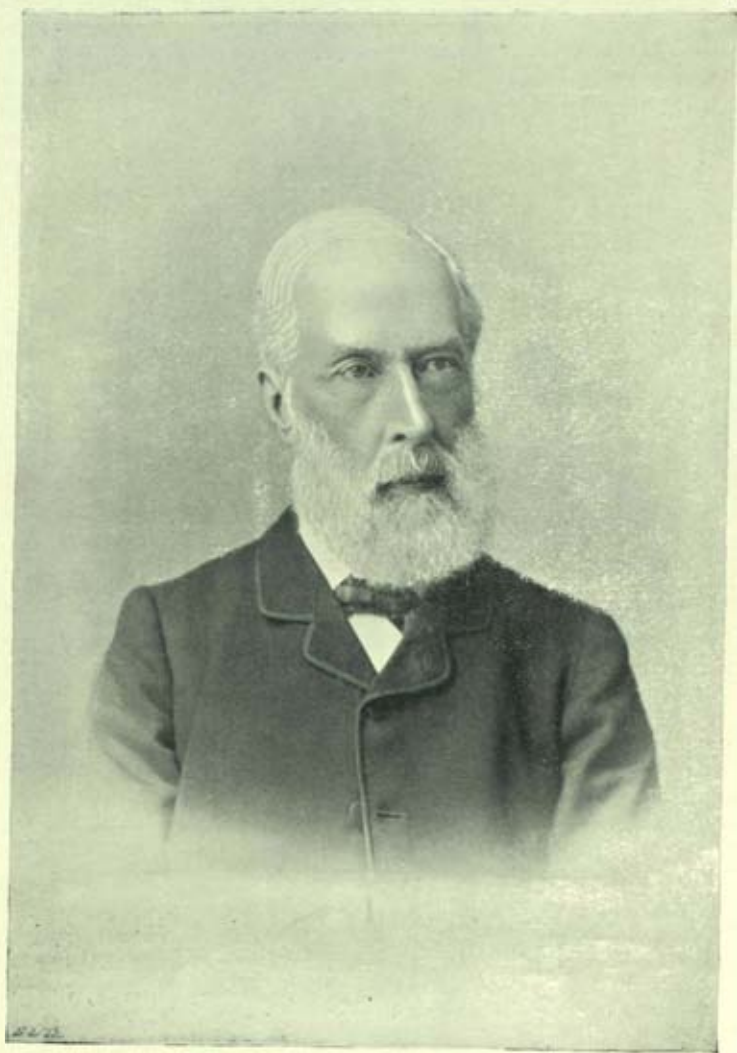
no voice in making the laws of the country, no control over the spending of the vast sums of money which are derived almost entirely from taxing us and our industry. By a system of monopolies, dynamite, an absolute necessity in mining, can be bought from only one company at its own price, and numberless other things, soap, candles, etc., are farmed out in the same way. The Press is gagged, we have no right of public meeting, our lives are in the hands of armed and ignorant Dutch policemen, the very Courts of Justice are liable to have their decrees—given according to law—over-ruled by a simple resolution of the Raad. We cannot sit on juries, our children are not educated in their mother tongue, we are taxed at something like £26 a head, your civil service is rotten with bribery and corruption, the carrying out of the liquor laws is accompanied with open and wholesale bribery and corruption."

THE DUTCH REPLY.

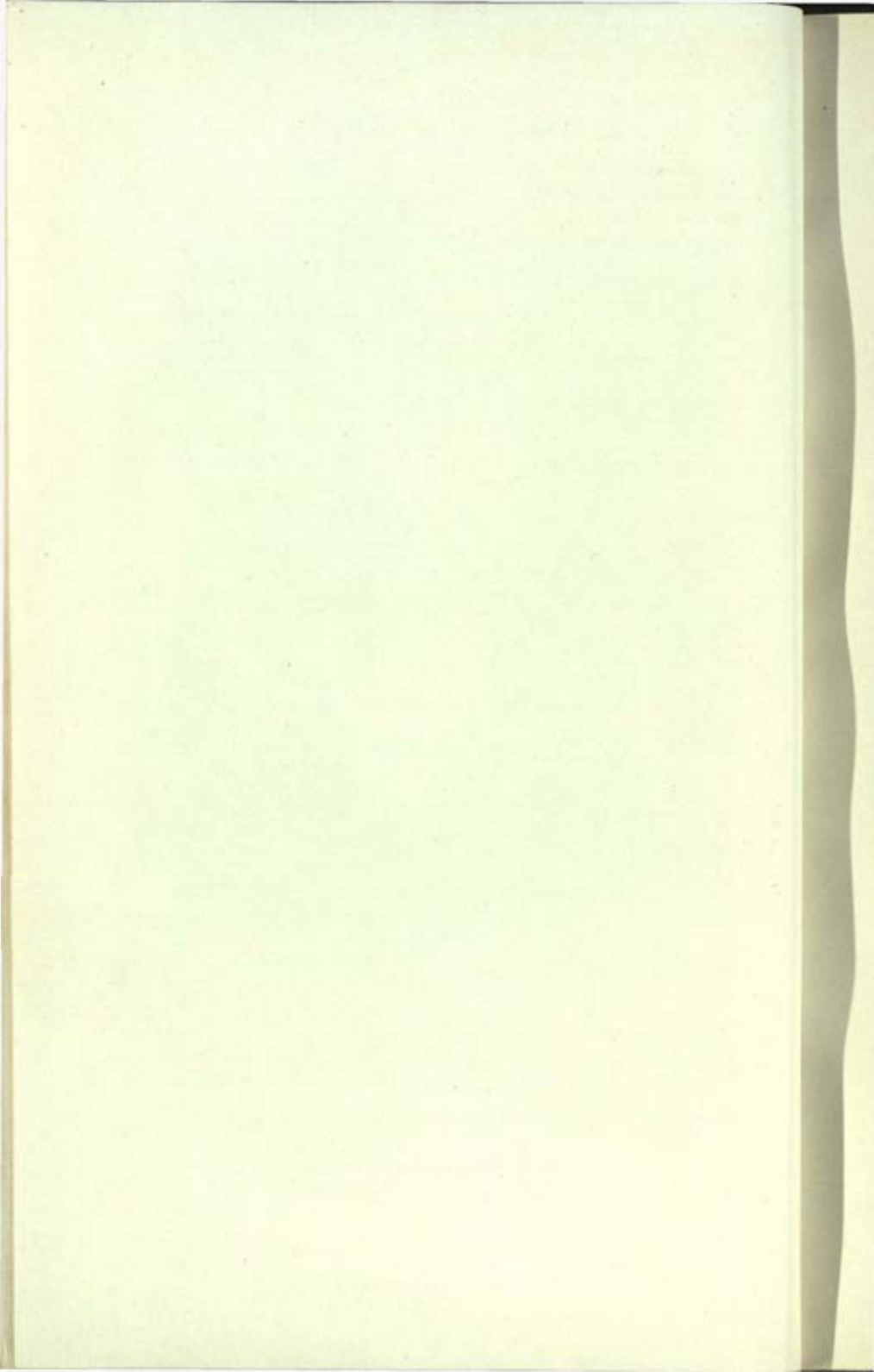
The Dutch reply: "This is our own country, won and paid for by the blood of our fathers. To get away from the English we trekked. You annexed us time after time, but now across the Vaal River we made a stand and will yield no longer. You tried to annex us even here. We fought and beat you. You tried again under Jameson, and we beat you again. What you couldn't do by force you now attempt by diplomacy, for if we give you the franchise on your own terms we should be out-numbered and out-voted. It would be suicide. We cannot trek further north, for Rhodes has shut us in. You came into the country for gold and no one asked you, but, being here, you must abide by the laws of the country. Your child gets education, but this is a Dutch country and we cannot sacrifice our mother tongue for yours. If you don't like to learn our language, educate your children yourselves. We do the best we can to make just laws, and to protect life and property—if we fail sometimes this is not peculiar to our land; what about your own Jack the Ripper and the Whitechapel murders? We refuse to give the franchise except under restrictions. England and every other country does the same. As to Press laws and laws regulating public meetings, they are necessary, and, by the way, how about Ireland and its Coercion Acts? We will meet you in every way, but we will not sacrifice our independence. We are fighting now with our backs to the wall, and we are ready to die fighting for our native land and its independence. And

How can man die nobler,
Than fighting against odds,
For the ashes of his fathers,
And the altars of his gods."

Here is the South African problem in a nutshell, which I leave to my readers to crack—if that has not already been done when these lines reach Europe by Tommy Atkins' rifle and sword. I have purposely omitted any mention



H. BEDFORD, ESQ., M.A., CANTAB.



of religion and its progress. Perhaps that has been noticed and unfavourably commented on. But that subject deserves full treatment, and would not be easily understood unless the character and variety of the people were previously made clear. I may say in conclusion that I have merely tried to interest my reader in South Africa by drawing on my own experiences, and the incidents of everyday life, and have purposely kept from quoting statistics or guide-book information. I trust I have, even in a small way, succeeded.

J. KELLY.



COLLEGE ITEMS.

JUNE 25th, 1899.—At the annual distribution of prizes, Dr. Verdon of Dunedin was present and in a few felicitous words congratulated the students on their diligence and earnestness in preparing for the ministry. In the course of an eloquent address, Father Yorke of San Francisco spoke of the enforced exodus of the Irish, and of the spiritual harvests that had been reaped amongst them by the children of Father Hand. "To Father Hand and to this college every missionary who has gone from Ireland and thousands of the Irish race look back with grateful eye, and bear witness that under God's providence to this institution is due the fact that we have all over the world to-day a Catholic people second to none, and that the Irish beyond the seas are, in some respects, better Catholics than the Irish who remained at home. The work of this college is honoured and revered under the southern cross, and in the great hemisphere of the west. It will continue in the same noble spirit. There can be no break in the continuity. The present is linked with the past. The glorious traditions that have come down from the apostolic Founders of All Hallows and from the veteran priests who have gone forth from its walls will continue to vivify future generations, and to inspire them with high and holy ideals."

* * * * *

DR. O'MAHONY.—The many students who passed under Dr. O'Mahony will be delighted to know that he seems to enjoy perennial youth. His step is as light and his spirit as airy as in days gone by. He continues a devoted and brilliant disciple of the Angel of the Schools, and is quick to apply to modern questions the doctrine of his master. He keeps pace with the Catholic scientific progress, takes a prominent part in the international congresses held at Paris, Freiburg, and elsewhere, and from time to time contributes able articles to different reviews. We steal the following from a charmingly woven garland, or series of lyrics, by his muse:

* * * * *

AT THE CLOSE OF THE SUMMER TERM.

"AWAY."

Away! word of the river flowing,
 Flowing, flowing away—
 Away! word of the green grass growing
 To winter's withered hay—
 Away! word of the blossoms blowing,
 Blowing, blowing—like yon glowing
 Hues of dying day;
 To the eye while brighter showing,
 On the heart death's shadow throwing.
 All telling of decay:
 Lo everything sighs—going,
 Going, going away—
 Away, away!
 Ay, beating heart, beyond our knowing,
 We too are going away.

Away, away! The world wide,
 Look where e'er we may,
 What whereof love is satisfied
 E'en promises to stay?
 There beauty's bloom, there manhood's pride
 See fading by life's flowing tide—
 All, all as here to-day!
 Soul, while loved lives thus past thee glide,
 While love's self withers by thy side,
 Time's truth shall echoing say
 As Saints and sages e'er have cried:
 Here all is going away—
 Away, away!
 As life's first loved when dearest died,
 All, all is going away.

Yet, after all, sure life is flowing
 Along its appointed way:
 Things duties of their God's endowing
 Are doing as they decay.
 My God! me, too, keep to Thy showing,
 The longer I live the riper growing
 Unto Thy mowing day—
 With business of Thy bestowing,
 Busy as earth's blossoms blowing,
 Hearing Thy voice e'er say
 Within my breast: No rest, no rest
 Here—work while going away,
 Away for aye!
 Then let me rest. Eternal Best,
 With Thee when gone away.

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The Right Rev. Dr. Glennon visited the College during vacation. The place was almost deserted at the time, but he insisted on renewing old acquaintance, and on having a look at the old halls and walks, and on the class-pieces along the corridor. His Lordship had just come from Rome, where we understand he experienced considerable difficulty in convincing the Cardinals and Monsignori that one so young and of so youthful an appearance had been wearing the mitre for some time.

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Mr. Bedford's many friends on both sides of the channel will be glad to know that he is as bright and buoyant as thirty years ago. He has just returned from vacation, invigorated for another year's work. The students continue to take the same keen interest in his class as of old—in fact, there's no other class they're so reluctant to leave. The experiments in physical science, and the astronomical observations, at which the Professor is so much at home, possess a rare fascination for the young philosophers.

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The Very Rev. Canon Ryan, P.P., Berkeley Street, gave our students a very simple, but very beautiful, instruction on the chief safeguards of the missionary life.

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The Rev. Father Phelan, S.J., gave the students a lecture last May on certain aspects of "Heredity." It was most eloquent and most convincing.

Fathers Briody, O'Donnell, and Morris were ordained just before Christmas by their Bishop, the Most Rev. Dr. Gibney, of Perth, West Australia.

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A GREAT HUMORIST.—We were recently reminded in the charming pages of the "Irish Monthly," that within the past few years two of the greatest Irish humorists of the century have passed away. One of them was Dr. Nedley, who died last April in his 79th year, the other Father Healy, of Bray, who preceded the Doctor by a short interval. They were life-long friends. Often and often did they sit at opposite ends of the same table and engage in a charming joust of humour and "jeu-d'esprit" to the keen delight of those who were privileged to be present. Even in death they have not been divided—they fill a simple grave side by side in Glasnevin. Dr. Nedley will be chiefly remembered as an accomplished "raconteur." His dramatic sketches were inimitable. They reproduced with rare skill and sympathy the ways and thoughts of the Irish people. He possessed many gifts which enabled him to portray the various characters in his sketch; he had a keen sense of the ridiculous, the mobile features of a consummate comic actor, and a rich mellow voice, which made his songs "musically charming as well as dramatic." Besides his private medical practice he held several important appointments in the city. He was physician to the Metropolitan police, to All Hallows, and to the Viceregal Household during the Viceroyalty of Earl Spencer. In connection with the first-mentioned office we may mention a little humorous incident which we heard related by Dr. Nedley himself, and which shows how circumspectly he passed through the stress of Irish politics without giving offence even to men of the extremest principles. He was endeavouring on one occasion to make his way through a large crowd of advanced politicians, men who believe in physical force as the best remedy for Ireland's grievances. One of the leaders perceiving the Doctor's slow and difficult progress, called out to his companions: "Make way, boys, for Dr. Nedley; sure he killed more 'peelers' in his day than all the Fenians together." For the past few years Dr. Nedley was unable to attend to his professional duties, or to join his accustomed social circles. But we are glad to put on record that neither his great age nor his increasing weakness prevented him from coming annually to All Hallows to share in the festal celebration of All Saints.

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"ST. JOSEPH'S YOUNG PRIESTS."—LANTERN LECTURE BY THE REV. HENRY BROWNE, S.J.—On the evening of the feast of St. Joseph, Sunday, March 19th, a very enjoyable entertainment was provided for the professors and students by a Jesuit Father from the Catholic University College, Stephen's-green, the Rev. Henry Browne, M.A., who brought with him a lantern and a large number of interesting slides, illustrating several subjects, all of which were specially suited to the students of an apostolic college. Father Browne's principal aim in visiting the college and addressing the students (rather, as he said, in the way of an informal talk, than a regular set lecture), was to awaken the interest of All Hallows students in his work for the youthful apostolic students who are entitled "St. Joseph's Young Priests." These are the boys that Father Browne, and those who co-operate with him in the work, have been instrumental in sending to the Junior Apostolic College in County Limerick, which is under the care of the Jesuit Fathers. Father Browne's special organization, under the patronage of St. Joseph and the souls in Purgatory, has not been many years in existence, but it has already given a considerable impetus to the work of the Apostolic School, and in the future is likely to develop considerably, as it is meeting with much support both at home and abroad. When the College

of Mungret was founded in 1880, by Father Ronan, S.J., it was brought under the notice of the existing authorities at All Hallows, and was assisted at its inception by the sympathy and help of our late President, the Very Rev. Dr. Fortune. Since that time several Mungret students have passed through the College, and, therefore, we cannot be said to be ignorant of the aims and the success that has attended it hitherto. Father Browne stated that he knew in speaking of his special organization among us he would be addressing staunch friends of the cause, and he certainly had no reason to be disappointed with the welcome he got from our students. However, he did not rely merely on the strength of his claim to our sympathy; for he commenced his lecture by reproducing in a somewhat abbreviated form a lecture which he had recently delivered in Dublin entitled, "Two Martyred Irish Archbishops." These were Dermot O'Hurley of Cashel, and Oliver Plunkett, of Armagh, representing the south and the north—the sixteenth and the seventeenth centuries.

The lantern slides, which were projected in illustration of the life and death of these two glorious martyrs, more particularly O'Hurley, were most interesting, and gave a vivid idea of the events of the period. Especially, by means of a print issued within six or seven years of the event, and other slides, the exact place in Stephen's-green, as well as the exact manner of O'Hurley's death, was made exceedingly clear. There were also many topographical slides illustrating the career of the Martyr in Ireland, including the remaining fragment of Lyca-doon Castle, Co. Limerick, where he was born; and several slides showing the method of torturing, hanging, embowelling, and quartering the victims of the law, which treated as high treason any exercise of priestly function within the four seas of Ireland.

Perhaps the most interesting slides used in this part of the lecture, were those showing the silver and ebony shrine kept at the Dominican Convent, Drogheda, and the precious relic it contains, viz.: the wonderfully preserved head of the Venerable Archbishop Plunkett, Primate of All Ireland. The lecturer described the miracle which he had more than once himself experienced, of the sweet odour which this relic emits ever since the cause of Beatification was introduced, in the year 1886. The memorial church which has been erected in Drogheda to the honour of this worthy champion of our faith, in the reign of the so-called "Merry Monarch," brought this part of the proceedings to a very fitting conclusion.

After an interval, during which several songs were sung by members of the College choir, and which introduced a very pleasant element of brightness and variety into the entertainment, Father Browne went on to those slides which illustrated more directly the work which, as was evident by the way he spoke, he has very deeply at heart. He introduced us to pictures of Mungret College, its ruined abbey, its new buildings, its chapel with three altars, and the boys themselves, whose chief glory it is that they represent the ancient monastery of St. Munchin, said to have been founded by St. Patrick, almost on the site of which the present college buildings and chapel stand.

Among the groups of boys in the photographs were shown some of "St. Joseph's Young Priests," and about these the lecturer had something special to remark. He then went on to illustrate the work of the Chinese mission, in favour of which the work of St. Joseph's Association is to be actively exerted. For it is the aim and ambition of Father Browne and his colleagues to direct their work in the future into channels where English-speaking priests will be most prized, and among these China and the far East are to be included. It was not without interest to his hearers at All Hallows to learn that, although there are several very important Jesuit missions in China, yet it is to two Vincentian missions, those of Cheh-Kiang, and Kiang-si, that at the present moment their attention has been, owing to the force of circumstances, directed.

Among "St. Joseph's Young Priests," who are all quite young, there is one who has been already definitely fixed for Cheh-Kiang, and accepted by the

Bishop, Monsigneur Reynaud, C.M. Many photographs illustrating the different works of these missions, were exhibited, also the portrait of the Blessed John Gabriel Perboyre, C.M., and of Father Patrick Moloney, C.M., who gave their lives as martyrs of charity in China, Kiang-si. The life of the latter is being narrated by Father Browne in "St. Joseph's Sheaf," the organ of the Association of St. Joseph, which is devoted to the Young Priests. The lecturer expressed warm satisfaction that the magazine had already become known in the College and was circulating among the Juniors, owing to the zeal of a very active local promoter, and the kindness of the Dean, Father Sheehy, who had interested himself in bringing it under the notice of the students of his division. Father Browne expressed his gratitude, and also begged that the apostolices of All Hallows would pray for the apostolices to whom he was devoted, as also for the complete success of the work, and for all who give it a helping hand. He was warmly applauded, after which we broke up, having spent, in the opinion of all present, a most enjoyable evening.

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OUR BENEFACTORS, OCTOBER 31st, 1898.—Every year, on the above date, we have a solemn office and Mass for the deceased benefactors of the College. Besides this annual commemoration there is a daily Mass for all the benefactors of the College. Generous Irish hearts have done much for All Hallows—they shall always be remembered at the altar of the Lord by the students and by the young priests who are annually ordained in the Sanctuary.

LIST OF SUBSCRIPTIONS.

The President of All Hallows wishes to express his grateful acknowledgments for the following subscriptions:—

Most Rev. Dr. Gibney, Bishop of Perth, Australia	...	...	£100	0	0
Most Rev. Dr. Healy, Bishop of Clonfert	...	...	10	0	0
Most Rev. Dr. Woodlock	...	...	25	0	0
Mr. H. Bedford, M.A., Cantab.	...	...	225	0	0
Dr. Fortune	...	...	25	0	0
Very Rev. T. Morrissey, C.M.	...	...	25	0	0
Rev. M. J. O'Farrell, All Hallows	...	...	26	0	0
Rev. P. J. Power, Wellington, New Zealand	...	...	10	0	0
Rev. T. O'Brien, Chicago	...	...	5	0	0
Very Rev. B. Tracy, Barhead	...	...	3	0	0
Rev. W. Roche, Spanish-place, London	...	...	5	0	0
Rev. F. McAuliffe, Maitland	...	...	5	0	0
Very Rev. Father D'Arcy, Braidwood, Victoria	...	...	5	0	0
Rev. Father O'Reilly, Liverpool	...	...	1	0	0
Very Rev. E. Kelly, Dalton-on-Furness	...	...	1	0	0
Very Rev. Dr. O'Mahony,	...	...	5	0	0
Rev. Father Leen, Walker, Iowa	...	...	5	0	0
Very Rev. Father Sears	...	...	1	0	0
Very Rev. J. Flynn, Maitland	...	...	5	0	0
Rev. P. Duffy	...	...	0	10	0
Anonymous	...	...	25	0	0
Mrs. Anne Rickard, Ballivor	...	...	25	0	0
Mr. J. Clarke, Solicitor	...	...	5	0	0
Very Rev. Dr. Hogan, Maynooth	...	...	5	0	0
Very Rev. Father Gleeson, P.P., Cooraclare, Co. Clare	...	...	5	0	0
Mr. Wilkins	...	...	5	0	0
Very Rev. L. Grehan, Oldcastle, Co. Westmeath	...	...	5	0	0
Anonymous	...	...	5	0	0

Rev. Father Reynolds, Fairview	...	...	...	...	£2 0 0
The Misses Gargan, Albert Farm Lodge	...	...	...	...	3 0 0
Rev. Father Brannan, Kingstown	...	...	...	...	2 0 0
Mr. J. Hannigan, All Hallows	...	...	...	...	2 0 0
Anonymous	...	...	...	...	5 0 0
Monsignor Madden, Clonfert	...	...	...	...	1 0 0
Rev. E. Byrne, Kingstown	...	...	...	...	1 0 0
Mr. McKenna	...	...	...	...	1 0 0
Mr. Thomas Carroll	...	...	...	...	1 0 0
Mr. O'Brien	...	...	...	...	1 0 0
Mrs. A. Rooney, North Circular-road	...	...	...	...	1 0 0
Mr. T. Ryan, Dominick-street	...	...	...	...	1 0 0
Mr. Woodlock	...	...	...	...	5 0 0
Rev. P. Farrell, Navan	...	...	...	...	2 0 0
Mr. Canavan, 43, Bank-road, Bootle, London	...	...	...	...	21 0 0
Mr. Grace	...	...	...	...	2 0 0
Messrs. Fagan and Walsh, Dorset-street, Dublin	...	...	...	...	3 0 0
Very Rev. Canon Brady	...	...	...	...	1 0 0
Mr. Edmund Barry, Midleton	5 0 0
Rev. E. J. Kelly	0 10 6
Mr. J. O'Connor (per Dr. O'Mahony)	5 0 0

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TOTAL ABSTINENCE.—The Right Rev. Monsignor Kelly, of the Irish College, Rome, gave the students an admirably reasoned lecture on the necessity of Total Abstinence. It is the one sure remedy against the evils of drink. The craving for stimulants generally proves too strong for milder restraints. Besides, mere moderation has many dangers and disadvantages. The total abstainer enjoys better health, is capable of greater endurance, as we know from the military statistics, possesses a clearer head, and secures more temporal and social advancement. In fine, how can we preach the higher counsel if we do not follow it ourselves; how can we foster total abstinence societies; how can we save the young from the contagious example of others if we are not ourselves enthusiastic in the cause, if we do not become ardent patrons of the cups that cheer but not inebriate?

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PARIS.—On Friday in Easter Week Father Campbell, C.M., took us for a pleasant trip to Paris. We crossed both channels without "mal de mer," and entered the "Garde du Nord" in excellent spirits. For two hours we wandered up and down the gay city, worshipped in the Madeleine, loitered along the Rue de Rivoli, got enraptured with the Louvre, passed beneath the Arc de L'Etoile, and bowed in reverence before Notre Dame. The views thrown on the screen by our cicerone were brilliant and beautiful, and he continued to cluster around each scene such interesting personal reminiscences, that our attention was not allowed to flag for an instant. We should not omit to mention that we had a few "stops" on our excursion, and during these Mr. Kearney, ever overflowing with wit and humour, enlivened us with some of his side-splitting songs and recitations. We hope we shall often have as gay and instructive an evening as the one we crossed to Paris.

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LECTURE BY RIGHT REV. DR. GAUGHRAN, KIMBERLY, S.A.—On the occasion of his last visit to Ireland Dr. Gaughran gave us a most interesting and instructive lecture on his South African experiences. He spoke chiefly of the growth and position of the Church in Cape Colony, but he referred also to the physical and political aspects of the country. The climate is in many parts all that could be desired—not as warm as that of Australia,

yet equally clear, dry, and elastic. The immigrants are yearly on the increase, and in his Lordship's opinion the prospects of South Africa are as bright as were those of the United States a hundred years ago. Only within the past half century would the Dutch Calvinists, who are extremely bitter and bigoted, allow a Catholic priest into the country. Now there are eight ecclesiastical jurisdictions. The Irish Catholics are numerous and faithful to the Church, and an Irish priest out there will find himself as much at home as in Ireland. Priests are needed. As an example he mentioned the case of a man who was a sincere Catholic, but whose children and grandchildren, to the number of sixty-two, are now all Calvinists.

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THE KAFFIRS.—Dr. Gaughran has had much experience of the Kaffirs. They are not easily converted. Everything must be made quite clear to them, and perhaps the most effective way to reach their intellects is to prove to them the Divine authority of the Catholic Church. They live by authority themselves—the chief of the village is much respected and promptly obeyed; hence they quickly appreciate the Government of the Church. The number at present attending catechetical instruction on the great Trappist Settlement in Natal is over a thousand.

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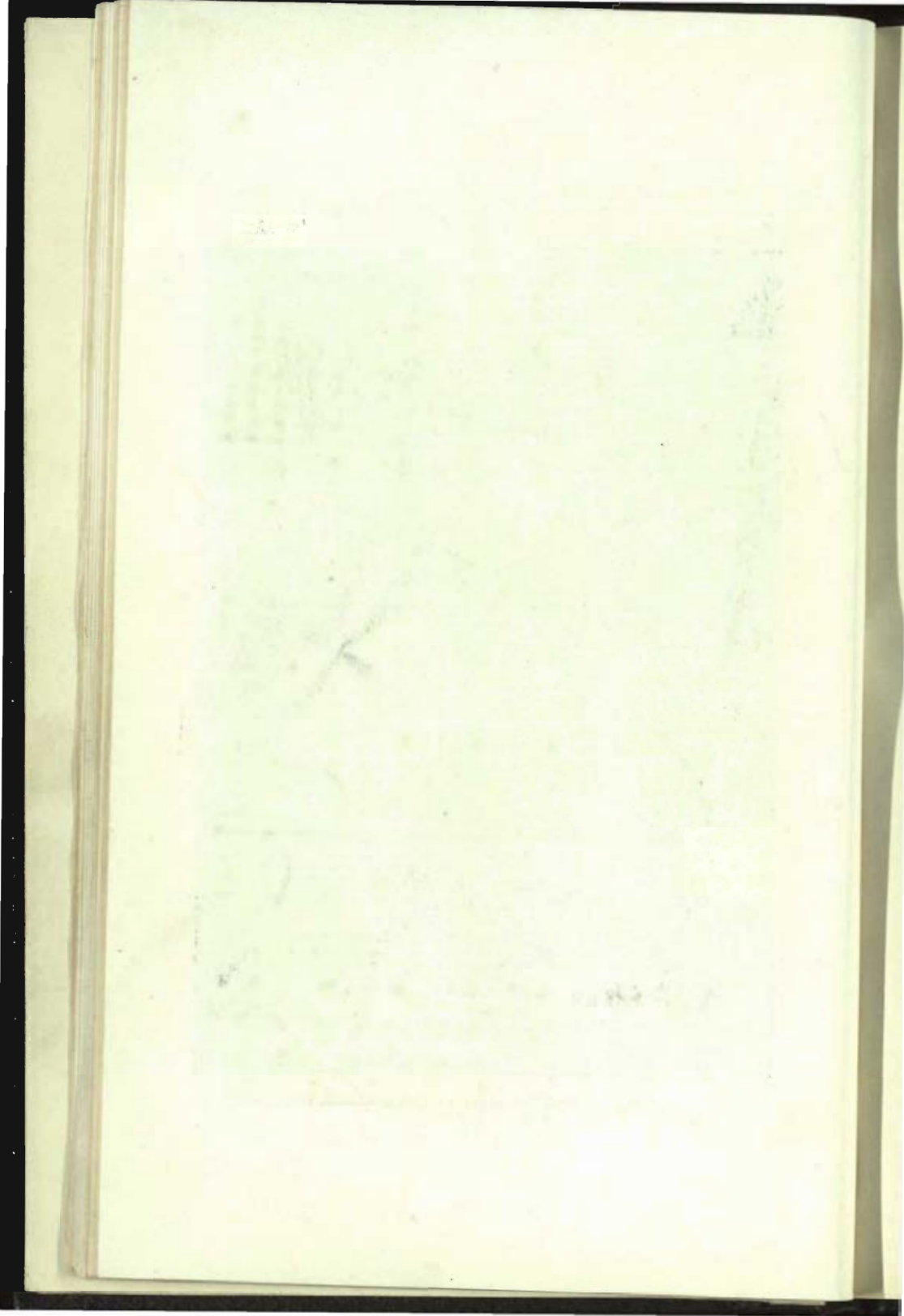
THE DISTRIBUTION OF PRIZES, JUNE 24TH, 1898.—It was a great source of pleasure to us all to have in our midst on this occasion two distinguished prelates from Australia—Drs. Moore and Gibney. At the end of the distribution both of them kindly consented to say a few words. Dr. Moore spoke in touching terms of his love for All Hallows. He didn't think there was one in the Southern hemisphere more anxious than himself to see again the loved home, where 40 years ago he had received the great grace of ordination. He was proud to see his "Alma Mater" so admirably equipped, spiritually and financially. Its present eminent position was due to the wisdom and forethought of Dr. Forunte. To him the Australian prelates are deeply indebted, for he sent them priests who hold a foremost place in the work done under the Southern Cross. Dr. Gibney gave a very interesting review of the immense development of Western Australia within recent years. He reminded the students of the great field of labour that is open to them. They should be prepared for difficulties like their predecessors, but they may expect a warm welcome everywhere in their new spheres of duty. His Lordship never came in contact with an All Hallows man who was not engaged in erecting a school, a church, or a presbytery with no thought of saving money for himself. He hoped the College would continue to send out men worthy to fill high places in the Church. His hope for the future of Catholicity in Australia was to a large extent centred in All Hallows.

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THE DEDICATION OF THE CHURCH BY DR. MOORE.—The day chosen for the dedication was an appropriate one, the octave of the Feast of the Dedication of the Churches of Ireland. The ceremony included a two-fold consecration—that of the chapel and of the altar. Three times a solemn procession was made around the chapel, both outside and inside, and each time the sacred building was sprinkled with holy water. The main door and twelve distinct places on the walls inside were marked with the sign of the cross with holy chrism. In the altar to be consecrated were placed the relics of the saints, enshrined in a sepulchre which had been previously anointed with holy oil. The entire slab was consecrated, the centre and four corners marked with chrism, and the whole surface anointed with chrism and the oil of catechumens. When the table of the altar had been thoroughly cleansed by the assistant sub-deacons, the Bishop celebrated the



ERECTED BY THE STUDENTS IN THE COLLEGE, 1889-90.



Mass of the Dedication of a Church on the newly-consecrated slab. These various ceremonies were accompanied by prayers and psalms, which are calculated to impress one with the deepest reverence for the house of God, and with a profound respect for the tremendous Sacrifice daily offered on the Catholic altar. It must have been particularly gratifying to Dr. Moore to be the consecrating prelate on such an occasion. He is an alumnus of All Hallows, and he retains for his "Alma Mater" the warm attachment of his youth, an attachment that has not been weakened by time or distance, or by the manifold cares of one of the chief bishoprics in Australia.

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SOLEMN OPENING OF THE NEW CHAPEL.—THE ARCHBISHOP PRESIDES. The solemn opening of the Collegiate Chapel took place on the Feast of All Saints, 1898. The event is destined to be memorable in the annals of the College. Many circumstances tended to make it so. In the Sanctuary presided His Grace the Most Rev. Dr. Walsh, the illustrious Archbishop of Dublin, the unfailing friend and advocate of every good cause. In the transepts were gathered several of the generous benefactors of the College; the stalls were filled by many of the secular and regular clergy, as well as the students; a considerable number of the Metropolitan Chapter attended in canonical robes; and in the choir were the following eminent prelates: His Grace the Most Rev. Dr. Carr, Archbishop of Melbourne; the Most Rev. Dr. Woodlock, the Most Rev. Dr. Healy, the Most Rev. Dr. Gibney, and the Most Rev. Dr. Donnelly. The celebrant of the High Mass was Dr. O'Mahony. The impressiveness of the occasion was greatly enhanced by the accuracy and grace of the ceremonies, and by the richness and fullness of the music.

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THE NEW CHAPEL.—We give an illustration of the interior of the New Chapel. It is still quite unfinished. The walls are bare and the ceilings undecorated. There are no frescoed stations to recall the Saviour's Passion, the numerous windows are without pictured glass, except a few in the Sanctuary. There are two large vacancies in the transept awaiting altars, and the Sacristy is almost as deficient in vestments and sacred vessels as it was three years ago after the fire. But these deficiencies will not, we hope, be allowed to exist very long. They should appeal to generous hearts, they should awaken in good Catholics a desire to do something for a chapel where so many priests will be ordained for the foreign missions.

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FREE PLACES.—The best way to help our countrymen who are scattered abroad in many lands is to establish a free place or portion of a free place in All Hallows College. It is an act of charity, an act of faith and an act of gratitude, to help in the education of a young priest for the Irish abroad. They receive him with open arms, fresh from the old land—they regard him as an ambassador from those at home. A larger number of students could be trained in our College if we had burses and funds at our disposal. Excellent candidates are never wanting, but their finances are not always on a par with their qualities, and a prolonged ecclesiastical course entails, nowadays, a large monetary outlay. We earnestly hope that those whom God has blessed or rewarded with temporal gifts will help to diminish the financial difficulties of our College. We are often reluctantly forced to refuse admittance to promising young men owing to the want of free places. The cry that comes to us from all sides for more workmen, must, to some extent, remain unheeded as long as our ecclesiastical education is not, as in the days of Columbkille, free and gratuitous for all.

Anyone who wishes to establish a bursar in the College will do well to appoint a couple of priests trustees or executors; otherwise the good purpose of a bene-

factor may be frustrated or delayed and hampered. Quite recently the President received the mere remnant of a bequest that was left to the College many years ago, but was not safeguarded in the way we suggest. On the other hand, a past student who died lately in the United States appointed a fellow-priest his executor, and thus secured the certain fulfilment of his good intentions towards his Alma Mater.

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MASS OF ST. LUCY.—The sacred music performed at the opening ceremony was worthy of the occasion. The College choir, numbering some fifty voices, entirely unaided from outside, showed itself at its best. A difficult composition of the Cecilian school had been chosen by Mr. Goodman for performance, Witt's Mass of St. Lucy arranged for male voices. The rendering of this classical work by the students was in every respect most satisfactory. Not a hitch occurred from beginning to end. Each man seemed to be complete master of his part. The entire performance was an indication of the very high standard in choral singing now attained by the College choir.

For the "Credo," which was sung in plain chant, the general body of the students was called into requisition. Sung as it was antiphonally by chanters and grand chorus, under the direction of the Rev. Father Flynn, the grand old piece had a most imposing and impressive effect. The Motets sung on the occasion were the "Ecce Sacerdos," by Mr. Goodman, sung at the entrance of the Archbishop with a verve and spirit that showed an anxious desire to honour the great prelate who had come to preside at the solemn function; and at the Offertory Kothe's beautiful little "Jesu dulcis Memoria," which was rendered with the nicest attention to light and shade. Amongst those assisting at the ceremony were some of the keenest musical critics, ecclesiastical and lay, of the diocese. They all united in bestowing unstinted praise on the doings of the choir on this memorable occasion.

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A CONCERT.—The labours of the choir were however by no means over. Music had begun the day's proceedings and music was to end them. When in the evening full justice had been done to the hospitality of the President, by guests and by students, a most enjoyable students' concert was opened by Mr. J. J. O'Connell singing the well-known and appropriate "Song for the Pope." This was the first item of what proved to be a most successful series of performances. We give the complete programme:—Part I.—Solo, "A Song for the Pope" (traditional air), Mr. O'Connell; chorus, "The United Band" (Otto), the Choir; solo, "An Caolín veag épuróir na me-bó" (Irish air), Mr. Cashman; chorus, "Erin the Tear" (Irish air), the Choir; solo, "My Land" (Irish air), Mr. Sheehy; quartet, "Catastrophe" (Sprague), Messrs. Considine, Delany, Kiely, and O'Connell; recitation, "Hubert and Arthur" (King John, Shakespeare), Messrs. Sheehy and Carney; solo and chorus, "Old Folks at Home" (Foster), Mr. Sullivan and the choir; chorus, "Forest Comfort" (Bogler); recitation, "American Doctor and Roman Guide" (Mark Twain), Messrs. Maher and O'Connell. Part II.—Chorus, "Santa Lucia" (Neapolitan air); solo, "And doth not a meeting like this" (Irish air), Father Flynn; quartet, "Simple Simon" (Macy), Messrs. Sullivan, Cashman, Hennessy, and Sheehy; solo, "Star of Bethlehem" (Adams), Mr. Considine; recitation, "Uncle Podger" (Jerome K. Jerome), Mr. Coggins; chorus, "Die Watch am Rhein" (German air), the Choir; solo, "The Mighty Deep" (Jude), Mr. Hennessy; chorus, "Comrades, we March" (Stern); recitation, "Charles Edward at Versailles" (Aytoun), Mr. Fagan; recitation, "Caoch O'Leary" (Kegan), Mr. Cashman; solo and chorus, "Auld Lang Syne" (Scotch air).

It may be said that every item in the programme was very successfully rendered and enthusiastically applauded. That a programme of such a high and classical character should be carried out as it was admirably by the students of the College choir speaks volumes for their spirit of earnestness and hard work. For assuredly efficiency such as was here displayed could not be attained without a great deal of zeal, industry, and perseverance. The concert showed, too, that a really musical spirit has entered into the College. This was evident not only from the efficient manner in which the various items were rendered by the choir, but also from the really appreciative manner in which these items were received not alone by the visitors but by the general body of the students themselves. It is most satisfactory to observe in the College the gradual growth of a relish and an appreciation for the higher and more beautiful things in music. What is merely comic does not obtain the preference—what is low and worthless is tabooed.

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THE NEW ORGAN, DECEMBER 8TH.—The College Choir had again an opportunity of distinguishing itself on the 8th of December following. On this occasion the new organ of the College was used for the first time at public service. It had been expected that this instrument would have been ready for the solemn opening of the church on the preceding 1st of November, inasmuch as it had been ordered many months before. But delay occurred and the great and memorable day of the opening ceremony had to be solemnized without the magic tones of the king of instruments. A month later, however, it was ready, and so on the Feast of the Immaculate Conception of the Blessed Virgin, it was heard for the first time. The instrument is a two manual one, possessing about 20 sounding stops, and is built on what is known as the tubular pneumatic system. The console, or keyboard, is placed on the ground floor, while the rest of the instrument is placed above on the gallery, the mode of communication between key and pullet being by means of small tubes. The general effect of the instrument is good, its tone being sufficiently powerful to dominate and support the combined voices of the general body of students, but there is at the same time that want of promptness and readiness of speech on what is called the great organ, which, though perhaps not perceptible to the listener is often detected by players in instruments built on the pneumatic system. The choir on this occasion sang Halle's well-known and beautiful "Missa Sexta," of which no one ever seems to tire.

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SOME GLEES.—In the evening the choir again appeared to much advantage, especially in three or four pieces which had not been heard before—"The Curfew," by Attwood; "Glorious Apollo," by Webbe; and the well-known old English glee, "Ye Gentlemen of England." The honours of the evening, however, fell chiefly to the rendering of some part songs by the famous "Bohemian Quartette," who, we understand, are, or were, members of Mr. Goodman's choir in Phibsboro' and Gardiner Street. That choral performances of this character should have been so keenly followed and enjoyed by the students shows an unmistakable advance in the musical culture and intelligence of the entire College.

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SOME RECITATIONS.—We were not limited to music on the 1st of November. We had eloquence as well. We were entertained with pieces from the Poet of Avon, Clements, and Aytoun. The wonderful dialogue between Hubert and Arthur was the first selection. The conscious guilt of the former, and the various phases of feeling he passed through under the spell

of his prospective victim were skilfully portrayed by Mr. Sheehy. On the other hand, the innocence of the prince, his affection, his horror and resignation found an able exponent in Mr. Carney. The next item was of a different style. Messrs. Maher and O'Connell came before the audience as the American Doctor and Roman Guide in the "Pilgrims Abroad." Mr. Maher's cool, caustic remarks, his inimitable accent and the sang-froid with which he received the frantic enthusiasm of the audience were just such as Mark Twain himself would have been pleased to see. Evidently Mr. O'Connell knew something of the Roman cicerone, for he brought out the character admirably. Next came Aytoun's weird picture of Charles Edward in the sere and yellow leaf. Sorrow for his fallen friends, the frenzied madness of the battle charge, the horror-stricken recoil of defeat, the chivalrous tenderness for Flora MacDonald—these are the varying emotions depicted by the poet. Mr. Fagan did justice to them and was pathetic or vigorous in his declamation as the scene changed before the imagination of the King. The most successful piece of the evening was "Uncle Podger," by Mr. Coggins. Those who have read J. K. Jerome's "Three Men in a Boat" will remember this restless irritable old character. He insists on trying to hang a picture. He fails, he falls, he blusters, and throws the whole family into confusion. Mr. Coggins, dressed as an Eton boy, describes the scene and the idiosyncrasies of his crusty old uncle. Like a boy he entered heartily into the excitement and fuss caused by "Podgers." He reproduced his manner and voice, and made us think at times that his ancient relative was hobbling, with wounded fingers and damaged toes, about the stage. The distinguished audience present were delighted with the recitations and were loud in their praise of the capable Professor, Mr. M'Hardy Flint, who had brought his pupils to such perfection.

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LITERARY SOCIETY, 1898-99.—During the course of the year this society held several successful meetings. Debates were carried on and papers read. Both the one and the other supplied a large number of suggestive topics to the students, and gave them an opportunity of acquiring ease and fluency with tongue and pen. The following took the leading part in the different discussions:—Messrs. Floyd, Coggins, Murphy, Lynch, O'Farrell, and Ward. Mr. Floyd showed great skill in mustering and marshalling arguments; Mr. Coggins seemed to have a preference for concentration and the development of a few points; Mr. Murphy's contributions to debate were full of fire and vehemence. The latter believes, after a review of history, that nations obtain their freedom more frequently by the sword than by so-called constitutional agitation. Mr. Lynch, on the other hand, is of a calm and cautious temperament. He discountenances violent efforts at redress and trusts the orator's voice and the Press as the best means of forming public opinion and effecting changes. Mr. O'Farrell had an easy and popular cause when he undertook to justify the Americans in resisting taxation. But Mr. Ward's position was very different. He had to defend the aggressive attitude of England, and though he lacked the rich flow of his opponent, he was more telling and more pertinent in his arguments. The most interesting papers were read by Messrs. O'Kelly, Wilkins, Rohan, and Coggins. Mr. O'Kelly's was a story entitled "His First Temptation." It displayed considerable dramatic instinct, sensibility, and power of expression. Mr. Wilkins gave his hearers a bird's-eye view of the history of India. He glanced at its mystic cycles, the stoic philosophy of its people, their rigid system of caste, and the many waves of invasion that have swept over their country. What gave a peculiar flavour to the narrative was the writer's personal acquaintance with the land about which he wrote. Mr. Rohan read a paper on the character of Lady Macbeth, and by judicious

quotations from the play brought into proper prominence many bright and pleasing features in an otherwise dark picture. Perhaps the essay on Edmund Burke by Mr. Coggins afforded the most genuine pleasure. It may be that the noble character delineated always appeals to Irishmen, but, however that may be, Mr. Coggins possesses a vivid power of portraiture that could not fail to please and arrest attention under any circumstances. We congratulate the society on the good work that has been accomplished.

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CALISTHENICS AND DRILL.—During the entire academic year the students undergo a systematic course of physical training, under the instruction of Mr. B. J. Molloy, Professor of Calisthenics and Physical Drill. There are three classes, two from the Junior House and one from the Senior; an evening week is allotted to each class. It is much to be deplored that the students have not a spacious, well-ventilated hall for these exercises. When carried on regularly they strengthen the limbs, muscles, and whole human system. They also develop an upright, manly, and graceful carriage. Perhaps some friend or friends of the college may before long be induced to erect for our future missionaries a simple building where various exercises and recreations could be carried on during the dull, dreary months of winter. Work usually began with extension exercises without apparatus. The instructor is most anxious that these should be practised early in the morning by each student, as they bring every sinew and muscle of the body into play. Then the bar-bells and light dumb-bells were called into use, the latter for developing the muscles of the arms and trunk of the body, the former for those of the chest. Bar-bells are especially useful for those of a delicate constitution. In addition to the exercises just mentioned, the advanced class went through many intricate swings with Indian clubs, and occasionally used the parallel bars. Marching evolutions usually brought the lessons to a close. The instructor follows the latest and most approved methods. He allows no unnecessary or monotonous repetitions. He notices with pleasure that the interest in calisthenics is steadily on the increase. The students realise that the faculties of the body must be trained and developed as well as those of the mind. "Mens sana" is of small use unless tenanted in "sano corpore." Hence they are very attentive and very orderly with the instructor.—B.J.M.

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LAST November, on the opening of the New Chapel, the College Library was restored to its original use. For two years it had served as a temporary oratory, and during all that time the students were much hampered in having access to the books. We regret our library does not contain a much larger supply of modern works and of general literature. We possess indeed a splendid collection of theological and patristic writings, and English authors are well represented. But a small yearly endowment would enable the librarian to freshen up the shelves, and to bait the reading-tables with tempting pabulum. Few things are more desirable in a priest than a taste for reading. That taste must be awakened and cultivated. We hope some friend of the foreign missions will give a helping hand to our library.

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DURING last spring the Junior ball-courts were the scene of a prolonged and interesting tournament. Day after day for weeks, the young philosophers had a palpable example of the 'survival of the fittest.' After considerable elimination the contest ultimately resolved itself into a three-cornered one. The three pair who held out to the end were evenly matched. The first to yield, though after a stubborn resistance, were Messrs. Floyd and O'Brien. Then Mr. Vaughan and Mr. Hynes set themselves to out-manoeuvre two such

favourite and doughty champions as Messrs. Christy and Dobson. Mr. Vaughan's bye-play was too clever for Mr. Dobson, and though Mr. Christy and his partner made a gallant stand and won one of the three well-contested matches, yet the other two succeeded in carrying off the splendid prize of books.

The Divisional Cricket Match this year attracted more interest than usual. Before the Elevens met there had been many anxious forecasts of the issue. The long and steady practice of the Juniors was in their favour. Besides, they had a formidable bowler in Mr. Monahan; his balls were unerring in pitch and pace. And three of their batsmen, Messrs. Meany, Floyd, and Coggins had obtained a considerable reputation during the season. On the other hand, the Seniors had on their side the prestige of many a victory; they had a swift bowler in Mr. Myers, and a good captain in Mr. Sullivan. The result was long doubtful, but the laurels ultimately came to rest on the brows of Mr. Walshe's well-marshalled Eleven. Some others who distinguished themselves during the contest were Messrs. D. O'Connor, Vaughan, W. O'Brien, and Blake.



GLEANINGS FROM THE MISSION FIELD.

AN ARTIST PRIEST.—The many friends of Father John A. Nolan, Tennessee, will be gratified to know that he has already achieved remarkable success as an artist. The gleams of promise which shone out from time to time during his early years have been amply fulfilled. A statue, which he recently designed and sculptured for the centenary celebration of the State of Tennessee, has been honoured by critics no less than by the public with the highest appreciation. The statue is an heroic figure of a sixteen year-old maiden, over nine feet in height, representing Tennessee, the sixteenth State of the American Union. The pose imparted to the figure is one of motion and enthusiasm. The fair young queen seems to be stepping forth as the herald of truth and the guardian of virtue. Her right hand, freed from the very graceful drapery in which she is arrayed, holds aloft a burning pinetoreh, and in the other she proudly clasps to her breast the escutcheon of Tennessee. We heartily congratulate Father Nolan on his marvellous achievement.

It will interest our readers to know that it was the Very Rev. W. Walshe who, in an adroit and eloquent address, introduced the sculptor and his "chef-d'œuvre" to a distinguished assemblage at Nashville.

JACKSON.—We waft our heartiest good wishes and congratulations to the Very Rev. W. Walshe on the recent completion of the silver jubilee of his ordination. We are glad to see that Jackson held a commemorative service in honour of the 25th anniversary of his first Mass, on the Feast of SS. Peter and Paul. We heartily hope and pray that a kind Providence may reward the good pastor with another blessed and fruitful quarter of a century.

A SOUVENIR.—We received last May from a past student, Rev. L. Cosgrave, a little publication entitled "Souvenir of St. Vincent's Church, St. Paul, Minn." It is admirably brought out. There are several illustrations the print is good, and though the matter runs into a hundred pages yet the paragraphs are so attractive that the reader is drawn along from one to one to the end. The history of the Church of St. Vincent de Paul is briefly given, and with it a list of the parishioners and the various Societies into which they are distributed. A considerable amount of useful Catholic information and of good advice is skilfully introduced. The Sacraments are explained in an easy winning way, the character of a Christian house is portrayed, and the influence of good reading is shown and exemplified. In a word this souvenir seems to us a delicate and effective device of true zeal to attach the flock to the Gospel, and to infiltrate local associations with wholesome truths and apt examples.

PASTORALIA.—Another past student whose pen is active in the interests of the Church is Canon Murnane, of Southwark, England. "His" "Pastoralia" is a monthly publication for the clergy. Questions of the hour are dealt with, practical cases and responses and solutions are given and examined. In this way priests help one another, principles are tested in the laboratory of experience, suggestions are thrown out, the young are sustained and guided, and all are stimulated.

SOUTH CAROLINA.—"This State, the greatest rice-producing State in America, is almost the size of Ireland, and has a population of about one and a

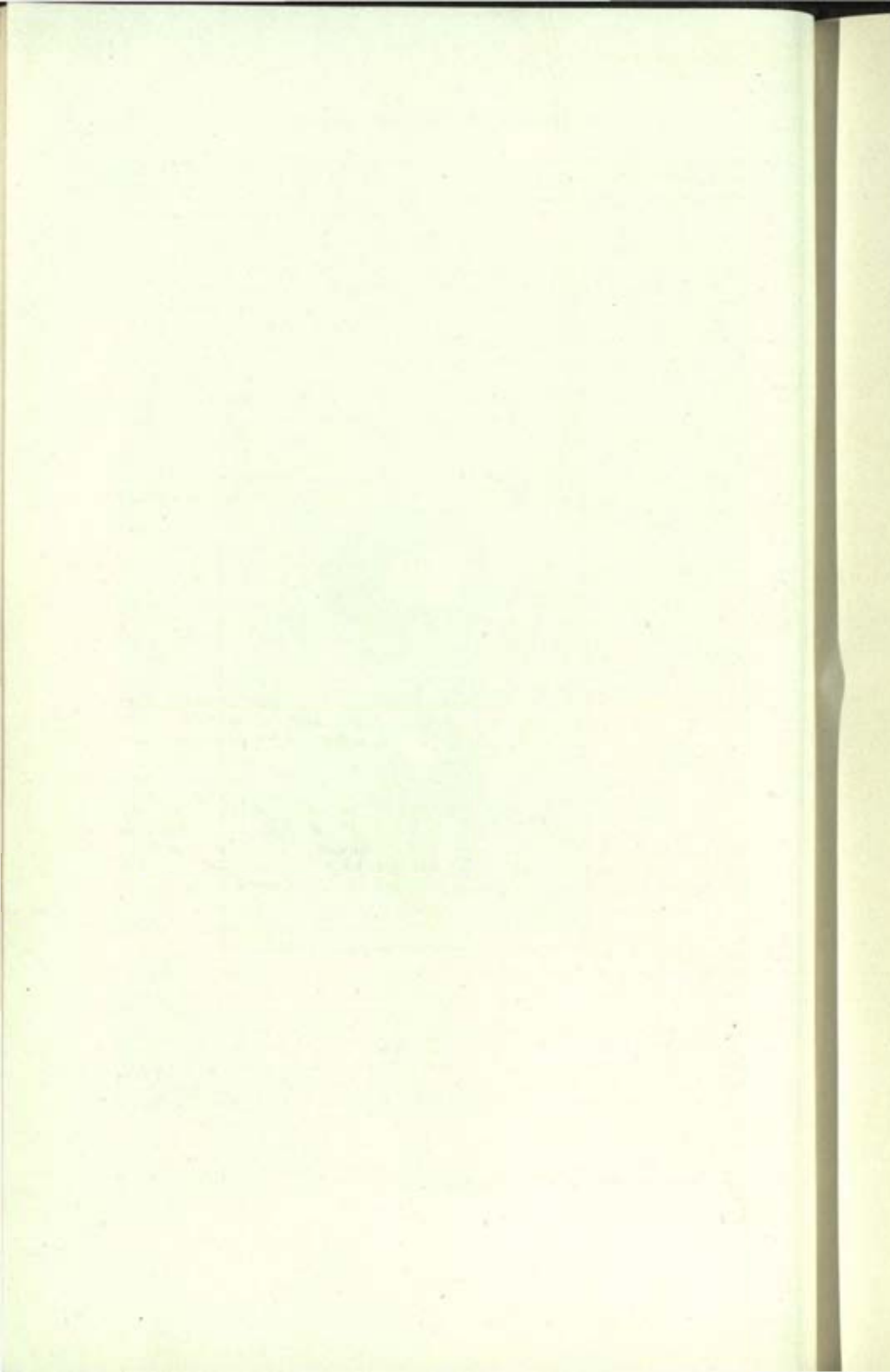
half millions. The Catholics number only about nine thousand, and of these two-thirds are in the city of Charleston, with four churches for the whites, and one for the negro people. Of our sixteen priests ten are in the City, three in other centres, and the remaining three, of whom I am one, attend to the Catholics scattered throughout the State. I shall give you a few facts which may give you an idea of our work and inspire some son of Erin to come and take part in it. I have 28 regular stations scattered over eight counties, comprising a territory equal, I should think, to one of the Irish provinces. Only seven of these stations have churches, two with congregations of fifty, the others with a smaller number. I am just completing another church, which I hope to dedicate next month. This year I have travelled, as shown by my railroad expenses, no less than 11,500 miles in attending my various stations. Nearly all the people, at least 70 per cent., are Baptists or Methodists. They are very conservative, cling to their church, and are prejudiced against everything Catholic. I, being "one of them" raised in their State, and knowing their prejudices and difficulties, have received many evidences of their good will and friendliness. My aim is to win them to look in a more kindly way on the Church, and thus to smooth away their prejudices. This must be done before we can hope for more gratifying results. When one looks back over the year, the continual rush and go seems to have been wasted, and there is no temptation to pride. But after all, we can but do our best—if we could be always sure it was our best—and leave the rest to God. Under the beautiful trees of All Hallows I used to dream of what I might do, but dreaming is not doing, and I am thankful now that I am kept busy, and am happy in my work; that knowing beforehand the difficulties I am not easily discouraged, and that such a remark as: "Well, Catholics are not so bad after all," coming from one who was an enemy of the Church, makes me feel a joy which in my "dreaming" I thought only 100 converts a month could evoke. Yes, here I am the same fellow, a little man in a kingdom of souls, praying God to make me better fitted to carry out His work in this field so rich in souls, and so ready to receive the seed of faith."—A. K. G.

A SEND-OFF.—Father Nelan Colac, Victoria, is about to re-visit Ireland after an absence of thirty-five years. His parishioners, among whom he has laboured since his arrival in the Colony, gave him a hearty and practical "send-off." Protestants as well as Catholics gathered together in Victoria Hall to wish their life-long friend God-speed and "an revoir." Father Nelan had been an energetic pastor in their midst, he had helped to build up five churches, he had taken an active part in every social movement, he had been tolerant and friendly with all, and had spared no efforts to blend the various nationalities in the district into one harmonious whole. Such a man is well worthy a trip to Ireland to recruit his exhausted strength.

NEWFOUNDLAND.—Last year, on the completion of his ecclesiastical course, Father E. P. Roche returned to his native Diocese of St. John's, Newfoundland. The inhabitants of Placentia, where he had spent his youth, gave him an enthusiastic welcome. They were naturally proud of their townsman, whom they had known and esteemed. They had heard of his brilliant career in the old country; an echo of his eloquence, of his sweet incisive accents, had reached them, and hence they decided to give expression to their pleasure on his return to their midst. A large procession was formed to the pier, the streets were gay with bunting, volleys of musketry rang out on the summer air, and on every side words of joy and welcome were passed along. Father Roche received the greeting of picturesque Placentia with that modesty which always characterised him in college. We are very glad to know that his health has



DR. O'MAHONY.



been very satisfactory since his departure from All Hallows, and that he has been able to say two Masses every Sunday with a considerable interval of time and space between.

JOLIET.—Father McNamee has been appointed pastor of St. Mary's Joliet, Chicago. Archbishop O'Riordan, Frisco, and Bishop Bourke were formerly pastors of this parish, so that Joliet seems to be quite an episcopalian reserve. The Rev. Terence O'Brien is Father McNamee's energetic and able assistant.

HULL.—We are pleased to observe that Rev. T. R. Murphy, St. Mary's, Hull, is not letting his pen rust. He appreciates the value of the Press, and hence from time to time he contributes to the Yorkshire papers letters which are calculated to lessen, if not to dissipate, the prejudices that obscure the truth in England. Quite recently he utilized his acquaintance with ecclesiastical history to demonstrate the antiquity of auricular confession.

Father Thomas O'Reilly is greatly pleased with his new sphere of duty in Concordia. He finds it a great consolation to labour for the people who are friendly and sympathetic.

We shall be very grateful to the past students if they will send us from time to time notices and items connected with All Hallows "alumni." College companions, often separated by oceans and continents, are anxious to hear about one another—a younger generation in the College wishes to know something of those who have gone forth and left "footprints on the sands of time." Our annals afford a channel of inter-communication.

We received a generous donation and a most friendly letter from the Very Rev. M. D'Arcy Braidwood, Sydney. He retains happy recollections of the days spent in the old College, and of the able and estimable professors under whom he read his ecclesiastical course.

On the death of Father Hynes his friend and classmate, the Very Rev. Father Hunt, was appointed Rector of Woodland and of all the Catholic districts in Yolo County, in the diocese of Sacramento. He is a man of learning and of zeal, and his appointment has been hailed with satisfaction by the parishioners. Father J. Vaughan is his efficient and esteemed assistant.

We have the greatest pleasure in presenting to our readers a most graphic and interesting sketch of the people of South Africa. It is from the pen of the Rev. James Kelly, a brilliant student of the College. He and Father FitzHenry, another "alumnus" of All Hallows, are in charge of East London, in Cape Colony. This is a picturesque town, standing on a height over the sea, and surrounded by much charming scenery. The Catholic Church is the largest and finest in the place; the Catholic population is about a thousand. There are many Catholic German settlers scattered over the neighbouring rural districts, and there are splendid convent schools, with about 400 children in attendance. Last year, on St. Patrick's Day, Father FitzHenry presided at the Anniversary Banquet of the Irishmen of East London. In the course of an eloquent address he said—"The Irish are not an Imperial race—they have not painted the map green, but they have helped to make it red. Their conquest is wider and deeper, a victory of faith, of man's courage

and woman's virtue. The cross, the pen, and the sword—each comes handy to the Gael, and thrice favoured is the land where his merry voice is heard, and where 'the white man's burden' is supported by his loyalty and his genius."

Monsignor Rogers recently visited his "alma mater." He is the esteemed Rector in Ipswich, where by his great zeal he has formed a most respectable Catholic congregation.

Another past student, the Very Rev. Father O'Dwyer, has come for a short visit to Ireland. We have heard that he is held in the highest esteem by his parishioners in Goulburn.

We are sorry that the Irish Province of a leading missionary body is about to lose Father P. Clune, C.S.S.R. During his short time in Ireland since his return from Australia he has become an extraordinary favourite. He has given missions and retreats in every county, and everywhere his amiable disposition, his energy and his rare gift of eloquence have won for him the love and admiration of the people. He now goes to Western Australia to take part in the foundation of a new missionary house of his Order. We wish him a hearty God-speed.

We are not surprised to see by the Newfoundland papers that the people of the Bay of Islands are very proud of their pastor, the Very Rev. Father Sears. He is a wonderfully earnest and active man. Since his appointment he has effected numerous improvements in the district. He has designed and erected several churches and schools, and by means of them has formed the Catholics into a zealous and compact community. He has just completed a crowning work, namely, a beautiful church, picturesquely situated over the Bay of many Islands. We notice with pleasure that it possesses several points of resemblance to the College Chapel.

THE BOULDER MINES.—Rev. David O'Donnell has been appointed to the Boulder Township, about 400 miles from Perth. He is thus in the very centre of the West Australian Gold-fields. The miners, to the number of 20,000, are encamped round the township. The Catholics have to be looked up, and frequently visited, to induce them to come to church, and unfortunately, many are so far away in the bush, that a priest cannot see them even once a year. The schools at Boulder Mines are in charge of the Sisters of St. Joseph. Nearly 400 children attend them—Protestants as well as Catholics. In fact, throughout the colony, Protestants seem to value a Catholic education as much as the Catholics themselves, and hence, the schools taught by the nuns, though self-supported, are generally more frequented than the State-endowed homes of learning.

THE EDUCATION QUESTION IN AUSTRALIA.—In Australia the secular system of education is established by law. The evil results are, perhaps, not yet as discernible as in other countries, but in the course of another generation what has happened in France and Italy will happen at the Antipodes. The young encouraged to ignore Christianity, will carry paganism into their domestic and social relations. The only true sanction of morality will be put aside, and force alone will be left to restrain the wild policy of atheists and socialists. The Catholics in Australia have never submitted to Godless education. They erect their own schools, pay their own teachers, and contribute, moreover, their proportionate share of taxes to the public schools of the country.

They believe, as the Church teaches, and as many outside the Catholic fold believe, that the heart must be trained and guided as well as the intellect, and that secular education altogether divorced from proper religious influences, is the fruitful parent of undutiful children and wicked citizens. It is unfair that the Catholics should have to support not only their own schools, but also the schools of their non-Catholic neighbours. Hence, Archbishop O'Reilly has called upon his people to organise and defend their rights. Justice to Catholic education is the watchword that has gone forth trumpet-tongued from Adelaide. The politicians are to be enlightened by means of the Catholic vote, and what has been refused to equity may be granted to expediency.

CANADA.—"I am delighted with this country. It is free and prosperous, and the people are kind and sympathetic. Many of them are Irish, and neither time nor distance has lessened their love for the old land. Often and often old people coming to Confession say the "Confiteor" in Irish. You have good reason, therefore, to throw yourself into the present Gaelic "Oireachtas" and to get up a knowledge of the language of St. Brigid and St. Columbkille. You will meet many out here capable of conversing in Irish. I deeply deplore the blighting influences that robbed us of our chiefest jewel, of the very life blood of our nationality. At your leisure get up a little of the old tongue—some phrases, some names, anything that echoes a Celtic spirit. You may think we are frozen up by our "Lady of Snows," but such is not the case. I experienced far more cold in All Hallows than ever out here. It is true the snow long remains on the ground, nevertheless we like the winter. The air is crisp and bracing, not damp and oppressive as in misty Ireland, and we have good horses, good sleighs and good sunshine. I like my work, and my people, and I make a more or less tolerable effort to sing High Mass every week, and to preach twice every Sunday. Acquire all the facility you can in sacred eloquence."—J.S.

THE PACIFIC COAST.—"Here I am on the Eastern slopes of America, facing the peaceful Pacific, at Diego, about 300 miles from Los Angeles. As our districts out here are extensive the priests work hard and are energetic. I am studying Spanish in order to be able to come to the help of many parishioners who speak no other language. I have to preach at least twice a week. It is the only way I have to bring home the faith to the people and to touch their hearts.

Father John Brady, who obtained his degree at Washington University after leaving All Hallows, is in the next parish, and I meet him from time to time. The climate is very agreeable, though not always in favour with farmers; for we rarely have rain, and, as a consequence, the crops are occasionally withered up by the drought. But as a rule the uniform warmth of this country is tempered by the moist westerly winds from the ocean, and splendid oranges, lemons, and grapes flourish in the fertile soil. You probably regard California as a great gold area, but in reality wheat and wool are our most valuable products."—P. H.

Fathers Cregan, E. O'Brien, O'Gorman, and Barry are stationed at the Cathedral, Sydney.

Father W. Roche has obtained a high reputation as a preacher and a zealous priest at Spanish Place, London.

The Rev. T. Doyle was ordained at Kingston last fall by the newly-appointed Archbishop, the eminent Dr. Gauthier. Father Doyle has already thrown himself into his work with characteristic energy.

At a meeting of Irishmen in Brooklyn, on Patrick's Day, the Rev. J. M'Golrick delivered an address that was greatly admired:

Father Thomas Quinn has been appointed to the important parish of St. Hilda's West, Melbourne.

The Rev. P. Hayes, Burnie, Tasmania, has done excellent work since his arrival in the colony. He has built a convent, and is now building a church. We are not surprised to learn that Father Hennessy is also a very energetic and earnest missionary.

Father Norris has charge of a very large district outside Sydney. He is greatly loved and respected by his people.

A priest who was a student here in Father Hand's time visited the College last May. He is now the highly-respected and esteemed parish priest of Dunlavin, County Kildare.



In Memoriam.

AN UNCANONIZED SAINT.

DEATH has removed a notable figure from the ranks of the Tasmanian priesthood in the person of the Rev. John Murphy. The venerable Father, who was 77 years of age, died at his residence, Franklin, Tasmania, where he had been parish priest for 43 years without a break. The deceased clergyman formed an interesting link with the old penal days. In fact, he had been chaplain on Norfolk Island, that beauty spot in the Pacific which man had transformed into a veritable hell upon earth. Under the iron rule of Captain John Price—afterwards murdered at Williamstown by convicts—Norfolk Island was the scene of grim and frightful tragedies, of which the kind-hearted priest was an unwilling witness. Father Murphy was born in the parish of Furies, County Kerry, Ireland, in 1821, and received his early education at the Diocesan Seminary, Killarney. Thence he went to All Hallows Foreign Missionary College. This was in 1847, five years after the foundation of the college. At the suggestion of Dr. David Moriarty, president of All Hallows, young Father Murphy selected Van Dieman's Land as the scene of his future labours. In 1852 he was appointed chaplain to the convict ship, *Lord Dalhousie*, and sailed for the penal colony. Several who were on that vessel are still living, and have most kindly recollections of the sympathetic young priest. The ship arrived at Hobart Town in March, 1853, and Father Murphy was at once appointed curate to the late Dean Butler, at Launceston. He remained there only a few months, as the late Bishop Wilson sent him to Norfolk Island as assistant to Archdeacon Marum. Father Murphy remained at Norfolk Island until the penal settlement was broken up two years later, when he returned to Van Dieman's Land in 1855. There he took charge of the whole Huon district, and for nine years laboured in it single-handed. Then Port Cygnet was created a separate mission, but Father Murphy remained at Franklin all his life. During his long service he built numerous chapels and schools in his parish. In early life Father Murphy took the pledge of total abstinence from Father Mathew, the "apostle of temperance," and kept it till death. Father Murphy was a noted pedestrian, and walked extraordinary distances about his parish, subsisting on bread and butter, with cold water as a beverage. The immediate cause of death was apoplexy. During his long labours in Tasmania the deceased priest was universally esteemed, and there are hosts of friends who mourn his death.

We extract the following from the letter of a revered correspondent:—"On his return from Norfolk Island, Father Murphy was sent to open up missionary work in the wooded, broken, water-intersected district of the Huon. Here he remained till his Master called him away rather suddenly this day fortnight. His end was a triumph. All the country came to his funeral; Protestant men stood with tearful eyes over his coffin, just as well as his own flock. He was pre-eminently a man of God. He rose every morning before five, made his meditation in the sacristy, and remained in prayer till seven, when he said Mass. His days were all passed either in looking up the people or in the sacristy. I account him one of God's uncanonized saints. He lived very frugally, but was never mean, and the couple of hundred pounds that remained after his forty-three years as a parish priest were bequeathed by his will to education in the parish and to the relief of the faithful departed. Here is a noble page, and an example to stimulate a later generation of all Hallows' men."

A MODEL NEWFOUNDLAND PRIEST.

TOWARDS the end of last May the church of St. Mary's, of St. John's, Newfoundland lost in Father O'Driscoll a most revered and capable priest. No means had been left untried to prolong his life. But all in vain. Providence had invited him to celebrate in Heaven the silver jubilee of his ordination. In the year 1874, after completing his course in the college, he was promoted to the dignity of the priesthood, and for the past quarter of a century he was most cordially united with his Pastor, Very Rev. N. Roche, in advancing the religious and social interests of the people of St. Mary's. He never took the initiative, he never sought the fickle applause of the world, but wished in every good work to hide his personality or sink it in his pastor's. But in spite of his retiring, unostentatious disposition, Father O'Driscoll's superior abilities were bound to bring him forward. The resources of his capacious and practical mind were ever employed for the good of his flock. He lessened the huge evils of intemperance, he helped forward the agricultural industry, and gave more security to the farmers; he erected and beautified schools and churches, and never lost an opportunity to sustain and enlarge with his sympathy and his culture and his experienced judgment, the great intellectual work carried on by the nuns in his parish. It is no wonder that the people regard their loss as irreparable. Death has robbed them of a noble and devoted priest. No longer will he walk their streets and visit their houses with his affable and gentle manners, with his beaming countenance, his vivacious words, his good advice, and his benevolent deeds. His funeral was as simple as his life. At his dying request, no drapery decked the church, no costly casket covered his remains, no hearse bore him to the silent grave, but he was laid to rest by the people for whom he lived and died.

VERY REV. THOS. LONG, SYDNEY.

FATHER LONG was born at Dovea, near Thurles, County Tipperary, Ireland, on December 21st, 1851. He commenced his education at Mount Melleray, and completed it at All Hallows College, where the Right Rev. Monsignor O'Brien, now Rector of St. John's College within the Sydney University, was one of his professors. On August 5th, 1875, he was ordained priest at the Presentation Convent, Thurles, by the Right Rev. Dr. Fennelly, Bishop of Madras. He arrived in Sydney on December 8th, 1875, and at once went to work in the Diocese of Goulburn. For nine years he remained under Bishop Lanigan, filling appointments at Goulburn, Wagga Wagga, and Burrowa. At Burrowa, where his extraordinary zeal was most successfully displayed, he raised for church and school purposes some £4000 or £5000. Never physically strong, although full of nervous activity, and having a will power which was proof against illness of any ordinary kind, his health at length failed him in Burrowa. A change was advised, and Father Long coming to Sydney in 1885, the Cardinal-Archbishop appointed him to take charge of Mount Carmel in the absence of the Rev. Father Collins. When Father Collins resumed duty at Mount Carmel, Father Long was given the charge of Lewisham. Into his thirteen years of zeal at Lewisham he crowded an immense amount of work. First of all he completed the church at Leichhardt; he built the church at Ashfield, which is now used as the convent chapel by the Sisters of Charity; and he started and completed the new stone church at Lewisham—one of the largest and handsomest out of Sydney. The new Lewisham church was a very costly undertaking—something over £15000—and there now remains a debt of only £1000. Father Long fitted up the old church at Lewisham as a school. On his own presbytery he spent nothing. Apart from parish work, Father Long

largely helped in raising the group of buildings which adjoin the church property—the convent of the Nursing Sisters of the little Company of Mary, the Hospital for Women and Children under the care of the Sisters, and the Home and School for Blind Children. Ever since the Little Company were established at Lewisham by the Cardinal-Archbishop, they had in Father Long a sagacious adviser, a sympathetic friend, and a generous patron.

It is safe to say that Father Long had the "solid, priestly, and pastoral mind" which Cardinal Manning held up as his ideal. In the first place he was a thorough priest—in mind, in character, in habits, in all his ways of life. While in no sense a narrow man, he was conservative in his estimate of priestly duties. His heart was in his parish work—the church, the school, the convent, the poor, the unfortunate, the sick and the dying—and excepting a fondness for books, he allowed himself no "relaxations." Holding that the priest had no place in the excitements of politics, or in the enterprises of commerce, he held aloof from electioneering schemes, and from financial speculations. His principles in this respect were so strong that, as is well known, he looked with absolute disfavour on priests with missions to attend to, frittering away time and energy on "business" experiments of any kind. Father Long was a man of keen intellect, and steady and well-directed reading enabled him to command respect when thrown in with men of the world who had no particular reverence for a cleric, nor any special respect for his cloth. In his church, among his flock, and in society he was able to "hold himself erect" as a priest and a gentleman. Preserving rigid rules of simple living himself, he was the soul of hospitality, and in his case "the priest's house" was always a place where the stranger found a warm welcome, the troubled solace, the struggling encouragement, and the poor both pity and relief.—*Sydney Freeman.*

FATHER WALSH, SACRAMENTO.

VERY REV. FATHER WALSH was born in Waterford in the year 1852, and was educated at All Hallows. His first mission was at Carson, Nevada, and subsequently he became assistant to the Very Rev. Father Hynes at Woodland. For the six years previous to his death he was rector of the cathedral parish of Sacramento, the trying duties of which he fulfilled with an intelligent and efficient zeal. His untimely death was caused by an accidental escape of gas which led to asphyxia. The funeral procession was one of the largest that ever left Sacramento. A few eloquent and sympathetic words were spoken by the Very Rev. Father Coleman of Marysville, at the conclusion of the obsequies. The Right Rev. Dr. Grace referred in the following words to the characteristics of the lamented Rector:—

"In the sad and sudden death of Rev. Father Walsh, the cathedral parish loses one of the most amiable, efficient, and devoted of pastors. His loss will be sincerely regretted by the whole community, not only his co-religionists, to whom he had exceedingly endeared himself by kindness, courtesy, and a readiness ever to oblige, but also by others, for whom he had always a pleasant word and a kind thought. He sacrificed himself at all hours of the night attending sick calls, and was incessant in his duties in the church and parochial residence. His disposition was cheerful, his heart generous, his acts in conformity with the Divine Model; and thus, while we bow to the inscrutable ways of Providence, we may well hope that his beneficent spirit is enjoying the reward of his good works."

AN ALOYSIUS.

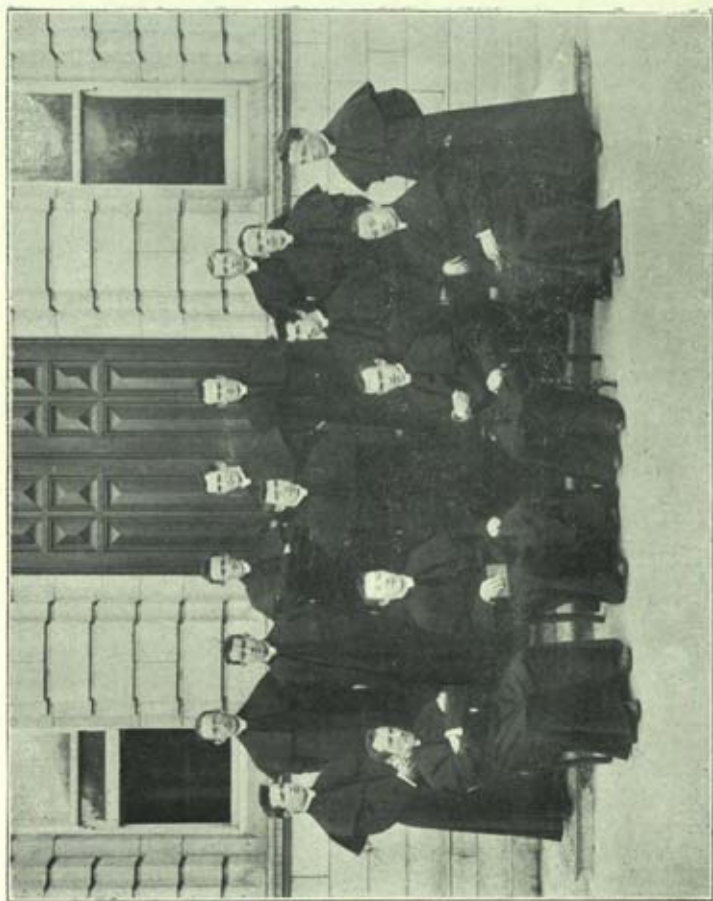
RARELY does the angel of death pluck from the garden of the Church so fair and fragrant a flower as Michael Aloysius Nolan. He was a general favourite. Fellow-students and superiors loved and esteemed him. His bright and amiable disposition won a way to every heart and made him always a welcome and agreeable companion; and his many intellectual gifts gave promise of no common success in the future. At the Intermediate Examinations he took a prominent place and scored high marks. On his arrival at All Hallows from St. Jarlath's he obtained the highest class open to him, and during his term in the college gave evidence of his ability. In particular he cultivated a taste for English Literature and read and appreciated all the best English authors. As a result his essays were always marked by a certain smoothness and a wealth of imagery and illustration. His thoughts occasionally burst into verse which was published in the magazines and which bore upon it the "imprimatur" of the muse of poetry. But with all his literary tastes and his ardour for self-improvement he combined a sweet and seraphic piety—such a piety as might be gathered from his good parents at Athenry and nurtured near the Tabernacle. During his vacations he never missed Mass; he daily recited the rosary, and daily made a meditation; and it was noticed that he invariably went round the Stations of the Cross on Fridays. On the very day of his death—sudden, indeed, but not unprepared—he had asked special permission to receive Holy Communion, and after his thanksgiving he entered in his notebook some holy affections and resolutions which the Saviour's visit had inspired him with.

VERY REV. DEAN FLANAGAN, ARMIDALE, AUSTRALIA.

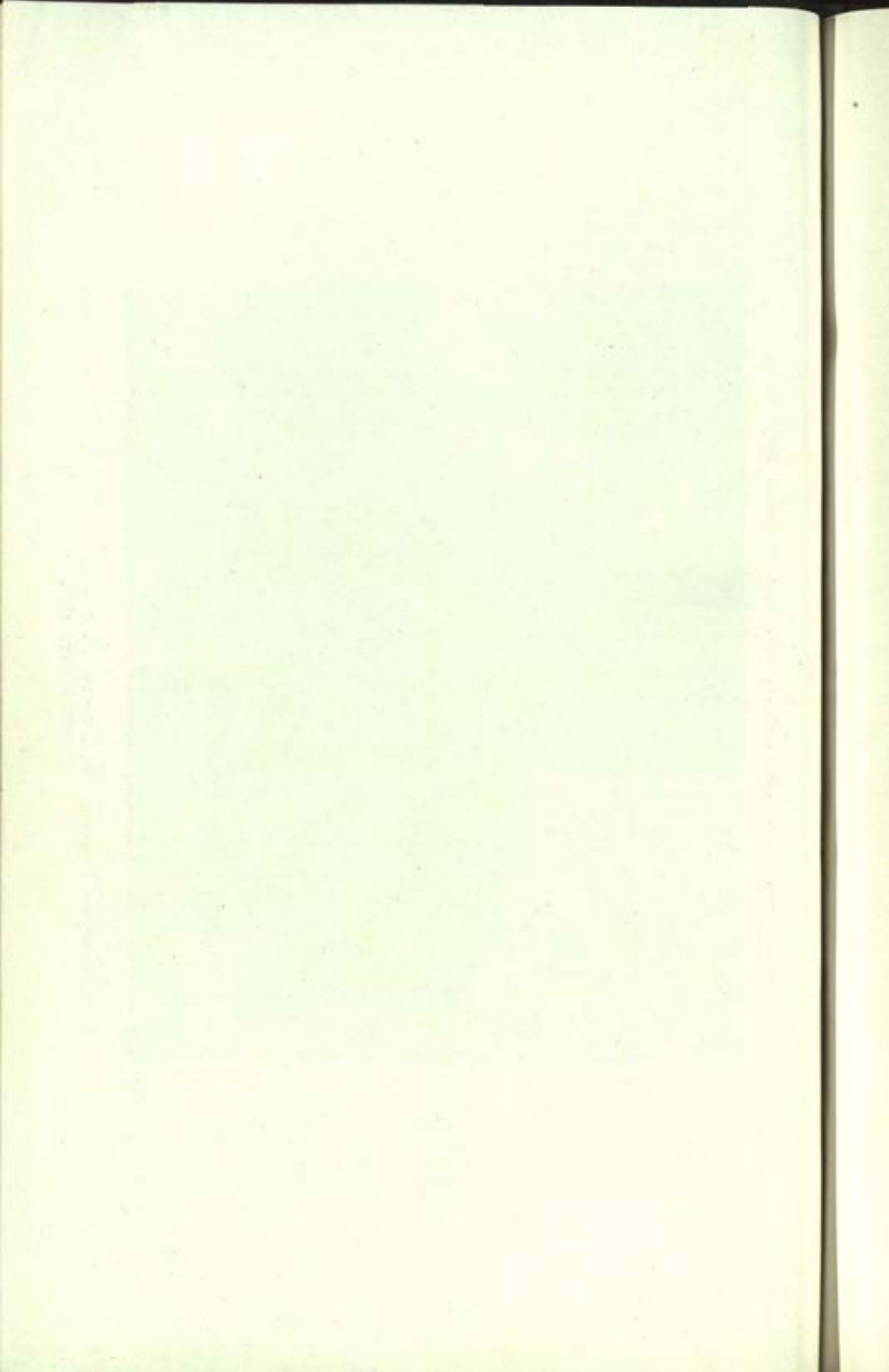
A PIONEER PRIEST.

DEAN FLANAGAN was one of the very few survivors of the pioneering days—of the days when the life of "a bush priest" was made up of grave responsibilities, ceaseless activity, innumerable difficulties, and not a few trials and dangers. Nor was the priest a stranger to privations in those days. No danger ever disheartened the Dean, as no difficulty ever dismayed him in the performance of his duty; and his kindly disposition and winning ways enabled him to perform with equal completeness those offices requiring the warmest and tenderest sympathy as well as those in which urbanity and "diplomatic benevolence" could alone have availed. It might in truth be said that the good priest who has gone to his rest never permitted anything to stand between him and his duty; when he saw his duty he performed it, whether rugged mountain-paths had to be climbed, treacherous rivers to be crossed, or tracks of lonely country to be traversed. Wherever he went every door was open to him, and Protestants vied with Catholics in extending hospitality and assistance to the "dear old Dean." Over and over again, family quarrels and disputes among neighbours were referred to him for arbitration, and the Dean's decision was always accepted as final. A splendid horseman, who never stopped to argue questions with a three-rail fence, the Dean loved to be in the saddle. In this respect he resembled the picturesque Irish hero, Gerald Mor, but with the difference that while the Irish prince invariably galloped off to a fight or a raid, the Dean's horse always bore him on some errand of goodness and charity. On one occasion, when the good priest had returned to Sydney from Wollongong (a distance of 80 miles), where he had been attending a sick person, he had another "call," and immediately set off without rest on a miserably wet day to ride over an exceedingly bad road, a distance of nearly 100 miles, to some poor soul who was dying.

Rev. D. Gleeson. Rev. W. Barry. Rev. T. Doyle. Rev. P. McNamara. Rev. J. Vaughan.



Rev. E. O'Donnell. Rev. J. Hynes. Rev. J. Fochilly. Rev. M. Blacoman.
 Rev. J. Fleming. Rev. J. Sheridan. Rev. J. Sheridan. Rev. T. O'Reilly. Rev. D. Brazil.
 YOUNG PRIESTS, 1898.



He first saw the light in Meath, Ireland, in 1813. Of right good Irish stock, he brought with him as a young priest to Australia in the forties, a warm patriotic nature and a sunny disposition. "Kindly Irish of the Irish," he remained a simple-hearted, kind-souled man to the very end. He ministered in various parishes, including Wollongong, at St. Peter's, Surry Hills—these in the Archdiocese of Sydney, and lastly at Emmaville, in the Armidale Diocese. Wherever he lived he made hosts of friends. During his ministry he was conspicuous for great activity in the cause of religion, and many buildings remain to testify to his energy and zeal. His last effort was the handsome and complete church at Deepwater, which he had the pleasure of seeing opened clear of debt, and in which he took a particular pride, as "the child of his old age." When over 83 years of age, he was induced by his friends to retire from the charge of Emmaville parish to take a well-earned rest, and his Lordship Dr. Torreggiani, Bishop of Armidale, installed him in the Episcopal residence at Armidale as chaplain. Some few weeks ago the Dean visited Glen Innes as the guest of Father Gibbons. He caught a cold, and was laid up shortly after his arrival. A partial stroke of paralysis was the forerunner of the end, and gradually failing, he passed away on Saturday morning. In death we are told, he wore a singularly happy and tranquil expression; and those who looked on his face, crowned with beautiful snowy hair, found it hard to believe the Dean was dead.

"As a bush priest," says D.B., of the Sydney 'Freeman,' "for nearly half a century he had to do an immense amount of riding, and the fondness for the saddle clung to him to the last. And it is safe to say that if ever the Dean felt a sensation of personal pride, it must have been on those occasions when an audacious challenger was lost by half-a-mile in a friendly race, or a bragging new-chum huntsman was left halting nervously in trying to follow the Dean 'over the sticks.' His pregnant epitaph might read as follows:—He did his duty as a priest simply and humbly. He loved the poor. He made no enemies. He was a good horseman."

VERY REV. FATHER HYNES, CALIFORNIA.

THE Very Rev. Father Hynes was one of the most respected priests in the Diocese of Sacramento. His ability was of a high and varied order, but his modesty frequently restrained him from attaining the prominence and distinction to which he was entitled. He was held in the highest esteem by Bishops O'Connor, Mangan, and Grace. For years he was assistant to the present Bishop of the Diocese, and between them grew up a life-long friendship. It would have been easy for Father Hynes to obtain from the Bishop a better and less difficult parish than the one he received. But he preferred to remain in a humble position with the friends among whom he had spent the best years of his ministry. He gave himself up unreservedly to his arduous duties. He attended strictly to his own business, and in all his relations with his people he was gentle, unassuming, benevolent, and considerate. Father Hynes was comparatively young—only fifty—but his active life, his labours amongst the miners and the poor had weakened his constitution. We sympathise with the Rev. James Hynes who left here last year, in the early and unexpected loss of his esteemed relative.

VERY REV. FATHER SMITH, ALBANY, U.S.A.

FATHER SMITH was born in Cavan, in the year 1841, and, after a preparatory course under a Presbyterian minister and in Kilmore Seminary, was ordained at All Hallows in 1866. For eight years before his appointment to Albany he

devoted himself indefatigably to the development of the Church in Oneida county. At all seasons, and often fasting, he travelled about in his waggon, looking up his scattered flock, celebrating Mass, preaching, renovating and building churches, and administering the sacraments. In 1874 he was promoted to Albany, where he endeared himself to the people for a quarter of a century. He enlarged and beautified the church, erected the present stately rectory, and founded societies for the temporal and spiritual welfare of the congregation. By his fellow-priests, no less than by his own parishioners, he was admired and loved. His noble athletic figure, his tender, sympathetic heart, his wit and directness in argument, and his clear intellectual grasp of every subject—these things made him the idol of his flock and the trusted friend and counsellor of the clergy. Although for years a sufferer, he was faithful and diligent in all things to the end. He feared not the grave, but full of confidence, he fixed his eyes on that undying reward towards which he had bent all the energies of his days on earth.

REV. J. O'CONNOR, LOS ANGELOS.

FIDELITY to duty and charity to the poor were the characteristic virtues of Father O'Connor. Shortly before his death, when ill-health forced him to take a vacation, he hadn't a dollar at his disposal. All had been given to the poor. At the conclusion of the funeral service the Rev. P. Cummins, a fellow-student of the deceased priest, delivered a touching discourse in which he dwelt on the truly unselfish character of Father O'Connor. "*Beatius est magis dare quam accipere.*" Father O'Connor was born at Ballylogord, Co. Kerry, forty-two years ago.

VERY REV. DEAN O'BRIEN, BOLTON, ENGLAND.

FOR the past twenty years Dean O'Brien was the Rector of St. Marie's, Bolton. Here, in the busiest manufacturing town in Great Britain, he laboured energetically for the interests of the Church. He neglected none of the concerns of his people, and by preaching and advice, and above all by his example, he constantly allured them to higher thoughts and aims. His life may have been marked by no striking incidents, but it was an ordinary life led extraordinarily well. Fidelity to duty was his leading characteristic and as member of the public School Board, for the past seventeen years, he endeavoured with the zeal of a good citizen to promote the welfare of the city. He was born sixty years ago in Clonmel, and after a classical and scientific education at Mount Melleray, passed to All Hallows.

FATHER LONG, PERTH.

ONLY four years have elapsed since Father Long's ordination. His early death will be a shock to those who know him; but as his health had been for some time unsatisfactory, he may have well rejoiced at an invitation to a better and a brighter world. "*Beati mortui qui in Domino moriuntur.*"

FATHER HAYES, SYDNEY.

WE regret we have not the details of the ministry of Father Hayes. But we know that for years he has been a faithful priest in Sydney, and we sincerely wish him eternal rest from his labours.

A BLACK ROBE.

THE REV. C. O'CONNOR was for many years after his arrival in San Francisco in 1870 secretary to Archbishop Allemany. Afterwards he acted as assistant in several of the city churches, and finally became Pastor of Ukiah. His mission was poor and scattered, and included the Indian settlement at Hopland. He was a true friend of the Catholic Indians. He annually supplied them with clothes and provisions, and laboured unceasingly for their spiritual improvement. In return they were devoted to their great "Black Robe;" they desired to please and obey him in everything, and they are now the most peaceful and exemplary of their race in the country.

To the sorrowing crowds who thronged the cathedral on the occasion of the obsequies, Archbishop O'Riordan delivered a touching address. We can give only a brief extract. "It is to us all a consolation to look back on the twenty-five years which our friend spent in the ministry. In this archdiocese he served well and faithfully in poor and difficult missions, and never did a word or murmur of complaint fall from his lips. He was satisfied to serve his Master in humility, and he passed away rich in works and virtues but poor in worldly possessions. In the responsible position of secretary to my predecessor he gave eminent satisfaction to all the priests. He was gentle in character, affable to the people, charitable and kind-hearted. We should remember him in our prayers, for a priest's life is lonely; he is cut off from sympathy, and is sometimes too readily forgotten."

VERY REV. DEAN BYRNE, BURY, LANCASHIRE.

DEAN BYRNE was a native of Bagnalstown, County Carlow, where he was born in 1833. He studied at All Hallows College. He had held the pastorate of St. Gregory's, Farnworth, and occasionally officiated at St. Patrick's Church, Bolton, during the illness of the Rev. T. Macdermott Roe. For many years Dean Byrne was rector of Ribchester, from which place he came to Bury in 1880, to succeed the late Rev. Canon Boardman as rector of St. Marie's. At that time Elton was within his parish, but after he had laboured in the town for about six years, the mission in Elton was established, and under the late Father Pozzi's ministrations it grew until a parish was formed, and an iron church erected. Up to that time Dean Byrne had acted as chaplain to the Wellington barracks. After the erection of the Guardian Angels' Church, the Catholic soldiers at the barracks began to attend that church, and the chaplaincy was transferred to Father Pozzi. About twelve months ago, upon the death of Dean Moriarty, of Rochdale, Father Byrne was appointed Dean of Bury.

During his eighteen years' connection with St. Marie's church the Dean laboured incessantly, with much self-denying effort, for the welfare of his parish and flock. He established the Third Order of St. Francis, the Apostleship of Prayer, the Society of the Children of Mary, and the Society of St. Vincent de Paul. For many years he was an ardent advocate of temperance.

and he rendered valuable aid at some of the public meetings held in Bury and elsewhere. He was an eloquent preacher and a very effective platform speaker. He counted no labour too heavy in the service of the Church; and his cordial co-operation could always be reckoned upon in matters affecting the advancement of the people, and not the least in the cause of temperance reform.

REV. M. MURPHY, PITTSBURG, U.S.A.

FATHER M. MURPHY, one of the best-known priests in Western Pennsylvania, died December 18th, 1898, at St. Francis Hospital, in Pittsburg. He had been in failing health for about four years. Three years ago he entered St. Francis' Hospital, and had been an inmate of that institution since. Father Murphy was born in Ireland sixty-four years ago. He spent his early manhood in that country, and entered the Church there. After coming to America he was connected with different prominent churches. At one time he was president of St. Francis' College, at Loretto. He also held a charge in Huntingdon and several other cities. Until a few years ago he was in charge of St. Paul's Orphan Asylum in Pittsburg. He remained here until compelled by ill-health to relinquish his active duties.

REV. JOHN O'REILLY, MAITLAND, AUSTRALIA.

THE REV. J. O'REILLY, Maitland, was a native of Carrigallen, County Leitrim, Ireland. He read his classics under the Rev. Father Duffy, St. Mary's Seminary, Moyne, and his rhetoric at St. Mel's College, Longford. He then entered All Hallows Missionary College, where he read a distinguished course in philosophy and theology, and was elevated to the priesthood for the diocese of Maitland on the 19th June, 1887. Soon after arriving at Maitland he was appointed as assistant to the parish of Braxton, where his zeal, combined with his frank and genial disposition, made him deservedly popular in the town and district. The delicate state of his health unfitting him for the heavy work of his parish, he was obliged to take a holiday. Some time after he was appointed to the teaching staff of the Sacred Heart College, West Maitland, as an associate of the Rev. Father Vincent Dwyer, now Coadjutor Bishop of the Diocese. About four years ago he was appointed to Murnurundi, where, notwithstanding the delicate state of his health, he worked zealously and succeeded in paying off a debt of nearly £1000.

REV. JOHN DAILEY, DAVENPORT, U.S.A.

REV. FATHER DAILEY was born in County Longford, thirty years ago. He read his theological course at All Hallows in Ireland, and was ordained in 1893. He came to America and accepted his first charge, as chaplain at Mount Carmel, in December, 1893. He officiated there for four years, and in the fall of 1897, on the advice and at the solicitation of friends, relinquished his post and went to Colorado to recuperate his health. He did not get the benefit he expected in Colorado and soon left for Arizona and New Mexico, where he stayed nearly two years. His death occurred Friday, April 7th, 1899, and it was his own request to be brought to Mount Carmel for burial.

Father Dailey was an unassuming man. He was very sincere and zealous in his religious duties, and possessed of rare ability. He was especially well versed in rubrics, and was a good theologian. He was deeply interested in his mission,

and was a constant, continuous student, taking advantage of every opportunity to improve himself in the life to which he was consecrated. The superiors of Mount Carmel expressed themselves in high praise of him. His mission there was one of much importance. Thousands of novices are there trained in religion and prepared for their life's missions, and a heavy responsibility rests on their spiritual adviser. The superiors recognising this, say that the young priest was equal to all occasions; that his wisdom, prudence, and wholesome advice would reflect credit and do honour to a man of long years of experience in the training and guiding of those young novices who are to become the teachers of the Catholic youth of the country.

At the conclusion of the funeral service, the Rev. Father M'Carthy paid a touching and appropriate tribute to the noble character of his deceased friend. He dwelt upon Father Dailey's devotion to the Church, his scrupulous observance of every ecclesiastical rule and ceremony, and his keen appreciation of what the Catholic religion may accomplish in the States.

VERY REV. DEAN WOODS, HOBART, TASMANIA.

DEAN WOODS was born in County Cavan, Ireland, in the year 1822, and evincing from early years a desire to consecrate himself to the service of God in the Sacred ministry, was sent after his preliminary studies to the Missionary College of All Hallows, which had been established only a few years previously by the saintly Father Hand. Here he prosecuted studies in philosophy and theology. He was ordained in 1851, and, preferring to labour in the interests of religion on foreign shores, set sail for Hobart, on the 31st October, in the same year. He was soon after appointed by the late venerated Bishop Wilson, assistant priest at St. Joseph's Church, Hobart, and, excepting short sojourns at Ross, as chaplain to the Female Penitentiary, and at Launceston as "locum tenens" for Dean Butler, he remained in connection with St. Joseph's throughout his whole career in Tasmania. His work in the early years of his residence was very arduous, comprising, as it did, many visits to the General Hospital, St. Mary's Female Hospital, the Cascade Female Penitentiary, and the emigrant ships that arrived from time to time in the waters of the Derwent.

His long career in Hobart, extending over a quarter-of-a-century, was marked by an unobtrusive and earnest attention to duty. He was punctual and dignified in the performance of his sacred offices, and in private he was a wise counsellor and friend. Not only the Catholic congregation of Hobart, but persons of all creeds and classes held the Dean in the highest esteem and respect.

VERY REV. FATHER BYRNE, VICTORIA, AUSTRALIA.

HE was born in County Clare, Ireland, and was ordained thirty-two years ago at All Hallows College. He went out to Victoria immediately, and was stationed in various parts of the colony at different times. He was for nine years in the Gippsland district, where he had charge of a very large parish, and where his clerical duties involved great physical labour. During his residence at Williamstown Father Byrne displayed great energy, being responsible for the erection of two churches in outlying parts of his parish. He was one of the veteran priests of the colony. One of his last undertakings was the completion of a handsome brick church at Werribee, at a cost of £1200.

VERY REV. DEAN MACKEN, ALTON, U.S.A.

THE Very Rev. Dean Macken, Pastor of St. Patrick's Church, Decatur, Ill., died last year (1898) at the comparatively early age of fifty-two. He had been ill for a year with rheumatism, which was brought on by a sick "call" on a very rainy and stormy night. He read a distinguished course at All Hallows, and always kept at the head of his class.

FATHER JOHN VEALE, TENNESSE.

FATHER VEALE's unexpected death will be a great blow to the Church in Memphis. He was one of the most beloved men in that city. He was a friend to everyone, but he had given his chiefest care to the young. The children loved him; the young men and women who had grown up under his guidance came in numbers to weep over his grave, and as the immense funeral procession passed through the streets, the long line of mournful children bearing flowers to the cemetery was a touching and significant feature. The Very Rev. Father Gleeson, Vicar-General of Woodville, preached a very eloquent and pathetic panegyric.

REV. ANDREW JORDAN.—Many of Father Jordan's college companions will be shocked to hear of the quick termination of a life which held out such promise of ability and usefulness. To those who saw him leaving All Hallows in September, '97, it would never occur that in little more than a year he would have ended his career, and that, after all his preparations he would never exercise the functions of a missionary priest.

A native of St. John's, Newfoundland, he received his early education at St. Bonaventure's College in that town. In 1892 he was sent by his bishop, the late Dr. Power, to All Hallows to study for the priesthood, and there he won the esteem both of his superiors and his fellow-students. From the first he held a high position in his class, and not only did he pay attention to what might be called the essentials of a priest's education, but he strove earnestly to improve himself in every way, that he might be more fitted for his sacred calling. This wish to improve himself moved him to ask permission to spend one year in Rome to perfect himself in his ecclesiastical studies. At the end of his third year's theology his desire was granted by the Right Rev. Dr. Howley, and, having received deaconship in All Hallows, he left for the Canadian College, Rome, and was ordained in the Church of St. John Lateran the following Easter Saturday. By this time the disease which was to carry him off had definitely showed itself, and this determined him to leave Rome as soon as possible. On his way to Ireland he visited Lourdes, and spent some time there praying to the Mother of God in the hope of his cure. But such was not God's will, and the Mother of God had a better gift in store for him. When he came to his Alma Mater those who saw him there knew that his days were numbered; but he himself hoped that his native air would work a favourable change in his condition. In this hope he was disappointed. He lived with his uncle, Monsignor Walsh, at Brigus until a short time before his end, but when he knew that death was near he removed to his own home in Gower-street, St. John's. There, in recollection and prayer, he prepared for the last struggle, and, attended by his friend Father White, he lingered, full of patience and resignation, until the 15th of January, when, fortified by the Sacraments of the Church, he gave his soul to God. His funeral took place from the Cathedral, where a solemn Office and High Mass were celebrated. There were present, the Bishops of St. John's and Harbor Grace, the clergy of the surrounding district, the Catholic societies of the town, and a large

congregation. On all sides great sympathy was felt for his parents, who, after long years of patient waiting saw their son in his priestly vestments only when he was prepared for burial. Dr. Howley, who was deeply moved, spoke in praise of the deceased, and added some words of consolation to the parents, from which the following is a short extract:—

"To his heartsick parents and family our hearts go out in deep and unspeakable compassion. They hoped to see him work out a long and fruitful career among the faithful of his native home, and looked upon him as the light and prop of their declining years; but it was not to be so. He never had the consolation of administering the Sacraments to the dying, or shriving the soul of the sinner. But there is still much to praise and thank God for. Those hands of his, on which the sacred oil of Unction is yet scarcely dry, have held in their embrace the living Body of his Saviour. That tongue has pronounced the awful words of Consecration, and those lips, now cold in death, have been em-purpled with the chalice of His Precious Blood. By faith in the communion of Saints, we believe that he will look down upon us still, especially on those young priests, the companions of his student days, who counted on working side by side with him under the sweet yoke of the Master, for many years. Bear him forth then; lay him beneath the consecrated sod, beside those noble pioneer-priests who lie tranquil, after their labours, in Belvidere. And may he rest in peace until the trumpet-sound shall call him to his judgment."

We join with his bishop in hoping that God will take the good-will for the deed, and in His mercy reward him for the preparation he made for the sacred ministry.

REV. JOHN O'REILLY.—Father O'Reilly's priestly career was a brief one. He was ordained three years ago, and appointed to Chorley under Dean Barry. In the course of a twelvemonth he contracted consumption, and since then his life had been frail and lingering. Death came last August, and found him ready and willing to go. The people were sorry for their beloved curate, and came in large numbers to the obsequies to attest their feelings. Father O'Reilly began his course at All Hallows, and finished it at Upholland, Liverpool.

MR. JOHN HOLBROOK.—In the month of March last year, the Church lost a most promising student in Mr. Holbrook. He had reached the very eve of ordination, when his health failed. After leaving All Hallows he went to Genoa. In the ecclesiastical college there his rare talent brought him to the front. He took out the degrees of B.D., B.C.L., S.T.L., and had he been able to continue at his studies a few months longer he would have entitled himself to the additional letters of D.D. We cannot but deeply regret his early call from our midst, for we had fondly hoped to see him as an amiable and gifted priest, doing noble work in Cape Colony in Dr. M'Sherry's Diocese. May his gentle soul rest in peace!

SOLEMN REQUIEM MASS AT BROSNA FOR AN ALL HALLOWS STUDENT.—On Saturday, 15th July, a Solemn Requiem Mass was celebrated at Brosna for the repose of the soul of Mr. Patrick O'Connor, late student of All Hallows College, Dublin. Mr. O'Connor received his classical education at St. Michael's College, Listowel, and after a brief but successful course of study, competed at the entrance examination for All Hallows Missionary College, at which he secured an honourable place in the logic class. During his short time in the college his genuine piety and affable disposition endeared him to his fellow-students who came on Saturday from far and near to pay him a last tribute of esteem and affection. The large congregation

that attended the Mass showed that not only amongst his fellow-students was the memory of his many amiable qualities cherished, but also amongst the good people of the parish in which his early years were spent. The celebrant of the Mass was the Rev. George O'Callaghan, C.C., Brosna; Rev. Maurice Lane, C.C., Abbeyfeale, deacon; Rev. John Sheehy, Duagh, sub-deacon; Mr. Thomas Horgan, Listowel, master of ceremonies. The chanters on the occasion were: Mr. Patrick Sheehy, Listowel; Mr. Patrick Sears, Dingle. The select choir consisted of Mr. T. S. Moriarty, Listowel; Rev. Michael Collins, Farranfore; Mr. Charles O'Mahony, Tralee; Mr. M. O'Kelly, Tralee. Amongst those in the choir were: Rev. John O'Brien, Listowel; Rev. B. Cantillon, Ballybunion; Mr. M. J. O'Sullivan, Listowel; Mr. D. Byrne, Listowel; Mr. Thomas Power, Ballyduff; Mr. Richard Woulfe, Ballybunion; Mr. Michael Sheehan, Lixnaw; Mr. James O'Connor, Ardee; Mr. Timothy Collins, Currans; Mr. Jeremiah O'Sullivan, Killarney; Mr. M. Reidy, Ballymacelligot; Mr. Timothy O'Sullivan, Adrigold; Mr. Jeremiah Riordan, Fries; Mr. Thomas Molyneux, Listowel; Mr. Edward Walsh, Listowel; Mr. W. O'Shaughnessy, Brosna; Mr. M. Boyle, Ballybunion, etc. All pertaining to the celebration of the Holy Mass was carried out with the greatest accuracy. The singing of the select choir, under the leadership of Mr. P. Sheehy and Mr. P. Sears, was very much admired. The whole ceremony was very creditable to the several gentlemen engaged, and was a tender tribute of love to the memory of him who has departed to a more beautiful and happy home.

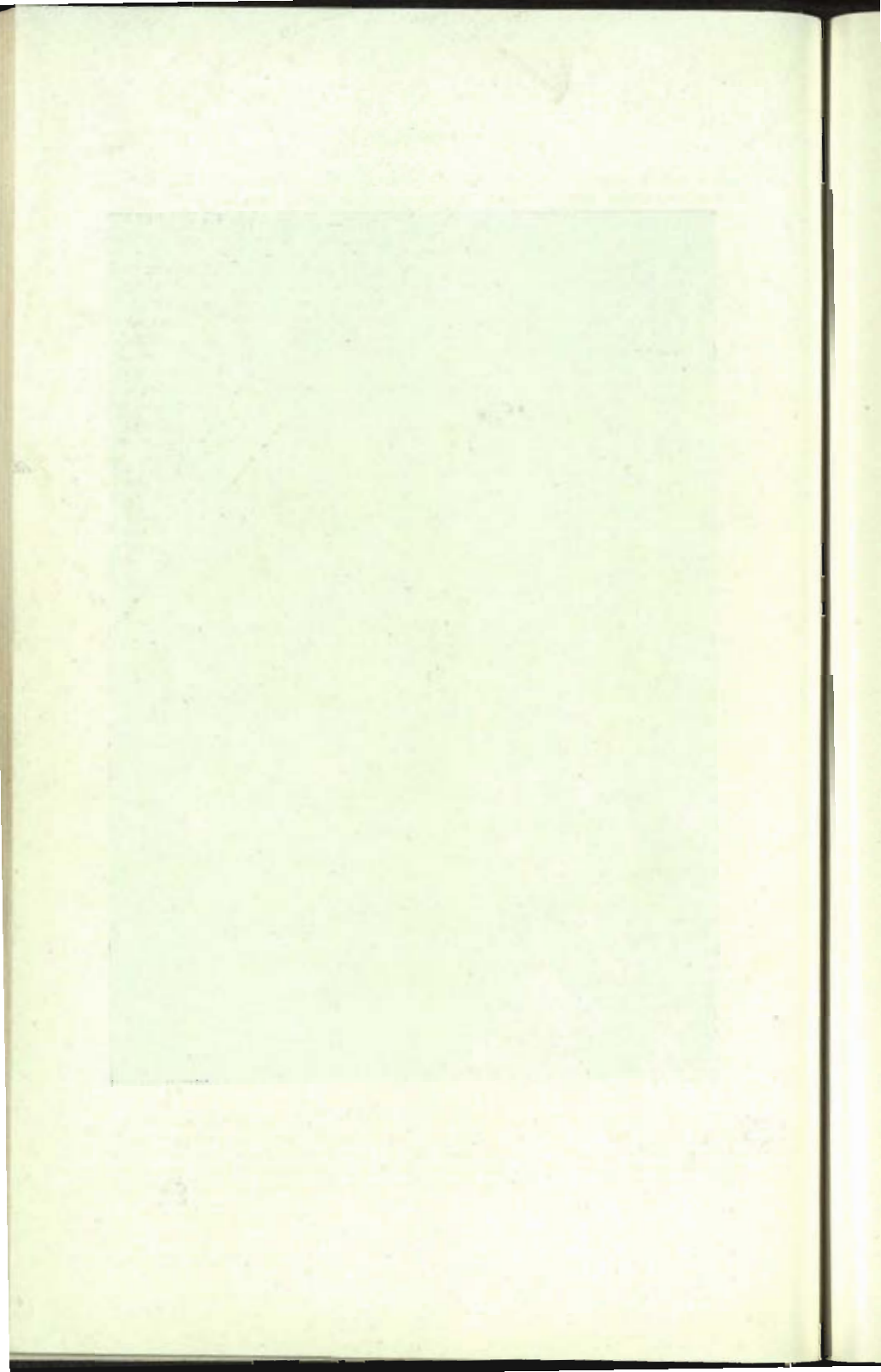
MR. JOHN FITZGERALD, TARBERT.—Mr. Fitzgerald contracted a cold during the vacation of 1898. It settled on his lungs and gradually wore him away. Nevertheless his death, at the beginning of the new year, came as a shock to the priests and students. He was greatly liked by all. He was an excellent student. His piety was solid, his intellectual gifts of a high order, and his disposition very amiable. Had his life been spared he would have done splendid service in the vineyard of the Lord.

REV. JAMES FLOOD.—The Rev. James Flood was ordained in 1875, on the completion of his course in St. Sulpice. He had been sent from All Hallows to the great Parisian seminary to acquire a mastery of the French language. While there he was recognised by the professors and the students as a man of great mental gifts. We have the testimony to this effect of the Very Rev. Father Hogan, formerly of St. Sulpice. "He was," says Father Hogan, "one of the brightest men who ever passed through our College. He was a learned theologian and had few peers in the command of language, but was of so retiring a disposition that few knew of his brilliant attainments." On his arrival in San Francisco he became secretary to Archbishop Allemany. Afterwards he was appointed to parochial work, and finally became Rector of Sacred Heart parish. His people adored him. They regarded him as an intimate friend. Even non-Catholics held him in the highest esteem. His early death from typhoid fever came as a shock to all who knew him. He was only 48 years of age, having been born in the County Meath in the year 1850.

THE LATE REV. DENIS MURPHY, OF CORK.—On Monday, the 17th July, the students of All Hallows College, Dublin, met at St. Finbarr's Church, Dunbar-street, to chant Solemn Requiem Office and High Mass for the repose of the soul of their late fellow-student, the Rev. Denis Murphy, of Cork City.



AN ORDINATION.



The Office began at 10.45, and was followed by Requiem Mass and Absolution of the Catafalque. The revered pastor of the South Parish, the Right Rev. Mgr. Maguire, with considerable personal inconvenience, kindly presided at the function. It was an imposing sight to see upwards of thirty students, together with the clergy who so kindly attended, vested in full choral dress, enter the spacious Sanctuary in processional order, and take their places in the Choir. When all had entered and taken their places the chanters—the Rev. Thomas Sullivan and Mr. T. McGuckin, began the Office by intoning the "Regem cui omnia vivunt." The sad, but beautiful music of the Requiem Office, combining, as it does, hope for the eternal rest of the beloved departed, with deep sorrow that he is no longer with us, moves the soul of the listener to its very depths. So it was in this case. We realized that our dear brother was lost to us, but the note of hope running through all the music, made us look aloft to that heavenly home where parting is no more. Considering the difficulties which Gregorian music presents, and the fact that there was no organ accompaniment (which is forbidden on such occasions), the rendering of the chant must be deemed very creditable. A special word of praise is due to the chanters—Rev. T. Sullivan and Mr. T. McGuckin—for the able manner in which they led the choir. The "Benedictus" at the end of the Lauds was rendered in four-part harmony, and produced a pleasing effect. When the Office had concluded, Solemn Requiem Mass was sung. The celebrant of the Mass was the Rev. J. J. O'Leary. All Hallows; Rev. Thomas Barry, deacon; Rev. Michael Forde, All Hallows, sub-deacon; and the Rev. John P. O'Connell, All Hallows, Master of Ceremonies. What has been already said about the music of the Office might be repeated here about the music of the Mass. The ceremonies of the Mass were executed in a most harmonious and graceful fashion, and by the attention to details which was shown, were brought very near perfection. After the Mass the celebrant and his ministers left the Sanctuary, and proceeded to the impressive ceremony of the Absolution of the Catafalque. This being completed, the sacred ministers and their attendants returned to the Sanctuary. All then left the Choir in the same manner they had entered.

The clergy present were—The Right Rev. Mgr. Maguire, P.P.; Rev. H. Reed, C.C., St. Finbarr's; Rev. T. Barrett, C.C., St. Finbarr's; Rev. Thomas A. Murray, Chaplain Reparatrice Convent; Rev. John Murray, C.C., Skibbereen (cousin of deceased); Rev. James Hurley, Killeagh; Rev. E. Looney, St. Paul's Seminary, St. Paul, Minn., U.S.A.; Rev. Thomas Murphy, C.C., Hull.

The students present were—From All Hallows—Rev. J. J. O'Leary, Rev. James O'Mahony, Rev. J. J. O'Connell, Rev. T. Barry, Rev. J. Gowen, Rev. Thomas Sullivan, Rev. J. Crowley, Rev. Michael Forde, Rev. J. O'Connell, Rev. T. Kelleher, Rev. Daniel Aherne; Messrs. T. McGuckin, T. O'Driscoll, B. Crowley, T. O'Herlihy, H. Wrad, Timothy O'Sullivan, Wm. Murphy, Nicholas Murphy, D. O'Sullivan, J. Holland, J. Meany.

From Maynooth were present—Rev. Thomas Donovan, and Messrs. Timothy Nunan and David Barry.

From Oscott College, Birmingham, were present—Rev. Matthew Twomey, and Messrs. D. Mescall and J. J. O'Neill.

Also present—Mr. P. S. Looney, Cork.

This very large attendance of clergy and students shows how loved the young ecclesiastic was for whose eternal repose the Solemn Requiem Office and Mass were offered up on Monday. Many of those reverend gentlemen had travelled long and tiresome journeys to be present. Many others found it impossible to come, but were present in good-will, and we may be sure that though absent from the solemn function of Monday, they did not forget to pour forth fervent prayers for the repose of their dear departed brother and friend. The large lay congregation, too, present in the spacious church is another, perhaps, more striking testimony of the regard and esteem in which the deceased student was held in his native city and elsewhere. Many present were his relatives and friends, many old school-fellows and playmates, all sin-

cere mourners for a genial, kindly, and saintly young ecclesiastic. The Rev. Denis Murphy, for whose eternal repose the Office and Mass were offered, was born in Cork, in 1876. A member of a most respectable family, the son of devout Catholic parents, he at an early age manifested a most decided vocation for the priesthood. Having acquired the rudiments of education under the charge of the Presentation Brothers, he passed to their famous school, the North Monastery, where they discovered that in young Denis Murphy they had a pupil of no ordinary ability. He passed rapidly from class to class, till, at the tender age of twelve years, under Rev. Brother Healy, he competed in Junior Grade Intermediate, and passed with honours. The next and succeeding years, under Rev. Brothers Walker and Hennessy, he simply did wonders at the examinations, capturing book prizes, composition prizes, money prizes, and exhibitions. To show how successful his school career was we need only say that in Junior, Middle, and Senior Grades he captured exhibitions, obtaining very high marks in all subjects, in some cases full marks. Notwithstanding this most distinguished success he was ever humble, ever unassuming, ever fearful of even well-meant praise. Few boys have had such a brilliant course, even in that school of clever boys—the North Monastery—and of all that have passed through it none could be less assuming, none humbler than Denis Murphy. His school-fellows loved and respected him for his genial disposition, his great ability, and, above all, for his holiness. All without exception looked upon him as called to be a minister of Christ. In 1893 he competed at the entrance examination for admission to All Hallows, and carried off first place in a most severe and searching examination. He immediately began the study of mental and moral philosophy, and at the end of the year, as the college phrase has it, “he led his class,” that is, obtained first place in his class at the examinations. He continued “to lead” his classes all through his course. His success at theology in all its branches was most marked. Had God spared him, and had All Hallows the necessary faculties for conferring degrees in sacred science he would, undoubtedly, have been able to write many after his name. Ability is a good thing, but piety is better, and the deceased student possessed the latter, as well as the former, in no ordinary degree. In all his studies his motive was the greater glory of God. For God he worked, and not for human applause; hence his marked disrelish for ostentation of any kind, and his almost horror for even sincere praise. On the feast of Corpus Christi, 1898, having previously received the other orders, he was ordained a deacon. On November 23rd of the same year, whilst still in his first fervour, God called him to Himself. He had fought the good fight, and passed to his crown. If the cup of cold water given for God’s sake shall not go without its reward, how great shall be the reward of him, who, the morning he stood at the altar of God to receive Holy Orders, had most solemnly devoted his young life to the Divine service. He had intended to leave home, country, and all to spend his life in God’s service in far-distant Australia. The dearest ties were to be severed, and all for God. Will the good God forget to reward him? We know that He will not. Rev. Denis Murphy died last November. Had he lived he would now be a priest, but God loved him, and called him to Himself. His death proved how dearly his fellow-students loved him. Deeply and bitterly did they mourn the loss. As a small mark of esteem they have erected over his grave in St. Joseph’s Cemetery, Cork, a Celtic cross. There, on the banks of the river he loved so well, he sleeps, in the hope of a glorious resurrection. Requiescat in pace.

The Directors of the College are very anxious to obtain early notice of any death which may take place among the six hundred “alumni” Priests now actively engaged throughout the English-speaking world and South America. As soon as intelligence reaches the College, the prayers of the Students and of the Priests and the two Community Masses will be offered up for the repose of the departed soul.

All Hallows College, Dublin.

PROSPECTUS.

THE Entrance Examination will begin each year on the *First Tuesday in September*.

The Examinations commence at 9 o'clock a.m.

Candidates are required to present themselves in the College the day before the Examination.

All Hallows College was founded *exclusively* for the education of Students for Foreign Missions; no Students can be educated in it for a Home Mission. Each Candidate must present a letter of recommendation from his Parish Priest, and from the President of the College in which he has studied. He is further required to present a Certificate of Baptism.

PAYMENT OF PENSION.

By an arrangement with the Bishops in charge of the Foreign Missions, the yearly Pension is £10. Students in Rhetoric are required to pay £25 a-year. These Pensions are payable at the beginning of each Academic half-year, viz.: the first week of September, and the first week of February. A charge of thirty shillings is made for washing.

At entrance each Student pays £1 towards a Fund for Medical advice.

Clothes, Books, Medicine, Blankets, or Bed-Linen are not supplied.

Immediately after Entrance, each Student will supply himself with Ecclesiastical Dress, Cassock, Cotta, Biretta, &c. He will also supply himself with a Bible, Diurnal, All Hallows Manual, and the Books required for Class and the Services of the Church.

Programme of Entrance Examinations.

FOR ADMISSION TO FIRST YEAR'S PHILOSOPHY.

ORAL EXAMINATION.

Candidates for First Year's Philosophy may present either the Course prescribed from year to year by the Board of Intermediate Education in the Senior Grade in Latin, Greek, and Mathematics; or that

prescribed in the Programme of the Royal University for Matriculation with Honours or the matter set forth in the following Programme :—

LATIN AND GREEK.—Candidates are liable to examination in two Latin and two Greek authors, one prose and one poetical, in each language, all selected by the candidate himself from the following :—

Latin.—Tacitus, any two books of the *Annals*; Livy, any two books; Cicero, any three Orations; Sallust, *Catiline* or *Jugurtha*; Horace, *Art of Poetry*, and any book of the *Odes*; or any two books of the *Epistles*; Virgil, any two books of the *Georgics*.

Greek.—The Acts of the Apostles or the Gospel of St. John, with a book of Xenophon; Demosthenes, 1st, 2nd, and 3rd *Philippics*, or half *Oration on the Crown*; Homer, any two books; Euripides, *Hecuba* or *Alcester*.

MATHEMATICS.—Euclid, Books 1, 2, 3, 4, and 6; Algebra, to the end of Quadratic Equations.

CHRISTIAN DOCTRINE — Catechism.

WRITTEN EXAMINATION.

Latin Grammar.

Latin Composition.

Greek Grammar.

Greek Composition.

English Grammar.

English Composition.

The Authors in English Poetry prescribed by the Board of Intermediate Education for Ireland for Senior Grade.

GEOGRAPHY.—The Geography of Europe and the British Colonies.

HISTORY.—Outlines of the History of England and Ireland from the year 1377 to 1688.

Euclid, Books 1, 2, 3, 4, 6.

Algebra to the end of Quadratics.

Arithmetic.

N.B.—Some of the Candidates who fail to secure First Year's Philosophy and who obtain high marks in the different subjects for examination, will be admitted into the Rhetoric Class.

FOR ADMISSION TO SECOND YEAR'S PHILOSOPHY.

Candidates are required to write a Latin Composition and an English Essay.

ORAL EXAMINATION.

Candidates are examined in the College Course of First Year's Philosophy, viz. :—

LOGIC AND METAPHYSICS.

De Logica.

Pars Dialectica and Pars Critica.

De Ontologia.

De Cosmologia.

De Psychologia.

MATHEMATICS AND NATURAL PHILOSOPHY.

Algebra, Geometry, Plane Trigonometry, Mechanics.

FOR ADMISSION TO FIRST YEARS THEOLOGY.

" " In addition to a Latin and English Essay, Candidates will be examined in the following subjects :—

- I. Logic, Metaphysics, and Ethics (the matter contained in Zigliara's *Summa Philosophica*).
- II. Algebra, Geometry, and Plane Trigonometry.
- III. Natural Philosophy (the matter contained in Ganot's *Physics*).
- IV. Astronomy.

*Papers set at the Entrance Examinations in preceding years may be had by application to the College.

J. M. J. U.

All Hallows College, Dublin.

UNDER THE PATRONAGE OF

HIS GRACE THE MOST REV. WILLIAM J. WALSH, D.D.

Archbishop of Dublin and Primate of Ireland.

Trustees of the College Funds.

His Eminence the Most Rev. Michael Cardinal Logue, D.D., Archbishop of Armagh, and Primate of All Ireland.

His Grace the Most Rev. William J. Walsh, Archbishop of Dublin, and Primate of Ireland.

His Grace the Most Rev. Thomas W. Croke, Archbishop of Cashel.

His Grace the Most Rev. John McEvilly, Archbishop of Tuam.

The Very Rev. Thomas Morrissey, Visitor of the Congregation of the Mission, Ireland.

The Very Rev. James Moore, C.M.

COLLEGE OFFICIALS.

President.

Very Rev. James Moore, C.M.

Vice-President.

Rev. Thomas O'Donnell, C.M.

Deans.

Senior House—Rev. Michael P. Brosnahan, C.M.

Junior House—Rev. Joseph Sheehy, C.M.

Bursar.

Rev. Michael Gorman, C.M.

Professors.

DOGMATIC THEOLOGY.

First Class.

Very Rev. Timothy J. O'Mahony, D.D., D.C.L.

Second Class.

Rev. Patrick O'Riordan.

MORAL THEOLOGY.

First Class.

Very Rev. William Fortune, D.D.

Second Class.

Rev. Thomas O'Donnell, C.M.

SACRED SCRIPTURE AND BIBLICAL HISTORY

Rev. Michael P. Brosnahan, C.M.

CANON LAW.

Rev. Michael O'Farrell, C.M.

ECCLESIASTICAL HISTORY.

Rev. Michael O'Farrell, C.M.

SACRED ELOQUENCE.

First Class.

Rev. M. P. Brosnahan, C.M.

Second Class.

Rev. J. S. Sheehy, C.M.

NATURAL PHILOSOPHY.

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

LOGIC, METAPHYSICS, and ETHICS.

First Class.

Rev. James Furlong, C.M.

Second Class

Rev. Michael J. O'Farrell.

LATIN.

Rev. Patrick O'Riordan.

GREEK.

Very Rev. J. Moore, C.M.

ENGLISH LANGUAGE AND LITERATURE

Rev. J. S. Sheehy, C.M.

Rev. T. Donovan, C.M.

FRENCH.

Rev. T. Donovan, C.M.

ITALIAN.

Very Rev. T. J. O'Mahony, D.D., D.C.L.

MATHEMATICS.

First Class.

Rev. J. Furlong, C.M.

Second Class.

Rev. M. O'Farrell, C.M.

RITUAL AND CEREMONIES.

Rev. J. S. Sheehy, C.M., and Rev. T. Donovan, C.M.

ORGANIST AND LECTURER ON MODERN MUSIC.

P. A. Goodman, Esq.

GREGORIAN CHANT.

Rev. T. Donovan, C.M.

LECTURER ON ELOCUTION.

M^r Hardy Flint, Esq.

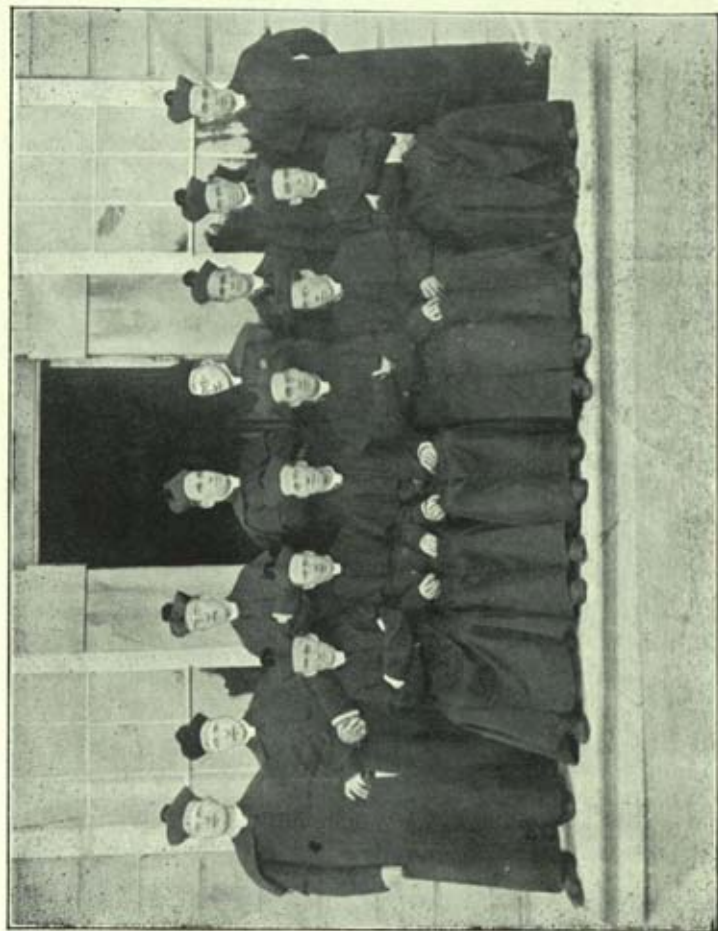
PHYSICIAN.

Dr. McAuley.

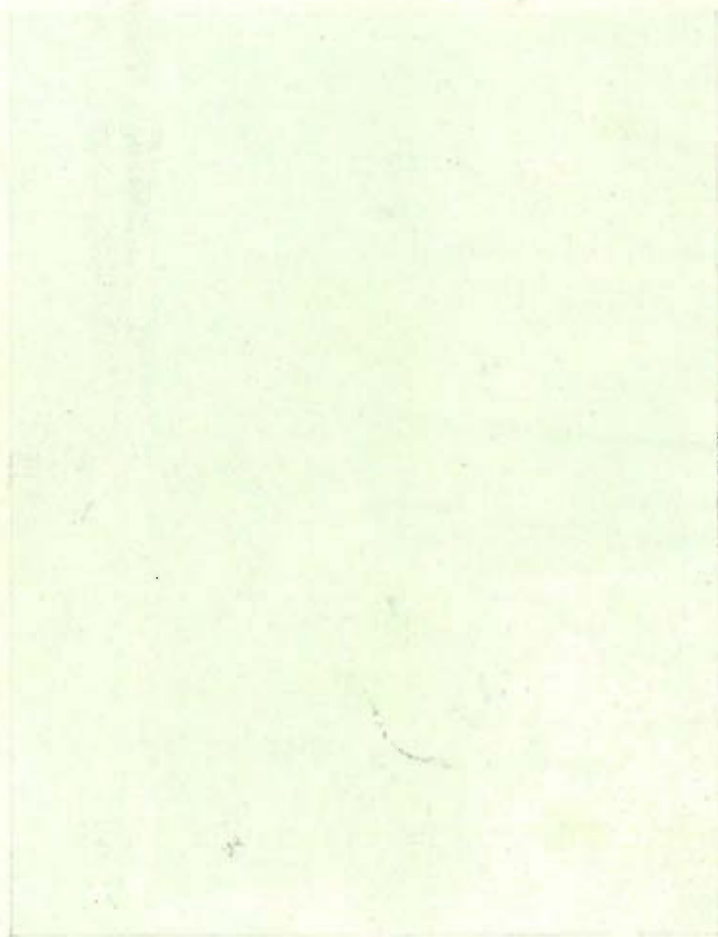
DRILL MASTER.

Mr. Molloy.

Rev. J. McCarthy, Rev. P. Brady, Rev. M. Stapleton, Rev. P. D. Hennessy, Rev. E. McGrick, Rev. M. Fitzpatrick, Rev. T. Wood, Rev. J. Corcoran.



Rev. E. Roche, Rev. W. Roche, Rev. T. Murphy, Rev. J. O'Reilly, Rev. C. Tevlin, Rev. M. Byrne,
A GROUP OF YOUNG PRIESTS, 1897.



J. M. J. V.

STUDENTS, 1899-1900.

PREFECTS.

Senior House.

Rev. John Ellis.

Rev. James Kiely.

Junior House.

Rev. James Hogan

Rev. Thomas Barry.

SACRISTAN.

Rev. John J. O'Connell, Jr.

PREFECT OF CEREMONIES.

Rev. Thomas Barry.

PREFECT OF LIBRARY.

Rev. John J. O'Connell (Sr).

INFIRMARIAN.

Thomas Crowley.

CLASSES.

THEOLOGY.

FOURTH YEAR.—16.

Messrs. Sullivan, Thomas, Halifax
 Ellis, John, Sacramento
 Kiely, James, Perth
 O'Connell, John Joseph, Salford
 Hackett, John, Pittsburg
 Rohan, John, Sydney
 Hogan, James, Duluth
 O'Connor, David, Middlesborough
 Mulligan, Peter, Goulburn

Messrs. Sheehan, Michael, Salt Lake
 City
 O'Brien, John, Concordia
 Daly, Richard, Concordia
 Barry, Thomas, Sydney
 Brassil, Martin, Westminster
 Gowen, John, Brisbane
 Heir, Thomas, Wellington

THEOLOGY.

THIRD YEAR.—18.

Messrs. Considine, John P., Sydney
 Bradley, Michael, Dubuque
 Gilmartin, James, Sacramento
 O'Dwyer, John, Duluth
 Crowley, Thomas, Perth
 Bohan, William, Galloway
 Lynch, John, Dubuque
 Cahill, William F., Goulburn
 O'Connell, John P., Melbourne

Messrs. Horgan, Thomas, Dubuque
 Forde, Michael, Maitland
 White, Michael, Kansas City
 Hayes, Thomas, Galloway
 Moriarty, Thomas, Omaha
 Aherne, Daniel, Maitland
 O'Connell, John J., Brisbane
 Kelleher, Timothy, Brisbane
 Carey, Michael, Galloway

THEOLOGY.

SECOND YEAR.—23.

Messrs. Cronin, David, Lincoln
 O'Sullivan, John, Kansas City
 M'Guckin, Timothy, Sydney
 O'Brien, Thomas, Chicago
 Ryan, Edward, Ballarat
 Crowley, Cornelius, Adelaide
 O'Driscoll, Timothy, Omaha
 Crossan, John, Alton
 Blake, James, Adelaide
 Sheehy, Patrick, Sydney
 Norris, Thomas, Dubuque

Messrs. Byrne, Daniel, Sydney
 Wolfe, Richard, Sydney
 Close, William, Ballarat
 Carney, John, Melbourne
 Kiernan, Patrick, Sydney
 Sheehan, Michael, Adelaide
 Cashmon, Patrick, Ballarat
 Sears, Patrick, Sacramento
 M'Keon, Michael, Lincoln
 Murphy, John, Lincoln
 Myers, John, Grahamstown
 Hayes, Peter, Perth

THEOLOGY.

FIRST YEAR.—25.

Messrs. Cullen, James, Sale
 Ward, Henry, Maitland
 O'Kelly, Michael, Sydney
 Rohan, Matthew, Sandhurst
 O'Brien, William, Chicago
 Walsh, Walter, Melbourne
 Fitzgerald, Thomas
 Conroy, James, Sacramento
 Reilly, Patrick, Wichita
 Sullivan, Timothy, Omaha
 Ward, Thomas, Melbourne
 Synott, John, Maitland
 Wilkins, Joseph, Grahamstown

Messrs. Flynn, Patk., Port Augusta
 O'Farrell, William, Melbourne
 Mulcreavy, Peter, Sandhurst
 Hayes, James, Sale
 Floyd, Hugh
 Monahan, Timothy, Chicago
 Gleeson, Daniel, Galloway
 Ryan, Patrick, Sacramento
 Coggins, Thomas, Ballarat
 Pollock, John, Rockhampton
 Leen, John, Chicago
 Murphy, William, Omaha

PHILOSOPHY.

SECOND YEAR.—36.

Messrs. Rooney, Michael, Sydney
 Hynes, Michael, Sacramento
 Clarke, Owen, Goulbourn
 McGarrity, Peter
 McCormick, James, Sydney
 O'Dowd, Michael, Goulburne
 Gilsenan, James, Richmond
 O'Driscoll, Denis, Kansas City
 Dobson, James, Kingston
 O'Sullivan, Daniel
 Murphy, Nicholas, Charleston
 Meany, James
 O'Donohue, James, Chicago
 Riordan, Jeremiah
 McNulty, Patrick, Sydney
 Haier, Martin
 Hayes, Michael, Melbourne
 Christy, Francis, Perth

Messrs. Griffin, John, Grahamstown
 McCaffery, Francis, Kansas City
 Flanagan, Patrick, Omaha
 Croghan, William, Kingston
 Hannon, Michael
 Quinn, John, Melbourne
 Healy, Patrick
 Ellis, William, Sacramento
 Flynn, Peter
 Traynor, Andrew, Grahamstown
 Devlin, Peter
 Grehan, Michael
 O'Hagan, James
 Costello, Michael
 Walsh, Edmond
 McNamara, James, St. John's
 Mulcahy, Denis
 Murphy, Cornelius, Grahamstown

PHILOSOPHY.**FIRST YEAR—43.**

Messrs. O'Sullivan, Jeremiah, Ballarat

O'Donovan, Jeremiah

O'Grady, John

Leen, Michael

Manning, Patrick

Walsh, Patrick, Sydney

Coady, James, St. John's

Traynor, James, Grahamstown

Cullinane, Denis

Teahan, Eugene

Murphy, Daniel

Molyneux, Thomas

Vaughan, Thomas, Sydney

Delaney, Bernard, Sydney

Courtney, Daniel, Sydney

Lynch, Thomas

O'Connor, Patrick

McNamara, Patrick

Brennan, Edward

O'Connell, Anthony

Owens, John

Messrs. Finnegan, John

Flood, Matthew

Brennan, Joseph, Sydney

Irwin, William, Natchez

M'Sherry, Charles

Sullivan, Timothy

Malone, John

Killeen, Patrick J.

O'Donnell, Joseph

Meara, Patrick

Finan, Michael

Walsh, George

Lyons, James

Monaghan, Thomas

O'Hanlan, Maurice

Dowling, Martin

Casey, Patrick

Gilroy, James

Owens, Eugene

Gibbons, Patrick

Armstrong, William

Conlon, Charles

RHETORIC CLASS.—21.

Messrs. M'Auliffe, Edmond

Kelly, Thomas

Kennedy, John

M'Caul, Charles

Kiernan, Edward

Keeney, Joseph

M'Swiney, Daniel

Donovan, John

M'Swiggan Arthur

Moynihan, Timothy

Fitzgerald, Patrick

Messrs. O'Connor, William

Mulligan, William

Breslin, Hugh

O'Connor, Patrick

Marren, John

Reidy, Michael

Brosnan, Thomas

Hannon, Michael

Bowers, Joseph

Coughlin, John F., Ballarat

SUMMARY OF CLASSES.**THEOLOGY—**

Fourth Year	...	...	16
Third Year	...	...	18
Second Year	...	...	25
First Year	...	...	24

PHILOSOPHY—

Second Year	...	...	36
First Year	...	...	43

RHETORIC ..

...	...	...	79
...	...	...	21

Total Number of Students 183

SODALITIES.

ASSOCIATION OF THE SACRED HEART AND THE APOSTLESHIP OF PRAYER.

Spiritual Director.—Rev. M. P. Brosnahan, C.M.

THE CONFRATERNITY OF THE IMMACULATE CONCEPTION.

Spiritual Director.—Rev. T. O'Donnell, C.M.

ST. FRANCIS XAVIER'S SOCIETY.

Spiritual Director.—Very Rev. J. Moore, C.M.

TOTAL ABSTINENCE SODALITY.

Spiritual Director.—Rev. M. P. Brosnahan, C.M.

All the students of the College are members of the Association of the Sacred Heart, and are enrolled in the three grades of the Apostleship of Prayer.

All the students are members of the Confraternity of the Immaculate Conception. Those of the Senior House are also members of the Society of St. Francis Xavier.



HORARUM ORDO QUO SCHOLAE HABENTUR.

	Feria II.	Feria III.	Feria IV.	Feria V.	Feria VI.	Sabbato
Schola Prima, 9.30—10.30 A.M.	Theol. anni. iii. iv. Theol. Dogm. Theol. anni i. ii. Theol. Moralis	Theol. anni. iii. iv. Theol. Dogm. Theol. anni i. ii. Theol. Moralis	Theol. anni. iii. iv. Theol. Dogm. Theol. anni i. ii. Lingua Anglica	Theol. anni. iii. iv. Theol. Dogm. Theol. anni i. ii. Theol. Moralis	Theol. anni. iii. iv. Theol. Dogm. Theol. anni i. ii. Theol. Moralis	Theol. anni. iii. iv. Theol. Dogm. Theol. anni i. ii. Theol. Moralis
Schola Secunda, 10.30—11.30 A.M.	Theol. anni i. iii. iii. iv. Eloquentia Sacra	Theol. anni i. ii. iii. Historia Eccles. Theol. anni iv. Liturgia Sacra	Theol. anni i. iii. iii. Sacra Scriptura	Theol. anni i. ii. iii. Historia Eccles. Theol. anni iv. Theol. Pastoral.	Theol. anni i. iii. iii. Jus Canonieum Theol. iv. Cantus Specialis	Theol. anni i. iii. iii. iv. Sacra Scriptura
Schola Tertia, 1.30—2.30 P.M.	Theol. anni. iii. iv. Theol. Moralis Theol. anni i. ii. Theol. Dogm.	Theol. anni. iii. iv. Theol. Moralis Theol. anni i. ii. Theol. Dogm.	Vacat Schola		Theol. anni. iii. iv. Theol. Moralis Theol. anni i. ii. Theol. Dogm.	Theol. anni. iii. iv. Theol. Moralis Theol. anni i. ii. Theol. Dogm.
Schola Quarta, 5.55—6.25 P.M.	Liturgia Sacra Theol. anni ii. iii. iv.	4.45—5.15 P.M. Theol. i. ii. iii. iv. Cantus Gregor.	4.45—5.15 P.M. Theol. anni i. iii. iv. Cantus Gregor.	4.45—5.15 P.M. Theol. anni i. iii. iv. Cantus Gregor.	Liturgia Sacra Theol. anni. i.	Cantus pro Choro. 5.45—6.25 P.M.

Dominica—12.30—1.15 P.M. Theol. anni i. ii. iii. iv. Elocutio.

HORARUM ORDO QUO SCHOLAE HABENTUR.

	Feria II.	Feria III.	Feria IV.	Feria V.	Feria VI.	Sabbato
Schola Prima, 9.30—10.30 A.M.	Philos. anni ii. Philos. Naturalis Philos. anni i. Log. et Metaphy. Rhetorici Lingua Latina	Philos. anni ii. Philos. Naturalis Philos. anni i. Log. et Metaphy. Rhetorici Lingua Anglica	Philos. anni ii. Metaphy Philos. anni i. Log. et Metaphy. Rhetorici Lingua Latina	Philos. anni ii. Philos. Naturalis Philos. anni i. Log. et Metaphy. Rhetorici Lingua Latina	Philos. anni ii. Philos. Naturalis Philos. anni i. Log. et Metaphy. Rhetorici Lingua Latina	Philos. anni ii. Philos. Naturalis Philos. anni i. Log. et Metaphy. Rhetorici Mathematica
Schola Secunda, 10.30—11.30 A.M.	Philos. anni ii. Historia Profana Philos. anni i. et Rhetorici Lingua Anglica	Philos. anni ii. Historia Philos. Philos. anni i. Histor. Biblica etc. Rhetorici Lingua Anglica	Philos. anni ii. Hermen. Sacra Philos. anni i. et Rhetorici Lingua Anglica	Philos. anni ii. Metaphy. Philos. anni i. et Rhetorici Lingua Anglica	Philos. anni ii. Metaphy. Philos. anni i. et Rhetorici Lingua Anglica	Philos. anni ii. Lingua Anglica Philos. anni i. Mathematica Rhetorici Lingua Latina
Schola Tertia, 1.30—2.30 P.M.	Philos. anni ii. Metaphy. Philos. anni i. Log. et Metaphy. Rhetorici Lingua Graeca	Philos. anni ii. Metaphy Philos. anni i. Log. et Metaphy. Rhetorici Mathematica	<div> <div>Vacat Schola</div> </div>		Philos. anni ii. Hermen. Sacra Philos. anni i. et Rhetorici Lingua Gallica	Philos. anni ii. Metaphy Phil. an. i. et Rhetor. Lingua Gallica
Schola Quarta, 4.45—5.30 P.M.	Phil. anni i. ii. et Rhetorici 5.30—6.25 P.M. Cantus (Tonic Sol- Fa)	Phil. anni i. ii. et Rhetorici 5.30—6.25 P.M. Cantus (Tonic Sol- Fa)			Phil. anni i. ii. et Rhetorici Cantus (Tonic Sol- Fa) 4.45—5.30 P.M. Cantus Gregor 5.30—6.25 P.M.	

Dominica—1.15—2 P.M. Philos. anni i. ii. et Rhetorici, Elocutio.

HORARIUM.

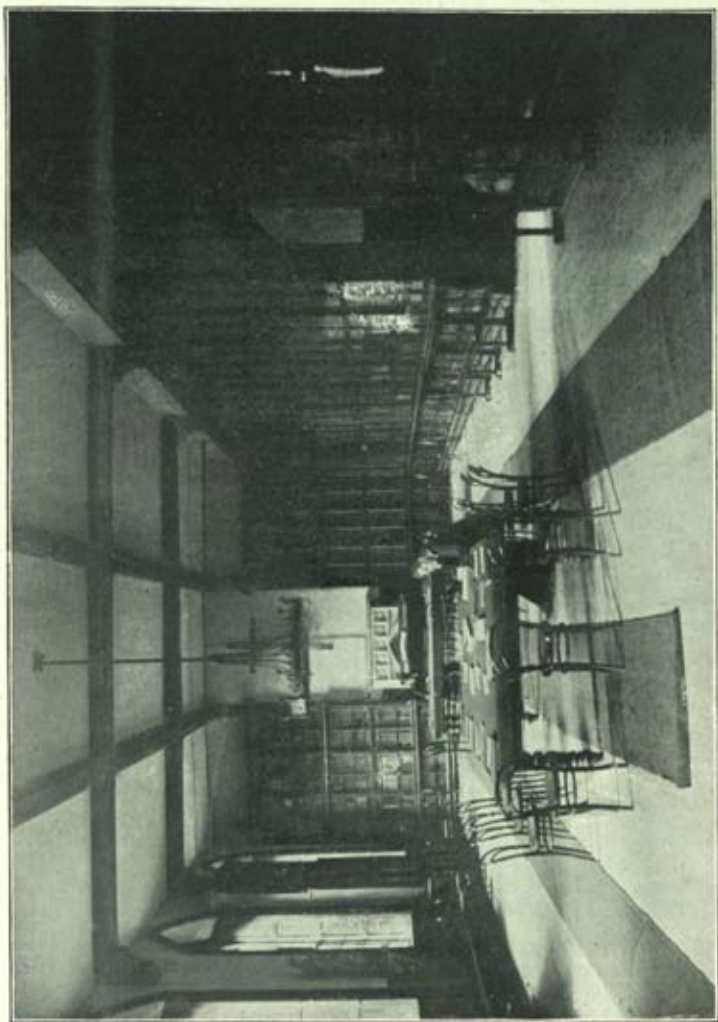
FERIIS II^a, III^a, V^{ta},* VI^{ta} ET SABBATO.

0 a.m.	E lectulo surgitur	3 15 p.m.	Recreatio
6 30 "	Preces matutinae et meditatio	4 30 "	Visitatio SS. Sacramenti
7 5 "	Missa	4 45 "	Studium
7 35 "	Studium	6 25 "	Rosarium et Lectio Spiritualis
8 30 "	Jentaculum	7 0 "	Coena
9 0 "	Recreatio	7 15 "	Recreatio
9 30 "	Schola prima	8 0 "	Studium
10 30 "	Schola secunda	9 0 "	Recreatio
11 30 "	Recreatio	9 30 "	Preces vespertinae
12 0 "	Angelus et studium	10 0 "	Omnes in lectulo sunt et lumina extinguuntur
1 30 p.m.	Schola tertia		
2 30 "	Examen conscientiae particulare		
2 40 "	Prandium		

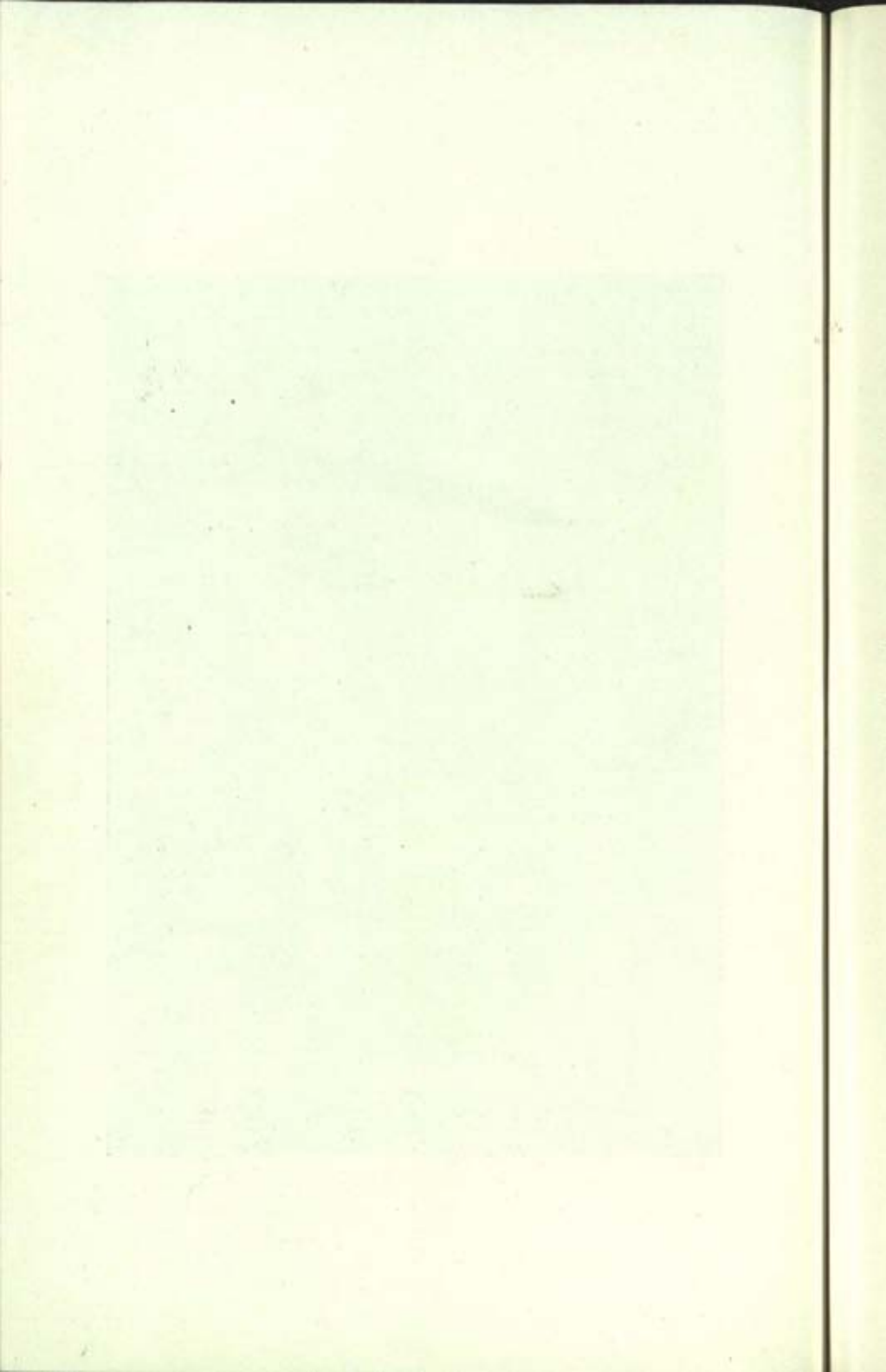
* 6 30 a.m. Post Preces Matutinas Conferentia Spiritualis

FERIA IV^{ta}.

6 0 a.m.	E lectulo surgitur	3 15 p.m.	Recreatio
6 30 "	Preces matutinae et meditatio	5 0 "	Visitatio SS. Sacramenti
7 5 "	Missa	5 15 "	Studium
7 35 "	Studium	6 25 "	Rosarium et Lectio Spiritualis
8 30 "	Jentaculum	7 0 "	Coena
9 0 "	Recreatio	7 15 "	Recreatio
9 30 "	Schola prima	8 0 "	Studium
10 30 "	Schola secunda	9 0 "	Recreatio
11 30 "	Vacat ad deambulationem	9 30 "	Preces vespertinae
2 30 p.m.	Examen conscientiae particulare	10 0 "	Omnes in lectulo sunt et lumina extinguuntur
"	Prandium		



THE SENIOR LIBRARY.



DIE DOMINICA

6 0 a.m.	E lectulo surgitur	6 0 p.m.	Rosarium (a Dominica
6 30 "	Preces matutinae et meditatio		Secunda Octobris usque ad Dominicam primam Martii)
7 5 "	Missa	6 30 "	Rosarium (a Dominica Secunda Martii usque ad Dominicam primam Octobris)
8 0 "	Studium		
8 30 "	Jentaculum	6 10 vel 6 40	Studium
9 0 "	Recreatio	8 0 p.m.	Benedictio et Lectio Spiritualis
10 0 "	Missa sollemnis	8 30 "	Coena
11 0 "	Recreatio	8 45 "	Recreatio
12 0 "	Coenula meridiana	9 30 "	Preces vespertinae
12 10 p.m.	Angelus et conciones	10 0 "	Omnes in lectulo sunt et lumina extinguuntur
12 30 "	Schola		
1 30 "	Studium		
2 0 "	Recreatio		
3 0 "	Vesperae		
4 0 "	Prandium		
4 35 "	Recreatio		

N.B.—Diebus in quibus fit Secessus Spiritualis Ordo Exercitiorum sic erit.

6 30 a.m.	Preces matutinae et meditatio	4 30 p.m.	Visitatio SS. Sacramenti
7 35 "	Missa	5 30 "	Meditatio
9 30 "	Lectio spiritualis	6 30 "	Benedictio
0 30 "	Meditatio	8 0 "	Rosarium
11 30 p.m.	Instructio	9 0 "	Preces vespertinae
2 30 "	Examen Conscientiae		

Tempore Exercitiis non occupato fit praeparatio ad confessionem et leguntur novum Testamentum et Imitatio Christi.



LIST OF PREACHERS, 1899-1900.

Sunday, 17th September	...	Messrs. Thomas Sullivan and John Ellis
" 24th "	...	" James Keily and J. J. O'Connell (sen.)
" 1st October	...	" John Hackett and John Rohan
" 8th "	...	" James Hogan and David O'Connor
" 15th "	...	" Peter Mulligan and Michael Sheehan
" 22nd "	...	" John O'Brien and Richard Daly
" 29th "	...	" Thomas Barry and Martin Brassil
All Saints	...	" John Gowen and Thomas Hehir
Sunday, 5th November	...	" John Considine and Michael Bradley
" 12th "	...	" James Gilmartin and John O'Dwyer
" 19th "	...	" Thomas Crowley and William Bohan
" 26th "	...	" John Lynch and William Cahill
" 3rd December	...	" J. P. O'Connell and Thomas Horgan
Immaculate Conception	...	" Michael Forde and Michael White
Sunday, 10th December	...	" Thomas Hayes and Thomas Moriarty
" 17th "	...	" D. Aherne and John O'Connell (jun.)
" 24th "	...	" Timothy Kelleher and Michael Carey
Christmas Day	...	" David Cronin and John O'Sullivan
Sunday, 31st December	...	" Timothy McGuckin and Thomas O'Brien
New Year's Day	...	" Edward Ryan and Cornelius Crowley
Epiphany	...	" Timothy O'Herlihy and Timothy O'Driscoll
Sunday, 7th January	...	" John Crossan and James Blake
" 14th "	...	" Patrick Sheehy and Thomas Norris
" 21st "	...	" Daniel Byrne and Richard Woulfe
" 28th "	...	" William Close and John Kearney
" 4th February	...	" Patrick Kiernan and Michael Sheehan
" 11th "	...	" Patrick Cashman and Patrick Sears
" 18th "	...	" Michael McKeon and John Murphy
" 25th "	...	" John Myers and Peter Hayes
" 4th March	...	" James Cullen and Henry Ward
" 11th "	...	" Michael O'Kelly and Matthew Rohan
St. Patrick	...	" William O'Brien and Walter Walsh
Sunday, 18 March	...	" Thomas Fitzgerald and James Conroy
Annunciation	...	" Patrick O'Reilly and Patrick Lynch
" 1st April	...	" Timothy O'Sullivan and Thomas Ward
" 8th "	...	" John Synott and Joseph Wilkins
" 15th "	...	" Patrick Flynn and William O'Farrell
" 22nd "	...	" Peter Mulcreavy and James Hayes
" 29th "	...	" Hugh Floyd and Timothy Monahan
" 6th May	...	" Daniel Gleeson and Patrick Ryan
" 13th "	...	" Andrew Brady and Thomas Coggins
" 20th "	...	" Martin Burke and John Leen
Ascension	...	" John Pollock and William Murphy

INDEX ARGUMENTORUM.

In Facultate Theologica.

IN SCHOLA THEOLOGIAE DOGMATICAE PRO THEOLOGIS

IV^{ti} ET III^{ti} ANNORUM.

PRO ANNO 1899-1900.

In Semestri Autumnali: praelegetur; —

De Verbo Incarnato;
De Christo Redemptore;
De Mariologia.

In Semestri Verno: praelegetur; —

De Gratia;
De Justificatione;
De Merito;
De Virtutibus Infusis.
De Fide.

PRO ANNO 1900-1901.

In Semestri Autumnali: praelegetur; —

De Deo Uno;
De Deo Trino.

In Semestri Verno: praelegetur; —

De Deo Creatore.

IN SCHOLA THEOLOGIAE DOGMATICAE PRO THEOLOGIS

II^{di} ET Iⁿⁱ ANNORUM.

PRO ANNO 1899-1900.

In Semestri Autumnali: praelegetur; —

De Sacramentis in genere;
De Baptismo;
De Confirmatione;
De Ordine;
De Matrimonio;
De Poenitentia.

In Semestri Verno: praelegetur; —

De Eucharistia;
De Novissimis.

PRO ANNO 1900-1901.

In Semestri Autumnali : praelegetur ;—

De Vera Religione.

In Semestri Verno :

De Ecclesia ;

De Romano Pontifice ;

De Verbo Dei Scripto ;

De Verbo Dei Tradito.

IN SCHOLA THEOLOGIAE MORALIS PRO THEOLOGIS
IV^{ta} et III^{ta} ANNORUM.

PRO ANNO 1899-1900.

In Semestri Autumnali : praelegetur ;—

De Justitia ;

De Restitutione.

In Semestri Verno : praelegetur ;—

De Restitutione ;

De Contractibus ;

De Eucharistia.

PRO ANNO 1900-1901.

In Semestri Verno : praelegetur ;—

De Matrimonio.

In Semestri Autumnali : praelegetur ;—

De Sacramentis in genere ;

De Baptismo ;

De Confirmatione ;

De Extrema Unctione ;

De Ordine ;

De Censuris ;

De Irregularitatibus.

IN SCHOLA THEOLOGIAE MORALIS PRO THEOLOGIS
IMI ET II^{di} ANNORUM.

PRO ANNO 1899-1900.

In Semestri Autumnali : praelegetur ;—

De Poenitentia.

In Semestri Verno : praelegetur ;—

De Praeceptis Decalogi ;

De Praeceptis Ecclesiae ;

De Indulgentiis ;

De Jubilaeo.

PRO ANNO 1900-1901.

In Semestri Autumnali : praelegetur ;—

De Actibus Humanis ;

De Conscientia ;

INDEX ARGUMENTORUM.

In Semestri Verno : praelegetur ;—

De Legibus ;
De Peccatis ;
De Virtutibus.

IN SCHOLA SACRAE SCRIPTURAE.

In primo Anno : explicabuntur ;—

Evangelium B. Matthaei ,
Mutua Relatio Evangeliorum Synopticorum ;
Epistolae B. Joannis ;
Epistolae B. Pauli ad Timotheum ;

In Secundo Anno : explicabuntur ;—

Tria priora Capita Geneseos ;
Epistola B. Pauli ad Romanos ;
Epistola B. Pauli ad Galatas ;
Evangelium B. Joannis.

In Tertio Anno : explicabuntur ;—

Epistola B. Pauli ad Hebraeos ;
Epistola B. Pauli ad Philippenses ;
Epistola B. Petri ;
Epistola B. Jacobi ;
Epistola prima ad Corinthios ;

In Quarto Anno : explicabuntur ;—

Actus Apostolorum ;
Epistola Secunda ad Corinthios ;
Epistola ad Titum ;
Epistola ad Ephesios ;
Epistola B. Judae.

IN SCHOLA INTRODUCTIONIS IN
SACRAM SCRIPTURAM.

Per Annum : praelegetur ;—

Introductio Generalis in Sacram Scripturam.

IN SCHOLA HISTORIAE BIBLICAE.

Per Annum : praelegetur ;—

De Historia Biblica ;
De Libris Historicis.

IN SCHOLA HISTORIAE PROFANAE.

Per Annum : praelegetur ;—

De Historia Profana.

IN SCHOLA HISTORIAE ECCLESIASTICAE.

In Primo Anno : praelegitur ;—

De Historia Saeculorum, I, II, III, IV, V, VI, VII, VIII,
IX, X.

In Secundo Anno : praelegetur ;—

De Historia Saeculorum, XI, XII, XIII, XIV, XV.

In Tertio Anno : praelegetur ;—

De Historia Saeculorum, XVI, XVII, XVIII, XIX.

et

De Historia Ecclesiastica Hiberniae.

IN SCHOLA SACRAE ELOQUENTIAE.

Per Annum : praelegetur ;—

De Sacra Eloquentia.

IN SCHOLA THEOLOGIAE PASTORALIS.

Per Annum : praelegetur ;—

De Theologia Pastoralis.

IN SCHOLIS RITUUM SACRORUM.

IN PRIMA SCHOLA.

Per Annum : praelegetur ;—

De Rubricis Ritualis Romani.

IN SCHOLA SECUNDA.

Per Annum : praelegetur ;—

De Rubricis Missae Privatae ;

De Officio Celebrantis in Missa Solemni ;

De Officio Celebrantis in Vesperis ;

De Officio Celebrantis in Benedictione

Solemni cum S. Sacramento.

IN SCHOLA TERTIA.

Per Annum : praelegetur ;—

De Officio Diaconi et Caeremonarii in Missa Solemni, in Missa Solemni de Requie, in Missa Solemni coram S. Sacramento, in Vesperis, in Festo Purificationis, in Sancta Hebdomada, in Missa Pontificali.

IN SCHOLA QUARTA.

Per Annum : praelegetur ;—

De Rubricis Breviarii Romani ;

De Officio Subdiaconi in Casibus jam Allatis.

IN SCHOLA QUINTA.

Per Annum : praelegetur ;—

De Ministerio Acolythorum et Reliqui Inferioris Cleri in Missa tam privata quam Solemni, in Vesperis, in Benedictione Solemni cum S. Sacramento, in Missa Solemni de Requie, &c.

IN SCHOLA JURIS CANONICI.

In Primo anno : praelegetur ;

De Natura et Fontibus Juris Canonici ;
 De Statu et Regimine Ecclesiae ;
 De Romano Pontifice ;
 De Cardinalibus ;
 De Congregationibus ;
 De Patriarchis ;
 De Metropolitanis ;
 De Episcopis.

In Secundo Anno : praelegetur ;—

De Parochis ;
 De Confessariis ;
 De Laicis ;
 De Clericis ;
 De Capitulis ;
 De Locis Sacris ;
 De Bonis temporalibus Ecclesiae.

In Tertio Anno : praelegetur ;—

De Judiciis ;
 De Delictis.

IN SCHOLIS LITERARUM ANGLICARUM.

IN SCHOLA PRIMA.

Per Annum : praelegetur ;—

De Actione.
 De Genere Scribendi ;
 De Arte Rhetorica.

Explicabuntur :—

Shakespeare, *Hamlet*.
 Newman, *Apologia Pro Vita Sua*.
 Tennyson, *Morte d'Arthur*.

IN SCHOLA SECUNDA.

Per Annum : praelegetur ;—

De Historia Literarum Anglicarum.
 De Historia Anglicana.
 De Historia Hibernica.
 De Genere Scribendi.

Explicabuntur :—

Milton, *Paradise Lost*, Books, I. and II.
 Shakespeare, *Merchant of Venice*.
 Macaulay, *Essay on Boswell's Life of Johnson*.
 Goldsmith, *Vicar of Wakefield*.

IN SCHOLA TERTIA.

Per Annum : praelegetur ;—

De Arte Grammatica.
 De Genere Scribendi.

Explicabuntur :—

Goldsmith, *Traveller and Deserted Village*.
 Addison, *Selections from Spectator*.

In Facultate Philosophica.

IN SCHOLA LOGICAE, METAPHYSICAE ET ETHICAE.

IN SCHOLA PRIMA.

In Semestri Verno : praelegetur ;—

De Attributis Dei Absolutis ;
De Attributis Divinis in ordine ad actiones
transeuntes.

PHILOSOPHIA MORALIS.

De Fine Hominis ;
De Actibus Humanis ;
De Jure Naturali Individuali ;
De Jure Naturae Generali.

In Semestri Autumnali : praelegetur ;—

De Facultatibus Animae ;
De Facultatibus Animae in se spectatis ;
De Sensibus ;
De Intellectu ;
De Origine Nostrarum Idearum ;
De Appetitu Sensitivo ;
De Appetitu Rationali.

THEOLOGIA NATURALIS.

De Existentia Dei ;
De Natura Dei ;
De Perfectione Divinae Naturae.

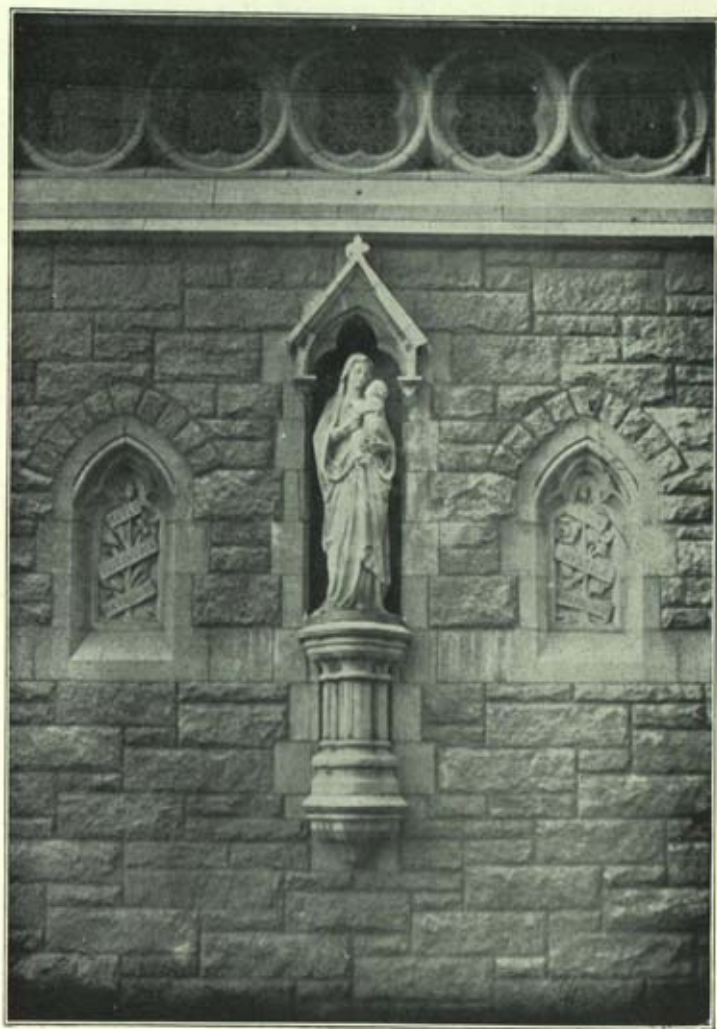
IN SCHOLA SECUNDA.

In Semestri Verno : praelegetur ;—

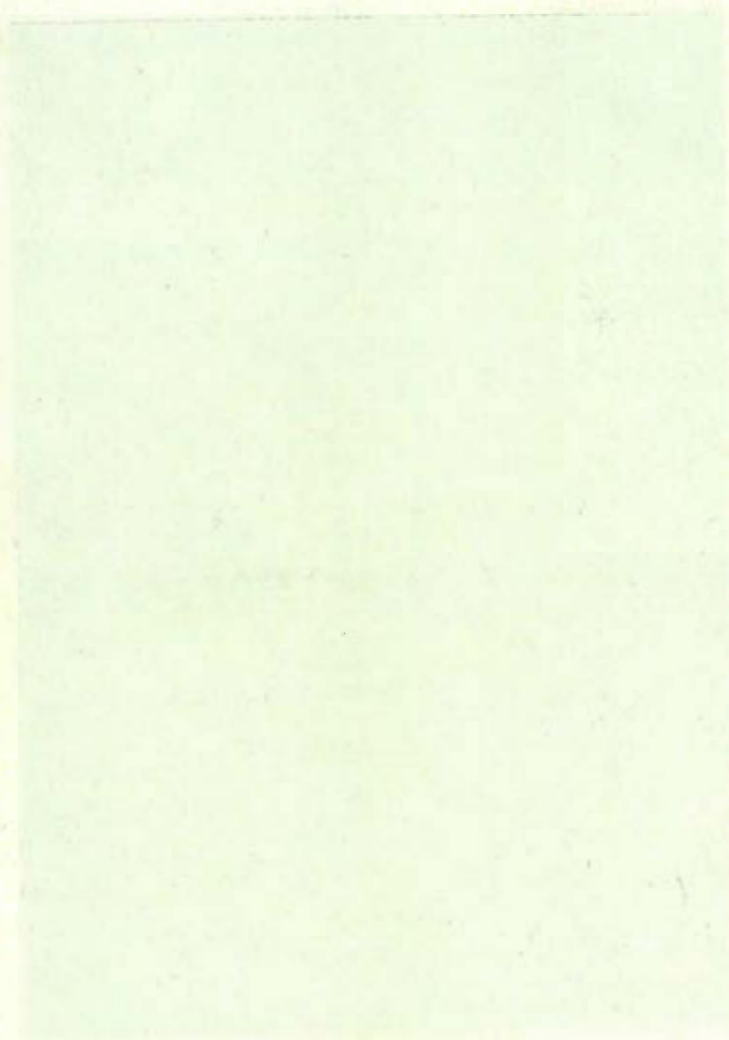
De Metaphysica.

ONTOLOGIA.

De Existentia Universalium ;
De Transcendentalibus ;
De Supremis Generibus Entium seu de Categoriis ;
De Causis ;



ROSA MYSTICA,



COSMOLOGIA.

De Mundo in Genere ;
 De Essentiis Corporum ;
 De Naturae Legibus ;
 De Derogatione a Legibus Mundanis seu de Miraculis.

PSYCHOLOGIA.

PARS PRIMA.

De Natura Animae quoad se spectatae ;
 De Vita in Genere ;
 De Vita Vegetativa ;
 De Vita Sensitiva ;
 De Vita Rationali ;
 De Origine Animae Humanae.

PARS SECUNDA.

De Anima Humana ut Corpori Unitae ;
 De Unionem Animae cum Corpore ;
 De Unitate Animae in Homine ;
 De Sede Animae.

In Semestri Autumnali ; praelegetur ;—

DE LOGICA :

LOGICAE PARS PRIMA—SEU DIALECTICA.

De Ideis et de Idearum Signis ;
 De Iudicio Eiusque Signo ;
 De Ratiocinio Eiusque Expressione ;
 De Methodo ;
 De Scientia.

LOGICAE PARS SECUNDA—SEU CRITICA.

De Veritate et Falsitate ;
 De Certitudine ;
 De Scepticismo ;
 De Criteriis Veritatis ;
 De Scientiarum Coordinatione.

IN SCHOLIS

Philosophiae Naturalis et Matheseos.

IN SCHOLA PRIMA.

In Semestri Verno ; praelegetur ;—

De Lumine ;
 De Magnetismo ;
 De Electrica ;
 De Astronomia.

In Semestri Autumnali: praelegetur;—

De Hydrostatica et Pneumatica;

De Acoustica;

De Calore.

IN SCHOLA SECUNDA.

Per Annum: praelegetur:—

De Trigonometria Plana;

De Trigonometria Spherica;

De Mechanica.

IN SCHOLA TERTIA.

Per Annum: praelegetur;—

De Algebra;

De Geometria;

De Planis at Solidis;

De Arithmetica.

In Facultate Artium.

IN SCHOLA RHETORICAE.

Per Annum: explicabuntur;—

SCRIPTORES LATINI;—

Livii, *Historia*, Lib. XXIII;

Virgilii, *Aeneidos*, Lib. I. II. III.

Sallusti, *Catilina*;

Horatii, *Carmina*, Lib. III.

SCRIPTORES GRAECL.

Per Annum: explicabuntur;—

Actus Apostolorum;

Epistola B. Pauli ad Romanos;

Homeri, *Ilias*, Lib. XXII.

IN SCHOLA LITERARUM ANGLICARUM.

PRO THEOLOGIS ANNI, I. et II.

Per Annum: explicabuntur;—

Characteristics of the Writings of Newman;

The Dream of Gerontius;

Paradise Lost, Books, I. II. III.

EXAMINATION FOR THE ORDINANDI.

PENTECOST, 1900.

1. Each student in the Senior House called to the order of Lector will be examined in the treatise *De Sacramentis in Genere*.

Each student of the Junior House called to the order of Lector will be examined in the treatise *De Theologia Naturali*.

2. Each student called to the order of Acolyte will be examined in the treatises *De Sacramentis in Genere* and *De Eucharistia*.

3. Each student called to the order of Sub-Deacon will be examined in the three treatises, viz.—*De Ecclesia Christi*, *De Eucharistia*, *De Sacramentis in Genere*.

4. Each student called to Deaconship will be examined in four treatises, viz.—*De Gratia*, *De Verbo Incarnato*, *De Vera Religione*, and *De Ecclesia Christi*.

5. Each student called to the Priesthood will be examined in the following treatises:—*De Pœnitentia*, *De Peccatis*, *De Censuris*, *De Matrimonio*, *De Justitia et Restitutione*, *De Eucharistia*, *De Ordine*.

PENTECOST, 1901.

1. For those called to the order of Lector—in the Senior House—the treatise *De Vera Religione*; in the Junior House the treatise *De Theologia Naturali*.

2. For those called to the order of Acolyte—the treatises *De Vera Religione* and *De Ecclesia*.

3. For those called to Subdeaconship—the treatises *De Vera Religione*, *De Ecclesia*, and *De Eucharistia*.

4. For those called to Deaconship—the treatises *De Deo Creatore*, *De Deo Trino*, *De Eucharistia*, and *De Sacramentis in genere*.

N.B.—The examiners will insist on a thorough knowledge of the class books in these as well as in the other examinations.

LIST OF THOSE ORDAINED.

PRIESTS.

Rev. Patrick Briody	...	Perth
Rev. Barnaby O'Leary	...	Westminster
Rev. David O'Donnell	...	Perth
Rev. Timothy Crowe	...	Kingston
Rev. Michael Crawley	...	Chicago
Rev. James Hurley	...	Nottingham
Rev. John F. Hennessy	...	Melbourne
Rev. James M'Kearney	...	Lincoln
Rev. Michael Hehir	...	Bathurst
Rev. Patrick Mulligan	...	Brisbane
Rev. Thomas Morris	...	Dubuque
Rev. Patrick Leddy	...	Westminster
Rev. Patrick Healy	...	Duluth
Rev. James O'Mahony	...	Richmond
Rev. William Cashman	...	Westminster
Rev. Jeremiah O'Leary	...	Roseau
Rev. Richard Kirby	...	Brisbane

SUB-DEACONS.

Rev. J. O'Brien	...	Concordia
Rev. W. Cahill	...	Goulburn
Rev. M. Forde	...	Maitland
Rev. T. Hayes	...	Galloway
Rev. J. J. O'Connell	...	Brisbane

DEACONS.

Rev. John Ellis	...	Sacramento
Rev. James Kiely	...	Perth
Rev. John J. O'Connell	...	Salford
Rev. John Hackett	...	Pittsburg
Rev. John Rohan	...	Sydney
Rev. James Hogan	...	Duluth
Rev. David J. O'Connor	...	Middlesborough
Rev. Michael Sheehan	...	Salt Lake
Rev. Thomas Barry	...	Sydney
Rev. Martin Brassil	...	Westminster
Rev. John Gowen	...	Brisbane
Rev. Thomas Hehir	...	Wellington

ACOLYTES.

Thomas Sullivan	...	Halifax
Richard Daly	...	Concordia
Michael Bradley	...	Dubuque
Thomas O'Brien	...	Chicago
Edward Ryan	...	Ballarat
Timothy O'Driscoll	...	Omaha
Richard Wolfe	...	Sydney
William Close	...	Ballarat
Patrick Sheehy	...	Sydney
Daniel Byrne	...	Sydney

COPY OF DOCUMENT GRANTING THE PRESIDENT POWER TO
DISPENSE IN THE INTERSTICES AND IN CASES
IN WHICH THE ORDINANDI ARE NOT OF THE REQUISITE AGE.

Jacobus Moore Superior Collegii Omnium Sanctorum (All Hallows) apud Dublinium pro Missionibus exteris, ad pedes Sanctitatis vestrae provolutus humillime petit prorogationem ad aliud quinquennium facultatum concessarum die 3 Aprilis an. 1892, videlicet utendi facultatibus dispensandi super interstitiis et defectu aetatis unius anni in formula VI. sub num 26-27 concessis in gratiam alumnorum supradicti Collegii, qui ad sacros ordines Sunt promovendi.

Ex audientia SSmi habita die 6 Aprilis 1897

SSmus Dominus Noster Leo divina Providentia P.P. XIII referente me infra-scripto S. Congregationis de Propaganda Fide Secretario, R.P.D. Archiepiscopo Dublinensi facultatem tribuit ad quinquennium conferendi ordines extra tempora et non servatis interstitiis alumnis memorati Collegii Omnium Sanctorum etiam alienae diocesis subditis, nec non cum iisdem dispensandi super defectu aetatis unius anni canonicae ad S. Presbyteratus Ordinem promovendis praescriptae de consensu tamen respectivi promovendorum Ordinarii atque habitis ab eo litteris dimissorialibus, contrariis quibuscumque non obstantibus. Datum Romae ex Aedibus S. Congregationis de Propaganda Fide die et anno uti supra.

A. Archiep. Lavissen Secr.

LIST OF THE PRESIDENTS AND PROFESSORS OF ALL
HALLOWS COLLEGE FROM ITS FOUNDATION.

PRESIDENTS :

- Very Rev. John Hand, Founder of All Hallows, 1842-1846.
 Very Rev. David Moriarty (*a*), 1846-1854.
 Very Rev. Bartholomew Woodlock, D.D. (*b*), 1854-1861.
 Very Rev. Thomas Bennett, D.D., 1861-1866.
 Very Rev. William Fortune, 1866-1892.
 Very Rev. James Moore, C.M.

PROFESSORS :

- Rev. James O'Ryan
 Rev. James Clarke
 Rev. Patrick Kavanagh
 Rev. James O'Brien
 (*c*) Rev. Michael Flannery
 (*d*) Rev. Eugene O'Connell
 Rev. Michael Barry
 (*f*) Rev. Richard B. O'Brien
 Rev. Daniel C. Harrington
 Henry Bedford, Esq., M.A., Cantab.
 Rev. Thomas Mullaly
 Rev. John Rooney
 Rev. Thomas J. Potter
 (*g*) Rev. George Conroy, D.D.
 (*h*) Rev. John McDermott
 Rev. Martin Murphy
 Rev. Fr. Kenrick

- (*a*) Died Bishop of Kerry.
 (*b*) Was appointed to the Bishopric of Ardagh and Clonmacnoise, which he resigned in 1895.
 (*c*) Became Bishop of Killaloe, and died in Paris a few years ago.
 (*d*) Died Bishop of Grassvalley.
 (*f*) Became Dean of Limerick, and died some years ago.
 (*g*) Preceded Dr. Woodlock in the see of Ardagh.
 (*h*) Died 1894.

- (a) Rev. James McDevitt
Rev. Edward Hannan
- (b) Rev. J. A. Naughten
Rev. Richard V. Howley, D.D.
Rev. Martin Byrne, Ph. D.
- (c) Rev. Daniel Ryan
Rev. Sylvester Barry
- (d) Rev. James O'Brien, D.D.
Rev. Patrick McCarthy
- (e) Rev. Thomas Donaghy
Rev. Timothy J. O'Mahony, D.D., D.C.L.
Rev. John McDevitt, D.D.
- (f) Rev. Patrick Delany, B.D.
Rev. Bernard Kelly
Rev. Patrick J. Hullen, C.M.
Rev. William Derham, C.M.
Rev. J. Geoghegan, C.M.
Rev. T. Dunphy, C.M.

- (a) Died Bishop of Raphoe.
- (b) Now a Member of the Society of Jesus.
- (c) Now Canon and P.P. in Cashel.
- (d) Now Monsignor O'Brien, the worthy and respected Rector of St. John's University, Sydney.
- (e) Died Dean of Melbourne, Australia.
- (f) The present Coadjutor Bishop of Hobart, Tasmania.



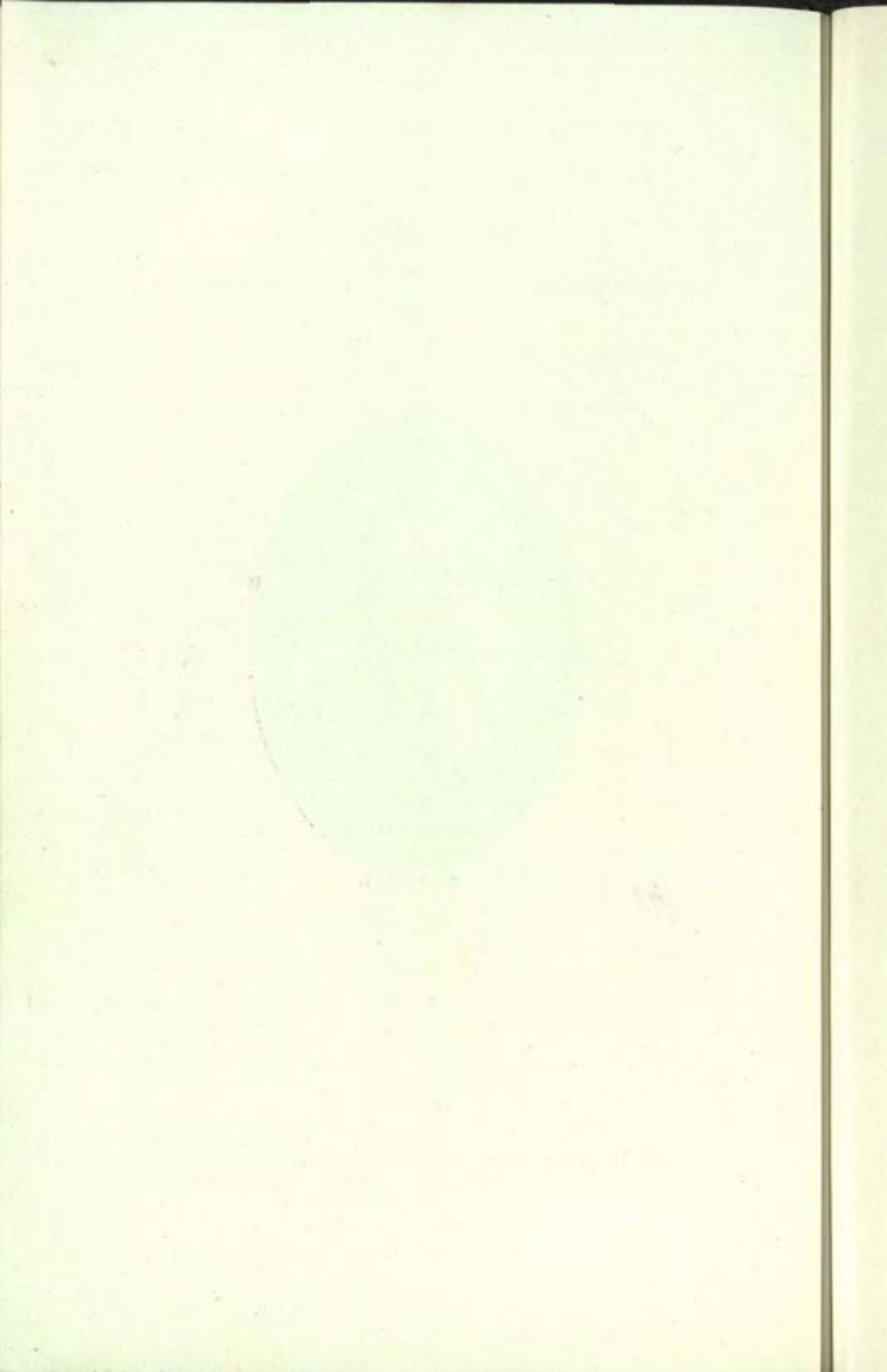
A LIST OF THE
Missioners who studied in All Hallows,
 WITH
The date of their departure, and their several Missions.

"Euntes docete omnes gentes."—S. MATT. xxviii. 19.

NAME	DATE	MISSION
Rev. John Prendergast...	April, 1844	St. John's College, Calcutta
Rev. James Tracy ...	April, 1844	St. John's College, Calcutta
Rev. John Sheedy ...	Sept., 1844	Scotland (W. D.)
Rev. Thomas Cody ...	Sept., 1844	Dumbarton, Scotland
Rev. John Carmody ...	Mar., 1845	Halifax, Nova Scotia
Rev. Thomas Lyons ...	Mar., 1845	Liverpool, Halifax, N. Scotia
Rev. Daniel Moloney ...	Mar., 1845	Vincennes, U.S.
Rev. John Ryan ...	Mar., 1845	Vincennes, U.S.
Rev. Patrick M'Dermott	June, 1845	Vincennes, U.S.
Rev. John O'Reilly ...	May, 1845	Dominica, West Indies
Rev. James Danaher ...	Aug., 1845	Scotland (W. D.)
Rev. Michael O'Keefe ...	Aug., 1845	Scotland (W. D.)
Rev. Joseph Jones ...	Oct., 1845	Shrewsbury
Very Rev. Michael Condon	Nov., 1845	Scotland (W. D.)
Rev. Thomas Moore ...	Feb., 1846	Birmingham
Rev. William Eillis ...	Feb., 1846	Glasgow, Scotland
Rev. Thomas Fogarty ...	Feb., 1846	
Rev. John Tuohig ...	June, 1846	
Rev. Thomas Walsh ...	June, 1846	Halifax, Nova Scotia
Rev. M. Flanagan ...	June, 1846	Vincennes, Indiana, U.S.
Rev. P. Murphy ...	June, 1846	Vincennes, Indiana, U.S.
Rev. R. Kelsh ...	July, 1846	Scotland (W. D.)
Rev. Daniel Lordan ...	Nov., 1846	Melbourne
Rev. John O'Brien ...	July, 1846	George Town, Brit. Guiana
Rev. William M'Ginty ...	April, 1847	Brisbane
Rev. Anthony O'Malley	May, 1846	Montreal
Rev. John O'Neill ...	July, 1847	Kingston, Canada
Rev. William Burke ...	Aug., 1847	Scotland (W. D.)
Rev. Simon O'Riordan ...	Aug., 1847	Calcutta
Rev. Michael Gough ...	Aug., 1847	Madras
Rev. Daniel O'Doherty	Aug., 1847	Madras
Rev. Denis Forde ...	Sept., 1847	Madras
Rev. Thos. Fitzsimons ...	Aug., 1847	Vepery, Madras
Rev. Peter Taaffe ...	Sept., 1847	
Rev. Michael O'Neill ...	Sept., 1847	Hartford, United States
Rev. Henry Lennon ...	Sept., 1847	Boston



DR. NEDLEY.



Rev. Nicholas Barry ...	Oct., 1847	Agra, East Indies
Rev. Joseph Rooney ...	Sept., 1847	Frozepore, Agra, E. Indies
Rev. Terence Scollon ...	Oct., 1847	New York
Rev. Michael Ryan ...	Oct., 1847	Hobart town
Rev. Eugene Luckie ...	Sept., 1848	Sydney
Rev. John Plunkett ...	May, 1848	San Fernando, Trinidad
Rev. William Casey ...	July, 1848	Greenock, Scotland
Rev. Patrick Mallon ...	Aug., 1849	Providence, Rhode Is., U.S.
Rev. Denis Spellissy ...	Sept., 1848	Mauritius
Rev. Christopher Conway	April, 1848	Mauritius
Rev. Andrew M'Govern	May, 1849	Mauritius
Rev. Nathaniel O'Donnell	May, 1849	Mootnooroo, Madras
Very Rev. James M'Glue	May, 1849	Boston
Rev. Callaghan M'Carthy	July, 1849	Sydney
Rev. Denis Byrne ...	Sept., 1849	Salford
Rev. Bartholomew Stack	Sept., 1849	
Rev. Thomas Mulvey ...	Oct., 1849	Richmond, Virginia, U.S.
Rev. James Doyle ...	May, 1849	Port of Spain, Trinidad
Rev. Mark Gahan ...	Oct., 1849	Port of Spain, Trinidad
Rev. James Smyth ...	Oct., 1849	Port of Spain, Trinidad
Rev. Patrick Smyth ...	May, 1849	Port of Spain, Trinidad
Rev. John Tuohig ...	Nov., 1849	Pittsburg
Rev. Michael Corbett, S.J.	Nov., 1849	Pittsburg
Rev. Roger M'Cart ...	Nov., 1849	Shrewsbury
Rev. Edward Farrelly ...	Dec., 1849	Boston
Rev. Denis M'Iver ...	Nov., 1849	
Rev. Francis Danaher ..	July, 1850	Scotland (W. D.)
Rev. Denis Brennan ...	July, 1850	Wheeling, Virginia, U.S.
Rev. John Teeling, D.D., v.g.	July, 1850	Richmond, Virginia, U.S.
Rev. Andrew Talty ...	July, 1850	Richmond, Virginia, U.S.
Rev. Bernard Sheridan ...	Sept., 1850	Madras, E. I.
Rev. Thomas Gleeson ...	Sept., 1850	Madras, E. I.
Rev. James O'Hagan ...	Sept., 1850	Calcutta, E. I.
Right Rev. Mons. John Hoyne, v.g.	Sept., 1850	Calcutta, E. I.
Rev. P. J. Phelan ...	Sept., 1850	Liverpool
Rev. James Lynch ...	Oct., 1850	Hartford
Rev. Michael Sheehan ...	Dec., 1850	Galveston, Texas
Rev. Edward Turpin ...	Jan., 1851	
Rev. Hugh O'Reilly ...	Jan., 1851	
Rev. James O'Connell ...	Jan., 1851	Cape of Good Hope (E. D.)
Rev. Francis O'Farrell, v.g.	June, 1851	Buffalo
Rev. James Conway ...	July, 1851	Salford
Rev. Denis Organ ...	July, 1851	Staleybridge, England
Rev. Charles Woods ...	July, 1851	Hobart town, Van D's. land
Rev. Hugh Carmody ...	Aug., 1851	Hartford
Rev. Patrick Lamb ...	Aug., 1851	Hartford
Rev. James M'Donnell, v.g.	Sept., 1851	Auckland
Rev. Michael Griffin ...	Nov., 1851	Trinidad
Rev. Charles O'Neill ...	Jan., 1852	Beverley
Rev. Patrick Russell ...	Feb., 1852	Adelaide
Rev. Charles Quinn ...	Mar., 1852	Newport and Menevia
Rev. Luke Hand ...	Mar., 1852	Sydney

Rev. John Murphy	...	April, 1852	Hobart town, Van D's. land
Rev. James Hegarty	...	April, 1852	Galveston, Texas, U.S.
Rev. Bernard O'Reilly	...	April, 1852	Galveston, Texas, U.S.
Rev. Patrick Cass	...	Aug., 1852	Plymouth
Rev. Wm. F. Laffan	...	Aug., 1852	Plymouth
Rev. Myles O'Reilly	...	Sept., 1852	Oregon City, U.S.
Rev. Patrick McCabe	...	Sept., 1852	Dubuque
Rev. John Quinn	...	Sept., 1852	Cape of Good Hope, E. D.
Rev. Wm. Hallinan	...	Sept., 1852	Scotland, W. D.
Rev. Henry M. J. Mulvany	...	Sept., 1852	Salford
Rev. T. J. Bentley	...	Sept., 1842	Montreal
Rev. Cornelius Twomey	...	Oct., 1852	Sydney
Rev. John M. Magrane	...	Nov., 1852	Agra, India
Rev. Bernard Murphy	...	Oct., 1852	Sydney
Rev. T. J. Butler, D.D.	...	Jan., 1853	Chicago
Rev. Simon Carew	...	April, 1853	Adelaide
Rev. Daniel Fitzgibbon	...	April, 1853	Adelaide
Rev. M. O'Flanagan	...	Nov., 1852	Calcutta
Rev. Matthew O'Callaghan	...	May, 1853	Hobart town
Rev. Martin Kelly	...	May, 1853	Beverley
Rev. Michael Moriarty	...	June 1853	Salford
Rev. C. B. J. Fernando	...	Sept., 1853	Ceylon, East Indies
Rev. Joseph D. Bewles	...	Oct., 1853	Newark, United States
Rev. Patrick Macken	...	Oct., 1853	Oregon City, United States
Rev. Michael King	...	Oct., 1853	Nesquelly, Oregon, U.S.
Rev. William Kenny	...	Oct., 1853	Oregon City, United States
Rev. Thomas Dalton	...	Oct., 1853	Marysville, California
Rev. John O'Meara	...	Oct., 1853	Collegio Ecclesiastico, Rome
Very Rev. William Gleeson	...	Dec., 1853	Agra, East Indies
Rev. Patrick O'Dwyer	...	Jan., 1854	Hartford
Rev. Timothy O'Connell	...	Jan., 1854	Beverley
Rev. Peter Smyth	...	April, 1854	Hartford
Rev. William Grennan	...	May, 1854	Cape of Good Hope (E.D.)
Rev. Michael Tully	...	May, 1854	Hartford
Rev. Bernard O'Reilly	...	Aug., 1854	Cape of Good Hope (W.D.)
Rev. Thomas Martin	...	Aug., 1854	Salford
Mr. John Flannagan	...	Aug., 1854	San Francisco
Mr. Pierce Griffith	...	Aug., 1854	St. Edmund's Coll., England
Rev. Patrick Madden	...	Sept., 1854	Melbourne
Mr. J. G. O'Donnell	...	Sept., 1854	St. Helena
Rev. Joseph Hasson	...	Sept., 1844	Propaganda, Rome
Rev. Michael M'Ennery	...	Sept., 1854	Southwark
Rev. John Horan	...	Oct., 1854	St. Edmund's Coll., Southwark, England
Rev. John M'Issey, D.D.	...	Oct., 1854	Hyderabad, India
Rev. J. F. Janot	...	April, 1855	Toronto
Rev. John O'Neill	...	Oct., 1855	Cape of Good Hope (E.D.)
Rev. Richard F. Fennelly	...	Sept., 1855	Melbourne
Very Rev. Michael O'Hara	...	Sept., 1855	Auckland
Very Rev. Patrick Birch	...	Aug., 1855	Sydney
Rev. Patrick Newman	...	Oct., 1855	Sydney
Rev. Francis X. Branagan	...	Jan., 1855	Boston, U.S.
Very Rev. Thomas Lynch, V.G.	...	Sept., 1855	Burlington, Vermont, U.S.

Rev. James Hasson	...	Nov., 1855	Savannah, U.S.
Rev. Patrick O'Brien	...	Oct., 1855	Newark, U.S.
Rev. Wm. J. Hamilton	...	Sept., 1855	Newark, U.S.
Rev. John Hackett	...	Nov., 1855	Pittsburg, U.S.
Rev. Patrick Rogers	...	Oct., 1855	Boston, U.S.
Rev. Charles O'Reilly	...	Nov., 1855	Burlington, Vermont, U.S.
Rev. John M'Kay	...	Sept., 1855	Glasgow
Rev. W. Fox	...	Aug., 1855	Upper Michigan, U.S.
Rev. Richard V. Howley	...	Sept., 1855	St. John's, Newfoundland
Rev. Michael J. O'Farrell	...	Sept., 1855	Montreal
Rev. Thomas O'Callaghan	...	Oct., 1853	Trinidad, W. Indies
Rev. James Lynch	...	Oct., 1853	Trinidad, W. Indies
Rev. Patrick Smyth	...	Oct., 1851	Trinidad, W. Indies
Rev. Hugh Lynch	...	Aug., 1851	Shrewsbury
Rev. Laurence Smyth	...	Oct., 1856	Little Rock, Arkansas, U.S.
Rev. Eugene M'Carthy	...	April, 1856	Melbourne
Rev. Edward M'Carthy	...	April, 1856	Melbourne
Rev. Michael Byrne	...	June, 1856	Salford
Rev. Luke Kiernan	...	April, 1856	Boston, U.S.
Rev. Patrick Mulligan	...	Oct., 1856	Toronto
Rev. J. Holland	...	Sept., 1856	Liverpool
Rev. Thomas Lee	...	Dec., 1856	Scotland (W. D.)
Rev. Thomas Lynch	...	Nov., 1856	Perth
Rev. Hugh Gleeson	...	Sept., 1856	Canada
Mr. R. P. Gallagher	...	Sept., 1856	Southwark
Rev. Peter Danaher	...	Mar., 1857	Halifax, Nova Scotia
Rev. John Mark	...	Mar., 1857	Halifax, Nova Scotia
Rev. John Duffy	...	Aug., 1857	Hartford, U.S.
Rev. Patrick Hooke	...	Sept., 1857	Richmond, Virginia, U.S.
Rev. Thomas O'Reilly	...	Sept., 1857	Richmond, Virginia, U.S.
Rev. Michael Costello, D.D.	...	Sept., 1857	Richmond, Virginia, U.S.
Right Rev. Mons. M'Donald	...	1857	Auckland
Rev. Hugh Brady	...	Sept., 1857	Louisville, Kentucky, U.S.
Mr. Patrick Mathews	...	Sept., 1857	Hexham
Mr. Laurence Boland	...	Sept., 1857	Beverley
Rev. James M'Kay	...	Oct., 1857	Newark, New Jersey, U.S.
Rev. John Smyth	...	Oct., 1857	Newark, New Jersey, U.S.
Rev. Wm. Wiseman	...	Nov., 1857	Louisville, Kentucky, U.S.
Rev. Thos. L. Coghlan	...	Dec., 1857	Plymouth
Rev. James Kelly	...	Dec., 1857	Beverley
Rev. Philip Lynch	...	Dec., 1857	Roseau
Rev. Patrick O'Reilly	...	Dec., 1857	Roseau
Rev. Frederic Seneca	...	Feb., 1858	Pittsburg, U.S.
Rev. James Largan	...	May, 1858	San Francisco
Rev. Patrick O'Reilly	...	May, 1858	Marysville, California
Rev. John Treacy	...	May, 1858	Salford, England
Rev. Jean Adolphe Jacque	...	June, 1858	Alton, Illinois, U.S.
Rev. Pierse R. Kollopp	...	June, 1858	Alton, Illinois, U.S.
Rev. Joseph Petit	...	June, 1858	Alton, Illinois, U.S.
Rev. Charles Grant	...	June, 1858	Alton, Illinois, U.S.
Rev. Claude H. F. Casel	...	June, 1858	Alton, Illinois, U.S.
Rev. Victor Arnold	...	Sept., 1858	Alton, Illinois, U.S.
Mr. John Deguara	...	Aug., 1858	Melbourne
Mr. Anthony C. Gonsalves	...	Aug., 1858	Melbourne.

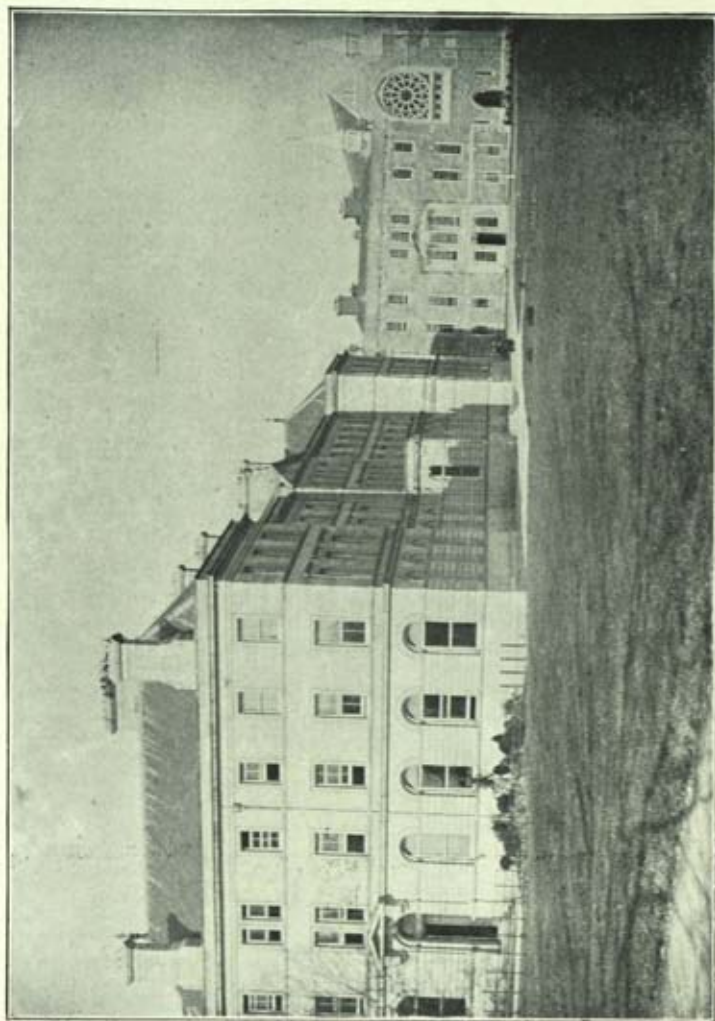
Rev. Charles Lynch	...	Sept., 1858	Boston, U.S.
Rev. Thomas Finegan	...	Sept., 1858	Scotland (W. D.)
Rev. Patrick Cassidy	...	Sept., 1858	Louisville, U.S.
Rev. Joseph Daly	...	Sept., 1858	Shrewsbury
Rev. William Sheehan	...	Sept., 1858	Albany, U.S.
Rev. Cornelius O'Reilly	...	Sept., 1858	Newark, U.S.
Rev. James McEnroe	...	Sept., 1858	Brooklyn, U.S.
Rev. Robert Maguire	...	Sept., 1858	Brooklyn, U.S.
Rev. Thomas Quinn	...	Sept., 1858	Pittsburg, U.S.
Mr. Martin Byrne	...	Sept., 1858	Propaganda, Rome
Rev. Bernard Tracy	...	Sept., 1858	Scotland, (W. D.)
Right Rev. James Moore	...	Oct., 1858	Melbourne
Rev. Wm. Tierney	...	Dec., 1858	Melbourne
Rev. Michael Fannan	...	Dec., 1858	Southwark
Rev. Andrew Boland	...	Dec., 1858	Scotland (E. D.)
Rev. Patrick MacCabe	...	Mar., 1859	Perth, W.
Rev. Joseph Molloy	...	Oct., 1859	Roseau
Rt. Rev. Michael Naughten	...	Oct., 1859	Roseau
Rev. Patrick Smyth	...	Oct., 1859	Roseau
Rev. Edward Sheedy	...	July, 1859	Scotland (W. D.)
Rev. Edmund Noonan	...	Aug., 1859	Scotland (W. D.)
Rev. Michael Flanagan	...	Mar., 1859	Sydney
Rev. Thomas O'Neill	...	June, 1859	Sydney
Rev. John Cooke	...	May, 1859	Sydney
Rev. Bernard Morris	...	Feb., 1859	Marysville, California
Rev. Denis Maguire	...	Aug., 1859	Shrewsbury
Rev. Thomas Carolan	...	Sept., 1859	Buenos Ayres
Rev. Bernard Geraty	...	Sept., 1859	Brooklyn, U.S.
Rev. Patrick Brady	...	Sept., 1859	Albany, U.S.
Rev. James S. Cotter	...	Feb., 1859	San Francisco
Very Rev. John Prender- gast, v.g.	...	Sept., 1859	San Francisco
Rev. James O'Reilly	...	Sept., 1859	Scotland (E.D.)
Mr. R. P. Wilson	...	Sept., 1859	Roseau
Mr. Charles O'Callaghan	...	Sept., 1859	Cape of Good Hope (E. D.)
Mr. Patrick Butler	...	Oct., 1859	Propaganda, Rome
Rev. Martin Murphy	...	Sept., 1859	St. Sulpice, Paris
Mr. James Murtagh	...	Sept., 1859	Cleveland, U.S.
Right Rev. Mons. Thomas Thorpe	...	Sept., 1859	Cleveland, U.S.
Mr. Patrick Corrigan	...	July, 1859	Newark, New Jersey, U.S.
Mr. Patrick Rogers	...	Sept., 1859	Northampton
Mr. Francis N. Reounteur	...	Mar., 1859	Alton, Illinois, U.S.
Mr. Joseph Moore	...	May, 1859	Southwark
Mr. Pierr Adolphe Laurente	...	Mar., 1859	Alton, Illinois, U.S.
Rev. J. Curran	...	Mar., 1860	Buenos Ayres
Rev. J. O'Donoghoe	...	Aug., 1860	Melbourne
Rev. J. Kirby	...	Feb., 1861	Buenos Ayres
Mr. T. McGeoghegan	...	Aug., 1860	San Francisco
Rev. M. Connolly	...	Mar., 1860	Buenos Ayres
Rev. J. Crowley	...	May, 1860	Brooklyn, U.S.
Rev. J. Brick	...	Mar., 1860	Scotland (E. D.)
Rev. F. Purcell	...	June, 1860	Albany, U.S.
Rev. M. Renehan	...	Dec., 1860	Brisbane

Rev. James Boyle	...	Jan., 1860	Scotland (W. D.)
Mr. P. O'Callaghan	...	Oct., 1860	Trinidad
Mr. James Hoyne	...	July, 1860	Auckland
Rev. P. Kelly	...	Oct., 1860	Madras
Rev. J. Duffy	...	Jan., 1860	Scotland (E.D.)
Rev. Wm. Margison	...	June, 1860	Nottingham
Mr. J. Redington	...	Feb., 1861	Beverley
Mr. W. M'Donagh	...	Oct., 1860	Mobile, U.S.
Mr. W. O'Connell	...	Oct., 1860	Mobile, U.S.
Mr. M. A. Wren	...	Nov., 1860	Westminster
Mr. W. Harte	...	Sept., 1860	Hartford, U.S.
Very Rev. F. A. Zabel	...	June, 1860	Alton, U.S.
Rev. John Galvin	...	Sept., 1861	Scotland M.D.)
Rev. James Foley	...	June, 1861	Sydney
Rev. Thomas M'Givern	...	Oct., 1861	Chicago, U.S.
Rev. John Macken	...	Oct., 1861	Chicago, U.S.
Rev. George Dillon	...	June, 1861	Sydney
Rev. John O'Donovan	...	Oct., 1861	Sydney
Rev. Maurice O'Sullivan	...	Sept., 1861	Scotland (W.D.)
Rev. Michael Hennessy	...	Sept., 1861	Scotland (W.D.)
Rev. Patrick Maguire	...	Oct., 1861	Chicago, U.S.
Rev. John Griffin	...	Nov., 1861	Marysville, California
Rev. W. J. Corbett	...	June, 1861	Scotland (E.D.)
Rev. Henry C. Kalpman	...	Dec., 1861	Northampton
Mr. Denis Ryan	...	July, 1861	Burlington, U.S.
Mr. M. Keating	...	Sept., 1861	Mauritius
Mr. Henry J. Hoven	...	May, 1861	Alton, U.S.
Mr. James Bourke	...	Oct., 1861	San Francisco
Mr. David Curtin	...	Sept., 1861	Mauritius
Mr. Patrick Cunningham	...	Oct., 1861	Burlington
Mr. George Poole	...	Sept., 1861	Plymouth
Mr. James Butler	...	Aug., 1861	Halifax, Nova Scotia
Rev. Joseph Dalton	...	Aug., 1861	Hyderabad, India
Mr. Patrick M'Guinis	...	Oct., 1861	Brisbane
Mr. John P. Marsden	...	June, 1861	Shrewsbury)
Mr. Thomas Halpin	...	Sept., 1861	Brisbane
Mr. S. H. M'Donagh	...	June, 1861	Brisbane)
Mr. John Rooney	...	June, 1861	Cape of Good Hope, W. D.
Rev. Patrick O'Reilly	...	June, 1861	Cape of Good Hope, W. D.
Rev. V. P. Coletti	...	Sept., 1861	Westminster
Rev. Patrick Dunne	...	Sept., 1861	Cape of Good Hope, W. D.
Rev. Richard Duigan	...	Aug., 1862	Sydney
Rev. John O'Dwyer	...	June, 1862	Glasgow
Rev. Thomas Halligan	...	July, 1862	Chicago, U.S.
Rev. Francis M'Carthy	...	June, 1862	Melbourne
Rev. Robert Davidson	...	June, 1862	Liverpool
Rev. Moses Doon	...	June, 1862	Liverpool
Mr. John Scanlan	...	April, 1862	Pittsburg
Rev. Patrick Donelan	...	June, 1862	Richmond, Virginia
Rev. Thomas Fagan	...	July, 1862	San Francisco
Rev. Patrick Kiernan	...	June, 1862	Beverley
Rev. James Callan	...	July, 1862	Marysville
Rev. Thos. Keating, Lic. Th.	...	July, 1862	Brisbane

Rev. Patrick Toner ...	July, 1862	Chicago, U.S.
Rev. John O'Sullivan ...	June, 1862	Newport and Meneria
Rev. Michael Clifford ...	June, 1862	Alton, U.S.
Rev. Thomas Cushing ...	June, 1862	Monterey, U.S.
Rev. Peter O'Meara ...	June, 1862	Hobart Town
Mr. James J. O'Brien ...	Sept., 1862	Roman Seminary
Mr. Joseph Heaney ...	April, 1862	Pittsburg, U.S.
Rev. Hugh Lennon ...	May, 1862	Cape of Good Hope (E.D.)
Rev. Peter O'Reilly ...	Sept., 1862	Albany, U.S.
Rev. Denis Nugent ...	July, 1862	Chicago, U.S.
Mr. Sylvester Barry ...	Sept., 1862	St. Sulpice, Paris
Mr. Jean Marie Girand ...	Dec., 1862	Galveston, U.S.
Rev. Henry Beswick ...	May, 1862	Salford
Rev. James D'Arcy ...	June, 1862	Newark, U.S.
Rev. James Conolly ...	May, 1862	France
Rev. Emanuel Sciacaluga ...	May, 1862	Gibraltar
Mr. James Hartz ...	Aug., 1862	Alton, U.S.
Rev. John Daly ...	June, 1862	Newark, U.S.
Mr. Michael Supple ...	April, 1862	Boston, U.S.
Mr. Joseph C. McGrath ...	June, 1862	Bruges
Mr. Richard Gerard ...	June, 1862	Salford
Mr. George V. Barry ...	Aug., 1862	Melbourne
Mr. Michael Colgan ...	Sept., 1862	Propaganda, Rome
Mr. John Millage ...	June, 1862	English College, Bruges
Mr. Grindal O'Kane ...	June, 1862	Hamilton, Canada
Rev. Lergus M. Leahy ...	Jan., 1863	Buenos Ayres
Rev. Patrick J. Dillon ...	Nov., 1863	Buenos Ayres
Rev. Dominick Monteverdi ...	Nov., 1863	Marysville
Rev. John McKernan ...	Feb., 1863	Hobart Town
Rev. Edward O'Reilly ...	Mar., 1863	Cape of Good Hope (E. D.)
Rev. Francis A. Dunham ...	June, 1863	Liverpool
Rev. Peter Campbell ...	June, 1863	Chicago, U.S.
Rt. Rev. Matthew Gibney ...	Aug., 1863	Perth
Rev. James Atkins ...	Aug., 1863	Beverley
Rev. Patrick Moore ...	Aug., 1863	Melbourne
Rev. Terence Quinn ...	Jan., 1863	Brisbane
Rev. Edward Coreoran ...	June, 1863	Brooklyn
Rev. Thomas Taaffe ...	June, 1863	Brooklyn
Rev. Peter O'Reilly ...	May, 1863	Salford
Rev. James Noone ...	Aug., 1863	Hobart Town
Rev. Michael Nolan ...	Aug., 1863	Melbourne
Rev. Edward Walsh ...	Aug., 1863	Hobart Town
Rev. William Quinlan ...	Feb., 1863	Melbourne
Rev. James Garvey ...	Oct., 1863	Sydney
Rev. Gerald A. Shanahan ...	June, 1863	Beverley
Rev. James O'Hara ...	Sept., 1863	Florida, U.S.
Rev. John Butler ...	Aug., 1863	Hobart Town
Rev. M. Beechinor ...	Aug., 1863	Hyderabad
Rev. Maurice Flavin ...	June, 1863	Dubuque, Iowa, U.S.
Rev. John Hodges ...	June, 1863	San Francisco
Rev. Thomas Gibney ...	Oct., 1863	San Francisco
Mr. Thomas Donaghy ...	Nov., 1863	Propaganda, Rome
Rev. C. McDermott Roe ...	April, 1863	Plymouth

Rev. James O'Haire	...	April, 1863	Cape Town
Mr. James M'Gourty	...	Jan., 1863	St. John's, New Brunswick
Mr. Michael Donnelly	...	Jan., 1863	St. John's, New Brunswick
Rev. John Nulty	...	Oct., 1863	Marysville, California
Rev. Ml. E. Dillon	...	Jan., 1863	Salford, England
Rev. Wm. Kenny	...	June, 1863	Hexham, England
Mr. Patrick Carroll	...	Oct., 1863	Burlington, U.S.
Mr. Thomas Walsh	...	Nov., 1863	Coll. Brignole Sale, Genoa
Mr. Patrick M. Burke	...	Oct., 1863	Burlington, U.S.
Mr. Edmund Molyneux	...	Oct., 1863	Melbourne, U.S.
Rev. Samuel Doherty	...	June, 1863	San Francisco
Mr. John Masterson	...	Aug., 1863	Kingston, Canada
Mr. Peter Fitzsimons	...	Aug., 1863	Kingston, Canada
Mr. Matthew Maginnis	...	Oct., 1863	American College, Rome
Mr. J. Cummings	...	Aug., 1863	Harbour Grace, Newfoundland
Mr. Thomas Walsh	...	Jan., 1864	Auckland
Mr. John Aylward	...	Jan., 1864	Auckland
Mr. Edward Walsh	...	Jan., 1864	France
Mr. James M'Entagart	...	Jan., 1864	Auckland
Rev. Patrick M. M'Cabe	...	1864	Natchez
Rev. James Hennessy	...	1864	Liverpool
Rev. Thomas Hudson	...	1864	Monterey
Rev. Francis Soden	...	1864	Liverpool
Rev. Wm. O'Brien	...	1864	Sydney
Rev. Patrick Dee	...	1864	Alton
Rev. Richard Walshe	...	1864	Alton
Rev. Malachy O'Callaghan	...	1864	Salford
Rev. Denis O'Brien	...	1864	Salford
Rev. Charles Lynch	...	1864	Sacramento
Rev. Richard Power	...	1864	Salford
Rev. Patrick Scanlan	...	1864	San Francisco
Rev. Thomas Walshe	...	1864	Brisbane
Rev. Patrick Sheehan	...	1864	Brisbane
Rev. Hugh M'Grath	...	1864	Salford
Rev. Francis Stenson	...	1864	Glasgow
Rev. Tim. O'Callaghan	...	1864	Melbourne
Rev. John M'Cormick	...	1864	Ottawa
Rev. Patrick Brady	...	1864	Alton
Rev. Patrick O'Brien	...	1864	Plymouth
Rev. William Reardon	...	1864	Sydney
Rev. Thomas Hennessy	...	1865	
Rev. James M'Gahan	...	1865	Brisbane
Rev. Patrick Farrelly	...	1865	Marysville (Sacramento)
Rev. Matthew M'Guinness	...	1865	San Francisco
Rev. Maurice Cunningham	...	1865	Liverpool
Rev. Thaddeus Hogan	...	1865	Brisbane
Rev. Richard Ellis	...	1865	Melbourne
Rev. Hugh M'Devitt	...	1865	Sydney
Rev. Joseph M'Grath	...	1865	Southwark
Rev. Patrick M'Guinness	...	1865	Brisbane
Rev. Matthew Keogan	...	1865	Sydney
Rev. Charles M'Gauran	...	1865	Dubuque
Rev. Henry Finegan	...	1865	Sydney

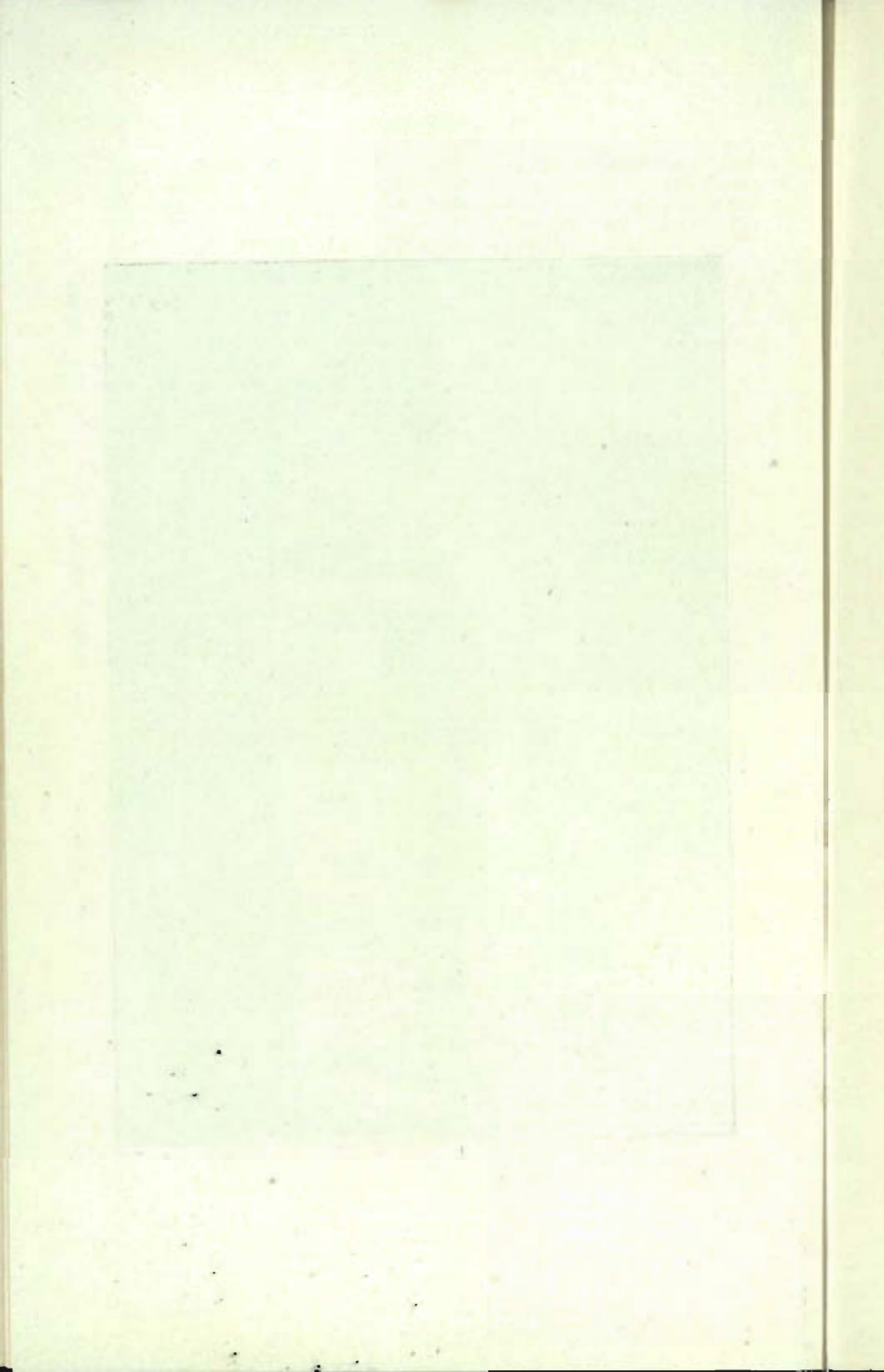
Rev. Edmund Sheehy	...	1865	Newport and Menevia
Rev. Patrick M'Avoy	...	1865	Liverpool
Rev. John O'Dwyer	...	1865	Brisbane
Rev. Thomas Gaffney	...	1865	Burlington
Rev. Thomas O'Reilly	...	1866	Dubuque
Rev. John Brosnan	...	1866	Shrewsbury
Rev. John Smyth	...	1866	Hartford
Rev. Michael D'Arcy	...	1866	Sydney
Rev. Philip Farrelly	...	1866	Monterey
Very Rev. Monsignor Fegan	...	1866	Eastern District, Cape of Good Hope
Rev. John O'Leary	...	1866	Southwark
Rev. Felix O'Callaghan	...	1866	Buenos Ayres
Very Rev. Monsignor Cox	...	1866	Mauritius
Rev. Gerald Byrne	...	1866	Melbourne
Rev. Philip Smith	...	1866	Albany
Rev. James Hennessy	...	1866	Liverpool
Rev. Thomas Hogan	...	1866	Liverpool
Rev. Patrick N. Moore	...	1866	Melbourne
Rev. Daniel Meagher	...	1866	Marysville (Sacramento)
Rev. Jeremiah O'Sullivan	...	1866	Marysville (Sacramento)
Rev. Maurice Hickey	...	1866	Marysville (Sacramento)
Rev. Patrick Keane	...	1866	Marysville (Sacramento)
Rev. Michael Mahony	...	1866	Monterey
Rev. John Curtis	...	1866	Omaha
Rev. Daniel Casey	...	1866	Shrewsbury
Rev. Patrick Sampson	...	1866	
Rev. John Ryan	...	1866	St. John's, Newfoundland
Rev. Thomas Hyland	...	1866	Adelaide
Rev. Thomas O'Donnell	...	1866	Melbourne
Rev. Thomas Power	...	1866	Plymouth
Rev. Edward Doyle	...	1866	St. John's, Newfoundland
Rev. Patrick Hewitt	...	1866	Sydney
Rev. Robert Byrne	...	1866	Sydney
Very Rev. Francis Ryan	...	1866	Toronto
Rev. James Brosnan	...	1866	Halifax
Rev. William Nugent	...	1866	Bathurst
Rev. Michael McCabe	...	1866	Armidale
Rev. Philip Ryan	...	1866	Bathurst
Rev. Denis McGrath	...	1866	Bathurst
Right Rev. Mons. John Dowd, v.g.	...	1867	Melbourne
Rev. Philip Sweeny	...	1867	Birmingham
Rev. Patrick Gibney	...	1867	Perth
Rev. Thomas Moore	...	1867	Melbourne
Rev. John O'Callaghan	...	1867	Shrewsbury
Rev. Patrick Lynch	...	1867	Buenos Ayres
Rev. Timothy Murphy	...	1867	Adelaide
Rev. James O'Driscoll	...	1867	Albany
Rev. James O'Reilly	...	1867	Buenos Ayres
Rev. John Lohan	...	1867	Madras
Rev. Francis Kells	...	1867	San Francisco
Rev. Francis Clare	...	1867	Marysville (Sacramento)
Rev. Thomas Brady	...	1867	Richmond



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NEW CHAPEL.



Rev. Stephen Kearney ..	1867	Vancouver's Island
Rev. Matthew Colman ...	1867	Marysville (Sacramento)
Rt. Rev. J. McGolrick, D.D.	1867	Duluth
Rev. Michael Kennedy ...	1867	Adelaide
Rev. Alexander Moynihan	1867	Dubuque
Rev. James O'Reilly ...	1867	Albany, U.S.A.
Rev. John O'Sullivan ...	1867	Melbourne
Rt. Rev. Thos. Grace, D.D.	1867	Sacramento
Rev. W. McGlements ...	1867	Newport and Menevia
Rev. John Kelly ...	1867	Sydney
Rev. Justin Mooney ...	1867	Southwark
Rev. Thomas Larkin ...	1867	San Francisco
Rev. Eugene Kenny ...	1867	St Louis
Rev. Lawrence Kennedy ...	1867	Marysville (Sacramento)
Rev. Arnold Wail ...		
Rev. John Fitzgerald ...	1867	Melbourne
Rev. John Leahy ...	1867	Buenos Ayres
Very Rev. Thomas Mullcady	1867	Buenos Ayres
Rev. James M'Cormack ...	1867	Ottowa, Canada
Rev. John Daly ...		
Rev. Peter Kearney ...	1867	Brooklyn
Very Rev. Wm. Murnane	1868	Southwark
Rev. Patrick Murphy ...	1868	Liverpool
Very Rev. J. J. Carroll, V.G.	1868	Sydney
Rev. Michael M'Naboe ...	1868	San Francisco
Rev. Andrew Gargan ...	1868	San Francisco
Rev. Edward Flannery ...	1868	Buenos Ayres
Rev. Wm. O'Connor ...	1868	San Francisco
Rev. Robert Meade ...	1868	San Francisco
Rev. Edmund Morrissey ...	1868	Chicago
Rev. Michael M'Devitt ...	1868	Chicago
Rev. Edmund Callanan ...	1868	Melbourne
Rev. John Hogan ...	1868	Melbourne
Rev. John Sullivan ...	1868	Melbourne
Rev. Timothy Brosnahan ...	1868	Boston
Rev. James O'Connor ...	1868	Melbourne
Right Rev. L. Scanlan, D.D.	1868	Salt Lake, U.S.A.
Rev. Patrick Fay ...	1868	Hartford
Rev. Denis Shanahan ...	1868	Melbourne
Rev. Thomas Murphy ...	1868	Newport and Meneria
Rev. Hugh O'Neill ...	1868	Madras
Rev. Daniel Adams ...	1868	Albany
Rev. Anthony Luddon ...	1868	Albany
Rev. James Luddon ...	1868	Albany
Very Rev. Tim Hickey ...	1868	Alton
Rev. John Twomey ...	1868	Kingston, Canada
Rev. John Maguire ...	1868	Brooklyn
Rev. Thomas Norris ...	1868	Boston, U.S.A.
Rev. Tim Fitzpatrick ...	1868	San Francisco
Rev. John Kelly ...	1868	Hartford
Rev. Michael Donoghue ...	1868	Kingston, Canada
Rev. Thomas Egan ...	1868	Melbourne
Rev. James Rooney ...	1868	Marysville (Sacramento)

Rev. John Galligan ...	1868	Burlington
Rev. Michael Killane ...	1868	Liverpool
Rev. Michael Kirwin ...	1868	Perth
Rev. Wm. O'Farrell ...	1868	Mauritius
Rev. Bernard M'Intaggart ...	1868	Liverpool
Rev. John Lawless ...	1868	Maitland
Rev. Thomas Donoghue ...	1868	Monterey
Rev. Thomas Pettit ...	1868	Marysville (Sacramento)
Right Rev. John Brady, D.D., Aux. B ...	1868	Boston
Rev. Michael Lane ...	1868	Boston
Rev. Patrick Kearns ...	1869	Melbourne
Rev. Thomas Lane ...	1869	Melbourne
Rev. Patrick Kirley ...	1869	Vancouver's Island
Rev. James Hothersall ...	1869	Salford
Rev. John Kiely ...	1869	Brooklyn
Rev. John Buckley ...	1869	Fort Wain
Rev. John Hayes ...	1869	Sydney
Rev. John Herbert ...	1869	Melbourne
Rev. John Purcell ...	1869	Brooklyn
Rev. William Reardon ...	1869	St. Paul's, Minnesota
Rev. James Kelly ...	1869	Bathurst
Rev. William Lyons ...	1869	Sydney
Rev. Thomas Kelly ...	1869	Richmond
Rev. Francis Downing ...	1869	Plymouth
Rev. Timothy O'Callaghan ...	1869	San Francisco
Rev. William O'Connor ...	1869	Alton
Rev. Nicholas Miale ...	1869	Natchez
Rev. Joseph McNamee ...	1869	Brooklyn
Rev. Patrick Moran ...	1869	Melbourne
Rev. Edward Doyle ...	1869	Nashville
Rev. John Flanagan ...	1869	New Orleans
Rev. Michael Laffin ...	1869	Madras
Most Rev. John O'Reilly ...	1869	Adelaide
Rev. Terence O'Reilly ...	1869	Port of Spain (Trinidad)
Rev. Patrick Farrelly ...	1869	Grahamstown
Rev. Michael Matthews ...	1869	Maitland
Rev. Patrick Hand ...	1869	Maitland
Rev. Andrew Cullen ...	1860	San Francisco
Rev. Thomas Coffey ...	1869	Grahamstown
Rev. Peter Dowd ...	1869	Dubuque
Rev. Patrick Cogan ...	1869	Natchez
Rev. James Danagher ...	1869	Alton
Rev. Thomas Duffy ...	1869	Nesqually
Rev. Patrick Gibney ...	1869	Oregon
Rev. Patrick M'Carthy ...	1869	Melbourne
Rev. Henry Lane ...	1869	Burlington, U.S.A.
Rev. Michael Brady ...	1869	Shrewsbury
Rev. Paul Aherne ...	1869	Brooklyn
Rev. James Donegan ...	1869	Boston, U.S.A.
Rev. Patrick Mahony ...	1869	Sydney
Rev. Michael Hickey ...	1869	Brooklyn
Rev. Luke Torney ...	1869	Marysville

Rev. Patrick Davoren	...	1868	Bathurst.
Rev. James Martin	...	1869	Melbourne
Rev. John Tallon	...	1869	Mauritius
Rev. Wm. Byrne	...	1869	Omaha
Rev. Thomas Keatinge	...	1869	Sydney
Rev. Michael Gough	...	1869	Melbourne
Rev. John Veale	...	1870	Nashville
Rev. Patrick Corcoran	...	1870	Maitland
Rev. John Dunne	...	1870	Bathurst
Rev. John Nugent	...	1870	San Francisco
Rev. James M'Gough	...	1870	Maitland
Rev. Andrew O'Donnell	...	1870	Marysville
Rev. Matthew Ryan	...	1870	Bathurst
Rev. John Black	...	1870	Bathurst
Rev. John Nealan	...	1870	Melbourne
Rev. John Smyth	...	1870	Dubuque
Rev. Robert Cleary	...	1870	Adelaide
Rev. Cornelius O'Connor	...	1870	San Francisco
Rev. Cornelius Scannell	...	1870	Monterey
Rev. Edward Woods	...	1870	Salford
Rev. Michael Fitzsimons	...	1870	Bathurst
Rev. Michael Mullins	...	1870	Melbourne
Rev. James Dawson	...	1870	
Rev. James Hynes	...	1870	Marysville
Rev. Daniel O'Connell	...	1870	Melbourne
Rev. John O'Farrell	...	1870	Dubuque
Rev. Thomas Carolan	...	1870	Glasgow
Rev. Peter Macken	...	1870	Alton
Rev. Arthur Hurley	...	1870	St. Paul's, Minnesota
Rev. Bernard Nevin	...	1870	Adelaide
Rev. William M'Quaid	...	1870	Boston
Rev. Charles Toller	...	1870	San Francisco.
Rev. Laurence Pirda	...	1870	San Francisco.
Rev. Francis Hughes	...	1870	Scotland.
Rev. Valentine Ciosa	...	1871	Monterey.
Rev. James Pujol	...	1871	Monterey.
Rev. John Pratt	...	1871	Monterey.
Rev. Valentine Aquilera	...	1871	Monterey.
Rev. John Pujol	...	1871	Monterey.
Rev. Edmund O'Keefe	...	1871	San Francisco.
Rev. Michael O'Regan	...	1871	Hobart.
Rev. Patrick Alyward	...	1871	Melbourne
Rev. Patrick Howe	...	1871	Monterey.
Rev. Patrick Kehoe	...	1871	Adelaide.
Rev. Thomas Wilson	...	1871	Richmond.
Rev. Thomas Philips	...	1871	San Francisco.
Rev. Thomas Foley	...	1871	Trinidad.
Rev. Emmanuel Estrange	...	1871	San Francisco.
Rev. Martin Carroll	...	1871	Dubuque.
Rev. Patrick Gleeson	...	1871	Hobart.
Rev. Nicholas Power	...	1871	San Francisco.
Rev. Robert Scanlan	...	1871	Melbourne.
Rev. William Fitzpatrick	...	1871	St. John's, Newfoundland.
Rev. Daniel O'Sullivan	...	1871	Sacramento.
Rev. James Cloary	...	1871	San Francisco.
Rev. James Hegarty	...	1871	Melbourne.
Rev. Michael Mulville	...	1871	San Francisco.
Rev. Robert Eaton	...	1871	Dublin.
Rev. James Hunt	...	1871	Sacramento.
Rev. John Scanlan	...	1871	Melbourne.

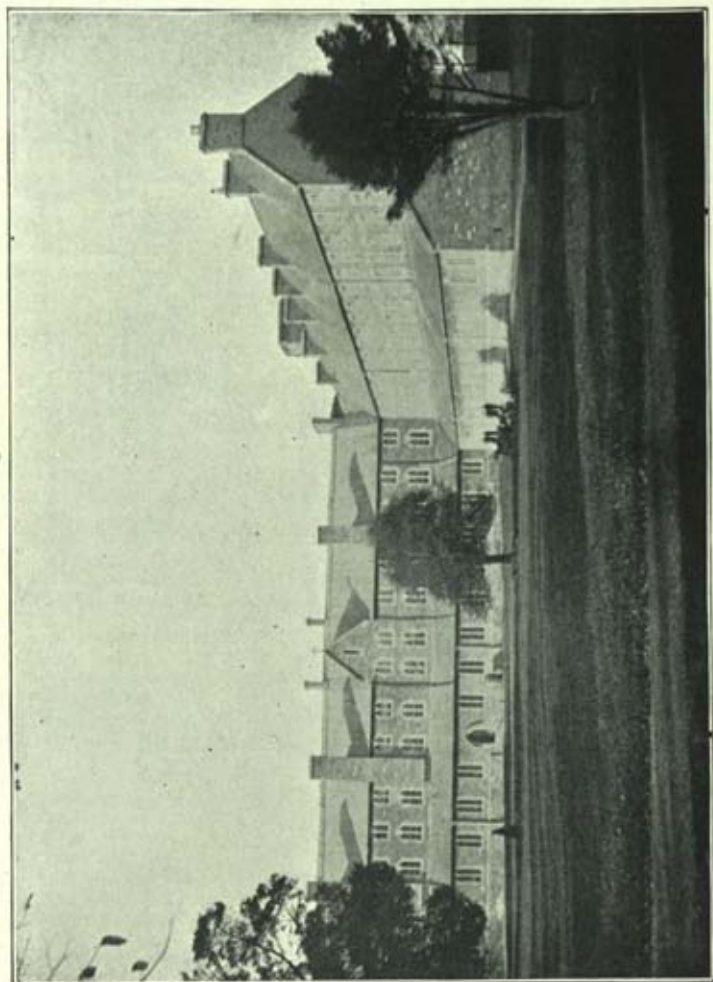
Rev. Patrick Smith	...	1871	Dubuque.
Rev. Richard Scannell	...	1871	Nashville.
Rev. Patrick Byrne	...	1871	Adelaide.
Rev. John O'Farrell	...	1871	Trinidad.
Rev. Patrick O'Connell	...	1871	San Francisco.
Rev. Robert Stack	...	1872	Sacramento.
Rev. John Marshal	...	1872	Nashville.
Rev. Thomas Maher	...	1872	Maitland.
Rev. John Horan	...	1872	Richmond.
Rev. Edward Kidney	...	1872	Charleston, U.S.
Rev. Matthew Cahill	...	1872	Monterey.
Rev. Michael Ryan	...	1872	Adelaide.
Rev. James Sheridan	...	1872	Sydney.
Rev. Patrick Donoghoe	...	1872	Richmond.
Rev. Edward M'Gowan	...	1872	Alton.
Rev. Gerald Fagan	...	1872	Boston.
Rev. Michael Lynch	...	1872	Monterey.
Rev. Joseph Geoghegan	...	1872	
Rev. Edmund Stenson	...	1872	Ottawa.
Rev. Philip Carallan	...	1872	Harbour Grace.
Rev. John Deignan	...	1872	Cape Town.
Rev. Patrick Dillon	...	1872	
Rev. Michael Meade	...	1872	Melbourne.
Rev. Michael Morris	...	1872	St. John's, Newfoundland.
Rev. Denis Keily	...	1873	San Francisco.
Rev. Terence Caraghan	...	1873	San Francisco.
Rev. John Dwyer	...	1873	Goulburn.
Rev. Andrew Brady	...	1873	Louisville.
Rev. Silvester Maddock	...	1873	Melbourne.
Rev. William Dartney	...	1873	St. John's, Newfoundland.
Rev. Vincent Reardon	...	1873	St. John's, Newfoundland.
Rev. Gerard Stack	...	1873	Magras Valley.
Rev. John Ryan	...	1873	Boston.
Rev. Maurice M'Kenna	...	1873	Melbourne.
Rev. Daniel Twomey	...	1873	Alton.
Rev. Hugh M'Namee	...	1873	Monterey.
Rev. Maurice Carroll	...	1873	Melbourne.
Rev. Michael Reardon	...	1873	San Francisco.
Rev. Patrick Lynch	...	1873	Nebraska.
Rev. Joseph Collins	...	1873	Sydney.
Rev. Michael Coffey	...	1873	Goulburn.
Rev. Patrick M'Namara	...	1873	Nashville.
Rev. James Fitzhenry	...	1873	Grahamstown, S. Africa.
Rev. William Guirk	...	1873	Melbourne.
Rev. Peter M'Cabe	...	1873	Down and Connor.
Rev. Laurence Ryan	...	1873	Alton.
Rev. Michael Ryan	...	1873	Alton.
Rev. Patrick Duffy	...	1873	Northampton.
Rev. Denis Dwyer	...	1873	Goulburn.
Rev. Laurence Bresnan	...	1873	San Francisco.
Rev. Bernard Gillick	...	1873	Albany.
Rev. Thomas Molloy	...	1873	Nebraska.
Rev. James Hanley	...	1873	Newark.
Rev. Patrick Walsh	...	1874	Melbourne.
Rev. Patrick Doyle	...	1874	Adelaide.
Rev. William M'Goldrick	...	1874	St. Paul's.
Right Rev. Jeremiah Doyle	...	1874	Armidale.
Rev. John Cassin	...	1874	San Francisco.
Rev. Thomas Raleigh	...	1874	Melbourne.
Rev. William Walsh	...	1874	Nashville.

Rev. James Farrell	...	1874	Melbourne.
Rev. Patrick Moore	...	1874	Melbourne.
Rev. Daniel Nelán	...	1874	Melbourne.
Rev. Farrell O'Reilly	...	1874	Providence.
Rev. Thomas Masterson	...	1874	Alton.
Rev. Michael Carroll	...	1874	Springfield.
Rev. John Gannett	...	1874	Nebraska.
Rev. Joseph Phelan	...	1874	Grass Valley.
Rev. Patrick O'Reilly	...	1874	Shrewsbury.
Rev. Pierce Burke	...	1874	Goulburn
Rev. John Sheridan	...	1875	Grass Valley.
Rev. Matthew Carey	...	1875	Melbourne.
Rev. David Quin	...	1875	Melbourne.
Rev. Michael Hennessey	...	1875	Adelaide.
Rev. Matthew Farrelly	...	1875	Port of Spain.
Rev. James O'Connor	...	1875	San Francisco.
Rev. Hugh Fagan	...	1875	San Francisco.
Rev. Joseph Theine	...	1875	San Francisco.
Rev. Henry Ranfuian	...	1875	San Francisco.
Rev. Michael O'Driscoll	...	1875	St. John's, Newfoundland.
Rev. Michael Keenan	...	1875	Brisbane.
Rev. Thomas Brisco	...	1875	Providence
Rev. Stephen Flynn	...	1875	Harbour Grace.
Rev. William Feitch	...	1875	Harbour Grace.
Rev. Patrick Ward	...	1875	San Francisco.
Rev. Michael Kearns	...	1875	Maitland.
Rev. John Leahy	...	1875	San Francisco.
Rev. Patrick O'Connor	...	1875	Armadales.
Rev. William O'Brien	...	1875	Boston.
Rev. Michael Casey	...	1875	Kansas.
Rev. Thomas M'Sweeney	...	1875	San Francisco.
Rev. Thomas Long	...	1875	Goulburn
Rev. John Fahy	...	1875	Nashville.
Rev. Patrick Ryan	...	1875	Sydney.
Rev. James Doherty	...	1876	Detroit.
Rev. John Aberne	...	1876	Brisbane.
Rev. Bernard M'Nally	...	1876	Nashville.
Rev. James Fleming	...	1876	Sydney.
Rev. James O'Reilly	...	1876	Springfield.
Rev. Peter Carrasco et Gila...	...	1876	Monterev.
Rev. Robert Lee	...	1876	Portland.
Rev. Antonio Santrandos	...	1876	San Francisco.
Rev. Martin Gilleran	...	1876	Hobart.
Rev. James Breen	...	1876	Brisbane.
Rev. Michael Fitzgerald	...	1876	St. John's.
Rev. Felix Donnelly	...	1876	Newport.
Rev. Patrick Donoghoe	...	1876	Melbourne.
Rev. Edward Martin	...	1876	Armidale.
Rev. Daniel M'Mullen	...	1876	St. Paul's.
Rev. Richard Purcell	...	1876	Port of Spain.
Rev. Denis Walsb	...	1876	Goulburn
Rev. William Hanley	...	1877	Brisbane.
Rev. Richard Carr	...	1877	Goulburn
Rev. Patrick Colman	...	1877	Shrewsbury.
Rev. Timothy Murphy	...	1877	Boston.
Rev. William Quilter	...	1877	Melbourne.
Rev. John Walsh	...	1877	Nashville.
Rev. Francis Quinn	...	1877	Dubuque.
Rev. Thomas Clery	...	1877	Savannah.
Rev. Eugene Foher	...	1877	Springfield.

Rev. Peter O'Reilly	...	1877	Providence.
Rev. Gregory Battcock	...	1878	Harbour Grace.
Rev. Roger Tierney	...	1878	St. John's.
Rev. Thomas O'Carroll	...	1878	Goulburn
Rev. Peter O'Reilly	...	1878	Hobart.
Rev. John O'Reilly	...	1878	Brooklyn.
Rev. Edmund Looby	...	1878	Melbourne.
Rev. Michael Walsh	...	1878	Grass Valley.
Rev. Patrick Fox	...	1878	Hartford.
Rev. Matthew M'Donald	...	1878	Boston.
Rev. Patrick Donoghoe	...	1878	Grahamstown.
Rev. James O'Reilly	...	1878	Richmond.
Rev. Michael Quinn	...	1878	St. Paul's.
Rev. Patrick M'Mahon	...	1878	Toronto.
Rev. James Flood	...	1878	Brisbane.
Rev. Francis Smith	...	1878	Capetown.
Rev. John Slevin	...	1878	St. Paul's.
Rev. Richard Butler	...	1878	Newport.
Rev. Patrick O'Connor	...	1878	San Francisco.
Rev. John Heffernan	...	1878	Melbourne.
Rev. William Walsh	...	1878	San Francisco.
Rev. Michael Grimes	...	1878	Port of Spain.
Rev. James Greene	...	1878	Albany.
Rev. Michael Sheridan	...	1879	Ballarat.
Rev. Bernard M'Donald	...	1879	Natchez.
Rev. Denis Lynch	...	1879	Burlington.
Rev. Patrick English	...	1879	Sandhurst.
Rev. Bernard MacFieley	...	1879	Sacramento.
Rev. James O'Reilly	...	1879	Newport
Rev. Maurice Kennelly	...	1879	San Francisco
Rev. Timothy Harnatt	...	1879	Sydney
Rev. Denis O'Callaghan	...	1879	Melbourne
Rev. Michael M'Kernan	...	1879	Brisbane
Rev. Thomas Lynch	...	1879	Melbourne.
Rev. Denis Nelan	...	1879	Melbourne.
Rev. James O'Regan	...	1879	Ballarat
Rev. Patrick Wilson	...	1879	Charleston
Rev. Edward Fallon	...	1879	Goulburn
Rev. John Curley	...	1879	Goulburn
Rev. Peter Cullen	...	1879	St. Joseph's
Rev. Patrick Fox	...	1879	St. Paul's
Rev. John Gaffey	...	1879	Goulburn
Rev. John Lovett	...	1879	Detroit
Rev. Daniel O'Brien	...	1879	St. John's
Rev. James M'Kenna	...	1879	Leeds
Rev. Edmund Hickey	...	1879	Leeds
Rev. Richard Healey	...	1879	St. Louis
Right Rev. Patrick Delaney	...	1879	Hobart
Rev. Domingos Quarte Governo	...	1879	San Francisco
Rev. John Moriarty	...	1880	Sydney
Rev. James Grant	...	1880	Melbourne
Rev. Michael Buckley	...	1880	Goulburn
Rev. John Galleran	...	1880	Melbourne
Rev. Bernard Murphy	...	1880	Hobart
Rev. James O'Reilly	...	1880	St. Paul's
Rev. Richard Walshe	...	1880	Harbour Grace
Rev. Michael O'Dwyer	...	1880	St. Joseph's
Rev. Bartw. Callinan	...	1880	Hobart
Rev. James M'Carthy	...	1880	Sandhurst
Rev. James O'Donnell	...	1880	Wellington

Rev. Andrew Mulorkill	...	1880	Wellington
Rev. John Cummins	...	1880	Brisbane
Rev. Matthew Fagan	...	1880	San Francisco
Rev. Patrick M'Donald	...	1880	Chicago
Rev. Edward Brereton	...	1880	Madras
Rev. Daniel Meenagh	...	1880	Nottingham
Rev. James Mahoney	...	1880	Sydney
Rev. Michael Dillon	...	1880	Grass Valley
Rev. Joseph O'Brien	...	1880	Ballarat
Rev. Michael Gilsenan	...	1880	Sandhurst
Rev. Alexander Edward De Campos	...	1880	San Francisco
Rev. John Roe	...	1880	Harbour Grace
Rev. Thomas O'Reilly	...	1880	Sydney
Rev. Thomas Callaghan	...	1880	Chicago
Rev. George Carton	...	1880	Shrewsbury
Rev. Andrew Gillick	...	1880	Port of Spain
Rev. Patrick Fisher	...	1880	Monterey
Rev. Andrew Cassidy	...	1880	Wellington
Rev. Martin Carroll	...	1880	Madras
Rev. Edward Madden	...	1881	Sandhurst
Rev. Patrick Clarke	...	1881	Sydney
Rev. James Cowper	...	1881	San Francisco
Rev. Patrick Cushman	...	1881	San Francisco
Rev. Denis Fitzgerald	...	1881	Shrewsbury
Rev. John Farrelly	...	1881	Grahamstown
Rev. Daniel Murphy	...	1881	Melbourne
Rev. Hugh Smith	...	1881	Chicago
Rev. John Hand	...	1881	St. Paul's
Rev. Michael Daley	...	1881	Hartford
Rev. Patrick Smith	...	1881	Monterey
Rev. Peter M'Gee	...	1881	Melbourne
Rev. Terence M'Guire	...	1881	Salford
Rev. John Barrett	...	1881	Ballarat
Rev. Patrick Aherne	...	1881	Wellington
Rev. Terence Molloy	...	1881	Roseau
Rev. Daniel Pembroke	...	1881	St. Joseph's
Rev. Patrick Neville	...	1881	Grahamstown
Rev. Matthew M'Manus	...	1882	Wellington
Rev. Michael Kiely	...	1882	Armidale
Rev. Daniel Walshe	...	1882	Pittsburg
Rev. Michael Tracy	...	1882	Goulburn
Rev. Peter Quealy	...	1882	San Francisco
Rev. Michael M'Intyre	...	1882	St. Paul's
Rev. John Lone	...	1882	Wellington
Rev. Charles Hegarty	...	1882	Toronto
Rev. Daniel Harnett	...	1882	Sydney
Rev. Launcelet Mineham	...	1882	Toronto
Rev. Edward Smyth	...	1882	Peoria
Rev. Michael Ahern	...	1882	Wellington
Rev. Matthew Brady	...	1882	Melbourne
Rev. James Taubam	...	1882	Grass Valley
Rev. Patrick O'Halloran	...	1882	Melbourne
Rev. Cornelius Sheehan	...	1882	Melbourne
Rev. Michael Macken	...	1882	Chicago
Rev. Peter Smyth	...	1882	Roseau
Rev. Philip M'Intyre	...	1882	Sydney
Rev. Michael O'Reilly	...	1882	Grass Valley
Rev. John Moynagh	...	1882	Sydney
Rev. Bernard Smyth	...	1882	Monterey
Rev. William O'Connor	...	1882	Melbourne

Rev. Daniel O'Connor	...	1882	Wellington
Rev. John Fogarty	...	1882	Goulburn
Rev. Cornelius M'Auliffe	...	1882	Armidale
Rev. James Londregan	...	1883	Brisbane
Rev. William Aherne	...	1883	St. John's, Newfoundland
Rev. Daniel Heran	...	1883	Melbourne
Rev. William Burke	...	1883	Clonfert, Ireland
Rev. Richard Collins	...	1883	Melbourne
Rev. Martin Vaughan	...	1883	Goulburn
Rev. Edward Dillon	...	1883	Port of Spain
Rev. Myler O'Reilly	...	1883	Brooklyn
Rev. John Dillon	...	1883	Port of Spain
Rev. Thomas Enright	...	1883	Brisbane
Rev. Patrick Molyneux	...	1883	Pittsburg
Rev. Patrick O'Reilly	...	1883	Salford
Right Rev. William Kelly	...	1883	Perth
Rev. Thomas Walsh	...	1883	Wellington
Rev. William M'Namee	...	1883	Chicago
Rev. David Verlin	...	1883	Melbourne
Rev. Francis Donegan	...	1883	Brisbane
Rev. James Duffy	...	1883	Perth
Rev. Henry Bowers	...	1883	Wellington
Rev. Hugh M'Cabe	...	1883	Grass Valley
Rev. Michael O'Brien	...	1883	Sydney
Rev. Patrick O'Carroll	...	1883	Madras
Rev. Patrick Kiernan	...	1883	St. Paul's
Rev. Michael Barry	...	1883	Brisbane
Rev. Thomas O'Reilly	...	1883	Alton
Rev. Michael Quinn	...	1883	Melbourne
Right Rev. John Glennon	...	1883	Kansas City
Rev. John Cooke	...	1883	Montreal
Rev. Felix M'Carthy	...	1884	Harbour Grace
Rev. Kiernan O'Carroll	...	1884	Madras
Rev. Michael Ryan	...	1884	Melbourne
Rev. Thomas Tubman	...	1884	Grass Valley
Rev. Francis Reynolds	...	1884	Grass Valley
Rev. Denis Morris	...	1884	Toronto
Rev. John Daly	...	1884	Melbourne
Rev. Richard Condon	...	1884	Sydney
Rev. William Harnett	...	1884	Melbourne
Rev. Arneas Hennessey	...	1884	Melbourne
Rev. Edmund Kearney	...	1884	Liverpool
Rev. Bernard Kelly	...	1884	Liverpool
Rev. Timothy Ryan	...	1884	Green Bay
Rev. Hugh Rafferty	...	1884	Hexham
Rev. Charles Curtin	...	1884	Leavenworth
Rev. Michael Gallagher	...	1884	Brisbane
Rev. Patrick Donovan	...	1884	Goulburn
Rev. William Lawlor	...	1884	Sandhurst
Rev. Joseph Connell	...	1884	Toronto
Rev. Patrick Clyne	...	1884	Grass Valley
Rev. Patrick O'Neill	...	1884	St. Paul's
Rev. Peter M'Donnell	...	1884	Grass Valley
Rev. Thomas Barlow	...	1884	Sydney
Rev. John Hayes	...	1884	Sydney
Rev. Denis M'Carthy	...	1884	Sandhurst
Rev. John O'Dowd	...	1884	Bathurst
Rev. Michael Bonfield	...	1885	Chicago
Rev. James M'Namee	...	1885	Leavenworth
Rev. James Marlborough	...	1885	Melbourne



THE SENIOR HOUSE.

McHULLOWS COLLEGE
DUBLIN

Rev. Paul Keogh	...	1885	Colombo, Ohio
Rev. William Quirk	...	1885	Grahamstown
Rev. John Troy	...	1885	Grahamstown
Rev. James Gunning	...	1885	Sydney
Rev. George Pierse	...	1885	Adelaide
Rev. Patrick Hanby	...	1885	Trenton
Rev. James Kelly	...	1885	Grahamstown
Rev. Joseph O'Donoghoe	...	1885	Maitland
Rev. Daniel Doyle	...	1885	Armidale
Rev. John Lee	...	1885	Leavenworth
Rev. Michael O'Rourke	...	1885	Kingston
Rev. Eugene M'Garritty	...	1885	Hexham
Rev. Patrick Fallon	...	1885	Goulburn
Rev. Thomas Hayes	...	1885	Brisbane
Rev. Patrick Hanrahan	...	1885	Sydney
Rev. David Sheehan	...	1885	Albany
Rev. Patrick Dolan	...	1885	Roseau
Rev. Leonard M'Evoy	...	1885	Pittsburg
Rev. Matthew Ryan	...	1885	Brisbane
Rev. Laurence Kelly	...	1885	Richmond
Rev. Daniel O'Reilly	...	1885	Sydney
Rev. George Pesch	...	1885	Alton
Rev. Henry Savage	...	1885	Roseau
Rev. Daniel Kerrin	...	1886	Sandhurst
Rev. James Prendergast	...	1886	Wellington
Rev. Patrick Clune	...	1886	Goulburn
Rev. Patrick Cussen	...	1886	Goulburn
Rev. Bryan M'Donnell	...	1886	Sydney
Rev. Bernard Kiernan	...	1886	Leavenworth
Rev. John Cusack	...	1886	Melbourne
Rev. John O'Donnell	...	1886	Sandhurst
Rev. Michael Curran	...	1886	Melbourne
Rev. Hugh Dunlevy	...	1886	Shrewsbury
Rev. James M'Kenna	...	1886	Wellington
Rev. William O'Hagan	...	1886	Melbourne
Rev. Patrick Tuohig	...	1886	Brooklyn
Rev. James O'Connell	...	1886	Leavenworth
Rev. Laurence Cunningham	...	1886	Chicago
Rev. John Walsh	...	1886	Ballarat
Rev. Thomas Glennon	...	1886	Roseau
Rev. Henry Ward	...	1886	Roseau
Rev. Kenneth M'Roe	...	1886	Toronto
Rev. Thomas M'Carthy	...	1886	Kingstown
Rev. Robert Nolan	...	1887	Davenport
Rev. Michael Potter	...	1887	Brisbane
Rev. Denis Howell	...	1887	Ballarat
Rev. Laurence Cosgrave	...	1887	St. Paul's
Rev. John O'Reilly	...	1887	Maitland
Rev. Robert O'Shea	...	1887	Brisbane
Rev. Michael O'Reilly	...	1887	St. Joseph's
Rev. Joseph M'Carthy	...	1887	Melbourne
Rev. Thomas O'Donnell	...	1887	Dubuque
Rev. Patrick Power	...	1887	Wellington
Rev. James M'Cormack	...	1887	Chicago
Rev. Thomas Kirby	...	1887	San Francisco
Rev. William O'Neille	...	1887	San Francisco
Rev. John M'Mahon	...	1887	Dubuque
Rev. John Manly	...	1887	Melbourne
Rev. Cornelius Sheehan	...	1887	Pittsburg
Rev. James O'Reilly	...	1887	Sydney

Rev. Michael Barrett	...	1887	Ballarat
Rev. John Lynch	...	1887	Toronto
Rev. John Egan	...	1887	Dubuque
Rev. John Conlan	...	1887	Middlesborough
Rev. Robert Benson	...	1887	Melbourne
Rev. Thomas O'Reilly	...	1887	Brooklyn
Rev. James Kissane	...	1887	Ballarat
Rev. Andrew Robessy	...	1887	Kansas
Rev. Thomas Brassil	...	1887	Melbourne
Rev. James Kissane	...	1887	Davenport
Rev. John Rogers	...	1887	San Francisco
Rev. Peter O'Dwyer	...	1888	Chicago
Rev. Michael Tirpey	...	1888	Ballarat
Rev. Joseph Kearney	...	1888	St. John's
Rev. John Morrissey	...	1888	Wellington
Rev. James Walsh	...	1888	Sydney
Rev. John Campbell	...	1888	Goulburn
Rev. Hugh M'Dermott	...	1888	Sydney
Rev. Edward O'Brien	...	1888	Melbourne
Rev. Michael Scanlan	...	1888	San Francisco
Rev. Edward Twomey	...	1888	Sacramento
Rev. Patrick O'Connor	...	1888	St. John's
Rev. Michael Lavery	...	1888	Christ Church
Rev. James O'Brien	...	1888	Dubuque
Rev. Terence Sheridan	...	1888	Sacramento
Rev. James Deasy	...	1888	Pittsburg
Rev. David Fitzgerald	...	1888	Manchester, New Hampshire
Rev. Patrick Scanlan	...	1888	Chicago
Rev. Peter O'Reilly	...	1888	Sydney
Rev. Patrick Guerin	...	1888	Sacramento
Rev. Thomas M'Elligott	...	1888	Ballarat
Rev. Michael M'Nerney	...	1888	Dubuque
Rev. Matthew Jensen	...	1888	Belville
Rev. Patrick O'Reilly	...	1888	Brooklyn
Rev. James Murray	...	1888	Dubuque
Rev. Maurice Byrne	...	1888	Sandhurst
Rev. John Hogan	...	1888	St. Joseph
Rev. James Cronin	...	1888	Brooklyn
Rev. Francis M'Dermott	...	1888	Sydney
Rev. John Sheridan	...	1888	Sydney
Rev. Jeremiah Leahy	...	1888	San Francisco
Rev. John Tierney	...	1888	Maitland
Rev. Michael O'Driscoll	...	1889	Grafton
Rev. James Healey	...	1889	Melbourne
Rev. Peter Power	...	1889	Sydney
Rev. John O'Donnell	...	1889	Dunedin
Rev. Michael Rohan	...	1889	Sydney
Rev. Patrick O'Connor	...	1889	Dubuque
Rev. John Lamph	...	1889	Hexham and Newcastle
Rev. Henry Blake	...	1889	Hexham and Newcastle
Rev. Patrick Kiely	...	1889	Grafton
Rev. Timothy Ryan	...	1889	Chicago
Rev. Patrick Brady	...	1889	Monterey
Rev. David Lee	...	1889	Sydney
Rev. John Kelly	...	1889	Dubuque
Rev. Jeremiah Harrington	...	1889	St. Paul's
Rev. Jeremiah O'Connor	...	1889	St. Paul's
Rev. Thomas Ryan	...	1889	Sydney
Rev. William Convery	...	1889	Dubuque
Rev. Patrick Curran	...	1889	Maitland

Rev. Patrick O'Reilly	...	1889	Dubuque
Rev. Andrew Sears	...	1889	St. George, Newfoundland
Rev. Michael O'Leary	...	1889	Sale
Rev. William O'Sullivan	...	1890	Brisbane
Rev. John Twomey	...	1890	Dubuque
Rev. Terence Moore	...	1890	St. Paul's
Rev. John Cusack	...	1890	Melbourne
Rev. John O'Brien	...	1890	Kingston
Rev. Patrick Costello	...	1890	Ballarat
Rev. John M'Carthy	...	1890	Monterey
Rev. John Garigan	...	1890	Melbourne
Rev. Bernard O'Reilly	...	1890	Brooklyn
Rev. Edward Keating	...	1890	Melbourne
Rev. James O'Donoghoe	...	1890	Brooklyn
Rev. Jeremiah Gleeson	...	1890	Sacramento
Rev. Edward Heelan	...	1890	Dubuque
Rev. Patrick Kennedy	...	1890	Kansas City
Rev. Denis Cashman	...	1890	Pittsburg
Rev. William Hyland	...	1890	Wellington
Rev. Timothy O'Brien	...	1890	St. Paul's
Rev. James Gaffey	...	1890	Sandhurst
Rev. Edward O'Reilly	...	1890	Perth
Rev. Charles Hogue	...	1890	Baltimore
Rev. Francis Wrenn	...	1890	Dubuque
Rev. John Kelly	...	1890	Hexham
Rev. Patrick O'Brien	...	1890	St. John's, Newfoundland
Rev. Laurence Martin	...	1890	Melbourne
Rev. Martin Walsh	...	1891	Peoria
Rev. John Walsh	...	1891	Grafton
Rev. Daniel Shanahan	...	1891	Sale
Rev. Martin Moloney	...	1891	Maitland
Rev. James O'Gorman	...	1891	Sydney
Rev. Thomas Quinn	...	1891	Melbourne
Rev. James Brady	...	1891	Little Rock
Rev. Thomas Fleming	...	1891	Petersborough
Rev. Thomas Kickham	...	1891	
Rev. Patrick Creggan	...	1891	Sydney
Rev. William Lee	...	1891	Brisbane
Rev. Patrick Corbett	...	1891	Sydney
Rev. Timothy Kenny	...	1891	Sydney
Rev. Patrick Kennelly	...	1891	Ballarat
Rev. John Hennessey	...	1891	Brisbane
Rev. Patrick M'Colkey	...	1891	Natchez
Rev. John Mininagh	...	1891	Brisbane
Rev. Michael Curran	...	1891	Dubuque
Rev. Patrick M'Namara	...	1891	Dubuque
Rev. Bernard O'Reilly	...	1891	Dubuque
Rev. John Nolan	...	1891	Sale
Rev. Michael Hetherington	...	1891	Dubuque
Rev. Patrick Grealy	...	1891	Sacramento
Rev. Michael Quinn	...	1891	Maitland
Rev. Richard Collendron	...	1891	Sydney
Rev. Michael Smith	...	1892	Sandhurst
Rev. Maurice M'Carthy	...	1892	Pittsburg

Rev. John Martin	1892	Sydney
Rev. Donet Burke	1892	Salford
Rev. Timothy Lynch	1892	Ballarat
Rev. William Desmond	1892	Dubuque
Rev. Daniel Costello	1892	Kansas City
Rev. Michael Conealy	1892	Monterey
Rev. Edward Griffith	1892	Monterey
Rev. Joseph O'Boyle	1892	Alton
Rev. James Cowley	1892	Omaha
Rev. Joseph O'Rourke	1892	Alton
Rev. James Norris	1892	Sydney
Rev. Simon Hegarty	1892	
Rev. John O'Driscoll	1892	Sydney
Rev. Peter Cogan	1892	Maitland
Rev. Michael Hogan	1892	Dubuque
Rev. James Mara	1892	Sacramento
Rev. Thomas King	1892	Sydney
Rev. George Corry	1892	Kansas City
Rev. Patrick Brown	1892	Monterey
Rev. John Dalton	1892	Sydney
Rev. William M'Carthy	1892	St. John's, Newfoundland
Rev. Patrick Gleeson	1892	Melbourne
Rev. Michael Malone	1892	Sydney
Rev. Thomas Hurley	1892	Ballarat
Rev. James Burke	1893	Omaha
Rev. William Leen	1893	Dubuque
Rev. John Reynolds	1893	Brooklyn
Rev. James Mullin	1893	Goulburn
Rev. Patrick Kenny	1893	Sydney
Rev. Denis Deasy	1893	Perth
Rev. Daniel O'Connell	1893	Pittsburg
Rev. James Byrne	1893	Melbourne
Rev. John Collins	1893	Melbourne
Rev. John M'Auro	1893	Brooklyn
Rev. Patrick Brady	1893	Sydney
Rev. Bernard Fitzsimons	1893	Davenport
Rev. John Daley	1893	Dubuque
Rev. Patrick Sweeney	1893	Grafton
Rev. Patrick Daly	1893	Hartford
Rev. Robert Hayes	1893	Salford
Rev. Martin Backey	1893	Sydney
Rev. Matthew Gleeson	1893	Devonport
Rev. Denis Keon	1893	Dubuque
Rev. William Cooke	1893	Dubuque
Rev. Martin Hayes	1893	Sale
Rev. James Ryan	1893	Sandhurst
Rev. Timothy O'Callaghan	1893	Omaha
Rev. Bernard O'Dea	1893	Perth
Rev. Patrick Brady	1893	Brisbane
Rev. John Barry		
Rev. Patrick Lynch	1893	Dubuque
Rev. John Kenny	1893	Sydney
Rev. Thomas Mullin	1893	Melbourne
Rev. Matthew O'Donoghoe	1893	Middlesborough
Rev. Patrick Kissane	1894	St. Paul's



FIRST WEDNESDAY IN MAY, 1899.

Rev
Rev
Rev
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Rev. Edward O'Brien	...	1894	Sydney
Rev. Patrick Kilty	...	1894	
Rev. Jeremiah M'Carthy	...	1894	Omaha
Rev. James Grace	...	1894	Chicago
Rev. John M'Auliffe	...	1894	Dubuque
Rev. James O'Reilly	...	1894	Sandhurst
Rev. George Cooke	...	1894	Dubuque
Rev. Terence Strong	...	1894	Perth
Rev. Edward O'Reilly	...	1894	Dubuque
Rev. Cornelius Scarlan	...	1894	Kansas City
Rev. Patrick Rafferty	...	1894	Melbourne
Rev. James Breen	...	1894	Duluth
Rev. Michael Jones	...	1894	Ballarat
Rev. John Forde	...	1894	Melbourne
Rev. Michael Farrelly	...	1894	Dubuque
Rev. Peter Paul Cussack	...	1894	New York
Rev. John Fitzgibbon	...	1894	Kansas City
Rev. Joseph M'Namee	...	1894	Chicago
Rev. Timothy Burke	...	1894	Chicago
Rev. John Nolan	...	1894	Nashville
Rev. Denis Long	...	1895	Perth
Rev. Francis M'Keon	...	1895	Duluth
Rev. John Drayne	...	1895	Perth
Rev. John Casey	...	1895	Liverpool
Rev. Michael O'Shea	...	1895	Perth
Rev. Thomas Redhill	...	1895	St. Paul's
Rev. Michael Clines	...	1895	Toronto
Rev. John Norris	...	1895	Dubuque
Rev. Patrick Quirke	...	1895	Madras
Rev. Eugene Feeney	...	1895	Lincoln
Rev. James Kiernan	...	1896	Natchez
Rev. Terence O'Brien	...	1896	Chicago
Rev. John O'Gorman	...	1896	Sydney
Rev. John Hassett	...	1896	Dubuque
Rev. Peter O'Leary	...	1896	Goulburn
Rev. Daniel Harrington	...	1896	Omaha
Rev. Florence M'Auliffe	...	1896	Maitland
Rev. John Leonard	...	1896	Goulburn
Rev. Bernard Fagan	...	1896	Perth
Rev. James Curtin	...	1896	Davenport
Rev. Thomas Campbell	...	1896	Dubuque
Rev. Patrick Hogan	...	1896	Dubuque
Rev. John Flynn	...	1896	Maitland
Rev. Anthony Clinton	...	1896	Kansas City
Rev. Andrew Gwynn	...	1896	Charleston
Rev. James Sheehy	...	1896	Dubuque
Rev. Patrick Hassett	...	1896	Los Angeles
Rev. Joseph Murphy	...	1896	Melbourne
Rev. John Holbrook	...	1896	Cape Town
Rev. James Kiernan	...	1896	Natchez
Rev. Thomas P. Wood	...	1896	Trinidad
Rev. Bernard Martin	...	1896	St. Paul's
Rev. John Brady	...	1896	Monterey
Rev. Patrick Hayes	...	1896	Hobart

Rev. Michael Nolan	...	1896	Davenport
Rev. Eugene O'Brien	...	1896	Roseau
Rev. Thomas Lane	...	1896	Brisbane
Rev. Michael Flynn	...	1896	Brisbane
Rev. Robert O'Donovan	...	1896	Brooklyn
Rev. Henry Nolan	...	1897	Dublin
Rev. Peter O'Reilly	...	1897	Monterey
Rev. Thomas R. Murphy	...	1897	Middlesborough
Rev. Bart. O'Doherty	...	1897	Westminster
Rev. Thomas Lee	...	1897	Brisbane
Rev. William Roche	...	1897	Westminster
Rev. Patrick D. Hennessy	...	1897	Hobart
Rev. Philip Brady	...	1897	Sacramento
Rev. Christopher Tevlin	...	1897	Sacramento
Rev. John M'Gowan	...	1897	Down and Connor
Rev. Michael Cregan	...	1897	Kansas City
Rev. James O'Reilly	...	1897	Maitland
Rev. Edward M'Goldrick	...	1897	Brooklyn
Rev. Michael Fitzpatrick	...	1897	Sydney
Rev. Michael Stapleton	...	1897	Brisbane
Rev. Michael Byrne	...	1897	Omaha
Rev. John M'Carthy	...	1897	Brisbane
Rev. Timothy Hurley	...	1897	Chicago
Rev. James Corcoran	...	1897	Newark
Rev. Edward P. Roche	...	1897	St. John's
Rev. Michael Blooman	...	1898	Alton
Rev. James Hynes	...	1898	Sacramento
Rev. William Barry	...	1898	Sydney
Rev. James Maguire	...	1898	
Rev. Patrick O'Reilly	...	1898	Natchez
Rev. James Vaughan	...	1898	Sacramento
Rev. John Feehily	...	1898	Duluth
Rev. Patrick J. Hennessy	...	1898	Los Angeles
Rev. Thomas O'Reilly	...	1898	Wichita
Rev. Patrick Cahill	...	1898	Liverpool
Rev. Edward O'Donnell	...	1898	Bathurst
Rev. Richard Kirby	...	1898	Roseau
Rev. Christopher Flanagan	...	1898	Middlesborough
Rev. Daniel Horgan	...	1898	Glasgow
Rev. John Fleming	...	1898	Goulburn
Rev. David Gleeson	...	1898	Melbourne
Rev. James Doyle	...	1898	Kingston
Rev. Andrew B. Jordan	...	1898	St. John's
Rev. Barnaby O'Leary	...	1898	Westminster
Rev. John Sheridan	...	1898	Kansas City
Rev. James Sheridan	...	1898	Toronto
Rev. Patrick Briody	...	1898	Perth
Rev. David O'Donnell	...	1898	Perth
Rev. Thomas Morris	...	1898	Perth
Rev. Daniel Brazil	...	1898	Ballarat
Rev. James F. Sheridan	...	1898	Toronto
Rev. Patrick Leddy	...	1899	Dubuque
Rev. Patrick Healy	...	1899	Westminster
Rev. James O'Mahony	...	1899	Duluth

Rev. Timothy Crowe	...	1899	Richmond
Rev. Michael Crawley	...	1899	Kingston
Rev. James Hurley	...	1899	Chicago
Rev. James M'Kearney	...	1899	Nottingham
Rev. John Hennessey	...	1899	Lincoln
Rev. Michael Hehir	...	1899	Melbourne
Rev. Patrick Mulligan	...	1899	Bathurst
Rev. Jeremiah O'Leary	...	1899	Brisbane
Rev. Thomas Sheehan	...	1899	Plymouth
Rev. William Cashman	...	1899	Brisbane

