

MUNGRET
ANNUAL

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THE GREEN ISLAND IN LONE GOUGANE BARRA.—[See p. 37]

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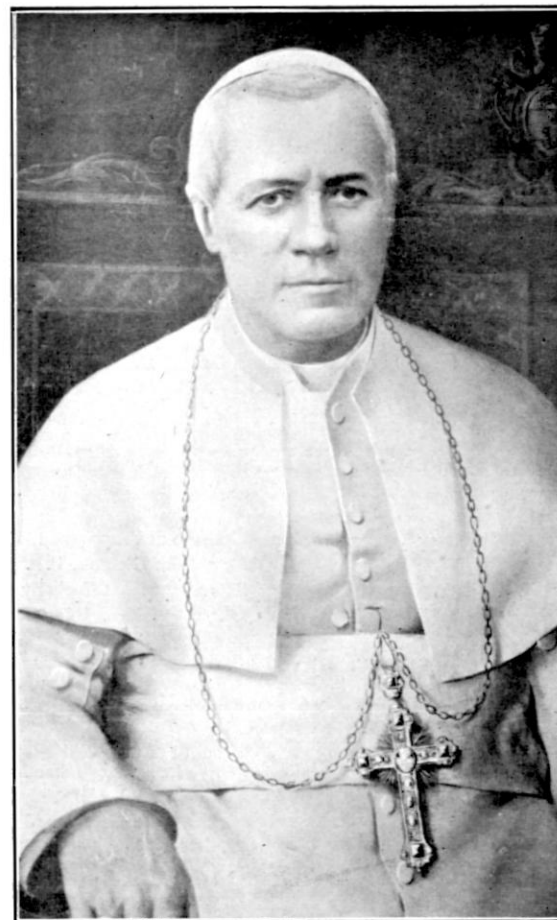
QUY & CO., LTD., LIMERICK.

Ad Pium X, P.M.

ALUMNI MUNGRETENSES

Great Pastor, loving Father of thy flock,
Who knows on each what blessings to bestow,
Behold we kneel a suppliant band, and pray
That thou wilt bless us and the noble work
Which we, unworthy, have begun for God.
Ask but of Him who came a fire to send,
Enkindling all the earth, to grant a spark
Of that same zeal, which burns within thy breast,
To us thy sons. Bid us to spread His Word,
Reveal His burning love. Be it our part
To bear to distant lands, to realms untrod,
To nations that yet know nor Christ nor Truth,
The names of Rome and Pius, Father Great
Of all that serve the Crucified.

"FELIX."



Pio P. X

AUTHENTIC PORTRAIT OF POPE PIUS X.

WITH AUTOGRAPH.

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THE MUNGRET ANNUAL

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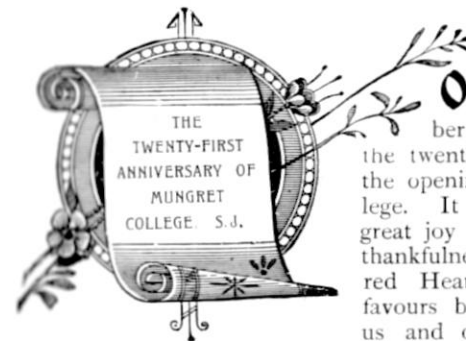
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Twenty-One Years Ago.

BY REV. WILLIAM RONAN, S.J.



ON the 14th of last September we celebrated the twenty-first year of the opening of our College. It was a day of great joy to us and of thankfulness to the Sacred Heart for all the favours bestowed upon us and on our pupils during the last twenty-one years. It brought back to our recollection the solemn opening of the College on the 14th of September—the Feast of the Exaltation of the Holy Cross—in the year 1882. His lordship, the Most Rev. Dr. Butler, late bishop of Limerick, performed the ceremonies of blessing the house and dedicating it to the Sacred Heart under the invocation of our Blessed Lady and St. Joseph. He celebrated the Mass of the Holy Ghost, and

invoked the Divine Spirit to take possession of the College and to make it a nursery of apostles who should spread devotion to the Sacred Heart throughout the country and all over the Church. It will, we think, be interesting to our friends to see how the prayers of our great benefactor have been granted.

Dr. Butler was devoted to the foreign missions. At the end of a distinguished college course in Maynooth, he and his brother Father John, who was equally distinguished, volunteered for the arduous mission of Demerara, which is the grave of so many apostolic men. Father John died a martyr of charity, of yellow fever; Father George, the future bishop, fell into bad health and was obliged to return to Ireland. He always kept up his first love of the foreign missions. As bishop he organised a yearly collection throughout his diocese for the propagation of the faith, which still continues to flourish. As our college was principally intended to prepare young

levites for the foreign missions, the bishop cherished it. By a solemn engagement, which was signed by him and by our Father-General, he made the College his Diocesan Seminary. He was our first and greatest benefactor.

ORIGIN OF THE MUNGRET APOSTOLIC SCHOOL.

The first idea of our College was suggested to Father Ronan, when he was Catechist of our missionary band in the early fifties. He was brought by his special duty of Catechist into close relations with the Catholic children throughout the country. In every parish visited by our missionaries he found a large number of gifted boys, the children of the old Irish families, whose ancestors had sacrificed property and life itself for the faith. He formed a certain number of the most promising lads into sodalities as mass servers, and gave them special instructions on the principles of the spiritual life. On leaving the parishes he confided these sodalities to the special care of the local clergy, requesting them to keep these boys to their duties as sodalists, and to give every encouragement to any of them who should show signs of a vocation to the priesthood. In the course of a few years he found that a number of them had become priests, but the great mass were lost to the priesthood on account of the poverty of their parents. Gradually he learned, from experience all over the country, that we have in the children of our virtuous poor—who are the descendants of the saints and of the old nobility of the land—a mine of vocations to the priesthood, which is capable of supplying the best materials for missionary priests for the whole English-speaking world; and for twenty years Father Ronan made every effort to found an institution which might open up this spiritual mine for the benefit of the foreign missions.

PREPARATION FOR THE APOSTOLIC SCHOOL.

At length the long-sought opportunity arrived. Father de Foresta, S.J., had founded an apostolic school in the old papal city of Avignon, in connexion with the College, and had organized it so well as to induce a number of our fathers in France and Belgium to establish similar institutions in connexion with our Colleges. In the year 1879, Father Ronan was authorized by his superiors to visit these schools, and if he found them suitable to his purpose, to open a similar one in connexion with our Crescent College in Limerick. In these schools he found exactly what he wanted; his next object was to find a father who was able and willing to undertake the work. Here he was met by many difficulties which seemed insuperable. He went therefore to Paray-le-Monial on a kind of pilgrimage to

obtain from the Sacred Heart through Blessed Margaret Mary and Venerable Father de la Colombière, the father he was in search of. There he found Father René making his tertianship, and ready, when he was free, to undertake the work. Father René was in every way qualified for the undertaking; he spoke English perfectly; he had taught all the classes in our colleges; he had been destined by his Provincial to be Professor of our Juniors, and he had charge of the Apostolic School at Poitiers when he was called to his tertianship. Above all, he was devoted to the work of training and forming youths to the apostolic life. His Provincial, Father Chambellan, made a great sacrifice in permitting him to come and stay so long in Ireland.

OPENING OF THE APOSTOLIC SCHOOL.

Our next move was to secure suitable materials for our undertaking. In his missionary career, Father Ronan became acquainted with nearly all the Irish clergy, and as an old student of Maynooth, he had many friends among the parish-priests. Everywhere he found the clergy interested in the success of the foreign missions, and he was convinced that he would get support for his apostolic school if he had an opportunity of explaining his project to them. He was permitted by the late venerated Archbishop of Cashel, Dr. Croke, who was devoted to the missions, to address his clergy at the Conferences of Thurles and Tipperary. Father Ronan availed himself of this great privilege, and explained to the assembled priests his projected undertaking and the class of students he proposed to receive. Following the lines of the French apostolic schools:

They should be the children of virtuous parents, and mostly of the old Catholic families.

They should be over fourteen years of age.

They should have a good constitution and an agreeable appearance.

Their talent should be above the average.

They should be well grounded in English and in science (such boys as are selected in schools as monitors.)

They should have a good vocation to the priesthood.

They should all go on foreign missions.

They could become either regular or secular priests; if they chose to become regulars, they could select any order or congregation approved by the Church which had members on foreign missions.

Their parents should contribute to their support according to their means; but no one, who was otherwise eligible, would be rejected for want of means.

Father Ronan asked the clergy to find such boys and to prove them, and then to let him know of them.

We should of course have means to support the school, and we trusted to the charity, first of the clergy and then of our good Catholic people. The Archbishop and the clergy responded most generously to this appeal; they subscribed £150, and promised to continue annual subscribers to the same amount. They also sent us some splendid boys. Next came our own Diocese of Limerick; here also Father Ronan was equally successful. All over Munster and many of the other Dioceses of Ireland, he was permitted by the bishops to address their clergy and to collect among their people. And later when he was sent by his superiors to the United States on the same begging mission, with letters of introduction from nearly all the Irish bishops, he received the same generous support from the bishops and priests and the Catholic laity.

We are glad to have this opportunity of expressing our lasting gratitude to our generous benefactors; the Bishops, Priests, Religious, and the Catholic people of Ireland, Canada, and the United States of North America.

IN SEPTEMBER 1880, FATHER RENE CAME TO LIMERICK.

He was the bearer of a princely gift of £500 from Count de Maistre, to found the first bourse in our apostolic school. He opened the school in a house close to the Crescent College with a few gifted boys of the right stamp from the surrounding country. Father René acted as their prefect of studies and discipline; training them on the lines of our noviciate, adapted

carefully to apostolic scholars. They followed the classes in the Crescent College; their numbers gradually increased; they were so diligent in their studies and so orderly in class that they were soon amongst the first; they became great favourites of their professors, and were much respected by their fellow students. But soon the apostolic house was too limited to accommodate the increasing number of applicants, and the want of a proper playground was keenly felt. Thus a new residence became necessary.

OPENING OF MUNGRET COLLEGE, S.J.

Mungret College became vacant in 1881. It was managed by trustees under the Government, of whom the late Lord Emly was the principal. Through the influence of his lordship we got possession of the College on very advantageous terms, with a long lease. One condition inserted in the lease obliged us to take secular boarders and even protestants who should be otherwise desirable, with a conscience clause of non-interference with their religion.* We found the trustees kind and even generous to the College; still when the "Endowed Schools Commissioners" gave us the opportunity of pur-

chasing the fee-simple of the property, we considered it right to buy it out. Lord Emly became a devoted friend of the College and was proud of its successes at the examinations of the Royal University of Ireland, of which he was Vice-Chancellor.

*In case of difficulties arising from want of sufficient house room for our pupils we were obliged to give a preference to applicants from the County Limerick. However these restricting clauses of our lease did not interfere with our original design of making our College principally an ecclesiastical seminary.



THE MOST REV. DR. BUTLER, LATE BISHOP OF LIMERICK.



FATHERS RENE AND DE MAISTRE.
[Photo taken when they were in Mungret College.]

Some time before his lamented death he left a charge on his property for the support of one student in the apostolic school in perpetuity.

THE WORKING OF MUNGRET COLLEGE, S.J.

Father René, in addition to his many other gifts, had great powers of organisation; he availed himself of these gifts and of his large experience as a professor in our French colleges; he introduced our system of studies and discipline, which has produced the most happy results, and which still continues in force in the College.

Our first great difficulty in the working of the College was to find suitable teachers. Our Irish Provincial could give us no assistance. Father René was obliged to take charge of the principal classes; he got valuable assistance from some of the most gifted of the apostolic students, who were well advanced in their studies. Later he got from his Provincial, Father Chambellan, the loan of a sufficient number of distinguished professors: Fathers Daniel, de Benazé, Perrin, Aubier, Carré, Barthelmy, and Allenon. Monsieur l'Abbé l'Héritier, chaplain to Lord Emly, taught science. Father de Maistre, the eldest son of the Count, our great benefactor, came to us, by the invitation of

the Rector, as an invalid to recruit. In a little time he recovered, and during his three years' stay he rendered invaluable service to the College as Procurator. Through his influence his father presented us with three stained-glass windows for the sanctuary of our College Chapel.

In the beginning we prepared our students for both the Intermediate and University examinations; but we soon found the inconvenience of the two courses; moreover, our students were commonly over the age for competing for prizes in the Intermediate. We therefore dropped the Intermediate and devoted our labours to the University course, which we found more suitable. For the first two years we secured the assistance of two expert teachers in Latin and Science for a couple of months before the examinations. They prepared our students for their examinations in the Royal University. Ever since the teaching staff of the College did all the work of preparation without any external assistance. In a late report of our apostolic department, Father Joseph McDonnell, Moderator, has given an account of the successes of our College. This report has been largely distributed among our benefactors



FATHERS AUBIER AND PERRIN.
[Photo taken when they were at Mungret College.]

and friends. Here we shall merely remark that after University College, Stephen's Green, our College stands at the head of all the Catholic colleges of Ireland in the number and brilliancy of its examinations in the Royal Irish University: it gained 196 Exhibitions and Honours, 580 Passes, and 58 of the students have been admitted to the Degree of B.A.*

CHANGE OF OUR COLLEGE TEACHERS.

Our Irish Provincial was glad to be able to send us a staff of professors in September 1888,

great college in Paris, Rue de Madrid, at the time of our recent expulsion by the French Government; Father Marc de Barthelmy went on the Zambesi Mission, and served as Military Chaplain during the Matabele revolt; he is at present Rector of our College in Buluwayo. Fathers Aubier and Carré have gone to their eternal rest.

EARLY IN SEPTEMBER, 1886, SIX SEMINARISTS LEFT FOR MAYNOOTH.

They had taken their Degree of Bachelor of Arts, and went to Maynooth by the orders of



A GROUP OF FOUNDERS.
FATHER RONAN, FATHER SUTTON, FATHER HEAD AND MONSIEUR L'ABBE I.HERITIER, FOUR MEMBERS OF THE ORIGINAL STAFF.

[Photo taken September 14th, 1903.]

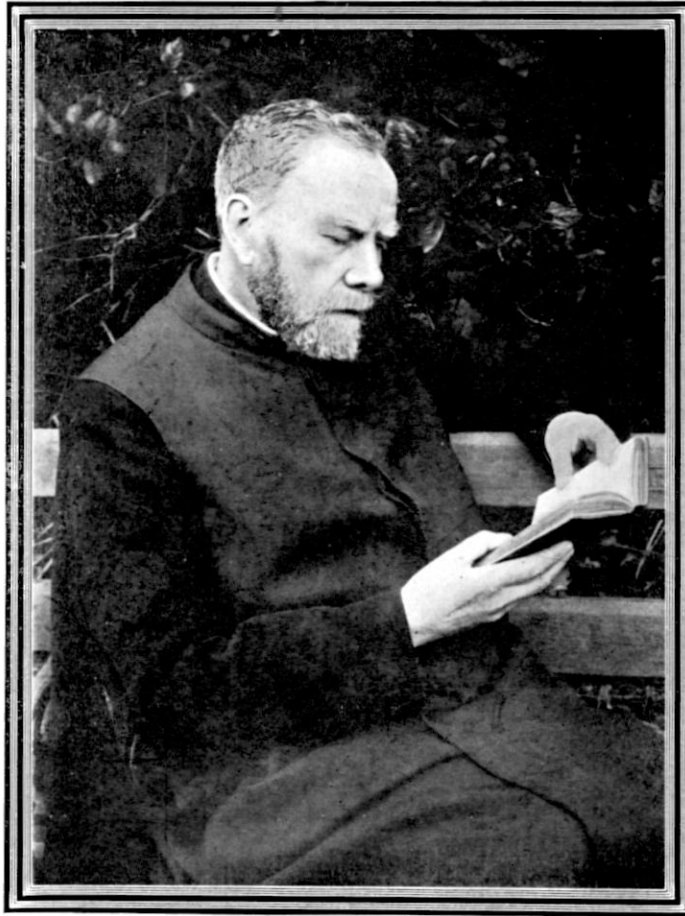
so as to permit our French Fathers to return to their province. For some years we had worked successfully and happily with them, and we parted from them with great regret. FATHER DANIEL is now Rector of the Scholasticate in Jersey; FATHER DE BENAZE is Superior of our church and residence in Paris, Rue Lafayette; FATHER PERRIN is Superior of the Chinese Mission of the Paris Province; FATHER DE MAISTRE had the principal charge of our

* See Note at end of article.

our present Bishop, Most Reverend Doctor O'Dwyer. Two passed for First year's Theology; the remaining four entered for the Second year of Philosophy. At the end of that academical year, all six got prizes, and one took the First Place in Theology. In the following September his Lordship ordered a few of his seminarists who had not completed their University Course to be sent to Maynooth. They succeeded so well at their entrance examination that they were the best prepared of all the students who presented

themselves during that year. This judgment of the examiners was inserted on the records of the college.

Nevertheless, about this time the Bishop, to our great regret, took his seminarists from us. At a synod of his clergy he announced this change, and said that he had no fault to find with our teaching or training of his seminarists, but that he wished to have them under his own immediate care. This action of his Lordship was a very heavy trial to us. It was all the more painful as it was unexpected. We had spent a large sum of money in buildings for the accommodation of the seminarists; and, moreover, the alms which we had received for our apostolics were not sufficient to support the College. Thus we were forced to take in a larger number of lay boarders to fill the places of the seminarists, and we lowered the pension so as merely to continue our work and to keep out of debt. In this way we have got over what would have led to a second closing of Mungret College. After this new departure we organised our students on the plan of our French colleges, keeping the apostolics quite apart from the lay boys. They meet in the College Chapel, and in the Refectory, and Schoolrooms, and in all these have their respective places assigned them; but they have different dormitories, playgrounds, and recreation halls. We find this system has no inconvenience, and it has the



REV. WILLIAM RONAN, S.J., FOUNDER OF MUNGRETT COLLEGE.
[Photo taken November, 1903.]

advantage of keeping up a wholesome rivalry and giving good example to the lay boys.

CONCLUSION.

Father René had come to the end of his time as Rector of the College; he had superintended the construction of our new buildings; he had inspired our ecclesiastical students with the true apostolic spirit; he now volunteered for the

most difficult mission in the whole Catholic Church, and is at present Vicar Apostolic of Alaska. Lately news of him came to us through the *London Tablet*, in the following letter:—“A pretty story of Good Samaritanism comes to us by way of New York. It tells of the nursing back to life of Father René, S.J., Prefect-Apostolic of the North-West, by the Alaskan Protestant Episcopalian Bishop, Doctor Rowe. Father René fell ill while visiting the Catholic Mission of Yukon. Far away from medical aid and competent nursing he was met by Bishop Rowe, who as-

siduously devoted his time and skill to the restoration of the stricken patient. We are told that the kind-hearted Bishop refused to leave the patient's bedside until Father René had fully recovered from the serious attack which had prostrated him.”

It only remains to say that we continue to offer *five masses every week for our benefactors*, and that *our apostolics offer daily communions*

and prayers for the same intentions. Moreover our young apostles to the number of a hundred and fifty, whom we sent to all parts of the world, gratefully remember in all their masses and prayers the benefactors to whom they are so deeply indebted. We ask our benefactors to assist us by their prayers, that God may continue to bless our efforts to make our College a nursery of apostles of the Sacred Heart. We also beg prayers for all our past students, and especially for those who are secular priests, and are ever on the battle field in face of the enemy, that they may be ever victorious apostles of the Sacred Heart.

At present we have about 50 apostolics, many of whom have freely volunteered for the Mission of China, and the prospect of martyrdom. We shall gladly double the number of these devoted youths when we get the means of

boarding and lodging them from God through the alms of the faithful.

WILLIAM RONAN, S.J.

NOTE.—We append a list of the total number of Passes in Arts Examinations, from Matriculation to B.A., obtained from 1886-1901 by the Queen's Colleges of Cork and Galway, and by the various Catholic Colleges through the country. This list shows the justice of our claim to special consideration under any scheme that may be brought forward.

COLLEGE.	Total No. Passes
Queen's College, Galway ...	682
Mungret College, Limerick ...	580
University College, Blackrock ...	453
Queen's College, Cork ...	438
Holy Cross College, Clonliffe ...	433
Clongowes College ...	427
St. Malachy's College, Belfast ...	380
Carlow College ...	340
Castleknock College ...	293
Rockwell College ...	92

TWO ODES.

TO FATHER RONAN.

In rugged face and form to him most like
Who latest dropped in death the potent wand
Of Britain's realm—the haughty Cecil's son;
And in the stern pursuit of noble aims,
While ages twain of lives unnoted ran,
To him the peer, though bruited not so wide;
Not by the rocks that gird the Western Isles

Shall *thy* work of these twenty years be cribbed;
And e'en our well-nigh universal tongue
Shall not suffice to tell *thy* deeds to men,
For as the Faith of Christ no difference knows
Of color, race, or speech, th' unwaning force
Of thy first movement ne'er can die until
Things human fail and God alone remains.

TO M. L'ABBE L'HERITIER.

Bearing wisdom of the Frenchmen,
Of his tribe, the courteous Frenchmen,
Came the “abbé” to our college,
Came and taught us all his cunning,
All the secrets of his knowledge;
Taught us not to fear the lightning,
Not to dread our Mother Nature,
Taught us how to tame the vapour,
And to make the winds our servants,
How to move with slightest pressure
Greatest weights and heaviest burdens.
Though we wearied oft and slumbered,
When the summer days were hottest,
Though the drudgery of figures
Oft disheartened and undid us,

Still with smile unchanged he taught us,
Still he proved and demonstrated,
Still with kindness unabated
Toiled he with his tedious scholars.
Thus for twenty years he taught us,
Thus he teaches still unwearied,
Though the snows of seventy winters
Bleach the locks about his forehead.
Honor to the noble Frenchman!
Honor to the son of science!
Honor from his countless pupils,
Who through twenty years have listened
To his teachings and expoundings,
And the wonders of his wisdom!

CECIL BROADMEAD, Nebraska.

THE IRISH PRIEST ON THE FOREIGN MISSION FIELD.

WHEN asked to write an article for the MUNGRET ANNUAL, I hesitated, till I was assured that the results of my experience on the foreign mission might be of assistance to the Mungret Apostolics. I then no longer demurred, and now freely place at the disposal of the apostolic students, whether in Mungret or the ecclesiastical colleges, a few thoughts that may help them to prepare for the fields of their future ministry.

If you question any priest of experience and observation who has lived on a foreign mission, and ask him what constitutes the greatest drawbacks, what most seriously impedes the efficiency of our Irish priests abroad, without hesitation he will answer—first, want of social culture, and secondly, a defective English education. To the first of these this article will be exclusively devoted.

One of the great disadvantages of living in an island is that we get so few opportunities of seeing ourselves as others see us. When you seriously attempt to impress the necessity of culture on the aspirant for the foreign mission, he generally pities you. In his eyes culture is a trifle, suited perhaps to the serious consideration of ladies and dancing masters, but utterly unworthy of one thought from a strong-minded or intellectual man. But you tell him that without it the world will sneer at him. He then pities the world; and replies, "What do I care about the world's thoughtless sneer, have I not a priestly heart and a scholar's head?" That reply, if you were destined to live in a wilderness, would be conclusive. An anchorite may attain a very high degree of sanctity and yet retain all his defects of character: his crudity, selfishness, vulgarity. While grace disposes towards gentleness it does not destroy nature. There is no essential connection between holiness and polished manners.

Nor does scholarship either require or supply culture. A mastery of the "Summa" will not prevent you from doing an awkward action. Dr. Johnson's learning was the marvel of his age, but his manners were a byword. So, if your only destiny were to be a hermit or a scholar manners need give you little trouble. But your vocation is to be an apostle: to go out amongst men; to be the light for their darkness, the salt for their corruption. The aim and goal of your operations are human hearts. This being granted, are you not bound to sweep from your path every im-

pediment that prevents your arm from reaching them? But the most effective barrier standing between you and them is ill-formed manners. The laws of good society, the refinement of gentlemanly culture may, from your standpoint, be the merest trifles; but they are no trifles when without them your right hand is chained from reaching human souls. Ergo. The only question is, does the world to-day place such a high value on good manners that if I go into it without them, my efforts will be, in a large degree, neutralised! Entertain not a shadow of doubt on that point, such is the fact.

Proud and pampered society will never bend its stubborn neck and submit itself to the guidance of a man who, judged by its own standard—the only one it acknowledges,—is far from being up to its level: an object of contempt perhaps, or at best of pity. In its most generous mood it is slow and cautious to take you on trust; its cold analysis searches you; your unplanned corners offend its taste; and except in every detail you answer to its rule and level you are disdainfully thrust aside.

Catholics, while they esteem a mere fop at his just value, expect their priest to rise above the sneers of the most censorious, and, if possible, challenge the respect of all. They are proud of their priest, and it is not too much to expect that on his part he will do his best not to make them ashamed of him.

Their Protestant neighbours know of this pride, and if they can but lay a finger on his evident defects they will glut their inborn hatred of the Church by hitting the Catholics on the sensitive nerve, by galling them with caricature and derision of the *gauche* manners of the priest.

Protestant young men, too, will appeal to the pride of their Catholic companions—and an appeal to pride is generally a trump card;—they will ask: "Is it possible that gentlemen could submit themselves to the guidance of a clergyman whose manners are unformed and whose English is marred by provincialisms and a defective accent?"

In speaking of accents let me say I do not ask you to commit the signal folly of attempting to engraft an imported accent on your own native one. No! Speak as Irishmen, but as educated Irishmen.

A fatal mistake on your part would be to take Irish opinion as the standard by which you will be judged outside Ireland. In Ireland we call

these things trifles because the people, whose eyes are filled with the rich light of warm faith, see the priest alone and are blind to the social defects of the man.

Reverse this and you have the accurate measure by which you will be judged abroad. The man and his defects alone are seen; the priest and the sublimity of his state are entirely lost sight of. The world judges what it can understand—the man alone.

Hence, if people cannot respect you as a gentleman, on the non-catholic world your influence is nil, and even on your own Catholic people it will sit very lightly.

You reply, this is not logical: for a man may be an excellent priest and a good scholar without social accomplishments. All that I admit. But age and experience will teach you that logic does not rule the world, and that some of its greatest actions could not bear the pressure of a syllogism. Let me remind you that you yourself will exhibit logical weakness if you neglect to prepare to meet the world as it does exist, and shape your conduct for a world that has no existence outside your own dreams.

In turning your attention to this question you are to consider more than your flock. Priests on foreign missions live community life, in hourly contact with each other. You cannot realise the agony you will inflict on others by coarse or unpolished manners. The toil of a priest's day is severe, but the hardest day is mere summer pastime compared to the crushing thought of having to turn home to a boorish companion. This living martyrdom reaches its most acute stage when a man is forced to witness a brother priest expose the raw spots of his character to the vitriolic cynicism of the scoffer.

Search, therefore, and see if unmannerly ways

are engrafting themselves into your character. If so, give them no quarter. Master an approved handbook. Raise discussions on details of good manners during recreation. Ask your friends to point out your defects. It is easier to be admonished by one friend, whose correction is swathed in soft charity, than wait till a dozen sneerers send their poisoned arrows to fester in your heart.

In correcting yourselves and asking your friends to admonish you, it will assist you to pocket your pride, to remember that three such weighty issues as the efficiency of your ministry, the honour of the priesthood, and the comfort of your future home will in a large measure be influenced by the degree of social culture you carry out of the college.

No man has greater need to fear than he who stands high in his class. When any habit becomes fixed it requires a high degree of humility and moral courage to root it out.

But intellectual pride, nourished by college triumphs, is up in arms. He scorns to be taught and corrected by a world he despises. Let me ask, did God give him these intellectual gifts for himself or as instruments by which to win souls

and lead them back to their Father? The man who, rather than bend his own pride, allows his talents to become useless, incurs an awful responsibility.

Stubbornly refuse to be corrected or to shape and polish your manners while in college, and one thing I absolutely promise you with all the authority a long experience can give, that when you do go out from the college you will meet a master that will bend and break you. The roasting fire of the world's scorn will search the very marrow of your bones.

M. PHELAN S.J.



HIGH ALTAR, COLLEGE CHAPEL.
THE STAINED GLASS WINDOWS ARE THE GIFT OF COMTE DE MAISTRE
(See page 8.)

AUBREY DE VERE.—HIS LIFE AND WORKS.

AUBREY de Vere was born on the tenth of January, 1814, at Curragh Chase, Adare. He came of an ancient family, distinguished both in history and literature.

Our poet's childhood and youth were passed amid scenes well calculated to enkindle in even the dullest heart the fire of poetry. He lived but a short distance from Adare of which Gerald Griffin has so sweetly sung.

Our poet's father was a man of no small literary ability, and we may be sure, spared no pains in developing to the fullest the receptive mind of his son. In spite of these advantages the childhood of this illustrious man gave no promise of his future greatness. His tutor seems to have believed that he was decidedly dull. He recommended his pupil to cultivate the "moral faculties since the intellectual ones were so far beyond his reach." When, however, the youth repeated by heart, in Latin, the speech of Scipio to Hannibal before the battle of Zama, the tutor was fain to reconsider his verdict.

The young student was first made aware of the subtle power of verse by reading the poems of Coleridge and Wordsworth.

At nineteen he produced some few pieces in imitation of these his masters in the poet's art.

When about twenty-five, our poet visited the continent. He stayed some years in Switzerland and Rome, and during the following years he

spent a good deal of his time in England. Here he met Wordsworth, the idol of his youthful years. Among the places of interest which he visited was Tintern Abbey, rendered doubly dear by Wordsworth's lines.

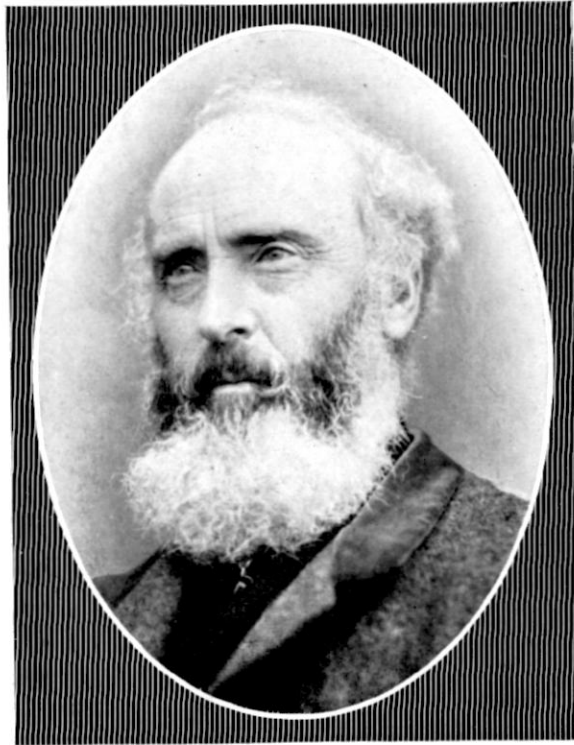
Among his references to his continental tour we find an "Ode on the Ascent of the Alps," and "Lines written under Delphi."

"My goal is reached—
homeward henceforth
my way.
I have beheld Earth's
glories. Had the eyes
Of those I love reposed
on them with mine,
No future wish to roam
beyond the range
Of one green pasture
circling one clear lake
Itself by one soft wood-
land girt around
Could touch this heart."

In 1842 appeared a dramatic work entitled: "The Waldenses; or, The Fall of Rora." This, however, did not meet with much success.

The year 1846 brought with it a heavy blow. In this year his father died. That this sorrow was keenly felt is shown by the affectionate and touching lines composed on the occasion.

At this time the Anglican mind was much troubled by doubt and anxiety. The result of the Oxford Movement had been to bring over to Catholicism many deep thinkers. The public had come to look with more impartiality upon the claims of the Catholic Church, and the light of faith at last shone out clear through the darkness of unbelief. Many eyes were opened to that sacred light, and many minds hastened to make their submission to the Church of Rome,



SIR STEPHEN DE VERE, ELDER BROTHER OF THE POET.

[This photo was taken by the late Lady Emily, and is reproduced here for the first time, by kind permission of the present Lord Emily.]

finding within her sacred fold the assurance and certainty denied them in the Anglican Church.

The mind of our poet, always singularly free from prejudice, was thus led to consider his position in the light of God's truth. He tells us himself, that he always had a taste for theological studies. Hence his conversion in 1851 was no surprise to those who knew him best. Having once made his submission to the Catholic Church, he remained a faithful child of that mother till the day of his death.

His poems bear the impress of a deeply Catholic spirit, as example we may mention his "May Carols;" his "Legends of St. Patrick," and a piece entitled "St. Francis and the Perfect Joy," in which the Saint of Assisi counts one thing alone as perfect joy—to suffer contempt and insult for Him

"Who for earth's sake left his heavenly throne
From earth accepted one sole gift—the Cross."

The years following the poet's conversion were the most prolific in literary works. Indeed it seems as if his conversion, by giving him more thorough sympathy with his country's history, had been for him the real dawn of his life as a poet.

In 1861 appeared "Innisfail," and in the



CURRAGH CHASE—THE HOUSE FROM THE LAKE.

[This and the other photos. of Curragh Chase were taken many years ago by a "mutual friend" of the de Vere family and of the College.]

same year "The Sisters." The next sixteen years were busy ones for our poet. During them followed in quick succession, "Legends of Saint Patrick," "The Infant Bridal," "Irish Odes," and other well known poems. His literary career closes with a work entitled: "Recollections of Aubrey de Vere." He spent his last years in Curragh Chase, endearing himself to all who knew him—rich and poor alike—by his kind and gentle manner. Indeed

kindness to the poor seems to have been a distinguishing trait of the de Vere family. In the terrible year of the Irish famine Sir Stephen de Vere did much to relieve the prevalent misery and distress.

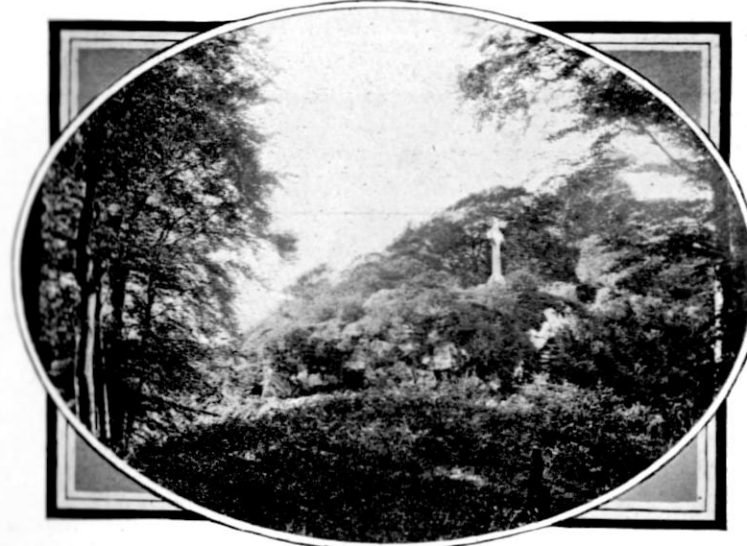
On the twenty-first of January, 1902, the poet died, in the eighty-first year of his age.

He was a man of amiable character, whose loss caused deep regret to all who knew him.

HIS WORKS.

He produced heroic, lyric, and dramatic poetry, and in all three branches he has attained a very high standard. Had he confined himself to the first two his success might have been more marked.

In his lyrics he shows himself

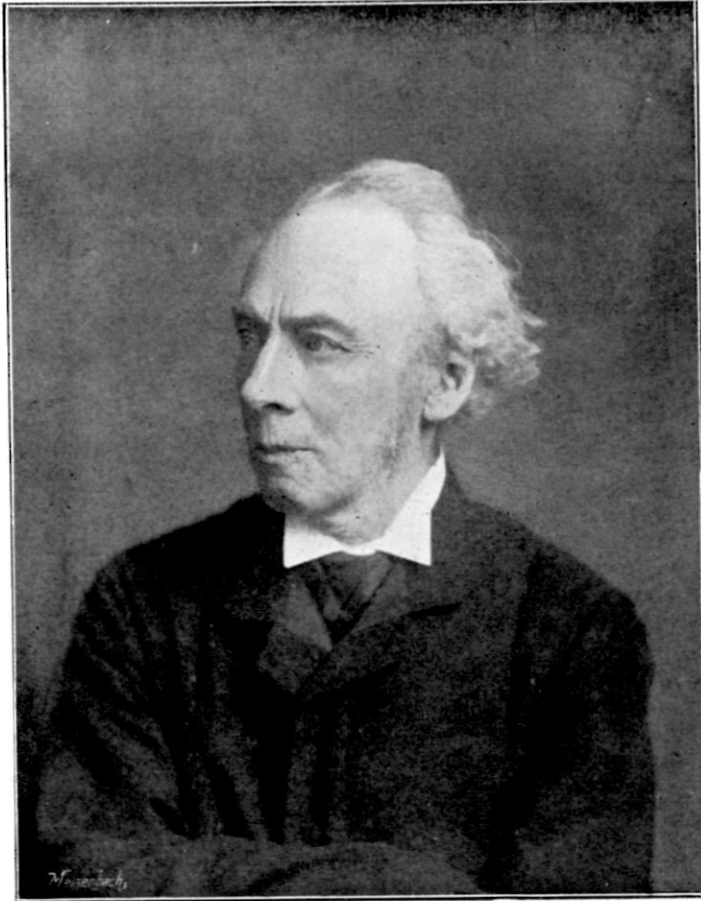


LADY ROCK, CURRAGH CHASE.

a consummate master of language. His diction is singularly rich and felicitous. His exuberant fancy manifests itself in the rich imagery with which he clothes his subject.

As a dramatic poet Aubrey deVere was not so fortunate, though his dramatic works give proof of considerable poetic power, with not a little

transplanted them into modern surroundings while they themselves preserve their old-time personality; nor has he remodelled them so as to make them modern heroes—ancient only in name. Cuchulain is for us a living reality. We follow his adventures, not as we do those of a prince in a fairy tale; he lives before us in a



By kind [ermiss'ou of]

AUBREY F. DE VERE.

[J. F. Gunning, Esq.]

skill in dealing with complex situations. But the combination of dramatic interest with happy expression of sentiment is wanting. Hence the cold reception which the public accorded his "Alexander the Great."

In his heroic poems love of Ireland and her heroes is the all-pervading theme. In his choice of subjects he has gone to the ancient legends and myths of his country, and he has thrown around her heroes, so long hidden in the darkness of fable, the bright halo of his poetic fancy. In doing this he has not taken his characters and

wonderfully realistic fashion. In "The Children of Lir," the poet strikes a chord of tenderness that finds its echo in our Irish hearts. Nothing can be more touching than the tale of the sad fate brought upon these children by a treacherous stepmother.

Their hopeful patience is very beautifully portrayed, as in their new form, they seek refuge from the fierce storm in that

"Huge sea-strait,
Whose racing eddies boil
'Twixt Erin and the cloud-girt headland Moyle."

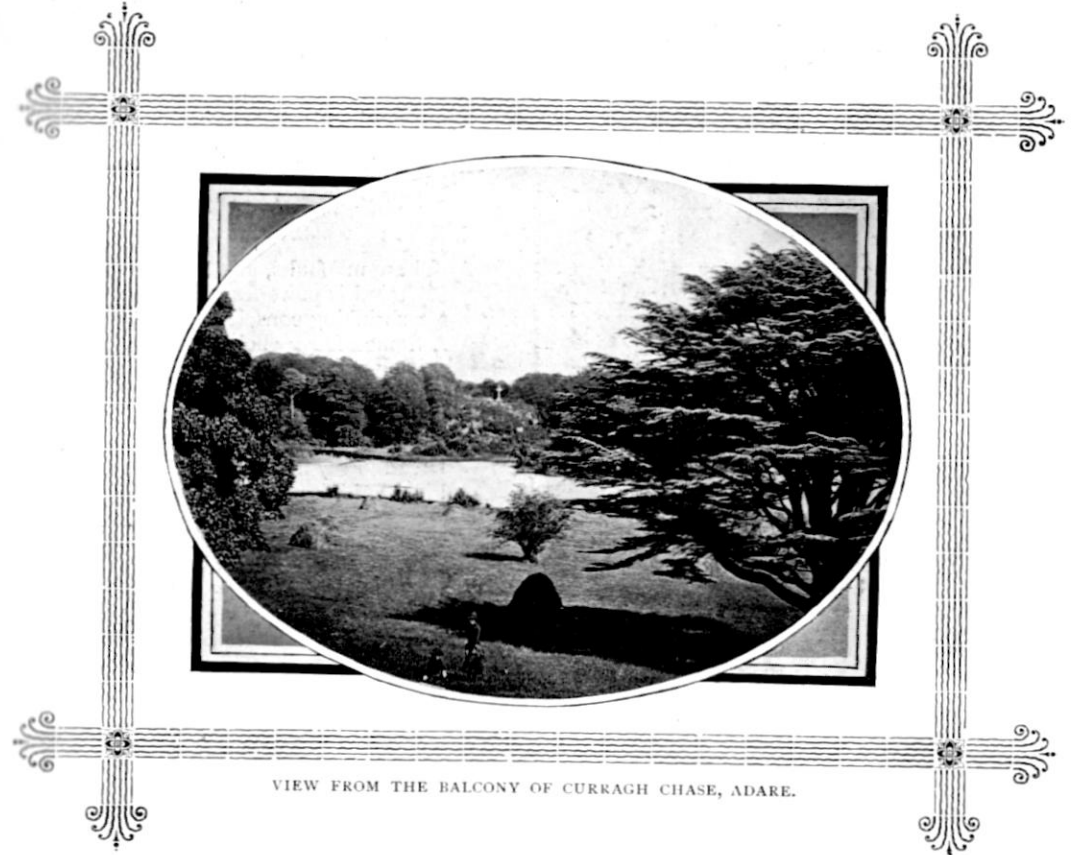
The closing lines of the poem, in which is described the death of Finola, with Aodh on her right hand and Fiacre on her left, and "her little Conn cradled on her breast," show how well the bard can stir the tender feelings of our nature.

The charm of the language, the chaste beauty of the imagery, the sweet fragrance of religion that breathes throughout, all combine to place the author of the "Legends of St. Patrick" high among the poets not only of our own, but of all time. Few who have read the "Prayer on Cruachan" but have been struck by the dramatic vividness of the description. In language that recalls the simple grandeur of Homer, the poet reveals to us the Saint in struggle not merely with angels but with God himself.

There is indeed an epic power in all these "Legends." They are the nearest approach to an Irish epic that we possess in English. They wanted but unity of action to bind them together into one of the great literary monuments of all time.

Such praise may seem exaggerated: it is certainly novel. But Aubrey deVere has too long been subjected to the adverse criticism of unsympathetic English Protestant reviewers. The time has now come for Irishmen to recognise in him a great national poet. He understood, as never Moore nor Goldsmith did, the true glory of the Irish race—their steadfast adherence, through every woe, to the Faith of Patrick.

CHARLES L. PILER, B.A.



VIEW FROM THE BALCONY OF CURRAGH CHASE, ADARE.

ÉIST M'OSNAD, A MUIRE MÓR!

(HEAR MY SIGH, O GREAT MARY.)

[The méir an Láim reubinn, 23 M. 47, R.I.A., is é
Dáibhí na Ua Bruadair mo éan an dán siad ro, áit is é
Dóinnall mac Dáire mo éan é so méir E. v. 5, R.I.A.]

I
Éirt m'osnad, a Muiire mór,
A éirte ceolmair na gceilar!
Caomhu rinn ar zónad báir
I zsonair pláinte zan éiad!

II
Stiurais rinn 'ran ruzid zóir,
A ríozan zlóimair na nól!
A don-bláé éirbead na tpead
Do rair-lám tearuizte tiom!

III
Seoit mo éangal, meaf mo éoir,
Cnearuiz mo tuic, fóir mo zúair,
Ná fulang mé i ngalair i brad
Fá éumar na n-araét nouairé!

IV
Aróbread mo toéta, paríor,
Oé! a ríom ní tualang m'íor!
Mo éomriar zo meata mall,
Ir éli éiad zo teann pe'm íor.

V
Uaibreáé m'intinn, beag dom zradó,
Lionmair ar ráit-ne don traint,
Dóbal ar n-antoir don urúir;
Crábad ní rnuaimm im éaint.

VI
Fórmad fóir zioé elon an éaró,
Daozal zo tairta n-a lion,
Canclam tpe fonar zae fir
Dom rreang-zom le mioreair bié.

VII
Meafaróadé níor éairar fóir,
Cioérad éum óit mé zae uair;
Ní nupar dom réanad an éraoir,
A déanam, a éríoré, ir éuaró!

VIII
Fuadimair bim-ré i nzaé eúir éiré,
Ouitaim dul i zcumann éadé,
Le rraoc fir-ferige zan fóir
I nóibeirige na n-óé acám.

[The following religious poem to the Blessed Virgin
Mary is ascribed to the Limerick poet, Daibhih Ua
Bruadair, in 23 M. 47, Ms. R.I.A., but to Domhnall
Mac Daire in E. v. 5, Ms. R.I.A.]

I
Hear my sigh, O great Mary,
O Treasure of the clerics' muse,
Keep us from the wounds of death
In the unclouded path of salvation.

II
Direct us in the path of justice.
O glorious Queen of creatures,
O fairest flower of benefit to the nations,
May thy saving hand assist and better me!

III
Loose my bonds, judge kindly of my crime,
Heal my wounds, help my distress,
Leave me not in lasting infirmity
Under the power of sullen demons!

IV
Awful are my faults, alas!
My mind is powerless to number them!
My shrinking conscience is slow to move,
A frame of clay encloses my heart.

V
Proud is my mind, small my love,
Overflowing with the fulness of greed,
Dreadful my inclination to lust,
Piety I think not of in my speech.

VI
Envy, too, a perverse trade,
Into its snare I risk falling,
Sorrow at the happiness of others
Wounds me with endless hatred.

VII
Temperance I have not loved,
Constant is my yearning for drink;
It is not easy for me to avoid excess,
How hard, O Christ, the struggle!

VIII
To every just work I feel reluctance,
I refuse to live in peace with others,
With unceasing rage of anger
Seeking vengeance for my wrongs I live.

OUR LADY
OF
LIMERICK.

PRAY
FOR US.



IX
 ΜΑΡΤΙΟΝ ΔΟΜΗΝΑΙΣ ΡΙΟΣ ΝΑ ΡΙΟΣ
 Οο-φύλαις βίμ-πε με τριλλ
 Εά ετρα τεαξλαις να η-ορο ;
 Σπιαδνάε αρ ησλόρ-νε ζαν έιαλλ !

X
 Δεανάμ τριορρε αρ διέριρ ηθέ
 Σεάειναιμ αν έειρο ριν το ρίορ ;
 Δαρναιμ αν ρίριννε έεαρτ,
 Ηρ εαζαλ ζο ζεαίτρεαμ α ίοε.

XI
 Η η-υρναίε ηίορ έυρεαρ ούη,
 Ιονζναδ αρ οενύε ρηρ αν οτε ;
 Ηί οέαρκαέ οεαρθεα μο λάη,
 Ηί λαβηαιμ ζο ελάε πε βοέτ.

XII
 Κοιμέαο να ραιορε ζο ζλαν
 Οο ρέηρ αίεαητα να ζελάρ
 Ηίορ ρηίοε υαιηη αρ ροζηαή ριαή,
 Α ζλόρ-Ημυρε, ζιαλλ οαμ ζηάρ !

XIII
 Τοέλαίρ ταίελαέ αρ αν υαι,
 Οο βά η η-υαίηαν ταρ μο έεαηη
 Οο ζλαεαδ η ηοίολ μο λοέτ,
 'S αν ριον-ρην το οόηρ ραν ζεηαιηη.

XIV
 Ζυιό αρ μο ρον έυμ το ηίηε,
 Α έρηνέ μαρ ηη η μεαρρ ρόρ !
 Κυμηνίς ζαν με λείζειαν υαιτ,
 Α ραε-έαιηηαηη ηυαδ αρ η-εοίη !

XV
 Α ηηζειαν οηλ Δέαρ να υρεαρτ,
 Α θυημε υλεαέτ ίορα ερίορτ,
 Α τεαηηάηη ηεαβέα αν Σπιοραιο
 Ηαοηή,
 Ηά εεαοηίς μο λείζειαν ρίορ !

XVI
 Η τορ υηήτα να ηαοη η-ορο
 'S αν ερτόης ο'φύλαης ρέημ ηθυρ,
 Διτέηημ τορναδ ράηρε αν Ρίος,
 Οο έαηη ρηοέα α έηη ραν ζεροηρ

XVII
 Ηηρο να η-αηηζειαν ηρ να η-οξ,
 Ηηρο να η-αρρταη ηρ να ηαοηή,
 Ζο ραηβ ηηηη-ηε λά να ηιαέ
 Οαρ ρεαίεαδ όη ζεηηρε ζελαοηη !

IX
 On Sunday morn, day of the King of Kings,
 Unwilling I am to travel
 Towards the towers of the household of
 clerics;
 Yet, gay are our senseless voices !

X
 The observance of fasting in imitation of God
 Is a practice I ever neglect ;
 I shirk justice and truth,
 I fear I must pay the consequence.

XI
 In prayer I have not sought my delight,
 Strange is my desire for evil ;
 My hand is uncertain in conferring alms,
 I speak not kindly to the poor.

XII
 The keeping of the holidays uprightly
 According to the tables of the law
 Has never been properly practised by me,
 O glorious Mary, assure me of grace :

XIII
 An acceptable claim upon the Lamb,
 Who suffered terror on my account,
 To be taken in payment for my crimes,
 Together with the wine-blood* He shed on
 the cross.

XIV
 Pray to thy Son on my behalf,
 O Beauty like the lily among roses !
 Remember not to let me stray from thee,
 O ever brilliant guiding Light !

XV
 O beloved Daughter of the Father of miracles,
 O Nurse, who suckled Jesus Christ,
 O Spouse of the Holy Spirit,
 Do not let me fail !

XVI
 By the humility of the nine angelic choirs
 And of the hosts who suffered tortures here
 below,
 I pray for the fruit of the Passion of the King
 Who poured forth streams from His Heart
 on the Cross.

XVII
 May the choirs of angels and of virgins,
 The orders of the apostles and the saints,
 Be with us in the day of sorrows,
 Shielding us from the evil-minded throng !

* This beautiful expression, referring to the Eucharistic Sacrifice, is common in Irish poems.

XVIII
 Μο έαρα ηαιε αρρταη ρέημ,
 Ραρτατόη ηαοηέα μο έυηη,
 Α έυηοηυζαδ ιαρραιη το ζηαέ
 Ζο υρπαη-ζυε αν ταηζηηη ηηρ.

XIX
 Σίρημ ορη-ρα, α Κοιήηε έαίρ,
 Τιοδλαε τοομ έαηηοηβ ζο τέηρ,
 Σαορ-έηε τοο ερόεαηρε ρυαηρε ;
 Α ρό-υρηντο ρυαρκαη ηρ έηρ !

εαηηαη.
 Έηρ η'εαζηαέ, α ρέαρτα τοη ρόρ ό
 οταίρ,
 Ηρ ρέαε ερέαετα μο έτείβ έυηη ζο τοορ
 αρ βάρ
 Ηέ η η-έηζειαν ζέαρ-έυηης έρόοα αν
 βάρ,
 Α ζέαζ ηαοηέα, α ζαοη-Ημυρε, ρόηρ
 μο έάρ ! ρηηη
 Εοηη Καηήαοηαέ Μαεζηοηηα Εάηη,
 Οο έυηη η η-εαζαη.

XVIII
 My gentle patron, my own apostle,
 Bartholomew blessed, of whom I sing :
 I implore his assistance unceasingly
 And the generous intercession of the ever
 new Tailgeann (*i.e.* St. Patrick).

XIX
 I beseech Thee, O spotless Lord,
 On all my friends rain kindly down
 A saving shower of Thy sweet mercy ;
 Redeem them from crushing slavery, and
 hear my prayer.

CONCLUSION.
 Hear my groans, O Pearl of thy Tribe,
 And behold the wounds, plentiful unto death,
 of my guilty heart,
 'Midst the sharp-piercing, bleeding tortures of
 death,
 O holy maiden, friendly Mary, help my dis-
 tress. FINIT.



PSALM CXXXVI.

The following is a version of the oft-rendered Psalm, *Super Flumina Babylonis*. The translation is free.

I
 In the bitterness of bondage, there we sat us
 down and wept
 By those Babylonian rivers, far from where our
 fathers slept ;
 And our silent harps were hanging on the
 weeping-willow bough
 By those torrents, with our weeping swoll'n to
 overflowing now.

II
 When our tyrants bade us utter holy Zion's
 native strains—
 Bade us sing the songs of freedom, who were
 groaning in his chains—
 How can we sing, we answered, songs of glory,
 in our woe,
 Sing the sacred songs of Zion to the stranger
 and the foe ?

III
 If, O Sion, I forget thee, let my right hand be
 forgot !
 Ere it spare to strike for Sion, let it fade away
 and rot !
 To my jaws my false tongue cleaving, let it
 wither unto dust
 Should it fail to sing the glories of the City of
 the Just !

IV
 When Jerusalem shall perish, Lord, remember
 Edom's rage,
 For his hand is raised against us, and his seers
 our doom presage.
 O daughter of proud Babylon thy fate delays
 not long,
 And blest is He that pays thee retribution for
 our wrong.
 Thy children soon shall perish, for with devas-
 tating shock
 A vengeful Hand shall dash them against the
 mangling rock.

"ALARIUS."



TRADITIONAL IRISH MUSIC.

"Lest false new fashion or party passion
Should slay or sully our ancient song."

THOUGH the Irish Revival has made giant strides within the last few years, there are still many of our countrymen blindly indifferent to the unsurpassable beauty of our traditional Irish Music. When the continuity with our ancestors was broken by the loss of the national language, we were cut off from the genuine spirit of Irish music and song, and we poisoned our musical faculties by striving after a system which is as much separated from our nature as the English language is from the Irish. But some at least amongst us have never abandoned themselves to the "sickly sentimentalism" of modern drawing-room singing, and have spared no efforts to make their countrymen realise the fact that we Irish had a musical system of our own, which in times gone by had been brought to the highest perfection as an art, but which was surely passing away with the last remnant of the Irish speaking peasantry. While we followed the false chimera of "respectability," and regarded "Queen of the Earth," or "The Promise of Life," as the highest flights of song, our old musicians, our fine old pipers and fiddlers, were tramping through the country, wasting their sweetness on the desert air of our Anglicised towns, and our old singers, whose songs were part and parcel of the Gaelic tradition transmitted unbroken from our ancestors, were tottering on the verge of the grave.

It is only at the eleventh hour that an awakening has taken place, and Irishmen owe a deep debt of gratitude to Rev. Dr. Henebry, to Rev. Fr. Bewerunge, and to Mr. P. J. O'Sullivan, of Cork, for they it was who led the way in combating the Philistinism of "modern style" which was exercising such an evil influence on the highly-developed art of Irish Music. Dr. Henebry is a native of Portlaw, Co. Waterford, and has been in touch with traditional music from his childhood. Mr. O'Sullivan, who is a teacher in Cork, possesses a wide knowledge of theoretical and practical music, and has made a special study

of Irish music since he picked up "Seásan O'Uitir an Šteanna" at his mother's knee. Fr. Bewerunge, of Maynooth, is a German, who has gone deeply into the study of our native music. Is it not a terrible commentary on the low degree of patriotism and of intellectuality to which we have fallen, that a foreigner should be one of the first to reprimand us for trampling in the dust a jewel of great price?

Unfortunately, many of us cannot yet appreciate to the full real traditional Irish singing. So low have we fallen in this respect that I lately heard a person say that "modern singing is right singing, and traditional singing is wrong singing." By wrong he meant that it was simply the modern singing in a wild and disordered state. Others in the excess of their zeal for the language overlook the music altogether, and note only the pronunciation and grouping of the words and then write down the performer a good traditional singer, even though the voice he possessed was as straight as the proverbial spade handle. Such traditional "bawlers" are common enough. Irish singing has so long been a neglected art that many cobwebs cling about it, and these are sometimes taken as part of the art itself. In good Irish singing the words are not subordinate to the air, nor is the melody a mere hand-maid to the text. Both are inseparably wedded together and are of equal importance. The fact of the matter is that we have been educated *out of* Irish music. Our natural musical taste has been degraded, so assimilated have we been into that gross material civilisation which is termed "Anglicisation."

But though the mass of the Irish people are still deaf to the peculiar charm of our native music, a trained musician—no matter what his nationality may be—will quickly perceive that the style of its rendering is both thoroughly characteristic and peculiarly beautiful. "It is marked by a clear sincerity, whether of joy or sorrow, rarely to be found in latter-day music.

It is naïve, simple, direct, spontaneous; it has no tone of finical refinement: it is never drawing-roomy. It is a music not born of any school; it is not a mere by-product of culture. It sprang from and vibrates with the sincere emotions of a people." To sum it up in a word—Irish music is *natural*.

But though simple and natural in its rendering, it is highly complex in its structure. As Dr. Henebry expresses it, "Even one having but slight musical knowledge, cannot attempt the analysis of one of our classic melodies without being struck by the consummate art displayed in its structure. This will be no surprise to anyone acquainted with the wonderful proficiency of our forefathers in the art of Poetry and the science of Grammar." And again, "As the Irish of old exhausted the possibilities of rhyme before that art was known to the barbarians, even so did they exhaust the resources of tonality." So complex and complete is our music that it cannot be exactly expressed in modern notation. Its laws are different and its scale structure is different. Hear an old Irish speaker sing or an Irish fiddler play, and you will detect intervals too subtle to be expressed in the ordinary scale. This, then, is the fundamental difference between modern and traditional singing. And it has been truly said that "the present pervading ignorance concerning Irish music arose from the habit of regarding it from the standpoint of vulgar music and especially from the insistence of the arch error that it was composed on the DO RE MI FA scale."

From this it follows that Irish music cannot be properly played on the piano or any instrument tuned to this "vulgar" scale. Tom Moore, when he undertook to improve our grand old music and to make it amenable to the laws of modern notation, "let loose a flood of false notions that can be stemmed—God knows when, if ever." This appears very drastic, but it is now generally accepted amongst good Irish musicians that the Irish airs had modes and scales of their own, and Dr. Henebry has lately published a small but valuable Irish work dealing with the structure of these Irish scales. Still even in modern music the DO RE MI scale is not always as bald and imperfect as it is written down. There is always the difference between natural intonation and artificial intonation, and Dr. Henebry, when he speaks so strongly on the DO RE MI scale, seems to refer specially to such instruments as the piano, with its fixed tempered scales. But with the human voice, and with instruments such as the fiddle, which are not confined to fixed notes, we can even when playing from modern notation reach a degree of expression unknown to the piano.

But apart from this natural intonation we must take into consideration the manner in which the old people render their songs, and old fiddlers play their tunes. This style of rendering, which is so important a part of the tradition of Irish music, cannot be adequately represented by any notation, but must be got from the living exponents. The language itself, and the manner in which it is wedded to the air, plays an important part in the correct rendering of the songs. What a wide difference there is between the old singer, who pours out the strains with an ease that is almost mechanical, and the modern Irish singer, who first learns the air from the piano and then gets off the words, and tries to combine both. This is an application of the laws of English singing to Irish music, and the effect is indescribable. As Petrie says, "It is only from the chanting of vocalists, who combine the words with the air, that settings can be made which will have any stamp of purity; for our airs are not, like so many modern melodies, mere *ad libitum* arrangements of a pleasing succession of tones in a general way expressive of the sentiments of the song for which they were composed; they are always strictly co-incident with, and subservient to, the laws of rhythm and metre which govern the construction of those songs, and to which they consequently owe their peculiarities of structure."

There is still another difference noticeable in our old people's singing. They invariably pitch their songs in a low key and thus they avoid that straining after effect so characteristic of our modern singers, who sing to a certain "concert pitch." Irish singing is unaffected. Our modern friend is ever subordinating the poetry and often the meaning of his song, to artistic "twists and turns and curifexes." The Irish singer sings for the sake of singing, not for the sake of art alone. He gets over runs and turns with extraordinary ease, for he pours forth his melody with simple feeling and thus, as Walker says, "It forces its way irresistibly to the heart and there produces an ecstatic delight, and agitates and tranquillizes the soul."

Is it not terrible to think that such an art was fast dying out in our midst—that we were killing the better part of our nature and fostering the inferior and grosser part which could appreciate nothing outside "the white and vulgar tone of the modern opera singer." No doubt it will require a violent effort to rid ourselves of the "obscurantism that is carried on in the names of civilization, education and progress," but it must be done and done quickly, for in a few more years it will be too late. We must learn to pick up our native music with the accents of our native language at the feet of the humble peasant, or

from the old piper or fiddler. We must recover the simple and charming spirit of Irish song which takes us back to the lonely mountain, the little cabin and the heap of turf, the pure air of heaven and the simple, good souls of the best of our people.

In the process we must not be solicitous about offending that "respectability" which has played such havoc with our traditions and almost completely enslaved the Irish mind.

Father Fielding, of Chicago, who is a fine Irish musician and a splendid player on the fiddle, was, when practising that instrument in an Irish college long ago, reprimanded for his "stable-boy music." But events have marched Irishwards since then, and the Irish mind is beginning to recover its lost ideals. Let us sing and whistle the old tunes, even though whistling be put down as a "vulgar" practice, and let us encourage our schoolgoing children to pick up the niceties of Irish singing from the old women who still possess them. Let us get our pianos and harps and fiddles tuned to the proper intervals, and discard the modern scale as far as possible. Let us do away with competitions in "modern singing" at our Language Festivals, especially in Irish-speaking districts. Then we shall be on the right road towards rehabilitating Irish Music in all its pristine grandeur.

There is in all this, much that can be learned only from the living exponents. Whoever wishes to attain any proficiency in Irish Music and

Singing must be prepared to learn from the humble peasant, who alone holds the key to this treasure. Later, as the study grows, there will be others to teach us, but let us of the present day remember that on us depends the preservation and rehabilitation of our Native Music.

We still have many musicians who are true exponents of our sweet, ineffable music. Many of our old fiddlers, it is true, are not fully acquainted with the possibilities of their instruments, and to trained musicians of the modern school their bowing will appear execrable and their fingering faulty. Their *technique* may not be up to the mark, nor their execution brilliant, but their intonation of our melodies is invariably correct, and they produce the old melodies with an expression that wins its way straight to the Irish heart. If you have ever attended a Feis in an Irish-speaking district—be it in Uíbh Laoghaire, Cois Fhairge, or the Decies; if you have heard one of our good old-style singers render an Irish song; if you have heard an Irish fiddler play that beautiful air, "Cámpa im' Úrúlaó;" if you have heard Martin Keilly, the blind piper of Galway, play the "Fox Chase," or John O'Byrne, of Trim, piping some of his delightful reels, then you will get an idea of what Irish music really means, and you will realise to the full the truth of the remark recently made by a prominent writer: "If we let such music die we do not deserve to live."

EAMONN O'NEILL, B.A., ('95-'01)
Kinsale.

POÉMOIC.

I

mo fílán-ra cuirim éun fórhoicé,
'Sé baile beag an tréim;
mar is ann do tosaó do hóg me,
San uirnearbha puinn ra traozal
do veáimz éúgáim le fóir ra
Seóirpe dháoirpeir Cháe,
Is do muazair pé ná cómharrain
Do b' fearra do fíublaiz féir.

II

Dá mairseá mo úiréair doóinnall
Do beaó aca malairt féil,
mar ná mbeaó a feilb tózsa
Do sheobairéir spán is píleir;
Tá a éiz anoir do huaisneac,
'S é péim as tabairt an féir,
A éairpe saoir ná muazairt,
Is iad i beaó i zóem.

III

Is veap an baile fórhoicé,
Is bpeáz é a seir is a féim,
Bíonn an t-airmionn lá rí an doóinnaz ann
Is an fagairt do huáil ná léizseá,
Bíonn an fíúinéir is an gaba ann,
An zheáruibe 'zur an raor,
An fíúilac binn ra zleann ann—
Asur inreáca éun féir.

IV

Dá fíubalózáim-pe do heócaill,
Is ar foim do cuimair loé léim,
Ar foim do veí tiz mópúa
Is ar foim do talam an éir;
Do mairreir na nóra
Is ar foim do vúeaz úi néill,
Don baile beag mar fórhoicé
ní bfuizinn im fíubal do léir.

eáomonn ua neill.

SARFIELD.



SARFIELD
STATUE,
LIMERICK.

(Photo by Lawrence, Dublin.)

A Phádraic Sáirféal is veine le Dia tú,
Is beannaizte an talam ar fíubail tú puáim air;
Do mbeannaizte an zhealac zeal ran zhuán veit,
O éuz tú an lá o láma rí z William leat.

—From the "Poets and Poetry of Munster."

"Welcome a Hero! A man to lead for us,
Sifting true men from chaff and weeds;
Daring and doing as those who, indeed, for us
Proved their zeal by their life and deeds."

—Speranza.

THE pages of Irish history are bright with many a record of heroes, noble, daring and true. Many an Irish fireside has been cheered by oft-told tales of Fionn MacCumhall and Cuchulain. Many a time, when young and old gathered round the story-teller, have the "fair cheeks and full eyes of childhood" glowed with excitement over the wondrous deeds of the Fianna of Erin or of the Red Branch Knights. If heroes, whose deeds live only in the breath of fable, can rouse such feelings in our Irish hearts, what must we feel when Sarsfield's deeds are told?

Patrick Sarsfield was born about the year 1650 at Lucan, in the County of Dublin. He came of the best Irish blood on both sides.

Educated at a French Military College, he first served in France under Monmouth, and after some years there, came to England and became a Gentleman of the Guard.

EARLY SERVICES.

On the accession of the Catholic King James in 1685, Sarsfield began to come into prominence, and fought for James against Monmouth. In the following year he got a grant of lands in the Barony of Offaly, Co. Kildare, and about this time also, he succeeded to the family estates at Lucan, and married the Lady Honor de Burgho, daughter of the Earl of Clanricarde.

After the landing of William in England, we find Sarsfield engaged in the first skirmish at Wincanton. Later on he writes to the King, telling of the desertions to William. James fled to France and Sarsfield shortly afterwards followed him, having indignantly refused the tempting invitation of William to be his agent. James, at length, resolved to come to Ireland, where all the Catholics had his cause at heart. He sought assistance from Louis, who, although compassionating his misfortunes, still distrusted him. Sarsfield and the Duke of Berwick, together with the Count d'Avaux, as Louis's ambassador, accompanied James to Ireland, where he was enthusiastically received by the people. The King and his train proceeded to Dublin, where they held the "Patriot Parliament."

In supporting King James, the Catholics hoped to defend their religion and free their country from the many disabilities under which it laboured. Besides this division on the score of religion we find another—"Those who desired to make use of James for the sake of Ireland, and those who desired to make use of Ireland for the sake of James"—the Irish-Irish party and the English-Irish party. Sarsfield led the former; James, who despised the Irish, was at the head of the latter. There was still another interested party. In the interests of Louis, D'Avaux looked on James as "a mere chess-board king, and played for the establishment of

a Catholic Ireland, separated from England and protected by France."

THE WILLIAMITE WAR.

Prompted by their great love for their religion, the Irish people, on the arrival of Schomberg, enthusiastically responded to the call to arms,—ready, as ever, to defend Patrick's faith and manfully to struggle for liberty and native land. This, as William said, was "a land worth fighting for;" a land singularly prosperous after a long term of peace, abounding in rich corn-fields, in flocks, herds and splendid horses, "and hardy Irish cows, ranging the riverside inches, or the upland pastures, in thousands."

At the beginning of the war Sarsfield was entrusted with only small bodies of men. We soon, however, find him in Connaught at the

Irish. This inspired those at home with great hope, and they eagerly set about defending their towns, and especially Limerick, which William was already approaching.

To Limerick, then, were all eyes turned. When Tyrconnell was one day absent, it was proposed that "Sarsfield should command in chief, next to the Captain-General, Tyrconnell." The latter was not pleased with this mark of Sarsfield's popularity, and sent him with a few men to watch the enemy's movements, but on William's approach recalled him. Tyrconnell retired to Galway, leaving de Boisseleau as Governor of Limerick, with Sarsfield, Wauchope and others as his assistants.

DEFENCE OF LIMERICK.

The tide of war was fast rolling westward

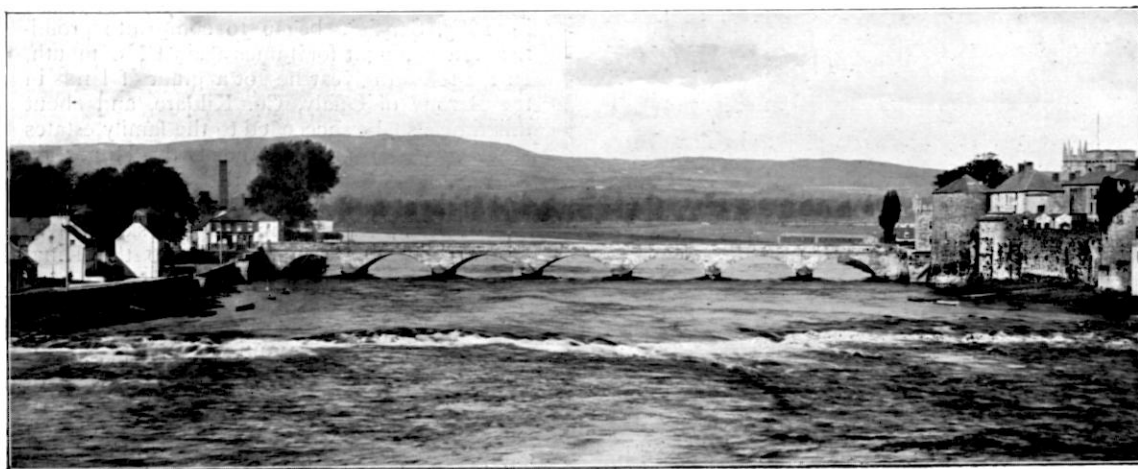


Photo. by]

THOMOND BRIDGE AND CURRAGHOWER RAPIDS.

[Bernard, Limerick.

head of five regiments. He attacked and took Sligo, garrisoned Galway, and "preserved the province for his Majesty." He was forced to remain inactive and a spectator at the battle of the Boyne.

Then it was that Tyrconnell and Lauzun, thinking James's cause lost, were for coming to terms with William and getting back to France. Now, too, it was that Sarsfield became the life and soul of the Irish party, "the darling of the army." He was for defending to the last, Limerick, the capital city of the diminished kingdom,—the city which, as Lauzun said, "could be taken with roasted apples," but which later, defied all the strength of William's besieging army.

James had gone to France and negotiations were on foot to send a French army to assist the

towards the Queen City of the Shannon.—"Man the walls, and defend old Limerick from the foe!" was the cry re-echoed through all the City. Tyrconnell had asked the citizens to consider the superiority of the enemy in numbers. Sarsfield, Berwick, and de Boisseleau remained firm. "I know my countrymen," responded Sarsfield, "and prize in them the bold spirit that reckes not of calculation when a good fight has to be fought." "Que tu es brave, mon enfant!" cries de Boisseleau, tapping Sarsfield on the shoulder. "I've seen the little dog fight for his bone, and hold it, too, from the great mastiff. We'll mount batteries, and put the walls in defence; and if the enemy will have the City, it won't be with roasted apples."

On the 9th August, William withdrew his encampment from Caherconlish and came up close

to the City, and on the following day sent a summons to surrender. De Boisseleau replied, that he hoped to merit opinion more by a vigorous defence than by a shameful surrender.

The pass over the Shannon, through which the hostile army passed over to the Clare side of the river was betrayed by a certain McAdam, a fisherman.

William's guns attacked the walls, but the Limerick gunners replied so vigorously that he was obliged to withdraw out of range. He encamped at Singland, and sent to Waterford for his siege train.

THE SIEGE TRAIN DESTROYED.

A siege train! William awaiting a battering train! This was the terrible news announced to Sarsfield by a deserter from William's ranks. Was Limerick then to yield? Already the fertile brain of Sarsfield was at work; he sent for "Galloping Hogan," the Rapparee chief, who informed Sarsfield that the news was well-founded.

"Now, by the spirit of my sires!" the gallant Sarsfield cried,

"We shall not truckle to our foes while swords are at our sides;

Give me but fifty daring hearts—
—nay, never frown or chide—

And by my faith, King William's train sees not the Shannon's side."

Sarsfield at once volunteered to intercept the convoy. He got together a few picked men. Hogan, who knew every road, lane, and mountain pass in the country, was their guide.

In hot haste, by the light of the harvest moon, they set out by a circuitous route, rode to Killaloe, crossed the Shannon at Ballyvalley, and entered Tipperary. Safely conducted by Hogan, they bivouacked, next day, in a wild ravine of the Keeper mountains. At nightfall they sallied forth to meet the advancing siege-train which was now encamped at Ballyneety. They went along softly; Hogan, and a few others, sent to reconnoitre, found only a few sentries by the fires, and soon returned, bringing with them a female from whom they learnt that the password for the night was "Sarsfield." Returning to his men, Sarsfield gave the command: "Silence or death, till we are upon the sentries; then, forward like a lightning flash upon the guards." On approaching the camp

they were challenged by a sentry, gave the word "Sarsfield," and were allowed to pass. They were again challenged close to the camp, and had scarcely responded, when their leader, drawing his sword, cried: "*Sarsfield is the word and Sarsfield is the man!*" The guards dashed forward, bugles sounded, the sleepers rushed to arms, but in vain—the siege-train was in Sarsfield's hands! No time was to be lost, as William's camp was only ten miles away, and some had fled and escaped thither. The siege-guns and mortars were filled with powder, and each muzzle buried in the earth. Upon them were piled the pontoon boats and waggons of ammunition. A train of powder was laid to this huge heap, and Sarsfield, removing the wounded



THE STRONG WALLS OF OLD LIMERICK.
GUARD-HOUSE AND CITY WALLS IN THE GARDEN OF ST. JOHN'S HOSPITAL.
[Photo. specially taken for this Article.]

of the enemy to a safe distance, drew off his men while the train was being fired. There was a flash that lighted up the heavens, and showed with dazzling brightness the country for miles around. The ground rocked and heaved, and with a deafening roar, the vast mass burst into the sky and all was gloom again. The sentinels on Limerick's walls heard that awful peal. It rolled like a thunder-storm away by the heights of Cratloe, and wakened sleepers amid the hills of Clare. William heard it, too, and needed no interpreter of the fearful sound; he knew in that moment his splendid siege-train had been destroyed—a feat that only one man could have so planned and achieved—an achievement destined to surround with unfading glory the name of Patrick Sarsfield.

THE HEROES OF LIMERICK.

This midnight ride of Sarsfield's has, doubtless, in days gone by, formed the subject of many a Seanúip by Munster firesides. Handed down from generation to generation, enriched by fertile imagination, it has all the semblance of some popular legend, but not a whit less true are the historical facts; for,

"The blood rushed back to many a heart
On that eventful day;
When Sarsfield from the hills returned,—
The lion from his prey;
Little the slumbering foe had dreamed
The Shannon's fords were passed,—
But bloodhounds staunch were Sarsfield's dogs,
And dragged them down at last."*

Sarsfield entered Limerick and was hailed as Saviour of the City. But within a week later, a less formidable siege-train had come from Waterford, and poured a hurricane of shot on the devoted city. A council of war was hastily summoned, and it was decreed that all the women and children should withdraw out of danger into the Clare suburb. But the heroic daughters of Limerick refused to do so, and expressed their determination to stand by their husbands, brothers, and fathers. On the 26th, a breach had been made at St. John's Gate. On the 27th, by a furious bombardment, it had become larger, and with a tremendous rush the assaulting foe poured into the town. Now did Limerick put forth its strength;—horse dashed forward and mines were exploded, "while down through street, lane, and alley, poured the citizens, women and men, the butcher with his axe, the blacksmith with his hammer, each man with such weapons as he found ready to his grasp,—the women, "like liberated furies," flinging stones, bricks and bottles, with fury on the foe. Never had womanhood a more sacred, pure, and honourable cause to defend, than when the women of Limerick raised their strong hands in defence of Ireland's purity and Ireland's right!

For three long hours the struggle went on, and was at length terminated by the crowning feat of the defence. William's Dutch battalions had climbed in by the Black Battery,† but this was immediately blown up, with a terrific explosion, and half the regiment was destroyed.

* From Verses by Thomas Stanley Tracey, Esq., A.B., Sch. T.C.D.

† The scenes of the many stirring events connected with the Williamite siege are all round St. John's Hospital grounds. Every inch of the old wall on which it stands has been consecrated by the life-blood of brave men. There stood the Black Battery; there the besiegers entered. The guard house of St. John's Gate (which has quite a history to itself) now forms part of the Hospital.

William retired, utterly discomfited, and on that summer's evening, as a last cloud of smoke made its way to the summit of Keeper, a final shout proclaimed that heroism and patriotism had won the day!

On the 8th May, 1691, St. Ruth sailed up the Shannon with arms and ammunition—but no men! The wave of war now rolled to Athlone and Aughrim; in both places, owing to St. Ruth's interference, Sarsfield was reduced to a subordinate position, and forced to remain almost inactive. Athlone fell, and Aughrim was the scene of the last great battle between Catholic and Protestant royalty on the soil of Ireland. Were it not for the vanity of St. Ruth the result of this battle would have been different. He himself was killed by a cannon-shot. Sarsfield, the next in command, had been kept from any knowledge of the tactics of the battle, and had been stationed at a post away from the main struggle. He was thus obliged to retire without striking a blow.

SECOND SIEGE OF LIMERICK.

After this battle came the surrender of Galway and Sligo, and once more all eyes were turned towards Limerick. On the 25th August, Ginckle invested the place on three sides. He invited the city to surrender, there was talk of terms of peace, but the summons was refused. Once more glorious Limerick was to brave the fiery ordeal! By land and water the siege-trains showered destruction on the City; the ancient Cathedral, with its mitred towers, served as a central target.

Soon, seeing the uselessness of assault, Ginckle resolved to turn the siege into a blockade. The pass over the Shannon above the city, near St. Thomas's island, was betrayed by an Anglo-Irish officer, Henry Luttrell, aided by a certain Brigadier Clifford. A pontoon of boats was constructed during the night, and the foe allowed to cross. The next morning, to their horror, the Irish beheld the foe on the other side of the river. Terms could now no longer be refused, and on the 26th September, negotiations were opened; on the 3rd October, 1691, the articles of capitulation were signed, securing amongst other rights guaranteed, civil and religious liberty and protection to the Roman Catholics of the country.

"Lá pparinn tuáimhin ba tuisi an rígeál é,
'S ar na ndaoine uairle a s-cuan a u-triaóca,
'Nuair éáinic anuar oirra ríuain an béarla,
'Do éirir an tuais air éalllaic Shéamuir
'S óé! óéon!"

Victorious indeed would have been the Irish,—yea, they were so, but deceit and treachery decided the day. The memorable spot on the Clare side of the river, where the contracting

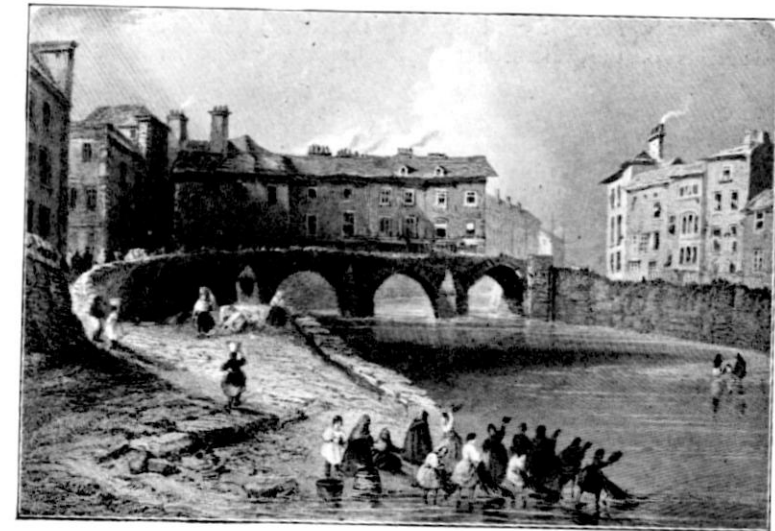
parties met, is marked by a large stone, which remains to this day as a memorial of English faith: The Treaty-Stone of Limerick.*

"THE IRISH BRIGADE."

It is the morning of the 5th October. On that day the Irish regiments were to choose between exile for life or service in the armies of their conqueror. At each end of a rising ground were planted the royal standards of France and England. It was agreed that the regiments as they marched out "with all the honours of war," should, on reaching this spot, wheel to the right

'mid breathless silence;—for well the English and Irish generals knew that the choice of the first regiment would influence the rest. The Guards marched up to the critical spot and in a body, wheeled to the colours of France, only seven men turning to the English side. Greatly to the disgust of Ginckle, the bulk of the Irish army defiled under the *fleur-de-lis*, only one thousand and forty-six out of fourteen thousand men preferring the service of England!

And now, 'mid "their women's parting cry," began the exodus of the flower of Erin's



IN OLD LIMERICK—BALL'S BRIDGE FROM THE BOAT-SLIP.

or left, and take their station beneath that flag under which they elected to serve. Sarsfield and Wauchope, Ginckle and his officers, anxiously watched the result. At the head of the Irish marched the Foot-guards, fourteen hundred strong, a splendid body of men. On they came,

*Various theories have been offered on the origin of this historical monument; the most plausible, seemingly, is that the parties who signed the treaty used this stone as a chair while doing so. "Tradition does not admit that the treaty itself was signed on what has been called the 'Treaty Stone.' It was originally a stone, used by the country people for getting on horses when leaving town, and was close by its present position" (*Lenihan's History of Limerick*). In 1865, during the mayoralty of John Rickard Tinsly, it was placed on a pedestal, 12 ft. high, of plain limestone. Quite recently the Limerick Corporation have brought forward a motion to erect a 'cradle' around it for its further preservation.

chivalry,—of that Irish Brigade, destined to decide the day at Ramillies and Fontenoy, and to evoke from George II. the memorable imprecation: "Cursed be the laws which robbed me of such subjects." But from the land of their birth, there came but a sigh of lament; an echo of sorrow for the past.

"Oh! he would rather houseless roam,
Where Freedom and his God may lead,
Than be the sleekest slave at home,
That crouches to the conqueror's creed!"

Sarsfield and his staunch companions sailed to France and entered the service of King Louis. He first crossed swords with the English at the siege of a town in Flanders. He was subsequently created Marshal of France.

But Sarsfield did not long enjoy his new

honours. In the year 1693, we find him once more opposed to William at the battle of Landen. The English are in full flight, and Sarsfield, sword in hand, at the head of his troops, drives the enemy down to the river, when a musket-ball strikes him in the breast and he falls mortally wounded. As he lay on the ground, he placed his hand unconsciously to the wound, and withdrawing it, covered with his heart's blood, he exclaimed: "Oh! would to God that this were shed for Ireland!" He was carried from the field to the neighbouring village of Huy, where he died a few days after, and here probably he was buried with "no trophy, sword, nor hatchment o'er his bones."

Sarsfield, Earl of Lucan, is no more; but the brightest pages of history will ever record the deeds and achievements of the valiant hero,

loved by the people and the soldiers, and cordially appreciated by his Williamite opponents. Truly, he was a type of all that is highest and noblest in the Irish character. A great man with a great heart; brave, affectionate, generous, and loyal; a patriot in the noblest sense of the word, in whom love of country was not a means of self-aggrandisement; often unfortunate; never trusted with supreme command; thwarted at every turn by incompetent superiors: "a man he was to all the country dear;" an object of restless anxiety to a victorious enemy:

"A man that fortune's buffets and rewards
Hath ta'en with equal thanks."

Few, indeed, are the names round which cluster so many glorious associations as round that of the gallant defender of the City of the Violated Treaty—Patrick Sarsfield.

R. T. HARTIGAN.



THE EXODUS.

[This Poem, imitated from the "Exodus" of Rev. J. Butler (in the *Nation*, April, 1870), was read by the Author at the Farewell Concert given to D. Dooley and P. McCartney, on the eve of their departure for the Chinese Missions.]



I.

They are going, they are going where the East's
broad seas are flowing,
Where a harvest rich is growing for the Lord
who rules the soil,
Where the light of Truth ne'er beameth, but the
sword of Darkness gleameth,
And where Persecution seemeth to attend
Apostles' toil

II.

Far from Mungret they are flying, where the
saints of old are lying,
Where the Shannon's waves are sighing round
that home of peace and love,
Where the springs of zeal are welling, where true
charity is dwelling
And brave Irish hearts are swelling to win
souls for God above.

III.

They are leaving us for ever, and the fondest
comrades sever,
And the light of home shall never brightly
shine upon their breast;
There's a struggle fierce before them, but the
flag of Christ waves o'er them,
Called by God, the land that bore them they
are leaving in the West.

IV.

Let them go! May Heaven speed them! be a
happy lot decreed them,
For the work of God doth need them in a
land beyond the sea,
Where for long the Faith has slumbered by the
weight of sin encumbered,
Where the outcast souls unnumbered cry for
help to set them free.

JOHN H. CULLEN (B.A. Class.)



In iarréar Pároiríoe Uib Laois ipe, tá
ruidéte go huaisneacé roir pleibte túbá,
toréa, oileámin néata a loé an Śuasán.
Aip a fon sup ro-breáś an maóare a sil-
neacé, ní aip silneacé na háite ip méinn
linn tráéc ip an alt beas peo. Acé aip
a naoiméacé 'r aip a beannuigéacé, mar go
roiléir i n-aipirí oaoirpe 'r oíroé-riáśaltair
Śarana ar anan áit iarréacé peo do bí
mainiríer com hálúinn com fośluméa le
faśáil faoi óróúśaó naoimé Finn Banna, ip
do bí le faśáil aip talam tírim na hÉireann,
nó bféiríer in aon áit eile ip an gÉiríunne
ip an am éurona, mar ip pollur ná 'r bféiríer
aiteanna de'n tróiríer pin do beic ip an am
pin acé i gcúinníde uaisneacé a bfaó ó
luéc reirbíer ár naíaríoe. Ip a náiteanna
de'n tróiríer peo do bfuira luéc éraobríśaolte
ár gceiríomí do téasars 7 do éabairt ruar
'r o'ileamaint mar buó cóir. Ip ó mainir-
tíerí de'n tróiríer pin do cuiréacé ip an am
éurona bráicére 7 faśairt aip fuair na
tíreacé, 'r aip fuair tíre eile-aip fuair
Alban 'r Śarana 7 go tóí an Éuróir féin
as téasars an éreiríomí Éatolící do óaoimí
ná maib éreiríomí ná tabairt ruar oíreá ip
an am pin. Ip ró-mínic do cuiréar a gcom-
poráirí an obair do bí dá óeunam ip an
nŚuasán leir an obair do bí dá óeunam ip
an am éurona i nIona, as Colum Cille,
ip an oileán boéc upéaracé peo aip an
ótaob ríar de Alban, 7 ip folur go maib
an obair do bí dá óeunam ip an dá áit
tímpéall na haoirpe ceurona an-óeallríamíac
7 śan tráéc aip an nÓeallríamí do bí as na
rean-teampáill féin le n-a ceite.

Tráéc aip beannuigéacé na háite peo
ip ceairt a máó ip śac aor ar pin anuar go maib
na óaoine ip śac Pároiríoe móir tóimpeall
áiríuríeamamíat do'n áit, mar buó śnáécé
leo teacé na móir-riuaigéte a gcaiteam an
t-ramíaró éum upnuigéte do éruóélamí
éum an tígearna, tíerí eataríuríoe naoimí
Finn Banna, éum forśairt 'r leiríer do
tabairt doib ó śac amairí 'r aicíó, do
beríeacé buairte oíra féin aip a gcuiríer aip
ríuoéc 'na aip a pláinte. Ip ró-mínic a
óeiríeríer go bfaigíóiríer ruarśairt ionśnanacé
ó śac íomairí a bíreacé oíra.

Go óeairíeá ip áluinn 7 ip óairíeapamíat
an maóare teacé faoi óéin an Śuasán lá
breas óomnais 'r feucáint faoi óéin íonarí
na rean-máiniríreacé aip na ríuaigéte óaoine
ar rśáéan a nślún as máó a bpaíreacéa go
túéreacéacé, ó ríuaip go ríuaip, as gúiríoe go
óian go bfaigíóiríer toríar a óeupair, do péir
na gcomígeall acá ceangáirte oíra do
cóimlíonacé éum a óoracé o'faśbáil mar ip
cóir.

Do péir mar a bí caiteam a' toul aip
aipiríer ár rínpéaracé romáinn, do bí
áírúśaó móir as teacé aip na óaoine, do
bíreacéoiríer as caiteamíam na rean-nóraní
buó óual asur buó óúéar doib. éom maic
leir an óeangá bponn Óia oíra, asur as
leanamíaint óligéte, mí-riáśaltair, 'r śac
órabaoiteacé eile do éáimíś análl éuríeá
ó Śarana an Déuríeá. Aip a fon na túiríerí
go roiléir, é do bí neam-riim a teacé as
óaoine aip upnuigéte aip éupair 'r aip śac
níó eile do lean éreiríomí na Róimíe.
Aip an áóbar gceurona do éuaríer laoiríúśaó

air an rluas daoine bídeac ó bliadain go bliadain a' teac't go dtí an Suidh, mar do cuir an éileir cog's le luét óil agus oíoc-bearta eile do bídeac air ríúbal ann. Do bé toil Dé timpioll na h-aimprie reo gur to'gac' mar íasair paróirte, an t-áair paróirte O'Muiréille, agus o'n lá a táinig pé air an paróirte do tús re gac cabair 'r congnam uairt cum an áit oirdearac' aluinn reo do beir air na ruidéac'án léiginn 'r foglumta, mar buo dual do a beir. Duó ró-nímic

lé déunta com' com'angarae 'r péirte é le na rean Easlaire do bí agus in' an t-rean-aimprie.

Ótuir go veire níor cuirto don nio ar bun in' an áit com' cairbdeac' leir an rsoil Saímaro do cuirto ar bun ann faoi éuram Doctuir Uí Dálaig' i mbliadna cum Saedlinn do múineac' do Daoine go raib' fonn oíra cum i t'foglum. Nuair a cuirto air bun an rsoil air tóuir níor faoil doinne go otioac' an rluas daoine go dtí i do táinig.



THE HOLY ISLAND, GOUGANE BARRA—SHOWING VOTIVE CHAPEL.

do as cum'neim' toir ló 'r toirde air eac' do b'éirte do déunaib' cum toirnéac' leir an obair go raib' a éirte lé. Mar a rreac' gac'ac' Dia a rmaointe do gac' rannac' an t-reo, do ruidéac' in' an b'paróirte, 7 san don earba airgto air, láirreac' baill duairte re "go o'adarao' mile rúnt uairt cum Easlaire do cur air bun in' an áit niam'ac' ro." Do curto an Easlaire air bun faoi éuram an t-rasairte paróirte, agus do'nuigean' gac' duine do éirdeann i go b'puil rí déunta san teimeal. Tá gac' ní a baieann

ac' buo móir an t-áair leir an muinte a cuir air bun i a feicinte go otáinig luét foglumta, nac' beas, ó gac' Conntac' in éirinn, faoi déin na rsoile, 7 san doairmao' do cuadarao' go léir tar nair a baile, go lán-trá'ra leir an obair do déineac'ar, 7 a' b'rac' go otúe air an mbliadain reo cúgann cum go otioefairte air, agus fonn oirpe oíra cum go b'foglumóirte a o'ean'ra go clirre mar a bí rí as a rirreair rompa. Duairte curto do na macaib' léiginn do bí ann i mbliadna gur mó t'foglumíreair

ann a rointe reo'ac'máirte 'ná mar a déineac'ar air reas t'pí no ce'airte do rairreair as rsoileanna eile do rabadair.

As com'ac'ar feir na Múman cairéir móirán toirpóirteac', do rirte'gac'ar go léir le don gur, ná raib' don áit eile i gCúige Múman com' oirdearac' leir an n'Suidh cum rsoil a' cur air bun cum maigirte'pí rsoile Saedela'ca do'oiléamaint agus do tabairt ruar, com' maie leir an áit reo, 7 do péir rín tá rsoil do'n t'p'ro do le

Óeir a lán daoine gur' b' é ac' cairéir cur na Saedilge do lagúac' go móir, san eolair ceairte a beir as na múntéirte air an rúige ip' rair cum na teang'an a múineac', ac' le congnam' Dé ní beir rín le na ráo a tuitte acu.

Cuirum' air muinte'g'in rairre do na múntéirte a g'eobair teasairt coir air rúige ceairte cum na teang'an do érao'g'raoileac' a g'eom'angar do oilean naom'ca Finn Barra agus le na g'ac'air rín ip' le congnam' Dé



THE WAY OF THE CROSS, GOUGANE BARRA.

beir ann an rairreac' do cúgann, 'r do péir mo éurineac' beir coláirte ríor-Saedela'ac' ann do oíó muinte a cuirto an rrao'c' ar lara air air ruar na h-éirdeann, mar ip' tuisgite nac' péirte do'aoine teasairt ceairte do tabairt uairt mar a b'puil tabairt ruar éig'in air ciannor ip' rairre gac'ail cum an g'no'ca.

beir áirte'ean'ra áirre air r'raoi clú'raoi raim mar buo dual to beir as air rirreair ríog'ca éuair rom'ann. Leir rín gur'oirte go raib' áir n'Oiléán do'c' éairteac' tá a b'rac' faoi r'raoi air com' ainmige' ip' do bí rí an ran t-rean-aimprie nuair a tuisgite oileán na Naom' ip' na r'rao'irte air éirinn.

TÁOS O'SCANAILL.



A HISTORY OF PHILOSOPHY.*



REV. WILLIAM TURNER, D.D.

Magazines and Reviews on both sides of the Atlantic have written with unstinted praise of the "History of Philosophy," by the Rev. William Turner, S.T.D., Professor of the History of Philosophy, St. Paul's Seminary, St. Paul, Minn. Indeed their criticisms are expressed in terms so enthusiastic and so laudatory, that were we to allow ourselves the same liberty, the excellence of the work on all sides admitted, and the unbroken chorus of welcome it has received from outsiders, would hardly save us from the charge of being prejudiced in favour of one who began that brilliant philosophic career in the halls of Mungret College, of which the present work is the first fruit. However, the fear of being considered partial, must not prevent us from giving praise where praise is due, nor on the other hand betray us into fault-finding for the very sake of finding fault.

Dr. Turner's volume is a text book of the History of Philosophy; that is its main scope. But in spite of such an unpretentious aim, those will be agreeably disappointed who expect to find in it nothing but a carefully prepared exposition of the various theories of those men in whom was focussed the philosophic thought of their age, and whose systems, set in due order, represent the development and progress of the human mind in its attempts at arriving at a solution of the great problem which philosophy sets itself, "to know the causes of

things." This certainly there is in the work before us, and evidencing care, industry, and above all a philosophic discrimination so very necessary in a task of such a nature. But there is more than this.

THE HISTORICAL POSITION OF PHILOSOPHERS.

It is especially in the assigning of the Historical Position of philosophers and schools of philosophy, that we are impressed with Dr. Turner's clear realisation of the views of the various representatives of thought; his keen insight into their true value as an addition to philosophic learning or otherwise; his just appreciation of their connection with the past, and of their influence on succeeding speculation. The student will do well to devote serious study to these sections entitled "Historical Position," for they demand careful perusal, giving often in carefully chosen language that standpoint so necessary in any philosophic system, from which a synthetic view may be had of the various elements that form it. Such a view is essential if the various theories are to be co-related and to constitute a system. In a few brief sentences, remarkable at once for clarity of style, and depth of thought, there is put before us the position of the philosopher in the history of thought with all the vividness of a picture. From many examples we select one. It is the very opening passage of the Historical Position of Aristotle, where we are told that "the basic ideas of his philosophical system have become the commonplaces of elementary education, they have found their way into the vocabulary of everyday life, and have impressed themselves indelibly on the literature of Western civilization."

Then it is to this very fact the author ascribes the difficulty we are under, of forming a true estimate of what Aristotle did for philosophy. How simple this is, how true, how suggestive, the student of philosophy will not fail to realise, knowing as he does what a lacuna there was in every branch of science, in the world of thought itself, before the unintelligible given, crystallized into the diamond of truth by the flash of genius, became in its synthesis, theory taught in the village school and received as current coin in the language of the ignorant and uneducated.

GROUPING OF THE DIFFERENT SCHOOLS.

As far as the dividing and grouping of the different schools is concerned, no claim is made to originality. The stream of human thought, though guided to a certain extent by racial, political, and such conditions, yet has not these as its boundaries, it cannot be divided off, so to speak, into water-tight compartments, hence there is room for selection of a division. The one chosen and the material way it is put, with a judicious use of heavy typing, enables the reader to grasp at once the entire plan. This will be fully appreciated by those who have had the "pleasure" of professing philosophy with a text book, in which there is no change of type to fix the attention; no chart on which to mark the position of a given philosopher; nothing to guide the student to get his bearings on the sea of speculation but the years in which the philosopher lived, the page of the book and mother wit.

The beginning of the Christian Era is naturally taken as a landmark, and Part I. treats of the Pre-Christian schools of thought, whilst the philosophy of the Christian Era forms the subject of Part II. Each part is divided

into three sections, treating in Part I. respectively of Oriental or Pre-Hellenic, Græco-Roman and Græco-Oriental philosophy. The three sections of Part II. are devoted to Patristic, Scholastic, and Modern philosophy, respectively. Many of these sections are sub-divided into periods, into which are grouped individuals and schools, whose doctrines more or less cognate, suggest such a classification. The introductory remarks to each period show Dr. Turner's really splendid grasp of the tenets he is about to discuss, and his clear realisation of how far philosophic thought had advanced at the epoch of which there is question. A clear insight into the many influences, social and political, which may and do change the direction of the current of thought, enables him to tell us why now it flows through the gloomy shadows of Scepticism, or down by the flower-studded banks of Epicureanism, or again what changes its course till it flows by the walls of temple and monastery that the Scholastics have built near its stream, or finally makes its way through the land where Transcendentalism has levelled away everything that might remind us of the finite, and left nothing but the empty infinite stretching out and around.

The same clearness of plan characteristic of the entire volume is no less conspicuous in the setting forth of the life and works of each individual philosopher. We are given first, briefly narrated, his life, and in keeping with its importance, in small print. Following this a list of sources in which the student may pursue a more detailed study, a list by the way whose completeness demanded no small labour and industry from the compiler. The main section deals of course with the doctrines, and here again we find grouped with admirable clearness under various headings given in heavy type, such as Metaphysics, Psychology, Ethics, etc., the contributions that each philosopher or school of philosophy has given to mental science.

The foregoing is a brief sketch of the setting into which Dr. Turner has thrown his valuable and learned appreciation of those who have done most for the advance of this science of sciences.

THE GREEK PERIOD.

At the conclusion of the Greek period are a few pages in which we find summed up the distinguishing features of the philosophy of Greece. Some very pithy and pregnant remarks help decidedly to a nicer appreciation of the peculiar *tintre* of Greek philosophic thought. They are well worth the student's careful reading, as they will enable him to seize the special standpoint of that philosophy. It is contrasted then with modern speculation and on the whole to the disadvantage of the latter. The author will, however, hardly get everyone to agree with him that Greek philosophy, at least in the golden age of its development, was more true to nature than that of the modern. That it offered an explanation, or sought for an explanation of the universe more easily understood by the ordinary mind and capable of simpler expression, yes; but that in that explanation it set before itself an ideal more in harmony with nature or with truth than modern speculation, we would not care to admit. A dry, intricate mathematical formula expressing the path of a billiard ball is necessarily very far from being a faithful representation of that path considered as the concrete expression of a theory, but in any case it is more "wesentlich" than any painting or word picture. Nature is of course in itself supremely simple, but we may never hope to attain it in all its simplicity. For us it is complicated in a way that surpasses our wildest dreams. Modern thought has at least recognised the necessity of the formula, though it errs in the interpretation of it; Greek philosophy, or at least the spirit of it, was too apt to remain satisfied with the picture or description.

THE SECTION ON SCHOLASTICISM.

A feature of the work, and one for which every student of philosophy will owe a debt of gratitude to Dr. Turner is the section of Scholasticism. Close on a third of the book is devoted to the setting forth of the development of philosophic thought at the hands of the schoolmen. It is the first time that an English History of Philosophy has given them a space proportionate to their importance.

Many Mungret students of past years will remember the scant courtesy and the ill-concealed ignorant contempt with which such works as "Schwegler's History of Philosophy" treated the influence which such minds as Thomas of Aquin, Duns Scotus, and a host of others, had on the progress and expansion of the philosophic spirit.

The theories of the Angelic Doctor are developed at much length, their exposition is clear and accurate, backed up by judiciously chosen citations, all expressed in a telling modern style, which takes from them that out-of-date or not-up-to-date flavour, apt to excite the nausea of those who nibble at the rind, and never reach the ripe fruit of truth beneath.

The theory of the species is given in detail, and the doctrine, somewhat developed and cleverly put, looks very different from the caricature we have met of it elsewhere.

Those who read the forty pages or so, devoted to the setting forth of the principal doctrines of St. Thomas, will see how justified is the conclusion drawn by the author, that his philosophy deserves to be pronounced an advance in philosophic thought, both for the organic synthesis it contains of the elements of preceding systems, as well as for the introduction of elements absolutely new. That interesting personage, John Duns Scotus, is made to appear, and rightly so, we think, at least to some extent, the *enfant terrible* of the schoolmen, but whether with equal justice he should be classed amongst the lesser lights, wanting in synthetic power, is not so clear. He came at a period when the pruner was required rather than the planter. Where he pulled down, he did not always leave the ground bare, as witness his doctrines of distinction, substantial forms, principle of individuation, and that tinge of voluntarism which permeates his entire philosophy. It is probable he died at an early age, perhaps thirty-three or thirty-four, before the time, when the mind maturer is more naturally fitted for constructive effort. The dispute as to the nationality of Scotus is just touched on, and the conclusion gives it as the most common opinion, "that England was his birth-place." What might be termed "*a priori*" arguments are vastly more in favour of his being an Irishman, and really there is very little else to argue from.

In his review of the scholastic period, the candour of his keen and well-weighed criticism of their shortcomings show that, in assigning the Scholastics such a prominent place in the developing of human thought, Dr. Turner was actuated by no mere prejudice in their favour, but by a due appreciation of his duty as an historian. Discussing the causes of the decline of scholasticism, he points out that their very strength was the cause of their weakness and of their ultimate decay. Accustomed as they were to live in a world of metaphysical entities, they gradually forgot that these were but mere aspects of things, the scaffolding of the real. Soon such abstractions were allowed to play the rôle of realities. Venturing into this world of concrete truth governed by other laws, the inevitable 'collisio jurium' was the consequence, in which only too often the principle of contradiction had to retire from the scene as being *de trop*.

GERMAN PHILOSOPHY.

It will probably be in the introduction to and treatment of German philosophy that the student will benefit most by Dr. Turner's power of clear exposition and his masterly grasp of an intellectual standpoint, difficult for a beginner

*History of Philosophy, by William Turner, D.D. Price, 12s. Boston, U.S.A. and London: Ginn & Co., The Athenæum Press, 1903.

to arrive at, yet absolutely essential if he would understand the trend of all modern philosophic thought. This refers in an especial manner to Hegel and his doctrine. Instead of proceeding immediately to set forth the famous Hegelian system, the author very wisely prefaces it with an account of the problem of philosophy as it presented itself to Hegel, and a short *resumé* of that philosopher's method. The careful study of these few pages will amply repay the student, for they contain the key to a philosophy of no ordinary difficulty. The following passage is admirable: "The concept of the absolute is Hegel's starting point; but we can understand neither his starting point nor his method, unless we first obtain a clear conception of the *frame of mind* in which he approaches the problem of philosophy. In Hegel the *rationalistic temperament is prominent*; in his vast philosophical synthesis the theoretical is placed supreme above the practical, and action is subordinated to thought, for thought is the centre and sum of reality, the "rational alone is real," "all being is thought realised and all becoming is a development of thought."

MILL'S TENETS.

While Mill's tenets are briefly and pointedly put, we are of opinion that, in the estimate of his work from a purely philosophic standpoint, he is treated with altogether too tender a hand. No one of course, to-day, in England, thinks that his philosophy is worth the paper it is written on, nor does anyone dream that there was through him any advance of philosophic thought, for the simple reason that he never seemed to realise what philosophic thought was. Mill was an accurate observer, but no philosopher. Dr. Furner speaks of Mill's rules and methods of experimental inquiry as "his most important contribution to Logic," "the most successful portion of his work," and as that "which has earned for him the title of the Aristotle of Inductive Logic." Well, then the less said about the less successful portion of his work the better, for his methods are generally admitted now to be, in the first place, not

inductive in Mill's sense of the word; and then, so far from being the sole methods of proof, as their framer contends, in no case can they furnish a valid proof at all.

CONTEMPORARY PHILOSOPHY.

Of contemporary philosophy the account is brief, and necessarily so, as the author remarks it is impossible to judge with anything like definiteness of systems of thought, some of which are still in process of formation, while others are in process of dissolution. Going through the latter process is the Associationist school, or rather come to the end of it, as far as England is concerned; and yet, we believe that in some centres of learning in Ireland, the philosophers Mill and Locke are still in high repute, though they never touched the real problems of philosophy at all. That Mill was ever regarded as the leader of a philosophical school in any country, says little for the philosophical acumen of its national mind. The thought of England to-day has come much under the influence of Neo-Hegelianism, as propounded by such men as Green, Bradley and others.

The volume is brought to a close by a very interesting and learned dissertation on the philosophy of the history of philosophy. In it the main point of attack is the Hegelian position that the progress of human thought is governed by "a priori" principles and corresponds in its development to that of the logical categories. The counter-theses goes to show that the advance of thought is not along lines as rigid as the laws of thought itself, nor on the other hand is it hap-hazard, but that the laws governing it are organic laws, and only to be arrived at by applying the canons of induction to the facts of history. Finally, we must congratulate Dr. Turner heartily on his magnificent work, and on the success its intrinsic merit is sure to achieve; for it is a work in which patient industry, great learning, and a philosophic depth of mind are evidenced on every page, and which marks out for a useful and brilliant career its young and gifted author.

J. G.

THE SHAKESPEARE ENIGMA.*

The above work from the hand of our Reverend Father Rector appeared this year, about the middle of November. Father Sutton, though only recently appointed Rector, is no stranger to Mungret. He appears in another part of this issue, as one of the "Founders." He was in the College for two years after its opening, and afterwards for three years, 1888-1891, as Prefect of Studies. His book will therefore be of special interest to all our readers.

The volume is neat and handy, bound in scarlet cloth, and altogether very tastefully brought out. The Articles, of which the book is mainly a reprint, appeared in the *New Ireland Review*, during the years 1901-1903. At their first appearance, they caused much sensation in literary circles, not only in Ireland but abroad, and many who have already read them will doubtless be glad to possess them in their present form. To those who have not followed the series in the *New Ireland Review*, the book will be doubly welcome, giving as it does the results of much study and careful labour towards the solution of the problem of the authorship of the "Plays of Shakespeare." Portion of the book is addressed to the contention that Francis Bacon

was the true author of those mighty works of genius. It would, however, we fancy be a mistake to suppose that it purposed to present a comprehensive and systematic proof for this conclusion. The author indeed holds that to have been already sufficiently established, notably by the works of Edwin Reed, Mrs. Pott, and R. M. Bucke. His own work purports to do that too in a measure; but its main object is rather, starting from those premisses, "to show that the reasons for believing this wonderful fact are of the most varied, interesting, and convincing kind," well worthy of profound examination by all educated and thoughtful people. (p. 53.)

SUMMARY OF BACONIAN ARGUMENTS.

The first part of the case may we think be summarised thus:—that setting aside what is *inferred* from the plays about their author on the assumption that the author was the actor and theatre manager, William from Stratford, and taking merely what we know in regard to him, as an individual, it is impossible, morally at the very least, that he could have written the plays. Secondly, not only is Francis Bacon preëminently the person who could have produced those mighty works, but there is much positive evidence pointing that way. Thirdly, that certain

difficulties against this view (the existence of which is not denied), can be met by explanations which are reasonably probable. Fourthly, that on a complete consideration of the whole case, it amounts to one of moral certainty for Bacon.

These topics are dealt with chiefly in the earlier articles or chapters of the book. That entitled "Why Bacon wore a mask" is a reply to the obvious preliminary objection:—If Bacon really wrote the plays, why did he conceal the fact? One answer seems to be that at no period of his life would it have been to his interest to reveal it. In those times the theatre, actors, and, with them, playwrights were despised; the more so as the Puritans were then so influential. As a young man of good family seeking entrance to and advancement in the public service, it would have harmed him to be known as a writer of plays for money. So again when he had succeeded and risen to be Lord Chancellor. After his fall, to have published the fact would but have added to the hostility of the Puritans, who had had a large part in bringing about his disgrace. (pp. 22-23.)

It is worthy of notice also that the general recognition of the plays as masterpieces *hors concours* is relatively very modern, a fact which some critics do not seem to realise, but transfer our present appreciation of them back into former times.

"THE PROMUS."

Of the positive arguments tending to prove the Baconian authorship of the plays the strongest would seem to us to be that based on the "*Promus* (or Storehouse) of *Fornularies and Elegancies*." The section dealing with this strikes us as one of the most interesting in the book, and it should be carefully read to appreciate the force of the argument. The *Promus* is a MS. in the British Museum; it is nearly all in Francis Bacon's own handwriting, which is well known. It is in the nature of a commonplace book, to help towards literary composition; indeed much of the matter would hardly be suitable save for dramatic use. It comprises nearly 1700 entries, drawn from many languages and from the most varied sources, ancient and modern. Now, neither the painstaking editors of Bacon's works, nor his biographers have been able to fit this *Promus* in to his known works nor to his life. In fact they are utterly at a loss what to make of it. Accordingly it lay neglected, and was only given to the world by Mrs. Pott, who published it in 1883. It is not too much to say that this has put the whole question on a different basis.

On examination there are found a vast number of coincidences between the *Promus* entries and expressions scattered up and down through the plays. Can these be mere coincidences? The argument is that they cannot. Were the cases of agreement few, the coincidences might be fortuitous; but where they are very numerous such an explanation is impossible. Therefore, there was a connection, in other words, an influence of one on the other, a borrowing from the second from the first. Which, then, borrowed from the other? The MS. is partly, if not wholly, of date 1594, when many of the plays had not been written.

So strong is this argument that the distinguished Shakespearean scholar, Dr. E. A. Abbott, speaking of the special case of expressions common to the *Promus* and *Romeo and Juliet*, admits that they amount almost to a demonstration that either (1) Bacon and Shakespeare borrowed from a common source, at present unknown, or (2) that one of them borrowed from the other. He was not convinced, however, and committed himself to the belief that the *Promus* borrowed from the play.

We confess we think there is great force in the rejoinder of the writer of the present book—that if so, the same explanation must hold for the other entries and coincidences, and then comes the difficulty why Bacon

should have taken from the plays the most trivial and commonplace expressions, for in such the *Promus* abounds (p. 37).

Of this he gives some telling illustrations, as, for example, such an entry as No. 1404: "O the" (without anything more). Exclamations beginning thus are not rare in the plays. We suppose they might also be found elsewhere; but (and this is the point of the argument) the more commonplace and everyday such an expression may be, the less reason why Bacon should cull it from any other source. Thus in Dr. Abbott's view we should have that genius and student Bacon, who knew time's value and husbanded it, wasting his hours in transcribing such trivialities for no use. Whereas if we suppose him to be engaged, directly or indirectly, in dramatic compositions, such entries would have their purpose, and being once stored up in the *Promus*, would in due course show themselves in pieces emanating from its compiler.

"THE INSTAURATIO MAGNA."

The later sections of the book, from "Shakespeare's Plays and Bacon's Philosophy" on, are largely devoted to the elaboration of a most interesting theory.

There are two most strange facts connected with Bacon's philosophy, viz. :—that its most diligent students have been unable to make out what he calls his "method of interpretation," and also that out of the six parts into which he proposed to divide his "*Instauratio Magna*," or "Great Restoration of Learning," the three latter are apparently wholly lost.

Now, for anyone who comes to the conclusion that Bacon was the author of the plays, the question naturally arises in what relation do they stand to his philosophy. The writer, who is not only a convinced Baconian, but who holds moreover "that there is no more wronged or calumniated man in history" (p. 91), brings forward most telling passages from the philosophical works to show that Bacon intended to insinuate his ideas, principles and discoveries by a new and secret method, and one which should provoke no controversy, a method rendered necessary by the distempered state of men's minds; also that he was profoundly convinced of the usefulness of poetry, and in particular of the drama, as an instrument for conveying truths new and often unpalatable (pp. 71, 75, 86). On the other hand, the Plays are, and are acknowledged to be, a very mine of noble and profound ideas, of true philosophy, in fact an "apocalypse of encyclopaedic erudition." On the supposition then that they proceed from Bacon, is it not prone to conclude that teaching through the drama is his new method of instilling truth, and that the Comedies, Histories, and Tragedies correspond to the missing fourth, fifth, and sixth parts of the *Instauratio*? (pp. 72, 86.) This theory seems to have been originated by a German, Edwin Boomann, in 1894. It is developed with much care and learning in the book before us. Our space does not permit us to follow the writer further in what is evidently for him Love's Labour, but not lost. This we fancy will be recognised to be the most original and valuable portion of the work. We hope we have said enough to interest our readers in these matters.

Even from the standpoint of the unshakable Shakespearean, the question of the relation and mutual influence of two such colossal achievements of the human intellect as the Plays and the Philosophy cannot be void of interest and of profitable suggestion.

In conclusion, we commend this most interesting subject to the attention of our friends, presuming that they will read both sides of it, and will "take each man's censure, and reserve their judgment," at least until they have had time to "think well on't."

W. K.

*"The Shakespeare Enigma," by the Rev. Wm. A. Sutton, S.J. Price, 3/6. Dublin: Sealy, Bryers & Walker, Middle Abbey Street.

LETTERS FROM OUR PAST.

ROME.

"COLLEGIO DI PROPAGANDA.

"All the Mungret men here seem to be most sincere. They have a higher idea of their holy vocation than any men I know in Rome. This speaks well for Mungret. I noticed a few lines in the ANNUAL in which it was said that the Mungret men coming here are, on the whole, the

AN AUDIENCE OF THE POPE.

"This year was a fortunate one for me. I saw Pope Leo XIII. three times. The last time I had an audience with him; it was just a week before his illness. My Bishop was here in Rome, and I asked him to take me with him. I kissed the feet and hands of the Holy Father, and he laid his hand on my head and blessed me.



COLLEGIO DI PROPAGANDA, ROME.

best equipped students to be found in Rome, for they have received a training, spiritual as well as literary, that not one student in a hundred at Rome can boast of. These words in my opinion, are perfectly true every one of them.

"The thought that the Mungret men are doing so well here, has filled me with a new spirit, and I have made a resolution that, with God's help, I will not disgrace them nor my *Alma Mater*. I presume Mr. P. Turner has sent you the results of the Examinations before now; if so, you have seen how well Mungret is to the fore. M. Curley is amongst the first men in the house; he is a credit both to himself and to Mungret; he is a very hard worker. He was telling me that any one who shows up well in Rome has to work for it."

He asked me where I was from, and when I told him I was Irish, he put his hand on my cheek and blessed me again. I shall never forget this act of loving condescension; and even now when I shut my eyes I seem to see him still. He was clad in a white *soutane*, with a scarlet cloak flung lightly over his shoulders and falling in heavy folds almost to his feet. Oh! what a contrast to see him then, and a few weeks later to behold his body exposed on the catafalque in St. Peter's.

"I was also present at the Coronation of Pius X. This was another memorable day, and one I shall not forget for a long time. I think my poor bones are aching yet from the terrible crushing I got that day. As soon as the Pope made his appearance at the altar, a great burst of cheering broke from the people, followed by a period

of intense excitement. The crowd began to crush heavily, and one man even jumped on my back to get a view of the Holy Father.

"FRANCIS HARTIN" ('95-'02.)

"COLLEGIO AMERICANO.

"Ever so many thanks for your kindness in forwarding me the ANNUAL so promptly. It was more than welcome, and I must congratulate you on your success. It is well up to its old standard. The publishing of some extracts from the letters of Past Students is a very good idea, and will, I think, make the ANNUAL even more welcome than ever. It brought me back in spirit to the old places, and I once more conversed with the old and dear companions. I have made many new friends since I left Mungret; but there is something which makes me believe that I can never again meet such noble characters as those whom I knew in Mungret. There is a bond of brotherly love between all apostolics which can never be broken. It may be caused by the impressionable nature of the boys' minds at that particular age between boyhood and manhood; but I really believe that the unity of purpose and training in Mungret has the greatest part in forming that bond. May the apostolics ever so remain.—*Cor unum et anima una.*

"I am delighted to see that the Debating Society is doing good work among the apostolics. They cannot get too much training in public speaking and reading. Whilst in Mungret I always took an interest in the "Debates" and in "Theatricals," and I shall never be sorry for doing so. It is everywhere indispensable for a priest to be able to speak publicly without confusion or fear; but this facility of speech goes farther, and here in Rome affects a student's success very much. There are many Irishmen here in the different Universities who know their matter better than any Italian in their class, but who never get a good mark in an oral examination, simply because they are unable to express their thoughts clearly.

"PATRICK TURNER, B.A." ('95-'00.)

"COLLEGIO AMERICANO.

"Eight months have come and gone, and as many moons have shed their silvery light over the Eternal City, since the last favour of your reverence arrived here, bringing with it cheering news of the old spot to some, who, though far away, always look back to Mungret as a happy, holy home. If I do not mistake, it was on St. Patrick's Day that I received the little parcel of Mungret Shamrock, which your reverence was so kind as to send us. I tender you the thanks of all the Mungret men here. The Green Isle has quite a number of children in the Propaganda. We number twenty Irish-born, not to count Americans, Englishmen, and Scotchmen, as well as Australians and New Zealanders, who are of Irish parents. Our Rector, who has already visited the old land three times, has a deep love for *Irlanda* and the *Irlandese*. When St. Patrick's Day comes he allows us to go out to High Mass in the Church of the Irish Franciscans. So this year we filed out, a goodly number. Green ribbon, harps and shamrocks were in evidence. The Italians were quite amazed at the whole thing. We certainly looked a stange crowd, as we marched through the city, wearing our green decorations over a black *soutane* with its flowing scarlet sash. That same St. Patrick's Day we had our Term Exams. The holy Apostle must certainly have aided us Irishmen. We did well, and for the honour of the Mungret men here let it be said, that the old *Alma Mater* need not be ashamed of them."

A CONCERT BEFORE THE POPE.

"Some time before we left Rome the late Pope gave an audience to all the Colleges of Rome. A choir of about three hundred students sang a Jubilee hymn. It was

something inspiring. As the audience took place in the Cortile (a kind of courtyard), the Holy Father appeared in the open air. Just imagine, if you can, Leo XIII beating time as the three hundred voices swelled into a mighty chorus. There, seated on his Throne, he looked down with pleasure on the thousands of students below. Now with raised hands, he imparted his blessing; now resting back in his *Sedia Gestatoria*, he kept time with the music.

"I am looking forward eagerly to my visit to Mungret. I recall with the greatest pleasure the happy days spent in the old *Alma Mater* with so many excellent companions. Especially now that the thought of seeing the Green Isle, after four years spent in sunny Italy, recurs to me often, my memory is becoming quite fresh on the scenes of college life in Mungret. Very few of the old ones are left. I often feel sad when I think how we who were so united within the grey old walls are now scattered far and wide. But the sadness soon gives place to a pleasant and consoling thought, when I reflect that Mungret is sending her children out well equipped to carry the light of God's Gospel to foreign lands. According to what I hear, Mungret is more faithful to her name now than in the past, and is indeed a Mother of Missioners.

"In spirit I walk once again through the old study-hall, and I see many young faces, reflecting pure young hearts, filled with high aspirations and firm determination to do great work for God.

"MICHAEL CURLEY, B.A." ('96-'00.)

JERSEY.

"ST. HELIER.

"Yesterday I had the happiness of receiving tonsure and minor orders. Oh! you don't know what happiness it is to find yourself thus on the high road to the Priesthood. It was like a second vow-day. I will leave the description of the ceremonies to one—'dont la plume est mieux taillée que la mienne.' His Lordship, Bishop Cahill, of Portsmouth, conferred the orders. The paternal expression of his face, and the unction with which he pronounced the prayers, was enough to fill the dryest heart with consolation and fervour. Five times we knelt before him, and each time new grace descended upon us and new powers were given to us, and each time our hearts throbbed with new emotion and fresh fires of zeal were kindled within our souls. Each time we felt that we had made a new step towards the altar, and lessened the distance that separates us from that holy day, when for the first time, our trembling hands, still fresh with the sweet odour of balsam and chrism, will hold aloft the Sacred Victim.

"GEORGE HORAN, S.J." ('94-'00.)

"ST. HELIER.

"The surroundings of St. Helier are superb. I have not seen Killarney to draw a comparison, but I doubt—you will forgive me—if the lakes of Killarney surpass what one meets here everywhere.

"Both of us are very happy, and want you to storm heaven for us and the other novices during '*la grande retraite*,' which commences about the 20th November. I presume you have seen Charlie O'Brien on his way to the 'Rockies.' The evening before his departure he gave us a lecture in French, on the 'Crucifix,' which will not be forgotten for many a day. This place is quite cosmopolitan. There are people here from the East. There is one from Syria, who knew Mr. Bergin. Another, a convert, comes from Africa. When a catechumen, and just a young lad, he thought the priest was deferring his baptism too long, so he got a companion to baptise him, and then went to the priest and said 'now I am baptised.' He was at once admitted into the Catholic Church.

"There are, I think, 120 persons in the house. The Conscriptio Act is a great impediment. Most of the novices have to serve their time yet, and I need not tell you they do not like the idea. A novice cannot take his vows at the end of two years if he is liable to be called to military service.

"M. SHIEL, S.J." ('97-'02).

UNITED STATES.

"COLORADO.

"I had a very pleasant sea-voyage. As the blue shores of Erin faded on the dim horizon I felt paralysed with sorrow, but these sad thoughts soon gave way to pleasant hopes of a bright future. I soon became acquainted with many on board, we mixed up so much and everyone seemed so bent on passing the time as pleasantly as possible, that dwelling on the past and looking to the future, were altogether out of the question. Arrived in New York, I met with some friends with whom I spent a couple of days. It is no use in my dwelling on the oft-repeated wonders of that great city; suffice it to say that I said a prayer to Saint Patrick in the magnificent cathedral built in his honour. It would remind one of the good old days of Ireland's glory.

"The land-voyage was somewhat dull and wearisome; of course travelling in a train is always so. I went by Niagara, had a moonlight glimpse of the falls, and then on to Chicago. All the dirt and smoke of the west seem to have accumulated in Chicago. Such were my impressions, at least, but I am told I saw only the dark side of the picture.

"I arrived in Denver after a fifty-seven hours' journey from New York. I met with a very kind reception at the college. I saw Father Lonergan and Mr. MacDonnell, both past Mungret men. We talked of old times so that I really felt as if we had been together for years. I stopped there for a week and then came out here on a Ranch, as Father Rector considered it the best thing for me. To cure lung trouble I don't think there can be anything to equal this life. I am living about thirty miles from Denver, and three from P. Clohessey. I am with a very good catholic. I have plenty of horse-riding, buggy-riding and rifle-shooting. I have not seen a drop of rain since I came here, but there is plenty of snow. We have a crisp, clear atmosphere all the time, with plenty of sunshine. P. Clohessey is living with another Irishman and is doing well.

"THOMAS O'BRIEN." ('97-'01).

"WYOMING.

"ST. STEPHEN'S MISSION.

"As you see from my address I am stationed among the Araghoes, and only three hundred miles south of my old friends the Crows, with whom I lived five years. I am not long enough among these Indians to justify my giving any report of them; and my Superior informs me that my stay at St. Stephen's will not be very long. He is thinking of sending me on the mission-land. This means that I will have to go from place to place on horseback, or by rail if possible, and try to do some good among my fellow-countrymen, scattered in settlements here and there through the North-West.

"JOHN DURGAN, S.J." ('82-'86).

"GONZAGA COLLEGE,

"SPOKANE, WASHINGTON.

"One word about Spokane. It is the city of the West, and is making such giant strides that it bids fair to leave all its neighbours very far behind. The population at present exceeds 50,000, and is rapidly increasing. There are three depots here already, and street-car lines in every quarter. The business portion

of the city covers quite a large area, the largest street being about the length of George Street, Limerick. Residences (at least about eighty per cent. of them) are built of wood and present a very striking appearance, being painted in all colors. Indians in Spokane are now a thing of the past; though twenty years ago, when there were only a few houses here, they might be seen spearing salmon at the falls. But, alas! the Red man's wigwam cannot vie with the comfortable houses of the White, and the poor Indian is doomed to retreat to the woods to find seclusion. Of late many of the Indian reservations have been opened and of course fall into the hands of the Whites in process of time. Notwithstanding the fact that their numbers seem to diminish, there is still a vast amount of work to be done among them—work which indeed brings sensible consolation to the devoted missionary. I hope I shall some day have an opportunity of working among them.

"There is very great need of men here at present. In Montana there is a splendid opening for college work; but without funds and men nothing can be done.

"Just now I hear the sleigh-bells ringing—why, it is almost time to wish you a Merry Xmas.

"Very sincerely yours,

"H. BLACKMORE, S.J."

SYRIA.

"GHAZIR.

"Mr. Power and Mr. Hartigan arrived safe and sound at Beyrouth. They paid a visit to Ghazir shortly after their arrival. They were looking very well. They had no difficulty in recognising me in spite of my venerable beard. They stay at Beyrouth, where they study Oriental languages.

"We are only ten Philosophers, but there are also fourteen Scholastics destined for the Mission, who are making a biennium of Arabic. There are also three Juniors, and fortunately for them, we are all in the same Community. It is not a bit like Christmas here, except for the rain. We are too near the sea at Ghazir to have frost, but the mountains quite close to us are covered with snow. We have a pretty little Crib in the chapel, but there are no other decorations. The Maronites have Midnight Mass in a great many churches, they have also a Novena with Benediction and Recitation of Office in preparation for Christmas. Their faith is, perhaps, more demonstrative, but scarcely as solid, as that of the Irish. Sometimes they fall out with their bishop or priest, and threaten to become Protestants or Schismatics, if they don't get what they want, and sometimes too, unfortunately, they execute their threat. The English and American Protestants, as well as the Russian Schismatics, do a great deal of harm. They have schools, and, as they are rich, they can hold out great inducements to the poor. Our Fathers, with very little money, have to fight against them. The Maronite clergy, although rich enough, do very little, and give nothing, and thus it is for us to do all. After all it is hard to find people as good as in the old country.

"MICHAEL BERGIN, S.J." ('93-'97).

CEYLON.

"GALLE.

"I was very glad to hear that you hope to be able soon to send help to Galle. The need is great, and the harvest is ripe. English-speaking priests are sorely needed in Ceylon and India. First, as English teachers in colleges. Second, as Preachers in churches. Thirdly, because Continental priests don't well understand British character, ideas and methods, which of course permeate British Colonies. This is certainly an agreeable mission, with many thousand Pagans awaiting the light. Caste makes no difficulty here; but is a terrible barrier in India.

"I am sorry I cannot write more, as I hear this evening the Singhalese chant of the *Via Crucis* in the native tongue, while our pious congregation, in many-coloured native costumes, gather in. Still we are only one in thirty-five of the population of Galle. There is great room for conversions. So pray for me with my little Catholics and non-Catholics.

"DENIS MURPHY, S.J."

NOTE.—Though Father Murphy is not a Past Student, we think his letter will interest many of our readers, especially those who remember him in Galway.

CHINA.

Writing of the Chinese Missions, W.O'Doherty, N.S.J., quotes from various letters from the Missionaries in the field:—

"I think nowadays what turns many, more or less knowingly from the Chinese Mission is a kind of intellectual sensualism—they are afraid to leave Europe, that intense centre of intellectual life. But for one who feels the least call of divine grace, it is a sacrifice to be made without the slightest hesitation, certain as one is to give eternal life to a vast number. And besides, were the numbers but small, for having saved these souls, should we not congratulate ourselves on having renounced some passing pleasures of the intelligence.

"A strong constitution is not too much, but the majority of the posts can be filled by those of moderate health; and even those who have not good health, provided that the head is not 'broken,' can do a great deal of good without exhausting themselves.

"There are no great adventures, nothing very poetical—but it is each day the uniform work of the labourer, slowly but continually cutting one furrow after another—but it is a fruitful work that will people heaven."

AUSTRALIA.

"DANDENONG, VICTORIA.

"The conditions of life here are entirely different from what they are at home in Ireland. The priest that neglects to go among the people in this country, will, in a short time, lose all influence with his flock. The consequence will be that the people will fall out of touch with the church, and take no interest whatever in religion. In a word, the priest, who desires to make his ministry most fruitful in saving souls, must be continually engaged in the work of a shepherd, looking after the sheep at all times and seasons. For such a priest there is a grand field here in Australia. As regards the average young Australian, I venture to say that he is not, as a rule, as profoundly religious as his Irish Catholic father or mother. Neither is he remarkable for any deep feeling of reverence for religion or its ministers, still many, very many, of the young Catholics of this country will compare favourably with those in any part of the world, not excepting even Holy Ireland. The average Australian native is credited with being rather selfish and self-opinionated in many respects. However this must be said, I think, in favour of the Australian Catholic, that he possesses a far more intelligent knowledge of his religion than the average Irish Catholic. He is capable, too, of great self-sacrifice and generosity in behalf of religion.

"As for my own career in Australia, it has been a very uneventful one. After spending nearly eight years as an assistant priest in various parishes in the suburbs of the great city of Melbourne, I found myself unexpectedly promoted to the charge of a very extensive country mission. The mission was something like seventy miles

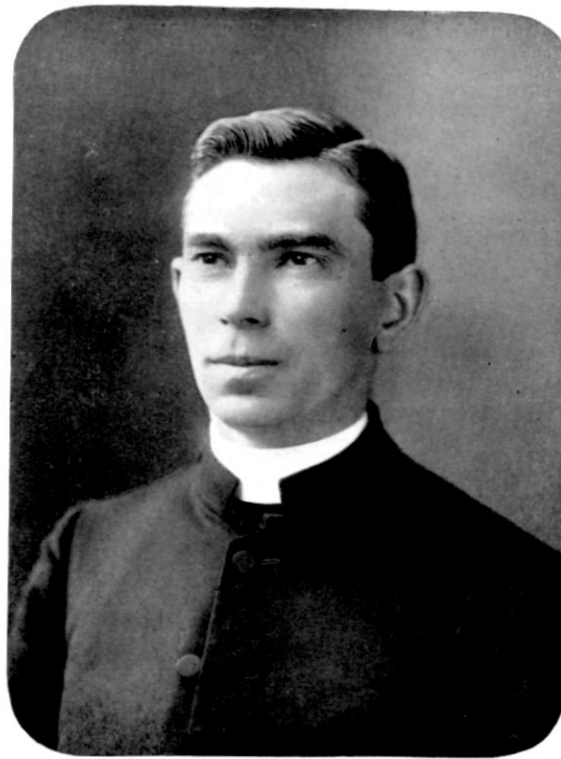
in length, by about forty in breadth, when I was placed in charge. At that time there were only eight churches in that large territory. The distance of the churches from each other necessitated a considerable amount of travelling, which we accomplished by rail, coach, steamboat, and horseback. Since then, however, this large territory has been sub-divided so as to embrace three missions. I have not accomplished very much here except to erect a couple of churches.

"With very kind regards and best thanks for your kindness in remembering me so far away.

"I remain,

"Yours sincerely in Xt.,

"JOHN H. GLEESON." ('82-'86).



REV. JOHN GLEESON, P.P.

"THE PRESBYTERY,

"BOURKE, QUEENSLAND.

"I am now five years in this far-away part of the world, this *Ultima Thule* of Australia, and yet the years have passed quickly. You have no idea how vitiating is the atmosphere in these countries for a young, simple, Irish priest. It has always struck me since first I came here, and I am getting more and more convinced of it, that we always over-rate our powers of endurance while we are fervent students in holy Ireland. We are breathing in a pure, fervent, and generous Catholic atmosphere; but take us out of those surroundings, and set us down in these Protestant, Atheistical countries, with no religious past, no traditional piety, no morality, and we are like the poor gasping fish on the river-bank. The grocer's

assistant, whom you see every day, and who boasts of a good Irish name—Tom Hogan—will tell you coolly, 'We don't believe in anything.' The squatter, who will receive you most hospitably and put his house at your disposal for Holy Mass, will tell you that 'Religion is all very well for women and children, but men are above it.' A man dying in the hospital, with Catholic written over his bed, will say to you, 'For goodness' sake, go away and let me die in peace, I never did any harm to anyone,' and so on. The result is that even the priest has to look to himself, or else he shall find his own activity flagging. However, in spite of all this, the Catholic Church is very vigorous and flourishing in Australia—and no doubt, when the country gets more settled, it will be a grand branch of holy church. The 'nuns' are the salt of the earth out here; they have saved the children, and are the real heroes of the great struggle that has taken place and is still being waged between faith and infidelity.

"I think I mentioned to you before that my parish is an enormous affair—I couldn't say how many square miles, only I know I can drive over a hundred miles in all directions, except on the south side. On Tuesday next I start on one of my bush peregrinations. I shall be away a fortnight and more, shall travel more than three hundred miles, and shall have no more than forty or so for Confession in all that time and about sixty for Mass; and remember every day I shall be at a different place. If ever you come to the back blocks of Australia, believe me you will have to celebrate the Holy Sacrifice in very extraordinary places and with peculiar surroundings. . . .

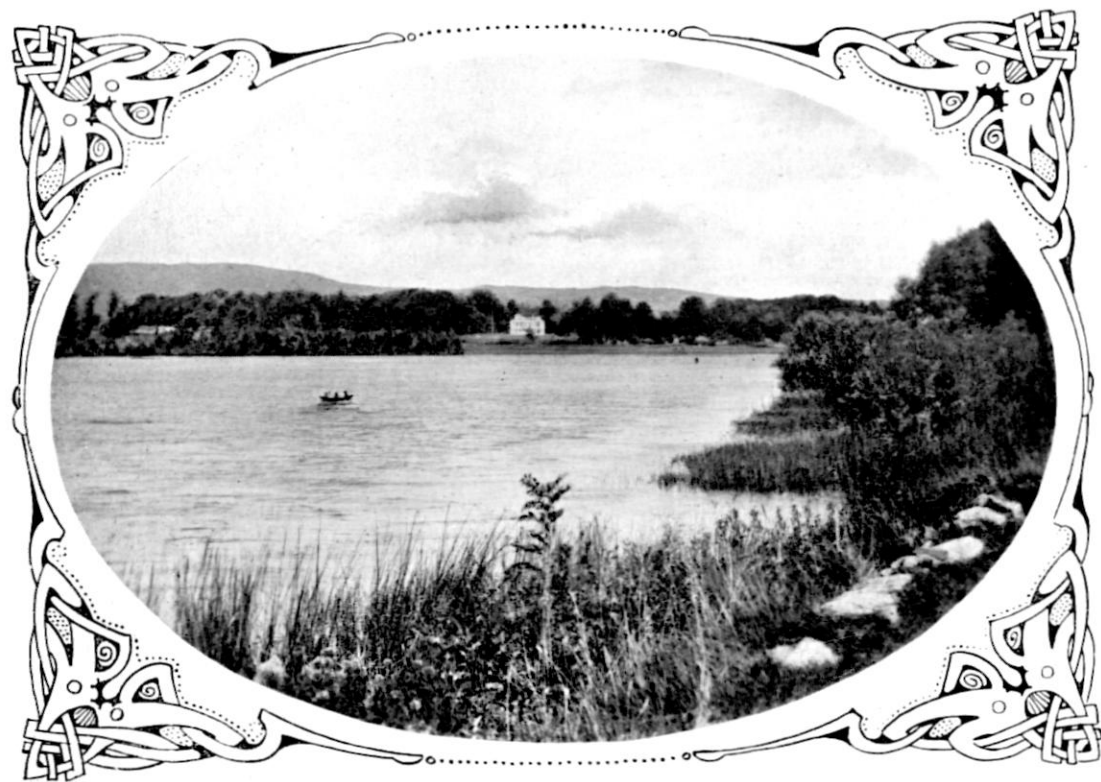
I have a good house here, a beautiful little convent, a splendid school, and as devotional a little church as ever you prayed in, not very rich in decorations, still there is something very attractive about it. I have had it lately painted and decorated in a plain simple way. I have got a grand Sanctuary lamp, a lovely Crib—a real gem—and two of the finest statues ever you saw: one of the Sacred Heart, and the other of the Blessed Virgin Mary. The latter is the most beautiful statue I have ever seen of Our Blessed Lady. It came direct from poor unhappy France.

"How is poor, dear old Mungret getting on? She will never get on as well as her children wish and pray. When some of us become rich prelates we will not forget the 'mother that bore us,' and instilled into our hearts the sacred fires of piety and knowledge. As poor struggling priests—battling against debts on schools and churches, and not knowing where the next instalment is to come from—we cannot do much. Still I hope to do something some fine day when luck crosses my track.

"Mind your health; if you are not strong you are not wanted on a difficult foreign mission. You will only be a burden and in the way. Every Sunday I have my two masses and two sermons, catechism and benediction, long fasting, long journeys, any amount of working, in all winds and weathers, and what I have nearly everyone else has also.

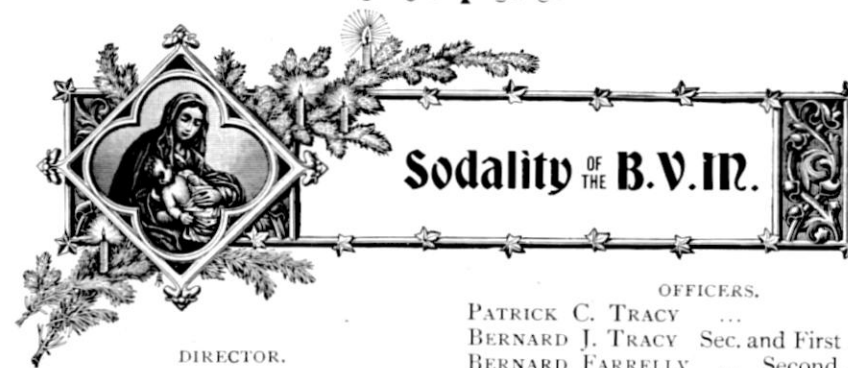
"Remember me in your prayers in that dear little Mungret church, to which my thoughts go back so often.

"ANDREW KILLIAN, B.A." ('88-'95).



THE SHANNON AT CORBALLY—SEE "SUMMER VACATION," PAGE 57.

R. M. ✠ P. G.



DIRECTOR.

REV. FR. JOSEPH McDONNELL, S.J.

OFFICERS.

PATRICK C. TRACY	...	Prefect.
BERNARD J. TRACY	Sec. and First Assistant.	
BERNARD FARRELLY	...	Second Assistant.
PHILIP P. O'NEILL	...	Sacristan.

THE Sodality of the B.V.M. is still doing its good work at Mungret; and there is good reason to expect that it will uphold in the future the high reputation of the past. A Society, under the guidance of a holy and able Director, whose members must have attained a high standard of virtue and piety, must necessarily have on it the blessing of God. Such is our little Sodality of Mungret.

On the Feast of the Immaculate Conception, December 8th—a Feast celebrated with special solemnity in the College—nine new members were admitted into the Sodality. On the 10th of May eight members were received, so that, at the end of the term, the Sodalists numbered forty-one. They were as follows:—

R.T. Hartigan, C. Casey, H. Kenny, M. Clery, D. Morris, A. Curr, J. Healy, W. Gallagher, P. O'Neill, M. O'Donnell, B. Farrelly, M. Mullane, G. McCarthy, M. McMahon, C. Lenahan, E. Byrne, C. Piler, R. Judge, J. Cullen, J. Delaney, W. Griffin, P. McCartney, J. O'Brien, C. Smyth, P. Killian, P. Burke, A. Carroll, D. Dooley, T. Madigan, J. Crowley, W. Demouy, J. Kelly, J. Cantwell, J. King, M. Croke, J. Croke, B. Hartnett, P. O'Callaghan, J. Flynn.

At the beginning of the present term the number of Sodalists was reduced to twenty-nine. As some of the officers did not return, the first meeting of the Sodality was held to elect new officers for the respective positions of Second Assistant and Sacristan. Bernard Farrelly and Philip O'Neill were elected to fill the vacant positions.

It will not, perhaps, be out of place to remark here that the Lay boys are blessed this year with several religious vocations. Three members of the Sodality—Edward Byrne, John S. Pegum, and Joseph Walshe—have entered the Jesuit Novitiate at Tullabeg. Another Lay boy—James O'Donoghue—has gone to the Ecclesiastical College, Carlow. John J. O'Neill, the popular

Secretary of the Sodality, and Secretary of the House for 1901-'02, has this year also entered the Jesuit Novitiate at Tullabeg. This was by no means unexpected: as all those who were acquainted with his noble character could easily see that he was destined for great things. During his stay in Mungret, he endeared himself to all. We sincerely wish him and the others every success in the high calling to which they have consecrated their lives.

Early in the year the sad news reached us of the death of John Walshe—a former member of the Sodality. The accounts of his life showed that he was a devoted Child of Mary. May he be happy with her for ever in heaven. As usual, the Stations of the Cross were made for his soul.

The Sodality of the Holy Angels is also doing good work among the smaller boys. At the end of the last term the members numbered twenty-two. They were:—

Fintan Sweeney, Prefect; M. J. O'Dwyer, J. K. Bergin, D. Bergin, Jos. Walshe, W. Neville, S. J. Pegum, J. B. Stack, J. Connolly, J. Gubbins, T. Ryan, W. P. Hederman, W. J. Ryan, R. Fitzsimon, C. Byrne, P. Gubbins, J. Walshe, T. P. McCarthy, J. S. Pegum, F. Healy, L. Connolly, P. O'Connell.

The Apostleships of Prayer and Study are still in full vigour. The decorations of the latter are much coveted.

Devotion to the Sacred Heart is every day becoming more deep-rooted in the College. This is amply testified by the regularity with which all approach the Holy Table on the first Friday of each month.

"Holy Father, keep them in Thy Name, whom Thou hast given me; that they may be one, as we also are."—(John, c. xvii, v. ii.)

"For them do I sanctify myself, that they also may be sanctified in truth."—(Ib., v. 19.)

L. D. S.

BERNARD J. TRACY.

OUR PAST.

WE publish this year a short list of those of Our Past who have changed their addresses during the last year. Later on this year we shall issue a little leaflet, small enough to fit in a pocket-book, containing the addresses of all 'Our Past' engaged in, or in preparation for, the Sacred Ministry. We should be most grateful to any who would let us know of errors that may be left in our present issue; a line any time before Easter would be sufficient.

o means time and place of ordination; *m* means mission to which each belongs.

Bithrey, S J, Mr John, '90-'93, St Francis Xavier's College, Kew, Melbourne [*m* Irish Province]
 Bradley, B A, Rev William, '81-'88, Plattsmouth, Neb, U S A [*o* All Hallows, Dublin; *m* Lincoln, Neb]
 Buckley, S J, Mr John, '91-'96, St Louis University, St Louis, Mo, U S A [*m* New Orleans]
 Byrne, N S J, Mr Edward, '01-'03, St Stanislaus College, Tullamore, King's Co [*m* Irish Province]
 Cahill, S J, Fr Edward, '83-'87, l'Ancienne Abbaye, Tronchiennes, Près Gand, Belgique [*o* St Francis Xavier's, Dublin; *m* Irish Province, '97]
 Casey, S J, Mr John, '88-'90, Milltown Park, Dublin [*m* Irish Province]
 Coghlan, S J, Mr Bartholomew, '91-'93, Clongowes Wood College, Sallins, Co Kildare [*m* Irish Province]
 Cronin, S J, Mr David, '93-'00, St Andrew, N Y, U S A [*m* Maryland]
 Cronin, S J, Fr Jeremiah, '81-'87, l'Ancienne Abbaye, Tronchiennes, Gand, Belgium [*o* Woodstock College, '00; *m* Maryland Province]
 Connolly, S J, Mr Patrick, '90-'93, Clongowes Wood College, Sallins, Co Kildare [*m* Irish Province]
 Cuffie, S I, Mr Charles, '95-'97, Casa di S Antonio, Chieri, Torino, Italy [*m* Irish Province]
 Dooley, N S J, Mr Daniel, '00-'03, N. D. de Bon Secours, Highlands, Jersey [*m* China]
 Durgan, S J, Fr John, '82-'86, St Stephen's P.O., Fremont Co, Wyoming [*o* St Louis University, '02; *m* Rocky Mountains]
 Eaton, B A, Fr Thomas, '92-'98, Cathedral, Mobile, Ala, U S A [*o* St Mary's Seminary, Emmitsburg, '03; *m* Mobile, Ala]
 Fegan, Fr Nicholas, '94-'95, College House, Galway [*o* St Patrick's College, Maynooth, '02; *m* Galway]
 Floyd, Fr Hugh, '94-'97, Cathedral Sacred Heart, Duluth, Minn, U S A [*o* All Hallows College, Dublin, '03; *m* Minnesota]
 Hannan, S J, Mr Joseph, '95-'97, Clongowes Wood College, Sallins, Co Kildare [*m* Irish Province]
 Lenaghan, C M, Mr William, '97-'01, Vincentian Novitiate, Tsuan-Chin [*m* China]
 Mahony, S J, Fr Michael, '81-'86, St John's College, Fordham, N Y, U S A [*o* Woodstock College, '98; *m* Maryland Province]
 McCartney, N S J, Mr Peter, '98-'03, N. D. de Bon Secours, Highlands, Jersey [*m* China]

Moynihan, Very Rev H, D D, M A, '81-'87, Rector St Thomas' College, St Paul, Minn, U S A [*o* Propaganda, Rome, '91; *m* St Paul]
 O'Brien, S J, Mr Charles, '99-'00, Gonzaga College, Spokane, Wash, U S A [*m* Rocky Mountains]
 O'Neill, N S J, Mr John, '99-'02, St Stanislaus College, Tullamore, King's Co [*m* Irish Province]
 Pegum, N S J, Mr John, '01-'03, St Stanislaus College, Tullamore, King's Co [*m* Irish Province]
 Reddan, B A, Fr Maurice, '93-'99, Canadian College, Rome [*o* Grand Theological Seminary, Montreal, '02; *m* Manchester, N H]
 Sharry, Mr Charles, '00-'02, St Jarlath's College, Tuam, Co Galway [*m* Galway Diocese]
 Stritch, S J, Fr John, '85-'89, College of Immaculate Conception, New Orleans [*o* Woodstock College, Woodstock, '03; *m* New Orleans Province]
 Stritch, S J, Fr Thomas, '85-'88, St. Louis University, St Louis, Mo, U S A [*o* Spring Hill College, '03; *m* New Orleans Province]
 Tompkin, S J, Mr James, '94-'97, Milltown Park, Co Dublin [*m* Irish Province]
 Walsh, N S J, Mr Joseph, '01-'03, St Stanislaus College, Tullamore, King's Co [*m* Irish Province]

Five of our Past Students have this year been raised to the Sacred Dignity of the Priesthood. Their names are—Fathers John and Thomas Stritch, Father Patrick Bresnahan, Father Thomas Eaton, and Father Hugh Floyd. Father Durgan was ordained in 1902, but no account of him was to hand last year.

Father Thomas Stritch came to Mungret in September 1885, and joined one of the grammar classes. In 1887 he passed the Matriculation Examination of the Royal University, and the First Arts in 1888. The same year he went to the Novitiate in Macon, Georgia, U.S.A. In 1891-2 he taught Higher Mathematics at Springhill College, Alabama. During the following three years he studied Philosophy at Grand Coteau. In 1894-5 he taught Humanities in the Juniorate, and Mathematics the following year. In the Summer of 1895 he was sent for a short time to Harvard University to run rapidly through a course of Higher Mathematics. The next three years he spent in New Orleans, teaching Science and Mathematics. He began his Theology in Woodstock in 1900, when at the beginning of his third year his health broke down. After a short sojourn at the sanatorium he was sent on to Springhill to rest for the remainder of the year. He was ordained on the 12th June, 1903, in the College Chapel at Springhill, by the Most Rev. Dr. Allan, Bishop of Mobile. He is at present concluding his theological studies at St. Louis University.

Father John Stritch came to Mungret in September 1885. Before completing his University career he entered the Society of Jesus at Macon, Ga., on July 25th, 1889. Four years later he went for his Philosophy to St. Charles' College, Grand Coteau. From this he was sent to teach at Springhill College, Mobile, Ala., where he remained



REV. JOHN H. STRITCH, S.J. (New Orleans Prov.)

REV. THOMAS E. STRITCH, S.J. (New Orleans Prov.)

REV. PATRICK BRESNAHAN (Florida)

REV. JOHN DURGAN, S.J. (Rocky Mountains)

REV. THOMAS EATON (Mobile)

OUR NEWLY-ORDAINED PRIESTS.

for three years. Another year was spent in the same occupation at the College of the Immaculate Conception, New Orleans. He thus began his theological studies at Woodstock, after the third year of which he was ordained in June, 1903, by His Eminence Cardinal Gibbons. He is at present occupied in teaching Belles Lettres at the College of New Orleans.

Father John Durgan came in 1882 to Mungret, where he remained till 1886. That year he entered the Novitiate of the Society for the laborious mission of the Rocky Mountains. After the usual course of training, he was sent among the Indian tribes. He remained five years with the Crows, in Wyoming, after this he returned to St. Louis University, where he was ordained in June, 1902. After his ordination he made his fourth year's Theology, and was then sent to make his tertianship at Florissant. A couple of weeks had scarcely elapsed when he was recalled to the Rocky Mountains to take the place of a father who had fallen ill. His present mission is one of the hardest in the country. The work among the Aragoes is difficult in the extreme, and calls at



REV. HUGH FLOYD (MINNESOTA).

times for the exercise of almost heroic virtue. The task of winning to God the souls of these rough children of nature is a very noble but an eminently difficult work. We feel assured that Father Durgan's fervent zeal will win a glorious victory over the forces of evil in this far off land. We pray that God may bless his work in the hearts of these benighted creatures. Our warmest sympathies are with him, and from afar his *Alma Mater* here in holy Ireland watches with the kindest interest his efforts in the Master's cause, and bids him to be brave of heart and full of trust in God. His present address is St. Stephen's Post Office, Freemount County, Wyoming, U.S.A.

Father Patrick Bresnahan entered Mungret in the Summer of 1893, where he passed with considerable distinction through the usual University course. In the Summer of 1899 he went to the American College, Rome, where he made a very successful course of the Theology, taking fourth place in his class of Sacred Scripture, and Second Medal in Moral Theology in 1892, and being each year *Laudatus Amplissimis Verbis* in Dogmatic Theology. His Bishop being badly in want of priests he was ordained in 1903, and returned for a brief vacation to Ireland. During this time he and Fathers Eaton and Maurice Redden paid a very pleasant visit to Mungret,

where they remained for some happy days amid the scenes and surroundings of their earlier years, and where they were welcomed with warm affection by both community and boys. In the month of October he left for the United States. He is at present spending a short period of special preparation for his future mission of St. Augustine, Florida, in the Missionary House attached to the University of Washington. Here he is undergoing a course of instruction in the duties of a missionary priest under the guidance of a skilled instructor.

Father Thomas Eaton came to Mungret in 1892, where by steady work and constant application to study he signalized his progress through the classes of the University, obtaining the Degree of B.A. in 1897. In the autumn of 1897 he went for his theological studies to St. Mary's Seminary, Emmitsburg, U.S.A. Here, as at home, he took the foremost place in his classes, and was finally promoted to the responsible position of Prefect of the Lay Students. He was ordained in June, 1903, and immediately returned to Ireland for a couple of months' vacation, some days of which he spent very pleasantly amid the scenes and surroundings of his well-loved *Alma Mater*. In October he returned to America, where he has just entered on what we feel assured will be a most successful career of labour for God in his mission of Mobile.

Father Hugh Floyd entered Mungret in 1894, and after passing Matriculation and First Arts, left in 1897, to begin his Sacred Studies at All Hallows' College, Dublin. Here he was ordained this year. He has since left for Duluth, Minn., U.S.A., the scene of his future labours. We wish him all success in the noble career on which he has entered. He is at present stationed at the Cathedral of the S. Heart, Duluth, Minn., U.S.A.

It will be interesting to many of our Past Students to learn that **Rev. J. C. O'Mahony, S.J.**, and **Rev. P. Tighe, S.J.**, were this year elevated to the Sacred Dignity of the Priesthood; the former at Milltown Park, Dublin; the latter at San Luigi, Posilipo, Naples. We wish both every happiness, and hope they will labour long and fruitfully in the Vineyard of the Lord.

Very Rev. Humphrey Moynihan, D.D., M.A. ('81-'87), has been appointed President of the College of St. Thomas, St. Paul, Minnesota. We heartily congratulate Dr. Moynihan on his appointment to such a responsible position.

We take the following notice from the *St. Paul Globe*, April 26th, 1903:—

"Rev. Humphrey Moynihan went to Rome in 1887, and there studied at the American College and Propaganda, receiving the degree of doctor of divinity. In May of 1891 he was ordained and entered upon his life work of the priesthood.

"The groundwork of his classical education he had received at the Jesuit College, Limerick, and at Rome he took a post-graduate course in Classics and Archæology, attending for this purpose the school of Advanced Classics.

"In 1892 he came to St. Paul and almost immediately upon his arrival was made Secretary to Archbishop Ireland. This position he held for some time, and was then appointed Teacher of Classics in St. Thomas' College. In 1894 he was given the chair of Apologetics at St. Paul's Seminary, which he has held ever since.

"Not only in Catholic and church circles is he known well and favourably, but throughout the entire country he is considered as one of the most brilliant and learned professors living, and is looked upon as a profound scholar."

Rev. William Turner, D.D., ('83-'88), a review of whose History of Philosophy will be found elsewhere, is at present professing Theology with much distinction in St.

Thomas' Seminary, St. Paul's, Minnesota. His book was received with an enthusiasm rarely manifested towards such a work. It has been adopted as the Text-book for History of Philosophy in our College.

Rev. John Gleeson ('82-'86), whose letter we publish elsewhere, came to Mungret as a Seminarian. He was ordained in Maynooth in 1891 for the Diocese of Limerick. He then volunteered for the Diocese of Sale, in Australia, the Bishop of which, Dr. Corbett, was then in Maynooth. He is now in charge of a large district at Dandenong, and is doing good work.

Very Rev. Patrick Enright, V.G., paid us a short visit this year, early in September. Father Enright entered Mungret in 1884, and after a distinguished University career, left to begin his Sacred studies in 1889. He was ordained in 1893, at Emmitsburg, Md., U.S.A. It is a clear proof of his sterling worth as a man, and of his genuine zeal as a priest, qualities which do great honour to himself and to the *Alma Mater* which fostered them, that he is at present Vicar-General of his Diocese and Administrator of the Cathedral of Little Rock, Arkansas.

May Mungret see many of her sons do as well as Father Enright, and may she one day behold him yet higher in the Ecclesiastical Hierarchy.

Rev. John Bithrey, S.J., M.A. ('90-'93), on his return from St. Ignatius' College, Valkenburg, where he had completed his philosophical studies, left Ireland for Australia, to begin his career as Professor. The high distinctions he has won all along the course make him a valuable acquisition to any college.

Rev. Michael Bergin, S.J., has had a very ugly attack of typhoid fever in Ghazir, Syria. Fortunately, the latest report shows that he only needs now to build himself up again for renewed work.

Father Nicholas Fegan, C.C., has been changed from Liscanor, Co. Clare to College House, Galway. His stay in Liscanor was signalized by the great impetus he gave to the Irish Revival in that parish. His sermon in Irish, on Passion Sunday, is thus described by a listener: "There stood one of our youngest priests preaching Christ's Passion and Death in almost the same words as our Patron Saint used nearly 1,500 years ago to our Pagan forefathers. There sat sternfaced men from Cloona, and other places too, whose cheeks felt the hot tears rolling down at intervals, and here were the old women, and many young women also, whose sobs are seldom heard within the church, but to-day they cannot restrain themselves, for that painful Way of the Cross, and agony of both Son and Mother, are vividly depicted in such simple but effective language, that sobs and sighs come from all sides, and wet eyes are seen in many quarters."

We heartily congratulate Father Fegan on his efforts to keep alive among the people the love and habitual use of their native tongue. In his new parish he will find a large field for his energy, and we are sure the town of Galway will feel his influence from end to end.

James Shiel, S.J., made his vows at Manresa House, Rochampton, London, on September 8th. He remains at Manresa to pursue his studies.

George Kilbride has made his vows in the Redemptorist Novitiate at Dundalk. One who visited him there says he is not much changed. He likes his new life, and though hard, his first year was very happy.

We are glad to hear that **Charles Sharry** ('00-'02), has begun his course of studies for the Priesthood in the Diocesan Seminary, Tuam.

Edmund J. O'Neill, B.A., is coming out strongly as a Gaelic Leaguer. He has been Secretary of the Kinsale Branch since its start. He is also a prominent member of the local *Coiríe Ceannairí*, and has attended as delegate many important conferences of the League at Cork and Dublin. At the recent *Ormeau* he carried off the First Prize (a handsome gold medal), in the Senior Male Singing (Tenor), and has earned the reputation of a traditional singer of no small repute in Gaelic circles throughout the country. At the various *Féiríanna* held during the past year, he has acted as a competent and efficient judge in the singing competitions, being present at the *Youghal*, *Waterford*, and *Munster Féirí*. On his return from the *Waterford Féirí* in October, he paid a flying visit to Mungret to see his old friends. No doubt, he missed many familiar faces among the boys. We were all glad to see him looking so well.—*Raé* *So* *raib* *air!*



REV. PATRICK ENRIGHT, V.G.

J. H. Power, B.A., is Resident Student at the Mater Misericordiae Hospital. He is now in his fourth year and will soon be fully qualified.

W. Irwin has also passed his third year, and we are glad to learn that he secured honours. This shows industry and other things. The medical course has its dangers; but only the indolent and the semi-stupid give way. We have no fear that any Past Student of Mungret who is called to honours during his course will be anything but a credit to his college.

Oliver Gogarty ('91-'93), has again distinguished himself, this time by taking the medal for English Verse Composition, in the R.U.I. One never can know where he will turn up next. Last year he had astonished his old friends by getting a high distinction in Trinity. We await further developments.

Daniel Sheehan has passed his First Medical, and got a call for honours in two subjects. Bravo! Dan.

Michael Sheehan, his brother, is in America studying Engineering. He was home in Ireland for a short time this year.

Francis Hanratty has successfully encountered the First Examination of the R.C.S.I.

Thomas Sheehy has also succeeded in getting through the First year R.C.S.I. We most heartily congratulate him.

James Hanratty, we regret to learn, has recently been ill. He was obliged to spend part of the vacation in Harrowgate, in order to recuperate. He is now well and engaged in pursuing his studies for First Medical.

John McGrath, **J. Mulcahy**, **C. Halpin**, and **M. McGing** are in Dublin, studying for their First Medical Examination. The two first-named are commencing, and we wish them all success.



DANIEL DOOLEY. WILLIAM LENAGHAN. PETER McCARTNEY

FOR THE CHINESE MISSIONS.

John McCarthy is in the bloom of success. He is entering on the third year of his hitherto successful course. A private letter, from an "Old boy" in Dublin, tells us that "he is going on tip-top."

Gerald Fitzgerald is attending lectures at the Agricultural College in Glasnevin. He is of the sort who succeed at whatever they take up. It is superfluous to wish him success.

John Blake is studying for the Medical Profession.

Stephen Hayes, we have just heard, has got through his first Medical Examination. We congratulate him warmly, and hope to hear similarly good tidings of him for at least five years to come.

James Sheehan is in business in Fermoy. "Jimmy" ought to do well. Even when in business at Mungret he was very successful. It was impossible, also, to palm off an old football or a "sprung" bat on the club for which he was responsible.

BOYS OF LAST YEAR.

This year has been for Mungret a particularly fruitful one in Missioners for the distant and most arduous field of China. Three of her sons have left her walls to prepare for that Mission. Of these, one is already on his way to the "Land of the Rising Sun." The others have gone to the Jesuit Novitiate at Jersey.

William Lenaghan entered the Apostolic School in 1897. He read his classical course in Mungret. He then went to University College, Dublin, where he continued his studies. In October, 1903, he left Ireland for the Vincentian Novitiate at Tsoung-choo, to work on the laborious Chinese mission. He will enter the "Celestial Empire" about New Year's Day, 1904, thus having the privilege of being the first Mungret Apostolic to tread

Chinese soil. Most heartily do we wish him many a year of successful toil for God in the field of his choice.

Peter McCartney, who for some time past filled the responsible position of Prefect of both the Lay Boys and Apostolics, has left us this year to join several of his brother apostles at the Novitiate of the Society of Jesus, to prepare for the arduous mission of China. Our sincerest good wishes attend him.

Daniel Dooley has also left us to prepare for a glorious future in the far East. He and Peter McCartney left on September 25th. Few of us who were present at the concert, given as a humble tribute of our appreciation of their worth, will forget the warmth and enthusiasm of Fr. McDonnell's farewell speech.

Of the Lay Division four have gone this year to the Jesuit Novitiate at Tullabeg; namely, **John O'Neill**, **John Pegum**, **Joseph Walshe**, and **Edward Byrne**. We wish them very heartily all the graces necessary to fulfil perfectly their holy vocation.

Charles Piler, B.A., remains amongst us this year as Prefect of Large Lay Study and Professor.

John Butler is apprenticed to Francis Bergin, B.E., Civil Engineer, Dublin.

Henry Kenny is reading for Medicine in Dublin. He has also passed his 1st Arts.

Thomas E. Pegum has joined his uncle in his business at Glin, Co. Limerick.

Gerald McCarthy has commenced in the legal profession. He is in the office of his father, Mr. McCarthy, Solicitor, Sligo.

Hugh Byrne is studying Dentistry in Dublin. He is at present attending lectures at the R.C.S.I.

Joseph Dwyer has commenced his studies in Dublin, where he intends



CHARLES L. PILER, B.A.

OUR DEBATES.

OUR DEBATES.—On Thursday evening, Feb. 12th, a very interesting debate was held in the Lays Boys' Recreation Room. The motion was: "The Political Movement, as it is at present, is better calculated to promote the interests of Ireland than the Irish Revival." It was a subject that caused a good deal of excitement among the boys, and all looked forward with much anxiety to the issue of the contest. The speeches on the whole were very good, and it was evident that the subject was well studied beforehand.

The speakers on the Parliamentary or political side were Rev. Fr. Gwynne, William Fitzgibbon, and H. Kenny; while Rev. Fr. Cahill, Richard Hartigan, and P. P. O'Neill defended the Revival.

to qualify as a Veterinary Surgeon.

We have no news of **Alfred Curr**, but **Edgar** is in business at Messrs. Brown, Thomas & Co.'s, of Grafton Street, Dublin.

Denis Hurley is also in Dublin, studying Medicine. We hope to hear good news of him about July next. He has completely recovered from his severe illness.

W. & M. Gallagher are reading with a grinder for a commercial career. They are both, we should think, very promising in that department. We wish them success, and we are sure they will do the College credit always and everywhere.

James O'Donoghue has commenced his sacred studies at Carlow College. Our best wishes attend him for a successful career, both in his studies and later on in his work as a Priest.

William Fitzgibbon as leader of the government spoke first for the motion.

He reminded the audience that like the members of the Parliamentary Party he was in sympathy with the Revival, but he opposed it if it was to be set up as a complete and separate programme in itself. The Revival of itself cannot accomplish anything for Ireland until the land belongs to the people. As long as the land of Ireland belongs to the landlords every improvement in this country eventually means an increase of rent in the land courts, and the filling of the landlords' pockets; that even when the Land Question is settled, the Revival movement will not of itself be able to promote the greatest interests of Ireland. How futile, he said, were all the attempts at Industrial Revival when the British Parliament, by taxing our manufactures, could in one session overthrow the whole fabric of national industry. Without legislative independence all pretended liberty is vain. Parliamentary means alone can win that independence. In conclusion, he admitted that the Irish Revival, if not carried to the extremes

which some would advocate, is undoubtedly of service to Ireland. But it must be subordinated to the other and more important movement—the Parliamentary movement.

Richard Hartigan followed as leader of the opposition.

The last speaker, he said, stated that the Revival was only a plank stolen from the programme of the Irish Party. This is not the case. The Revival movement is essentially distinct from the Parliamentary movement, and its work should precede that of the latter. Ireland is at present unfit for independence; she must first be raised to a state of prosperity. The Revival movement, which is

When they return, he said, from a so-called "Mission in America," the speeches which they make in praise of the "greater Ireland beyond the sea" have a bad influence on the minds of the people, and have not a little to do with their leaving this country. He also asked: "If the Revival was an item on the programme of the Parliamentary Party why was it not heard of before now?"

Father Gwynne placed the question on its proper footing. He said the question was not whether the Revival was good or bad in itself, but whether it or the Irish Party was more capable of promoting the interests of Ireland.



SENIOR APOSTOLICS, 1903-'04.

above all a practical one, can alone save the country, and the whole hope of the prosperity of Ireland must be placed in such a movement.

H. Kenny, who spoke from an economic point of view, expatiated on the good work done by the Parliamentary Party, especially by their organisation, the United Irish League.

He said it did not matter what language we spoke, or whether we preferred the golf-stick to the *camán*, as long as the country was contented and prosperous.

Philip O'Neill followed next in favour of the Revival, and said that the Parliamentary Party were the cause of a great deal of emigration.

Though he sympathised with the Revival he did not see what good it would do without the Party. If National Independence was not won, what guarantee would they have of the stability of the country's prosperity? Had not England blocked Ireland's trade formerly as soon as it became a real rival in the field? Why would she not do it now? England is just as jealous of Irish trade to-day as she was then. He then went on to show how, with the Political movement, the Revival may be of great advantage, while, without it, the Revival would be of little service to the country.

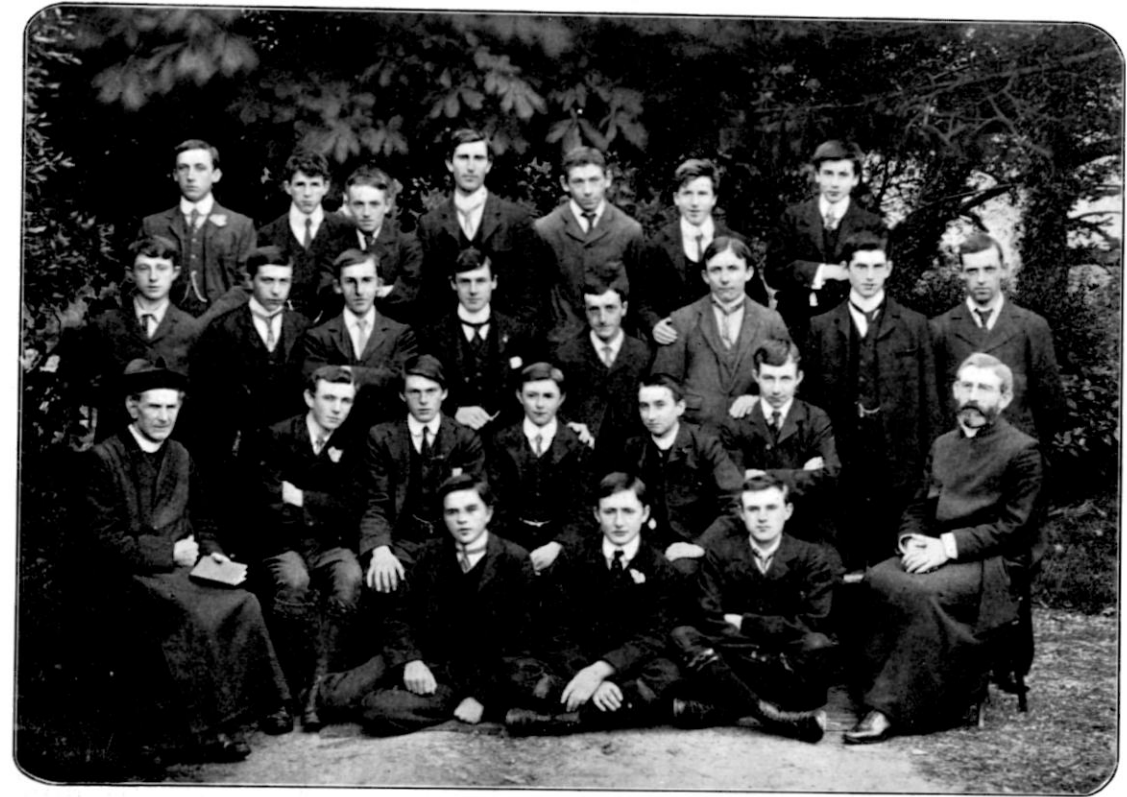
Father Cahill in a very convincing manner answered all the objections brought forward by his opponents.

If England could at any moment destroy the commercial prosperity of Ireland why could she not in the same way overthrow Political Independence which they so strongly advocated? This had been done in 1800 by the Act of Union. It could be done again in similar circumstances. He then went on to show how the country would benefit in every respect by the Revival. He concluded by appealing to the patriotic sentiments of the audience, and said that if Ireland was ever to recover any of her former greatness, the movement that would alone accomplish that end was the Revival.

At the conclusion, the Rev. chairman (Fr.

cient to satisfy the motion; that the forced emigration of Irishmen introduced the faith into foreign lands; that missions are in a most flourishing condition in India, Africa, and other British territories; and that the want of English-speaking priests as foreign missionaries went to confirm the motion.

Rev. Fr. Cahill, Rev. Fr. Gwynne, P. O'Callaghan, and S. Connolly spoke for the opposition. On the first night the supporters of the motion were reasonably confident of victory. They ably retorted the arguments of their op-



LAY BOYS—FIRST DIVISION, 1903-'04.

Kane) put the question to the vote, and the motion was carried by a large majority.

P. O'NEILL (1st Arts Class).

Among the Apostolics the following motion was proposed for debate: "That the Spread of the British Empire has on the whole been Beneficial to the Interests of Catholicity." Rev. Fr. Kane, S.J., C. Piler, J. Cullen, J. Delany, S. Fahy supported the motion.

They argued that the spread of the Empire advanced civilisation, thus opening the way for religion; that free worship is allowed to all sects; that persecution in Ireland favoured the Church *per accidens*, which was suffi-

ponents, and had the votes been taken there could be little doubt as to the result. But on the second night the appearance of matters was changed by the argumentative speeches of Rev. Fr. Gwynne and Rev. Fr. Cahill, who spoke for the opposition.

They said that England always proved hostile to Catholicity; that the total catholic population of her empire was little over ten millions, while, were it not for British rule, there would be nearly that number in Ireland to-day; that emigrants driven abroad by misgovernment far from spreading the faith, but too often lose their own; that ministers assisted by the Government thwart as far as they are able the efforts of zealous catholic

missionaries; that the increase of the number of Catholics in British Dominions is comparatively small; and that if Catholic interests are favoured in English possessions it is in spite of the Government.

The supporters of the motion who had made a great impression on the assembly the previous evening had no strong speakers on the second night, while the arguments of the opposition were fresh in the minds of the audience. On the taking of the votes the motion, contested with such intense excitement, was rejected by a majority of sixteen.

Towards the close of the Summer vacation the Apostolics of the B.A. and Second Arts Classes took part in a literary symposium, in which two subjects were proposed for discussion: "The Influence of the Irish Revival Movement" and the "Influence of the Discovery of the Art of Printing." On the former, which, as was to be expected, proved the more interesting subject, M. Croke, J. Cullen, J. Delaney, R. Judge, and W. Griffin produced forcible patriotic essays. The essays were read in the Apostolics' Concert Room on the evening of September 10th. Though the revival afforded a wide field for controversy, yet there were few points—and those of practically no importance—on which the writers disagreed. This fact was owing doubtless to the enthusiastic spirit in which all regarded the revival of our language, our industries, and our national life.

In favour of our language it was argued that its revival would check the dissemination of immoral English literature in Ireland; that a "nation without its own language is only half a nation"; and that as Irish is our national language it should be used as a means of communication between the children of Erin. The revival of our industries would, it was said, make Ireland a self-supporting country, would prevent emigration, and relieve the poverty and distress of the peasantry. Emigration, its causes and effects, were discussed, and it was clearly shown that the "Revival" tends to remove this evil, as well as the vice of intemperance. The usual objections that Irish goods are expensive and worthless were answered and ably refuted.

In compositions worthy of high commendation J. Croke, P. O'Callaghan, C. Smyth, P. Killian, and J. Crowley treated the difficult subject of the "Influence of the Discovery of the Art of Printing." Its advantages and abuses were clearly demonstrated, and chiefly its influence on the spread of Christianity.

J. CULLEN (B.A. Class).

We are glad to announce that a new era in Mungret Debates has begun since the above was written. The Apostolics have started a debating society to meet on the second Thursday of every month, our customary play-day. This we are sure is destined to produce much good amongst us, and our hearty thanks are due to Father W. Kane for having kindly consented to preside at our meetings.

On the night of Thursday, November 12th, the first meeting of the Society was held, at which the motion was, "That the Scheme recommended by the recent Commission on University Education in Ireland would be a marked and substantial improvement on the existing state of affairs."

For the motion:—C. Piler, B.A.; M. Croke, P. O'Callaghan. Against the motion:—J. Cullen, R. Judge, J. Delaney.

In a clear and forcible speech, C. Piler explained the question, and put forward many of the arguments given by the Commissioners in the Report and Notes. The leader of the opposition, J. Cullen, in a speech full of telling points, showed very well the defects of the suggested scheme. His speech was the best of the evening; his fluency and power of illustration were especially remarkable. Martin Croke followed, and in a short speech pointed out the necessity of considering the general good before any private advantages. Richard Judge in a very well thought-out speech, showed the decided advantages resulting from the teaching of unaffiliated colleges under the present scheme. The lectures in a University are often above the heads of the rather apathetic audience present. In smaller institutions this is not the case; the classes are smaller, and the professor can give much more attention to individual training than is possible where large numbers are assembled.

The debate was adjourned till Sunday, 22nd November.

On resuming the debate, A. Carroll and S. Fahy defended the motion, while J. Delaney and W. Griffin opposed it. As was evident from the speeches, the arguments were far from exhausted at the first discussion. The whole debate, as the Rev. President and other members of the Community said, was the most successful ever held in the college. The skill with which both sides met the objections of their opponents was remarkable.

For the motion it was argued that the present state of affairs is very unsatisfactory; that practical science is impossible with an examining University; that the interests of Catholics are secured by the new system, whereas, in the old, the balance of religion has to be maintained; that on the latter account professors have to be chosen, not according to their merit, but according to their religious denominations.

The opponents of the motion, while allowing the defects of the present system, argued that the new college to be erected has no guarantee that the professors and students will be Catholics; that a University without a theological faculty is an intellectual absurdity; that the exclusion of Maynooth would be a "national misfortune," and that the exclusion of many other eminent colleges by the new system helps to condemn it.

J. Cullen's telling speech, and the ability with which W. Griffin and J. Delaney refuted the arguments of their opponents, in a large measure caused the rejection of the motion by a majority of 18 votes to 13.



THE Very Rev. William Henry, S.J., who for the past three years had been Rector of the College, has left us to fill the responsible post of Rector of the House of Studies and Retreats, Milltown Park, Dublin.

Rev. Father Edward Cahill, S.J., after a residence of many years in the College, during the last two of which he was Prefect of Studies, has also left us. He is this year at L'Anncienne Abbaye, Tronchiennes, Près Gand, Belgium.

Rev. Father John Gwynne, S.J., and **Rev. Mr. Robert Dillon-Kelly, S.J.**, have also left us. The former is now engaged in the work of the Ministry, as well as in teaching, at the Sacred Heart College, Crescent, Limerick. The latter is Professor at Belvedere College, Dublin.

EXAMINATIONS.

UNIVERSITY RESULTS:

The successes in the recent SUMMER EXAMINATIONS are as follows:—

In the Examination for the **B.A. Degree** C. Piler Passed.

In the **Second Arts** EIGHT presented themselves, ALL Passed. This is an exceptionally good result.

HONOURS COURSE.

M. Croke, J. Cullen, J. Delaney, W. Griffin, P. O'Callaghan, B. Tracey.

PASS COURSE.

J. Croke and R. Judge.

In the **First Arts** FIVE presented themselves, THREE Passed.

PASS COURSE.

J. Crowley, P. Killian, C. Smith.

In the **Matriculation** TWENTY-ONE presented themselves, TWENTY Passed. This is *unique* in the history of the House.

HONOURS COURSE.

Second Class Honours in Latin.—S. Fahy, P. Bourke, A. Carroll, T. Madigan, J. Flynn, G. McCarthy, M. McMahon, J. Murphy.

PASS COURSE.

J. Cantwell, M. Cleary, W. Gallagher, D. Hayes, J. Healy, D. Hurley, C. Lenaghan, H. Moran, H. McDermott, M. O'Donnell, P. O'Neill, D. Morris.

In the **AUTUMN EXAMINATIONS**, W. Demouy and H. Kenny passed the **First Arts**.

B. Kenny, M. Mullane, and S. Connolly passed the **Matriculation** Examination.

DISTRIBUTION OF PRIZES.

On the evening of the 23rd of June, we assembled as usual in order to hear the Report of the Rev. Prefect of Studies on the year's work. It was a highly satisfactory one, and Rev. Fr. Rector, after having distributed the prizes, expressed his satisfaction in high terms, and concluded by wishing all a holy and a pleasant vacation.

The prizes were awarded as follows:—

RELIGIOUS KNOWLEDGE.

DIVISION I.

LAV BOYS—1, Bernard J. Tracy; 2, Michael O'Donnell
prox. access.—Patrick Tracy, Henry McDermott, Philip O'Neill

APOSTOLICS—1, Richard Judge; 2, Charles Piler
prox. access.—Martin Croke, John Delaney, James Flynn

DIVISION II.

LAV BOYS—1, Joseph Walshe; 2, James Crowley
prox. access.—John Walshe, James O'Donoghue, John Pegum

APOSTOLICS—1, William Tobin; 2, Joseph King
prox. access.—Benjamin Hartnett, Henry Johnson, Nicholas McNally

DIVISION III.

LAV BOYS—1, James Gubbins; 2, William Spain
prox. access.—Joseph Connolly and William O'Keefe, *ex aequo*. Patrick O'Connell and Patrick Lambe, *ex aequo*.

IRISH.

DIVISION I.

1, Richard Hartigan; 2, Philip O'Neill
prox. access.—Morgan McMahon, Michael O'Mullane

FIRST OF GRAMMAR

(PREPARATORY MATRICULATION HONOURS).

FIRST IN CLASS—Nicholas McNally

FIRST IN LATIN—Nicholas McNally
prox. access.—Joseph King, William Tobin, Benjamin Hartnett

FIRST IN GREEK—Nicholas McNally
prox. access.—Joseph King, William Tobin, Benjamin Hartnett

FIRST IN ENGLISH—William Tobin
prox. access.—Nicholas McNally, Joseph King, Benjamin Hartnett

FIRST IN MATHEMATICS—Benjamin Hartnett
prox. access.—Nicholas McNally, Paul McCarthy

PRIZE FOR DILIGENCE—Joseph King

PRIZE FOR PROGRESS—*Ex aequo*, Paul McCarthy and John Hillary

SECOND OF GRAMMAR.

FIRST IN CLASS—Henry Johnson
prox. access.—Joseph Walshe, Patrick Galvin, John Pegum

FIRST IN LATIN—Henry Johnson
prox. access.—Joseph Walshe, Patrick Galvin, James O'Donoghue

FIRST IN ENGLISH—Joseph Walshe
prox. access.—Henry Johnson, James O'Donoghue,
 Patrick Galvin

FIRST IN FRENCH—Joseph Walshe
prox. access.—Henry Johnson, Patrick Galvin,
 John Pegum

FIRST IN GREEK—Henry Johnson
prox. access.—Joseph Walshe, James Murphy,
 Paul McCarthy

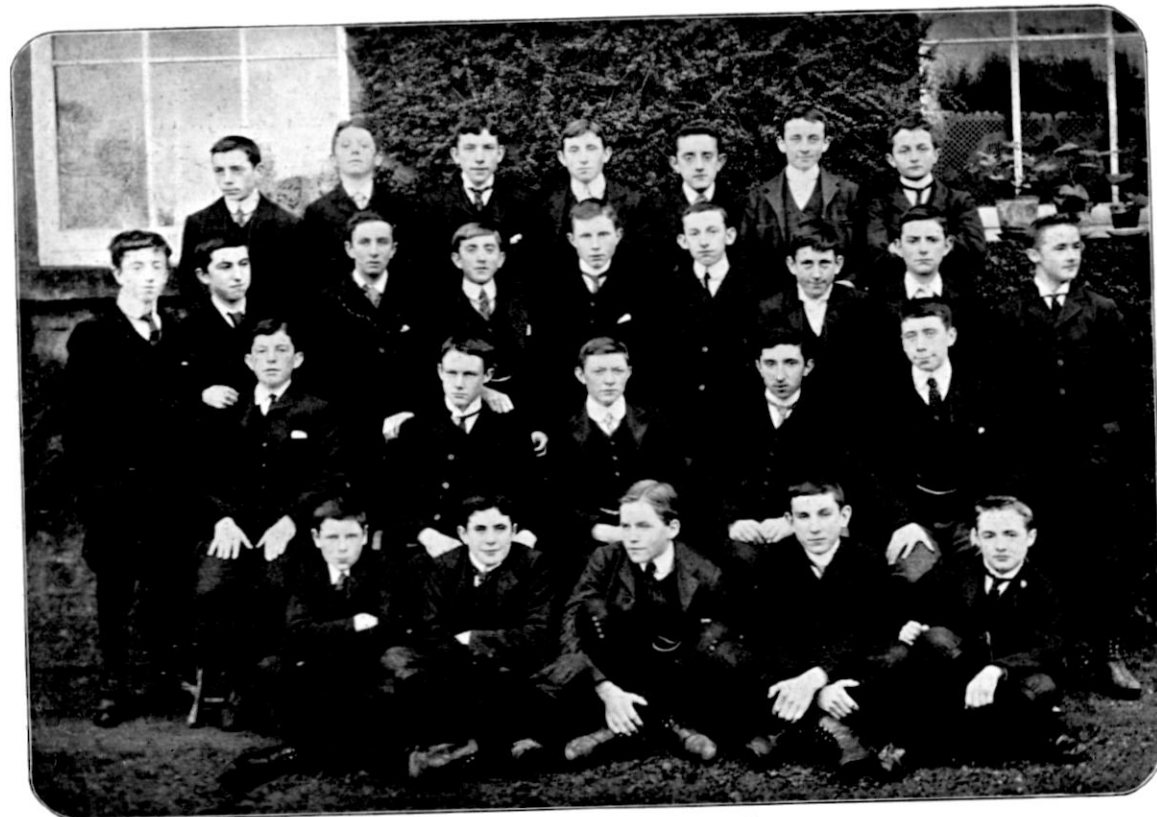
FIRST IN MATHEMATICS—*Ex aequo*, Henry Johnson,
 Denis Nugent, Jeremiah Gleeson
prox. access.—Patrick Galvin, Michael Corr,
 Patrick Lambe

FIRST IN LATIN—William Burns
prox. access.—John Shiel, William O'Keeffe,
 James Gubbins

FIRST IN ENGLISH—John Shiel
prox. access.—Patrick Lambe, William O'Keeffe,
 William Hedderman

FIRST IN MATHEMATICS—William Burns
prox. access.—James Gubbins, Joseph Connolly,
 Stephen Pegum

FIRST IN FRENCH—John Shiel
prox. access.—Timothy Ryan, John Cronin,
 William O'Keeffe



LAY BOYS, SECOND DIVISION, 1903-'04.

FIRST IN IRISH—John Pegum
prox. access.—Timothy Ryan, Jeremiah O'Grady,
 John Walshe

FIRST IN BOOK-KEEPING—John Pegum
prox. access.—William Hedderman, John Walshe,
 Fintan Sweeney

PRIZE FOR DILIGENCE—James O'Donoghue

PRIZE FOR PROGRESS—John Power

IMPROVEMENT IN HANDWRITING—John Walshe

THIRD OF GRAMMAR.

FIRST IN CLASS—William Burns
prox. access.—John Shiel, William Hedderman,
 James Gubbins

PRIZE FOR DILIGENCE—James Gubbins and William
 Hedderman

PRIZE FOR PROGRESS—Michael O'Dwyer

IMPROVEMENT IN HANDWRITING—Matthew Gallagher

RUDIMENTS.

FIRST IN CLASS—Michael Curley

FIRST IN ENGLISH—Thomas Madden
prox. access.—John Bergin, James Hayes, Michael
 Curley

FIRST IN FRENCH—Michael Curley
prox. access.—William Ryan, Thomas Madden,
 James Hayes

FIRST IN LATIN—Michael Curley
prox. access.—William Ryan, Thomas Madden,
 John Bergin

FIRST IN MATHEMATICS—John Toomey
prox. access.—William Ryan, William Neville,
 Richard Fitzsimon

PRIZE FOR DILIGENCE—William Ryan

PRIZE FOR PROGRESS—John Bergin

FIRST IN HANDWRITING—Michael Curley

DECLAMATION.

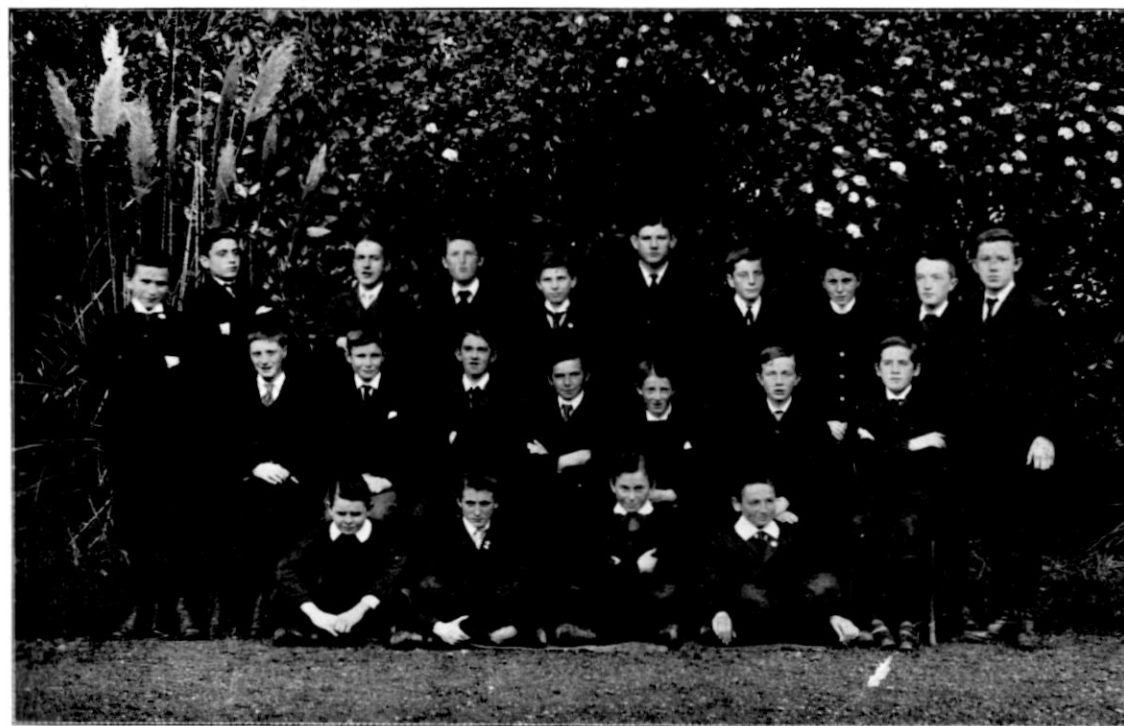
DIVISION I.

LAY BOYS—1, Richard Hartigan; 2, P. O'Neill

The **Feast of St. Francis Xavier** was celebrated with the usual solemnity. The Rev. Robert Kane, S.J., preached an eloquent and most impressive sermon on the life and labours of the great Apostle.

The **Feast of the Immaculate Conception** was also celebrated with great devotion. After High Mass there was a reception of the Sodality by REV. FR. JOSEPH McDONNELL, S.J., Director of the Sodality B.V.M.

The **Feast of our National Apostle** is always a great day with us in Mungret; but it was rendered specially memorable this year. Harps, Shamrocks, and other em-



APOSTOLIC STUDENTS, JUNIOR DIVISION, 1903-'04.

APOSTOLICS—1, William Demouy; 2, John Croke
prox. access.—Patrick Burke, Charles Piler,
 Patrick Killian

DIVISION II.

LAY BOYS—1, Jeremiah O'Grady; 2, John S. Pegum
prox. access.—Joseph Walshe, William Meagher

APOSTOLICS—1, John Murphy; 2, Henry Johnson
prox. access.—Michael Corr, Christopher O'Neill,
 William McEvoy

DIVISION III.

LAY BOYS—1, Michael Curley; 2, Matthew Gallagher
prox. access.—Stephen Pegum and Patrick Lambe,
ex aequo. James Stack, Henry Glynn

blems were displayed in profusion. We here take the opportunity of thanking a kind friend who sent us a quantity of harps. For an account of the concert in the evening, we refer our readers to "Our Social Gatherings."

The eve of the Christmas vacation always brings with it great joy to all. After the reading of the Report by the Rev. Prefect of Studies, we had a very enjoyable concert. It was far more successful than could have been expected seeing the short time for preparation. At the conclusion, Very Rev. Fr. Rector paid a very high tribute of praise to the *artistes*, and declared that "Our Concert was a truly National one," and expressed the wish



"OFF. —OUR TRIP TO KILKEE.

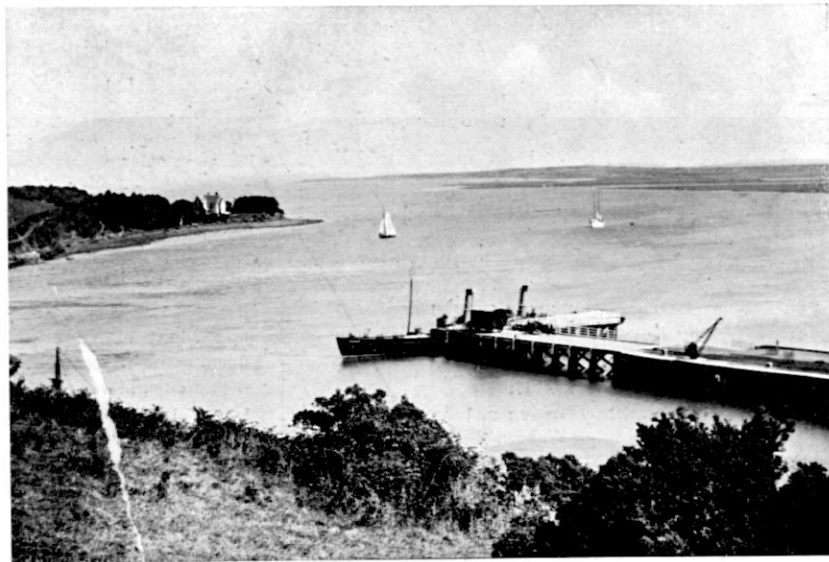
[See p. 58.]

to see more like it in the College. Finally, he wished us all a very happy and holy vacation, and, amidst expectant silence, announced the return day for January 13th.

On Tuesday, January 14th, the day after our return from "Home, Sweet Home," came the glad tidings that the ice on Lough More was strong enough to bear. Rev. Fr. Rector very kindly granted us two play days which were pleasantly spent on the ice. But, alas! our pleasure was not destined to continue very long, as a thaw set in on the third day, and we had no more skating during the season.

On the night of March 25th, REV. FATHER GWYNNE, S.J., gave the Lay Boys a most interesting and instructive lecture entitled, "Glimpses of the Irish Brigade." The Rev. Lecturer began with their choice of service in Limerick, and traced their glorious career on the Continent, from Landen and Cremona to Fontenoy. The lecture was varied by appropriate songs by Rev. Fr. Connell, S.J., P. O'Neill, W. Ryan, and the Rev. Lecturer himself. Fr. Gwynne had furnished all his audience with very tasteful and instructive programmes of his own design and execution.

Our principal loss, owing to the great storm of February 25th, was that of five or six large old poplars on the avenue. On the whole, we may consider our-



[Photo. by]

EXCURSION TO KILKEE.—THE PIER AT FOYNES.

[Lawrence, Dub.in.]

selves fortunate to have escaped so easily, considering the damage done throughout the country.

CHRISTMAS VACATION.

Thanks to Rev. Fr. Joseph McDonnell, S.J., the Apostolics were enabled to be spectators at a hotly contested Rugby match between Garryowen and London Irish. The play was brisk, and resulted in a victory for the local team.

Rev. Fr. Henry Browne, S.J., paid us his annual visit. An account of the interesting magic lantern entertainment, which he gave the Apostolics, will be found elsewhere.

Paper Chases were a great source of recreation and healthy amusement during the Christmas vacation. John Delaney and William Griffin were the hares on one occasion; but the enjoyment of the day was marred by a heavy fall of snow. J. Delaney and J. Croke led the boys a good long run over splendid country on another occasion. Andrew Carroll's party carried off the coveted trophy. We look forward to runs equally healthful and amusing in the near future.

VISITORS.

Very Rev. Fr. Provincial paid his annual visit to the College towards the end of May. Owing to his previous illness, his visit was much shorter than usual. Our captain and secretary went up and were granted a play day.

The Very Rev. Fr. Daignault, S.J., Procurator of the Zambesi Mission, visited us towards the end of April. He was engaged in recruiting for his mission.

Shortly after the Christmas vacation, Fr. Nicholas Fegan, C.C., Liscannor, Co. Clare, paid a short visit to his *Alma Mater*. Fr. Fegan, who is an enthusiastic supporter of the Irish Revival, chatted with many of us in our own tongue.



OUR WALKS BY SHANNON'S WAVE.—CHURCH AT PARTEEN.

About the middle of June, Father T. Murphy, S.J., visited us and remained a few days. He gave a very interesting lecture on the "Mission Work in South Africa." His description of the rough life of Missioners in that ever-widening field were most vivid. He had many plain tales of Boer and Briton. The earnestness and verve of his words reveal the secret of his power as a Missioner.

Rev. Fr. Taaffe, S.J., who was such a distinguished Professor in the College some years ago, spent the greater part of the Summer vacation with us. Fr. Taaffe is now engaged as Professor of Theology at St. Beuno's College, North Wales.

Early in September we had the pleasure of welcoming back to Mungret for a short time, John O'Neill, our popular and efficient Secretary of 1901-1902. He had come to see his old masters and companions previous to entering the Novitiate of the Society of Jesus, at St. Stanislaus' College, Tullabeg. We wish him every blessing and success.

SUMMER VACATION.

What promised to be a very pleasant vacation for those about to spend it in the College was somewhat marred by unfavourable weather. St. Swithin's Day occurred early in the vacation, and—let the sceptical explain it how they will—up to the very end the weather was miserable. "Hope springs eternal in the human breast," sang the poet long ago. We do not know if he had the proverbial forty days before his mind; but as each day passed gloomy and dismal like the preceding one, each evening found us hoping the morrow would be—must be—fine. Well, the morrow came, ushered in by the song of birds; while

the sun breaking over the eastern hills seemed to give promise that at last our hopes were to be realised. But, alas for the vanity of human hopes and wishes! Down mercilessly came the rain, compelling us to retire within doors.

One consequence of this state of affairs was that outdoor games were almost abandoned; and the games of cricket and baseball, that formed such a prominent feature of former vacations, were practically discontinued.

It must not be imagined, however, that the vacation was a failure—far from it. Those of the Apostolics who had gone home on vacation after the examinations, returned to the College towards the end of July; and when thirty or forty of us get together, everybody determined to make things as pleasant as possible for everyone else, well, there need not be much doubt as to the result.

And so, besides two good excursions, we had several splendid concerts, a regatta on a small scale, and many other forms of amusement.

The goal of **Our First Excursion** was the ancient "City of the Tribes." How earnestly did we pray and hope for a fine day. Nor were our hopes disappointed. The day proved a glorious one, though there is a tradition that it can never be fine in Galway on the day of the races. At Athenry we came to a full stop, and remained there until our patience was well nigh exhausted. Evidently, the Midland Great Western Railway Company think an hour and a half a slight delay, and of very little importance to tourists. With Father McDonnell for our guide, we proceeded to inspect the more interesting sights of the city. The Claddagh and the Salmon Weir attracted particular attention. A delightful walk brought us to Blackrock, where, after a dip in the bay, we sat down under canvas to partake of the good things which some of our number had meanwhile prepared, and to which we did ample justice.



"HOME AGAIN."—THE FIRST CAR

And as we sat there looking over the vast expanse of waters, there came to our ears, borne on the breeze, that sound so familiar to those who dwell by the sea—the eternal chant that the deep voice of the ocean is ever pouring forth. And while most of our party were enjoying a post-prandial dip, one at least preferred to sit there on the rocks and listen to that voice—now low and soft and sweet; now swelling forth into a mighty chorus, and now again falling away in gentle cadence.

We left Galway at half-past seven; and as the train sped along through the night, we freely gave vent to exuberance of our spirits in song and joke and merry laughter. We got home at half-past eleven, and soon after were in bed, hoping that at some future time we might find ourselves looking out on Galway Bay, and listening to the eternal song of the waters.

Our next Excursion was to Kilkee—partly by train, partly by steamer. The trip in the steamer, from Foynes to Kilrush, did not prove very enjoyable, as the rain came down in torrents. However, when we came to Kilkee it cleared up somewhat, and our four hours in that beautiful spot were very pleasant. What can be more delightful than to stand on the cliffs and watch the billows surge and swell and thunder against them?

Now, we are again on the steamer. The rain has cleared off:

“It is a beautiful evening, calm and free;
The holy time is quiet as a nun
Breathless with adoration.”

One of our number proposed a concert. All relished the idea; but the singers were slow in coming. However, by dint of pressing, many consented, and the concert began, and soon joyous songs were ringing out clear on the crisp evening breeze. We took the train at Foynes, and arrived safely home at about half-past eleven.

Our First Concert—an out-door one—was held on the eve of the return to Dublin of some thirty Theologians from Milltown Park, who had spent three weeks at the College, in the early part of the vacation. The concert, in the organisation of which Rev. Mr. Casey took a prominent part, was a decided success. Items were contributed both by the Visitors and the Apostolics; and it is satisfactory to record that songs in the mother tongue were to the fore. We were pleased to have in our midst once more Rev. Mr. O'Mahony (since ordained), Mr. McKenna, and Mr. Casey; and were especially gratified to see the last-named looking so very strong—quite robust in fact.

The Second Concert was held to welcome back to the old *Alma Mater* three of our brother Apostolics who had been recently raised to the supreme dignity of the priesthood. The Visitors were Rev. Fathers Eaton, Redden, and Eresnahan. The concert was quite a brilliant success, and drew forth from the visitors expressions of admiration and congratulation. We are indebted to them for a very choice entertainment—this time in the shape of a feast, which they kindly provided for us.

Of the other concerts which were held during the vacation, one was to welcome our new Rector, VERY REV. FR. SUTTON. Like the others, it was a complete success, Father Rector remarking at the end that he was very pleased to notice the clear and distinct enunciation of the words in the songs. At all the concerts Irish songs and dancing were a leading feature. In his neat little speech at the close of one of the concerts, Father Eaton recommended the Apostolics to take up the dancing, as it was highly calculated to give to the body that graceful poise and carriage, which are so necessary for the priest when officiating at the altar.

A Handball Tournament was begun during the vacation, and was finished later on. Some very exciting games

were played. Father Redden, by the way, is as enthusiastic about the alley as ever, and does not seem to have lost any of his old knack for “butting.”

The Aquatic Sports were a source of keen pleasure—especially for the onlookers. We managed to have some very exciting events, among which we might mention Tug-of-War in the water, a Duck Hunt, a Polo Match in the water, and Walking the Greasy Pole.

During the vacation we had many enjoyable walks. Corbally was in special favour as a “but”—for here, in addition to the charming views of river and mountain, we had the additional pleasure of a dip in the clear waters of the lordly Shannon.

Let us hope when this year has run its course, and vacation is proclaimed once more, the gods may favour us with weather more vacation-like than we had in 1903.

During the summer vacation, Messrs. Maguire and Gatchell, of Dublin, carried out extensive Sanitary improvements at the College. The work was done in first-class style and reflects great credit on the firm.

We take this opportunity of offering our warmest thanks to those of the past Apostolics, whose interest in the present generation took the practical shape of a present in money to add to the enjoyments of the vacations. Needless to say, such presents are always welcome.

THE POPE'S PROCESSION.

On Sunday, the 26th July, we had the privilege of witnessing the Pope's Procession, a spectacle, the memory of which lapse of time cannot efface. This procession, organised by the Redemptorist Fathers, was the largest of a religious character ever seen in the South, and proved the esteem and affectionate reverence with which Catholic Ireland regarded the dead Pontiff. Rev. Fr. Maher, Rector of Crescent College, kindly allowed us to take up our stand on the balcony in front of the College, we were thus enabled to have an excellent view of the greater part of the procession. About 7,000 men marched from the Redemptorist Church to St. John's Cathedral. Slowly and solemnly the immense crowd filed by. Deep silence reigned everywhere, broken only by the recitation of the Rosary and the sad notes of the Dead March. When the whole procession had passed, we went to the Cathedral, where His Lordship, Dr. O'Dwyer offered prayers for the deceased Pontiff. All over, we returned, feeling that the touching scene was well worthy of a Catholic city, and bore testimony to the loyalty and love of the Irish people for the noble and saintly Pope.

The Limerick Regatta, which has always many attractions for us, took place on July 23rd. The number of items on the programme was large, and the races hotly contested. In spite of the rain we had a very enjoyable day and were highly gratified to see Limerickmen so often prove superior to the visiting crews.

The Apostolics' Retreat was conducted by REV. FR. GLEESON, S.J., who is at present engaged on mission work in Ireland. His lectures were of a very practical nature. The students who were privileged to listen to his stirring lectures will be ever grateful for having had such a good Director.

The Lay Boys' Retreat was conducted by REV. FR. WILLIAM RONAN, S.J. His lectures were full of that unction and earnestness which are all his own.

- WILLIAM LENAGHAN.
- PATRICK C. TRACEY, B.A. Class.
- JOHN F. CROKE, B.A. Class.
- JOHN CULLEN, B.A. Class.
- JOHN J. MURPHY, 1st Arts Class.



OUR FIRST ENTERTAINMENT.—A most successful season was opened on the night of the Feast of St. Francis Xavier, by the original Drama, “Soggarth Aroon.” The subject of the piece was suggested by the well-known song of that name. The story was the old one of the heartless landlord and the kindly priest, the guardian angel of his flock. The acting of the boys was, on the whole, very good; John Butler and John Delaney deserving special mention for their admirable impersonations of Irish Peasant Life.

Programme—
“SOGGARTH AROON.”

CASTE.	
Father Patrick Rooney, P.P. ...	Master A. Curr
Dan Bannon (farmer) ..	“ J. Butler
Kitty Bannon (his wife) ...	“ J. Pegum
Tommy Bannon (his son)...	“ M. Gallagher
Mr. Page (landlord) ...	“ W. Fitzgibbon
Edward (his son) ...	“ E. Curr
O’Gorman (innkeeper) ...	“ J. Croke
Mike Murphy (neighbour) ...	“ J. Delaney
Mr. Jones (English speculator) ...	“ J. O’Grady
Mr. Anderson (estate agent) ...	“ R. Hartigan
John Sullivan (cattle dealer) ...	“ W. Meagher
Police—E. Byrne (Sergt.), W. Gallagher, B. Farrelly, M. O’Donnell.	
Neighbours—Masters W. Griffin and P. O’Callaghan.	

SECOND ENTERTAINMENT.

Eve of departure for Christmas Holidays.

After the usual reading of results and report of the Prefect of Studies—an operation painful enough to many a listener—we had a concert, strongly national in character, and doing great credit to the musical talent of Mungret.

PROGRAMME.

ΠΟΤΕΛΑΙΣ, 1902.

CUIRM CEOL.

“Σὸ ὁ-τρυγὰὸ Ὀἰα ΠΟΤΕΛΑΙΣ ματὲ ζῆρην οὐιτ.”

OVERTURE.....	“Irish Airs,”—Selection Masters M. Clery and P. O’Neill.
SONG.....	“A Nation once again” Master R. T. Hartigan.
DANCE.....	Irish Jig M. Dwyer.
SONG.....	“μάριπιν” Master P. O’Neill.
PIANO SOLO.....	Fragment Master W. O’Keefe.

SONG.....	“Περίττα αν ἑρπολλαιζ δάμ” Master J. Croke.
RECITATION.....	Rev. Fr. Connell, S.J.
SONG.....	“When shall the Day break in Erin” Master P. O’Neill.
DANCE.....	Four-hand Reel Masters O’Neill, Dwyer, Pegum, Walshe.
SONG.....	“The West’s Asleep” Rev. Mr. Egan, S.J.
RECITATION.....	“The Raven” Master W. Fitzgibbon.
SONG.....	“Alas! those Chimes!” Master C. O’Neill.
SONG.....	“Off to Philadelphia” Master P. O’Neill.
DANCE.....	Hornpipe Master J. Walshe.
SONG.....	“Home Again” Master R. Hartigan.
SONG.....	“Eileen Alannah” Master W. Ryan.
GOD BLESS MUNGRET.	

OUR THIRD ENTERTAINMENT.

Father Henry Browne, S.J., paid us his annual visit on New Year's Day. This event is looked forward to by all as one of the bright spots in our humdrum life at school. His Magic Lantern Lecture this year was on “Further India.” With Colonel Butler's views he succeeded in giving us a very clear idea of the vast missionary field open to us in the Far East.

OUR FOURTH ENTERTAINMENT.

A Magic Lantern Lecture by Mr. Cole, Patrick Street, Limerick.

We most sincerely tender our gratitude to Mr. Cole for his most interesting and instructive entertainment. With him we visited Rome (even under ground, in the Catacombs), America and Australia. Then we went into star-land, and, with the aid of his mechanical slides, were enabled to understand the wonders of the heavens.

OUR FIFTH ENTERTAINMENT.

On January 20th the Apostolics produced Cardinal Wiseman's beautiful Drama, “The Hidden Gem.” Father Provincial was present and expressed his great satisfaction at the acting, and at the care taken in preparation. Master J. Croke was particularly successful in his impersonation of Alexius. The “Ecstasy Scene” was much praised.

The story of Ignotus, hidden in his father's house, is too well known to need repetition.

PROGRAMME.

“THE HIDDEN GEM.”

A Drama in Two Acts. By Cardinal Wiseman.

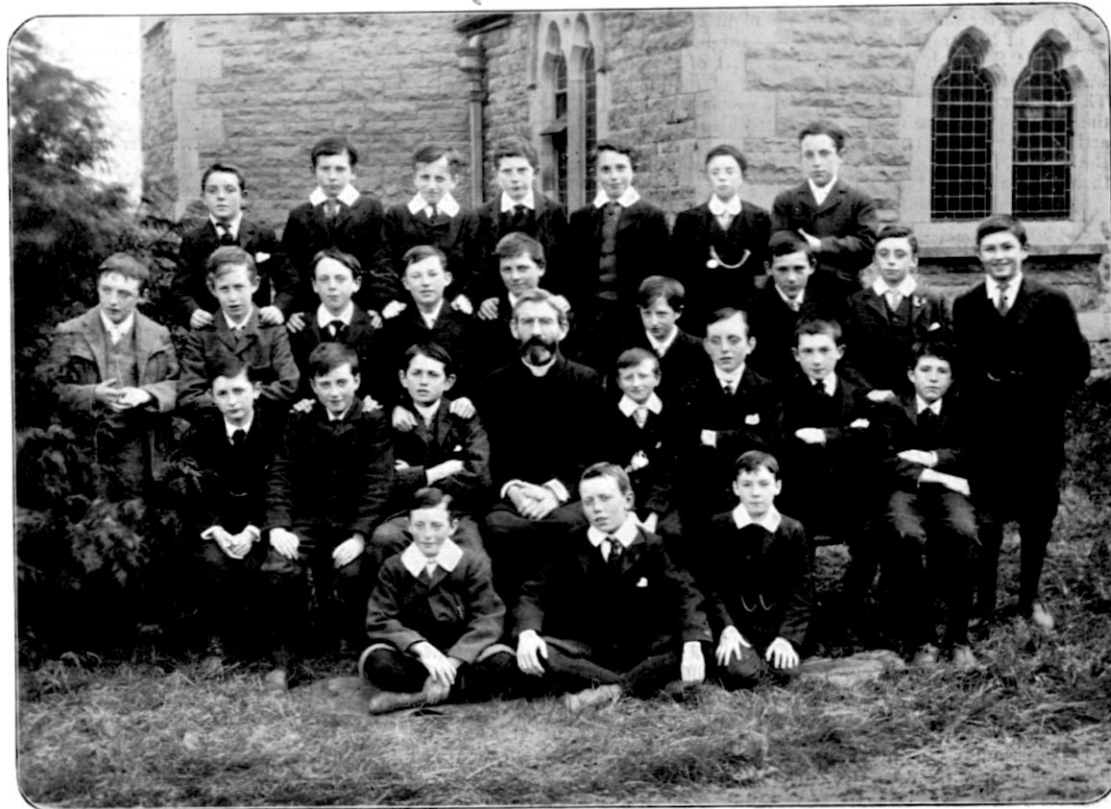
DRAMATIS PERSONÆ.

Euphemianus, a Roman Patrician	Master	C. Piler
Alexius (under the name of Ignotus),	{	J. Croke
his son
Carinus, a boy, his nephew	...	P. Bourke
Proculus, his freedman and steward	...	A. Carroll

OUR SIXTH ENTERTAINMENT.
Monday of Carnival.

“The Wilkins at Home.”—This original piece passed off well, and our warmest congratulations are due to the author.

In the Concert which followed we had an opportunity of welcoming to Mungret Mr. Paul Bernard. His solos on the violin and mandolin were perfect in execution and technique. The piano accompaniments were by Mr. Egan, of Limerick. Mr. Bernard is now musical professor at the college, and his lessons are highly appreciated by all.



LAY BOYS, THIRD DIVISION, 1903-'04.

Eusebius, freed after Act I	...	J. Murphy
Bibulus	...	J. Delaney
Davus	slaves	W. Griffin
Ursulus	...	P. O'Callaghan
Verna	black	C. Smyth
Gannio, a beggar	...	S. Fahey
Chan:berlain	...	J. Cantwell
First Robber	...	W. Demouy
Second Robber	...	---
Officer	...	J. O'Brien

Scene—On the Aventine Hill in Rome, partly outside, partly in the Court or Atrium of Euphemianus's House.

OUR SEVENTH ENTERTAINMENT.

On Shrove Tuesday night we had a Conjuring and Ventriloquial Entertainment by Mr. Kerins, Dublin. His tricks were good, but what pleased most was the easy *bonhomie* with which he told some pleasant stories of people he had met—in railway carriages and elsewhere.

OUR EIGHTH ENTERTAINMENT.

This took place on the night of the Feast of our great National Apostle. The tone of the whole proceedings was purely Irish.

We append the programme.

St. Patrick's Day, 1903.

OPENING CHORUS.....	Choir
SONG.....	“The Exile's Return”
	Master P. Hartigan,
SCENA I.....	“Planting the Cross”
	Verses by Rev. Mr. Egan, S.J.
SONG.....	“Shamrock Dear”
	Rev. Mr. Kelly, S.J.
DANCE.....	Four-hand Reel
	Masters O'Neill, Dwyer, Pegum, Walshe.
SCENA II.....	“The Prayer on Cruachan”
	Aubrey de Vere (adapted).
SONG.....	“Shule Agra”
	Master P. O'Neill.
RECITATION.....	“Fontenoy”
	Rev. Fr. Connell, S.J.
SONG.....	“The Dear Little Shamrock”
	Master J. Croke.
SCENA III.....	“St. Patrick at Mungret”
	Verses by Rev. Fr. Connell, S.J.
CHORUS.....	“A Nation Once Again”
	Choir.

Masters John Croke, John Delaney, Charles Piler, and John Murphy had leading parts in the “Scenes from the Life of St. Patrick.”

OUR NINTH ENTERTAINMENT.

On Easter Monday night, Father Gwynne delivered a stirring Lecture to the Apostolics on the Irish Brigade. Cheer after cheer arose as the doughty deeds of the brigade were recounted, and the victory of Fontenoy was greeted with deafening applause. The description of the departure of the brigade from the land that bore them, was most pathetic. After the lecture, Father Joseph McDonnell addressed the Apostolics. He referred to them as an Irish brigade. They, too, were going to leave home for ever, as those true-hearted heroes had done. He exhorted the boys to keep up the old traditions of the race, never to flinch before danger, but to wield the two-edged sword of faith with courage to the end.

PROGRAMME.

GLIMPSES OF THE IRISH BRIGADE.

- I.
The Sailing of the Brigade.
“The Last Glimpse of Erin.”
- II.
Steinkirk—Landen.
“A Hero's Death.”
- III.
Cremona.
The Brigade caught napping.
- IV.
Blenheim—Ramillies.
“Charge of Clare's Dragoons.”
- V.
Almanza.
In the Land of Sunny Spain.
- VI.
Fontenoy.

BRIGADE MUSIC.

“The Last Glimpse of Erin”	...	Master J. Croke
“The White Cockade”	...	P. O'Neill
“Clare's Dragoons”	...	J. Delaney
“The Green Flag”	...	J. Croke
“Battle Eve of the Brigade”	...	Rev. Fr. Gwynne, S.J.
“God Save Ireland.”	...	---

OUR TENTH ENTERTAINMENT.

On the night of Thursday, Sept. 24th, the Apostolics gave a farewell concert to two of their companions who were leaving them, for the novitiate of the Society of Jesus, Jersey, to prepare for the Chinese mission. John Cullen composed a farewell ode, modelled on “The Exodus” by Butler, and read it at our gathering. It will be found in another portion of our present issue. After the concert, Father McDonnell delivered a brief but very touching address. He held up the two boys who were leaving as models of what genuine apostolics should be, and he encouraged their companions to live up to the good example that had been shown them. As we left our concert hall, sorrow filled our hearts at the thought that many of us should never again behold those two with whom we had spent many happy days in Mungret.

M. P. CROKE (B.A. Class).



ATHLETIC SPORTS.

*Sunt quos curriculo pulverem olympicum
Collegisse juvat.*

PRESIDENT: ... REV. F. A. CONNELL, S.J.

COMMITTEE:

W. G. FITZGIBBON, Capt.
R. T. HARTIGAN, Sec. D. HURLEY.
J. BUTLER W. GALLAGHER.

Judge—R. J. JUDGE.
Starter—R. T. HARTIGAN.
Timekeeper—B. TRACY.

THROUGHOUT the early portion of the Spring "Jupiter Pluvius" seemed to be in the ascendancy, and so it was with faint glimmering hopes that we looked forward to the coming Eastertide, which brings in its train our Athletic Sports. Our spirits sank as morning after morning and evening after evening we had to be contented to remain indoors and look out at the downpours of rain; still there were some who, in spite of all appearances maintained that the weather would take up. Their prediction was fulfilled, for shortly before Easter there was a remarkable change for the better, and, contrary to all expectation, the weather was very fine for our Sports.

The ground, notwithstanding the recent heavy rain, was in good order and firm; this was owing in no small measure to the commendable exertions of the Committee.

On Easter-Monday morning the "Ager Taurinus" wore the appearance of a real "Sports ground," studded here and there with tents and marquees, with the gay bunting floating in the breeze.

Although the ground was good, still there blew a stiff April breeze, which made competitors, who were attired in their gay-coloured costumes, seek and relish the shelter of their overcoats.

This year were revived—and with success—some items which had been neglected during the past few years: they were the "Walking Race," the "Wheel-barrow Race," and "Shooting Goals." The walking race was confined to the Lay-boys, it was very exciting towards the finish—J. Butler beating H. Kenny almost on the tape. The other two items were confined to the Apostolics. The "shooting goals" was not very successful. Each competitor had three shots taken at different angles at a distance of 20 yards from the centre of the goal. Very few scored the full number of shots, and this alone shows the difficulty to be overcome by future competitors.

The most amusing item of the whole programme was the "wheel-barrow race." The competitors being blind-folded and provided with a wheel-barrow were placed in a straight line facing towards a pair of posts about 300 yards away. When the start was sounded all moved forward, but soon began to diverge at varying angles, each thinking he was the only one on the right track. The final was won by A. Carroll, after wandering about in quest of the posts for nearly a quarter of an hour.

The running on the whole was rather good; the 100 yards was well contested in both divisions, especially

the Lay Division Championship, J. Butler winning merely by inches.

In the First Club most of the laurels fell to J. Butler, who seems to be a very good all-round man; he showed particularly good form in the half-mile, beating the College Record established by J. O'Dwyer, in 1902.

In the second Club John Walshe was *facile princeps*, he seemed to win most of the races without any great effort. Among the Apostolics W. Griffin and J. Croke were well to the fore all round.

The jumping this year was behind the high standard which it reached some few years ago; but we see from the results that we have the material, so all we want is practice and courage.

Details:

I—100 YARDS (Lay Division Championship).

1, J. Butler; 2, J. Walshe; 3, J. Crowley. Time, 10 4-5 secs.

II—75 YARDS (Handicap).

Third Club—1, M. Gallagher, 4 yds.; 2, R. Fitzsimons, 6 yds.; 3, P. Lambe, scratch. Time, 10 4-5 secs.

III—100 YARDS (Handicap).

First Club—1, D. Hurley, 4 yds.; 2, J. Rice, 4 yds.; 3, J. Butler, scratch. Time, 10 4-5 secs.

Second Club—1, J. Walshe, scratch; 2, W. Ryan, 3 yds.; 3, J. Connolly, 5 yds. Time, 11 2-5 secs.

Third Club—1, R. Fitzsimons, 7 yds.; 2, C. Byrne, 8 yds.; 3, M. Gallagher, 6 yds. Time, 12 3-5 secs.

Senior Apostolics—1, J. Flynn, 2 yds.; 2, W. Griffin, scratch; 3, P. McCartney, scratch. Time, 11 1-5 secs.

Junior Apostolics—1, T. Ellis, 1 yd.; 2, V. Delaney, 5 yds.; 3, P. Fahy, scratch. Time, 12 3-5 secs.

IV—120 YARDS HURDLE RACE (Handicap).

Second Club—1, P. O'Connell, owes 4 yds.; 2, W. Ryan, owes 6 yds.; 3, J. Bergin, owes 8 yds. Time, 20 1-5 secs.

Senior Apostolics—1, W. Griffin, owes 8 yds.; 2, J. Flynn, owes 6 yds.; 3, J. Croke, owes 8 yds. Time, 20 3-5 secs.

Junior Apostolics—1, T. Ellis, owes 8 yds.; 2, P. Fahy, owes 10 yds.; 3, V. Delaney, owes 4 yds. Time, 21 secs.

Third Club—100 YARDS HURDLE RACE (Handicap).

1, J. Spain, owes 5 yds.; 2, P. Lambe, owes 10 yds.; 3, J. Gubbins, owes 6 yds. Time, 20 secs.

V—220 YARDS (Handicap).

First Club—1, J. Butler, scratch; 2, D. Hurley, 7 yds.; 3, P. Hynes, 6 yds. Time, 24 4-5 secs.

Second Club—1, J. Walshe, scratch; 2, W. Ryan, 4 yds.; 3, J. Connolly, 7 yds. Time, 25 4-5 secs.

Third Club—1, T. Madden, 19 yds.; 2, A. Corcoran, 20 yds.; 3, J. Spain, 14 yds. Time, 28 secs.

Senior Apostolics—1, P. Galvin, 5 yds.; 2, J. Delaney, scratch; 3, J. Flynn, 4 yds. Time, 27 secs.
Junior Apostolics—1, P. Fahy, scratch; 2, T. Ellis, scratch; 3, V. Delaney, 8 yds. Time, 28 4-5 secs.

VI—300 YARDS (Handicap).

Third Club—1, R. Fitzsimons, 25 yds.; 2, T. Madden, 30 yds.; 3, W. Spain, 24 yds. Time, 38 secs.

VII—440 YARDS (Handicap).

First Club—1, J. Butler, scratch; 2, D. Hurley, 11 yds.; 3, P. Hynes, 12 yards. Time, 57 3-8 secs.

Second Club—1, J. Walsh, scratch; 2, J. Connolly, 10 yards; 3, W. Ryan, 8 yards. Time, 60 secs.

Senior Apostolics—1, P. Galvin, 20 yds.; 2, J. Callen, 25 yards; 3, J. Croke, scratch. Time, 58 secs.

Junior Apostolics—1, P. Fahy, 15 yards; 2, T. Ellis, scratch; 3, V. Delaney, 20 yards. Time, 63 secs.

VIII—HALF-MILE RACE (Handicap).

First Club—1, J. Butler, scratch; 2, D. Hurley, 20 yds.; 3, W. Gallagher, 40 yds. Time, 2 min. 21 1-5 secs.

Second Club—1, C. Lenehan, 20 yds.; 2, J. Connolly, 20 yards; 3, W. Ryan, 20 yds. Time, 2 min. 23 secs.

Senior Apostolics—1, J. Croke, scratch; 2, J. Delaney, scratch; 3, P. Galvin, 40 yds. Time, 2 min. 27 3-4 secs.

Junior Apostolics—1, V. Delaney, 80 yds.; 2, T. Ellis, scratch; 3, B. Hartnett, 20 yds. Time, 2 min. 32 secs.

IX—THREE-QUARTER MILE RACE (Handicap).

Second Club—1, C. Lenehan, 30 yds.; 2, F. Healy, 38 yds.; 3, D. Morris, 60 yds. Time, 4 min. 8 secs.

X—MILE RACE (Handicap).

First Club—1, J. Power, 60 yds.; 2, W. Hedderman, 70 yds.; 3, E. Byrne, 200 yds. Time, 5 min. 25 secs.

Senior Apostolics—1, J. Croke, scratch; 2, D. Hayes, 60 yds.; 3, J. Delaney, scratch. Time, 5 min. 22½ secs.

XI—LONG JUMP.

First Club—1, H. Kenny; 2, J. Butler. Distance, 19 ft. 2 ins.

Second Club—1, J. Walshe; 2, C. Lenehan. Distance, 17 ft. 2½ ins.

Third Club—1, P. Lambe; 2, J. Spain. Distance, 12 ft. 11 ins.

Senior Apostolics—1, W. Griffin; 2, A. Carroll; 3, P. Galvin. Distance, 19 ft. 8 ins.

Junior Apostolics—1, P. Fahy; 2, T. Ellis; 3, N. McNally. Distance, 17 ft. 3 ins.

XII—HIGH JUMP.

First Club—1, P. Tracy; 2, B. Kenny; 3, P. O'Neill. Height, 4 ft. 10½ ins.

Second Club—1, J. Walshe; 2, H. Moran. Height, 4 ft. 8 ins.

Third Club—1, P. Lambe; 2, J. Spain. Height, 4 ft.

Senior Apostolics—1, W. Griffin; 2, P. O'Callaghan; 3, J. Flynn. Height, 4 ft. 10 ins.

Junior Apostolics—1, P. Fahy; 2, V. Delaney; 3, N. McNally. Height, 4 ft. 2 ins.

XIII—SLINGING 28 LBS. between legs, with follow. (Handicap).

First and Second Clubs—1, J. Walshe, 8 ft.; 2, H. Kenny, scratch; 3, P. Hynes, 4 ft. Distance, 32 ft. 4 ins.

Senior Apostolics—1, D. Hayes, 2 ft.; 2, J. Flynn, 2 ft.; 3, P. Galvin, 4 ft. Distance, 29 ft.
Junior Apostolics—1, T. Madigan, scratch; 2, T. Ellis, scratch; 3, P. Fahy, scratch. Distance, 23 ft. 9 ins.

XIV—THROWING THE CRICKET BALL.

First Club—1, J. Butler; 2, H. Kenny. Distance, 92 yds. 0 ft.

Senior Apostolics—1, S. Fahy; 2, P. O'Callaghan. Distance, 92 yds. 0 ft.

Junior Apostolics—1, V. Delaney; 2, W. Demouy. Distance, 74 yds. 7 ft.

XV—RAISING AND STRIKING THE HURLING BALL.

Senior Apostolics—1, P. O'Callaghan. Distance, 65 yds.

Junior Apostolics—1, T. Madigan. Distance, 52 yds. 6 ft.

XVI—SHOOTING GOALS.

Senior Apostolics—1, W. Griffin.

Junior Apostolics—1, M. Corr

XVII—ONE MILE WALKING RACE.

First Club—1, J. Butler; 2, H. Kenny; 3, P. Hynes.

XVIII—WHEEL-BARROW RACE.

Senior Apostolics—A. Carroll.

Junior Apostolics—John Murphy.

A large number of Presentation Prizes were received this year, and we take this opportunity of thanking our many kind friends, who have so materially contributed to the success of our Sports.

RECORDS.

100 Yds. Flat Race.	Time, 10 1-5 s.	M. Garrahy, '93 J. Bergin, '94 P. McDonough, '98
220 " "	" 24 4-5 s.	J. Bergin, '94
440 " "	" 57 1-5 s.	T. J. Pey, '99
880 " "	" 2m. 21 1-5 s.	J. Butler, '03
One Mile	" 4 m. 56 s.	T. Roberts, '94
High Jump	Height, 5ft. 3½ in.	J. A. Heelan, '99
Long Jump	Dist. 20 ft. 10 in.	T. J. Pey, '99
Shying Cricket Ball	Dist. 116 yds. 1 ft.	P. McDonough, '98
Raising and Striking Hurling Ball	Dist. 68 yds. 0 ft. 3 in.	J. O'Dwyer, '02
Slinging 28 lbs. Weight	Dist. 35 ft. 4 in.	J. A. Heelan, '01
Slinging 56 lbs. Weight	Dist. 22 ft. 11 in.	T. J. Pey, '99
120 Yds. Hurdle Race (owing 10 yds)	Time 20 s.	J. A. Heelan, '00
CRICKET—Batting—Highest score (XI v Community) *103		T. J. Pey, '99
Highest in Out-match 71		J. Tomkin, '96
Bowling—9 wickets for 9 runs (Out-match)		T. Roberts, '95
7 wickets for 7 runs (Out-match)		J. Horan, '00

* Signifies not out.

CRICKET.

THE Cricket season this year turned out far better than we dared hope at first, and we had some very pleasant matches. At first we feared we had very poor material for a cricket team; but once we had started we found there were a good many who, after a little practice, would become very strong batsmen.

Great disappointment was felt by all when we heard that the out-matches had to be unavoidably postponed this year. These matches are the great events of the cricket season, and all look forward to them as pleasant breaks in the monotony of daily life.

The Community match was the important event of last season. The play was good on both sides, Fr. Connell's bowling being most effective.

Appended are the scores:

Fr Kane, b J Butler ...	3	M O'Donnell, b Fr	
Mr Kelly, c C Lenahan,		Connell ...	4
b J Butler ...	10	B Kenny, b Fr Connell	0
Fr Connell, b H Kenny	3	D Hurley, b Fr Connell	5
Fr Gwynne, b J Butler..	6	C Lenahan, b Fr Gwynn	23
Fr Cahill, c C Lenahan,		H Kenny, b Fr Connell	3
b J Butler ...	0	W Gallagher, b Fr Con-	
Fr McDonnell, c R Har-		nell ...	11
tigan, b H Kenny	7	J Butler, b Fr Connell	4
Mr O'Kelly, b J Butler	5	W Fitzgibbon, b Fr	
P Killian, c D Hurley,		Connell ...	0
b J Butler ...	6	A Curr, b Fr Connell...	4
C Piler, not out ...	7	R Hartigan, not out ...	17
F Sweeney, run out ...	0	P Hynes, b Fr Gwynn	2
J O'Brien, c M O'Don-			
nell, b J Butler ...	4		
Extras ...	3	Extras ...	4
Total	54	Total	77

We had several other interesting matches, among which was that which may be called "the match of the season"—The Matric. versus The House. This match always creates considerable excitement; but this year, as it was evident it would be closely contested, the excitement was intense. The victory fell to Matric. after a hard fight.

We had another good match on Thursday, June 11th. Two Past Students played. J. Bergin appeared to be in very good form and completely deceived some of our best players by his well-pitched balls. J. McCarthy was not in his usual form, as he was out of practice, nevertheless, he hit some very neat strokes.

C. J. LENAHAN (1st Arts Class).

The match between Senior and Junior Apostolics took place on May 21st. The Seniors were the first to go in, but they were quickly disposed of by the Juniors' bowlers. Even from the start things looked well for the Juniors, but they hardly expected that their victory would be as great as it was. P. McCartney and W. Demouy were the first to bat for the Juniors. Their batting was good, especially P. McCartney's. Before the first wicket fell a fairly good score was reached. The total score made by the Juniors was very large, while that made by the Seniors was small.

The return match took place in September, when the Juniors again defeated the Seniors. This match was not fraught with such glory for the Juniors as the previous one.

The next match was The XI v. The Next Best XVI. It was played three times altogether, but thanks to Patrick O'Callaghan's bowling The XI were twice victorious.

One of the best class matches which we had was The Second Arts and Professors v. The Matriculation and Professors. The Matriculation played a very good game, but they would scarcely have won the match were it not that Fr. Gwynne made thirty-three. The Second Arts were beaten by six runs.

The best match of the season was The Community XI v. The Apostolics' XI. Fortunately the day was fine. Play began at twelve, The Apostolics' XI going in to bat first. They made a respectable score, notwithstanding the fact that Fr. Connell was bowling against them. The Community wickets fell quickly, and the match resulted in a win for The Apostolics.

WILLIAM J. GRIFFIN.

FOOTBALL.

FOOTBALL has ever been the popular game at Mungret. On the football field we lay aside all troubles in a moment, and as we dash along with the ball, our mind is filled with the eager desire to get clear through the opposing backs.

During the last football season we had some very good matches, and more than ordinary enthusiasm was displayed by all as it was rumoured that there was to be an out-match.

The principal match of the season was that of House Eleven versus Second Club. From the start this was a very exciting match, and it was at all times difficult to see which side had the advantage. The play was fast and it was evident that each side was determined to win. At first the ball was kept mostly in the centre; but at length

the Second Club forwards made a brilliant dash and succeeded in scoring. Soon after the House Eleven scored. After this there were some brilliant dashes made by both sides, but for a long time no score. Again the Second Club seemed likely to score, when one of its forwards, J. Walshe, was hurt. Soon after another of the same line met a like fate. The match was continued with substitutes, and after the change the House Eleven scored again. The final score stood, House Eleven, two goals; Second Club, one goal.

The following were the players:—

House—Goal, J. Power; backs, P. Tracy, B. Tracy; halves, M. O'Donnell, J. Butler, A. Curr; forwards, W. Fitzgibbon, D. Hurley, H. Kenny, W. Gallagher, R. Hartigan.

Second Club—Goal, F. Healy; backs, M. Cleary, P. O'Neill, F. Sweeney; halves, J. Rice, G. McCarthy; forwards, W. Ryan, J. Connolly, C. Lenahan, J. Walsh, P. O'Connell.

The Second Club last year had some very promising players, and it is hoped that with the help of some of them there will be a very strong Eleven in Mungret this year.

The Matriculation match was very exciting and may be placed among the best of the season. The Matric. was very strong last season, having four of the House Eleven, and, as was anticipated, the struggle was very keen. The Matric secured the victory. Fr. Gwynne and D. Hurley played well for Matric. Had there been more combination among the House forwards it is probable the result would have been different.

Another good match was that of Parliamentarians and

Juniors succeeded in defeating their adversaries. Hence, it was not to be wondered at that the Seniors should be anxious to redeem their lost laurels. During the first half of the match the Juniors played a good steady game. Had they been a little more courageous and spared themselves somewhat at the start they would probably have won the match. The Seniors were too strong for the opposing team, and it was owing to this fact that they were victorious. The score was: Seniors, four goals; Juniors, two. The return match likewise fell to the Seniors, who had not to exert themselves as much as on the former occasion.

The next match was a practice match for the XI. The play was excellent, the ball being kept well in the centre of the field during most of the game. It was only when some good rushes were made that either side scored. The XI succeeded in winning the match, having scored eight goals while their opponents scored three goals.



Photo. by] OUR WALKS—CLOISTER, FRANCISCAN ABBEY ADARE. [Lawrence, Dublin.

Revivalists—a title taken from the Debate of Feb. 12th. The first match ended in a draw, the score being one goal each. The return match ended in a win for Parliamentarians by one goal. The score was, Parliamentarians, two goals; Revivalists, one goal. R. Hartigan scored for Revivalists, whilst W. Fitzgibbon and Fr. Gwynne each secured a goal for Parliamentarians.

Another excellent match was that of British v. Boers. At first it seemed as if the Boers would win; but in the second half the British retrieved their fortune and the match ended in a draw. B. Tracy and J. Walshe did good work for the Boers; while D. Hurley and J. Butler were responsible for retrieving the fortune of the British.

C. J. LENAHAN (1st Arts Class).

One of the first matches of the season was between the Second XI of the Seniors and the Juniors' XI. The Juniors felt quite confident of winning the game before the match, but soon their illusion was dispelled. The same teams had previously met in friendly rivalry at Cricket, in which the

Another good match was between Munster and Connaught v. Leinster and Ulster. Munster and Connaught won both matches, having scored two goals to nil on the first occasion and three goals to one on the second occasion.

During the Christmas vacation we had some very hot matches, which were considerably enlivened by the presence of Mr. Lockington from the Crescent College, Limerick.

The Apostolics' XI was constituted as follows:—

Goal—	
J. Cullen.	
Backs—	
W. Griffin (right).	A. Carroll (left).
Halves—	
P. O'Callaghan.	J. Cantwell. J. Flynn.
Forwards—	
R. Judge. J. Delany. P. Galvin. P. McCartney. J. Croke.	

WILLIAM J. GRIFFIN.

Obituary.

JOHN WALSH.—On Tuesday, 27th January, 1903, at the early age of 26, one of the most devoted and most distinguished of the *alumni* of Mungret fell a victim to an attack of typhoid fever.

Mr. John J. Walsh, or, as he was more familiarly known, Jack Walsh, was a native of Athlone. He joined the Lay School at Mungret in the early nineties, and soon won the esteem and affection of his professors and



companions by his bright amiable disposition and by the many noble qualities of head and heart by which, in the brief period of his subsequent career, he was destined to attain to such a high position of esteem and honour among his fellow-townsmen of Athlone. On leaving Mungret he studied for the legal profession, and at the time of his early death he had already secured an excellent practice as a Solicitor in his native city.

We should hold ourselves liable to the charge of exaggeration were we to attempt to describe in detail the extraordinary outburst of mingled love, admiration, and sorrow evoked by the news of his almost sudden death. The entire town of Athlone literally went into mourning. On the day of his funeral shops were shut, business was suspended, and clergy and laity alike assembled in one vast concourse to do honour to the memory of one whom they seemed to love and reverence as their leading townsman. Public bodies vied with one another in the expression of their sympathy. Protestants and Catholics alike, in the Urban Council, at the Petty Sessions, in the various town clubs, joined in the demonstration of their universal sorrow. For weeks, and even months, the local journals reverted to the subject. Finally a "Walsh Memorial Committee" was appointed, under the presidency of the Very Rev. Monsignor Kelly, Dean of Elphin, to take steps towards the erection of a suitable monument to the memory of their beloved townsman. It was agreed that this memorial should take the form of a Celtic Cross to be erected in the Market Square. And thus for all time shall the name and virtues of this singularly gifted son of Mungret be commemorated by that Celtic stone cross standing in the centre of his native town, a fitting emblem

of his piety, his patriotism, and his love of Holy Church.

To the writer he is ever the Jack Walsh of former days, the gentle, genial, warm-hearted, generous boy, foremost in the field in every sport, diligent in work, a model in the chapel and outside of it, to his school companions, never absent from the Holy Table when the Sunday came, a staunch upholder with his fellows of what was straightforward and honourable and good. Poor Jack! the grave has closed over the head of as noble and as high-souled a boy as ever passed through Mungret.—May he rest in peace.—Amen.

J. McD.

EDWARD JOSEPH O'CONNOR.—Those who knew Joseph O'Connor at Mungret—the strong, athletic, high-spirited, fearless boy—were little prepared for the news of his early death.

He entered Mungret as a lay-boy, in 1894, at about the age of twelve. At his studies he was a boy of considerable promise, and especially showed signs of a remarkable taste in literature. He received the sacrament of Confirmation before leaving Mungret in 1898, and after that whatever little boyish waywardness was previously noticeable in his character, completely disappeared. He lived with his mother at Tramore, from the time of his leaving College till his early death; and during that time, even before his health gave way, his piety was quite remarkable.

When he first came to Mungret he was delicate and suffered a good deal from a weak chest, but got very strong during his residence in the College. The first fatal symptoms of consumption showed on New Year's Eve, 1900, and from that time onward his life was one long struggle with the sickness to which he finally



succumbed, on April 11th, 1902. The following are the words of one who was constantly with him during his last illness. "His sufferings were intense; but I could never tell you how well he bore his trials. His patience and resignation to the Divine Will, and his strong sense of religion were a great consolation to those who loved him so much, and were beautiful to witness. During the last month of his life he spoke incessantly of Mungret and of all his old friends there. Had he got strong, his intention was to return there in September, as the dream of his life was to be a priest. But God willed it otherwise. His Holy Will be done. A very short time before his death he asked me to write to Fr. Byrne to tell him of his wishes.

He had the happiness of receiving the Holy Viaticum half an hour before his death." And at the early age of twenty he was taken to the happy home for which he had been created, and where all the high ideals of his boyhood will find perfect realisation. R.I.P.

JAMES CLIFFORD.—Of the friends whom God has of late been pleased to remove from our midst, there was scarcely a finer personality than James Clifford. Entering Mungret in the autumn of 1895 he soon made himself conspicuous by his steady application to work, and by his striking piety and zeal. The spirit of earnestness, which was the key-note of his character, influenced all his actions, whether in the chapel, the class room or on the playground.



He passed successfully through all the preliminary University examinations, and was preparing for the Degree examination when he was called away from amongst us. In Philosophy his studies showed signs of remarkable promise.

Possessed of a fine manly bearing he was an athlete of no mean order, and his judgment and insight made him one qualified to lead at the games. Thus he was chosen by his companions as Secretary of the House, and as member of the Sports committee, which positions he filled with admirable success. But he was not one to court popularity, and if he won the respect and admiration of his companions it was by sheer weight of his merit and personality. He was one of the chosen few that were privileged to receive the sixth, and highest, decoration of the Apostleship of Study, and was ever remarkable for his devotion to the Sacred Heart. He was secretary of the Sodality of the B. V. M., and the influence of his good example did much towards building up that grand spirit

of devotion and piety which animates the students of Mungret.

During the winter of 1900-'01 he suffered frequently from a nasty cough which finally forced him to lie up. All through the spring he was ailing considerably, but his sufferings were known to few, for he was not one to complain. At Easter-time his malady was too grave to pass unnoticed, it was thought better to remove him to his home at Effin.

It was well known that James was intended for the Sacred Ministry, but comparatively few were aware that he had an intense desire to enter the Society. And the fact that his health kept him from entering immediately, preyed on his mind and rendered his recovery still more difficult. He lived for a year after bidding adieu to Mungret, and in the letters which we frequently exchanged, spoke hopefully of his recovery, and of his intense longing to consecrate himself to the service of God in the Society. The story of his last illness is best told by his friend and Director, Fr. Higgins, the respected Parish Priest of Effin:—

"He left Mungret the 8th May, 1901, and after some nine months of gentle and patient struggle with the malady, he felt constrained to lie up habitually. Still he had not lost hope. With the instinctive foresight of the saints in such matters he had already taken the precaution of making a good general confession. It was only after he had spent several weeks in bed that the truth dawned upon him, and to clear up all doubt he sent for his medical adviser and begged to be told sincerely whether there was any hope. The doctor thought it better not to dissemble, and replied that there was none. He then said, 'Thank God, the sooner the better, but I should like to live until the month of May.' The poor fellow's wish was gratified, for he died on the 13th of that month, exactly his own 23rd birthday—died a most holy and edifying death, consoling his family by reminding them of the infallible wisdom of all God's decrees, and joining in the prayers quite naturally, and with every token of the beautiful resignation with which he bowed to the Divine Will. He received the Holy Viaticum of course repeatedly during the three months of his last illness. I again anointed him and administered the Holy Viaticum on the day of his death. A few minutes before he died he began to read the litany of the Sacred Heart, and had gone as far as the words 'Heart of Jesus, Sanctuary of the Divinity, etc.' when the book dropped from his fingers. These were the last words he spoke. R.I.P."

Ἐὸ ὁπυζαῖο ὀία πλᾶυτεαῖ ὀό.
εἰσὸμὸν ὕα νεἰλλ.

As we go to press the sad news reaches us of the death of THOMAS MORONEY, Croom, Co. Limerick. In our next issue we hope to publish an account of his brief but edifying career.

Beati Mortui qui in Domino Moriuntur.

EXCHANGES.

We beg to acknowledge with thanks the following:—

The Clongownian, Castleknock College Chronicle, Our Alma Mater, Xaverian, Dial, Fordham Monthly, Georgetown College Journal, Holy Cross Purple, Mangalore Magazine, Notre Dame Scholastic, The Xavier, Zambesi Mission Record, Spring Hill Review, Fleur-de-Lis, De La Salle Magazine, Salesian Bulletin, The Mountaineer, The Young Eagle, Irish Rosary.

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STUDENTS:

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Tracy, Patrick C.	Croke, Martin P.
	Cullen, John H.
	Delaney, John J.
	Griffin, William J.
	Judge, Richard J.
	O'Callaghan, Patrick F.

SECOND ARTS.

Crowley, James T.
 Demoucy, William C.
 Killian Patrick J.
 Smyth, Charles J.

FIRST ARTS HONOURS.

Burke, Patrick F. J.
 Carroll, Andrew J.
 Fahey, Samuel J.
 Flynn, James T.
 Madigan, Thomas J.
 Murphy, John J.

FIRST ARTS PASS.

Cleary, Michael J.	Cantwell, James P.
Hartigan, William F.	Connolly, Simon A.
Kenny, Barrymore J.	
Lenahan, Cornelius J.	
Moran, Hugh P. O'B.	
Morris, Denis V.	
O'Donnell, Michael J.	
O'Mullane, Michael J.	
O'Neill, Philip P.	
Ryan, John J.	

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MacCarthy, Paul T.	Hartnett, Benjamin A.
	Johnston, Henry A.
	King, Joseph D.
	Tobin, Andrew W.

MATRICULATION PASS.

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Deevy, John A.	Byrne, John
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Farrelly, Bernard J.	Ellis, Thomas P.
Gill, Edward J.	Galvin, Patrick A.
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Hynes, Patrick J.	MacEvoy, William D.
Hedderman, William P.	Murphy, James C.
Meagher, William	Nugent, Denis P.
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Ryan, Timothy	Sexton, John
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Williams, Francis	

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Byrne, Cyril R.	MacGorin, John
Coffey, Patrick	Sands, Eugene
Connolly, Joseph F.	Stanford, Francis E.
Dennehy, William	
Dwyer, J.	
Gubbins, James J.	
McCarthy, Michael	
O'Connell, Patrick J.	
O'Keefe, William J.	
Pegum, Stephen	
Pomeroy, Bernard	
Roche, Aloysius B.	
Sheehan, Christopner	
Spain, William J.	
Stack, James	
Sweeney, Fenton	
Toomey, John S.	

SECOND OF GRAMMAR.

Barry, John	Byrnes, James
Bergin, John K.	Fitzgerald, James
Collins, Michael	Kelly, John
Corcoran, Bernard	Shaughnessy, Timothy F.
Curley, Michael J.	
Enright, John	
Fennessy, Francis	
Fitzsimmon, Richard M'D.	
Foley, Francis	
Hayes, James	
Lydon, Thomas	
MacCarthy, Justin	
MacCormack, Patrick	
Nestor, Henry	
Neville, William	
O'Flaherty, Yorick	
O'Sullivan, Edward	
Rafferty, Joseph	
Ryan, William	
Spain, James	
Walsh, John	
Young, Mark	

RUDIMENTS.

Glynn, Henry
 Green, William
 Hayes, Alphonsus
 McCormack, James
 Ring, John J.
 McCormack, John
 Pegum, James
 Sheedy, Morgan
 Toomey, Joseph A.

Editorial.

ONCE again our ANNUAL ventures forth on the broad waters of the world, bearing its message from the old spot to those far away; bearing, too, the messages of our Past all over the world to one another. It seems, indeed, but a slender link to unite those who are so widely scattered.

Yet, we feel sure that far away in distant Australia, and deep in the recesses of the Rockies, and by the great waters of the far-off Mississippi, our ANNUAL is eagerly awaited. May we not hope that a thrill of pleasure will greet the well-known packet, as it shows among the morning's post.

We only hope that our efforts may please those for whom they have been made. More time than can be snatched from many hours of class-work would be necessary to make this number as bright and crisp as we should wish.

The "Letters from our Past" are surely destined to be in future the best feature of our ANNUAL. To our Past, then, who have favoured us with news of their distant homes, our warmest thanks.

To the others a word of encouragement to do as well and better. Do not be afraid that the simplest details of your daily life will be without interest to us all. Tell us of your work, your surroundings, the people whom you meet, the things you see. No need to wait for odd events; those are not the staple of your daily life. One half of our little world would like to know how the other half lives. All this not merely for those whom God has called to labour for Him as priests, but for each and every one of our past, priest and layman alike.

With this one request, we leave the Magazine to your kindly judgment, only hoping that your letter acknowledging receipt will contain something to help us in keeping alive this Union of the Past.

All our past, and the many friends of the College will be glad to see Father Ronan's article. He is at present in Mungret, where he holds the responsible position of Spiritual Father. To him it was a pleasure to be able to tell our readers the story of the foundation of Mungret College, S.J. He spared no pains to make clear all the circumstances that attended the beginnings of his great work; and he wished to take this opportunity of thanking the numerous friends and benefactors who so nobly aided him in realising this, the great ideal of his life.

To Father Phelan, who has so often directed our retreats and recollections, and who has endeared himself to us all by his genial manners and the deep interest which he has always manifested in the College, our sincerest thanks are due for his able and eminently useful article. To give us this, Father Phelan was at no small personal inconvenience. It is a further proof, if proof were needed, of the deep interest taken by him in Mungret and its work.

The Irish hymn to the Blessed Virgin, now for the first time published, has been rescued from oblivion by Rev. John C. McErlean, S.J., one of the best Irish scholars of the day, whose researches among the MSS. of the Royal Hibernian Academy have brought to light so many treasures long hidden from the world.

For the Irish article on "Gougane Barra" we are indebted to Mr. T. A. Scannell of Ballingearry, Co. Cork. It was through a "mutual friend," that we were enabled to afford our readers the pleasure of reading in the old tongue the story of the Holy Lake.

Such among us as remember Edmund J. O'Neill, B.A., must recall with pleasure the clear ringing voice that so often reached through our chapel and thrilled us in the concert hall. It was, therefore, no great surprise to us to hear that he had secured the First Prize for Singing at the Oireachtas. His article on Irish traditional singing will be read with all the more interest, coming as it does from one who is himself so well able to put in practice the theories he advances.

As may be seen, we no longer date the ANNUAL "Christmas" of the outgoing year. By that arrangement the Magazine was out of date before all the copies were out of Press.

Books on Irish subjects to the value of 25/- are again offered to our present students for the best historical essay on any subject connected with Limerick or the neighbouring counties. A substantial book prize will be also again given for the second place, provided always that a good standard of excellence is reached. Subjects and books of reference will be suggested. The essays should be handed in by September 20th. This arrangement will give the aspirants the opportunity of perfecting their work during the Summer vacation, when Exams. have ceased to trouble and the student is at rest.

A. M. ✠ D. G.

UNIVERSITY COLLEGE. MUNGRET.


PROSPECTUS.


The Jesuit Fathers, who have the management of this College, seek, above all things, to educate the Pupils in the principles of the Catholic Religion, and to habituate them to the faithful observance of its precepts. Special attention is paid to the improvement of manners and the formation of character.

In the higher classes the course of studies is specially arranged to prepare the students for the Matriculation and other Examinations in Arts, required for the degree of B.A., in the Royal University. In these Examinations Mungret has always taken a high place among the Colleges of Ireland. A large number of the Students have obtained Honours and Exhibitions, and several have received the University Degree of Bachelor of Arts.

In the Preparatory School the younger, or less advanced boys, are thoroughly grounded in Classics, French, English and Mathematics.

The College is beautifully and healthfully situated on a gentle eminence a little to the south of the Shannon, and less than three miles west of the City of Limerick. A splendid new wing, capable of accommodating a hundred Pupils, and some other important additions, have been erected at the cost of £13,000. There are several spacious, well-lighted, and well-ventilated dormitories, lecture halls, and class rooms; also lavatories and bath rooms, constructed on the most improved principles. The Natural Philosophy Department has a very large and valuable collection of instruments. In addition to the play ground and cricket field, there is an extensive ambulacrum for exercise and games in wet weather.

The Superiors will at once resign the charge of any Pupil who seriously violates the Rules of the College, or whose general conduct, or neglect of study, is such as to afford no reasonable hope of amendment or progress.

The Academic Year consists of about ten months, beginning early in September, and ending about the 1st July. There are two short vacations, at Christmas and Easter, and during the former of these intervals no Pupil is allowed to remain in the College.

Punctuality in returning on the appointed days after vacation is required under pain of being refused re-admission. Those who enter during the year, or leave for just cause before its conclusion, pay proportionately for the time they are in the College; but as a rule no one will be received for less than half a year.

The Pension is £30 a year, payable half-yearly in advance. Two pounds yearly are paid for washing. All necessary books and stationery are provided by the Pupils at their own expense.

Each pupil will bring with him at least two suits of clothes, a great coat, six shirts, eight pairs of stockings, eight pocket handkerchiefs, six towels, three pairs of sheets, four pillow cases, three night shirts, three pairs of strong boots, two pairs of slippers or house shoes, two hats or caps, and a furnished dressing-case.

Further particulars may be had on application to the Rector:—

THE REV. WILLIAM SUTTON, S.J.,

Mungret College, Limerick.

A. M. ✠ D. G.

Apostolic School of the Sacred Heart,

MUNGRET COLLEGE, LIMERICK.


PROSPECTUS.


The object of the Apostolic School of Mungret is to train boys for the Priesthood, with a view of increasing the number of English-speaking Missionaries throughout the world.

The Apostolic School forms a distinct portion of the College, and its students are kept quite apart from the lay-students. It is worthy of remark that in its scope and system, the Mungret Apostolic School is quite unique in the English-speaking countries.

Only those candidates are admitted who give sufficient guarantee of a vocation to the Priesthood, and who are besides anxious to devote themselves to work for the salvation of souls in the foreign Missions. Ordinarily none are received who do not besides give evidence of more than average ability.

The pupils are put through a very special and thorough system of training extending over many years, which is calculated to turn out men eminent alike for intellectual culture and ecclesiastical virtue.

The complete course extends over a period of six or seven years, and it is supposed to fit a student to enter immediately upon the higher ecclesiastical studies. The scholastic curriculum begins with Grammar and ends up with Philosophy. It gives access to the B.A. degree, and in some cases to the M.A. degree of the Royal University of Ireland.

The usual age of admission is from fourteen to eighteen years; although, in the case of very promising boys with a decided vocation, exceptions to this rule are sometimes allowed. The qualities required in a candidate are:—good health, pleasing exterior, mental abilities above the average, sincere piety, a solid vocation to the Priesthood, and an earnest desire of Missionary life.

The students are left free to join either the secular Priesthood in the foreign Missions, or to enter a religious Order; and in the latter case they may choose any duly authorised religious Order in the Church, provided only it sends subjects on the foreign Missions. Parents are required to guarantee not to interfere with their son's vocation, nor to make any difficulty in taking him back immediately to his family, if he should be judged unfit for the apostolic life.

The pension for Apostolic students is £30 a year. There is at the disposal of the College a number of burses founded for the training of students for the foreign Missions. Some of these have been founded in the interests of particular dioceses in America and Australasia. Some also for the Chinese Mission; but most are not restricted to any particular country. By this means a limited number of boys can be received each year on considerably reduced pensions; and the preference is given to the most promising candidates.

The usual time for entering the Apostolic School is the last week in August, although in exceptional cases boys are received at other times of the year.

Examinations of candidates are held at an earlier date in the same month. The examination is meant as a test of vocation and ability, as well as of acquired knowledge; a good grounding in English in all its branches and in Mathematics is expected of all, and preference is given to those who have made some progress in the study of Latin. The distribution of burses is regulated by these examinations.

An application for admittance to the Apostolic School should be accompanied by a letter of recommendation from the Parish Priest, or from one of the Parochial Clergy. Candidates for admission in August should apply in July or very early in August.

The programme for the entrance examination will be sent immediately on application.

Further particulars may be had on application to the Rector:—

REV. WILLIAM SUTTON, S.J.,

Mungret College, Limerick.

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N.B.—Subscribers will please retain carefully their copy for January, 1904, as that edition is long since exhausted.