

ALL HALLOWS
ANNUAL

1902

"Euntes docete omnes gentes."

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1902

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

1842—1902

Dublin
BROWNE & NOLAN, LIMITED
24 AND 25 NASSAU-STREET
1901

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 ?

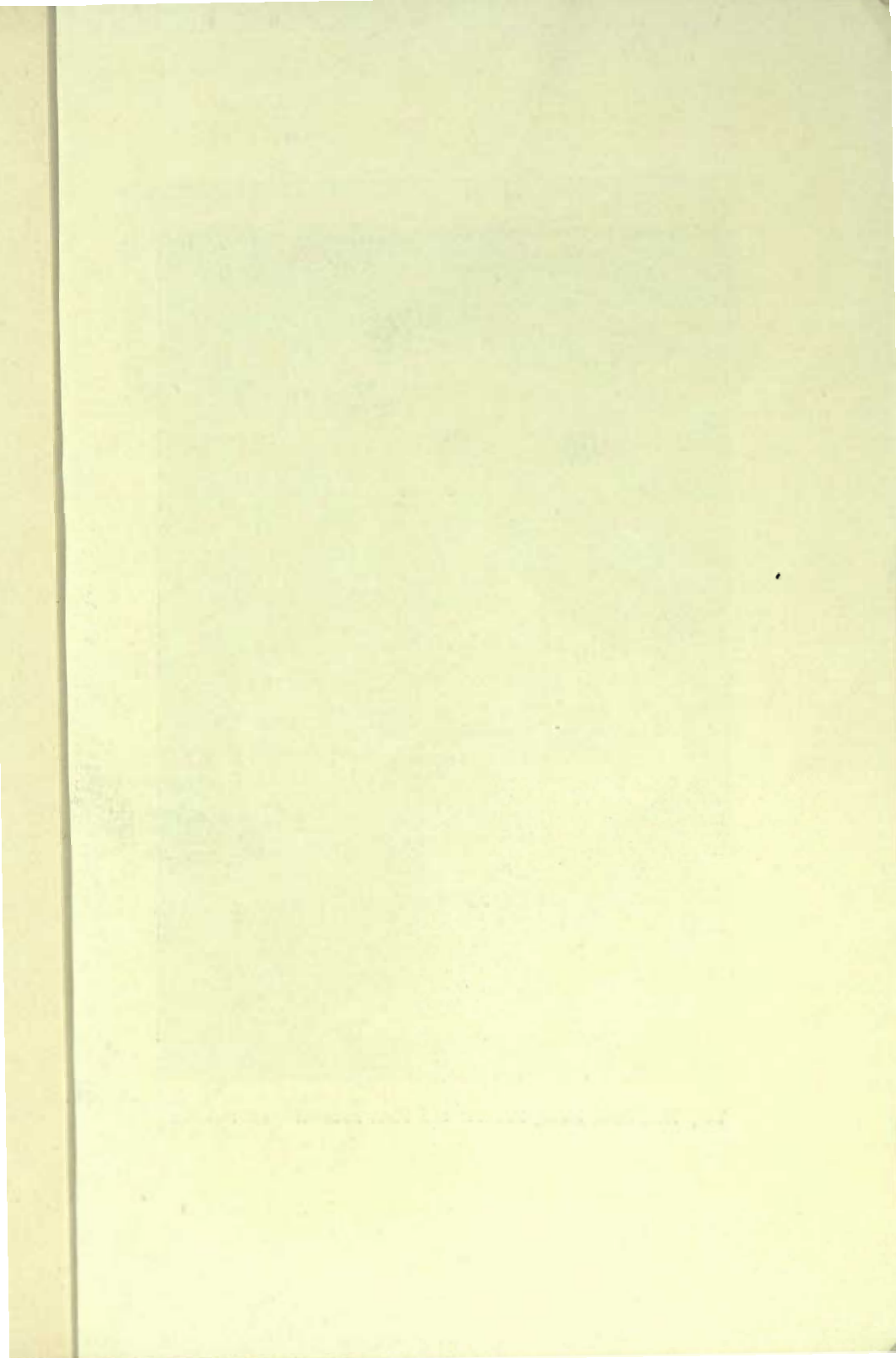
—AUBREY DE VERE.

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Very Rev. John Hand, Founder and First President, All Hallows.



Father Hand.

THE SPRINGTIME OF HIS LIFE.

OLDCASTLE, in the County Meath, was the birthplace of the founder of All Hallows. There were spent the first nineteen years of his life—from 1807 to 1826—amidst the pastoral scenes which two centuries previously had been hallowed by the boyhood of Blessed Oliver Plunkett. From a branch of the Plunkett family Father Hand may have derived the germ of that tender piety which characterised him through life. His father was a relation of the saintly Dr. Plunkett, Bishop of Meath, and another ecclesiastic of the family was one of those heroic priests who kept the faith from extinction during the gloom of Penal times. Young Hand was worthy of his connection with those excellent men, and at an early age gave proofs of a spiritual bent of mind which was assiduously nurtured by a loving Irish mother. For a time he shrank from First Communion through a sense of unworthiness unusual in one of his age; but when the joyful day did come his fervour knew no bounds—he was early in the chapel with his mother, and long did they both remain in reverent thanksgiving.

B

REV. JOHN REYNOLDS.

Pastor,

Henceforward he went to Confession and Communion regularly every month, and it was a custom with him to remain in the chapel for several hours after Mass in affectionate converse with the Friend who had "entered under his roof." Like most Irish Catholics of a bygone generation, he fasted during Lent with a rigour that was not prescribed, but he went further and extended the same discipline of the flesh to every Wednesday and Friday of the year. No one need be told that the Pastor of Oldcastle, the Rev. George Leonard, a very saintly and a very zealous man, held his edifying young parishioner in the highest esteem. In fact, he felt and manifested a legitimate pride in him, and described him as "my beloved disciple, the pious, the humble, the talented John Hand." Talented, undoubtedly, John Hand was; but his pursuit of knowledge, his studious preparation for the priesthood, was, from the beginning to the end, harassed with difficulties which very few would have faced and surmounted. No sooner was his primary education completed than his father resolved to make him a helpmate in the up-bringing of a large family. In vain the mother pleaded on behalf of her son, and argued against the mistaken policy of thwarting his tastes and interrupting his studies. For several years the father continued obdurate. But, in the meantime, the boy was not idle. He slackened not in his devotions. He read and re-read several books, which had been awarded him for the best answering in Father Leonard's Catechism, Bible, and Church History Classes. He went amongst the poor people in the neighbourhood inquiring after their wants, helping them, and often, as we are told, bringing to them with his own hands a supply of milk which he had coaxed without difficulty from a fond mother. Each evening he conducted (or "gave out") the Rosary for the household, and occasionally he gathered all his brothers and sisters around him to listen to a spiritual lecture. Nevertheless he did not shirk his share of work on the farm, especially in

the spring and autumn ; but the brothers so loved him and so felt the influence of his sweet and gentle seriousness that they often insisted on taking his place and dispensing him from labour.

After an interval of some years the father's obstinacy yielded to the entreaties of the parish priest and John was for three years allowed to attend a classical school at Oldcastle. Here he was leader of his class, as we are proudly told by Father Leonard, and here he acquired a sound knowledge of the ancient languages of Greek and Roman, always studying without the doubtful aid of a translation and, like scholars of ante-Intermediate days, committing to memory many passages of the mellifluous Homer and the ornate Cicero. The father, however, did not yet give up all hope of diverting into an agricultural groove the tastes of the son whom he most prized as the mainstay of the family, and partly with this view he marked out for him morning and evening, before and after the boy's tramp to and from school, a certain amount of farm-work to be attended to. All such expedients were borne down by the strength of John's vocation, and so at last it was arranged to allow him to take up his residence with an aunt at Kells, and to attend the Navan Seminary. The distance to be got over on foot was considerable, no less than eight miles, but it seemed little to the young enthusiast, especially as many expenses were thus avoided which the family could not have undertaken. From his nineteenth to his twenty-third year he continued to extend and deepen his studies ; he added Logic to the other subjects of the Arts Course ; but, though he always held first place in his class, he was not chosen at the local Concursus for Maynooth, owing, no doubt, to the fact that he had been all along an extern pupil ; and so it became necessary for him to return home for a year, and patiently to endure the stigma of apparent failure. He did not, however, lose heart ; he applied himself diligently to the study of

shorthand and drawing, and was thus able to earn a salary in Mullingar, and, as he said himself, to make some provision for his future expenses in Maynooth. At the very same time Providence was opening out a way that would put an end to all fear of monetary difficulties. Dr. Cantwell, Bishop of Meath, was the human agency employed. He had remarked the superior intelligence of young Hand at the Diocesan Concursus, and had subsequently come to know his worth of character as well as his family circumstances. Hence, on learning that a new office had been established at Maynooth, that of Assistant Bursar, he lost no time in approaching the President, Dr. Montague, and obtaining the appointment for his competent young subject. For four years—from 1831 to 1835—John Hand kept the accounts and discharged the other duties of his office, and at the same time passed through his theological course of studies with honourable distinction, but a sense of humility held him back from any keen competition with his fellow-students.

JOINS A BAND OF YOUNG PRIESTS.

On the completion of his course in June, 1835, he left the College and sought fellowship with a band of ardent young priests who had 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 see 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 fulness 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.

THE BIRTH OF A NOBLE IDEA.

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 well be 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 for him. 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 realise 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 anyone 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 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."* 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.

Let us briefly recall how he gradually accomplished those different ends, and gave life and reality to what all his contemporaries at first regarded as a delusion or a dream. "Father Hand," said the amiable Archbishop Murray, when informed of the project, "Father Hand, what you are thinking of is a dream, an admirable work, no doubt to think of, but

* Father M'Namara, C.M.

none the less a dream." "Your Grace," replied the young priest, "don't say it is a dream. I feel it is a message from Heaven. *I can see my fellow-countrymen abroad calling to Ireland for help.* And, therefore, my belief is that God will yet inspire Your Grace to help me to carry out this work." With such force and depth of conviction did the "dreamer" press and demonstrate the necessity, as also the feasibility of the proposed college for foreign missions, that Dr. Murray, broad no less than balanced in his views and sympathies, stood up and declared to Father Hand: "My dear, young friend, I have been wrong. Go ahead with your project. One so single-minded cannot fail in God's cause."

The Archbishop's patronage had far-reaching results. Opposition became less bitter and less derisive. The clergy showed more favour, and the laity were emboldened in their promises of support. In particular, the Irish Branch of the Propagation of the Faith passed at one of its meetings a resolution to the effect:—

"That the establishment of a college for the education of priests for the foreign missions would be *of the first advantage* to Religion, and well calculated to assist this Society in its efforts to propagate the faith in foreign countries;

"That the vicinity of the metropolis would be the most desirable locality for such a college."

SEEKING THE SEAL OF THE FISHERMAN.

Thus encouraged by several prominent ecclesiastics and laymen, and sustained by the "thorough sympathy" and co-operation of two members of the Episcopate, Dr. Murray and Dr. Cantwell, Father Hand determined to go to Rome and solicit the blessing and the sanction of the Mother of all the Churches. On his way thither, as also on the return journey, he spent some time at St. Sulpice in Paris, at Lyons and at Marseilles, and sought and obtained valuable information and advice from individuals and societies connected with

foreign missions. One incident of his journey deserves to be remembered. He made a retreat at Issy (Paris), and while thus preparing for the other world he drew up a will for the disposal of about sixty pounds which on the eve of his departure for the Continent had been thoughtfully placed in his hands by Miss O'Reilly of Ratoath, in the County Meath. The will bequeaths the few pounds to the Rev. Thomas McNamara, of St. Vincent's, Castleknock, and the Rev. A. O'Connell, P.P. of SS. Michael and John's, in trust, chiefly for the benefit of a foreign missionary college in Ireland, in case any persons should be found to undertake that work within the space of ten years from this date, Feb. 25, 1841. The will quaintly proceeds :—

"To my beloved Father and Mother, namely Mr. Luke and Mrs. Margaret Hand, Woodville House, near Kells, I leave five shillings, should they think well to receive this small sum as a testimony of my love and remembrance of them. For though I do not make my will in favor of my parents or friends, this does not arise from a want of affection or esteem for them ; *on the contrary I love them as I do my own soul.* And it is for conscience' sake and for the love of my own soul as well as of the souls of my friends, and above all for the love of God, that I have made my last will as above.

"JOHN HAND."

During his four months in Rome Father Hand devoted all his thoughts and energy to the one purpose of his life. He attended lectures at the Roman Seminary, the Propaganda, and the University of the Jesuits. He had more than one interview with the friendly Prefect of the Sacred Congregation of the Propaganda and was privileged to kneel in private audience at the feet of the reigning Pontiff Gregory XVI. So absorbed was he in the work in hand, so dead to his environment, that on his return from the Eternal City he had

to acknowledge his complete ignorance of all its hoarded treasures and antiquities.

In his letter to Cardinal Franson, Prefect of Propaganda, Father Hand explained at some length his design and the prospects of success. He concludes thus:—"To bring down on our undertaking the best blessings of Heaven, and to insure its lasting success, we beg your Eminence to be graciously pleased to have our College . . . admitted into the protection and approval of the Sacred Congregation of Propaganda." A *Rescript of Approbation* was despatched by official messenger to Dr. Murray on February 28th, 1842. In this document Father Hand is assured that "nothing could be better timed than the proposed establishment," and that the Holy Father Gregory XVI. had "himself most cordially given it his highest approbation." Cardinal Franson did not restrict his sanction to words—he forwarded a first contribution of forty pounds.

THE PAINFUL PROCESS OF BEGGING.

Father Hand returned to Dublin in June, 1842, and began that anxious and laborious system of gathering in funds which gave the College a sound financial basis but undermined his own health. He issued a telling appeal which met with many generous responses, amongst others a gift of £100 from Daniel O'Connell. He secured the appointment of a Sub-Committee of the Irish Branch of the Association for the Propagation of the Faith, the special purpose of which was to aid him in various ways in maturing and carrying out his plans. A penny collection was organized in the different parishes throughout the city to afford an opportunity to the ever generous artisan and working classes of helping forward the good work. Every market-day Father Hand was to be seen meekly moving about amidst buyers and sellers and their agricultural produce at Smithfield, whence he never returned with an empty purse. In fine, he

made many an excursion to his native Diocese of Meath, which then, as ever since, contributed opportunely and liberally to All Hallows. Through these various channels and expedients he contrived to get together in a period of three years and a half—from 1842 to 1846—the very large sum of £7,500, a third of which remained to the credit of the College at his death. It was thus that Father Hand solved the financial problem which to many had seemed insuperable. He heeded not misgivings. Not for a moment did he anticipate, as others too freely did, future insolvency and failure. He trusted in God, and God, he knew, would complete and perfect the work which He Himself had inspired and hitherto protected. Under divine Providence he placed all his hopes in the generosity of the Irish people. And when the Holy Father asked him how he expected to support so many students and professors, and where the pecuniary resources would come from, this was his reply:—“Holy Father, I hope to find my resources in the traditional zeal and charity of my country in spreading the faith.”

He was not disappointed. His hope, as we have seen, was amply realised. Had Providence prolonged his life by a few years, not only would the College have been securely established, but the holy founder's original purpose would have been completely accomplished. That purpose was to make All Hallows a gratuitous place of education, and to endow it, like the College of Propaganda in Rome, with free places and burses. He considered the yearly pension too large a sum to expect in the case of many excellent aspirants to the priesthood, for speaking of it in one of his letters to the Society of the Propagation of the Faith he makes the 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 age of our country when scholars, native and foreign, were taught and supported gratuitously;

he would furnish the young scholastics with everything necessary, with books, with recreation halls, and with libraries ; in a word, he would, as he says himself, " have the students free from all 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 ideal is still very far removed from realisation ; but, had Father Hand lived a little longer his single-mindedness and his winning personality would have achieved marvellous results.

One instance of his persuasive perseverance may be mentioned. The Society for the Propagation of the Faith at Lyons more than once declined to give monetary aid to a work that seemed outside the scope of the Society. Even an appeal in person was refused. But Father Hand persisted, and two years after the opening of the College he wrote again to the Council at Lyons, explaining what had been accomplished, and reminding the members what a powerful agency Catholic Ireland could be made for the spread of the faith in English-speaking countries. Not till 1847 did a favourable reply come ; it came then in the shape of £1,000. The Council had begun to apprehend the truth of Father Hand's dictum—that "*twenty pounds expended here in Ireland on the education of a young priest for the Foreign Missions goes farther to propagate the faith among the nations abroad than one hundred pounds sent off to those Missions.*"

TYPES OF TEACHERS AND TAUGHT.

We have several documents written by Father Hand, in which the constitution and main features of his proposed College are delineated with remarkable precision and sagacity. The outer horizon, too, of his vision is laid before us. He looked even beyond the College. He intended his priests to accompany the emigrants to their new home across the seas. He wished that some brotherhood and sisterhood

should be attached to each parish or district. Their work would be to make ready the way of the Lord and make straight His paths. They would teach religious and secular knowledge; they would visit the poor and the sick, and 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 in all countries lighten the labours of the clergy, and take an honourable and prominent part in the work of evangelisation.

A few short extracts will show what the first President of All Hallows expected from the students :—

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. "No student can expect to be of much use in missions, attended as they are with the most painful labours, unless he is of strong constitution."

6. "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."

7. "When a student has been some time in the College it will be well to require from him a formal engagement never to forsake his first promise."

8. "During the holidays the students, while not interfering with their recreation, should occupy themselves with the work of acquiring useful information of various kinds."

THE FIRST STAFF OF PROFESSORS.

From these wise principles we may pass on to observe the solicitude and discernment with which he selected the future Professors of the College. They should, he considered, be men of apostolic mould—men who, having renounced themselves, infused into their views and their daily activities the supernatural principles of the Gospel. His words are :—

“Those engaged in the sublime office of forming the disciples of Christ should, at an humble distance, endeavour in their manner of life to imitate the great servants of God who were employed by Him in similar undertakings, for example, St. Vincent de Paul, St. Liguori, and M. Olier, Founder of St. Sulpice. These holy men detached themselves from everything, parted with everything, and were living examples of all they preached and inculcated, while they required nothing from those under them which they did not themselves first practise.”

The Professors whom Father Hand selected, and who were attracted to him as much by his personality as by his work, were men of no ordinary mental and moral fibre. They were gifted by nature ; their learning had been acquired in great centres of education ; their lives were living examples of the doctrine they taught. The fact—unfortunate, indeed, for the College—that many of them were, after a few years, called away to fill the highest positions in the Church is in itself sufficient evidence of the ability and wisdom that marked out the Directors chosen by Father Hand.

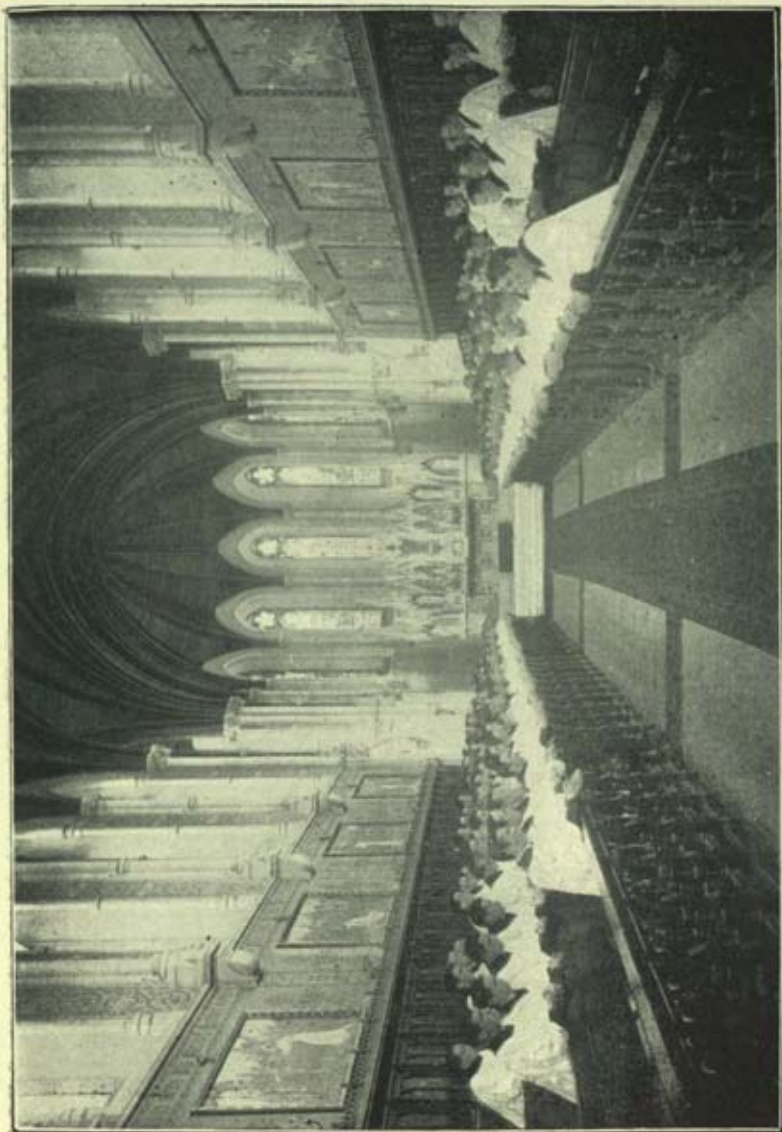
The first to come under his influence were the Rev. Bartholomew Woodlock and the Rev. James Ryan. He met them in Rome in 1842. The former was a student for the Diocese of Dublin who had been ordained in December of the preceding year ; the latter was a Kerry man who had left his native Diocese, because he did not know Irish, who had been educated and ordained in France, and who was

then perfecting his knowledge at the Roman Universities. They were both admirably qualified to become Professors in the proposed College. They generously espoused Father Hand's cause and like all those who came after them resolved to give their services gratuitously. Unfortunately Father Ryan did not long survive his return to his native land; but his friend and companion is still in All Hallows, shedding over the College the sacred halo of the past, recalling the apostolic spirit of the opening years, and edifying all by the sweet and amiable piety of a venerable and hearty old age. For nineteen years Father Woodlock continued in the College. While the holy founder lived he was his confessor and chief confidant and at his dying suggestion was appointed to the position of Vice-President. In 1854—in the thirty-sixth year of his age—his Co-Directors chose him President, but seven years later the Irish Hierarchy summoned him to be Rector of the Catholic University on the retirement of the illustrious Newman. The new Rector did not lose interest in his first love. In many ways he co-operated with the Directors of the College and it was only his espousals with the ancient See of Ardagh and Clonmacnoise that could withdraw his presence or divide his affections.

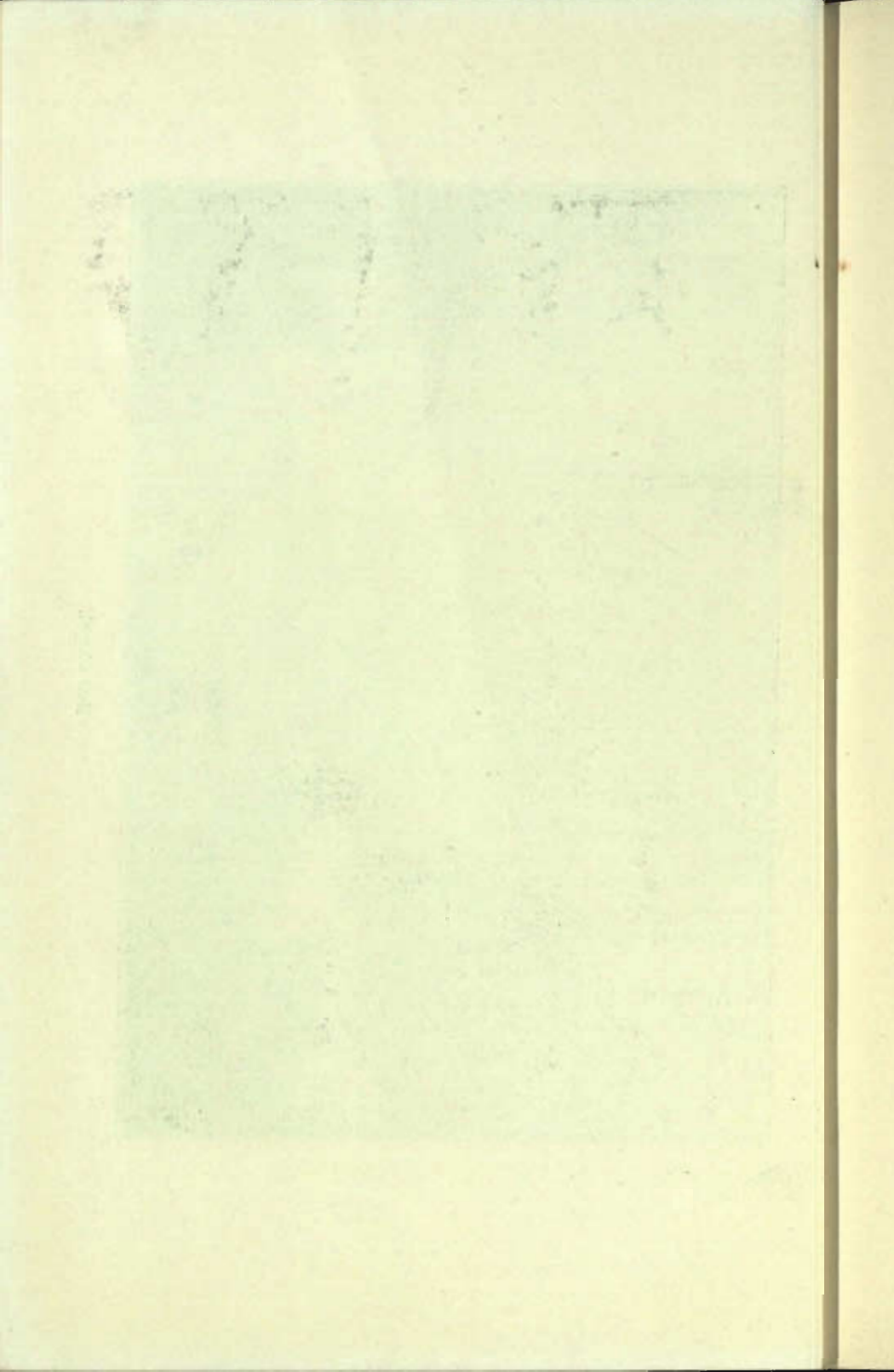
Another remarkable member of the first staff was Dr. Bennett, who had just completed a seven years' course at the great University of Louvain and had taken his degree with honors. He belonged to the Order of Mount Carmel, amongst the chiefest and saintliest in the Church, and throughout his life continued, we might say heroically, to combine the efficient discharge of his duties in All Hallows with an exact and edifying observance of the rules and observances of the religious state which he had embraced. His talent, his energy, his influence may be judged from the fact that for twenty-five years he taught Dogmatic Theology and Sacred Scripture in the College and at the same time held the foremost position amongst the Carmelites of Whitefriars-street,

enlarged and developed their novitiate, expanded and consolidated their works, and, through them, helped to awaken the religious revival of the third quarter of the last century.

Another of the early Professors was Dr. O'Brien. He was cultured, eloquent, and full of energy, and many will remember what a beneficial influence he wielded throughout the country subsequently as Dean of Limerick—first, by his gifted pen and, secondly, by the introduction and establishment of Young Men's Societies. Of the other Professors, chosen by the first President, we will not now speak. Their names were—the Rev. James Clarke, of Waterford; the Rev. Patrick Kavanagh, of Kildare and Leighlin; the Rev. James O'Brien, of Meath; the Rev. Michael Flannery, of Killaloe which he afterwards ruled as Bishop; and the Rev. David Moriarty, of Kerry. The last was one of the most remarkable men of his generation in Ireland. While still in Maynooth his superior talent placed him in the front rank amongst the best students on the Dunboyne Establishment. On leaving the Dunboyne he became Vice-Rector of the Irish College in Paris, and in 1843 the fascination of Father Hand and of his noble venture drew him to Dublin. His rare administrative capacity was quickly recognised by his new Superior, who, when dying, in 1846, recommended him as his successor. For eight years did he guide the destinies of All Hallows and complete the work so solemnly entrusted to him. At the end of that period, in 1854, he was consecrated Bishop of his native Diocese, which he continued to govern, during a long episcopate, with a zeal as eloquent as it was fruitful. Such were the first Directors. They were full of energy and of talent. They looked for no earthly reward or salary, but took as their motto those words of St. Paul: *Habentes alimenta et quibus tegamur, his contenti simus.*



New Chapel.



THOSE WHO CAME AFTER.

Some may be tempted to inquire were the successors of Dr. Woodlock and Dr. Moriarty equally capable, zealous, and distinguished; and without attempting any lengthened reply to such a query, one might observe that a special Providence seems to have superintended the destiny of the College, and to have provided and fortified it all along with Directors who reflected the spirit and the ideals of the saintly founder. Such men were Henry Bedford, M.A., Cantab., a highly-cultured English Protestant clergyman, one of Cardinal Newman's distinguished converts who, in October 1902, will celebrate his Golden Jubilee as a Director of All Hallows; the Rev. M. Barry, D.D., the well-known author of many works on oratory and elocution; the Rev. Eugene O'Connell, who afterwards became Bishop of North California; the Rev. Geogre Conroy, D.D., whose brilliant Episcopate in Ardagh was terminated by an untimely death; the Rev. James M'Devitt, who became Bishop of Raphoe; the Rev. Dr. Barry, the present esteemed and excellent Vicar-General of Sandhurst; the Rev. Thomas Potter, another Englishman of rare literary capacity; the present Rector of St. John's University College, Sydney, Monsignor O'Brien, one of the foremost and most respected Churchmen at the Antipodes; the Rev. Patrick Delany, now Coadjutor Bishop of the Diocese of Hobart, whose pen and zeal and grasp of mind have made him prominent in the Hierarchy of Australia; the Rev. Timothy J. O'Mahony, D.D., D.C.L., who, besides being an able linguist, is amongst our leading exponents of Scholasticism; and last, the Rev. William Fortune, who for a quarter of a century (1866-1892) ruled the College with tact and wisdom, more than once declined episcopal honours, and is still an esteemed Professor in the College. More names need not be added. The list just given suffices to show that in maturer years no less than in its

infancy All Hallows had at its service a splendid staff of Professors of high endowments of mind and heart, who generously devoted themselves to the training and equipment of Levites for the Foreign Missions.

SITE AND ASSOCIATIONS OF ALL HALLOWS.

Preoccupied though Father Hand was with many preliminaries, such as the selection of Directors and the garnering in of funds, he did not overlook the necessity of securing a suitable site and home for his project. He cast his eyes about on many places that were offered for sale, amongst others, the buildings near Amiens-street, known as the Aldboro' Barracks. But the one that pleased him most was an old manor on the north side of the city overlooking the devious ways of the historic Tolka. There beyond the traffic, but within easy reach, of the city he resolved to open the College. No happier choice could have been made. The grounds are extensive, and though somewhat elevated above the city and the neighbouring bay, are sheltered on every side by some of those magnificent trees which may be observed in many parts of the County Dublin. Every student has scope for his fancy and bent of mind—the calm and meditative may retire to shady walks, the athletes have spacious fields to drive the football and ply native *camán* or foreign bat, and all may enjoy a climate tempered by the friendly sea and freer from damp and rain than almost any other part of the country. The grounds and the old Mansion House in their midst had passed through many vicissitudes before they became the sacred *academus* of ecclesiastics. The Mansion House had seen a hundred years, having been erected in 1750 by the Earl of Charleville on the estate of his wife, the only daughter and heir of James Coghill of the Yorkshire family of that name. "It is a stately building in Portland stone, and is surmounted by a handsome balustrade. The rooms on each of the three stories are

panelled in oak and open five *en suite*, the ceilings are good, and some of the chimney pieces of beautiful design. In unusual proximity to the dwelling, but screened from it by a row of trees, stood the stables, a large remarkable block, with groined roof on stone pillars."* The new Junior House has taken the place of those stables. But for many years they were the very heart of the College, and within their walls wisdom was imparted, studies pursued, and sacred orders conferred. The upper story was converted into a capacious dormitory, and the ground-floor was divided into three sections or halls, two of which were used as class-rooms, and the third or centre served as a chapel. In this temporary abode of the Almighty, which had formerly been the coach-house, Mass was daily offered, and, on one or two occasions, the Sacrament of Holy Orders was administered by the venerable Dr. Murray. It was to Drumcondra House and grounds that one of Dublin's noted citizens retired in insolvency at the beginning of the last century. This was John Claudius Beresford, a man who had disgraced himself and brought discredit on the powerful family to which he belonged by his merciless and inhuman treatment of the Catholics during the Rebellion of '98. He was Captain of a Yeomanry Corps composed of informers and light cavalry, and known as "Beresford's Bloodhounds." With these he scoured the country, and in his riding school in Marlborough Green—opposite the present Pro-Cathedral—as well as on the bridges of the city he presided at the mangling, triangling, scourging and slaughtering of the innocent victims of private, political, or religious hate whom his human hounds had hunted down. No wonder that local tradition, in its tales of terror, subsequently associated many tragic incidents with the new residence of the brutal captain of '98. Many a so-called rebel is said to have swung from the branches of an old horse chestnut known as "Pompey," and the grounds and walks

* *Old Houses Re-storied*. By Sarah Atkinson.

are believed to hold many an awful echo of the well-trained "Bloodhounds." On the departure of Beresford and his family from the old Manor House it was occupied for some years by Sir Guy Campbell. He was married to the younger Pamela, and so it came to pass that over those same grounds and under the same trees gambolled the grand-children of Lord Edward Fitzgerald.

O'CONNELL'S SUPPORT.

As the Corporation of Dublin, to whom Drumcondra House belonged, had advertised the place to be let, Father Hand prudently decided to pay a visit to the Lord Mayor, Daniel O'Connell, and secure his valuable advice and assistance. So very early one morning in August, 1842, he started from the Phibsboro' presbytery for Merrion-square, and, being a priest, was accorded the privilege of being admitted into O'Connell's study at an hour otherwise strictly reserved for privacy. What a picture for the artist—the large, robust, and mighty Tribune of seven millions of people, the uncrowned monarch at the very apex of his power, and beside him a simple, lowly, gentle young priest, poorly habited, and withal inspired and aflame with the one grand idea that had seized upon his soul. The Liberator was already aware of the designs of his visitor. He warmly approved them. He was lay patron of the work. He had given a regal contribution. And he now added advice and encouragement. "I am glad," said he, "you are persisting in your work. Even though many withhold their countenance from you, the Archbishop's support and Rome's supreme sanction should sustain you. Those who are against you now will be with you later. Persevere and you will be crowned with success."

As a Catholic and an Irishman, O'Connell was deeply interested in any project for giving missionary aid to the Irish of the dispersion. Their simple childlike faith needed some

prop and encouragement amidst the novelties of the New World. Left to themselves, they were in danger of absorption by alien races and alien religions. Yearly they were leaving Ireland. Between 1815 and 1842 about a million emigrants had gone, and at the latter date there were many reasons for anticipating a further and increased exodus. The population of the country had more than doubled since the Union, it was just twice its present size, in other words there were nine millions in the country, instead of four and a half as we stand to-day. Thousands and thousands of the people were on the very brink of starvation, their only support was the potato, destined so soon to fail, their homes were wretched hovels, and their clothing scanty in the extreme. No great allurements were necessary to attract such people to a foreign land, no great crisis was necessary to plunge them in the throes of famine. When an insignificant tuber failed in '46 they died of hunger and its attendant diseases in vast multitudes, and those who were able scrambled across the seas to some hospitable shore or died on the way. No less than a million and a half fled panic-stricken in a couple of years; during the ten years that followed 1850 another million and a half were driven from their native land; and the entire number of enforced emigrants since the battle of Waterloo up to the present day is, according to Mulhall's Book of Statistics, five millions and a half, exclusive of those who went to England and Scotland. They went against their wills, they went unprepared, they went in absolute poverty. Penal laws had robbed them of any education, whatever English they spoke was maimed without mercy, and their own sweet Gaelic was untaught at home and disused if not despised abroad. It was for those our banished brethren, for their descendants, and for *the tens of thousands* who yearly fly to some foreign land that the missionaries of All Hallows were and are chiefly intended. As they were gone and going, Father Hand would

send the *soggarth* with them to keep alive the ancient Faith and to sustain them in a strange land with the Bread that came down from Heaven. Those who have examined the missionary work of the Church in English-speaking countries will be able to appreciate the prominent part taken by the children of All Hallows. They were always on the frontiers of Christendom. They were generally the first priests in the parishes or districts which they had charge of; not unfrequently have they been seen wielding the crozier in newly-formed dioceses that never knew another Bishop. In the Colonies, as well as in the States, they have built churches, opened schools, and welded their Catholic people into strong compact bodies. At the present moment there are hundreds of Father Hand's missionaries scattered wherever the Irish are to be found—in the great cities of the United States, along the Pacific slope, and in the Central and Eastern States, in Canada, in South Africa, in South America, and in every part of Australia. Seven of their number are Bishops* in Australia, ruling over dioceses the smallest of which is nearly as large as Ireland, and the largest too extensive for our insular imaginations; and six others are amongst the consecrated Prelates of the great Republic of the West.†

As a result of his interview with the Lord Mayor, Father Hand communicated to the Corporation his proposal "to take a lease of thirty-one years of that portion of the Corporate estate known as Drumcondra House, offices, demesne, and

* His Grace the Most Rev. Dr. O'Reilly, Adelaide; Right Rev. D. Moore, Ballarat; Right Rev. Dr. Gibney, Perth; Right Rev. Dr. Doyle, Lismore; Right Rev. Dr. Delaney, Coadjutor-Bishop, Hobart; Right Rev. Dr. Kelly, Geraldton; Right Rev. Dr. Dunne, Bathurst.

† Right Rev. Dr. Scannell, Omaha; Right Rev. Dr. Scanlan, Salt Lake City; Right Rev. Dr. Grace, Sacramento; Right Rev. Dr. Brady, Auxiliary Bishop, Boston; Right Rev. Dr. Glennon, Kansas City; Right Rev. Dr. O'Reilly, Auxiliary Bishop, Peoria. To this list we may add three other American prelates who have gone to their reward, Right Rev. Dr. Tuigg, Pittsburg; Right Rev. Dr. O'Farrell, Trenton; and Right Rev. Dr. Naughten, Roseau.

lands, as generally held under two leases by John Claudius Beresford, and lately by Sir Guy Campbell, containing in the whole about twenty-four Irish acres, be the same more or less, at the annual rent of £226 16s. sterling."

OPENING YEARS OF ALL HALLOWS.

In September, 1842, this proposal was accepted by the Corporation, largely through O'Connell's influence. About the middle of the following month the first student was received; on the Feast of St Luke the first Mass was celebrated; and on All Saints' Day, 1842, the Holy Sacrifice was offered up, in borrowed vestments, by Fathers Hand, Woodlock, and Clarke, and the new College for Foreign Missions was formally opened as *All Hallows*. This name, which loving children have perpetuated abroad, was chosen at the direction of the Archbishop, Dr. Murray. The grounds in ancient times, before the plundering of the monasteries, and before Henry VIII. made a present of them to the Dublin Corporation, belonged to the Canons Regular of the Monastery of All Saints, which occupied the present site of Trinity College; in fact, the Canons Regular had a chapel where the present Protestant church of Drumcondra stands; and, therefore, the Archbishop rightly judged no name could be more appropriate than one indicating a partial restitution of stolen property. The first business of the new proprietor was to make such changes and additions as would be required by a large and ever increasing educational community. The wall round the grounds, which was in a very dilapidated condition, was repaired and rebuilt; the stables, as already mentioned, were easily transformed into plain but tolerable apartments; and to the Mansion House was added a three-storied, commodious wing, still standing, as plain and as devoid of architectural pretensions as the most rigid could desire. It was from those humble quarters that the pioneers of All Hallows went forth, saintly evangelists

who were steered by no human motives, who sought no easy missions but ambitioning the post of danger bent their blessed footsteps to abandoned regions and struggling dioceses. Precisely a year after the foundation of the College the President was able to write to the Cardinal Prefect of the Propaganda :—"The number of our students has already increased to thirty-eight. Three are for *Trinidad*, three for British *Guiana*, ten for *Madras* and *Calcutta*, one for the *Cape* of Good Hope, four for *Vincennes*, six for *Scotland*, and the remainder for the *United States* and the *Australian Colonies*.

. . . We could have a larger number if the College were not hampered by poverty." In this same letter Father Hand asked and obtained the privilege that Mary Immaculate might become the special Protectress of the College, and St. Francis Xavier its celestial patron, and that the Feast of the Immaculate Conception might be celebrated as a double of the first-class, and the Feast of St. Francis as a double of the second-class. "Thus we hope," concludes the petition, "to foster in our own hearts and in the hearts of the students a tender devotion to the ever Blessed Virgin and to the Apostle of the Indies." A year later the number of students increased to fifty-four; in 1845 the roll of the College had risen to sixty-five; ten years subsequently the century had been reached; and in the sixties, during Dr. Bennett's Rectorship, there were no less than two hundred aspirants to the priesthood, just as many as are at present conveniently received and accommodated.

The numbers grew from year to year, the supply was responsive to the demand, and the demand knows no limits, for the harvest is always great, and the workmen, true workmen, are always few. Even at the present day the College is not equal to the needs of many foreign dioceses. Those dioceses are generally very large, the Catholics are scattered, new parishes and stations have to be formed and supplied with priests, old missions must be sustained, and gaps need to be filled up. But the Bishops in many instances

have not adequate funds at their disposal, they are unable to pay for students, and so they are forced to make constant and anxious appeals to All Hallows for men and burses that are, alas, too scarce.

Thus was the College established in the midst of many misgivings and obstacles. Thus was its Founder's confidence in Irish generosity justified. Thus were zealous students found ready to go forth after the lost sheep of Ireland, and zealous professors willing to devote themselves to the foreign missions. Thus, in a word, did a young priest without money, without influence, without friends, accomplish in four years a noble and permanent work which the wisest discouraged and no one had strength or confidence enough to undertake. Father Hand's strong will, braced by the experiences of youth, and fortified by an unwavering trust in God, never hesitated in the pursuit of a divine call, but persevered successfully to the end. That end was not far off. Just as the awful shadow of the Famine swept down on the land Father Hand's health showed signs of failure. His daily solicitude, his hard work, his frequent exposure to rain, and his weary expeditions begging from house to house proved severe and serious for his constitution. The lungs were attacked. An effort to say Mass brought on hemorrhage and life became a question of only a few weeks. But those were precious weeks for the Directors—they often gathered round the saintly President and listened reverently to his wise counsels and suggestions. *Diligite invicem*, "Have love for one another," was the Scriptural recommendation he most frequently inculcated. When the last moments had come, Dr. Moriarity and the bulk of the students were in the chapel sending up their united prayers for their dying father, and near his bedside knelt Dr. Woodlock and the other priests. At the final moment, as the angel of death sweetly approached, Dr. Woodlock rose and imparted one last blessing and absolution, and then passed

into life eternal the founder of All Hallows on Ascension Eve, the 20th of May, 1846, in the thirty-ninth year of his age, the eleventh of his priesthood, and the fourth of his Presidency. His grave is in the midst of his children, and every year on the anniversary of his death they gather round it, in fervent and grateful prayer, to imbibe a little of his apostolic spirit, which was at once simple, unflinching, and full of faith.*



* All the facts in this little sketch are taken from Dr. MacDevitt's excellent *Life of Father Hand*.



'02, 28

College Notes and Comments.

HIS GRACE THE ARCHBISHOP HONOURS ALL HALLOWS DAY.

THE chief event of the academic year is the formal visit of His Grace the Archbishop of Dublin. Each All Hallows Day he comes and presides at Solemn Mass, and in the evening graciously joins our festive board. The students look forward to his visit with eagerness; for weeks before they prepare the Mass and other music of the day, and they feel thoroughly gratified and compensated in case they have been able to afford a little pleasure to their beloved Archbishop. The President, too, and the other Directors of the College are not less keenly interested than the students, for they fully appreciate what a stimulus must be imparted to a collegiate establishment by the favour and friendly patronage of one of the greatest prelates in the Catholic Hierarchy.

END OF TERM AND DISTRIBUTION OF PRIZES, JUNE 24, 1901.

The Very Rev. President, Father Moore, introducing the Bishop of Wilcannia, said he availed of this opportunity of offering their grateful thanks to his Lordship for all he had done for them during the last few days. At considerable inconvenience he was there, and he conferred orders on the students on the day before and on that day. He hoped the young priests who had been ordained that morning would all their lives remember his kindness. He also had to thank him for distributing the prizes, and he was sure this was a

labour of love to Dr. Dunne, for of all bishops he believed those in the foreign mission field particularly appreciated the importance of theological studies, scripture, philosophy, and of every department of study with which a priest ought to be equipped to meet the enemies of the Church. A distinguished Bishop, who had an experience of twenty years in Australia, wrote to him some time ago that young priests on foreign missions should be prepared to answer all questions that were asked them on the matter of religion, and that they must explain them according to the intelligence of those who put the questions. This was a duty of the priest, it was a duty even more on the foreign than on the home missions. And those who asked these questions were not bigoted, but were persons asking for information, and pleased when their queries were answered satisfactorily. In that way more even than by sermons great numbers could be brought into the Church. They would, therefore, see clearly that it was a labour of love to his Lordship to distribute such a large number of prizes in the College.

The Most Rev. Dr. Dunne made the following observations—Your worthy President has rightly said that it is indeed a pleasant duty for me to be here to-day. It has been an honour and a privilege for me to be able to give orders here in this great missionary College, and to see here around me the hope of the future for the children of our scattered race. I have great reason to congratulate the Vincentian Fathers and the staff here on the manner in which the College is conducted. They evidently realise that something more, if possible, is required for missionary countries than in the land of the faith at home. Formerly there was an idea, I am afraid, in many places, that anyone at all, any student was good enough for the foreign missions. But the contrary is the case. There the priest is brought in contact with individuals—the priest is brought more in touch with

inquirers after the truth. As your worthy President has said, the priests in the foreign field are required from time to time to give reasons for the hope that is in them. I must not delay you. You have, I am sure, got enough of musty halls, and are sighing for the fresh air of the country. Again I congratulate your worthy President and the staff, and all here, on the state of the College. I believe, as a Missionary priest, that it is all that we could desire. I am pleased to see so many cutting for the prizes, but I am sorry to see a good number unfortunate. I have noticed students coming up time after time and cutting, but I am afraid that they have got no prizes. A good many have come up who only received *atque*. Our sympathies must often be extended to the *atques*, although there are, I am sure, a great many who would fain be among the *atques*. I am pleased to see so many coming forward for prizes, and I am still more pleased to see the thorough education that is given here, and to see the number going forward for English, for elocution, and for sacred eloquence. It is a sort of revelation to see so many students not merely content with passing in sacred eloquence, but also passing in elocution. I am pleased to see so many coming forward—although I am not a singer, myself—and passing in the Gregorian Chant. It shows that the College is in touch with the modern Churches, and that your Superiors are determined to send forth priests imbued with the spirit of the Church and trained not merely in the language, but also in the music of the Church. This is as it should be. I have great reason to congratulate you, and to thank your worthy President and the Fathers, for their kind hospitality to a Bishop who has come from so far away. Although not belonging to the College, I cannot account myself a stranger here. My sympathies must be with every missionary College, and I have no partiality for any priest because he comes from this or that College. If he is a true priest I give not merely credit to him, but I also give credit to the College that

educated him. You go forth many of you to take a long farewell of the College walls. I would ask those whom I have ordained to remember me in their prayers. Perhaps the privilege will not be again mine to ordain so many. You go forth to do the work of our Church—the work of true priests and true evangelists. I am sure that as you go forth you will continue to learn, for it is a mistake to think that your education closes with your College life. You must continue learning if your mission is going to be fruitful and efficient. Again, many of you are going to spend your vacation and to return to College. I am sure that you deserve that vacation and that rest, and that you will return strengthened to study the better at the end of the vacation. I am sure your Superiors have already warned you that vacation is not without its dangers, and that vacation is often a test time of a student's life. It shows the material of which he is made. I wish you, then, reverend fathers and gentlemen, an agreeable holiday, and I am sure the students will agree with me that the Professors deserve it. I am afraid that as students we scarcely ever realise in College life our obligations to our College superiors. It is only afterwards when we look to our associations of College life that we realise our obligations to them. May you all enjoy your vacation, and may you all be worthy of this great missionary College.

General regret was felt in the College last summer when it came to be known that Father O'Reardon had been recalled to his native Diocese. He was an able Professor and he had endeared himself to all by his straightforwardness, no less than by his genial obliging disposition.

**DR. O'MAHONY'S PAPER FOR THE INTERNATIONAL-SCIENTIFIC
CONGRESS OF CATHOLICS.**

The last meeting of this Congress was held at Munich in the month of September, after the opening of our scholastic year. Dr. O'Mahony was consequently unable to be present,

but he sent a paper, which was a sequel to the one he read at Fribourg, as that was a sequel to the one read at Paris. The following abstract of it is taken from the Official Report:—*Akten des Fünften Internationalen Kongresses Katholischer Gelehrten zu München, vom 24. bis. 28. September.* Herder, Munich, 1901. In former reports papers were given in full. But the Fribourg meeting decided that the next should give only abstracts written by the authors themselves and confined to one page. Such an abstract for many could, of course, be little more than a statement of the subject to be treated. This is very little more. It is here translated from the French, in which it was prepared for the Report, as in that language Dr. O'Mahony's previous papers were written and read.

THE TRUTH OF THE DIVINE EXISTENCE IN ITS RELATION TO
THE QUESTION OF REASON'S SYNTHETIC A PRIORI JUDGMENTS.

The root of the question, as I explained in my last paper (that read at Fribourg), the root of the question, I say, as I undertook to deal with it, is:—Are there judgments such that their truth naturally presented to every thinking soul as real is immediately recognised as *essential* or absolutely necessary; seeing that the predicate represents what viewed in general (*regardé en general*) could not be conceived as caused, and, therefore, could never have commenced and could never cease?

I maintained, as you know, that there are judgments of this kind, that there is quite a *series* of them; that of which the predicates present the perfections of *actuality* in the ascending order of these perfections. Throughout my last paper I had to deal with only a part of this series. Here it is in its entirety:—1. A being, or something in general, exists; 2. Something existing *is substantial*, or, there is a substance; 3. Something substantial *subsists*, or there is an individual; 4. An individual *acts* in the way that is natural thereto, or,

there is one naturally acting ; 5. An agent in the nature of things *lives*, or, there is a living being ; 6. A living being *thinks*, or there is one thinking ; 7. A thinking being *loves*, or, there is one that loves—acts as being of good-will with all that in reality imports.

Now, in order, to give a concrete, striking, practical and, as freed from technical terms, universally intelligible form to what I take to be the root of the question, here is the problem I propose :—Ought we (as is held by so many Theists at the present day, especially, it appears, here in Germany) ought we say : In the order of reflection, I posit as principle the existence of God—that is to say, I see, if only in the way of dialectic intuition, or, I believe quite naturally, or I take for philosophical postulate after the manner of a scientific hypothesis to be subsequently verified by its results—in a word, I *suppose* the existence of a Being existing of absolute necessity ; therefore, by way of deduction (through the principle of identity) I infer the absolute necessity of *existence* in general ? Or rather should it not be said : I see the absolute necessity of existence ; therefore I infer, by way of induction not ideal but real, by way of objective inference or it may be said of rational elevation (through the principle of sufficient reason)—I infer the existence of One that exists of absolute necessity ? In short, ought we say : I see or suppose there is a Being that exists necessarily, thence I infer that existence is necessary ? Or rather ought it not be said : I see that *existence* is necessary, thence, I infer there is a Being that exists necessarily ?

The same problem may be presented, and presented in the same way, with regard to *substance*, *subsistence*, natural *action*, *life*, *intelligence*, and *good-will's* act with all that imports of love, of liberty and of rectitude in the universal order. Throughout, it will be seen, it is question of our rational evidence for the objective necessity of *perfection* such as we know it, such as we naturally desire it, from continued

existence to everlasting love. But precisely there, I note in conclusion, shows what all points to as the philosophical problem of problems, especially between eastern and western thought, in the great century now opening before us.

REVIEW OF THE CLASSES.

'02, '33

THEOLOGICAL FACULTY.

The course of Theology extends over four years, and, though the wants of some dioceses are very pressing, there is no disposition on the part of the Bishops to call out their subjects before the completion of their studies. The advantages of a Fourth Year at Theology are recognised by all, even by the students themselves. More solid work is compressed into the last year than is possible at an earlier stage. The intellect has been sharpened, the judgment matured, and the memory enriched. A general revision of principles becomes possible; scattered knowledge can be reduced to order; practical points for the mission can be looked into—in a word, the proximate preparation of mind and heart for ordination can be attended to seriously and profitably. These are the considerations that recommend a four years' course.

In Dogmatic Theology, *Tanqueray* is the text-book.

In Moral Theology, *Gury* is used, and *Noldin* has recently been introduced on some subjects.

The study of Sacred Scripture is extended over five years. During the first year two subjects are treated—the General introduction to Sacred Scripture (including Biblical Canonics, Textual Criticism, Hermeneutics, and Inspiration) and the Special Introduction to individual Books of the Bible. During the four subsequent years Exegesis is taken up, and almost all the Books of the New Testament, together with certain important portions of the Old Testament, are treated exegetically.

In Canon Law, which is taught once a week for three years, a modern author—Bergilliat—has been adopted.

The text-books in Ecclesiastical History are *Gilmartin* and *Alzog*.

O'Kane, *O'Loan*, and *O'Callaghan* are used in the different classes of Liturgy.

SACRED ELOQUENCE.

In this department the theory and different forms of Sacred Eloquence are examined and explained. The students are exercised in the delivery of five-minute sermons and in short catechetical instructions. Moreover, each Theologian is required to preach at least once a year in the College Chapel. There are two courses of written sermons which are taken up in alternate years, so that at the end of his course a student will have written on twenty-eight subjects, fourteen moral and fourteen dogmatic. In fine, practical papers have to be written occasionally on such questions as the teaching of Catechism or the treatment of some point of history. The students pay close and earnest attention to the subject of Sacred Eloquence.

PHILOSOPHICAL FACULTY.

There are two years of Mental Philosophy. During the first year the students read Logic, Ontology, and Cosmology, and during the second they are occupied with Psychology, Natural Theology, and Ethics. *Zigliari* is the author used.

One year is devoted to Natural Philosophy and Chemistry.

In the Mathematical department, Algebra is taught in the Rhetoric Class, and Trigonometry and Mechanics in the First Philosophy.

THE LANGUAGES.

The study of English, and of English Literature, is carried on through the course as far as the end of the Second Year's Theology. In the Junior House the authors for this year are

Tennyson, *In Memoriam* ; Macaulay, *Essays* ; Newman, *Idea of a University* ; Shakespeare, *Hamlet* ; and Byron, *Childe Harold*.

In the Senior House the students are reading this year Newman's *Apologia* and Tennyson's *Idyls of the King*.

In the Latin and Greek classes the Professors do not allow the use of translations.

French is taught in the Senior Division as well as in the Junior.

Irish is not neglected. A few students, who hail from Kerry, have private classes which are well attended.

ELOCUTION.

Reading and Elocution receive special care. There is a class every week in the Junior House for exercise and instruction in both subjects. In the Theological Division there are two classes—one for all in which are taught both recitation and the proper reading of the Gospels, Epistles, Acts, etc., and a special one for those who are about to preach. All the students are allowed a quarter of an hour's study time for practice in their rooms. An Examination is held each year in both Divisions, at which each one delivers some piece before the assembled Directors.

GREGORIAN CHANT AND TONIC SOL-FA.

There are two Professors of Music. One teaches the Gregorian Chant, mainly in the Senior House, but also in the Junior Division. Besides the general classes for all the students, there are special ones for the choir and for those in Fourth Year's Theology. The object of the latter is to practice the *ordinandi* in those parts of the Mass, etc., which they will have to sing later on as priests.

The foundations are admirably laid in the Junior House, and those who, through no fault of their own, but owing to the neglect of music throughout the country, have never

had any training, are gradually evolved from "crows" into passable singers.

OTHER CLASSES.

In order to lay the foundation for future studies, it is found advisable to have a class for Bible History, one for General History, and one for the explanation of the fundamental doctrines of our faith.

'02, '36

LECTURE BY DR. KELLY, BISHOP OF GERALDTON, AUSTRALIA.

Before leaving for his diocese in December, 1900, Dr. Kelly gave the students a lecture in the Aula Maxima. It consisted mainly of his lordship's reminiscences and observations, and was pervaded by such a strain of manly eloquence and such ripe and friendly counsels that the audience were gratified beyond expression. We regret we were unable to procure more than a brief résumé.

On going to his mission in '83 his first experience was the kindness of the people. His new home had not even a chair. Some of the people went to a store and sent him a load of furniture. . . .

Dr. Gibney summoned him from missionary work, which he loved, "to run a paper," a task that was as uncongenial as it was necessary. Yet he often found the editorial chair interesting and agreeable. . . . After some years he was allowed back again to the missions at which he remained till consecrated Bishop of the newly formed diocese of Geraldton. . . .

Once the Bishop "trekked" away into the north country—past magnificent trees and splendid rivers. The grass is so high at times that the horse has to force a way through; out there are the great cattle stations, some of which are a hundred miles and more in length. He met some of the colonists, and they asked him what he was about. "I am

looking after my flock," he replied. "What flock?" asked the ranchmen. "The Catholics," said the Bishop. "Then you're a minister?" they observed. "Yes." "Well, it's a slow game. You had better chuck it and come and have a drink." . . .

Till quite recently the people on the extensive goldfields of Western Australia formed a remarkable community—there was not a child, a woman or an old man. All were in the prime of life, daring and reckless—death to them seemed a trifle. Yet they were manly, generous and educated, too. Not a few of them can quote Herbert Spencer with ease. They will suggest questions and difficulties and topics not always touched on during a college course. Hence the priest should read journals to know what is going on, but should not spend much time at them. General reading is the greatest help, an acquaintance with history and literature. A priest will be invariably respected on two conditions—that he is virtuous and that he is educated. And to be virtuous he must, no matter how busy, make his daily meditation, and be a man of earnest unremitting prayer. . . . On the goldfields a person pays ten shillings for a right to dig. He takes fifty feet square, and if there's no "treasure trove" he purchases and "pegs out" another patch. The land on which Dr. Kelly's Church stood was "pegged out" in this way by a man in order that others could not interfere with it. There is a large proportion of Irishmen whose superiors mentally, morally, or physically it would be hard to find. They are self-reliant, intelligent, and honest as the sun—the rattle-pated, reckless, loquacious individual to be met in books is not represented amongst them. Many of them are prospectors and do the lion's share of the arduous and dangerous pioneering work.

Of course the tents and mining camps have now been supplanted in many directions by large and growing towns

and cities. For instance, Bolder City sprang up in a year, with hotels and churches and schools. The children are precocious. They are taught to shift for themselves. The mothers give them money to get their own luncheon, and you may see them going to the hotel like a grown person. The newsboys will offer you shares for sale as well as papers, and at school children of eight or nine will say, "Sister, we don't like this rule you gave us to learn." "But don't you want to make money by and bye?" "Quite true, Sister." "Well then learn that rule," and they do learn it. . . . .

The Australians are a temperate race. Thousands of them have never tasted intoxicating drink. Tens of thousands assemble at sports and races, and not one will get drunk. They can't even understand joking about such a debased condition. Some one once remarked that you could get drunk in Ireland for sixpence. Such a calculation seemed stupid and preposterous. Yet they won't constrict a man's liberty, and if he wishes to swim in whiskey or any cognate fluid they will allow him and despise him. How, they inquire, can the Catholic religion be the true one, if with all its sacraments and graces and powerful helps its adherents are weaker than we are, stripped as we are deemed to be of all, but our characters and our wills. . . . .

Moderate drinkers will not do. They cannot steer a middle course, at least it is very difficult in the warm climate of the South. Why drink intoxicants at all as they are not needful, as they are seductive, and as they are even injurious? . . . . . Dr. Kelly concluded by expressing his affection for the students, promising them a hearty welcome in Australia, and hoping they would all be manly, virtuous, and cultured priests.

Then he pronounced the Total Abstinence Pledge, and as a past student of All Hallows signed the Students' Register as Total Abstainer for life.

THE COLLEGE CHOIR.

It is evident to anyone who attends at Solemn Mass or Vespers in our College Church that the students take a wholehearted interest in Sacred Music, and that each does his very best to render choral functions worthy not only of the beautiful temple in which they take place, but also of the high and holy purpose of the Church's liturgy.

This whole-heartedness is shown not only in the public offices but also in the music classes and general practices. It affords genuine satisfaction to those who have charge of this portion of the Ecclesiastical course to see the earnestness and avidity with which the students make use of the many opportunities now placed within their reach.

Music, like every other science or art worthy of the name, has practically no limit. There is always something more to learn. So, though we have been steadily advancing, we have not yet done all, or anything like all we intend to do. "Onward and upward" is our working motto.

The foundation of our musical course is a practical knowledge of the *Tonic Sol-Fa* system and of its application to the reading of Staff notation. The important work of laying this foundation is done in the Junior House, and is entrusted to Mr. Goodman, whose energy, experience, and kindly sympathetic interest never fail to produce the most satisfactory results.

The Junior Students receive also elementary instruction from the Choir Master in the use of liturgical books, the structure of liturgical functions, the laws and regulations of the Church regarding music, and the structure of, and method of singing, Psalm tones.

When, therefore, students arrive in the Senior House the general body are in a position to profit by further instruction on these and other necessary matters, and those who form the special choir are able during their four years in that House

not only to make intimate acquaintance with a fairly extensive *répertoire* of Church music, of the most approved style, but also to gain such a general knowledge of profane music as will prove useful to them in their after career. Thus we try to secure that every student leaving the House will at least be in a position to superintend and take an intelligent interest in the music of his church and his schools.

In the selection of music to be performed by our choir we are guided by one leading principle, viz.:—Exclude rigidly, mercilessly from the church all music which, however beautiful in itself, suggests, in the slightest degree, either essentially or accidentally, the stage or the concert platform. This exclusive principle leads us necessarily to the selection of works by two classes of composers. First, Palestrina and the sixteenth and seventeenth century composers of his school; secondly, modern composers who, while making use of modern developments of musical art, yet ground their style mainly on that of Palestrina and his school. This will be clear from the following programmes of music performed by our choir on a few of the more important occasions which occurred since the appearance of our last Annual.

The first notable event after our last publication was the Feast of the College, All Saints' Day. At the High Mass, at which His Grace the Archbishop presided, we performed the *Kyrie, Gloria, Sanctus, Benedictus*, and *Agnus Dei* of a very tuneful and devotional three-part Mass by the now famous young Italian priest, Perosi. This Mass is modern in its tonality, but is yet distinctly ecclesiastical,—or better, perhaps, unsecular,—and has ecclesiastical approval. The *Sanctus* and *Agnus Dei* are particularly devotional. Though in parts it made pretty trying demands on the singers, they proved themselves equal to the demands. This Mass was performed also on several subsequent minor occasions. The Offertory was a sweet and prayerful motet, *O quam gloriosum*, selected from Haller's "XI. Motets"

for four-part male choir. This, too, was most creditably performed.

On the Feast of the Immaculate Conception last year the Mass was a little gem of two-part writing by Haller, the *Missa Tertia*. It immediately became a favourite both with the singers and the hearers. Though only a two-part composition, it is full and rich in its harmonies. Its melodies are easy, flowing, and most devotional, and, best of all, it affords free scope for natural and impressive declamation of the text. The Offertory on that occasion was an *Ave Maria* selected from the same author's "XI. Motets." This is a beautiful composition, but makes heavy demands on the first tenors, and so we are not always in a position to do it full justice.

Then came St. Patrick's Day, when we repeated the *Missa Tertia*, and performed as an Offertory piece an *Ecce Sacerdos* by Vittoria. This is a composition in strict contrapuntal style, founded on the first antiphon of Lauds in the office of a Confessor Pontiff. It is written for a mixed choir, but was arranged for the Maynooth Choir by Father Bewerunge, who, with his usual and well known kindness, allowed us to make use of his arrangement.

We are always at our best during Holy Week. The continuous practice from the beginning of the year produces its best results at that time. The students moreover are not yet affected by the strain and pressure inseparable from the close of the year. It seems to us, too, that the mighty Mysteries commemorated at that time inspired the great masters of the sixteenth century with their noblest conceptions, and that the sublimest of their works are those in which they endeavour to express the sentiments of the Church during that Holy Season, and to excite similar sentiments in the hearts of her children.

The first lamentation in each of the Tenebrae Offices is one of Palestrina's four-part compositions. These unequalled

works, even when performed by a choir of very moderate attainments, produce an effect upon the hearers which can hardly be expressed in words. The solemn roll of the massive harmonies breaks upon the ear as a majestic wave charged with mighty mysteries from the boundless ocean of God's fathomless love, while the exquisite tenderness, sadness, and prayerfulness of the simple melodies and cadences excite sentiments, whose best expression is found not in words but in tears. For the ninth response of Matins, we selected beautiful compositions by Viadana and Vittoria, while for the *Benedictus* our choice fell on *Falsi bordon* by Zachariis. Here again we have to acknowledge our indebtedness to Father Bewerunge, who supplied us with his arrangement of the responses for male voices.

The triumphant joy of Eastertide finds perfect expression in the magnificent motet of Palestrina, *Surrexit Pastor Bonus*, which was our Offertory piece on some of the Sundays after Easter. Placed side by side with the great master's *Lamentations* it affords a most striking illustration of his marvellous power of expressing the most varied sentiments by the use of the same apparently simple means.

During the devotion of the Forty Hours, which occurs in Easter week, we had two most expressive offertory motets by Haller, *Domine non sum dignus* from the "XI. Motets" and *Oculi omnium* from his *Hymni et Cantus*.

During the procession on the Feast of *Corpus Christi* the Gregorian *Pange Lingua*, the *Benedictus Magnificat* and *Laudate Pueri* (8th Psalm tone) were sung by the entire body of students, seniors and juniors, led by their respective choirs, singing alternate verses. After each of these items, the special choir rendered, in four-part harmony, selected from Haller's "*Adoremus*," some verses from the *Lauda Sion* and *Pange Lingua*. At the Benediction, at the outside shrine, a choir of sixty students—the Senior and Junior Choirs combined—sang, with excellent taste and finish, a massive yet

sweet and devotional eight-part *O Sacrum Convivium*, by the same composer. At the second Benediction the Senior Choir rendered four-part *Tantum ergo*, *Adoremus*, and *Laudate*, also from the "*Adoremus*."

The last event of importance, in the matter of Church music, was the celebration of this year's Feast of All Saints. His Grace the Archbishop again presided at the Solemn Mass. The first item was a rich and tuneful *Ecce Sacerdos*, by Nekes. The *Kyrie*, *Sanctus*, *Benedictus*, and *Agnus Dei* were from Haller's *Missa "Assumpta est,"* a Mass full of melody and rich, impressive harmony. The portions selected for performance are in strict contrapuntal style, and present no small difficulties to the singers. These difficulties were fully realised, but had only the effect of arousing in the members of the choir a stern determination to surmount them at all costs; and they did with complete success. The *Credo* of the deservedly popular *Missa Tertia* was sung, by special request. The Offertory was *Justorum Animae*, from Haller's "XXV. Offertories," a little piece which admirably expresses the calmness, rest, and peace implied by the beautiful words.

Though our choir is first and before all a church choir, and though we do not regard purely secular music as at all coming within the sphere of our duty, yet, occasionally we devote a little of our free time to the preparation of secular music for feast nights. In this way we have got together a pretty good *répertoire* of secular music in the shape of songs and choruses. Among these may be mentioned—*The Chapel*, *Lutsaw's Wild Chase*, *Integer Vitae*, the *Sabbath Call*, *Comrades in Arms*, and a number of Moore's *Melodies*, harmonised as choruses for us by Mr. Goodman.

We give in full the programme of an Irish concert given on last St. Patrick's Night, from which it will be seen that the "Irish Revival" has produced among the students a healthy activity in a good cause. The items contributed by Messrs. Sheehy (our present choir leader), Close, Sears,

O'Connell, and Monaghan received a large share of well-merited praise.

PROGRAMME.

FIRST PART.

Chorus	-	-	"Erin the Tear"	-	-	Moore
			CHOIR.			
Recitation	-	-	"The Irish Tongue"	-	-	Mullen
			Mr. W. CLOSE.			
Song	-	-	"Cailín deár chuirce na mbó"	-	-	Anonymous
			Mr. P. J. SEARS.			
Recitation	-	-	"Taking the Popery off the Tombstone"	-	-	Lover
			Mr. M. O'KELLY.			
Song	-	-	"Roinn dubh"	-	-	Furlong
			Rev. P. J. SHEEHY.			
Recitation	-	-	"Government in Ireland"	-	-	Kavanagh
			Rev. J. J. O'CONNELL.			
Song	-	-	"Adieu to Innisfail"	-	-	Williams
			Mr. W. IRWIN.			
Recitation	-	-	"The Virgin Mary's Bank"	-	-	Callanan
			Rev. T. DONOVAN, C.M.			
Song	-	-	"The Battle-eve of the Brigade"	-	-	Davis
			Rev. J. J. O'CONNELL.			
Song	-	-	"An euspáid do fcap tpe éallair n iug"	-	-	Moore
			Mr. J. P. CARNEY.			

SECOND PART.

Chorus	-	-	"Oft in the Stilly Night"	-	-	Moore
			CHOIR.			
Recitation	-	-	"Battle of Lough Swilly"	-	-	M. of K.
			Rev. P. J. SHEEHY.			
Song	-	-	"The Meeting of the Waters"	-	-	Moore
			Mr. J. J. FINNEGAN.			
Recitation	-	-	"Pawtrick James MacCawthry"	-	-	Sullivan
			Mr. J. P. CARNEY.			
Song	-	-	"The West's Asleep"	-	-	Davis
			Mr. T. MONAHAN.			
Duet	-	-	"Has Sorrow thy young days shaded"	-	-	Moore
			Rev. J. J. O'CONNELL and Mr. W. CLOSE.			
Recitation	-	-	"Comhairle do dda ruairé uí Dómhnaill"	-	-	Fr. O'Leary
			Mr. P. J. SEARS.			
Song	-	-	"The Exile's Return"	-	-	Anon.
			Mr. N. A. MURPHY.			
Song	-	-	"The Dear Little Shamrock"	-	-	Cherry
			Mr. O'KELLY.			
Recitation	-	-	"The Woman of Three Cows"	-	-	Mangan
			Mr. P. J. SEARS.			
Song	-	-	"When he who adores thee"	-	-	Moore
			Mr. J. MACCARTHY.			
Recitation	-	-	"Irish Feeling"	-	-	Grattan
			Mr. J. F. COUGHLIN.			
Duet	-	-	"Though the last glimpse of Erin"	-	-	Moore
			Rev. T. KELLEHER and Mr. J. P. CONSIDINE.			
—	-	-	"Song for the Pope"	-	-	—
			Rev. J. J. O'CONNELL.			

"JULIUS CÆSAR,"

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On St. Patrick's Day, 1900, the students performed Shakespeare's *Julius Cæsar*. The cast was as follows:—

"JULIUS CÆSAR."

By the College Students.

<i>Julius Cæsar</i> -	-	-	-	HUGH FLOYD
<i>Marcus Antonius</i> }	Triumvirs after the Death	of Julius Cæsar	}	JOHN J. O'CONNELL
<i>Octavius Cæsar</i> }				JOHN P. CONSIDINE
<i>Marcus Brutus</i> }	Conspirators	against Julius Cæsar	}	WILLIAM N. CLOSE
<i>Caius Cassius</i> }				PATRICK J. SHEEHY
<i>Casca</i> }				MICHAEL O'KELLY
<i>Decius Brutus</i> }				THOMAS HAYES
<i>Cornelius Cinna</i> }	Tribunes of the People		}	THOMAS HORGAN
<i>Marullus</i> }				MICHAEL BRADLEY
<i>Flavius</i> }				JOHN P. O'CONNELL
<i>Metellus Cimber</i> }	Senators		}	JOSEPH WILKINS
<i>Marcus Cicero</i> }				THOMAS O'BRIEN
<i>Artemidorus</i> (A Rhetorician) -	-	-	-	MICHAEL MCKEON
<i>A Soothsayer</i> -	-	-	-	THOMAS COGGINS
<i>Lucius</i> (Servant to M. Brutus) -	-	-	-	JOHN P. CARNEY
<i>Servius</i> (Servant to Octavius) -	-	-	-	MICHAEL SHEEHAN
<i>Pindarus</i> (Servant to Cassius) -	-	-	-	PATRICK CASHMON
<i>1st Citizen</i> -	-	-	-	MICHAEL O'KELLY, Jun.
<i>2nd "</i> -	-	-	-	DANIEL AHERNE
<i>3rd "</i> -	-	-	-	DANIEL CRONIN
<i>4th "</i> -	-	-	-	THOMAS O'BRIEN
<i>Senators, Citizens, Lectors, Soldiers, Patricians, Runners, Attendants, &c.</i>				

The nature of the undertaking and the eminent success which crowned the efforts of those engaged in the performance claim for the event, not only special mention, but a place of honour in the Annals of the College.

Julius Cæsar is one of the best known and most widely read of Shakespeare's historical plays. Its subject has attractions for a larger section of the community than, perhaps, any other of the great dramatist's masterpieces. Its demands on the powers of judgment and analysis, and on the elocutionary skill of the chief actors, are pretty generally recognised. It required, therefore, no small courage and spirit of enterprise on the part of the students concerned to undertake, at comparatively short notice, the production of this great play before a critical audience. But acting on the old

maxim, "Nothing venture, nothing win," they ventured, and succeeded in winning the hearty, unstinted applause of all who witnessed their performance.

The production of such a play in a college is always a matter of extreme difficulty. For, of course, discipline and the order of duties must not be notably interfered with, and so the necessary preparation entails a considerable sacrifice of free time and recreation. But a success such as the students scored on this occasion, and its good results from an educational standpoint, are well worth the trouble, and leave no reason to regret the sacrifice.

A very large share of the success must, of course, be attributed to the fact that the students had the invaluable assistance of the sound principles, wide experience, masterly skill, hearty sympathy of Mr. M-Hardy Flint, our Professor of Elocution.

It was particularly interesting and gratifying to note the absence of stage conventionalities and mannerisms, the scope allowed for originality of conception, the nice discrimination displayed by the chief actors in the use they made of the freedom thus allowed, and the effective realisation of their conceptions, in their acting and elocution.

In the case of a play which presents so many characters of almost equal importance and complexity, and where the degree of success was in all cases so high, it is, on the one hand, impossible in the space and time at our disposal to enter into a detailed description and analysis of the performance of all those who sustained these parts, and on the other there may be danger that special mention of a few may be considered invidious and partial. Yet the absolute unanimity of opinion as to the performances of Messrs. Close (Brutus), Sheehy (Cassius), Floyd (Cæsar), O'Connell (Antony), and O'Kelly (Casca), leaves no room for hesitation about recording a special word in praise of the good taste, sound judgment, and histrionic ability of these gentlemen.

If there is in the play any character which presents more difficulties to the actor than another, it is that of the high-minded, pure-souled, confiding, theoretical, unpractical Brutus. The unanimous verdict on Mr. Close's representation of this trying part was, that it was a conspicuous success. The highest point of excellence, to our mind, was reached in the famous quarrel scene where the various constituents of that complex character are brought to a focus, and where the actor was called upon to depict in quick succession sentiments not only different but opposed.

Cassius, the warm-hearted, quick-tempered, practical, hard-headed man of the world, was admirably portrayed by Mr. Sheehy, whose ringing manly voice, elocutionary style, and stage appearance were all in perfect keeping with the part. It was in the quarrel scene, too, that he displayed his powers to the best advantage, and scored his highest success.

The part of Antony was entrusted to Mr. O'Connell, and it could hardly have been in better hands. We watched with anxious interest for his interpretation of that masterpiece of mob oratory, the speech in the Forum over the corpse of Cæsar, and we have no hesitation in saying that he came very near our ideal of an absolutely perfect rendering of that most difficult piece.

Mr. Floyd, in the title *rôle*, looked the part to perfection. The inflections of his deep resonant voice, and the haughty stateliness of his bearing admirably portrayed the proud self-sufficiency of the conqueror sated with glory yet thirsting for more, while at the same time distinctly suggesting the weakness of character that lay beneath all his pretensions to greatness of soul.

Mr. O'Kelly's sense of humour, and his proficiency in elocution, rendered him a very able exponent of the character of the cynical aristocrat Casca. His description of the proceedings that took place when the crown was offered to Cæsar was a perfect piece of acting.

The management of a stage mob is a matter of extreme difficulty. The mob is either too stiff and well-conducted, or so much the reverse as to distract attention from the principal actors. It is due to the mob in our production to say they were exactly what they ought to be, perfectly realistic. Their gradual turning from the side of Brutus to that of Antony during his harrangue—a most difficult piece of acting—was capitally done.

The staging of a play is, of course, a matter of the very first importance, and in it we were singularly fortunate. For this we are deeply indebted to Father Geoghegan, President of Castleknock College, and to Father Byrne, Principal of St. Patrick's Training College. The former, with his well-known generosity, placed at our disposal the magnificent realistic Roman scenery belonging to the College, while the fine spacious stage with its fittings was kindly lent by the latter.

The dresses, supplied by Mr. Burkinshaw, of Liverpool, were of the best material, brilliant and varied in colour, and historically correct to the smallest detail.

The play passed off without a hitch in any department, and that is no small thing to be able to say of an amateur production of such a play.

We hope it will not be very long till we see another Shakesperean play produced by our students. We not only feel that such plays afford genuine pleasure of the highest type, but we are convinced, moreover, that one such play well performed would do more to develop a taste for literature and to encourage the study of it than a year of dry-bone lectures on the subject.

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THE FERGHILLIAN SOCIETY.

On the 5th December, 1899, the Senior Students met and discussed the feasibility of establishing a literary society in the Senior House. The motion was put by Mr. Thomas

O'Sullivan, and after a prolonged debate, was carried. The Society has now entered on its third year, and has fully vindicated the claims made on its behalf on that memorable evening.

A short review of the circumstances that led up to, and of the motives that weighed with us in its establishment, as well as a glance at some of the lectures delivered from time to time, may, perhaps, be of interest.

A few evenings before the occasion I speak of, it was our privilege to hear Father Michael O'Farrell, C.M., lecture on St. Columkille. In reply to a vote of thanks, he said that while his primary object in this—as in all the lectures he had given—was to arouse interest in matters literary and historical, yet he had a secondary object also in view. He wished to foster amongst the students a taste for the practice and cultivation of public-speaking, and to suggest to them how they might afterwards deal with any topic they might be called to lecture on. “Why not one of yourselves lecture,” said he, “and let me, now and again, play the *rôle* of listener? Why not establish a society for the purpose, and hold regular meetings at convenient intervals?” The suggestion was taken up eagerly, and the Ferghillian Society was the result.

It may seem superfluous to apologise for the existence of a literary society in our midst. Every important town at home—and, of course, the same is still more true of America and the Colonies—boasts of at least one such society. But the studies we have to get through are so many and demand such constant attention, that when everything is done, very little time remains for literary pursuits. However, there were some very special reasons which urged us on to make the effort.

In the first place a professional curriculum such as ours has a decided tendency to draw us away from other subjects, and to make us mere professionals without the redeeming grace of social culture and knowledge. Cardinal Newman somewhere says that “of all those who contribute their share to

rational enjoyment, a mere adept in his own art is universally admitted to be the worst. The sterility and uninstruction of that man's social hours is quite proverbial." The priest is not merely a professional man, he must move in cultured society, he must be made up in literature, in history, and in the many other branches which make up the knowledge requisite for a gentleman. And since he will be called upon, in season and out of season, to speak in public, and, it may be, even to take over the management of literary societies, it seems very desirable that we, of all other people, should acquire a ready power of speaking and a clear idea of how such societies are to be worked. "The end-all and be-all" of our lives as students, does not therefore consist in coming up to the necessary standard at the end of the year; there is something more, and we hope that the Ferghillian Society will prove a great means of acquiring it.

The inaugural lecture was looked forward to with interest; but the Committee made sure of its success by calling on Mr. Bradley to take the platform. He took for his subject "The Life and Times of O'Connell," and treated it with care and judgment, bringing in all its important phases, and showing what a noble part the Liberator played in all the political movements of his day. He illustrated for us the character of the man, his patriotism, his courage, his integrity, his unselfishness, his stirring eloquence, his Irish humour.

The good work, once begun, was pushed forward, and the succeeding lecturers vied with one another in making the different meetings successful. Mr. Sheehy treated "The Confederation of Kilkenny." It is a tangled piece of Irish history, and, though important, is but ill understood. Mr. Sheehy aimed at putting it in a clear light; grouping the main facts around the life of Owen Roe, he traced the rise and fall of the Confederation, which, in the days of its pride and power, was the defender and vindicator of civil and religious liberty.

Mr. William O'Farrell, with that power and eloquence so peculiarly his own, lectured on "The Jacobite Wars in Ireland." He discussed the causes that led to the struggle, the landing of James, the flocking to his standard of the Irish levies, the battles of Boyne and Aughrim, the feats of Sarsfield and the departure of the "Wild Geese." The slides that illustrated this lecture were the best we had seen yet.

"The Danes in Ireland" was the topic on which Mr. Close proposed to speak. He did not so much treat of their actual invasion of the country, as of their history, their character, their literature, their prejudices, and religious beliefs. The task was a difficult one, but Mr. Close was equal to it, and gave us an amount of most interesting information.

Mr. Floyd entered on a new field. Hitherto we had devoted ourselves to Irish History; but he dealt with "Victor Emanuel and the Papal States." A fulness of detail, without confusing the general outline of the discourse, together with graphic descriptions of battles and sieges, rendered the lecture full of information. The taking of Lombardy, the seizure of the Romagna, the *non possumus* of Pio Nino, the fall of Rome, and the disbanding of the Papalini were some of the facts dwelt upon. The slides brought Italy before us, and the vocal items were, as usual, well rendered.

The Life of Father Hand, founder of the College, was an interesting subject, which lost none of its charm in Mr. Crowley's hands. He described his boyhood and the circumstances of his vocation. Castleknock was the scene of his first missionary labours, and here the words of the Lord came to him, saying "Go and found All Hallows." In the remainder of his paper Mr. Crowley was at his best. We followed Father Hand's labours at home and abroad, everywhere conquering what to others seemed unsurmountable obstacles, till finally his work was done. *In diebus suis placuit Deo. . . . ideo jurejurando fecit illum Dominus crescere in plebem suam.*

To those of us who are destined for the "Southern Cross,"

Mr. Cooney's lecture on "Australia" was very welcome. Being an Australian himself, Mr. Cooney spoke with authority on Australia's civilisation, her industries, her resources, her material progress, as well as the advancement of the Church. An excellent series of slides brought before us the busy thoroughfares of Sydney, Melbourne, etc., and introduced us to many phases of "bush" life.

The Eternal City was the theme on which Mr. Boyle lectured. He commented on a varied series of slides, and his remarks were pregnant with classical lore—literary, historical and architectural. Mr. Boyle threw life and colour and action into the dead ruins of Rome; triumphal processions wended through the streets; Horace sauntered down the Via Sacra; the gladiators fought in the Amphitheatre, and the martyrs won their crown in the Colosseum.

A treat was in store for us when Dr. Sexton came to lecture on "Ireland of the Eighteenth Century." His eloquent and instructive lecture transcended our highest expectations. He intended to combat an idea which even the Irish Revival has not, so far, succeeded in totally eradicating—that we are sprung from a race destitute of noble parts. He took up the last of those ages—the eighteenth century—in which we could still be called a truly Irish nation, and he conclusively proved, from the testimony of authorities who cannot be accused of undue partiality, that in literature, in music, and in general culture, there was, even in the remotest and poorest parts of our country, a proficiency and an activity which might well surprise our modern *savants*. By showing us what we could do when we were Irish—even though we worked under the shadows of the Penal code—he proved to us what a mistake we made in offering incense at the shrine of English ideals.

Of course, in this hurried and, therefore, imperfect sketch of the work of our Society we are obliged to pass over many interesting points. We were, for instance, constrained to

pass over unnoticed a splendid lecture on "Imperialism" by Father O'Reardon. The subject was handled in a masterly way by the lecturer, and was so comprehensive that a passing glance would fall far short of doing it justice. On many occasions also we gathered in the hall to start on a tour through some interesting land, and see all its beautiful and historic places; or, again, the masterpieces of painting and sculpture passed in review before us. We summoned before us the pictures of the world into a grand international gallery, and we forced the most distant museums to yield up their treasures.

As to the musical items, we may say that, as a whole, they were excellent; and, though we sometimes listened to the strains in which other lands vented their nobler sentiments, the place of honour was ever kept for our own Irish music.

Whether we have reason to congratulate ourselves on the fruits of our labours is not for us to judge; but we think that the Society is a means calculated to instruct, refine, and cultivate, and it will pass away, usefully and pleasantly, hours which might otherwise hang heavily on our hands. May the Society long continue to be a fountain of useful and cultured knowledge, a bond of fellowship, a break in the monotony of *principia*, and a relief from the *stats* and *constats* and *dato quods* of our every-day College life.

November 28th, 1901.

LITERARY AND DEBATING SOCIETY—JUNIOR HOUSE. '02, '03

The Literary and Debating Society, which was established some years ago in connection with the Junior Classes of English, has long since come to be regarded as an abiding institution of the College. Hitherto, indeed, it has not been thought advisable to hold general meetings of the Society more frequently than once in the month. The culture of expression—if we may so give it a distinctive name—receives, of course, due recognition in the ordinary programme

of the College, especially in the parts which regard the English and the Elocution Classes. Hence the Literary Society has, for the most part, a supplementary aim, and tends chiefly to stimulate voluntary effort on the part of the students towards that culture, particularly of address, which is so much to be desiderated.

The Minutes of the Society record the proceedings of some very successful meetings held during the past year. The programme, most frequently adopted, consisted in the reading of a paper—by some member of the Society or occasionally by a Professor—together with the subsequent discussion thereon. We may instance a few of the more notable papers. At the inaugural meeting of the session the paper read dealt with the rather comprehensive topic of Self-Culture. In it emphasis was strongly and repeatedly laid on the fact that self-education is really the only education: *the function of the professor is mainly, if not solely, directive*; the real work belongs to the student. Having impressed this idea on the members, the lecturer addressed to them an earnest appeal, not so much to undertake new kinds of work but rather to endeavour that the works of all kinds already on hands should be inspired by, and permeated with, the spirit of culture. At a subsequent meeting, a paper of singular ability dealt with that subject which has come into such prominence in recent times, Imperialism. The lecturer could not, indeed, be accused of any particular imperialistic bias; none the less his masterly and comprehensive review of the manifestations of the imperialistic spirit in recent times—of its attainments and of its aims—could not but be particularly helpful and enlightening to the students. The claims of our National Tongue were handled by a member of the Society with passionate earnestness and enthusiasm. Needless to add, the audience on the occasion proved more than usually appreciative and sympathetic. The Penal Times and the lessons they have bequeathed to us formed the subject of a

very able paper at a recent meeting. The young lecturer certainly displayed great synthetic power in dealing with his facts; and he marshalled them in most skilful manner so as to yield the lesson which he so forcibly impressed on his audience at the close. However, in that lesson, the aspect of "treasured wrongs" was perhaps kept too prominently forward. At all events the audience rather warmly acknowledged the justice of a criticism to this effect which was afterwards passed on the paper. The higher and more valuable lesson should have been, if we might say so, more conspicuously insisted on—the lesson, namely, of endurance for conscience sake, taught us in the best way and by the best and most natural of teachers, our own forefathers.

We can attempt no detailed notice of the various discussions which took place during the year. We can only testify that those who took part in them acquitted themselves, as a rule, in a way that was highly creditable. Indeed, we can well recall how deeply impressed one of the Professors acknowledged himself to be with the high character of the discussion which followed on a paper which he kindly read before the Society.

We congratulate the Society on the work it has accomplished; and we look, with more than ordinary interest, even for a fuller measure of success in the future.

THE CAMAN.

'02, 55

Last March, borne along by the Gaelic Revival, and encouraged by our Dean, we determined to introduce the *caman* into All Hallows. A deputation was sent to the President. He sympathised with our youthful ardour, but was fearful of the possible consequences of the new game. Wouldn't limbs be disjoined and skulls cracked? We argued in defence of our skill, and gave promise of caution. He then graciously yielded. We hailed his *fiat* with acclamation. Soon the daily post was loaded with weapons for

the fray. They came fresh from shops or seasoned from country chimneys. At last the captains marshalled their men, all "lined up," the Dean threw in the leather, and with an Irish cheer the hurling began. Interest in the game has never since lagged, rather has it gone on increasing ;our enthusiasm grows with our proficiency, and there are few of the hurlers to-day who cannot handle the ash with ease and grace. Sunday after Sunday the different classes contend for supremacy, and excitement often reaches a high point. Still there have been no serious accidents, no "irregularities" have been incurred though no doubt a good deal of Brother James' sticking-plaster and bandages have been used up. The *camans* suffer more than those who wield them, daily are they fractured, and daily fresh supplies are looked for. We hope some enterprising firm will procure staying timber that will stand the clash and conflict of the field.

No one should conclude that the other games have been abandoned. Football divides the field with the *caman*. The Ball-courts have their eager, unwearied votaries ; Cricket is practised with vigour till the divisional match takes place ; then it languishes, and is gradually supplanted by the Tennis-court.

'02, '56

DR. DOYLE'S ADVICE.

We append some friendly words spoken by Dr. Doyle to students and priests at the end of the term of 1900:—

"He had pleasure in congratulating the President, the priests, and the students on the manner in which they had performed their duties during the year. A large number of most valuable books had been distributed amongst them, and he was sure those who received them merited these rewards. He was delighted to find this noble institution so firmly established, and now, in the hands of the great organisation of St. Vincent de Paul, doing its work so successfully, so nobly, and so well. Four or five years ago the news flashed

across the ocean that the chapel in which they were ordained twenty-five or thirty years ago was in one night made a ruin. He was glad to find to-day a noble edifice raised on the ashes of the old chapel, an edifice which, though yet in need of many interior additions and decorations, was a credit to any college in the world. He did not think there was a more beautiful altar in any church he had seen, and he had been through most of the world. He hoped the young priests ordained that morning would ever keep before their minds the great responsibility which had been placed upon them. *They should always observe moderation in their speech*, and if they had nothing good to say of people to say nothing at all. Those who had been left behind in the College he asked to make good use of their time. If they knew the world outside and the amount of knowledge priests were required to possess, they would not idle five minutes at that house. They should work hard to prepare themselves for the great work they had before them. He could not too strongly impress upon the students the great importance of their time while in the College. He thought there ought to be a rule to prevent Bishops from calling students out before they had completed their course. He was deprived of one year of very valuable time in that way. It was doing the student a great deal of injustice to take him away before the completion of his course. He knew, of course, the difficulty Bishops had of finding priests, but he sincerely hoped that College authorities would do their very utmost to try to secure for every student in that establishment the benefit of their full course. When they were a few years in the mission they would heartily wish that their course had been a more prolonged one, and he really thought that there ought to be a rule that students would not be called out until their course was at an end, no matter what the necessity for it might be. In conclusion, he thanked the President and all connected with that noble institution for their great kindness to him since he came to the College, and

he was delighted to find his *Alma Mater* so thoroughly established as it was at this moment."

02, 58

POOR MISSIONS.

In the Colonies and even in the States there are several poor and difficult missions—missions that require health and a spirit of self-sacrifice in any student or priest who devotes himself to their service. The Catholics are few and not wealthy. Moreover they are often scattered over a large area, and surrounded on all sides by a non-Catholic population. Thus while their faith is greatly endangered and needs the support of the Sacraments and instruction, they are often scarcely able to maintain a priest in their midst. The Bishops, however, are constantly opening new missions and stations and extending the influence of the Gospel. In this way countrymen of our own, who had almost forgotten their religion, are returning to the fold and resuming the ancient ways of holy Ireland. When interrogated, they sometimes say they were unable to go to Mass, they did not see a priest often, they did not know or remember much about religion, but they had heard that their grandfather or father was a Catholic and came from Ireland.

The Superiors know what a great charity it is to help the Bishops of those poor and extensive dioceses, and when urgent appeals come from abroad for students and workmen, they feel a pang of regret at their inability to give the aid that is so much needed. Who could read of the indefatigable exertions of Dr. Higgins in his vast diocese in the north of Queensland, of his unwearied zeal and his long journeys in search of the lost sheep, and not be touched with sympathy as well as admiration? Who could have listened to Dr. Kelly's account of the growing prospects and possibilities of Geraldton and not catch up a little of his quiet resolute earnestness? Who would not wish to co-operate with Dr. McSherry in his ardent purpose to spread the Gospel of Peace in South

Africa? There are persons who have felt these things, and who have wished to extend assistance to the foreign missions. With deep gratitude we recall one or two instances of noble generosity. A thoughtful charitable gentleman, Colonel Blake, has given the College £800 to establish a full free place, that is free alike to the student and to his Bishop. Thus the Bishop will be saved the expense of the student's education during six or seven years in the College, and will in consequence be better able to make provision for the passage and outfit of a young priest. It is with pleasure we mention also that another bursar was established by a lady in Brooklyn through the friendly intervention of our much esteemed and kind friend, Father McNamee. Those benefactors have thought of the Bishop as well as of the student. They have relieved both. They have opened out a way to promising young Levites who are willing to go wherever the President points the way, and they have lessened the burthen that presses on many a Bishop who is trying to have sickles enough for the wide-spreading harvest. How beautiful are the feet of those who help to enlarge the boundaries of Christianity, who bring good tidings to others, who announce salvation, and who say unto Sion, Thy God shall reign !

Benefactors.—The annual Solemn Requiem Mass for the deceased Benefactors of the College was celebrated on November 4th. In addition to this annual commemoration, the Holy Sacrifice is offered daily for all Benefactors, living and dead.

SODALITIES.

'02, 59

All the students of the College are members of the Confraternity of the Sacred Heart, and are enrolled in the three degrees of the Apostleship of Prayer. They are also members of the *Confraternity of the Immaculate Conception*, and of the Society of St. Francis Xavier. Their devotion to the Blessed Virgin has been at all times fervent and practical.

They recite portion of her office in common every Sunday, and sing hymns and say prayers before her statue. From time to time, too, the president or some other member of the Confraternity is asked to read a paper or deliver a discourse dealing with one of the feasts or one of the virtues of the Blessed Virgin.

The *Society of St. Francis Xavier* was founded by Father Hand. Its object is to keep the Apostle of the East as a model missionary before its members, to promote a knowledge of his life, and to merit his patronage and support by daily prayers in his honour. One of the rules of this society is that each young priest should, after some time on the mission, write back his experiences to his fellow-members.

During the year a new Confraternity was established in the College, that of the *Holy Rosary*. The Superior-General of the Dominicans very kindly delegated the requisite faculties to the President, and the Archbishop of Dublin was pleased to grant his approbation to the proposed erection. The sermon, which forms a necessary part of the ceremony of establishment, was preached by Dr. Keane, O.P., who, with his well-known eloquence, showed that the Rosary may be viewed as the compendium of Christianity. The temporary altar of the Blessed Virgin in the right transept of the chapel was then dedicated to the Confraternity.

TOTAL ABSTINENCE SOCIETY.

Our past students will be pleased to hear that this Society is at present in a very flourishing condition. Twelve months ago his Lordship Dr. Kelly, Bishop of Geraldton, honoured the Society by publicly inscribing his name in the total abstinence register as a past student of the College and a total abstainer for life. It was on this occasion his Lordship delivered the address, the substance of which has been given elsewhere. In May last the esteemed founder of the Society, Father Cullen, S.J., came to review the

progress of his work. He delivered a lecture, afterwards published in the *Irish Ecclesiastical Record*, with the result that many of the students now wear the little shield of the Sacred Heart, thereby publicly declaring themselves total abstainers for life.

We were also favoured by Father Matthew Russell, S.J., with a lecture on "Father Theobald Mathew and his Work."

There seems to be a growing connection between the Total Abstinence Society and a devotion deeply planted in the breasts of the students, namely, devotion to the Sacred Heart. It is on the first Friday of the month the meetings are held; the Statue of the Sacred Heart is exposed during the lecture, and candles are lighted around it, and after the lecture a hymn to the Sacred Heart is sung. We do not wonder at this, for the spirit of the Society is the spirit of devotion to the Sacred Heart, a spirit of reparation.

ORDINATIONS, 1901.

Sacred Orders were conferred last summer, 1901, as follows:—

On June 1st Tonsure and Minor Orders at the Pro-Cathedral by His Grace the Archbishop of Dublin. The number was twenty.

On June 6th the Feast of Corpus Christi, Subdeaconship was conferred on fifteen students by the Most Rev. Dr. Gaffney, Bishop of Meath.

On Sunday, June 23rd, eighteen students were ordained to Deaconship by the Most Rev. Dr. Dunne, Bishop of Wilcannia, and on June 24th the same Prelate conferred *priesthood* on the following:—

Rev. John P. Considine, Sydney.

Rev. Michael Bradley, Dubuque.

Rev. James Gilmartin, Sacramento.

Rev. John O'Dwyer, Duluth.

Rev. Thomas Crowley, Perth.

Rev. William Bohan, Galloway.
 Rev. John Lynch, Dubuque.
 Rev. Thomas Horgan, Dubuque.
 Rev. Michael White, Kansas City.
 Rev. Thomas Hayes, Galloway.
 Rev. Thomas Moriarity, Omaha.
 Rev. Daniel Aherne, Maitland.
 Rev. John J. O'Connell, Brisbane.
 Rev. Timothy Kelleher, Brisbane.
 Rev. Michael Carey, Galloway.
 Rev. Edward Ryan, Ballarat.
 Rev. William N. Close, Ballarat.

The monotony of College life was interrupted by interesting lectures on the following subjects :—

"Pagan Ireland," Rev. E. Gaynor; "Why I became a Convert," Mr. Sparling; "The Church in Madras," Father Fernandez; "Wireless Telegraphy," Father Whitty, C.M.; "Father Mathew," Father Russell, S.J.; "Elocution," Dr. Beattie; "Total Abstinence," Father Cullen, S.J.; "Reading," Father Phelan, S.J.

GOOD-BYE.

GOOD-BYE—

Nay, not for aye,

But that we may

Yet all meet when

One home is known

For all good men,

All Hallows' own

On high :

If not till then,

'Till then again—

Good-bye !

Good-bye—

Thrice-blessed word !

But let it be

Willed as first meant :

From you for me

Sent as it went

From me for you—

Ad'dio, A'dieu !

Ce qui n'est qu'un Bon-Soir,

A tantôt, au revoir

Dans les cieux.

T. J. O'M.

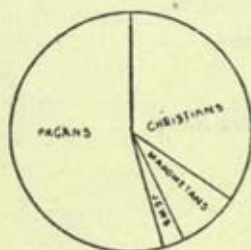


From the Mission Field.

THE GENERAL OUTLOOK.

THE two figures given below are taken from a paper contributed by the eminent statistician, Mr. Mulhall, to the Australian Catholic Congress, 1900. They illustrate (1) the religious condition of mankind, and (2) the religious divisions of Christians. The population of the world is 1,450,000,000. A little more than a third, 500,000,000, are Christians. Of the Christians 240,000,000 are Catholics, 100,000,000 members of the Schismatic Greek Church, chiefly in Russia, and the remainder (163,000,000) are

Religious Condition of Mankind.



The Christian World.



split up into about one hundred different Protestant sects, some of which deny the Trinity, some the Divinity of Christ, and others the existence of Eternal Punishment.

Only a little leaven has yet penetrated into the vast continents of Africa and Asia. The pagan inhabitants of the former have only recently become known. Asia has for ages resisted the Gospel, and clung to its ancient beliefs. Its teeming populations in India and China are still mainly Mahommedan or Buddhist. But the Church never loses heart. She is not deterred by persecution or apparent failure. She values and seeks the individual soul. An infant baptised, a Magdalen transformed, a prodigal child restored to a parent's love—these are the achievements she ambitions, for these she will run every risk and barter all beside. For of what profit is the whole world compared with one imperishable spirit? "The kingdom of heaven is like a merchant in search of beautiful pearls. Having found one of great value, he goes and sells everything he has, and buys it." So the Catholic missionary gives up friends and country, renounces the pleasures of domestic life, and goes to distant lands in search of the lost ones of Israel, in pursuit of those who are "outsiders," "without hope," and "far off from Christ." No sooner had the recent appalling upheaval in the East subsided than priests and sisters returned to the post of danger, to build afresh their shattered churches and to reunite their frightened little flocks. . . . Religion advances slowly. The Saviour Himself had few followers. The early Church had to lie beneath the surface, and to be fertilized in its own blood for three centuries; and if two continents have been appropriated to Christianity during the last century or two, who knows how soon the *oriens ex alto*, the dawn from on high, may not burst through the dark clouds that hang over Eastern and African lands? Who hath known the mind of God? Who is His adviser? Who searcheth His ways?

Who could have foreseen a hundred years ago the growth of a vigorous Catholic community at the Antipodes? Who could have dreamt that from a convict settlement would have emerged such an organised Church as we behold to-day

under the Southern Cross? The evil results of transportation had to be up-rooted, sectarian and official intolerance to be trampled down, and an in-rush of emigrants to be preserved from many perils and kept within the fold. In 1835, within memory of living men, there was but *one roofed building*, one rude shanty in Australasia doing service as a Catholic church; there was only one bishop; there were three priests; of nuns and religious there were none; and the entire Catholic population was about 17,000 or something more than a third of the white inhabitants. What a change has been wrought in two generations! At the beginning of the new century there is a Hierarchy of twenty-nine prelates exercising episcopal jurisdiction; the three priests have been multiplied into a thousand; there are five hundred members of religious brotherhoods; the nuns number over four thousand in the seven colonies, and include two new congregations the product of the South, namely, the Sisters of St. Joseph and the Sisters of the Holy Family; instead of one Tasmanian shanty in 1833, more than fourteen hundred churches, many of which are noble cathedrals, adorn the land, and, "diocese for diocese, in proportion to its Catholic population of 900,000, Australasia is better supplied with institutes of charity and with schools under the control of religious than the Mother Church of Ireland." Well might the assembled Bishops exclaim at the Sydney Plenary Council of 1885: "Such a contrast between the beginning and the close of a century is unexampled in history. Such a blessing of fruitfulness is without a parallel since the days of the apostles."*

102,66

RT. REV. DR. O'REILLY.

About a year ago the Rt. Rev. Dr. O'Reilly was consecrated Auxiliary Bishop of Peoria. He had long filled the office of

* We are indebted for the concluding paragraph to a splendid paper read by the Rev. H. W. Clery, Editor, *New Zealand Tablet*, at the Australian Catholic Congress.

Vicar-General, and had been recognised as the leading priest in the diocese. Before his appointment to a city parish Dr. O'Reilly was for twelve years Rector of Danville, and while there was remarkable for his tireless work and able administration. He is genial and easily approached, and is held in the highest esteem by all sections of Peorian society. The fact that he is the Vicar-General and Assistant Bishop of so distinguished a Prelate as Dr. Spalding is in itself sufficient evidence of his superior excellence. He was ordained twenty-five years ago in All Hallows. The diocese which he helps to rule is about half the size of Ireland. It is in the State of Illinois. The Catholic population is 112,000, and the priests number 170.

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RIGHT REV. DR. DUNNE, BATHURST.

'02,67

Dr. Dunne's appointment to the Bishopric of Bathurst seems to have been extremely popular with non-Catholics no less than with all sections of the Catholic community. Friends and admirers, *The Catholic Press* of Sydney tells us, came from far and near to be with the new Bishop on the day of his Consecration; many journeyed from Sydney and from distant parts of Victoria and Wilcannia. Bishops came from remotest dioceses, and the illustrious Cardinal Archbishop of Sydney was pleased to be the consecrating prelate. No better evidence of Dr. Dunne's splendid qualities is needed than his selection to succeed the gifted and amiable Bishop Byrne. The choice of the clergy of Bathurst has been ratified by the common and unanimous voice of the community. Like his predecessor, Dr. Dunne is a man of the most disinterested zeal, his energy is boundless, his mental grasp and administrative capacity of a high order. In one parish, Dubbo, with which his name has been associated throughout Australia, he expended in the course of ten years £10,000 on churches, schools, and convents, and sub-

sequently when he had become administrator of the Cathedral Parish and the Bishop's right-hand man, he asked to be replaced in Dubbo once again. His object in returning was to pay off a large debt which had accumulated owing to adverse circumstances in the district. He carried out his object with rare ability and self-denial, living in a hut, and almost denying himself the necessaries of life. At the end of four years the financial credit of Dubbo was re-established to the surprise of everyone who knew its limited and reduced resources. Thus Dr. Byrne was able to call back his Vicar-General, and appoint him soon after administrator of the diocese in consequence of his own failing health. Even before his formal elevation, Dr. Dunne had "won his spurs" and shown his eminent fitness to be placed over the diocese and clergy of Bathurst, and to follow in the footsteps of his saintly and heroic predecessors, Dr. Quinn and Dr. Byrne. We offer the heartiest congratulations of a proud Mother to his Lordship, and we hope he will soon revisit the College home where he was ordained in 1870.

'02, 68   *   *   *   *   *

What the Bishop of Bathurst said of the very *Rev. Dean Hegarty*, P.P., V.F., Kyneton, Melbourne, is as compact and comprehensive an encomium as any priest or student could desire. "In College Dean Hegarty was as pious as a saint or hermit; in his class he was the cleverist lad of all; and he was the soul of the playground."

'02, 68   *   *   *   *   *

The Two Worlds.—Such is the name of a dramatic oratorio, or, to speak more correctly, a sacred and musical drama, brought out last year in Perth by the Rev. James Duff, and performed at the Perth Theatre. It somewhat resembles the miracle and mystery plays of mediæval times, and forms a singular contrast to what is usually associated with the stage. The *Dramatis personae* come from the other world, as well as from the one in which we live. Lucifer is cast into hell by

the Archangel Michael. From hell he is despatched by his companions to the new world to tempt Adam and Eve. They fall; their expulsion from Paradise follows, and, as a sequel, the Messiah comes, conquers sin and Satan and death, and so regains for mankind what had been lost by our first parents. Thus, the vast epic of Milton has been condensed into five moderate acts, the very words of the poet are preserved, and yet the drama is intelligibly and admirably constructed. Whatever touch of Arianism Milton communicated to his great work has been carefully toned down to the Catholic doctrine, so that the various dialogues move along in orthodox as well as magnificent language.

The task which Father Duff accomplished has been described as stupendous. It was never attempted before, and the playwright deserves no ordinary congratulations on the excellent taste and skill with which he transformed *Paradise Lost* and *Paradise Regained* into the sacred drama of *The Two Worlds*. The scenes, we are told, were so numerous and gorgeous that they were alone worthy of a visit. "The North Plain of Heaven," "The Garden of Eden," "The Gates of Hell," "The Pinnacle of the Temple," "The Banks of Jordan," etc., are depicted on the stage as the fitting background for the celestial and earthly beings who form the central figures of the play. The play was interspersed throughout with excellent music, written specially for the occasion.

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'02, 69

The Rev. Michael J. Daly, who was ordained in '81, is one of the leading priests in the Diocese of Hartford, Connecticut, U.S.A. Last year Bishop Tierney appointed him to an important parish in New Haven. He is a man of sterling character, an able preacher, and a zealous priest. His published discourses bear the stamp of a cultivated mind.

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'02, 69

Two Sydney priests have, by medical advice, come back

to Erin for the benefit of their health. They are both Rectors, and deservedly esteemed by their people, who gave them a hearty send-off and the means for the trip. Father M'Donnell is P.P. of Windsor; Father McIntyre of Pymont and Ultimo. The latter has had only one fortnight's vacation since his ordination, and never a Sunday off for the past sixteen years. The same is, no doubt, true of his amiable friend and fellow-passenger.

'02, 70 * * * *

To give some idea of the sacrifices Catholics make in the Australian Colonies, not to speak of other countries, we will quote a few figures from the official report of the Rev. John M'Carthy, of the diocese of Melbourne. In that diocese there are 103 separate primary schools, with an attendance of 20,600 children under 448 teachers, of whom 178 are religious. Nearly 1,000 of these children are non-Catholics. The salaries for the year amounted to £20,900, and the expenditure on the schools ran up to £3,000. Thus the Catholics of Melbourne, while paying their share of taxes to Government secular schools, which they do not and cannot safely frequent, are at the same time generously contributing £24,000 every year for the maintenance of Catholic education.

'02, 70 * * * *

During the past year we were honoured by a visit from the Right Rev. Neil M'Neil, D.D., Vicar Apostolic of St. George's, Newfoundland. His Lordship's Vicariate is growing yearly in importance and population, and no doubt will be raised to the status of a diocese before long. There will then be three dioceses in Newfoundland, an island about a third of the size of our own country. A very zealous and intelligent All Hallows priest is stationed at a beautiful place called the Bay of Islands, from which, as a centre, he attends to many neighbouring districts. We refer to Father Sears. He has recently built and dedicated to the Sacred Heart a beautiful

church which, "like a sentinel of the true faith," overlooks the bay of many islands.

* * * * *

'02, 71

One of the most prominent priests in the States is the Very Rev. W. Walsh, Nashville, Tennessee. He is an able canonist, a gifted speaker and writer, and a zealous pastor. His many friends will be pleased to know that he has been recently promoted from Jackson to one of the chief Rectorships in the Diocese.

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'02, 71

A Golden Jubilee.—Last August the Diocese of Ballarat celebrated its Golden Jubilee. The event carried back the memory to the feverish epoch of the fifties, when nuggets of gold, worth hundreds and thousands of pounds, were daily picked up by fortunate diggers. It was amidst a motley crowd of eager miners that the pioneer priest laid the foundations of the future See. At present Ballarat is one of the best equipped dioceses in Australia. The present Bishop, Rt. Rev. Dr. Moore, a prelate of rare administrative capacity, has built a splendid Cathedral, as well as a large number of schools; and to signalise the Jubilee, he recently completed a stately hall, the finest of its kind in the City of Gold. His Lordship anticipates that the hall will prove a lever for good, that it will keep alive and nourish national and religious associations, that it will be a means of mutual intercourse and enlightenment, and that within its walls will be inculcated principles of self-help and self-improvement.

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'02, 71

A Heavy Burthen.—There is an old saying that God fits the back to the burthen. He certainly seems to have done so in the case of the Archdiocese of Adelaide. All its church property was involved in an enormous debt in 1895; the rate of interest was high, and the Catholics could not be said to be wealthy. Very few prelates would care to undertake the

administration of a diocese entangled in such financial difficulties, but the Holy See summoned the Right Rev. Dr. O'Reilly from Port Augusta. He was the man for an arduous work. He had already given proofs of his great ability, and had manifested a special taste and aptitude for finance. Steadily and methodically he began and carried on the liquidation, and at the end of five years he issued a balance-sheet showing how the accounts stood. Thirty-seven thousand pounds had been paid off, and only half that sum remained due. . . . His Grace is not a mere financier ; he is a wise and able ruler, and the non-Catholics, no less than his own people, respect and love him. On more than one occasion Protestants have made presentations to him. The Archbishop has tastes which afford him recreation in the midst of all his duties and solitudes. He is an expert violinist and a horticulturist. Since his arrival at Glen Osmond, Adelaide, he has transformed its barren ground into a fertile and charming garden, with flowers and fruits.

182,72 * * * *

RIGHT REV. DR. NAUGHTEN.—After twenty years of an Episcopate, Dr. Naughten passed to a well-earned reward last year in the 66th year of his age. For some time previous to his death, his health had been unsatisfactory—so much so that he would have resigned his See had the Holy Father allowed him to do so. His life, both as priest and as bishop, had been very active. He had a courageous spirit—he feared no danger or no toil. His early years on the mission were spent mainly on Santa Crux, an island which is under Danish rule. Here he had to encounter penal laws and sectarian animosity. Though frequently threatened with banishment, he persevered indomitably. He opened Catholic schools, and the parents, many of them Irish, submitted to imprisonment and Government persecution rather than transfer their children to the Moravian Protestants to be educated. While on this island, Father Naughten had no priest nearer to him than a three

days' sail. In 1879 he was chosen by the Holy See to be Bishop of Roseau, and it is a remarkable coincidence that he was consecrated in the church of his native parish, Mullingar, in which he had been baptised, confirmed, and raised to the priesthood. . . . The diocese of Roseau takes its name from the capital of Dominica, and embraces several islands—the Leeward, which belong to England, and Santa Cruz and St. Thomas, which are Danish. They are not without interest for Ireland. Some of our countrymen were exiles there. Some of those who survived the Cromwellian transportation to the West Indies, or their descendants, settled in the Leeward and neighbouring islands. On many a tombstone Gaelic names may be seen, and the black natives are said to retain a large number of Irish words and phrases, handed down from the early Irish settlers. This is especially the case on one little island—Montserrat, which at one time was popularly known as Little Ireland. . . . The Catholic population of Roseau is about 50,000. It is composed chiefly of negroes, who speak a French *patois*. Many of the priests and sisterhoods are French or French-speaking. Dr. Naughten's *oraison funebre* was pronounced in French by the Vicar-General, with whose summary description of the Bishop we may conclude :—" Qui de ses condisciples a oublié ce beau jeune homme, de taille moyenne, frêle de complexion, aux yeux fins et perçants, à la physionomie franche et impressionable, rêvant déjà des conquêtes de l'avenir, toujours amiable, d'une activité dévorante au travail, bientôt capable de diriger les âmes dans toutes les voies de la justice."

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'02,73

DR. MACDEVITT.—Last June an enormous funeral accompanied the mortal remains of Dr. MacDevitt to their last resting-place in the Glenties, County Donegal. Among those present were his Eminence Cardinal Logue and the patriotic Bishop of Raphoe, Dr. O'Donnell. The latter eulogised in touching terms the life and labours of the deceased, who, he

said, came of a fine old Irish stock, possessed the virtues and talents of his race in a high degree, and was passionately fond of his native land. Dr. MacDevitt was born in Glenties, and early in life evinced a vocation to the priesthood. He was sent to the Irish College, Rome, where he became a model student, and earned for himself the esteem of the Rector, Dr. Kirby. At the conclusion of his course he took the degree of D.D. at the Propaganda, which the Irish students attended then, as they still do, for class lectures. Immediately after his ordination, Father MacDevitt was appointed chaplain to the Irish Brigade, just then being formed for the defence of the Holy See against the encroachments of Victor Emmanuel, and in that capacity he accompanied the Brigade all through the Italian campaign. When the struggle was over he returned to Ireland and was for many years one of the deans, and subsequently the librarian, of the Catholic University. He was next elected to the Chair of Sacred Scripture at All Hallows College, where his brother, who died Bishop of Raphoe, had for years held the Chair of Philosophy. Whilst in All Hallows his genial character, fervent piety, and whole-hearted devotion to his college duties endeared him to generations of students, in his capacity of Professor and of Spiritual Director. It was while in All Hallows that he wrote his well-known *Life of Father Hand*, and also the admirable biography of his brother, the Bishop of Raphoe, and an *Introduction to the Study of the Sacred Scriptures*, which has had considerable circulation as a college class book in these countries and in America and the colonies. For a considerable time past Dr. MacDevitt was in failing health, and it became necessary for him to relinquish all active duty. His end was peaceful and happy. The MacDevitt family, in addition to giving two distinguished sons to the service of the Church, had also another member who filled with success the position of Attorney-General for Queensland. The sole surviving brother at present resides in Glenties.

GERALDTON.

'02,75

Dr. Kelly, Bishop of Geraldton, replying to some addresses, remarked, says the *W. A. Record*, that his diocese was estimated to be about 700,000 square miles in extent, and that the Northern Territory of South Australia, having an area of 500,000 square miles, had been added to it. If any Bishop need help and sympathy, surely he was that one. When he entered the See, four years since, there were only three priests through its entire extent. But now, thanks to Providence and the support of his people, the number had increased to twelve; the nuns from fourteen to over thirty; convents from one to six; church buildings from eight to fourteen; mission districts had been formed, and two new religious orders introduced. This was but a beginning. The work must go on growing in scope and momentum. There is constant development in the colony, and he expected the country to be soon dotted with prosperous towns. Those who know say there is an abundance of gold and of other metals of high commercial value. And the magnificent plains, containing some of the finest soil in the world, will astonish the world by their productiveness when systematically irrigated and cultivated. His Lordship's heart often bled at the thought that there were in the colony many good people who were without the solace of religion, not because they rejected it, but because there was no one to minister to them the "Bread of Life." He trusted all denominations would live in peace and goodwill. From his boyhood he had learned to respect non-Catholics for their many fine qualities. Those who call themselves Christians should not forget the fundamental rule of loving our neighbours as ourselves.

'02,75

The Rev. P. J. O'Brien, who was ordained here in 1890, for St. John's, Newfoundland, is acquiring, if he has not already acquired, a world-wide reputation for a discovery in the art of shipbuilding, "which promises," says the *Irish*

Weekly, "to revolutionise the construction of sea-going vessels." He has visited all the chief European dockyards, and met with much success. The Italian Government are making experiments on a small scale with Father O'Brien's discovery, in the hope that they will be able to apply it to their large ships. In American circles his views have been received with enthusiasm. They are briefly: that a concave bottom is, in the case of all vessels, better for speed and safety and comfort than the system of round or convex construction, which has been followed since Noah launched his leviathan.

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102, 76

The Aborigines of Australia number at present scarcely 30,000. They are said to be amongst the most degraded of savages. Their manners and customs are low and revolting. The men occupy themselves with hunting and fighting and what are called "corroborees." The women or *bingi* are slaves, and do all the work. Nature's vesture is the only covering of the native Australian. In the opinion of many travellers and Government officials he is irreclaimable. He must be let die out; there is no place for him. The task of lifting him to a higher plane is superhuman. Evolution is at fault in his case. Not so thought Dr. Gibney, the Bishop of Perth, in whose vast diocese are some thousands of those poor despised dark complexioned brothers of humanity. He went amongst them ten years ago, and was hospitably received by them contrary to the general prediction. His boundless sympathy and love gained their hearts. He was a great white Father come amongst them. So he established a Trappist community at Beagle Bay, and the results are already marvellous. Christianity has been, to use the Bishop's own words, welded into their daily lives without interfering unnecessarily with their liberty and their untutored ways. They are no longer polygamists, they are taught the Commandments, they work six or seven hours a day, and morning and evening they say their prayers

in common, singing hymns in their own weird tongue, as they leave or go to work. During ten years a thousand a year has been spent by the Catholic Community on this truly Apostolic mission. Nothing is contributed by the Government, who despair of the black man—even well-disposed non-Catholics look on him as altogether hopeless and beyond the horizon of civilisation and Christianity. Dr. Gibney's persevering zeal and Christian faith stand out in marked contrast, and proclaim the true spirit of the Gospel. The good news should be brought to every creature. Christ Himself preached it to the lowly and the outcast, and there are none whom the Saviour does not wish to transform with His love and His grace. Hence, though the blacks seemed few and hopeless, the Bishop of Perth has been justified in his wisdom and his charity, general sympathy has been awakened by his example for the Aborigines, and many of the Colonists are beginning to recognise that they owe something to the natives who were supplanted and ostracised in their own country by the enterprising and omnivorous Britisher.

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'02, 77

Hobart's Gratitude.—The Archbishop of Hobart is one of the most venerable members of the Catholic Hierarchy. He is now in his ninetieth year—a short time since he celebrated the golden jubilee of his episcopate, and he is yet full of activity and zeal. We regret we cannot claim the privilege of reckoning him amongst the *alumni* of All Hallows, but we may be allowed to quote part of a pastoral which His Grace recently addressed to the Catholics of Tasmania:—

“The aim of the Church is to supply its priesthood, when possible, from the children of the diocese. We hope to compass this in due time. Meanwhile we must try by the means to hand to fill the void that exists. The Directors of the Foreign Missionary College of All Hallows have kindly secured three candidates for the ministry who have

volunteered to come to this diocese at the close of their college course. Two had finished philosophy, the third, his first year in philosophy, last June. The President's account of their health and general promise is highly satisfactory.

"This diocese, in common with Australia, is under a deep debt to All Hallows College. It is hard to see how the Bishops of these new lands could have found priests for their wants, for the sudden emergencies of the past were not All Hallows called into existence by Divine Providence at the opportune moment. And what the College did was more than seconded by the splendid spirit of the thousands who volunteered to enter its halls, in obedience to the call to leave home and kindred for ever in order to bear the strength and consolation of our Holy Religion to the pioneers of civilisation in these southern lands. During the past fifty years more than two thousand priests have gone forth from the halls of All Hallows.

"Ireland's contribution in the choicest of her sons, and the immense sums of money she has poured into this greatest of God's enterprises, constitute one of the most striking evidences of Catholic vitality. More than one-half of the annual outlay on the College comes from Ireland; the original purchase and the immense pile of buildings were supplied with only a small exception by Ireland. And then the outlay on the preparatory education of those who matriculate into All Hallows all comes from their parents in Ireland. Moreover, the outlay, which is very considerable again, right through their long course at All Hallows, comes from their parents. It is but a very moderate estimate to put the cost of each young priest to his parents at between £400 to £500. We are certain that in these States the cost would be much higher; while the direct payment to a College in Australia would be nearly double of that which is demanded by All Hallows. Nevertheless we are determined, with God's blessing, to do all that is necessary in order to provide this

diocese before long with at least some priests from the body of its own children. Thank God our boys, educated in our good Catholic schools, have all the purity and fervour that singles out so nobly the children of Erin."

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'02,79

Testimony of Cardinal Gibbons.—"Whatever may be the unfortunate causes leading to the expatriation of the sons and daughters of Ireland from their soil, Almighty God has made exile subsidiary to higher, holier purposes, because He has made the Irish people the foremost among the missionaries the Church possesses throughout the world.

"Without any spirit of exaggeration I can say that, so far as the United States is concerned, there is not a town, city, or hamlet which has not been sanctified by the preaching of Irish Catholic priests, and has not been served by noble Catholic priests and women from Ireland. But for their labours and piety we could not to-day boast of the march of progress of religion in America.

"Of course, other nations are co-operating with the Irish—Germans, French, and Americans, but Ireland has borne the foremost part.

"The future of the Church in Ireland, as well as the Church in America, depends upon the zeal, piety, and devotion of the rising generation. Let me have the making of the young men of Ireland, and then I do not care who takes care of the mature generation. The young men of Ireland have a great destiny before them. Although my ancestors were Irish, and I love Ireland, yet I was born in Baltimore, and the United States is my mother country."

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'02,79

"If we looked at things as the angels do, or as our dead brother here did, what matter would it make whether we were called to work in the Cathedral of the Diocese or on the humblest country mission." Such was the thought suggested to the Rev. James Ryan, of Davenport, Iowa, U.S.A., on the

occasion of the death of the *Rev. Robert Nolan* of the same diocese. Father Nolan was a willing worker; he sought no soft seat; he placed himself unreservedly at the disposal of the Bishop, and cheerfully accepted difficult missions. Yet there was no happier priest. He never grumbled. He loved his flock, and they loved him in turn. Indeed, he had a brotherly affection and sympathy for all men, and when he died last June, at the early age of thirty-seven, there was heartfelt and general sorrow. The people have lost one who never neglected a single soul in his parish, and the Bishop has, in the mysterious ways of Providence, been deprived of a trusted priest and councillor, and of one of those disinterested evangelists who bring a blessing on all their work.

Father Nolan was born at Newtown, co. Kerry, in 1863, and ordained priest in 1881.

'02, 30 * * * *

"Tasmania is going ahead. For though much of the western part of the island is barren from an agricultural point of view, it is rich in minerals, such as gold, silver, and copper. Towns are springing up on every side, and miners are earning large wages. The Catholics are extending their organisation and building convents, schools, and churches. Our genial and venerated Archbishop is as healthy and active as thirty years ago. Though nearly ninety years of age, he recently mastered an attack of influenza and pneumonia. He has great love for All Hallows and its work. He was a student in Maynooth in 1833, and so contemporary with Father Hand."

'02, 80 * * * *

A large number of the newly-ordained priests and of the students of the College assembled in Skibbereen during the last summer to celebrate a solemn Requiem Mass for their late fellow-student, *Mr. Jeremiah Donovan*. His death was deeply regretted by all in the College as well as by the people of his native town. He was of a gentle disposition, solid in

his character and earnest in his preparation for the high calling of the priesthood.

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Monsignor O'Connor, V.G. of Armidale Diocese, New South Wales, was made a Domestic Prelate of his Holiness about a year ago. Since then he has been decorated with a gold cross of the first-class order for his "great work" on the mission and "his fidelity to the Holy See." Persons of all creeds and classes in the Cathedral City united in a public expression of esteem for one of their oldest citizens. "You have," said they, "good reason to rejoice to-day—a quarter of a century's faithful work lies behind you, and a future bright with hope beckons you forward. You enter upon a fresh span of life with the confidence of your Bishop, the veneration of your brother priests, the best wishes of the general public and the love of those of your own creed." The Monsignor, in a retrospect of the preceding twenty-five years, gave many interesting statistics as to the development of religion and education. In the district where he began his labours, with seven other priests, there are forty now and two Bishops. Catholic schools have been multiplied by dozens, and the Education Act, which was intended by the Secularists to crush out Catholic teaching centres, helped to increase their number with amazing rapidity.

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India is still a pagan land. All the efforts of the missionaries have produced little effect. Of nearly three hundred millions there are only one and a-half millions Christians. The system of caste is the chief obstacle. There are nearly three thousand main divisions of it, and so strict is its observance that a member of a lower division cannot come within a certain statutory distance of one of a higher line. For instance, the *Kangar* must keep one hundred paces from the *Brahmin*.

The caste to which Father Fernandez, of Madras, who lectured here during the year, belongs was converted by St. Francis Xavier, and has since kept the faith most devotedly. The Protestants, always more anxious to convert Catholics than any other idolaters, tried to undermine their adhesion to the true Church. Said an old man to the Evangelizer—"We were pagans in the sixteenth century. Then a white man came with a new doctrine. We asked his credentials and his proofs. Among others he raised thirty-nine to life. If you say we are wrong now and come with another religion, show your evidences, and raise as many or more to life." Exit E.—

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182. 82

REV. MOSES DOON.

The people of Orrell, in the Diocese of Liverpool, were deprived in 1899 of as good a pastor as they can ever hope to have in the future. This was the Rev. Moses Doon, a native of Liverpool, ordained in All Hallows in 1862. He was a man of good intellect, of sound judgment, of a manly robust nature, and of rare business capacity. This latter qualification he owed to a commercial training in his youth. What shone out most prominently in him was his disinterested and priestly character. *Sacerdotes propter Ecclesiam*, priests are for the service of the Church and not *vice versa*—such was his unvarying motto. Though often changed from one mission to another, and sent to do up-hill work, he was never known to complain or murmur. He never spoke disrespectfully of Superiors. He never uttered an injurious word of others. Such is the testimony of his friend, the Very Rev. Dean Powell, of Billinge, expressed in words as sincere as they were eloquent. To the manly training given in All Hallows the Very Rev. Dean mainly attributed Father Doon's singular disregard of all creature comforts. His bedroom was plain and scantily furnished. His food was the simplest. Wherever he visited, and he often visited

Catholics and non-Catholics alike, no one could persuade him to take refreshments. Good living he did not hanker after, and with such control over the sensual appetite, it is not surprising to learn that he was never angry. Yet, though mortified and austere with himself, he was tender and kind with others. He loved the young, was often in their midst instilling into their receptive minds the teachings of the Church, and provided them with Schools, to one of which he gave the cherished name of All Hallows. But his devotion to the sick was even more remarkable. He was prompt in administering the last Sacraments, and made frequent visits as long as the illness lasted. Yet in the mysterious ways of God, "he who had been so devoted to the dying, died himself without the Sacraments. He who had imparted the last blessing to hundreds, had no priest at his bedside to impart it to him. But his soul was guileless, and his life had been unassuming, obedient, and spiritual." Such are the words of the Very Rev. Dean Powell.

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'02, 83

Father Fitzhenry, of the Diocese of Grahamstown, South Africa, has been Chaplain with the Colonial troops through the war. At Wepener and other places he went with the doctors and ambulances into the firing line and afforded welcome help at many a critical moment. He is greatly loved, respected, and honoured by officers and men alike.

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'02, 83

Another of our priests who has been sent to the Front by the Bishop of Southwark, who is Chaplain-General, is Father Coughlin, recently ordained. He sailed from Queenstown with a variety of regimental "items" who are going out to fill up the many gaps made by dysentery as well as Boer bullets. He is sure to be a favourite.

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'02, 83

Father Gowen, on reaching Brisbane (Queensland), was appointed by the Archbishop to the district known as

Warwick. He had been there only a year when last August the people gave him a substantial proof of their esteem. They presented him with a "buggy," horse, and harness. In thanking them, Father Gowen said that whatever little good he had done was a privilege and a labour of love, and that it would be his consolation and joy to be always at work among such a splendid and generous body of Catholics as those of Warwick.

* * * * * '02, '84

The Bishop of Sale, the Rt. Rev. Dr. Corbett, described in touching language the character of the *Very Rev. W. H. Quirk*, Pastor of St. Kilda, West, Melbourne, who died some time since in the 58th year of his age and the 28th of his priesthood: "He was always meek and docile. He never uttered a bitter word. He was generous to a fault. He cared for money only to give it to the poor. He loved to increase the beauty of God's House, and never sought for more than a modest residence for himself. I don't believe he has left what will cover his funeral expenses."

* * * * * '02, '84

Two venerable priests of the Diocese of Auckland, New Zealand, passed to their reward two years ago—in 1899. They were contemporaries in College and friends through life. They were the *Very Rev. Father O'Hara*, who was born in 1814, and the *Very Rev. Monsignor M'Donald*. The former was an active, zealous priest, a Diocesan Consultor for many years, and for a time Administrator of the diocese. The latter was even more prominent and more widely known throughout the island; in fact, it would be hard to find an instance of a Catholic priest so universally regretted by all sections of the community as was Monsignor M'Donald. The Orangemen of the Grand Lodge of New Zealand expressed their sorrow in a vote of condolence with the Catholics; the Presbyterian minister referred to him as a "dear friend"; and the Baptist clergyman said that Providence occasionally sent a Father Walter to dissolve

sectarian bitterness and to be an example of loving kindness to everybody. The Monsignor left all his goods by will to the poor of Auckland. He was a near relative of Dr. M'Donald, of Maynooth.

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YOUNG PRIESTS CALLED AWAY.

'02, '85

It is sad to hear of the untimely death of promising young priests, yet there must be in such things a Providence that we cannot penetrate. We only see the surface; we only note the disappointment of bishops, the needs of the people, and the greater ripeness of others for the sickle of the slayer. But God's thoughts are not our thoughts. His ways are not ours. For reasons that are beyond us He has called away, in the very flower of their youth, three young missionaries who were full of zeal and promise:—

Father King, of Sydney, ordained only a few years, one who was a general favourite with his fellow-priests, who was amiable and self-sacrificing, and never gave pain to others.

'02
'85

Father James Sheridan, Toronto, a talented and saintly minister of the Gospel, who never failed, throughout the six years of his course, to rise at six o'clock in the morning.

'02
'85

Father P. Mulligan, who was accidentally drowned at Townsville, Queensland, just a year after his ordination, and who had all the qualities of soul and body that mark out a successful missionary.

'02
'85

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'02, '85

"Here I am on the Atlantic seaboard, just as much as if I were at home in Clare. Norfolk, the town in which I am stationed, is the chief seaport of the State of Virginia, and our diocese of Richmond consists of a portion of Virginia about as large as Ireland. For one reason or another many emigrants do not come to this part of the United States, and the existing inhabitants are mainly Protestants of one of the various denominations. Our Catholics are neither very

wealthy nor very numerous. We are badly in want of additional priests, but the Bishop has not sufficient funds at his disposal for the education of the requisite number. . . . I am well pleased with my work. We have a good church and two fine schools, one in charge of the Zaverian Brothers, the other under the Sisters of Charity. The climate is not marked by the extremes of Northern States, and sunstroke rarely occurs. The diocese has been very fortunate lately. A generous New York lady, who has a great love for Richmond and its people, has made several immense donations for the building of a cathedral and of churches and schools."

'02, '86

The *Rev. John Mackin*, who died in 1899, was for twenty-two years Pastor in St. Mary's, Elgin, Chicago, and so popular was he with all classes that twelve thousand persons came to view his remains as he lay in state in the church which he had himself enlarged, re-modelled, and beautified. He was a man of great breadth of mind, a close student, and austere, almost ascetic, in his treatment of himself; yet, he was gentle and most considerate with others. The schools which he established, especially the Academy of St. Mary, under the Sisters of Charity of the Blessed Virgin Mary, were amongst the leading ones in Chicago. He was born in Armagh in 1833, and ordained in 1857. In the midst of his untiring labours his health for thirty years was weakly, and ultimately succumbed to the fell disease of cancer.

'02, '86

After eighteen years of service on the mission, the *Rev. D. A. Harnett* has passed to his reward. He was a zealous workman. He built five churches in two or three parishes in which he had been stationed. He was devoted to his flock, and by his modest, manly, and priestly life, even more than by his preaching, he taught them to be good Catholics and loyal citizens. His death was deeply regretted by the

Protestants of Cosma, as well as by his own flock. We sympathise with his brother, the Rev. A. Harnett, who has charge of a neighbouring parish in the same archdiocese of Sydney. 10

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In *Father Power* the Diocese of Salford has lost an excellent priest. For twenty-six years he had been Rector of Fairfield. When he went there first he had to say Mass in a little cottage; but he set to work quietly, earnestly, and perseveringly. His first and chief concern was to make provision for the future generation, and with this object in view he built a school for the children, to whom he was very much attached; then he erected a church; and, last of all thinking of his own convenience, he built a residence for himself and for those who would come after him and "enter on his labours." He was loved by his people, and was the friend of every priest in the diocese. Such, in brief, is Canon Richardson's account of his fellow-diocesan and esteemed friend. Father Power was ordained in 1864.



ARGENTINA, THE SOUTH AMERICAN HOME OF THE IRISH EXILE.

THE readers of the *All Hallows Annual* are well acquainted with the religious and social position of our countrymen in the United States, Canada, and Australia. This is very natural, as the great majority of our exiles have chosen these countries as homes, and the constant stream of emigrants which still unfortunately flows steadily to their shores, keeps us always linked, as it were, with these lands beyond the seas. It is not of these I wish to write, but of a small body of Irishmen whose settlements are spread over the green pampas of Argentina, and who, though living in the midst of the foreigner, have never ceased to take a practical interest in the welfare of Ireland.

Argentina, the second largest country in South America, is for the most part a vast plain, east of the Andes, covering more than 1,000,000 square miles in area, extending from Bolivia and Brazil in the north, to the Straits of Magellan in the south. It is equal in extent to France, Spain, Great Britain and Ireland together, and its climate varies from the cold of Norway in Patagonia, to the temperature of Southern France, about Buenos Aires, and the heat of Egypt in the northern provinces. These owe much of their wealth to the Parana, which, with its tributaries, forms one of the largest rivers in America, and in its basin are Buenos Aires, Cordova, Rosario, and Santa Fe some of the largest cities in the country.

The Argentine Republic, according to the Constitution of 1853, is a confederation of fourteen self-governing States,

under a National Government, the executive power being in the hands of a President, elected for six years, whilst the legislative power belongs to the National Congress, consisting of two Elective Chambers, a Senate and Chamber of Deputies. The constitution is modelled on that of the United States, particularly in regard to the power possessed by the individual provinces, and their relations to the Central Government.

The origin of the Argentine Republic bears a strong family resemblance to that of her sister Republics of South America. At first included in the Spanish Viceroyalty of Peru, it shook off the Spanish yoke early in the last century, and after a long struggle was recognised in 1825, by Europe, as a separate power. From this time it started on a career of progress frequently severely checked by numerous revolutions arising not merely from the ambition of individuals, but especially from the jealousy and constant collisions between the Provincial and Central Governments. The City and Province of Buenos Aires has been the greatest offender in this respect. Possessing one-third of the wealth of the whole country, it has tried to secede time after time, and as late as 1890 the national forces were obliged to take the field to reduce it to submission. For the last ten years civil peace has tended to restore the prosperity of the country; sheep and cattle breeding with the allied export trade in wool and hides, the main resources of the country, show a steady increase. To give some idea of the extent of this industry, it is sufficient to mention that there were last year twenty-two million cattle and seventy-four million sheep in the country, whilst the exports of wool, sheepskins, and hides totalled to 240,000, 30,000, and 15,000 tons respectively. In addition there is now a large export trade in live and frozen meat, as also in maize and wheat, whilst wine and sugar will soon be added, and the splendid forests of hard wood in the north require only time and capital to put them on the market. The

Parana and its tributaries greatly help transit, and the opening of nine thousand miles of railways has given increased facilities of communication. Meanwhile the population has increased, principally by immigrants of Italian, Spanish, and French nationality, and it is now about four and a quarter millions.

The cities, too, have shared in the general prosperity. I knew Buenos Aires when it had neither lighting nor drainage, now it is a city of nearly 700,000 inhabitants, thoroughly drained, lighted by electricity, and full of beautiful buildings. But there is a dark side to this picture. The debts of both the National and State Governments have of late enormously increased; the paper dollar is worth only 1s. 9d., and all works requiring capital, railways, tramways, etc., are in the hands of foreigners, chiefly English, who are taking out of the country much that is needed for its development. Added to all this is the ever increasing danger of a war with Chili, the most powerful fighting State in South America.

I have so far said nothing of the Argentine population. More than two-thirds are of Spanish descent, of the rest about half are Italian, the other half being composed of French and Spanish, with a small proportion of English and Irish. Both in language and religion the Republic has preserved the traditions of the old Spanish Viceroyalty. Although there is freedom of worship the Catholic religion is the religion of the State, and the Church is endowed just as in Spain. By law the President must be a Catholic, and he has the right to nominate candidates for vacant Bishoprics. The ecclesiastical province comprises the Archbishop of Buenos Aires and seven suffragans, besides five auxiliary bishops. The country can boast of magnificent churches, built through the piety of the early settlers, but little has been done in church building of late, and the parsimony of the Government is a great hindrance to the Church's usefulness.

It was in the fifties, after the famine, that Irish settlers first thought of Argentina. Probably its great facilities for

farming appealed to the emigrants, themselves farmers from Westmeath and Wexford. For twenty years there was a small but steady stream of emigrants, who, leaving Buenos Aires behind them, spread themselves in camps over the pampas, where there was food for their large herds of horses, cattle, and sheep. It was not long before the question of providing for the spiritual wants of the Irish settlers had to be considered. It was felt that this could not be done by Spanish-speaking priests, and Fr. Fahy, O.P., the spiritual father of the Irish in the Argentine, applied to All Hallows College for Irish priests to minister to their countrymen. His appeal was gladly responded to, and the College, though in its infancy, sent more than twenty priests in the fifties and sixties, who ministered with zeal for the spiritual and temporal well-being of their flock. Though ordained for Buenos Aires, these priests never obtained any benefices from the Government, but devoted themselves exclusively to the work of chaplains and missionaries, and were supported by their own people. About the year 1870 the supply of priests from All Hallows ceased. It was felt that according as the people acquired the Spanish language there was not the same need for special chaplains, and whatever need there was could be supplied by the Passionists and the Congregation of Pious Missions. So to-day we, the old All Hallows chaplains, are but three—Father Muleady, Father Flannery, and myself. However, the old chaplains did their work, and it is a comfort to-day to see the zeal of the religious who have succeeded them for the welfare of the Irish exiles.

At the present time the tide of Irish emigration to the Argentine has long ceased to flow, and the Irish is the smallest of the foreign elements in the country. Though there are many Irish in the towns, particularly in Buenos Aires, the majority follow their original occupations of country farmers. Taking them as a whole, they can compare favourably with any body of our countrymen abroad in

average comfort, in devotion to their religion, and in love for their old home. Though they cannot boast of millionaires, they are not hewers of wood and drawers of water. Living in a Catholic land, there is not much fear that they will lose their religion. They have St. Patrick's Boarding School for Irish boys, and the Convent of Mercy for Irish girls. They do not forget the distressed, for the Society of St. Vincent de Paul is active, and the Irish Orphanage is a model institution. There are sodalities for both men and women, and St. Patrick's Total Abstinence Society is flourishing. Little need be said about their patriotism, for it is plain to all. They have more than once generously supported the Irish national movement; they have established the Gaelic League among them, and have by their subscriptions, year after year, shown themselves practical friends of the old tongue. Nor do I forget their generous response to my appeal for my *Alma Mater*, when it was preparing to rebuild its chapel, which had been destroyed by fire. I have myself seen the beautiful new chapel that has risen from the ashes of that fire, and I know that the Superiors of All Hallows will always remember the generosity of their benefactors in Argentina, who, though far away, did not forget the source of their spiritual blessings.

No small share of praise for the present state of the Irish in Argentina is due to the *Southern Cross*. Founded by Mgr. Dillon, an *alumnus* of All Hallows, Dean of the Chapter of Buenos Aires, it has for the twenty-seven years of its useful life, always striven to instil in its readers a love for their country, second only to a love for their Church. Foremost in all good works, it has fulfilled Pope Leo XIII.'s description of a model newspaper—a tower of strength against our enemies. For it and for my countrymen in Argentina my earnest wish is *Pospere procede*.

(Rev.) S. O'REILLY,

Buenos Aires.



In a South African Vicariate during the War.

Two years ago I finished an article on South Africa for the *All Hallows Annual*, with a short presentment of the Transvaal Question, from the British and from the Boer point of view, and I offered this to my readers as the Transvaal question in a nutshell, leaving them to crack the same, unless, I added, "before these lines are in print this shall have been done for them by the rifle and sword of Tommy Atkins." Two eventful years have passed since those words were written; the Transvaal question has been submitted to the rude arbitration of the sword, and to-day the sound of big guns and the crack of the Mauser rifle are still familiar sounds in South Africa—nay, they are heard even nearer our homes than they were eighteen months or two years ago. I thought at first, as my answer to a request from the Editor of the *Annual* to give an account of a priest's life on the South African Mission, but the war has thrown its shadow over everybody and everything in South Africa; we simply cannot get away from it; it has coloured darkly our work for two years; it will affect our work and the prospects of religion

REV. JOHN REYNOLDS,
Pastor.

in the future. I must, therefore, crave the indulgence of my readers if it unduly figures in these few pages, if my paper tells them what they have read before, if it be scrappy and disconnected.

REFUGEES WEARY WAITING.

The closing months of the year 1899 were eventful and full of excitement, for in October came the Boer ultimatum, and later on the invasion of Natal. Immediately after, and, indeed, previous to the ultimatum, we began to realize what war really means. Train loads of people began to arrive here from Johannesburg, packed like cattle in open cattle and coal trucks, sun-burned, begrimed with sand and coal dust, hungry, and homeless. The journey from Johannesburg in a first-class carriage is tedious and dreary, and takes two days and two nights. What must it have been for these poor creatures, an African sun beating on them during the day, and the cold air of the high regions chilling them to the bone at night, left for hours at sidings to make way for the trains full of armed Boers making for the Natal frontier. They arrived here in broken parties. The mother or sister had been rushed into an already crowded truck, while the husband and brother had to take their chance later on; sometimes half the family was in the East London train, and the other half was carried to Cape Town or Durban. Shelters of wood and iron were quickly run up for the women and children, and tents were pitched on the grassy slopes, facing the sea, for the married folk, and the "Refugees"—a familiar word since then—settled down amongst us. Then came letters of enquiry for a lost sister or brother, wires from Durban and Port Elizabeth, and, of course, the Catholics looked to the priest to find them quarters, wired to him to look up missing son or daughter, or asked him to write to the priest of some other town, and altogether his hands were pretty full. An addition to a family is spoken of as an "interesting event," but an addition, sudden and unexpected, of three or

four hundred to the little Catholic congregation of a South African town is not only interesting, but something else too. New faces appeared at Mass on Sundays. Old friends turned up again in the town they were born in, and had left in the rush for the golden north. A frequent entry in the residence column of the baptism register was "Johannesburg, S.A.R.," and alas, in the burial register too. Still, as the general opinion was that all would be back again in their homes, perhaps, even before Christmas, there was a general feeling of making the best of the situation, and of hope for better days when the British flag would float over the Rand. But that was two years ago, and the Refugee Home is still here and occupied, the tents still form a little town down at the beach, and a feeling of heart sickness, that comes of long-deferred hope, has long since replaced the first feeling of patient waiting.

REGIMENTS ARRIVE FOR THE RAPACIOUS "FRONT."

As time went on the railway station, which had witnessed the excitement and confusion caused by the arrival of the refugees, was the stage of other and more exciting scenes. Troops began to arrive at our port, and to entrain for what is familiarly spoken of as "the front." The first regiment to arrive thus and to depart, was the Royal Irish Rifles, and I well remember the enthusiastic send-off which General Gatacre, staff, and men, received that day, as they steamed out for what to them was *terra incognita*, but well known to us, for it is our Vicariate, just above, and in the parish or district of Queenstown. Father Ryan, the chaplain, had said Mass in our church that morning, and I was amused at his appearance as he vested in the sacristy. The Khaki sleeves of his tunic came through the sleeveless slip I lent him, and his yellow leather leggings showed under a lace alb. My altar boy stared at him open-mouthed, and went home and told his mother I had let a soldier say Mass. The Volunteers were next called out for active service, and if their send-off

was quite as hearty there were tears too, and the cheer in many a throat broke off in a gulp. The regulars were strangers, fighters by profession, but these were husbands and brothers, the boys who had served Mass for us, whom we had known from childhood. Many never returned, but sleep where they fell, at Mafeking, Magersfontein, or Wepener. The rapacious "front" swallowed regiment after regiment, as it landed, but as this was a "base," some always remained behind, and these "details," as they are called, together with Army Service Corps and Ordnance men, fixtures here, have made us familiar with Khaki, smasher hat and putties, for our streets are full of uniformed men, night and day. Another new figure thus appeared at Mass on Sunday, for though the Church Parade would be to the English church, a good number always made a right turn when they came to the Catholic church, and there were Sundays when, to the astonishment of the Colonial, in whose eyes Catholics are a very small body, two hundred, three hundred, or four hundred Irish Catholics, with guns and bayonets, marched in a body to the Catholic church. These new-comers spelled extra work too, if not in extra baptisms and burials—though the latter came later on—still in the confessional, in interviews in the presbytery, in supplying rosaries and enrolling in the scapular, in writing home for them, and in the thousand little things a Catholic soldier looks to the priest to do for him, "when the guns begin to shoot," and death stares him in the face. One man getting into a train, straight from the boat, asked me if I were not a priest, and stuffed some money into my hand to send to his mother in Ireland. Another, a young fellow from Wexford, a volunteer leaving for the front that night, gave me £350, and I have never heard from him since, though that is twelve months ago.

A striking instance comes to my mind of the hard but

consoling work sometimes thrown in our way—work which should have been done by others. On Saturday I received a wire from Cape Town from the Bishop: "Expect transport. Many Catholics for sacraments." After considerable running about I found she was due on Sunday morning, and if I could catch the launch after Mass, a permit from the Base Commandant would be given to me to bring me out to the roadstead. I just caught the tug as she was leaving the wharf, and I went out in her to the anchorage. There lay the "Kildonan" at anchor, with two thousand men on board—four hundred and fifty 3rd Leinsters, all Catholics but one or two, and one hundred of the Dublin Fusiliers. They were to land early next morning, and entrain at once for the front, and all wanted to go to confession. A Protestant officer at once offered me his cabin on the upper deck, and I will never forget the sight of these men crowding round the cabin door, kneeling on the deck, with only the blue sky above them and the deep blue waters of the Indian Ocean around them and in the distance the sandy shores of Africa, where so many of them were to find a grave. I began the confessions at eleven in the morning, and finished a few minutes before midnight, with only a short break or two for a mouthful of food. I have been many years on the South African Mission, and never yet missed my Office, though, perhaps, there were occasions when I might have excused myself. I missed my Vespers and Compline that day; but I hope the Recording Angel blotted out the entry even while he made it. Three Catholics died on the way out, unconsolated by their religion, and the rest would probably never have met a priest, and have died without the sacraments away on the veldt had I missed the tug that morning.

SICK AND WOUNDED.

It was not long, however, before an addition was made to the daily round of work. A huge building used for agricul-

tural shows was cleared out; beds were on exhibition instead of the fruits of the earth; and tents covered the grounds where prize sheep and oxen were once penned. No. 3 Stationary Hospital was the stranger and came to stay, and I was gazetted in the Lines of Communication Orders as Roman Catholic Chaplain to the Forces. The beds soon filled, for war, real war, now stalked a ghastly figure over the land. The sick and wounded came from the Stormberg, and later on from many well-known battlefields in the Free State and Transvaal, and soon another enemy, perhaps more deadly than a Mauser bullet, made its appearance—Enteric fever. It was hard work and pitiful, yet full of consolation. One could almost tell the Catholic by the longing eyes cast on you as you walked the line of beds, and often feverish hands had torn open the shirt, and the scapular—sometimes even a Rosary—told the religion of the sufferer better even than the card at the bedside which gave the name, regiment, and religion of the sick man. And then the green mounds in our little cemetery, which looks out on the Indian Ocean, grew in numbers, till the rattle of the volley over the dead comrade, or the bugler's "Last Call," which at first seemed to me so strange and picturesque, used to make my heart sick. My readers may remember the charges brought against the Army Medical Department during the course of the war. No. 3, now No. 7 Stationary Hospital, has always been without reproach. Its nurses were patient and untiring, its doctors painstaking, able, thoughtful for the comfort of their patients, and both unceasing in their kindness to, at any rate, the Roman Catholic Chaplain. On St. Patrick's Day the Irish beds had their green ribbons and extra medical comforts on the table near by, and I was nearly devoured by the convalescents, before I could reach the sick in bed, for a bit of the excellent substitute for shamrock which we have to be satisfied with abroad. Though St. Patrick's Day is not even a holiday of obligation here, the commandant, at

my request, put in the orders of the day that every Catholic soldier in the garrison was to be set free from other work in order to parade for Mass, and the commander of a gunboat in the river let his men off for Mass too. Officers of both services came in charge, and winked a forgiving eye, when, after Mass the men broke rank in order to get a bit of shamrock.

PRISONERS OF WAR.

Additions to my little congregation continued to appear. A huge camp was built and fenced in for prisoners of war. But its first occupants were known as "undesirables," *i.e.*, foreigners deported from Johannesburg after the entry of Lord Roberts. They were a motley crew, and always reminded me of the Epistle in the Mass on Pentecost Sunday. "Parthians and Medes and Elamites, Jews also, and proselytes, Cretes, and Arabians," etc. They were Greeks, Italians, Dalmatians, Germans, Russians, and Hollanders, and, of course, the Church of all nations, the Catholic Church, had children amongst even these. Then a crowd of Syrians and Armenians invaded my territory. They were peddlers, good poor people, nearly all Catholics, but the golden city on the Rand was closed to them, and they had to remain here, and are here still. Then prisoners of war—parole men—made their appearance at Mass on Sunday. One has the very Dutch name of Murphy. I'm not giving his real name, but it is something very similar to the one I give. He was a burgher of the Orange Free State, had fought round Ladysmith, and helped to stay Buller's path over the Tugela. His wife and family are now here, and all are good Catholics. I had many interesting talks with him, and his information didn't quite tally with the glowing descriptions of the war correspondents on the south bank of the Tugela. Another one is an old Catholic German who surrendered at Krugersdorp. The fortunes of war was vividly illustrated for me one day by yet another. I met at the Base-Commandant's office, among a

number of parole men waiting to report themselves, a man of huge stature and typical Dutch features. I recognised in him a Dutchman of good manners and education, who had become very rich by reason of gold having been found on his farm. He, with his wife—who was not unlike Mrs. Kruger—travelled with me in the same steamer to Europe in '96, just after the Jameson Raid, which he denounced bitterly, and, later, I met him travelling like a prince in Vienna, from which place he told me he was going to Norway. His grandfather came from Holland at the beginning of the century, and was a Catholic; but a priest was a *rara avis* in those days, and, of course, this old Hollander's children were baptised in the Dutch Reformed Church, of which my friend is, of course, a member too. This is no uncommon story in South Africa; but, thank God, not so common nowadays. My friend is now a prisoner of war on parole; he is, I suppose, almost penniless; his wife is in Johannesburg; one son is an exile in St. Helena; another was killed at Colenso, and a third is in the field still with General Botha. He himself gave up his Mauser and bandolier when the troops entered Johannesburg.

WAR NEWS IN EAST LONDON.

The days were full of excitement while Buller was forcing his way to the relief of Ladysmith. As the news filtered through it was printed at once, even if only a telegram of twenty words, and sold in the streets, while the newspaper office had to be barricaded and the copies sold over the barricades to the crowds waiting in the streets. If the wire came late it was posted up outside the office; and I well remember reading one such telegram at 11 o'clock on a Saturday night, on my way home from a bazaar. By the flickering light of a candle, held by one of the crowd, we learned of the failure of Buller's second attempt, and of the awful slaughter on the top of Spion Kop. These were dark days for a priest who lived many years in one town and knew

almost every soul in it. Nearly all our young fellows were somewhere at the front, and only too often, after such disasters, or even after victories, have I had to break the news to some poor mother that her son's name was in the casualty list, or I have been sent for to soften the blow conveyed in the yellow piece of telegram-paper: "Regret to say that Trooper 1234 Wm. So-and-so, I. L. Horse, killed in action yesterday." A new feature appeared in the Church notices on Sundays. Prayers were asked for the soul of Willie, or Johnnie, or Paddy, not "lately dead," the usual phrase, but killed at Wepener, or Paardeberg, or Belmont. All present knew Willie or Paddy when he was an altar-boy, and looked sympathy at his mother or sisters in their black dresses, and if they were fathers and mothers, wondered where and how their own son might be. I suppose it is because we Catholics are only a handful in a big continent that we cling more together, and know one another better than we should at home. If the priest has been any time on the mission, he has probably been stationed in three or four different districts, and by this means knows most of the Catholics in the Vicariate. Many of our people change their residence, too; some because they are civil servants, and others for various reasons, for the old trekking instinct was not and is not confined to the Dutch. A Catholic, too, will take a Catholic for his wife from a district a hundred miles away from his own. So if a Catholic comes from a distant district and calls to see the priest, he, the priest, usually knows someone in the stranger's district, and enquires about him, or he knew the visitor's parents, or the visitor's brother is married to a girl from the priest's district. Anyhow there does exist that sort of family feeling, and I would be as sorry for the old people in Port Elizabeth, whose son was killed, as for parents in my own town. Hence comes, too, that disposition, sometimes a bit of a nuisance, to make the priest a general agent in all sorts of affairs. I am wired to

to get a house for a man and his family, and I willingly try to do so, for they are old friends and once lived here; a Kaffir trader in Pondoland writes to me to get him a white boy, and I try, for though I never saw that trader, I know his name, and know, too, that he is the mainstay of the Church in his little village. I am telegraphed to from Cape Town to stop a son who left home in a huff, and yesterday got a letter from Johannesburg from a husband, whose name even I don't know, to look up an erring wife, who had "gone with a handsomer man." Of course, other priests are in the same position. They write to me, and I bother them with all sorts of business, but though we grumble sometimes, I don't think any of us would care to refuse these little commissions, or anything else which keeps this family feeling alive.

MARTIAL LAW IN EAST LONDON.

For a long time the war only affected us in the old Colony indirectly, for its battlefields were in the Free State and the Transvaal. But when things became too hot for the enemy, and these old Republics became howling wildernesses, provisions ran short, then commandos made their appearance in our own Vicariate, and now, after two years, martial law has been proclaimed in my own town and district. Our fire-arms have to be registered, a meeting of six of us in a house requires a permit from the commandant. I had to get a permit for a Ping-Pong Tournament last week, and dire penalties are to be meted out to anyone assisting the enemy by information or in other ways. Blockhouses and trenches surround the town, all able-bodied men are in the "Town Guard," and before these pages can depart for Europe, they must bear upon them the magic legend, "Passed the Press Censor." However, I am not likely to put down here anything to offend his fierce eye. In a word, the war is now in our own country. Our own people's houses have been looted and burned. We have seen these things, and heard of them

direct from the owners, and only the other day the wounded came into our hospital from a battle not very far from here. It makes one say fervently and with feeling—after so many weary months—the prayer in the Mass: *Agnus Dei . . . dona nobis pacem.*

At present we find it difficult to get on with our ordinary work, and progress is simply impossible. The Bishop must be distracted at the way the war has interfered with his hopes and plans for the spread of religion in his Vicariate. Where priests are few and scattered, and have charge of large districts, it is hard to have to take them from their proper work to do work occasioned by, or connected with, the war. One district, about the size of Ireland, is neglected, because it is in the hands of roving commandos of the enemy, and the Catholics, usually visited quarterly, have not had even that consolation. I doubt if many of them have seen a priest for months—and this, just when that particular district had received an extra priest, and something was hoped for from its reorganisation. When we remember what up-hill work it is to keep these scattered families in touch with the Church, to baptise and instruct the children, and to get them married to Catholics, or at least by the priest, it is depressing to see the little we can do made impossible by the war. The priest detailed to visit the scattered families on a railway line nearly one thousand miles long, who live in tiny station-houses, or in platelayers' cottages in the vast and lonely veldt, is now a military chaplain, trying to overtake the wounded and dying in far apart military hospitals. He cannot be everywhere, and so when the fight took place at Tarkastad a few weeks ago, he was one hundred miles away, and the Catholic doctor who brought the wounded down here, told me that he had reluctantly to allow the nearest Protestant minister to bury the Catholic dead. Another priest was taken from his work to run about with the Flying Columns of French's command; another was taken from Port Elizabeth,

already undermanned, to do similar work from the coast right up to Graafrinet. Another is stationed at a railway junction in the Karoo, De Aar, simply because sick and wounded are dropped there for hospital; and another is in Ireland recruiting his health, broken by eighteen months in the field with the Colonial Division, chasing De Wet from the Orange River to the Vaal. If then they are sick of the war at home, how fervently we say the Collect *Pro Pace*. From what I have written, it is, I hope, clear what I meant, when I said at the beginning of this paper that the war had thrown a dark shadow over our work in the present.

PROSPERITY AHEAD.

But how is it going to affect our future? Everyone hopes for brighter and happier days, and we have infinite hope in South Africa's unlimited capacity for recuperating. Its bright skies and clear pure air seem to be as good for the nation as the Karoo is for those with diseased lungs. Time after time, when the country seemed as near death as any consumptive, its trade dull or nearly killed by the attacks of rinderpest, locusts, drought, or war, it has seemed to acquire a new lease of prosperous life, and jumped into sudden prosperity, as we see the parched Karoo, when the drought breaks at last, turned, in one night almost, from a desert into a garden of innumerable beautiful wild flowers. So we never lose hope in our dear old Africa, and when the war is over we look to prosperous days—a large influx of people, an immense growth in our trade. Our Vicariate must get a share of this prosperity, for two of the three ports of the Colony are within its boundaries, and behind these ports—Port Elizabeth and East London—there is a fine country. Consequently villages will spring up in the veldt; the railway will throw out its embracing arms to them; Catholics will be there, of course, and a church and school will soon lift their modest heads among the cottages—iron at first, perhaps, but some-

thing better later on. That history repeats itself is a well-worn saying, and the history of the Church in South Africa will, we hope, prove the truth of the saying. The Church in South Africa was the smallest of mustard-seeds, less even than a hundred years ago. A few emigrants and soldiers whose time had expired, or who had bought their discharges, made up the *pusillus grex*, and a splendid foundation they made. Seeing a priest, perhaps, once in a blue moon, they waited for him to marry them, to baptise their children, and, if they could, I believe some of them would have left their dead unburied rather than see this done for them by one of an alien faith. These first settlers worked hard and prospered, and when a town grew up round them they were its first councillors and mayors. They gave generously to build a church, generously again to bring the nuns to open a school for their children. If they lived in the veldt, they sent their children as boarders to a Catholic convent or college, two or three days' journey by cart or ox-waggon.

CATHOLIC EXTENSION IN EAST LONDON.

My own town is a striking instance of what I have been writing. Thirty years ago the priest drove—there was no railway then—from the next town, forty miles away, to East London, and said Mass in the house of one such Irish Catholic. He sent word round to the few others as soon as the priest arrived. Next, this handful must needs have a church. They built one, and the Bishop got a priest from somewhere, who taught school during the day, and crawled in between the ceiling boards and the iron roof to sleep at night. Twenty years ago the nuns came and opened a school, and the little flock, now nearly a hundred, used the nuns' chapel. Ten years ago they were still unsatisfied, like *Oliver Twist*: they wanted more, and something better; and seven years ago they built the finest church in the town, to the astonishment of their fellow-townsmen, who shook their

heads at such extravagance in a small congregation, for it cost £3,500. To-day the Catholics are, roughly, eight hundred. About five hundred children attend the Convent School. Another Convent School has been opened further out; the presbytery has been enlarged; and there are three priests now where, thirty years ago, Mass was said once a quarter. It is a pleasure to be able to add that the old Irish patriarch can be seen any Sunday in his favourite corner of the church. His children are a credit to him, the sons holding good positions in the Civil Service, and one of them being a priest in the Vicariate. The church is paid for, the patriarch giving the last £100, as he had given the first. All this we look to seeing repeated elsewhere in the vicariate, and, please God, we may see it in our own day.

A FINE FIELD FOR MISSIONARIES.

In the old days All Hallows played an important part in the work of building up the Church in South Africa, the part it has played all over the world. The priest who drove here thirty years ago to say Mass is an All Hallows man, and still alive. So also were many of the pioneers before him, now gone to their reward. But it looks as if the old College were forgetting us. I sometimes think Africa must still have the bad name it had when I went to All Hallows, and everyone thought me mad to go to such a place as Africa when I could stay at home, or go to such fine places as Sydney and Melbourne. Yet, after all these years, I can honestly say that if I were entering again I would choose that mission, the very name of which, in the mouth of Dr. Fortune on orders' day, sent a cold shiver down everybody's spine. *Districtus Orientalis Promontoriae Bonae Spei*. Only Tuan-Tchang or Yang-tse-Kiang could be worse. Probably it is still believed that we live in Kaffir huts, stand in mortal dread of Kaffir or Zulu assegais, are lulled to sleep by the dying echoes of the lion's roar, look carefully under our beds every

night for the deadly puff-adder, and get the shakes every week regularly from an attack of fever and ague. As a matter of fact I live in a pleasant eight-roomed house which is lighted by electricity. The church is on the next building lot, will seat 450, and has the electric light too. My congregation is not composed of Kaffirs, but of some of the nicest white people you could wish for, and instead of the "click" of the Kaffir tongue, one is more likely to hear a soft brogue which Dr. O'Mahony would at once classify as that of "God's own town and God's own people." Tyrone and Derry, as well as Kerry, are represented by a few, "County Clare, saving your presence," by a good many, and only last week a fellow let me in for 25s. very nicely on the strength of his coming from Enniscorthy. If a lion turned up he would cause as much commotion here as he would on O'Connell Bridge, and would probably be scared to death by the electric trams which run along our streets, and a snake is such a curiosity that when one does take a stroll into town, the fact is sure to be faithfully chronicled in the columns of the local *Buster* next day. Kaffirs are, of course, all round us, but they probably would say, "Molla, bass," (Good morning, boss), and ask for "svenza," (*i.e.*, work), instead of sticking you on sight like one of Bret Harte's genial ruffians. There is no fever where there are such blue skies, high winds, and dry air, and from my "stoop" or verandah I can see the ships passing outward or homeward bound. There is plenty of work, of course—one doesn't come here to become a lotus eater—but I'm sure hard work never frightened an All Hallows man from a foreign mission. I think I can divine what some of my readers are now saying to themselves: "He's touting for subjects now, and he *is* laying it on pretty thick. Besides he's probably got one of the plums of his Vicariate, and, I bet, hadn't it always as pleasant." There is some truth in the last sentence, none in the first. 'Tis true there are worse places than East

London, and I've gone through the mill. But every place in the Vicariate is comfortable and fit to live in, and neither I nor my successors will ever have the hardships of the pioneers. The railway will soon do away with most of the hardships of travelling by cart or on horseback, as it has done a great deal in this direction already; and though I keep a cart and pair of horses, I have very little travelling to do. I should have said before that, of course, all our people are not from the Green Isle, for almost every country in Europe has its representatives, and very properly so, too, for ours is the *Catholic* Church. I'm sure this must be so in other colonies too, and hence the advisability of all students for the foreign missions cultivating in College any taste they may have for foreign languages. French used to be taught in the Junior House to fill up an odd hour, I suppose, for it was little good to us. For many were only beginning, and the others had an easy time of it, enjoying a Tyroneman wrestling with the niceties of *un* and *une*, instead of working hard at it themselves. German is very useful here, and I have had to attack the mysteries of *der-die-das* and of German genders, in order to make myself useful in the confessional. Our Propaganda priests supply a great want, for there are many Italians here, and a priest who would attack and overcome the "clicks" of the Kaffir language would be very welcome here for the sake of our poor native Christians. A Spanish muleteer came to my confessional one Saturday night, and blessed himself, and talked and struck his breast. I didn't quite know what to do, for my theology is a bit rusty, and, I fear, we have to do many things here that Gury makes no provision for. I did the wrong thing anyhow, for I found out that night that he was one of a number landed from a mule transport from South America, that he was penniless and hungry, and was really thumping his bread-basket when I thought he was thumping his breast. He had made the round of all the confessionals, so I discreetly

said nothing about what I had done. The other priests were equally discreet. A little Spanish would have come in useful that night.

I had better close before I become tiresome. I hope I have interested some of the past students who may remember my name, but more so, the present students, and given them an interest in what is going to be the country of the future. And I hope I have satisfied the Rev. Editor of this Annual, and lessened, to the extent of a few pages, his work in compiling it.

JAMES KELLY.



TEANGA ÁR SINNSIR.

Geiméalać eile aḡur beiréaó an teanga vo tuiill v'ár v-tiḡ an t-ainm cálmari “Inir na faoi aḡur na naom̃” cailte go briat, geiméalać eile aḡur beiréaó an gaeóilge múcta go veó, geiméalać eile aḡur beiréaó an lúb veiréanać briḡte a coiméaóaó lé céile an t-aor ḡlorḡari atá imḡte aḡur an t-aor atá aḡ teact uirḡi 7 an fóivín ḡaba vo veilligeann éiré mari nairiún ó éiré faoi an rḡib, cailte go briat.

Smuainte mari iao reo éorḡuḡ timcioll h-oet m-bliatna o foim an cḡuinnuḡaó beaḡ vo éurí ari bun Connriáó na gaeóilge vo beairḡaiḡ ari ári v-teanga vútéaiḡ vo faoríat, v'aimḡuḡ ari an rḡamal o n-ári rúile ari an allaḡairi o n-ári ḡ-clurí vo ḡlanaó, vo éairbean vo muintiri na h-éiréann ḡari ab í “anam tirié a teanga”; cluirḡear an ḡuḡ reo ari ḡać rleib aḡur maḡa, o ḡać enoc 'r leuna o Donoéavuiúe go Móiré; tatarí aḡ veanaim fíori an riáó go “m-beiréaó an gaeóilge fóri aḡainn faoi élu, faoi mear 7 faoi éail.” b'éirí go b-fuil beaḡán nać avmaiveann é reo for, nać v-tuigeann cau é an tairbe ná an maitear vóib teanga a rinḡiri vo beiré aca; ir vóirḡ leó go b-fuil avarica móira ari na buairé earí leari 7 ir é reo vo fáḡann iao maol go leóri.

Ta moḡi cuir v'óḡánać na h-éiréann go fann-laḡ na v-vótear aḡur na muinginn anna réin ve briḡ go b-fuilḡearí va éurí ari aḡair vóib ḡur teanga éirín riavain an teanga gaeóilge. Veirḡearí leó ḡur aḡ reairí riavna vo bí a v-teanga vútéaiḡ leaḡarḡa 7 mār fíori ḡearalḡać éolairḡe na v-Triónové, ḡur riavana

noctada a rinnripi. Aét glan uata an rmuio seo, muin uóib a u-teanga úttáir 7 beiréad fíór aca cia bíó ag maireáctain ar rliúcan 7 ar bairnac 7 ciófead ríav an t-oiriáeáct uafal v'pág a n-árapáca aca agur beiréad agat aicme muinte via-mearcamail arur, éisre eiriomailte vo tabairfead iav réim ar ealaúnaib 7 ar eólar 7 vo tógfeav uainn an rgamal aca anoir ar ár v-tír.

Aét ní mar a beiréad aét mar atá. Táar ag malairtúgá anmanna párapaic 'r bpiúio ar "Daisy, &c." mi-áó nac beiréad orpáinn va m-beiréad ár v-teanga réim agáinn.

Agur fór cao é an fáct no an bpiú atá leir na h-anmanna atá ar na gleanntaib, na cnocaib 7 na h-aibnib ar fao ceirpe cuigeann na h-Éipeann! Ní gan bpiú vo beairtaig ár rinnripi iav An fíor go v-téúio na vaoime cuigriona ro a fíarraiágear orr "cao an máitear vúinn gaéúilg," irtead na m-bailtead mar éiréann molta ag-crió—fapóir nac b-fuil anna aét focaill gan bpiú, gan gheim ar a n-inntinn 7 gan rmuainte uóib; tá ríav ag ríúbal na mearg mar ceapca 'r t-oiróe:—Nac nairead an gno é.

Ní mar rin ir ceapc; tá an gaéúilg leabairca anvú ag an tpuómao cuio vo muintir na h-Éipeann. Ir mó leabpáinn i ná leabpáinn loclonaé ná gpiégear. Ní'l rí marb fof, ir i ir oipeamnac v-ar n-inntinn 7 v'ar rmuainteav, ir i vo éus Dia vo'n gaóbal 7 ní úiolpaoim i ar bólav ppiarfe go bpiáct, mar "Ir gearr an lón ríúp agur poirreáct reácar ár gaéúilge blaíva a beir rgaréa go veó linn." Ir innte ir fearr vo maénaoimio, ir i teanga ár n-árapáca i, agur gan amíar ir i ir eirte agur ir oipeamnaige vuinne 7 g-claoimn. Ir innte vo éus párapaic an cpieream

cuḡaimn 7 iʳ tḡiḡte vʳfás ḡeapá opáinne an cḡeivdeam san vo coimeas maʳi vo máca meata vʳáṡapaca tḡéuna; iʳ i iʳ binne fúaim aḡuʳ iʳ innṡe tá na fudailce milʳe vo coimeasdaʳ an cḡoivde ó ḡḡon; iʳ innṡe vo cuivdeá vʳ a ḡ-cló, na vʳanta 7 na h-abʳaimn 7 iʳ i vo éoḡpaḡ an fmuʳv vo ḡné aḡuʳ vo fʳnóv, vo meabʳai 7 vʳinnṡinn ḡac éivdeannaḡs óḡs; tabaivʳeav fʳi vóivb enaivʳopoma ḡo m-beivdeav fʳmʳi ann, veavʳeav fʳi iav vʳia meavʳtaimail opʳia fém 7 ḡlanʳav fʳi an taʳpaḡail aṡá-naʳi meavʳs, muʳv a vʳeiv aʳi naivʳav iʳ fʳeav bunn 7 baʳvi ḡnó maim-tiʳ na h-éivdeann.

Iʳ ḡḡeannmáʳi an t-ḡlḡe ḡo b-fuil éivdeannaḡs aṡá aḡ leabʳaivʳ fʳacʳon aivʳain, tá fʳiaḡ aḡ foḡlaim aʳ leabʳaivʳ muʳv no vó vʳn muivʳtiʳi vo taivʳiḡ fʳompa, vo ḡaivʳḡe na laoc, vo léivʳeann na m-báʳvo no vʳi vʳiaḡaṡ na naom. Cá fʳuavʳi fʳiaḡ fo fʳioʳ le tabaivʳi vʳaṡa-aḡ tabaivʳi buillí fʳaʳi éuavʳim aʳi beavʳtaivʳ aʳi fʳinnʳiʳi. Iʳ beavʳ vʳfʳioʳ ḡuṡa ceólmaʳi 7 fʳeavʳa binne na n-ḡoba veavʳḡa vʳfeuvʳeav vʳeav vʳileavʳta beavʳḡa lón-vóib vʳfaḡail va m-beivʳiʳ imeavʳs pʳuocán.

Cluivʳeann tú tʳiaṡt aʳi fʳeavʳaivʳ léivʳeanta vʳ-tiʳi eile i n-áʳvo fʳcoilivʳ na naivʳiún ḡo b-fuil fʳiaḡ aḡ foḡluim ḡaevʳilḡe 7 vo ḡ-éavʳiteann fʳiaḡ móʳián aivʳmʳiʳe aḡ obaʳi ḡo vʳian le fʳioʳ ceavʳi vʳfaḡail uivʳiʳi maʳi teavʳḡa bʳeavʳs áluivʳn, 7 léivʳe iʳ fʳeivʳiʳi leó fʳioʳ móʳ fʳeáʳi vʳfaḡail aʳi a vʳ-tiʳi 7 a fʳinnʳiʳi fém. Feivʳinn fʳiaḡ fʳeavʳa innṡe naṡ fʳeavʳfaivʳ an ḡaovʳal vʳfaḡaivʳle. Feivʳinn an iovʳállac innṡe ḡo b-fuil “ioṡaʳi” 7 “ioṡla” 7 “ia” na bun pʳeivʳe “Italia” ainm a éivʳ; cióivʳn an fʳpancaṡ innṡe “ḡḡs-abáivʳn” (Rhine) “ḡeavʳiavʳann” (Garonne) 7 maʳi fʳin vóivb. Naṡ h-olc iʳ naṡ vóivʳṡe an fʳḡeul ḡo b-fuil éivʳunneav naṡ cióivʳn aon máivʳeavʳ innṡe. Feuc an ḡḡiḡ aṡa aḡ an fʳocal mac-alla (echo), fʳlabʳa

an anma "Rosary," pheadaípe an tíantáin (Tongs).
Nac naípead an ghnó nac maénaoimiv.

Cluip an bpeiteammar vo tug voctúir Uí Doimnaill
uirthi. Iy teanga áluinn an gaeúilge; ba teanga na
n-uile, naomh na ríaoi 7 laoc na h-Eíreann í 7 teanga
na m-bráítreac úo í vo beir an ríoirgéal go Saépana,
an áit vo gab an mág as taob capail Naomh Árdán 7
o'míir vo'n tiónól an t-reanmóir na v-teanga fein, go
h-Albain 7 go gab eile áit ari aghar na h-Európa
o ríuic na Maoille go vti an Árric 7 o'n Fhainc go
vri an Danúbe. Nac rabadar fan com-mait linne.

Ar coláirtaineaigib gab coláirte 7 go móir-móir colá-
irte na n-uile naomh as a b-fuil an obair céatona le
veanam tá re v'riacáib oipia a v-teanga rúo v'róg-
luim mar vo bíó rí a n-uaráio laéteamail na g-caint
7 na b-paripeada aca. Cionnar vo béirir vóib a
n-gean v'tairbeanao vóib reo v'fulaing annra laetib
pianailta ar fan an éirveam v'fág ríao go glan
roilléir a n-uiaó, na leir an t-reanaeteanga gíáó-
mar mílir v'-foglaim. Vo mte a g-cuio pola ruo na
réalainn a n-gleann 7 ar maáirpe ar fon an vá oigheact
v'-fágadair aghainne—an éirveam 7 an teanga; á beir
faiilligeac v'ar v-teanga iy reao oíuléúgao v'ar g-er-
veam 7 í g-cló na ríotcána a leigeant v'on m-béurpa
é vo bpeit uainn. Nac féirir linn an va éeanga vo beir
againn mar bíó laioin agur an gaeúilg gé ar n'-aéiracáib
rano étmáó doir véas. Ní éiríó tú í leabpaib béurpa
vo cuirveann ríor ar ar muintir aet tráet éar fuil 7
éogarde. Ní éiríó tú ar don cor an fíunne; Tá
beurpa agur bannamlaet í g-eríve an éirunnis ná
éiríó tú annra. Vo bíó ríor aige an t-áirir hano
ar reo nuair vo éurí ré ar bun an coláirte reo. Bíó
ríor aige v'ar íágarit vo'n éirib reo vo góilreac bñón

an t-*oibh* t-*éor*i boct amuig, *Ueirt*ear nuair a *é*luir¹ean²n
an *g*aoth³al *é*oal a *u*úctair⁴e féin *7* m-bailt⁵ib moir⁶a ran
oileán *ú*ir-*g*o t-*te*igeann *r*é faoi na *h*ráir⁷ mar *t*éigeann
an t-*u*an *g*o t-*é*í méil a *ma*tar⁸i; coir⁹uigeann a *é*ir¹⁰oite *g*ur
eir¹¹igeann a *m*uir¹²neac, i n-*g*ac t¹³ir ar *g*áir¹⁴o na *c*uir¹⁵inne
*g*o b-*f*uil *é*ir¹⁶ean¹⁷nao *r*eolta *v*ibeart¹⁸a *h*er¹⁹oac²⁰o fáilte
*a*ige *m*oim²¹e *r*agair²²t a *t*reib²³ féin *7* *g*o m²⁴ór m²⁵ór *m*oim²⁶e
*r*agair²⁷t coláir²⁸te na n-*u*ile *n*aom²⁹ *l*éigeanta a n-*u*ia³⁰báct
7 a n-*e*olair³¹ a *t*air³²bean³³rao *v*oib³⁴ *r*ubail³⁵í a *g*-*c*ir³⁶oear³⁷m *l*e
*m*il³⁸reac³⁹t a t-*te*ang⁴⁰a-*u*úctair⁴¹—*te*ang⁴²a na n-*g*aoth⁴³al *g*ur
na naom⁴⁴.





PROSPECTUS.

ALL HALLOWS COLLEGE was founded *exclusively* for the Education of Students for Foreign Missions ; no Students, therefore, can be educated in it for a Home Mission. Any Candidate for admission to the College must present a letter of recommendation from his Parish Priest, and from the President of the College in which he had previously studied. He must also 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, etc. He will also supply himself with a Bible, Diurnal, All Hallows Manual, and the Books required for Class and the Services of the Church.

Entrance Examinations.

The Entrance Examinations begin each year on the *First*

Tuesday in September, at 9 o'clock a.m.; Candidates, consequently, are required to present themselves in the College the previous evening. The Examinations will be both written and oral. The utmost importance will be attached to Composition and Translation at Sight. Proficiency in both will be taken as a guarantee that a Candidate has studied a language judiciously. To encourage such study, the President has decided to bestow five or six valuable prizes on those students who, at the Entrance Examinations, write the best Compositions in English, Latin, and Greek, and who in the latter two languages translate unseen passages satisfactorily. We may mention here also that certain Burses, which are left at the disposal of the College, will be given to promising Candidates who make a good examination in the various subjects. In estimating the English Composition the Examiners will take into account (*a*) the intelligence shown in dealing with the subject, (*b*) the correctness of phraseology, (*c*) spelling and punctuation, and (*d*) the character of the handwriting.

For admission to First Year's Philosophy.

Candidates will be examined both orally and in writing in English, Latin, Greek, Mathematics, and Christian Doctrine.

Latin :—

Composition.

Translation at Sight.

Grammar.

Roman History, B.C. 44 to A.D. 40.

Two Authors, one prose and one poetical, chosen from the list given at foot of page.*

* Tacitus, any two books of the *Annals*.

Livy, any two books.

Cicero, any three Orations.

Sallust, *Cataline* 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*.

English :—

Composition.

Reading.

Grammar.

Literature,
Irish History,
English History,
Geography,

}	As prescribed for Senior Grade by Board of Intermediate Education.

Mathematics :—

Euclid—Books I., II., III., IV., and VI.

Algebra, to end of Quadratic Equations.

Arithmetic.

Greek :—

Composition.

Grammar.

Greek History, from B.C. 445 to B.C. 323.

Two Authors, chosen from the list given below.*

Christian Doctrine :—

The exact words of the Catechism.

Music :—

Candidates will be required to sing simple passages pointed on the Modulator.

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.

The Examination will be both written and oral.

Latin Composition.

English Composition.

* Acts of the Apostles or St. John's Gospel, WITH a book of *Xenophon*.
Demosthenes—1st, 2nd, and 3rd *Philippics*, or half the oration *De Corona*.
Homer, any two books.
Euripides, any of his plays.
Sophocles, any of his plays.

Logic:—

Pars Dialectica.

Pars Critica.

General Metaphysic:—

De Ontologia.

De Cosmologia.

De Psychologia.

Mathematics:—

Algebra.

Geometry.

Plane Trigonometry.

Mechanics.

For admission to First Year's Theology.

Latin Composition.

English Composition.

Logic, Metaphysics, and Ethics (the matter contained in Zigliari's *Summa Philosophica*.)

Algebra, Geometry, and Plane Trigonometry.

Natural Philosophy (the matter contained in Ganot's Physics).

'01-'02

J. M. J. V.

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 M'Evilly, Archbishop of Tuam.
The Very Rev. Thomas Morrissey, Visitor of the Congregation of the
Mission, Ireland.
The Very Rev. James Moore, C.M.

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Very Rev. James Moore, C.M.

Vice-President :

Rev. Thomas O'Donnell, C.M.

Dean :

Rev. Joseph Sheehy, C.M.

Bursar :

Rev. John Carr, C.M.

Professors :**DOGMATIC THEOLOGY.***First Class.*

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

Second Class.

Rev. Patrick Sexton, D.D.

MORAL THEOLOGY.*First Class.*

Very Rev. William Fortune, D.D.

Second Class.

Rev. Thomas O'Donnell, C.M.

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Rev. William Byrne, S.T.L.

CANON LAW.
Rev. John E. Flynn, C.M.

ECCLESIASTICAL HISTORY.
Rev. John E. Flynn, C.M.

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

NATURAL PHILOSOPHY.
Rev. Timothy Donovan, C.M.

LOGIC, METAPHYSICS, AND ETHICS.

First Class.

Rev. James Furlong, C.M.

Second Class

Rev. Michael J. O'Farrell.

LATIN.
Rev. Patrick Sexton, D.D.

GREEK.
Very Rev. J. Moore, C.M.

ENGLISH LANGUAGE AND LITERATURE.
Rev. William Byrne, S.T.L.

FRENCH.
Rev. John E. Flynn, C.M.

MATHEMATICS.

First Class.

Rev. J. Furlong, C.M.

Second Class.

Rev. T. Donovan, C.M.

RITUAL AND CEREMONIES.
Rev. J. S. Sheehy, C.M., and Rev. J. E. Flynn, C.M.

ORGANIST AND LECTURER ON MODERN MUSIC.
P. A. Goodman, Esq.

GREGORIAN CHANT.
Rev. T. Donovan, C.M.

LECTURER ON ELOCUTION.
M'Hardy Flint, Esq.

PHYSICIAN.
Dr. M'Auley.

DRILL MASTER.
Mr. Molloy.

STUDENTS, 1901-1902.

PREFECTS.

Senior House.

Rev. Thomas O'Brien, Chicago.
Rev. Richard Woulfe, Sydney.

Junior House.

Rev. Cornelius Crowley, Adelaide.
Rev. Thomas Norris, Dubuque.

SACRISTAN.

Rev. Henry Ward, Maitland.

PREFECT OF CEREMONIES.

Rev. Richard Woulfe.

PREFECT OF LIBRARY.

Rev. Patrick Sheehy, Sydney.

PREFECT OF CHOIR.

Rev. Patrick Sheehy.

INFIRMARIAN.

Mr. Matthew Rohan, Sandhurst.

CLASSES.

THEOLOGY.

FOURTH YEAR.—18.

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

Messrs. Byrne, Daniel, Sydney
Woulfe, Richard, Sydney
Carney, John, Melbourne
Sheehan, Michael, Adelaide
Cashmon, Patrick, Ballarat
Sears, Patrick, Sacramento
M'Keon, Michael, Lincoln
Murphy, John, Lincoln
Hayes, Peter, Perth

THIRD YEAR.—21.

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

Messrs. Synnott, John, Maitland
Wilkins, Joseph, Grahamstown
Flynn, Patrick, Port Augusta
O'Farrell, William, Melbourne
Mulcreavy, Peter, Sandhurst
Hayes, James, Sale
Floyd, Hugh, Duluth
Monahan, Timothy, Chicago
Ryan, Patrick, Sacramento
Leen, John, Chicago

SECOND YEAR.—30.

Messrs. Hynes, Michael, Sacramento	Messrs. Flanagan, Patrick, Omaha
Clarke, Owen, Goulburn	Croghan, William, Kingston
McCormack, James, Sydney	Hannon, Michael, Westminster
O'Dowd, Michael, Goulburn	Quinn, John, Melbourne
Gilsenan, James, Richmond	Healy, Patrick, Lincoln
O'Driscoll, Denis, Kansas City	Ellis, William, Sacramento
Dobson, James, Toronto	Traynor, Andrew, Kingston
Murphy, Nicholas, Charleston	Costello, Michael, Sacramento
Meany, James, Sydney	Walsh, Edmund, Duluth
O'Donoghoe, James, Chicago	Murphy, Cornelius, Grahamstown
O'Riordan, Jeremiah, Kingston	Boyle, Patrick, Goulburn
Nulty, Patrick, Sydney	O'Connor, William, Auckland
Haier, Martin, Richmond	Cooney, Nicholas, Bathurst
Hayes, Michael, Melbourne	Lecky, James
Christy, Francis, Perth	
McCaffrey, Francis, Kansas City	

FIRST YEAR.—39.

Messrs. O'Grady, John, Melbourne	Messrs. Killeen, Patrick, Duluth
Leen, Michael, Pittsburgh	Meara, Patrick, Duluth
Manning, Patrick, Omaha	Finan, Michael, Melbourne
Walsh, Patrick, Sydney	Walsh, George, Middlesborough
Coady, James, St. John's	Lyons, James, Ballarat
Traynor, James, Kingston	Monaghan, Thomas, Hobart
Cullinane, Denis, Kingston	O'Hanlon, Maurice, Kingston
Murphy, Daniel, Sacramento	Dowling, Martin, Hobart
Molyneux, Thomas, Sacramento	Casey, Patrick, Bathurst
Vaughan, Thomas, Sydney	Gilroy, James, Lincoln
Courtney, Daniel, Sydney	Owens, Eugene, Columbus
Lynch, Thomas, Goulburn	Armstrong, William, Sandhurst
O'Connor, Patrick, Ballarat	Conlon, Charles, Melbourne
McNamara, Patrick, Duluth	Rowan, Joseph, Rockhampton
Brennan, Edward, Sydney	M'Grillan, Bernard, Rockhampton
Owens, John, Ballarat	Carey, John, Wilcannia
Finnegan, John, Maitland	Edge, Michael, Auckland
Irwin, William, Natchez	Kennedy, William, Grahamstown
McSherry, Charles, Grahamstown	Molloy, James, Roseau
Sullivan, Timothy, Sydney	

PHILOSOPHY.

SECOND YEAR.—31

Messrs. McAuliffe, Edmond, Sydney	Messrs. Lyons, Michl, Grahamstown
Kelly, Thomas	O'Gorman, Thomas
Kennedy, John, Sandhurst	Conway, Louis, Rockhampton
MacSweeney, Daniel	Kissane, Michael, Ballarat
Moynihan, Timothy	McCann, John
O'Connor, William, Omaha	Kelly, John
Mulligan, William	O'Connell, Daniel P., Ballarat
Breslin, Hugh	Moran, John
O'Connor, Patrick, Melbourne	Carroll, James, Sale
Reidy, Michael	Murphy, John F.
Brosnan, Thomas, Bathurst	Enright, John J.
Hannon, Michael, Hobart	Sweeney, Patrick
Bowers, Joseph, Sydney	Mulcahy, Michael
Coughlin, John F., Ballarat	Brennan, Joseph, Sydney
Hayes, Thomas	O'Regan, Richard, Sydney
McCarthy, James	

FIRST YEAR.—27.

Messrs. McCaul, Joseph, Sale
 O'Gorman, Richard
 Dunne, Matthew, Sydney
 Duggan, John
 Sullivan, Martin
 Kiely, Michael, Grafton
 Cooney, Patrick
 Sears, Martin, St. George
 Murphy, Joseph, Ballarat
 O'Brien, James, Geraldton
 Moloney, Denis
 Gaffney, Michael
 Kennedy, Cornelius, Charleston
 O'Herlihy, Cornelius, Perth

Messrs. O'Flaherty, Wm St. John's
 Keenan, Michael, Melbourne
 Dockerey, James
 Taaffe, Patrick, Middlesborough
 O'Hanlon, Patrick
 O'Herlihy, Michael
 Conry, Patrick, Leeds
 O'Connor, Timothy
 McLoughlin, Patk., Grahamstown
 Molloy, Daniel
 Lyons, Patrick
 Cronin, Michael
 Masterson, Francis H., Brisbane

RHETORIC.—22

Messrs. Breen, Michael
 O'Farrell, Bernard, Sydney
 McCarthy, Jeremiah
 Flanagan, James
 Curran, John
 O'Connor, James
 O'Sullivan, Daniel
 Flannery, Michael
 Marshall, Henry V.
 O'Reilly, Philip, Trinidad
 Rohan, Anthony

Messrs. Costello, Jeremiah
 McDonnell, Jeremiah
 Normoyle, Cornelius
 Byrne, Patrick
 McElhinney, William
 O'Connell, Michael, Sydney
 Murphy, John
 Neylon, Patrick
 O'Gorman, Daniel
 Reilly, John
 Keegan, James

SUMMARY OF CLASSES.

THEOLOGY—

Fourth Year ..	..	..	..	18
Third Year ..	..	..	..	21
Second Year ..	..	..	..	30
First Year ..	..	..	..	39
Total				108

PHILOSOPHY—

Second Year ..	..	..	..	31
First Year ..	..	..	..	27
Total				58

RHETORIC—

..	..	..	..	24

Total Number of Students 188

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. 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	Theol. anni. iii. iv. Theol. Dogm. Theol. anni i. ii. Theol. Moralis
Schola Secunda. 10.30—11.30 A.M.	Theol. anni i. ii. iii. iv. Eloquentia Sacra	Theol. anni i. ii. iii Historia Eccles. Theol. anni iv. Liturgia Sacra	Theol. anni i. ii. iii. iv. Sacra Scriptura	Theol. anni i. ii. iii. Historia Eccles. Theol. anni iv. Cantus Specialis et Liturgia Sacra.	Theol. anni i. ii. iii. Jus Canonicum Theol. iv. Theol. Pastoral.	Theol. anni i. ii. 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. Anglicana.	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.	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. 5.55—6.25	4.45—5.15 P.M. Theol. i. ii. iii. iv. Cantus Gregor. 5.15—5.45 P.M. Cantus pro Choro.	Liturgia Sacra. Theol. anni iii. 5.55—6.25	4.45—5.15 P.M. Theol. anni i. ii. iii. iv. Cantus Gregor. 5.15—5.45 P.M. Cantus pro Choro.	Liturgia Sacra Theol. anni i. 5.55—6.25	5.45—6.25 P.M. Cantus pro Choro

Dominica—12.30—1.15 P.M. Theol. anni i. ii. iii. iv. Elocutio 7—8 p.m. Lingua Gallica.

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. Metaphy 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. Chimia Philos. anni i. Log. et Metaphy. Rhetorici Lingua Latina
Schola Secunda, 10.30—11.30 A.M.	Philos. anni ii Hermen. Sacra Philos. anni i. et Rhetorici Lingua Gallica	Philos. anni ii. Lingua Anglica Philos. anni i. Mathematica Rhetorici Lingua Latina	Philos. anni ii. Historia Profana Philos. anni i. Instructio Dogm. Rhetorici Lingua Graeca	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. Historia Philos. Philos. anni i. Biblia Sacra Rhetorici Mathematica
Schola Tertia, 1.30—2.30 P.M.	Philos. anni ii. Philos. Naturalis Philos. anni i. Log. et Metaphy Rhetorici Lingua Graeca	Philos. anni ii. Metaphy Philos. anni i. Log. et Metaphy. Rhetorici Mathematica	Vacat Schola		Philos. anni ii. Lingua Anglica Philos. anni i. Mathematica Rhetorici Lingua Graeca	Philos. anni ii. Metaphy Philam.i.et Rhetor. Lingua Gallica
Schola Quarta, 4.45—5.30 P.M.	Cantus (Tonic Sol- Fa) 4.45—6.30 Tres classes pro Junioribus					Cantus (Tonic Sol- Fa) 8—9.15 Tres classes pro Junioribus

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

In the foregoing tables we have enumerated all the classes of the Senior and Junior Houses as well as the time allowed for them, but it may be interesting to add a brief synopsis;—

In the Senior and Theological Division there are each week :

- I. Six Classes* of Dogmatic Theology.
- II. Five Classes of Moral Theology.
- III. Two Classes of Ecclesiastical History.
- IV. Two Classes of Sacred Scripture.
- V. One Class of Canon Law, and one of Pastoral Theology.
- VI. One Class in Ceremonies for each of the Four Divinity Classes, besides a special class in *Ritual* for the Theologians of the fourth year
- VII. One Class in Sacred Eloquence; one Class in Elocution, besides a special one for Students appointed to preach; and One Class in English Literature, for the Theologians of the first and second year.
- VIII. Two Classes in Singing for all Students, as well as special classes for the Choir, and for the fourth Divinity.

In the Junior Division there are each week :—

- I. Seven Classes in special Metaphysics and Ethics; Eight Classes in Logic and General Metaphysics; and One Class in the History of Philosophy.
- II. Four Classes in Natural Philosophy; One in Chemistry; Four in Mathematics.
- III. Five Classes in English and English Literature.
- IV. Six Classes in Latin; Three in Greek; Two in French.
- V. Two in Sacred Hermeneutics.
- VI. One Class in Bible History; One in Modern History; One in fundamental Dogmatics; One in Elocution.
- VII. Six Classes of *Tonic Sol-Fa* in some of which each Student is twice a week; One Class of Gregorian Chant.

N.B.—Examinations are held orally and in writing at the end of both terms—viz., at Xmas and in June.

Each month, moreover, in all the principal classes a revision takes place at which three Professors preside.

* The Classes in nearly every subject are an hour in length.

HORARIUM.

FERIIS IIa, IIIa, IVa,* Vta,† VIa ET SABBATO.

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

* In Feria IVa vacat meridie ad deambulandum.

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

EXAMINATION FOR THE *ORDINANDI*.

 PENTECOST, 1902

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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 Sacramenti 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 Penitentia*, *De Peccatis*, *De Censuris*, *De Matrimonio*, *De Justitia et Restitutione*, *De Eucharistia*, *De Ordine*.

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

RESCRIPTS.

Copy of Rescript 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 infrascripto 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.*

Copy of Rescript allowing the Feast of the Dedication of the College Chapel of All Saints to be yearly celebrated on the Octave of the Anniversary of the Dedication of all the churches of the Congregation of the Mission.

BEATISSIME PATER.

Jacobus Moore, Superior Collegii Omnium Sanctorum (All Hallows) apud Dublinium pro Missionibus exteris, ad pedes Sanctitatis vestrae provolutus, humillime petit ut Festum dedicationis Ecclesiae omnium sanctorum celebrari quotannis valeat die Octavae Anniversarii Dedicationis Omnium Ecclesiarum Congregationis Missionis.

Ex Audientia SSmi habita die 4 Januarii, 1901.

SSmus D. N. Leo Div. Prov. PP. XIII referente me infrascripto S. Congreg. de Prop. Fide Secretario, benigne adnuere dignatus est pro gratia iuxta preces, servatis Rubricis: Contrariis quibuscumque non obstantibus. Datum Romae ex aedibus S. Congreg. de Prop. Fide die et anno ut supra.

ALOISIUS VECCHIA, *Secrius.*

Copy of Rescript allowing, in case the Archbishop of Dublin gives his consent, the students and Professors of All

Hallows to recite the Office and say Mass in accordance with the rite or *ordo* of the Roman Church as arranged for the Congregation of the Mission.

Prot. 2945.

Ex audientia SSmi habita die 10^a Julii 1892.

SSmus Dominus Noster Leo divina Providentia P.P. XIII. referente me infrascripto S. Congnⁱs de Propaganda Fide Secretario, ad preces R. D. Jacobi Moore, C.M., Superioris Collegii Omnium Sanctorum, Dublinii, benigne indulsit ut alumni, Professores et Conduitores praefati Collegii Omnium Sanctorum (All Hallows) divinum officium recitare sacrumque peragere valeant juxta ritum Sanctae Romanae Ecclesiae pro Alumnis Congregationis Missionis, de consensu tamen A.P.D. Archiepiscopi Dublinensis.

Datum Romae ex Aedibus dictae Congnⁱs die et anno ut supra.

✠ IGNATIUS, Archiep. Tamiathen, *Secrius*.

LIST OF DEACONS IN THE HOUSE.

Rev. Thomas O'Brien	Rev. Patrick Sheehy
" Cornelius Crowley	" Thomas Norris
" Timothy O'Driscoll	" Richard Woulfe
" John Crossan	" Peter Hayes

LIST OF SUBDEACONS.

Rev. Henry Ward	Rev. Joseph Wilkins
" Michael O'Kelly	" Patrick Ryan
" Timothy O'Sullivan	

LIST OF ACOLYTES.

Mr. Patrick Sears	Mr. John Leen
" Michael M'Keon	" Denis O'Driscoll
" Matthew Rohan	" Nicholas Murphy
" William O'Brien	" Jeremiah O'Riordan
" Walter Walsh	" Patrick Nulty
" Timothy Sullivan	" Francis M'Caffrey
" John Synott	" Michael Hannon
" Timothy Monahan	" Patrick Healy

THE YOUNG PRIESTS OF 1900.

Rev. Thomas Sullivan, Halifax, Nova Scotia.

Rev. John Ellis, Sacramento.

Rev. James Kiely, Perth.

Rev. John O'Connell, Salford.

Rev. John Hackett, Pittsburg.

Rev. John Rohan, Sydney.

Rev. James Hogan, Duluth.

Rev. David O'Connor, Middlesborough.

Rev. Peter Multigan, Goulbourn.

Rev. Michael Sheehan, Salt Lake City.

Rev. John O'Brien, Concordia.

Rev. Richard Daly, Concordia.

Rev. Thomas Barry, Sydney.

Rev. Martin Brassil, Westminster.

Rev. John Gowen, Brisbane.

Rev. Thomas Heir, Wellington.

Rev. Michael Forde, Maitland.

In Memoriam.

Memento fratrum qui nos praeceperunt cum signo fidei.

Right Rev. Dr. Naughten, Roseau, West Indies.
Very Rev. Father Killeen, Albany, U.S.A.
Very Rev. D. Tighe, Chicago.
Very Rev. Monsignor M'Donald, Auckland.
Very Rev. Father O'Hara, Auckland.
Very Rev. Moses Doon, Liverpool.
Very Rev. W. H. Quirk, Melbourne.
Very Rev. Monsignor Murphy, Halifax.
Very Rev. Father Brady, Perth.
Very Rev. Dr. MacDevitt.
Very Rev. R. Nolan, Davenport.
Very Rev. Father Power, Salford.
Very Rev. J. Mackin, Chicago.
Very Rev. J. Murphy, Hobart.
Very Rev. T. Long, Sydney.
Very Rev. Father Walshe, Sacramento.
Very Rev. Dean Flanagan, Armidale.
Very Rev. Father Hynes, Sacramento.
Very Rev. Father Smith, Albany.
Very Rev. Dean O'Brien, Salford.
Very Rev. C. O'Connor, San Francisco.
Very Rev. Dean Byrne, Salford.
Very Rev. Dean Woods, Hobart.
Very Rev. Dean Macken, Alton.
Rev. James Sheridan, Toronto.
Rev. Father King, Sydney.
Rev. Father Martin, St. Paul's, U.S.A.
Rev. Stephen Carney.
Rev. Joseph O'Toole.
Rev. James Flood, San Francisco.
Rev. Andrew Jordan, St. John's.
Rev. John Veale, Nashville.
Rev. John Daly, Davenport.
Rev. John O'Reilly, Maitland.
Rev. M. Murphy, Pittsburgh.
Rev. Father Long, Perth.
Rev. J. O'Connor, Los Angeles.
Rev. Father O'Driscoll, St. John's.
Rev. Father Stanton, Kingston.

This Obituary List extends to the past few years. It will remind us of those who have gone before us, and will impart greater earnestness to our daily intercession for them in our prayers and Masses.