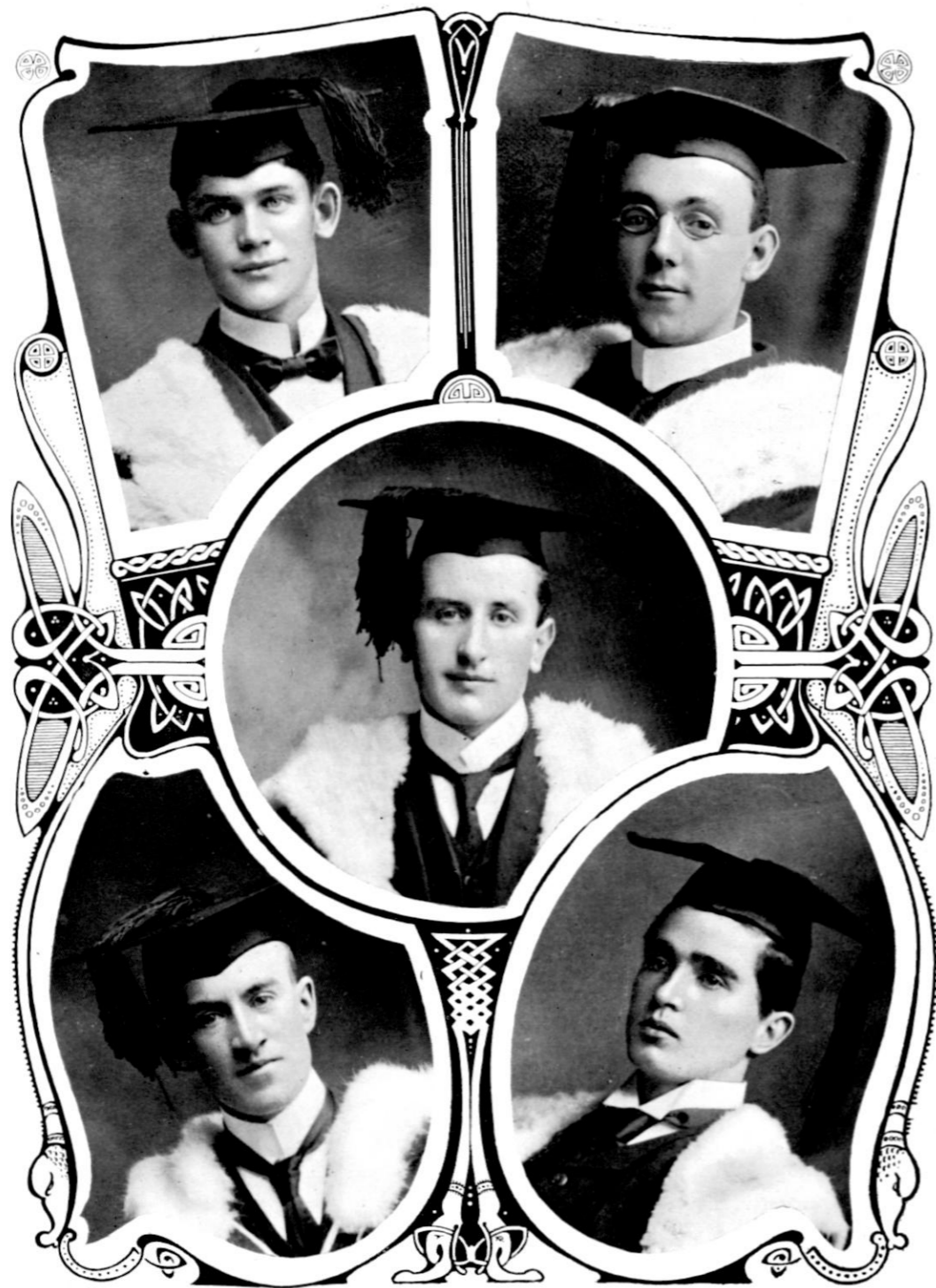


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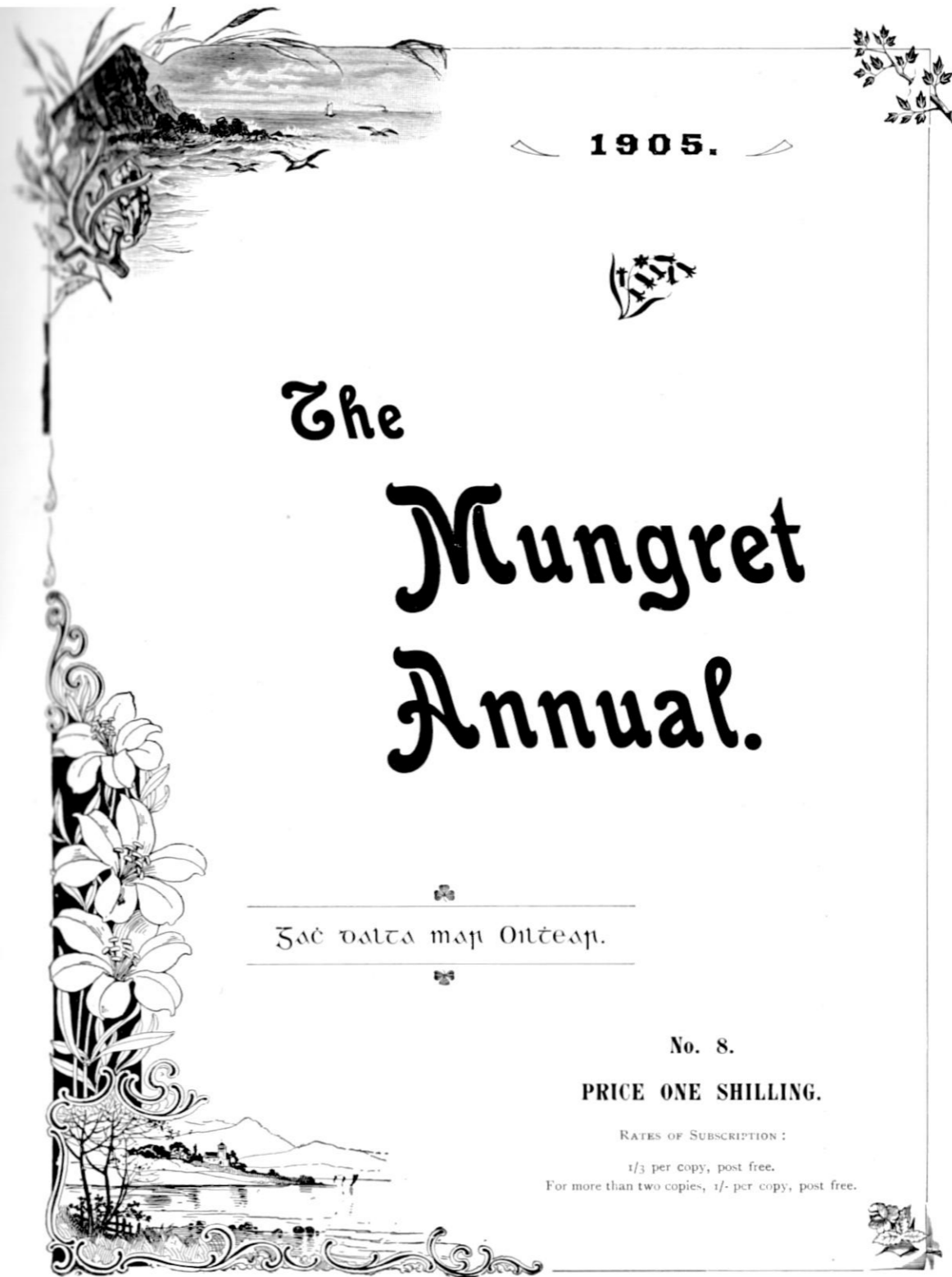
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JOHN CROKE, B.A. (China) RICHARD JUDGE, B.A. (Eastern Missions) JOHN DELANEY, B.A. (Ceylon)
 WILLIAM GRIFFIN, B.A. (Capetown) JOHN CULLEN, B.A. (Tasmania)

OUR GRADUATES OF THE APOSTOLIC SCHOOL, 1904.



GUY & CO., LTD., LIMERICK.



THE VIGIL OF THE IMMACULATE CONCEPTION.

Shannon's vale is wrapt in slumber,
While the moon its diamond showers
Scatters o'er the snows that cumber
Mungret's wrecked and spectral towers.

Seaward glides the murmuring river,
Heath those dark hills wreathed in snow;
Keen with frost the moon-beams quiver
In its wavelets rippling flow.

Purer than these snow wreaths gleaming,
Brighter than yon moon serene,
From the cloudless azure beaming,
Art thou, Mary, Heaven's Queen!

Hear us, Sinless Virgin, hear us,
Though no choral anthem swell
With such strains as Heaven would cheer us,
Watchers, who thy glories tell.

Silent now our vigil keep we,
With the watching stars above,
And the angel hosts that greet thee
Worthy of thy children's love.

But when morning wakes in splendour,
Clad in robes of russet cloud,
Mother dear! to thee we'll render
Heart-felt praise in accents loud.

White-robed boys shall, censers swinging,
Round the mystic altar fair,
Clouds of incense Heavenward flinging,
Fill thy shrine with perfume rare.

In sweet hymns, that softly vary,
Shall each voice with one accord
Hail thee, fairest Virgin, Mary,
Sinless Mother of our Lord.



MUNGRET ANNUAL

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Editorial.

WE have this year the pleasure of presenting our readers with a well-filled and varied number of THE ANNUAL. Our kind friends on all sides have generously responded to the recall, and we regret not being able to find space for all that has reached us.

We should be glad to see our Past Students of the Lay School more in evidence in THE ANNUAL than they have been. Articles or letters on subjects of general interest from them would be most welcome.

We should be glad and grateful that our Past Students who are now priests should correspond with us, and make suggestions that may help to develop into a definite and practical shape the proposals which Fr. Ronan makes in the letter from him which we are publishing.

It has often been suggested as desirable to have a Museum at the College. Many of our past, we are sure, come across in their wanderings, objects well worthy of a place in such a

collection. Besides the interest attached to such curios in themselves, they would remind the young students of the workers far away.

To come to topics which have a wider and deeper interest for the College and for our readers.

In a circular letter from the Most Rev. Dr. Delaney, Coadjutor Bishop of Hobart, Tasmania: published in the Tasmanian *Monitor*, June 24th, 1904, we read the following interesting paragraph,

"I have likewise authorised the Rector of the Apostolic College at Limerick (Mungret) to open two burses at once for volunteers for Tasmania. The College is managed by the Jesuit Fathers and its students stand deservedly high both for intellectual culture and ecclesiastical formation."

In an article which appears in a later number of the same publication, under the heading "The Apostolic College, Mungret," we read:

"In the University and College Halls, as well as the missionary fields, the students who received their training in Mungret have done honour to their *Alma Mater*. . . . The existence of such preparatory training homes for student's desirous of devoting their lives to God in the mission fields of the world, may very easily have a far-reaching influence at the present day. We are living in stirring times. The friendly relations between Britain and Japan, the bitter antagonism of France to the Church

and to the religious congregations and its open sympathy with Russia, may easily and will probably shift the centre of missionary enterprise from France to the English-speaking lands. Not only for our own sake—but also for the sake of the Church in China, Japan, and Manchuria, we are pleased to be able to point to such a successful record as that of which Mungret may be justly proud. Its history during the few years of its existence is a strong guarantee of future usefulness and an augury of greater and wider success."

This testimony coming from such distant quarter is significant. That prospects of a great future are opening before Mungret is clear enough from many indications. If we look to the signs of the times, especially to the extraordinary missionary and religious development which has grown up in Ireland during the last century, beginning almost from the very moment when the shackles of the penal laws were removed, are we not justified in hoping that a return of prosperity to the country will bring with it an outburst of missionary zeal that may well eclipse all the glories of the post-Patrician Irish Church?

Never, perhaps, in the world's history was there such a missionary field opened to a small nation as the one which now depends almost solely on Irishmen for cultivation. The few millions in Catholic Ireland form the only missionary people speaking the English tongue and that language is practically essential for missionary purposes, not only throughout the extent of the English Empire, the most extensive the world has yet seen, but in the great Republic of North America as well, which is now, too, expanding into Imperial proportions. Within these immense regions millions are even now ready to receive the faith, if only missionaries could be found to offer it; and the faithful themselves, some twenty millions in number, require priests altogether in excess of what they can themselves supply.

Here is the great work of Catholic Ireland; this is, in the opinion of many who know her history best, the destiny for which Providence is preparing her—to preach Christ to the English-speaking world. The Apostolic school of Mungret was founded to do its share in developing that great work. The generous and devoted Irish Catholics who are working to increase the scope of the work of that school, by helping to found new burses for the foreign missions, are doing much to promote the highest interests of the Church.

If what we have above said is granted, that Ireland has such a field for labour in spreading the Gospel and that the cultivation of that field seems to be her heaven-sent destiny, we have here the highest and most decisive vindication of the enthusiasm of those generous men and

women who are now devoting their lives to the regeneration of the country. Indeed it would be difficult in the present circumstances of Ireland to conceive a higher or nobler ambition for a young man to aspire to than to claim a share in the arduous task of leading back his country to material prosperity and of restoring her intellectual vigour. That our Lay college should produce many such should be and is our earnest desire: well educated men, men of high principle and character, whose interests are centred in their own country and whose lives and talents will be in their own sphere devoted to her welfare.

Hence we note with especial pleasure the number of our Past Students who have adopted a business career. Here in Ireland we are much affected by that old feudalistic idea that business lowers a man, and that the only career worthy of a man of education is one or other of the learned professions. This is a mistake perilous to the individual and fraught with serious danger to the best interests of the country. The attractions of a professional career are too evident to need repetition; suffice it to point to one which is too often the principal motive for the young student on leaving college, and which in itself forms one of the greatest dangers of the course: we refer to the seductive prospect of five or six years of gay life in a large city. How many young men fresh from the colleges are improved in all respects during these years of study? Even at best, the professional man generally finds it very hard to get a good living in Ireland. The country is overstocked already, and the clever young doctor or solicitor or barrister must go abroad to seek a field where his talents will have their just recompense. Thus the country suffers a double loss in the man and in the money expended on his education. Again, abroad he often finds himself in the midst of surroundings for which his early surroundings have scarcely prepared him.

We do not wish to decry the professions, but the professional man should be the exception not the rule. Let the young man of university or advanced college training apply his formed mind to the problems of life as they present themselves at home in the course of business, industry or agriculture, and we may hope in a short time to see in this country the beneficial effects of that enlightened public opinion which must necessarily form the basis of every movement for national progress.

The usual Book Prize is offered to our present students for the best Historical Essay on an Irish subject.

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 ambulatory 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.,

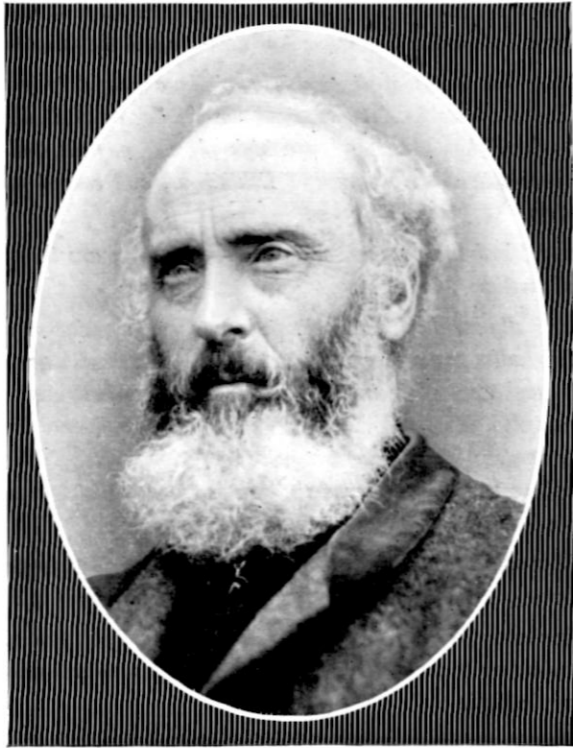
Mungret College, Limerick.

THE LATE SIR STEPHEN E. DEVERE, BART.

IN the death of Sir Stephen de Vere, Bart., we lament the departure of a tried and sincere friend of the College. At the ripe age of ninety-two he has been called away to a better world, where his merits and his high worth will be appreciated, and where none of the noble and generous acts of a long life will be allowed to go unrewarded. Time will not this year permit us to give his memory such a place in the MUNGRET ANNUAL as his services to the College and his high worth deserve.

Curragh Chase, the beautiful and romantic seat of the de Vere family, is not more than twelve miles from the College, and Sir Stephen de Vere was naturally appointed one of the original trustees of the Model Farm and College of Mungret. It was he and the late Lord Emly that influenced their colleagues to hand over the college to the Society of Jesus, thus doing their part in restoring to the Church one little portion of the ecclesiastical property of which it had been despoiled three centuries before. For the lands around the old abbey of Mungret, of which our present farm is a portion, had been sequestered at the time of the suppression of the monasteries and had remained in the possession of the despoiler down to quite recent times.

Sir Stephen de Vere's services to Mungret did not end with his share in making the original grant. He afterwards showed himself a steadfast benefactor and defender of the college. During the eighties, while the Fathers still remained tenants of the Crown, Lord Emly and Sir Stephen always defended the interests of the college in the council board of the trustees, many of whom were of course Protestants and



little inclined to favour Catholics, much less the Society of Jesus. A large portion of the valuable collection of Natural Philosophy instruments in the college laboratory were purchased by moneys contributed by Sir Stephen from funds placed at his disposal. Even when the Jesuit-Fathers bought out the college buildings and lands in 1895 and all official connection of the college with the government and the trustees ceased,

Sir Stephen's interest in Mungret still continued, and indeed it remained unchanged to the end. One word in conclusion concerning one prominent characteristic in the mental endowments of Sir Stephen de Vere. Whether or not Aubrey de Vere, his gifted brother, is the greatest of the Anglo-Irish poets, he certainly has read more truly than any the meaning of Ireland's strange and pathetic story. Sir Stephen though not in any way a man of genius, shared to some extent Aubrey's keen spiritual appreciation. He saw into the character of the people among whom he lived, and understood their sterling worth and spiritual elevation in a man-

ner that few indeed of the Protestant aristocracy ever did. And a bond of genuine sympathy and affection existed between him and his peasant retainers, that remind one of the patriarchal relations between the old Anglo-Irish barons and their devoted tenantry. It was we are told the experience of the workings of the Catholic faith among the Irish peasantry that principally influenced him to become a Catholic.

Would that men after Sir Stephen's type had been during the past century the rule and not the exception in Ireland! How different then were the Ireland of to-day!

An Apostolic Union of the Sacred Heart.

AN APPEAL TO THE PAST STUDENTS AND BENEFACTORS OF MUNGRET COLLEGE.

BY REV. WILLIAM RONAN, S.J.

MY DEAR FRIENDS,

THE heads of many colleges throughout our country have learned from experience that great advantages can be derived from keeping up their relations of charity with their past scholars and special friends. Several communities of nuns, devoted to the education of young girls, invite their past pupils during vacation times to make a few days' retreat in their old convent homes, and under the care of their former mistresses, with the most happy results. And many superiors of boys' schools and colleges (following the good example of the nuns at an humble distance) invite their special friends annually to spend a day with them, in order to keep up their old friendly relations, and to discuss together various subjects of general interest. These reunions are found to do much good, and their success makes me desirous to procure similar advantages for the past scholars and benefactors of our college.

But to carry out our project we have many difficulties to overcome. Upwards of 200 of our apostolic scholars are dispersed all over the world in the ranks of the secular and regular clergy, and about 600 of our past lay-boys are to be found throughout Ireland and abroad.

Individual past students come often to visit us: they gladden our hearts and, at the same time, they make us regret that we cannot see a large number of them here together. Under these circumstances let us try through correspondence in the MUNGRET ANNUAL to extend to our old friends some of the principal advantages of college unions.

The 14th of September, the Feast of the Exaltation of the Holy Cross, is the anniversary of the opening of our college and of its dedication

to God as a nursery of apostles of the Sacred Heart. I propose that beautiful feast as the day of our annual reunion in spirit. I ask all our priests to offer the Holy Mass, and the non-priests to receive the Holy Communion on the 14th of September every year, in thanksgiving to God for all the divine favours bestowed on themselves and all the students of our college, and on the college itself, and to beg for a continuance of the special protection of the Sacred Heart on all our masters and scholars—past and present; and to obtain eternal rest for our departed friends and benefactors.

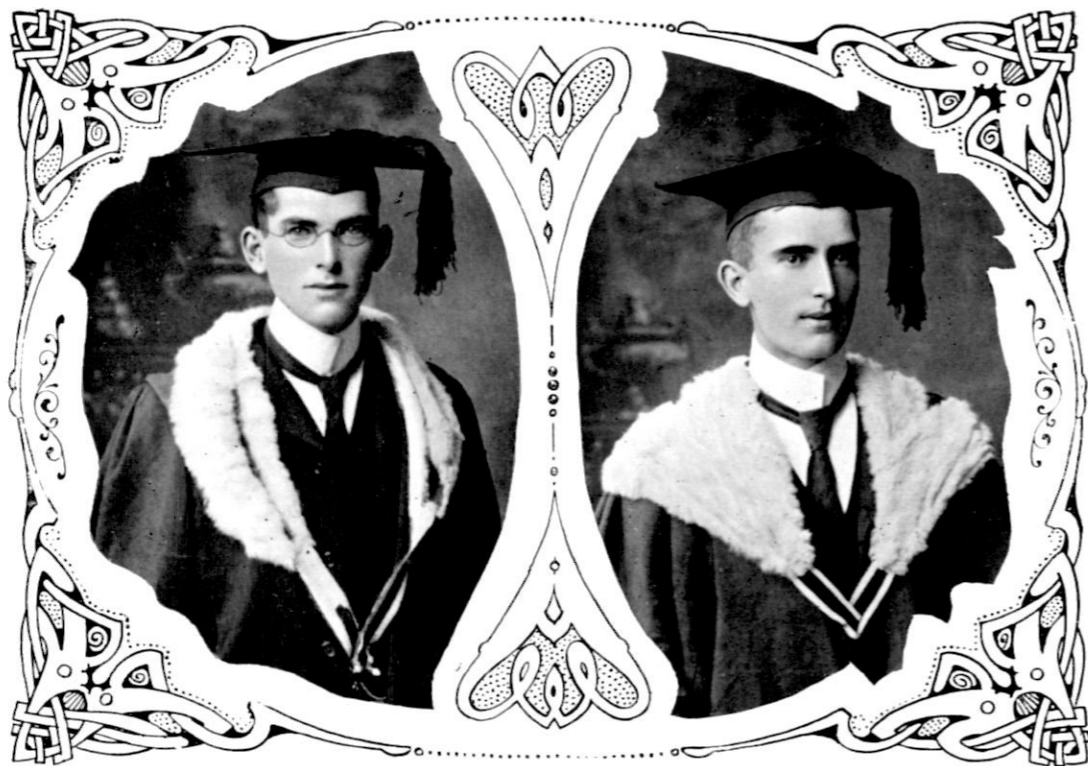
Secondly, I ask each member of our Union to spend half an hour before the tabernacle on the eve of our great Feast, in self examination on his various duties as an apostle of the Sacred Heart, and in preparation for the reception of the Sacrament of Penance.

Our personal sanctification is our first duty, and as prayer is the great means of keeping up our fervour, we must let nothing prevent us from praying always, so that we may acquire the habit of recollection of the Divine presence and of constant prayer. "We ought always to pray and never to fail."

Thirdly, to remain faithful to all your sacred duties, beginning with your own sanctification by continuous prayer, I strongly recommend you, my dear friends of the secular clergy, to become members of the "Apostolic Union." If it does not exist in your diocese, endeavour, with the sanction of your Ordinary, to introduce it. Our Holy Father, in a late brief, recommends all secular priests to join the "Apostolic Union." His Holiness became a member at his ordination. As bishop and patriarch he was its great

patron; and now as pope he has taken it under his special protection. In the brief referred to he declares that he has always found the members "*inter bonos sacerdotes optimos.*" He has granted to all the members many indulgences with the following privileges:

- (a) The privilege of celebrating mass an hour before the aurora.
- (b) A privileged altar three times each week.
- (c) The faculty of blessing beads, and giving indulgences to rosaries, crosses, medals, and statues.



PATRICK TRACY B.A.

BERNARD TRACY B.A.

OUR GRADUATES OF THE LAY SCHOOL, 1904.

- (a) The faculty of giving the papal blessing to the faithful on the last day of the Lenten and Advent sermons, and at the close of retreats and missions

At present the "Apostolic Union" has about 6,000 members throughout the Church. Its object is the sanctification of its members through fidelity to the spiritual duties, and the assistance which the associates give to each other. Nothing is required of the members beyond what must be done by every good priest to keep up his fervour in the service of God. By

a few easy rules and the mutual intercourse of associates the "Apostolic Union" obtains for all its members many of the helps and privileges of the religious life.

The characteristic spirit of the "Apostolic Union" is a strong personal love of our Divine Lord, and a tender devotion to his Sacred Heart. Hence, it is placed under the special protection of the Divine Heart, and it should be taken up by all the apostles of the Sacred Heart.

In my daily masses and prayers I do all in my power to help all my spiritual children: but

I pray specially for those of them who are secular priests. The regulars are comparatively safe under the protection of their rules and superiors, and with the safeguards of community life; but the secular clergy, always on the field of battle, and in face of our ghostly enemies, have my greatest sympathy and my constant prayers. It would add much to my happiness to learn that they were all members of the "Apostolic Union," and thus had secured for themselves many of the helps and privileges of the religious life. The more closely we are

united to our Divine Lord by love and service the more holy we become, and the more suitable instruments in the Divine hand we are to spread the devotion to His Sacred Heart among the faithful.

4. To all my dear friends and benefactors of our college I recommend the "Apostleship of Prayer," which is also called the "League of the Sacred Heart." This beautiful confraternity enables its members to unite their prayers with twenty-six millions of associates throughout the Church, and with the unceasing petitions of our Divine Lord in the tabernacle and of His Sacred Humanity in Heaven, for the whole human race. All our thoughts, words, actions, sufferings, and all our works, offered to God each morning for the intentions of the Sacred Heart, are turned into prayers. Thus we unite our whole lives with the prayers of the Sacred Heart and the constant petitions of so many millions of our associates for the conversion of sinners and the salvation of the whole human race. This union of prayer makes us apostles of the Sacred Heart and gives us a share in the merits of nearly all the religious orders, and enables us to gain many indulgences which are all applicable to the souls in purgatory.

The "Confraternity of the Sacred Heart" and the "Apostleship of Prayer" have one and the same object—to spread the love of the Divine Heart amongst all men. The two confraternities differ only in name; whilst the Apostleship of Prayer is a more complete organisation with many additional indulgences.

I advise all our pastors to establish the Apostleship of Prayer in their parishes with the consent of their ordinary, and to apply for a diploma of aggregation to the nearest office of the *Messenger of the Sacred Heart*.

To all our past students and benefactors I earnestly recommend the morning offering of the Apostleship of Prayer, the daily decade of the rosary, the Holy Hour each Thursday evening, the First Friday monthly Communion, and the solemn celebration of the Feast of the Sacred Heart. I beg of the members of our Union to keep up a regular correspondence with THE MUNGRET ANNUAL; the details of their work and the various subjects of interest in their distant missions would add much to the value of our little Magazine, which was started with the object of keeping up our charitable relations with our past students and benefactors.

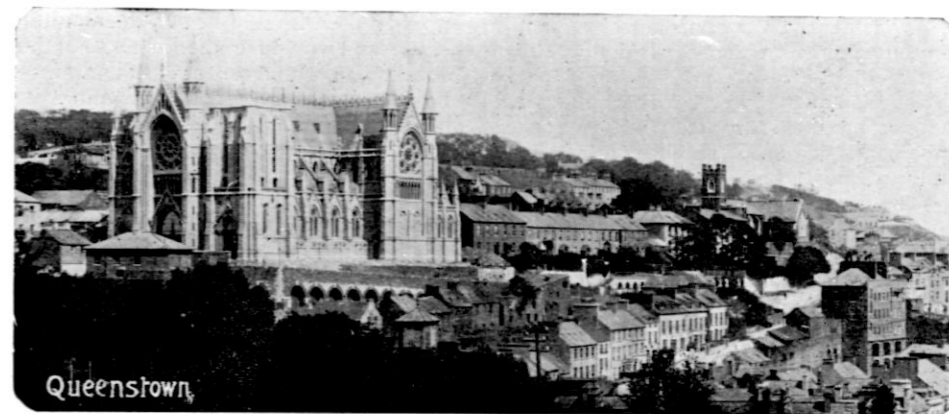
I cannot finish my address to my old friends without a reference to myself, which I hope will not be out of place. In the ordinary course of nature I must be near to the end of my mortal life. I have entered on my 80th year and the 56th of my ordination. On looking back upon my long and eventful life I find much to urge me to gratitude to the Giver of all good gifts for His innumerable favours to me.

I beg the assistance of all the friends of this nursery of apostles of the Sacred Heart: First, their constant remembrances of our college in their masses and prayers; and secondly, their continuous petitions to the Sacred Heart for their old friend and spiritual father, that I may turn the short portion of my mortal life which still remains, to good account, and that when I shall be called away I may meet death with great hope in the mercy of God, and with peace and joy.

Believe me, my dear friends,

Your affectionate spiritual father in Christ,

W. RONAN, S.J.



The Irish Priest

ON THE FOREIGN MISSION FIELD.

BY REV. M. PHELAN, S.J.

IN an article specially intended to assist apostolic students to prepare for their future labours, I wrote last year: "If you question any priest of experience and observation who has lived on the 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."

The first of these subjects was dealt with in the MUNGRET ANNUAL for 1904. The present article will deal exclusively with English. Let me begin by asking one plain question—If all the scholastic wealth with which St. Thomas has enriched the world lay embedded in the mind of a Missionary priest: if he more than rivalled Suarez, as a casuist, and Ballarmino as a controversialist; yet if he failed to acquire a mastery over the only instrument by which he could bring to bear the riches of his own intellect on the minds of those around him, of what value is all the wealth entombed within his head?

If he has acquired no command of the rich vocabulary, the graceful elegance of diction, the mysterious beauty of expression, the abundant illustration, the art of storing nervous vigour and living thought into crisp and pregnant terseness: if this one weapon, a finished English education, is not at his disposal, his knowledge, as far as others are concerned, is so much lumber: to the one spot alone—the Confessional—his efficiency is narrowed. The other fields of his ministry are deprived of the immense service this learning might afford.

Let us see how this works out in practice. The unctions of ordination are scarcely dry on your hands till you begin to realize what you never realized before, viz.—that in the most literal sense of the word you belong to the Church Militant.

You go out from college, you are quickly confronted with opposition. At once your brain begins to hew arguments of massive solidity which, had you but the skill with which to hurl them would overwhelm the stoutest foe. This skill you have not got, you never mastered the sciences by which you could smite the aggressor. With rage you, perhaps for the first time, realize your own deficiency. Your arms are pinioned by helpless ignorance of the use of what should be one of the first weapons of the priest.

Your thoughts now struggle for birth but are fated to die stillborn while the foe laughs you in the face.

Is this not a sad pity: *yet it is an every-day fact.*

There are sixty millions of Irish money lying in the banks throughout this country, yet the nation is perishing from atrophy, starving for want of commercial nourishment. If the gold now piled in banks were but circulated through the channels of industry, every limb of national life would pulse with new vigour, the remotest corner of the land would feel the influence of the golden current; so, within the mind of the priest may be hoarded treasures of deepest learning, but unless he has the art of minting and circulating through his parish the glittering coin of polished thought, though his brain be an *El Dorado* of wealth, that parish will run into spiritual bankruptcy.

"You are the Light of the World," said Christ to His Apostles. The same, in effect, He will say to the young priest the day he sets out to continue the work they began; but how will that light, of which he is the bearer, reach the darkened world for which God has destined it, if he neglects to arm himself with the life-diffuser: the only medium of communication between him and his people? Though the sun is poised in the firmament above us, this earth would remain

for ever wrapped in midnight darkness were it not that there is an interposing medium—whatever it be—to waft to us its heat waves and carry its splendours to the tiniest nook and crevice. The language, its graces and powers are for the priest the instrument by which darkened minds are illumined, by which the clear rays of living truth are flashed into their gloom.

The man that neglects to acquire a mastery of this instrument incurs an awful responsibility.

The devil, too, has a message to deliver, a message of error; but at his command there are not only perverse intellects but all the elegance of polished language and all the persuasive graces of elocution. Let me take

AN ILLUSTRATION FROM EVERY-DAY LIFE.

A Catholic child under his father's roof has religion instilled into him. He goes to school, and here his knowledge is developed and enlarged. From the school-room he is transplanted into the world to strike roots if he can in stubborn soil and preserve his faith amidst the ice-chills of infidelity.

Foes beset him on every side. He turns to the public library. The infidel review is crisp in style, its arguments catchy and the brilliancy of its diction captivates. The pages of the fashionable novel are strewn with the rose leaves of literature: the plot enthralls. The arguments of the free-thought lecturer are well reasoned, the sophistries artistically concealed, whilst his mastery over the graces of elocution holds his audience spell-bound.

The young man staggers. He now turns to where he should expect to find strength. Under the pulpit next Sunday is a mind where the mists of doubt are gathering and darkening. He looks up to the "Light of the World" to have these mists dispelled. Instead of seeing his foes battered with their own weapons, he sees these weapons, that in every domain are conquering for the devil, here despised.

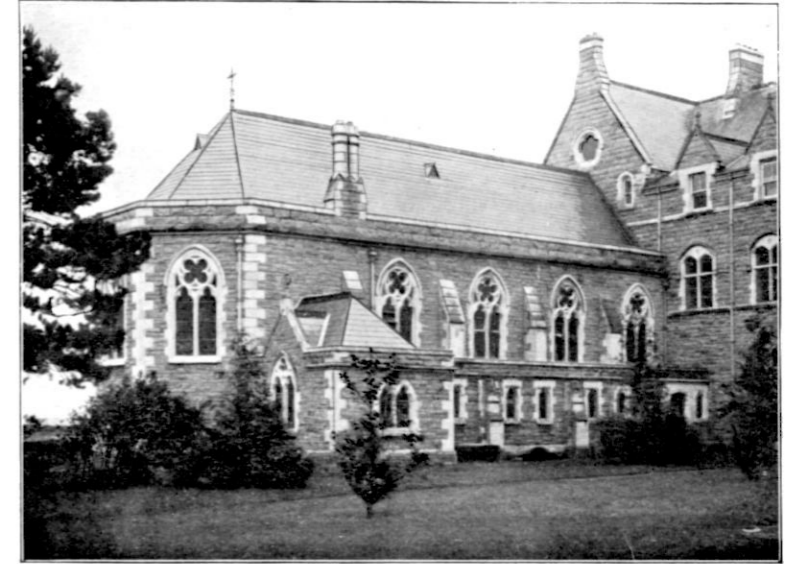
He is forced to listen to an exhibition of tedious crudity. He goes away disheartened; perhaps to fall.

Now the solid theological knowledge in that

preacher's head is more than sufficient to shatter the arguments of infidelity; the analytic power acquired during his college course would enable him to tear every sophistry to shreds; but the art of making both of these effective for the pulpit, the mastery of clear and nervous English, the elocution that sends every argument like a quivering arrow of light to its mark, these he neglected, or perhaps contemned.

This is our weak spot; here our position wants strengthening.

Sit by the fireside with that preacher and suggest the advisability of cultivating English and elocution. He replies; "I have two thousand souls to look after, sodalities to work up, schools to organise, and attend, perhaps, four



MUNGRET COLLEGE—THE CHAPEL.

sick calls in one night." No, *not now, but long years before*, he should have been trained. It is not on the battlefield, when the bugle is sounding the 'charge,' that the soldier should begin to learn the use of his weapons. In the college, and not on the field of action, is the place to acquire this science.

A RUINOUS ADVICE.

One of the most fatal directions ever tendered to Irish students is—devote all your college years to Classics, Philosophy, and Theology *exclusively*: these are your professional studies—and when you become a curate it will be time to master English and Elocution.

Analyse this and see what it means. Do not learn English or its expression till you are flung

into a village without a soul to stimulate or encourage you; or worse still till you find yourself in the fierce whirl of an English or American city. "Wait till you are in the pulpit and then begin to learn to preach" is very like advising a man to wait till he is drowning and then it will be time enough to learn how to swim. Would any sane man give such an advice to an aspirant of the fine arts? What would be thought of the man who would say—"If you wish to become a good musician neglect to learn the scales till you come to your twenty-fifth year; or if it is your ambition to be a great painter, permit a quarter of a century to roll over your head before you learn how to hold the palette or mix the paints." The man that would tender such ridiculous advice would be laughed at. Yet it is not one whit more absurd than the transparent nonsense that has grown hoary from age, and passes unchallenged as a first principle.

It is often asked how is it that the Irish Church has remained such a barren fig-tree.

Over seventy years have passed since the bells of the thatched chapels rang in Emancipation. During that time over three thousand talented priests are on the land; yet the works produced by them could be carried under one arm. Why such a miserable result? What has sterilised the intellects of these men? Mainly this fatal advice. How could we have literary tastes among the priests in their pastoral life, when such tastes were either frowned down during their college career or postponed to a period when their cultivation became an impossibility.

YOU MUST BEGIN WHILE YOUNG.

No man can become a preacher without becoming a writer first. I need not labour this proposition. A single quotation from the highest authority establishes it. When Cicero was asked the question—"How can I become an orator?" his one answer was—"Scribere quam plurimum." The first step to oratorical eminence was—write as much as possible.

Now ask any distinguished writer when did he begin to cultivate a literary taste. He will tell you with Pope that he "lisped in numbers." He began almost with the dawn of reason. If then pen practice must be the first step towards pulpit success, it is while the fancy is tender that it should be trained; while the receptive powers are hungry in youth, they should be fed; while the habits of thought are fresh and flexible, they should be exercised. Wait till the hoar frost of age nips the rich blooms of imagination and stiffens the once nimble powers of the mind, and the cast-iron habits of maturer years have settled on you: literary culture is then an impossibility.

What does this culture imply? A developed insight into the beauties of thought; a just appreciation of style; an intimate acquaintance with the best authors; an abundant vocabulary and graceful expression. Can these be acquired in a year; or is the time for acquiring them seasoned manhood?

How worthless and pernicious is this one word "Wait," here more than ever, where mastery of language is in question. But a glance shows how much more absurd it is to let a man pass out of his teens before putting him through a thorough course of elocution. It is while the muscles of throat and lungs are as flexible as a piece of Indian rubber, and the young ear sensitive to every nuance of sound, the future priest must learn to articulate, to pronounce correctly, to husband his breathing, to bend his voice with ease and mastery through the varied octaves of human passion.

A piece of advice which I would give to a young priest who may find himself within reach of an elocution master is to place himself under his guidance for at least the first twelve months.

The very best student elocutionist has, on leaving college, but a theoretic knowledge of the art of preaching. To weave the principles and graces he there acquired into his own compositions in the pulpit is a new experience. To do this with effect he still requires the master's guiding hand.

He should deliver his sermons in the presence of that master, invite him to his church and ask him to note defects for correction. This plan I have seen acted on with eminent results: it may be a young priest's making: at its lowest estimate it is worth gold.

A WORKABLE PLAN.

I can well imagine the young reader objecting that I would have him turn from his study-desk, where Lehmkuhl and St. Thomas lie, to practise composition and elocution. No, but I want to show how all I have put before him can be done without encroaching to the extent of one hour on his ordinary class studies.

1. Let the most hard-working student gather carefully the golden sands of time that lie strewn even through the busiest ordinary day and see what they amount to in a year. Why not hoard and mint them; for his class knowledge will, to a great extent, be buried treasure except he has the engine by which to deliver it to others.

A student should permit no day to pass without writing out at least one thought. Cover but half a sheet of notepaper—correct, prune, condense, clarify, and then, if you wish, burn it, yet it is a distinct gain. You are shaping a sword that will stand you in good need yet.

2. During study hours an English author should lie on the desk. When the head grows wearied, instead of uselessly goading the tired jade or consuming brain tissue on that most fatiguing of occupations, day dreaming, sip a page or two of English. You rest your brain and while doing so, store up knowledge, silently develop taste and acquire style.

3. Again, how are vacations consumed? The student who does not read at least two hours a day is letting a golden opportunity pass and wasting a precious gift of God—time. It may be said that this after all is a rather slow process, it will only mean about a volume a month. Yes, but that means twelve in a year, or at least eighty-four in your course, not a bad stock, to start life with.

4. In the training of the future priest the recreation hour can be converted into the most important item on the day's programme. He plunges from the silence of the study hall into the vortex of the world, for it is the world in miniature; its passions, its pride, its meanness, as well as its gentleness of heart, and heroism of spirit are all flowing around him. If properly utilised, the recreations can be minted into veritable gold. In the term "recreation" I include all those occasions of free intercourse where students meet to interchange thought, the hall, the club, etc., and the more numerous these are the better. Here the student is his natural self, unrestrained by a master's presence. The young minds are free to wrestle, and opposing thoughts to clash. The fire of contradiction will test the genuine ore: the same fire will consume all that is worthless in his opinions and principles: the clay and alloy of his character too will go.

He learns to cast away many a cherished notion now dinged and broken in the war of minds; he is taught to distrust himself, and tolerate the opinions of others. If the recreation, however, is to be a mental gymnasium, it must be guided by fixed rules, and this is most important.

1. The tone must be of a high level. No vulgarity; no scurrility. *In hottest debate we must not forget that we are gentlemen.*

2. We should argue, not to overcome an opponent, but to make truth evident. Minds in debate should resemble flails on the threshing floor, that labour not to overcome each other, but to separate the solid grains from the chaff and straw.

3. No man should be ashamed to say "I don't know" or "Perhaps I am wrong."

Without these safeguards the recreation or debate might easily become a cock-pit of unbridled passions. "Our fortunes lie not in our stars, good Brutus, but in ourselves." The



RUINS OF AUGUSTINIAN ABBEY IN MUNGRETT COLLEGE GROUNDS.

making of the priests depends not merely on the college, but also on the students' own endeavours. This latter fact is but imperfectly understood, or acted on only in a very limited extent. It is from intercourse between minds of various bents, the debating clubs, the social unions, and not the lecture halls or study desks, that the Oxford student draws strength and elegance of character. It is the want or misuse of these opportunities that leaves the young Irish priest so raw and unfinished.

Knowledge only comes from the professor and the book, but the *character* is shaped, rounded, and polished by a variety of agencies lying outside both these. The creation of these agencies is almost entirely in the student's own hands.

THE DANGERS OF THE HOUR AND HOW TO MEET THEM.

If the Irish priest on the foreign mission is to become a force in the future, his course of philosophy must be both solid and practical.

The last half century has not only changed the arms of his adversaries but transferred the conflict to new grounds.

Protestantism is dying. The mere veneer of Christianity is fast fading among the sects.

The cobwebs of neglect are overspreading the works of theological controversy; but in the domain of ethics and metaphysics activity daily grows in intensity.

The student would do well to keep this fact before his eyes. It is proper that a priest should be conversant with the errors of the past and the arguments by which they are met. Many of these errors he will discover exhumed, draped in new disguises, and paraded as the fruit of modern "thought." But it will be well also, in his studies, not to ignore the fact that the Agnostic and the Socialist are, under his very eyes, digging what they confidently assure us is to be the grave of Christianity.

Agnosticism and Socialism are the two great forces to be reckoned with in the immediate future.

Poison-thought has eaten the vitals of non-catholic sectaries. The teaching of so-called Christian churches has evaporated into a mere natural theism, the supernatural element has disappeared. Both the Socialist and Agnostic frankly confess that the demolition of the sects is but a preliminary skirmish: the real battle lies farther afield. The lines of conflict between us and them are daily drawing closer, and it is a question of brief time till we are locked in deadly grip. How are we preparing for this struggle, which may yet convulse the world?

The future priest must be made familiar with the modern objections *in their nature, dress, and form.*

The aspirant for the foreign missions has a tough quarry before him: it behoves him to steady his hand and point his weapon.

Young men complain of the length and tediousness of the years consumed in preparation for the Ministry. Could I but engrave on their minds the conviction as it lives, fixed and definite, on my own as to the equipment requisite for the efficient discharge of their great office; could I but show them the thousands untouched that might be within her fold to-day; were the Church's workmen fully aware of the pressing needs of modern life, they would count that hour as lost that did not contribute its quota towards their arming for the future.

P.S.—I cannot do better than here append a list of those books I found, in practical experience, most valuable in meeting modern thought. I would earnestly ask every aspirant for the foreign mission not to leave the college till he has a familiar acquaintance with every page of them. I take it for granted that the transcendent merits of "Catholic Belief," and "Faith of our Fathers" are so well known, especially as books for intending converts, that there is no need to add them to the list.

DEALING WITH AGNOSTICISM, ETC.

- "Liberalism and the Church" ... *Brownson.*
 "Notes on Ingersoll" ... *Lambert.*

DEALING WITH SOCIALISM.

- "Pope Leo XIII on Labour." ...
 "Labour and Popular Welfare" ... *Mallock.*
 "Socialism" ... *Cathrein.*



THE SIEGE AND BATTLE
 OF KINSALE.

PRIZE ESSAY.

What man can stand amid a place of tombs,
 Nor yearn to that poor vanquished dust beneath?
 Above a nation's grave no violet blooms,
 A vanquished nation lies in endless death.

'Tis past; the dark is dense with ghost and vision!
 All lost! the air is thronged with moan and wail;
 But one day more and hope had been fruition—
 O Athenree! thy fate o'erhung Kinsale.—*Aubrey de Vere.*

WHY lift the veil and peer in on the humiliating scene of defeat and failure? Why bring back to memory the story of a great effort foiled? Why damp the youthful ardour of a reviving nation, by placing before it yet another picture of its former over-throw? In pushing forward we must profit by the past. We must nerve ourselves for the struggle before us, and steel our breasts against defeat—that great touchstone of constancy. It serves not our cause to hide from the young and enthusiastic bitter facts, and show them only the bright shining pictures. The shock of the first rebuff would but overthrow their untempered hopefulness, and cast them down to grovel in helpless despair.

The year 1599 saw Ireland in a fairer way to gain her freedom under native Irish princes than ever since the dark day when traitorous incest held out to needy ambition the glittering hope of easy gain. Ireland at last had found a leader worthy of her cause. From the Old Milesian stock had come forth a chieftain who, despising the allurements of the English court, and spurning every offer to seduce him from his country's love, had but too well learned what England had to teach, and who but lately, at Beal-an-athabuidhe, had shown how Irish soldiers could fight under a trained and skilful general. Such was Hugh O'Neill. "Since the days of Brian the

First, no native sovereign of equal capacity—singularly qualified as a soldier and as a statesman—had been known in Ireland." North and south O'Neill's authority was obeyed. The realisation of his hopes—an Irish nation—seemed at



Photo.]

KINSALE—TOWN AND HARBOUR.

[Valentine

hand. "Ireland had never been so strong, so proud, so united."

But Elizabeth was not a monarch to loose her hold of this fair island so easily. Another desperate effort should be made to subdue that proud Ulster chieftain and his sept. No means however diabolical should be spared to accomplish this. Once more a mighty expedition was fitted out and two of the ablest generals and

craftiest statesmen in the queen's dominions were sent to conduct it—Mountjoy as deputy and Carew as President of Munster. Fraud was now to succeed where force had failed.

IN MUNSTER, CAREW'S TREACHEROUS POLICY succeeded but too well. In a short time he had split up the national alliance. The Anglo-Irish lords and many of the ancient Irish, who but a year before had sworn allegiance to O'Neill, were now on the side of the English, won over by perfidy and intrigue. "National honour, religious zeal, even thirst for vengeance," says Mitchel, "were dead amongst them." Mountjoy did not find it so easy to accomplish his task in Ulster. No English gold could tempt these gallant Ulster men to betray their chiefs or sell their country. The policy which Carew had

northerns, or damp the high hopes of their leaders. The banner of the "Bloody Hand" still floated defiantly from the towers of Dungannon, and even now they thought the friendly prow of the Spanish galleons were heading for the Irish coast.

SUDDENLY A CRY AROSE FROM THE SOUTH.

It thrilled through the land and woke the echoes even of the far off Ulster glens. A Spanish fleet was at anchor in Kinsale harbour! The long-looked for aid was at hand!—The news indeed was true. On September 23rd, 1601, a Spanish force of about three thousand men landed in Kinsale. The English garrison immediately evacuated the place, and the Spaniards entered with drums beating and colours flying. This startling announcement did not rouse the Munster chiefs from their lethargy, but Ulster blazed

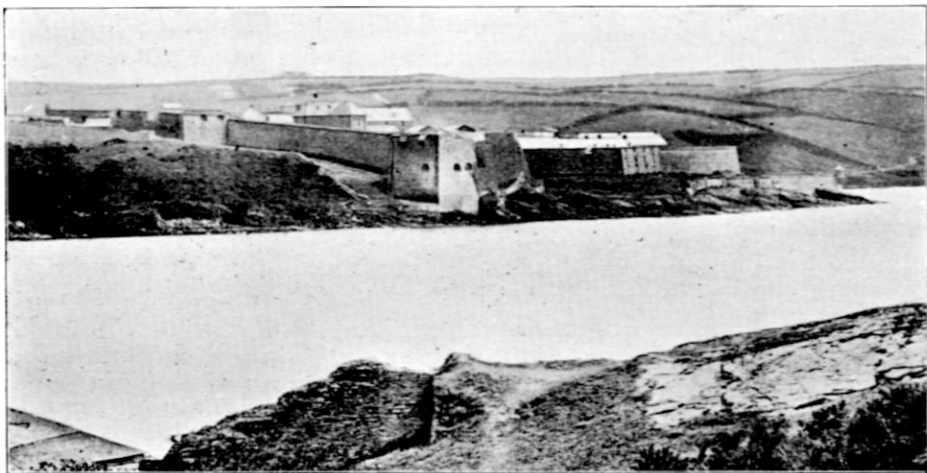


Photo.]

CHARLES' FORT, KINSALE.

[Valentine

followed in Munster would never be successful here. Some other means must be found to ruin the national organization. Mountjoy's ingenious brain was at work, and at last he hit on a plan. He resolved to excite the ambition of some of the ruling families by secret offers of support, if they would revolt against the chiefs, and declare themselves the leaders of their septs. Two were found base enough to snatch at the proffered bait, and turn traitors to their country's cause—Niall Garbh O'Donnell and Art O'Neill. This was a heavy blow to the cause in Ulster. Niall Garbh was one of the ablest generals in the Irish camp. Mountjoy had accomplished something at last. He now planted garrisons in every available part of the north, till in Ulster soil alone there numbered ten thousand men. Even these did not daunt the courage of those gallant

with bonfires, and hill and glen rang with the trumpet call to arms. All operations in the north were suspended, and nothing now was thought of but immediate junction with the Spaniards.

'Tis true the place of landing was ill-chosen. O'Neill in his letters to Spain for help had strongly urged that if the auxiliary force was under 5,000 men, Ulster should be chosen as the place of embarkation, but if the force were to land in Munster 10,000 men would be required. Yet, here were the Spaniards with an inferior force, without artillery, and almost within sight of the English headquarters in Cork. Ill luck, indeed, seemed to have attended this expedition from the beginning. They left the Tagus mouth with a force of 6,000 men, but a storm overtook them on the way and scattered their ships.

Many of them, including those carrying the heavy ordnance and arms for distribution, had to put into Corunna. Such was the armament—a remnant of its former self—that was to raise the hopes of Ireland. The general, too, was not without reproach. A brave soldier, but an incompetent general, Don Juan del Aguila was little fitted for the task he had before him. Without any real sympathy with the nation he had come to help, despising in his heart the chiefs with whom he was to act, and ignorant of the forces of the enemy he was to fight, small wonder it is that later on thoughts of treachery should find a harbour in his breast. Yet now he lost no time in making good his landing. Seizing the forts at each side of the harbour—Castlepark and Ringcurran, he immediately garrisoned them, and put the town in a state of defence. He sent word to O'Neill and O'Donnell requesting them to hasten southward without delay. Daily he expected the Munster Irish to join him in numbers, but he little knew what a change Carew had wrought in the southern province.

THE WINTER CAMPAIGN.

But how did the deputy reply to this sudden demand upon his resources? With characteristic energy he collected all his available forces and pushed southward with all speed before the Irish troops could join the Spaniards. On the 16th of October he arrived before Kinsale, and pitched his camp on a hill commanding a view of the whole town and harbour. Immediately he laid siege to Ringcurran castle,* and for three whole days his cannon played on the walls. On the third day the Spaniards asked for a parley, but the commander not agreeing to the terms proposed by Mountjoy, resolved to bury himself in the ruins. His men, however, forced him to yield and the castle was given up. A few days after the fort on the Castlepark side was also surrendered after a vigorous cannonading, in spite of many gallant efforts of the Spaniards in the town to relieve it. Don Juan was now completely hemmed in, with an army of 15,000 men outside under Mountjoy, and a powerful fleet under Leviston in the harbour. It is no small proof of the enduring bravery of the Spanish garrison

* NOTE.—Ringcurran Castle stood on the site of the present Charles Fort.

that they held out so long in face of such odds. The town by its situation is exposed to the fire from three hills. So effective was this fire that the foe soon made a large breach in the wall, through which they endeavoured to force a passage, but were repulsed with heavy loss.

On another occasion, the Spaniards made a desperate sally, and succeeded in destroying an English battery, thus considerably disconcerting Mountjoy's plans.

O'DONNELL LOST NO TIME IN COMING TO THE HELP OF THE SPANIARDS.

The news of their arrival filled him with hope. He immediately withdrew his forces from the siege of his own castle in Donegal (which was held by Niall Garbh, his traitorous brother-in-law), and hastened into Connacht. Here he

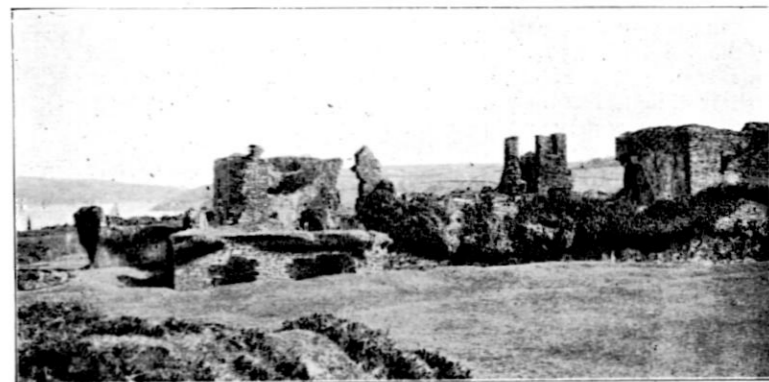


Photo.]

CASTLE PARK FORT, KINSALE

[Valentine

was joined by the O'Doghertys, O'Boyles, McDonoughs, McDermotts, O'Connors, and O'Kellys, and the whole force amounting to 2,500 set out for Kinsale on November 2nd. At Holy Cross he awaited O'Neill. He paid a solemn visit to the Abbey, and received the blessing of the abbot on his arms and on his cause. But now he learned that Carew, with a strong force was awaiting him at Cashel. O'Donnell was not prepared to give battle. He resolved therefore to retreat northwards or make a forced march over Sliabh Felim. The heavy rains made the mountains impassible, but fortunately now a severe frost set in. O'Donnell, taking advantage of this, put his troops into motion as soon as darkness set in, and next day arrived at Croom, a distance of forty miles—"the greatest march, with baggage," says Carew, "that hath been heard of." All efforts to overtake him were in vain, and Carew marched back to Kinsale. Meanwhile, O'Donnell

marched through Muskerry to rouse the southern clans, and arrived in Castlehaven in time to effect a junction with the remainder of Don Juan's fleet, which, after a stormy passage, had reached the coast. The arrival of the Spaniards stirred the western Irish, and many of them, including the O'Sullivans, O'Driscolls, O'Donovans, and McCarthys placed themselves under the standard of O'Donnell, and "declared for King Philip and Ireland."

BUT WHAT OF O'NEILL?

Where was the hero of Beal-an-atha-buidhe at this momentous crisis? Munster had not yet heard the tramp of his clansmen, and anxious eyes were scanning the distant horizon to catch a glimpse of that snow-white banner with the red right hand. With the foresight of an experienced general O'Neill did not deem it advisable to march southwards until he had arranged matters first in his own province. At length he arrived at the head of 3,500 men. At Bandon he joined O'Donnell. Here the two chiefs remained a short while to rest their men and arrange their plans. "Every nerve was braced for the trial of this mighty issue at Kinsale." On December 30th, the whole Irish army, including the western Irish and Spaniards to the number of 6,500 men, moved forward and arrived before Kinsale on the last day of the old year.

THE BESIEGERS BESIEGED.

When the Irish Army had fortified their camp, O'Neill's first care was to cut off Mountjoy's supplies. So effectively did he accomplish his task that the English were reduced to desperate straits. Disease and sickness had wrought havoc in their ranks, but now famine was staring them in the face. They had neither food for their men nor fodder for their horses; desertion, too, was rife among their Irish troops. O'Neill's plan now was to besiege the besiegers in their own entrenchments. He knew that by delay the destruction of the English army by disease and famine was certain. But Don Juan's patience was exhausted. He sent despatch after despatch to O'Neill and O'Donnell, urging them to attack the English lines without delay. He was weary of waiting. He felt only his own inconveniences. He never reflected what an effort it needed to bring a large army the whole length of the island in the depth of a severe winter. O'Donnell could ill bear the complaints of the Spaniards. He felt himself bound in honour to assist his allies "even though it cost him his life." He therefore urged immediate attack on the English lines, but O'Neill remained steadfast to his original plan. This difference of opinion caused friction among the leaders, and on the

third day after the arrival at Kinsale a council of war was held. O'Neill, who fought to the last against attack, was overborne. O'Donnell let his anger at the Spaniard's taunts overbear his judgment, and he proposed to make an attack immediately. The majority, too, were in favour of this plan. It was resolved then to attack the English that night. Simultaneously Don Juan should lead out his forces from the town, and a despatch to this effect was sent him. Carew asserts in "Pacata Hibernia" that word of the intended attack was given by Brian McMahon, an officer in the Irish ranks; but the author has made such an open avowal of his system of treachery and fraud that we are inclined to think this an attempt to cast a slur on the Irish. It is true, however, that a despatch on the subject from Don Juan to O'Neill was intercepted, so that the English were fully apprised of the intended attack.

THE NIGHT ATTACK.

On the night of the second of January, 1602, the Irish army left the encampment at Culcarrin, under cover of darkness, and set out in three divisions, the vanguard led by Tyrell, the centre by O'Neill, and the rear by O'Donnell. The night was a fitting herald of that disastrous morrow. It was dark and stormy, with continual flashes of lightning, whose lurid and fitful glare rendered the way more difficult. The English being aware of the attack, resolved to try a stratagem. They made a pretence of an engagement by discharging guns and beating drums. O'Neill hearing the firing, and thinking that Don Juan had sallied out, hastened to relieve him. When he arrived all was quiet. The English had retired to their quarters but not indeed to sleep. Day was now breaking. O'Neill surprised that Don Juan had not sallied out, proceeded to the top of a mound, accompanied by O'Sullivan and the Spanish captain Ocampo, and saw the English trenches close at hand. Great was his surprise to find the men in arms, the cavalry posted in advance of their quarters, and all in readiness for battle. O'Neill now found himself in the same dilemma as Bagenal at the Yellow Ford. His men were not prepared for battle, and O'Donnell's division had not yet come up. He paused to consider what he should do; whether prepare his men for battle or order a retreat. The English perceived his embarrassment.

THAT MOMENT OF HESITATION WAS FATAL.

The English gunners poured a volley on the ill-prepared Irish. O'Neill instantly ordered a retreat, and the Irish army fell slowly back with the English cavalry some distance in the rear.

About a mile from the town, close by White-castle, O'Neill made a stand. For an hour he maintained the struggle alone. O'Donnell now came up and drove back the English cavalry. Twice he repelled their onset. Having a third time ordered his cavalry to retire a little to prepare to charge again, the horsemen by some unaccountable misunderstanding turned back their horses and thrusting themselves on the infantry forced the ranks of the latter asunder. The English perceived the confusion and ordered their cavalry to charge. Panic now took possession of the Irish. In vain did O'Neill and O'Donnell exhort them to rally. In a few minutes the rout became general. Tyrell's division still held their ground, but seeing their comrades flying, they too joined the main body. O'Sullivan with his western Irish fought to the end. Ocampo and his gallant Spaniards who refused to leave their ground were almost cut to pieces; the few that survived were taken prisoners. To the Irish no quarter was given. All were hanged without mercy. Fully 600 of them were slain in the battle, nine of their standards and 2,000 stand of arms taken. The English cavalry did not follow, fearing an ambush, or as Morryson says, "through fatigue of their horses, which had been exhausted for want of fodder." The Irish army disheartened and disorganised, fell back on Innishannon. "So the battle of Kinsale was lost and won, a battle fought by accident and won by chance."

BUT WHERE WAS DON JUAN

while Ireland's fate lay in the balance? While the battle was raging outside the Spaniards remained inactive in the town. When the "field was fought and won" Don Juan sallied out and, according to a Spanish account, slew over 400 of the English and took seven of their standards. As soon as he heard of the defeat of the Irish he immediately sent proposals of capitulation, which were readily accepted by Mountjoy. Soon

after the Spaniards marched out of Kinsale with their colours flying and all their baggage and ammunition. On arriving in Spain, Don Juan was degraded from his rank on account of his questionable conduct, and confined to prison, where he died soon after of a broken heart.

So closed this memorable epoch of our history. The embers of that mighty conflagration smouldered on for a few years more in Ulster, to be finally extinguished by the sword and the gallows, by ruin and exile. But when the evening shades had gathered over the bloody field of Kinsale, Ireland's last hope had vanished. Seldom do we realise what a momentous issue was decided beneath the shadow of that old town, whose hoary walls still look peacefully down on the placid waters of the Bandon. Seldom do we think that here the last struggle of the Irish nation took place—an Irish nation having its own language, ideas and ideals, ruled by its own native princes, with a legislature and judicature of its own. Years have glided by and many an eventful page has been added to our country's history since then, but, even to future generations of Irishmen, the battle of Kinsale will have more than a passing significance. To-day we do not realise what a loss we sustained by that battle. We are buoyed up by the hope that there is still a greater Ireland to come. Not so was it with those who survived that disastrous day. Never again, they thought, would their country see her former power and greatness. The old Irish writers and chroniclers tell us of the gloom and desolation that brooded everywhere over the land, and here we cannot do better than quote the Four Masters on this subject. "There were lost in that battle," they write, "nobility and honour, generosity and great deeds, hospitality and goodness, courtesy and noble birth, polish and bravery, strength and courage, valour and constancy, the authority and sovereignty of the Irish of Erin, to the end of time."

PHILIP P. O'NEILL (Second Arts Class).

THREE MARTYRS FROM ADARE :

ART O'NEILL, FER-GAN-AINM, AND PATRICK

(Three Religious of the Trinitarian Convent, Adare),

MARTYRED IN BABYLONIA, 1st SEPTEMBER, 1282.

[This is an interesting fragment of the story of the Trinitarian Convent of Adare, which was founded by John Comyn, a Scotch Trinitarian, in the year 1230. It would take too long to discuss how far reliance may be placed on all the details, though there is nothing in the story, which may not be paralleled by other narratives, which seem to be historically true. I do not know if any Art O'Neill is to be found at that time in the genealogies of that family. But the omission of the name of a religious in family genealogies is by no means strange or uncommon. It occasions more surprise to find an O'Neill living close to Adare at that early epoch, but the proximity of his residence may be merely a mistaken addition of foreign writers. That some trustworthy information existed in Ireland about these three martyrs seems evident from the correctness with which the Irish names have been preserved. Lopez writes the names in Spanish, thus :—Arthos ó Arthuro Onel, Ferganaimo, y Patricio. The curious name Ferganaimm (Irish *fer ap gan ainm*, meaning anonymous), is common enough as an Irish Christian name, and could never have been invented by a foreigner. This Art or Arthur O'Neill is looked upon by many in Spain as the patron saint of those called Arthur, a name of frequent occurrence in many parts of Spain. There is a curious little poem in Catalan in praise of this Art O'Neill, for which perhaps room might be found in a future number of the MUNGRET ANNUAL. Each stanza concludes with the refrain—

*"Gloriós Sant Arthur d'Irlanda,
Vellau per la joventut !"*

This account of the three martyrs is translated from the Spanish of R. P. Fr. Domingo Lopez, O.S. Trin.,—*Noticias Historicas de las tres florentissimas Provincias del Celeste Orden de la Santissima Trinidad, en Inglaterra, Escocia, y Hybernia; Madrid, 1714, Not. ii., lib. ii., cap. ii., pp. 45-51.**]

ART, or as he is sometimes called Arthur, an Irishman by nationality, came of the noble family of O'Neill, one of the most renowned families of the whole island of Ireland. His parents were the princes of the clan. He was the second son, but, as the eldest son was infirm and delicate, his parents expected that Art would have to preserve the glory and the domains of their family. But man proposes, God disposes. Art was a fine-looking, prudent, and high-spirited youth, and it was the confident hope of his parents that he was destined to win fame for the family and clan by the great talents and natural abilities, which they saw gradually developing in him.

To this must be added his great piety, for following his good inclinations, he used to frequent the churches and go to the sacraments

in them. He was virtuous and modest, and besides charitable and very devoted to the poor and helpless, whom he assisted liberally.

When Art was twenty years of age, he was talking one day with some of his companions about their future careers and prospects. One of them said, that he intended to adopt a military life, another said, that he intended to apply himself to study, and a third said, that he intended to succeed to the government and management of his estate. Art was silent. One of his companions asked him : "And you, Art, what is your inclination and intention?" Art replied : "My inclination and intention is to do whatever God may wish me to do; because whatever God arranges for a creature is always the best and safest." He took leave of his friends, and from that time he formed a resolution to beg earnestly of God, that He might incline him to what would be for the greater honour and glory of God and the good of his own soul. With this object he devoted himself to frequent prayer, practised many penances, asked for the prayers of pious persons, and gave abundant alms.

*For the benefit of any of our readers who may be anxious to test the historical value of this story, we may say that Lopez cites as his authorities :—Gil González de Avila, *Compend. Hist. c. 23, f. 60*; Baro in *Breviar. ad an. 1231 § 6 f. 142*; Figueras in *Chron. f. 65* etc. and ad an. 1230. fol. 306 pl. 1; Phil. O'Sullivan, *Patriciana Decas f. 143 pag. 1*; Camargo Salgado, *Epist. Historial a f. 335 ad f. 336*; Altuna, l. 2, c. 7, f. 293; Jean François de Aloes, *Abrégé Historique, c. 23 f. 282*.

AT ADARE.

One day he was going to make his confession at a church, when having to pass by the convent of Adare belonging to our holy order, he stopped and said to himself : "Well then, it would be just as good to go to confession in this church." He entered and began to pray. Whilst so engaged, one of the confessors came out into the church, and Art asked him if he would hear his confession. The religious said he would, and heard his confession. Art was so pleased and satisfied with the confessor, that he asked him if he would become his regular confessor. The religious agreed, and ever after Art used to go to confession to him. Wishing once to go in and see his confessor to consult him on some spiritual matter, he was passing through the cloister, where he saw some pictures of the Martyrs of the Order. He asked the Father what was the occasion of their martyrdoms? The father replied, that they gained martyrdom in one of two ways;—either while engaged in the redemption of captives, or by being sent to preach the gospel to pagans. For, since the very foundation of their order, the great Patriarch St. John of Matha* was accustomed to send religious to the Holy Land, and the succeeding generals continued to do the same. Having concluded his interview, Art took leave of the religious and went home.

After he had got there and had had time to reflect, he became wrapt in admiration for the martyrs, and was seized by a vehement desire to become a martyr for Christ and to shed his blood for the faith and the propagation of the gospel. As he thought over what the religious had said to him, he longed to enter that order to gain so glorious an end. This desire he communicated to his spiritual father, who, considering it to be but youthful enthusiasm, tried to dissuade him by representing to him the austerity of the order, and pointing out how hard it would be for a person of his education, character and station; besides the confessor did not know how Art's parents would take it, and whether they would approve of the design and allow him to adopt that state of life. So he told Art to continue his practices of piety and to leave himself in the hands of God, who would surely arrange what was best for him.

Far from cooling the ardent desires of the holy youth, the reasons of the religious rather inflamed them still more. Art felt as if he had strength enough to bear the austerities of the Order, and he was filled with an indescribable courage to endure martyrdom. Anxious and

*The order was founded by St. John of Matha and St. Felix of Valois, A.D. 1198. St. John of Matha ruled the order as Minister-General till his death, A.D. 1213.

uneasy in mind he went alone one day to his parents and asked them if they would give him leave to choose the religious state. His parents were not a little indignant when they heard the proposal, and they said to him that, as all the hopes of their house were centered in him, owing to the delicate state of his brother's health, they had not expected such treatment from him. They added other reasons besides, and Art left their presence in great dejection. However, his ardour did not abate, and he had recourse to prayer, exercises of penance, and acts of charity, hoping to move God and soften the hearts of his parents.

Art now passed through a period of desolation, feeling himself abandoned by his spiritf father and his parents. About this time his father fell seriously ill. The doctors pronounced the disease incurable. This so affected his mother that it was feared that it would occasion her death also. Here Art saw his opportunity, and he said to his mother : "Mother, consider that this illness may have been arranged by God, because you and father refused to allow me to embrace the religious state, to which His Divine Majesty calls me, and it may be that He wishes to call both of you away in order that I may be at liberty to choose it without hindrance." His mother was frightened, and, with tears in her eyes, she went to the room of the patient. She described to him the interview she had had with her son, and the prince, warned outwardly and touched inwardly, exclaimed : "My God and my Lord, if I am suffering for the reason alleged by my son, I offer him to you and consecrate him to you, and I will do everything in my power to see that he enters religion." His mother said the same, and the next time the doctor came to visit the prince he found him not only out of danger but well advanced towards recovery.

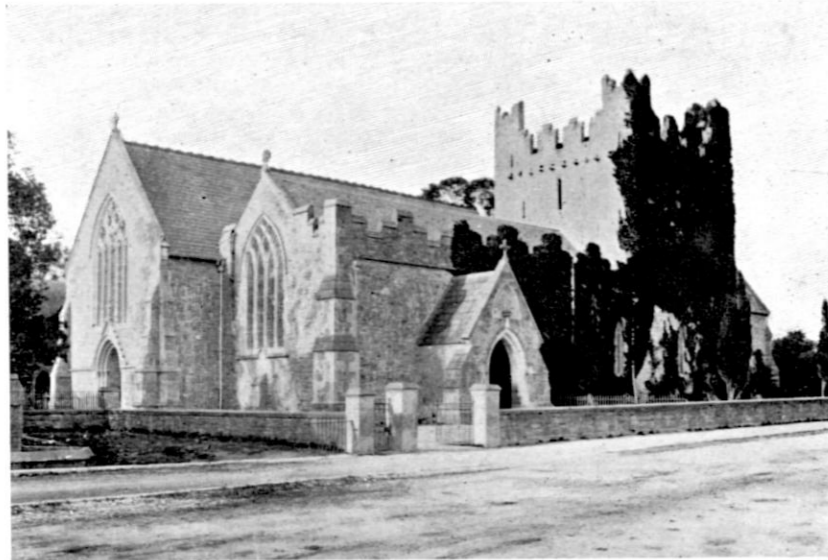
HE ENTERS RELIGION.

The prince grew stronger and stronger, and did not seek to put off fulfilling his promise to God. He called his son to him and asked him what was the order which he wished to enter. Art replied, "The Order of the Most Holy Trinity for the Redemption of Captives." His father then went to the father-minister† of the convent, and it was arranged that Art should take the holy habit. On the occasion of Art's entry the prince invited his friends to a splendid feast, to celebrate the event and testify the delight with which he was consecrating his son to the Most

†The superior of a Trinitarian convent or monastery was styled Minister-Ordinary, the superior of a province, Minister-Provincial; and the superior of the whole order, Minister-Major, Minister-General, or simply, General.

Holy Trinity; and the Most Holy Trinity showed how pleasing the sacrifice was to it, for the elder brother was suddenly restored to such strong health, that everyone asserted that it could only have happened by a miracle. His parents, who had been extremely grateful to the Most Holy Trinity for the first favour, were now under a new obligation for this second grace, and it was with the greatest delight that they saw their son Art in the religious habit, consecrated to the Most Holy Trinity.

Art passed his year of noviciate to the great edification of all the religious. Conspicuous in all virtues, he excelled especially in the practice of humility. Although he was of such noble



[Photo] TRINITARIAN CHURCH, ADAKE, AT PRESENT CATHOLIC PARISH CHURCH.* [Lawrence

lineage and had left a home where every pleasure and comfort and all manner of rich living abounded, he exercised himself continually in the most humble offices, and used to ask the others, who had to perform them, to leave them to him to do. He was the first in all disagreeable works and exercises of penance, and the last, where comfort or relaxation was to be found, being desirous only to serve and minister to his religious brethren. Whatever his superiors

*The Trinitarian Abbey, Adare, was suppressed and all the monks slaughtered during the reign of Elizabeth. The church and monastery fell quickly into decay, and passed through all the vicissitudes of Irish churches during the succeeding three hundred years. Early in the last century, the then Earl of Dunraven restored and enlarged the church and convent. Would that this noble example were more generally followed.—ED.

commanded him to do never seemed harsh or burdensome to him, however inconvenient the thing might be. He made his profession with great joy, amidst the rejoicings of the community, his parents and his brothers. His great docility and eagerness to learn induced the order, with the approval and help of his parents, to apply him to his studies, for which he was sent to the university of Oxford.† His parents gave him a large supply of money and many letters of recommendation. But Art would not use either, being content with what his order gave him, and he handed over all the money, a very large sum, sent him to pay his expenses, to his superiors to be expended on the redemption of captives, and

he kept up this practice all the time that he remained at the university of Oxford
AT OXFORD.

Now, in religion Art was already professed; but his manner of life was that of a novice. He performed acts of humility, and led such a rigorous life of prayer and fasting, mortifying himself by disciplines and hair-shirts, that his superiors, apprehensive that he would lose his health, ordered him several times to moderate his austerities. He studied logic, philosophy, and theology. He was always so recollected and

remained so retired in the house, that he seemed like one just fresh from the noviciate, whenever he went abroad to accompany another, for he was never desirous of going out himself. He assisted punctually at matins at midnight, after having spent the time in study till that hour. Then he remained in the choir praying, and very often he was found there still at the hour of prime. In the disputations he set forth his reasons with clearness and lucidity, whether objecting or defending, and sometimes he gave his professors an anxious time of it by his arguments. His industry and application was so great, that he began to study canon and civil

†Very many Irish Trinitarians studied and graduated at Oxford university, where the order had a college, formerly known as Oxenford college, Crossed Freyers S. Trinit. Captive Redeemers, which was founded A.D. 1241.

law without the knowledge of his masters, and lest they should prevent him from doing so, he would never take an active part in the cloister conferences of jurists, contenting himself with listening to the difficulties proposed and solving them. Afterwards he used to jot down in writing in his cell whatever appeared to him worthy of note.

Art having made such remarkable progress in his studies, his superiors wished that he should graduate as doctor of the university. He was

his name, and prepared to defend his theses. The professors did not know that Friar Art had studied the course, and tried to get his superiors to stop him. But he showed that he had fulfilled all the conditions for standing for examination, and he had to be allowed to continue. When he came forward in public to defend his theses, his professors did not wish to attend, as they feared failure, but contrary to their expectations he succeeded in this faculty with still greater brilliancy, and won the degree of doctor



TRINITARIAN ABBEY, ADAKE, AS IT WAS IN 1810.*

strongly opposed to doing this, but at last under an order of obedience he prepared to defend his theses, and he gained the doctor's cap in theology amidst the applause of the whole university. Having gained this degree, he said to his professors one day, "I want to graduate as doctor *utriusque iuris*." They looked on the proposal of Art as a jest. Then he asked leave of his superiors, who, though they gave him leave, did so, as if they believed he would not succeed. Straightway he went to the university, handed in

*This picture is taken from the *Memorials of Adare*, kindly lent by the Very Rev. Dean Flanagan, P.P., Adare.

utriusque iuris. The doctors declared that his knowledge of jurisprudence completely eclipsed his knowledge of theology, great as that was.

RETURN TO IRELAND.

The parents of Art were now old and had been deprived of the sight of their son for nine years. They were anxious to see him again, but fearing that he would be unwilling to come, as he was so strict and mortified, they tried to arrange with his superiors that he should be brought back to his own country. The superiors had to yield to the authority of the prince, though the order lost thereby the hope of

chairs at the University, which Art would have filled with so great distinction. Art returned, but instead of coming to enjoy the pleasures of the palace of his parents, he came to observe the fasts and abstinences of his order. He avoided displays and praise, and spent all his time within the enclosure. For, though his superiors gave him leave several times, he could not be induced to go, even for one day, to dine at the house of his parents, and whatever presents he received from them he used to distribute among the sick and the poor. Seeing that he was compelled to live there in order to comply with the wishes of his parents and commands of holy obedience, he turned his stay there to account, and contrived that his parents should help the convent. He got leave to gather together in it the young religious of the province to teach them arts and theology, being anxious to employ his time fully in the service of God and religion.

AS PROFESSOR

Art began his professorship. He was gifted with extraordinary facility and clearness of expression; yet he took care to devote himself still more earnestly to the practice of virtue. In the midst of his manifold occupations and labours he did not relinquish his corporal austerities nor his exact attendance at community duties. His holiness and good example were a continual sermon to all. He said mass with the greatest tenderness and devotion, always before the hour of prime. He was granted the gift of tears. He kept his eyes continually cast down and his hands folded beneath the scapular. His gait was modest and grave. He spoke only when spoken to. By his good example in these and other respects his disciples left his school well instructed in learning and piety, and became afterwards distinguished confessors of the faith and illustrious martyrs.

After the conclusion of his course of lectures he devoted himself to the sacred scriptures and the fathers, to prepare himself for the pulpit and confessional, in both of which positions his teaching and direction produced great fruit in souls. While thus engaged, his parents died. With leave of his superiors, he on behalf of the convent entered into possession of his patrimony, which was considerable. As soon as it was handed over to him, without taking as much as a pair of shoes for himself, he spent it largely on the needs of his convent, applying much of it to the sacristy, and the rest he gave for the redemption of captives. For the latter object he offered himself to go in person, but his superiors refused him leave, so he continued his preaching and confessional work. Some time after the office of minister of Adare fell

vacant and the electors proceeded to the election of a successor. By the votes of all, except himself, Art was elected minister.* He was surprised and frightened and greatly displeased at having been elected. He left the chapter, saying that he renounced the position and that they should elect another. Then he wrote to the general and the provincial, but the community wrote also, and the confirmation of the election came with a command in virtue of obedience, to which he could not refuse to yield, so with a heavy heart he entered on his duties.

ELECTED PROVINCIAL.

Art was delighted when his term of office drew to a close. The community, however, were sorry to lose him as superior, and were anxious to re-elect him, but he refused and retired to his cell to devote himself entirely to spiritual things. But the order cherished great expectations that Art would be raised to the dignity of bishop or archbishop—nay, they even looked upon it as certain that, owing to his noble lineage and the high distinctions which he had won, he would eventually be made a cardinal.† His family shared in these views, but Art's designs were quite different. He was aspiring to the greatest of all dignities, namely, to be an apostle in preaching the Gospel, hoping thus to have an opportunity of shedding his heart's blood for Christ. This he ever had in his mind, and he used to pray continually to the Most Holy Trinity that his desire might be fulfilled. So it came to pass that the order, wishing to bring him into public notice and so prepare him for the dignities which seemed to be in store for him, appointed him Superior of his Province. This burden he accepted only under an order of obedience from his superiors, as before, when elected minister of Adare. He governed the province with such mildness that, though the strictest observance and the practice of austerities flourished, the religious were all most content with his rule. For, as he was always the first to put in practice what he preached, it was not hard for the others to follow his example.

He finished his term of office as provincial with the reputation of being a most holy and learned superior. Then began his troubles and persecutions, for thus he styled the overtures,

* The Minister and the Provincial held office for three years only, but they were eligible for re-election. The general held office for life.

† This should not appear strange, for, according to Lopez, four cardinals, nine archbishops, and seven bishops were chosen from the Irish Trinitarians. Many of these were natives of Adare, or had entered the order there, and some of them were contemporaries of Father Art. On another occasion we may give an account of these distinguished members of the Trinitarian convent of Adare.

which his kindred and the order made to kings and to the Pope, to have him promoted to ecclesiastical dignities. He resisted and struggled hard against them, for he could never be induced to accept the dignity of bishop, archbishop or cardinal. To avoid at least in part the worries, which he met with in the province of Albion, called Scotia Minor, he set out to look after the building of some convents, and begged his brethren that they should give him the money which they were able to expend in soliciting favours and dignities, so that he might apply it to securing the foundations. He laboured hard in the pulpit and in the confessional, trafficking like a good merchant, he brought about many conversions, so that he gained for himself the name of the Apostle of New Scotland.

HE RECEIVED HIS FELLOW-MARTYRS.

The holy father had not entirely completed all the foundations, when the provincial chapter met and elected him provincial for the second time. Art was greatly grieved at this, and he excused himself saying that he was fully occupied with the foundations. But it was all of no avail, for the province insisted and his superiors obliged him to take up the government of the province again. He therefore appointed some capable fathers to complete the foundations, and came to the convent of Adare. Whilst he was there, two young men, one called Patrick and the other Ferganaim, came to beg to be admitted into the order. They were youths of good dispositions, graceful form, and pleasing address. They came to the Father Provincial to be examined in grammar, and he found them very proficient. He questioned them as to the reasons which induced them to adopt the religious state, set forth the austerities of the order, and explained the vows which they would have to make. Among other things he asked them, if they felt that they would have courage enough to suffer martyrdom for Christ. They replied with great fortitude and spirit: "Yes, father, with the help of the grace of God." He was delighted with the answer, and the fathers, who were present with him, spoke much of it. When the informations were taken, it was found that there was no impediment, and all the witnesses both in private and in public bore testimony to their admirable holiness.

The holy father clothed them in the holy habit with his own hand, and when they had passed their noviciate to the great satisfaction of their superiors, he ordered them to remain in the convent and appointed one of his disciples to teach them arts and theology, and prepare them to be preachers and confessors. These instructions were carried out, and they acquired

an accurate knowledge of the sacred scriptures and moral theology, and were worthy to be placed in the employments which the holy father had destined for them. They not only showed the greatest respect to him as their religious superior but also loved and revered him as a father, and imitated his virtues and piety, whilst he on his part watched over them with the tenderest solicitude and affection. One day Father Art was talking with some religious, when Patrick and Ferganaim happened to pass by. One of the religious said: "There go the martyrs!" Father Art replied: "I trust in God that they will have the happiness of being martyrs, for the honour and glory of His Divine Majesty."

THE ROAD TO MARTYRDOM.

During the time that the Very Reverend Father Friar Alard, a very distinguished and prudent man, was Minister-General, the order made most wonderful progress. This holy and devoted father was then choosing religious to go and preach the gospel in the lands of the infidels, and he requested Father Art, at that time Father-Provincial, to select for him some religious of his province. Father Art did not choose either Ferganaim or Patrick, who remained where they were at the convent of Adare. Some of the religious said ironically: "These two are surely making straight for martyrdom, as the Father-Provincial says." But they spoke as men with judgments of the world, ignorant of the dispositions of Divine Providence. When the holy father, Friar Art, had finished his provincialate he came to the convent of Adare, where, with his two spiritual children, he began a life of severe penance. The three of them spent in prayer many hours more than the rest of the community; they practised rigorous mortifications, observed long fasts, and exercised themselves in the practice of all kinds of virtues, to the great edification of their brethren.

The holy father Friar Art was now about seventy years of age, but of such a strong constitution and robust appearance that he did not seem to be more than forty. Ferganaim was thirty years old, and Patrick, who was somewhat older when he entered, was thirty-six. They had already attained a high degree of sanctity, but they desired to add to this the glory of martyrdom for Christ. The two of them mentioned the matter to Father Art. He said to them, that they had anticipated him in speaking of the subject, but not in thinking of it, though, as they were still so young, he had made up his mind not to mention it first. The three of them now agreed upon a plan, and formed a resolution which, like a triple cord, was difficult to break, as the Holy Ghost tells us. Accordingly, without

any further delay, Father Art wrote to the Very Rev. Father-General Alard, in his own name and in the name of his two companions, requesting him to assign them their destination. The Father-General hesitated and raised difficulties at first in regard to Friar Art, but finally he consented and sent them their letters.

TO THE LANDS OF PRESTER JOHN.

After they had received the dismissorial letters from the Father-General, they presented themselves one night to the superior and the community, and without taking leave of any externs, they started on their pilgrimage before daybreak. Their destination was the city of Amara, the capital of the dominions of Prester John, of the Indies. In all the cities, towns and villages through which they passed they preached the gospel amidst unspeakable hardships. They endured hunger, thirst, and privations of all kinds, and the shoes on their feet were worn out by the length and roughness of the ways. In some places they were listened to out of idle curiosity, in other places they were not allowed to enter, and in others the people stoned them. But in spite of such obstacles they never relaxed their apostolic efforts, and finally they reached the city of Amara. There they presented themselves to Prester John, and he gave them permission to remain in the capital for the space of two months. This time they spent in preaching the gospel, but as some discussion arose concerning the doctrine of the "white apostles" (for so they were called, as many say, rather on account of the purity of their lives than on account of the whiteness of their habits), they were summoned by Prester John to his presence, and he offered them many gifts if only they would go to some other country. They refused to take anything, saying that they were not allowed to do so. Prester John however permitted them to preach whilst they were passing through his dominions, and gave them a safe conduct for their lives as far as the boundaries of his kingdom.

TO BABYLONIA.

After leaving the lands of Prester John, in their desire to disseminate the Divine Word, they set out for another large city, where the ruler of Babylonia kept court. They endured great sufferings and hardships on their journey, but at last they reached the great city of Niniveh,*

* Niniveh was at this time in ruins. The name seems to have been suggested by the story of Jonas. Possibly the place meant is Bagdad, which was at this time in the hands of the Tartars.

like Jonas of old, and began to preach Penance and the Holy Gospel through the streets. Here, whilst they were preaching in their own native language, they were heard in that of the Babylonians, as if they were speaking it. The inhabitants commenced to look on them as mad, and treated them very badly, stirring up the boys to torment them. They made their way through the outskirts and suburbs and entered the city. Amongst their audience were courtiers and politicians, who, hearing them preach a religion in opposition to their doctrines, dragged them before the king. The king, who was surrounded by his nobles, asked them why they had come thither, and what was the object of their journey. They answered that they had come to preach the Gospel to them like apostolic men, desiring the salvation of their souls; for, they should know, that no one can pass through the gates of glory without having passed first through the gates of Baptism.

THE CROWN OF VICTORY.

This answer enraged the king greatly; and the courtiers, furious and indignant, advised him to have the strangers burned for their audacity and impudence, especially in such a serious matter as that of seeking to introduce a law in opposition to his law, and a religion in opposition to his religion. The king readily agreed to the impious counsel and straightway ordered the sentence to be carried out. The white apostles were handed over to the impious executioner, and it was arranged that the execution should take place in the most public manner in the largest square in the city. The kind of punishment, to which they were condemned, was as follows: iron spits or bars were placed in a great fire, until they became red-hot, and with these the executioners threatened to put the apostles to a cruel death. But the martyrs looked at these preparations undismayed, and their countenances wore a look of great joy. Father Friar Art was ordered to be burned alive the first. Then the executioners said to his companions, that, unless they changed their religion and adopted that of the country, the red hot bars would be run through their bodies. They replied that it would be the greatest happiness for them to be put to death thus. Whereupon the red-hot bars were immediately plunged into their breasts and entrails, and thus they gained the crown of martyrdom on the first day of September in the year of the Lord, 1282.

Eoin Mac Shille Eáin, C.I.



"Ir iomrha oileán réurthar, páirring
I gcómpar polurac a péime
Ó Cátaig Luimniú go Ceann Léime
'S dá n-uimhir oileán Inre-Cátaig
Ar ar éir an naoim ba glóimhar beáca
Senán, son ceann veas ve ceamplur." —Sean-uán.

Cé gur mór an maoréamh a bhíonn agam
ar "Oileán na Naoim agur na n-Ollam" éir-

Mungairt go beul na Sionnainne aéc ir
beas buacail 'ra Coláirte náir éusta tráéc
go minic ear gnóimharéamh Senán agur ear
mainirer breas, leacain Inre-Cátaig.
Go vearbéca, ir sluinne agur ir doibinn
an páraic tá le feiricir ar éacé pé réim
an oileám ó éacair Luimniú. Ar to eúl
tá an t-Sionnam as trual go glórac roir



Photo by Lawrence, Dublin.

Cluigéac 7 sean-foéaraic.

[Kindly lent by I. C. T. S.]

tear dom uairéanta ná fuil an oiread
eóluir agam, agur ba éoir, ar na daoimib
naoiméa rogluméa do máir i n-ár teir
nuair a bí éir pé onóir, pé péim agur pé
méar, agur nuair a bí na mílte as teacé
ear páite ó ériócaib iaraécá as iarraró
ealadán agur léiginn i rsoileannaib na
n-éiréann.

Ir iomrha áit naoiméa tá fuiréte ar bhuac
na Sionnainne agur ní móirde go bfuil son
ball acu ir mó clú ná an t-oileáinib
beas néata reo gur mian linn cup ríor air
anoir. Ir fáda an tuar é, san amhar, ó

páirceannaib doibne úr-glara na Mumán.
Abrao ó veap éiréca réibéce tuéa doréa
éairruirde mar reamail ceóig pé bun na
rréir. Ar to lámh veir tá reorann
cairreac an élarí dá finead amaé go.
Ceann Léime agur cairleán Cairrege d'
Cobaltaig as rearam go dána or cionn na
rairrege. Agur ar éacé tuic i n-aeóumair
to Cill Roir tá Inre-Cátaig or to éomair
amaé go breas doibinn i lár na n-aróbeir
móirde agur a túr as éirre go móirde i
meap na veampall liac.

Níorb fáda ear éir teacé páraic go

Contae Luimnig go dtí gur táinig móir-
 éirioir doime éirge ó'n tsaob éall de'n
 abainn—Corca Bairein do tugctí ar an uair
 rin—ag décuinge ar cuairt a tabairt oppa
 agus iad féin agus a nsaolta go léir do
 múnao, do comairliugad agus do rtiúruagad
 cum a leapa. Do bairt fé an rluas a
 bí 'na timcheall, rin fé amac a lámha agus
 beannuis fé a ttriúca, aet nuair a ttri-
 uar ar gluairpeact 'na tceanna taug fé
 ppeasra dóib agus aubairt nar fad do
 poin a déanaí mar go mbéarfaide leanb i
 gceann tamail ag mnaoi acu a faoíróe' na
 mílte ó bair an péacair agus a múmpad dóib
 fíor-éasrae an Tigearna. U' é Senán an
 leanb úo. Do rugad 'ra bliadain 448 a.o.
 é i Maig Laea, baile beag tuairim éirpe
 míle lairtiar de Cill Roir. Do péir tuairpce
 eile ní rugad go dtí an bliadain 488 é.
 Ercán ab ainm dá aair agus bí saol aige
 le Conaire Áir-Ri na h-Éireann. U' é
 Conaire an pláir a tug ainm Corca-Bairein
 ar iairtar Contae an Cláir. Coingella
 tugctí ar a máair. Cíorcuiróe do b'ead
 iad arson. Ní fuirpce cúntar epunn o'
 págait i tsaob óige Senáin aet dá son
 ruo amáin veimniugtead go raib diaoáet
 naoim air ó'n gcliaabán. Duacail caom
 ceannra, cnearta, carcannaé do b'ead é
 do péir gac deallraim. Da móir an cion a
 bí aige ar a aair agus ar a máair. O'uibruí
 fé go h-uair ó maron go h-oiróe i bpeiróil
 na mbó nó ag ppeartal ar an mbeagán
 talaim a bí acu, "i gConnte Cláir na
 blaicéi gáirpe." Deirpcear gur ionróa gniom
 míorbuitpead do veim fé i ttopac a óige
 agus dá cumne a beairt go foiléir fóir
 i meap na noime móir-otimcheall Maige
 Laea. Do beairtuis fé 'n a aigne tuair-
 im an ama ro a beaca do éairéam i reir-
 bír Dé na Glóire. Dá péir rin tug fé a
 órom le'n a múinntir féin agus reo riap
 leir go hlar-poir mar a raib ollam naoiméa
 —Carróán ab ainm do—'na comnuiróe.
 Tar éir oireacair oireamnaig o' págail ann
 poin tug fé a aair ar Cill na Manac 'na

raib mainirtir fé éuram fíor oiróeire eile
 go tustai náal no náal air. Da
 gairt go raib clú an naoim óis fé
 féim fíor ruar ar fuo na tuaca. Comair-
 liú náal do triall cum áite éisim eile
 agus mainirtir do éur ar bun fé leir óo
 féim. Tiomáin fé leir go Loé garmain agus
 do táinig leir teampall do tógait
 i nInnircóirte. Dá éomáirta poin féim, tá
 easlair breag fé comairce Senáin 'ran
 comairpnaet ceutona inoiu.
 'Sé an éeao ruo eile a innirtcar mar
 gceall air 'na gur tug re cuairt ar an Róim.
 Ar filléad abairt do éair re realao i
 tCoirp i n-aonpéact le Máirtín Naoméa.
 Bí reanéur agus tiorpóirpeact acu ar
 nroib diao agus nuair a pparadar le
 ceite bí buan-éairpcear go olúe eastorra.
 Do lean Senán ar a rúige arí fé veim a
 dúcaige féim. Táinig fé i tair i bpoir-
 láirge agus do triall fé go dtí Corcaig
 gan moill. Do éur fé fé 'ran mball úo
 agus i gceann tamail bí rgoil agus easlair
 agus mainirtir tógta aige i nInnircóirra coir
 na Laoi. Da móir an éair a bí air um an taca
 rin agus bí móir-pluas reoláirí agus doime
 foalumta ag teact fé'n a péir. Do gíorpuig
 fé moirán, ppeirín, éun na tparóirpeacta do
 éur fé coir agus éun na bPasánac o'
 a rpuagad cum eiróim Míe Dé. Sgairéam
 airtirpe 'na diao poin nuair a bí Scoil Inre-
 corra ag toul ar aair go tpeun o'pás fé
 plán agus beannaet ag a éualact beag
 veirpíobal agus bailig fé leir ó tuair arí.
 Cairteal fé an Mumáin ó ceann ceann na
 cúige ag méaruga agus ag eparpóir-
 leao an éiróim i nsaé uile áir. Ní fuir-
 pte a airóir go léir o'áiréam. U'ion-
 gantaé an trias a bí 'na éiab o'ir na
 h-Éireannaéab do bí múéa i noiréar
 agus eao é mar ar oirpú fé éun ruarcalt
 do tabairt ar na h-anamab do bí i ngeibinn
 an péacair.
 Fé veirpead éair éall bí a gnó eiróe-
 nuigce agus bí páram eiróe air de báir
 a faoair. Táinig aingeal i láair o'ó lá

áirpce ag éiréam air eparó ar a baile
 tucéair féin ar bpuac na hAbann Móirpe.
 Do éairbeam an t-aingeal do an t-oiréan
 breag, fapirín, péarmar ar a aair amac.
 Dubairt fé go raib an áir gan éam 'na
 éoir mar bí ollairp uacéarac ann le
 ciantab ná teogpao o'éinne beo panamaint
 ann. Do rpairead an ollairp ar éeact
 Senáin agus níor eualao tair ná tuairpe
 air éoiróe arí. Aet ba méara do Senán
 ná an ollairp úo na h-uairle págánaéa
 agus na tparóirte. Do bíodar ag eirpcead
 air do lo agus o' oiróe. Do b' oir leo
 meap éom móir a beir ar Senán agus an
 eiréam a beir ag toul i noaingne i
 gcoiróeib agus i n-aigne na noime.
 Níor éirp leo i gcoimib tola Dé, améac.
 Cuir Senán corc leo agus do b' éisim doib
 géillead do Comaet Dé. Ó'n lá poin amac
 níor bain son námaro le Senán. Do com-
 nuig fé féin agus a manais go páim 'ra'
 mainirtir agus o' éirp leo go háomárac.
 O'uibruí Senán gan paoiréam gan ruaim-
 neap ar ron teagairé páirp le n-a linn
 agus ní haon iongnao go raib an éirónnaet
 ag eir air anoir. Moirpú fé go raib
 veirpead na rgríbe teagairte. O'airpú fé
 aingeal lá i n-airpín, ag innrint do gur
 geair uair an báir agus do érom fé air a
 ollmuga féin na éoir. Cuirp rin, tug fé
 a aair ar lar Roir arí éun uairé a rean-
 anaméara Carróán o' feirpint. Ag filléad
 éar n-air o' rug an tinneap air. Tug fé
 ruar a anam go páim, réanmar i lámab an
 don-míe agus do haolacao le honóir agus
 le hupaim é fé foirín mainirtpead Inre
 Cáirig. 'Sé an daó lá De Máirta lá féite
 Senáin.
 Ir o' linn ná fuil eaoi agaim an taca
 ro ar éiréat go h-ionlán ar aoirneap
 Inre Cáirig agus ar rair na tceampall
 do eirpead ruar ann ó am go ham. Da
 máir linn, mar an gceatona, léiruga o'ár
 léiréoirp mar do gab na loclannaig agus
 na Sacpanaig píóémaro ar an oiréan—mar

do marbuiréar na manais, mar do
 leagadar fallai na mainirtpead ar lar
 agus mar do loiteadar agus loirpéar na
 nroie luacéara naoiméa. Da móir an léir-
 rgríor do veim námaro an éiróim i n Inr
 Cáirig agus i lán áiréannaib eile nac é
 ar fuo na hÉireann. Do oiréar na
 heaglairpe, do bpeiréar na h-ionáirge naoim-
 éa, do réabadar na reirig, aet do tair opta
 eiréam páirp do rlad ar eiróe na
 n-Éireannaé. Tá na ceurta bliadain tar éir
 éalóo éar an raogal ó poin. Tá Senán agus
 a manais fé úir agus an mainirtir féin go
 huairneac. Ar a fon poin, tá an eiréam
 éom láirp, éom tóéarac, éom lionmar in-
 oiu agus a bí fé ruam. Tá gairra éalma,
 léiréanta, beannuisge dá gceir amac fóir
 ó rgoiréannaib na Danban—agus ó Colairte
 Mungairt go háirpce—go dtí gac cúinne
 'en toman.
 Ir máir ir cumne liom an uair veiréannaé
 a leagar mo fuile ar Inr Cáirig. Triáéna
 i lar an tSamrao do b'ead é beirp agus
 trí bliadna ó poin. Bí an grian ag toul fé go
 tairéaméac 'ran móir-muir éair agus bí an
 rólur ag glinneamaint go foiléir ar foirac
 árra na mainirtpead. Bí an t-uirge éim
 rócair fem' bun níor aoirne ná an eiróral.
 Bí rairpe leacan agam ar máairpí mine
 éuao-múman agus ar réirpí maola loma
 éairpóe i beap, i beap ó veap. Ní raib
 éinnó ag coirpóe im' timcheall aet an
 leóirne píonn-fuar ag réiréar ariar agus
 ag beiré tiorpán na tconntac ar a tpuim.
 Cuirp rairpe mar é reo rmaointe naoim-
 éa ag píe tré aigne úime agus eirpéad
 fé 'na luige opt go raib beannaet Dé oirp
 ar an mball móir-otimcheall.
 Nuair a tógar mo fuile de'n amairp píor-
 álunn úo bí na veora ag teact éuca tré
 léir-gean. Bí an oiróe ag tuitim agus o'
 éirp an t-uairneap im' éiróe ag págaint
 plán le hInr Cáirig na naoim.
 ÉAMOM O'NÉILL,
 cionn-esáite.

THE HIGH COURT EXAMINATIONS.

“EVERY school-boy knows” that the number of Irish schoolboys who find their vocation in the healing art is legion, and that not a few burn to devote their lives to the righting of wrongs, and, incidentally of course, to the earning of fees, in either branch of the legal profession. Some, with a taste for applied mathematics, have engineering as their goal, while some delight in looking forward to the days when they will compound, from cryptic symbols supplied by their medical brethren, horrible draughts for the relief of all aches that flesh is heir to. Laudable ambitions, all. But there has long been a cry amongst men in the street that the “professions are full”; still, without discussing that proposition, or the allied one, “there’s always room for a good man,” it will, I assume, be admitted that for many Irish youths a profession is impossible; for many, business has no charm. Is there anything left? There is.

The limits of this paper would be entirely inadequate for even a meagre outline of the many positions in the Civil Service to which may aspire a young man of fair ability, good education, and a strong development of the bump of hard work. There are some indeed, and not the worst, for which the candidate must obtain a nomination before he is permitted to enter for examination; and the youth with influential friends is the lucky person who gets these posts. A good example is Vice-Consulship, nomination for which is in the gift of the Secretary for Foreign Affairs. The initial salary is £300, and the prospects reach the respectable sum of £2,000. But there are many good posts open to competition, with no preliminaries except the making-up of the required course, the application, on a prescribed form, to the Civil Service Commission, for permission to attend the examination—a mere matter of form—and the payment of an examination fee. Perhaps it may be remarked that the latter condition is *not* a matter of form, for the fee may run up to £6.

Of course several of these posts belong to what is known as the “popular” branch of the Civil Service. I refer to Second Division Clerkships, Customs, and such positions, for all of which an intermediate education, with, perhaps, a little grind as a finish, is quite sufficient. But there are others, the standard of examination for which is much higher, and one of them, which may be of interest to Irish boys, as it is con-

nected with an Irish Department, is junior clerkship in the High Court of Justice, Ireland.

The present age limit is 20–25: the fee, £3. The subjects include Latin, French, German, English composition, with indexing and précis, English Language and Literature, English History, Geography, Shorthand, Book-keeping, Handwriting, with Orthography, and Copying Manuscript, two Mathematical Courses, and Law. Of these, French, German, Shorthand, and the second Mathematical Course are optional, but no candidate has the slightest chance of success who does not take two of them; a prudent competitor will take three, and it is very desirable to take all.

In Latin, the test consists of three unseen passages for translation into English and one English piece for translation into Latin. Particular attention may here be directed to the word *unseen*, for no special text-book is prescribed in any language. The candidate must have read in Cicero, Livy, Tacitus, Virgil, and Horace, while the English passage is generally taken from a standard author. The general type of paper in French and German runs on lines similar to the Latin one—unseen passages from standard writers for translation to and from; but there is also a dictation exercise in each language, besides an oral examination in which the candidate must be prepared to converse for twenty minutes in his best French or German on every day subjects with a distinguished looking and urbane foreign gentleman who knows no mercy for faulty pronunciation.

In English composition three subjects are set; select one. A candidate with a fair general knowledge of things will have small difficulty in making his selection. Plain language, without florid outbursts, obtains the highest marks. In précis and indexing the usual exercise is set. A correspondence of twenty or thirty letters, covering about twenty-five pages of print, foolscap size, and dealing with some questions connected with Government administration, is submitted to the candidate. He must index the letters according to rules laid down, and then write a précis of the whole affair. This subject frightens the inexperienced, but there is nothing in it that a youth of intelligence may not master in a few months. However, the time given for the completion of the exercise is always short, so that much practice in preparation is necessary.

In English Language and Literature there are a number of questions on the history and structure of the language, the paper being completed by some “posers” on the History of English Literature. Anyone who has read the English Honours Author Courses in the Royal University, with a good text-book on English literature, such as “Arnold,” can face the paper with equanimity, if not satisfaction.

In English History one is apparently expected to know everything from that day when the centurions of Cæsar’s legions waded ashore to conquer the wood-stained sons of Britain, right down to last week or the week before at the very outside; but Green’s “Short History of the English People” and Sanderson’s “Summary of British History” admirably solve the difficulty.

In Geography, minute knowledge of the British Isles and a general knowledge of everywhere else is expected: special marks are given for accurate map-drawing. Though this subject does not carry high marks, it certainly should not be neglected.

Three passages read at speeds reaching about one hundred words per minute form the text in Shorthand. When this is over the Commission thoughtfully give the candidate a paper on another subject for an hour or an hour and half; then when he has forgotten everything the superintendent read, he is handed back the notebook containing his more or less successful attempt at stenography. He is expected to translate, within an hour, those cabalistic signs into plain English, and the effort is sometimes painful. Pitman’s shorthand is recommended; eight to twelve months’ application will prepare the candidate.

Book-keeping is the stumbling-block of many competitors. A month’s dealings by John Smith, merchant, are given in day book form. John deals in the way which a Yankee would call “cussed.” To put it plainly his one object in life seems to be, not so much the making of money by his business, but the filling of lunatic asylums with the rash persons who keep his books. The candidate must pick out and post the items belonging to the cash book, post journal and ledger, and so on until all the books are closed. Much practice is necessary in preparing this subject; for the worst feature of a Book-keeping paper is that an inexperienced man may make a mistake twenty minutes after he starts, which he may not discover until not only too late to correct it, but also too late to go again through all the worthless work which hangs on to the false link in his chain of calculation.

The Mathematical courses are rather peculiar. In standard, they are quite out of proportion

with the rest of the examination, for a middle grade boy would laugh at number one course, and number two would provoke a smile from a senior grade young gentleman; but in number two there are to be found some “posers” nevertheless, and it may be remarked that in latter competitions several questions have been set requiring the use of compass and rule.

The Law Course frightens many candidates, but it is not really very awful. A text-book is prescribed—Brett’s “Commentaries on English Law.” It contains about 1200 pages treating of every branch of law. A course of from eight to ten months’ reading will enable the candidate of average intelligence to “qualify” in the subject, but the questions cover a wide range and are full of snares for the unwary.

From what has preceded, it will be seen that the examination requires some fairly extensive reading; but in addition the competition is generally very keen, so that the candidate who looks for success must be ready to put in some steady and persevering work. The maximum of marks is 5500, and cases have occurred where the total marks of two candidates differed by less than 30. The examinations are not held at any fixed time. In 1899 there was one; in 1900 there were three; one in 1902; and one in 1903.

As regards the post itself—the hours are not very long, as the courts close at 4 p.m.: the work is not distasteful. In one office much account-keeping and checking has to be done, but in the others the work is more connected with court practice and procedure.

During the various stages of an action, solicitors and their assistants have to lodge in the offices, for filing purposes, or for the information of the Courts, an enormous mass of documents. There is, besides, another class of documents which the solicitors receive from the court offices. It is the business of the junior clerks to deal with all these, and to see that everything is done in proper form according to the rules of court.

Accuracy, prudence, tact, and courtesy are demanded by the work, and, I venture to say, not in vain. There is no lack of variety, for many types of human nature each day walk into the offices.

In the fulness of time the junior clerk may expect to blossom into a first-class clerk, who reaches the nice salary of £450 per year; and if he is lucky he may reach one of the higher posts, at salaries ranging from £600 to £1,000, and in a few cases, to £1,200 or £1,500.

Finally, there is the pension to which the official may look forward when, weary of office routine and full of years, he seeks that repose to which he is entitled.

SCENES AND MANNERS IN SYRIA.

From the Letters of Rev. M. BERGIN, S.J. and Rev. A. HARTIGAN, S.J.

ST. JOSEPH'S UNIVERSITY,
BEYROUTH.

I WILL tell you all about our vacation, perhaps it will interest you. We went to Tanail, where our fathers have a farm and an orphanage. Tanail is situated in the Bekka or plain that lies between the Lebanon and Anti-Lebanon Mountains. This plain is eighty or ninety miles long and about fifteen broad. Tanail is just in the middle of this plain and half way between Beyrouth and Damascus. We went from Beyrouth by train. The journey is very interesting. On leaving Beyrouth you pass through a very fertile plain planted with olive trees. After about half an hour begins the ascent of the mountain. It is very steep in some places, so, to make it possible for the train to mount, there is a third rail with notches and the engine has a wheel with cogs which fit into these notches and thus prevent the train from slipping back. There are some very pretty little villages in the mountain. Most of the Beyrouth people pass the summer in one or other of these villages. Near the top of the mountain there are some villages inhabited by Druses. These are a people whose religion is a secret. They have some very curious customs—one of them is that a Druse can never dispose of his property. He can spend his income as he wishes, but the real property always belongs to the family. The train goes very slow on ascending, so one has plenty of time to enjoy the scenery. The whole journey, which includes the descent as well as the ascent, is about forty miles, and we were over four hours in the train. When you are on the top of the mountain the plain opens out before you like a great lake shut in between the two mountains. Here and there are scattered little villages and spots of verdure—these latter always marking the existence of water. The descent is quickly over, but the rocking of the train is so great that two or three were on the point of getting sea-sick. Our house is about half an hour's walk from the

station. There are a good many trees, nearly all poplars, on the property; and so we enjoyed the luxury, so rare in this country, of walking in the shade. The sun is very warm here. You have no idea how hot it is from nine or ten in the morning to four or five in the evening; in the night and morning it is a little cooler. At Tanail the air is much drier than at Ghazir. At Ghazir one cannot walk for a quarter of an hour without being covered with perspiration; but in the plain, though one is scorched with the sun, one scarcely perspires at all. There are some interesting walks about. Amongst others is what is called

THE TOMB OF NOAH.

Tradition says that he died and was buried near Zahleh, a village not far from Tanail. We went to pay a visit then to this tomb of our common ancestor. We found the place a long, low, flat-roofed, rectangular building, about forty yards long and three wide, which the Muslims use as their mosque. The whole length of this house, and just in the middle, runs a piece of masonry about two feet high, and underneath this are said to rest the mortal remains of poor Noah. He must have been inconveniently tall.

The grand feature of our vacation was

THE EXCURSION, WHICH LASTED FOUR DAYS.

One fine day, at half-past nine in the morning, seventeen of us started. The sun seemed to be specially hot that day, still we marched on bravely; after an hour and a half we came to a river—the biggest in Syria—which had to be crossed, and as there was no bridge we had to take off our boots and stockings, tighten up our *soutanes* and walk through. For the next two hours and a half we did not meet a single spring, and a two hours' tramp without water, where it is so warm, is no joke. However, four hours after our departure, we came to a long-wished-for well. We drank and washed, and started again for the village where we were

to pass the night. After three hours we arrived there, and went to the priest's house. The only Catholics there are of the Syrian rite, and they are not very numerous. The rest of the inhabitants are either Druses or Greek Schismatics. The priest's house was a poor little cabin, consisting of two or three rooms. He received us very well—of course we had all our provisions with us, we had two mules to carry them on their backs, not in cars, because there are no roads only paths. We cooked our dinner and ate it in the Arabic fashion, *i.e.*, without plates, knives, spoons or forks. Soon after dinner, as everyone was a bit tired, we went to rest. We had brought a sack

of blankets, one for each one. Five or six slept in the parlour which was at the same time bedroom, the rest slept on mats made of rushes, some in a little room beside the house, the rest outside the door. We used our shoes as pillows. The "beds" were rather hard and the night was very hot, so we did not sleep much. Next morning we had Mass in the little chapel close by, and after breakfast we started for Mount Hermon, which is the highest peak in the Anti-Lebanon Range. I forgot to describe the parlour of the priest. The chief "ornament" was his bed. The room was carpeted, but there were no chairs. You take off your boots on entering and leave them at the door, and you sit cross-legged on the floor or on a cushion. This room was about four yards square.

There is not a single spring between the village and the top of the mountain—and in the village itself the only water they have is what they collect in cisterns during the winter—so we had to bring some with us. The climb took about five or six hours, and had it not been that we had three or four horses, which each one mounted from time to time, I doubt if many would have arrived to the top. After about five hours it became so very steep that the horses could go no farther so we halted and dined. Thus fortified we did the last hour's climb. In the shaded

hollows there was still snow. We put snow into the water we brought, and it was not too bad. The Arabs call this mountain the Mountain of the Old Man, because the snow is supposed to represent the grey hair. From the top the view is magnificent. We saw the Holy Land, the Sea of Tiberias, the Jordan, Mount Thabor, Mount Carmel; also we could see Damascus, a white speck, hidden in its gardens of verdure, and the Hauran. On the very highest point of the summit are the ruins of an old temple. After enjoying the scenery and reposing ourselves we began the descent on the other side of the mountain towards Damascus. The path was



AN INTERIOR IN DAMASCUS.

very narrow and in places very steep, however, in the evening, after about four hours' march, we arrived at another little village, Kalath-el-gendel, one of the dirtiest and most miserable villages I have ever seen, even in the East. Here the majority of the inhabitants are Druses.

AN ARAB MEAL.

On our way we passed through another village and we went to a house to buy a drink of milk. The only thing they had was thick milk, the people are very fond of it like that, and we, for want of better, took it. The lady of the house would not be content if we did not sit down, so she spread a mat on the floor, and on

this we had to squat like tailors. In the middle was a little table about a foot high, and on this she put a bowl of milk. Then came the Arabic bread, the "*hubz*." This is made of flour and water, and is almost as thin as an altar bread and quite flexible. Each cake is round and has a diameter of about two feet. But the real difficulty was to take the milk with the bread. The people never use knives or spoons, the bread does all this. They tear off a little bit of bread and make a scoop of it, with this they take their milk or whatever it may be, and each time they eat their spoon as well as what is in it. It is convenient, for after dinner they have not much to wash up. Tumblers are as rare as knives. They have water in little earthenware jars like a teapot, with a little spout. This they do not put into their mouth, they keep it a distance of about a foot away, and simply pour it down their throat. In the beginning this is not so easy. The first time I tried I got more down my neck and up my nose than I got into my mouth.

THE EARTHLY PARADISE.

Leaving this early next morning we continued our journey to Damascus. The day was very hot and the country an arid waste. Still we toiled on and we were at last rewarded with a view of what Mahomed rightly called the "earthly Paradise." To the way-worn traveller, dust-stained and thirsty, whose eyes have been for hours blinded by the glare from the rocky soil, the city of Damascus, surrounded by its fresh green gardens, filled with every variety of fruit-trees, watered by the brimming stream, at whose source we stopped and washed, offers a vision of refreshing beauty that none can appreciate but those who, like us, have toiled through the heat of the day. Passing through the shady gardens, our ears filled with the murmuring of the clear, cool streams, refreshed by the delicious fruit that abounded on every side, we can easily understand why St Ignatius laid the scene of our First Parents' happiness in this, the East's most lovely city.

As it is the most beautiful so is it also the most characteristically Eastern. For here are gathered together all that is most un-European. Here are centered all those streams of caravans that bring from far in the interior of Asia the rich products of those world-famed looms. Here is no sign of modern civilization to remind one of the distant West. To give an adequate idea of this other world, I can do no better than describe the Bazaar and some street scenes in this city of Fair Delight.

THE BAZAAR

It is in the bazaar that locomotion is most

difficult. This gives one time to look about and admire the variety of nationalities that the traffic of the quarter has collected. Bedouins, with huge high boots, a long stiff cloak of brown and white, often richly embroidered at shoulders (these cloaks [*mashlah*] are absolutely devoid of cut, except for short sleeves beginning at elbows and reaching to wrists), loose white drawers reaching to top of boots, embroidered vest. On the head, the *kofeyeh* or veil of brilliant colours, often of silk, ornamented with tassels. It is most graceful. This veil is secured on head by two circles of camel's hair, while the ends hang down on the back and breast or are brought up under chin, and attached to the coils above. They are finely built, these Bedouins, tall and spare, square-shouldered, active and strong, with dark piercing eyes, that seem to be everywhere at once. Druses, with snow-white turban and heavy scimitar; Turkish *effendis*, in badly made, and worse put on, European dress; Persians, in light brown hats, once and a-half as high as our tall hats, slightly conical in shape, tight-fitting dresses and flowing beards; Kurdish shepherds, dressed in skin and stiff black felt cape, reaching to knees; villainous looking Albanians, with voluminous kilts and belts bristling with weapons; add thievish-looking Circassians, effeminate Damascenes, gliding figures enveloped from head to foot in a light sheet-like garment of white, or green and red shot-silk, with veiled face, and called women, and you have a faint idea of the '*souqs*' of Damascus. Yet I have said nothing about the seller of pasties, who balances on his head a small shopful of dainties; the sherbet-seller, with a huge bottle strung round his neck, and brass cups jingling in his hand. On more than one occasion I have seen a seller of drinks and a seller of creams stand as near each other as their implements permit, the one slaking his thirst, the other gratifying his palate, by a mutual exchange.

THE HOUSES OF DAMASCUS.

But the glory of Damascus consists above all in its private houses. The Arabic proverb has it: "The houses of Damascus from without, sooty; from within, marble." Nothing could be more true. Outside one would take them for the stables of the mansion, with their plain, windowless walls, and massive, ungainly doors. Entering by a narrow passage of varying length, a remnant of darker days, we find ourselves in a court with marble pavement, shaded by olive, orange, or lemon trees, and refreshed by a fountain or several of them, whose waters are contained in a deep basin of variegated marble. At one side is the '*bewān*,' or deep recess,

strewn with rich carpets and soft cushions, and arched over in true Arabic style. Opposite is the salon, the masterpiece of the house, and where even struggling families manage to make a show at the cost of the rest of the house. Here, again, we meet the marble fountain on either side of what are the halves of the chamber, one half being raised about two feet. The walls are covered with the richest marbles, in endless variety of colour and form. Here and there are recesses backed by mirrors, while above are texts of the Koran in golden letters, entwined in the most puzzling combinations. Above these are scenes and landscapes painted in bright

colours. The ceilings (which are always formed of round rafters laid so as to touch the flat cemented ceiling, leaving a space of some inches between each rafter) are painted in the most fantastic designs and often really beautiful. The effect of the whole is most striking. Now, I think, you have my impressions of what Damascus is like.

In the evening we left Damascus by rail and came back here, our minds stored with the many wonders we had seen. And now I think you know something of our life out here. I hope I have not been too tedious. If you wish I shall tell you more another time.



THE CHINESE IN CHINA.

AS several of those whom I had the happiness of having for my brother-apostolics in the good old days at Mungret are now undergoing their immediate preparation for the Chinese mission, and as large numbers of the future generations of Mungret's sons will, no doubt, choose China as the field of their apostolic labours, I thought it might be interesting, and perhaps even useful, to put at their disposal in the pages of the ANNUAL a few impressions gathered during my short stay in that distant land.

In the course of this article I shall, of course, speak of China chiefly from the religious point of view; at the outset, however, and by way of introduction, a few remarks on the subject generally may not be wholly out of place.

After a voyage of some six weeks, which is generally more or less unpleasant and always pretty monotonous,—as indeed every long sea-voyage is—it is with feelings of relief tinged with curiosity that the China-bound traveller finds himself approaching the quays at Shanghai. The sight that meets the eye as the tender glides up to its berth is one not easily forgotten. It is here that the foreigner gets his first glimpse of the Chinaman in China. At Hong Kong and Singapore there are, it is true, Chinese in thousands, but it is at Shanghai that you first see them at home, and you are among the sons of the Celestial Empire, even though there be nothing very celestial about them as far as one can see. The quays are thronged with them: some discharging a cargo, others loading a vessel, others again with wheelbarrow (not quite the same as those at home) or *jiriksha* waiting for "a fare";—all bent on business, a bustling, shouting, sweating crowd.

THE CHINESE CLIMATE

is rather trying for Europeans, for those especially who come from a northern clime such as ours. In the south, while the winter is pretty much like that to which we are accustomed, the summer is very hot; in the north, on the other hand, the summer is very like our own, but the winter is extremely cold. Malarial fever is sometimes met with in the south; in the north typhoid is not uncommon. On the whole, however, the climate is a very healthy one, and in the course of time one becomes more or less acclimatised. I met several missionaries out there who, after twenty, twenty-five, and even thirty years of hard missionary work are still strong healthy men.

THE LANGUAGE

is the first great difficulty the missionary encounters on his arrival in China. I have heard it spoken of by the Vincentian Provincial at Shanghai as "*la langue du diable*." It is so different in different parts of the country—at least the spoken language is, and it is with it that the missionary primarily and chiefly concerns himself. Of course, the written language is invariable; the same character represents the same idea throughout the whole country. But very few of the missionaries concern themselves with the written language at all. For most of them, to do so would be a mere waste of time. To be able to read an ordinary book or newspaper one must know several thousand different characters, the learning of which demands years and years of patient, persevering labour. Very few of the missionaries have the necessary time at their disposal, their hands being full of other work; and even if they had time, the language when learned would be of no practical use to them in the discharge of their

priestly functions. A man might know every character in the Chinese language—and there are thousands of them—and yet not be able to give a verbal expression to the simplest of his thoughts.

To master the spoken language of the district in which one finds himself is not a very difficult task, and it is to that task the missionary immediately applies himself. Until he has accomplished it he is of practically no value as a missionary; he cannot preach, he cannot hear confessions, he cannot attend the sick, he cannot catechise. He does not count as a missionary. By mixing with the people, and especially with the children, who are always most willing to repeat words and phrases, and to assist in every possible way, the priest soon begins to make progress, and after nine or twelve months he is generally able to take his place in the pulpit and the confessional. It is just possible, though it does not often happen, that in the course of time he may be transferred to a district where his knowledge of Chinese will be no use to him. Then he begins over again—that is all. A native priest, speaking to me on this point, told me of a visit he once made to a certain part of the country. "I thought they were speaking an European language," he said; "I could not understand a single word." I shall close these remarks on the language of the country by relating an anecdote—at my own expense. For the benefit of those who have not yet learned Chinese I should state at the beginning that a Chinese book always begins at the end. You read the last page first, and work back to the first. Also you read in vertical lines and not horizontally. Well, one day I went with a native priest to visit a Christian family who lived some distance away from the mission. While sitting in the house I picked up a book that was lying on a table close at hand. I began looking through the book, and then I noticed that three little children who were seated over in a corner were watching me very intently. So I put on a very wise air and pretended to be deeply absorbed in the subject treated of in the book, poring over one page and then turning over to read the next. Suddenly I noticed that the eldest of the children was nudging the other two in the ribs with his elbows, and that the whole three were literally shaking with suppressed laughter. The native priest soon noticed it too, and immediately divined the cause, which he proceeded to explain to me. *I was reading the book with the wrong side up and from left to right.*

To say that

THE FOREIGNER FEELS "STRANGE"

for some time after his arrival in China is, of course, to put the thing very mildly. Everything is so very different from what one is accustomed to in Europe. The people are different, the houses are different, the trees and plants are different, everything is different. What strikes one most forcibly is the "crowdedness" that seems to prevail everywhere. Every street in a Chinese town looks as if the whole population of the town had poured itself into that particular street, and it is only by the vigorous use of one's elbows that any considerable progress can be made through the crowded thoroughfares. The streets are very narrow and very dirty,—but then everything in China is dirty. The houses are small and largely built of wood, such luxuries as windows—at least glass windows—being almost unknown. It is scarcely necessary to state that trams, and cabs, and "outsides" are unknown; if you have to go out, and are not inclined to walk, you must be content to travel in a "chair," carried on the shoulders of two active lithesome Chinamen.

IN THE COUNTRY.

The most striking feature of the country, as distinct from the towns, is the absence of anything in the shape of roads. Between every two fields there runs a kind of

raised path about a foot in width; when travelling one has to make his way as best he can along these paths. As rice is extensively grown throughout the country, and as its cultivation requires that the fields should be under water during a considerable portion of the year, one has to be careful while travelling along the 'roads,'—a slip would certainly entail detriment to one's nether garments. The land is cultivated by a wooden plough drawn by an ox, and for the reason already mentioned the ploughman wears his trousers rolled up to his thighs.

Wine is extensively manufactured—and drunk; but it can hardly be called palatable. I drank a little of it once as I was told my hostess would be somewhat "put out" if I did not; I have likewise drunk quinine occasionally, because—well, that is another story; but if it should ever come to a choice between quinine and Chinese wine, I'd be for the quinine.

THE "HOMES" OF THE CHINESE

are not, as a rule, very comfortable. The houses are generally quite too small, and, as the Chinese are a very prolific race, overcrowding in the home is well-nigh universal. It is not at all unusual to find three generations of a family living together; and quite often the "family" consists of husband and wife and their children, with the wives of two or three of the latter and their children. The mother-in-law difficulty does not exist in China. As soon as a son has reached a certain age his mother begins to cast about for a wife for him. The Christian mother nearly always goes to the priest when she wants to have her son married; and the priest always goes to the nearest convent to find the wife. It is he who makes the choice, and the future husband and wife see each other for the first time when they meet at the altar to pronounce the words that unite them "till death do part." The whole thing seems rather strange and perhaps somewhat ridiculous to us, yet those marriages nearly always turn out well.

I have said that it is at Shanghai that the foreigner gets his first sight of

THE CHINAMAN IN CHINA;

it is there, too, that he first sees Chinese Christians. The Jesuit Fathers have two very fine churches in the city, one dedicated to St. Joseph, and the other to the Sacred Heart. The masses, at which I have sometimes assisted in the church of St. Joseph, are always well attended, there being a large number of Christians in the city. I cannot, of course, speak with the same knowledge of the works of the Jesuits, with whom I had no relations in China, as of those of the Vincentians, with whom I was associated during my stay in the Far East; but I have often heard them praised for their zeal and self-sacrifice, and their efforts are being rewarded by large numbers of conversions.

TWO LEADING QUESTIONS.

Since my return from China, people often ask me these two questions: "What kind of Christians do the Chinese make?" and "Do you think China will ever be converted to Christianity?" To the first question my answer is that the Chinese make excellent Christians. I find it very difficult to get people to believe that; but then there was a time when I did not believe it myself. Of course I had heard it again and again before I went to China at all—I had heard it from Sister Berkeley when she was over here, and I had read in letters from missionaries in China, that the Chinese make good Christians; but I was sceptical. It is a case of the old story about a bad name; and certainly the Chinaman has not a good name in this country. Somehow or other we find it very hard to bring in the attribute of saintliness under our concept of Chinaman. The two attributes seem as far apart as the poles.

Now I do not pretend that the ordinary Chinaman is a saint. I do not deny that the Chinese have their vices, and most abominable vices too; but what I want to maintain is, that Christianity changes a great deal of that, and that the Christians lead lives much purer and cleaner and far more upright in every way than their Pagan neighbours—a fact to which the Pagans themselves often bear striking testimony.

IN THE CHURCH.

I know of nothing more edifying, and at the same time more touching, than the manner in which these poor Christian Chinese comport themselves in church during the celebration of the ceremonies at which they may be assisting. The order of the devotions on Sunday is something like the following:—At seven the people gather in the church, the men occupying the seats on one side, the women those on the other. First, morning prayers are sung,—there is no such thing as saying prayers in China, they are always chanted or sung. Even when a single person is praying he sings in a low tone. The singing, of course, is not always very harmonious, especially when there are three or four hundred people in the church. I suppose, however, the prayers are none the less pleasing to Almighty God on that account. After morning prayers the rosary is sung, this is followed by the stations of the cross, then a sermon, then Mass, and finally Benediction of the Most Holy Sacrament. The devotions finish about ten or half-past ten o'clock, and yet the good people never seem to think the time too long. With their beads in their hands they keep praying all that time with a fervour that is most edifying. What would happen, I used often ask myself, if you were to ask our good people at home to be in the church at seven in the morning, and to remain there for three hours or three hours and a-half?

The congregation is sometimes largely composed of people who have come in from the country, or from distant villages, some of them walking perhaps fifteen miles to be present at Mass on Sunday. Those who live very far away come into town on Saturday, and pass the night at the mission, not very particular where they lie during the night so long as there is a roof over their heads. As soon as the devotions are over on Sunday morning they set out for their homes. Of course their assisting at mass involves a great deal of sacrifice on the part of these poor people, yet they made the sacrifice quite willingly. The masses, even on week-days, are well attended, confessions are very numerous, communions frequent, and, by those who live within reach of the church, visits to the Blessed Sacrament are made regularly. The reference to the Blessed Sacrament reminds me of the most touching scene I have ever witnessed, and in all probability I shall never see anything like it again. It occurred at Chusan, where I was making a short stay with one of the missionaries. It was Holy Thursday night. Down at the end of the church had been erected a very pretty altar of repose, which was decked with choicest flowers. At about nine o'clock in the evening I went into the church to say my night prayers, and there a sight met my eyes that I shall never forget. The altar was ablaze with lighted candles. Up on high the Most Holy Sacrament was exposed, and there in front of the altar knelt some two dozen Chinamen pouring forth in their strange monosyllabic tongue their prayers of praise and supplication to the God of heaven and earth. Through the whole night they came and went and through the whole night that prayer of praise and supplication was wafted heavenwards to the throne of God.

"SOGGARTH AROON."

One of the most striking features of the Chinese Christians is their great love for, and intense devotion to, the missionaries. One would almost think that these poor people realise as fully as the priest himself the sacrifice he has made in leaving all that was near and dear to him,

and coming to live amongst them, and they certainly do all in their power to make the sacrifice as light as possible. Whenever they come to speak to the priest they always go down on their knees to him,—an act of reverence which, as far as I know, they do not pay to any other human being; and when the priest goes to visit them in their home it is the same thing, everyone in the house goes down on his knees. I have on several occasions visited homes in company with a missionary, and the joy of the good people on seeing the missionaries coming was quite touching. Of course the best of everything in the house is always put before the priest when he calls. They always take advantage of the principal feasts of the year to make all sorts of presents to the missionaries, especially at the beginning of the new year, which, in China, occurs in February. Then they send eggs, fowls, fish, cakes, wine, candles for the altar, and many other things.

THE HOLY SOULS.

Any remarks on the subject of Christianity in China would be altogether incomplete without a word on the great devotion of the Chinese to the souls in Purgatory. The Chinese, are, of course, notorious for their worship of the dead, or ancestor-worship, as it is called. This explains the efforts on the part of Chinese mothers to have their sons married as early as possible—there must always be a "posterity" in the family to celebrate the feasts of the dead. These feasts occur at certain periods of the year, and on such occasions you may see whole processions of families making their way to the tombs of their ancestors and carrying baskets filled with fruit, cakes, wine, and other good things for the dead. When the family has reached the ancestral tomb the good things are spread out on the grass, candles are lighted, and a noise is made, sometimes with a kind of gong or bell, to summon the departed ones to the feast. Lest, I suppose, the living might in any way incommode the returning dead, the former turn their backs towards the tomb and remain thus for some time. Then they proceed to dispose of the remains of the feast—which means, of course, that they eat everything they brought with them. All this seems to us very ridiculous, but there is, unfortunately, a very serious side to the picture.

I have been told by missionaries on several occasions, that this doctrine of ancestor-worship is the most serious difficulty they have to overcome in their efforts to convert the Chinese. The Chinese believe—and the persistency with which they cling to the belief is extraordinary,—that "the dead" are still alive in some other world, where they have need of food and drink. Furthermore they believe that the dead have a certain power which they can employ either for or against the living, so that even if they were not inclined to give the feasts through love of their departed ones, they would still give them through fear. Obviously the doctrine of purgatory appeals very strongly to such a people when they come to realise that they really can help the dead,—not by offering them a feast, but by prayers and other good works.

A CHRISTIAN CHINA?

With regard to the question as to whether China will ever be converted to Christianity, I should not like to hazard an answer; I hope it will be, but meanwhile, of this I am certain, that the conversion of the Chinese would go on very rapidly if only there were more priests in the country. The cry for priests is heard on all sides, and unfortunately that cry is not being responded to in proportion to its urgency. The priests who are engaged on the Chinese mission are all hard-working, self-sacrificing zealous men; they are straining every nerve to cope with the work that is to be done; but what are they amid such a population? I have read in THE ANNUAL of some pretty large parishes in Australia—that of Father Andrew

Killian, for instance,—where the priests have long distances to travel, and hardships to undergo in the discharge of their priestly functions. But there is no comparison between a parish in China and one in Australia. Granted that they are of the same area, you are at once met with the fact that in China the population is enormous, and with the further fact that all those people are literally waiting to be converted. It is no exaggeration to say that in China there are *whole villages that would readily embrace Christianity* if only there were some one to instruct them. "It is not as it used to be," a sister of charity said to me at Ningpo, "formerly the missionaries had to seek out the Chinese, now the Chinese are coming to look for the missionaries." It is a sad thought that out of a population of something like 400,000,000, the number of Christians is only about 1,000,000. But what makes the thing still more sad is that the number of Christians is so small simply because the priests are so few.

FEW ENGLISH-SPEAKING MISSIONERS.

The question naturally arises: Why are priests, and especially English-speaking priests, so few in China? Well, speaking for the Vincentians, I can say that if their missions are badly manned in China, it certainly is not for want of volunteers for that mission. I have spent some time at their mother-house in Paris, and the number of volunteers among the novices was far above the number that could be spared. But the second part of the question is, I think, of more personal interest to those for whose perusal this article is intended. So far as I know, there are *four, and only four, English-speaking priests in all China*. There is a Jesuit Father at Shanghai. There is a Capuchin at Tehfoo, and there are *two American secular priests* at Ningpo. The two latter are brothers. The question why English-speaking priests are so few in China is I confess, one I had rather not attempt to answer. I was once speaking to Father Fraser, one of the secular priests referred to above, on this subject, and he "guessed" that the Irish priests were going to America because the life there was on the whole fairly comfortable. Another explanation of the state of affairs—I do not know if it be the real explanation, but it is at least more charitable than that of Father Fraser—is that, up to the present, Irish missionary effort has been directed to the building up of the Church in America and Australia, whither so many of our own kith and kin go to find a home. But is not it rather strange to think that while we are sending out priests to America that country is beginning to send missionaries to China? There is still another explanation for the scarcity of English-speaking priests in China, and I confess it strikes me as one that puts the whole thing in a nutshell. That explanation may be summed up in one word—*Ignorance*. Ignorance of the crying want of priests in China; ignorance of the vast amount of good that can be done for souls in China, and ignorance as to the attitude of the Chinese towards the missionaries. To my mind there is the explanation of

the sad fact that, while the missionaries of France, Germany, Italy, Belgium, and Spain are working, and working so successfully, in China, our Irish missionaries are not taking any part in the work.

There is curiously enough a very special reason why English-speaking priests, instead of being so scarce in China, should be more numerous than other nationalities, they have more influence, and that simply because they are English-speaking. The words European and Englishman seem to be practically synonymous with the Chinese. A Chinaman never asks a European if he talks French or German or Italian, it is—"Do you speak English?" And if you answer that you don't—well, you have dropped several degrees in the estimation of that Chinaman. No matter what part of the country you find yourself in, you will meet Chinamen who speak English, especially in the post offices and other public departments, where everybody speaks English, and good English too. It is no wonder then that the Superior-General of the Vincentians, in a letter to the Superior of the Novitiate in China, gave express orders that all the houses were to apply themselves to the study of the English language. And that same superior used often quoted to me a dictum of de Maistre: "*Quand l'Eglise parlera Français et Anglais, alors vous verrez des merveilles.*"

LOOKING EASTWARDS.

At present, thank God, there are signs of an awakening amongst us of an interest in the Chinese mission. In the halls of the old *Alma Mater* there are those whose noble ambition it is to devote their lives to the service of God in distant China, and to them especially I would address the concluding words of this article. They have made a noble choice, and I venture to say that when they shall have gone to China, and seen what I have seen, they will thank from the very bottom of their hearts Almighty God for the inspiration that first turned their thoughts to China. When they shall have seen the pitiable plight of the pagan Chinaman, and contrasted it with the fervent faith of his Christian neighbour, they will thank God again for allowing them to have a share, however small, in the glorious work of leading these souls out of the valley of the shadow of death into the path that leads to eternal life. They have made a choice that entails a good deal of self-sacrifice; but who would not make any sacrifice, no matter how great, to have a share in such glorious work. All that is needed is a little courage. The life, of course, is hard, but not at all so hard as we in this country generally believe it to be. A good constitution is an excellent thing, but men of average health can get along all right. The missionaries are, as a rule, well housed, well clothed, and as for food—well, rice is *not* the only thing they eat. One thing is absolutely essential to the Chinese missionary—a *firm foundation of strong solid piety*. Without that no man should go to China to convert the Chinese—they will convert him!

WILLIAM A. LENAGHAN ('97-'01).

NOTES ON MISSION WORK IN ENGLAND.

The following are extracts from notes sent us from London by a Past Student of the very early days of the College.

"I am settled in a suburb in North London. I can reach by train the heart of the monster city in about half-an-hour. The train runs in every ten minutes in the morning,—the carriages crowded with passengers of all classes, and both sexes,—from the labourer in his grimy clothes to the manager of the big firm and the professional man, from the charwoman going to her daily grinding toil to the girl or woman holding a good position in a commercial establishment. All are engaged in reading the morning papers,—and all are silent and serious. In the evening the trains bring back to the suburbs their living freight—all still silent and most of them now absorbed in the evening paper. The train stops a half-minute at each station and some jump out and others come in—scarcely a word is spoken. Such a contrast to the noisy clamour and genial chat that are always heard in a railway carriage in Ireland!

"Once I travelled from Tottenham to London. In the carriage were three girls or young women of the commercial class, talking most earnestly and with the greatest animation about songs, concerts, etc. 'Very lively for Saxons,' thought I, looking at them more closely, and lo! all three had on the green rosette and shamrock: it was St. Patrick's day! In London on that day very large numbers wore the shamrock or green rosette, and shamrocks were on sale everywhere. The wearers however were principally of the poorer classes, as street scavengers, tram conductors, hansom drivers, shop porters, railway servants, and shop assistants. Only now and then might be seen a wearer who had the appearance of a professional man.

LONDON IS A GODLESS CITY.

"In the day time there is not much external display of vice. There are no offensive pictures or costumes such as may be seen in Paris. The people are, however, generally speaking, absolutely indifferent to all religion. As a rule, except the Catholics, none have any, and the faith of the Catholics is very much colder than in the northern portions of England. There is not much bigotry; at least in ordinary social intercourse there appears no particular prejudice against Catholics. The Catholic priest is respected by the few non-catholics who trouble themselves to advert to the fact that he is a 'Roman Catholic clergyman.'

RELIGION IN THE SLUMS.

"I visited about eighty Catholic families in a slum district of one parish in North London. In most of these one of the parents was Irish or had Irish parents. The other was in the vast majority of cases English and Protestant, that is to say practically had no religion. In about sixty out of these eighty cases the Catholic parent hardly ever came to Sunday mass, and had not been to confession for years. The children were usually sent to the Catholic school up to the age of fourteen, then put to

work; and too often the withdrawal from school marked also the cessation of attendance at mass and of the frequentation of the sacraments.

"The priest's work among these people is met by many difficulties. The struggle for subsistence is so hard that they find it difficult in the extreme to take in the idea that man lives 'not in bread alone.' Their sordid surroundings, and the complete absence of all supernatural associations, and the universal indifference to religious principles of those among whom they live, all throw obstacles in their way.

"The following is quite a typical case. After several visits I, one Saturday evening, found Mrs. B— at home. Her husband was a Protestant; she was a Catholic, but had not been to confession for many years. There were six children. 'All the children are Catholics?' I enquired. 'Oh, yes! all have been christened.' But they never went to mass; 'for they have no clothes.' The mother did not know whether the eldest daughter (aged sixteen years) had made her first confession. The mother herself works all day as a charwoman from seven o'clock in the morning till seven in the evening, except on Saturdays and Sundays, and then is too tired or too busy, or too careless, to dream of church-going. Among that class I rarely found both parents Catholic, and still more rarely, both practising Catholics.

"The weakness of faith, and the want of proper instruction, are the most paralysing of all the difficulties the priest has to encounter.

"Well perhaps I may give you a look in on Saturday evening,' was the final answer I got from a labouring man whose name was decidedly Irish. Both parents had been Irish. He had been himself born in London. His wife was Protestant. He had not been to confession or mass for 15 years, though he had no reason to stay away except sheer carelessness. After half an hour's conversation and much persuasion to induce him to attend a mission then going on in the parish, I had to go away with no more hopeful prospect than that held out by the characteristic answer related above. This case is quite typical.

THE NUNS ARE DOING GREAT WORK

in the primary schools. The giving of the real spirit of faith, and the proper catholic instruction to the children, depends largely on them, for the poorer children get little of such training from their homes. The nuns also do immense good by visiting the poorer people; they know better than the priest can how to sympathise with and help them in their material wants, and this the poor appreciate. The great leakage is among the poorer classes. One generation gives up the practice of religion; the next may be nominal Catholics, but in reality have no faith. The yearly leakage among the poor is probably greater even in numbers than the yearly converts. But the deficit is not adequately expressed by mere figures: for large numbers of nominal converts never become really Catholic, and their faith is frequently very wavering and uncertain.

THE MIDDLE CLASSES ARE MORE RELIGIOUS.

"I was specially edified in some of the parishes in which I worked, by the large number of pious young men whose devotedness to all the catholic interests of the parish seemed absolutely inexhaustible. Of this class too, however, large numbers fall away. I met several Irish catholics of the professional class in London and other parts of England. My experience may have been unfortunate, but about half of those I met had given up the practice of their religion. The best and staunchest catholics I met were Irish or of Irish parentage and were almost without exception proud of being Irish and being known as such.

"There seems to be in England very

GREAT SCOPE FOR MISSIONARY ZEAL.

Great numbers will be brought into the church by a zealous, learned and cultured priest, and immense numbers of catholics who are falling away will be saved. Furthermore the demand for priests is created or immensely increased by the supply: for a priest, especially in London, has often to make his parish and congregation. I would almost say that if you plant a church and put in it a zealous priest almost anywhere in London, he probably will have there in some years a regular congregation who otherwise would never be known as catholics. But missionary work is essentially different from similar work in Ireland. House to house visiting is an absolute essential. 'A visiting priest makes a full church' is an axiom. Mahomet must go to the mountain. Guilds, unions, sodalities, concerts, catholic clubs, etc., are immensely more necessary than in Ireland. Without such helps the flock quickly gets absorbed and disappears. The work is difficult; in fact it is usually grinding drudgery, and it is work in the teeth of obstacles and discouragement of all kinds.

"From my experience and from what I have heard, I have concluded that as a rule

ENGLISH PRIESTS ARE BY NATURE ILL ADAPTED TO DO WORK AMONG IRISH CATHOLICS,

especially among the poor. The Englishman cannot understand them, and they never can and never do understand him. He is too cold and unsympathetic; he cannot appreciate the sterling virtues of his Irish flock, and their faults grate on him. And neither his devotedness nor his strong sense of duty will counteract the effects of these shortcomings on the sensitive, exacting Celtic temperament. To all this however there are, needless to say, many notable and remarkable exceptions. Irish priests have not, as far as my experience went, the same difficulties in working amongst the English. The latter seemed fully to appreciate their devotedness as well as the natural geniality, and good nature, which the Irish priest usually has; and he is besides much more adaptable to his surroundings than the Englishman. *He should, however, be sufficiently well educated in the history and the past of his own country and race, to be able to be and to remain thoroughly Irish, without being anti-English, and he must be ready too to disregard or discount the ignorant English prejudice against his country.*

"Living in London and East Anglia I often thought of

THE SHEER FOLLY OF IRISH GIRLS IN COMING TO ENGLAND

as servants or shop hands. In the latter case, the companions with whom they will have to associate too often have principles and ideas of propriety that will form a painful and shocking contrast with those to which they were accustomed in the pure atmosphere of their Irish homes; and the employer and overseer under whom a girl

will have to work have not unfrequently no regard whatever for what we catholics call morality. In the former case the work is usually very hard and grinding, and the temptations are dreadfully great. *Immense numbers, I should say the vast majority, are ruined.* Even at best, coming to London or England means bidding farewell for ever to happiness and innocent joy such as they knew it in Ireland, even though they had to live there on potatoes and salt. They will have to live amongst a people of quite another character, of different tastes and different ideas, who naturally have no sympathy with them. There is usually less love in the homes and much less happiness. They will most probably marry with protestants, and in any case it will not usually be possible to bring up their children in the same piety and innocence and faith as in Ireland; nor as a rule will the children have anything like the same respect and love for the parents as the children of the same class have at home.

THE ENGLISH CHARACTER.

The average Englishman is usually honest and straightforward; he has few ideas; but he knows his own mind and goes straight for what he wants. This last quality, combined with his dogged perseverance, more than supplies for his want of quickness and intelligence. He is naturally aggressive and independent, and he finds it difficult to submit or obey. He is little subject to human respect; but this estimable independence of character is often developed to excess. He will not go to the trouble to find out others' views, but measures all things by his own narrow standard. Hence he is narrow-minded and insular, and too often willful or unwillful ignorance causes him to be unjust. His ignorance impels him to despise other nations, even to the extent of flaunting his contempt of them in their own country. And so you find on the Continent that the English are usually disliked and misunderstood. "Never mind" a Belgian Abbe once answered me, when I asked directions of him concerning some social observances in Bruges, "everyone will take you to be an Anglais, and the Brugeois consider they are all a little gone here" (pointing to his forehead with his forefinger.)

The English poor and uneducated are of a type much coarser and rougher than the Irish of the same class; they have none of the delicacy and inborn politeness and respect for superiors for which the latter are usually remarkable.

The nation as such are a religious people and externally are very virtuous. But their tendency is to place religion principally or solely in eternal things. Once when chatting with a 'bus driver who seemed a very honest, decent fellow, as we drove down Picadilly, I introduced the topic of religion and asked him of his own practice—"I keep myself respectable," was the characteristic answer, "I don't drink nor cheat nor injure anyone; what more could be required of me?"

COMPARISONS AND CONTRASTS.

"I should say that the Englishman compares very much more favourably with the Irishman than the English woman does with the Irish woman. My experience was principally among the humbler classes. Of the women I would say, unhesitatingly, the Irish woman is incomparably superior in most of the womanly virtues—in modesty, in piety, in delicacy of manner and of feeling, in sympathy, in affection, in unselfishness and self-devotedness, in power to influence the character of the home, and the conduct of the husband, or brother, or son. In thriftiness, economy, and cleanliness, she is however inferior to her English sister.

On the other hand the Englishman is, I believe, superior to the Irishman in many of the manly virtues—in self

reliance, in initiative, in constancy and perseverance, perhaps in straight-forwardness. The Irishman is very much more of the gentleman; he is more intelligent, and more energetic, more broad-minded, more genial and amiable, more witty and more eloquent. He should be better able to influence and command men than the Englishman, for he has more originality and more imagination and more sympathy, and is quicker to take in a position and has much wider grasp of mind. But he is, on the other hand, less practical, less industrious, less provident, and less methodical.

The English pay more attention than the Irish do to the natural virtues, such as truthfulness, sobriety, honesty, cleanliness and respectability; but they are less capable of appreciating the supernatural. *Hence, bereft of religious influences the Englishman would be much more virtuous than the Irish.* He has more moderation, more common-sense, his passions are less violent, and above all, he pays more attention to external appearances. But under religious influence the Irishman is capable of an elevation and an appreciation of the spiritual life which would be quite beyond the average Englishman.

The domestic ties seem less strong in England than in Ireland. This would be due in very large measure to the incomparable character of the Irish woman.

An English woman will not, as a rule, make an ideal wife for an Irishman (although the converse would not be true), and such a union will rarely make a happy home. He, perhaps often, has not in a high degree the virtues which she can appreciate best, and she has not the love and sympathy to give which he is taught to expect. Besides, she will have too often the latent tendency which most English have to look down on the Irishman. Concerning the latter point, my experience has been in general that the Englishman has an *a priori* fixed idea that the Irish are an inferior race. He has inherited this idea and nothing will change it; when, however, he comes to know individual Irishmen, he very frequently likes them and will be prepared to acknowledge exceptions.

A VISIT TO ETON.

I ran up to see Windsor and neighbourhood a few days ago. Almost within the shadow of Windsor Palace, its beautiful grounds skirting the Thames, is Eton College, the *Alma Mater* of the English nobility, of which his majesty, King Edward was himself an *alumnus*. It

forms in almost every particular a striking contrast to Beaumont College, S.J., which is quite near, and the contrast aptly illustrates the difference between the Catholic and Protestant idea of youthful training. The college contains about 1,700 boys—scions of the highest nobility in the land.

"In Eton is strikingly illustrated the conservative character of the English people and their fondness for the memories of their own past. The place in all its external belongings would seem to be now exactly as it was centuries ago. The visitor is struck immediately by the uncomfortable and rather dirty appearance of the cloisters and class halls. There is no statuary, that I saw, in the halls, no picture on the walls. The names of generations of boys are engraved deep in the old, oaken desks, which seemed to have seen centuries of service. The whole place seemed desolate, inhospitable, uncomfortable. It presented to me more of the appearance of an old prison or medieval monastery than of a modern secondary school.

"The 'King's scholars' study hard; they live in buildings apart, and are supported on old foundations. Amongst the Eton boys proper their is no spirit of study; and such a thing is in fact vigorously tabooed. All assemble in chapel every morning for prayer. This is the only spiritual exercise the boys seem to have.

"I do not envy the English people their public schools, with all their fat benefices and rich endowments. If you take a boy at an early age from the shelter of his home, and from his mother's guiding care, surely a natural sense of justice teaches that every possible pains should be taken to supply the want of what nature itself has provided to guide and support that tender plant. The poor child should not be exposed untaught and uncared for at that critical and impressionable age to the irresponsible guidance and influence of companions who are, sometimes at least, corrupt; and whose own ideas of right and wrong are at best unformed: who have no experience of life: whose passions are strong and still untamed, and all this without any religious influence to mould, strengthen and soften the character.

"These jottings, put down almost at random and in the midst of pressing occupations, may be of interest, at least to those readers of the ANNUAL who remember the writer. May every blessing be on the old *Alma Mater* and all the kind friends there!"

C. E.



LETTERS FROM OUR PAST.

ROME.

FATHER CURLEY writes from the College of the Propaganda, May 9th, 1904:—

"The day fixed for the Propagandists' private audience, Dec. 3rd, was a beautiful one. The audience took place in the afternoon. We tried to look our best, but some, in fact many, were pale with excitement. Just think of being admitted into the presence of the Vicar of Jesus Christ! But let me tell you all. We took possession of the tramcars leading to the Vatican, passed through the massive bronze door, brushed by the tastefully dressed Swiss guards with a certain show of independence—I might say honest pride; for we would have been glad to have an opportunity of telling anyone who would have been bold enough to interrogate us—*Quo vadis?*—that we were going to have a private talk with His Holiness Pius X. Up flights of stairs, through corridors and halls beautifully decorated with masterpieces in painting and fresco by the first artists of all time, until we arrived at last at a long corridor where we were to be received. Here we found seats of which we took immediate possession, and notwithstanding the fact that we were in the interior of the Vatican a lively chatter soon started, which the stern face of a Pontifical *carabinieri* could not repress, nor the 's-s-s' of a red-silk-coated attendant. Each one had his own parcel containing rosaries, medals, crucifixes, etc.

"There we were in the long corridor awaiting the arrival of His Holiness, talking away, when all at once a gaily-dressed attendant gave us to understand that the Pope was coming, '*Vieni il Papa.*' That was enough to secure breathless silence. Not a sound, not a whisper. All eyes were turned towards the door. The students instinctively fell upon their knees. At the door, accompanied by a few attendants, stood the Vicar of Christ, Pius X., dressed in a white silk soutane. His white *suchetto* covers a rather luxuriant growth of white hair. A kind, attractive smile lighted up his pleasing countenance. His face is rather oval; his eyes soft and full of kindness—real Irish eyes, as some one remarked to him soon after his election.

"He was received at the door by our Rector, Monsignor Camassi, at present Archbishop of Naxos. His Holiness passed along the line of students giving his ring to each one to be kissed. When he came to myself I made up my mind to give him a substantial shake-hands, so I held that kind hand in mine, looked longingly into that charmingly sympathetic face and kissed affectionately the fisherman's ring. When he had thus made the round of the students we stood up and literally crowded round him. In fact we were closing in so much upon him that he put up his hands saying '*basta con*' (that's enough). Then he spoke to us for about eight minutes, on the necessity of holiness in the priest of God.

THE POPE'S ADDRESS.

"*Miei cari giovani*—'My dear boys,' he said, 'without holiness the priest of God can do very little if any good. Learning is a fine thing, knowledge, yes! profound knowledge, is a thing very much to be desired in

the minister of God; but learning without sanctity is of very little avail. The world of to-day, as it always did, looks up to the priest, and expects to find in him an example of that holy life which followers of Jesus Christ should lead. If the priest is a model for his flock his mission is sure to be blessed by Almighty God. If sanctity should adorn every priest's life it should beautify yours in a very special manner, my dear boys, who are destined to go forth to carry the light of God's gospel to lands still buried in darkness and the shadows of death. Therefore whilst in the eternal city, under the shadow of the Chair of Truth, try and lay deep the foundations of that spiritual structure, which you will build up in promoting God's glory, and in conducting to the fold of Christ many an erring soul. That God may pour into your young hearts His choicest graces and make you priests worthy of your lofty calling, is the sincere wish of the Vicar of Jesus Christ. And now before leaving you, as a pledge of his love, he calls down upon you God's Holy Blessing.'

"Here we knelt down. The Holy Father gave us his blessing. Few eyes were tearless that moment. It was a sight not to be forgotten. We kept our eyes fixed on His Holiness as he withdrew. Our Rector beckoned us out. As we were about to go the Pope turned round. 'I forgot to tell you,' he said, 'that when giving you my blessing I intended to bless all the objects which you had with you, and moreover I intended to bless all those of whom you were thinking and especially those of whom you were not thinking.' The Holy Father smiled, turned a corner and disappeared. We filed out of the Vatican, filled with happiness and gratitude for what we had seen and heard."

The following interesting items come from the same writer:—

"Rome counts eight Mungret Students just now—seven past students of the Apostolic School and one a past lay-boy. What was not my surprise when one day during my retreat for the priesthood in the Passionist monastery, I came across James Curran walking in the garden? He is now 'Brother Richard of the Seven Dolours' and is studying his first year's theology. I had several long conversations with him. He was making earnest enquiries about all the apostolics. He is little changed—a little thinner, of course, and more ascetic in appearance, but still the same good amiable 'Jim' of old days.

"Many will remember Tom Roberts, a former student of the lay-school, who used in my time to play with the Past team against the Lay-boys, having left Mungret early in the Nineties. Well at present he is a Franciscan (Br. Aidan) in the Irish Franciscan Monastery of St. Isidore."

Again he writes:—

"The reformation here in the matter of music is well nigh completed. One no longer hears music savouring of the concert hall, and the house of God is no longer a rendezvous for irreverent globe-trotters or tourists, who used to assemble to hear what they called splendid music but which was really anything but devotional. At present

we have the plain Gregorian chant enlivened at times by pieces of the Palestrina school which the Holy Father allowed. The Pope gave strict orders to the Cardinal Vicar here to give no quarter to any music not strictly ecclesiastical. Here in the Propaganda the whole body of students sing the *Kyrie, Gloria, Credo, Agnus Dei,* and *Sanctus* at High Mass every Sunday. I never thought it would be so hne."

BELGIUM.

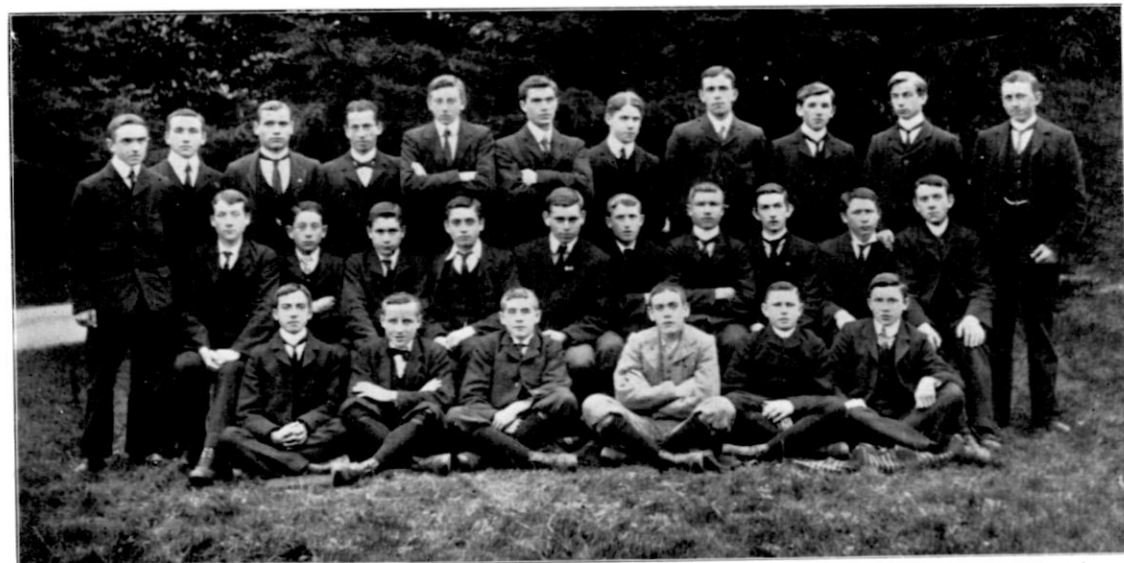
One of our past students sends many interesting items from Flanders:—

"Workmen's and workwomen's retreats are now one of the greatest works of the Society in Belgium. Some 10,000 men of the working classes make those three-day retreats every year. Houses are built and endowed for

In another letter he writes:—

"Strolling along the road here in Flanders, I cannot suppress a feeling of sorrow almost akin to envy. Flanders with its agricultural prosperity and its teeming peasant population is a picture of what Ireland might be, and what nature intended it should be.

"Although in some places the agricultural population is so dense that you can pass through half a dozen hamlets in a walk of two hours, there seems, at least in the country, to be no trace of poverty. Each house has its little allotment of land attached. The little farm is portioned out into plots of root-crops, cereals, and grass. In the latter you see a few comfortable-looking cows grazing, held with a halter by a lad, or sometimes even by an able-bodied man; and most frequently the man of the house with his wife and one or two children may be seen digging or engaged in some such work on their little farms



Photo]

APOSTOLIC STUDENTS—SENIOR DIVISION.

[Stanfield, Limerick

BACK ROW—J. Morris, E. Devlin, E. Connolly, J. Flynn, C. Smyth, P. Killian, J. Crowley, J. Cantwell (Pref.), A. Carroll, D. Nugent, M. Browne
MIDDLE ROW—J. Feely, J. Finn, T. Butler, N. McNally, M. Saul, J. Colgan, P. Carroll, D. Good, D. Cronin, J. Madigan
FRONT ROW—E. Sands, M. McKiernan, P. Burke, J. Burns, J. Kiordan, J. Murphy.

the purpose by wealthy Belgian Catholics; and employers willingly allow the men and women half pay during the three days absence for the retreats. The retreat-houses for the working women are managed by the nuns. The expenses are defrayed by money collected for the purpose by committees of wealthy ladies who take the deepest interest in the work.

"One of our Fathers here gave one of these retreats to forty factory girls in Ghent last week. Several of the *first ladies in Ghent—young girls and elderly maids—were there every day. They served the poor girls at table, helped in all the work, took recreation with them, and helped them on in every way.* The father, who was a Dutchman, came home quite full of the subject, and with completely new ideas of Belgian Catholicity.

"This is only one example of the spirit of real Christian charity which is found among the Catholic nobility here."

—for machinery is not much employed for farm purposes in Flanders, and the women commonly work in the fields. Every house seems comfortable. Built mostly of red brick and roofed with red tiles, they invariably have flowers trained to the walls, and the smallest have little kitchen-gardens or orchards attached.

"The children in one respect at least form a contrast with the Irish peasant children. They are properly clad: their clothing is suited to the weather and the season. Each child has on in the cold winter days two pairs of thick white woollen socks and a thick pair of gloves of the same material, as well as warm flannel clothing—all homespun of course. This is changed in spring, and then in early summer you see them with their legs and shins bare like our Irish children.

"Their food is much better than the Irish peasant's food. Vegetables are much used by all classes and are the staple food. Tea is almost unknown. Food and

labour are much cheaper, so that money in Belgium will have nearly double the value it has in England.

"The farmers here, though very poorly instructed in literary knowledge, are very well trained in agricultural matters, and they have brought the poor sandy soil to an extraordinary degree of fruitfulness, and not one inch of soil is allowed to go to waste. The clergy, at least many of them, go through a series of lectures on agricultural subjects in Louvain, and form afterwards in their parishes agricultural societies with the object of spreading amongst the peasantry a knowledge of the most approved and scientific methods.

"In spring time, and indeed during a greater portion of the year, the air seems laden everywhere with strong smells, coming from the refuse and manure brought from the reservoirs and sinks into the fields. For the Belgians would never dream of allowing what we call sewerage-matter to be carried off by the river; everything is most scrupulously preserved to fertilise the land.

Again, under date June 10th:—

"The country is now flourishing like a well-kept kitchen garden in full bloom—quite covered with cereals and root-crops of a richness such as I never saw in Ireland; though the Belgian soil is comparatively poor and sandy. But the cultivation and manuring more than counterbalances the poverty of soil. The rye and barley are usually more than six feet in height."

UNITED STATES.

REV. JAMES DOYLE writes from Chicago:—

"Of two millions of souls, the present population of our city, one-half is Catholic. The arch-diocese has three bishops and six hundred priests, secular and regular. Besides our college—the largest Catholic institution in the city, with over five hundred students—there are three others controlled respectively by the Lazarist and Carmelite Fathers and the Brothers of De la Salle. The Jesuit church, or rather parish, is the second in size, numbering 20,000 souls. A spirit of faith and piety, equal if not superior to that of Ireland itself, characterizes its members. It is a sight, consoling indeed, to behold the thousands who approach the sacraments, Sunday after Sunday.

"A word now of Chicago's citizens. Representatives of every race, Jew and Gentile, Arab and Turk, men of all colours, tongues and creeds, are to be seen in our streets. But amid all this vast mass of humanity, the Irish and their descendants certainly hold their own. The O's and Mac's are not overshadowed by prefixes or suffixes of any other nationality.

"There is therefore you see much work to be done, and the pity is there are not labourers enough to do it.

"Mungret has done, is doing, and let us hope will do, great and lasting work here in the United States, amid the countless numbers who look back to old Ireland with feelings of longing and devotion."

REV. JOHN BUCKLEY writes of an awful incident that occurred recently in the same city:—

"Was not that a frightful disaster that happened recently in Chicago? Over 700 people burned and trampled to death in the new theatre. Hundreds were found dead on the benches, suffocated instantaneously, with their faces turned towards the stage; hundreds were mangled to pieces beneath the heels of those who rushed wildly for the doors. Numbers jumped through windows to meet a horrible death on the streets below. Then to hear the shrieks of women and children and see the sheets of flame that shot over the heads of the 1,800 people present! In the wild rush there was a continual stream of people falling

from the balconies, pushed over by the irresistible crush from behind. Lines of charred corpses were piled up five feet high along the side-walks. There was the surging mob breaking through the lines of police, to look among the dead for friends. The morgues were invaded by dense crowds; a man might be seen standing on a pedestal in each of the many morgues and reading a description of the corpses, whilst heart-rending screams would arise from the crowd, as some one recognised from the description a lost mother or sister or brother. The priest rushed from morgue to morgue, and from room to room, pronouncing the words of general absolution over the expiring victims. And whilst he pronounced the words all cries and screams of pain would suddenly stop and hundreds of victims, forgetful of their suffering, would turn their tearful eye and blackened hands towards the priest."

JOHN BUCKLEY again sends us the following interesting notes on the St. Louis Exhibition:—

"The Boer War exhibit which mainly consists in a reproduction of the battles of Colenso and Paardeburg, and the daring escape of the 'ubiquitous' De Wet, is, in the opinion of many experts, the best thing in the Louisiana Purchase Exposition. The weekly attendance at this is about 130,000, and they make about \$130,000 a day. It is certainly a great attraction for the Irishman.

But dearer still to them is 'Ireland at St. Louis,' or as it is generally called 'The Irish Village.' From Lindell Boulevard the visitor enters through Ross Castle, so familiar to every tourist who visits 'beauty's home' in the Kingdom of Kerry. Not far from Ross, Blarney Castle towers aloft to the height of 76 feet. That historic ruin is splendidly reproduced. Blarney Castle was built in the 15th century by Co-mac McCarthy, and was long the residence of the princely race of the McCarthys, Lords of Muslerry, Barons of Blarney, and Earls of Clancarty, who were descended from the kings of Munster. In the original, if we well remember, a massive square pile, which formed the ivy-mantled donjon, is all that remains of the once extensive outworks and defences.

"The square tower minus the ivy is to be seen at the Fair. Even the celebrated Blarney stone which, as the legend says, has the virtue of bestowing on all that kiss it, that sweet, persuasive, wheedling eloquence so perceptible in the language of the Corkonians, is so located near the top, that those wishing to perform the osculatory ceremony may do so without submitting to the unpleasant operation of being suspended by the heels and lowered head downwards from the summit of the tower.

"Through the gate of Blarney Castle the Irish Theatre is entered. Irish harpists, pipers, singers, dancers, and other entertainers were brought over from Ireland for this department, and a splendid theatrical company presents plays by Wm. Butler-Yeats, Douglas Hyde, George Russell, Edward Martyn and others.

"There is also a splendid exhibition of moving pictures of modern Irish life, showing the receiving of milk at a model creamery; digging or cutting the turf; riding the ponies through the Gap of Dunloe, which is supposed to be a sword cut from a warrior giant of old; shooting the rapids of Killarney; an angry sea off the coast of Derry, and a number of scenes of the Cork Exhibition.

"There is scarcely a more complete exhibition in the entire Fair grounds than that seen in the Industrial Hall at the Irish Village. There the visitor may see Irish lace and linen: hand-made rugs and carpets; hosiery; jaunting cars and machinery; chemicals and paints; paper, jewelry and photography, and a number of other kindred wares. Besides, expert workers from Donegal give demonstrations in the art of rug and lace making;

pottery turning; silk and linen weaving, and similar industries.

"To the right of Blarney Castle, stand the Rock of Cashel, with Cormac's chapel crowning it. Its chief attraction is a strange picture of Our Lord. The following story of the picture is narrated to the visitor.

A certain Mr. Ahl, who is still living, painted the picture at Washington, D.C., in the year 1896. Entering his studio one night before he had given the finishing touch to his work, he noticed that the paint gave forth a strange light, whilst a cross which he never intended to paint, appeared over the left shoulder of Christ, its foot being also visible near the hip. Astonished at this, he refused to have anything more to do with the picture, and sold it to a friend who kept it as a curio. Chemists have examined and analysed the paint, but so far are unable to give a satisfactory explanation of the light it emits. The shadow of the cross is also inexplicable. That the picture is unfinished is evident, from the rough state of the paint.

doubtedly serve to open up a market for Irish goods on this side of the Atlantic. A visit to the Industrial Hall ought to convince one that commercial prosperity for Ireland must be a thing of the near future. God grant it may be so!"

Father Wm. Carroll, C.S.S.R., Rector of St. Joseph's College, Kirkwood, Mo., writes:—

"Our new Archbishop, Dr. Glennon, is a native of Meath; he is, I believe, the youngest archbishop in the country, being about forty-one years of age. Doubtless you heard or read Archbishop Ryan's (of Philadelphia) remark on learning that Rome had sanctioned the former coadjutor of Kansas City, in preference to Bishops Mesmer and Dunne, both of whom wear beards: 'I congratulate you on getting your appointment by a close shave.'

"We have magnificent opportunities for missionary zeal here in the West. One is often forcibly reminded of



Photo]

APOSTOLIC STUDENTS—JUNIOR DIVISION.

[Stanfield, Limerick

BACK ROW—J. C. Murphy, T. Cassidy, H. Johnston, W. McEvoy, J. Byrnes, W. Tobin, J. Ring, A. Cullen, J. Sexton
MIDDLE ROW—E. Daly, P. Delaney, J. Cassidy, J. Delaney, J. J. Moynihan, Jas. Moynihan, J. White, J. Kelly
FRONT ROW—J. McAuley, J. Bransfield, P. Geehan, M. Riordan, J. Fitzgerald, L. Fahey, P. O'Connor

Whether the whole thing is a "fake" or a fact I cannot say. I have seen the picture in the light and I can say there is nothing strange about it; the shadow of the cross cannot be noticed, but seen in the dark the paint gives forth a faint light, the figure of Christ becomes visible, and the outlines of the cross are easily discerned.

"Beside the Rock of Cashel there is a magnificent Celtic cross. Hard by stands a rick of Galway turf, the real stuff, though not of the very best quality. It is for sale, and few visitors fail to purchase a sod or at least to reach a hand over the railing and break off a piece on the sly. A little further on is to be found a reproduction of the original McKinley cottage, where the ancestry of President McKinley dwelt. The cottage is low, built of mud walls, with thatch as a roof, containing the identical furniture of the original.

"The Irish Exhibit has served to bring the industries of Ireland before the American gaze, and shall un-

der the words of our Saviour—the motto, if I remember aright, over the vestibule in Mungret: '*Messis quidem multa, operarii autem pauci.*' We ought to pray the Lord of the harvest most fervently that He send many good labourers into His vineyard."

CHARLIE O'BRIEN, now working among the Indians in Montana, writes:—

"We have forty-five Indians and Half-breeds; quite close at hand is a school for the Indian girls, conducted by the Ursuline Sisters. Our church is quite close to both houses. Around us lies the prairie, and in the distance the white peaks of the Rockies. One home is in sight, that of the Bear Chiefs; their cattle and ours wander on the prairie close to the mission.

"There is plenty of good in the Indian boys, though the grown-up Indians are in a very poor state, particularly as regards external riches. They seem to care much more

for their crazy pagan dances than for Mass on Sundays, and make much more account of their silly medicine men than of the priest.

"The Indians perform their pagan dances by covering themselves with bells, holding up an image of the sun on a long staff and gazing on it whilst shouting and jumping around in a circle. They worship the sun and the earth, as both afford them sustenance for the body, which is all in all to them.

"The boys are good and docile when kept within bounds, and can be made with the help of God's grace to love study. Their games are of course quite different from those of white boys—simpler and wilder. For example, the bow and arrow, lassoing, etc. When they come to school first they make a regular death-struggle before allowing anyone to loosen their grip on father or mother, and cry themselves almost sick. But when they perceive that a school is not the terrible prison they had pictured it to be, they soon forget their home-sickness in the games of their companions.

"They are very lively and merry and are never at a loss how to amuse themselves. In general they have good hearts, and are much more easily led by kindness than by harshness.

"They seem to take a real interest in all their occupations, whether it be class, play, work, singing, or serving at the altar. Almighty God, in His infinite goodness, knows how to make up for their want of worldly riches. Nearly all those who have worked here for any time become very much attached to the work, and desire to remain amongst the Indians, though they have few attractions in point of natural comforts.

"On Xmas. Eve the Indians came into the mission from all quarters in numbers sufficient to crowd our church, at the midnight and morning High Masses.

CEYLON.

A great friend of the Apostolic School, now a missionary in Ceylon, writes from St Aloysius College, Galle:—

"My dusky lads admire the Mungret photos and would like to be in such a grand college. In Ceylon, though the Protestants have built many fine Colleges, the Catholics have only one large College building—St. Joseph's, Colombo, but we hope to have a fine college built in Galle very soon.

"Of my 240 boys about half are Buddhists and Mohammedans, good little fellows, with the natural law writ clear and deep. Few leave us without Catholic principles and a desire to embrace the true faith, but parents oppose, and helpless boys must prudently yield now; later on we hope they will follow their convictions. We must rely for converts chiefly on the young, the old Buddhists being too corrupt in heart and mind.

"Our rival colleges here are the Anglican, the Wesleyan with some 400 pupils, and the Buddhist College supported by English Theosophists. The latter college was fast dying last year and nearly all its pupils were leaving for St. Aloysius' College; but Colonel Olcott came, bought up a large building, brought out a Cambridge M.A., and now that Buddhist institution flourishes.

"It is difficult to exaggerate the need of English-speaking priests in India and Ceylon. English education is now spreading rapidly. Every bishop has a college in his diocese and naturally requires as teachers those whose mother tongue is English. Amongst Europeans here, too, there is great need of priests of their own nationality.

So you see there is a splendid field of labour open to Mungret in these lands.

"The bishop of Kandy and a Singhalese priest are just giving a mission here. The dialogues, in which the priest takes the rôle of a Buddhist or Protestant asking for information from the bishop, are very interesting and instructive for the people. The bishop, an Italian, learned this plan from the Jesuits in Rome."

The same writer, in another place, sends the following most interesting items:—

"The people of this country, until some three months since, were cursed by drunkenness, leading to countless murders. But a temperance movement, like Father Matthew's, has spread through the island in an extraordinary manner, and already public houses and law courts are empty; publicans and lawyers are in poverty. For a Buddhist people it is marvellous. They have watchers near every public house, and pledge-breakers are boycotted and made to take on their backs stones or baskets of sand to the Buddhist temples.

Another well-known missionary writes from Colombo:—

"There are five Irish priests in this diocese and they yield to no one in their apostolic zeal and the services they render to Holy Church in these remote parts. We have need of more of them, for the English language is spreading more and more, and as a consequence English speaking priests have facilities for doing good and gaining influence which cannot be surpassed.

"This mission is well known as one of the most flourishing in the East and the one which offers the greatest opportunities for doing good.

"Out of a population of 800,000, our Catholics number over 200,000. They are an intelligent race and fervent Catholics. In our schools we have 35,000 children. At the head of these schools is St. Joseph's College, in which higher English education, for which our Singhalese are very eager, is imparted under the direction of the Oblate Fathers."

AUSTRALIA.

The following is a typical description of the kind of priest for which there is at present need in most of the foreign missions of the English-speaking world. The extract is from a letter of a priest now working under the Southern Cross:

"The type of missionary for these lands is one whose frankness of manner, sanguine temperament, and practical turn of mind will keep him in touch with the general public. His presence must be felt by the entire community—Protestant as well as Catholic. The mere book-man, however regular, even devout, will be a comparative, if not an utter failure. The secular priest on the Australian mission must not need the eye or even the counsel of a superior. He must be his own guide and counsellor, with, nevertheless, the frankness and trustworthiness of character which generally make a man anxious to fall in with his superior's reasoned plans.

"The B.A. degree would be really desirable. It would be well if we had a much larger number of priests with a University degree. They would at once acquire a status in the University and public life of the state; whereas Roman degrees make here no impression whatever on public opinion."

A. M. † P. S.



Sodality Notes.

OFFICERS:

Prefect	...	P. P. O'NEILL.
Sec. and First Assistant	J. J. CROWLEY.	
Second Assistant	...	M. O'MULLANE.
Sacristan	...	J. J. WALSH.

DIRECTOR:

REV. EDMUND CAHILL, S.J.

THE devotion to Mary, which as the years go by grows more intense by the good work of the Sodality, is to-day one of the characteristic marks of Mungret; as it was in days of old, when the monk in his narrow cell poured forth his soul to God.

As this is the Jubilee of the Immaculate Conception, we had special devotions on the eighth of the month, for the nine months preceding the feast: Rosary was recited with more than the usual solemnity, and was followed by Benediction. We also made the Jubilee visits to Raheen early in November.

This year two members of the Sodality, P. Tracy (Prefect, '03-'04) and B. Farrelly, have gone to ecclesiastical colleges in America to study for the priesthood. To them we most sincerely wish every blessing and success.

The sodalists at the end of the last academic year were:—

P. Treacy, B. Farrelly, B. Tracy, M. O'Donnell, M. Flanagan, P. T. McCarthy, F. Sweeney, W. Hedderman, M. Cleary, M. McDermott, D. Morris, W. Hartigan, D. Nugent, T. Ellis, H. Johnston, J. P. Flynn, J. Kelly, J. Crowley, T. Madigan, P. J. Burke, P. Killian, J. Cantwell, W. Demouy, A. Carroll, J. Delany, C. Smith, J. Cullen, R. Judge, W. Griffin, C. Piler.

On the 8th of December, the feast of the Immaculate Conception, we had solemn high

mass, with Gregorian music by the Apostolics choir. A sermon on the glorious prerogative of our Blessed Mother was preached by our esteemed director, Father Cahill. After high mass followed the reception into the Sodality. At a meeting of the members of the Sodality, it was decided to commemorate the Jubilee by purchasing a large copy of Murillo's Immaculate Conception, as a standing memorial of our love for and devotion to the spotless Queen of Heaven.

The devotion to the Sacred Heart has taken deep root among the boys. No better proof is needed than the large number who approach on the First Friday of each month the altar rails to receive Holy Communion. Among the smaller boys

THE SODALITY OF THE HOLY ANGELS,

under the wise guidance of its Director, Fr. W. Kane, is also a source of much good in the house. The members at the end of the last term were:— J. Gubbins (prefect), P. Gubbins, R. Fitzsimon, C. Byrne, W. Ryan, D. Bergin, J. Bergin, M. Dwyer, W. Neville, J. Stack, S. Pegum, A. Corcoran, J. S. Toomey, W. Spain, J. Deevy, D. Cashman, M. Cashman, F. Fennessy, J. Raftery, C. Sheehan, J. Sweeney, R. Foley, M. McCarthy, M. Sheedy.

"Holy Father, keep them in Thy name whom Thou hast given me, that they may be one as we also are one."

J. J. CROWLEY (1st. Arts).

OUR PAST.

WE would earnestly recommend any of our Past who have any interesting news of their former companions, to drop a card to the Editor, and also to send the addresses of those whom they mention. Thus the main object of the Annual will be more effectually attained. It is of course impossible for those at the College to follow up every one of our Past, great as is the interest taken by them in the career of those who have passed from the old spot to face life's battles.

Eight of our Past Apostolical Students have been ordained Priests this year. Six for the secular mission, and two in the Society of Jesus, —one at Woodstock College, Md., the other at Innsbrück, Tyrol. Of the former three have been ordained in Rome, two in the Grand Seminary, Montreal, Canada, and the remaining one in Woodstock for the diocese of Boston, U.S.A.

Fathers John and Patrick Turner are brothers of Dr. William Turner, of St. Paul, Ma., author of the *History of Philosophy*.

Father John Turner, B.A., D.D., entered Mungret in 1894. His course through the University was distinguished, his name appearing more than once in the lists of honours. He graduated in 1899 and then went to Dunwoodie Seminary, New York, to study theology, being attached to the diocese of New York. As a result of his distinguished success in his first year's course at Dunwoodie he was sent in 1900, by his bishop to the American College, Rome, to complete his theological studies. At Rome both he and the other Mungret students of the Propaganda fully maintained the exceptionally high reputation which our past *alumni* have won there for themselves and their old *Alma Mater*. We give below a list of the distinctions won by them last Xmas. Father Turner took his D.D. last spring. He was ordained priest May 28th, 1904, on Trinity Saturday, and with his brother, Father Patrick, who was ordained the same day, left Rome soon after for Ireland. He is now working in his own diocese of New York.

Father Patrick Turner, B.A., entered Mungret in 1895. He read a very distinguished University course, and in other ways during his time in Mungret filled an exceptionally large space in the life of the College, for both as a debater and on the College stage his abilities were very notable. He took several Honours in different University Examinations, and in the Second Arts in 1899 he took First place in Ireland in Logic. After graduating in 1900 he went to the University of Innsbrück to study Theology, being attached to the diocese of Mobile, U.S.A. After a year there he was sent by the Bishop to the North American College, Rome. His health had not been

good at Innsbrück, and although his course at the Propaganda was distinguished, his old enemy, the headache, prevented his competing last spring for the Doctorate. He had got a special dispensation from his Eminence the Cardinal Prefect from the disability arising from his having heard only three years' lectures at the Propaganda, but after a short struggle he found the strain of the hard study quite impossible to bear and had to abandon the attempt. After his ordination, May 28th, he returned to Ireland, and is now working at Pensacola, Fla. Both he and Father John paid a visit last August to their old *Alma Mater*.

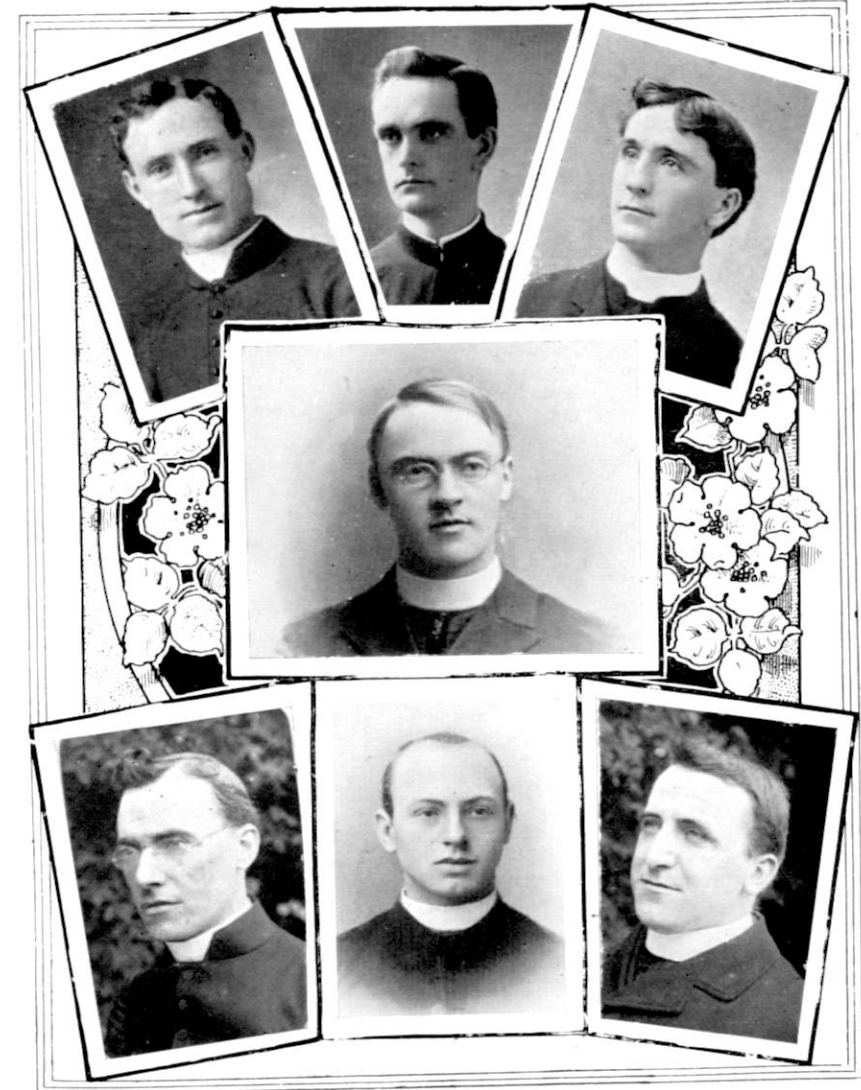
Father Michael Curley entered the Apostolic School in 1896. He also read a distinguished course in the University. After graduating in 1900, he was adopted by the Bishop of St. Augustine, Fla., and sent by him to study theology at the Propaganda, Rome. We have in previous numbers of the ANNUAL referred to the brilliant successes that Father Curley has achieved in Rome, and we give below an account of his successes during the past year. He seems to have been the most distinguished theological student in the Propaganda during his time there. Like his friend, Father Patrick Turner, Father Curley found himself too weak and exhausted at the end of his course to tackle successfully last year the lengthy programme prescribed for the Doctorate, so he too was compelled to abandon the idea. He was ordained March 1904. He returned to Ireland last July in company with his bishop, Most Rev. Dr. Kenny, with whom also he spent a few days in Mungret in August. He again spent a few days with us before starting for Florida on November 6th. He is now attached to the Cathedral, St. Augustine, Fla.

The following extract from the *Irish Catholic* gives briefly the very remarkable successes achieved by some of our past Apostolic students in the Propaganda, Rome, in the last yearly competitions, viz., at Xmas, 1903.

"**Successes of Irish Students in Rome.**—The past students of the Foreign Missionary Apostolic School of Mungret, Limerick, have been very successful in the recent examinations at the Propaganda. Mr. Michael Curley got first prize in Dogmatic Theology, and first prize in Sacred Scripture. Mr. Patrick Turner got first prize in Moral Theology and a "cut" for second prize in Dogmatic Theology, besides receiving special praise for his answering in Scripture. Mr. John Turner got a "cut" for second prize in Dogmatic Theology, very special praise ("Laudatus amplissimis verbis") in Scripture, and praise ("Laudatus") in Moral Theology. Mr. T. O'Brien received praise ("Laudatus") in Sacred Scripture and Dogmatic Theology respectively. In Philosophy another past student of the Apostolic School, Mr. Francis Hartin, received very special praise ("Laudatus amplissimis verbis") in higher Metaphysics and praise ("Laudatus") in Ethics. Thus it will be seen that students of Mungret have achieved the notable feat

of taking first place in Moral Theology, in Dogmatic Theology, and in Sacred Scripture, and two second places in Dogmatic Theology. The value of these distinctions is enhanced by the fact that the students competing in the examinations of the Propaganda number up to seven or eight hundred."

enthusiasm of this apostolic man, and eager to see new sights and strange lands, he obtained permission from his parents to accompany Father René to Mungret. He was only twelve at the time, and yet though a stranger in a strange land he felt quite at home among his new companions.



REV. PETER M'DONAGA (Manchester, N.H.) REV. MATTHEW M'CAHILL, S.J. (Maryland) REV. DENIS M'CAHILL (Boston)
REV. MICHAEL CURLEY, B.A. (St. Augustine, Fla.)
REV. JOHN TURNER, B.A., D.D. (New York) R. P. RENE JEANNIERE, S.J. (China) REV. PATRICK TURNER, B.A. (Mobile, Ala.)

SOME PAST MUNGRETT STUDENTS ORDAINED THIS YEAR.

René Jeannière came to Mungret in 1885 with Father René. The circumstances of his coming were rather strange. He was sent by his parents to Paris to attend the Collège St. Ignace. On the evening of his arrival he met at his uncle's house Father René, who was to start that night for Ireland. Caught by the

Returning to France in 1888, he spent a year reviving his French, and then entered the Jesuit novitiate then at Slough, near Windsor. He speaks of the Kostkans and, tells how years after he left Mungret he found a full set of their Magazine at the Jesuit house in Canterbury. He was ordained on July the 24th, 1904, at Innsbrück,

Tyrol, whither he had gone after the dispersion of the College St. Genevieve at Paris, where he had spent four years as Professor and Prefect.

He is destined for the Chinese Mission at Kiang-nan, and hopes to be there within two years.

Father Matthew McCabe, a native of Chelsea, Mass., U.S.A., entered the Apostolic School in 1888. After studying in Mungret for four years, he entered the Maryland Province of the Society of Jesus in 1892. After the usual course in the Society he was ordained last July at Woodstock College, Md., with his brother Denis.

Father Denis McCabe, younger brother of the above, came to Mungret in 1892 and remained till 1895. He did his ecclesiastical studies in St. John's Seminary, Boston, and was ordained last July at Woodstock College, for the diocese of Boston.

of the lay-boys. He was also a notable figure on the stage, and all his contemporaries will remember the occasion when he startled our little athletic world by throwing the cricket ball more than 116 yards.

Father John Nicholson ('94), now rector of the Sacred Heart Church, Houston, Tex., sends us a copy of the Official Catholic Guide Book, brought out apparently by him in conjunction with the Rectors of the two adjoining parishes. The pamphlet is well conceived, and contains, besides the ordinary official information, much most useful instruction for the spiritual guidance of the faithful.

Father Tim. Joyce, Adm., Ballinasloe, who was in Mungret many years ago as a lay boy, and whose name we find entered as the first prefect of the Sodality of the B.V.M. after its establishment in the college in 1890, has gone to America, and probably will also go to Australia, to collect money for the building of the cathedral of his



Photo.] LAV BOYS—FIRST CLUB. [Stanfield, Limerick

BACK ROW—J. Byrne, D. Bergin, M. Flanagan, W. Meagher, A. Carroll (Pref.), W. P. Ryan (Capt.), P. P. O'Neill, B. Kenny, J. Connolly, J. Crowley, J. Cullen
MIDDLE ROW—J. J. Walshe, J. Enright, J. McCormack, M. Cleary, F. Williams, R. O'Donnell, J. McCarthy, P. McCormack
FRONT ROW—J. K. Walshe, T. Nunan, J. Hayes, P. Walshe, M. McCarthy

Fr. Daniel Daly, B.A., and **Fr. Peter McDonough** are both natives of the diocese of Manchester, N.H., U.S.A. Father Daly came to Mungret in 1894, and after taking his degree in 1900 went to Montreal Grand Seminary for his Theology. During several years of his time in Mungret he was entrusted with the responsible office of Prefect of the Apostolics. He was ordained last summer at Montreal for his native diocese. We regret very much having been unable to obtain a photograph of Father Daly, all the more so indeed as he was such a notable feature of the life of the boys during so many years here, and is so well remembered by all his contemporaries.

Father Peter McDonough entered Mungret one year later than Father Daly, and remained for four years. He has read Philosophy and Theology at the Grand Seminary, Montreal, and was ordained December 17th, 1904, for the diocese of Manchester. Father McDonough had been for some of his time in Mungret acting as assistant Prefect

diocese. His parishioners presented him with a very laudatory testimonial before he set out on his arduous mission.

From the *Boston Pilot* of October 1st, 1904, we learn that **Father T. Shealy, S.J.**, of St. Francis Xavier's, New York, has been appointed as one of the judges of education at the world's fair, St. Louis.

We have been pleased to receive recently a copy of the *Fordham Monthly* from **Father M. Mahony, S.J.**, who is now conducting that magazine.

Rev. William Turner, D.D., spent some weeks of the Summer recess in Ireland, and is now at Strasburg, Germany, having got a year's leave of absence from St. Paul in order to study in some of the libraries of the German Universities, and examine into what can be found there towards elucidating the history of the Scholastic Philosophy.

From the *Mobile Register* we learn that the **Rev. James Coyle**, late rector of the McGill Institute, Mobile, Ala., has been appointed pastor of St. Paul's Church, Birmingham. He had filled his previous important and difficult post with great zeal and success since 1891.

Rev. Bernard Galvin, of the diocese of Omaha, visited Ireland last summer. He paid a short visit to Mungret early in September. Rev. Thomas Galvin, S.J., his brother was also in Ireland for a few weeks; he is now, we are glad to say, partially recovered from his recent severe illness, though not yet strong enough to pursue his theological studies. Both brothers returned to the United States in October.

Father Wm. Carroll, C.S.S.R., has been appointed last summer rector of St. Joseph's college, Kirkwood, Mo., U.S.A. It is a difficult and responsible position for such a young superior, as the college contains upwards of a hundred young aspirants to the priesthood.

In a letter from Palatka, Florida, dated October 31st, 1904, we find the interesting note: "**Father Bresnahan**, after a brilliant year in the Apostolic Mission House in Washington, D.C., has just returned to St. Augustine, and is about to engage in missionary work to non-catholics."

Father Michael McMahon, S.J., is at present on the mission staff in England, and took part in the great Glasgow mission during the month of October.

Father William Gubbins, O.M.I., on leaving Mungret entered the Novitiate of the Oblate Fathers, and is now a priest in that distinguished Order.

Our students of the later nineties will be glad to hear of the ordination of **Father John Corcoran, S.J.**, who was so dear to all in Mungret. He was ordained in September, but is in very weak health up to the present.

Father Tighe, S.J., spent some time in Ireland during



Photo.] LAV BOYS—SECOND CLUB. [Stanfield, Limerick

BACK ROW—J. Bergin, P. Gubbins, W. Neville, F. Fennessy, R. Fitzsimon, J. Deevy, T. Fennessy, J. D'Arcy, L. Roche, V. Walshe, D. Walshe
MIDDLE ROW—W. Deevy, H. O'Neill, H. Durcan, J. B. Bary, A. Tierney, J. Gubbins, M. Dwyer (Capt.), S. Pegum, I. Sweeney, P. Slattery, [W. O'Donnell
FRONT ROW—W. Spain, S. Haier, C. Hennessy, W. O'Keefe

Father Maurice Reddan, B.A., D.D., who has been during the past three years studying a post-graduate course of theology in the Canadian College, Rome, took last June his degree of D.D. He has returned to his diocese of Manchester, N.H., U.S.A.

Rev. Michael Maher, of the diocese of St. Augustine, Fla., was, on the elevation of the Most Rev. Dr. Kenny to the episcopal charge of the diocese, appointed by him rector of the church of Jacksonville, perhaps the most important in the diocese, the post which Dr. Kenny, had himself previously occupied.

Father James McCooney, B.A., who left Mungret twelve years ago, and has already been labouring on the work of the ministry some eight years, has this year gone to Rome to study for the degree of D.D. in the Propaganda. He travelled in company with the newly appointed bishop of his diocese, the Most Rev. Dr. Delaney.

the summer and seemed very well. He was able to give several retreats. He is now in St. David's College, Mold, N. Wales, where he will remain till next summer.

Rev. Mr. Michael Garahy, S.J., has this year returned from Australia after an absence of six years. He is at present stationed at the Crescent College, Limerick.

Rev. Mr. William Moloney, S.J., has returned from Stonyhurst College at the completion of philosophical course, and is now teaching at St. Ignatius' College, Galway.

Rev. Mr. George Horan, S.J., is at present teaching in Belgium. He has had to interrupt his course of philosophical studies at Jersey on account of ill-health.

Willie Lenaghan has been compelled by shattered health to return from China. He is continuing his

theology in Dublin, and his health is improving rapidly in the genial climate of his native land.

Tom Roberts, whose record for the mile has yet to be broken, entered the Franciscan order, and is at present in the house of the Irish Franciscans in Rome. His name in religion is Friar Aidin. His old friends would be glad to hear from him through the ANNUAL.

Pat O'Kane, our popular and energetic captain of 1901-2, is at present in Maynooth College preparing for the sacred ministry.

Gerald Fitzgerald has secured a scholarship in the College of Science and is now studying there. We hope to hear of him later on filling an important position under



JAMES VINCENT WALSH, MUS. B.

the Department of Agriculture. We like to see our past students striking out on new lines, especially this one.

Eddie Hearne, after a steady and successful course, goes in for his final this month to qualify as Veterinary Surgeon. We hope the good fortune that has attended him up to the present will not desert him.

James Vincent Walshe, whom we all remember on account of his wonderful powers as a pianist, has since greatly distinguished himself in the musical world. He is now a Bachelor of Music of the Conservatoire de Paris. He got third in the examination and first in all Ireland. He also won the International Championship of the United Kingdom in Organ, Piano and Theory, coming out first among over 5,000 candidates. He is now in Dublin and pushing on rapidly to the first rank in his profession. Our heartiest congratulations to him on his well-merited success.

Joe Daly paid us a visit during the summer vacation. He has just finished his course of Philosophy at Rosendaal, Holland, and is now going to Mill Hill College, London, to begin his Theology.

James Sheehan, Fermoy, has just been married to a sister of Edward and Michael Hearne of Carlow. Richard Hartigan assisted his old friend as best man. Every blessing on the happy couple, is our earnest prayer.

Our past students who are studying for medicine are, we hear, getting on well at their work. We have noted some whose brilliant examinations deserved special mention. We wish them and all the others every success in their studies.

Jack McGrath, we are glad to see, got his first medical in October. Owing to a family affliction, in which he had our deepest sympathy, his examination earlier in the year was interrupted. He was recommended for honours in all the subjects he presented for examination. This result is most creditable, and shows that he is really interested in his work and does it thoroughly.

Tom Sheehy got second in the honours list and second prize for Physiology in the College of Surgeons. A friend in Dublin writes of him:—"He is one of the most successful and steady medical students in Dublin, and an honour to Mungret."

M. Spain has returned from New York and is now managing the important Limerick firm of Lynch and Spain. **A. Spain**, his brother, is travelling for the same firm.

Tom Kennedy's many old Mungret friends will be glad to hear that he now fills a responsible position on the staff of the King's Bench division of the Dublin Law Courts.

Jas. P. McNamara is Professor of Science, St. Kieran's College, Kilkenny.

Dr. Jack White was qualified 1902. Jack will be remembered as one of the most popular "House Captains" Mungret has ever had.

Dr. Joseph Hartigan is doing good work in the combined Dispensaries, Croom and Fedamore.

John O'Hart Devine on leaving Mungret in 1895, took up the Professorship of Modern Literature at St. Patrick's Academy, Dungannon, Co. Tyrone, and in 1901 gained a high place in the examination for clerkship, Chancery Division, High Court of Justice. As a winner of Father Rector's gold medal for English Composition, it is not surprising that Jack should take to writing, and his work has appeared from time to time in many of the magazines. He has also lately joined the ranks of the Benedictines.

Dr. William Cremin was qualified in 1903 and is at present Resident Medical Officer, South Dublin Union.

Bertie Dowling holds a good position in the establishment of Messrs. Cley & Co., O'Connell Street, Dublin.

Dr. Peter Irwin qualified in 1903, and has practised in Fethard during the greater part of present year.

Jim Lynch is at home with his father at Fanstown, Kilmallock.

Dr. Joseph Hannigan went to South Africa soon after the opening of the late war, and holds, we are glad to hear, a good position in Pretoria.

Dr. John Hickey Power, B.A., qualified in the autumn of the present year, and is at present House Surgeon in St. Michael's Hospital, Kingstown.

Patrick Hartigan looks after the interests of the

training establishment at Tarbrook, Croom, and the many successes which the stable gained this year are evidence of Paddy's skill as a trainer.

Tom Kelly got qualified as a solicitor in January of the present year, and is now attached to Mr. John Ryan's office, George Street, Limerick.

John Bergin joined his father in business, at Fancroft, Roscrea.

T. J. Lloyd qualified in May, 1903, and is at present at Killeely, Co. Limerick. Much of the information about our past lay-boys was most kindly supplied by him.

Dr. Michael Malone Lee was qualified in October, 1902, and is at present Assistant Medical Officer, Portrane Asylum, Co. Dublin.

Willie McElligott, who was captain of the third club when in Mungret, is of great help to his parents in their flourishing hotel at Waterville.

John and Frank Healy are doing well in Dublin. John is studying medicine, and got first out of a class of fifty in chemistry. Frank is studying for the rank of Ireland.

BOYS OF LAST YEAR.

Last summer Mungret sent forth eight students to begin their immediate preparation for the great work of spreading the knowledge of the Gospel in distant lands.

Patrick Tracy, B.A., captain of the house and Prefect of the Sodality last year, has left the land and the old *Alma Mater* he loves so well—to promote the Great Master's cause in the far west. He has been adopted into the diocese of San Francisco and is reading Theology in Rochester Seminary, New York.

John Cullen, B.A., is studying Theology in All Hallows, preparing to work in distant Tasmania.

William Griffin, B.A., and **William Demouey** are gone to the Propaganda, Rome—Willie Griffin to prepare to do pioneer work in the arduous mission of Cape Town, and the other Willie to labour in his native diocese of Mobile. The latter had been with us only four years; nevertheless he had last summer passed the Second Arts, and had already begun to unravel the subtleties of the of the schoolmen in the B.A. class, when the unexpected news came in September that he was to proceed immediately to the Propaganda.

Chas. Piler, B.A., and **John Delaney, B.A.**, are both in the Noviceship of the Society of Jesus, Tronchiennes, preparing for the mission of Ceylon.

John Croke, B.A., in the Noviceship in Jersey, is attached to the mission of China.

Richard Judge, B.A., has entered the noviceship of the Vincentian Fathers in Panningen, Holland, and is destined to work in the foreign mission of that order, probably in China or Syria.

Bernard Treacy, B.A., is studying law in America. **Fintan Sweeney** and **Joseph Raftery** have gone to business.

E. Gill has gone to learn agriculture at the Model Farm, Glasnevin.

Michael O'Donnell is, we hear, going for the Civil Service.

Christopher Sheehan is going for the diocese of



JAMES T. SHEEHAN, FERMOY.

Cloyne and won a £30 scholarship in the Seminary at Fermoy.

Con Lenahan is studying medicine in Cork.

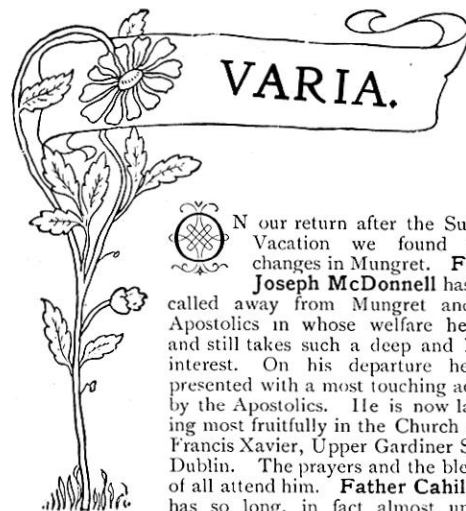
D. Morris is studying medicine in Galway.

Paul McCarthy is studying at home.

W. Hedderman has gone to Dublin to read his medical course.

Arthur Corcoran is at business in Dublin.

Mark Young has joined his father in business in Cork.



our return after the Summer Vacation we found many changes in Mungret. **Father Joseph McDonnell** has been called away from Mungret and the Apostolics in whose welfare he took and still takes such a deep and loving interest. On his departure he was presented with a most touching address by the Apostolics. He is now labouring most fruitfully in the Church of St. Francis Xavier, Upper Gardiner Street, Dublin. The prayers and the blessings of all attend him. **Father Cahill**, who has so long, in fact almost uninterruptedly since the foundation, been connected with Mungret, has now entered on the responsible duties of Moderator.

Father Power has been appointed to the Mission Staff, and we feel confident that his earnestness and zeal will be productive of much good. His place has been taken by **Father T. V. Nolan**.

Father Connell had left for his distant home in Australia, there to continue the good work in the Lord's vineyard. Our best wishes go with him.

Father O'Mahony, who some years ago was Prefect of the Lay Boys, has returned to fill that responsible position.

Rev. D. Kelly has gone to Milltown Park to pursue his sacred studies.

EXAMINATIONS.

UNIVERSITY RESULTS:

The results of the SUMMER EXAMINATIONS of the R. U. I., have again placed Mungret College in a foremost place among the Catholic colleges of Ireland.

In the Examination for the **B.A. Degree** SEVEN presented themselves, ALL Passed. J. Croke, J. Cullen, J. Delaney, R. Judge, W. Griffin, B. Tracey, P. Tracey.

In the **Second Arts** FOUR presented themselves, ALL Passed.

PASS COURSE.

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

In the **First Arts** SIXTEEN presented themselves, Twelve Passed.

HONOURS COURSE:

P. Burke, A. Carroll, S. Fahy (2nd Honours Greek); J. Flynn, T. Madigan, J. Murphy.

PASS COURSE:

M. Cleary, W. Hartigan, C. Lennihan, D. Morris, M. O'Donnell, P. P. O'Neill.

In the **Matriculation** SIXTEEN presented themselves, FOURTEEN Passed. M. Cashman, J. Crowley, J. Deevy, T. Ellis, M. Flanagan, W. Hedderman, P. Hynes, Joseph Kelly, D. Nugent, John Power, W. P. Ryan.

HONOURS COURSE:

B. Hartnett, P. McCarthy, N. McNally.

AUTUMN EXAMINATIONS.

In the Autumn Examinations M. O'Mullane passed the **First Arts**.

W. Meagher and Patrick O'Connor passed the **Matriculation** Examination.

RELIGIOUS KNOWLEDGE.

DIVISION I.

LAY BOYS—1, Bernard Tracey; 2, James Crowley
prox. access.—Michael O'Donnell, Barrymore

Kenny, Philip O'Neill, Paul McCarthy

APOSTOLICS—1, Richard Judge; 2, John Delaney
prox. access.—James Flynn, Patrick Burke,
Andrew Carroll

DIVISION II.

LAY BOYS—1, Daniel Bergin; 2, Stephen Pegum
prox. access.—William Dennehy, James Gubbins,
Joseph Raftery

APOSTOLICS—1, Denis Nugent; 2, William McEvoy
prox. access.—John Ring, James Murphy, John
Colgan, Eugene Sands

DIVISION III.

LAY BOYS—1, W. Neville; 2, Justin McCarthy
prox. access.—Richard Fitzsimmon, James Pegum,
Michael Curley, Richard Foley

IRISH.

1, Michael Dwyer
prox. access.—William Dennehy, Christopher Sheehan

DIARY.

December 3rd, 1903, the **Feast of St. Francis Xavier** was celebrated with great solemnity. Rev. Fr. Fottrell, S.J., gave us an interesting account of the life and labours of the great Apostle. In the evening after Benediction we had a concert.

December 8th, 1903—On the **Feast of the Immaculate Conception**, after High Mass, there was a reception of sodalists by the Rev. Fr. McDonnell, S.J., Director of the Sodality of the B.V.M.

December 21st, 1903—The eve of the Xmas vacation is for us a day of great joy, bringing with it a charm peculiarly its own. In the evening Rev. Fr. Power, S.J., read the results of the Xmas. Examinations, after which there was a concert which was a great success, notwithstanding the very short time spent in its preparation. At its conclusion, Very Rev. Fr. Rector expressed his pleasure at the diligence and earnestness of the boys, during the term just ended, and concluded by wishing us all a very happy Christmas, and finally announced the return day for January 13th.

CHRISTMAS VACATION.

During Christmas, those who remained at Mungret had the pleasure of witnessing a very fine Rugby football match in the Market field, Limerick—Garryowen v. London Irish. The home team carried the day amidst the enthusiastic cheers of the spectators.

The long winter nights about Christmas were greatly enlivened by the interesting Magic Lantern Lectures of Father Joseph McDonnell and Father H. Browne.

Shortly after New Year's Day the Apostolics had the pleasure of being present at the "Merchant of Venice," in the Theatre Royal, Limerick.

During the Vacation lessons in singing were given at the College by Mr. Moane, the talented Director of the Christian Brothers Brass Band, Limerick.

February 14th, 1904—During the Carnival play days it rained almost incessantly. On the evening of the 14th, the **Rev. Fr. Connell, S.J.**, gave us a lecture on Snakes. On the evening of the 15th, we had a musical entertainment which, owing to the kind exertions of Mr. Bernard and his friends, Messrs. Cremin and Waters, was a great success. On the 16th we assisted at a concert, and a farce entitled "The Babes in the Wood."

March 17th—**Very Rev. Fr. Rector** preached an eloquent and touching sermon on the **Life of St. Patrick**. In the evening we had a really good concert.

March 19th—This being the **Feast of St. Joseph**, to whom the College is dedicated, we were awarded a half day.

April 5th, 1904.—The Sports which were fixed for this day were postponed owing to the condition of the ground. We were kindly permitted by Fr. Rector to witness the exciting contest between Garryowen and Rockwell in the final for the "Munster Cup," which resulted in a win for Garryowen by one try to nil.

April 7th, 1904.—The Cricket season opened under rather unfavourable auspices. Our own grounds, owing to the previous heavy rains, were not in a fit condition for play, so we had to start our practice in an adjoining field.

April 12th, 1904—On this and the following day the Sports, which were postponed for some time, took place. The days were not ideal ones for athletics, but owing to the efforts of our industrious captain the results were all that could be desired. Indeed it is in no small manner due to the untiring energy of the captain and committee that the sports were such a success this year.

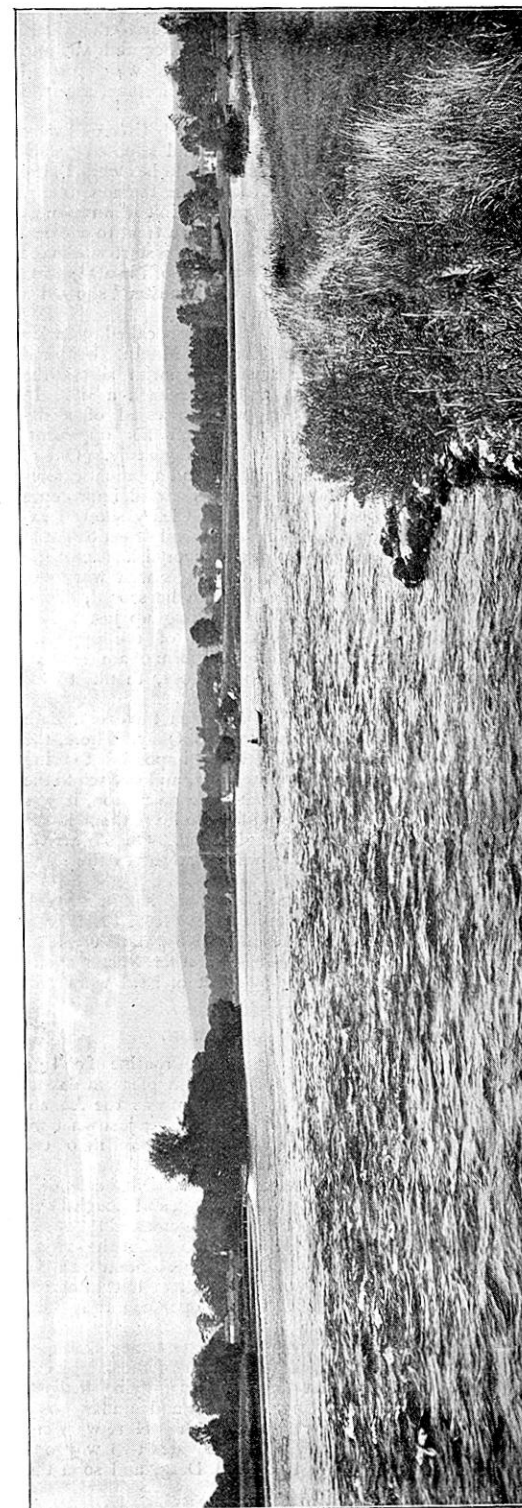
April 22nd, 1904—On the **Feast of St. Joseph**, **Rev. Fr. V. Byrne, S.J.**, preached an eloquent sermon and encouraged us to imitate the rare examples of humility and patience of the saint. We are always glad to have amongst us one to whom Mungret owes so much. We most heartily congratulate him on his recent appointment as Rector of Clongowes.

FIRST ARTS EXCURSION.

About nine o'clock on the morning of the 6th of June last, eleven eager pedestrians might have been seen leaving Mungret College, and making their way towards the Limerick Boat Club. There, thanks to the kindness and courtesy of the honorary secretary, they were enabled to procure two pleasure-boats for the day.

Before casting off, provisions and other accessories were kindly obtained for the party by some of the members. A start was made up the river, Mr. Kelly, S.J., taking command of one boat, the "Edie," while Johnny Ryan skippered the other, the "Munster."

Mr. Kelly had for his crew, M. O'Donnell, P. O'Neill, C. Lenehan, W. Hartigan and D. Morris, of whom only the captain, O'Donnell, and O'Neill could row. Ryan had under him B. Kenny, M. O'Mullane, M. Cleary, and H. Moran; Ryan himself, and Kenny being the only oarsmen of the crew. Cleary was at first installed as cox in the "Munster," but he, having a taste for "circuiting," was superseded by O'Mullane, who fulfilled his arduous and difficult task most creditably. Owing to the bad steering at the start the "Edie" took a long lead, which the most determined efforts on the part of Ryan and Kenny could not reduce. This, however, did not withdraw in the slightest degree from the pleasure of the trip. In due course, and with only the usual misadventures, both boats arrived at St. Thomas's Island, Corbally. Here it was found to be impossible to circumnavigate the island owing to the tide having been on the ebb for upwards of an hour; however, by wading knee-deep in water, the boats by infinite exertion were half towed, half carried, up to the falls. Arrived safely there, by the united efforts of all they were lifted bodily over them. When there, it was discovered that two of the party, who shall be nameless, having been put out on the island as superfluous weight, previous to the bringing across of the boats, were still at large there. While it was being debated how they were to be brought over, the question was settled in rather an unexpected manner. The island at the time happened to be grazed by a small herd of yearlings; these, maddened by the flies, were perceived to be coming at a gallop towards the two Robinson Crusoes. These



RIVER SHANNON—ST. THOMAS'S ISLAND, CORBALLY.

latter, struck with terror at the sight of what they no doubt took for full-grown bulls, fled precipitately to the water, and without more ado jumped in clothes and all, and waded over to the boats, the occupants of which instead of commiserating with them on their misfortune, received the pair with undisguised merriment.

Since, from one cause or another, both crews were already well wet, it was proposed, and adopted unanimously, that all should take a swim; and clothes were in the meantime hung up, or spread out under the sun to dry. Of the swimmers, Hugh Moran exhibited an almost African skill, his diving for a coin being a treat to witness. When all had had enough of the water, a start was made for the mouth of the canal. This time both boats getting off well together, the crew of the "Munster" showed a decided superiority over their rivals.

Before the canal was entered a halt was called to decide a swimming match between Ryan and Moran. Unopposed by Mr. Kelly, S.J., they started to swim across the river, touch the other side and come back again. In this, Ryan showed that he was possessed of a decidedly greater turn for speed than his opponent, making all his own running, and winning easily. One of the party now produced a handball, and an aquatic football and handball match combined, was started, impromptu goalposts being first erected. Here Cleary showed extreme proficiency, heading the ball in all directions, and in general showing himself to be an accomplished acrobatic aquatic performer. A feat of his that is well worthy of note, was the skilful manner in which he scored, diving with the ball in his mouth and coming up just at the rival goalposts, to the astonishment of the opposing players. When all were tired of this form of amusement, Cleary's side having gained the victory, thanks to his prowess, a start was made for the canal.

In due course the canal having been traversed, both boats arrived at the lock, close to Lock Quay. There, the tide being dead out, it was found to be impossible to bring the boats from the canal into the river, and so back to the Boat Club. Consequently, after some discussion, it was agreed that the best plan would be to leave them in the lock itself. This was accordingly done. On our arrival at the Boat Club everything was arranged to the satisfaction of all parties.

June 26th, 1904—The annual distribution of prizes took place on the evening of the 26th June. Rev. Fr. Power, S.J., read the results of the examinations, and Very Rev. Fr. Rector distributed the prizes. Father Rector spoke in the highest terms of the good spirit of hard work and mutual charity existing in the house.

THE CHOIR EXCURSION.

Seldom, in the somewhat monotonous routine of college life, has it been our lot to spend such a pleasant day as we had on the 12th May. The occasion was the Annual Choir Excursion. It was an ideal morning; just what we had ardently longed for. From the lively mirth of the boys, it could be seen that something unusual was afoot—some event of great importance in the students' calendar.

At nine o'clock we started for Nenagh and Lough Derg in full force. Through the kind instrumentality of R. Gill, Esq., of Nenagh, we found awaiting us at the station a large and comfortable saloon carriage. Soon we were under way, and in a few minutes we had left Limerick far behind. We were now in the open country. Our journey was enlivened by the jokes of some of our party, whose store of witty sallies seemed inexhaustible, and never failed to provoke the mirth of the happy excursionists. It was not long till, past flying hedges, billowy hills, swift-flowing streams, and under noisy bridges, we found ourselves at Nenagh. Here we were met by Mr. Gill, who very kindly provided two waggons for our conveyance to Lough Derg, and soon the

fresh breath of the smiling country blew cheerfully on our cheeks.

Arriving at Lough Derg, we lost no time in securing our places in the boats moored near the shore, and soon, from o'er the broad expanse of the sunlit waters, might be heard the cheerful strains of "Killarney" and "Larboard Watch," as merrily we plied our oars. In this enjoyable manner we spent about four hours on the lake. To shore again; with appetites sharpened by the labour we delight in, we found a plentiful dinner awaiting us. Here our kind hostess and other attentive friends made us feel quite at home; so that we did full justice to the viands before us.

After dinner, some of us, feeling inclined for a walk and rather tired of boating, betook ourselves to a neighbouring hill, from which a splendid view of the lake could be obtained. The view was simply entrancing. Words fail me in describing its beauty. Suffice it to say that, at the sight, we thought of Davis's lines:

"There, lake and plain smile fair and free
Mid rocks their guardian chivalry."

Returning to the lake, we found, to our sorrow, that the excursionists were getting ready for the homeward journey. To express our thanks as we should desire is beyond the power of emotionless pen and ink; but not soon, if ever, shall we forget the kindness and attention of those who contrived for us one of the pleasantest days a schoolboy ever passed. A "record day" we all voted it, and many were the hearty cheers that rose from joyful throats to testify our thanks. With many a long and lingering look behind, we bade adieu to Lough Derg, the scene of such a pleasant day's outing, and set our faces towards the station.

Our return journey was very pleasant, being enlivened by many songs. Arrived at home, a good supper, followed by songs, completed a day the like of which we hope our successors in the choir-loft may meet with often as the years roll on.

SUMMER VACATION.

During the Summer holidays the Apostolics had three very enjoyable excursions. The first was to far-famed Kincora, Brian's seat, on the woody shores of Lough Derg. Here, in spite of the very unfavourable weather that greeted our arrival, we passed a very pleasant day. The rain ceased after an hour or so, and as so often in Ireland, the smile was but the brighter for the tear that had passed. The hills around the lovely lake shone bright and clear, and every tree and rock stood revealed in the warm sunshine, as we climbed the hill above Kincora and gazed down in loving wonder on the sweet waters beneath.

Again on August 9th, we found ourselves in Cork's own city, and soon after we were skirting the lovely Lee on our way to Crosshaven. Out in the broad Atlantic we cast ourselves on Neptune's hoary bosom, then, with appetites sharpened by the keen sea-breeze, we lingered to gaze over the blue expanse. We thought how many of us would, no doubt, look back one day from that very harbour-mouth at the tower of Queenstown's fair pile disappeared behind these cliffs, where now we sat and laughed.

We crossed the harbour in the calm eventide, from beneath the shadow of dark Currabinny, out into the broad waters, by many a craft, to where the dark warships bide. On land again, we enter soon the queen of Ireland's churches, which high enthroned is seen from afar by pilgrims from the west, and which to the parting exile in his despair seems to say that God still lives.

Our last trip was to Kilrush. Dr. Kenny accompanied us on this most enjoyable run. The broad Shannon was that day fretted by a strong westerly breeze, and more than once the spray dashed from stem to stern of our toiling bark. After a most refreshing bathe, we dined,

cheered by one whom many of us no doubt shall one day call our father in the Lord.

These are but the landmarks of a most happy vacation. How earnestly we thank those kind friends to whose generosity we owe such pleasant memories.

VISITORS.

His Grace, the Most Reverend Doctor Meulmans, Archbishop of Calcutta, honoured Mungret by a visit during the vacation. His Lordship, in a short address to the Apostolic students, gave many interesting details about life in India and the great work to be done there for the Master.

The Right Reverend Doctor Kenny, Bishop of St. Augustine, Florida, in whose diocese so many of Mungret's most gifted sons are labouring for the Lord, stayed some days at Mungret, early in August. His visit was marked by a general excursion to Kilrush, where all were charmed by the easy manner and delightful *bonhomie* of his Lordship.

This year the number of Past students who visited Mungret was, we are glad to record, very large.

Towards the end of June **Fathers John and Patrick Turner, B.A.**, on their return from Rome after ordination, stayed some days at Mungret. Many who remembered Father Patrick were glad to see that he had lost none of his former gaiety and cheerfulness.

Rev. Fr. M. Curley, B.A., paid us a short visit towards the end of August on his return from Rome. He has since begun the glorious work for the Master on the American Mission in Florida. He returned at the end of October, on his way to Queenstown. Our best wishes and earnest prayers go with him for his success in the noble work.

Rev. Fr. Jas. Stenson, B.A. paid us a visit during the month of September. At an entertainment given in his honour, Fr. Stenson gave an interesting account of

his Mission in the West, with some very useful suggestions for those who are destined for that field of labour. He then spoke of the strong bonds of unity which bind all Mungret's children over the globe to the dear old *Alma Mater* and to one another.

Early in September we had a visit from **Rev. Father James Veale, B.A., D.D.**, who has been working for some time on the Mission in Florida. At a concert given in his honour he was presented with an address by Andrew Carroll.

In October we had the pleasure of welcoming twice among us, **Father McDermott, C.S.Sp.**, the zealous and talented West African Missioner. He delivered a most interesting lecture, with lime-light views, on "West African Life and Ways." "Charlie," the little native boy, danced and sang, and seemed very happy in Mungret.

Early in October we had a visit from **Patrick Tracy, B.A.**, last year's popular captain. He has since started for America to prepare for the priesthood. Most sincerely do we wish our old captain every success.

On our return from vacation we were pleased to see that the "Black Walk" had been extended from the avenue gate round by the old abbey and up by the Apostolics' play ground, to meet the old walks round the play ground, which have also been enlarged and newly laid down. The walk commands a fine view of the Shannon as it winds its peaceful way at the foot of the green hills of Clare, while far away to the south-east may be seen the cloud-capped peaks of the Galtees. Through the exertions also of Fr. Ronan the Chapel has been much improved, the Sanctuary floor and benches having been planed and polished.

The Apostolics' Retreat was conducted by Rev. Fr. Cahill, the new Moderator.

The Lay Boys' Retreat was conducted by Rev. Oliver Daly, who for many years laboured on the mission in Australia.

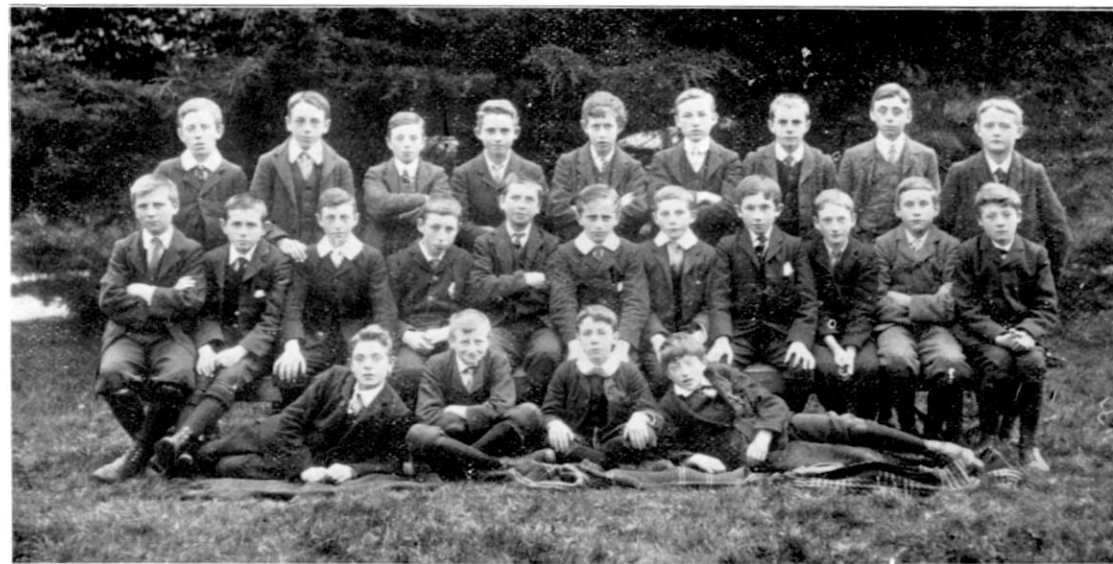


Photo.]

LAY BOYS—THIRD CLUB.

[Stanfield, Limerick

BACK ROW—J. Peggan, J. A. Barry, A. Hayes, W. J. Ryan, C. Byrne (Capt.), W. Dennehy, R. McCoy, A. Corcoran, J. Pomeroy
MIDDLE ROW—M. Sheedy, J. Stack, M. Curley, E. O'Sullivan, T. Sheedy, J. A. McCormack, W. Green, P. Kennedy, T. Doorly, E. Fynn
FRONT ROW—H. Nestor, J. S. Toomey, H. Glynn, J. A. Toomey



OUR SOCIAL GATHERINGS.



"He that relapseth not into sportiveness is a wearisome companion."—*Coleridge.*

OUR concerts, coming as they do like gleams of light to break in upon the somewhat monotonous routine of school life, are always welcome, and, thanks to the untiring energy of our genial professor of music and his apt pupils, have been this year most successful.

OUR FIRST ENTERTAINMENT

Was on December 3rd, the Feast of St. Francis Xavier. Mr. P. Bernard, Mr. B. Cremin, and Mr. J. Waters, ably seconded by the leading College artistes, provided a very pleasant evening's amusement. On this occasion also there appeared for the first time, the "College Philharmonic Club," which well deserves its sonorous name.

PROGRAMME.

PART I.

Quartette "Grand March"
Violins—Masters P. O'Neill, J. Barry, J. Deevy, and Mr. B. Cremin.
Piano—Mr. Paul Bernard.
Song "Blondelslied" Rev. Fr. Connell, S.J.
Pianoforte Solo "Mazurka" Mr. Paul Bernard
Song "Flight of Ages" Mr. J. Waters
Mandoline Solo "Killarney" Master J. Hayes
Song—Irish "An Spairín Fánac" " P. O'Neill
Banjo Solo "The Darkie's Patrol" Mr. P. Bernard
Piano Solo "Cuckoo Dance" Master M. Cleary
Song and Chorus "Gruss dem Walde"
College Philharmonic Club

PART II.

Piano Duet "La Revue"
Masters M. Cleary and W. O'Keeffe
Violin Solo "Cavatina" Mr. Paul Bernard
Song "The Holy City" Master Frank Patterson
Mandoline Solo "Remembrance" Mr. Paul Bernard
Selection—for Violins "Irish Airs"
Masters P. O'Neill, M. Barry, J. Deevy, and Mr. B. Cremin
Recitation "A Musical Instrument" Rev. Fr. Connell
Song "The Lost Chord" Rev. D. R. Kelly, S.J.
Violin Duet "La Serenata"
Master P. O'Neill and Mr. B. Cremin
Song and Chorus "Let Me Kiss Him for His Mother"
College Philharmonic Club

DEC. 21ST—EVE OF XMAS. VACATION.

After the usual ceremony of reading results, there was a good impromptu concert. Owing to the examinations practically no preparation was possible. It is a good proof of the capabilities of the College performers that, under these circumstances, the concert was a great success. P. O'Neill, M. Cleary, and W. Ryan did excellent

work, and Mr. Bernard very kindly came out from town in the face of much "weather" to cheer the parting guests.

On our return from the Xmas. vacation we were glad to hear that the Apostolics, under the direction of Fr. Jos. McDonnell, were hard at work preparing "Macbeth." This was the first time that one of Shakespeare's plays was given in full in Mungret. Consequently we all looked forward eagerly to the performance, anxious to see whether the experiment would prove a success, and also with the more personal view of getting some "tips" for our 1st Arts Exam. in English.

On the night of the performance we were charmed during the intervals by the really creditable part singing of the Apostolic Choral Class, conducted by Mr. D. Kelly, S.J.

The following is an exact reproduction of the Programme:—

MACBETH.

By Shakespeare—or Bacon.

DRAMATIS PERSONÆ.

Duncan, King of Scotland	...	Master E. Sands	
Malcolm	{ his Sons }	...	" P. Burke
Donaldbain	{ "	...	" H. Johnston
Macbeth	{ Generals in the }	...	" J. Croke
Banquo	{ King's Army }	...	" A. Carroll
Macduff	{ Noblemen }	...	" J. Delaney
Lennox	{ of }	...	" W. Demouy
Ross	{ Scotland }	...	" S. Fahy
Lady Macbeth	...	...	" J. Murphy
Fleance	...	...	" J. Sexton
Siward	...	...	" P. Galvin
Young Siward	...	...	" N. McNally
Doctor	...	...	" J. Cullen
Porter	...	...	" P. Killian
Murderer	...	...	" J. Flynn
Gentleman attending on Lady	...	...	...
Macbeth	...	...	" D. Nugent
First Witch	...	...	" P. O'Callaghan
Second Witch	...	...	" W. Griffin
Third Witch	...	...	" C. Smith

Lords, Gentlemen, Murderers, Messengers, etc.

The principal *roles* were well sustained.

As "Macbeth" John Croke, while exhibiting wonderful powers of memory and showing a good understanding of his part, does not seem to have wrought himself to thorough sympathy with the fierce, overmastering determination of the ambition-maddened leader. In parts he showed but little of that unreasoning strength which hurried the once honest soldier along his bloodstained path to glory, and cast him at last headlong into destruction.

John Murphy's rendering of the complex and delicate character of Lady Macbeth was highly praised. He combined the savage ambition of the man-hearted woman

with the delicacy of the high-born lady; and, as was justly remarked at the time, must have acted his part as well as any of the young boys who, in Shakespeare's own time, impersonated the female characters.

John Delaney, as "Macduff," displayed all that energy of character which made him so suitable for the part.

As "Banquo," A. Carroll acted his part well while alive, and did still better as a ghost.

The "Three Witches," while fully satisfying the more critical section of the audience, were a source of much amusement to the junior members by their grotesque appearance and quaint antics. The "Murderers," too, despite their forbidding *role*, afforded some relaxation by their characteristic fierceness of visage.

In general, the production of a play, requiring so much memory-work, reflection, and practice in declamation, is highly creditable to the Apostolics. Such efforts cannot but be of service to them; and we most sincerely thank them and Fr. McDonnell for having provided for all in Mungret so high-class and instructive an entertainment.

We also take this opportunity of thanking R. Fogarty, Esq., of the Theatre Royal, and S. McCarthy, Esq., of George Street, Limerick, for their kindness in lending scenery and properties for the piece.

SHROVE TUESDAY.

A CONCERT AND A PLAY.

The choruses by the Apostolic Choral Class were again a leading feature of the evening. The gramophone was also called into requisition, some very good band pieces being much appreciated.

The second part of the entertainment was a serio-comic piece entitled—

THE BABES IN THE WOOD.

Maurice Flanagan particularly distinguished himself, and made an ideal "Ferocious Uncle;" a firm believer in the "spare the rod and spoil the child" maxim.

Michael Dwyer made a very presentable "Nurse," his "lumbagers" being wonderfully realistic.

Willie Spain was a very life-like "Babe," his stage weeping being done to perfection.

DRAMATIS PERSONÆ.

Nurse	...	...	Master M. Dwyer
Ferocious Uncle	...	...	" M. Flanagan
Maria (first Babe)	...	...	" J. H. Nestor
Jack (second Babe)	...	...	" W. Spain
First Robin	...	...	" G. W. Greene
Second Robin	...	...	" J. McCormack
Third Robin	...	...	" J. Toomey

ST. PATRICK'S DAY.

The Concert on the evening of the feast of our great Apostle was one of the best given during the season. The programme was in all respects thoroughly Irish. The items were well chosen, and consequently were received by all with unstinted applause. The following account is taken from the *Munster News*:—

"Progress seems to be the watchword of the concerts given from time to time at Mungret College. On St. Patrick's night a delightful programme was listened to with rapt attention, and the Professor of music, Mr. Paul Bernard, I.S.M., certainly deserves to be complimented on the state of efficiency to which he has trained the musical talents of his pupils. The high-class programme gone through so successfully would have been a credit to performers of more advanced years and capabilities. Part I opened with a violin quintette, 'Erin March' (Masters. P. O'Neill, J. Barry, W. J. Ryan, J. Deevy, and Mr. Paul Bernard; Piano—Master M. Cleary). Rev. D. R. Kelly sang 'Stáinte na n-Áraoib' in Irish, and was loudly applauded. In response to an *encore* he gave

'Come Back to Erin.' Masters P. O'Neill and M. Cleary acquitted themselves well in a piano duet, 'Reminiscences of Ireland' (Godfrey). Master W. P. Ryan's rendering of 'Carrigdhoun' (Johnson), was well received. The next item, a violin solo, Gounod's 'Ave Maria,' with piano and organ accompaniment, was rendered with fine effect by Mr. Paul Bernard. Master W. O'Keeffe next contributed a piano solo, 'En Fete' (Nicholls), and for such a youthful performer it was a capital performance. Rev. Fr. Connell, S.J., held his audience spellbound with his stirring recitation of the 'Battle of Fontenoy' (Davis), and won enthusiastic applause. Master James Hayes next contributed a mandoline solo, 'Novar' (Ellis), and the first part of the Programme came to a conclusion with a choral song, 'Savourneen Dheelish' (in Irish), by the Apostolic Students' Choral Club.

"Part II was opened with a mandoline quartette, 'Killarney' (Marchisio), Masters J. Hayes, H. Moran, A. Hayes, and Mr. Paul Bernard. Next followed a violin solo, 'Fantasia on Irish Airs,' by Master P. P. O'Neill. Mr. R. T. Hartigan gave a spirited rendering of 'My Dark Rosaleen' (Needham), which evoked marked applause. Master D. Morris contributed a piano solo, 'Gavotte' (Bonheur); Rev. Fr. Connell, S.J., sang with much feeling and taste, Moore's Melody, 'The Meeting of the Waters.' A banjo solo, 'Cromartie' (Heath), by Master W. O'Keeffe, won merited applause, and was repeated in response to a determined *encore*. Master P. O'Neill next contributed 'Fornocht,' a song in Irish, which appeared in the MUNGRET ANNUAL last Christmas. In the next item, Mr. Paul Bernard seemed to be perfectly at home in his pleasing interpretation on the violin of Mascagni's 'Intermezzo' (by request). The accompaniments on the piano of this and other items by Master M. Cleary showed him to be possessed of rare musical talent. Rev. J. F. Egan, S.J., contributed 'Oft in the Stilly Night.' Another of Moore's charming melodies, 'I Saw from the Beach,' arranged as a duet, with chorus, brought the entertainment to a close."

Much credit is due to Mr. Bernard for the great pains he took, in the production of this as of many other concerts. We take this opportunity of expressing our sincere gratitude for all his trouble in making our concerts so enjoyable.

In addition to the above we had during the year a number of less formal concerts. On the whole, these were very successful, and with the aid of the gramophone helped to pass many a pleasant hour.

BARRYMORE KENNY.

DEBATES.

We regret that owing to the demand on our space this year we are unable to publish a full account of the Debates held by the Apostolics' Debating Society.

The meetings were most successful, several members showing considerable ability in impromptu composition and ready repartee.

Many interesting questions came up for discussion, among them:—

"That Greek should be omitted from a Liberal Education."

"That the Spread of the British Empire has been Advantageous to the Interests of Catholicity."

This motion gave rise to a most heated and prolonged discussion, and was finally carried by a majority of twenty.

The Society continues its meetings this year, the first debate being held in November.

ATHLETICS.

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

COMMITTEE:

P. C. TRACY, *Captain*.

M. J. O'DONNELL, *Sec.* P. P. O'NEILL.
B. J. TRACY. W. HEDDERMAN.

Judge—R. JUDGE.

Starter—M. J. O'DONNELL.

Timekeeper—B. J. TRACY.

EASTER Monday, the usual day for our Annual Sports, was rainy; so the sports were postponed for a fortnight. The wished-for day came at last. The morning seemed promising, but the day itself was rather disappointing, as short showers intervened now and again, and little was seen of the sun.

The sports, however, were successful. The field presented its usual gay appearance, thanks to the energy of P. Tracy (captain) and his active coadjutors.

The number of competitors was comparatively small this year; but the competitions were keen as usual and the standard was well kept up.

The final heats of the 100 yards of the First Club Lay Boys and those of the Senior Apostolics were exceptionally interesting.

The former was won in splendid style by J. Crowley; the latter no less decidedly by Eugene Sands.

The "100" for the Championship of the College was also won by J. Crowley.

The Mile races were probably the best contested of the whole sports, in both the Apostolics and Lay Division. They were won by J. Croke and W. Hedderman respectively. It was believed that the time of both these races was exceptionally good; but, owing to a misadventure, an authentic record was not taken.

The following are the details:

100 YARDS (College Championship).

First Club—1, J. Crowley; 2, P. Hynes; 3, W. P. Ryan.

100 YARDS.

Lay Boys, First Club—1, J. Crowley; 2, P. Hynes; 3, W. P. Ryan.

Second Club—1, J. Connolly; 2, J. Ryan; 3, P. O'Connell.

Third Club—1, J. McCormack; 2, J. Toomey; 3, C. Byrne.

Apostolics, Seniors—1, J. Croke; 2, J. King; 3, J. Cullen.

Juniors—1, W. Burns; 2, E. McEvoy; 3, J. Murphy.

220 YARDS.

Lay Boys, First Club—1, P. P. O'Neill; 2, J. Crowley; 3, W. P. Ryan.

Second Club—1, J. Connolly; 2, J. Ryan; 3, P. O'Connell.

Third Club—1, C. Byrne; 2, M. Curley; 3, M. Sheedy.

Apostolics, Seniors—1, J. Flynn; 2, J. Croke; 3, T. Ellis.

Juniors—1, J. Kelly; 2, W. Burns; 3, H. Johnson.

440 YARDS.

Lay Boys, First Club—1, P. P. O'Neill; 2, P. Hynes; 3, W. Hedderman.

Second Club—1, J. Connolly; 2, P. O'Connell; 3, J. McCormack.

Apostolics, Seniors—1, J. Croke; 2, J. King; 3, T. Ellis.

Juniors—1, W. McEvoy; 2, J. Murphy; 3, W. Burns.

HALF-MILE.

Lay Boys, First Club—1, J. Power; 2, W. Hedderman; 3, B. Kenny.

Second Club—1, J. Connolly; 2, P. O'Connell; 3rd, J. Ryan.

Apostolics, Seniors—1, J. Croke; 2, J. King; 3, T. Ellis.

Juniors—1, W. McEvoy; 2, J. Byrnes; 3, J. Murphy.

120 YARDS HURDLE.

Lay Boys, Second Club—1, P. O'Connell; 2, M. Dwyer.

Third Club—1, S. Haier; 2, J. Toomey.

Apostolics, Seniors—1, J. Flynn; 2, J. Croke.

Juniors—1, J. Kelly; 2, W. Burns.

LONG JUMP.

Lay Boys, First Club—1, P. Hynes; 2, W. P. Ryan.

MILE RACE.

Lay Boys, First Club—1, W. Hedderman; 2, J. Power; 3, B. Kenny.

Apostolics, Seniors—1, J. Croke; 2, J. Flynn; 3, J. King.

W. P. RYAN (Captain).

WING to the fact that several of our prominent footballers and cricketers had left us, the average of the games, at any rate at first, was not so good this year as in previous years. We, like all other colleges, must of necessity suffer when our practised players leave us, and we find ourselves forced to pick teams from new and generally untrained material.

FOOTBALL. Luckily, owing to the inclemency—or, shall I say clemency—of the weather, we were spared the task as regards cricket. The first few football matches, however, showed us how very few really good players we possessed. The captain, when he was elected, had by no means an enviable task; that of trying to drill good football into what proved to be a very awkward and untractable squad. However, by dint of patience and perseverance, he succeeded.

The matches themselves were, on the whole, fairly good, and generally pretty even; but the class of football played was not up to the mark. This, to a certain extent, was not the fault of the players, as they had no special interest to serve by perfecting themselves, consequently they were content to continue in much the same groove as those who had gone before them.

This could be remedied, and, we hear, very possibly will be in the near future, by having one or two football out-matches. By such means, and by having the usual cricket out-matches, far more interest would be taken in the games in general. Besides, there would be a spirit of keen and healthy rivalry for the places on both Elevens.

I have said that the play was not up to much on the whole; to come to it now in more detail. The full back

section of the Eleven, though big and heavy, were, to put it mildly, very poor tacklers, and seemed to be simply incapable of passing. They could kick, generally high, when they had plenty of time, but in a rush of forwards, they, as a general rule, lost their heads.

The trio at half-back were not by any means too bad, but they suffered from a common malady amongst juvenile halves, that of kicking too hard. Their tackling was sometimes very good, Cleary appearing occasionally as a shining light in this respect. Shooting was but seldom attempted by them, O'Donnell being the only one who now and then distinguished himself by a well-directed shot. As a general rule, however, they did not 'feed' their forwards, thus nullifying their good play in other respects.

B.A." versus "The House." Played on four different occasions it resulted in leaving the honours much on the side of the "Matric.," they winning two, losing one, and drawing the other.

Undoubtedly the best match of the season was that of The Community v. The House First XI.

The Community were represented by P. O'Connell, goal; J. Cantwell, A. Carroll, fulls; Mr. Egan S.J., M. McCarthy, F. Williams, halves; C. Piler, Mr. Kelly, S.J., Fr. Gwynne, S.J. (capt.), J. Crowley and P. McCarthy, forwards; whilst the House XI consisted of B. Kenny, goal; P. Tracy, (capt.), B. Tracy, fulls; M. Cleary, M. O'Donnell, P. O'Neill, halves; P. Hynes, C. Lenehan, W. Ryan, J. Connolly, J. Walsh, forwards.

Played first on a bitterly cold day with rather a high



Photo.]

MUNGRET COLLEGE ASSOCIATION XI.

[Stanfield, Limerick

P. O'Neill (Left Full), B. Kenny (Inside Left), M. O'Mullane (Outside Right), W. Meagher (Right Full)
F. Williams (Right Half), M. Flanagan (Outside Left), W. P. Ryan, Capt. (Centre Forward), J. Connolly (Inside Right), P. McCormack (Goal)
M. McCarthy (Centre Half), M. Cleary (Left Half)

The forward section, with the exception of one or two, was the weakest part of the team. Combination, though perhaps not altogether unknown, was at any rate very little practised by them. One or two, to give praise where praise is due, were pretty "knacky" on the ball, notably Lenehan and Connolly; but individual play, no matter how good, never succeeds without proper combination. With, perhaps, only one exception, he being luckily, for the line, the centre, they could not shoot, try as they would. To remedy this, if it were possible, opportunities should be availed of to practise shooting goals during short play-hours on the gravel.

To come now to the matches themselves. One that turned out to be very interesting was that of "Matric. and

wind blowing, the match resulted in a scoreless draw.

A return played the following week, resulted in a win for the House XI, by the narrow margin of a goal, the scores reading—House XI, 1 goal; Community, nil. The game itself was a splendid one, the wonder of it being how the Community were beaten, as both backs and forwards played really good football. They deserved to win, and certainly on the play ought to have done so, the solitary goal of the match being the result of a penalty.

This ended our football season, and from that forth all attention was turned towards Cricket.

We are happy to record that our prognostications on the subject of an outmatch, have been verified.

On November 1st, 1904, we played the Crescent Col-

lege XI., and had the satisfaction of coming out victors in the first football outmatch Mungret has ever witnessed. The score read—Mungret three goals, Crescent two goals.

Our victory was in the main due to the remarkable efficiency of our halves. M. McCarthy played a really fine game, being perhaps the best of the trio.

The forwards are a great improvement on last year's quintette, their combination being very good. W. Meagher and P. O'Neill did very well in the full back section, their tackling being on some occasions loudly applauded. P. McCormack makes an excellent custodian, but should use his hands more.

The Crescent XI. showed very good form, their combination in the forward line being very remarkable. They were at some disadvantage on account of size, though by no means so much as was expected. The goal-keeper, J. Garry, saved some very difficult positions, and for one so young showed great coolness and judgment.

We hope to have the pleasure of a return match, and perhaps the score may be still closer than in the match already played.

CRICKET. Owing to a very bad winter the crease was found to be altogether unplayable until close on the middle of May; consequently we had to be content with the use of a neighbouring field for practice up to that time.

Our hopes were high of having the usual annual out-matches, but owing to circumstances, these matches fell through, and we found ourselves once again victims to blighted hopes.

Nevertheless we had some very good house matches, notably one with the Matric, on which occasion the House wiped off football reverses by giving a thorough beating to the non-undergraduates.

I append the particulars:—

HOUSE XI.—1st Innings.

B Kenny, c Hynes, b Mr Egan	...	16
P O'Neill, b Mr Egan	...	1
Rev Fr Kane, c Walsh, b Mr. Egan	...	0
Rev Fr Connell, c Ryan, b J Walsh	...	0
C Lenehan, c Hynes, b J Walsh	...	11
M O'Donnell, b J Walsh	...	19
H Moran, b Mr Egan	...	6
M Mullane, not out	...	1
F Sweeney, b Mr Egan	...	5
P Tracy (capt), b J Walsh	...	5
M Cleary, b Mr Egan	...	2
Extras	...	2

Total 68

MATRIC. XI.—1st Innings.

W Ryan, lbw, b C Lenehan	...	10
P Hynes, b C Lenehan	...	2
Mr Egan, c Kenny, b B Kenny	...	4
P McCarthy, run out	...	1
J Walsh, c Sweeney, b B Kenny	...	1
W Meagher, b B Kenny	...	5
F Williams, b B Kenny	...	9
W Hederman, not out	...	6
M McDermott, b C Lenehan	...	1
J Power, c O'Neill, b Kenny	...	4
J Crowley, b C Lenehan	...	0
Extras	...	0

Total 43

Cork and Limerick having agreed to unite, threw down the gauntlet to The House. It was promptly taken up by the captain, P. Tracy, who put his best representative XI into the field. The United Counties however, thanks

to good bowling and batting, proportionately from each, completely outclassed their opponents, beating them by an innings.

Rev. Father Connell, S.J., having got together an Eleven composed of the Community and the best of the 2nd Club, challenged the 1st Club XI. These took up the challenge, but had the ill luck to be beaten by one run; to the fact that wicket and the light were both greatly in favour of the bowlers may be attributed the smallness of the scores.

HOUSE XI.

P Hynes, c Cantwell, b Mr Egan	...	0
B Kenny, lbw, b Fr Connell	...	7
C Lenehan, c J Ryan, b Mr Egan	...	1
M O'Donnell, b Mr Egan	...	0
J Walsh, run out	...	1
W Meagher, b Mr Egan	...	2
P O'Neill, c J Ryan, b Mr Egan	...	2
W Ryan, lbw, b Fr Connell	...	1
W Hederman, b Mr Egan	...	1
F Sweeney, b Fr Connell	...	0
P Tracy, not out	...	0
Extras	...	2

Total 17

Rev. Fr. CONNELL'S XI.

Mr Kelly, b C Lenehan	...	0
P McCarthy, b C Lenehan	...	0
Fr Kane, b C Lenehan	...	2
H Moran, b J Walsh	...	3
J Cantwell, c Hynes, b C Lenehan	...	0
S Bergin, b C Lenehan	...	3
Fr Connell, b C Lenehan	...	0
Mr Egan, b C Lenehan	...	5
F Williams, b J Walsh	...	2
J Connolly, b J Walsh	...	0
J Ryan, not out	...	1
Extras	...	2

Total 18

Many other interesting and well contested matches were played, but the above are the principal. As it has been said, our hopes of having the outmatches were disappointed; consequently the season was not so interesting as it otherwise might have been.

HANDBALL. Owing to the First Arts Exams. taking place so early, the usual subscription tournament did not place, Fr. Connell however earlier in the year put up a very acceptable prize for competition in the shape of a large box of chocolates. This after some very exciting games was secured by Willie Ryan and Yorick O'Flaherty. The 3rd Club having a tournament on the same lines, J. Spain and Willie Ryan (Limerick), proved themselves superior to all others.

INDOOR GAMES. Space does not permit of my saying more than a few words *en passant* about the indoor games.

Several new forms of amusement, such as skittles, quoits, aunt sallies, besides countless other attractions of a like nature, having been kindly provided by Fr. Connell, tournaments on these lines were got up on wet days and proved a great success.

The principal indoor game, as it always will be, was of course billiards; James Hayes and Louis Roche being the principal rivals for championship honours in the large play room, while Willie Spain vanquished all comers in the junior room.

BARRYMORE KENNY (1st Arts).

REVIEWS.

THE CATHOLIC SCHOLAR'S INTRODUCTION TO ENGLISH LITERATURE. *A Text Book for the use of Catholic schools.* By Arnold Harris Mathew. Revised by the Very Rev. W. A. Sutton, S.J., Rector of Mungret College, Limerick. Dublin: Duffy & Co. 1904.

Many of our readers will no doubt remember the passages in Cardinal Newman's "Present Position of Catholics," in which he describes tradition as being the sustaining power of the English Protestant view of the Catholic Church.

He details how Protestantism became not only the tradition of law and of good society but the tradition of literature also; and in fact the religion of English literature, so that the Catholic religion "labours under a proscription of three centuries and is outlawed by immemorial custom."

Similarly in his essay on "English Catholic Literature" he speaks of "existing literature as of a marked Protestant character." He illustrates his thesis by reference to two great English authors, each gifted with incomparable gifts, yet "each breathing hatred to the Catholic church in his own way; each a proud and rebellious creature of God."

If we reflect on what changes have taken place in English thought in the fifty years or so that have since elapsed, we shall probably conclude that present day literature is no less dangerous. It has lost some of the old bitterness against things Catholic, but perhaps chiefly on account of a growing indifference to any definite profession of belief even in Christianity itself. Hardly anything is now considered too sacred to be a fit subject for public discussion; and there may also be noticed a pretty general relaxation of moral principle. If when Newman spoke it was desirable that we Catholics should depend on ourselves rather than on others for such information, and for some trusty guidance to our youthful scholars, that need is no less urgent now.

Again, there are often questions of special interest to Catholics either in literature or in the provinces of biography and history touching upon it, which may escape the notice of the ordinary text books, or receive but curt and perhaps biased treatment therein. For example, the preface of the book before us mentions that some Protestant authors even pass over the name of Cardinal Newman. Not to speak of the general popular verdict on his singular excellence, such a critic as the late Dean Stavely says there are hardly any passages in English literature which exceed in beauty portions of Newman's sermons. As the author justly adds, such an admission is, "from a literary point of view, unpardonable." We may indeed ask from what source can it proceed save from inveterate prejudice.

There being then such a want, we gladly greet this book, which is designed to meet it. It is intended as an introduction to English Literature, and to provide a text-book suitable for placing in the hands of Catholic children *in statu pupillari*.

The paper is good, the print clear, the choice of types suitable, and in general the book reflects much credit on the publisher (J. Duffy & Co.) There is besides a copious Index of names and works—a most important point in a book of this kind. The Catholic student will find in it notices of the relations between the Rheims and Douai testaments on the one hand, and the authorised version on the other, of Southwell, Crashawe, Lingard, Wiseman, Newman, Manning, Dr. Ward, C. Patmore, Father

Sheehan, (for it is "up to date" also), and a host of others, information which is nowhere else available in so compact a form, and which the ordinary reader could not compile from existing sources without an amount of labour which would be prohibitive.

The appreciation of Ruskin, short as it is, strikes us as singularly happy. "Keats' creed that "a thing of beauty is a joy for ever," has for him the additional clause "that a thing of beauty is a strength and a consolation, and a source of purity and truth," and again,—"the appreciation of Beauty is for Ruskin a test of nearness to Him who is its Eternal Source." Few things have struck us more than the contrasted sketches of Tennyson and Browning. We marvel, however, that the writer should characterize Browning as the most distinguished of English poets.

Some notice is taken of the Bacon-Shakespeare controversy, which however the preface says has not been entered into but merely touched upon. The treatment of this subject is not remarkable for clearness, and we are inclined to doubt if Mr. Mathew has succeeded in being as rigidly impartial as he no doubt desired. Possibly a brief summary or indication of the lines of argument on the one side and the other, say in a short appendix, might have made the matter less obscure. At least it might be more prudent to warn the youthful scholar that the Baconian theory is held by relatively few, lest he should happen to fall into the notion that "extrinsically" or in general current opinion the two views are supposed to stand on the same level.

We wish this little book every success. If rumour be correct the first edition is already exhausted, and a second is in hand, which will contain much additional matter, specially relating to Irish writers. We hope to see fair prominence given to Thomas Davis, Mangan, Sir S. Ferguson, and other sweet Irish singers.

CHANT MASSES AND HARMONIA SACRA. *New York: Fisher & Bro., Bible House.*

We have received some specimens of Church Music from Messrs. Fisher & Bro., Bible House, New York. The recent collection is interesting, especially in view of the *motu proprio*. The chief attraction is, in our opinion, the simple, yet really beautiful, Masses in plain chant, written specially for children's choirs. The numbers are very cheap and neat. Many *motets*, too, are among the collection, some of them very pretty and all in a simple style. We congratulate the publishers on having done so much to help the musical directors in schools and colleges to carry out more effectually the wishes of His Holiness.

AUBREY de VERE: A Memoir based on his Unpublished Diaries and Correspondence. *By Wilfrid Ward, London: Longmans, Green & Co.*

This is a truly delightful book. It reveals one who was a very striking personality, a most noble and high-minded man, a true poet, instinct with artistic feeling and of singular sincerity of mind, and withal reflective. A man of great depth of feeling, he seems to realise the personal qualities of all his acquaintances, and his mind seeks, as it were naturally, the personal bearing of every question that may arouse its interest.

He had a wide circle of friends among the leading literary people and even the politicians of his time, with many of whom he was in correspondence; his estimates

of them, their views, their works are disclosed in a style equally spontaneous and attractive.

What Mr. Ward says of Aubrey de Vere and certain of his friends—"that the stamp of reality, as well as of high critical acumen, was on their conversation"—might, we think, be applied to his correspondence in general.

Of J. H. Newman's preaching, after noticing that every syllable could be heard even in a distant seat, he adds that "Newman's thought was so clear it was impossible not to perceive the impression of it. You seemed less to be hearing him speak than think" (page 392-3). His characterisations of Carlyle (p. 80), of Gladstone and of the two Newmans show keen insight and some power of sarcasm, but without bitterness. Reverence for everything right and noble is one of his most admirable qualities. The account from his diary of his father's death could hardly be surpassed in the vivid blending of delicacy and feeling.

Aubrey de Vere's own poetry is so *fine* in quality that likely most of it will remain *caviare* to the general public. But this very delicacy of artistic sense, joined with a rare gift of sympathy, gave him exceptional advantages in forming a judgment of literary work. This R. H. Hutton says to him and of him—"The critical essays of a true

poet on poets are always finer than any other critic can write. There is a touch of feeling in them which ordinary critics cannot emulate."

To many minds the growth of his religious principles will be the most interesting topic in the book.

Profoundly convinced from the start that the human mind, individually, was not strong enough to grapple successfully with spiritual problems, but needed the guidance and control of some revelation, he recognised that such directive aid should be provided by the church, and that without it there could only be, in the last resort, the anarchy of rationalism. The church of his birth did not seem to furnish this requisite principle of authority. For years he sought, and in time entered the Catholic church. To detail his steps or to express the peace he found in this haven we should need to quote many beautiful passages from several chapters. We can but note his insistence on the freedom realised and possessed within the church, though combined with humility and obedience, and mention his pregnant and expressive phrase: "they (the converts) simply feel enriched." We think no one could read the book without rising from its perusal a nobler and a better man.

K.

OBITUARY.

Mr. P. Mahony, S.J., was a native of Co. Clare, and came to Mungret in 1890. On passing the Second University Examination in '95, he came to the States and began his novitiate at Desmet Mission, Idaho, in September, '95. After two years he went to Seattle, where he taught for one year, then to Lewiston for another year. After two years' teaching in Gonzaga College, Spokane, he began philosophy, but, owing to failing health, he was sent, after a few months, to one of the Indian missions for a rest; but, later on, he was sent to Santa Clara College, Cal., where he fought with characteristic grit and perseverance against the stealthy foe; but on the morning of February 1st, of the current year, he was called to his reward—on the eve of the Purification and on the feast of an Irish virgin. He was remarkable for his devotion to his assigned offices, for strength of character, candour, and justice. R.I.P.

M. O'MALLEY, S.J.,
Spokane, Wash., U.S.A.

Last year we mentioned the death of **John Moroney** of Croom, who was for some years in the Apostolic School. He left Mungret owing to ill-health, and afterwards went to Carlow College, eager as ever to push on to the longed-for goal of the priesthood. But such was not the will of

Heaven. He returned to his home at Croom and died there November 28th, 1903, aged 25 years. He was buried in the family grave, Killeedy, "near where his heart always was, in dear old Mungret." R.I.P.

We have learned recently of the happy death in Colorado of **Tom O'Brien**. He had been in the apostolic school three years when he was compelled by delicate health to leave in '99. The doctor advised him to try the mild climate of Colorado. He seems to have got on well for some time, but finally last spring succumbed to the fatal tuberculosis. Tom was a good and most promising boy, and a pious and edifying student, with an upright, manly, affectionate character. Even to the end he retained and cherished ardent desires to become a priest and a missionary. The Good Master however has ordained it otherwise. His will be done! R.I.P.

A report also reached us last year of the death in New Orleans of **Rev. M. M. McCarthy, S.J.**, who left Mungret in 1892, and had been working in the New Orleans Province of the Society of Jesus. No details however have come to hand. R.I.P.

EXCHANGES.

We beg to acknowledge with thanks the following:—

The Clongowinian, 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, St. Ignatius' College Review, Salesian Bulletin, The Mountaineer, Beaumont Review.

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REV. EDWARD DILLON, S.J.

MEDICAL OFFICER: M. J. MALONE, M.D., F.R.C.S.I.

STUDENTS:

LAY SCHOOL. APOSTOLIC SCHOOL.

B.A. CLASS.

Crowley, James
Killian, Patrick J.
Smith, Charles J.

SECOND ARTS CLASS.

Cleary, Michael F.
O'Mullane, Michael J.
O'Neill, Philip P.
Burke, Patrick
Carroll, Andrew J.
Flynn, James J.
Madigan, Thomas
Murphy, John F.

FIRST ARTS CLASS.

Crowley, James J.
Deevy, John
Flanagan, Maurice
Kenny, Barrymore J.
Meagher, William
Ryan, William P.
Cantwell, James P.
McNally, Nicholas
Nugent, Denis

MATRICULATION HONOURS.

Dennehy, William
Gubbins, James
O'Keefe, William
Walshe, John
Williams, Francis
Colgan, John
Connolly, Edward
Feely, James
Johnston, Henry A.
Murphy, James
McEvoy, William
McKiernan, Michael
Ring, John
Sexton, John
Tobin, Andrew W

MATRICULATION PASS.

Barry, John B.
Bergin, Daniel
Byrne, James
Connolly, Joseph
Dwyer, Michael
Gubbins, Patrick
McGrath, John
Nunan, Thomas
Pegum, Stephen
Pomeroy, Bernard
Toomey, John S.
Walshe, John K.
Burns, William
Carroll, Patrick
Good, Daniel
Morris, John
Riordan, James
Sands, Eugene

FIRST OF GRAMMAR.

Barry, James
Bergin, John K.
Byrne, Cyril
Curley, Michael J.
Browne, Michael J.
Byrnes, James
Daly, Edward
Fahy, Laurence

LAY SCHOOL. APOSTOLIC SCHOOL.

FIRST OF GRAMMAR.—Contd.

Darcy, John
Haier, Stephen
Hayes, James
McCarthy, Michael
McCormack, Patrick
O'Sullivan, Edward
Roche, Aloysius B.
Ryan, William J.
Spain, William
Stack, James
Tierney, Edward
Fitzgerald, James
Kelly, John
McAuley, John B.
Saul, Michael

SECOND OF GRAMMAR.

Cullen, John
Deevy, William
Enright, John
Fennessy, Fred.
Fennessy, Thomas
Fitzsimon, Richard
Hayes, Alphonsus
Heffernan, Edward
Hennessy, Con.
McCormack, James
McCormack, John
Nestor, Henry G.
Neville, William
O'Neill, Hugh
Pegum, James
Pomeroy, Jerome
Sheedy, Morgan
Spain, James
Toomey, Joseph
Walshe, Patrick
Burns, John
Butler, Thomas F.
Cassidy, Francis
Cullen, Arthur
Delany, James
Delany, Patrick
Finn, Thomas
Geehan, Patrick J.
O'Connor, Patrick
White, Joseph

THIRD OF GRAMMAR.

Doorly, Terence
Durcan, Hugh J.
Fynn, Edgar
Glynn, Harry
Green, William
Kennedy, Patrick J.
McCarty, Jeremiah
McCoy, Richard
O'Donnell, Robert
O'Donnell, William
Sheedy, Thomas
Slattery, Patrick J.
Walshe, David
Walshe, Vincent
Bransfield, Joseph
Cassidy, Thomas
Moynihan, James
Moynihan, John
Riordan, Martin

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SUPPLEMENT TO THE MUNGRET ANNUAL 1905.

OUR PAST.—LIST OF ADDRESSES.

The following is a list of the Addresses of our Past who are Priests or are preparing for the Priesthood. We shall be grateful to those who may kindly send us corrections and additions.

o means "ordained;" m means "mission."

- Ahern, Fr William, '90-'93, Chapel House, Mary street, Glasgow; o Killarney, May 1900; m Kerry, at present Glasgow
- Ambrose, B A, Fr Myles, '82-'86, St Mary's, Abercromby street, Glasgow; o Glasgow, '97; m Glasgow
- Barry, B A, Mr George, '97-'02, St Patrick's College, Carlow; m Wilcania, Australia
- Barry, Mr James, '97-'02, All Hallows College, Drumcondra, Dublin; m Tasmania
- Barry, Fr Patk, '87-'92, St Monica's Church, Palatka, Fla, U S A; o St. Patrick's College, Carlow, '93; m St Augustine, Fla
- Bergin, Mr Michael, '93-'97, Université St Joseph, Beyrouth, Syria; m Irish Province
- Bingham, Fr Patk, '81-'86, Redemptorist Monastery, Dundalk; o Teignmouth, '93; m Australia
- Bithrey, M A, Mr John, '90-'93, St Francis Xavier's Coll, Kew, Melbourne, Australia; m Irish Province
- Blackmore, Mr Henry, '92-'99, Gonzaga College, Washington, Spokane, U S A; m Rocky Mountains
- Brady, Fr James, '82-'86, Church of Immaculate Conception, Fort Smith, Ark, U S A; m Little Rock, Ark.
- Bradley, B A, V G, Fr Wm, '81-'88, Plattes Mouth, Neb, U S A; o All Hallows, Dublin, '93; m Lincoln, Neb.
- Bresnahan, Fr Patk, '93-'99, Cathedral, St Augustine, Fla, USA; o N Americ. Coll. Rome, '03; m St Augustine, Fla.
- Bruen, Fr James, '81-'87, d. at Washington, June, '95, RIP; o N American College, Rome, '90; m Lincoln, Neb.
- Bruen, Fr Timothy, '82-'87, died at Kinnevarra, Galway, Nov. '02, R I P; o St Patrick's College, Carlow '93; m Lincoln, Neb.
- Buckley, Mr John, '91-'96, St Louis University, St Louis, Mo, U S A; m New Orleans
- Burke, Mr James, '94-'99, St Mary's Seminary, Emmitsburg, Md, U S A; m Mobile
- Byrne, Mr Ed, '01-'03, Clonliffe College, Dublin, Ireland
- Byrne, Mr Geo, '92-'94, College of St Ignatius, Riverview, Sydney, Australia; m Irish Province
- Byrne, Mr John, '89-'91, Milltown Park, Clonskea, Dublin; m Irish Province
- Cahill, B A, Fr Edward, '83-'87, Mungret College, S J, Limerick; o St Francis Xavier's, Dublin, '97; m Irish Province
- Cahill, Mr Matthew, '97-'99, Oscott College, England; m England
- Carroll, B A, Fr David, '83-'87, St Munchin's Church, Limerick; o Maynooth College, '91; m Limerick
- Carroll, B A, Fr Jos, '91-'97, Wilcania, N S W; o Propaganda, Rome, '01; m Wilcania
- Carroll, Fr Thos, '82-'83, Farmsville, Ill, U S A; m Alton, U S A
- Carroll, B A, Fr Wm, '92-'96, Rector, St Joseph's College, Kirkwood, St Louis, Mo, U S A; o Kansas City, Mo, 1901; m United States
- Carroll, Fr Wm, '93-'99, St Andrew's Cathedral, Little Rock, Ark, U S A; o St Louis, 1902; m Little Rock, Ark.
- Carr, Fr John, '84-'88, Banogue, Croom, Co Limerick; o Irish College, Paris '92; m Limerick
- Casey, Mr John, '88-'90, Milltown Park, Dublin; m Irish Province
- Coffey, Fr Patk, '90-'92, St Mary's Church, Clinton, Iowa, U S A; o St Patrick's College, Carlow, '98; m Mobile
- Corr, B A, Mr Jos, '97-'02, Manresa House, Roehampton, London; m Mangalore, India
- Coghlan, Mr Barth, '91-'93, Clongowes Wood College, Sallins, Co Kildare; m Irish Province
- Colvin, Mr Alex, '92-'97, St Mary's Hall, Stonyhurst, Blackburn, England; m English Province
- Colgan, Mr John, '02, St Patrick's College, Carlow; m Ireland
- Connolly, Mr Patk, '90-'93, Clongowes Wood College, Sallins, Co Kildare; m Irish Province
- Cox, Fr Wm J, '88-'89, College of Immaculate Conception, New Orleans, La; o Woodstock College, Md, '02; m New Orleans
- Coyle, Fr Jas, '88-'93, St Paul's Church, Birmingham, Ala, U S A; o Propaganda, Rome, '97; m Mobile
- Croke, B A, Mr John, '99-'04, N D de Bon Secours, Highlands, Jersey; m China
- Cronin, B A, Mr David, '93-'00, St Andrew-on-Hudson, Poughkeepsie, New York, USA; m Maryland, USA
- Cronin, M A, Fr Jeremiah, '81-'87, Lincoln, Neb, USA; o Woodstock College, 1900; m Lincoln, Neb.
- Cronin, Mr John, '86-'88, d. at Grand Coteau, '89, RIP; m New Orleans Province
- Cronin, Fr Patrick, '82-'86, St Mary's University, Galveston, Texas, U S A; o Woodstock College, 1900; m Lincoln, Neb.
- Cuffe, Mr Chas, '95-'97, St Ignatius College, Riverview, Sydney, N S W; m Irish Province
- Cullen, B A, Mr John, '99-'04, All Hallows College, Dublin; m Hobart, Tasmania
- Curley, B A, Fr Michl, '96-'00; Cathedral, St Augustine, Fla; o Propaganda, Rome, '04; m St Augustine, Fla.

LIST OF ADDRESSES.

Curran, Fr Jas, '97-'00 (Fr Richard of the Seven Dolours), Congratel. Ricardo, Retiro dei Passionisti S.S. Giovanni Paulo, Roma; *m* England

Daly, B A, Fr Danl, '94-'00, 710 Teery Avenue, Seattle, Wash, U S A; *o* Grand Seminary, Montreal, '03; *m* Manchester, N H

Daly, Mr Jos, '96-'00, Mill Hill College, London, N; *m* Heathen Missions of Mill Hill Priests

Daly, B A, Mr Patk, '91-'97, Stonyhurst College, Blackburn, England; *m* S Africa

Davis, B A, Mr Francis, '93-'97, St Ignatius' College, Valkenburg, Holland; *m* Irish Province

Delaney, B A, Mr John, '99-'04, L'Anceinne Abbaye, Tronchiennes, Gand, Belgique; *m* Ceylon

Demouy, Mr William, '00-'04, Collegio di Propaganda, Roma; *m* Mobile, Ala.

Devane, Fr Richd, '93-'94, St Patrick's, Marsh street, Middlesborough, Yorkshire, Eng; *o* Maynooth, '01; *m* Limerick

Doherty, Mr Andrew, '91-'92, College of the Immaculate Conception, New Orleans, La, U S A; *m* New Orleans Province

Doherty, Mr John, '90-'92, d Grand Coteau, La, '98, RIP; *m* New Orleans

Doherty, B A, Mr Wm, '97-'02, N. D. de Bon Secours, Highlands, St Heliers, Jersey; *m* China

Dooley, Mr Daniel, '00-'03, N D de Bon Secours, Highlands, St Heliers, Jersey; *m* China

Doyle, B A, Mr Jas, '86-'93, St Louis University, St Louis, Mo, U S A; *m* Missouri

Durgan, Fr John, '82-'86, St Stephen's F.O, Fremont Co, Wyoming, U S A; *o* St Louis University, '02; *m* Rocky Mountains

Dwane, B A, Fr Wm, '85-'88, Croom, Co Limerick; *o* Maynooth, '04; *m* Limerick

Ennis, B A, Mr Patrick, '94-'00; *m* Wilcania, Australia

Eaton, B A, Fr Thos, '92-'98, Montgomery, Ala, USA; *o* St Mary's Seminary, Emmitsburg, '02; *m* Mobile, Ala

Enright, Fr Michl, '93-'95, St Mary's Cathedral, Helena, Ark, U S A; *o* Pittsburg, '03; *m* Helena, Ark.

Enright, B A, V G, Fr Patk, '84-'88, St Andrew's Cathedral, Little Rock, Ark, U S A; *o* Emmitsburg, '93; *m* Little Rock

Farrelly, Bernard, '91-'93, Mt St Mary's, Emmitsburg, Md, U S A

Fegan, Fr Nicholas, '94-'95, College House, Galway; *o* St Patrick's College, Maynooth, '02; *m* Galway

Fitzgerald, Fr Ed, '85-'87, Feenagh, Charleville, Co Cork; *o* Paris, '92; *m* Limerick

Fitzharris, Mr R, '95-'00, S Heart Novitiate, Las Gatas, Santa Clara Co, Cal, U S A; *m* Rocky Mountains

Flanagan, Fr Mort, '93, Redemptorist Monastery, Glasgow; *o* Teignmouth; *m* English Province

Flanagan, Mr Henry, '91-'94, d. St Charles College, Grand Coteau, Feb. 1900, R I P; *m* New Orleans

Flinn, Mr Jos, '88-'94, Clongowes Wood College, Co Kildare; *m* Irish Province

Flood, Fr John, '94, Ferrybank, Arklow, Ireland; *o* Clonliffe College, Dublin, 1900; *m* Dublin

Floyd, Fr Hugh, '94-'97, Cathedral S. Heart, Duluth, Ma, USA; *o* All Hallows College, '03; *m* Minnesota

Foley, Fr Jas, '83-'88, Clounagh, Ballingarry, Co Limerick; *o* Maynooth, '93; *m* Limerick

Gallagher, B A, Fr Ml, '85-'89, Grand Rapids, Mich, U S A; *o* Innsbrück, '93; *m* Grand Rapids

Galvin, B A, Fr Ber, '85-'89, Box t63, Alliance, Neb, U S A; *m* Omaha

Galvin, B A, Mr Thos, '85-'00, St Stanislaus College, Florissant, Mo, U S A; *m* Missouri Province

Gannon, Fr Peter, '95-'97, Bishop's House, Plymouth, England; *o* Battersea, London, 1901; *m* England

Gannon, Mr Wm, '91-'92, Kew College, Melbourne, Australia; *m* Irish Province

Garrahy, Mr Ml, '90-'93, S Heart College, Crescent, Limerick; *m* Irish Province

Gilfinnane, Mr Jos, '97-'98, Kenrick Seminary, St Louis, Mo.

Gleeson, Fr John, R C Presbytery, St Mary's, Dandenong, Victoria, Australia; *o* Maynooth, '91; *m* Melbourne

Griffin, B A, Mr Wm, '97-'04, Collegio di Propaganda, Roma; *m* Capetown

Gubbins, Rev Fr W, '94-'95, St Kevin's, Glencree, Enniskerry, Co Wicklow; *o* Liege, '98; *m* Ireland

Hannan, Mr Jos, '95-'97, St Ignatius' College, Riverview, Sydney; *m* Irish Province

Hartigan, B A, Mr Austin, '92-'98, University San Joseph, Ghazir, Beyrouth, Syria; *m* Irish Province

Hartigan, Fr Jas, '82-'86, d. Mt St Alphonsus, Limerick, '99, R I P; *o* Teignmouth, Eng, '93; *m* Irish Province

Hartin, Mr Francis, '95-'02, Collegio di Propaganda, Roma; *m* Capetown

Henry, Fr Ml, Pensacola, Fla, U S A; *o* Rome, '96; *m* Mobile

Hogan, B A, Mr Ml, Woodstock College, Woodstock, Md, U S A; *m* Maryland, USA

Horan, Mr Geo, '94-'00, N. D. de Bon Secours, Highlands, St Saviour's, Jersey, Channel Islands; *m* China

Horan, B A, D D, Fr P, '83-'88, Little Rock, Ark, USA; *o* N American College, Rome, '92; *m* Little Rock, Ark.

Hughes, B A, Fr Wm, '92-'97, *o* Propaganda, Rome, '01, *m* St Augustine, Fla.

Hunt, B A, Fr Corn, '81-'86, Highgate, Perth, West Australia; *o* Teignmouth, England, '02; *m* Australia

Hynes, Fr Ml, Terryland House, Galway; *m* Galway

Jeannière, Fr René, '85-'88; *o* Innsbrück, Tyrol, 03; *m* China

Judge, B A, Mr Richd, '98-'04, Seminaire San Joseph, Panningen, Holland; *m* Eastern Missions of the Vincentian Fathers

Joyce, Adm, Rev Fr T, '88-'91, St Michael's, Ballinasloe; *o* Carlow, '96; *m* Clonfert, Ireland

Keane, Mr Michl, '92-'95, St Mary's, Morehampton Road, Donnybrook, Dublin; *m* Ireland

Keany, Fr Thos, '81-'86, d. Galveston, Texas, 1900, R I P; *o* '90; *m* Galveston

Kelly, Mr Jos, '01-'04, French College, Blackrock, Dublin; *m* Missions of Order of Holy Ghost

Kelly, Fr John, '87-'94; *o* Mt St Mary's College, Maryland, '98; *m* Mobile

Kelly, Fr Edmond, '90-'95, St Mary's Cathedral, Galveston, Texas, U S A; *o* Emmitsburg, '99; *m* Galveston

LIST OF ADDRESSES.

Kenny, Fr Michl, '81-'86, S Heart College, Augusta, Ga, U S A; *o* Dublin, '97; *m* New Orleans

Kenny, Rev F, '91-'94, Australia; *o* Propaganda, '99; *m* Australia

Kenny, Mr Ml, '85-'87; *m* India; d Dominican Novitiate, Belgium. R I P

Kennelly, B A, Fr Patk, '84-'88, Balarat, Victoria, Australia; *o* All Hallows College, '91; *m* Balarat

Kennedy, Mr Wm, '93-'01, All Hallows College, Dublin; *m* Capetown

Keogh, Mr Denis, '98-'01, Clonliffe College, Dublin; *m* Dublin

Kilbride, Mr G, '99-'02, Clonard Monastery, Belfast; *m* Irish Province

Kilbride, Fr P, '83-'87, Redemptorist Monastery, Belfast; *o* Teignmouth, '95; *m* Irish Province

Killian, B A, Fr Andrew, '89-'95, Bourke, N S W, Australia; *o* Carlow, '98; *m* Wilcania

Lenaghan, Mr Wm, '97-'01, 28 Curzon Street, Dublin

Leo, Fr Patk, '82-'84, Redemptorist Monastery, Balarat, Australia; *o* Teignmouth, '91; *m* Australia

Liston, Fr Jas, '82-'87, Rockhill, Bruree, Co Limerick; *o* Maynooth, '92; *m* Limerick

Lonergan, Fr Wm, '81-'86, S H College, Denver, Col, U S A; *o* Woodstock College, '00; *m* Colorado

Loughran, B A, Fr F, '81-'87, *o* N American College, Rome, '91; *m* Lincoln, Neb.

Lynch, Mr Patk, '92-'96, *o* Niagara University, Niagara, New York, U S A, '03; *m* Buffalo, U S A

Lyons, B A, Mr Patk, '89-'95, Miltown Park, Dublin; *m* Australia

MacAvin, Mr John, '98-'99, Holy Cross College, Clonliffe, Dublin; *m* Dublin

MacCarthy, Mr Ml, '92, d. New Orleans, 1903; *m* New Orleans. R I P

MacCarthy, Fr Chas, '83-'86, Glin, Co Limerick; *o* Maynooth, '01; *m* Limerick

McCabe, Fr Matthew, '88-'92, Woodstock College, Md, U S A; *o* Woodstock College, Md, '04; *m* Maryland

McCabe, Fr Denis, R C Cathedral, Boston, Mass, U S A; *o* Woodstock College, '04; *m* Boston

McCooley, B A, Fr Jas, '89-'92, Canadian College, Rome; *o* Aix-en-Provence, '96; *m* Manchester, NH

McCooley, B A, Fr Patk, '86-'90, St Aloysius, Nashua, Charles County, Iowa, N H, USA; *o* Aix-en-Provence, '95; *m* Manchester, N H

McCartney, Mr Peter, '98-'03, N. D. de Bon Secours, Highlands, Jersey, Channel Islands; *m* China

McDonnell, Fr M, '83-'85, Mt St Alphonsus, Waratah, N S W; *o* Dundalk, '91; *m* Australia

McDonnell, B A, Fr John, '84-'89; *m* Kansas City; *o* Louvain, '93; d. Texas City, '96. R I P

McDonnell, Mr Chas, '89-'91, St Louis' University, St Louis, Mo, U S A; *m* Colorado

McDonagh, Fr Peter, '95-'99, 248 Locust Street, Dover, N H, U S A; *o* Montreal Seminary, '04; *m* Manchester

McMahon, Fr Ml, '81-'87, St Joseph's, Leigh, Lancashire; *o* St Beuno's College, N Wales, '98; *m* S Africa

McMahon, Fr Dan, '85-'87; *o* '94; *m* Australia

McNally, Mr Michl, '91-'94, College of Immaculate Conception, N Orleans, La, U S A; *m* New Orleans

Maher, Fr Ml, '81-'86, Jacksonville, Fla, U S A; *o* Propaganda, '91; *m* St Augustine, Fla.

Mahoney, B A, Fr Ml, '81-'86, St John's College, Fordham, N York, U S A; *o* Woodstock College, '98; *m* Maryland

Mahony, Fr Patk, '82-'87, St Louis University, Mo, U S A; *o* St Louis University, 1901; *m* Rocky Mountains

Maloney, B A, Mr Wm, '92-'95, St Ignatius' College, Galway; *m* Irish Province

Maloney, Mr Patk, '90-'95; *m* Rocky Mountains; d. at Gonzaga College, Spokane, Washington, U S A, 1903. R I P

Mangan, B A, Fr Corn, '82-'86, Bulgaden, Co Limerick; *o* Maynooth, '91; *m* Limerick

Mangan, Fr J J Bertrand, '89-'92, St Anne's Retreat, St Helen's, Enlgand; *o* Mt Argus, Dublin, '97; *m* England

Martin, Mr John, '91-'93, St Francis Xavier's College, Kew, Melbourne, Australia; *m* Australia

Meagher, Mr Jos, '95-'96, St Mary's, Morehampton Road, Donnybrook, Dublin; *m* Ireland

Moran, M A, Fr Thos, '88-'95, Bishop's House, San Francisco, Cal, U S A; *o* Thurles, 1900; *m* San Francisco

Moynihan, D D, M A, Very Rev H, '81-'87, Rector St Thomas' College, Merrian Park, St Paul, Minn, U S A; *o* Propaganda, Rome, '91; *m* St Paul

Muleahy, Fr John, '94-'95; *o* English College, Lisbon, '1901; *m* Westminster

Murphy, B A, Fr Patrick, '86-'88, *o* Maynooth, '92; *m* Limerick; d. Limerick, '99. R I P

Murphy, Fr John, '85-'88, Ballyhaunis, Co Mayo; *o* Orlagh, Rathfarnham, '95; *m* Irish Province

Murray, B A, Fr Daniel, '85-'89; *o* Rome, '93; *m* Mobile, Ala.; d. Mobile, Ala, '97. R I P

Murray, Fr James, '81-'88, Mt St Alphonsus, Waratah, N S W, Australia; *o* Teignmouth, '96; *m* Australia

Murray, Mr Joseph, '87-'90, Jesuit College, Montreal, Canada; *m* Colorado

Moloney, Mr James, '98-'00, St Patrick's College, Thurles

Moloney, Mr John, '00-'01, Carlow College

Nicholson, Fr John, '89-'94, Church of the Sacred Heart, Houston, Texas, U S A; *o* Price Hill, Cincinnati, '98; *m* Galveston, Texas

Nunan, D D, B A, Fr James, '88-'93, Catholic Church, Jacksonville, Fla, U S A; *o* North American College, '98; *m* St Augustine

Nunan, Fr Timothy, '91-'93, Blackrook Convent, Cork; *o* Maynooth, '00; *m* Cork

O'Brien, Fr John, '82-'86, Jacksonville, Fla, U S A; *o* North American College, Rome, '91; *m* St Augustine, Fla.

LIST OF ADDRESSES.

- O'Brien, Mr Charles, '99-'00, Family Teton Co, Mont, U S A ; *m* Rocky Mountains
- O'Connor, B A, Fr Jeremiah, '82-'87, St John's Cathedral, Limerick ; *o* Maynooth, '91 ; *m* Limerick
- O'Connell, Mr James, '95-'98, The Seminary, Stonyhurst, Blackburn, England ; *m* English Province
- O'Dwyer, B A, Fr William, '84-'86, Parteen, Co Limerick ; *o* Maynooth, '91 ; *m* Limerick
- O'Dwyer, Mr Patrick, '96-'00, Manresa House, Roehampton, Putney, London ; *m* English Province
- O'Donoghue, Mr James, Carlow College, Carlow ; *m*
- O'Keefe, Mr William, '90-'92, Clongowes Wood College, Co Kildare ; *m* Irish Province
- O'Kane, Mr Patk, B A, St Joseph's, Maynooth College, Ireland ; *m* Derry
- O'Leary, M A, Fr Arthur, '82-'86, St Munchin's College, Henry Street, Limerick ; *o* Maynooth, '91 ; *m* Limerick
- O'Leary, B A, Fr Thomas, '89-'94, St Joseph's Cathedral, Manchester, N H, U S A ; *o* Montreal, '98 ; *m* Manchester, N H
- O'Mahoney, Fr Florence, '90-'93, Fever Hospital (Chaplain) Cork ; *o* Maynooth, '00 ; *m* Cork
- O'Malley, B A, Mr Michl, '93-'97, Gonzaga College, Spokane, Wash, U S A ; *m* Rocky Mountains
- O'Sullivan, Mr Peter, '92, St Louis University, St Louis, Mo, U S A ; *m* New Orleans Province
- Piler, B A, Mr C, '97-'04, L'ancienne Abbaye, Tronchiennes, Gand, Belgique ; *m* Ceylon
- Power, B A, Mr John, '94-'00, St Louis University, St Louis, Mo, U S A ; *m* New Orleans
- Power, Mr Michael, '99-'00, St Patrick's College, Thurles ; *m* Cashel
- Reddan, B A, Fr Thomas, '91-'97, St Mary's Church, Dover, N H, U S A ; *o* St Joseph's Cathedral, Manchester, '00 ; *m* Manchester N H
- Reddan, B A, D D, Fr Maurice, '93-'99, St Mary's Church, Dover, N H, U S A ; *o* Grand Seminary, Montreal, '02 ; *m* Manchester, N H
- Riordan, Fr Robert, '82-'86, Balarat, Victoria, Australia ; *o* Rome, '91 ; *m* Balarat
- Ryan, D D, B A, Fr Francis, '88-'93 ; *o* North American College, '97 ; *m* St Paul
- Ryan, Mr Edmond, '00-'02, Manresa House, Roehampton, London ; *m* Mangalore, India
- Ryan, Fr Patrick, '83-'88, St Mary's Presbytery, Limerick ; *o* Maynooth, '93 ; *m* Limerick
- Ryan, Mr Patrick, St Ignatius' College, 214 Hayes Street, San Francisco ; *m* New Orleans Province
- Roberts, Mr Thomas Aidin, '94, Convento Dei Francesci Irlandese S. Isodoro, Roma ; *m* Ireland
- Shealy, B A, Fr Terence J, '81-'86, St Francis Xavier's, W 16th Street, New York, U S A ; *o* Woodstock College, '98 ; *m* Maryland Province
- Stenson, B A, Fr Jas, '88-'94, St Philomena's Cathedral, Omaha, Neb, U S A ; *o* Capranica College, Rome, '97 ; *m* Omaha
- Sharry, Mr Chas, '00-'02, St Jarlath's College, Tuam, Co Galway ; *m* Galway
- Shiel, B A, Mr Jas, '95-'01, Manresa House, Roehampton, London ; *m* S Africa
- Shiel, Mr Murty, '97-'02, St Patrick's College, Thurles ;
- Sheridan, B A, Fr Jas, '90-'96 ; *o* Dunwoodie College, '99 ; *m* New York, U S A
- Stephenson, Mr Wm, '95-'98, Maison St Louis, St Heliers', Jersey ; *m* Irish Province
- Stritch, Fr John, '85-'89, College of Immaculate Conception, N Orleans ; *o* Woodstock College, '03 ; *m* New Orleans Province
- Stritch, Fr Thos, '85-'88, Springhill College, Mobile, Ala, U S A ; *o* Woodstock College, '03 ; *m* New Orleans Province
- Tomkin, B A, Mr Jas, '94-'97, Miltown Park, Dublin ; *m* Irish Province
- Tracy, B A, Mr Patk, '98-'04, St Bernard's Seminary, Rochester, New York ; *m* San Francisco
- Turner, B A, D D, Fr Wm, '83-'88, Regenbogengasse, 13, Strasbourg, i Els, Germany
- Turner, B A, D D, Fr John, '94-'99 ; *o* American College, Rome, '04 ; *m* New York
- Turner, B A, Fr Patk, '95-'00' Pensacola, Fla, USA ; *o* American College, Rome, '04 ; *m* Mobile, Ala.
- Veale, B A, D D, Fr, James, '90-'95 ; *o* North American College, Rome, '99 ; *m* St Augustine, Fla.
- Walsh, Mr M, '92, College of Immaculate Conception, New Orleans, U S A ; *m* New Orleans Province
- Walsh, Mr Patk, '97-'99, St Patrick's College, Carlow
- Walshe, Mr Joseph, '01-'03, St Stanislaus College, Tullamore ; *m* Irish Province

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