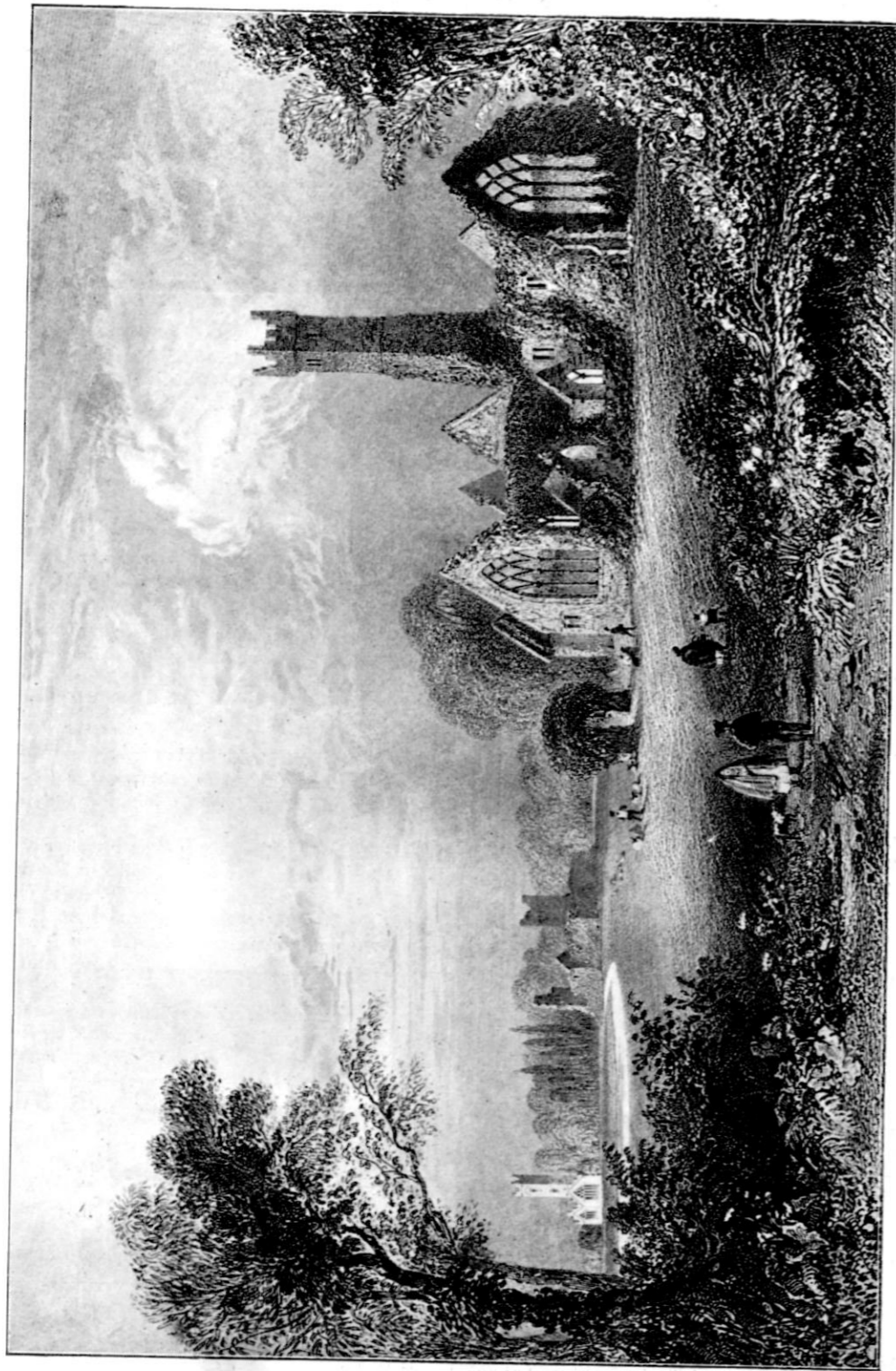


MUNGRET  
ANNUAL

1902 - 1907

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ADARE—FRANCISCAN ABBEY AND DESMOND CASTLE.—(see Article on Adare, page 15).

[From Hall's Ireland.]



1906  
NINTH YEAR.



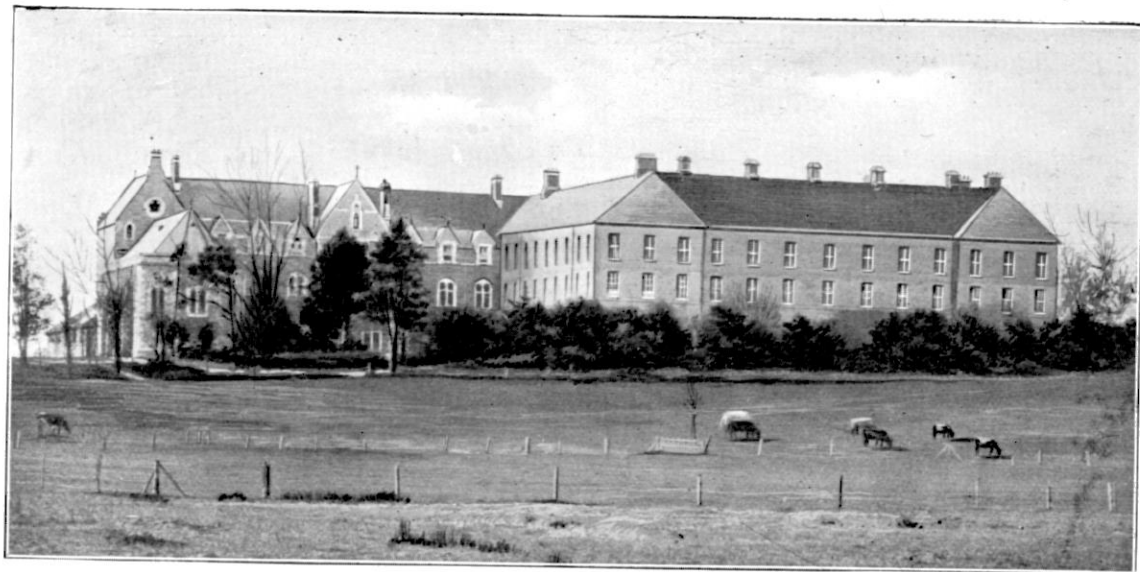
# The Mungret Annual.

Ḡac talta mar Oitcar.

No. 9.  
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## THE TREE BESIDE THE WATERS.

A hermit built his lowly cell  
Upon a lovely height,  
Which smiles above a rocky dell,  
Through which his waters bright

Old Shannon pours in tumbling flood,  
With laughter loud and free.  
Age does not thin this giant's blood,  
Nor check his boyish glee.

The flower-decked turf the hermit broke,  
Into the earth he pressed  
The tiny seed that bears the oak  
Then raised his hands and blessed.

When Spring had come with noisy mirth,  
And dark and sullen showers,  
A trembling shoot broke through the earth  
Green midst the rain-dashed flowers.

The hermit knelt upon the sward  
With hands upraised in prayer:  
"Go Thee alone be glory, Lord,  
For all this seed may bear.

Go God was given the lowly seed,  
Go God the trembling shoot,  
For God the stock we heavenward lead,  
Go Him be all the fruit.

L. D. S.

"The gnarled oak I shall not see,  
Nor feel its leafy shade,  
But others here most joyously  
Shall bless what Thou hast made."

Through ages now, from morn to eve,  
The sunbeams ever pass  
Athwart the oak whose great arms weave  
Their shadows on the grass;

And birds in thousands carol there  
From Spring to Autumn here,  
And men lift up their hearts in prayer  
With hope that knows no fear.

The fabric fair that crowns the steep  
Overlooking Mungret's tower,  
Like oak from acorn hidden deep,  
Shall grow in strength and power.

On this fair hill with sunlight crowned,  
Like golden-tressed boy,  
This stately fane springs from the ground,  
And smiles with reverent joy.

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## Editorial.

"The Present meets the past  
The Future too is there."



THE late Aubrey de Vere in a letter to Father Mathew Russell, S.J., in May 1884, writes as follows:—"I was at Mungret College the other day, and I really believe it is about the most hopeful thing in Ireland. The Ecclesiastical spirit and sound classical learning will be found there as the years go by—if Ireland's Evil Genius does not cross its path."

Needless to say we would not then and do not now claim for Mungret the superlative praise accorded her by the gifted poet in the first part of the above extract, still it is pleasant to recall his words. The College—at that time only two years in existence—has since developed a definite character, and has formed its own traditions. The lay portion of the College which was then inconsiderable, has grown and found its place among the important educational institutions of the country, and the Apostolic School is now well known through its *alumni* over large portions of the globe.

In illustration of the forecast made in the latter part of the quotation from Aubrey de Vere, we venture to transcribe an extract from a recent speech of another very distinguished Irishman—one who is still, thank God, amongst us, doing more than a man's part in our country's struggle for her educational rights.

A meeting was held last March, in the hall of the Dublin Sketching Club, in furtherance of the project of founding a perpetual bursar at Mungret in commemoration of the Jubilee of the Immaculate Conception. Lady McDonnell who takes no less an interest than Sir Antony in all that concerns Irish interests, opened the proceedings with a striking and impressive speech, and in seconding a vote of thanks to her, the Very Rev. William Delany, S.J., Rector of the University College, speaking of the Apostolic School, said that:—

"The work of the Apostolic School at Mungret, to which the proposed bursar was to be devoted, was much more extensive and far-reaching than was generally supposed. He did not know whether any of those



present were acquainted with a publication called the *Mungret Annual*. This publication constituted a yearly record of the work of the Apostolic School, and from the perusal of its pages, they would learn something of the excellent work accomplished by this College. They would find that its past students were now, as secular priests or members of various religious orders, working in every portion of the globe. They would find its *alumni* already holding high and responsible positions in their respective dioceses, as heads of missions, superiors and professors of ecclesiastical colleges, and holding other posts of trust and honour, which manifested the confidence reposed in them by their Bishops and Superiors. They would learn, too, that the young men who went forth from its halls were sent out equipped with the highest culture, both spiritual and intellectual, that could be given to students destined for the ecclesiastical career. No later than last year, in the greatest ecclesiastical college in the world—the College of the Propaganda in Rome—the past students of the Apostolic School had taken practically all the first places in the examinations. This was a very remarkable performance and one that tended to show that the early intellectual training given to these students was of an exceptionally high character. Now-a-days priests of high intellectual acquirements were needed on the foreign missions no less than at home. To judge by the record in the *Mungret Annual*, young men of this stamp were educated by the Apostolic School. All the students were expected to get their Bachelor of Arts Degree in the Royal University before leaving the College. Thus they went forth to their special professional studies with the advantage of a University training that was sure to make its influence felt, not merely in their subsequent theological studies, but throughout their entire lives.”

The Lay College as well as the Apostolic School seems to be now on the eve of a new development. For many years want of space prevented any notable increase in the number of Lay Students, and obstructed besides in many ways the fuller equipment of the College. The raising of the “old wing” of the College, which will we hope be practically completed before THE ANNUAL reaches many of our readers, will eliminate these difficulties.

Foundations representing very considerable sums of money have also been made by several generous benefactors—whose names are written in Heaven—within the past year; so that the number of ecclesiastical students has now reached a figure that was never hitherto approached.

We would again record our regret that it is so difficult to obtain news of, and still more difficult to obtain photographs from our past Lay Students. A letter or a card to the Editor will always be welcome. And a copy of a recently-taken photograph from any one of our past students will always be gratefully received.

In last year's ANNUAL a project was mooted of getting up a College museum. With our new

buildings and greatly increased accommodation the project now becomes a practical possibility. If only our past students lend their powerful aid we could after some years have at Mungret a collection of curios from all parts of the world where our past *alumni* are, that would form a most interesting and valuable source of instruction for our present boys.

Letters have more than once reached us from our past students in America or the English colonies, complaining of not having received the ANNUAL. A copy had been in each case actually posted to them. More than that we cannot do. We would wish again to gently remind our friends that it is necessary for us to keep our little magazine on a secure financial basis. The generosity of many, which is beyond praise, helps partially at least to counterbalance the forgetfulness of others. We hope, however, that the present reminder may serve to lessen considerably the number of these latter.

Andrew Carroll's interesting Essay on Adare Castle has been adjudged *facile princeps* among those sent in for our prize competition, and so he has been awarded the prize. The number of competitors was not as great as we could wish, and not nearly as great as should be expected from the value of the book-prize which is offered. This year we have determined to specify the subject-matter more definitely than heretofore. This may induce some aspiring competitors to begin reading up the matter betimes, and thus make themselves competent to produce an exhaustive and well-written sketch. The subject will be one of the following:—(a) *The Desmond Geraldines*; (b) *Brian Boru and his influence in Irish History*; (c) *The Cistercians in Ireland*. The essays must be handed in to the Editor before the end of May. A prize will also be given for second place provided always that a good standard of merit is reached.

We regret that Father Phelan, owing to pressure of work, has not been able this year to continue his valuable series—“The Irish Priest on the Foreign Mission Field.” We hope, however, in our next issue to be able to publish the third portion of the series.

To each and all of our past students, whether in our own holy Ireland, or doing the Master's work in foreign climes, we send greetings and heartfelt good wishes, from their old *Alma Mater* overlooking Shannon's wave.

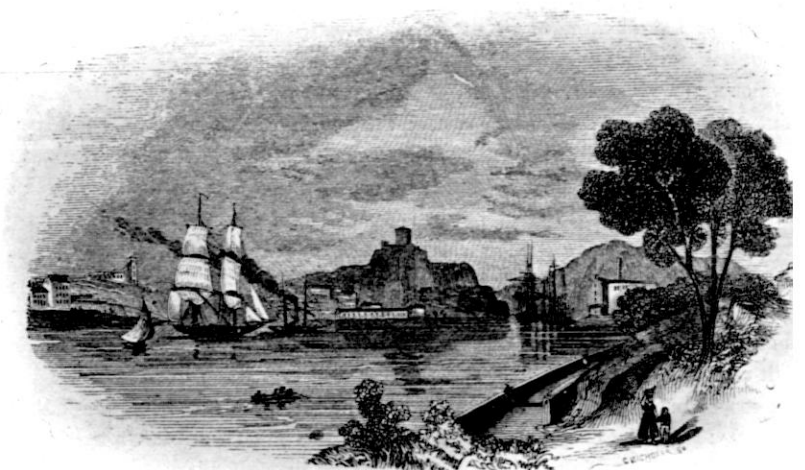
## A VISIT TO THE HEAD OF *Venerable Oliver Plunkett.*



ST. LAURENCE'S GATE, DROGHEDA.

[From Hall's Ireland.]

LAST August I was giving a retreat in Drogheda, a town consecrated by so many historical, holy and tragic memories. One feels as he walks the streets and roads, the hills above the town, along the river, visits the beautiful churches, surveys the ruins, moves among the intensely Catholic people, that he is amid surroundings freighted with recollections and influences of no ordinary kind. The head of the martyred Primate, the Venerable Oliver Plun-



[From Hall's Ireland.]

DROGHEDA.

kett, is preserved here at the Sienna Convent of Dominican nuns, which is built on the north side of the valley of the Boyne, not far from the gateway of St. Laurence. This was of old the eastern entrance of the town, and is the most remarkable and well-preserved remains of the ancient fortifications.

On Tuesday, August 8th, I paid my visit to the wonderful relic. I was received most cordially, and with little delay brought to the place where the shrine is. Two of the sisters were present, one of whom, after giving some details, opened the door of the little shrine and displayed to full view what I had come to see. The impressions I experienced were most profound. I went down on my knees, and, after venerating and praying to the martyred prelate, I remained kneeling while intently examining the head and features. The relic has been in this ebony box for about two centuries and a quarter; it is not air-tight, and nevertheless the state of preservation of the head is truly remarkable. It is of a dark, grey colour, I should say, rather than brown, the eyelids are fast closed, and quite flat. I could see no hair on them or any part of



the face. I believe there are some grey hairs on the head, which is partly covered by a red cap, of which more later on. The lips, through which the well-preserved teeth are partly seen, are somewhat cracked and fissured, owing to the action of the fire, into which the head was thrown after execution. The fire has also affected the chin and left cheek. The nose is somewhat awry owing to the shrinkage of the cartilage, which has also impaired the ears. There are marks of blood on the left temple and eyebrow, while the flesh towards the back of the neck is indented, owing, it is said, to the rope used for hanging. In spite of these disfigurements there is over the whole face an expression of peace, benevolence and happiness, with which I was deeply impressed. Rising, I said, "what a beautiful expression the face has!" "I am so glad," replied the sister, "that you have remarked that, many do." She then gave me further and most interesting details, and finally asked me to write my name and address in a book kept for the purpose.

This visit is to me a most pleasurable and consoling recollection. I shall ever cherish it in all its relations with feelings of gratitude and joy. I recommend everyone who has the opportunity to visit the shrine. It takes about an hour (by quick trains considerably less) to go from Dublin to Drogheda, and there are several trains every day.

Before narrating how the holy head was brought to Drogheda and describing the shrine, it will be well to say a few words about the venerable servant of God. Oliver Plunkett was born at Loughcrew, County Meath, in 1629. He was nearly related to the Earl of Fingall. In 1654 he went to Rome, and was



HEAD OF VEN. OLIVER PLUNKETT  
(PRESERVED IN THE DOMINICAN CONVENT, DROGHEDA).

ordained priest in 1654 at the Irish College. After professing theology at Propaganda for several years, he was consecrated Archbishop of Armagh, at Ghent, in 1669, and arrived in Ireland the following March, 1670. For the next ten years he laboured with unflagging zeal in the face of all sorts of difficulties, and at times of bitter persecution. Good men of every class and creed loved and revered him; but fanatical bigotry hated him all the more. One of the things which specially excited the bigots was that he established a house and school of the Jesuits at Drogheda with the tacit consent of the Viceroy, Lord Berkeley, where for three years the Catholic youth were educated, and as many as forty Protestants too. About one hundred and fifty boys frequented this school, which, supported mainly by the Archbishop's efforts and at the cost of great pecuniary sacrifices on his part, did splendid work till towards the close of 1673, when, to the dismay and anguish of its holy founder, it was destroyed by the outburst of persecution.

The Archbishop finally fell a victim to the madness of the Popish plot. He was accused of treason, and, on the evidence mainly of some degraded priests and friars—bad men whom he had tried to reform—he was convicted at London, and executed at Tyburn, with all the hideous accompaniments of such executions, on Friday, July 11th (new style), 1681, aged 52.

The mangled body was placed in a coffin by the pious care of members of the Sheldon family, who had been most assiduous in doing everything in their power to help the persecuted prelate, and, as he had himself specially begged, was interred in St. Giles' in the Fields, London, in

the same spot where the Jesuit victims of the Popish plot had been laid. Four years later, Father James Maurus Corker, O.S.B., the devoted friend and confessor of Dr. Plunkett, and himself a confessor of the faith, condemned to death about the same time, but respited and finally released, on the accession of James II., found means to convey the sacred remains, which had been, at his own urgent entreaty, bequeathed to his care, to the Benedictine Monastery of Lamspring, near Hildesheim, in Germany.\* Here they remained till 1883, when they were translated to England and enshrined in the beautiful chapel of St. Gregory's Monastery, at Downside, near Bath.

The head, hands and arms were not interred with the body. A parchment Ms. found along with the coffin plate in a little drawer of the ebony shrine explains how this came to pass. It runs as follows: "The underwritten John Ridley Chirurgion and Elizabeth Sheldon, doe hereby testifye and declare; that in this chist are included two tinne Boxes, whereof the one being Round containeth the Head, and the other being long containeth the two Handes armes from the Fingers End to the Elbow, of the Blessed Martyr Oliver Plunkett Archbishop of Armagh, who was hanged, drawne, and quartered at Tyburn on the first Day of July An. Dni. 1681, for the holy Catholic Religion. The said Head was cutt off from the



Oliver Plunkett, Archbishop of Armagh.  
Father Benedictus Animam suam pro Verbo suo posuit sub die 11 Julii 1681.

\* "The Right Rev. Richard Challoner tells us that in 1684, when the holy martyr's body was disinterred, it was found entire, and Archbishop MacMahon (in the second part of his 'Jus Primatiale Armaganum,' published in 1728,) attests that many miracles were performed by the sacred remains of the illustrious martyr. 'Recens est,' he says, 'memoria eorum qua egit Ilimus Olivirius, post gloriosum martyrium, adeo signis et miraculis coruscans ut caput et membra in varias regiones deportata, integra

Body at the tyme and Place of execution and on the same Day two hands armes aforesaid were disjointed and separated from the rest of the said Body by mee John Ridley in the presence of Elizabeth Sheldon, immediately before the quarters of the said Blessed Body were putt into the coffin, in order to their interment which Head, Hands, and Armes were reserved by us out of the Coffin, and placed in the said two Boxes of Tinne included in this as above specyfyed.

"in witness whereof wee have hereunto sett our hands and seales this 29th Day of May An. Dni. 1682.

John Ridley  
Elizabeth Sheldon  
"Signed and sealed  
in the presence of,  
Edward Sheldon  
Raphe Sheldon."

Father Corker replaced the round, tin box with the present handsome ebony shrine and its rich, silver ornaments, no doubt the gift of the Sheldon family. After his release from prison he brought the ebony shrine and its sacred contents to Rome and presented it to Cardinal Howard, O.P., an intimate friend of the martyr. The Cardinal put on the martyr's head his own zucchetto, or scarlet cap, a facsimile of which is at present there. The original, as it is believed, is preserved apart, but along with

the shrine, forming in itself an interesting relic both as a witness to the friendship of these saintly men and also from having for long years covered the martyred head. The copper plate

*et incorrupta permancant, fragrantem spirantia odorem.*  
'The memory is recent of those things which the most illustrious Oliver performed after his glorious martyrdom, shining with such signs and miracles that his head and members being carried into different regions, they remain entire and incorrupt, breathing forth a fragrant odour.'  
—From a typewritten pamphlet lent me by the Sienna Convent. I was most kindly helped by other documents and pamphlets, too. I ought specially to mention an article from the "Downside Review."

of the coffin was also found in the little drawer of the shrine, as has been said. The Latin inscription is finely engraved, of which the translation is: "In this tomb resteth the body of the Most Reverend Oliver Plunkett, late Archbishop of Armagh and Primate of all Ireland, who, accused of high treason, through hatred of the faith, by false witnesses, and condemned to death, having been hanged at Tyburn and his bowels taken out and cast into the fire, suffered martyrdom with constancy in the reign of Charles II., King of Great Britain, on the 1st day of July, 1681."

On the death of Cardinal Howard, in 1694, the relic passed into the keeping of the Dominican Convent of SS. John and Paul, Rome, till in the year 1714 it was transferred to the Primate, Dr. Hugh MacMahon, who, in 1721, gave it to Mother Catherine Plunkett, first Prioress of the Drogheda convent, and grandniece of the martyr. With this community, therefore, it has remained ever since.

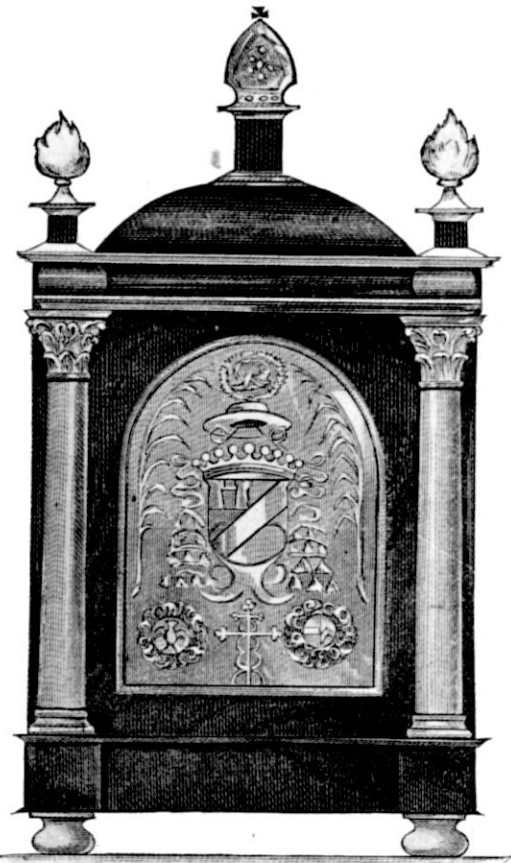
The shrine itself resembles a French clock-case of the Louis Quatorze period. Tradition says it passed the Dublin Custom House as a clock. The Liffey would have received it, or at least what it contained, had it been known what it really was. It is a work of much artistic beauty. At the sides are silver pillars with Corinthian capitals about a foot high. On each

corner of the top is a small silver flame, and the dome is crowned by an elegantly moulded silver mitre. The height to the top of the mitre is two feet, width one foot, depth a little more. It rests on four silver knobs about two inches high.

The door is ten inches high and seven wide. Inside this is a glass door and also at the back. Through these a perfect view of the contents may be had. The head rests in front on the chin, and is supported behind by two small blocks of white marble. The floor of the shrine is covered with crimson cloth of gold. On the silver plate covering the door are engraved the Primate's monogram, the archiepiscopal hat, the palms emblematic of a martyr, and the arms of the Plunkett family. On the lower part of the plate, at each side, are engraved armorial bearings which have long puzzled experts. They are probably the arms of the donors of the shrine, or what the foreign engraver believed the arms to be. This is the solution proposed by the writer in the "Downside Review" and seems the true one.

My task is done, however imperfectly. I hope I have done a little to promote interest and devotion and prayer, that it may not be long before the venerable martyr will be raised to the honours of the altar and publicly invoked as a protector of the country and its faith, both so dear to him.

WILLIAM A. SUTTON, S.J.



SHRINE IN SIENNA CONVENT, DROGHEDA, CONTAINING THE HEAD OF VEN. OLIVER PLUNKETT.

corner of the top is a small silver flame, and the dome is crowned by an elegantly moulded silver mitre. The height to the top of the mitre is two feet, width one foot, depth a little more. It rests on four silver knobs about two inches high.



AN CRÉADÓ ANN SEO.

[Father McErlean, who is at present on the continent, has not been able himself to correct the proofs, nor has he had time before leaving Ireland to revise the poem fully.—ED.]

The following beautiful medieval Act of Faith in the Real Presence in the Blessed Sacrament, in the Incarnation and Passion, &c., of Our Lord and Saviour Jesus Christ, is to be found in a Ms. of the early portion of the eighteenth century, now preserved at Stonyhurst College, S.J., England, and in 23 G. 23, p. 235, written by Mícheál ua Longáin, A.D. 1794, and now in the Royal Irish Academy, Dublin. Anonymous in the former Ms. S., it is headed AN PEAR CÉADONA ect in 23 G. 23, R. As the previous poem in R, ÉIRT REAM FAOIRÓIN, a ÍORA, is ascribed to Donnchaó Mór ua Uála, perhaps we should be right in ascribing the present poem to the same author. Though the language has been modernised in transmission, yet the evident corruption of not a few lines points to an early date of composition. The strophes 5, 10, and 11 are omitted in S. O'Reilly, in his Irish Writers, gives a list of thirty-one poems most probably by Donogh Mor O'Daly, but does not mention the present one among them. He prefixes the following few words about the author: "Donogh Mor O'Daly, Abbott of Boyle, a famous poet who, for the sweetness of his verses, was called the Ovid of Ireland, died this year, 1244."

TRANSLATION.

- I.  
Cheimtú úit, a dhlainn uarait,  
Pár rnaomáó ár raoráó,  
I t'fuit, i t'feoil, 'r ió úiaóáóó  
Úit fá úeioú ir uóó úáonnaóó.
- II.  
Cheimtú mar cheituear an eagluir,  
An uair naó cheitueáó cuháng;  
Cheimtú mar éóir uá éaíeáó,  
Éóir cheitueáó uóó éuááóó.
- III.  
Cheimtú úit, a aráin zan ainmíó,  
A éuáainn záóó cheitúó,  
Zabáim éú mar diaó mar beaóáóó,  
Ir tú úia zó ueimín.
- IV.  
Cheimtú mar úia úit óm inntinn,  
Mo éiall ir uóit úeapáim  
Cheimtú éú i t'fion, 'r i t'ablann  
Ir tú ió érioirt z zceapóóó.
- V.  
Cheimtú úit i n-ainm an áóar,  
Ir i n-ainm an míc moítar,  
Cheimtú éú, a Spioeáó naóó neapóóar,  
Úó fáor iomáó m'fóóóóó.
- VI.  
Cheimtú a uirráóó záóó aon éáir,  
Zurab tu-ra an Tríonóóó;  
Cheimtú éú, a éoimúe éiallúair,  
I t'óizre áz an érioir-óiz.
- VII.  
Úó éraó zó ueimín úia céáóóóó,  
Cheimtú ir ir éiall iuléáir  
Ár n-aon-élóir meallta maóóó-óruaiz  
Le róiz feallta iúóáir.

- I.  
I believe in Thee, O noble host,  
With which our salvation is inseparably bound up;  
In Thy blood, in Thy flesh, and in Thy divinity—  
In Thee, finally, and in Thy humanity.
- II.  
I believe, as the Church believes,  
Whenever faith is unrestricted;  
I believe, as is meet, in eating it,  
Meet is faith in Thy power.
- III.  
I believe in Thee, O bread without blemish,  
O delight of all faith;  
I receive Thee as my food and life  
For Thou art God in truth.
- IV.  
I believe in Thee as God, with my intellect,  
My whole mind I pledge to Thee—  
I believe Thou art the wine and the host,  
And Thou little circle of bread art Christ.
- V.  
I believe in Thee, in the name of the Father,  
And in the name of the ever-praised Son,  
I believe Thee, O Almighty Holy Ghost  
Who hast redeemed many of my (?)
- VI.  
I believe, O assurance in every plight,  
That Thou are the Trinity.  
I believe that Thou, O intelligent Lord,  
Art the heir of the Ever-Virgin.
- VII.  
Thy betrayal in truth on Wednesday  
I believe, and judicious is the motive,  
Our unique Glory, deceived despicably  
By the treacherous kiss of Judas.

VIII.

Creirim uiaoraoin uo zabail  
Ciall zac som-neac nac ain-éill  
Dioú nac uiongan creimeam comóir,  
Ni éirleam réin uo éairéim.

IX.

Ar rrié zan ámhur uaid-pe  
Uo bpié uócar na haoine:  
Creirim uo peannuo uo páire,  
Cár uo uéacair uo uóairpe.

X.

Creirim éú, a éomúe, uo émoúó  
Sióú tuar tuirpe a émeieam  
Creirim éú pe clár uo éangal  
Má tá nac tu-pa éuillear.

XI.

Creirim uul íran émoie éearta  
Uuit, éum rinn-ne uo raoraé,  
Creirim éú éar air í íora,  
A flaié na uóúle uoáonta.

XII.

Creirim uo éum rán lig lán-móir,  
Slar ar nac bia béal-rún,  
Zan ceau úo luét fairpe rraoc-lann  
Uo uul airte ar éaluó.

XIII.

Creirim t'éirge Dia uómnaié  
Ni ciall uéanaí a uéarmuro  
Rrié leat le buairé uoú díóúbarú  
Creac ir cruairé uo éeannéair.

XIV.

Ar uéir t'écar ruar zo reolta  
Tuar ba zarua gnioíma  
Creirim bpié creiee na cárca  
Uuit-pe, a oispe, a íora.

XV.

Creirim, ní rreazra raille,  
Uo éiazac, a úic úuirpe,  
Anuar áir uo bpié bpié,  
As rin émoie an éluiee.

VIII.

I believe in Thy seizure on Thursday,  
The opinion of everybody not devoid of sense.  
[Text of the rest of stanza not very certain]

IX.

All that we have obtained without doubt from Thee  
Through the hardships of Good Friday:  
I believe in the suffering of Thy Passion;  
A sad plight which made Thy slavery more difficult.

X.

I believe that Thou, O Lord, wert crucified,  
Though to believe it is a harbinger of sadness;  
I believe that Thou wert bound to the plank,  
Though Thou deservedst it not.

XI.

I believe that Thou ascendedst the cross of torture  
To redeem and save us;  
I believe that after it Thou art still Jesus,  
King of the human race.

XII.

I believe in Thy burial beneath the great broad stone—  
A lock which should tell no secrets.  
In spite of the guards with angry swords,  
Thou camest forth and escapedst.

XIII.

I believe in Thy resurrection on Sunday,  
It is not wise to forget it.  
Thou obtainedst by victory over Thy enemies,  
The most difficult prey Thou carriedst off.

XIV.

To the right of Thy Father upward mounting—  
An expedition which was the noblest of Thy  
achievements—  
I believe in the carrying off of the Paschal prey  
By Thee, O heir of the Father, O Jesus.

XV.

I believe—and it will be no dilatory reply—  
That Thou wilt come, O Son of Mary,  
Down again to pass judgment on all:  
That is the end of the play.

eóim caémaolaé macziolla eáin, c.1.



# ADARE AND DESMOND CASTLE.

## PRIZE ESSAY.

“O, sweet Adare! O, lovely vale!  
O, soft retreat of sylvan splendour!  
Nor summer sun, nor morning gale  
E'er hailed a scene so softly tender.”



AN INCIDENT IN THE WALK TO ADARE.

ONE fine morning in September, a band of some twenty-five to thirty of us, renouncing for this day at least all intercourse with the gods and goddesses of classic mythology, and the not less heathen creations of modern philosophic thought, set out from the walls of the College, and leaving the old Abbey behind us, turned our faces towards Adare. At first our course lies through a rather unromantic and unpicturesque tract of country. On either side of the road extend broad stretches of pasture land, separated from one another by those peculiar stone-wall fences characteristic of this part of the country. Away back to the right glimpses of the Shannon may here and there be caught, with the well-wooded slopes of Cratloe in the background. Off in front the eye is arrested by a long, low range of hills, but the general aspect of the surrounding landscape is bleak and monotonous.

As we advance, however, this monotony becomes somewhat relieved, and when the village of Patrickswell has been left behind, the scene is altogether changed. Along the road on either side are ranged long rows of tall and imposing

elms, lofty and erect like the pillars of some great cathedral. The branches unite on top and form beautiful vistas which grow darker and narrower in the distance. Back behind those elms the eye rests for a moment on the white-washed walls of a cottage, or the farmer's more pretentious dwelling nestling cosily amid the foliage. Close beside each house the well kept orchard is almost invariably to be seen, brilliant with its blossoms in summer, or bending beneath the luxuriant fruit in the autumn. From the fertile lands behind the plaintive lowing of the cattle is watted upwards on the breeze, while the rippling laughter of the children at play, which here and there greets the ear, lends a human charm that could not easily be spared.

Some miles on through this delightful country, and the demesne of the Earl of Dunraven—"the soft retreat of sylvan splendour," sung of by our Limerick poet—comes into view. Buried in the midst of the woods, and watered by the silvery Maigue, which sends on its tributary stream to the Shannon some miles below, it is a spot whose charms it is well nigh beyond the power of pen to describe. Passing close by the noble-looking manor-house the Maigue flows peacefully onwards through well-kept lawns and beautiful woods. Leaving the old abbey of the Franciscans on the right, and gliding by the castle of the Geraldines, it emerges beneath the bridge some two hundred yards below the town.

As I take my stand upon the bridge, this autumn evening, a scene of singular beauty is spread before my gaze. The green leaves of the woods around are varied with the brownish tints of autumn. The babbling of the cascade near the castle is less noisy than an hour ago, being stilled by the waters of the rising tide; and all around is calm and still and beautiful. In the glassy surface of the river the ivy-mantled, time-stained and war-worn towers of the fortress are reflected as in a mirror, and far up the river, half-hidden by the trees, may be observed the walls and



slender tower of the old Franciscan Abbey. My mind wanders away from the beauty of the present back to the days that have long since faded, when within those castle walls were heard in turn the light-hearted peals of festal laughter and the terrible cries and groans of deadly battle.

The ancient history of Adare as far as it is known centres round this ancient fortress. It was once a noble and imposing structure. The ruins, situated on the edge of the river, are of considerable extent and form a picturesque group of buildings. The castle consists of an inner and an outer part. It is approached by an excellent roadway, which, entering under the tower of the western wall and skirting the moat,



DESMOND CASTLE AND ANCIENT BRIDGE.

emerges by a northern exit. The principal means of ingress and egress in ancient times was probably through the western tower entrance as the tower is strong and the gate was defended by a portcullis.

One turret of the inner fortress may be reached by means of ladders securely fastened and furnished with hand-rails, which supply the place of any steps that have disappeared. From the summit a delightful scene of mountain and wood and stream is unfolded to the view. Away to the south there is an extensive and beautiful panorama. Across some thousands of acres of Limerick's richest and loveliest plain the eye can wander until it rests on the cloud capped peaks of Galteemore, rising wild and high far away in the vale of Aherlow. Down to the right,

beyond the Maigue, rises the "far, fairy hill," Knockfierna, with the woods of Curraghchase at its feet, the venerated abode of Aubrey deVere. Straight below, a little to the left, stands the noble manor of the Earl of Dunraven; and from the village, some distance to the right, the evening breeze sends upwards the sad, sweet strains of the milk-maid's song. It is a scene never to be forgotten, a scene whose beauty is enhanced by the thrilling memories of the past, for every stone of this venerable edifice has during many centuries re-echoed to the clang of the battle-axe and the wild, piercing strains of the bardic song.

The date of the erection of this castle has not as yet been ascertained with certainty, nor is it even certain by what family it was originally built. From remains that have been found in the moat of the castle it is believed that an ancient Irish rath, the stronghold of a local chieftain, occupied the site on which the great Norman fortress was erected soon after the first arrival of the English in Munster. As commanding the lowest ford on the Maigue, the position was always of importance. In the famous old Fenian tale, "The Palace of the Quicken Trees," the scene is laid almost on the same site, for the fairy Palace itself is supposed to have been exactly where the ruins of the old Franciscan Abbey now are.

Early in the thirteenth century we find a Norman baron in occupation of the Castle of Adare, the first authentic mention that we have of the place. A little later the castle, with the adjoining lands, came into the possession of the Barons of Offaly, the great family of the Geraldines, who were afterwards Earls of Kildare; and it remained in the hands of the Geraldines as long as their power lasted. Although on the very borders of the territories owned by the Desmond, or southern branch of the Geraldines, Adare Castle, except during a period of fifty years, always belonged to the Kildare family as one of their outlying posts, until their power was broken in the middle of the sixteenth century, in consequence of the revolt of Silken Thomas.

After Adare became a Norman stronghold, a

town seems to have quickly grown up round or near the castle, on the eastern bank of the river, about half a mile from the present village. The town of Adare, with its castle and its monasteries, was, like Limerick and Kilmallock, a garrison town, containing an English colony, and enjoying the favour of the English rulers. The broad lands attached to the castle were occupied by the vassals of the lord of the soil. The Fitzgeralds, even more than any of the other great Anglo-Norman families of Ireland, were served and followed by their Irish dependents as if they were chiefs of the clan; and in the struggles between Geraldine, O'Brien, or O'Donovan, the Norman lord of Adare could rely as implicitly on the devotion of his Celtic followers as if he had a lineage traceable to Olioll Ollum himself.

In the wars and disputes between the Geraldines and their Celtic neighbours from the thirteenth to the fifteenth century, Adare Castle is frequently mentioned. In the reign of Edward III. we hear of it as "having been burned, destroyed, and laid waste by the Irish enemy." Again, when the Dalcassian chief, Turlough O'Brien, was ravaging that part of the country in the sixteenth century, the sentinels of the Geraldines were aroused one night by the dread battle-shout of the sons of Cas, and sprang to arms only to find the castle in flames and their comrades flying for their lives. Soon, however, the Earl of Kildare rallied his scattered followers around him and recovered possession of his stronghold. He made Adare the chief southern residence of his family. Thomas, Earl of Kildare, died here in 1478, and was buried in the Franciscan Abbey.

It was from Adare that the great Earl of Kildare, the Lord Deputy, departed for England, in 1520, to answer a charge brought against him by Wolsey; from which we gather that Adare was one of the principal residences of the Kildare family.

In the middle of the sixteenth century the disastrous rising of Silken Thomas, the son of the Lord Deputy, took place. After the execution of this ill-starred young nobleman and his five

uncles, at Tyburn, Adare, with the adjoining lands, was bestowed on the Earl of Desmond. The place naturally became one of the principal strongholds of that powerful family; and although, about half a century later, when the name and family of the Desmond Geraldines were practically effaced, it reverted to the Kildare branch of the family, the castle still retained and retains to this day the name of Desmond Castle.

In the history of the great Desmond rebellion, towards the close of the sixteenth century, Adare is frequently mentioned. Time after time it was unsuccessfully attacked by the English forces. In 1578, however, Sir Nicholas Malby reduced the town and castle after a siege of eleven days;



From Memorials of Adare ]

DESMOND CASTLE—VIEW OF INTERIOR.

and during the rest of that disastrous and bloody war the castle of Adare was used by the Elizabethan generals as one of their chief centres of operation against the Celtic tribesmen beyond the Maigue.

A garrison of some four hundred and fifty men was placed within its walls, with Captain Carew in command. This garrison was constantly employed against the Irish. Night after night the dreaded troopers of Carew issued from their fortress, and swooping down on the defenceless houses of the peasantry, carried off their cattle and destroyed their crops. Very often, too, the first intimation of their approach came from the lurid glare of burning homesteads, or the heart-rending shrieks of women and children, mingled with the groans and cries of men in their death

agony. The Irish, on their side, under the leadership of the young sons of the Earl of Desmond, were not idle. "They proceeded," says the 'Annals of the Four Masters,' "to destroy, demolish, burn, and completely consume every fortress, town, cornfield, and habitation between these places to which they came, lest the English might dwell in them. At this period it was commonly said that the lowing of a cow or the voice of a ploughman could scarcely be heard from Dun-caoin to Cashel."

When Malby at length set out for Connaught the Fitzgeralds saw an opportunity to strike a blow for the recovery of their ancient stronghold.

might have been observed emerging from Desmond Castle, showing by their general bearing that they were bent upon a work which boded no good to their Irish foes. Dividing into two parties, one half proceeded by water, the other advanced through Kenry and the lands lying along the side of the Maigue, spoiling and devastating as they went. On before them men and women fled in terror, while the ruddy flames from burning homesteads lit up the country for miles along their route. As they advanced their shouts of demoniac laughter grew louder and their outrages more shamefully brutal. Nowhere was there a sign of an armed Irish foe to



Photo. by]

FRANCISCAN ABBEY, ADARE.

[Lawrence, Dublin

The watch-word was sent round; the beacon fires blazed up on every hill, and from the woods and caves and mountain hollows men rallied round Sir John Fitzgerald. Sir John beleaguered the garrison so closely that "none durst peep nor look out but in danger of some peril." Many skirmishes took place, but in the end the Irish were compelled to raise the blockade and retire to their woods and mountain fastnesses.

Another incident, taken from the "Four Masters," may serve to illustrate the character of the period and the methods adopted in this bloody war. One evening, shortly before night-fall, a bold and reckless-looking troop of soldiers

oppose their onward march. Uniting near the castle of Ballycahlane, the fortress of the Purcells, with their companions who had come down the river they proceeded more cautiously, but yet with assumed bravado. No sound broke the stillness of the night save the laughs and coarse jests of the soldiery. Suddenly from the woods on either side a wild, Irish battle-cry rang out. The O'Purcell was upon them. On came the clansmen like a whirlwind, and in less time than it takes to tell, the troop of soldiers from Adare was a heap of bloody trunks and hacked and mutilated carcasses. A few, who saved themselves by flight, carried the news of the slaughter of their companions to Adare. Immediately a

strong body of troops set out to traverse Kenry, and arriving at Ballycahlane—let it be heard with a shudder of horror—they slew one hundred and fifty women and children, and persons of every description that they met with inside and outside of that castle—another dark paragraph of our country's history written in the blood of innocent babes and defenceless women.

Henceforth the Purcells lived only for revenge. From that day the war-cry of a Purcell would strike terror to the heart of the bravest soldier in garrison at Adare. In the glare of burning roof and blazing dwelling they saw like a spectre from the slaughter the face of a kinsman of the weak victims of their crime, and above the roar of flames, the shrieks of victims and the crash of falling roof-trees, they heard in the voice of a Purcell, "revenge for our slaughtered dear ones." Well may we conjecture that, when in the following year (1581), Adare Castle again fell before the assault of the Irish, the gallant David Oge Purcell and his trusty kerns were not the last of the storming party to scale the walls, and that many a soldier's heart within beat faster at the remembrance of that dastardly deed, as he listened to the wild, hoarse cry of vengeance.

In the following year (1582) the castle was recovered for the English by Captain Zouch, at whose approach the Irish retired and abandoned their fortress without striking a blow.

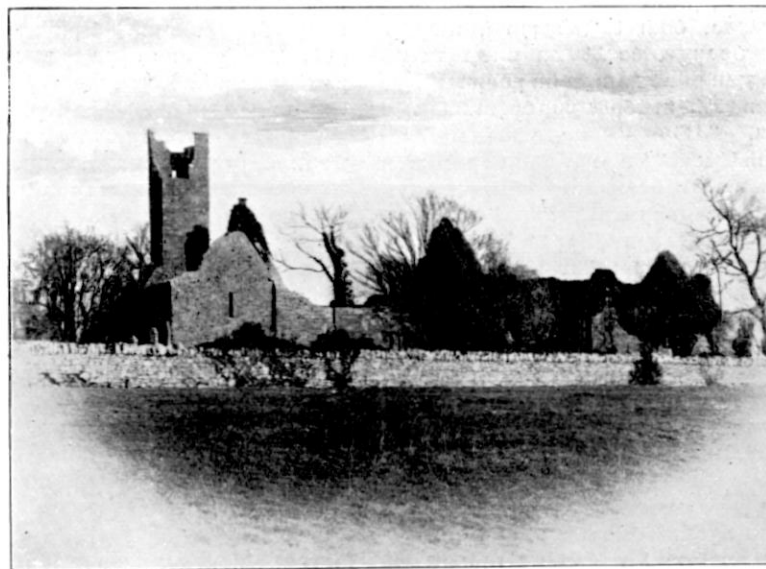
Some time afterwards when Essex, after a vain attempt to reduce the stubborn Southern chieftains to submission, had set sail for England, the Sagan Earl, the last of that once mighty family of Desmond, with the recovery of his other towns and strongholds, again got possession of the castle of his fathers. But on the approach of Carew, the newly-appointed President of Munster, he took to the woods with his followers and burned the castle. From this period dates the beginning of its decay.

When the Desmond rebellion was finally quelled by Elizabeth, the Geraldine lands were sequestered to the Crown; and the Castle with the adjoining estate reverted to the Earls of Kildare. It remained in the ownership of that family until purchased in 1731 by the Quin family, whose representative is the present Earl of Dunraven.

It was by the orders of Cromwell that, in 1657, the castle was dismantled, and left as we see it to-day—a silent, lonely, venerable heap of ruins.

"Peaceful it stands, that mighty pile,  
By many a heart's blood once defended,  
Yet silent now as cloistered aisle,  
Where rung the sounds of banquet splendid.  
Age holds its undivided state  
Where youth and beauty once were cherished,  
And leverets pass the wardless gate  
Where heroes once essayed and perished."

ANDREW CARROLL (B.A. Class).



RUINS OF AUGUSTINIAN ABBEY IN MUNGRET COLLEGE GROUNDS.





**máire ní c  la.**






(Se  il  n p  mlr  e la h-azair   doir f  glamta Mungairte).

**I**S maic    cuimn liom M  ire n   C  la. Le linn m'  ige    minic   onnaic m   i, an Cr  at  ir boct! 'na fuirde ar   ataoir bhuig coir na teime 'na tigr, da   na cr  e ar a ceanna  aib, i az f  ior-  ara  taigr    ana-  uro   taigr carra   im  eall uirri. Com   ada riar    t  irdeann mo   imne ba mar pin ar an t-teinnte  n gan fuinneam gan bhuig i. N  ior b'f  oir l  i r   am  in   irge 'na   earam gan congnam a  t cair  aio i t  gaint ruar aon uair   earceo  a   uairte an   ataoir t'f  againt.

Biod   n-truaig azainn-ne, aor   s na h-  ite, t  i,    im d  ala-ra aomuirim go m-biod r  rte   igrim eum  a orim go cionn c  pla l   tar   ir i t'f  eirint. D  a   ige    b  i m  e b  i 'f  ior azam go t  ion-maig go raib gheim daingean az an n-gnai    an   eam-  alar uirri n   cuir  e  o r  i t  i go deo       n  r b'f  ada aici ar an raogal ro. B  i 'f  ior azam gur m  r b  i r  i az toul t  r  o,    nuair   r  inn   om for  nead,   om r  rta,   om l  gac pin i, n  ior b'f  oir lem t  earg-t  iceall an cnar t  o   omea  o riar gan tea  t anior im r   rtaigr.

Aon t  r  n  na am  in   rta gur   romamar az eaint uirri. "D    a'   uir, a m  air," ar m   lem m  air, "t    a'   uir ar r  r rair O h-  ic  tigran M  ire n   C  la riam, azur i ar a r  ainte mar at   r  ?" "Nuair r  r rair O h-  ic  tigran i," ar mo m  air az tabairt r  earra dom, "   i pin b  i na mnaoi   ig, l  oir, b  ioigmar, r  ainteamail, azur n   m  rte r  o n   gur aici-pin b  i an   oirde    an meirnead:" azur, ar an l  air pin t'innir r  i dom t  r  o r  ior c  r  urde raogail   r g-com  rpan b  eoirde boicte. Seo t  uit-re anoir   , a l  igteoir. Nil ann a  t r  eilin ruarac,   , t  a bhuig pin, m  r az iarpar t  n  m  ar  a m  r    ead  ra    gurzi n-ua  b  rac at  ir, t  eirum leat n   fuil riar le r  gailt imro azat. A  t m  r t  ine t   ar t  ig leat go b-fuil t  eana  t    uairleat    r  ior-  alma  t tairpeanta az   r muinntir imr an raogal   ruar at   imtigrte,

   go bfuil na t  reite reo az baint leo r  r, b'f  oir n   cuir  a taircuirne ar mo r  eilin t   ruarairdeat   .

'Seao, t  ome boct  a t  o b'ead M  ire    'rair'—  im  eall r  ce aera t  e tala  m   atrom go leor b  i 'ra f  irim t  o b  i aca—    n   raib aon ruo az gabailt leo r  ear a b-fuil az gabailt le na miltib at   cur  a t  all 'r abur r  e f  o glar na h-  ireann n   at   r  r az r  rac  o leir an raogal az t  eana  m   iora t  o tigr  rtaib talm  an    t'iarpar t  elann t  o tabairt ruar im am  deom na t  eara  ta    na h-aint  ire.

Rug  o    t  gao M  ire i g-ceanntar aera  e r  ll  in i mearig gleannta    r  rte an t-r  eibe pin ar a t-tugtar Carn an Oam     eirig i b-par  oirte Claire M  ire i g-Contae R  rclairge. Anrpan    ead t  o   at r  i a h-  ige go t  i gur   irig r  i ruar 'na cailin   s b  eas d  atamail. Ba minic gur r  u  e  o go maic i, a  t, ar n-t  ig, ba b  eas l  i r  earainn n   r  oc n   r  eac  ta. B  i r  ean-tairtigr aici orra mar at   'f  ior az an raogal gur 'm  o   o  t    ceo r  n  mann artead leir an n  a  it   n b-r  airge t  ar   r t  uiteann ar an r  iab   o, azur n   annam amuir   e t  ominn    t  roc-ainrir i az tabairt congantat t  oib imr na r  airceannam n   az toul ar tea  tairdeat go t  i an r  airt-bairle. Mar pin b  i tabairt ruar maic uirri i g-c  mair an t-raogail t  o b  i r  imri azur an l   t'iarpar 'rair' i   um r  rta, b'pin i an cailin fuinneamail,   oirdeamail, meirneamail, r  ainteamail gan galar gan aicio.

'Seao r  rac       t  ornuir an l  nama az t  eana  m t  oib f  im.

B  i an-  onn ar rair   um na h-oirpe i g-c  mnuirde    n   m  rte r  o n   gur t  eine t'oirb  igead r  e anoir 'na riam le r  il gheim maic t  o r  ol  ar t'   mnaoi ar a raib cion a   oirde 'r  ig aige. Mar pin ba luac ar maroin amuir az t  eana  t    az r  mar az fuirpe 'r az r  rac  o   ,    ba t  eana  , um t  r  n  na, am r  uir t  o. A  t abair f  im   r

go mberdeat r  e "com t  iomam le matra" mar t  eirtear—ruo n   raib—n  ior bean i M  ire ar b'f  oir l  i fuirde r  ior ar an t-teinnte  n azur an raogal t  o g  lacat ar a ruamnear. N  ior b'pin an t  gaint ruar r  i,    abair-re f  im na   ar t  iomaintear t  o   uar r  i anoir a  t ar a malarit. N  i berdeat aon t-ruamnar aigne aici mara mberdeat muca t  a r  eamru  at    an-  uro r  cin    ub i gcomair an mar  ar aici. Azur n   r  r  e  at an meir pin f  im i a  t nuair berdeat gac aon ruo t  eanta r  rig aici   r 'm  o r  ga t  ubrac r  i az cabru  at le n-a r  ar learmuir.

  r minic leir t  earceo  a   ruar uairte i gcomair an tigr    rair com g  o  e pin gur m  r leir an ainrir   allrac r  e az toul r  e n-a n-t  im. Ann rom   r ead t  eir  e  o r  i leir: "A rair, a muinead! r  eac at   r  e az   irge t  eana   orit    gan an leir  o pin t  e n  o t  eanta r  r azat,    im 'r  air pin ba m  r an r  eall t  uit an ainrir   uinn reo leirgeant   ar. T  ir im ainm D  e   r t  im int  u   . R  gao-ra go t  i an   aglar   r t  ubrac m  e liom an oirdeat t  er na ruarib at   uaim   r t  eana  o mo g  o dom go t-ti go m-beroir-re az toul go h-  o  ill, l   an aonair, dia-luam reo   ugainn. Ruo eile t  e, t  ubairt Cair n   f  glaoa liom go raib Sean-  ilip n     g  in gan beir ar r  gnam le c  pla l  . O'f  eat-rainn bualao irtead    i t'f  eirint az toul r  ior dom."

G  illeat rair t  i, n   na   iongna mar pin a b  id uair,   ir, gur go n-g  illeat r  e air M  ire t  o beir az tabairt ualac t-trom ar a ceann, ba lu  a leir pin 'na r  e ruo t  o b  id 'oir l  mam aige t  o   ur riar. Mar   air  im t  omail go raib   uro maic t  e 'n r  annr  oir az baint le rair boct! : Ar an g-cuma pin irdeat t  o r  eruirgei an r  eul    t  a bhuig pin reo   um b  air M  ire com luac ar maroin    berdeat gac aon ruo i g-earc 'ra' baille aici i r  im an ead  erac   r  i i az   ur an   nuic m  oir ar

air t  i go b  ioigmar, fuinneamail   atrom le n-a h-ualac.

Ba mar pin t  o M  ire   r t  o rair az r  rac  o leo go cionn r  e n   r  eac t  e bliadantair tar   ir a b-r  rta. B  i toul D  e t  uir cloinne t  abairt t  oib mac   r beir ingin,    n   raib aon ruo g  a m-baint araon t  e'n t-raogal a  t iad ruo t  o tabairt ruar go r  ac  mar. A  t, ar r  e  o na h-ainrpe go l  ir go r  abair r  rta, b'ruar t'airtint t  i f  im go raib a r  ar ar a l  n-t  iceall a' t'iarpar t  oior t  o t  oior   r mara  tam t  o baint ar an b-r  im. Um an t-taca r  o, go h-  irigte, ba minic    az   n  mrail    az r  o n   r  eata a t  iceall an tala  m t  o   omea  o: go g-cairdeat r  e i



Mungairte.

tabairt ruar; go raib a   oirde b  irte    beir az obair   r gan t  a b  ir aige a  t gac aon r  inginn t  a n-t  eana  o r  e az toul irtead i b-r  ca an tigr  rta talm  an; go m b'f  arra t  o beir az obair ar a r  airt lae; go m-berdeat 'Uiam O Cionaoila r  rta r  untar maic aigrte tabairt t  o a  t an tala  m tabairt ruar t  o; go m-berdeat an t-airgeat ceutna pin mar c  lbairt aca. . . . Ba l  ir t  a mnaoi, go t  im  in ba leir t  or na com  rpanair ar rair, go raib a meirnead az b  irdeat ar rair boct. Ba leir t  o M  ire ruo eile 'r  e pin go raib an   adair rannac pin 'Uiam O Cionaoila az   ur 'na l  rde air n  r b'f  oir leir leana  aint mar b  i aige t'  aon am go t-t  ubrac rair ruar a f  irim t  o. "Muir, a rair, a   uro! Biod eall



αγατ." ἀπειθεῖς πῖ ; " Ἡὰ πύλλ Δία να τρέσαιρε ἀνη φορτοῦσαῖο βῆρνα δύννη? Ἵο ἡ-εὐιπρὸ Δία ἀρ ἀ τεαρ Ἵ Liam O Cionaola! Ἵο μαίετο ρέ τὸ ἀν ὄροῦθεαιρε φελλιτὰ ἀτα δέαντα Ἵε Ἵ-ἀρ ἡ-εὐιπρὸ-ne! Ἀἡυρ ἀ βρελλιπύμ ἀματὸδιν ἀν τοῖς τεαρ ἡυρ ἀρ ἡαῖτε δύννη ἡυρ ὄνην τεαρ ἀ εὐιρο ἀηστὸ το ρεαλλιτὸ ἀμαῖ μαρ ριν εὐἡαῖνν? Διοτὸ ἡεαλλ ναῖ εατὸ. Ἀἡυρ μαῖρ ριὺ ἀν οἡρεατὸ ριν ἀρ ἡ-εὐιρο τάλἡαν το ρύτο ἡάρ εὐοῖρ ἡυρ βῖρην εὐύννη ρέμ Ἵ? Κοιμεῖτο ἀματὸρ ἀν τάλἡμ Ἵ le congnatὸ Δέ βεῖρὸ ραῶἡατ ἡορ ρεῖρην ἀἡαῖνν ἀρ ρο ἀμαῖ."

Μαρ ριν Ἵρ εατὸ βιοτὸ ρῖ ἀἡ εὐρ ἡαῖο ἀρ ἡ-εὐῖτ Ἵ ἡῖτὸ ἡο ραῖβ ἀ ερἡοτε ρέμ ἡἡμ ἡε βεῖρ βηρτε ἡῖ τεῖςρεατὸ ρῖ ἀον ρυτὸ ἡηρην. Ὀῖρεαρ ἡῖ τοῦ ἡο ἡ-εὐῖ Δαῖτε ἡυαῖρ ἀἡυρ ἀρ ἀρ ἀρ ἀ ἡῖνἡαῖβ Ἵἡἡ ἡἡαῖρἡαῖντε ἡῖρ ἀν ἡ-εὐῖ. ἀῖτ ἡο ἡρεαῖ Ἵρ ἡο ἡῖρ! ἡορ βῖ ἀ ἡἡαῖρε ρεῖἡ βῖ Ἵ ἡ-εὐῖ ἡῖ. ἡἡ ἡἡ ραῖβ ρῖ ἀἡ ἀν ἡαἡἡαρ, ἡἡἡἡ ἀν φεαρῖαῖνν ἡηρην Ἵρ ρἡεῖαῖ Ἵ. Δα ἡἡἡἡ ἡἡἡ ἡἡ ἡυρ βαῖν ἀν ρυτὸ εεῖτοἡα ἡῖ ἀῖτ ἀνηρ Ἵρ ἡῖα ἡο ραῖβ ὄροῦ-ἡορ εῖςἡἡ βαῖντε ἡἡ ἡἡἡἡ ἀἡ ἀν ἡ-εὐῖ ἀηρτε εαἡἡα βῖ ρῖ ταρ ἡῖρ τοῦ τῖρὸ. ἡῖ ἀρ ἡῖἡἡἡ ἡε ἡυαῖρ ἡἡἡἡ ρῖ ἀβαῖτε ἡορ βαῖ ρῖ ἡe ἡ-α εὐιρο ἡῖαἡἡ

τὸ ἀηρτεῖςαῖτὸ ἀῖτ ἡῖεαῖτ ἡῖ Ἵ ἡ-εὐῖτὸ ἀ ἡῖαῖ. ἡἡ ἀρ ἡα ἡ-εὐῖρἡ, βῖ εαῖραῖτἡ Ἵ ἡἡἡἡἡἡἡ ἡῖἡἡεαῖ ἡηρην. Ὀῖρἡἡ ἡορταρ ἡο ρεαῖαῖντε, ἡῖἡ ἡῖ ἀρ ἡαῖο ἡ εὐἡἡ ἡαῖτ Ἵρ ἀ βῖρἡοῖρ ἡῖ ἡ ἀρ εαἡἡα ἡο ἡ-εὐῖρἡἡἡ ἡῖ ἀἡ τῖρἡἡ ἀρ ἀν ἡ-εὐῖτῖρ Ἵ; ἀῖτ Ἵ ἡ-εὐῖ ἡεαῖτἡἡἡἡἡ, βῖ ρῖ Ἵ ἡ-εὐῖ ἡορ ἡεαῖρ Ἵ Ἵρ ἡ ὄλεαρ βῖ ρῖ ἀἡ τοῦ. Ἠἡ ἡἡἡἡ ρἡ Ἵ ἡῖἡ ἡορ ἡἡἡ ἡῖ ἡῖ ἡο ἡ-εὐῖρἡ ρῖ ἡορ ἀρ ἀν ἡ-εὐῖτῖρ ἀῖτ ἀἡ ρῖορ-ἡἡἡ ἡαρ βῖ ἡῖἡ ρυτὸ ἡ. ἡῖ ἡῖρἡ εὐοῖρ ἡα ἡῖἡἡἡἡἡἡἡ ἡα ἡῖἡἡ ἀρ ἡαῖο ἀν ἡῖεῖτῖρ ἡο ἡἡἡἡἡ εὐῖεἡ. ἀῖτ βῖ ἡῖ ἡῖ ἡῖ ἡῖ-εὐῖ ἡῖ ἡῖρἡῖ ἀἡ ἀν ἡ-ἡἡἡἡ ἡῖρ ἡἡἡ ἡῖ ραῖβ ἀον ρυτὸ ἡe ἡῖἡἡἡ ἡῖἡ ἡῖ.

Ἵἡἡ ἡῖρἡεαῖ ἡαῖο ἀμαῖ ἀνη ροἡ. Διοτὸ ρῖ ἀν τάλἡμ Ἵρ εὐἡἡ ἡαῖο ρἡαρ Ἵρ εὐἡἡἡἡἡἡ-ἡε βα ἡῖρ ἡα ἡῖἡἡἡἡἡ Ἵ.

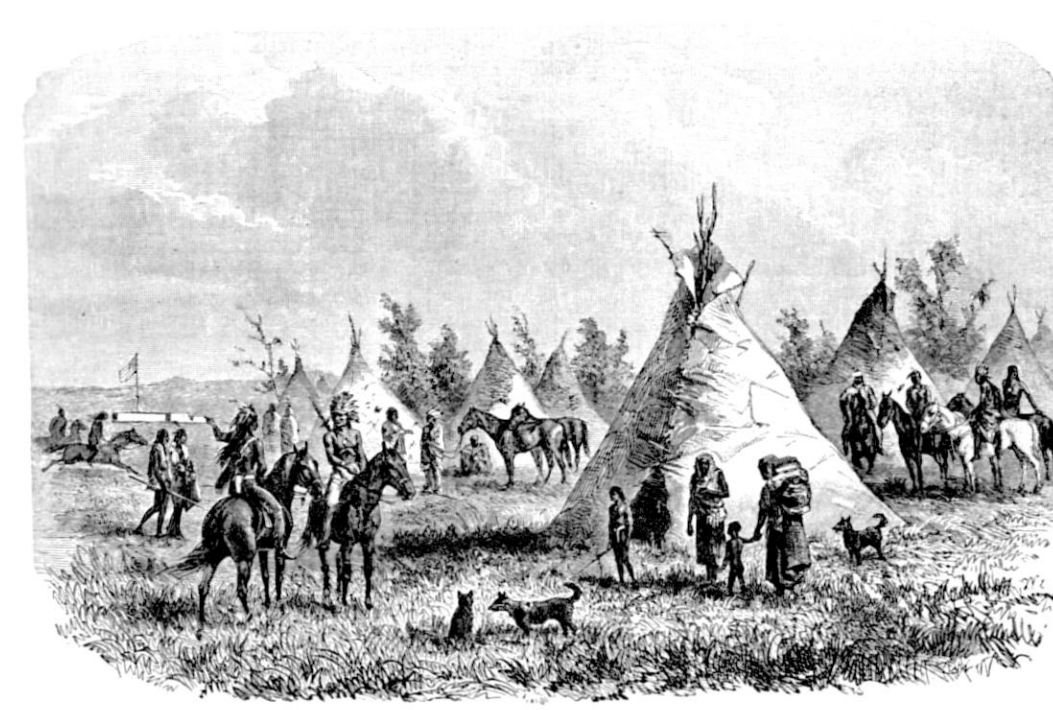
Ἠορ ἡῖς Δία ἡἡἡἡ ἀρ ἡαῖ ὄ ἡ-α ρεαρ Ἵ ἀ εἡἡἡ. ἡἡρ ρῖ Ἵἡἡ ἡ-εὐῖρἡ ρῖ βἡἡἡἡ ἀρ ἀ ἡἡἡἡ ὄ βἡἡἡἡ βῖρἡῖτε Ἵ. ἡυαῖρ ρυαῖρ ρῖ βἡρ βῖἡἡἡἡἡἡἡἡ ἡῖρ ἀν ἡ-εὐῖρἡἡἡἡ ἡῖ ἡῖ ἀἡἡ Ἵρ βεαἡ ρῖἡ ἡῖρ ἡῖ Ἵρ ἀν ἡἡἡἡ ἡο ἡῖρ Ἵ ἡἡ ἡῖ ἡῖρἡἡἡἡ Ἵ ἡῖρἡἡ ἡἡἡἡ ἡῖρἡἡ Ἵ Ἵ ἡῖ ἡῖἡἡἡἡἡἡ Δία τῖρἡἡἡ ἀρ ἀ ἡἡἡἡἡ!

"ἡῖρἡ ρυαῖρ ὄ Ὀρἡῖεατὸ ἡα ἡῖρἡἡ."

set him free, and gave him permission to go in search of his son. He was also authorised to colonize Florida, for which purpose a Royal grant of Florida, together with the title and powers of *adelantado*, were given him.

While Menendez was preparing for the voyage, news was received of the activity of the French in Florida, who under René de Landonierre had established Fort Caroline on the St. John's river. The expedition now assumed national importance, and Menendez was ordered to take out a large force. The whole fleet consisted of

first parish priest of St. Augustine. On the next day Mass was celebrated with great solemnity. This holy spot, on which the Holy Sacrifice was offered for the first time in Florida, was afterwards called *Nombre de Dios*, because the Name of God was there first solemnly invoked. The pious faithful raised a commemorative shrine there, dedicated to Nuestra Señora de la Leche, which remained until 1728, when it disappeared with the British occupation of Florida. Thus began the city of St. Augustine; thus began the oldest Catholic colony in the



VILLAGE OF AMERICAN INDIANS.

thirty-four vessels, containing 2,646 men. Eleven priests accompanied the expedition, of whom eight were Jesuits. Only a small number of the vessels of this fleet reached the coast of Florida. Coasting along with this small remnant, Menendez discovered the harbour of St. Augustine, entered, landed his followers on the mainland, and threw up a temporary fort. It was the 28th day of August in the year 1565, the feast of St. Augustine. Following a Spanish custom, Menendez named the harbour and fort after St. Augustine, the illustrious Bishop of Hippo. Mendoza Grajales, a secular priest, who had accompanied the expedition, was installed as

United States. From that memorable day in August when the priest ascended the rude altar to offer up the awful sacrifice of the New Law for the first time in Florida, for over three hundred years divine service has gone on continually, with but few interruptions, and the light of the true faith has never died out.

Menendez, all occupied as he was, in his efforts to save Florida for Spain against the encroachments of the French, did not, however, forget his first duty, that of providing for the spread of Christian enlightenment among the Indians. Among the pioneer missionaries of Florida, of whose labours history has preserved

THE ANCIENT CITY.

BY A PAST MUNGRET STUDENT.

St. Augustine, or as tourists love to call it "The Ancient City," has the unique distinction of being the oldest continuous Catholic parish and the oldest city in the United States. Nearly half a century before the Pilgrim Fathers landed at Plymouth St. Augustine was a thriving colony. Many attempts had been made after the discovery of Florida on the Feast of Easter (called in Spanish "Pascua Florida") in 1513, by John Ponce de Leon, to found colonies there, but all failed until the famous Menendez entered the harbour of St. Augustine and landed his followers on the mainland.

History has preserved numerous and trustworthy accounts of his expedition. Petro

Menendez de Aviles, commander of the Spanish navy in West Indian waters, while returning to Spain with a great treasure fleet, encountered a hurricane which scattered the greater number of his ships. In one of the lost ships was the cherished son of the brave commander. Arrived in Spain, he sought the king to get permission to fit out an expedition to Florida in the hope of finding his lost son, who he believed was among the Indians, or a prisoner in the hands of French pirates. Instead of being rewarded for his faithful services, and helped in his cherished object, he was cast into prison on some frivolous charge preferred against him by some of his officers. After two years Philip II.

an account, the sons of St. Ignatius were conspicuous. Phillip II. of Spain requested St. Francis Borgia, their general, to found a mission in Florida. Father Peter Martinez, a native of Celda, in the diocese of Saragossa, Father John Ragel of Pampelona, and Brother Francis de Villareal were sent out.

The ship in which they were got separated from the rest of the fleet on the coast of Florida, and the captain wishing to find out where they were sent a small boat ashore, in which Father Martinez embarked to give courage to the sailors. While they were on land a storm drove the ship away, which eventually reached Havana. The crew of the small boat with Father Martinez worked their way down the coast in the hope of finding some Spanish settlement. On reaching the island Tacatacuru, now Cumberland, not far from the mouth of the St. John's, they were attacked by Indians, who dragged Father Martinez from the boat and cruelly murdered him. This worthy priest's heroic sacrifice was a noble beginning of the superhuman task of evangelizing the natives. Father Ragel and Brother Villareal having arrived at Havana, spent their time in mastering the languages of Southern Florida, in order to fit themselves for their arduous mission work. Soon after they began a mission in the province of San Carlos, near the present Cape Cananeral. The savages among whom they laboured, probably a branch of the great Creek tribe, were in the lowest stage of civilization.

Meantime Menendez in Spain was active in providing missionaries for Florida. He received a letter from the saintly Pontiff, St. Pius V., who praised his zeal and encouraged him to go on with the good work. The same Pontiff also wrote to St. Francis Borgia and strongly recommended the sending of numerous missionaries to Florida.

These two saints, both filled with apostolic zeal, were under God the principal promoters of the mission work among the Florida Indians. Their names are indissolubly connected with the early history of the church in Florida, and their memory is perpetuated by a noble monument in the cathedral. Beautiful statutes of both saints adorn the new high altar of the cathedral, the last work of our late beloved Bishop, Right Rev. John Moore.

St. Francis Borgia now erected Florida into a vice-province, with Father John Baptist Segura as vice-provincial. He arrived safely in Florida with two priests and five lay brothers. A school for Florida children was established in Havana in charge of Father Ragel, while Father Segura and his companions were distributed in the various mission stations in the province of San

Carlos. Here they laboured with truly apostolic zeal, but little or no success attended their efforts; they could make very little impression on the fickle Indians. They tried to establish them in villages and teach them some of the arts of civilised life, but all in vain. After bearing for a short time the heavy yoke of civilisation, the Indians threw away their implements of labour, abandoned the villages and fled to the woods, where they lived by the chase. The heroic priests followed them into these wild retreats to teach them the Christian doctrine, but all to little purpose.

Father Ragel leaving his school in Havana made another effort to gain their souls for Christ. After eight months' incredible labour he had many whom he judged sufficiently instructed to receive baptism. Calling a council of the chiefs he proposed to them that they should renounce the devil and embrace the true faith. He was little prepared for what happened. A scene of wild confusion followed his announcement, "The devil is the best thing in the world," they declared unanimously; "we adore him, he makes men brave." Needless to say, none of them became Christian.

Father Segura, in an attempt to found a mission on the Chesapeake died a martyr's death through the treachery of a converted Indian whom he took with him as guide. The Jesuits now decided to abandon the missions in Florida for the more promising fields of labour opened up to them in Mexico. Although the visible results of their zealous labours were insignificant, yet, the seed they planted and watered by their blood began in God's own good time to fructify, and those who came after them reaped a rich harvest.

The sons of St. Francis came in 1573. They established themselves in St. Augustine and set themselves to the work of converting the Indians who lived in the vicinity. For two years they laboured with great success, establishing villages and gradually weaning the savages from their roving life.

But the inevitable persecution was to come, the storm that was to rid the tree of its rotten branches and leave it all the more firmly rooted. Fr. Corpa, one of the Franciscan missionaries, found it necessary to give a public rebuke to one of the Cacique's sons for his frequent relapses into vice. The young chief, smarting under the rebuke, secretly gathered a band of followers among those who, like himself, found the sweet yoke of the Gospel hard to bear, and started a general massacre of all the Christians and missionaries around St. Augustine. The attack came so suddenly that the Spanish authorities at St. Augustine knew nothing of it until it was too late, and so the missionaries were left

absolutely unprotected before the fierce onslaught of these bloodthirsty savages. Fr. Corpa was the first marked out for slaughter. They came upon him as he was kneeling in prayer before the altar of the little chapel in Zalemata village at night, buried their tomahawks in his body, cut off his head and affixed it to a pole over St. Augustine gate. They next rushed to the camp at Topoqui, and bursting into the chapel of Our Lady, they seized Fr. Rodriguez, informed him of the murder of Fr. Corpa and bade him prepare to die. He argued and pleaded with them in vain. He requested them to allow him say Mass before he died, and, strange to relate, his request was granted. Crouching on the floor around the steps of the altar, leaning on their tomahawks, awed into a respect they could not account for, they watched every movement of the doomed priest. He ascended the altar and united to the Divine Sacrifice the sacrifice of his own life for the salvation of those ruthless savages. While kneeling to make his thanksgiving after mass, angry at being delayed so long, they scattered his brains over the altar steps and rushed off in haste to complete their fiendish work. Three more Franciscan missionaries were added to the martyrs' glorious roll in this massacre—Fathers Badajoz and Añon at Asapo, near Fernandina, and Fr. Velascale at Asao.

The missions suffered severely from this calamity, and were almost completely abandoned until 1601, when the Governor of Florida, aided by the Bishop of Cuba, made efforts to restore them again. Bodies of Franciscans were continually sent out from Spain, and Florida was made a Franciscan province, the Provincial residing at St. Augustine. Now began the glorious period of the Florida missions. In 1634 there were thirty-five Franciscan fathers, maintaining forty four missions, in which they reckoned about 30,000 converted Indians. From that same period dates the old Franciscan monastery in St. Augustine, now used by the United States as a barracks. During all this time a regular succession of parish priests, with but few interruptions, was kept up in St. Augustine. The unique set of church records of that early period, still in a good state of preservation, are kept in the Archiepiscopal Archives at Havana.

The prosperous state of the missions continued until the encroaching colonies of England began to cause trouble. The English colonists

from North Carolina broke up the prosperous mission of the Apalaches, and took away with them many "Indian converts of the Spanish priests to sell as slaves in Charleston and other ports." Many other raids were made and many missions and villages destroyed. The Indians who escaped gradually fell back into their old wild state.

Peace came in 1718, but the missions had suffered so much that it was impossible to restore them. The end came when Spain ceded Florida to England in 1763. The Franciscans and most of the Spanish settlers left, and the Indian settlements around St. Augustine were abandoned to the tender mercies of the English, who drove them from their peaceful homes into the wilderness, and confiscated their churches and all their property. During England's possession, which lasted twenty years, all trace of the Franciscans missions disappeared. The Indians driven out received the name of Seminoles or wanderers, all traces of Christianity and civilization disappeared from among them, and they have since been known for their bitter hatred of the successors of the Spanish.

When Spain regained possession of Florida no successful attempts were made to restore the missions.

"Now," in the words of John Gilmary Shea, "scarce a trace remains unless we consider the Seminoles themselves, as a striking monument of the different results obtained by the Catholic Government of Spain and the Protestant Government of England. The one converted the savages into Christians—a quiet, orderly, industrious race, living side by side with the Spaniards themselves in peace and comfort; the other replunged the same tribes back into barbarism and paganism, and converted them into a fearful scourge of their own colonies."

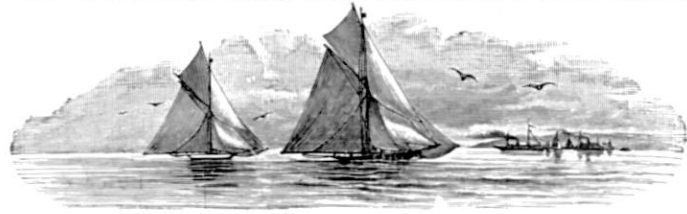
As this sketch has already gone beyond the limits, I must leave the subsequent History of Catholicity in the Ancient City and Florida to a future occasion.

JAMES NUNAN, B.A., D.D. ('88-'93),  
St. Augustine, Fla.

NOTE.—The remnant of the Florida Indians now number only 350 or so. They live after their own savage fashion, in the trackless swamps of the Enoglates, in Southern Florida, the only part of Florida that has never been penetrated or surveyed.



## FISHING ON THE LOWER SHANNON.



BY A PAST MUNGRET STUDENT.

**B**EFORE we talk about the fishing a few words about the fish may be of interest. The salmon is a most delicate fish. By this I don't wish to convey that it suffers from indigestion or some such disorder brought on by an overdose of sprats. I refer rather to the extreme caution exercised by the fish in its mode of existence, and in the selection of its food. It is a study in itself to watch the exactness of the salmon in finding a suitable place in which to deposit its spawn, or rather the eggs from which the spawn comes forth. None but the clearest rivers are selected for this purpose—rivers where there is a continuous flow of fresh pure water. Thither in the winter months the fish flock in great numbers to spawn, in a very poor and hungry state. It is during this period that the greatest destruction may be wrought among the fish, because every salmon killed then means hundreds, nay thousands of the spawn destroyed. Could they but utter their wants, they would I feel certain, cry out like Mr. Chamberlain and his Fiscal constituents: "We need protection! we need protection!"

On the Lower Shannon, *i.e.* Limerick to Loop Head, the salmon season opens about the 12th of February and continues until the last week of July—roughly speaking about five months. The fish caught during this period may be divided into two classes, namely, Spring Salmon and Grilse—this latter kind being commonly known in most parts of Ireland as Peel or summer fish. Spring salmon are taken from the opening of the season on to about the 1st of June, though a very noticeable scarcity is observed for a short time prior to this date. They are the very cream of the fish varying in size from 10lbs. to 50lbs. I have myself seen one weighing 52lbs., but this of course is the exception. Those "huge uns" are naturally a curiosity to see, chiefly, I suppose, because of their rarity; however, as they are usually ill-shaped they sell cheaply. Their smaller brothers

are much more in demand. The Grilse or Peel, which displace the Spring fish from the beginning of June to the end of the season, seldom or never exceed 10lbs. in weight. They resemble the Spring salmon in almost every particular. Whether the Grilse is merely the Spring fish not fully matured, as some experts assert, or belongs to an entirely different species, as others maintain, is still doubtful, and reasons are urged in support of each view.

Three different kinds of nets are in use at present for taking salmon on the Lower Shannon. *The Stake Net*, so-called from the stakes or poles used in its construction and generally known by fishermen as the *Weir*, consists of a number of poles with netting attached, stretching usually from high-water mark on the shore, to a certain distance into the river. The weir is made up of two parts, namely, the "leader"—running at right angles to the land—and the "pouch" or head—arranged at right angles to the leader. To any one accustomed to seeing those weirs worked, the mechanism of the trap seems absurdly simple. To the stranger its simplicity is most interesting. No matter at what part of the river a salmon may chance to strike he is sure to follow the obstruction until at last he finds himself securely locked up in the pouch itself, there to await the advent of low-tide, and with it certain doom at the hands of the fisherman and his landing net. The other mode of capture is the *Drift Net*. So universal is its use now-a-days in almost all the important rivers of Ireland that a detailed description of it is scarcely necessary. This net is fished by means of a boat usually containing a crew of three or four men. It measures usually 230 yards in length by about 12 yards in depth, and hangs in the water, supported on the top by corks, and weighted on the sunken side by lead. It is supposed to be invisible to the salmon. Hence they are caught meshed. Two men haul in the net, one the cork side, the other the leaded line. In this way the

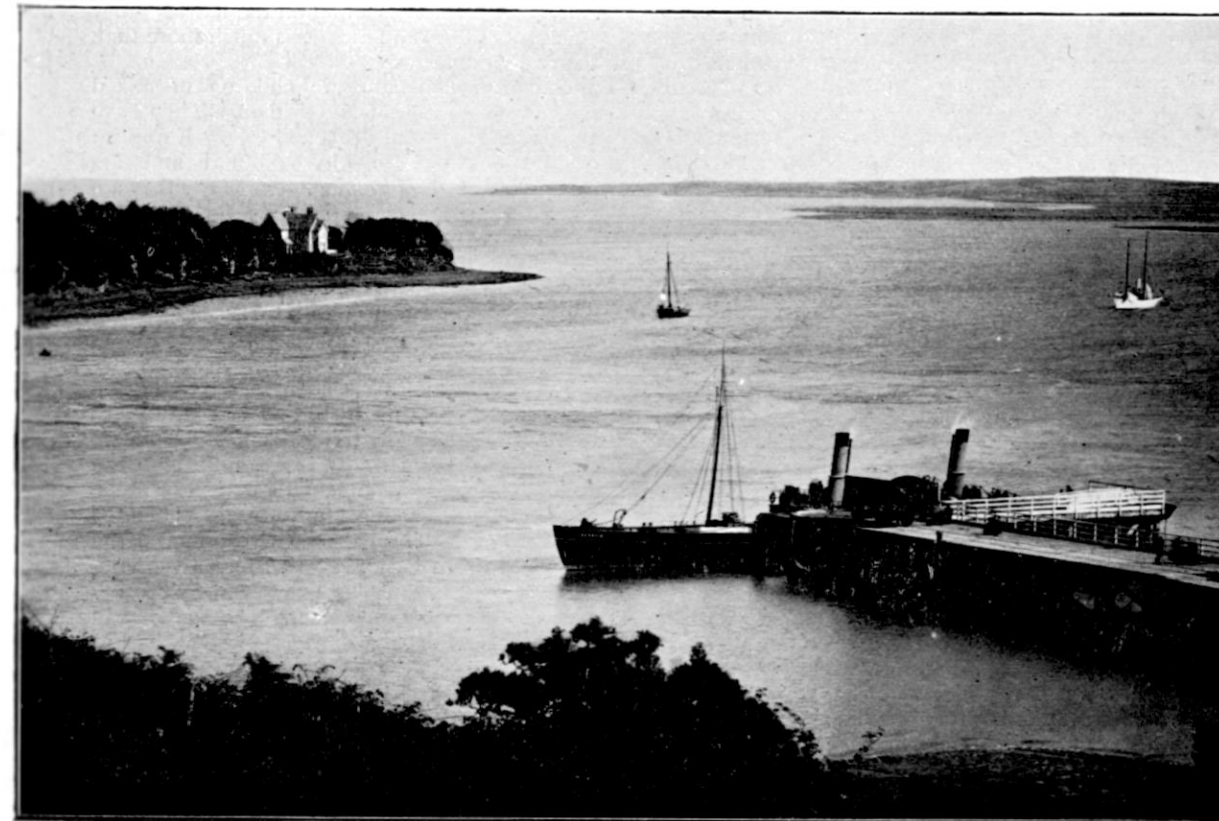
net forms a sort of bag, so that when the fish is lifted its weight may not cause it to drop out of the net.

A third kind of net now extinct on the Lower Shannon is the *Draft Net* or *Hauling Net*. In this the fish are caught without meshing. They are trapped as in a pouch by being surrounded on all sides with the net. One man stands on the shore, holding a rope attached to the net; two other men in a boat stretch the net, making a crescent-shaped course from the shore. When the whole net has been stretched a long rope is connected with the land and then both sides are hauled in, a lead and cork line as in the Drift Net, being used. Its principal disadvantage is its comparatively great expense, and when the take of salmon on the Shannon greatly deteriorated as it did some years ago, this net was almost entirely dispensed with.

When salmon are caught they are taken to the owner's headquarters. There they are securely packed in ice, and daily shipped to Billingsgate, that mighty father of the world's fish markets, or to one or other of the English provincial markets.

Years ago it was quite in keeping with the traditions of the trade to see several tons of salmon packed for market on a week-end morning in June. But alas! for those palmy days; now we must be satisfied with less than a third of that quantity. It seems strange, but it is only too true. That same majestic Shannon, on whose banks in days of yore so many fisher folk earned an honest wage, rolls on its mighty course until it is lost in the vast Atlantic. Everything is just as peaceful and as beautiful as of old. Nature smiles that same pleasant smile on the great river's tranquil waters, but where is its wealth of golden fish? Beneath its placid surface there advance no more those legions of the finny tribe bringing wealth and happiness to the dweller on Shannon's rocky banks. Once in a way, as in 1902, a good season comes and then the harvest is rich, but the fish seem to have taken a dislike to the factory-soiled waters of the Shannon, and have for most part transferred their patronage to rivers on the south coast of England and Ireland where purer waters flow.

T. E. PEGUM (1899-1902).



THE SHANNON AT FOYNES.

Photo. by Lawrence Dublin.



## SOMETHING ABOUT INDIA.

**A** FRIEND of the College, who has been living in India for many years, sends us some interesting notes, from which we extract the following jottings:—

We are coming near summer now. Do you know what summer in the plains of the Punjab means? Just imagine yourself standing on a surface separated by a sheet of incombustible tissue-paper from the lower regions and you can form some idea of it! Most of the Europeans who can do so go the hills for the hot season.

You may be sure the Europeans do the grand here. Those who at home would be of little consideration live here like princes. Up here in the hills a lot of the natives are employed as palanquin bearers. There are, of course, no carriages, and when the officers' wives wish to drive, the palanquin is their mode of conveyance. The ladies are borne on litters on the shoulders of the coolies. Each person has usually four coolies. The coolies are for the most part dressed in livery, and each lady may choose what colour she likes for her servants.

You must understand that European and natives can never come in contact here except as masters and servants. The English have set up barriers between them more inexorable and impassible than any Hindoo caste distinction ever was. It is not a question of religion and civilisation, but of ascendancy and of race. The converted Hindoo has no higher social rights than the Pagan. And do not imagine they are only half civilised. I tell you my eyes were opened when I came out here and saw the people we imagined half civilised. The Hindoo secondary schools are almost beyond the European ones here. In Science and Arithmetic they are certainly superior. I met, the other day, the Professor of Mathematics in the Hindoo Training School of Lahore. He is a well-educated and well-mannered youth; speaks good English; is very abstemious; never tastes meat "through religious and hygienic motives" he says. His dress is European except the turban, which the natives seem to cling to under all circumstances.

When the Lady Superior of a Convent Boarding School sent two of the Sisters of her staff last summer to attend lectures in Mathematics at the Hindoo Training School it was a cause of universal astonishment. Mr. Bell the head of the Education Department and his staff were so touched by what they regarded as an almost heroic act of humility, and setting aside of human prejudices and human respect, that they granted the good sisters their diplomas without putting them through the ordinary ordeal of public examination, or exacting from them the usual time of attendance at lectures.

The Europeans born in India and the Eurasians are hardest of all on the natives; they effect superiority and aloofness much more than the real Europeans.

The Eurasians are the children of mixed parentage—European and Indian. They have altogether European dress and follow European customs. They are olive-coloured and are usually rather good looking. Some say they are more vicious and less tractable for Christian teaching and practice than the real natives; as they seem to inherit the vicious inclinations of both the Indian and the European side. That, however, I believe to be exaggerated and certainly is not true in all cases.

It seems to me that it is difficult to bring up children here, even Irish ones, according to Catholic ideals. The tropical climate tends to make them indolent and languid; and the custom of having a number of native servants, makes them dislike any kind of work. Then the influence of the Pagan *aya's* (native nurses), the intercourse with Pagan servants, and, I suppose, the very air of Paganism which they daily breathe have ill effects on their characters, and that to such a degree, that I believe an average child of six here knows more mischief than one would ordinarily know at the age of sixteen at home. The vices, too, of lying and dishonesty, so prevalent among the native servants, are quickly learned.

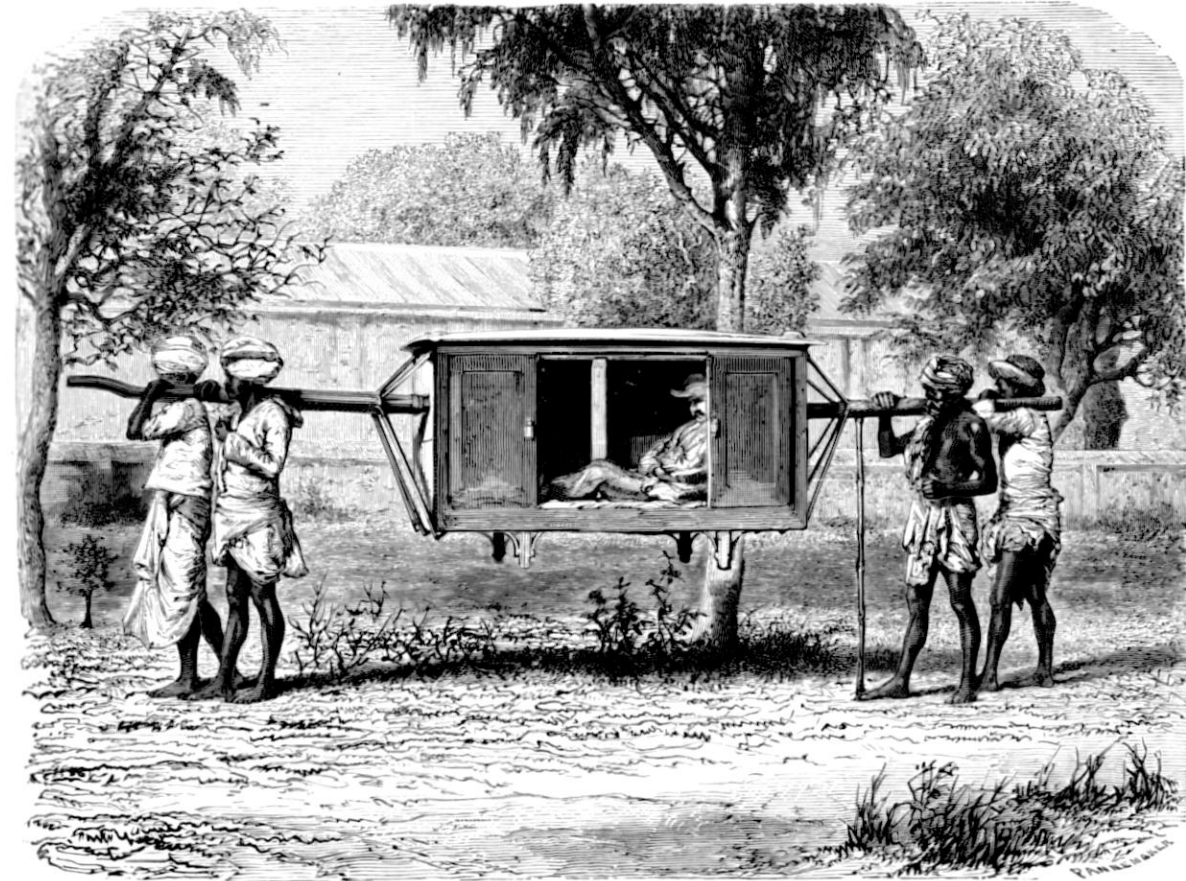
If the natives here had less religion they would,

perhaps, more readily become Christians. But how they do cling to their beliefs! It is only with the children that anything can be done, and with these only when they are handed over completely to the missionaries.

In Lahore, the Belgian Sisters have an orphanage containing some hundreds of native girls whom they got from central India after the famine. Their parents had died and these

stitution about the nuns or "holy ladies" as they call them; they believe that some great misfortune would befall them if they interfered with or injured them. Some of the simpler folk think that the "holy ladies" get all they want as provisions, money etc., directly from God.

Regarding the Indian Medical Service there are two alternatives to choose between, viz: *The*



HINDOO PALANQUIN.

children were given by the Government in batches of fifty and sixty to the Catholic and Protestant Missions. The latter got most. The Bishop has also another orphanage in which are some hundreds of boys, also famine children. They are cared for by a German brotherhood, taught trades, etc. These boys eventually marry the girls in the nuns' orphanage, and thus native Christian families and even Christian colonies are formed. The natives have a kind of super-

*Royal Army Medical Corps* and the *Indian Medical Service*. The latter requires higher qualifications, and affords a better living; its members work among both civilians and natives. The members of the former remain with the regiment.

There can be no question that the life (though it gives great opportunities of doing good) is full of danger to faith and morals; the surroundings are so unreligious and non-Catholic that a young

fellow must have more than average strength of character besides being well grounded in his faith and its practices, to be able to keep his head above water; as a fact I fear the majority do not do so—they lose their faith or give up all practices of religion.

You know, of course, there is no middle class among the Europeans here. All are of the first class (officers and civil servants of all kinds); or they belong to the class of railway drivers, guards, etc. The Eurasians rank with the latter. The first-class society in India is remarkably refined—some would say more so than almost any European society. And here it is that, unfortunately, many of our priests, who are mostly continental, are at fault. They are excellent missionaries for work among the natives—better, I believe, than Irish or English could ever be—owing to their perseverance, power of work, carelessness of personal comfort and ability to “rough it,” and their facility in picking up the language. But when they come to do duty as military chaplains and act as parish priests of the

civilians in the stations, the work suffers much. In many ways they do not seem to be on a level with the class of people they have to do with. Provided the priestly and religious qualities are secure, the more of the thorough gentleman the priest is, the more good he can do. Then, of course, they labour under the difficulty of being what the English call foreigners, and so unable to preach well in English. Add to all this the chilling influence of Protestantism and the coldness of faith and other difficulties, and you can form some idea of how discouraging their work is.

I often pity the poor soldiers here: they have so little to keep them straight.

I do feel proud though, sometimes, of the Irish soldiers. A little word from a sympathetic priest, or a good sermon, will often bring them to the sacraments in crowds; but, alas! the good sermons they get are few and far between.

I look out as eagerly for the MUNGRET ANNUAL as if I had been one of your old students. It always goes the round of all my friends here.



## MOTHER'S GOOD-BYE.

Tears were in your heart, dear mother,  
But you crushed them back the while,  
And your eyes were bright and tearless,  
And your sweet face wore a smile;  
For you did not wish to daunt me  
By or tear or sob or sigh—  
Oh, you acted like God's Mother  
When she bade her Son good-bye!

“Go, and God be with you, *cushla*,  
May His light shine on your way,  
May He take my place beside you,  
Guide and guard you day by day.”  
Thus you spake—no tear afalling,  
Though the while your heart did cry—  
Oh, you suffered like God's Mother  
When she bade her Son good-bye!

Many years I've been away, dear,  
Toiling 'neath a tropic sun,  
But you still are watching, waiting  
For your home-returning one;  
For a mother's heart doth tell you  
Mary yet will fill your joy,  
And your brow shall feel the blessing  
Of your own dear *soggarth* boy.

“EVON.”

Sad and sore your heart was, mother,  
Yet you gave me all to God,  
And you nobly walked the wayside  
That the Blessed Mother trod.  
When the parting was all over,  
And I was no longer nigh,  
Long you wept and deep your grief was—  
Running on that last good-bye.

Oft when soul-clouds gather round me  
And their mist shuts out God's ray,  
Light will sudden glow and gladden,  
Melting all my doubts away.  
Ah! dear mother, well I know it—  
Every night on bended knee,  
Long you pray to God and Mary  
For your child beyond the sea.

# THE CIVIL SERVICE.

BY JAMES P. KENNEDY, LATE H.M.C.S.

(PRINCIPAL, C.S. INSTITUTE, 31 RUTLAND SQUARE).

IT is not the purpose of this article to insist on the advantages of an appointment in the Civil Service as compared with those offered by other careers open to Irish boys. That there are certain advantages of a purely material nature cannot very well be gainsaid; the tendency is to exaggerate rather than to deny them. These may be at once summed up as security of tenure and a pension. The former should not appeal too strongly to one who is young, vigorous, and not a coward; while one might be rich or famous or happy in another career in waiting for the latter. It is an ever-

present regret with thinking Irishmen that so many of our boys—often the best products of our schools—have come to regard the Civil Service as the one sphere in which they may hope for a fair reward for their labours. But while admitting that so much brain and energy is thus lost to the nation, one cannot refrain from asking “does the nation need them?” The answer usually is, “not just yet.” A generation hence much of this waste force will be directed from the routine of the government office into productive spheres of labour. Meanwhile the present generation must live.



LAY BOYS.—SECOND CLUB.

BACK ROW—W. Spain, F. Daly, P. O'Shaughnessy, S. Haier, W. Deevy, S. Pegum, Rev. Mr. Finucane, S. J., J. O'Donnell, C. Hennessy, T. Rafferty, W. Ryan, J. Barry, W. O'Donnell, W. O'Callaghan, Rev. Fr. Casey, S. J., P. Slattery, F. Bennett, M. Howard, J. B. Barry.  
MIDDLE ROW—Rev. Mr. Flinn, S. J., M. Sheedy, T. Fennessy, J. Sweeney, H. O'Neill, W. Dennehy, B. Pomeroy, H. Nestor, C. Barragry, J. Stack, W. O'Keefe.  
FRONT ROW—J. Spain, E. Heffernan, R. McCoy.



I have nothing to say to the learned professions. Those who have the means and the opportunity will naturally prefer Law or Medicine to the Civil Service; yet it is, I think, a safe assumption that many at present in Ireland who enter for the legal profession lack the mental gifts to suit them for such a career, nor are all of those reading medicine endowed with the instinct which, it is said, leads the born doctor to the head of his profession.

It is unnecessary to discuss the assertion occasionally heard that men of genius are lost in the Civil Service. Genius is rare, and seldom enters government offices, and when it realises itself the government office knows it no longer. A Civil Service of some kind must always exist, and in every country there always will be many who, from their character or natural endowments, will be best fitted for the comparatively easy-going and secure existence the Civil Service gives—men who are often brilliant examinees, but lack most of the qualities that command success in the stress of professional or business life, and who would be a drag in the market even under the happiest conditions of industry. This last is evidenced by the fact that a large number of candidates for Civil Service appointments actually come from such centres of manufacturing industry as Glasgow, Birmingham, Manchester, Leeds, and other great manufacturing cities across the Channel.

The great majority of those who live away from the large cities have at best but a hazy idea of what the Civil Service is. A good-sized volume might be filled with even a brief outline of the nature of the many appointments included under the title, and of the examinations which lead to them. With comparatively few of these, however, will the boy leaving school be concerned, and I may most interest and serve him by confining myself to a few reflections on those most likely to attract him.

The most popular of Civil Service examinations is that for the Second Division—as distinct from “Class I.” The latter takes rank with the Indian Civil Service. Second Division Clerks are employed in the Savings Bank Department of the Post Office, the Education Office, Local Government Board, Board of Works, Agricultural Department, and indeed in almost every important Government department. Until the introduction of the present scheme of examination Irish candidates fared very poorly at these examinations.—Ten Irish successes at any one examination would have been considered a good result. The introduction of Languages and Mathematics into the programme produced a change. These subjects so increased the chances of candidates educated at

Intermediate or University schools that at the first examination of the new series there were no fewer than sixty Irish successes. Since then Irish candidates have again been steadily losing ground. This is due to many causes. The competition has become keener—largely owing to depression in English trade since the war in South Africa—while the number of appointments made annually is not so great. Above all, the English candidate seems to have got on level terms with his Irish rival in what may be termed the “new” subjects, viz., Languages and Mathematics, with the result that success now, as in the days before the change mainly depends on excellence in the subjects commonly called “Civil Service.”

Again in Second Division, Customs, Excise, and other examinations of the Lower Civil Service a decided change has been effected in the character of the papers, notably in Arithmetic, which is still a subject of great importance in all the examinations. The papers have become simpler and more practical, and offer little opportunity for the display of exceptional natural ability. The difficult problem for which there was but one solution and that apparent only to the clever boy, no longer appears on the examination papers, so that hard work has a better chance against mother wit than was possible in former times. Moreover, latter-day papers are so framed as to render completion within the allotted time well nigh impossible for any students but those who are prepared for the examiners' changing moods, and who, by unceasing diligence, have become skilful in the application of every mechanical device that increases speed. All this tends to give the decided advantage to the diligent and hardworking student, and to make these qualities the great essential for success. What has been said of Arithmetic applies equally to the papers in Mathematics. These in fact no longer bear even a family resemblance to Euclid and Algebra.

An examination of the marks of some recent competitions will, however, show that the most fertile source of failure among Irish students is the Essay. I have in mind the case of two boys who entered for the 1904 competition and whose fine scoring in Latin, French and Mathematics was completely nullified by their wretched marks in English Composition. Sixty per cent. in this subject would have carried them well into the successful list; but while they failed to get even fifty per cent, many English candidates scored from 80 to 90 per cent. and one was actually awarded full marks. Weakness in English Composition entails a greater loss than is indicated by the actual marks allotted to that subject, for it is clear that the want of facile and

vigorous expression must militate against the candidate in many of the other papers. At the Excise Examination in which nearly half the total marks are allotted to Composition, Precise-Writing and Geography, success is almost impossible for the candidate who is radically weak in Composition. It may here be remarked that while the optional subjects History and Geography make demands on the Second Division candidate's time out of proportion to their mark-carrying value, they well repay in another direction the labour involved in their study. For the student can have no better training for the essay subjects usually given, than an intelligent reading of Commercial Geography and Political History. The selection of optional subjects should therefore not be lightly made by those who are just commencing preparation.

When a youth has decided to read for the Civil Service he should at the same time determine, that come what may, he will not rest from his labours until he has secured a position. If he exceeds the upper age limit of the lower examinations, without having secured some appointment, his position is not an enviable one. If his education has been on liberal lines the mental training obtained may be useful, but not sufficiently so to compensate him for the years he has lost. For this reason a Second Division candidate should be ready to enter for one of the many examinations—generally of a better class than the Second Division—that occur throughout the year. Junior appointments in the Admiralty—examinerships in the Exchequer and Audit Departments, for example, are obtained by passing examinations excellently suited to boys who have been educated on liberal lines. I cannot do more now than throw out the suggestion, but it is one worthy of consideration, especially by Irish boys, who do not seem to trouble about any examinations beyond the few that are known to all.

The student with claims to exceptional ability, who looks no higher than a Second Division Clerkship, is either idle or extremely modest. Hence, one-half, at least, of those who enter the Second Division do so with the intention of making it a “stepping-stone” to something higher. With the majority the ambition is never realised. The appointment affords adequate reward only for mediocre talent. Hence, when the student has passed the Second Division Examination he should at once begin preparation for an Assistant Surveyorship of Taxes, which is a far superior position. The initial salary is not considerable—£100, with annual increments of £10—but the department is one of such rapid growth that promotion to a Surveyorship, with an initial salary of £200, and

excellent prospects, follows within from three to six years' service. The scheme of examination has recently been remodelled, and the first competition under the new scheme will take place early in the new year. Geography is no longer obligatory, but has been grouped with History to form a subject alternative with mathematics. Irish students will find it an advantage to be allowed to take two languages. In addition to arithmetic and composition, political economy and book-keeping are obligatory subjects. Those who wish to secure an appointment will have to face competition with a much more trained type of student than the Second Division candidate has to meet. Hence, I would not recommend any student except he have much more than the average ability to begin reading for the Taxes to the exclusion of all other examinations. The majority will find it safer to take the Second Division in their course. Concerning this matter I have good reason to know that the bulk of the Irish successes during the past ten years were students whose reading was confined to the Taxes course, but I also know that with them were other men equally ambitious, who reached the upper age limit of the examination without having secured any post.

To discuss the more junior appointments in the Civil Service would be out of place in this ANNUAL, nor do I intend to discuss them. The very junior posts of the Civil Service are intended only for those who cannot possibly do better. Undoubtedly, great numbers of those who begin at the lowest rung have the grit and determination which carry them as high as the more favoured, but I fear that a greater number fare badly. There are certain concessions made to those holding small appointments when they are competing for better positions; but I would recommend a careful consideration of both sides of the matter to any of my readers who may entertain the idea of using the small appointment and its alleged advantages as a means to better things.

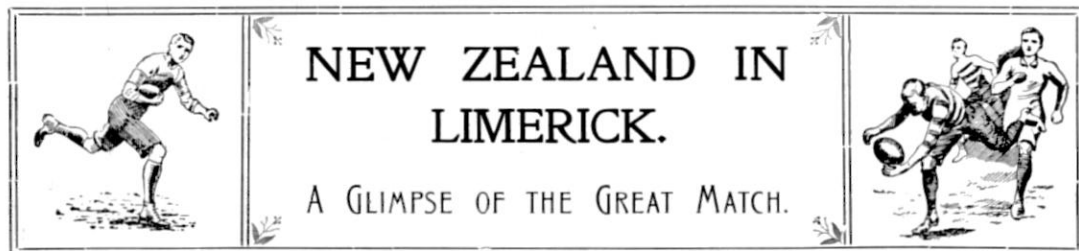
I have so far only alluded in passing to those positions which are won through examinations of narrow scope. Concerning one of these—viz., the examination for Assistantship of Excise—I would be glad if space permitted to say something more at length. The appointment is, at the outset, better by about £15 per annum than the Second Division, and it is extremely likely that improved conditions of promotion will be introduced to make it one of the best appointments in the Lower Civil Service. Even now it appeals strongly to those who are fond of an outdoor life, and whose susceptibilities are not too readily offended—in England especially, the nature of some of the duties would be



rather irritating to a man of an irritable or sensitive temperament. The scheme of examination will naturally attract a student who has not done well at languages at school. There are virtually but three subjects, and a careless examination of the programme would lead one to believe that it is suited only to a sixth-class boy from a Primary school. Such a conclusion would be totally misleading. The subjects are simple but the papers are not so, while the competition is so keen that the standard of answering is higher than

in any other Civil Service examination. Hence there is but little chance of success for the candidate whose course of reading has been determined by the narrowest interpretation of the examination scheme.

In conclusion I hope that the few remarks I have made may prove helpful to some readers who contemplate entering the Civil Service. The generous reader will, I am sure, attribute the dryness of my paper partly at least to the uninteresting nature of the subject matter.



**T**HE morning of the 28th of November looked dark and lowering enough, and as the heavy rain-clouds swept past at intervals, anxious eyes were peeping out, and anxious, stealthy whispers passed from lip to lip in class and study-hall. For weeks past the footballing world had been ringing with the achievements of the athletes from the land of the Maoris. They had literally trampled on the crack teams of England. Scotland had made a sturdy resistance, but were well beaten. Some few days ago the chosen representatives of our own country had fought and failed in Dublin. And now the far-famed "All Blacks" were to arrive in Limerick to grapple with our brave Munster lads. What wonder, then, that on this eventful day excitement ran high in our little world at Mungret. There was much misgiving, but more than one or two of us were found sanguine enough as to whisper our hopes that "Munster might make a stand."

A hundred and thirty strong, we were on the ground an hour before the appointed time. The showers of the morning had passed away with the wind, and the evening was brisk, bright and clear. Special seats on the touch-line had been reserved for us, from which every movement on the field of play could be discerned. Punctual to time the dark-jerseyed New Zealanders lined out on the field, greeted by

the hearty plaudits of some six thousand spectators. A galaxy of strong and sturdy men they seemed. We scanned their faces eagerly and anxiously, and marked every movement of their burly frames. The broad, square shoulders, deep chests, and clean, strong, muscular limbs showed them to be men who could give and take a deal of roughing, while the square-set lower jaws of the majority of them gave indications of a stubbornness and determination that knows no obstacle to success.

A deafening cheer from the assembled thousands, and the strains of "Garryowen" now told us that the Munster-men were at hand. On they came in their red and white, a marked contrast to the sombre black of their opponents. Sinewy, active and well-knit they undoubtedly were, but inferior for the most part in weight and, as the sequel showed, altogether inferior in the science of the game, to the brawny sons of Maori-land. As they enter the field! they give three ringing Irish cheers for their opponents, which is answered by the wild quaint chant of the Antipodeans. Weird and uncanny are the strains of the war-song; weird, strange and almost savage are the gestures which accompany it, but it seems to infuse spirit into the men.

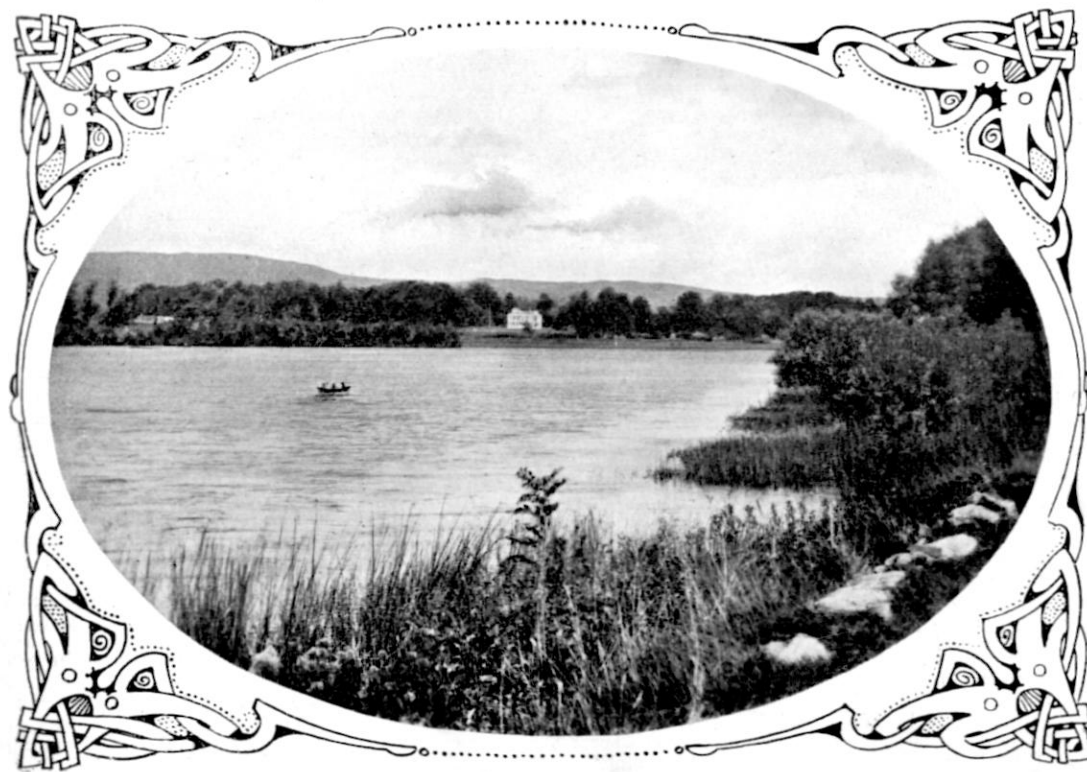
The whistle now sounds out sharp and shrill and soon black and red are mingled together, pushing, struggling, panting, kicking as if their

very lives hung on the victory. At first the play is of a give and take character. Munster advances, is repulsed, advances again, and again recoils. A scrum is formed. The sharp, deep word of command rings out from the Zealand captain. The ball is heeled out as if by magic, and immediately is flying backwards from hand to hand; the Munster men make fierce and frantic efforts to rob their opponents of the ball: each New Zealander, as he gets the ball, is collared, but a moment too late, for his neighbour on the left is speeding along in possession of it. The last black-jerseyed flyer on the wing—the lightning sprinter, Abbott—has the ball, and down along the touch-line he goes like a flash, quite close to our position on the touch-line. Our hearts are sinking as he nears the goal-line, when suddenly the brave MacLear is upon him and brings him down. Repeatedly did the same systematic performance on the part of the "All Blacks" take place, and often would a Munster man by a wild rush save his side, and with a great kick send the ball far out of danger. Time and again would the burly form of the great MacLear loom up before the on-rushing Zealanders and turn back for a moment the tide of victory. But only for a moment! Our opponents are again in line. Again the ball is

flying from one to another, until the fleet-footed Abbott again breaks away and this time gets across.

Steadily and unflinchingly the Munster men again re-form. With a wild, Irish rush they are again down the field. A black jersey gets possession, but is quickly laid low. MacLear, the hero of the day, is fighting like a lion. The crowd are cheering and encouraging; but again that steady, systematic, clock-work line is set going; the ball is flying from hand to hand, as before; the men are collared again and again, but every time too late; and again a swift, black form shoots across the line. The Munster-men have the tackling abilities and the dash and, perhaps, the fitness of their opponents; but those good humoured giants, fresh from the fair South, are beyond comparison superior in science; and so when the last shrill blast of the whistle dispels every vestige of hope, and when the wild war-cry, "Ake, ake, kia kaka," rings out its note of victory, our champions depart vanquished, but not disgraced. As we dolefully turn our steps homewards, we console ourselves with the reflection that we have only suffered the inevitable—that we have been conquered by the all-conquerors, the invincibles.

A. CARROLL (B.A. Class).



OUR WALKS.—THE SHANNON AT CORBALLY.

## LETTERS FROM OUR PAST.

### UNITED STATES.

ALABAMA.—In a letter to Mungret written last October by Fr. PATRICK TURNER in Mobile, Ala., the following passages occur:—

"In olden times the yellow fever never disappeared till after frost. This year, however, the epidemic, which had been in New Orleans at least since last June, is now practically eradicated, although no frost has yet appeared. This marks a new and important victory for medical science in these parts.

"The success of the New Orleans physicians this year comes from the fact that they accepted as true the theory that yellow fever is transmitted by the mosquito, and by this means alone. They say a certain species of mosquito—and only the female of the species—bites a patient during the first days of illness. After twelve days the 'darned critter'—as I heard a coloured man call it—is ripe for action, and by its bite transmits the poison to a healthy person, thus producing patient No. 2, and a new source of infection. The doctors determined this year to place all patients under netting to prevent the mosquito from receiving the poison, and they endeavoured to kill all the infected mosquitos by fumigating the houses. The practical conclusion from the success of their measures is that the yellow fever can henceforth be always controlled by science. This once established one of the greatest impediments to industrial progress in the south—fear of yellow fever—melts into thin air.

"You would like to hear something of my experiences in this country. My experience has been so little, yet so varied, that I know not where to begin.

"A priest's life here forms such a contrast with what it is at home that I find it difficult to give you an idea of it. Most of our parishes outside Mobile are extensive in territory, but the congregations are small. It is not an unusual thing for a priest to get a sick call of from fifty to a hundred and fifty miles. A couple of weeks after Easter I visited a Mission which it took me twelve hours by steamer to reach. This mission is visited by a priest only once or twice a year. I stayed with a Catholic family there for a week. Each morning I said Mass in the house. I then took a boat and went along the bay picking up an occasional Catholic in some of the settlements. These I brought back to the mission, got them to Confession and Holy Communion and sent them home again. The weather was delightful and I certainly enjoyed that week even though I had to 'rough it' occasionally. The people were delighted to see a priest, even the Protestants, once they were convinced that I did not have horns, and was not anxious to burn all bibles, were quite friendly and hospitable. In the more civilized parts of the country such visits, when made with decent people where things are clean and one can get enough to eat, are pleasant enough. But there are missions which require an inexhaustible fund of patience as well as an iron constitution. Sometimes a man must travel all day by sea and land and then sit in a chair all night rather than rest on the bed at his disposal.

"If we only had men to attend these outlying missions regularly and a means of supporting them, the Church would make very rapid progress in most parts of the

country. The truth once explained to these non-Catholic people in a nice inoffensive manner, they are easily won over to at least a better feeling towards the Church. But personal contact with the priest is essential. This is true also of non-practising Catholics. Having no priest and no regular services and above all knowing the false ideas their neighbours have about our faith, they need the moral support of the priest to give them courage to profess the faith that is in them.

"Again there are the descendants of Catholic parents, many of them possessing names as unequivocally Catholic as Murphy or Kennedy, who were forced by circumstances to marry Protestants. The children of such mixed marriages very naturally attended Protestant school and church, and grew up as ignorant of the truths of religion as any heathen Chinese. Yet the tradition remains that their grandfather or grandmother was a Catholic, and they are willing to hear more of the faith of their grandparent if they can have an explanation from a person who speaks with authority. For this work we need priests. Such missions, however, cannot support a priest; some of them will not pay his railroad fare. And so men and money are needed for the work. If anybody imagines that Irish priests come to America in preference to China or Japan because of the 'almighty dollar,' I respectfully invite him if a priest to come to any of our Southern dioceses, and take up the work on missions or a small country parish for six months. He will be very quickly disillusioned. The Chinese Mission is a very noble work. I envy those who possess such a vocation, but if anybody—as some writer in last year's ANNUAL would seem to do—imagines that we have any easy time in this country he is much mistaken. Here too, we have the heathen in our midst, and the parents of some of the heathens I met were born not a hundred miles from the walls of Mungret.

"Here let me say a word for our race. We hear of the Irish who lost the faith. I have never met yet a Catholic man or woman born in Ireland who denied their faith. The old people who came over here forty years ago are as Irish and as Catholic for the most part as they were the day they sailed. I have known some of them who for years before a priest visited them, regularly walked over fifty miles to church and the same distance back to make their Easter duty. The young men, however, who have come over of late years are not of the same sterling type. I have often thought over this matter and arrived at a conclusion satisfactory to myself at least. The people who left Ireland fifty years ago usually did so from necessity. They loved the old land and their memory of it aided by the grace we receive to overcome temptations which we do not seek, kept the faith alive in their hearts. Many of those who leave Ireland now, however, do so because too restless or unenterprising to make a living at home. Their roving spirit remains with them in this country. They forget the old land and aping the manners of America, they become mongrels ashamed of their native country and unaccepted by the country of their adoption. I do not say that is the fate of all our Irish boys or even of the majority—God forbid! But it is the source of what we hear spoken of in this country and at home as the leakage amongst the Irish Catholics in America."

FLORIDA.—FR. PATRICK BRESNAHAN writes almost under same date from St. Augustine, Fla.:

"I am engaged in a special work in Florida. I lead the life of a roving missionary, being what may be called in Yankee parlance a 'drummer' for the Church. My headquarters, which I see only two or three times in the year, is the Cathedral, St. Augustine. My work is principally among non-Catholics. I frequent, most of all, those little towns where the priest is regarded by the people as a demon, and all Catholics are looked on with suspicion. This is a civilised and a free country, but such communities are not scarce, especially in the Southland. I speak in halls of all kinds, and only once was I compelled to mount the 'stump' under the canopy of heaven. My audience sometimes numbers 150 or 200, but I have preached to audiences of five. My method is to do my best to offend no one, and if the truth preached by me hurts, they cannot blame me.

"I have slept and eaten my so-called meals in all kinds of shacks. Whilst in training in North Carolina last year those who made up the band with me slept, ate, and preached in so-called chapels that have cost the missionary in charge there from 150 to 200 dollars, and sometimes in that trip we heated the same pot of coffee three or four consecutive mornings for our breakfast drink. In Florida, at least so far, my life has not been quite so hard. We thank the good God that we are blessed with a good climate, the winters being generally pleasant, and except that on a few mornings last winter while occupying one of the rooms in a Florida 'cracker's' shack, I found my bucket of washing water frozen by my bed, I have no complaint to make on the score of the weather.

"As a general rule the people in these parts have no religion, and 'Indifferentism' is the greatest heresy we have to fight against. Secret societies are also working great havoc among our people. Notwithstanding these difficulties, however, I had the pleasure of receiving over ten truth-seekers into the Church last year, and were it not that truth-seekers are to be found in nearly every community around here the work would be less consoling than it is.

"You may ask, do I like the work? I confess that with all its hardships and difficulties, I can recall no other work that I prefer. I know of no greater happiness than that which is mine when a member of my audience approaches me, and says, 'Thank you, sir, I have heard something to-night to open my eyes, and I begin to believe there is something in Christianity. After all, you Catholics, are not as bad as I have been led to believe.'

"My brother Apostolics may be anxious to know what I would recommend as the best preparation for such mission work. I answer 'a healthy body and a mind at ease.' Learn the truth, study the people, and know how to present the truth to them. Learning is all right. But a priest, no matter how learned, who fails to study his fellow man and the people he has to do with, would be

far better off in a monastery than in a missionary field like Florida.

"Speaking of a healthy body I recommend football, hurling and handball to my fellow Apostolics. For myself I by no means regret the prominent part I took in all these exercises in Mungret. The same vigorous body that enabled me to win the all-round prize in the sports and hold my own against any football player in the famous 'Bull field' has stood by me here as well as in Rome, and I have little hope for the student that neglects taking plenty of exercise during his college days. Such men as students of that class too often become, are not wanted I believe in the priesthood anywhere, and I know they had better keep away from Florida.

"I have a lot of work on hand, and long before this



CHINESE SITTING-ROOM.

reaches you I shall be hard at work once more trying to get people to listen to and retain the truth. During my stay in Mungret Father McDonnell, God be with him, often told us that the prayers of the Apostolics could work wonders. To you as their spiritual father I now appeal for their help. Pray for me. Pray for the conversion of America. Pray for the conversion of Florida."

REV. JOHN TURNER writes from New York:

"As you see, I am in the heart of New York with thousands of souls within the reach of my ministry... we have Catholics good, bad and indifferent: if the 'indifferent' can be distinguished from the 'bad.' Considering the nature of the city life here, it is surprising the number of really good Catholics we have to cheer us in our endeavours to reach the others—not only those who are outside



the Church but many who nominally belong to it. I hope you sometimes remember in your prayers the former boys who are now trying to do men's work. And if you cannot find time to write, a few lines from one of the boys may help to bring back old memories to an exile—and old memories are sometimes good companions."

A distinguished past student, writing from the United States of the progress of the Apostolic School, says:—

"It seems to me that it is not easy for you to realise to the full how well spent your efforts will be and how blessed is the work you have at heart."

Another past student of the United States,

was most valuable and most varied. I had to do with all the educational systems of the world, and with many of the educators. Well, I shall not begin description, for it would take a long article, and I cannot afford the time at present. I may say, however, that I never received so much honour and courtesy and deference in my life. I had to exchange views with and co-operate with a body of eminent scholars—mostly all Protestants and nearly half European—and they were most generous in their appreciation of my services. Not, indeed, because of any personal merit of mine, but rather because of the Society I represented."

RICHARD FITZHARRIS, writing from Seattle College, Seattle, Wash., touches upon one of the



SENIOR APOSTOLICS.

BACK ROW—T. Finn, J. Murphy, J. Colgan, E. Sands, J. Donohue, N. McNally, A. Carroll, J. Cantwell, W. Ross, D. Nugent, D. Flynn, J. Grehan, P. Carroll.  
MIDDLE ROW—Rev. Fr. Cahill, S.J., T. Madigan, Jas. Doyle, M. Curtin, J. Sexton, M. Brady, T. Butler, M. Hughes, J. Murphy, P. Burke, J. Riordan, J. Whitehead, J. Feely, Rev. Fr. Kane, S.J.  
FRONT ROW—M. McKiernan, W. Tobin, J. J. Burns.

acknowledging the receipt of last year's ANNUAL, writes:—

"It was quite a pleasure to me to read the names of so many of my old friends on the staff. I hope the letter of the dear old Patriarch, Father Ronan, will have some practical results in the way of a Mungret Union; for even an annual spiritual reunion will need some material manifestation or reminder, if it be on only a postcard, if it is to last any time."

FATHER SHEALY writes from New York:—

"How I should like to give you a long account of my experience in the St. Louis Exhibition. I assure you it

central difficulties with which Catholic Secondary Schools in the United States, especially in the pioneer States, have to contend:—

"The work with our College is at present all up-hill. The public school with its many seeming advantages is often too much of an attraction for parents bent on money making. Still considering that the population is far from being stable, good work is being done which promises to grow and increase in the future: for people do get settled down by degrees and then they know who are their true benefactors."

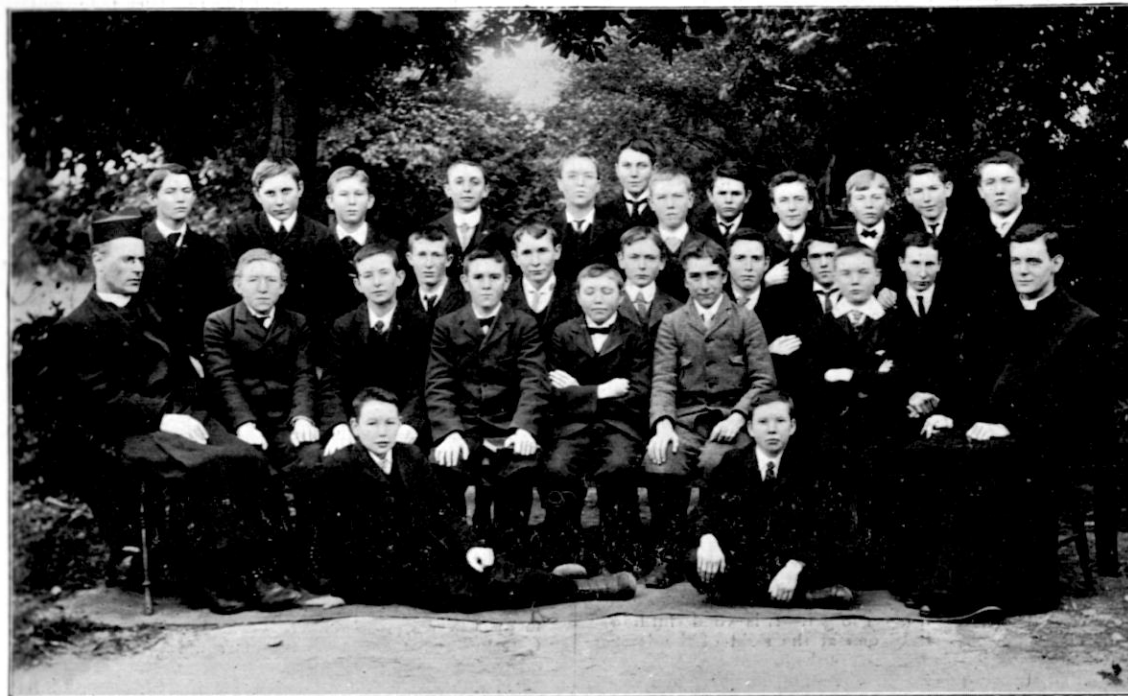
### CUBA.

We have made the following extracts from some interesting letters from a past pupil which we found among the editorial papers. These letters were written to Mungret by REV. JOHN BUCKLEY, S.J., in 1900, when he was a professor at Cienfuegos, Cuba.

"The Catholic Church has suffered more in Cuba during the past two or three years than in the preceding quarter of a century. Masonic societies have everywhere been established, and those who formerly were afraid to lift their heads, now stalk abroad and openly profess their Masonic tenets. The men both Cubans and Spaniards, have, with few exceptions, given up all practice

(name), Protestantism also found a footing in Cuba. Before April, 1898, there was not a Protestant church in the whole island; now one can be seen in every city and town. However, there is not much to be feared for the Church from that quarter, for Protestantism does not harmonize with the Cuban character. The Cubans who abandon Catholicity drift towards indifferentism and stick there fast in spite of the attractive charms of the newly-introduced creed.

"An example of the attitude assumed towards the Church by the Americans in Cuba will be found in General Brooke's Marriage Law of May, 1899. By this Act religious matrimony was nullified, and civil marriage introduced in its stead. Bishops and Clergy, aided at first by a strong uprising of public opinion,



JUNIOR APOSTOLICS.

BACK ROW—P. McNamara, J. Cotter, J. Fitzgerald, J. Cassidy, J. Mullahy, P. Byrnes, P. Geehan, J. F. Kelly, M. Moriarty, J. Boyd, W. Ivers, Jer. Kelly.  
MIDDLE ROW—Rev. Fr. Casey, P. O'Connor, J. Norton, W. Burns, J. McAuley, A. Cullen, V. Cummins, P. Delaney, L. Fahy, M. Breen, J. Ring, M. Riordan, T. Cassidy, Rev. M. O'Kelly.  
FRONT ROW—R. Boyle, J. J. Kelly.

of their religion, and the whole country has become a hot bed of liberalism and freemasonry.

"The women, on the whole, however, are remarkably good and pious. Even in this very city of Cienfuegos examples are common of women strictly forbidden by their fathers to enter a Catholic church, who nevertheless manage to perform faithfully all their religious duties. Oftentimes pretending to go out in the morning for a walk, they bolt into the nearest church and go to Confession and Holy Communion. They will conceal their spiritual books, and feign sickness so as to get an opportunity of reading them; and when menaced with death by the enraged father, they threaten to fly from home and enter the first convent they meet.

"With the Spanish-American war (if it deserves the

opposed the law, but without avail. Supported by Protestant America and Masonic Cuba, Brooke gained the day. Bishop Donatus Sharretie however, who succeeded soon after to the See of Havana, had the outrageous law abolished.

"The liberty of the press is one of the principal weapons wielded by the enemies of the Catholic Church. No idea can be formed of the number of anti-Catholic newspapers in this unfortunate island. Of all the Cuban papers there is scarcely one fit to be put into the hands of the Catholic youth. However many Spanish papers are readable.

"There are oases however in this desert of ruin. Now and then a gleam is seen of the ancient splendour which once surrounded the Church in the island. The May devotions are celebrated throughout the whole island with



rare pomp and magnificence. The churches are filled to overflowing by the faithful, among whom, strange to say, many men can often be counted.

"The ruling passion of the Cubans is indolence, and to this can be traced all the other vices with which the very atmosphere of Cuba is tainted. A fondness for novelty and fashion is a very marked characteristic, and the love of theatres, balls, and dances seems to be hereditary amongst them. One of the mysteries of Cuban life, at least for me, is how they manage to live. Few seem to work, and the few who do work spend every cent. of their week's wages on Saturday night. Shocking immorality, and the most unblushing profligacy are the result, especially among the Negroes.

"If any Mungret man looks forward to making Cuba the theatre of his missionary labours, let him lay up a store of solid virtue. It is indispensable for those engaged in the ministry here. Immorality in Cuba is like a turbulent stream that sweeps everything along in its headlong course. This is not the place to broach so dark a subject, or we could 'a dreadful tale unfold' of iniquity and crime, even in high places. If anywhere a missionary priest needs a spirit of mortification and constant prayer, combined with a courageous zeal that no obstacles can discourage, he will require them here.

"I intended to say something of college work in Cuba, but I have already overstepped my limits. Suffice it to note that the calendar of authors and subjects is changed every year; that we work in darkness for two months without knowing what author to take up or in what lines to proceed. The Secretary of public instruction for this year has introduced many radical changes that are most absurd. He has added half a dozen difficult subjects, suppressed all text books, and among other ignorant regulations he has omitted Latin from the programme of secondary education. His educational plan has met with universal opposition, but it still holds the field. But we are completely at the mercy of the Government in those matters, and must silently acquiesce in their whims and fancies."

#### ROME.

WILLIE DEMOUY writes from the Collegio di Propaganda, December, 1904:—

"I wish you had been with me at the celebration of the Feast of the Immaculate Conception in St. Peter's. It was a spectacle I shall never forget. It is wonderful how enthusiastic the people become at the sight of the Holy Father, and not only Italians but the hundreds of pilgrims from all parts of the world. The Pope is borne in above the heads of the people. As soon as he appears all eyes are turned towards him and St. Peter's would ring with one loud cheer, were it not that cheering is forbidden. As he is carried along he blesses all the people on either side of the passage. I was standing almost directly under the canopy as he was carried along; just think of my sensations as he raised his pure hand and sent his benediction so simple and yet so powerful upon me and those who were near.

"He then begins Mass. He is a very nice singer and possessed of an exceptionally strong voice. The most striking scene of all is when he comes to the elevation. All the soldiers join their swords with one loud clash. Everyone is perfectly silent, and as they drop upon their knees the silver trumpets are heard above in the dome. It is a beautiful and touching scene."

#### CHINA.

REV. WILLIE DOHERTY, S. J., sends us an interesting account of the celebrations held in honour of the Immaculate Conception on the

Feast at the famous shrine of Zo-ci in Kiangnan, which is the centre of one of the most flourishing parishes of the Catholic Mission in that part of China.

"On the eve of the Feast immense numbers of Christians made their way on barges from the surrounding districts by the different canals that lead towards the holy hill. Many came from a distance of a hundred miles. At six in the evening the twenty Jesuit Scholastics who had come from Zo-ci are in their places lighting up and arranging the decorations of the shrine. On every side the hill is ablaze with lights—here Chinese lanterns—there Bengal fires. The boom of the observatory cannon is heard at regular intervals, while amid the noise of the fire-crackers and bamboo petards, the bells of the sanctuary are pealing, thus giving the religious note and harmonising all. Despite the noise, order reigns everywhere—all pray and all seem happy. Here, just as at Lourdes, public prayer is heard in the open air. Men and women are kneeling on the ground, and reciting their *Ava Marias*.

"Early on the morrow groups of ten, twenty, or thirty persons climb the hill, making the Way of the Cross, reciting their beads aloud between the Stations. At about 8 a.m. the great procession starts from the church towards the sanctuary. A company of about fifteen Chinese soldiers are waiting with their weapons at rest. Then the banners of the different parishes get into order. We count twenty-five of these. The Chinese music from their little bamboo, plush-decorated instruments is struck up. Between three and four thousand persons start for the church for High Mass. The march of the procession is accompanied by hymns to the Blessed Virgin. All the bells ring out; the good soldiers discharge their pieces, and the cannon from the observatory again begins to boom. The number of Communions that morning was estimated at three thousand. Is not this beautiful in the midst of this Pagan China? The Pagans of course attended in large numbers drawn thither by curiosity."

The same writer adds further on:—

"Elsewhere amid the Catechumens of the North there are prospects of still greater results. Lately the districts have been divided up, and the number of missionaries doubled but still the work remains 'débordante au-dessus de nos forces.' They are quite unable to cope with the movement towards Christianity. The 10,000 or 20,000 Catechumens would become to-morrow 100,000 if workers were there to receive them.

"Father, have you a passion for the Chinese souls? God loves them. He yearns for them. He made them to share His own pure life and joy and love; and He is there in the midst of every Chinese hamlet and town. He has His home in their very heart. He lives in the throngs that are passing by, but He feels no pulse of the heart for Him, nor amid the teeming thoughts of the busy brains which He keeps alive is there a single thought for Him. Bells are ringing out, He hears their call, but He knows full well that it means no *Laudate* no *Gloria* for Him. Vast congregations raise their voices in song but no *Benedicite* or *Deo Gratias*. What a thought! the great God is there fully conscious that there is in all that crowd no act of love for Him, no cry of admiration. I feel Him turn to a distant island. 'I have called them; called them often.' He says, 'Why will not My children come? Not thus in olden times did they listen to My voice.' Is it true that Irish hearts of to-day no longer enkindle as in the days of a Columba? In those days personal ease was forgotten, books and the charms of our intellectual life were held at naught. The thought of an 'easy mission' did not enter into their reckonings. But with the cry of God and souls upon their lips, their sails

filled before the wind and the Druid hordes of the uplands of Brittany, of Rhine and Loire beheld fiery souls in their midst burning with passionate enthusiasm to make the great God known and loved. Oh! that the Apostolics might feel their hearts beat high and their souls burn bright at the thought of great things to be done in the East; of a great cause to which to devote their ardent energies."

One of our past students, preparing for the Chinese Mission, writes from Jersey:—

"For several reasons it is indispensable for our people to be well formed before going out there. Once in China they are left very much to themselves, and so they forget their brethren in Europe, and run a risk of becoming very much out of touch with them. Experience, too, has shown that there is a great tendency to become narrow-minded out there. One gets so thoroughly imbued with the Chinese customs and ways, and men, that he forgets, more or less, all else. Little interest is taken in the progress of dogma, and all that so deeply interests us here at home."

#### ENGLAND.

A friend of the Apostolic School, now working on the English Mission, writes:—

"There is great want of well-trained, zealous, secular priests in this country, though, thanks to God, there are many earnest workers in the English vineyard. Of course, to succeed in England an Irishman must avoid getting mixed up in national quarrels, and must often avoid expressing his national feelings, however well-founded the grievances of faithful Erin may be. . . . In a mixed congregation one must have patience and self-control, which are necessary in order to avoid spoiling the real work of a priest, which is, of course, above all the salvation of souls, English as well as Irish. . . . A good, zealous and learned Irish priest has splendid opportunities in England. He will be respected by all classes and all creeds."

#### SCOTLAND.

FATHER TIGHE, so well known to many of our past students sends some interesting details of one phase of his missionary experience in Edinburgh last Lent:—

"There are some 800 Italians here—a colony apart by themselves—not knowing and not known to their neighbours, and finding no one to speak their language. We hunted up the colony as well as we could—assisted by a most earnest Italian-speaking young lady and some good nuns who also knew the language. What a contrast for the poor Italians! In Edinboro' one usually found them in the top garrets of the most dilapidated houses—up narrow, dark, foul-smelling bye-ways, surrounded by those who were strangers to their country, tongue and religion. In their native villages they had lived 'mid song and sunshine on the bright slopes or in the teeming valleys of the Appenines, knowing little or nought of Protestantism, and even in their poverty happy in the humble homes where for generations their people had lived, loved and died.

"It was touching to see how their eyes brightened and the smile came to their lips when they heard the sweet tones of their native tongue. They were captured at once and thus we tried to get as many as we could of them to Confession, etc. during the week, winding up on Sunday last with special services all for themselves—Italian hymns, Rosary, sermon and prayers. It was delightful to see them all in Church with their bright costumes—multi-coloured veils, etc., etc. Poor people! an Italian

speaking priest could do a lot of good amongst them. The Protestants are busy at them—but thank God with but little effects, though there have been several perversions."

#### WEST AFRICA.

REV. FATHER McDERMOTT, C.Sp, whose acquaintance we made in Mungret last year, sends a most interesting letter from Nigeria, which contains an account of the ordinary daily routine of the pioneer missionary's life.

"I was requested to come up here (*i.e.* Onitsha) to this more central and more important location, where we are making preparations on a bigger scale than ever before to invade the great unexplored interior. Most of our stations are on or near the banks of the great Niger River, but this one, which is a big town or village, is in the interior, just on the extreme edge of what little bit of civilization has reached this part of the African Continent. I am altogether alone in the midst of Pagans, within a few hours' journey of our Central House of Onitsha, so that at least once every fortnight I make it a point to go in to my confessor for Confession, and a little Community chat. I am not, however, so lonesome as a person would imagine, for I am kept busy from morning to night—up before daylight (in my little bungalow of two rooms, one of which is my private chapel for week-day Mass), I am ready to start off at 8 a.m. for the school, which is a mile away, and which forms the public chapel for Sunday services. Then comes school-teaching till 11 a.m., with about 125 boys; then catechism for a half hour. Dinner at 11.30. At 2 p.m. I have religious instruction for one hour. I have two native teachers helping me, whom I pay.

"About the middle of February I received the copy of the MUNGRET ANNUAL, which you had the kindness to send me. Oh! how welcome it was for numberless reasons. What solace it was to my exile, when for days I perused it beneath the shade of a palm tree near my house!

#### CEYLON.

REV. FATHER D. MURPHY, S.J., writes from Galle, Ceylon:—

"Our great need here as throughout all Ceylon and India is the lack of English-speaking priests for English education. It is necessary to have an English speaker at the head of school or college if it is to succeed. Wesleyans and Anglicans have Englishmen in charge of their colleges and their schools, even in small towns. Hence their serious rivalry. They can succeed in thwarting and undoing our work. But their own mission work is barren—almost no conversions, as they themselves confess. For seventy-five years the Anglicans have worked on a mission-station close by, having built a large church and spent large sums, but now they can count only as Protestants their own paid servants—ministers, catechists and their families."

A French missionary writing of the want of English-speaking missionaries in the diocese of Trincomalee, Ceylon, says:—

"Even though the French missionary were to speak English a hundred times better than the natives, if he is not a native speaker his English is not appreciated and he is not trusted. They practically look on the French missionary as one of an inferior race to the Anglo-Saxon, whose superiority supposed or real, imposes itself on a people who judge only by appearances. What authority consequently, what influence would not one of your past Apostolics have as a manager of English Education!

SAINT



JOSEPH.

(SERMON PREACHED AT MUNGRET COLLEGE ON THE FEAST OF THE PATRONAGE OF ST. JOSEPH, 1905, BY REV. R. KANE, S.J.)

"Honour all men: Love the Brotherhood: Fear God."—I. PETER II. 17.

THE glory of the summer forest and the fruitfulness of the autumn field draw their richness and their beauty from hidden fibres and rough roots that are firmly fixed in fertile soil. So, too, the virtue that is really bright and the holiness that is really healthy spring always and spring only from deep conviction and from strong, though unseen, motive. Life does not come from without, but from within; and the source of sanctity is not upon the outside surface, but in the very inmost secret of the soul.

Wherefore, there can be nothing more important in life, nothing more practical, than to look well to the root of things, to what is first in truth and fundamental in fact.

Now the works which we do depend upon the opinions which we form. But the opinions which we form are the result of the practical principles which we adopt. Again, these practical principles, which guide and rule all our words and works, are themselves determined by the way in which we look at life. This it is that gives their tone, their hue, their colour, and their perspective to our very first and fundamental thoughts. Hence, our way of looking at life is the root whose decay is shown by worthless wood and barren branch, or whose sturdy sap feeds our growth in good.

Do not think this too abstruse. What is first and fundamental is, also, when understood, simple. Plainly: I wish to speak to you, my dear young friends, about the humble and reverential spirit in which we should look at life. It is a short and simple lesson, but a very deep one, which we may learn from the great Saint Joseph.

Men's views are altogether different according to the standpoint which they take. If we wish to have a correct view of life, we must set ourselves at the right standpoint. Now, humility shows us our true place in creation. It teaches us, indeed, that we should be, by our own free choice, as we are by our own nature, above all material things, and independent of them. But it tells us how powerless we are in the grasp of God's strength, how blind in the light of His truth, how worthless in the presence of His sanctity. It bids us bow in lowly acknowledgment of our own insignificance, and it leads us down to the depth of our own nothingness, there to recognise that God alone is great.

But the teaching of humility upon which I would chiefly fix your thought, is the reverence for others which it enjoins. Therefore, in the word of God, written by Saint Peter, I say to you again:—"Honour all men." Why?

Think of a double aspect of St. Joseph's life. He was only a carpenter; yet, he was the spouse of the Queen of Heaven. He was poor; yet, he owned a wealth that does not wear like steel, nor waste like gold. He was unlettered; yet, he understood more about the great realities of life than the wisest thinkers of the world. He was clad in coarse garb; yet, there is nothing of what is

lovable in human nature, or chivalrous in knightly honour, or sublime in Christian heroism, that was not woven, within his character, into one divine masterpiece. He ate only of humble fare; yet, God was his Guest.

Nazareth lay upon one of the great highways between Rome and the far East. As, then, the crowds came and went, the Roman soldier will have smiled at Saint Joseph's inferior strength; the Greek philosopher will have sneered at his inferior culture; the Jewish Pharisee will have scoffed at his inferior sanctity; the imperial Caesar will have despised his lowliness. But, Joseph, the carpenter, was more powerful than the soldier, more wise than the philosopher, more holy than the Pharisee, more noble than the Caesar. Only a tradesman! Yet, above all men, he was most revered by his chaste spouse, Mary. Above all men, he was most honoured by his foster-child, God. Now, who was right? Was the Caesar right, and was the Christ wrong? Tell me, my dear young friends, whom do you honour and whom do you despise? You honour wealth, rank, talent, beauty. You despise the poor, the uncouth, the ignorant, and, what you are pleased to call, "the vulgar herd." As you passed the other day through the city street you may have noticed a tradesman with paint brush, or trowel, or chisel, or saw, busy at his daily toil. The man's coat was coarse, soiled, worn—perhaps ragged; his hands rough with labour, and dark with dust; his accent unrefined. Did you think who is more like St. Joseph—you or he? In the world's eyes, you, indeed, are greater. Eut, is the world right?

Foolish, foolish thoughts of men! All these things, wealth, rank, power, culture, are only outside trappings, trifles, toys. With or without them, noble character and true holiness are the real titles to honour. For aught you know, that man may be more manly and more saintly. Wherefore: "Honour all men."

Nay! you cannot escape from this truth even when you meet with those whose fault or weakness is plain and public. If you cannot honour them for what they are, honour them at least for what they may become. In one moment a Magdalen or a murderer may by one sublime outburst of energy, by one heroic act of sorrowing love, scale the very topmost height of sanctity, while you, with complacent self-congratulation, are lazily loitering at its foot.

It is not always easy to look at life from this exalted stand-point. We admit its truth, and yet we find that our practical judgments do vary according to human weight and measure. To natural ability or acquired accomplishment, to charm of character or personal beauty we inevitably, even though it be unconsciously, render a ready homage. Do not imagine that I speak against any recognition of gifts or graces that are true. No! What I do say is that even without such claims to our admiration men have still a right to our respect.

Look at the matter in this more human way. What

great difference would it make were a boy, for some few days, to be disfigured, fretted, in pain, if, straightway afterwards, and during a long lifetime, he were cured, and grew far stronger than all his play-mates, and far more comely in perfect symmetry of limb and perfect loveliness of feature. Now, this is true of us, that some, for this short space of exiled life, are sickly, some scarred with pain, some coarse in feature or deformed in character. But in life eternal, much, nay most, of this must change. For, in the Resurrection, the bodies of the just shall be beautiful, as their souls shall be glorious, not according to any mere law of nature, or luck of chance, but in proportion to personal merit, and according to the measure of the will of God. Do not, then, despise the lowliest creature upon earth. Some poor old man here, aged, crippled, dull, unsightly to look upon, may yet, in the day that lasts for ever, become more beautiful than Absalom, more wise than Solomon, more king-like than David.

But after all we cannot know how others stand in God's sight. This we do know, and it is enough for us to know, that all men have been made unto the likeness of God, and that all men have been ransomed by the love of God. Before such likeness and before such love, we must bow in reverence. Wherefore, again, "Honour all men."

As ties of nature or bonds of grace are more close, so do they create obligations that are more strict. Therefore, Saint Peter added, "Love the Brotherhood." To brethren we owe more than honour. To them, with honour, we must give love.

Now, Christ is our Great Brother, and all who, by Baptism are born brothers of His Blood, are bound to us in the true brotherhood of soul. But, to enter upon all this subject, would bring us into too vast a field of thought. I will only point out to you that the obligation to truly love all who by charity are kith and kin of Christ, is hundredfold more close, hundredfold more strict, hundredfold more constant within the circle of your own home.

St. Joseph's life was a hard life, with its weary hours of drudgery, while the summer sun flooded its waves of hot glare down the slopes of the valley, or while the winter wind was cold and piercing among the Gallilean hills.

Saint Joseph's life was a very common-place life, with monotonous months lengthened out into monotonous years, with only a record of plain tables made for cottage use, of plain carts for the rough road, or of plain ploughs for the fallow field.

Saint Joseph's life was, at times, a very painful life; as when he had to travel to Bethlehem in the winter time, with little hope of a lodging, with Mary, for the birth of her Divine Child; or when they had to escape quickly by night to live in bitter exile in Egypt; or when on their return, he had to begin all over again to work up his trade; or when Our Lord was lost in Jerusalem.

Yet, Saint Joseph's life was a very glorious life; for he was privileged to earn their daily bread for God and God's Mother. His was, above all, a very happy as well as a very holy life; for it was the life of a loving home.

Home! Oh! how much that meant to Saint Joseph! Jesus and Mary—Mary, most peerless maiden, most admirable and most amiable Mother; Mary, fairest, purest, noblest, saintliest soul of earth or Heaven; Mary, his own most revered and most beloved spouse. Jesus, Child of his heart, through the tenderness of his human affection; God of his soul, through the thoroughness of his adoring devotedness. Jesus and Mary under his roof-tree, at his table, by his hearth-stone. Oh! what a home! What a happy, holy home was Saint Joseph's!

And you, my dear young friends, if to the stranger you must give honour; if you must reverence one unknown for that he is dear to God; if you dare not despise the soul which God has made unto his own likeness and which

Christ has ransomed with His own Blood; surely, surely you must look upon those of your own household, of your own blood, of your own home, not with the severity of an enemy, but with the sympathy of a friend, not with the impartiality of a judge, but with the appreciation of a brother; not with the coldness of a critic, but with the warm enthusiasm of a loving heart. Yes! look at the truth; but look at it with kind eyes. Those whom we should love may have many defects, many faults. But are they to seek pity from strangers, because, at home, they only find contempt? O banish! banish from your mind and heart, banish that hateful morbidness which always looks at the wrong side of character; which



HIGH ALTAR, COLLEGE CHAPEL.

delights in fault-finding; which detects sins and slips with the cunning of a fiend, and gloats over them with the pride of a Pharisee.

If you look with loving eyes, and wait till the truth dawn, as did St. Joseph when tried by doubt, you will find that appearances often deceive, and that the deepest traits of character, like the deepest mines of earth, hide the brightest and the purest gold.

"Fear God." Never, perhaps, was this lesson more needed than in this little century of ours. Nowadays, science is so common and so cheap, that any little mind can gather a little knowledge. But, behold here what an immense difference exists between the minds which are small, and therefore flippant, and the minds which are great, and therefore reverential. Small minds are easily



filled. They are quickly puffed up with conceit, so that, when they have learned a little chemistry or a little astronomy, or a little history, they think that, outside their own little sphere, there is no wisdom in the world. Great minds grow in wonder as they grow in wisdom. The higher they are lifted up, the more vividly do they realise the infinity of the height above them, and the infinity of the depth beneath. No! no! it is not amongst newspaper scribblers or platform speakers, nor among conceited scientists or insolent agnostics that we seek for our wise men. Rather we seek wisdom from the man who meditates, not upon how much he knows, but upon how infinitely more he has yet to learn, who bows in lowly reverence before the mysterious teaching of Nature, and before the still more mysterious Revelation of Grace. Reverence is the test of serious thought, and so the very "beginning of wisdom" is in "the fear of the Lord," in true deep reverential awe of that dread Reality which confronts us everywhere, the dread reality of God.

Reflect then, you young sons of Ireland, upon the noble destiny open to you, the highest ever set before a nation to be accepted or refused.

We, Irish, are still a stalwart race; of physical power, grace, and energy unequalled in the world. Our character is still noble in its chief traits and still capable of strength and refinement, even where historic causes may have brought defect. Our moral tone is still pure, our loyalty to Christ still chivalrous, our reverence for God still sublime in its true humility and still supernatural in its soaring detachment from the world. A race of keen intellect, high character, and ideal religion, we are still fitted to do heroic work,—we are still fitted to mould our own destiny in moulding the destinies of nations.

From the past we have our sacred heirloom of hallowed traditions bequeathed to us by forefathers worthy of the early ages of the Church. This heirloom it should be our highest ambition to guard and to increase, so that no man living should recognise so deep a responsibility of honour and of virtue as the son of the Western Celt. Now, the

progress of science, the expansion of commerce, the ease of transit, the rapidity of interchange of thought, have bound the world into an universal empire; one empire truly—but who is to guide the hand that holds its sceptre if it be not those best fitted to nobly guide its thought to God, and nobly win its heart to holiness?

Will you, sons of Ireland, help to make Ireland what once before it was?—a source of light, a centre of peace, mistress of learning and of the arts, faithful daughter of our King, Christ.

I know what stout hearts are in you to accept a recognised vocation. But it is the most fatal form of error in our Irish youth to hide their best hardihood till it fade for lack of earnest exercise, and to act without any high ideal or noble aim until all high ideal is only the shadow of a lost life, all noble aim impossible. It is not by deliberate but by careless selfishness, not by compromise with evil, but by feeble following of good, that the weight of national evil increases upon us daily. Break through at least this pretence of existence; determine what you would be and what you would win. You will not decide wrongly if you resolve to decide at all. Your trial is between drifting in dreamy listlessness, and the taking of your appointed part in the vocation of your country.

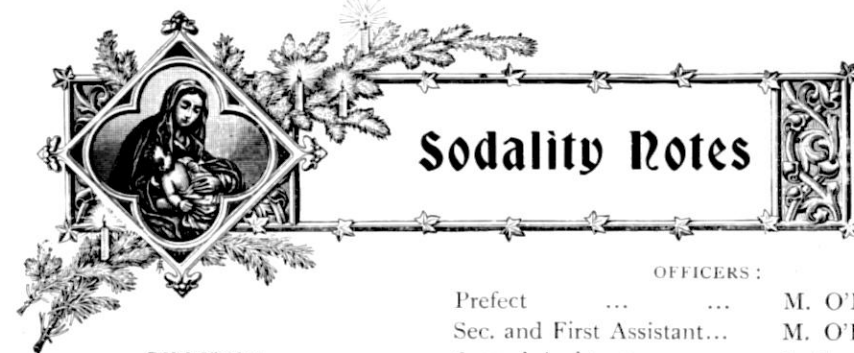
Therefore, my dear young friends, learn this simple lesson from Saint Joseph. No man ever held such high authority upon earth. No man ever lived in more obscure humility. Look with reverence upon all in life. Let your reverence for others teach you to honour them. Let your reverence for those of your own home teach you to love them. Let your reverence for God teach you, with holy filial fear, to serve him "in spirit and in truth."

O simple, kind Saint Joseph! dear and honoured spouse of Mary! and trusted Foster-Father of Our God! bend down towards us, poor ignorant children, and teach us to understand the unpretentious lesson of thy humble life, to "honour all men, to love the Brotherhood, and to fear God." Amen.



VIEW FROM A DORMITORY WINDOW, OVERLOOKING SHANNON.

R. M. † D. G.



## Sodality Notes

### OFFICERS:

Prefect	...	...	M. O'MULLANE.
Sec. and First Assistant...			M. O'DWYER.
Second Assistant	...		J. GUBBINS.
Sacristan	...	...	M. CLEARY.

### DIRECTOR:

REV. EDWARD CAHILL, S.J.

THE work done in the College by the Sodality is of its own nature principally interior and does not usually afford much matter for a lengthy record. A very great interest was taken during the past year by the boys in the Sodality; and the spirit of sterling piety which it has always helped so much to engender and promote is as vigorous in the college as ever.

As usual, the Beads were recited during the months of May and October and during the nine days preceding the Feast of the Immaculate Conception, with very peculiar solemnity.

Three of last year's officers of the Sodality did not return to the college after the vacation, namely—P. O'Neill, J. Crowley, and J. J. Walsh, and in the beginning of the term our Sodality circle was reduced to seventeen.

The members of the Sodality at the end of last year were as follows:—

P. O'Neill (Prefect), J. Crowley (Sec.), M. O'Mullane (2nd Assistant), J. J. Walsh (Sacristan), M. Cleary, J. McGrath, J. Deevy, D. Bergin, S. Pegum, M. Dwyer, W. Ryan, J. K. Walsh, M. McCarthy, J. McCarthy, J. Connelly, J. Gubbins, T. Noonan, J. Crowley, P. Killian, A. Carroll, T. Madigan, J. Flynn, J. Cantwell, J. Colgan, N. McNally, H. Johnson, D. Nugent, J. Murphy, P. Burke, J. Ring, M. McKiernan, W. Burns, E. Sands, J. Byrnes.

The Sodality of "The Holy Angels," under

the wise and zealous guidance of Fr. W. Kane, S.J., is also in a flourishing condition and contributes no small share to the spiritual welfare of the house.

The Members of the Sodality of "The Holy Angels" at the end of last year were—C. Byrne (Prefect), Wm. Ryan, W. Spain, W. Deevy, J. Sweeney, M. Sheedy, B. Corcoran, J. B. Barry, W. Dennehy, S. Haier, J. McCormack, E. O'Sullivan, B. Pomeroy, E. Heffernan, W. O'Keefe, C. Hennessy, F. Fennessy, H. O'Neill, L. Tierney, R. McCoy, J. Spain, J. Pomeroy.

The Apostleship of Prayer has been organised this year more completely than before; and the vast majority of the boys in the college fulfil the conditions of all three degrees of membership. It is an edifying thing to see, as ordinarily occurs, every individual in the house, including the domestics, receiving Holy Communion, on the morning of the First Friday. The solemn exposition of the Blessed Sacrament and the Adoration on the First Friday still of course go on as has been customary ever since the foundation of the college.

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

M. O'MULLANE (B.A. Class),  
Prefect Sod. B.V.M.

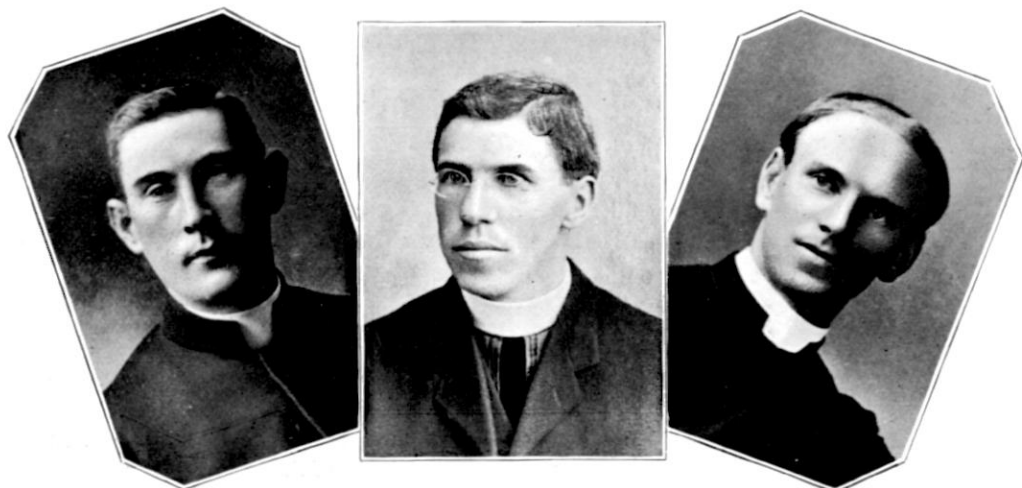
## OUR PAST.

**W**E would again earnestly beg any of our Past, either Clerical or Lay, who may be in possession of interesting items of information regarding their former companions to drop a card to the Editor. It is only by this means our Magazine can fulfil the primary object of its existence, viz.: to keep our past students in touch with their old *Alma Mater* and with each other.

frequently during the summer and autumn months. He left Ireland for his distant mission early in October. He is now stationed at St. Joseph's, Vitenhage, Cape Colony.

**Father Joseph Gilfilan** read only one year's course in Mungret. He entered Kenrick Seminary in '98, where he was ordained this year for the diocese of St. Louis.

**Father P. A. Ryan, S.J.** left Mungret in 1891 to enter the Society of Jesus—attaching himself to the New Orleans Mission of which his uncle the late Father Kennely, S.J. was then Superior. After the usual course of Rhetoric and Philosophy he was assigned to St.



REV. WILLIAM KENNEDY (1901). REV. JAMES BURKE (99). REV. PATRICK A. RYAN, S.J. (91).

### SOME OF OUR NEWLY-ORDAINED PRIESTS.

Five of our Past students have been ordained priests this year—three for the secular mission and two in the Society of Jesus.

**Father James Burke**, after completing his course at Mungret in 1899, proceeded to St. Mary's Seminary, Emmitsburg, for his ecclesiastical studies. Here he was ordained this year for the diocese of Mobile. He spent the summer vacation with his friends in Ireland, and a few days of August at his old *Alma Mater*. He returned to America in September.

**Father Willie Kennedy** after spending some years in the Lay College entered the Apostolic School in '96. After finishing Philosophy he went to All Hallows College in 1901, where he was ordained last June for the diocese of Grahamstown, S. Africa. We all had the pleasure of receiving his priestly blessing a few days after his ordination, and of assisting at his Mass then and very

Ignatius' College, San Francisco, California, where he taught till 1902, when he began his Theology at Woodstock College, Maryland. Here he was ordained June 29th of the present year by Cardinal Gibbons. He is now making his fourth year of Theology at Woodstock.

**Father Joseph Murray** entered the Apostolic School in '87, and after a course of five years there he entered the noviceship of the Society of Jesus. After his preparatory course he taught during the usual term in Denver College, after which he went to St. Louis University for his theological studies. A year ago owing to weak health he went to the Jesuit College, Montreal, where he was ordained this year.

We publish this year a photograph of **Very Rev. Humphrey Moynihan, M.A., D.D.**, who left Mungret in '87, after a six years' course there and after taking his degree of M.A. in the Royal University. He is now

President of St. Thomas' College, St. Paul, Ma. Since Dr. Moynihan's appointment the college has grown and prospered beyond expectation, numbering now considerably more than three hundred pupils. Some months ago we received a copy of "St. Thomas' Magazine," the interesting College journal recently started. In both matter and style this publication seems to us decidedly above the level of the ordinary College Magazine. The thoughtful generosity which prompted Dr. Moynihan to send last year a substantial gift in aid of the College library of his old *Alma Mater* deserves acknowledgment and reward better than we can give it here.

"I take this opportunity" writes a high dignitary of the Church in the United States "of telling you how much I admire the work of Mungret in such men as Dr. Moynihan and Dr. Turner. They are doing excellent work both for the Church and for education."

We congratulate **Rev. Patrick Cronin, S.J.**, on his taking his final vows last February.

The "Catholic Times" gave in June, 1905, particulars of a presentation made to the **Rev. Myles Ambrose, B.A.** ('82-'86), under the auspices of a large confraternity in Glasgow of which he had been chaplain. The occasion was the promotion of Father Ambrose from St. Mary's Glasgow to St. James', Renfrew, as Pastor. The Very Rev. Canon Dyer, pastor of St. Mary's and under whom Father Ambrose had worked for many years spoke very touchingly and in unmistakable terms of the zeal and devotedness which Fr. Ambrose exhibited in his priestly work in Glasgow.

**Rev. Arthur O'Leary, M.A.** ('82-'86), was appointed last October President of St. Munchin's College, Limerick, where he had laboured unsparingly as Professor for the past twelve years, to succeed Rev. A. Murphy, who was then appointed Administrator of one of the city parishes. The news of Fr. O'Leary's appointment will be received with pleasure by all Past Mungret students of the early years.

**Rev. John Gleeson** ('82-'86) has been in Ireland since last summer. After twelve or more years labouring in the work of the ministry in the diocese of Melbourne, he has taken this year a rest of some ten months. He came home through the United States, where he met many of his old Mungret schoolmates. He has also spent some time on the continent. He paid a short visit to his *Alma Mater* last October. We were delighted to see him so strong, and so full of cheery views for the future of the Church in the infant country in which he is labouring.

**Dr. Wm. Turner** ('83-'88), after a year in Strasburg, where he has been studying under Benniker, as well as gathering materials for a history of Scholastic Philosophy, has spent some of the summer months in Ireland. In June he spoke to the toast of "Our Visitors" at the Maynooth Union. His history of Philosophy has given Dr. Turner a high place in the learned world of the States. Of the many acute and able critiques of the book we may especially notice the fine critique which appeared in the "Nation" of New York. Of all the critiques not one was unfavourable, and even the very best men working in Philosophy have acknowledged the book worthy of the attention and notice of all.

**Rev. M. MacMahon, S.J.** ('82-'87), was in Ireland for a week towards the end of August. He is now Superior of St. Walburgis Church, Preston, England.

**Rev. Patrick Turner** ('95-1900) writes a most interesting and graphic letter from Pensacola, Fla. He was then assistant Pastor with a Catholic population of some 3,000 souls scattered over a territory of more than 16,000 square miles. The hard parochial work there has had, he says, not unfavourable effects on the physical man.

"I now feel", he writes, "as if I could try 100 yards with Willie Doherty or Peter Mac. or a mile with Frank Hartin."

He writes again under date, October 23rd, 1905, from the Cathedral, Mobile, where he is now working. In this last letter, much of which we publish in our Letter columns, he has the following interesting item:—"P. **Bresnihan** is doing splendid work on the missions of Northern Florida. He had about 250 talks last year to about 100 different audiences. He was the first priest that most of them had ever seen."

In a clipping taken from the "Globe," a Dover (New Hampshire) publication, December 1904, there appears a



REV. JAS. STENSON, B.A. (94).

very interesting sketch of eleven young priests, all natives of St. Mary's Parish, of Dover, who have been ordained during the past ten years, while three others of the same parish are now preparing for the priesthood. That Dover is thus earning the proud and high distinction of being "a mother of priests" seems unquestionably due to the zeal of the good pastor, Right Rev. Mgr. Murphy. He has cherished young vocations in his parish, and he has founded in 1886 a permanent bursary in Mungret College for the education of a priest for the diocese of Dover, and has since then chosen subjects to fill the bursary with rare and almost unerring skill. Of these eleven priests eight have been educated in Mungret, and seven of these are graduates of the R.U.I., and all seem remarkable for priestly zeal, and a high degree of intellectual culture and ecclesiastical formation. **Rev. Maurice Redden** ('93-'99),



who stood at the head of his class at the Grand Seminary, Montreal, went to Rome after his ordination for a post-graduate course, and last year got the degree of D.D. **Rev. James McCooey** ('89-'92) went to Rome in November, 1894, for the same purpose.

Of **Rev. Thomas O'Leary** who left Mungret in 1894, we read in the "Globe":—"On the appointment of Dr. Delaney to the bishopric he made Father O'Leary his secretary and chancellor of the diocese. He is also editor of the "Guidon" the official organ of the diocese of Manchester."

**Rev. Frank Kenny** ('91-'94) writes from Cooma, Australia. "My old friends might like to know that I am working along the slopes of Mt. Koskumski, the roof of Australia, and over the plains of Dalgety, the proposed Washington of the continent. At present, however, the country is sparsely populated, and a sick call of 30 or 40 or even 50 miles is not unusual."

**Father Curley** ('96-'00) writes under date of January, 1905, from Deland, Florida, where he was sent as pioneer pastor after his first arriving in Florida, November, '04. "There is not yet any house for the priest, so I am a lodger, but we hope to erect one soon. The permanent resident Catholics number about forty, but during the winter months we got a good number from the North." Father Curley has been since called to the Cathedral, St. Augustine.

We have heard indirectly from time to time during the past year from **Rev. A. Killian**, who is doing great work in the Bush Missions in Australia. We have had also interesting and consoling accounts of the good work being done by **Rev. Thomas Moran** in San Francisco, and of **Rev. Joseph Carroll** in the diocese of Wilcania, Australia. The health of the latter, we regret to say, is far from strong.

**Richard Fitzharris, S.J.**, writes from Seattle, Wash., May, 1905—"Francis P. Mahony and J. Durgan finish their Tertianship this summer. Mr. C. O'Malley and Mr. C. O'Brien are working among the Indians. Then there is Fr. Dan Daly, a secular priest, stationed about 500 miles from here. He comes to Seattle now and then."

**George Horan** is teaching in a French College in Belgium preparatory to his being ordained for the Chinese Mission.

**Rev. James Stenson** ('88-'94), whose photograph reached us too late for engraving last year, is doing

splendid work in the diocese of Omaha, where he has been working for the past eight years. We publish the photograph this year.

**Fr. J. Turner** writes from the Church of the Immaculate Conception, 14th Street, New York, where he is labouring:—"Fr. J. Sheridan too is in the city, but in the other end of it, and we meet but rarely."

**Rev. J. E. Power, S.J.**, writes from St. Louis University, where he is studying philosophy with several other Past Mungret students. His letter has the following item:—"Fr. William Carroll, C.S.S.R., clings, he tells me, to the old principles instilled by Fr. M. Browne.

**Jack Buckley** and myself went to see him. He has a very fine place, and there seems to be an air of quiet around, which one meets very rarely in America. **Joe Gilfilan** was ordained last June. I went to see him the Sunday before. He is at present stationed in St. Mark's, here in the city."

As we go to press we have learned that Fr. W. Carroll is home in Limerick. His health is weak, and he has been ordered a complete change and rest for some time.

**Frank Hartin** writes from the Propaganda, Rome, October, '05:—"It is very encouraging to find that the Mungret men are doing so well at home and abroad. The Willies (viz.—W. Griffin and W. Demouy) are doing splendidly. If Mungret sends out men like them every year she may well be proud. . . . I expect, please God, to arrive at Deaconship by the end of the year."

**Dr. Nunan** writes from Jacksonville, Fla., where he is living with Fr. M. Maher:—"Fr. Maher had a very pleasant visit from Fr. Kenny, S.J., an old classmate. Fr. O'Brien came from Fernandina, and the three had a most enjoyable reunion."

We have received postcards from **Willie O'Dogherty** as he travelled through France last October *en route* we believe, for the Celestial Empire.

In our obituary notices of last year a misleading misprint occurred. The name of Rev. Mr. P. Moloney, S.J. concerning whom the notice was, was printed Mr. P. Mahony, S.J. Father Patrick Mahony we are glad to say is well and hearty.

The evening of Nov. 21st witnessed a very pleasant reunion of old Mungret students at Cruise's Hotel, Limerick. **Fr. John Gleeson** was to leave Ireland at the end of the same week in order to return to the scene



VERY REV. HUMPHREY MOYNIHAN, M.A., D.D. ('87).

of his Apostolic work in Australia, and his old classfellows and companions during many years in Mungret and Maynooth met him at festal board to wish him a God-speed. Those present were Fathers J. Gleeson, W. O'Dwyer, A. O'Leary, C. Mangan, J. A. O'Connor, D. O'Carroll, J. Liston, and E. Cahill. The evening was passed very pleasantly, and more than one there suggested the idea of a similar annual re-union of old Mungret clerical students on a more comprehensive scale.

We are glad to be able this year to publish photographs of several of our Past students of the Lay school. We find it more difficult to obtain accurate information of them than of the clerical portion of our Past.

**Eddie O'Neill** ('95-1901) is becoming gradually more and more prominent as an enthusiastic supporter of the principles of the Gaelic League. Early in November last he suffered a five days' imprisonment in Cork in order to record a protest against some of the petty opposition which is being offered by Government representatives to the progress of the League. Eddie refused to pay the fine of 6d. which was imposed at the Kinsale Petty Sessions, for not having his dog registered in the legal way, viz., with his name in English, and elected to undergo the alternative penalty. On coming up to Cork he was received at the railway station by an enthusiastic crowd of citizens, who escorted him to his honoured prison. The event has attracted very much notice.

**Mr. Patrick Egan** ('88-'91) is doing splendidly in Tullamore as one of the managers of the firm of Messrs. P. and H. Egan, Limited.

His brother, **Mr. Harry Egan**, ('89-'91) has been for a considerable time Solicitor to the County Council of the King's Co., and Coroner for the same county.

**Mr. Thomas H. Kennedy**, who was in Mungret 1889-1893 fills a responsible position in the staff of the King's Bench division of the Dublin Law Courts.

We heartily congratulate **Dr. Michael Lee** on his recent marriage, also **Mr. John Keane**, Solicitor,

Youghal, and **Mr. Thomas Kelly**, Solicitor, Limerick. John Keane was a student of Mungret the very first year the College was opened. He has a large and increasing practice in Youghal and the neighbourhood. **Michael Lee, B.A., B.D.**, left Dublin soon after his marriage. He has bought a practice in London.

**Mr. William Maxwell Kenealy**, son of late Mr. Wm. Kenealy, of Kilkenny, one of the old "Nation" writers, and author of numerous well-known poems, was a student in Mungret in the early nineties. He has devoted himself to journalism since leaving school. He edited for many years the "Kilkenny Journal," of which

his family are proprietors. For the past two years he has been on the staff of the Dublin "Independent."

**Mr. Hugh N. Flynn** ('89-'92), is an electrical engineer in Liverpool, and doing extremely well.

**Mr. Joe Tyrell**, ('92) is also engaged in electrical engineering. He was apprenticed in America, and has, we believe, set up in Manchester.

**Dr. Joseph Cuffe** (of the early nineties) has been qualified recently, and is practising in Usher's Island, Dublin, and is doing extremely well. He has also distinguished himself a good deal as an athlete. His brother, **James Cuffe**, is Captain in the King's African Rifles. **George Cuffe** is studying in Dublin for the profession of Architect and Builder.

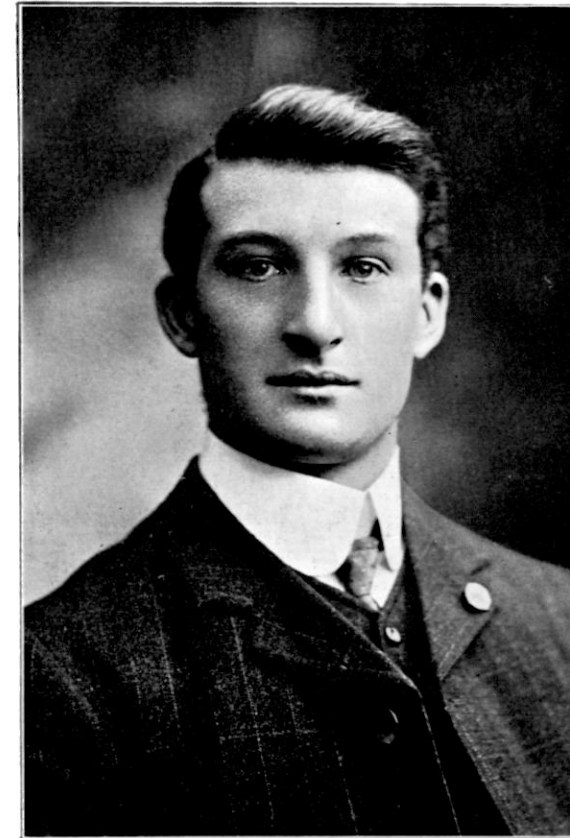
**Mr. John Butler Hogan, B.A., M.D., D.P.H., etc.**, another Past Mungret student of the first years of the College, occupies an important and prominent position in the North London suburbs. He is Medical Officer of Health in the Tottenham Urban District, and is a prominent figure

among the London Irish. His last Report on the Health of Tottenham, a copy of which has been forwarded to us, is a remarkably able production, and affords much interesting and instructive reading even for one in no way connected with the district of which the book immediately treats.

**Mr. John O'Hart Devine, B.A.**, we have already spoken of in last year's ANNUAL. He again has in several ways assisted us in the production of the present issue.

**Dr. James Carbery** ('89-'91), is said to have a large medical practice in London.

**Mr. Timothy Hennessy, LL.B.**, (also of the early nineties), is now a well-known solicitor in Dublin.



EAMONN O'NEILL, B.A., ('95-1901.)

Dr. Joseph Hartigan entered Mungret in '91, and studied there till '96, when he passed the 1st Arts. He got qualified in the R.U.I. in 1900. He has charge of the districts of Croom and Fedamore, as well as of the Croom Hospital.

Dr. Timothy Lloyd ('93-'97) has been working in London since the commencement of the present year.

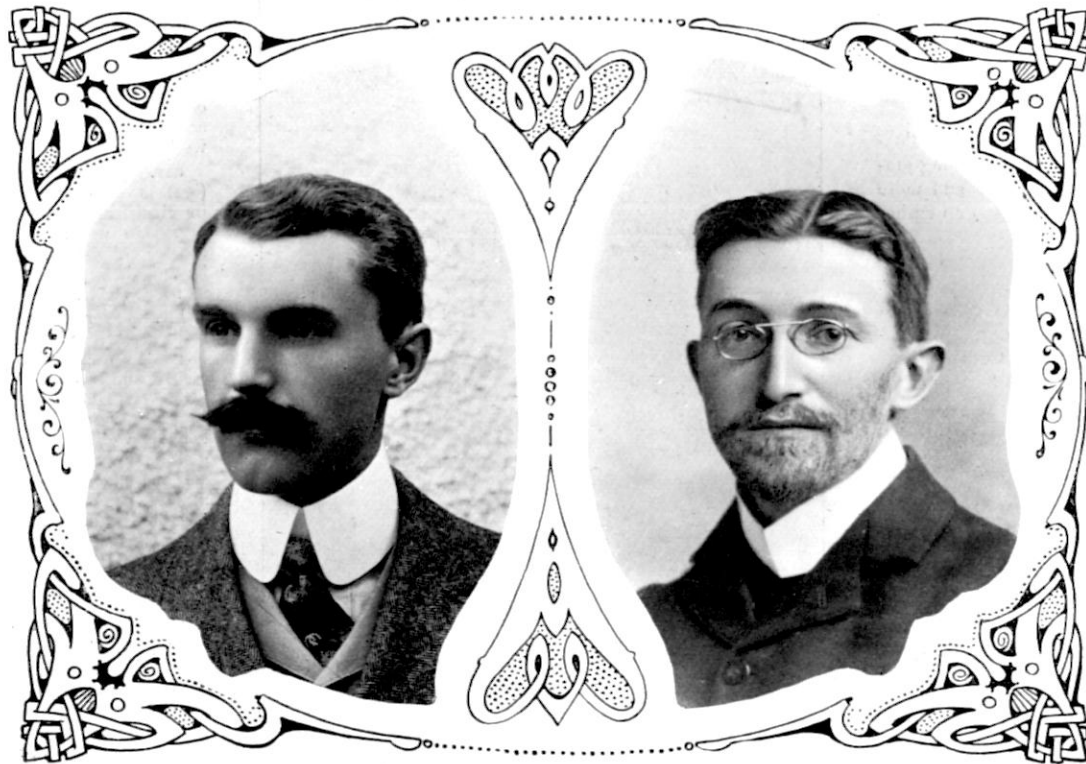
Austin Hartigan, S.J., ('93-'98) is still at the Beyrouth University, Syria. He passed with high distinction last Spring the examination for the Doctorate in Oriental Languages and Sciences. He is devoting the present year to the special study of Cuneiform Inscriptions and Assyriology. The standard at Beyrouth for the

was made the occasion of a most enthusiastic ovation on the part of the people of Loughrea.

Father N. Fegan left Ireland last April for the United States, bent on the arduous task of collecting funds for the completion of the Church in the parish of Spiddal Co. Galway. Father Fegan is an enthusiastic supporter and propagandist of the principles of the Gaelic League. He is a very eloquent and effective preacher especially in his own Gaelic.

Mr. Raymond Stephenson ('90-'95), is practising as a Solicitor in Dublin.

Davy Donoghue and Michael Sheehan are both engaged in the preparation for the profession of Electrical Engineer, the latter in Worcester, Mass, U.S.A.,



PATRICK J. EGAN ('91).

HARRY EGAN, SOLICITOR ('92)

SOME OF OUR PAST STUDENTS.

degrees in Oriental subjects is supposed to be one of the highest, if not absolutely the highest, in the world.

Dr. John Hickey Power, B.A., M.B., ('94-'98), has been practising at Caherconlish, Co. Limerick, since last Autumn.

Mr. James Kearns, who was in Mungret in the early nineties, passed the Solicitors' Final of the Incorporated Law Society of Ireland, 1904, obtaining first place and the only Gold Medal. He has been since practising with notable success in Portumna and Ballinasloe.

Father Tim Joyce, Adm., Ballinasloe, has recently returned from his begging expedition in Australia. He had gone to collect funds for the new cathedral in his native diocese. His return at the end of October, 1905

the former in England. Paddy Murphy of Castletown Bere is also in the United States preparing for the same profession. We sincerely hope that all three will find means of exercising their profession, when acquired, in their native country.

John O'Neill and John Moloney and Eddie Gill are all farming in Co. Tipperary.

Mr Thomas Cashin is practising as a solicitor in Clonmel.

Eddie Hanstock is in the National Bank in Dublin, and Willie Gallagher in the Hibernian Bank.

R. Connolly and Willie Meagher are both apprenticed to Mr. Ryan, solicitor, Thurles; and Hugh Moran is apprenticed to his father in Limerick for the same profession.



MICHAEL MALONE LEE, A.B., M.B. ('94).

WILLIAM MAXWELL KENEALY ('93).

TIMOTHY LLOYD, M.B. '97.

THOMAS H. KENNEDY ('93).

JOHN L. KEANE, SOLICITOR ('82).

GROUP OF PAST STUDENTS.



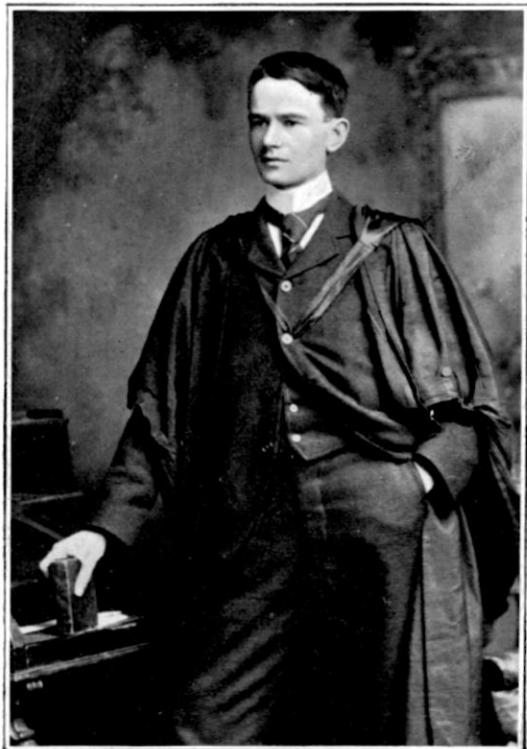
**Bernard Tracey, B.A.**, who is studying for the American Bar, passed last summer with great distinction his first Law examination.

**Patrick Tracy, B.A.**, who is studying in Rochester Seminary for the diocese of San Francisco, spent a few days of last Summer vacation at Mungret.

**Jerry O'Grady** has taken to journalism. He is employed on the staff of the "Munster News," Limerick.

**John Pegum** is gone to Dublin to study for the Medical Profession.

**Thomas Keating** is in Dublin preparing for the profession of Dental Surgeon.



JOSEPH HARTIGAN, M.B. ('96).

**Joe Fogarty, '97**, is at business in Templemore, a partner of the firm Fogarty Bros.

**Christie Tighe** is in Dublin, having got a clerical appointment in one of the American Trust Companies.

**Joe Connolly** is at business in Athlone.

**Christie Shaw** is studying for the Bar in Dublin.

**Dr. Willie Irwin, B.A.**, passed his final Medical Examination in October, with a second-class exhibition.

**John Beirne** and **Maurice Power** are expected to present themselves for their final Medical Examination, R.U.I., next April.

**Stephen Hayes** and **Denis Hurley** have passed their second Medical Examination in the College of Surgeons.

**Thomas Sheehy** has passed his third examination in the College of Surgeons, and passed for a primary fellowship of the same college.

**J. J. McGrath** has passed with distinction his second Medical Examination, R.U.I., in October.

**J. Darcy** is apprenticed to Mr. Frewen, solicitor, in Tipperary.

**Michael** and **Finton Sweeney** are conducting a flourishing business in Loughrea.

#### BOYS OF LAST YEAR.

**Pat Killian, B.A.**, is at Carlow College, studying Theology in preparation for the priesthood, to work in the distant Mission of Wilcania, Australia.

**James Crowley, B.A.**, is studying Theology at Montreal College. He belongs to the diocese of Manchester, N.H.

**Willie Ryan**, the captain of the house last year, has we are glad to say entered his father's business in Cashel.

**James Crowley** is in London preparing for the profession of Electrical Engineer.

**Maurice Flanagan** is there also studying in the King's College for the second Division of the Civil Service.

**Phil O'Neill** is still at home in Kinsale; his headache has not yet, we are sorry to say, quite disappeared.

**Jack K. Walshe** is farming with his father, and **J. J. Walshe** is at College in Cork.

**Joe Connolly** is apprenticed to Mr. Bergin, C.E., Dublin, and attends lectures in the College of Science with a view to become a Civil Engineer.

**Michael McCarthy** has entered his father's business in Fethard, Co. Tipperary.

**Louis Tierney** is studying in the University College, Dublin, and **Jack Toomey** is gone to the College of Surgeons to prepare for the Medical Profession.

**A. Dowling** has also commenced his Medical Studies in Dublin.

**Willie Neville** has entered his father's business in Kinsale.

## THE SERENADE.

(FROM THE GERMAN OF UHLAND).

What be these sounds that touch my ear,  
My peaceful slumber chide?  
O mother, look! what can it be  
So late at eventide?

"I hear nor see what startles thee;  
Then sink to rest my son;  
No serenade they bring to thee,  
My dear, my sickly one."

It is, in sooth, no earthly strain  
That makes my soul so light;  
The angels call me with their song,  
O mother mine, good-night.

W. GANNON, S.J. ('92).



The Apostolics' Debating Society is in a flourishing condition. The debates during the past year have been interesting and animated, and at every meeting some speeches were made which showed a high degree of excellence. Our hearty thanks are due to Father W. Kane, S.J., for consenting to preside at our meetings. It is owing in very large measure to his sympathetic and able guidance that our debates have been so uniformly successful. The following are the most important debates of the past year:—

1904—Nov. 20. "That the Scheme embodied in the report of the late Commissioners on University Education in Ireland would be a marked and substantial improvement on the existing state of affairs." (N.B.—The proposed Scheme was that the Government should establish a thoroughly equipped College for Catholics in Dublin, and that this College and the three Queen's Colleges be affiliated to the Royal University, which should henceforth require residence in one of the four affiliated Colleges as a *sine qua non* for degrees).

Speakers for the affirmative were: A. Carroll, C. Smyth, J. Flynn; for the Negative: P. Killian, J. T. Crowley, P. Bourke.

For the affirmative it was urged:—

(a) That a mere Examining University such as the Royal was necessarily inferior to a teaching University. One may learn something of the principles of a Science in books, but the detail, colour, tone, and all that make it live in us must be caught from those teachers in whom it lives already.

(b) An examining system naturally leads to cramming and its attendant coaching.

(c) In the new scheme students will have access to fine libraries, laboratories, &c., and still more to the advantages of residence, viz. of association with other young men of different training or views engaged in every line of study.

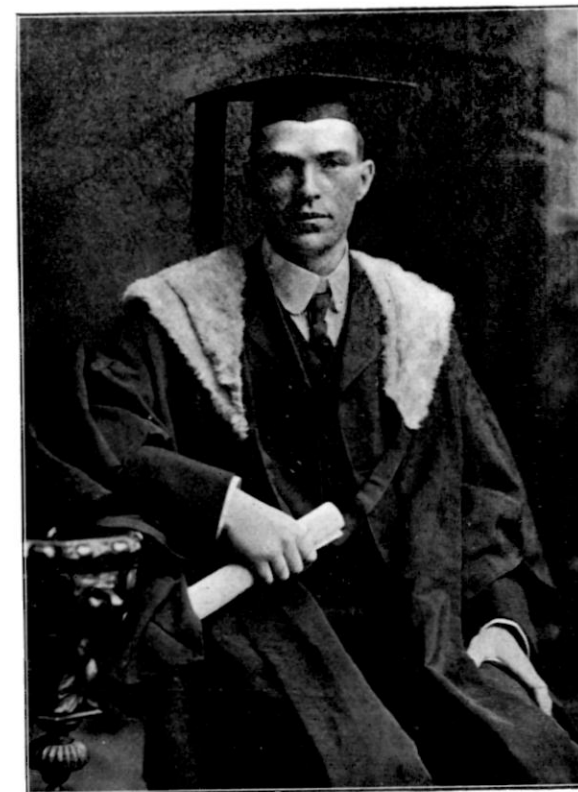
(d) Provided the paramount interests of faith and morals were adequately safeguarded, it is desirable that professors, etc., should be appointed irrespective of their religion, otherwise the best qualified teacher might be excluded. At present a balance was carefully maintained between denominations; thus tending to limit the field of choice. This feature would become unnecessary under the new scheme.

For the negative.

(a) Any scheme designed to improve or replace the existing Royal University ought to provide for the various

colleges throughout the country, which had for years laid themselves out to train pupils in its courses and for its degrees. There was no provision for them in the new scheme, although they may now be looked upon in a sense as possessing vested rights.

(4) The scheme makes no provision for bringing the



PATRICK J. KILLIAN, B.A. (1905).

large number of arts students in Maynooth and the other great ecclesiastical colleges within the University system, and would thus deprive the Catholic priesthood of Ireland of the inestimable advantage of University education, and in doing so would fatally dwarf the secondary education of the country, which is to a large extent controlled and worked by the clergy.

(c) Private students were not provided for, and would have to resort to the examinations of the London University, or some such foreign body.

(d) To leave the three "Queen's Colleges" substantially as at present, though worked on lines of which Catholics disapprove as dangerous to faith, would be an injustice to Irish Catholics, who form the great majority of the nation.

(e) Although precautions were proposed against the public teaching of opinions contrary to Catholic doctrine, the professors themselves might be infidels or atheists, and thus the poison of infidelity might have spread to a considerable extent before it could be detected and brought home to an offender.

In reply it was urged :—

The danger suggested as to infidel professors was not a practical possibility. The guarantees proposed must be

the country. Finally, a Catholic University, if we had one, would have to run the risk of many dangers. A Catholic College would be more surely steered to success, and might be expected to develop naturally into a Catholic University in due time.

Fathers Cahill, Nolan and Kane, took part in the discussion.

Division :—For the Affirmative ... 4  
For the Negative ... 20

Motion lost by 16 votes.

1905—Feb. 5th. We had a Literary Symposium in which some papers of exceptional



LAY BOYS—FIRST CLUB.

BACK ROW—J. Hayes, R. Keating, J. Deevy, M. Clery, M. O'Mullane, T. O'Malley, J. Byrnes, W. Morris, J. McGrath, F. Fennessy, J. Smyth, J. Darcy, F. Hayes, R. Fitzsimon.  
MIDDLE ROW—J. Enright, J. M. Crowe, K. O'Donnell, M. O'Dwyer (Capt.), M. Garry, Rev. J. Flynn, S.J., J. Cullen, D. Bergin, T. Mullins, P. Gubbins, J. Raftery.  
FRONT ROW—J. Gubbins, P. Walsh.

sufficient, or Dr. Healy would never have signed the report. Cases of a private student fit for a University course and unable to attend one of the four colleges would be very rare. Such an individual could compete at the examinations held by the London University.

As to Maynooth, it may be asked has it shown such an activity in University studies hitherto as to entitle it to exceptionally favourable treatment. Besides it could fall in with the new scheme by sending its arts students to the new college in Dublin. Even if our own college were to be unfavourably affected by the scheme, yet the question should be looked on from the view of the general good of

interest were read. The question proposed was whether there is more good to be done by Apostolic work in Pagan or in Heretical countries.

Essays were read by P. Killian, J. T. Crowley, J. Flynn, P. Burke and A. Carroll. Father Cahill and Father Kane also spoke.

For missions to Pagans it was argued :—

(1) That the Pagans were in a more pitiable condition

and were therefore more deserving objects of charitable zeal than heretics; for these latter had either rejected the true faith or at least had means of informing themselves about it, while the heathen races were still lying within the darkness of the valley of the shadow of death, often perhaps through no fault of their own.

(2) That they usually showed a more docile and humble spirit in response to the efforts of the missionary, thus affording a more abundant harvest in the vineyard of the Lord.

(3) That life in distant climes and among savage tribes would naturally entail more labour, privations and suffering, and thus led to greater virtue and merit.

From the other point of view some of the

In particular P. Bourke dwelt on the fact that notwithstanding the splendid success of St. Francis Xavier in evangelising portions of India and Japan St. Ignatius had actually written to recall him, thus showing that in his opinion there was more need of zealous missionaries in heretical than in pagan lands.

In the discussion which followed it was, however, pointed out that St. Ignatius had succeeded in sending Xavier to the East in spite of earnest efforts to retain him in Europe for the work there,



LAY BOYS—THIRD CLUB.

J. Toomey, S. Ambrose, P. King, J. Shiel, Rev. J. Flynn, S.J., E. O'Sullivan, J. Murray, D. Crowley, J. McCormack, J. Kennedy, J. Pomeroy, Rev. A. O'Kelly, S.J., G. King, J. Cremin, M. Curley (Capt.), C. Byrne, T. Sheedy, F. Kenny, F. Crowley, H. Glynn, M. O'Farrell.

writers criticised the second argument as fallacious and contended :—

(1) That the relative number of converts did not afford any test of the value of the work done; that quality should also be taken into account; that a convert from heresy being usually civilized and educated might be expected to do more good whether by example or still more by influence than could be hoped from a converted Pagan.

(2) Also the negative good should not be overlooked which can be effected in heretical countries, apart from actual conversions, by opposing, namely, the progress of heresy and infidelity and shielding the Catholics living there from those errors.

and that his intended recall (in 1552) was merely temporary and provisional; that he was, meanwhile, to direct the affairs of the East and of Europe as well as to advance the interests of other missions to pagans, *i.e.*, in Guinea, Brazil and Ethiopia; in fact that the recall was not for the sake of Europe, still less for its heretical countries.\*

\*See Father Coleridge's Life of St. Francis Xavier, pp. 83, 577, and St. Ignatius' letter given there.



1905—Feb. 12th and 26th—The motion, "That the scattering abroad of the Irish race has on the whole been productive of good rather than of evil," was warmly discussed. The speeches showed that the subject had been carefully studied, and the debate aroused a great deal of interest. T. Madigan, in opening, stated that the question was not whether emigration was good or bad, but whether the good done by the Irish abroad did or did not out-balance the evil.

As a body the Irish exiles had retained the Faith, and had done glorious work in spreading it in the countries to which they went. In America, in particular, Church organisation was highly efficient, and only those determined to break away from the fold could escape its influence (I.E.R. 1902, xi. p. 535). Bishop Spalding also has given noble testimony to the work done for the Faith by the Irish in the States.\* Many temporal advantages also have followed from the Irish exodus. The influence of our race as a whole has been vastly widened. They have obtained abroad an open field on which to exercise their ability, and have proved by their success the sterling qualities of the race. They have even benefitted their mother country not only by large sums sent to their families, but by contributing to public wants here, as, in supporting the Gaelic League, churches, education, etc.

N. McNally, for the negative, considered the effects of the movement upon Ireland, upon those who go, and upon those among whom they settle.

Ireland herself is drained of her talent and energy, of the very bone and sinew of her people. Lecky attributes the miserable plight of Ireland in the 18th century to the going away of the most vigorous of her sons after the Treaty of Limerick and onward. As to the emigrants themselves, he disputed the favourable account of the Catholic Church in the States, given by the first speaker, contending that the Irish Catholics there had neither the example of those around them to support them, nor were they as amenable to their priests as here; that, in fact, for the Irish, America was the road to hell (referring to the articles of the Rev. Fr. Shinnors in the I.E.R. for 1902.) Furthermore the Irish emigrants are looked down upon by those among whom they are scattered, and the monstrosity commonly called the "Stage-Irishman," is an expression of this contempt.

J. Cantwell, for the affirmative, contended that the unfavourable view of the Irish Catholics in the United States was not made out. If their present numbers were not so great, as mere natural increase might lead one to expect, that could be reasonably accounted for by the high mortality among emigrants, the initial difficulties of life in a new country and other special causes.

D. Nugent and John Murphy spoke for the Negative, dwelling specially on the evils of emigration and the leakage from the Church in the States.

H. Johnson, for the Affirmative, laid stress on the spiritual good done by the Irish abroad, not alone by priests or religious, but by the good example and zeal of the laity, and that not merely in the States, but in Australia and throughout the English-speaking world. "We should," he

\*Religious Mission of the Irish People.

said, "not fix our thoughts on this little island alone, but contemplate the immense good done by its sons and daughters in so many lands."

Eugene Sands supported him for the Affirmative side, and testified to the flourishing condition of the Church in the United States, and the importance of the Irish element in it.

James Flynn, speaking for the Negative, commented severely on the sentiment of the speaker, who referred, he said, in disparaging terms to a "little island in the Northern Sea." Were we to sacrifice, or even subordinate, our own interests to those of other countries?

Rev. J. Egan, Fr. Nolan, and Fr. Cahill also took part in the discussion.

In the course of the debate it was ruled that the influence of the Irish Missionaries in the early ages could not be considered as a notable element in the question, as missionary activity, even though very widespread was not a "scattering abroad" of the race in the sense of the motion.

Again the argument drawn from the pecuniary help sent home to Ireland by the Irish exiles was met by the fact that such help was but an extremely small fraction of the pecuniary loss which the country suffered in being deprived of so many of her people in the prime of life, for they are the great wealth-producing agencies of a nation.

It was urged besides that most of the good done in America and the English Colonies by the Irish exiles would have been done, and perhaps done better, if the "scattering abroad" of the race had never occurred; it would have been done, namely, by the normal and healthy emigration which would be a natural and necessary consequence of a teeming and prosperous population at home; and such a population might be expected to exist if the conditions at home had been such as to allow the nation to prosper and to grow.

The speakers on the affirmative side denied the relevancy of the last argument.

Division :—For the Affirmative, ... 9  
For the Negative, ... 11

Motion lost by 2 votes.

1905—Sept. 24.—"That W. E. Gladstone merits a public monument from the Irish people." This, the first debate, after the long vacation, gave rise to a most animated and interesting discussion.

The speakers were :—

For the Affirmative—T. Madigan, J. Colgan, James Flynn, H. Johnson.

For the Negative—D. Nugent, J. Murphy, Eug. Sands, and N. McNally.

Frs. Cahill and Kane also spoke.

Division :—For the Affirmative, ... 16  
For the Negative, ... 14

Motion carried by 2 votes.

Nov. 9th.—On the night of the November play-day an important and interesting move was made under the auspices of Rev. J. Flynn, S.J., Prefect of Discipline. The Third Club Lay Boys, had a most successful debate. The motion was :—"That it is better to be educated at a Day School than at a Boarding School." The

discussion was animated and clever, and many of the speakers showed exceptional promise.

The best speaker on the Affirmative side was :—Cyril Byrne; and on the Negative side—M. Curley, E. O'Sullivan, S. Ambrose, George and Percy King spoke well.

For the motion it was urged :—

(a) Home life has greater material advantages, it is more comfortable, more pleasant, etc.

(b) The parents' care was the most effectual agency in teaching good manners, in correcting faults, and in safeguarding the observance of religious duties. Furthermore, home-life, the society of the family circle, the influence of the mother and sisters had a refining and softening effect on the boy's character that nothing could equal; while the quasi-barrack life of a boarding school tends rather to produce roughness and selfishness of character and disposition.

(c) The teaching at the ordinary day schools in Ireland is admittedly better in the case of some subjects as arithmetic, spelling, and writing than the teaching received at the average boarding school, whilst it could not be shown to be inferior in any subjects.

(a) The day-school pupil has more freedom. He can thus devote more time to the subject in which he is weakest, or which he requires most. This freedom has the still more important effect of forming character and developing initiative. The pupil of the boarding school on the other hand has to do all things by rule. Less attention can be paid to his individual wants, he exercises his personal initiative to a much smaller extent, and is rather only the instrument of him who makes and enforces the rule.

In support of the Negative side it was argued :

(a) The question of comfort and pleasure is hardly relevant to the case, as they only discussed which of the two was the better form of education. Still the boarding school has pleasures which the day school has not; the companions are more sociable, the games are better; absence from home makes home more dear and vacation more pleasant.

(b) The regular hours for meals, for rising and retiring, are more conducive to health than the more irregular home hours.

(c) At boarding schools more is learned. The masters, (they said) are better, more learned and more painstaking; they take a greater interest in each individual boy. And in their work the pupils are materially helped by the regular order of time. Besides, in boarding schools the boys have fixed lines for study, and they have to study at the appointed times, and thus more work is done.

(d) As to the point urged by the Affirmative side that the day-school boy when he went home after school could study for as many hours as he wished, and devote extra time to his weak subjects. "He can," they admitted, but "does he?" They challenged the personal experience of the opposition, as a proof of their contention.

(e) The boarding school unquestionably gives greater facilities for sound religious training. Regular attendance at the sacraments is easier. The boarding school pupils daily assist at Mass. The day school boy can of course go too. "They can," 'tis true, but they do not."

(f) The boarding school system of doing everything by rule and at fixed times is not detrimental to character. The opposition had, they said, exaggerated the facts of the case. Such a system in fact produces habits of methodical work, and a power of utilising time, which are invaluable in actual life.

(g) Again, ready obedience to the will of duly constituted authority, tends rather to strengthen character. Boys with their unformed character need guidance. That "boys are boys" must be remembered. Left alone they will not study, left alone they will leave aside the subjects they dislike or which they find hardest.

(i) Finally the boarding school is absolutely necessary for many whose homes are out of reach of a good day school. It serves to save many others from evil or dangerous surroundings which may happen to exist near their homes.

Division :—For the Affirmative ... 7  
For the Negative ... 15

The motion was therefore lost by 8 votes.

Sunday Nov. 25th.—The Second Club are to have a debate on the motion.—"That capital punishment ought to be abolished."

Speakers for the motion will be J. Sweeny, W. O'Keeffe, W. Ryan and C. Barragry.

Against, W. Dennehy, S. Pegum, E. Heffernan and J. Raverty.

Debates will, we hope, now take place among the Lay Boys more frequently than heretofore.

Nov. 19th.—In the Apostolic's Debating Society the motion was discussed—"That Scott has left us a truer and more valuable series of literary pictures than Dickens."

The speakers were :

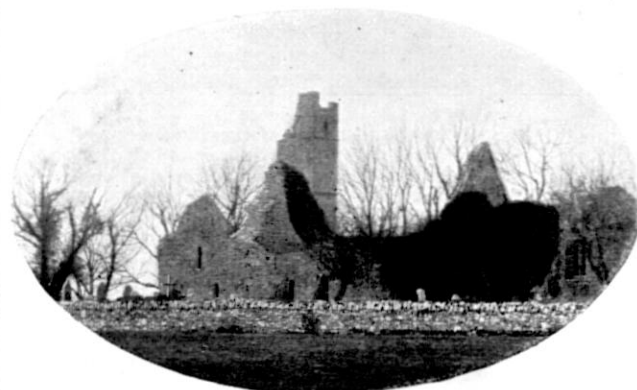
For the Affirmative—N. McNally, J. Sexton, and W. Burns.

For the Negative.—W. Tobin, P. Carroll, and J. Cantwell.

Rev. Father Rector was present at the debate and spoke on some general aspects of the case.

Division :—For the Affirmative ... 16  
For the Negative ... 14

Motion carried by 2 votes.



RUINS OF MUNGRET ABBEY.

[Photo by Guy, Linnik.]



ON Monday, October 9th, when the boys were preparing for the after-dinner football match, the exciting news was passed around to all the clubs that the Rev. Fr. T. V. Nolan, S.J., our Prefect of Studies, was appointed Rector



MONSIEUR L'ABBE L'HERITIER.

The news, though not unexpected, caused none the less excitement when it came. Immediately after game deputations of the senior boys from the different divisions waited upon the newly-appointed Rector to offer him congratulations and tell him of the universal satisfaction which the news of his appointment had given to the boys. He told them to announce the further piece of good news that the following day was to be a play-day. Fr. Nolan has had long experience of college work. Besides, he has had the advantage of seeing and examining the educational systems adopted by the Catholic schools in Belgium and Austria, where he has resided for some years.

Fr. W. Sutton, S.J., who had been Vice-Rector of the college during the past two years, remains in the College as master.

On coming back after the Summer Vacation, we were very sorry to learn that an old and dear friend of all the Mungret students, past and present, was no longer to remain with us. Monsieur l'Abbe's health has been very poorly for some time past, and he was compelled last September to seek change in his own sunny France, in order to recruit. His loss was felt by us all, for he was universally loved. Monsieur l'Abbe, on his part, has always been very much attached to Mungret and to all his friends and pupils there.\* He was one of those immediately connected with the foundation of the college, and he loves to recount the particulars of his momentous interview with Fr. Ronan, which resulted in the successful attempt to persuade Lord Enly and the other trustees to place Mungret College in the hands of the Jesuit Fathers.

Rev. Fr. C. Lynch, S.J., who is well known to many of our past students of recent years, and who even last winter, the eighty-seventh winter he has spent on earth, frequently enlivened our concerts by some of his stirring songs, has gone to Tullabeg, as his room will be untenable for some time by reason of the new building.

Rev. Fr. O'Mahony, S.J., has also left us. He is now engaged in the work of the ministry in Galway.

Rev. Mr. John Egan, S.J., who has worked as master in Mungret for four years, during the past two of which he had charge of the MUNGRET ANNUAL, has left us. He is now teaching in the Crescent College, Limerick.

Rev. Mr. Fitzgibbon, S.J., has again returned to Valkenburg, Holland, to resume his philosophical studies.

#### EXAMINATIONS.

UNIVERSITY EXAMINATIONS.—The results of the recent Examinations in the R. U. I. have been this year extremely good and gratifying.

In the **Matriculation** Examination, out of TWENTY-TWO candidates, TWENTY Passed—D. Bergin, W. Burns, Jas. Byrne, J. Connolly, J. Dowling, M. Dwyer, P. Gubbins, H. Johnston, F. Keane, M. McKiernan, J. Murphy, T. Nunan, S. Pegum, E. Sands, J. Sexton, W. Tobin, J. Toomey, J. Walshe, P. Warde, F. Williams.

#### DISTINCTIONS:

Honours in Latin—Second Class—H. Johnston, W. Tobin  
Honours in Greek—Second Class—H. Johnston.  
Exhibitions—Second Class (L12)—H. Johnston.

\* "Si je passe," he writes, when asked for his photo, "a la portee par les Annales de Mungret, ce sera ma plus grande gloire et recompense ici-bas: car j' aime toujours Mungret."

In the **First Arts** Examination, out of SEVEN candidates, FIVE Passed—James Cantwell, J. Crowley, M. Flanagan, N. McNally, D. Nugent.

#### DISTINCTIONS:

Honours in Latin—Second Class—N. McNally.  
Honours in Greek—Second Class—N. McNally.  
Exhibitions—Second Class (L15)—N. McNally.

In the **Second Arts** and **B.A.** Examination ALL the Mungret candidates Passed.

Second Arts—A. Carroll, M. Cleary, P. J. Flynn, J. Madigan, John Murphy, M. O'Mullane.

B.A. Degree—James Crowley, Patrick Killian.

At the Examination held in Limerick, May 30th, 1905, under the auspices of the Incorporated Society of Musicians, the following of our students were awarded Certificates:—Willie O'Keefe, Piano; Jack Sweeney, Piano; Patrick Kennedy, Piano; Jim Stack, Piano; Willie Ryan, Violin.

#### DIVISION II.

LAY BOYS—1, T. Fennessy; 2, W. Deevy  
*prox. access.*—F. Fennessy, M. Curley  
APOSTOLICS—1, J. Byrnes; 2, P. Geehan  
*prox. access.*—T. Finn, T. Butler

#### DIVISION III.

LAY BOYS—1, R. McCoy; 2, D. Walshe, H. Durcan

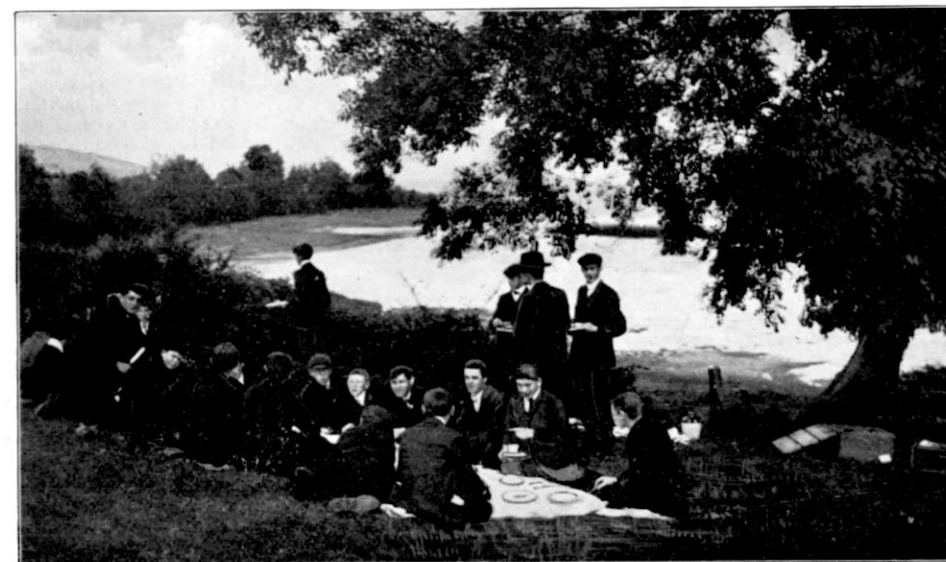
#### DECLAMATION.

##### DIVISION I.

LAY BOYS—1, M. Flanagan; 2, S. Pegum  
*prox. access.*—J. J. Walshe, M. O'Mullane  
APOSTOLICS—1, John Murphy; 2, H. Johnston  
*prox. access.*—P. Burke, A. Carroll

##### DIVISION II.

LAY BOYS—1, L. Tierney; 2, J. A. Barry  
*prox. access.*—C. Byrne



EXCURSION IN AUGUST—KILLALOE.—(see page 62).

#### DISTRIBUTION OF PRIZES.

On June 28th we assembled as usual to hear the results of the Summer Examinations of the Grammar Classes, to assist at the distribution of prizes, and to hear the last will and testament of the expiring scholastic year. The ceremony is a solemn one, and for those who are completing their college course it has its own pathos. After the report of the Prefect of Studies and the distribution of prizes, Rev. Fr. Rector spoke briefly of the year's work, gave a little advice and exhortation for the coming vacation, and announced the day of the re-opening of classes. After this all adjourned to the college chapel to assist at Benediction and sing the Te Deum.

The prizes were distributed as follows:—

#### RELIGIOUS KNOWLEDGE.

##### DIVISION I.

LAY BOYS—1, F. Williams; 2, J. J. Crowley, S. Pegum  
*prox. access.*—M. O'Mullane, J. Gubbins.

APOSTOLICS—1, J. Flynn; 2, P. Burke  
*prox. access.*—J. Crowley, A. Carroll

APOSTOLICS—1, J. F. Kelly; 2, J. McAuley  
*prox. access.*—J. Fitzgerald, J. Byrnes

##### DIVISION III.

LAY BOYS—1, R. McCoy; 2, H. Glynn  
*prox. access.*—R. O'Donnell

#### FIRST OF GRAMMAR.

First in Class—M. Saul  
*prox. access.*—J. Byrnes, J. McAuley, J. A. Barry  
Latin—1, J. Byrnes  
*prox. access.*—M. Saul, J. A. Barry, C. Byrne  
Greek—1, J. Byrnes  
*prox. access.*—M. Saul, J. Fitzgerald, J. McAuley  
French—1, J. McAuley  
*prox. access.*—L. Tierney, J. A. Barry, J. Byrnes  
English—1, M. Saul  
*prox. access.*—J. Byrnes, J. A. Barry, C. Byrne  
Mathematics—1, T. Butler  
*prox. access.*—J. McAuley, M. Saul, L. Tierney



## SECOND OF GRAMMAR.

First in Class—P. Geehan  
*prox. access.*—Thos. Fennessy, T. Butler, T. Finn  
 Latin—1, P. Geehan  
*prox. access.*—T. Fennessy, T. Butler, J. J. Barns  
 Greek—1, P. Geehan  
*prox. access.*—T. Finn, T. Butler, Jas. Cassidy  
 English—1, T. Butler  
*prox. access.*—E. Heffernan, T. Fennessy, T. Finn  
 Irish—1, H. O'Neill  
*prox. access.*—J. Erright, John Cullen, T. Fennessy  
 French—1, T. Butler  
*prox. access.*—T. Fennessy, A. Cullen, T. Finn



RAPIDS, CASTLECONNELL.

Mathematics—1, T. Fennessy  
*prox. access.*—P. Geehan, E. Heffernan, T. Finn  
 Book-keeping—1, T. Fennessy  
*prox. access.*—W. Deevy, P. Walsh, H. O'Neill

## THIRD OF GRAMMAR.

First in Class—R. McCoy  
*prox. access.*—M. Riordan, P. J. Slattery, T. Cassidy  
 Latin—1, T. Cassidy  
*prox. access.*—R. McCoy, M. Riordan, P. J. Slattery  
 English—1, R. McCoy  
*prox. access.*—J. McCarthy, M. Riordan, T. Cassidy  
 French—1, M. Riordan  
*prox. access.*—T. Cassidy, P. J. Cassidy, R. McCoy

## IMPROVEMENTS.

The long-expected has come at last. The old wing of the College is being raised to a third storey, so as to make it on a level with the new house. The work, which began last Spring, is to be completed in the Spring of 1906. The portion over the old "Small Dormitory" was completed last July. The new dormitory is already occupied, and a bright and airy hall it is. The other wing, viz. : the portion over the old "Large Dormitory" and over the Community quarters, is now far on the way to completion. Reports have been rife of further additions to the College buildings, but what foundation they may have is not yet known. The new additions have transformed and improved the appearance of the College to a degree that one could scarce have expected.

Six great rustic seats have been erected under Fr. Ronan's direction around the play ground. A Conservatory has been built in the garden, and a little orchard planted in the quadrangle between the ambulatory and the infirmary. The apples will bloom and ripen outside the class hall and play rooms. Are we to envy or condole with the small boys of the next generation? Fr. Ronan has also had planted many thousands of quicksets and pine and larch trees all over the farm.

Within the house many of the halls have been ornamented, and the scholastic equipment has been much improved during the past year. Great wooden placards are being prepared to be hung up in the stone corridor, containing lists of the students who graduated in the College since its foundation, and of those who have received distinctions in the Royal University Examinations.

Owing to the generosity of a past student the Apostolics' Library has received substantial increments during the past year.

## DIARY.

December 3rd, 1904—On the **Feast of St. Francis Xavier**, the patron of the Apostolic School, we had Solemn High Mass during which **Rev. E. Boylan, S. J.**, of Belvedere College, Dublin, and editor of "The Messenger of the Sacred Heart," preached a most impressive and practical sermon on the lessons

taught by the life of the great Apostle. Fr. Boylan showed clearly and forcibly that all are called to be apostles, each in his own sphere; he pointed out how the Catholic layman can be and should be an apostle—by the tone of his conversation, the uprightness of his character, and his unflinching adherence to his Catholic principles. He spoke too of the far-reaching apostolate which may be exercised by a boy at college or a young man during the course of his professional studies, who, without pretending to or professing anything extraordinary, has the fortitude and the grace to make his conduct and his life a perpetual exhortation and encouragement to his companions and associates. On that night we had a most enjoyable concert and dramatic entertainment.

December 8th, 1904—The **Feast of the Immaculate Conception** was celebrated with special solemnity. There had been during the year public devotions on the 8th of each month; and during the nine days preceding the Feast the Rosary was recited each evening with more than usual solemnity, and Benediction of the Blessed Sacrament was given after supper. During the Solemn High Mass, on the day of the Feast, **Fr. Cahill, S. J.**, preached on the Immaculate Conception. He showed how dear this prerogative of Mary had always been to the religious instincts of the Irish people; and how closely connected it is with the Catholic teaching that Mary is the Queen of the Universe and the Mother of each and all. Immediately after Mass there was a reception of candidates into the Sodality of B. V. M. To commemorate the Feast the Lay Boys determined, on the initiative of some of the sodalists, to present a painting of the Immaculate Conception for some one of the halls used by the boys. As a result a very beautiful painting of Mary Immaculate, partly after the well-known picture by Murillo, now hangs in the Senior Lay Boys' recreation hall, with the legend engraved on a brass plate:

Mariae Matri Immaculae Alumni Mungretenses  
 Anno Jubilaei—1904.

Ἡ ἁγία Ἐπιφανία τῆς ἁγίας Ἐπιφανίας  
 τῆς ἁγίας Ἐπιφανίας τῆς ἁγίας Ἐπιφανίας—1904.

Father W. Kane gave us that same evening a most interesting lantern lecture on a journey to Rome.

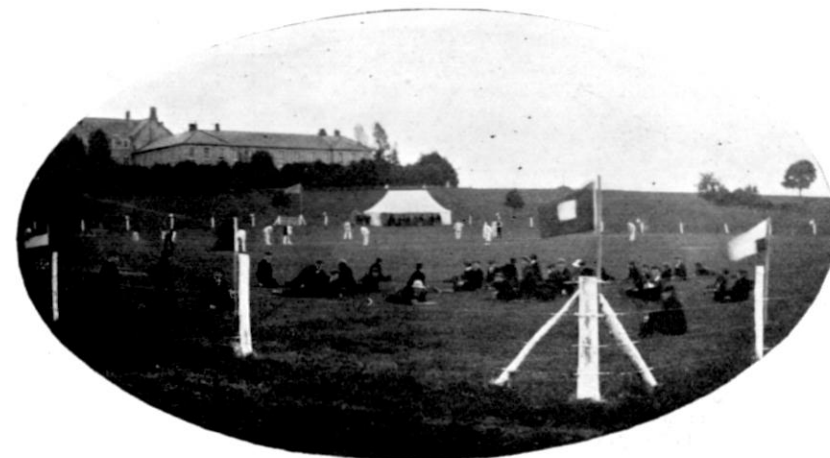
On December 14th we had a most enjoyable half-day. All went to the Athenaeum, Limerick, to hear a beautiful rendering of "The Merchant of Venice" by an American lady. We returned to dinner at 5 o'clock p.m.

## CHRISTMAS VACATION.

Though the Christmas vacation is not varied by visits to fairer regions, yet it is not on that account the less en-

joyable for those who remain in the college. Christmas is a season more in keeping with musical reunions, which were last year, at least, as frequent as usual.

On St. Stephen's night, **Rev. Fr. McDonnell, S. J.**,



CRICKET GROUND, MUNGRET COLLEGE, LOOKING SOUTH.

gave us a most enjoyable magic lantern entertainment on the Russo-Japanese war. After the lecture an address was read and presented to the Rev. Lecturer by the Apostolics, whose spiritual father he was for many years. On the following day we went to see the Rugby match between Garryowen and Wales. The play was for the most part very slow. The Welsh team won eventually by a try.

On the February play-day the different divisions had pleasant walks to Corbally, Crecora, and other interesting places in the vicinity of the college. That evening Rev. Mr. Egan, S. J., conducted an interesting gramophone entertainment in the Lay Boys' play-room.

St. Patrick's Day.—The **Feast of our National Apostle** has always been a bright one with us. This year it was not less enjoyable than usual. At the High Mass **Rev. J. Gwynne, S. J.**, preached an eloquent panegyric on the Saint. After Mass, the senior boys of both divisions of the house went to Limerick to see the great procession organised under the auspices of the Gaelic League. That evening we had a first-class Irish concert, followed by Seamus McManus's very amusing farce, "The Resurrection of Dinny Dowd."

On Easter Sunday there were as usual games in the ambulatory, with selections from a gramophone, kindly got for the occasion by Fr. O'Mahony, S. J.

On Easter Monday, the first day of the sports, the Apostolics (who did not this year take part in them) had a most enjoyable excursion by train to Castleconnell. The weather was beautiful; we crossed the river in the ferry-boat and walked to Doonass. The photographs taken on the occasion were not, however, a success.

Rev. Mr. Flinn, S. J., has chosen for the boys a very pretty cap of navy blue colour, with the monogram M.C. in silver braid in front.

May 14th—**Feast of the Patronage of St. Joseph.** **Fr. Robert Kane, S. J.**, preached during the High Mass. This beautiful sermon is given in full elsewhere in the ANNUAL.

June 9th.—The day before the 1st Arts Examination began the weary plodders of that class broke in upon the dull round of work by an excursion. We walked to



OLD STONE CHURCH, MUNGRET ABBEY.

Limerick and took the train to Foynes. Here we rambled over the wooded hills overlooking the broad Shannon and had a substantial lunch. We returned by train to Limerick, and reached the College in good time.



BUNKRATTY CASTLE.

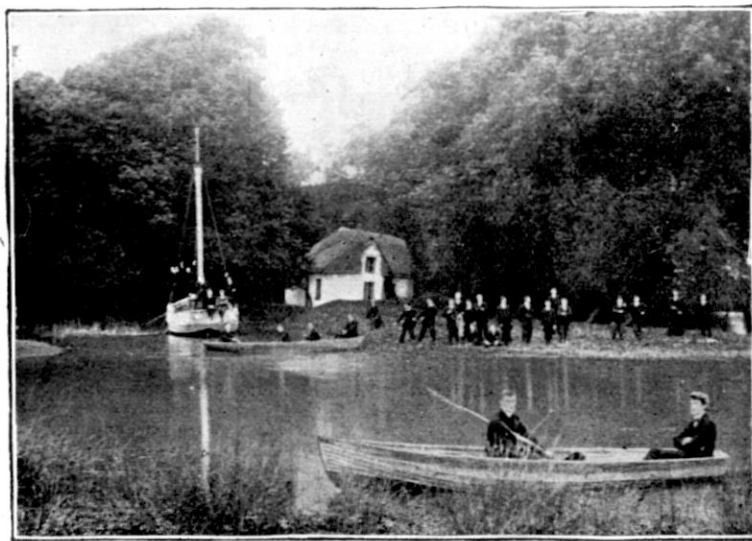
June 26th.—On the eve of the Matriculation Examination, the members of that class had pleasant excursions. That of the Lay Boys was the more adventurous. They got boats at Limerick, and finding it too wearisome to labour against the incoming tide, rowed to Corbally and had a most pleasant day and a delightful bathe.

#### SUMMER VACATION.

A very large number of the Apostolics were home this year for a portion of the Summer Vacation; so that the number of boys in the College during the first three weeks of July was reduced to ten. We had however a very pleasant time of it. Early in July we had a delightful car trip to Killaloe in company with Fr. O'Mahony. The weather was charming. We bathed in Lough Derg, and after lunch, which was partaken of under the shadow of the ancient home of "Brian the Brave," we climbed Crag Hill, whence a scene of grandeur was spread out before us. Far away stretched the Shannon rushing through wood and meadow on to the sea. Many even said they could see the "Creek." Songs enlivened our homeward journey, and we reached Mungret tired but very happy.

Not less enjoyable was the Fête in honour of the fiftieth anniversary of Rev. Father Ronan's entrance into the Society of Jesus. We had a drive to the regatta on both days. Yet many said the days spent picking gooseberries in the garden were the most enjoyable of all. The daily bathe in Shannon's waters at Tervoe creek was of course a prominent feature of the vacation.

Almost all the Apostolics had returned to the College on August 1st. Toward the middle of August we had another excursion to Killaloe, this time by train. After a



TERVOE CREEK—SOME OF OUR BOYS ON AN OCTOBER EVENING.

bathe in the cool waters of Lough Derg, we had luncheon under the spreading trees that hold the shore against the wave. Thus fortified some proceeded along the side of the Lough to enjoy the many scenes of beauty with which Nature has enriched this place. The greater number climbed to the summit of Crag Hill, and not soon shall we forget the view that greeted us there. Hill and valley, lake and river and wood, form a panorama of entrancing beauty. Far away to the north stretches the lake, with its many bays and woody headlands. Up from the shore on both sides spring rolling meadow lands, giving place to nodding groves, shimmering in the summer sun, while far away behind roll up the historic hills of Ireland, over whose slopes the fleeting cloud shadows sweep, like some great monsters of the air at play.

Our third Excursion was by boat to Bunratty Castle. The day was exceptionally fine, and in our six well-manned boats we reached Pilot Island in an hour and a half. After a bathe and lunch we visited the castle, on the top of which we had an improvised concert. On the voyage home the water was almost perfectly still, and as we skimmed along its glassy surface we filled our souls with the beauties of Cratloe and many other places of interest that lie on both sides of the "Lordly Shannon."

A short time before their Retreat, the Apostolics organised a very good concert in honour of Rev. Fr. Nolan, Fr. Cahill, and Fr. O'Mahony, on the occasion of their taking their final vows.

The Scholastic year opened this year with fifty-seven Apostolics, the largest number that has been reached since the foundation of the college.

Lay Boys returned and school re-opened, September 1st.—On the second Thursday of September the Senior Apostolics had a most pleasant walk to Adare. The day was very fine. We spent almost two hours rambling around the beautiful grounds and exploring the old Castle of the Geraldines and the picturesque ruin of the Franciscan Convent.

Early in October, our monthly play day, the Lay Boys First Club visited the same lovely spot. Rev. Fr. O'Leary, S.J., met us there with his camera and some photographs were taken.

Not more than one short week afterwards, October 16th, Adare and its people sustained a loss which robs the place of no small portion of its interest. The **Very Rev. Dean Flanagan** then in the 85th year of his age, and the 53rd of his priestly life, was that day somewhat indisposed, as a result of a slight chill which he had contracted. On the following Monday, October 16th, he peacefully breathed his last. His bereaved parishioners, who stood to him in the relation of children, will not quickly forget the loss of the patriarch, to whom they habitually looked for help and protection and guidance in their every trouble, and perpetually during the forty years which he spent as their pastor.

Though the good Dean was not directly connected with the College, we cannot well refrain from paying in our ANNUAL a small and very inadequate tribute to the memory of the saintly priest and distinguished scholar, who spent the *last half century* doing the work of the Master in our neighbourhood. Even to us Adare, with all its lovelines, will not be the same when "the Father" is gone. The unselfishness and great-hearted magnanimity and true Christian courtesy, of which he was so striking an example, could not but spread the odour of their sweetness far beyond the limits of those with whom Dean Flanagan was officially connected. May his soul rest in peace!

On Thursday, October 19th, the Rector's play day, we had a most interesting improvised concert in the Lay Boys' playroom. After 8 o'clock **Rev. Fr. Rector** himself accompanied by the **Rev. J. Hughes, S.J.**, Rector of Galway College, and several other visitors and members of the community came and took their places amongst us. Songs and declamations, serious and comic, were contributed by our welcome visitors in turn with ourselves, and this reunion though quite informal was one of the pleasantest we can recall.

On that day a chosen band of the Senior Apostolics walked to Manister Abbey. This most interesting ruin is almost under the shadow of Tory and is distant some eight or nine miles from the College. The Apostolics' walk to Manister is now looked upon as a regular annual function.

**Rev. Fr. H. Browne, S.J.**, who was absent from Ireland for many weeks in autumn, owing to weak health, is again, we are glad to say, restored to his usual vigour. His book on Homer has been received with great praise from all quarters.

Many of our Past students will be glad to learn of the ordination of **Rev. I. Corcoran, S.J.**, **Rev. L. McKenna, S.J.**, and of **Rev. J. Casey, S.J.** Fr. Corcoran, whose health is much improved, sailed for Australia last September. Fr. McKenna is teaching in Belvedere College, Dublin.

#### VISITORS.

**Very Rev. Fr. James Murphy, S.J.**, paid the usual annual visit to the College, as Provincial, a short time after the Xmas. vacation and gave the usual play day. He again spent a day or two in Mungret last May.

Early in May **Rev. Fr. Edward Kelly, Galveston**, paid a visit of a few days to his Alma Mater.

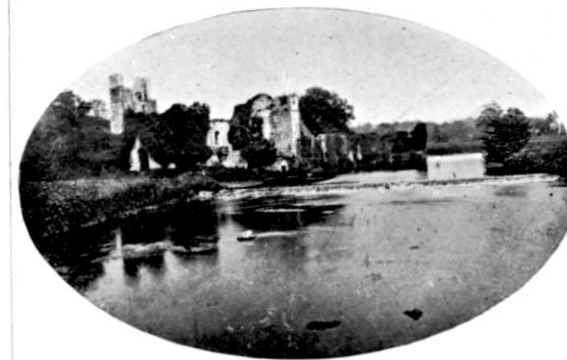
Towards the end of June we were delighted to welcome **Fr. W. Kennedy** to Mungret. He came to the College immediately on his arrival home to receive the congratulations of all on his recent ordination, and to give us all his priestly blessing.

**Very Rev. Wm. Turner, D.D.** spent a few days in his old Alma Mater in July. Very few, however, of the community or the boys were in the College at the time. He had returned from Germany and was taking a little time in Ireland before going back to America.

**Very Rev. P. Horan, D.D.**, spent a few hours in Mungret a short time afterwards. He was on his way to Rome, sent by his Bishop on Diocesan business.

On September 13th, **Very Rev. J. Conmee, S.J.**, the recently appointed Father Provincial, paid a visit to Mungret. The boys cheered him as he drove up the avenue. Unfortunately he was not able on that occasion to remain in the College more than a very short time. A play day was given in honour of the visit.

**Rev. Fr. Bennett, S.J.**, an American Jesuit, having finished his tertianship, spent some days at Mungret in September before returning to America.



ADARE CASTLE.

**Willie Ryan, James J. Crowley, and Joseph Connolly**, the senior boys of last year, paid a visit to their Alma Mater in October.

**Mr. E. O'Neill, B.A.**, spent a few days during the Summer Vacation, amid the happy memories of his school days. He was present at some of the concerts which were organised by the Apostolics, and his contributions of songs, both Irish and Anglo-Irish, were loudly applauded.

We were very happy to have the opportunity during the Summer Vacation of welcoming **Fr. James Burke** back once more to his Alma Mater. He spent almost a fortnight with us, and accompanied us on our second excursion to Killaloe.

**Rev. Dr. Nunan**, from Florida, spent a few days with us in September. The Apostolics had a concert in his honour.

**James Barry**, who is at present studying theology in All Hallows College, Dublin, spent a few hours in Mungret among his old school-fellows one day during the Summer Vacation.

The Apostolics' Retreat was conducted by **Rev. Fr. Tighe, S.J.**, who has recently returned from Wales, and is now living in the Crescent College, Limerick. He is a member of the Missionary Staff.

**Rev. P. Power, S.J.**, whom many of us knew well as Prefect of Studies not so long ago, conducted the Lay Boys' Retreat towards the end of September.



## OUR SOCIAL GATHERINGS.

### FIRST ENTERTAINMENT.

**T**HE first entertainment of the season was on the evening of the 3rd December, the feast of St. Francis Xavier, and consisted of an Irish drama, got up by the lay boys.

The scene of the play is laid in Ireland. Shortly after the Rebellion of '98, Robert O'Neill, who had taken a prominent part in the Insurrection, is proscribed and outlawed, and his guardian, Phil Blake, tries every means to place him in the hands of the British Government, and thus possess himself of O'Neill's estates. In this he is frustrated chiefly through the watchfulness of Con O'Carolan, the devoted foster-brother of Robert O'Neill. O'Neill is shortly after pardoned, and Blake is forced to quit the country.

Michael O'Dwyer admirably acted the part of Con. His witty remarks frequently calling forth roars of laughter from the audience. Maurice Flanagan, as Con's mother was excellent—quiet, natural, and humorous. Phil O'Neill, in his role of Robert O'Neill, was a good type of the dashing young Irish leader. The following is the Programme:—

#### "FICKLE FORTUNE."

An incident after the Rebellion.

#### DRAMATIS PERSONÆ.

Con O'Carolan (foster-brother of Robert O'Neill)	Master M. O'Dwyer
Sergt. Edwards (soldiers in search of Robt. O'Neill)	" M. O'Mullane
Corpl. Jones	" D. Bergin
John (a groom)	" P. J. Walsh
King of the Fairies	" H. Glynn
Another Fairy	" W. Green
Edmund Blake (nephew of Phil Blake)	" J. Deevy
Molshee (mother of Con O'Carolan)	" M. Flanagan
General Travers (officer in English army)	" R. O'Donnell
Robert O'Neill (one of the leaders of the Rebellion of '98, proscribed and outlawed)	" Phil O'Neill
Mr. Phil Blake (guardian of Robt. O'Neill, and successor to his estates)	" W. Meagher
Mr. Moore (a magistrate)	" W. P. Ryan

### SECOND ENTERTAINMENT.

This was prepared by the Apostolics during the Xmas vacation, and was produced in January, shortly after the Lay Boys' return. The piece selected was—

#### PANCRATIUS.

A Christian Drama in three acts, adapted from Cardinal Wiseman's "Fabiola."

Pancratius, a noble Christian youth of Rome in the latter part of the third century, in the reign of Diocletian

and Maximian, is a friend of (St.) Sebastian, tribune of the Imperial Guard, and also of Cornelius, a noble Roman of high character who is still a Pagan. Corvinus, another young Roman of high rank, but of profligate unprincipled character, has conceived a deadly hatred against Pancratius. A decree of persecution against the Christians, which was about to be issued as the play opens, suggests to Corvinus the idea of satisfying his hatred of Pancratius, and at the same time of enriching himself by procuring the martyrdom of Pancratius. For this purpose he obtains the co-operation of Lycidas, an officer in the Pannonian division of the Praetorian Guard. Events are hastened by the daring of Pancratius, who with the help of Quadratus, a Christian centurion in the Gallic division of the Pannonian Guard, pulls down and destroys the Imperial edict against the Christians, which Lycidas has set upon the Forum. Corvinus easily obtains conclusive proof that both Pancratius and Sebastian are Christians. Pancratius is arrested, condemned, and executed. Incidentally Sebastian and Quadratus openly declare their faith and are hurried off to execution.

The play closes with the death of Corvinus, who met the horrible fate which Pancratius had foretold, and the conversion to Christianity of Cornelius, the high-minded friend of Pancratius.

Both acting and staging were excellent, and again we have to record with gratitude our indebtedness to Mr. Fogerty, of the Theatre Royal, for lending some scenery for the play.

The prison scene and the scene which represented the martyrdom of Pancratius were peculiarly touching; while the choruses and disputes of Celtic and Pannonian troops added an element of liveliness and fun, which are always a welcome variety in the course of a serious drama. The Angels' Chorus, sung while Pancratius awaited the call to execution, with his prison illuminated by a heavenly light, produced an impression that is not easily effaced.

#### DRAMATIS PERSONÆ.

Pancratius	... ..	Master P. Burke
Lucina (Mother of Pancratius)	... ..	" J. Morris
Sebastian	... ..	" E. Connolly
Cornelius	... ..	" J. Murphy
Eurotas (a Christian slave in the household of Cornelius)	... ..	" E. Sands
Corvinus	... ..	" N. McNally
Lycidas	... ..	" P. Killian
Arminius (soldier of the troop of Lycidas)	... ..	" T. Madigan
Quadratus	... ..	" M. Saul
Maximian (Emperor of Rome)	... ..	" J. Crowley

Pannonian Guards, Celtic Troops, Attendants, etc.

#### SYNOPSIS OF SCENES.

Overture—Chorus	... ..	" Saviourneen Deelish"
Act I.—Scene 1—An apartment in Lucina's house.		
Scene 2—Atrium of Cornelius' house.		
Scene 3—The Roman Forum.		
Entr'acte—Chorus	... ..	" Canadian Boat Song"

### Act II.—Scene 1—The Roman Forum.

Scene 2—An apartment in the house of Cornelius.  
Scene 3—The Forum, sunrise.

Entr'acte—Irish Dance ... .. Four-hand Reel

### Act III.—Scene 1.—The Mamertine Prison.

Scene 2.—Court of the Emperor Maximian.  
Scene 3.—Apartment in the house of Cornelius.

INCIDENTAL MUSIC.  
Chorus of the Celtic Troops ... .. Old Irish Air.  
Angels' Chorus ... .. Mendelssohn.  
Chorus of Pannonian Guards ... .. Volkslied.

FINALE—GOD BLESS MUNGRET.

### THIRD ENTERTAINMENT.

On Shrove Monday Night, Rev. Fr. Kane, S.J., entertained us with a most interesting and instructive lecture, entitled, "A Journey to Rome."

The lecture was illustrated with beautiful lime-light views, kindly lent for the occasion by Mr. Moloney of Limerick. Mr. Moloney himself assisted and managed the slides. A magnificent selection they were, showing the taste and ability of the collector; and we may put on record our appreciation of Mr. Moloney's generosity and kindness shown on other occasions besides the present.

### FOURTH ENTERTAINMENT.

On Shrove Tuesday night, Mr. Cathal McGarvey, from Dublin, the well-known Gaelic League artiste gave us a delightful entertainment, the following notice of which is taken from the *Manster News*:—

CONCERT AT MUNGRET COLLEGE.—Cathal McGarvey, the well-known Irish Ireland artiste, gave an entertainment before the pupils and staff of Mungret College. Everybody was immensely pleased. Indeed, as the artiste himself humorously remarked in a quaint valedictory address, "they could not be otherwise than delighted." The programme was of rare interest, and everyone of the audience felt he was listening to something which, besides being of high excellence for its airy wit, keen humour, or deep pathos, was unquestionably the product of our own country and inspired by our own ideals. The rendering of his serious pieces could hardly be excelled, and the pieces themselves were all of high excellence. All except one were illustrative of episodes in Irish history, and were pregnant with the romance or the deep pathos of our country's tragic story. Brian, thrilling the princes, and bards, and warriors in his royal brother's court with the recital of his struggles against the Northmen, and his wanderings in the forests of Thomond—the fearless, high-minded croppy flinging defiance at his savage captor—the victim of the Irish Land Laws, a figure, alas! not quite unknown in our own day, namely, an Irish peasant, honest, industrious, and affectionate, condemned to pay the penalty of the awful crime to which he has been driven by a heartless landlord and a savage system of laws—all in their turn lived again before our eyes at the bidding of the magician. His humorous songs and sketches, also no less racy of the soil and no less ably rendered, had the effect of proving to us, if proof were needed, that both he and we were children of the land of the tear and the smile. And we can say with truth of Mr. McGarvey's humour and sentimentality, that the former was always genuine and spicy, while the latter was true to nature.

Mr. Paul Bernard, I.S.M., was responsible for the instrumental part of the programme. Suffice it to say he was up to his usual standard of proficiency. His rendering

of the "Coulin" was really excellent, and showed him to be a consummate master of his instrument. His pupils, too, who contributed in no small degree to the success of the entertainment, all acquitted themselves creditably. The following is the programme:—Mandoline solo, Mr. Paul Bernard; recitation, "Sentence to Death," Mr. Cathal McGarvey; banjo solo Master W. O'Keefe; song, "Clontarf by the Sea," Mr. Cathal McGarvey; "Mairin," P. P. O'Neill; recitation, "Paid O'Donoghue," Mr. Cathal McGarvey; violin solo, "Salut d'Amour," Mr. Paul Bernard; song and humorous recitation, Mr. Cathal McGarvey; fideog duet, Masters P. Carroll and P. P. O'Neill; "Brian of Banba," Mr. Cathal McGarvey; song, "Are you there, Moriarty," Mr. Cathal McGarvey; recitation, "The Muster of the North," Master P. Bourke; violin solo, "The Coulin," Mr. Paul Bernard; Amhran, "Tairn in arrears," Mr. Cathal McGarvey; violincello, "Irish airs," Master R. O'Donnell; Thought reading, Mr. Cathal McGarvey; recitation, "Kissing Cup's Race," Mr. Cathal McGarvey; mandoline solo, Mr. Paul Bernard. The various accompaniments were played by Master M. Clery in his usual proficient manner. The whole entertainment was an episode in our college life that will leave many pleasant and some very useful memories.

### FIFTH ENTERTAINMENT.

Perhaps the most enjoyable entertainment of the year was that held on the Feast of our National Apostle. It consisted of an Irish Concert and a Farce. The latter, "The Resurrection of Dinny O'Dowd," we considered, perhaps, the best of its kind we have seen. It was full of fun and racy of the soil, and without a trace of vulgarity. M. O'Dwyer, as Dinny O'Dowd, kept the house in roars of laughter, and Maurice Flanagan again appeared as an almost perfect type of the good Irish peasant matron. Phil O'Neill, personifying Father Mat, looked a paragon of the kind, peace-making P.P.

The Concert was also excellent, and of high order. The boys had been trained by Mr. Paul Bernard, and the results proved—it proof were needed—the energy and skill of the master. The eight-hand Reel was a remarkable success, and the grace with which each of the performers went through the dance was admirable.



OUR WALKS—CHURCH AT PARTEEN.

PROGRAMME.	
PART I.	
Ceol Glearta ... March ...	---
Violins : Masters W. Ryan, J. Barry, H. O'Neill, P. P. O'Neill.	Violincello : Master R. O'Donnell.
	Piano : Mr. M. O'Clery.
Ampan ... "Carlin Dear Chuidce na mbó" ...	---
	Master P. P. O'Neill.
Violin Solo ... "The Coulin" ...	Ellivir
	Mr. J. Barry.
Song ... "The Dear Little Shamrock" ...	---
	Master E. Heffernan.
Piano Solo ... "Echoes from the Green Isle" ...	Kocksto
	Master J. Sweeney.
Rinne ... Four-hand Reel ...	---
	Masters M. Curley, J. McCormack, E. Heffernan, J. Spain.
Recitation... "St. Patrick on Cruachan" ...	A. de Vere
Froes Duet ...	---
	Masters P. O'Carroll and P. P. O'Neill.
Banjo Solo ... "Irish Dances" ...	Ellis
	Master W. O'Keefe.
Violin Solo ... "Nocturne" ...	Field
	Mr. Paul Bernard.
Song ... "The Kerry Dances" ...	Molloy
	Master Jim Stack.
Mandoline Solo ... "Irish Airs" ...	Wallace
	Master M. Curley.

Recitation ... "The Gaelic Tongue" ...	Higgins
	Master P. P. O'Neill.
Violincello Solo ... "Irish Airs" ...	Moore
	Master R. O'Donnell.
Song ... "Killarney" ...	---
	Master J. Spain.
Rinne ... Eight-hand Reel ...	---
	Masters J. Walsh, D. Bergin, J. O'Malley, J. Cullen, P. McCormack, P. Walsh, M. Dwyer, J. Darcey.
Chorus ... "Let Erin Remember" ...	Moore
	Apostolic Choral Class.

PART II.  
**"THE RESURRECTION OF DINNY O'DOWD,"**  
 A Farce in three Acts,  
 By Seumas McManus.  
 DRAMATIS PERSONÆ.  
 Dinny O'Dowd ... Master M. O'Dwyer  
 Bridget (his wife) ... M. O'Flanagan  
 Con Maloney (a neighbour) ... D. Bergin  
 Father Mat ... P. P. O'Neill  
 Major Port (the landlord) ... M. O'Mullane  
 Billy (the bailiff) ... L. Tierney  
 Scenes I and III—Interior of Dinny's Cottage.  
 Scene II—Major Port's Parlour.  
 "So maímnó ár nSaeúilse Slán."  
 DENIS NUGENT (Second Arts Class).

# ATHLETICS.

**SPORTS.**

*COMMITTEE:*

- President.*—REV. J. C. O'MAHONY, S.J.  
 W. P. RYAN, *Captain.*  
 J. CONNOLLY. D. BERGIN.  
 M. GARRY. M. MCCARTHY.  
*Judge.*—REV. MR. DILLON, S.J.  
*Starter.*—W. P. RYAN.  
*Timetaker.*—M. GARRY.

**W**E had our Sports this year on the usual dates, Easter Monday and Tuesday. Our energetic captain (W. P. Ryan), aided by a hard-working committee, did all in their power to make the sports enjoyable, and their efforts were crowned with complete success.

We have also to thank many friends of the college in Limerick and elsewhere for valuable prizes, which, of course, helped to render the competition in the races more keen. On Easter Monday we had ideal weather, and the different items were carried out most satisfactorily. The field was gaily decked with flags, and a powerful gramophone supplied good selections of music during the intervals of the races. Careful cutting and rolling had supplied an excellent track, and the turf was in perfect condition. The morning of Tuesday was wet, but it

cleared up about twelve o'clock, and the final heats and remaining races were decided during the afternoon.

As the Apostolics did not compete this year the number of competitors was lessened, but even still there was keen rivalry for each event.

The all round form shown was good, especially in the 100 yards of each club. The College Championship and the 100 yards First Club were won by J. J. Crowley in ready fashion, in the excellent time of 10 1-5 secs., which equals the previous college record for this race. Most of the other races in First Club were won by J. Connolly, who was undoubtedly the best all-round runner this year; he won the 440 yards in splendid style in the good time of 56' 04s., beating the college record established by T. Pey in 1899.

M. McCarthy cleared 5 feet 1 1/2 inches in the high jump, and we may congratulate him on a gallant attempt to beat the college record.

In the Second Club the most successful competitors were R. Fitzsimon and J. B. Barry, who showed smart form. The Donkey race provided some amusement on Tuesday. The steeds, numbering about twenty, coming from the good felks living in the neighbourhood of the college. It was with difficulty that the judge was able to decide amid laughter and confusion which donkey had won, especially as the jockeys did not ride in colours.

The following are the detailed results of races:—  
**100 YARDS** (College Championship).  
 First Club—1, J. Crowley; 2, J. Connolly; 3, P. Walshe.  
**100 YARDS.**  
 First Club—1, J. Crowley; 2, J. Connolly; 3, P. Walshe.  
 Second Club—1, J. B. Barry; 2, R. Fitzsimon; 3, J. D'Arcy.  
 Third Club—1, D. Crowley; 2, P. Kennedy; 3, M. Curley.  
**220 YARDS.**  
 First Club—1, J. Crowley; 2, J. Connolly; 3, P. Walshe.  
 Second Club—1, R. Fitzsimon; 2, M. Dwyer; 3, L. Roche.  
 Third Club—1, C. Byrne; 2, P. Kennedy; 3, E. Heffernan  
**440 YARDS.**  
 First Club—1, J. Connolly; 2, J. McCormack; 3, P. Walshe.  
 Second Club—1, R. Fitzsimon; 2, L. Roche; 3, M. Dwyer.  
 Third Club—1, T. Sheedy; 2, C. Byrne; 3, M. Sheedy.  
**HALF MILE.**  
 First Club—1, J. Connolly; 2, J. McCormack; 3, J. McGrath.  
 Second Club—1, J. D'Arcy; 2, J. Deevy; 3, J. Sweeney.  
**THREE-QUARTER MILE.**  
 Second Club—1, J. O'Donnell; 2, M. Dwyer; 3, J. Gubbins.  
**HURDLE RACE.**  
 Second Club—1, L. Roche; 2, J. B. Barry.  
 Third Club—1, E. Heffernan; 2, C. Byrne.  
**SLINGING 28LBS.**  
 1, T. O'Malley; 2, J. Crowley. Distance, 27ft. 1 1/2 in.  
**LONG JUMP.**  
 First Club—1, M. McCarthy; 2, J. Connolly.  
 Second Club—1, J. B. Barry; 2, D. Walshe.  
 Third Club—1, D. Crowley; 2, M. Sheedy.  
**HIGH JUMP.**  
 First Club—1, M. McCarthy; 2, T. Nunan.  
 Second Club—1, D. Walshe; 2, M. Dwyer.  
 Third Club—1, C. Byrne; 2, J. Toomey.  
**300 YARDS.**  
 Third Club—1, C. Byrne; 2, H. Nestor; 3, M. Sheedy.  
**ONE MILE.**  
 First Club—1, J. McCormack; 2, M. McCarthy; 3, P. Walshe.  
 MICHAEL J. DWYER (Captain)—1st Arts.

D. Bergin were conspicuous among the backs.

On resuming football in October, we found our team with its ranks decimated, and some of our clever players were sadly missed. However, Rev. Mr. Flinn, S.J., quickly got our team into shape, and it is now well up to the standard of previous years.

On Nov. 1st, the XI. played a memorable match against the Community. The team of the latter included Rev. Fr. Rector and three of the Crescent Community, and was exceptionally strong. Rev. Fr. Gleeson, S.J., acted as referee. The day was an ideal one, and the field was in splendid order. Intense excitement was evinced by both players and onlookers. Throughout, the match was very closely contested, and the result seemed doubtful till within some twenty minutes from the end when the Community scored twice, and so gained the victory by 4 goals to 2. In this the first important match of the season, the XI. showed up extremely well, and, though worsted,



SPORTS.—WAITING FOR NEXT EVENT.

**FOOTBALL.** The football season of 1905 saw some excellent matches. The Lay Boys' XI. was a good team, and contained some very smart players. A lack of combination and faulty shooting were the defects occasionally noticeable. The halves, notably M. McCarthy, at centre, showed the best football in most matches.

In February the XI. played the Community, and won an exciting game by 4 goals to 2.

The XI. also played the House, and were again victorious.

The most interesting match of the season was that between our Second Club XI. and the Crescent Junior team, which was played on our ground. The game was fast and evenly contested, and the homesters finally won by 3 goals to nil.

In the Mungret forward line, J. B. Barry, P. Walshe, and W. Spain played excellently, while M. Dwyer and

manifested no want either of combination or skill.

The Second Club this year are also playing a very good game. This augurs well for the XI. of the future.

M. CLEARY (B.A. Class).

Amongst the Apostolics last year almost every successive half-day witnessed a hard-fought contest beneath the walls of the ancient abbey and on the neighbouring hill. The match against the Community XI. came off on the 30th of October. The result was a victory for the Apostolics of one goal to nil. Andrew Carroll being prefect of the Lay Boys was on the side of the Community as full-back, and played a magnificent game. James Flynn, as full-back of the Apostolics, was practically impregnable.

The "Munster Match," which caused immense enthusiasm, was played on November 20th. Both sides made a very good defence in the first half. When the whistle was blown for half-time the score was one goal for each side. At the start of the second half the rush of the



Munsters forced the ball between the posts, and thenceforth till the end of the game they remained steadily on the defence. All the efforts of the House forwards failed to take effect on the powerful Munster backs and goalman, and so at the end the score stood at 2 goals to 1—a victory for Munster.

On November 1st the annual match between Juniors XI and Seniors Second XI was played. The Juniors played with admirable skill, and all the efforts of their opponents were laffed by their tricky play and excellent combination. The result was an easy victory for the Juniors. The score was:—Juniors, 3 goals; Seniors, nil. N. McNally (2nd Arts).

had the pleasure of welcoming the old boys, a team of whom Rev. Fr. O'Mahony succeeded in getting together.

The Past XI arrived punctually to time on Ascension Day, which was fixed for the match, and we began play at 12.30. The visitors won the toss, and started batting with J. Bergin and T. Kelly, to the bowling of W. P. Ryan (captain) and J. J. Walshe. The first few wickets fell rapidly, but M. Spain coming in played exceedingly well, and made some beautiful cuts in his score of 15. The remaining wickets fell quickly, J. Dwyer alone offering much resistance to the sturdy attack of our bowlers.

Our XI. made a disastrous start, as Fr. Nolan was well



CRICKET XI, 1905.

- M. GARRY. J. CONNOLLY. J. GUBBINS. J. CROWLEY. L. ROCHE. S. PEGUM.  
 M. MCCARTHY. J. J. WALSH. D. BERGIN. W. RYAN (Capt.). M. DWYER.  
 F. WILLIAMS. J. J. WALSHE. J. MCCORMACK.

**CRICKET.** The Community match was one of the most interesting of the year. The Community, batting first, were all out for 54, thanks to the excellent bowling of J. J. Walshe and W. P. Ryan (captain). The XI started badly, but J. J. Walshe and L. Roche batted very well, and put us ahead of the opposing side. Final score:—The Community, 54; House, XI., 68.

The next important match was Matric. v. The House. The former won a rather easy victory.

For the past few years we had been disappointed in our out match against the Past, but this season we once more

caught at point by Fr. O'Connor in the first over. Then Mr. Dillon and W. Ryan brought the score to 16, when the former was l.b.w. Later M. McCarthy and D. Bergin made a useful stand, and brought the score close to the visitors' total. On J. McCormack joining M. McCarthy some good hits were made, and at the luncheon interval they were not out, 14 and 10 respectively. Unfortunately heavy rain came on at 2.30, and lasted the whole afternoon, thus preventing a resumption of the game. The victory of our XI. was due mainly to good fielding all round, and to the splendid bowling of J. J. Walshe and W. Ryan. The full scores were as follows:—

PAST XI.

J. Bergin, lbw, Ryan	...	0
T. Kelly, b Walshe	...	1
J. O'Dwyer, b Walshe	...	8
Fr. O'Connor, c and b Ryan	...	3
Rev. Mr. Garrahy, S.J., b Walshe	...	0
M. Spain (capt.), ct Mr. Dillon, b	...	15
T. Pegum, ran out	...	3
R. Hartigan, ct Mr. Dillon, b Ryan	...	0
A. Spain, b Walshe	...	0
J. Pegum, b Walshe	...	1
W. McElligott, not out	...	0
Extras,	...	3

COLLEGE XI.

Rev. Fr. Nolan, S.J., ct Fr. O'Connor, b Ryan	...	0
Rev. Mr. Dillon, S.J., lbw, O'Dwyer	...	12
W. P. Ryan (capt.), ct McElligott, b Fr. O'Connor	...	3
J. J. Walshe, b Bergin	...	3
D. Bergin lbw, Fr. O'Connor	...	9
J. Connolly, b Bergin	...	1
M. McCarthy, not out	...	10
L. Roche, lbw, A. Spain	...	0
F. Williams, b A. Spain	...	0
J. McCormack, not out	...	14
J. J. Crowley, did not bat	...	0
Extras,	...	16

		For 9 wickets, ...		68
Bowling Analysis—College XI.		O.	M.	R.
W. Ryan	...	8	0	27
J. Walshe	...	7	2	7
Past Students.				
J. Bergin	...	11	3	20
J. O'Dwyer	...	6	1	21
Fr. O'Connor	...	2	0	6
A. Spain	...	4	3	3
M. Spain	...	3	0	4

D. BERGIN (1st Arts).

Among the Apostolics the match of the season was between the Seniors XI. and the Community XI., which was played on May 14th. The Apostolics went in first to the excellent bowling of Rev. Mr. Dillon and Fr. Nolan. Though the wickets fell fairly fast the runs came in steadily, and so when the last man was bowled the Community found they had the good round score of 84 to beat.

Father Nolan and Rev. Mr. Dillon opened operations for the Community. The latter was soon caught on slip from one of James Flynn's tricky balls. Fr. Nolan remained to reach the handsome score of 34. As soon as he was disposed of, however, the wickets fell very rapidly before John Murphy's balls. At the end of the innings the Community XI. score stood at 67. Thus the result was a victory for the Apostolics by 17 runs.

On the last Sunday of the cricket season the match was

again played. The Community went in first, and ran up a score of 65. The Apostolics did not complete their innings, so the match resulted in a draw. The scores were:—

Community XI.	...	65
Apostolics XI. (for five wickets)	...	41

Another extremely interesting match was that of Munster XI. v. House XI. It was played toward the end of May. The House won an easy victory. The scores were:

House XI.	...	41
Munster XI.	...	22

The match between the Seniors' Second XI. and the Juniors' First XI. excited a good deal of interest. The Juniors, thanks to Harry Johnston's excellent bowling, won hands down. The scores were:—

Seniors' XI.	...	18
Juniors' XI.	...	38

N. McNally (2nd Arts.)

**HANDBALL.** This old Irish game, so far from dying out in Mungret, has been this year more popular than ever, and the college possesses some splendid players. The tournament was played early in the year and several players entered for it. M. McCarthy and L. Roche seemed at first to have the best chance of winning. Their last opponents, however, J. B. Barry and H. Durcan, after an exceedingly keen contest, beat them by one point.

RECORDS.

100 Yds. Flat Race.	Time, 10 1-5s.	M. Garrahy, '93
		J. Bergin, '94
		P. McDonough, '98
		J. Crowley, '05
220 " "	" 24 4-5s.	J. Bergin, '94
440 " "	" 56 0-4s.	J. Connolly, '05
880 " "	" 2m. 21 1-5s.	I. Butler, '03
One Mile	" 4m. 56s.	T. Roberts, '94
High Jun.p	Height, 5ft. 3 1/4 in.	J. A. Heelan, '99
Long Jump	Dist. 20ft. 10in.	T. J. Pey, '99
Shying Cricket Ball		
	Dist. 116 yds. 1ft.	P. McDonough, '91
Raising and Striking Hurling Ball		
	Dist. 68 yds. 0ft. 3in.	J. O'Dwyer, '02
Slinging 28 lbs. Weight		
	Dist. 35t. 4in.	J. A. Heelan, '01
Slinging 56 lbs. Weight		
	Dist. 22ft. 11in.	T. J. Pey, '99
120 Yds. Hurdle Race (owing 10 yds)		
	Time, 20 s	J. A. Heelan, '00
CRICKET—Batting—Highest score		
(XI v Community) *103		T. J. Pey, '99
Highest in Out-match 71		J. Tomkin, '96
Bowling—9 wickets for 9 runs		
(Out-match)		T. Roberts, '95
7 wickets for 7 runs (Out-match)		J. Horan, '00

\* Signifies not out



CRICKET GROUND, MUNGRET COLLEGE

LOOKING EAST.

## REVIEWS.

**HANDBOOK OF HOMERIC STUDY.** By Henry Browne, S. J., F.R.U.I. Longmans, Green & Co.

When a student of Greek has passed the stage, so feelingly described by Thackeray, where he is chiefly engaged in conjugating *tupto, tuptomai*, "I am whipped," he finds in Homer the first piece of literature which he can even remotely appreciate. Long before Plato, Thucydides, or the Attic dramatists, have any more attraction for him than the tread-mill may be supposed to have for the convict, the "winged words" of the "Father of poetry" make their way to his affections. All the more, therefore, is it to be regretted that, as Fr. Browne in his preface most justly remarks, "the student is confronted at the very threshold of his task by a mass of complex questions which he cannot ignore, even if he would, unless he be content with merely translating the poetry line by line." However much we might be inclined to agree with Seneca, that life is too short for such subtleties, we are constrained to grapple with the problems—various and difficult—connected with the time-honoured name of Homer. The very dictionaries we are under the necessity of using—and, worse still, the examiners we are forced to face—suppose an acquaintance with the thorny subject. Great, therefore, is the gratitude we owe to anyone who endeavours to guide us through the mazes of the historic controversy. And this is what our author has set himself to do, and succeeded in doing to an extent that we must despair of making plain in the brief compass of our review.

What we find most worthy of praise is the clearness with which the subject is handled in all its branches. Despite the intricate nature of many of the questions involved the book is easy reading. The writer has evidently had young students before his view, and has striven to speak with that careful precision which is so necessary in a manual of the kind. He lays the issues before us in the most perspicuous way, and discusses the *pros* and *cons* with a judicial impartiality often found wanting in contributions to this vexed question. He distinguishes with scrupulous care what may be regarded as scientifically proved from all that is hypothetical or conjectural. In doing so he displays a thorough acquaintance with the best Homeric literature of Germany and England, and all the latest developments of Grecian archaeology. Indeed, many will find the sections devoted to "The Triumphs of the Spade" among the most interesting of all. They have the additional advantage of being illustrated by excellent plates, which give a fine impression of the earliest Greek civilisation and art.

We are not surprised, therefore, to observe that the new publication has met with a very favourable reception both in Ireland and England, and already, within a year of its publication, has found its way into America and France. We believe a work so useful and meritorious can hardly fail to become popular, and we trust it is not our author's last attempt to make the rough ways of classical learning smooth.

Father Browne's object has not been to proclaim any startlingly new theory—we have had quite enough of

those—but simply to sift from all that has been written on Homer the conclusions that seemed to him most solidly founded and most commonly accepted, "to gather up the long results of time," of the 110 years that have passed since Wolf's famous Prolegomena appeared. He exercises, therefore, considerable eclecticism, and adopts—what will not surprise us in an Oxford scholar—a *via media* between the strict conservatives, such as Gladstone, Matthew Arnold, and Andrew Lang on the one hand, and the revolutionary views of Lachmann, Kochly, and Paley on the other.

The Odyssey is for him, as for nearly all scholars now-a-days, considerably later than the Iliad. Even this latter is the work of more than one hand—is composed of an early Achilleid and additions by later bards of varying powers. This Story of the Wrath of Thessalian origin, and older than the Dorian invasion of Greece. Composed at first in the Achæan or Aeolic dialect it was carried by the Aeolians into Asia Minor during their migrations, and striking root in the new soil was gradually translated into the smoother language of Ionia. Here it also received those additions which enlarged it to its present length and form, a process practically complete before 850 B.C. Books II.—VII. are an early expansion of Achilleid; books VIII., IX., XXIII., and XXIV. are late, and show great similarity in language, local colouring and sentiment with the Odyssey; book X. and the catalogue at the end of book II. are very late and inferior—indeed scarcely Homeric at all. The Iliad is accordingly the work of many minds, and has been "evolved" out of a very much shorter and more primitive poem.

The same is also most likely true of the Odyssey. But here the problem is somewhat different. All critics since Wolf admit the much greater unity of the later poem. The reasons for recognising more than one hand in its composition are not so imperative as in the case of Iliad, and the Homeric controversy has always centred round the earlier epic. Still our author considers that Kirchoff's main contention as to the composite nature of the Odyssey has been made good, though he wisely refuses to pin his faith to the details of the German scholar's theory.

With the various other "questions" that arise in connection with Homer and our author's treatment of them space does not permit us to deal. Suffice it to say that he holds the controversy as to the site of Troy has been practically decided in favour of Hissarlik, as the ingenious Schliemann conjectured.

Though admittedly attracted by Professor Ridgeway's daring hypothesis that the Achæans were a conquering Celtic tribe he prefers—very rightly, we think—to hold by the general opinion that they are rather to be identified with the Mycænaeans.

In a work like the present one, dealing from beginning to end with fiercely controverted questions, it is obviously not to be expected that every conclusion arrived at will appeal to all readers as much as to the author himself. We do not, for example, feel strongly the force of his

reasoning against the view that one man may have been responsible for the bulk of the Odyssey and the Odyssean books of the Iliad, and that he may thus have been the great Iomian bard, of whom some shadowy outline is preserved in the traditional Homer. We think that when Fr. Browne says—"As far as strict evidence goes there may have been very many Homers," he does not give due weight to the *a priori* improbability of "very many Homers" even among the gifted sons of Greece. Neither do we find the attempted reconciliation between Professor Ridgeway and his opponents very convincing, though we admit the difficulty of discovering a more satisfactory solution. But the views of our author that provoke dissent are neither many nor important, and do not in the least detract from the worth of a publication by which, we believe, Fr. Browne has established strong claims on the gratitude of Homeric students.

P. J. G.

### SUMMULA PHILOSOPHIÆ SCHOLASTICÆ IN USUM ADOLESCENTIUM SEMINARIÏ BEATÆ MARIÆ VIRGINIS DE MONTE MELLARIO. VOL II. COSMOLOGIA ET PSYCHOLOGIA.

"Hang him first and try him afterwards," is a principle we are afraid not confined to the pages of "Alice in Wonderland." It expresses only too often the frame of mind of many towards the tenets of a sound Christian philosophy. Nor ought it to cause any wonder when we remember that wrong doctrines, false systems, erroneous theories, one-sided aspects of questions reaching down to the very core of the meaning of life; objections, whose foundations, wall and roof are ignorant of primary truth; all these are read and re-read and discussed, and help to the formation of opinions long before the alphabet of a good sane philosophy is learned and its principles mastered. It is for this reason that we welcome Fr. Hickey's volume of Cosmology and Psychology, because once again he puts clearly, and in a very readable fashion, the scholastic's views on the great world around us, and in the smaller but more important world within us.

Of course, it is rather late in the day now to expect much in the way of originality in such a treatise. However, there are two points which allow some scope to be original. One is the choice of the subjects which the author judges worthy of prominent treatment. The second is the style and mode of expression. In both of these the author has done enough to make his work eminently successful as a text book.

We should have preferred a little more of the smoke and noise of battle in the discussion of many psychological

questions. A little tinge of *odium philosophicum* is harmless, and often gives a spice and flavour which serve to whet the intellectual appetite.

A feature of the work is the wealth of well-chosen references to modern authorities of every shade and hue. The extracts given are lengthy, so that the student thus incidentally comes to know the peculiar stand-point of many writers, whose works he may not have at hand.

If the volume on Ethics, promised us from the pen of the same learned author is as readable and as suggestive as the present one, he will have done a good deal towards rendering the first approaches to the study of Cosmology, Psychology, and Ethics less arduous and more pleasant.

J. G.



### OBITUARY.

The news of the death of **Rev. Francis Loughran** reached us too late for publication in our last issue. Fr. Loughran had been one of the very early Apostolic students, having entered the school while it was still in the Crescent, Limerick. He left Mungret in 1887 to study theology at the Capranica College, Rome, where he was ordained in 1891 for the Diocese of Lincoln, Neb., in which he has since been labouring. Before his death he was for some time in St. Elizabeth's Hospital, in Lincoln. After some weeks illness he died in October, 1904, at Louisville, Ky. Further particulars we have not obtained. R.I.P.

### EXCHANGES.

We beg to acknowledge with thanks the following:—

*The Clongownian, Our Alma Mater, Castleknock College Chronicle, Xaverian, Dial, Fordham Monthly, Georgetown College Journal, Holy Cross Purple, Manga'ore 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, St. Thomas's Magazine, Marquette College Journal, Relations de Chine, Chine Ceylan et Madagascar.*



# UNIVERSITY COLLEGE, MUNGRET, NEAR LIMERICK.

SCHOLASTIC YEAR, 1905-1906.

**RECTOR and PREFECT OF STUDIES:** REV. THOMAS V. NOLAN, S.J.

**COLLEGE STAFF:**

REV. WILLIAM FLYNN, S.J., Minister.  
 REV. WILLIAM RONAN, S.L., Spiritual Director.  
 REV. EDWARD CAHILL, S.J., Moderator of the Apostolic School.  
 REV. WILLIAM SUTTON, S.J., [Apostolic School].  
 REV. THOMAS HEAD, S.J., Procurator.  
 REV. WILLIAM O'LEARY, S.J., Assistant Prefect of Studies.  
 REV. JOHN CASEY, S.J.

REV. WILLIAM KANE, S.J.  
 REV. JOSEPH FLYNN, S.J., Prefect of Discipline.  
 REV. AUGUSTINE O'KELLY, S.J.  
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 REV. EDWARD DILLON, S.J.  
 REV. PATRICK J. GANNON, S.J.  
 PAUL BERNARD, Esq., I.S.M., Professor of Music.

**LAY BROTHERS:**

BR. DUNNE, S.J. BR. PURCELL, S.J. BR. COFFEE, S.J. BR. RICKABY, S.J.

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

**DENTAL SURGEON:** P. O'MEEHAN, ESQ., L.D.S.

**STUDENTS:**

LAY SCHOOL. APOSTOLIC SCHOOL. LAY SCHOOL. APOSTOLIC SCHOOL.

*B.A. CLASS.*

Cleary, Michael F. Carroll, A. J. (Pref. Apost.)  
 O'Mullane, Michael J. Flynn, James J.  
 Madigan, Thomas J.  
 Murphy, John J.

*SECOND ARTS CLASS.*

Burke, Patrick J. F.  
 Cantwell, J. P. (Stud. Pref.)  
 McNally, Nicholas M.  
 Nugent, Denis P.

*FIRST ARTS CLASS.*

Barragry, Christopher Burns, William P.  
 Bergin, Danl. J., (Secretary) Grehan, John  
 Byrne, James Johnstone, Henry A.  
 Dwyer Michael J., (Capt.) McKiernan, Michael P.  
 Deevy, John Murphy James C.  
 Gubbins, Patrick Sands, E. L. (Pr. Jun. Apos.)  
 Morris, William Sexton, John J.  
 Pegum, Stephen Tobin, William A.

*MATRICULATION HONOURS.*

Deenehy, William Carroll, Patrick J.  
 Keating, Redmond J. Colgan John J.  
 O'Keefe, William Feely, James F.  
 McEvoy, William D.  
 Ring, John  
 Riordan, James  
 Saul, Michael

*MATRICULATION PASS.*

Barry, John B. Curtin, Michael J.  
 Curley, Michael Kelly, John F.  
 D'Arcy, John O'Donoghue, John E.  
 Garry, Michael J. Ross, William J.  
 Gubbins, James  
 Hayes, James  
 Howard, Michael  
 McGrath, John  
 O'Malley, Thomas  
 Pomeroy, Bernard  
 Raftery, Joseph  
 Ryan, William J.  
 Spain, William J.  
 Stack, James B.  
 Sweeney, John

*PREPARATORY MATRICULATION HONOURS*

Barry, John A. Byrnes, James  
 Byrne, Cyril Butler, Thomas F.  
 Fennessy, Thomas Fahey, Lawrence D.  
 Fitzgerald, James F.  
 Finn, Thomas  
 Geehan, Patrick J.  
 McAuley, John B.

*FIRST OF GRAMMAR.*

Crowe, John M. Burns, John J.  
 Cullen, John M. Cassidy, James  
 Deevy, William Cullen, Arthur  
 Enright, John Hughes, Malachy J.  
 Fennessy, Frederick Kelly, John L.  
 Fitzsimon, Richard O'Connor, Patrick F.  
 Hennessy, Cornelius O'Mullaly, John  
 Heffernan, Edward  
 Hayes, Alfred  
 Haier, Stephen  
 Mullins, Terence  
 O'Neill, Hugh  
 O'Sullivan, Edward G.  
 Nestor, Henry G.  
 Pomeroy, Jerome  
 Raverty, John  
 Smith, John  
 Walshe, Patrick

*SECOND OF GRAMMAR.*

Ambrose, Stanley Boyle, Richard  
 Glynn, Henry S. Breene, Martin  
 King, George A. Brady, Matthew  
 King, Percy W. Cassidy, Thomas  
 O'Donnell, Robert G. Cotter, James  
 O'Donnell, James J. Delaney, Patrick J.  
 O'Donnell, William J. Kelly, Jeremiah  
 O'Callaghan, William Norton, John  
 O'Shaughnessy, Patrick Riordan, Martin  
 McCoy, Richard P. Whitehead, John V.  
 Murray, Joseph  
 McCormac, John J.  
 Sheedy, Thomas  
 Slattery, Patrick  
 Spain, James  
 Sheedy, Morgan  
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