

MUNGRET
ANNUAL

1912-13

Mungret College, S.J.,

LIMERICK.

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

The Jesuit Fathers, who have the management of this College, seek, above all things, to educate the Pupils in the principles of the Catholic religion, and to habituate them to the faithful observance of its precepts. A course of religious instruction, comprising Scripture, Church History, and Christian Doctrine, is obligatory on all. Prizes are offered for proficiency in it, and no boy can obtain a medal, prize, or distinction in any other subject who fails to qualify in religious knowledge. Special attention is paid to the improvement of manners and the formation of character.

The Sodalities of the Blessed Virgin (*Prima Primaria*), and of the Holy Angels, are established in the College, and it is the earnest wish of the Fathers that the boys by their conduct may merit to be enrolled.

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

To secure thorough and effective teaching, the College is divided into four departments:—Preparatory, Professional, Commercial and Agricultural.

I.—PREPARATORY

This Department is intended for boys about eleven years of age. They have their own dormitories, study and play fields, distinct from the more grown boys. A Matron looks specially after their wants. Their course of studies aims at preparing them for entrance into one of the other Departments.

II.—PROFESSIONAL.

The special aim of this Department is to prepare boys for the Matriculation of the National University, and the other entrance examinations to the Professions:—Law, Medical, Engineering, Veterinary, &c. The Matriculation course has always formed a very special class in the College. The successes gained by Mungret in the examinations of the Royal and National Universities place it as the first College in Ireland. In this Department students who are sufficiently advanced may attend lectures in Logic and Mental and Moral science.

III.—COMMERCIAL.

Boys who are intended for a Commercial career are trained in Business Methods, and are prepared for Banks, Railways, &c. Special care is given to English, Commercial Arithmetic, Book-keeping, &c.

IV.—AGRICULTURAL.

Boys in this Department, whilst attending for some hours every day the classes in either the Professional or Commercial Departments, and thus receiving a solid general education, have special classes in Agricultural science, conducted by an instructor from the Royal College of Science, Dublin. They are also encouraged to take an interest in practical farm work in all its branches as carried out on the College farm.

Students are prepared for the Entrance Examinations to the Albert Agricultural College, and for the Scholarships in Agriculture of the Royal College of Science, Dublin.

Lectures in Agriculture may be attended by students in the other Departments.

There are two vacations in the year, one of about nine weeks in summer, and one of three weeks at Christmas. During these intervals no Pupil is allowed to remain in the College.

Two months' notice is required before removing a boy from the College during the school year, a fortnight's notice is sufficient when a boy is withdrawn at Summer vacation.

To safeguard the health of the boys, a certificate of health, stating that the boy during vacation has not had or associated with one having an infectious disease, must be sent to the Rector a few days before opening of schools.

An experienced Physician visits the College, and there is an Infirmary distinct from the College Building, with a Trained Nurse in charge.

Before being admitted to the College, a Medical Certificate stating that the applicant is free from tuberculosis is required.

Application for admission must be also accompanied by a Testimonial from the last school attended, and a Certificate of Birth from a Public Registry of Births.

Each Pupil will bring with him at least two suits of clothes, a great coat, flannel shirts and under-clothing, eight pairs of stockings, eight pocket handkerchiefs, six towels, six serviettes, three pairs of sheets, four pillow cases, three night shirts, three pairs of strong boots, two pairs of house shoes, caps, cricket and football outfits, two laundry bags and a dressing case.

TERMS:

The Pension is sixteen guineas half-yearly.

Laundry—One guinea half-yearly.

Games and Library—Ten shillings half-yearly.

Music—Two guineas half-yearly.

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Apostolic School of the Sacred Heart,

PROSPECTUS.

I. Nature and Object of the School.—The Apostolic School of Mungret is under the direction of the Fathers of the Society of Jesus. Its object is to train boys for the Priesthood, in order to increase the number of English-speaking Missionaries throughout the world.

By reason of its special system of training, and the comprehensiveness of its scope, the Mungret Apostolic School is quite unique in the English-speaking countries.

The course extends over a period of six or seven years. It begins with Grammar, and ends with Philosophy. Thus the Mungret student is ready at the end of his course to enter upon the higher ecclesiastical studies.

II. Qualities required for Admission.—The usual age of admission is from 14 to 18 years, although, in the case of very promising boys with a decided vocation, exceptions to this rule are sometimes allowed. The qualities required in a candidate are :—good health, good appearance and address, mental abilities above the average, sincere piety, a solid vocation to the priesthood, and an earnest desire of the Missionary life.

III. Missions.—The students are left free to join either the secular Priesthood in the foreign missions, or to enter a religious order ; and in the latter case they may choose any duly authorised religious order in the Church, provided only it sends subjects on the foreign missions.

The Superiors taking into account the individual character, qualities and inclination of each student, decide before the end of his course, the mission or diocese to which he is to attach himself. No student is asked, or allowed, to go on for missions of exceptional difficulty, except at his own earnest and persevering wish, and except, besides, he has given evidence of the possession of the qualities which make him peculiarly suitable for such work.

Candidates are sometimes, however, received for particular missions in virtue of a special arrangement made when they are first received.

IV. Consent of Parents—Parents are required to guarantee not to interfere with the son's vocation, nor to make any difficulty in taking him back immediately to his family if he should be judged unfit for the apostolic life.

Should any serious fault on the part of the pupil call for his immediate removal, the Rector may dismiss him on giving notice to his parents or guardian.

When a boy presents himself for admission it is taken for granted that his parents or guardian agree to all these conditions ; and before a student is put on a College bursè his father or guardian must sign a printed form expressing agreement to them.

V. Time of Probation.—A period of six months is allowed a boy from his first entrance into the school, to think over his vocation, and to understand its nature and the duties of the College life. If, at the end of that time, he is determined to persevere, and if the Superior considers that he gives sufficient promise of an Apostolic vocation, he becomes a pupil of the Apostolic School. The pension for these six months of probation is £17, which is paid at the student's first entry into the College. The student will at the same time lodge with the Superior money sufficient to pay his travelling expenses to his home. This latter is in no case returned except the student is dismissed from the College.

VI. Pension—The pension for Apostolic students is £34 a year. There is at the disposal of the College a *number of burses*, founded for the training of students for the foreign missions. By this means a limited number of students can be maintained each year on considerably reduced pensions, and preference is given to the most promising candidates. As a rule, however, no student can be received under £10 a year, at least for the first four years of his course. His parents or guardians must besides pay a fee of thirty shillings at the student's first entrance into the College, and find him in clothes and small incidental expenses during all the time of his course. In no case is the entrance fee returned. Thirty shillings yearly is charged for laundry ; and all travelling expenses are to be defrayed by the parents or guardians.

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

Examinations of candidates are held at an earlier date in the same month. The examination is meant as a test of vocation and ability, as well as of acquired knowledge. A good grounding in English and Mathematics is expected of all, and preference is given to those who have made some progress in the study of Latin. The programme of the entrance examination will be furnished immediately on application.

Except in individual cases the Superior decides otherwise, students go home on vacation in Summer.

VII. Necessary Documents.—An application for admittance to the Apostolic School should be accompanied by a letter of recommendation from the Parish Priest, or from one of the parochial clergy. The Candidate should, besides, send to the Superior a letter of his own composition, expressing his desire to be a missionary priest, and telling of his progress in his studies.

A pupil must bring with him, or send before hand, his baptismal certificate, and his certificate of birth from the public registry.

A certificate of health is also required—the form to be supplied from the College.

Further particulars may be had on application to—

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Mungret, 1896-1900.

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JULY, 1914

The MUNGRET Annual.

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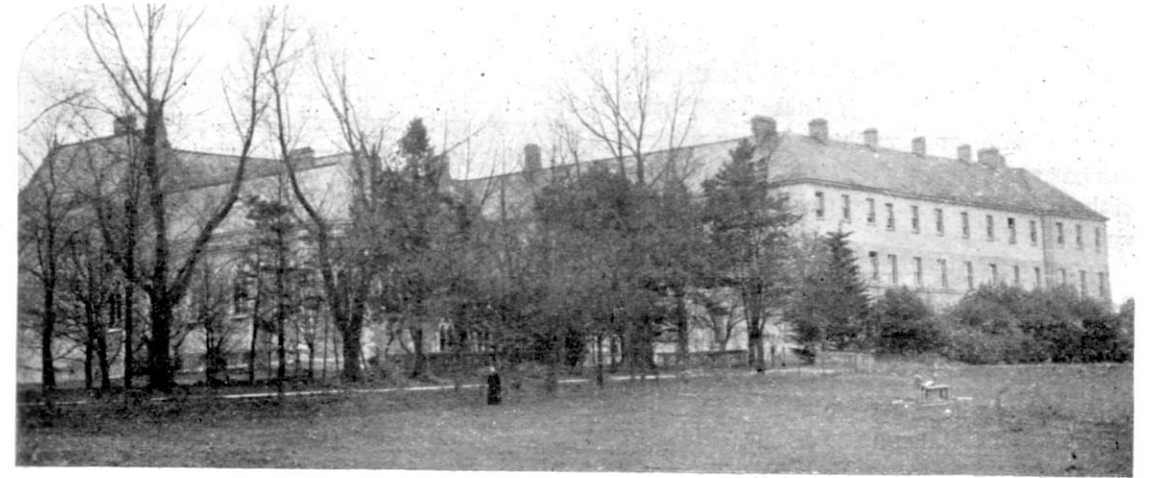
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THE MUNGRET ANNUAL



Editorial.

"The Present meets the Past :
The Future, too, is there."

THE first event that calls for mention, in a not uneventful year, is the elevation of Father Michael Curley to the bishopric of St. Augustine, Fla. We offer Dr. Curley our heartiest congratulations on his great honour. We print in this number a short sketch of his early career written by one who taught him in Mungret, and who has kept in touch with him and his work since. Dr. Curley is Mungret's first bishop. His appointment marks a new era in the life of our College. The Apostolic School is not yet thirty-four years established, and its earliest priests are not much more than twenty

years ordained. Dr. Curley himself is only ten years a priest. It is to us a matter for joy and encouragement that the merit of the Mungret priests, so often testified to by those who are in immediate contact with them, should be recognised even by the highest ecclesiastical authorities. That Dr. Curley may but be the first of a line of bishops selected from the Mungret *Alumni*, and that all may be as worthy of the honour as Dr. Curley, is our earnest prayer.

~

The early removal of Father Tighe from the rectorship of Mungret, which he held from October, 1912, to July, 1913, came as a dis-

appointment to many. But it could not have been unexpected, for Father Tighe's health, never robust, was found unequal to the strain which that office put on him. He had not been rector for six months when his lungs became affected, and he was obliged to go away for a rest. But it was soon seen that a change of climate was necessary and so his superiors decided to send him to Australia. Shortly after his arrival in Australia, Father Tighe was appointed rector of the parish of Lavender Bay, Sydney. Within the last few months he has been invited by the Most Rev. Dr. Mannix, Coadjutor-Archbishop of Melbourne, to take up Temperance work in Victoria. Though Father Tighe's stay as rector in Mungret was short, he nevertheless carried away with him the esteem and affection of the boys. We wish him success in his new work.

~

The appointment of Rev. Father Cahill as Rector in July, 1913, must have come with special pleasure to all past Mungret men. Speaking in answer to the boys' address of congratulation, Father Cahill said that it was exactly thirty years since he had driven up to Mungret as a boy. Of these thirty years, twenty-two have been spent in Mungret. From '94 to this day, with a few short breaks, he has worked at Mungret, where he has held nearly all the offices, that of Master, Sub-moderator, Prefect of Studies, Moderator (1904-13), and finally Rector. He knows Mungret as few others know it, and claims personal acquaintance with nearly every pupil that studied in Mungret for any considerable time since the foundation of the College. Hence our past of every period who write to, or still better, who visit Mungret will be sure of meeting at least one old friend.

~

We publish a memoir of Monsignor L'Abbé Léon L'Héritier, who died on the 11th January, 1914. The death of "Monsieur L'Abbé" will be felt as personal loss by all old Mungret men. He had a good deal to do with the establish-

ment of the College, and always felt the deepest interest in its progress and taught there from its foundation up to four years ago.

~

We are glad to be able to announce the republication of the *Apostolic Record* within the next few months.

~

Our Agricultural Department, of which we announced the establishment three years ago, is gradually growing. That section of the College now numbers some thirty pupils, mostly sons of farmers, and destined after their College course to take up agricultural work in the paternal estate. If Mungret could turn out every year even a few well-educated rural owners who would be pioneers of improved agricultural methods, and of higher social ideals in their several localities, that alone would be a work of very high national importance.

It is undoubtedly the greatest and most fundamental defect in our whole system of secondary education in Ireland that absolutely no provision is made for the peculiar needs of this class of pupils, although their proper education lies at the very root of the country's welfare.

Ireland contains at present between 60,000 and 80,000 rural householders with a yearly net income ranging from £200 to £1,200. These men form by far the most powerful and influential class in the country. They are the owners of nearly three-fourths of the country's wealth, and are the depositories of most of the political power. It is they form the *personnel* of the Municipal Councils, having in their hands the patronage of all the offices within the people's gift. It will be theirs to shape the character and policy of the Irish Parliament.

It is manifestly of the first importance for all the higher interests of Ireland that these men, in whose hands the future destiny of the country lies, should receive a thoroughly sound education. Our ordinary Secondary School or College course,

shaped largely as it is by the Intermediate programme, is absolutely unsuited to the needs of that important section of the community; and a close examination of facts actually proves that they do not to any considerable extent avail themselves of it—in other words, the vast majority of our well-to-do, or even wealthy farmers receive no education beyond what the ordinary National Schools afford.

~

What is needed for these boys is a course that would embrace all the elements, religious, literary and scientific, of a good secondary education differentiated, however, from any Secondary School or College course now existing in Ireland by containing a *Rural and Agricultural bias* as distinct from a professional or commercial one. This type of education is what our Agricultural Department in Mungret, which is a pioneer in the field, is meant to supply.

~

A few changes have been made in the College Staff this year. Father Dillon, who was Prefect of Discipline to the boys for two years, has been appointed Minister of the Crescent College, Limerick. Father Dillon's place has been taken by Father Finucane, who taught as master in Mungret from 1904-09. Father O'Mara is on the Mission Staff, and is stationed at Rathfarnham Castle, Dublin. Rev. Mr. O'Mahony, who has edited the MUNGRET ANNUAL for the past two years, has gone to St. Ignatius Colleg, Falkenburg, Holland, to pursue his studies. On the appointing of Father Cahill as Rector, Father J. Tomkin was appointed Moderator of the Apostolic School. Our students of the late nineties will remember him as a fellow-student.

~

The visit of Dr. Douglas Hyde to Mungret on February 1st, 1914, is dealt with elsewhere. It is the subject for the Irish Essay, and Dr. Hyde's speech is reported at length among our "Occasional Lectures." This was the first visit of an

Craoibin to Mungret, and it was momentous. His address was full of conviction and enthusiasm, and gave an impetus, likely to be lasting, to the Irish spirit among the boys of Mungret. In this connection we should also mention the visit of Mr. Francis J. Biggar, M.R.I.A., whose stimulating lecture on "Ireland in Stone and Story," was much admired. We are very grateful to Mr. Biggar, and hope to have the pleasure of hearing him soon again.

~

We publish some letters which have reached us on the subject of a union of past Mungret men. The suggestion is very opportune. There would be no lack of numbers nor of loyalty. We hope that many of those who, like Mr. Tierney, whose letter we print below, look back with pleasure and gratitude to their years in Mungret, will co-operate with him in the formation of a Mungret Association. We were delighted to see all the old friends who came to the cricket match of *The Past v The Present* on Whit-Monday. For the future it is intended to keep open house on that day for all our Past who may care to visit their Alma Mater and meet again their old masters and old friends. We look forward to a large gathering on Whit-Monday, 1915. All past boys will be most welcome.

~

The foundation of the Mungret Social Study Club is one of those small things that can lead to great results. The club owed its existence almost to accident. There was talk of founding a Literary Academy among the Lay boys for the discussion of subjects of literary or national or general interest. But as social grievances and reform were in the air at that time—the Dublin strike was just over—it was decided to have social questions as the chief matter of our discussions. Then with a view to making the sittings less academic, also to developing the social sense, the first essential for all Social Reform, it was proposed to undertake such little social work as was within the members' capacity. The proposal of active social work was taken up by the boys with the utmost eagerness. The actual work of the M.S.S.C. is described by its Secretary, J. McCul-

lough. It is our hope that the Club may increase in members, resources and spirit, and that its members, when they leave Mungret, will become centres of social energy in their own localities.

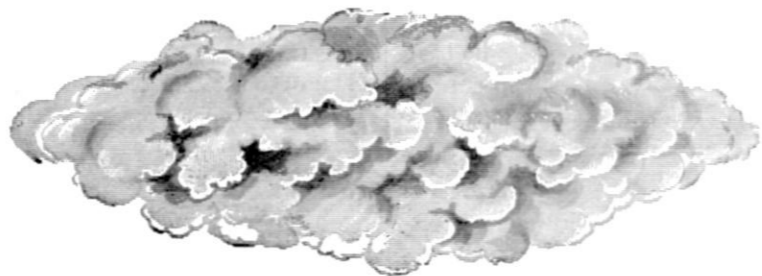
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The competition for the Prize Essay this year was very keen. Some difficulty was experienced in deciding between the successful essay, by T. Long, and an excellent essay, also on Owen Roe O'Neill, by M. Kelly. There was also a good essay on the same subject sent in by W. Hartnett. On the other subject for the essay, Wolfe Tone, two very creditable essays were presented, one by M. Clasby and one by M. Quigley.

The subjects for the Prize Essay for the coming year are—

- (1) THE HISTORY OF THE CITY OF DUBLIN.
- (2) ST. ITA.
- (3) THE DESMOND GERALDINES.

A second prize will also be given if sufficient merit is shown. The essays are to be sent in before the 1st May, 1915.



The Editor of the MUNGRET ANNUAL congratulates himself on being able to publish a sketch from the pen of Fr. John Corcoran, S.J. It is a long time, alas !, since the initials J.C., so familiar to readers of the ANNUAL from 1898 to 1901, have been seen at the foot of an article. Many Mungret boys have visited and loved Carrigo-Gunnel, The Creek, Loughmore, Adare, etc., but who has written of them like Father Corcoran ?

—*—

Finally, the editor wishes to thank all those who assisted him in the preparation of this year's MUNGRET ANNUAL. He has no precedent for mentioning them individually ; but his gratitude is not the less deep because it must not express itself as he would like. Messrs. Gill & Son have been kind enough to lend him block of Dr. Douglas Hyde ; to the *Irish Independent* he is grateful for another block. To the rest of his contributors and helpers as a body he can only return his heartfelt thanks.

“ Kind gentlemen, your pains
Are register'd where every day I turn
The leaf to read them.”



Wail ye ! Wail ye for the mighty one ! Wail ye for the dead !

Quench the hearth and hold the breath—with ashes strew the head !

How tenderly we loved him ! How deeply we deplore !
Holy Saviour ! but to think we shall never see him more.

Davis.

MEN are intimately connected with the events in which their lives are set. Studying their days one necessarily notices they were moulded by those events, which, in turn, were fashioned to a greater or less extent by the men of the time. So to realise in its true light the character of Owen Roe O'Neill we must needs cast a glance on the stage on which his life was played.

REMOTE CAUSES OF THE REBELLION OF 1641.

The confiscation of their lands, consequent upon the flight of the Earls, was also accompanied by a confiscation of the lands of clansmen, who were in no way involved in the alleged conspiracy of the fugitives. Never assuredly was such a wanton spoliation of a kingdom, in a period of profound peace, attempted. Those who were evicted either remained at home on the solitary moors and mountain fastnesses, or the more stalwart of the men emigrated, and took service under foreign flags. Some, according to Leland “ who were too poor or too spiritless to engage in distant adventures courted fortune in Ireland under pretence of improving the King's revenue,” and thus swelled the crowded ranks of the fawners upon those in power. Bitter indeed was the hatred which those two former classes stored up in their hearts for the foreigners who had dispossessed them, but not being strong enough to resist, they bent or broke before the blast.

From the general subjugation of the island there arose the consciousness of a common

nationality, a force whose energy the hirelings at Dublin Castle as little reckoned on, as Napoleon realised the power of the Nationalist Reaction in Europe. Now Ireland seemed to feel that she had a glorious destiny awaiting her, and that she was no longer to be the Niobe of nations. As the only means of making her dreams actual she looked instinctively to her sons abroad for help, and to none did she appeal with such earnestness as to Owen Roe O'Neill.

IMMEDIATE PREPARATIONS.

The great organiser of the Irish at home at this time was Rory O'Moore, a scion of the princely house of Leix Offaly. To high intellectual gifts, and an ardent patriotism, he added a stately form and handsome face. Rory, convinced that all hope of redress from Parliament was baseless, and realising the fiasco of the Kings “Graces,” saw that the sword was Ireland's only hope of getting anything from England. While striving to form a national league he put himself into communication with Owen Roe.

OWEN ROE.

There is some doubt as to the year of Owen's birth, but it is generally supposed to be the year 1582. His father, Art McBaron O'Neill, was a brother of the great Hugh O'Neill. At the battle of the Yellow Ford we find no mention of Owen's name, as he was probably deemed too young to fight. After the submission at Mellifont, Owen, with many other young men sought a career of arms on the continent, and entered military service in the Spanish Netherlands, then and for many years the scene of a great war. He must have risen very quickly here, as in 1606 we read that he had reached the rank of captain.

Hugh O'Neill's death at Rome in 1616 forced Owen Roe into a position of prominence. Hugh's son, John, was a cravenly successor to

such an illustrious name, and his whole time was spent in a vain and useless life of frivolity at Madrid, in total disregard of his country's state. Thus it was that the Irish naturally looked to John's cousin, Don Eugenio, as the one man who could be the successful leader of the Irish cause. Never was a leader better suited to direct his country, for to the deep intellectual qualities necessary for leadership, he added the reticence and self-command, which are almost equally essential. Never was there

ARRAS.

But we are not to imagine that the future leader was meanwhile spending his time abroad in military inactivity. Richelieu with a huge French army had swept down on the Spanish Netherlands. Contrary to the anticipations of the Spaniards, the storm burst over Arras. When the alarm was given of the advance of two French armies under Marshal de Chatillon and Marshal de Melieraye, the townspeople had

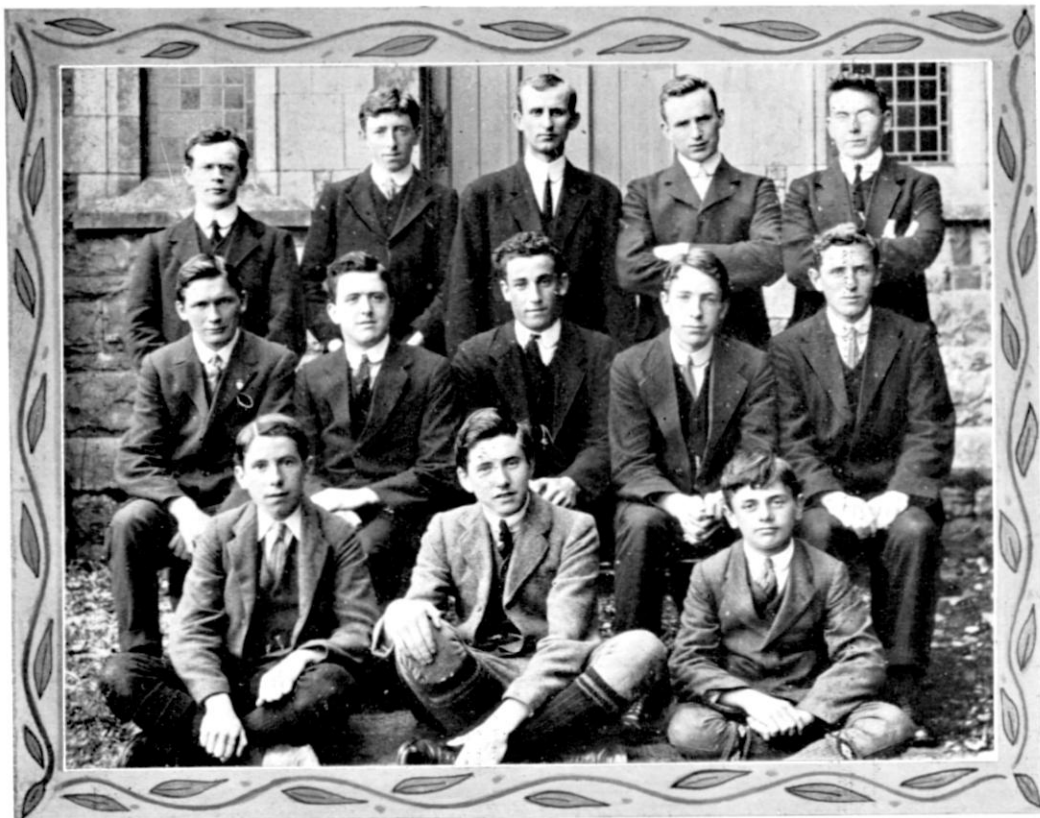


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OFFICIALS OF THE HOUSE, 1913-14.

R. Brockway.

Standing :—A. Glover, (Pref. IV. Club), M. Walsh, (Capt. II. Club), F. Lawless, (Pref. Junior Apostolics), R. Brockway, (Pref. Senior Study), D. O'Beirne, (Pref. Junior Study).

Sitting :—M. Keyes, (Pref. II. Club), J. W. Morrin, (Pref. Sodality B.V.M.), P. Carey, (Pref. Senior Apostolics), P. Duffy, (Capt. I. Club), W. Nesdale, (Pref. I. Club).

Front :—M. Kelly, (Capt. III. Club), H. McEntee, (Pref. Sodality of Holy Angels), J. McDonnell, (Capt. IV. Club).

a more methodical, painstaking and laborious enquirer into the means and materials of an Irish rebellion; no detail was so insignificant as to be overlooked or neglected. The swiftness of his messengers to and from Ireland was a source of astonishment to all, so that it was observed "how wonderful it is, with what celerity the Irish abroad learn what takes place in Ulster."

no plan of defence, and before they realised their position, the French had blockaded the town. Without even a responsible commander, all hope seemed gone for Arras. When they should have been up and doing, the council wasted valuable time in heated and fruitless debates. At the last moment however, orders arrived which put a summary end to all these

wordy disputes; by royal decree O'Neill was made commander of the town.

Nobody thought that the new commander would dream of offering any serious resistance. The walls dilapidated and crumbling were truly in a pitiable condition, with huge breaches gaping in many places. However, the new commander was not of this opinion. His first act was to enforce an iron discipline, to restrain the enthusiastic citizens from gallant but fruitless sorties. The patriotism of the citizens had reached the point of fanaticism. To the surprise of all the siege went for months, and it looked as if the French would have to retire baffled from a town, whose walls might be taken with "roasted apples," and whose total population numbered only a few thousand. Never did O'Neill display his defensive genius to such advantage. Cold, calculating and impassive in the Council Chamber, in the breach he gave full evidence of that fiery Celtic spirit, which underlay his character. To all calls of surrender he returned a proud defiance. At last after many a brilliant sally, and a magnificent defence of some months, he was compelled to surrender, but on honourable terms. He left Arras with drums beating and colours flying, and with the compliment of his generous opponent, Melleraye: "Your bravery, Colonel O'Neill, has but added to the lustre of our achievement. You surpassed us in all things save fortune."

OWEN ROE IN IRELAND.

Affairs in Ireland had now reached their climax. The carefully laid plan of seizing Dublin Castle had been betrayed by the carelessness of McMahon; while the rebels in the North, after some brief successes, had broken up and scattered. All hope of success seemed dashed to the ground, and the outlook was as black as a moonless night. In utter despondency Sir Phelim O'Neill called a meeting of the chiefs at Glasslough, Co. Monaghan, where, with sad hearts, they decided to disband their forces and let the unfortunate rebellion die out. Suddenly a breathless messenger broke in on their deliberations, with the joyful news that Owen Roe had arrived. The despondent council could scarcely believe the testimony of their senses. With feelings exactly the reverse of those with which they entered the council they went away. It was surprising how quickly all cavilling about submission or surrender ceased. All through the country a new life was evidenced, and all realised that if there was any hope for Ireland, it was surely now. The great leader landed at Doo Castle, Donegal, in the year 1642. With his characteristic energy, he at once set about drilling and training the troops; excesses of all kinds were severely punished, and the strictest

discipline was enforced; victims seeking redress found in him a ready listener, and an inflexibly just judge. Not a single part of his career was disfigured by a mean or heartless act. For many months he rarely ventured into the open, and thus he spent his time "uniting safe enterprise with constant guerilla." Unlike Napoleon he was careful of the life of every soldier. Hitherto he had nothing to do, save with well-trained and disciplined regiments, and now for the first time he had to deal with raw levies, whom he had to train personally, in order that they should not be mercilessly butchered, on their first encounter with the well-armed and well-disciplined veterans of Monroe and Leslie.

THE CONFEDERATION OF KILKENNY.

In the beginning of the rebellion the wild excesses of Sir Phelim and his men had given rise to universal disorder. But soon the need of centralisation was felt on all sides, and Hugh O'Rielly, Primate of Armagh, with the Bishops, entered into consultation about forming some definite governing body. Great Catholic lawyers were also called in to give counsel, and finally the drafting of the new constitution was handed over to two of them, Darcy and Cusack. The constitution was finished and a Government formed, which decided on Kilkenny as its seat. Kilkenny was the stronghold of the great Butler family, whose head the Earl of Ormond thus acquired a preponderating influence in the Council, which he used to advance the King's cause.

Owen Roe felt no objection to the creation of this new body, by which his power was to be controlled, for, although the national rising had been inspired and directed by him, he looked upon himself as any ordinary soldier bound to respect and obey the recognised government of his country. Soon, however, did the influence of Ormond begin to be apparent. The Supreme Council left to itself was hoodwinked by the astute Ormond; inveigled into treaties which were made only to be broken; beguiled into making plausible arrangements only meant for their destruction. The veneration of patriotism that overlay their selfish natures was no proof against the liberal promises of the royal liar Charles, and his factotum Ormond. The following years are a long string of defeat and disaster for the Irish cause, and of heart-break and humiliation for the Eagle of the North. It was bad enough to be forced to remain inactive on account of the dastardly treaties of the Council, but it almost exceeds the range of belief that they spread all kinds of false reports about him—that he hated the Palemen—that he was secretly endeavouring to become King of Ireland—and other such baseless assertions.

THE NUNCIO.

Little wonder then that the defender of Arras welcomed the Papal Nuncio, who arrived in October, 1645. Prejudiced at first by the calumniators at Kilkenny, he looked on O'Neill with aversion, but soon he learned by dire experience on whom he might depend. The Nuncio had little patience with the compromising Supreme Council, and almost one of his first acts was to give Owen Roe a free hand in Ulster. Freed now from the trammels of so-called treaties, O'Neill made his men undergo seven weeks of constant drill, and when they first encountered the foe their success proved the wisdom of this step.

BENBURB.

The Scotch were marching on Kilkenny; and instinctively all turned to O'Neill, as the one man who could save the situation. Monroe, with 6,000 foot and 800 cavalry, had set out from Carrickfergus on the 5th June, and when he had met his brother at Clones, the united armies were to be joined by the Derry contingent, 2,000 strong at Glasslough. Once united they could laugh at all resistance, and success would undoubtedly crown their enterprise. O'Neill's plan of campaign was simple and decisive. With his 5,000 men he intended to engage Monroe, before the intended junction was made, and with this intention he marched on to intercept him. On the 6th June the two armies came in sight of each other. The Irish army had slept in comfort the night before, while Monroe, in his terror of meeting the Irish commander single-handed, had kept hurrying on his troops, in order to meet the reinforcements of his brother and of Derry. Even as matters stood he was numerically superior to O'Neill, but such dread had he of the illustrious O'Neill, that he would not dream of engaging with him, save with forces immensely superior in number. However, right in his way stood the Irish army, and his only course was to fight his way through. Resolving not to be entrapped by the wary O'Neill, he carefully watched Owen Roe's movements, trying to discover his tactics, and profit by the slightest advantage offered to him. As well might he expect to discover Owen's plan of action, as expect that that warrior would now retreat and let him pass unmolested. O'Neill had already chosen out a fit place for battle, and he spent his whole day in skilfully manoeuvring, so as to draw on the unsuspecting Monroe to the desired spot. Without for a moment divining his intention, Monroe allowed his troops to be drawn on. At last the fly was inextricably entangled in the webs of the spider. Monroe found himself stationed at

the point where the little river Oona empties itself into the Blackwater. Both his flanks were protected by the rivers, but all retreat was cut off, as the river was at his back. Before him lay the Irish army, anxiously waiting for the word of command, to charge the Scottish forces. At last in the evening, with the setting sun shining full in the faces of the Scotch, the Irish, with their fierce war-cries, broke forward, and Monroe's defeat was soon complete. Hundreds were drowned in the rivers, while attempting to escape. The army that was to have taken Kilkenny was hopelessly broken. While O'Neill lost only 70 men, 3,248 of Monroe's men lay dead on the field. Banners, cannon, horses, and baggage, all fell into the hands of the Irish. For once, at least, in Ireland did O'Neill give a brilliant and striking example of his military prowess.

EVENTS AFTER BENBURB.

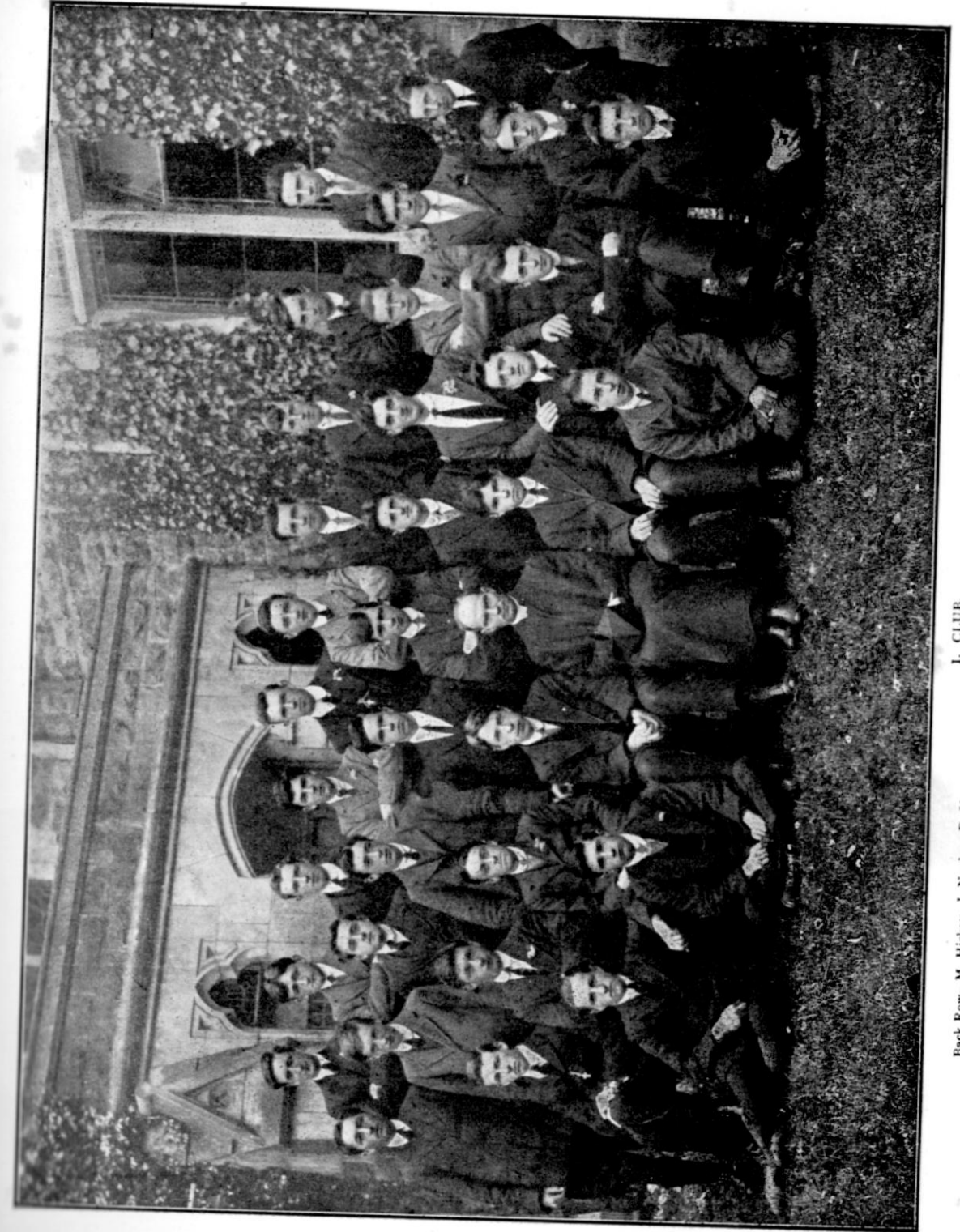
The news of Owen Roe's victory sent a thrill of wild delight, like an electric shock, throughout Ireland. Recruits now flocked on all sides to the standard of O'Neill. In a few days he had 10,000 men serving under his banner, and what he might have done with such a force is only now a matter of speculation, as he received an urgent summons from the Nuncio to repair at once to Kilkenny, as Ormond had again concluded a treaty with the marionettes there. Poor dupes, they had not yet learned what reliance might be placed on such promises.

Though the victory at Benburb was a glorious one, it had little fruit. Owen's sun set there, but it was a glorious sunset. Benburb was the culminating point of his glory in Ireland.

In 1649, after relieving Derry, he fell ill at a banquet in that city. He was removed to the home of his brother-in-law, Philip O'Reilly, and here at Cloghoughter Castle, the great chieftain, fortified by the rites of Holy Church, passed away. The one man that could have made any stand against Cromwell was gone, and disaster for the Irish cause was now inevitable.

ESTIMATE OF O'NEILL.

O'Neill's death, at a moment full of possibilities, was the greatest calamity that could then befall the Irish nation. There were not a few, who believed that he could not die at a time when he was so much needed, "deeming that God in His divine clemency would not deal so strait with this poor nation," as to deprive it of this its only champion. He had, in truth, all the qualities that constitute a leader of men; a clear, sound judgment, chivalrous valour, skill in profiting of every advantage offered by the enemy, caution, which left nothing to chance,



CLUB.
 Back Row—M. Hickey, J. Neylon, D. Hennessy, M. Devane, P. Mulcahy, T. Loftus, E. Scallan, C. Jennings, E. Johnson, T. O'Brien.
 Second Row, (Standing)—J. McCormac, A. O'Regan, M. Smealon, N. Rice, J. Lahiff, M. O'Grady, J. J. Morris, P. McGlade, R. Cussen, M. Whelan, E. O'Dwyer.
 Third Row, (Sitting)—T. Mahon, T. Mulcair, P. O'Shaughnessy, M. Duffy (Capt.), Rev. Fr. Rector, M. Power (Sec.), J. W. Morris, J. McCullough, N. Pomeroy.
 Front Row—P. Breth, E. A. Lee.

and won for him from our historians, the title of the Irish Fabius. For seven years he kept together an army, created by his own genius, without a government at his back, without regular supplies, enforcing discipline and obedience, gaining victories and maintaining a native power, even in the very heart of the kingdom. Always intent on the welfare of his country, he rose high above the petty jealousies and intrigues that surrounded him. In nothing did he show more magnanimity, than in the noble self-denial that made him sink his own greatness, and follow the leadership of those whom he knew to be his inferiors. Haverty says of him: "He was not only a consummate general and the most eminent on the Irish side that the war had produced, but he merited the entire confidence of the clergy and of the native population. Had he, in addition to his high qualities as soldier, that boldness or audacity, which would have broken the trammels that fettered him, and pushed aside the recreant and intriguing partisans, who sacrificed the county to their own interests and animosities, he would have served Ireland more effectively."

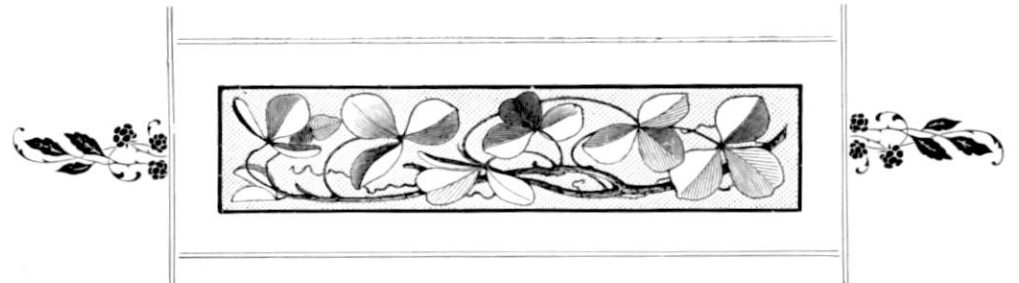
We may also add Lecky's tribute to him:—"O'Neill showed himself during the whole of his too brief career an eminently able and honourable man;" while the testimony of Dr. Gorge, Marshal Schomberg's Secretary is also of interest, "Owen Roo O'Neale was the best generall that ever the Irish had."

In glancing over his career, our principal impression is that Owen was rather a great soldier than a diplomatist. In spite of the shameful treatment he received at the hands of the Confederates, he had unbounded respect for the selfish dolts. When he saw the state his country was drifting to, he should have taken up the reins of government himself, and dissolved the Confederation as his contemporary, Cromwell, dissolved the Long Parliament; had it not been for the Confederacy, his career in Ireland, which

is now only an endless rosary of might-have-beens, would undoubtedly be far different. His personal charm must have been very great, as we know that the soldiers simply adored him, and all to a man, would have faced death willingly rather than desert him. Unlike Napoleon he never underrated the ability or talents of his adversaries, but rather sinned in the opposite direction. He also seems to differ from Napoleon in this, that he had not the gift of acting like a flash of lightning, as all his plans seemed to have been the fruit of careful thought and study. When we weigh all these considerations together impartially, we cannot but be convinced that we have been dealing with a great man, who by the completeness of his intellectual ability, by his superior personality, character and will, is well worthy of a place in the front rank of the world's heroes.

It may well be a source of wonder to us all why the Irish people know so little about the history of one of their greatest soldiers. We may, perhaps, account for the neglect in this way. Brilliant dashes, rather than strategic moves have always appealed to the Celtic spirit, and so it is, that in their estimation, O'Neill's military abilities are easily eclipsed by the feats of his kinsman Patrick Sarsfield. The capture of the siege train would live far longer in the minds of the people than twenty Benburbs. Of course once the Irish neglect him, we can easily account for his not being known in foreign countries, as the English historians as a body, hold up their hands in holy horror at the blasphemy of anything good coming out of Ireland. Accordingly we are not surprised that the *magnanimous* Macaulay in his history of England, speaking of the rebellion of the "aboriginal population" can find no room to mention the name of the most illustrious of those troublesome "aborigines."

TIMOTHY F. LONG.
Philosophy Class.



— MALTA —

THE farther one goes the more experience he gathers, and in many cases he has to change to some extent old and deep-rooted beliefs which no longer agree with present experiences. I had always been led to believe that if Ireland were to suddenly disappear from the map of Europe, the inhabitants of that continent would hardly miss it, so insignificant is it, and so small a part does it play in history. This opinion, however, I have found to be the very opposite of true, for wherever there yet glows a spark of Catholicity there is also to be told the story of Ireland's fidelity to that which is her greatest treasure and glory—her faith. Priests and prelates relate in glowing terms of Ireland's share in the present triumphal march of Catholicity in America and Australia. Old priests tell of heroic practice of religion by the poor Irish toilers in the great English cities, and account it their greatest joy and consolation to work for such people. The practice of frequent Communion in Dublin, I have heard of in three or four places as a kind of proverb and exhortation. It has also been remarked that there is no National Apostle to whom devotion is so deep and widespread as St. Patrick.

But Ireland is by no means alone in her fidelity. One day as I journeyed on a tram in Malta, I got into conversation with a fellow passenger, who asked, among other things, if I were an Italian. "No," said I, "I am an Irishman." "Then give me your hand," he returned, "Ireland has produced O'Connell; Ireland like Malta has never lost the faith." It came as a surprise to many that a small island, whose area is hardly greater than that of some of the great European cities, and hidden away among the waves of the Mediterranean, should be chosen as seat of the late Eucharistic Congress. And yet, as the event proved, the choice was by no means ill-advised, for although the Congress was, perhaps, numerically much smaller, still, as a demonstration of living inspiring faith, it was equal to any of its predecessors.

Malta lies about sixty miles due south from Sicily. The climate is subtropical; very genial in winter, when the island blooms with its corn, potatoes, cotton, melons, etc., and the air is balmy with the scent of orange and lemon blossoms; but in summer the shallow soil is scorched by a burning sun, which beats down from a cloudless heaven, and reflected from the bright grey rock is almost blinding with its glare.

The people are very simple in their habits; the greater number being devoted to the tilling of the soil, which is carried on with amazing industry, the small patches being snatched from the barren, protruding rock and made to yield an unwilling harvest. Very conservative in their customs, the Maltese trace their ancestry back to the time when the conquering army of Israel forced the Phœnician settlers to the sea, who being the great trading people of antiquity, settled down on all available points on the shores of the Mediterranean. Later, Malta was invaded by the Greeks at the time of the expedition to Syracuse; but, although the founding of the ancient capital is attributed to them, most authorities agree that they never actually ruled the island. In the Punic wars she became the prey of the stronger party according to the vicissitudes of the struggle. The fateful moment in her history was reached, when driven on the rocks by the wild, fierce "Gregale"—almost four centuries before St. Patrick came to us—St. Paul was wrecked on her shores. In the Acts of the Apostles we read of how kindly he was received, and as a reward planted the "mustard seed," which has grown and flourished in storm and sunshine. From the south came the Arabs, and from Sicily later on the Normans, and yet the faith overcame the fanaticism of the one and the indifference of the other.

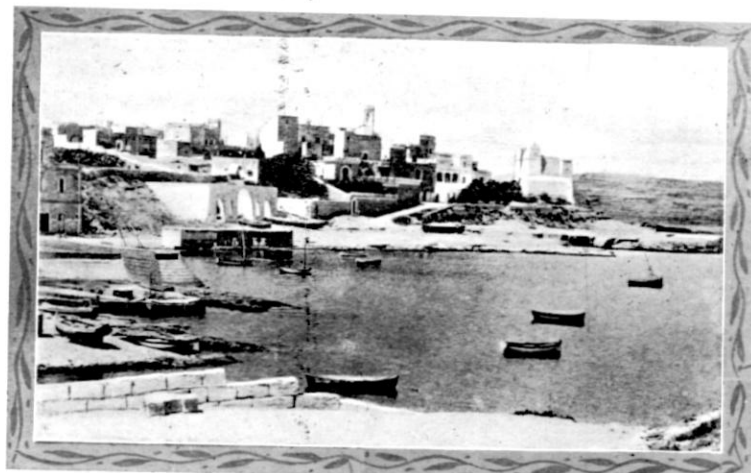
Centuries later, in 1565, when the ravages of the Reformation, just half a century old, were devastating Europe, an issue on which the fate of Europe depended was here decided.

The Turks under Solyman I. had reached the summit of their power, but everywhere else victorious, at one point they met with a rock on which their furious onslaughts fell harmless as the spray of the ocean. That was the island fortress held by the brave soldier-monks—the Knights of St. John.

Cold, indeed, is the heart which does not glow at the sight of those grim old bastions which saw such deeds of heroism. The sea is swarming on all sides with the Moslem galleys, and there is no hope for the handful of Chevaliers

working destruction in their ranks.

Day follows day, the Turks devising new modes of attack, the little garrison in expectancy of news from Sicily. In the brief lull between conflicts, the heroic Grand Master and commander La Valette betakes himself to the chapel to beg for aid from heaven. The feast of the Assumption arrives, prayers are redoubled, Benediction solemnized with all the usual pomp. Surely God will not desert them; another day and all will be over. An uneasy movement in the Turkish ranks. They are moving off. Yes! at long last help has come. The Turks disheartened by the long resistance, their ranks thinned by sickness, their best generals dead, crushed, humiliated sail homeward. Europe was saved. Six years later their overthrow was completed at Lepanto. Then followed a term of peace and prosperity under the rule of the Knights of St. John. The old city



ST. PAUL'S BAY, MALTA.

with their trusty Maltese auxiliaries. Alone the struggle is useless; nought remains but to hold out until aid comes from Sicily.

Already the cannon are playing from all sides on the outpost of St. Elmo; again and again are the onslaughts of the enemy repulsed by the matchless bravery of the defenders. Each day of protraction, nay, each hour is precious. At last the walls reduced to ashes, fall in ruins upon the remnant, and they die fighting in the little chapel of the fort. Onward now to the city itself. Soon is it completely surrounded. Batteries are placed on all available positions, and play unceasingly on the Isola point and Fort St. Angelo; even from the harbour the defenders are harassed and kept constantly on the alert. Breaches are made at different points in the walls, but the advancing Moslems are again and again hurled back in confusion, the little cannon of the fort



HARBOUR—VALETTEA.

which had withstood the siege, was enlarged, and the present city Valetta which takes its name from the famous La Valette its founder, was built on the tongue of land on the opposite side of the grand Harbour. Later on came Napoleon who on his way to Egypt held Malta for a fortnight, after which it fell into the hands of the English.

And so all through the course of a chequered history the faith of Christ has been jealously guarded, and stands to-day in all its pristine purity, untainted by even the faintest breath of

heresy. The beautiful churches within a stonethrow of each other, always frequented by worshippers, who either make the stations of the cross, or pray with outstretched hands, as is the custom, are eloquent testimonials. Their simple piety leads the Maltese to strange consequences. I have seen a tavern devoutly named "St. Joseph's Bar," and also found that St. Patrick, I do not know how, is the owner of no less than two of these interesting institutions.

The present day appearance of Malta bears many traces of the occupation of the Knights.

which most of the grand Masters are buried. Then the "Auberges," or barracks of the different divisions are also notable landmarks, as is the *Armoury*, in which many relics are preserved. In Valetta one sees people of all shades and fashions from the dark skins of Africa to the lighter coloured English residents and soldiers. The milkman is a very prominent figure leading his goats, which he milks there and then for his customers. An important industry is the making of lace, which is very extensively carried out, and in summer one can see the women sitting outside in the shade plying their needles and singing or chatting in their native Maltese.

And so the stream of life glides pleasantly on in the southern sunshine; the beautiful living Faith, even alluring unbelieving visitors in large numbers to share in its treasures.

M. SAUL S.J.



ST. JOHN'S
CATHEDRAL.



AUBERGE DE CASTILLE

Old arches and gates, mottoes on the walls, the huge ramparts and works of Valletta all give evidences of a chivalrous past. The most notable monument is the Church of St. John, which belonged to the Knights and in



STRADA REALE, VALETTA



ST. JOHN THE AGED.

This poem was sent us by one of our Past, who unearthed it from some old magazine. We print it without acknowledgment or permission, for the simple reason that we have been unable to discover the author. Should these pages ever come into his hand, he will, we feel, forgive the liberty we have taken, when we declare that our reason for printing it is to give a new lease of life to a very beautiful poem.

I'm growing very old. This weary head
That hath so often leaned on Jesus' breast,
In days long past, that seem almost a dream—
Is bent and hoary with its weight of years.
Those limbs that followed Him, my Master, oft
From Galilee to Judah; yea, that stood
Beneath the cross, and trembled with His groans,
Refuse to bear me even through the streets,
To preach unto my children, E'en my lips
Refuse to form the words my heart sends forth;
My ears are dull; they scarcely hear the sobs
Of my dear children gathered round my couch;
My eyes so dim they cannot see the tears.

God lays His hand upon me,—yea, His hand,
Not His rod—the gentle hand that I
Felt those three years so often pressed in mine,
In friendship such as passeth sweetest love.
I'm old, so old! I cannot recollect
The faces of my friends, and I forget
The words and deeds that make up daily life;
But that dear face, and every word He spoke
Grow more distinct as others fade away;
And now I live with Him and with the dead
More than the living.

Seventy years ago
I was a fisher by the sacred sea:
It was sunset. How the tranquil tide
Bathed dreamily the pebbles! How the light
Crept up the distant hills, and in its wake
Soft purple shadows wrapped the dewy fields!
And then He came and called me: then I gazed
For the first time on that sweet face. Those eyes
From out of which, as from a window, shone
Divinity, looked on my inmost soul
And lighted it for ever. Then His words
Broke on the silence of my heart, and made
The whole world musical. Incarnate Love
Took hold of me, and claimed me for its own;
I followed in the twilight, holding fast
His mantle.

Oh, what holy walks we had!
Through harvest fields, and desolate, dreary
wastes;
And often times He leaned upon my arm
Wearied and wayworn. I was young and strong,
And so upbore Him. Lord! Now I am weak,
And old and feeble. Let me rest on Thee!
So put Thine arm around me closer still.
How strong Thou art! . . . The daylight draws
apace:

Come, let us leave these noisy streets, and take
The path to Bethany; for Mary's smile
Awaits us at the gate, and Martha's hands
Have long prepared the cheerful evening meal;
Come, James! The Master waits! and Peter, see,
Has gone some steps before.

What say you friends?
That this is Ephesus, and Christ has gone
Back to His kingdom? Ay, 'tis so, 'tis so.
I know it all; and yet, just now, I seemed
To stand once more upon my native hills
And touch my Master. Oh, how oft I've seen
The touching of His garments bring back
strength
To palsied limbs! I feel it has to mine!
Up! bear me to my church once more,
There let me tell them of a Saviour's love;
For by the sweetness of my Master's voice
Just now, I think He must be very near.
Coming, I trust, to break the veil which time
Has worn so thin that I can see beyond,
And watch His footsteps.

So raise up my head:
How dark it is! I cannot seem to see
The faces of my flock. Is that the sea
That murmurs so, or is it weeping? Hush!
"My little children: God so loved the world
He gave His Son; so love ye one another,
Love God and men. Amen." Now bear me
back;
My legacy unto an angry world is this.
My work is done. What! are the streets so
full?
What call the flock my name? The Holy John?
Nay, write me rather: Jesus Christ's beloved,
And lover of my children.

Lay me down
Once more upon my couch, and open wide
The Eastern window. See! there comes a light
Like that which broke upon my soul at even,
When, in the dreary Isle of Patmos, Gabriel
came,
And touched me on the shoulder. See, it grows
As when we mounted towards the pearly gates;
I know the way! I trod it once before.
And hark! it is the song the ransomed sung
Of glory to the Lamb! How loud it sounds!
And that unwritten one! methinks my soul
Can join it now. But who are those who crowd
The shining way? Say, joy! 'tis the eleven!
With Peter first. How eagerly he looks!
How bright the smiles are beaming on James'
face!
I am the last. Once more we are complete
To gather round the Paschal feast.

My place
Is next my Master.—Oh, my Lord! my Lord!
How bright Thou art! and yet the very same
I loved in Galilee! 'Tis worth the hundred years
To feel the bliss! So lift me up, dear Lord,
Unto Thy bosom.—There shall I abide.

CUART AN ĆRAOIBÍN.

A N léad lá de Feabhra, Domhnach do b'ead é bí crumnuisad an-mór as luét Connartha na Saeóilse i gcaé-aiu Luimniúe. Bí pé as feardeann so trom anoir asur arís i gcaéadán an tae ac mar pin féin bí na daoine an 'na pluaigéib asur 'na mórppluaigéib, bíodar ann ó'p gac uile Conrae i gCúige Muínan.

Do éus an t-áair Uacáran ceat do rna buacailib so léir inran gColáirte, dul ipceac so oti an crumnuisad, asur, gellaim tuit. ní raib ac gaoé an focail uainn. Nuair a éuaóamar ipceac bí na rraóeanna dub le daoimib. Do ppoiceamar an áit 'na raib an crumnuisad ar riuab. Bí an Craoibin, an t-áair ua Rian, Canúnae, páoruis Ua Uálaig, asur meitioll mór Saeóilseóipí, nac iad, ar an ártán. Bí bpaata mópa asur bpaata beaga dé gac uile rórc ar éroacá, mór timdeall ar an ártán asur ba óear an raóare é. Tugad ópáoi ar Saeóilse asur ar Deapla. Bíomar ann as éipceac le na canteóipib ar fead úaire a éluig nó mar pin asur anpion o'pilleamar so oti an Coláirte.

Ar a éuis a élog nó mar pin ra épaénoa éáimig buacail iteé éugam asur ar peirpan "Ar éuala tú go bfuil an Craoibin doirbinn as teacé amaé anoéé éun ópáto a éabairt do'p na buacailib." Ba óois liom so raib pé as masad púm ac do b'pior to é. I gceann cúis nóimeacái i b'pior as gac buacail ra coláirte go raib an Craoibin as teacé amaé éugainn, a'p ní raib pócal 'na pluaic as doimne, ac as tráéc ar éuairt an Craoibin. U'páta linn an dá úair ó'n a éuis go oti a peacé a élog nó gur éáimig pé amaé.

Tar éir an Suipéir do bailiúeamar go léir ipceac ran halla mór. Bí an Craoibin, an t-áair Ua Rian Canúnae, an t-áair Uacáran, asur pasairt an Coláirte asur na buacaili go léir ann. Nuair a éáimig na rraóirpéir ipceac, gellaim tuit, gur éuireamar fáilte pior-éaom pómpa. Ní óois liom gur éualar luú molta éom máit asur éom pata leir an luú a éógamar oóib.

Ar an gcead dul amaé ra érumnuisad o'ártuis an t-áair O'Donnéada C.I. an áipán bpeas pin "The Dear Old Tongue"

Anpion o'áipis an t-áair Uacáran asur éuir pé miúl tóinn an Craoibin asur an t-áair Ua Rian. Éuir pé ceat mile fáilte pómpa asur toubairt pé go raib átar mór air féin asur ar na buacaili go léir iad a beit anpion 'nár mearc, asur go raib pé an-burdeac oíob na éaóib. Toubairt pé nac minic a bíonn uain asainn a beit as éipceac le fear éom éluiceac leir an gCraoibin.

Anpion o'áipis an Craoibin asur níor b'péoir leir focail do labairt ar fead camail le neart ar luú asur ar pecead. Toubairt pé go raib átar a époibe air beit 'nár mearc mar bead úain aige eaint le fearaib fairtineac na h-Éireann. Toubairt pé go raib pé as éloipint tráéc ar an gColáirte peo ruar le píe bliaóain asur go raib ponn aige ruam teacé ar éuairt go Mungret. Toubairt pé an méio pin ar Saeóilse ac anpion éar pé ipceac i mbeapla na n'gall asur o'innir pé peéal tóinn.

Nuair a bí pé na buacail óg éuairt pé anonn go Sapan. Ba óois leir go mbéad pé ar nór buacail Sapanais eile asur nac mbéad pior as na buacailaib gur ó Éirinn a éáimig pé. Ac múipe! éorpuigeadar as tabairt "Irish Paddy" mar lear-ainm air, asur as masad paol. Níor máit leir é pin asur ruú pé gpeim ar buacail aca asur buail pé go borb é ra tréige gur pás pé leac-marb é. Bí náipe air mar gell ar a éip toubairt ac anoir bí pé mópóalac air.

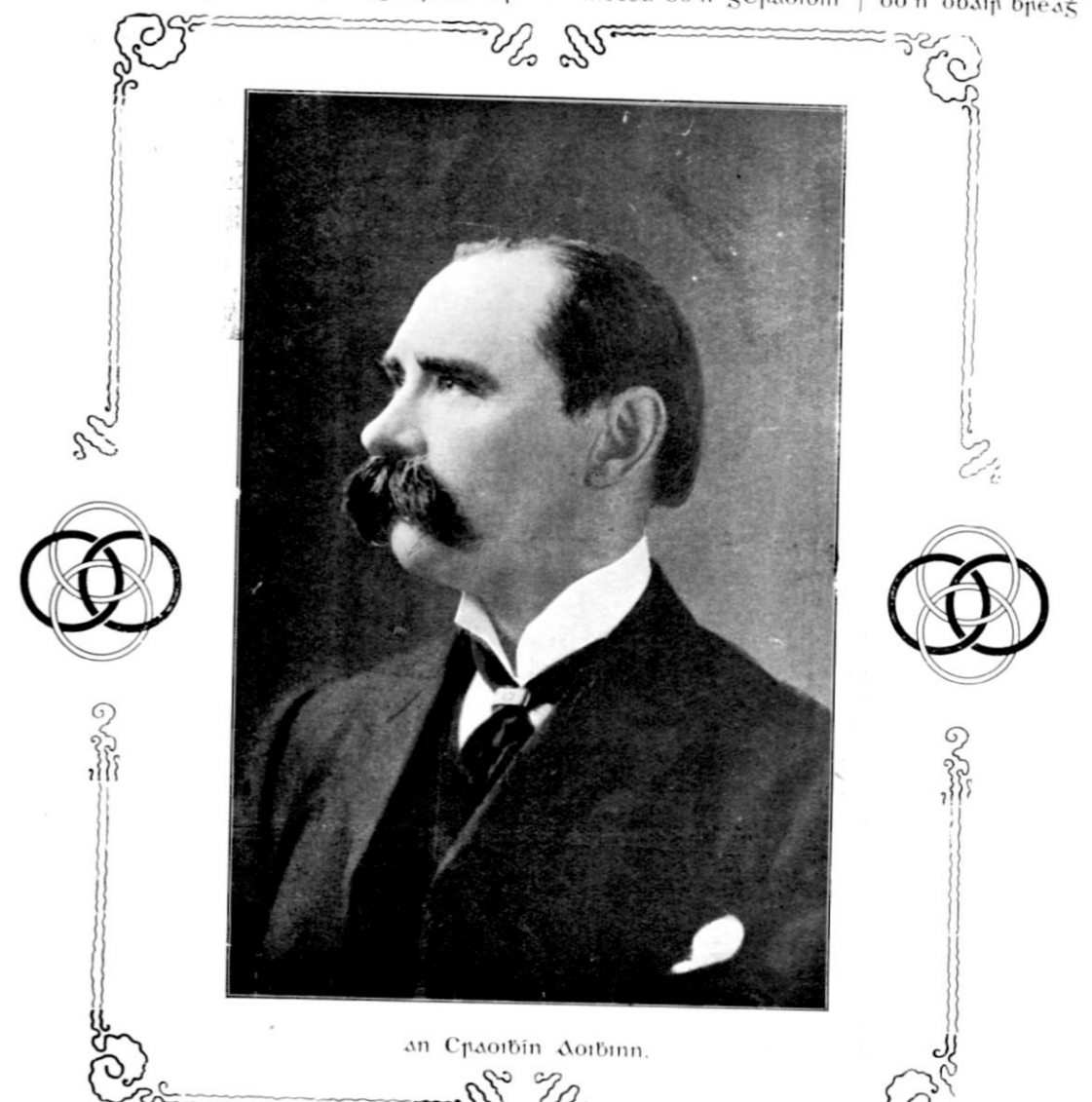
Toubairt pé linn, dá raéaimir ar an tír mór, go n'abpóeac na daoine gur Sapanais pinn, asur dá raéaimir go Sapan, nac mbead mear matpa as na Sapanais opainn asur go mbead ruad as masad púinn asur as tabairt "Irish Paddy" mar lear-ainm opainn.

"Anoir" ar peirpan "Caó na éaóib nac bfuil rib inbup n-Éireannaig asur in bup n-Éireannaig máite gan a beit in bup leac Sapanais asur inbup leac Éireannaig." Labairt bup oteansa féin, imipit bup gcluíéi féin asur, táirbéanar do'n paógal nac Seóimíní rib ac buacaili pior-gaoálaig.

Bí a leiréad pin dé bpiú 'na éaint go raib na buacaili ar mípe asur iad as

repead 7 as Luúpaó le h-áair. Bí pé as eaint ar fead leac uaire a éluig nó mar pin asur gellaim tuit gur éuir pé ppoipao na n'gaoeal as lapad ionainn.

Nuair a bí an tóippeaspa epioénuigé as Sciopán do éus pé do'n Craoibin é. O'áip an Craoibin ar an t-áair Uacáran leac lá paor do éabairt do'pna buacailib asur do éus, Dia dá beannéad. Anpion o'áipis an t-áair Uacáran trí gopéa molta do'n gCraoibin 7 do'n obair bpeas



obair máit an Craoibin asur toubairt pé gur éoir tóinn beit an buróiac de 7 mópóalac ar mar gell air.

Cuiread peirpan nó mór peirpan de'p na buacaili in-iul do'n Craoibin. Bí Sciopán Ua Congaile 'na mearc asur léis pé tóippeaspa éar ceann na buacaili.

abí o'á óéanam aige. Nuair abí an Craoibin as imceacé ar an h-alla, ba óois leac gur tóipneac a bí ann, leir an Luúpaó asur an buacailib-bap abí asainn! Asur b'é pin tóipe oíóe móipe, oíóe "Cuarta an Craoibin"!

MONSIEUR L'ABBÉ LÉON L'HÉRITIER

A MEMOIR.

THE death of Mons. l'Abbe L'Héritier, which took place on the 11th January, 1914, at the Presbytery of Mer, could not have come as a surprise, for he was almost 75 years of age. But it must have come with a

A brief memoir of this admirable man will be very welcome, we feel sure, to the readers of the MUNGRET ANNUAL.

Early Life—Meeting with Lord Emly.

Léon l'Héritier was born on the 24th of June, 1839, at Meung sur-Loire,* where his father, Jean L'Héritier, kept a small boarding school. Before long the parents died, and the boy was brought up by his grandmother and a paternal aunt. While still quite young he thought of some day becoming a priest. He received his education successively at the Petits Séminaires of Tours and Blois, and at the Grand Séminaire of the latter city, which was under the charge of the Society of Jesus. Well up to the level of his fellow students in his general studies he surpassed most or all of them in what related to science and mechanics. He took a special interest in photography at a time when that art was in its infancy.

In 1863, being about 24 years of age, he was ordained to the priesthood. After some work as *vicaire* or curate he was in the course of 1864 appointed curé or parish priest of Sasnières, "une jolie petite paroisse," where he remained for four years. It was at this period that he made the acquaintance of Mr. William Monsell, afterwards the first Lord Emly, who (having married as his second wife a French lady) used to spend part of the summer at Hayes, at the castle of Drouilly. This acquaintance, occasioned it would seem by a mutual interest in photography, ripened into an intimate friendship, and largely determined the later course of M. l'Abbé's life.

In 1868, at the invitation of Lord and Lady Emly he paid a visit to them at Tervoe, near Limerick, where spending a longer time than he had anticipated, he made use of the opportunity to learn English, with a view to teaching that language afterwards. Back in France before the end of that year he was soon after requisitioned

*The writer of this memoir is much indebted to two articles from *la Semaine Religieuse* de Blois, which have been published as a pamphlet, with the heading, *Monsieur l'Abbé Léon L'Héritier*. (C. Migault, Blois.)



MONSIEUR L'ABBE L'HÉRITIER.

pang to many generations of Mungret boys to feel that "Monsieur l'Abbé" had passed away.

He had a long and intimate connection with Mungret. He played a peculiar but important part in its founding; and he taught science there for nearly 25 years. And even when he left Ireland and returned to France in 1905, he had always a special love for Mungret.

to fill the position of Professor of Science in l'Ecole Notre-Dame des Aydes at Blois, being, it is said, the very first to be appointed by the Rector to the staff of that college then just founded, but which had a brilliant career in store.

At the time of the Franco-Prussian war in 1870, M. l'Abbé was again in Ireland as the guest of Lord Emly, acting also as his chaplain. With his help Lady Emly organised some charity sales in Limerick for the benefit of the families in the diocese of Blois, who had suffered most severely by the war. During the succeeding years he was at times in France, teaching science and mathematics, at times in Ireland having (we believe) some charge of the education of Lord Emly's son—the present Lord Emly—as well as giving instruction in science and French at the Bishop's school in the city of Limerick.†

Mungret.

Those familiar with the history of Mungret will recall that the old Model Farm here having completely failed, the Rev. Joseph Bourke, a distinguished priest of the diocese of Limerick, and at the time President of the Diocesan Seminary, took a lease from the trustees of the house and lands, and opened the place as an Intermediate School in September, 1880, transferring the Diocesan Seminary thither at the same time. In the gradual building up again of Catholic education from the state into which pre-emancipation disabilities and other causes had plunged it, the cultivation of the physical sciences had hardly progressed *puri passu* with the more fundamental studies of the classics and mathematics, and even as late as 1880 the choice among Irish Catholics of men at once competent and willing to teach Physics at the new institution was probably rather limited. Be that as it may, M. l'Abbé having already had considerable experience in such teaching, residing in the neighbourhood, and being an intimate friend of one, and, perhaps, of several of the trustees, was very naturally entrusted with the teaching of science in the school. For one reason or another Fr. Bourke's essay did not prove a financial success, and after a year's trial the school was closed, and the lease again surrendered to the trustees. These gentlemen, of whom Lord Emly was one, were casting about for some person or body, who, as tenant, would enable them to carry out the terms of their trust for education. Meanwhile the Apostolic School had been started, also in September, 1880, in the Crescent College, Limerick, by Fr. W. Ronan, S.J., who was superior of that house for the time. The school was remarkably successful, and Fr. Ronan already found his accommodation too small for the increasing number of

students. M. l'Abbé besides being the friend of Lord Emly, and being acquainted with the circumstances of the school here at Mungret from two sides, so to speak, was also on intimate terms with some of the Jesuit Fathers at the Crescent. He knew all the parties, and seemingly all the facts or requirements of the case. What more natural than that he should be the body, or the mind which determined (if we may borrow a comparison from Physics), the crystallisation of the Apostolic School on to Mungret, which was to give it (for ever and aye as we trust) a local habitation and a name. What happened is thus related in the Jubilee number of the MUNGRET ANNUAL.‡

“It was he (he says himself) who first brought Mungret under the notice of Fr. Ronan, and suggested the possibility of founding there a suitable home for the Apostolic School. Fr. Ronan, to whose own mind the same idea had

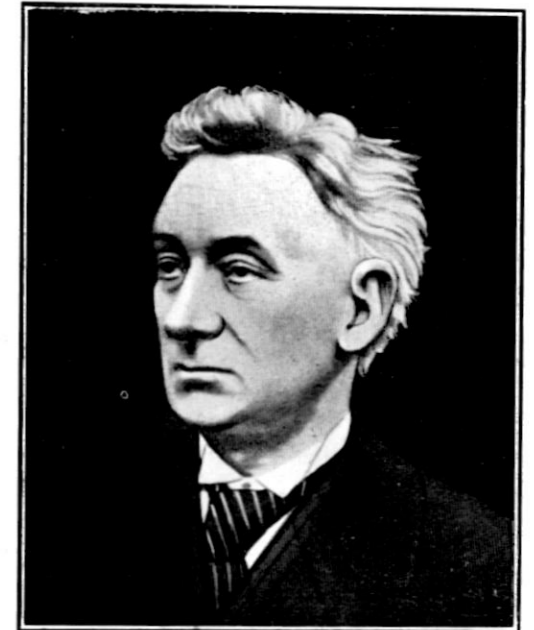


Photo. by M. l'Abbe L'Héritier
THE LATE LORD EMLY.

already occurred, welcomed the suggestion as heaven-sent, and now he went to interview Dr. Butler, Bishop of the Diocese, concerning the matter, in order to find out if his lordship approved of the project, and to learn what support he was willing to give, for he recognised that unless he got charge of the Diocesan Seminary, any college which he might open was liable to fail again for want of numbers. M. l'Abbé in the meantime ventilated his

†According to *la Semaine Religieuse* of Blois, it was about the beginning of 1879 that M. l'Abbé left France definitely for Tervoe.

‡MUNGRET ANNUAL, 1907 (June), p. 27.

ideas with Lord Emly and Sir Stephen de Vere, who were thus prepared when Fr. Ronan made a formal proposal to them a few days later. All parties jumped at the suggestion. The trustees were delighted to find a means of still utilising their trust property for purposes of public education. Dr. Butler also heartily approved of the idea, and agreed to entrust the charge of the Diocesan Seminary to the Jesuit Fathers if they succeeded in opening a college at Mungret. He was glad to have so excellent an opportunity of providing for the Seminary, which was in an unsettled state owing to Fr. Bourke's failure in Mungret; and, finally, Fr. Ronan considered as invaluable the chance of establishing his Apostolic School on a site which seemed an ideal one for the purpose. Arrangements were soon completed, and on September 14th, 1882, the Feast of the Exaltation of the Holy Cross, Mungret College was formally opened by the Fathers of the Society of Jesus."

The sketch we have cited calls attention to the strange destiny of this priest from Blois, who assisted at the birth of two important colleges, so far distant from each other, and whose personal worth caused him to be desired and successively possessed by the two. It should be noticed that whether in Ireland or in France, in Limerick as at Blois, it was the sacred cause of Catholic education, again set free, that the Abbé L'Héritier had always designed to serve.

Under the new *regime* the Abbé continued to teach science for many years. His health having become enfeebled he was compelled about September, 1905, to seek change in his own sunny France, in order to recruit. The MUNGRET ANNUAL of 1906 thus refers to the change:—"On coming back after the Summer Vacation we were very sorry to learn that an old and dear friend was no longer to remain with us. M. l'Abbé's loss was felt by us all, for he was universally loved. He on his part has always been much attached to Mungret and to all his friends and pupils there. *Si je passe*, he writes, when asked for his photo, *a la posterite par les Annales de Mungret, ce sera ma plus grande gloire et recompense i-ibas: car j'aime toujours Mungret.*" Indirect evidence of that affection may be found in a letter he received not so long ago from a companion of the earlier days, in which the latter says: "This institution, whose fruits have spread to the ends of the earth—in Africa, Asia, Australia, and in America, is, as you know, the work of the Sacred Heart. . . . Like you I am very happy that all should be going on so well there. Let us pray to God that it may continue and increase A.M.D.G. Lord Emly, the greatest benefactor of Mungret at its birth, has left us! Needless to tell you what a place he has kept in my heart. I should never finish if I were to let my pen run in all freedom on a subject which moves me to the depths of my soul. Yes, we love Mungret, and wherever we may be we will love it for ever. This bond which unites us is eternal, and nought can break it."

One of the last letters received at Mungret about July, 1913, from M. l'Abbé, revives the same recollections:—"I want to tell you how happy I was to receive the ANNUAL. Like Fr. René himself I am often with you in the recollections of the past, and I have many such souvenirs, since I have seen Mungret from its birth to its twentieth year, I believe. Mungret had to suffer much in shaking off its youth, but now it is advancing with giant strides. . . .

I was greatly pleased to see the photograph of R. Fr. René, which, indeed, I recollect, having taken under the great trees of Tervoe on the eve of his departure; it is his very self, as he has remained in my memory. I am going to write to him. . . ."

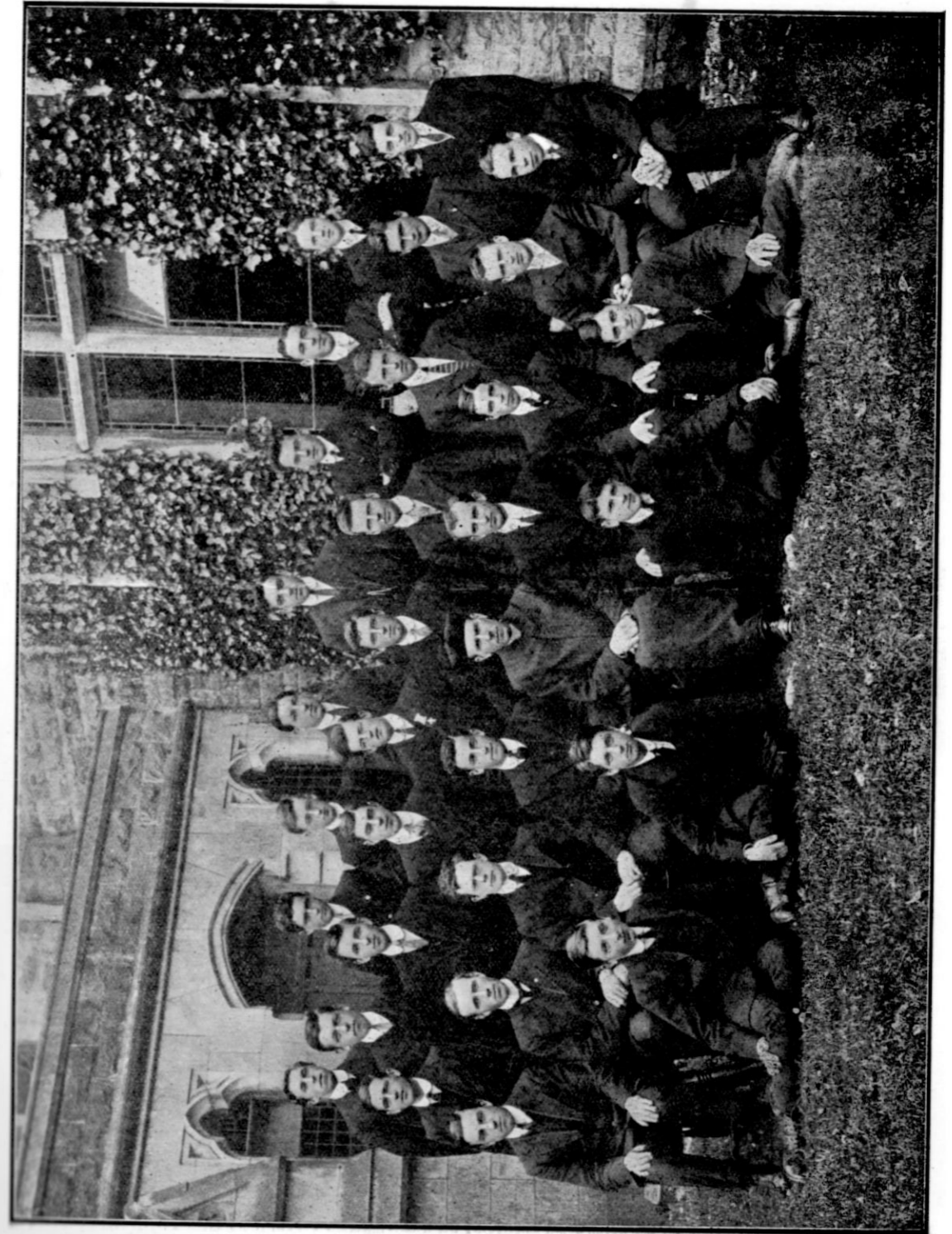
Return to France.

From the time of his final return to France M. l'Abbé stayed with the family of de Maupas, who are related to Lord Emly, acting as chaplain and tutor. He continued to dress "en clergyman," *i.e.*, as priests do in this country, which suited his appearance and habits. He shared the life of that family, who usually spent the summer at St. Martin des Bois (Cher et Loire), and the winter at Saint Jean-de-Luz. Last autumn he found himself too feeble to accompany them to the south, and went to spend the interval with an old friend and former pupil, M. l'Abbé Hallouin at Mer. He hoped to rejoin the de Maupas after the winter, and had his box packed up, containing his well-loved tools, from which he never parted. But he was fated to die at this filial abode, where he received such tender care. On the 11th of January, 1914, he passed peacefully away.

Scientist and Inventor.

Those who knew the Abbé only from the outside, so to speak, may have looked on him as a man who spent almost all his lifetime in scientific researches and in curious inventions. Nor is this notion unfounded, provided it be not exclusive. One who knew him well says of him, that being of a remarkable degree of intelligence, he assimilated at once whatever he saw, read or heard, so that he was able to invent, to create, and to realise very quickly. Photography he took up when it was still in its infancy; he experimented much upon toning, and his prints were of unusual excellence. It is said that he invented or had a hand in the invention of a rifle, which came very close to being accepted by the French Government. He took out more than one patent, including one for an unpuncturable or self-mending rubber tyre.

Probably his best title to a niche in this world's history is in connection with automobilism, in which he played the part of a pioneer. Towards the beginning of his stay in Ireland he had conceived the idea of a sort of automatic carriage to be driven by steam, for the production of which petrol lamps should be used, instead of coal, so as to decrease the weight. On this matter, we have the testimony of his collaborator, the Count Roger de Montais, who says:—"It was in Ireland at Mungret College, where the Abbé L'Héritier was Professor of Science, that



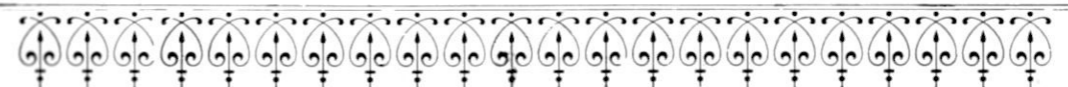
our collaboration began about one of the very first automatic carriages, now called automobiles, which we realised some months later on. We were working one evening by the light of a strong petroleum lamp, the heat of which annoyed us so much as to bring the conversation first to the amount of heat wasted; then to the small volume within which motive force could be produced, and finally on the possibility of running a vehicle by a certain number of such lamps disposed *en suite*. Forty-eight hours afterwards the plan of an element was finished, drawn up, and by the evening of next day was realised. A little copper boiler, capable of resisting 13 atmospheres on trial and 6 atmospheres normally, gave us such promising results that we resolved to construct, as soon as I should return to France (as we lacked sufficient tools and materials), a larger boiler, which, with a diameter of 45 cc and height of 38 cc, should be able to furnish one horse power. The good Abbé came and spent two months with me when the carriage was being constructed, and helped me with his advice and skill. It was in this very carriage that the pair of us sped along at the average rate of 25 kilometers an hour, or up to 35 or 40 on the level—a rapidity, which we were probably the first to achieve in 1883. How pleased we were." The Abbé returned to Mungret, and the Count constructed two other types, arriving finally at that which in 1894 took part in the races for *carriages without horses* from Paris to Rouen, and which carried off a silver medal. We may add that this historical carriage has been exhibited at the Museum of Automobiles at Paris. This narrative is borne out by a letter of September, 1913, written to the Abbé by one of his old colleagues, Fr. René, formerly Rector of Mungret, and now Professor in the Jesuit College at Spokane, Wash. He recalls the birth of the project; the gropings at the start, and the trial of the first automobile boat at Paris. "It was your good angel inspired you to write to me. Your recollection is as vivid in my heart as it was twenty-five years ago and more. Never a motor car passes in the street, but my memory goes back to the happy time when we lived together at Tervoe or at Mungret. I see you constructing a lamp, and you express your wonder at the quantity of heat it produces. Why could not one utilise it for a little boiler, which should generate steam in a few seconds, and propel a carriage or boat? I lend you 40 burners. M de

Montais constructs the boiler. The automobile takes shape at Paris. The journal, *La Nature*, bears witness to this. You make trial on the Seine of the first boat propelled by this little boiler, and all the world wonders that it gives off no other smoke than that of our cigars." And after referring also to the auto-carriage, he concludes, "Behold then the automobile created, and it is you, my dear friend, whom God has chosen to be the author of this invention, which has brought no riches to you, but which has revolutionised the world A.M.D.G. How often have I not had the occasion of relating the origin of this wonderful invention, without your modesty having to suffer by it. For if it be a fine thing to make discoveries of such importance, how much more admirable is it to give thanks to God in the silence of prayer, without the world knowing anything of it."

The Man.

Not alone with the camera, but also with the gun, was the Abbé a good shot, and we hear that a favourite amusement of his was to drift in a boat on the Shannon, with a book of Homer, perhaps, on one side and on the other a gun, with which to have a crack at the wild fowl when they came along.

It would not, however, be fair to see in M. l'Abbé nothing more than the Professor of Science or the inventive and skilful mechanic. These pursuits were combined with his admirable life as a priest. They in no wise interfered while he was a curate, parish priest, or chaplain, with the conscientious discharge of his duties and the regular and devout recital of the Office. He was extremely unassuming. Indeed, had he possessed that quality which the hurrying modern world calls "push" he would in all likelihood have made a great name for himself. Of a frank and simple nature, open as his look, his character was sweet and kindly. His correspondence witnesses to the affection with which he was regarded, not alone by his pupils or the members of the families with whom he lived, but also by their servants, as well as by the distinguished guests he met in those circles. "Anyone who made his acquaintance soon came to love him." This saying of a friend will, we are sure, awake an echo in the hearts of all our readers, who, in the old days in the halls and walks of Mungret College, had the privilege of knowing M. l'Abbé L'Heritier. May he rest in peace! K.





Memories of Olden Days.

MUNGRET for me is haunted and is thus the dearer. I love Mungret and I love ghosts, boy-ghosts especially! and for me Mungret is full of them. They are the ghosts of the merry lads of four generations ago. To the present boys they might appear as the ghosts of their great great grand-selves. In other words they all belong to the happy golden age of 1897-1901. To see those ghosts as I have seen them you must have known them in the days gone by, and if your meeting with them is to be as happy as mine has been you must have loved them. For me to have known them was to love them. I taught them in those classrooms, I played with them on those play grounds, I fought with them in their debates, I skated with them for days and days on old Loughmore, I rowed with them on the river, I raced with them many a time o'er hill and dale, and many a time I knelt with them in prayer before that lovely college altar. When I come back at last to visit Mungret after many years of absence and of exile is it any wonder that I should love to meet and to greet those boy-ghosts of the past. Ghosts do not like improvements, so all the newer portions of the College are spirit proof; but for me the older portions of the house are haunted. The Apostolics' dormitory is full of ghosts, and so too is the old first division dormitory near the Rector's room where the partitions of other days are still standing. The partition on the right and immediately in front of the fire-place was a cosy spot on wintry nights and is haunted by the genial six-foot ghost of Tom Pey. There was a big bed there, the only one in the dormitory long enough to hold Tom. The partition at the extreme end of the same row, and in front of the other fire-place is haunted by another charming ghost—the ghost of Pato. Bengy is another big delightful ghost who haunts the partition by the window at the near end and may perhaps be heard protesting more or less gently when the ghost in the corner is snoring.

I have spoken of 1897-1901 as a golden age. So it was in science and in happiness and in sanctity. The Intermediate was then unrecognised by us, and all who remember the Honours Course of the Royal University will grant that it was hard and that its distinctions were rare and coveted. Yet during those four years the average number of our passes per year was 44 and the total of our distinctions for the four years was likewise 44. Of these latter, 33 were obtained in first and second Arts. When the Apostolics of that period went to Rome it was said of them, with truth, that they had received at Mungret a training both spiritual and literary of which scarce one per cent of the students of Rome could boast; and when in 1903 some of them were called on to stand the final tests in Theology, and to compete for honours with the thousand students of the Propaganda they won not one first place only, but the premiership in all three great sections of the Ecclesiastical Course, namely, Dogma, Moral and Scripture. Michael Curley won pride of place in both Dogma and Scripture while Paddy Turner was blushing at his triumph in Moral. Eight years ago in my far land of exile, there came to me a message of kindly greeting which I have treasured. It came from Florida across the Atlantic to Mungret, and in the pages of the ANNUAL it travelled southward over fourteen thousand miles of land and sea to me. It ran thus—"If Father John Corcoran is still in this vale of tears let him rest assured that the lads of 1900 loved him. In him we ever found a sincere sympathiser in our little troubles, and I could not restrain my tears when I grasped his hand for the last time at Naples in 1902,"—that was the message which I treasured. How can I forget those happy bygone days at Mungret? nor have I forgotten, nor can I forget that visit of mine to Rome, and that parting afterwards at Naples when I had already entered the valley of the shadow of death. He who sent me that message of love was one of

Mungret's noblest and Mungret's best. On his head to-day there rests a mitre, and on his breast a cross, and in his hands the power which is greater than the power of kings and emperors. The Church of God has chosen well and wisely. Mungret is delighted to number among her gifted sons the youngest bishop of the Catholic Church, and we, of that happy golden past are glad—more glad than my pen dare tell. I should like the MUNGRET ANNUAL to carry back for me across the ocean waves to the distant shores of Florida my answering message of greeting and of love.

and knew not then that Jack was preparing for his ordination in the heart of the homeland. On that lovely morning when we were steaming slowly through the Suez Canal with the desert and its palms and camels so near and all around us, and when youthful arabs only thirty yards away were challenging our mighty liner to a race, I then remembered that Dick Judge was somewhere in the Orient, and willingly should I have sent to him a wireless spirit message had I known where. The ANNUAL is sure to find him for me, and through it I would send to him and to all the other boys of our Honours Class of



TERVOL CREEK

It was in the warm and sunny land of Australia that I finally emerged from the valley of Shadows and to that fair far southland I shall return when these sweet ten months in holy Ireland shall have sped. In the early days of last August I left Sydney. My homeward voyage was a dream of delight. 'Tis grand on an ocean liner when the seas are sleeping and when the distance from the loved homeland is being lessened at the rate of more than two thousand miles a week. When passing by Ceylon I wafted on the evening breeze a greeting to Jack Delaney and to Charlie Piler

1900 the warmest and the kindest of greetings. I myself had knelt in prayer at the death-bed of Eddie Stephenson, but it was a tender note from Dick Judge in the pages of the MUNGRET ANNUAL that made known to me the early and painful death of poor Paddy O'Callaghan. If I am remembered by all the lads whom I have taught as I have remembered 'our' dead in every mass since my ordination then my own voyage to heaven will be I hope as happy as my recent trip from Australia to Ireland, and I must not attempt to deny that we had two days of roasting in the Red-hot-Sea.

On that homeward voyage to Ireland when we were still 2,000 miles from Mungret I received at Toulon a warm welcome and invitation from Father Cahill to revisit my old and happy home. So happy a home indeed had Mungret been for me in those bygone days that afterwards when going into exile I had not the courage to call to say farewell. Gladly now have I returned twice. For two days in September, and again in the springtime on the eve of St. Patrick's day, when I went down from Tullabeg to preach on Ireland's great Apostle and to tell the simple and sublime story of a nation's faith and a nation's love. I then remained at the College during the whole octave of the feast and when leaving, made a rash promise to the Editor of the ANNUAL. How can I express in words, and above all, how can I attempt to harness in cold type the warm and surging flood of my memories of Mungret. Dear Mr Editor I fear it is a hopeless task.

Seven years ago in a far Australian homestead I saw a fine painting of a ruined castle on a giant rock. To the owner I said immediately "that must be Carrig-o-Gunnell." He said it was, and that he himself had been born in a house called Temple Mungret and baptised at a church called Raheen in days long ago when his father was mayor of Limerick. We shook hands again after that. Now on the first evening of my visit to Mungret I cycled over to Carrig to see again the grand old castle, and climb to its topmost pinnacle, and feast my hungry eyes on those lovely hills of Clare and those dark woods of Cratloe, and that glorious view of the wide and winding river. Ah! it needs long years of exile to understand what happiness that view from Carrig on that lovely autumn evening meant to me. The home folks can never grasp it. But there is many a Mungret boy far away across the oceans of the world who will understand my happiness, and who will envy me. In the second number of the ANNUAL I wrote the history of that castled crag and told of the days when the castle stood complete, and when its great hall resounded to the joyous strain of bardic song or rang with the clang of battle-axe for war preparing, and when the watchman on its turret looked out in fear over land or river. But now while I stand on that lofty pinnacle and look out over the lovely Irish scene my thoughts of Carrig are centred on a past which is less remote but dearer far to me. I feast my eyes on the lovely hills to the north, and on that river winding westward on whose waters I have sailed so often, and I feed my soul with the sweet memories of it all, and around me are the boy-ghosts of that happy by-gone past, when my own heart was the heart of a boy.

Loughmore and skating are linked together in many Mungret memories. The prolonged frost of 1900 will be remembered for its days and days of happy freedom, fun and frolic on that frozen sea. During my visit to the College in March I was glad to find the lake in flood. The waters were as high as in '98 when we launched the *Fram* for its winter cruise. The crested wavelets were breaking again on the green shore of the little inner harbour where we—Father Whitaker and I—had so often glided ashore and furled our sails. One evening during my visit I cycled down to Tervoe Creek in quest of a relic of the '*Fram*.' When passing through the village I paused to look at the home of Dan McKnight. 'Tis empty now, and almost roofless for my Fenian friend has long since been laid to rest. The sun was shining brightly while I sped away over the good surface of the narrow winding road which leads from the village to the Shannon. Far down, I had, as of old, a pleasant glimpse of the woods of Tervoe. The roadway ends in grass on the rising slope by the river bank, and there on the right hand side in the old place beside the stile I left my bicycle. I had wished to see again the waters of the sheltered inlet and the quaint old house between the darksome trees. They were there as of old. I hoped to see some relic of the *Fram*, but no vestige of it remained in sight. There was one thing which I feared to see and feared to meet, namely, the angry ghost of a most pugnacious goat. But see! there she comes through the gate on the left, advancing and presenting horns as of old. Must I do battle for my bicycle now as I fought for my clothes after a swim on summer evenings long ago? Fortunately, I had only to deal with a third and more playful edition of "Fighting Poll of the Creeks." I found Pat Fitz at home in his castle, and there too I found at last a noble relic of the *Fram*. What the relic was I must not tell, but I touched it with the hand which held it often in days gone by.

During the past twelve months I have had a series of happy meetings with most of the members of the Mungret Community of those olden days. I met Father Corish and Father Guinee in Australia, Father Vincent Byrne, and Father Tighe in Gardiner Street, Father McKenna and Father O'Mahony also in Dublin, Father Whitaker and Father Connolly in Clongowes, and Father Cahill and Father Head in Mungret itself, while here in our little graveyard in Tullabeg are two crosses side by side which mark the graves of Brother Carter and Brother Dempsey.

J. CORCORAN, S.J.

MUNGRET'S FIRST BISHOP

THE MOST REV. MICHAEL CURLEY, D.D. (1896 to 1900)

Bishop-Elect of St. Augustine, Fla., U.S.A.

EARLY in April news reached Mungret that Fr. Michael Curley had been appointed by his Holiness, Bishop of St. Augustine. Since the death of the late Bishop, the venerable and amiable Dr. W. J. Kenny, it was expected that one of the past Mungret students in Florida would be his successor, and although Fr. Curley's name was mentioned among those likely to be appointed to the vacant See it was commonly supposed that his youth would stand in the way. Those, however, who were intimately acquainted with Fr. Curley, and knew the zeal and capacity which he has displayed since his ordination, ten years ago, were persuaded that his youth notwithstanding, none could be found more suitable or worthier of the exalted position; and so the event proved. Father Curley himself had not looked for, or thought of, or in any way expected any such honour, or any such burden as it has pleased God to put upon him, and although he would have declined, were he free to do so, he had, perforce, to accept the ruling of Providence, made known to him by his ecclesiastical superiors. "I placed myself in God's hand," he writes, "weak instrument that I am to give myself to the work of building up the Church, and of saving souls in this poor missionary diocese, and on my knees, in my little church in the Florida pinewoods I said 'Ecce Venio.'" And so his Alma Mater has the joy and the honour of seeing for the first time one of her alumni raised to the Episcopacy.

Mungret is well pleased and happy in the first of her sons that has been chosen for so great a dignity. "May Mungret never be ashamed of her first bishop." Father Curley himself writes, "and may Alma Mater

produce many more bishops far more worthy than her present proto-member of the Episcopate!" To Father Curley's modest wish we would add our own, and it is this:—May the untiring devotion to work, and the unselfish zeal and true piety which have been so remarkable in Father Curley's priestly career, giving life and efficacy to his natural gifts of intellect and of heart ever remain a characteristic of the Mungret Alumni!

Born thirty four years ago in the Golden Island, a suburb of the historic town of Athlone, Father Curley received his early literary training from the Marist Brothers of that town. He entered the Apostolic School, Mungret College in 1896, having already passed with distinction the Middle Grade of the Intermediate. In Mungret, he quickly became remarkable as a young fellow of more than usual promise and ability. He read with an Honours class, which contained among several lads of more than ordinary talents at least two others of remarkable ability. Michael Curley united to exceptional intellectual gifts an industry and application that were equally rare.

He read a very distinguished University course, securing high honours several times in Classics and Modern Languages. This feat was much more than it seems at first sight; for the Mungret students had in these examinations to compete with candidates, who, being taught by the examiners, and living during the year in the atmosphere of the central University body had immense advantages for examination purposes over the students of the outlying colleges.

That Fr. Curley exhibited even then an exceptional prudence, and strength of char-

acter is evidenced by the fact that he was chosen very early in his course for the difficult and responsible position of Assistant Prefect of the Lay-boys, and Prefect of the Study-hall. During his last year in Mungret, when the Professor, (Rev. P. F. Tighe, S.J.) who had charge of the Matriculation Class fell ill,

a difficult class to teach and to control) is eloquently told in the brief entry which we copy from the MUNGRET ANNUAL of Xmas 1900, where the examination results of that year are recorded. "In Matriculation twenty presented themselves—twenty passed"!

Fr. Curley seems always to have had a desire



MUNGRET MISSIONARIES IN CHINA.

Standing :—Rev. John Croke, S.J. (99-04), Rev. Peter McCartney, S.J. (98-03).
Sitting :—Rev. Fr. George Horan, S.J. (94-00), Rev. Fr. René Jeannière, S.J. (85-88).
Rev. Fr. Denis Nugent, C.M. (02-07).

M. Curley, then studying for the B.A. examination, took full charge of that class. How remarkably well he did the work (although himself a pupil in the College, and although the Matriculation Pass Class was traditionally

to work in Florida, and it was a notable coincidence, especially when taken in connection with the fact that the fortunes of the Florida Church are now entrusted to his care, that when the Rector of the College. Fr. V.

Byrne, S.J. first proposed the Florida Mission to Fr. Curley (for a student was just then needed for the diocese of St. Augustine) he learned that the desire to work in that difficult and trying mission had been cherished in secret by him for years before.

Fr. Curley read a brilliant Theological Course in the Propaganda College, and was ordained in March 1904 by the Cardinal Vicar of Rome. From the MUNGRET ANNUAL of 1904 we copy the following notes. "Fr. Curley seems to have been the most distinguished student* in the Propaganda during his time, although like his friend Fr. Patrick Turner he found himself too weak and exhausted at the end of his course to tackle successfully the lengthy programme prescribed for the Doctorate, and so he had to abandon the idea. He returned to Ireland last July in company with his Bishop the Most Rev. Dr. Kenny, with whom also he spent a few days in Mungret in August. He again spent a few days with us before starting for Florida, November 6th."

A short time after entering upon his missionary duties in Florida Fr. Curley was appointed Rector of the mission of DeLand a young growing town in the Volusia County in the centre of "the Land of Flowers," and there he laboured for ten years—"a young Mungret priest, alone in the pinewoods of Florida," as he described himself at the time—till he removed to the Cathedral Parish of St. Augustine a few weeks ago as the result of his appointment to the vacant See. From time to time during the past ten years accounts have appeared in the MUNGRET ANNUAL of Fr. Curley's work in Florida. His life during that time has been a life of incessant labour in the work of building up the Church of Christ. He thought of nothing but his work,

*Among his roll of distinctions were the following :—
At the end of his first year he obtained his degree of Bachelor of Divinity with first medals in Sacred Archaeology, Liturgy and Fundamental Theology. In the succeeding year (1902) he won first gold medal in Dogmatic Theology. In 1903 he took the degree of Licentiate in Sacred Theology (S.T.L.) with gold medals in Scripture and Dogmatic Theology.

and his restless energy and unselfish zeal quickly won him the admiration of the people Catholic and non-Catholic alike. Besides attending to the spiritual wants of a congregation scattered thinly over a parish 180 miles long by 40 miles wide, Fr. Curley had to engage in pioneer parochial work of the most arduous kind. Chapels, residences, schools had to be built; the Catholic forces had to be organised, and ways and means had to be found for it all. Here is a sample of the accounts of his labours which reached Mungret now and then, sometimes from one or other of his fellow-priests, sometimes from himself (for amid all the trying labours of an exceptionally active and laborious life Fr. Curley never forgot the friends of his boyhood, or the College in which he had received his early ecclesiastical training). "Last winter (1908-1909) I started to renovate the little church here, and instead finished up by completing a new church a few weeks ago. We have now the prettiest and most pretentious edifice in town. In a mission near by I completed the church, and put up a neat little cottage rectory within a few feet of the church. And the end is not yet. Fort Pierce mission is 180 miles from here. Mass was said there on an improvised altar. This is never satisfactory, so I purchased two lots, and have now a really artistic mission church nearing completion." No wonder, when the time came for recommending to the Holy See some one fit to take upon his shoulders the heavy burden of ruling the diocese, his fellow-priests saw in Fr. Curley the man whose career had proved him peculiarly fitted for the task. Fr. Curley's consecration will take place about the thirtieth of June. Very Rev. John O'Brien, Rector of the Cathedral of St. Augustine, also a past Mungret Alumnus, and one of the very first students of the Apostolic School is meanwhile administrator of the diocese, and exercises episcopal jurisdiction till the consecration of the new bishop.

From the old College which Fr. Curley has always loved with the loyal devotion of an affectionate child we send him sincere greetings and prayerful good wishes.



Mungret at University College, Dublin

WHEN I was in Mungret I used, as a matter of course, to read the MUNGRET ANNUAL every year. I read it from end to end, except the essays at the beginning, which, as Livy has it, I left to the philosophers. In the notes anent the "Past," I would regard it as a matter of passing interest that Mr. X. was doing Arts in the National University, or that Mr. Y. was doing his Zth medical. But I did not know what that meant exactly. I was in the position of the small boy who knows his big brother is at Mungret College, but who knows no more. Now all that is changed, and being launched on the sea—or, shall I say, estuary—of University life, perhaps I may be permitted to expand a little those notes in the "Past" column which refer to University College, Dublin.

The Mungret colony at U.C.D. is extensive in the varied nature of the faculties where representatives are to be found, but otherwise it is not extensive; in fact we are a small and rather scattered family, numbering about 20 or 30, I imagine. Nevertheless, we all contrive to meet one another now and again, be it on the outside of a tram on a wet day, or on the inside of the National Library—the Mecca of old college boys. It is significant that Mungret boys, and, indeed, many other students, are to be constantly met with in such a respectable institution as the National Library. For one thing it denotes a fact which struck me with much force before I had been long in the University. I had had a distinct impression that 90 per cent. of University students did not take either life or examinations very seriously. A fortnight of University life removed the impression. The fact which then struck me was this: that 90 per cent. of the students took life very seriously indeed. They seem to realise that if they do not do their own work no one will do it for them or make them do

it. This being so they do a surprising amount of work considering that they have lost such a work-inspiring tonic as Fr. C. for instance. Therefore, all you Mungret "Matrics." remove the impression that University life is all "skittles and beer." Be it said to their credit that Mungret students in the University seem to have realised this; at least I never met one, except it be myself, who has not.

Being so scattered, the attitude of the Mungret colony towards the various University institutions is very hard to judge—indeed, impossible. We are, however, quite normal. To put it vulgarly, "we make no splash." I can discover no Mungret man as a prominent official in any society, though we have one on the committee of the *National Student*. But if the Mungret colony do not actually prance before the public we are at least all useful members of University society. We are, in fact, normal; useful that is without being exactly ornamental in the flamboyant meaning of the term. Being merely useful, however, entails quite a lot. For instance, anyone who wishes to lay claim to be useful must be a National volunteer. There are several other important ways of being useful. For instance, by becoming a member of the Leo Guild and studying the social question. In this connection I am glad to notice that Mungret is taking up this question in the school itself, and I entirely concur with Mr. Boyd Barrett's opinion that this is as it should be.

One may also be useful—indeed one *must* be useful, in helping on in however humble a manner the National Revival movement. There is ample scope here to exercise one's energy and enthusiasm in the University, nor are Mungret men behind hand in doing so. May I say here that it is emphatically my opinion that Mungret might well give a lead to other colleges by forming some association on the lines of the Social Club for her students with the object of animating her sons with the true spirit of patriotism, and showing them how to direct that spirit by the infusion of the first principles of the National

Revival movement. Such associations in schools to study the future of our country are as much needed as those which study the future of the social question. Indeed, as regards Ireland, the one question would seem to be bound up in the other. We want patriotic school boys, for there is no department of Irish life where practical patriotism is of more importance than in the National University at the present moment. It is not that Ireland's young men are not patriotic. It is rather that they do not understand where their energies are most needed. Ireland expects great things of the rising generation, and, therefore, the utmost should be done in Mungret to educate her sons to a sense of their responsibilities to their country. Mungret men may make themselves useful also in the University by joining in the crusade against evil literature, and helping to promote the circulation of such papers as *An Clárbeam Soluip* and *The Leader*. This evil literature question has also a direct bearing on the future of the country.

It is very refreshing to notice the amount of interest taken by my friends of the Arts section in the Irish language. May I shamefully confess that Irish was always a bug bear to me at school. It is now, if not exactly a joy, at least a labour of love. This mainly because there are several Arts students of all colleges in the University who speak Irish constantly, particularly between lectures. What is more the rest of us try to do our best, and I may add that the amount of Irish spoken by the students of the Arts section sur-

prised and stimulated me, as I hope it will, surprise and stimulate some present students of Mungret in due course. There are several Gaelic societies in the University, also several debating societies, where budding orators may spout at will—and do. I hope the Lay Boys' Debating Society will ever keep vigorous, because men who can talk are wanted in the University—and after. We have also a College Sodality, which all students are expected to join, and as it only meets once a month there is no great demand on one's time.

In conclusion, may I say in all sincerity to Mungret men who contemplate University life, what is wanted of them is briefly this: First, they must be "straight" and "manly"; but I don't think that is a point which needs elaboration for Mungret boys as I know them. Secondly, they must be patriots, and practical patriots. They must place their God and their faith highest in their heart, and their country next. They must, learn the difficulties and problems which beset the future of Ireland and learn their remedies. They might therefore, while still at school, study with much profit, the social question, the evil literature problem, and particularly the different branches of the National Revival movement. If Mungret boys do these things or some of them, even in a small way, they will take a great part in continuing to uphold the good name of the College "Past," and will also play their parts, great and small, in effecting a bright future for their country.

D. F. GLEESON,
University College, Dublin.

EXCHANGES.

We beg to acknowledge with thanks the following:—

The Clongownian.
The Stonyhurst Magazine.
The Belvederean.
Our Alma Mater.
The Xaverian (Kew, Melbourne).
The Carlovian.
Fleur-de-lis (St. Louis University, Missouri).
Salesian School Magazine.
L'Ecole Technique (Liège).
Ἡμετέριον Μυτιλήναιον
St. Peter's College Journal (New Jersey).
Georgetown College Journal.
St. Aloysius College Magazine (Malta).
The Lanthorn.
Relatoria do Gymnasio Anchieta.

All Hollows Annual.
Los Angeles College Magazine.
Loyola College Magazine (Montreal).
The Champion.
Castlenock College Chronicle.
Collège St. Servais.
Magazine of St. Joseph's College
(Trichinopoly).
The Spinghillian.
Gonzaga.
S.P.C. (St. Patrick's College, Ballarat).
Semper Fidelis (Sedgley Park).
American College Bulletin (Louvain).
Ursuline Convent, Waterford.
Ἄν Στέιβρεανς (Mount Melleray).

DEBATES

THIS term marks a new era in our debates, in so far as the system of adjournment has been definitely introduced. It has a two-fold advantage. Not only does it give time to the last speakers to digest the arguments pro and con, but it also enables all to get to bed in respectable time. This term also we began to hold our debates on the corridor.

The first debate of the term proved a very interesting one. The subject for discussion was: "That when Home Rule becomes a reality, north-east Ulster should be allowed to remain in union with England." Rev. Mr. Montague, S.J., presided.

The speakers were:—For the affirmative—Owen Lennon, Fred. Paye, Thomas Johnston, and Daniel Carey. For the negative—Patrick Carey, Anthony Glover, Patrick Nolan, and Michael Kelly.

Fr. Kane, S.J., and Rev. Mr. Gallagher, S.J., also spoke.

The chief arguments adduced were as follows:—

For the motion:

The question was a momentous one, and should be treated in a non-party spirit. The Catholic minority in a Protestant country usually suffers, and the Protestant minority in a Catholic country cannot believe that they will be fairly treated, especially if they are forced into a system of Government to which they are hostile. Leave them their free choice and all will soon be righted.

From a commercial standpoint. Why bring or threaten a state of commercial chaos upon those great and prosperous manufacturers of the north, who are chiefly Protestant, by binding them by laws made by a Parliament to which they are opposed both religiously and politically?

For the negative:

Strong Protestants, such as Grattan and Emmet, have been in favour of Home Rule in the past. The question of religious intolerance is a mere bogey. Under Home Rule Protestants will be better treated. The whole trouble in the north is not the work of the many, but of a few fanatics, who fear for the security of their property and interests under Home Rule. The lands which they hold by hereditary right were originally obtained by fraud. The whole question of the settlement of Ulster is a foul stain on English history, and the Irish Parliament would do right to restore these lands to their rightful owners, or their descendants. The English ascendancy

would be humbled, but what of that, Ireland must be preserved for the Irish. Ireland will not submit to the dictatorship of foreign N. E. Ulster. If we are to prosper under an Irish National Parliament, we must, above all, possess a united Ireland. The only effective means to secure unity is to purge out the undesirable and riotous element. In North-West Belfast Mr. Devlin was elected by a large majority, and in this constituency the Catholic poll falls far short of the Protestant. Protestants as a body are not so much opposed to Home Rule. Moreover Ireland has remained united throughout the ages of persecution and tyranny. She must not now be divided, but must exist in unity under a system of Government for which Irishmen have for many years been striving. With the few antiquated bigots, who at present lead the Ulster resistance, removed, Ireland would prosper in unity.

The house showed itself against the motion by a vote of 27—11.

First session held on Sunday, Nov. 2nd.

Adjournment held on Sunday, Nov. 16th.

LAY BOYS' DEBATE.

On November 9th, with Rev. Mr. Kelly, S.J., in the chair, the Lay Boys held a debate, the subject of which was: "That Strikes do more Harm than Good." The speakers for the affirmative were—W. Harnett, M. Quigley, J. W. Morrin, and J. Lahiff; and for the negative—P. Duffy, B. A. Lee, M. Hickey and P.O'Shaughnessy.

The chief arguments for the affirmative were:

Great amount of injury done to industrial and manufacturing trades, e.g., railway strikes; want of convenience in carriage, and consequent increase in prices. Strikes usually end disastrously for the men concerned. Loss of struggling industries and serious handicap when firms start again in competition with British rivals. The fact that it is hard to get men to go out, and that some don't go out, shows that the men see the evils of the strike. The recent Dublin strike was quoted as an example. Moral and physical danger to children—the citizens of the future. Means employed by strikers to bring forward their demands often illegal. Rioting, assaults, and imprisonment are the results.

British Transport Unions and trade organisations support the strike to cripple home industry, and thereby to procure a market for their own goods. In this way the foundations of home trade are undermined. The unions even go so far as to supply the strikers with food and money, which shows that they gain greatly by it. The wives and children of the strikers suffer from want, and

the strikers themselves usually have a bad chance of recovering their positions. A bad feeling is caused between the different classes, and many atrocities are committed. Strikes are very seldom a successful means of settling disputes, for the worker usually suffers most. Strikes ought to be abolished in favour of a system of Arbitration Boards, which should possess the confidence of all parties, such as exist in Australia at present.

The chief arguments for the negative were:

Strikes are the only effective means by which the labourer can bring his grievance before the public. If he adopts any other means, such as that of peaceful agitation, no heed is paid to him. Every man should be paid in proportion to the amount of work he does, and in proportion to the amount of profit he is instrumental in making for his employer. He has a right to a living wage—a wage that will support his wife and family in reasonable and frugal comfort. Agitation is necessary. When our lands were confiscated by the English it was by constant

The second debate of the term was held on Sunday, Nov. 30th, and the adjournment on Sunday, Dec. 7th. The question before the house was: "That sympathetic Strikes are Justifiable."

The speakers were:—For the affirmative—T. Long, J. O'Connell, F. Greenan, R. Brockway. For the negative—W. Nesdale, T. Lawless, D. O'Beirne, T. Barrett.

Frs. Kane and Spillane, S.J., spoke for the negative.

Rev. Fr. Rector and Mr. Kelly, S.J., for the affirmative

The arguments pro and con were as follows:—
Pro—The worker has five means of obtaining redress



Photo by]

THE EXCURSION TO FOYNES, EASTER MONDAY.

[Rev. J. Gwynn, S.J.]

agitation that we recovered them. In the same way the labourer can only hope to succeed by perseverance in agitation. The grievance makes the agitator, and not, as often supposed, the agitator the grievance. In many places the wages are entirely insufficient to keep body and soul together. In addition, the work is hard, and of a disagreeable type, and the hours are long. There is nobody to fight for the labourer, so he must fight for himself, and he is always opposed by the Press and the public in general.

On the question being put to the house the voting was:

For the affirmative	...	22
For the negative	...	16
Majority for the affirmative		6

P. DUFFY.

of grievances:—(1) Parliament, (2) the Press, (3) the Arbitration Court, (4) an Ordinary Strike, (5) the Sympathetic Strike. The first four of these have been tried and have miserably failed. Therefore, the workers must fall back on the sympathetic strike. It is justifiable on the ground of its being the only possible means of obtaining redress. Sympathetic strikes do cause a certain amount of distress and misery, but this must be endured if the workers wish to press their case home.

The sympathetic strike is not a step towards socialism, as has been affirmed, but rather towards social reform. Capitalists must be brought to consider the just demands of the workers.

A well-organised sympathetic strike is justifiable when it is aimed at smashing the power of powerful combinations of capitalists. These combines are utterly opposed to giving justice to the workers. The forces of learning as well as of capital are arrayed against labour. Why then should they not be justified in striking and in expressing mutual sympathy?

Wages are admittedly unjust to-day. The cost of living has increased enormously of recent years, but wages have not increased in proportion. The workers have contested this point again and again, but capital remains obdurate. The sympathetic strike does more than paralyse the trade of one capitalist; it strikes at capitalism as a body; it weakens their combines, and as these are directly opposed to giving any further concessions to labour, the latter is justified in resorting to drastic measures. It will be noticed that the guardians and framers of our laws do not legislate against sympathetic strikes.

Against the motion it was urged that capitalism has as much right to combine as labour. The fact of a sympathetic strike obtaining justice for labour does not justify it. The end does not justify the means. Sympathetic strikes are unjust, because they tend to ruin not only the unjust capitalist against whom they are aimed, but also the just employer. Many instances of this could be cited. No real good or important concession has been obtained by the sympathetic strike, but great firms have been ruined; the children starved; the fathers forced into idleness against their own will, and merely because they belong to some union or other, and because some man of whom they have probably never heard before has refused to yield to his employees' demands.

"Two conditions are required in order that a strike may escape the guilt of injustice. (1) It must not violate any fair contract. (2) The demands of the strikers must be just and reasonable. Every strike is unjust and unreasonable if it fails to abide by this two-fold test." (Fr. Noldin.) Sympathetic strikers have both violated their fair contracts to obtain their ends, and also in many cases their demands are both unjust and unreasonable. The fundamental doctrine of Larkinism—and Larkinism is closely allied to the question at issue—is "to hell with contracts." It is not so much to obtain higher wages that these men are fighting, but rather they seek the right to participate in sympathetic strikes; they seek the right to break any and every contract; to violate any and every agreement existing between themselves and their masters. Such claims as these can never be justified. The sympathetic strike is an unjust means to obtain an unjust end, and, therefore, cannot be justified. Two wrongs never make a right, and never will.

XMAS—EASTER TERM, 1914.

This term only one debate was held under the auspices of the Apostolic Debating Society—the second and last being for the whole house.

The subject was of social interest—"That Railways should be Nationalised."

The first session was held on Sunday, March 15th, and the adjournment on Passion Sunday, March 20th. The speakers were:—For the motion—M. Keyes, M. Clune, P. McGill, M. Deignan. Against—J. Locke, C. Devine, J. Hickey, M. Geehan.

Rev. Fr. Rector and Fr. Gwynn also spoke, and F. Greenan vigorously upheld the nationalisation policy.

For the affirmative it was urged:—

The superiority of State-owned Railways over the Company-owned lines is indisputed by men of reason. State ownership gives and has given to the passenger cheaper travel, and to the merchant cheaper conveyance of his goods. Many statistics were brought forward as a con-

vincing proof of this point. Our company-owned lines when compared with other European State-owned lines are a miserable failure. Their rates are higher, and stand in need of a wholesale revision. This does not exist on any extensive company-owned line. Legislation is extant which would enable our Government to acquire the railways with little delay; nor would this throw any of the railway authorities out of position. The British Government is an excellent employer, and the railway workers above all would benefit by nationalisation.

Every important concession to the British travelling public has been wrung from these rival companies by the State. They were compelled to carry third-class passengers, and later to provide a minimum speed and covered carriages for them, and also to carry perishables by the ordinary passenger train. Seeing that the State so far controls the railways why not go the full way and secure nationalisation?

The nationalisation policy is no way to be confounded with the communistic doctrines of socialism, nor the popular principles of syndicalism to control labour by labour. Railway nationalisation is but a step, and a very necessary step, towards social reform. When we take a review of all things concerning railways, and especially when we compare our own wretched system to the Continental State-owned lines, we wish our Government would interest itself in this nationalisation problem.

The arguments against the above were:—

The characteristics of State-owned railways are inferior speed and a yearly deficit, and of company-owned lines superior speed and high profits. Competition secures this, whilst State ownership abolishes competition, which is the merchants' best friend. At the present our Government could not buy over the railways without seriously taxing the already over-burdened public purse. More than this, however, very many company officials would be thrown out of employment, and the country cannot afford to increase the intolerably long list of unemployed. Railway workers would not receive many benefits from the nationalisation of the lines. Post Office officials are even now clamouring for higher wages under State control. The British Government is not a good employer of labour.

Because the scheme of nationalising the railways has succeeded on the continent, is no reason why it should be attended with a like success in these countries, even granting that it has been successful on the continent. The conditions in the countries differ vastly. For the most part, too, this success abroad is exceptional.

It is the Labour Party and the socialists who chiefly desire to nationalise the railways, and for their own personal advantage and aggrandisement. Company-owned lines challenge all others in the matter of cheap fares and cheap transit of goods. The companies, too, look more to the needs of the public, whereas under the State-owned system the general tendency is to build lines for political rather than economic principles.

The house favoured the nationalisation policy by a vote of 17—11.

On February 23rd a public debate was held. This is an innovation, and was very successful—much fire being shown on both sides. Fr. Rector took the chair, and most of the Community were present. Both Lay Boys and Apostolics attended, and both sides of the house were represented from the platform. Many good arguments were brought forward on both sides, and the house showed great enthusiasm.

The subject was: "That Total Separation from England be Abandoned as Impracticable." Some difficulty was experienced on the part of the speakers for the negative as to whether the voting would be taken on Total Separation as a fact or as a theory.

The Very Rev. Chairman ruled that the question should be attacked as it stood (*i.e.* as above).

The speakers were:—For the affirmative—P. Duffy, J. McCullogh, R. Brockway. For the negative—J. W. Morrin, M. Clasby, F. Greenan.

Rev. Frs. Spillane, Kane, and Gwynn, S.J., and Rev. Mr. Gallagher also spoke.

connection completely in these three respects, and we should be very much in the position of a man out of hospital. Ireland cannot expect to have the financial or political strength of a prosperous nation the moment Home Rule is granted. Why, then, sever our connection with England? Socially, perhaps, we can manage without English help, for we have no desire to cultivate English sociality. Economically, we must cling to her. To cut ourselves off from her in this respect would be the height of insanity. We must get back our stolen property first. Although in granting Home Rule England is in part atoning for past injustice and misrule, she must of necessity look to her own safety. If Ireland were completely separated from England, she could be used by any foreign power as a means of attacking England. The fact of Ireland's lack of progress since the Union, is



Photo by]

CRICKET XI., 1913-4.

[R. Brockway

Standing:—E. Scanlan, J. Neylon, D. Hennessy, M. Quigley.
Sitting:—E. Johnson, R. Cussen, P. Duffy, (Capt.), M. Power, (Sec.), J. McCullogh.
Lying:—B. Cunningham, M. Whehan.

The house showed itself in favour of Total Separation by a vote of 33—8.

For a non-separatist policy it was urged:—

Ireland is not at present in a fit condition either financially or politically to exist as a nation without aid from England. Total separation would mean total ruin; would be a menace to our very existence as a nation. John Redmond himself advocates Ireland remaining an integral portion of the Empire, but governed by her own Parliament. To become a really prosperous nation we must preserve our tie with England in a three-fold manner. Politically, socially, economically. Sever our

due to her people spending too much time on politics and too little on business.

From what source would the Irish Parliament draw the money necessary to carry on the Board of Works, the Land Purchase Act, and the Old Age Pensions, just measures which we participate in under the Union?

Home Rule will inevitably bring with it a heavy system of taxation, to supply the money necessary to carry on the business of the nation. Can Ireland endure such taxation at present? Will the Home Rule Fund supply all this? Rather we must draw it from England, and remain in union with her. Moreover, under Home Rule, and under a Parliament which, we may hope to call Catholic, Pro-

testants have much to fear for their financial prosperity. They have as much right to prosperity and justice as we. Lastly, Ireland has never shown any real tendency to prosperity under her own government in the past, and to ensure the perfect working of her new Parliament, and her future prosperity as a nation, she must receive the aid and experience of England. Deny her this by total separation and the efforts of our patriots for the last century will have been in vain. We shall be foiled in the hour of victory.

The arguments for Total Separation were mainly as follows:—

The question of total separation should be viewed very carefully. Nobody but the wildest fanatic would advocate total separation *hic et nunc*. Total separation can and must be obtained by degrees, and in time. Ireland is well able to support the necessary works and defences of a nation, such as an army and navy, etc. The returns for the years 1820-1910 inclusive show that £596,000,000 was raised by taxation in Ireland, and out of this amount only £282,000,000 was used for Irish purposes. Ireland must have total separation to safeguard her liberty and freedom as a nation. Sooner or later the British Empire must fall, and with Ireland united to England she must of necessity fall with her fall, although she has not grown with her growth. Irishmen then should labour to become completely independent of England at some future date. The two races, English and Irish, have never understood one another, and never will. They are distinct nations both in point of religion and politics. We can truly say with Mrs. Green: "Owing to the history, geography, and social life of Ireland, we should be separated from England."

Ireland has never prospered under English rule. From the 13th century it has given us a series of destructive trading laws, which have paralysed our trade and pauperised our country. With industries destroyed, particularly the wool industry, the people were thrown upon the land, and lived under the most oppressive and unjust land laws ever enacted. Ireland prospered again under Grattan's Parliament, though it was scarce worthy of the name "There is not a nation on the face of the habitable globe, which has advanced in cultivation and manufactures with the same rapidity and in the same period as Ireland" (Lord Clare, 1798). "In the years between 1782 and 1792 her exports have more than trebled" (Lecky). Under the Union, however, a different tale must be told. "The governing principle of British rule in Ireland has been to keep her weak by maintaining dissensions amongst the people, and by repressing Irish trade and industry. Ireland can moreover support a Parliament of her own. We live under a monstrosly extravagant system of government. The cost of administration in every department far exceeds that of Scotland—a country similar in many respects. We have numerous well-paid, useless, and unnecessary officials, and sinecure offices, so that the cost of a home government would fall far short of that of the present executive. There is every reason why we should at some future date separate ourselves from English domination and English rule

The house favoured Total Separation by a vote of 33—11.

R. BROCKWAY.



Photo by

OUR NEIGHBOURHOOD. MULKEAR RIVER, NEAR ANNACOTTY.

T. Bernard, Limerick

College Theatricals.

"Music is a kind of inarticulate unfathomable speech, which leads to the edge of the infinite and lets us for moments gaze into that."—*Carlyle*.

NEVER perhaps were our concerts, lectures and plays of a higher standard than they were this year. We thank each and every one who has helped to make the year so instructive and so pleasant, with a special word of thanks to Mr. Fell, for the care he took in training the actors and of congratulation on the success of his efforts in both plays; and to Mr. Moane for the creation of a really good college orchestra, and the trouble taken by him in the organisation of our concerts.

FIRST ENTERTAINMENT.

As early as the Feast of the Nativity of Our Blessed Lady, a concert was arranged to welcome Rev. Fr. Cahill and congratulate him on his elevation to the post of Rector. The programme was a very extensive one, and was contributed to by all sections of the House. Towards the end of the concert W. Harnett presented an address on behalf of the Lay boys and P. Carey for the Apostolics, to which the Rev. Fr. Rector briefly replied.

SECOND ENTERTAINMENT.

A concert was given in the Theatre, to which both divisions of the house contributed. The concert was one of the most enjoyable of the year. The following items are worthy of special mention:—"Angel's Chorus" from "Maritana" by the choir. "Scenes that are Brightest" by J. Collins. M. Ryan sang, and E. Scanlan declaimed; while P. Nolan and J. English danced a double hornpipe very well.

THIRD ENTERTAINMENT.

"THE PARVENU."

On the evening of the 8th December, the Immaculate Conception, the play, "The

Parvenu," was acted. The first performance had taken place on the 3rd December, St. Francis Xavier's Day, for the benefit of the people around Mungret. On the 8th visitors from Limerick, and from farther afield, the boys' parents and friends, were present. There was a considerable difference between the two performances. The success of the "first night," before a not too-exacting audience, had given the actors more self-possession. There was generally greater ease and spirit shown. This improvement was noticeable in all the characters.

The play presented had the double disadvantage of being a translation from the French, and a comedy of nearly two hundred years old. The first disadvantage is obvious; the second is, if not so obvious, at least more serious. Comedy is always a satire on contemporary life and manners, and as we have moved away a good deal from the life and manners of France in Louis XIV's reign, it was natural that much of the significance of the play should escape us. Fencing lessons and philosophy are not considered here, at least, as essentials of a liberal education. And generally speaking much of the action was somewhat unreal and much of the dialogue was wanting in point. But in spite of all this the play, thanks to the acting, proved very interesting and amusing.

The plot of the play is a hackneyed one in French literature. M. Daniel Jourdain, who has made a fortune in business, aspires to become a "gentleman." For this purpose he has himself taught all the accomplishments which that term implies. He has a fencing master, a music master, a teacher of philosophy, a teacher of etiquette, etc., etc.

Much of the humour in the play is found in the scene, where M. Jourdain, middle aged and very *bourgeois*, is being taught the graces of life. He discovers incidentally in a conversation with his philosophy master that he has been talking prose all his life and has not known it. The plot of the play turns on the deception practised on him by Captain Dubar (played by M. Power) to gain his daughter's hand. Jourdain is gulled into believing that the son of the Grand Turk, who is

no other than Dubar, wishes to marry his daughter, and also is pleased to invest her father with the Order of Mamamouchi. The scene in which Jourdain is invested in this honour, with a mysterious but a very noisy ritual, and the following scene in which he perambulates in the Bois de Boulogne as a Mamamouchi, with, literally, drums beating and banners flying, were broad burlesque, but were irresistible.

Nicholas, Jourdain's Majordomo	...	---
George Jourdain, Daniel Jourdain's brother	...	T. Mahon
Captain Gustavus Dubar, Jourdain's would-be son-in-law	...	M. Power
Covielle, a friend of Dubar	...	M. Hickey
Comite Dorante, a personal friend of the King of France	...	P. Breen
Jacques Delencere, a notary	...	J. W. Morrin
Rameses Ben-Yussif, an Egyptian page	...	B. Kirby
Ahmed Al-Houssan, a Turkish page	...	T. Rattery
Guards, Citizens, etc.	...	---

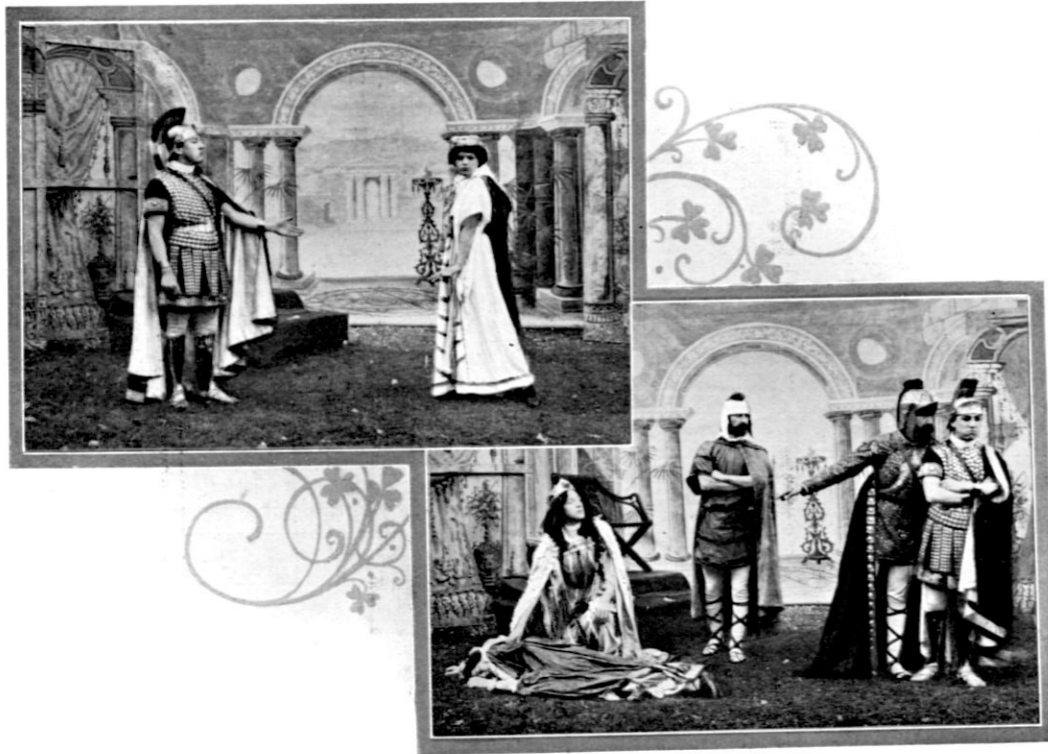


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SCENES FROM "THE SIGN OF THE CROSS." [Rev. J. Gwynne, S.J.]
(1) Marcus and Berenice. (2) The Death of Berenice.

Mr. Fell, as M. Jourdain, was most diverting. He had his own interpretation of the character, and brought it out very distinctively. His acting was excellent. Special mention is due to P. Breen, M. Hickey, E. Scanlan, A. Mooney, and L. Dillon.

We append a list of the characters.

CHARACTERS.

(In the order in which they appear.)

Albert, a pupil of Barthold-Mendelbach	...	J. O'Sullivan
Barthold-Mendelbach, a professor of music	...	J. Lahiff
Léonide Laiteau, a professor of dancing	...	L. Dillon
Baptiste (1st footman)	...	C. Jennings
Pierre (2nd footman)	...	R. Cussen
Daniel Jourdain, who aspires to nobility	...	A. Macaulay
Onesime du Guesclin, professor of fencing	...	E. Johnson
Platen Le Sage, professor of philosophy	...	A. Mooney
Plastique Pastille, M.D., Jourdain's physician	...	E. Scanlan

On this occasion the orchestra, the training of which has been in the capable hands of Mr. Moane made its first public appearance. The result was most gratifying. All the incidental music as well as the overture and the selections between the acts, were performed by it. Those included amongst others the "Pageant" grand march and a selection of Darkey airs. During the intervals J. Collins sang "My Mary of the Curling Hair" and "The Snowy-breasted Pearl." P. Nolan, J. English, P. O'Donnell, and G. Fahy danced a four-hand reel to the accompaniment of the bagpipes, which T. McCarthy (dressed as an Irish piper) played

FOURTH ENTERTAINMENT.

"THE SIGN OF THE CROSS."

On Sunday, January 25th, the Apostolics presented their play, "The Sign of the Cross." In spite of the heavy and incessant rain of the day and evening a very large crowd of visitors (close on 200) attended. The play was a signal success—one of the most successful we have ever had.

The training was done by Mr. Fell, who had a small supply from which to draw a very large caste. He had only 54 boys from which to select 45 actors. The time, too, for practise was short—a little over three weeks—yet the play swung

which showed who were the real victors. The tableau was beautifully lighted and posed, and was called for by the audience five times.

The general verdict of the visitors was that the play was quite beyond the usual standard of school plays.

DRAMATIS PERSONÆ.

Marcus Superbus, Prefect of Rome	...	F. Paye
Mercia, a noble Christian Girl	...	P. Nolan
Berenice, a wealthy Patrician Lady	...	T. Johnston
Stephanus, a Christian Boy	...	V. O'Brien
Tigellinus, Consul of Rome	...	D. O'Beirne
Favius, a Christian Patrician	...	M. Fell
Titus, a Christian Wayfarer	...	F. Greenan
Glabrio, a Roman Patrician	...	P. O'Donnell

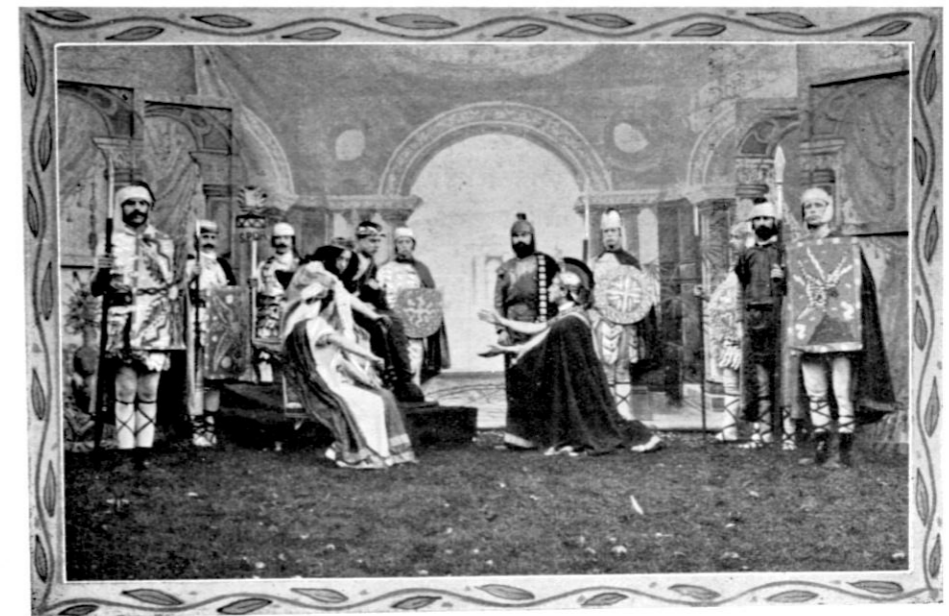


Photo by]

SCENE FROM "THE SIGN OF THE CROSS."

Rev. J. Gwynne, S.J.]

along evenly and without a hitch, and no crudities of movement or speech tended to disturb the atmosphere of reverence in which the play must be heard.

"The Sign of the Cross" has been acted more than once in Mungret. Its story is well known; the scene is laid in Rome during the persecutions of the Christians under Nero. It lends itself admirably to *tableaux*, of which three were arranged. The last one, which brought the play to a close, was most impressive. It represented the arena after the contest; the martyrs' bodies lay all round, Mercia and Marcus lying in front with hands clasped; behind them stood Nero and Tigellinus gloating over their work, while in the air behind these again was a vision of angels,

Licinius, a Roman Aedile	...	T. Lawless
Viturius, Captain of Marcus' Troop	...	D. Carey
Servilius	...	M. Deignan
Strabo	...	J. Locke
Nero, Emperor of Rome	...	M. Clusby
Poppaea, Empress	...	M. Clune
Jailer	...	M. Kelly

Christians, Roman Soldiers, Pagan Mob, &c.

FIFTH ENTERTAINMENT.

A concert had been arranged for February 2nd, when Frs. Tomkin and Finucane took their last vows. It was, however, postponed till Shrove Tuesday. The Orchestra, which under Mr. Moane's skilled direction had grown much in numbers and efficiency helped materially to make the concert a success.

SIXTH ENTERTAINMENT.

THE GAELIC LEAGUE PLAY.

On Sunday, 19th April, we had the pleasure of having the Gaelic League of Limerick perform "The Mineral Workers," by William Boyle. Most of the actors were known to us from their admirable performance of "The Eloquent Dempsey" last year. Our memories of this latter play were very fresh, and we expected something of unusual excellence and we were not disappointed.

"The Mineral Workers" is a play with a purpose; and while it is not so broadly humorous as "The Eloquent Dempsey," it is more instructive and absorbing. It is written with a view to combat the excessive conservatism of the farming class in Ireland. Stephen J. O'Reilly (played by Mr. M. J. Moore), the son of a blacksmith, who was a genius, and therefore a failure, returns from America to work an iron mine, which he knew to exist in the land of his cousin, Ned Mulroy. Ned Mulroy (played by Mr. J. Gubbins), is "an old fashioned farmer." He has just become owner of his land, and it is like a mother's face to him. He cannot understand why "the fine rich soil where we can grow such crops" should be torn up and ruined for the purpose of mining. It is a physical pain to him to look on at what seems a ruthless desecration. His opposition to Stephen's progress is so bound up with much that is noblest in the human heart, that it is impossible to feel angry with him.

But there is a much less amiable type of reactionary in Dan Fogerty (Mr. E. B. Duggan). Loud, brutal, meddling and insufferably self-opinionated, Fogarty represents that spirit which not merely has no sympathy with advance, but which tries to thwart it even at considerable cost to itself. Fogarty and "Stepen J." are the two opposite poles round which the other characters gather. Sir Thomas Musgrove (Mr. Hugh O'B. Moran), a landlord, who has sold his land, is generally in favour of Stephen's project, but conforms to an old-fashioned code of honour, which Stephen refuses to consider as business. Ned Mulroy and Sir Thomas give adherence to Fogarty and Stephen respectively, but they are half-hearted allies. Then there is Uncle Bartle (Mr. J. Purcell), "a practical Romancist," who believes as firmly in the projects of Stephen

as in the prophesies of the old Irish saints. The women-kind are chiefly on the side of progress, but the interest of two of them, Mrs. Walton, Sir Thomas's sister, and Kitty Mulroy, is more in Stephen himself than in his cause.

Out of these elements the play is made. "Stephen's experiment succeeds, but at the moment of success the water power fails, and the co-operation of Fogarty becomes essential. By a carefully-managed trick he is drawn into the enterprise, when, rather than admit his defeat, he claims that he believed in it all along and intended to come in anyhow."

The acting was on the whole extremely good. There was no weak figure in the caste. Mr. Duggan, as Ned Fogarty, was exceptionally good. We are giving him the highest praise, when we say that his Ned Fogarty was not inferior to his Jeremiah Dempsey. Next to him came Mr. Purcell and Mr. Gubbins, who represented very truly the best types of peasant. Their acting was very good, and their interpretation of their parts very just and very well executed. Mr. Moore had a difficult part to play, but he maintained his brisk American manner throughout. Mr. H. O'B. Moran fitted his character well; he looked languid, well-bred and decorously progressive. Mr. G. Leahy was as good this year as he was last year as Mike Flanagan. Miss O'Donoghue, Miss Killeen, and Miss Conway played their parts admirably.

But not content with giving us a play, the Gaelic League gave us a most enjoyable concert. We are very grateful to Miss Gilligan and Mr. Nolan, and to the other ladies and gentlemen for their contributions to a very pleasant evening. To Mr. Purcell, many years secretary to the Gaelic League, we are especially grateful for all the trouble he has taken. In thanking the Gaelic League for their kindness in coming out to Mungret, the Rector expressed a wish that the two visits already made might be but the beginning of a long series of such enjoyable meetings. The Rector's wish was heartily echoed by all.

We give a list of the characters,

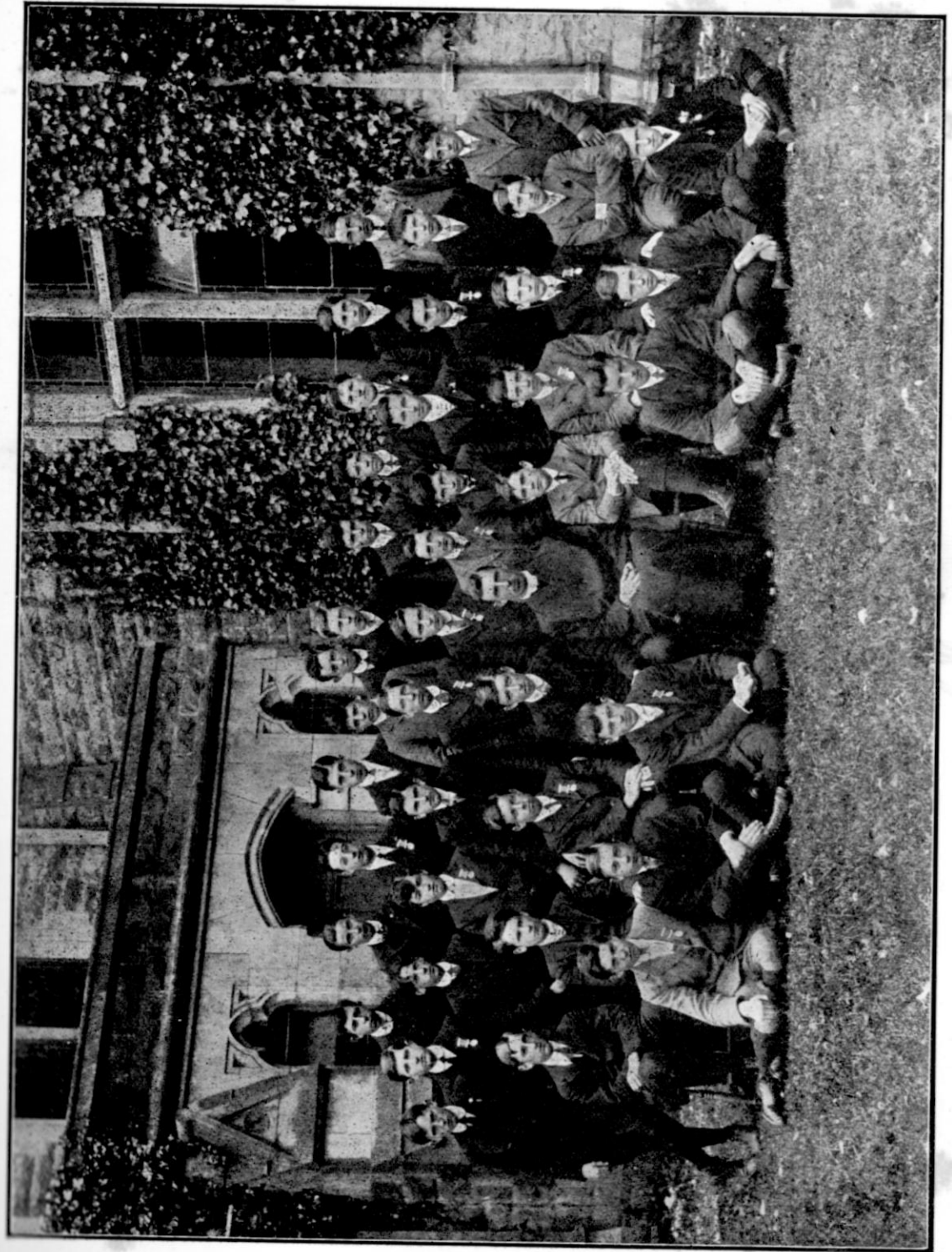
"THE MINERAL WORKERS."

A 3-Act Comedy, by William Boyle.

Scene—Act I, Ned Mulroy's Kitchen. Acts II. and III. O'Rielly's Office.

Time—The Present.

- Sir Thomas Musgrove, a Resident Landlord, Mr. Hugh O'B. Moran
- Stephen J. O'Rielly, a returned American Engineer, Mr. M. J. Moore
- Dan Fogerty, a contentious Farmer, Mr. E. B. Duggan
- Ned Mulroy, an old-fashioned Farmer, ... Mr. J. Gubbins
- Patrick (Ned's son), a smart young Farmer, Mr. P. McEvoy
- Uncle Bartle, a practical Romancist, ... Mr. J. Purcell
- Casey, a Poor-Law Guardian, ... Mr. G. Leahy
- Dick, an Engine-driver, ... Mr. J. J. Casey
- Mrs. Walton, sister to Sir Thomas, Miss E. O'Donoghue
- Mary, Ned's wife, ... Miss M. Killeen
- Kitty, Ned's daughter, ... Miss N. Conway



Back Row—W. McKeogh, J. Delany, M. Whelan, J. Guerin, P. Normile, G. Curran, P. Frawley, F. McGrath, B. Kyne, M. D'Arcy, M. Coghlan, T. Sheehan.
 Second Row (Standing)—J. Somers, P. Collins, P. O'Donnell, J. Haully, E. Murphy, M. Kirby, J. Dorr, J. Rice, M. Healy, J. Linton, D. Carrick, M. Riordan.
 Third Row (Sitting)—A. Mooney, L. Baker, F. Cooney, M. Walsh, (Capt.), Rev. Fr. Finucane, S. J., F. Quigley, W. Hickey, H. DeCourcy.
 Front Row—H. McElateer, M. O'Sullivan, M. Gairy.
 H. CLUB.




 :: Occasional Lectures ::

1913—1914

FOR the past few years a section of the *Annual* has been given to recording the occasional lectures that have been delivered. We are not sure that it would not be now more correct to drop the term *occasional*. We keep it in deference to custom; but the lectures this year were by no means occasional; they formed almost a regular portion of our curriculum. They began in October, and were continued till April. Of the six winter months it might be fairly said that nearly every Sunday evening was given either to a lecture or debate, or play, or concert. The selection of lectures was wide and varied, and no attempt was made to have them consecutive or forming one regular series: perhaps it was just as well that no such step was taken as their chief value and interest, perhaps, lay in their very independence and variety. Dr. Hyde dealt with modern Ireland and its outlook; Mr. Biggar with the Antiquities of Ulster, and Rev. Mr. O'Donoghue, S.J. with the Social Life in Ancient Ireland. Fr. Coleman, O.P., spoke on the Philippines, and Fr. Dahmen, S.J. on India. Fr. Gwynn, S.J., lectured on the The Irish Brigade; Fr. Finlay, S.J., on Irish Economics; Fr. Kane on Lourdes; Rev. Mr. Kelly, S.J. on Napoleon; Rev. Mr. Delaney, S.J. on Ceylon, etc.

The lectures were nearly all illustrated by lantern-slides, but the slides were always subordinate to the matter, and the lectures never degenerated into mere picture shows. In some cases the lecturers were kind enough to invite questions, an invitation that was eagerly availed of.

The importance of such lectures is obvious. Treating of such subjects as do not fall inside the school course they deepen and widen boys' interest in life and history and the world. A popular lecture on a historical subject, such as Fr. Gwynn's excellent lecture on the Irish Brigade gives history an interest and meaning it never had before, and which, perhaps, that particular subject will, for the hearers, never afterwards lose, and so of the other subjects. A lecture on economy or social study or art may be an epoch in a boy's life, and awaken an interest which may add much to the pleasure and utility of his life.

INDIA.

On Sunday, 5th October, we had the first lecture of the year. It was given by Fr. Dahmen, S.J., and dealt with missionary life in India. Fr. Dahmen is well qualified to speak about India. He has lived there, in various parts, for ten years; he has made long and minute studies of Indian antiquities and religions; he is an enthusiastic student of Indian languages and philology. For the past few years he has been completing his studies at a German University.

The lecture was such a one as we expected from a man of Fr. Dahmen's attainments. It was most interesting, and made us eager to hear more of this mysterious but attractive country—or, rather world.

India has warmed the imagination and excited the interest of Europe from the earliest times. Of the wonderful career of Alexander the Great, his campaign in India is that portion which appeals to us most intimately, as being most romantic. Through classical times and the middle ages, India remained the land of magic, of untold wealth, of gorgeous palaces, of mysterious temples, of endless jungles, of bewildering variety of bird and beast.

And even to-day, when for three centuries India has been open to the enterprise of Europe, it still remains the land of mystery. It is, Fr. Dahmen pointed out, a land of contrasts; a land of gigantic mountain ranges and of endless plain; of huge rivers and sandy deserts; of proverbial fecundity and periodic famine. We speak of it as a country; but we deceive ourselves; it is a continent. It is a chaos of races, creeds, castes, traditions; its history, like its social life, is of extraordinary complexity.

Irishmen had much to do with the building of the British Empire in India. And at present they take a great part in its government, and are found there in great numbers as soldiers and administrators. But what about Irish missionaries? Has the missionary spirit died out of Ireland? One has only to glance at America, Australia, South Africa, China, etc., etc., to be reassured on this point. But how is it that the great bulk of labourers in India are French and German? Why are there so few Irish priests and nuns there?

Fr. Dahmen showed us many interesting slides illustrating a missionary's life and work. The great hope of the missionary is in the school. We saw many slides showing the missionaries teaching in the village schools, where the little black boys sat cross-legged on the ground round the teacher, and learned and practised their letters on the sand, for they cannot afford any other writing materials, than what nature supplies them with. We were shown the methods of punishment with which the Hindoo boys are urged along the path of learning; some of these were decidedly strange, and others were quite familiar and traditional.

Fr. Dahmen left us under no illusion as to the conditions of the missionary life. He felt that the Irish boy responds generously to a life of heroic self-sacrifice. The lecturer then frankly showed that the missionary life was one of great hardship, and had few natural comforts.

Many other interesting and inspiring things Fr. Dahmen told us. His lecture was an appeal to the best instincts of an Irish Catholic boy, to his generosity towards God, to his self-sacrifice, to his love for souls. We trust that the appeal was not made in vain, and that Fr. Dahmen's words will take root in more than one young and generous soul, and will spring up to fruit for life everlasting.

The Home Life of Our Fathers.

On Sunday, October 19th, Rev. Mr. O'Donoghue, S.J., lectured on Social Life in Ancient Ireland. "I shall ask you" he began "to come back with me a journey of about 2,000 years to pay a visit to our Irish ancestors in their own houses and examine the manners and customs of their daily lives. We shall be going into a new world, partly

given to Tara, which was illustrated by an excellent set of slides.

The lecturer then spoke of the great forts, which are so numerous in the west and south of Ireland. The best known of all these forts, "Dun Aengus," in the Arran Islands, was copiously illustrated and clearly described.

Nor was the daily life of the common people neglected. We were shown their huts—wooden bee-hive buildings, and the furniture of them; their dress, their hand-mills, the domestic industries, such as spinning and carding. Then there were excellent slides, showing their achievements in decoration—the famous Tara brooch—the "torques"—the relic cases, etc., etc. It was very interesting also to see how very modern our ancestors were in their treatment of disease. The lecturer quoted



THE PIONEERS, 1924.

because it is such a very old world, so very remote from our own times and partly because it is so much neglected in our school programmes, and so rarely treated of on our public platforms." The lecturer went on to say that "we, Irishmen, have less excuse than many other nations for forgetting our past, seeing the innumerable memorials of it that we have under our eyes."

The whole of the country was dotted with the monuments of a remote and great civilization. Some of these were crumbling and all were old—but they were rich in their significance and in tradition.

The lecture, properly speaking, began with an account of the social state of ancient Ireland. The different classes of the community were described—the kings, the chiefs, the labourers, the serfs. The different terms rath, moat, lios, dun, cashel, which are often used indiscriminately, were clearly distinguished. A good deal of attention was

for us a few of the complex code of rules which the Brehon Laws contained for the regulation of hospitals. Many learned for the first time that "Turkish Baths" were well known in Ireland two thousand years ago.

It would be impossible in the short space at our disposal even to touch on the many subjects which the Rev. lecturer treated of. His lecture was full and varied and interesting from start to finish.

The series of slides was excellent, and had been collected with great diligence and patience.

The lecturer ended with a long and fervid appeal to his audience to love and reverence the monuments of our great past; to visit them and study them, and thus learn to know and love our country.

Mr. O'Donoghue delivered the same lecture a few weeks afterwards to a large audience at the Catholic Institute, Limerick.

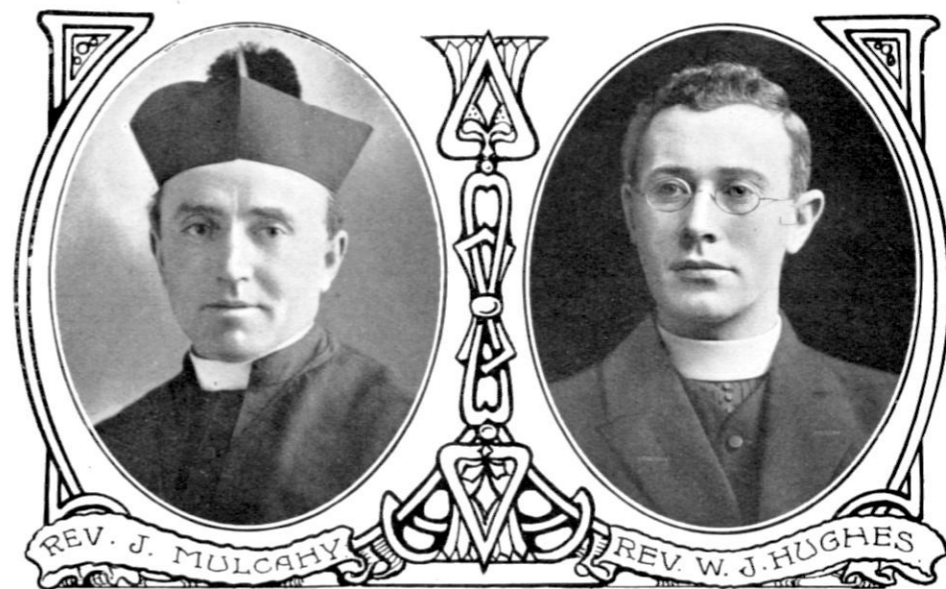
Ireland in Stone and Story.

On October 24th, Mr. Francis J. Biggar, M.R.I.A. one of the leading figures in the struggle for Irish Industrial Renaissance paid us a surprise visit. He appeared in the full Irish costume, and wore a magnificent replica of the Tara brooch. After a few words of introduction by Rev. Fr. Rector we left the modern work-a-day world behind us, and looked once more into the past, examined old duns and raths, studied the pages of Ireland's grand epic, and through the Ireland of Celtic, Danish and Saxon times traced a path to the progress of the present.

In a very perfect series of slides the lecturer gave us Ireland's story. We are not to form our estimate of the country from the state of things we see around us, but we must go back to the days prior to the Norman Conquest and see Ireland as it was then. In the epic of

After a lengthy, but very interesting account of Ireland during the troubles with the Danes, and of the events that led up to the coming of Strongbow, we again went north and visited places made famous by the O'Donnells and the O'Neills. On our way, we were shown some fine pictures of monasteries and castles which, to within a few years ago, served as stables for cattle and horses.

O'Neill's name naturally suggested the "Island of Lecale," and the Castle at Ardglass. The lecturer showed us a picture of Shane, "standing proud to his full height in regal saffron kilt and flowing mantle," and then we saw the Castle itself restored to its original grandeur and furnished after the style of the age when Shane and his clansmen thronged its halls and sang the Old Irish melodies. We should have liked to have heard much of Lecale, but Mr. Biggar modestly refrained from even a passing allusion to the grand work he has done in



Cuchulain we get the bright, free spirit we are looking for. The Ireland of his day was one of nobility, of fearless bravery. What strikes us most of all are the evidences of Irish civilization, a civilization that was old when Rome was founded and when Greek culture was unknown. 2,000 years before Christ, meetings for the consideration of the country's welfare were held. Cave hill in Antrim was then the Senate of the north. At Tara of the Kings—the ruins of whose halls recall the glories of the past—political situations were discussed, heroic deeds were sung, and war or peace determined long years before St. Patrick visited our shores.

A series of slides showed us what deeds were done. Ireland's mythological heroes were thrown on the screen, and we saw the beau ideal of Irish manhood.

Many of the views which had become familiar to us through the story of the "Home Life of our Fathers" were placed before us in another light, the domestic aspect giving way before the more prosaic, but none the less interesting one of progress.

restoring Castle Séan of Ardglass.

After this description of an attempt to bring the Irish people into physical contact with the past, we left Ireland altogether, and with the Brigade, visited the Battlefields of Europe till we parted from them on the field of Fontenoy. The volunteer movement that culminated in the political emancipation of 1782 linked the past with the present, introduced the story of the Union and the century of Ireland's ruin, engineered by English to further English interests.

We then left history, and looked at things which are . . . We saw the Irishmen and Irish women of to-day; some basket-making; some awaiting the ocean's harvest, the boats laden with fish, the piles on the pier, the Donegal girls packing them. We saw linen made and bleached; we were shown the launching of the Olympic, and then early one morning, just as the sun was breaking through the blood-red curtains of cloud, and the gulls were circling and diving for fish we sailed out to watch the fishermen return with the guerdon of their night's work.

Time did not allow too much, but we were shown what Ireland was doing, and could do. Did every Irishman do his share in the work of remaking his country's prosperity?

After a few words of thanks from Fr. Rector, a very beautiful selection of Irish music and Irish dancing closed a most enjoyable evening.

Lourdes.

On Sunday, 23rd November, Rev Fr. Kane, S.J., lectured on Lourdes, with special reference to the Irish National Pilgrimage, 1913. The Lecture was copiously illustrated with lantern slides.

Fr. Kane began with a short introduction on the general subject of miracles. According to St. Augustine miracles were meant more for the unbeliever than for the faithful Christian. They are primarily a proof given by God of

humble, and by no means talented. She was just one of those weak and foolish things with which God loves to confound the strong and the wise. But with this holiness and simplicity there went that strong vein of shrewdness, that clear-eyed common sense, which the French peasant never lacks. Both of these elements of character are strong against any supposition of deceit or illusion. Her after life was of a piece with her life before the apparitions. The great favours which Our Lady bestowed on her, left her as they had found her—the same humble, holy maiden. She did not live many years after the apparitions. She spent some time as a servant at the convent of Lourdes, and afterwards became a lay-sister at Nevers, where she died.

The scene of the apparitions was then described. Old prints enabled us to form an idea of the bareness and



THE CHOIR, 1913-14.

His own power. But God is generous in everything and miracles show His goodness as well as His power. The miracles wrought during the middle ages—the ages of faith—were favours given by God to console his creatures and not to convince them. But with the rise of rationalism in the 18th century the original aspect of miracles again became prominent. They were again needed to establish the existence and the power of God; they have a definite and almost necessary place in the economy of the Church. So we might regard Lourdes as a sort of bureau of miracles, through which God gives constant and numerous proofs of his power.

The lecturer then went over in detail the story of the apparition, giving special attention to the character of Bernadette. She was a simple, country girl, in no way different, to outward eyes at least, from hundreds of girls of her class. Witnesses to her character seem to find it hard to say anything positive about her. She was poor,

ruggedness of Lourdes before Our Lady appeared there. Then we could trace, in an excellent set of slides, its marvellous growth. Perhaps the most interesting part of the lecture was the portion given to the examining bureau at Lourdes, which investigates and pronounces on the miracles. Any doctor from any country is entitled to a seat at this board, and hundreds of doctors give their services free for portions of the year. Investigation and confirmation are given free of charge. The examination is conducted with the utmost scientific care and precision. The authorities will acknowledge no cure as miraculous which has not been officially approved.

But it was to the Irish National Pilgrimage that Fr. Kane gave most of his attention. It was the first National Pilgrimage from Ireland; it is to be devoutly hoped that it may be but the beginning of a series of frequent, and, perhaps, annual pilgrimages. It consisted of 3,500 persons, including Cardinal Logue, five bishops, and 500

TWO COURSES OPEN.

There are two courses open to him. In the first place the Catholic Celt may frankly become English; can adopt (alas! he has done so largely already) the English language, literature, and outlook and aim at becoming English in every respect; or, in the second place, he may say: "England, I have at last got back my land, and I now mean to get back something still more valuable—my nationality." But the Englishman may say: "There is no Irish nationality." And not without reason. For is not an Irishman on the continent always spoken of as English. How can he prove his claim to a nationality distinct from the Englishman's? When asked to speak his own language—surely the essential test of nationality—he can only say, *Je ne parle que l'anglais*.

NOTES OF NATIONALITY

are what distinguish one nation from another. What the individual notes are may often be a matter of opinion, but there can be no doubt about the mass of them. Any one who goes to France is immediately aware of the fact that he is in contact with a different nationality. He sees it in the language, the games, the manners, and in the whole outlook on life.

WE ARE NOT ENGLISH,

we must not blink this fact. We are *not* English, no matter how hard we may try to be so; we cannot speak English so as to pass for Englishmen. Before we have spoken two sentences we are detected, and so it is with English games. They are exotics, and for all the tending they get they do not flourish. If there is any game which might be considered suitable for an Irishman it is surely cricket—it teaches splendidly patience and discipline. The lack of these qualities it is which is responsible for much of the failure of the Irish race—a race in other respects inferior to no race in Europe; but Irishmen cannot play cricket. The best team Ireland ever produced is never up to the level of a second-class English county team. "You can't compete with the Englishman in his own games—but at hurley you can lick the world." And the same holds true of English songs and music.

INSULARITY.

But it may be asked, will not the adoption of our own nationality make us insular? Were we insular when we were most Irish? Ireland was never out of touch with the continent from the days when her teachers made the Carolingian Renaissance in the 8th and 9th century—a debt which is freely acknowledged in continental histories, studiously ignored, and unnoticed by English writers—to the time when she sent her "wild geese" to France, Spain and Austria, and had her priests smuggled in from the Irish Colleges in Spain. And at present she maintains a close and constant connection with the western Republic. No, Ireland has never been insular; but if you want to see real incurable insularity go to an English country town.

Nor would a little insularity, at least in our present state, be an unmixed evil. Suppose Ireland bound in with a high wall of brass and cut off from all connection with the outer world. What would happen? At first, no doubt there would be considerable discomfort, but we should be surprised to find that we are not, or rather need not be so dependant on England as we imagine. Thrown perforce on our resources we should be surprised to find how far they would take us. In the first place there would be no question of starving. Then we should find that we have a considerable store of iron and coal which has not yet been worked. To get wood we might re-forest millions of acres of land which is at present utterly useless. Incidentally, this re-afforestation would have many beneficial effects on our climate.

priests. It had its sad patients and hopeful line of sick, and it had its miracles through Our Lady's intercession. On the day that five trains bearing the Irish pilgrimages rolled into Lourdes, there came also ten trains of pilgrims from Belgium, three from Rheims, two from Italy, besides trains from Nancy, St. Etienne, and Lyons. There were in all, present at Lourdes during the period of the Irish pilgrimage up to 220,000. Yet, with this huge concourse, there was never a hitch, so perfect were the arrangements. The Irish pilgrims were most kindly received everywhere. The cry, *Vive ut les Irlandais* was raised frequently.

It is impossible, said Fr. Kane, in concluding a most interesting lecture, to consider the miracles of Lourdes, and the numbers and spirit of the pilgrims, without conceiving the hope, already being realised, that God intends by these signal favours to win back France to its ancient loyalty to the Holy See.

Lecture of Dr. D. Hyde.

On Sunday, Feb. 1st, we were honoured by a visit from Dr. Hyde and Canon A. Ryan, who had come to Limerick to attend a meeting of the Gaelic League. In presenting Dr. Hyde to the boys, Fr. Rector said that the President of the Gaelic League needed no introduction to any Irish audience; and in a few sentences he referred to his glorious work for Ireland.

The Rev. Mr. O'Donoghue, S.J., then sang *The Grand Old Tongue*, after which Dr. Hyde spoke for about 25 minutes.

Dr. Hyde began by saying, that as he had heard a good deal in recent years of the fine work done for education and Ireland in Mungret, he was delighted to avail of the opportunity given him of addressing the boys of Mungret College. The boys of to-day will be the men of to-morrow. The future of Ireland can—nay *must*—be made or marred in the schools. On them rested the work of building up their nationality, of defining it, and asserting it better than their fathers did. But they must not blame their fathers, for their fathers were slaves, and had nothing to call their own, not their land, nor their tongue, nor even, as far as England could help it, their souls.

A CRITICAL PERIOD.

But Ireland stands now at a critical period of her history. *The Catholic Celt is now the owner of his land.* This was also the state of things 400 years ago, before the Tudor and Stuart plantations had been attempted. But the old race had been driven out from the land which their fathers had owned and tilled for countless generations. It took a long time to tear up a people so deeply rooted. But there were many hands at the work, and it was done at last, and only too well. The Catholic Celt became a vagabond among his own hills and bogs, and aliens, in race and creed, owned and cultivated his land. But it was impossible to tear up utterly, root and branch, a whole people. Many of the old stock remained "hewers of wood and drawers of water" to their supplanters. And by degrees a few began to come back again. And the work of dispossession had scarcely been completed, when the recoil began. A slow, silent, but irresistible movement began, as inevitable as the coming in of the tide, so that now, 400 years after, the Catholic Celt stands where he did before the time of the Tudor, the possessor of his own land. But at what a cost!

THE LANGUAGE

Was the idea even yet fully exploded, asked Dr. Hyde, that the Irish language was something illiberal, something vulgar and retarding? Go to foreigners and hear their testimony. They tell us that Irish has a more continuous body of literature than any tongue in Europe except Greek. They assure us that philologically it ranks next to Sanscrit in importance. This is widely recognised on the continent, and Irish is receiving a very considerable amount of attention at the hands of French, German and Danish scholars. The difficulty is, strange to say, to get Irish given proper value in Ireland. A great step has been gained by having it made compulsory in the National University—a victory, said Dr. Hyde, due in a great measure to the exertions of Canon Ryan.

Dr. Hyde's speech was received by the boys with great enthusiasm. Canon Ryan excused himself from speaking on the ground that his exertions at the Limerick Meeting left him unable to do so, but he promised a lecture to the Mungret boys at some early date.

Rev Mr. O'Donoghue, S.J. responded briefly to Dr. Hyde's speech in a graceful speech, first in Irish and then in English.

The following boys, comprising the leaders in the Irish conversation class were presented by Fr. Rector to Dr. Hyde, S. Conneally, J. McCullough, C. Jennings, J. W. Morrin, M. Sheahan, F. Quigley. An address in Irish was read by S. Conneally, and briefly responded to by Dr. Hyde.

The Philippine Islands.

On Sunday, February 8th, we had an instructive and interesting Lecture from the Rev. Fr. Ambrose Coleman, O.P., on the Philippine Islands.

AT the outset the Rev. lecturer drew attention to certain features of these islands which seem to promise them a very prominent place in the future. Civilization may be said to have started about the shores of the Levant or Aegean Sea, where we find the empires of the Egyptians, of the Phoenicians, and of the Greeks; later it spread to all the lands bordering on the Mediterranean, which thus became the centre of culture and commerce. That position might now be said to be held by the Atlantic, with Europe on its East, and on its West, the long and populous seaboard of North and South America. What would the future bring? Arguing partly by analogy from these cases, and partly resting on the changes almost certain to result from the opening of the Panama canal for international traffic, many thinkers ventured to forecast that, in the future, the world-centre of civilization would be the Pacific Ocean. This washed the other seaboard of that mighty land the United States as well as of Canada and of South America. It embraced the spirited and go-ahead race, the Japanese, with their islands so well suited for commerce and navigation. Still more, it bordered the vast empire of China, just waking from the sleep of ages, re-naming itself a republic, and beginning to stretch its mighty limbs. Once this population of over four hundred millions gets moving it may easily shift the centre of gravity of the human race. Finally, there were the Indo-Chinese peninsula, the Australian Continent, with its motto of "advance," and the multitude of islands, including many

an archipelago. Among the latter are the Philippines, and as things stand they are advantageously situated, internally and externally, for commerce; but if that great transformation should come about (and some look for it in say, half-a-century) they would undoubtedly become much more prominent on the stage of the world.

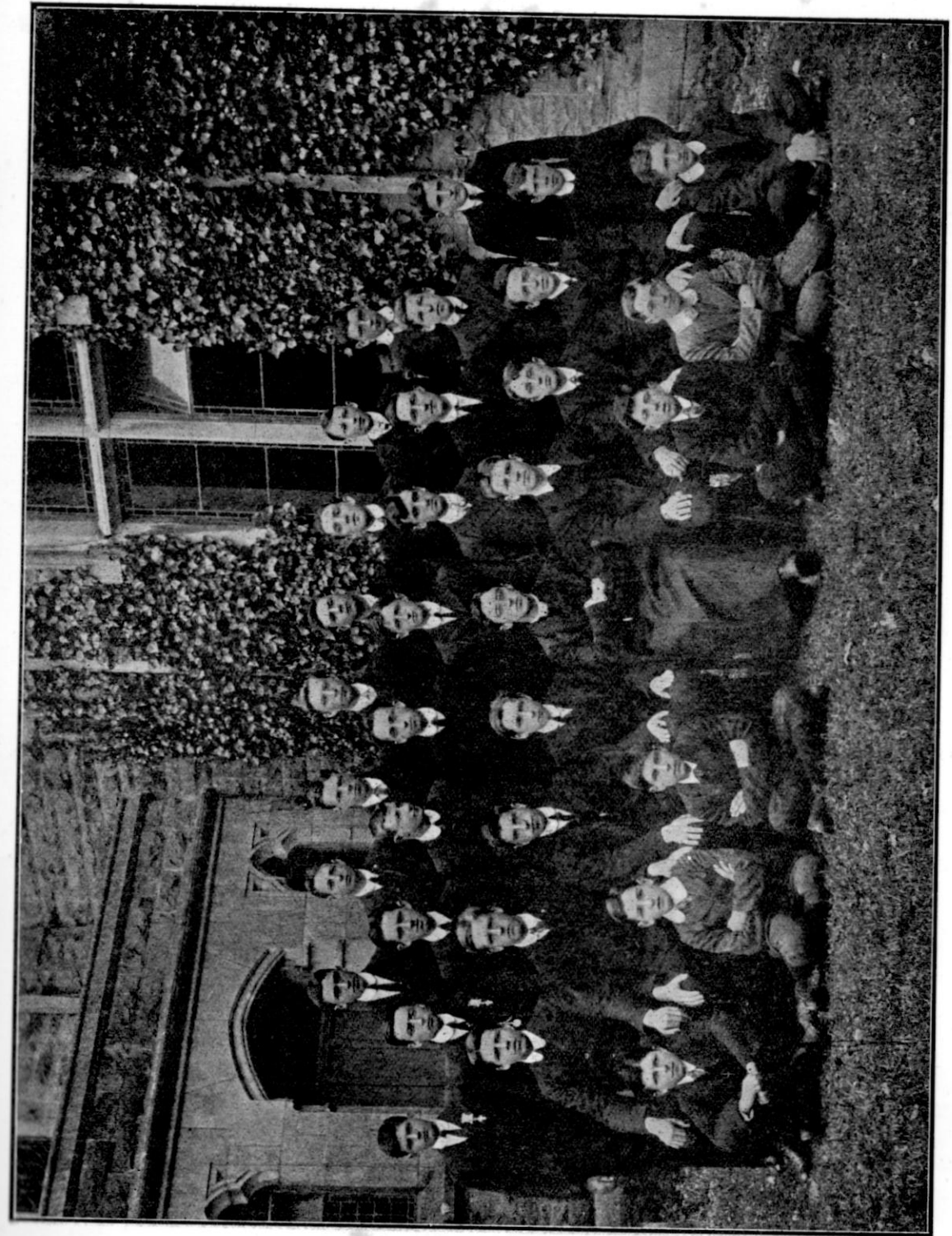
The present population of these islands is some nine millions, of whom about seven millions are Catholics. After giving an account of the natives, including the Negritos, the Malays, Moros and Filipinos, the lecturer gave a brief but striking review of Spanish enterprise in relation to the spread of civilization. In this connection he said that until he had gone abroad his ideas on the subject had been of the vaguest. The histories written in English, whether from racial, political, or still more, religious bias, as a rule give but meagre credit to the splendid achievements of the old Catholic nations; constantly they grossly misrepresent or, failing that, resort to a conspiracy of silence. Not alone did the Spaniards discover the new world, but wherever they or the Portuguese went to explore or conquer, the warrior was accompanied by the priest and the monk or friar. Of set purpose they brought with them the knowledge of Christianity. Hard as the lot of a conquered people will always be, nothing else could, to anything like the same extent, tend to mitigate its hardships. Hence, both conqueror and conquered *did* fuse into one common society and race.

To ease the rivalry between the two great Iberian powers, the famous line of demarcation was drawn by Pope Alexander VI., the result of which was that the East Indies and the Brazils fell to the lot of Portugal, the Spaniards getting the West Indies, the west of South America and Mexico and all the West. Again it was the Spanish Franciscans who civilized California (as the very names of so many of its towns bear witness to this day). The Portuguese working from India to Macao and the far East, while the Spaniards pushed ever farther to the West, they came again to the meridian line of division at the other side of the globe. This not being as yet well determined out there, room was left for disputes and strife, but on the whole it was a case of "live and let live." The Spaniards colonised the Philippine Islands, so named after Philip II. Not only did they give the savage races the true faith but they taught them the main lines of social polity, to build cities and churches, to follow agriculture, arts and crafts, to set up forts to protect themselves from marauders.

In time the Dutch, and later the English, appeared on the scene. These "bold buccaneers" are lauded to the skies by English writers, but, in sober, unimpassioned truth, they were no better than pirates, sea thieves and land thieves. Where they came they killed and robbed, and burned and destroyed. If they did settle anywhere, the natives in most cases disappeared, poisoned by fire-water and rum, and exterminating each other with arms and gunpowder that were sold to them in the sacred name of trade, falsely called civilization.

The lecturer showed slides illustrating the scenery of the islands, the types of races, the public buildings, mission stations and work.

When the islands were taken by the Americans in their recent war against Spain, their officers and troops at first reckoned the Filipinos as little better than savages, but they soon found out their mistake. In fact many of the natives get an education as least as good as can be got in most European countries. At Manila there is an old-established University (it lately celebrated its tercentenary) which is worked by the Dominicans assisted by lay professors and members of other religious orders, with several faculties and an extensive curriculum. Resistance to the new comers was maintained for a considerable time, and the United States troops had a very tough job to overcome it.



JUNIOR APOSTOLICS.
 Back Row—J. English, E. Standen, J. MacNamara, E. Lane, M. McNamara, J. Maxwell, T. McGrath, A. Madigan,
 Second Row (Standing)—T. Johnston, J. Rourke, E. Lyons, C. Carolan, M. Clune, J. Hennessy, P. O'Donnell, J. Hickie, P. Nolan, J. Hayes,
 Third Row (Sitting)—M. Deignan, M. Sheahan, D. Carey, T. Hartnett, Rev. H. Kelly, S. J., G. Canning, J. O'Connell, J. McKenna, T. McCarthy,
 Front Row—P. McCherney, V. O'Brien, E. Glancy, P. Kennv, F. Coyle, G. Fahy.

At the time of the occupation there was, in Manila, a national monument representing Legaspi, the founder of Manila, unfurling the banner of Spain, and, by him, the Augustinian friar, Urdaneta, holding up the Cross, the sign of man's redemption. This beautiful group though complete had not yet been erected, and the American government, with broad-minded public spirit which is very creditable to them, put it up at the public expense in a most prominent position.

There are several dioceses, some worked by seculars, some by the Augustinians, Dominicans or other orders. Many native languages were spoken. Usually missionaries confined themselves to some particular locality, so as to be able to learn well one of these, which, ordinarily, could be done within a year or so. Others might be employed in some city, or in teaching at a university.

This life meant separation from home and friends, but that was the sacrifice to which our Saviour had called His Apostles and Disciples. Those of the old country they looked to meet again in the true Fatherland of all; meanwhile they were working at the rich harvest of the Lord, and, withal, forming ties of true and deep affection with the poor natives among whom, for His sake, they laboured.

The Downfall of Napoleon.

On Sunday, 1st March, Rev. Mr. Kelly, S.J. lectured on The Downfall of Napoleon.

The lecturer began by stating the attitude he meant to maintain towards his subject. Dividing Napoleon's public life into two periods, each of ten years, he showed that they differed very much in spirit, in aim and in results. In the early period, from 1795-1804, Napoleon is a great and enlightened patriot. This was the time during which he saved the French Revolution from reactionary forces in Paris, and from the European monarchies in Italy, during which he crystallized and perpetuated the gains of the Revolution in his constitution, and in the *Code Napoleon*. It was the period in which his ambition was more romantic and less personal, and in which he himself was more generous and less cynical.

If Napoleon had died in 1805 his fame would be less widely spread, but it would be more intense, for he would have always remained to the French as the man who had raised his country to an unprecedented height of power and glory. But the second period of his life was given to undoing the work of the first. The decade from 1805 to 1815 surfeited France with glory, but it exacted a heavy price. The second portion of Napoleon's public life was given to his own selfishness and left his country bankrupt in men and money, and handed over naked to its enemies.

THE NAPOLEONIC EMPIRE.

With the aid of map-slides the lecturer showed the extent of the Napoleonic Empire at the period of its greatest power. It was an Empire, he said, which Europe had not seen for a thousand years. To discover anything like it we should have to go back to Charlemagne, 800 A.D., and even the Empire of Charlemagne—an Empire fairly homogeneous, composed of a rude and comparatively scanty people—bears little more than an apparent resemblance to the powerful, complex and discordant Empire of Napoleon.

CAUSES OF NAPOLEON'S DOWNFALL.

Victor Hugo attributed Napoleon's downfall not to any one man or battle, but to the nature of things. This is one way of looking at it. Napoleon was beaten long before Waterloo. He was beaten because he was too big for Europe; he made it lop-sided; he could not fit into

the scheme of things; he was impossible. This truth is expressed in other terms by the historians. They say that Napoleon fell before the Nationalist Reaction—that is before the inevitable and irresistible recoil of the people of Europe from an unnatural concentration.

With this cause in the nature of things, the lecturer joined another in the nature of the man himself. Napoleon had to pay the penalty of unparalleled success. This was an insane attachment to his own views, an inability not merely to see from another person's standpoint, but even to conceive that there could be such a view. To this defect of mind it was due that he could not understand or estimate the revival of nationality; that he could not see the power of moral forces.

THE DOWNFALL.

The actual steps of the downfall were three: the Russian Campaign broke Napoleon's reputation; the Campaign in Germany destroyed his continental dominion; the Campaign in France robbed him of his Empire. The lecturer dwelt on the magnitude of the struggle which resembled the consummation of some great era rather than the overthrow of a single man, low-sized, rather corpulent and not 46 years of age.

The Russian Campaign was described in detail and followed on a map-slide. Some popular misconceptions were exploded, the chief being that Napoleon's overthrow was due to the premature severity of a Russian winter. The lecturer showed that this view was quite unfounded. As a matter of historical fact the winter of 1812 was decidedly late, and the Russian peasants were convinced that the very fine weather which Napoleon met with was a sign that Providence blessed his standards. Before the snow fell on Nov. 6th, the number of 600,000 which had crossed the Niemen five months before had been reduced to 55,000 effective men.

The Campaign of 1813 in Germany was quickly gone through, the chief share of attention being given to the Battle of the Nations at Leipsic. The lecturer pointed out that several times during this campaign and that of 1814, Napoleon was offered surprisingly liberal terms, which he persisted in refusing. He did not know how to yield to circumstances. He could not see that he was up against a force which even he could not withstand—the power of nationality.

Then came the Campaign in France in the spring of 1812—perhaps the most brilliant of Napoleon's campaigns. Lastly came the Waterloo Campaign which was illustrated by some excellent maps and slides.

The lecturer brought his address to a close with a short comment on Napoleon's character. There were certain things which were indisputable. In the first place Napoleon was the greatest general of modern or mediæval history; but he was much more than a general. To see only the general in Napoleon is to see but half of him. He was first of all a ruler of men, an administrator, a man of affairs; military affairs claimed only a fraction of his astounding energy; but making all admissions on these scores, what then? Granting freely that Napoleon was a great man, can we say that he was a good man? Different answers will always be given to this question; but Napoleon would stand condemned at the bar of history of a colossal, personal ambition which cost the lives of multitudes of men, and entailed grievous sufferings, physical, political and economic on nearly all Europe.

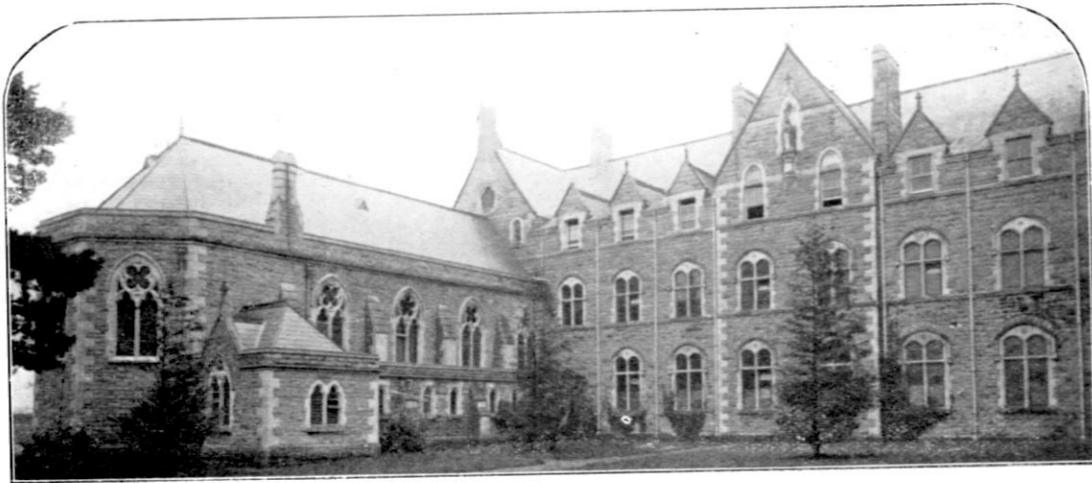
Co-operation.

On Sunday, 13th March, we had the pleasure of a lecture from Fr. T. A. Finlay, S.J., on "Co-operation." The lecture will not soon be forgotten by those who heard it. It was a

perfect example of what a lecture on a technical subject should be—clear, ordered, without a word too much, and with every word of the best. It might have been printed word for word as delivered.

Fr. Rector introduced Fr. Finlay as a man distinguished in many fields. He was the Professor of Political Economy in the National University; he had written in his youth a novel, *The Chances of War* which had given indications of uncommon literary gifts; he was one of the founders and the vice-president of the Irish Agricultural Organisation Society.

Fr. Finlay began his lecture with a glance at the state of agriculture before the founding of the I.A.O.S. The methods of the Irish farmer were, to say the least, a little primitive. What was good enough for our fathers is good enough for us, was the principal article in his creed. And so you had an ignorance of and even a contempt for



EAST WING AND CHAPEL.

scientific method which prevented anything like expansion. The result was that Irish produce was inferior in quality, and could get no sale in London—the natural market of Ireland. At the same time Denmark, a country with very few of Ireland's natural or local advantages, was sending to England an amount of farm produce which seemed almost incredible to the Irishman.

To remedy this state of things, to teach the Irish farmer how to make the most of his opportunities, the I.A.O.S. was founded by Sir Horace Plunket, Fr. Finlay and others, in 1890. It was aided by a Government grant, given through Mr. Gerald Balfour, which enabled it to widen its scope. The Association was strictly non-sectarian and non-political, and in its working it brought round the same table and to the same hall many men who had never before found any work for Ireland on which they could agree. Fr. Finlay gave a striking example of the spirit in which the I.A.O.S. was taken up. He described the enthusiastic reception his lecture on "Co-operation" had received from an audience of grim Orangemen, who, before this, had never been nearer than gun-shot distance to a Jesuit.

PROFESSION OF FARMER.

The mischievous idea that the position of a farmer was something illiberal, and below that of the clerk or shop-keeper, was now exploded. No other work made such a call on a man's judgment and patience. Farming was now a profession, and no one could expect to succeed at it who had not been properly equipped. This equipment was two-fold. In the first place the farmer must have a solid grounding in botany, chemistry, zoology, and generally in scientific and modern agriculture. Thus equipped he can till the earth to the greatest advantage. But he must not stop here. He has something else to do. He has to buy and to sell, and for this purpose he wants a business training.

The lecturer expressed great pleasure at hearing that there was a special department at Mungret College devoted to the equipping of young men on these two lines for agricultural careers. He encouraged the boys of the Agricultural Class to take up their work with enthusiasm, and to fit themselves thoroughly for a work in life that was as lucrative as it was honourable.

CO-OPERATION.

Co-operation, Fr. Finlay went on to explain, was

nothing else but united action among farmers for the purpose of getting the most out of their land at the cheapest cost. The farmer who works single-handed has to meet many difficulties which he cannot overcome. He has to buy, for example, from retail traders, and in addition to paying a stiff price, he can have no satisfactory guarantee that the stuff he purchases is the best. Then, again, machinery for the cultivation and sowing of his crop is, with the exception of the cheapest and most indispensable, beyond his means. How many Irish farmers can afford to buy a steam plough, or a steam potato-digger, or a reaper-and-binder?

Woe to the man who is alone; and as long as the farmers follow each his lonely furrow without any reference to the man in the next field, they must expect the fate that always awaits disorganised and sporadic effort. It is to remedy this state of things that co-operation aims. Let the farmers of a district unite together for agricultural purposes, and see immediately what resources they can command. United they have unlimited credit in any bank, where their individual signatures would command no respect. There can be no trouble now about steam-

ploughs or reapers-and-binders; of which every man will have the use just as if they belonged to him alone.

Fr. Finlay was careful to point out that co-operation was not socialism. Co-operation, in fact, was the very opposite of socialism. Socialism strikes at private property, while co-operation aims at increasing it.

CO-OPERATION IN IRELAND.

Considering that the I.A.O.S. had little more than attained its majority, and considering the inherent sullen conservatism of the farming class, co-operation had made marvellous progress in the country. Its most striking success is in the Dairy trade. The Butter trade of Ireland has been created by it. There are at present in Ireland 350 creameries, which give a turn-over of £2,000,000 annually.

Fr. Finlay gave an instructive example of what co-operation in buying can do. The farmers of a certain district in County Tipperary united together to buy chemical manure. Their united orders amounted to hundreds of tons. Passing over the local traders, and even the wholesale Dublin house, they opened correspondence with the manufacturers. The manufacturers not only gave them the stuff at wholesale prices, but they even gave a substantial reduction in consideration of being spared advertising and traveller's charges. Moreover they gave a written guarantee of the quality of the stuff, and delivered it free of charge at the local railway station. The result of this deal was that chemical manure, which cost £5 10s. od. with a local dealer, was obtained for £2 14s. 6d.

Fr. Finlay brought a most instructive lecture to a close by urging those of his hearers, who intended to become farmers, to convince themselves of the obvious advantages of co-operation so as to be ready to adopt it later on.

At the end of the lecture, several questions arising out of the lecture were asked by the boys, and kindly answered by Fr. Finlay.

Lecture on Ceylon

On Wednesday 8th April, Rev. Mr. Delaney, S.J. a past Mungret Apostolic, favoured us with a very interesting lecture on the Island of Ceylon.

The island is about two-thirds the size of Ireland, and when the missionary lands many things meet his gaze, which add a new interest in life, and open up possibilities which are as novel as they are unexpected. The missionary himself is the first to undergo the process of transformation, and instead of the sober black garb of the priest in the moderately warm climate of Europe, white is the prevailing colour. White requires washing, and to perform that operation dobbies are in abundance. These gentlemen form a distinct caste, and mix with no other, and adopt no other occupation. The laundry methods are, to say the least of them, primitive. The white garments are dipped in water, and then banged against a stone till all the mud and about quarter of the cloth has disappeared. The performance is repeated till there is nothing left. An interesting series of slides showed us the washers and the wash tub—the wide open beach.

Ceylon is very beautiful, and the tropical vegetation, with its luxurious growth, clothes everything. Colombo, St. Galle, Kandy, the mountain districts, one after the other, appeared on the screen, with appropriate stories

and legends, to illustrate various localities and give a meaning to different customs. We saw rick-shaws and buffalo carts—no fear of the speed limit being broken here—and other modes of conveyance, which hardly come up to our European ideas of locomotion.

There is a certain uniformity in the physical configuration of the Island. There is none whatever in the inhabitants. One sees every type, from the wild man of the woods to the polished accountant in a government office. There are Dobies, Cingalese, Brahmans, Hindus, Malays. The latter gentlemen have an inordinate respect for civic peace, and, consequently, every one of that tribe enters the police force, whose brilliant uniform he dons, leaving, however, the boots severely alone. A number of slides gave the photographs of many of these gentlemen and of the priest of some of the multifarious persuasions—or lack of persuasions—for which the versatile Indian is noted.

What does an Indian believe? Well, it all depends on the Indian. He may believe everything or nothing, just as he pleases; but theoretically, at least, his creed is negation. There is no god; there is no spiritual soul; there is no life after death; but there is a series of re-incarnations, and the aim and object of them seem to be to get the unfortunate one as soon as possible, or as late as possible, into Nirvana, which is nothing. To reach that abode of bliss one must annihilate oneself here on earth—get into a state of absolute quiescence. The method adopted by the priests to attain this ideal is simple. No work, no prayer, no fasts, no mortification, absolute abstention from anything and everything that might disturb the soul's peace. And withal nobody fears the devil as the Indian does. He respects the shades of great men; he has his religious ceremonies in honour of some three hundred million incarnations of Buddha, Vishnu, or Siva, as the case may be. Many are called to the priesthood, those whose horoscopes foretell a life of beggary being the chosen ones. They may as well become professional beggars, as they are destined to some kind of tramp life.

This deplorable state of things is counteracted to some small extent by the influence of Christian missionaries. Everybody has a hand in the good work, from the latter day saints to the Catholic Church. The latter is by far the most flourishing of all religious bodies. Its schools top the list in all Government examinations, and in public functions are recognised as the best. Our own College of the Society is worked by Fathers of the Belgian Province, and numbers three English-speaking members amongst the Community. They are all three Irish, and two of them are past Mungret boys—Rev. Mr. Piler, S.J., and Rev. Mr. John Delaney, S.J. A number of slides showing the different phases of college life in the Island of India brought a most interesting lecture to a close.

The East Indies have received attention in Mungret this year. About the beginning of September Fr. Dupont gave the Apostolics an interesting account of the work done in Madura, and later we heard from Fr. De Souza many striking facts about the Indian Continent and the 300,000,000, who are wandering in darkness, and waiting for the successors of the great St. Francis Xavier.

Mungret Social Study Club.

It is a remarkable sign of the times that the social disturbance and the awakening of interest in practical social work should have made themselves felt here in the College in the inauguration of the Mungret Social Study Club. As soon as the idea of a Social Study Club was suggested it was taken up most enthusiastically and eagerly by the boys, and although the commencement was delayed until after Christmas this delay was fully made up for by the ardour shown, especially for practical work.

The end in view of this club was (1) to realise and to study the social question, and (2) to awaken and develop in ourselves the social instinct. Therefore, it was arranged that papers would be read at every weekly meeting by two

of the members on social subjects as presented in Rt. Rev. Mons. Henry Parkinson's *Primer of Social Science*. And lest this procedure might be too abstract and academical, it was decided that there should be some work of a practical kind done. The method of the St. Vincent de Paul Society was followed on the advice of Fr. Gwynne, S.J., who gave us an outline sketch of the work and methods of that society as carried on in Dublin. The "black-bag" was therefore sent round at the meetings during business discussions, and each could contribute as he liked; the contributions were perfectly secret. It was also suggested and arranged that a treat should be given to the boys of Mungret National School. A collection was therefore made by a few members



Photo by

MUNGRET SOCIAL STUDY CLUB.

[Rev. J. Gwynne, S.J.]

Standing—M. Hickey, P. Duffy, M. Quigley, P. Mulcahy, E. Scanlon, M. Power, J. J. Morrin,
Sitting—M. Sheahan, J. McCullough, (Sec.), Rev. Mr. Kelly, S.J., J. W. Morrin, (Treas.), J. Lahiff,
A. B. Lee, T. Mahon.

through the college; and, as during the Easter Vacation, we were allowed the proceeds from some of the games, sufficient money was got together for the treat.

Ascension Thursday was then arranged as the day for the treat—sports and refreshments. It was a lovely day, and a great muster of the little boys took place—determination to prove their mettle written on each face. We had a donkey race, sack and obstacle races, egg and spoon race, and many other such races, and all were thoroughly enjoyed.

Immediately afterwards all the boys retired to the school-house, and there the refreshments were distributed by our members. The Rector kindly agreed to distribute the prizes.

In addition to this a collection of old clothes was made by some of the members during Holy Week for deserving poor. This was also successful, the appeal being very generously responded to by everyone, so that a huge pile of clothes was obtained. Then there were regular collections of papers, books, etc., for the hospitals.

While our efforts have succeeded remarkably well, much of our success is due to the kindness

and sympathy shown by the Rector from the beginning. In a short lecture at one of our meetings he gave us every encouragement to continue in our work, which, he said, was a very important and necessary one. He suggested the utility of practical work as a "set-off" or antidote to the dryness of theory and lectures, and the necessity of personal sacrifice if our work was to be genuine or useful. He has also been very generous in his material help—prizes and money, and has put a number of books on social subjects into the library. Thanks are also due to Fr. Finucane and Fr. Gwynne for their kind help.

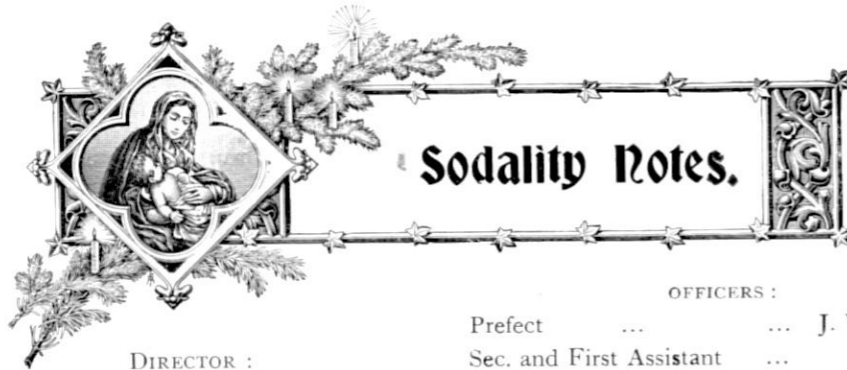
J. McCullough, hon. sec., M.S.S.C.

Members of the Mungret Social Study Club,
1914:—

J. McCullough, sec.	J. Lahiff,
J. W. Morrin, treas.	M. Hickey,
P. Duffy,	T. Mahon,
M. Power,	P. O'Shaughnessy,
M. Sheahan,	B. A. Lee,
M. Quigley,	J. J. Morrin,
P. Mulcahy,	E. Scanlan.



FRANCISCAN ABBEY, ADARE.



Sodality Notes.

DIRECTOR :
REV. JAMES TOMKIN, S.J.

OFFICERS :

Prefect	...	J. W. MORRIN.
Sec. and First Assistant	...	P. DUFFY.
Second Assistant	...	P. MULCAHY.
Sacristan	...	M. SHEAHAN.

SODALITY OF THE BLESSED VIRGIN.

THE work of the Sodality goes steadily onward. Rarely since its establishment in the house have we had such a large number of members.

The Sodalists attended with special devotion to the many pious practices customary during the year; and particularly during those months specially dedicated to Our Blessed Lady. In the month of May two of the Sodalists in turn each morning recited the Little Office of the Immaculate Conception, whilst the altar in the Study Hall was beautifully and tastefully decorated.

In accordance with the wishes of Our Holy Father the Pope the great majority of our members are daily Communicants. Following their example this excellent practice has become much more general in the house. And the result may be seen in the increased piety and devotion of all in the house.

On December 8th, fourteen new members were received into the Sodality, and on Ascension

Thursday, May 21st, eleven more were added to our number, making a total membership of fifty-four.

Lay Boys—M. Coffey, P. Duffy, W. Guerin, D. Hennessy, M. Hickey, H. Hülsebusch, C. Jennings, J. Lahiff, A. Lee, T. Loftus, J. McCormack, J. McCullough, T. Mahon, J. J. Morrin, J. W. Morrin, P. Mulcahy, T. Mulcair, E. Murphy, T. O'Brien, E. O'Dwyer, A. O'Malley, D. O'Mullane, A. O'Regan, P. O'Shaughnessy, M. Pomeroy, M. Prendergast, M. Quigley, F. Quigley, M. Rice, E. Scanlan, M. Sheahan, Morgan Walsh, Maurice Walsh.

Apostolics—T. Barrett, R. Brockway, J. Bulman, G. Canning, D. Carey, P. Carey, M. Clasby, C. Devine, A. Glover, E. Hayes, T. Hayes, J. Hickie, T. Johnston, M. Kelly, M. Keyes, T. Lawless, O. Lennon, T. Long, P. McGill, W. Nesdale, F. Paye, D. O'Beirne, J. Rourke, E. Standin.

J. W. MORRIN (Prefect),
Sodality B.V.M.

SODALITY OF THE HOLY ANGELS.

Director ... REV. WILLIAM O'LEARY, S.J.

OFFICERS :

Prefect	...	H. McENTEE.
First Assistant	...	M. KELLY.
Second Assistant	...	L. DILLON.
Sacristan	...	A. McCURTIN.

The Sodality of the Holy Angels, under its new Director, Rev. Fr. O'Leary, who had charge of the Senior Sodality for many years, has exercised its influence, and retained its high reputation during the past school year among the younger boys of the house. The eagerness displayed by the new boys to give in their names for election, when they have been the requisite length of time in the college, is ample proof of the reputation it enjoys, and the honour it confers on a boy, who has been deemed worthy both by his superiors and his companions to enter its ranks and to participate in the privileges attached to the membership. In a word our Sodality is doing its work in the college, the members initiating in their own small way the greater works of their illustrious patrons, the Holy Angels.

Owing to the departure of our popular Prefect of last year, P. O'Shaughnessy, who left us to join the Sodality of the Blessed Virgin, an election was held at the beginning of November for officers, the result of which appears above.

On the third Sunday in Advent the following were chosen as members:—John F. Bourke, Denis P. Murphy, M. Darcy.

The following are the present members of the Sodality:—H. McEntee (Prefect), Michael Kelly, Leo Dillon, A. MacCurtin, J. O'Connor, M. Prendergast, J. O'Brien, J. Hanley, J. Linehan, C. McEntee, J. Bourke, M. Darcy, C. O'Grady, J. Conheady, J. Delaney, J. O'Keefe, J. Rice, M. Cleary, M. Guiry, D. Murphy.

On the Feast of St. Joseph the following were received into the Sodality:—Cornelius Kelly, Michael J. Whelan, William Farrell, Maurice O'Connell, Joseph P. Dorr, Patrick Normile, Loman M. O'Regan, Joseph P. Sullivan, Patrick O'Sullivan, Maurice Kirby, James F. Coveney, John Colloton, Corles O'Brien, Thomas Moran, Patrick Harris, Roger Riordan, Cecil O'Shaughnessy, James Harris, Thomas Garry, Desmond Carrick, Michael Bergin, John McNamara.

HARRY McENTEE (I. Grammar Class),
Prefect of the Sodality of the Holy Angels.



Photo by]

SODALITY OF THE HOLY ANGELS, 1914.

[R. Brockway.



THE decision to publish the APOSTOLIC RECORD, within the next few months, has lessened somewhat the Past column in the MUNGRET ANNUAL. Much matter about the Missionary work of the Apostolic priests in the Foreign Missions will find a more suitable place in the pages of the APOSTOLIC RECORD.

We wish just to offer our heartiest congratulations to the past Mungret men who were ordained last year.

Fr. Willie Burns, O.M.I., was ordained in Turin, Italy, for Colombo, Ceylon.

Fr. Willie Tobin, was ordained at All Hollows, Dublin, for Charleston, S.C., U.S.A.

Fr. Michael Curtin for Madras, India.

Fr. Arthur Cullen for Hobart, Tasmania.

Fr. Tom Finn was ordained at La Porte Seminary, Texas, for the diocese of Galveston, and is now doing a post graduate year of Theology at the "Angelica" College, Rome.

Fr. Denis Nugent, C.M., was ordained at Panningen, Holland, for Ning Po, China.

Fr. H. Blackmore, S.J., was ordained at Woodstock by Cardinal Gibbons on 28th June, 1913.

Fr. G. Horan, S.J., was ordained at Shanghai, China.

Fr. Joseph Kelly, C.S.S.R., was ordained at Chevilly par L'Hay, Seine, France.

At Milltown Park, in July, 1913, were ordained Fr. Patrick O'Dwyer, S.J., and Fr. Charles Cuffe, S.J. The following past Mungret men are to be ordained before the end of July:—

James Byrnes and George O'Connor at the Propaganda, Rome.

Patrick Joye and John Sheridan at the American College, Louvain.

James Cotter and Daniel O'Connell at La Porte, Texas.

John T. Burns at All Hollows, Dublin.

Patrick O'Connor at St. Mary's Seminary, Emmitsburg, U.S.A.

Rev. J. A. Hartigan, S.J., Rev. W. Stephenson, S.J., Rev. W. Moloney, S.J., at Milltown Park, Dublin.

Rev. J. A. Gubbins, S.J. ('06), is teaching in Clongowes, and Rev. J. Deevy S.J. ('06), is in Belvedere College, Dublin.

Rev. Henry A. Johnston, S.J. (1902-6), is at present teaching in Clongowes Wood College. He presented as thesis for his M.A., some time ago a study on "The Ionian Colonization of the Empire," which won him an M.A., with first-class honours. The thesis received very high praise from the Examiners. We publish a review of it in this number of the MUNGRET ANNUAL.

Rev. J. Delaney, S.J. ('04), is doing his Theological course in Milltown Park, Dublin, after several years spent in Ceylon. He visited us here at Easter, and gave us a very interesting lecture on Ceylon, which is reported among "Occasional Lectures." In *The Irish Catholic* for April 11th, 1914, there appears a long letter from Rev. Mr. Delaney, exposing a calumny on the Jesuit Missions in Chote Nagpur, India, which appeared in a number of the "Trinity College Missions Magazine."

Rev. Fr. J. Nicholson spent a couple of months in Ireland and on the continent last summer. His health was much run down as a result of excessive work. Before returning to Texas, he spent some time in the Apostolic Mission House, Catholic University, Washington, D.C., as he wished to follow some of the lectures in Homiletics as well as the University lectures on Sociology and Political Economy.

Fr. Thos. Madigan writes under date August 27th, 1913:—"I have just built a parochial house in Toppenish, and if I remain here much longer I will turn my attention towards building a parochial school."

Fr. E. Sandes, who, after his ordination last June spent a short time in Mungret on his way to America, writes from St. Paul's Church, Birmingham, Fla.: "I have my headquarters here, and go around to the little towns and hamlets around Birmingham, and say Mass in the private houses for the scattered Catholics. I like the work very much, although you have to rough it sometimes, especially when you have to say two Masses on Sunday, one in one place and another several miles away. I am here with several Mungret men. Fr. O'Kelly is pastor of the Church of Our Lady of Sorrows in South Birmingham; Fr. Turner has the Blessed Sacrament Church in West End; Fr. Coyle is at St. Paul's, and Fr. Carroll, the Redemptorist, is at present giving a retreat at Father Turner's Church. I met Fr. Patrick Turner's two brothers, who came down for the dedication of his new \$130,000 school. Doctor Turner delivered a beautiful sermon. Fr. Pat was celebrant, Fr. William deacon, and Fr. John subdeacon. The Bishop was present, and about fifty priests, including Fr. Eaton, Fr. Savage, and Fr. Henry. Fr. Demouey wrote that he was improving, and hopes to return to the diocese after another year in Colorado."

Fr. W. Demouey, D.D., after serving three months as private secretary to his excellence, Mgr. Bonzano, Apostolic Delegate to U.S.A., had to give up the position owing to lung trouble, and retire for a time to the dry climate of Colorado. He is acting as chaplain in the Glackner Sanatorium, Colorado Springs, Colo. We are glad to learn that he is improving very much, and hopes to be soon able to resume missionary work in his own diocese—Mobile.

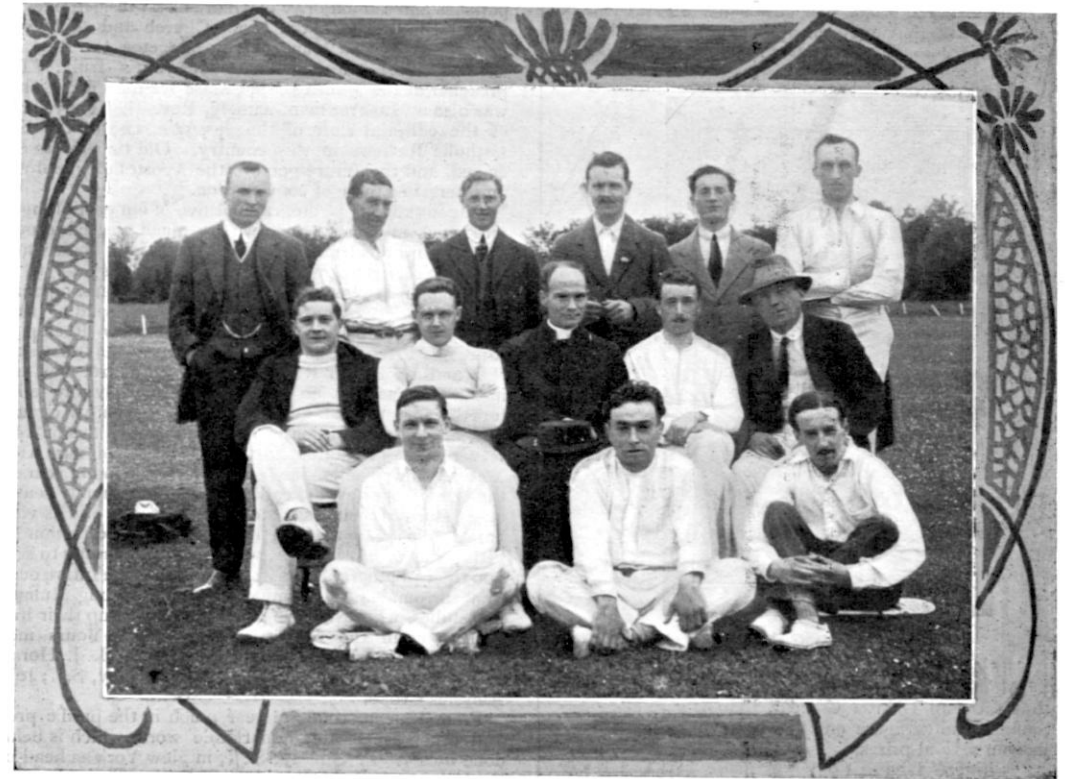
Fr. Ml. Kenny writes from New York, Jan. 21st 1914:—"I met a large crowd of Mungretians lately. I was in Cuba, giving a retreat in Havana, and on my way back preached the "Month's Mind" for the late Bishop Kenny, St. Augustine, Florida. The Rector and

Vicar-General is Frs. John O'Brien, and there were assembled Fathers Michael Maher, Curley, Barry, Nunan, Bresnihan, O'Rielly, and McNally, S.J., Rector of Tampa; and Mungret was more the talk than Florida. Frs. O'Brien and Maher were old chums of mine, and I had known Frs. Curley and Barry before. A bishopric is likely to light on one of them, and there are three or four that it would fit. They are all hard-working, zealous and competent, and strikingly creditable to their Alma Mater. I doubt if an alumnus of any other college could light upon as pleasant a reunion as fell to my lot in St. Augustine. Fr. Maher carried me off to Jacksonville, where he has erected a fine Gothic Church, with the most educative set of artistic stained glass

paper—"While out shooting rabbits, he rested the butt of the gun on the ground, when the weapon was discharged into the upper portion of his arm, shattering it horribly. Dr. Walsh was summoned and attended, and subsequently assisted by Dr. Hennessy, amputated the injured limb in Clogheen hospital. We are glad to hear that the young fellow is now progressing favourably." Much sympathy was expressed by the boys for their suffering companion.

Dr. J. Hartigan, whose photo we publish, holds the important position of Medical Superintendent at the Royal Hamadryad Seamen's Hospital, Bute Docks, Cardiff.

We are glad to have an opportunity of publishing a



SOME OF OUR PAST.

(who visited us on Whit-Monday, 1914).

Standing—W. Ryan, Joe Dwyer, J. Connolly, G. O'Brien, G. Hartigan, Dr. Hedderman.
Sitting—J. Spain, D. Bergin, Fr. Rector, M. Dwyer, John Bergin.
Front—T. Cronin, R. Johnson, J. Rielly.

windows I have ever seen. Thence I went to Tampa, where Fr. McNally presides over a mission that includes a college and a dozen churches and schools. The Tampa Church, a spacious Romanesque structure of granite and marble, rich in marble altars and Munich windows ranks next, of all the churches I have seen in America, to St. Patrick's, New York. Cubans, Italians, negroes and whites of all nationalities come under Fr. McNally's jurisdiction. I had to tear myself away from his hospitable hands and the poetry of the picturesque tropics, to hurry back to a prosaic desk in New York."

We were very pained to hear of the sad accident that happened to Philip Murphy at home at Ballybacon during last Summer Vacation. We quote from a local

photograph of Mr R. J. Hartigan ('03). Mr. Hartigan has been mentioned in many numbers of the MUNGRET ANNUAL, as a man who takes a prominent part in the public life of Limerick. He has lately given renewed proof of his initiative and of his good principles. He is identified with two important works. In the first place he is one of the most prominent members of the Limerick Vigilance Committee, which is doing so much to prevent the dissemination of bad books and papers. Limerick in this matter has given a lead to the rest of Ireland, and much of the success of the Limerick Committee is due to Mr. Hartigan. He is also the organiser of the "Popular Lectures," which during the last two winters have given so much useful amusement to the people of Limerick.

We desire to congratulate **Dr. John H. Power** ('96-1900) on his marriage, which took place on August 19th, 1913. Dr. Power practised with success for some years at Walsall, but a year ago he bought a practice in Coventry, which he has much improved.

John Enright ('03-'07) is at St. Kiernan's Seminary, Kilkenny, where he is finishing his third year Divinity. We understand that he is soon to be ordained deacon, and that he intends going on the American mission.

E. Carew (1908-1910) is at Toronto, studying for the priesthood.

Dr. William Cremen left Mungret in '97, and qualified in '02, winning a gold medal for surgery during his course at St. Vincent's. In 1905, he won the Diploma of Public Health at the Conjoint Colleges of Surgeons and Physicians. In the same year he was made F.R.C.S.I. He is at present (having been appointed 1906) Visiting Medical Officer to the South Dublin Union, and, since



DR. WILLIE CREMEN.

1913, Medical Superintendent Officer of Health to Pembroke Urban District Council. He is very keen on golf, and is a noted figure on the Milltown Links, where he has won several prizes.

Dr. Maurice Hayes ('93) was made F.R.C.S.I. in 1907. In 1906 he was appointed Medical officer in charge of the of the X Ray and Electrical Department of the Mater Hospital. He has contributed to Medical literature many useful articles dealing with his speciality. The fact that his monographs have been republished in Europe and America is a sufficient proof of their scientific worth. We congratulate Dr. Hayes heartily on the brilliant reputation he has won.

We congratulate **Tom Lydon** on passing, with honours, his examination of M.B., Bch., B.A.O., within the past half year.

Dr. Peter Ward, who held several temporary appointments in Galway last year, has now a substantial practise in the Isle of Wight.

Michael McMahon, M.B., Bch., B.A.O., visited us some weeks ago. His blushing honours lie thick upon him. He passed his final in April with first-class honours. He is working at a post-graduate course. He won a scholarship this year; and read several papers giving the results of his research work at the Medical Society.

We hear frequently from **Thos. Flynn** and **P. Feeney**, who are studying Theology in Collegio Brignole Sale, Genoa. They were joined there by **Frank Morrissey** last October. He had completed his Philosophy in All Hallows, got his B.A. degree, and is now studying Theology for the diocese of Port Augusta. **Tom Flynn** writes under date February 2nd, 1914:—"John O'Mullaly, on his way back to Rome, called here to see us again. He brought Frank Morrissey with him, and was accompanied by **Robert Brennan**, going to the American College, Rome. We had an hour or two with them in the city; and later on a long chat in my room, where we got all the home news from them."

Fr. P. Bresnahan writes from Sanford, Florida, where he is labouring as zealously as ever:—"The best parishes and the majority of all are now presided over by Mungret men; even the Jesuit Church and College at Tampa, Fla., has a Mungret man as rector, the Rev. M. McNally, S.J., a schoolmate of your's truly. The preacher at the Month's Mind Mass for our dead Bishop was also a Mungret man, namely, Rev. M. Kenny, S.J., of the editorial staff of the *America*, one of the best Catholic Reviews in this country. Old times were discussed, and the future good of the Apostolic School was an interesting topic of conversation."

The interesting photograph of five of our past Mungret missionaries in China, which we are much pleased to publish, was sent us from Zi-Ka-Wei, near Shanghai, where **Fr. Denis Nugent** was then staying on his way to his own mission in Ning-Po. The photo was accompanied by a joint letter from the five missionaries, sending their good wishes and felicitations to the new Rector of Mungret, **Fr. Ed. Cahill**. The letter runs as follows:—"Dear Rev. Father Rector—The old Mungret men now in the Far East mission field, finding themselves together for the first time, take advantage of this happy circumstance to offer you their heartiest congratulations on your Reverence's promotion to the Rectorate of our Alma Mater. May the Divine Master keep you many years as the head of the dear old college, which has already sent so many sturdy labourers to toil in every part of His vineyard. We pray that under your paternal direction the little group of missionaries, who are now so happy to send you their photograph, may see itself on some future occasion surrounded by a numerous band of young Mungret Apostolics, who will have generously given up their lives to help us in the conversion of China.—Yours most devotedly in Christ, R. Jeannière, S.J.; G. H. J. Horan, S. J.; Denis Nugent, C.M.; P. MacCartney, S.J.; John Aloysius Croke, S.J."

From time to time we hear much in the public press and otherwise of the remarkable work which is being done by **Fr. T. Shealy, S.J.**, in New York as head of the Lay Men's Retreat, and the School of Social Studies. Father Shealy is now one the leading priests of New York.

Readers of the *America*, that great Catholic weekly of the United States, are familiar with the name of **Fr. M. Kenny**, who continues as one of the joint editors, and ablest writers in the paper.

Fr. P. Barry writes from South Jacksonville, Florida, Jan. 23rd, '14:—"Very Rev. **John O'Brien** is now administrator *sede vacante* since the death of Rt. Rev. W. J. Kenny in October last. **Fr. M. Maher** is presiding over the largest parish in the diocese (6,000 souls), and has just completed a magnificent church costing close on \$200,000. In October last your humble servant was appointed to the new parish of the Assumption just established, and work is progressing towards the completion of a modest little church, which is expected to be ready by Easter. **Dr. James Nunan** is beloved by all who know him, and is carrying on the good work in Fernandina. **Fr. P. J. Bresnahan**, after making a reputation in the missionary field, has been assigned the charge of a new

parish in Sandford. **Rev. M. Curley** is the Chrysostom of the diocese. He has extensive territory to cover from headquarters in De Land. He leads where others follow. **Fr. O'Riordan** is assisting **Fr. Maher**, at the Church of the Immaculate Conception, Jacksonville."

We have had a beautiful and most interesting letter from **Fr. Peter McDonagh** of Dover, N.H., which, unfortunately, he sternly forbids us to publish. Peter is, thank God, his old, kind, generous, irrepressible self; still as full of energy as when he threw the cricket ball 116 yards 1 foot at the Mungret Sports, or won the College 100 Yards Championship from all competitors 17 years ago.

Thomas O'Loughlin, S.J., took his vows in the Society of Jesus on August, 13th, 1914, at St. Stanislaus College, Macon, Ga., U.S.A.

Our Roman students, **J. Byrnes, Thos. Cassidy, V. Cummings, Phil. Cullen**, and **G. O'Connor** in the

ticate Turin. He writes: "We are very happy here. The Community consists of about twenty-seven, comprising five different nations—Spanish, French, Italian, German, and Irish. We are all united under the French flag, for French is the language of the house."

Among those of our Past Ecclesiastical students who visited Mungret last year were:—**Frs. R. Judge, C.M.; D. Nugent, C.M.; J. J. O'Riordan, John Colgan, W. Tobin, W. Burns, O.M.I., and M. Curtin**, also **C. Carrick, P. Joye, and M. Gilbert**.

Rev. R. Judge, C.M., paid a short a visit to Ireland last August, and spent a couple of days in Mungret. He had not been very well, and required a little change and rest. We are very pleased to learn that his health is much improved since his return to his distant mission in Beirut, Syria.

Fr. Thomas Eaton, the zealous Rector of St. Mary's Church, Mobile, Ala., writes under date Sept. 24th, 1913:



DR. P. IRWIN.

Propaganda; **P. O'Brien, P. Geehan, J. O'Mullaly, and R. Brennan** in the American College; are all doing remarkably well. **J. Byrnes** has been ordained Deacon. **J. O'Mullaly**, whose health had not been very good, returned to Ireland for the Summer Vacation. He is now quite well. So are **P. Cullen** and **V. Cummins**, who had not been well for a time last year. In the Summer Examination, 1913, **V. Cummins** secured a medal in Dogmatic Theology (*Re Sacramentalia*). He and **J. Cassidy** are now studying third year's Theology. **P. Cullen**, after a very successful examination in the Doctorate of Philosophy, is doing first year's Theology. **P. Joye**, who with **J. Sheridan** is studying Theology in the American College, Louvain, visited Mungret during the Summer Vacation. **J. Sheridan**, whose health had been uncertain for a while last year, is now well again. Both are to be ordained to the priesthood this summer.

We had nice letters of greeting at Christmastide from **Dick Boyle**, who with **Fr. William Burns** and **Bernard O'Reilly**, are studying Theology in the Oblate Scholas-



MR. R. T. HARTIGAN.

"Last July I attended the National Education Convention (Catholic) of the United States in New Orleans. Stopping at Loyola University, I met **Frs. P. Ryan**, Vice-President of the University; **M. McNally**, recently appointed Rector of Tampa, Fla.; **J. Buckley, P. O'Sullivan, J. Stritch**—all Mungret men—a veritable reunion in a small way. We had several long talks on Mungret matters.

We learn that in the Diocesan School Board, which Bishop Allen of Mobile recently formed, for the supervision of Catholic Education in the diocese, **Rev. E. Coyh** is Chairman, and **Rev. T. J. Eaton**, Secretary, while **Frs. M. Henry, J. O'Reilly, and P. Turner** are members of the Board.

Fr. Michael Curtin is now at work in Madras. **Rev. Joseph Shiel, S.J.**, writes March 13th, 1914: "I met **Fr. Curtin** in Madras. The poor man had been laid up

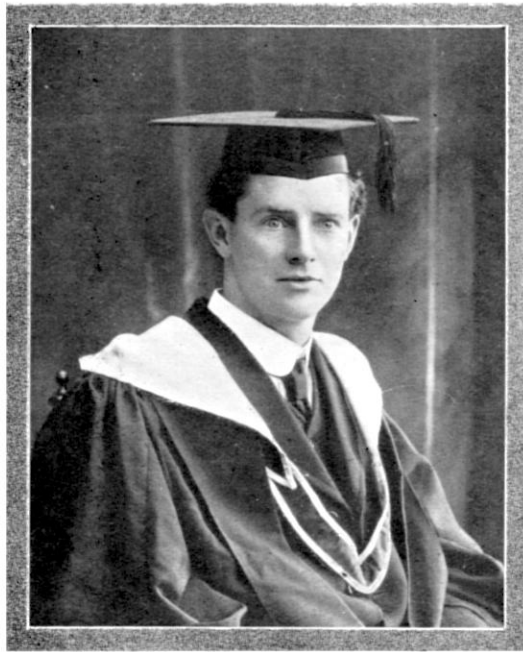
*The above was in type before the news reached Mungret of P. O'Brien's illness and happy death. R.I.P.

with fever, but is now well again." Rev. Mr. Shiel also mentions that he himself and **Reuben Butler** are very well.

We publish a photo of **Rev. W. T. Hughes** ('92-'97). Fr. Hughes took his B.A. in the R.U.I., and did his Theological Studies at the Propaganda, Rome, where he was ordained. At present he is a Professor in St. Bede's Ecclesiastical College, Manchester.

Fr **John Mulcahy** ('94-'95) did his Theological studies at Lisbon, and after ordination there served for years in the laborious mission of Tilbury Docks, Essex. Since 1911 he has been rector of Hampton, Wick, a parish with some 600 Catholics.

Edward King ('09-'10) passed his third Medical at the N.U.I., last March. His professional studies do not take all his time; they leave some for the Arts. We are glad to hear that he is one of the editors of *The National Student*.



J. McARDLE, B.A., 1913.

We offer our heartiest congratulations to **Daniel Bergin** on his marriage with Miss Kavanagh of Arklow. Mr. Bergin has an excellent practise as a solicitor in Arklow. The best man at his marriage was another well-known Mungret man, **Michael Dwyer**, who is doing a flourishing business as solicitor at 43 Dame-street, Dublin. Michael has given us very considerable help in the preparation of these columns. On Whit-Monday, Michael brought down a team of Past to play the College. The team included **Joe Dwyer**, **John Bergin**, **Dan Bergin**, **Jim Spain**, **George Hartigan**, **Dr. Hedderman**, **Dick Johnston**, **J. Rielly**, **J. Cronin**, **G. O'Brien**, **J. McCurtin**. On the same day **Willie Ryan** and **Joe Connolly** also visited Mungret.

Joe Dwyer, Michael's elder brother, is in Scotland. He is salesman for Messrs. Dwyer Bros., and is very successful.

Jack Smith is a solicitor with a growing practise at Castlebar.

John and Paul McCarthy are practising as solicitors with their father and brother at Sligo. **Gerald** is doing well at the Bar. **Charlie** was moved lately to Swift Current Saskatchewan (Canadian Bank of Commerce). His brother **Alex** is with him in the bank. We are glad to hear that Alex's health is very much improved.

Con McCarthy, B.L., was called to the Bar this year, and has already acquitted himself with credit.

John Keating is a successful business man in Sligo, and takes an active part in nearly every charitable work there. His brother **Tom** is at dentistry in Dublin.

Dr. Tom Nunan is a dispensary doctor in Clonastee, Queen's Co.

Dr. Michael Garry was elected this year to the important position of doctor under the National Insurance Act for Co. Clare. We congratulate him on his appointment.

Dr. Joe Garry, M.B., B.Ch., B.A.O., was qualified



DR. J. J. McGRATH.

in spring, and doing is *locum tenens* work in England.

Dr. Alphonsus Dowling is practising at Leicester, England.

Heartiest congratulations to **Morgan McMahon** on his marriage with Miss Ryan of Limerick last year.

Mr. Raymond Stephenson, Solicitor, is a partner in the firm of Messrs. O'Keeffe and Lynch.

Dr. W. Hedderman was this year elected dispensary doctor in Croom, Co. Eimerick. He succeeded **Dr. Joseph Hartigan**, who has taken to training work at the Curragh.

We congratulate **Joe O'Reilly** on passing his second Dental Examination lately. He is apprenticed to **Herbert Philipson, L.D.S.**, Fitzwilliam-street, Dublin.

Jack Sweeney has passed his final Dental Examination.

John McKeon ('06-'99) is at present in Colegio Big-nole, Sale, Genoa, studying for the priesthood.

John B. Cotter ('08) is now at St. Paul's Seminary, St. Paul, U.S.A., finishing his Theological studies.

Austin McKenna and **Willie Morris** are working for their final Medical Examination at the N.U.I., while **Con Hennessy** is preparing for the same examination at the College of Surgeons.

George Perry has a position at the Solicitors' Department of the Congested Districts Board, Rutland Square, Dublin.

Dr. John Moore, (1898), paid a short visit to Mungret last Autumn.

We offer our heartiest congratulations to **Mat Graham** on his success in his third Medical Examination, in which he obtained honours.

We glad to be able to publish a photo of **Dr. P. Irwin** in this number. Dr. Irwin was, after a distinguished course, appointed Assistant Medical Officer of the Asylum, Limerick.



J. RAFTERY.

We congratulate **Joe Cremen**, who has passed his Third Medical in the N.U.I., with honours and an exhibition.

Thomas Pegum has charge of the family business at Glin, Co. Limerick.

We congratulate **Dr. Jack Pegum, F.R.C.S.I.**, Assistant Professor of Anatomy at the Royal College of Surgeons, on his recent marriage.

We congratulate **Jim Spain** on his marriage, which took place last year. Jim is assisting his brother **Michael** (1896) in conducting the family business in Limerick. His brother **Willie**, is practising as a dentist in Australia.

We publish in this number a photo of **Joe Raftery**. He is Assistant County Surveyor for Galway. In a letter to Mungret lately he expressed his lasting debt of gratitude to his Alma Mater.

George O'Brien and **Paddy Walsh** are in the Munster and Leinster Bank, Limerick.

Tom Fennessy, M.B., B.Ch., B.A.O., passed his final Medical last spring.

Willie Malone is Inspector with the London and Lancashire Insurance Company at College Green, Dublin.

Dr. J. J. McGrath, whose photo we publish, and of whose distinguished Medical course in the R.U.I. we heard so much in the public press last year, is practising in England. He has recently been appointed by the Essex Education Company as Medical Inspector for the Schools. His district is in the Eastern portion of the County. He likes the work very well.

Eddie Bourke, J. Farrell, and **C. Scantlebury** will take their vows in the Jesuit Novitiate, Tullamore, on September 8th of this year. **Tom O'Loughlin** lately took his in Macon, Ga.

Dick Johnston is studying for Second Arts, and is residing at University Hall, Hatch-street. He has been distinguishing himself in athletics lately. After winning



DR. J. HARTIGAN.

the mile, and half-mile at U.C.D. Sports, he was chosen to represent his College at the Inter-University Sports in Belfast.

Geo. Duggan is working for his Second Medical, and is also in University Hall.

E. Graham, who was at University Hall till Christmas last, is studying Dentistry.

Fergus Gleeson is preparing for his final in Engineering at the Broadstone Locomotive Works, Dublin.

Maurice Danaher and **Austin Clarke** are doing their Second Arts Examination at U.C.D.; as is also **A. Cantwell** from All Hallows.

Jack Smith is at his father's business in Birr. **H. Spain, P. McGrath**, and **J. Cantwell** are at Thurles Ecclesiastical College preparing for the priesthood.

Mortimer Glynn has entered the Noviceship of the Society of Jesus at Tullamore, King's Co.

Michael O'Connor is studying for his Second Medical at the Royal College of Surgeons.

Willie Roche is working at his father's business in Limerick. We offer him and his family our sincerest sympathy on the recent death of his sister.

We congratulate **Tom O'Brien** on getting through his Veterinary Examination before Christmas.

T. Coffey and **Eugene O'Sullivan** are studying Medicine at the Royal College of Surgeons.

Tom Gough is pursuing with success his father's business of builder in Limerick. He carried through very successfully several important works lately.

OUR BOYS OF LAST YEAR.

W. Hartnett, Captain of the House for two years and a half, is getting special grinding at Close's, Limerick. He has been often out to play hockey and cricket with us.

John Morris is at St. Peter's College, Wexford. He visited us here at Christmas and Easter.

D. Gleeson is studying for Arts in U.C.D. He contributes an article to this number of the ANNUAL. We were sorry to hear that he was laid down with measles lately.

Jack McCurtin is at his father's business in Nenagh.

We had a visit from him and **W. Maloney** and **W. Bull** some weeks ago.

We heartily congratulate **J. McArdle** on getting his B.A. He is now in All Hallows, where also is **Eddie Barry**.

M. Jennings is doing Medicine at U.C.D., and **T. Danaher** at the Royal College of Surgeons.

J. Durcan is at Holy Cross College, Clonliffe, Dublin. **B. Brennan** is at the Propaganda, Rome.

F. O'Rourke is in the Redemptorist Noviceship, Esker, near Athenry.

D. Coyle is in an accountant's office in Dame-street, Dublin.

J. Coakley is at Cork doing Medicine. He came here with a hurling team from U.C.C. some months ago.

R. Deasy is at Farranferries, preparing for the priesthood.

Nicholas Synott has been apprenticed for four years to the Merchant Service. His first voyage was to Buenos Ayres.

Michael Dunphy is preparing at Close's, Limerick for Matriculation with a view to study Dentistry.

PATER O'FLYNN.

Adest sacerdotum miranda varietas
 Quorum refulgent doctrina et pietas,
 Tamen hoc dicam—absit improprietas!
 Pater O'Flynn clericorum est rex!
 Stirps Hibernicissima dedit O'Flynn—
 Videtis per sonum hoc nomine in—
 Ob cujus scientiam et excellentiam
 Bohernagown est O'Flynnicus grex.

Chorus:

Hinc multos ad annos, mi Pater O'Flynn!
 Sis semper salute amplissimus in,
 Hortator fortissime, doctor dulcissime,
 Rerum carissime in Donegal!

Doctores mirificos jactitat Trinitas,
 Quos semper celebrant, Graeca, Latinitas,
 O! ec diaboli ipsa divinitas!—
 Omnes tu superas, pater, cum vis.
 Nam logica Flynnica firmiter stat,

Et semper, mehercle! victoriam dat:
 Tum theologicam, tum mythologicam,
 Conchologicam quidem, si provocet
 quis.

Pater O'Flynn, pastor incomparabilis!
 Parvulis omnibus es delectabilis,
 Feminis vetulis vere mirabilis,
 Quis tam amabilis hominum, dic?
 Et quamvis tam mite cor tuum et lex
 Gregem tu regis potenter ut rex,
 Placens errantibus, favens vagantibus,
 Suadens cunctantibus baculo (sic)!

Dum omnis stultitia abs te abhorreat
 Tamen quocunque jocositas floreat
 Ubi est vir qui aequalis apparet,
 Solutus si animus Flynnicus sit?
 Cum joco episcopum laeseris, mox
 Et illum collaeticavit haec vox:
 "Num datur hilaritas, laica raritas?"
 An clericus minus Hibernicus fit?"

M. K.

DIARY.

August 25th. Who's that a callin'? Oh, a few of the new Apostolics, who don't know their way about yet. Perfect silence will reign after a day or two.

August 28th. And it did. The Retreat was conducted by Fr. McGrath, S.J.

September 1st. "Old Bob" sought for in vain. Stories as to his probable fate swallowed by newer and younger fry. Many have made up their minds to become vegetarians for at least a week.

September 2nd. Distribution of portfolios to-day. P. Carey becomes once again the leader of the Senior Apostolics. The "Brave Eugene" has resigned in favour of T. Lawless.

Consecration of studies. *Lectio brevis.* Boundless contiguity of aeroplanes, but nothing more.

September 4th. An aeroplane pays us a visit. Bad puns made, and no apologies offered. Frs. Tobin and Burns visit their Alma Mater.

September 5th. "What's in a name; a rose by any other name would smell as sweet," and a boy by any other name is better known. That, at least, seems to be the custom in Mungret. The annual christenings are already increasing cases of mistaken identity, and in a certain sense, confirming Darwinism.

September 8th. A free day was given to-day in honour of Fr. Rector. The members of all clubs essayed long walks. No one got lost, though many were tired. In the evening a very enjoyable concert was held in the "College Theatre." Addresses were presented to Fr. Rector by W. Harnett on behalf of the Lay Boys, and P. Carey for the Apostolics.

September 9th. After tea this evening the elections for the Captain and Secretary of the House took place. W. Harnett did the "hat trick," with P. Duffy as second in command.

September 11th. Second Thursday. Free day. We all went to the "Aerodome," where we beheld many exhibition flights, kindly given by the corps for our benefit. Rumours to the effect that a certain gentleman who was seen going with an officer was to go up for a trip caused great excitement. However, they were without foundation.

September 13th. Lieutenant Harvey dropped a message to-day from his aeroplane, asking for a half day, which Fr. Rector very graciously granted, promising us a free day if a message should come from Heaven.

September 14th. Rain. The out-match with Rathkeale did not come off. Results of H. Club elections announced. J. O'Connor, captain; Maurice Walsh, secretary.

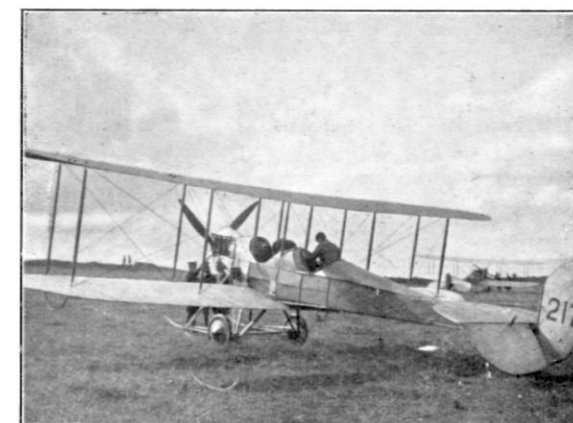
September 16th. Lieutenant Harvey's half day given. Football for all. Our special correspondent writes: During a lively match on the grass plot this evening one of the Boys (C. G.) in some way or other fell and broke his wrist. This should not be done oftener than once a week.

September 20th. R. Brennan paid us a visit before going to Rome.

September 25th. Three days absolute silence! "Oh! to think of it. Oh! to dream of it, fills my heart with tears." The Retreat was given by Fr. Flinn, and was very successful.

September 27th. Rain! Will it ever stop? The excursion which we sighed for is no more. Alas! alas! alas!

September 29th. History avers that geese one time saved the city of Rome. To-day it was asked when they



"AERODROME" A" RATHBANE, LIMERICK, SEPT., 1913.

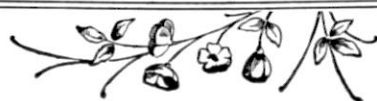
were killed, and whether Mungret table was graced by their posterity or ancestry. The consensus of opinion was against the idea of posterity. The physique of the birds was of the hardier and robust age.

October 5th. Father Dahmen, S.J., of the Belgian Province, gave us a very interesting lecture on India. Fr. Curtin is here for a short stay.

October 6th. First round of the handball tournament over.

October 9th. The Third Club had their annual paper chase to-day, which, after a successful run and a lengthy dispute, which seems to be essential, it has been decided to run again. We had an excellent "scratch concert" in the billiard room, in which Mr. Montague made a most successful debut. Upstairs the Apostolics were doing likewise. The effect was startling.

October 12th. We all went to the great Home Rule demonstration in Limerick. It was a great success. Limerick mud was at a premium.



October 14th. A certain member of the Community went out to play football with II. Club II. Division. When he whistled off, everyone of the 22 players, including the goalmen rushed for the ball. This hardly coincided with his ideas of the game, and he started sorting them. They will be henceforth known as "Mr. Gallagher's Eleven." They may represent Munster, and they may not.

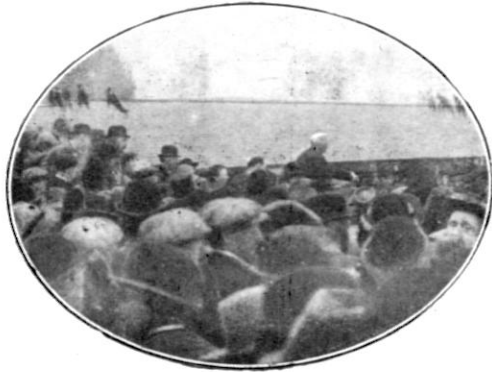
October 19th. Lecture this evening entitled: "The Home Life of Our Fathers," by Rev. Mr. O'Donoghue, S.J.

October 24th. Mr. F. Biggar led us once more through the old raths and duns of Ireland, and showed us the possibilities of Ireland if fairly treated. His lecture dealt to a great extent with the industrial development of Ireland. After the lecture we were favoured with a fine selection of Irish music and dancing.

October 25th. Half day got for us by Mr. Biggar.

October 26th. Great excitement. *Vive los Comerciales.* After a really first-class match the classical section of the Mungret University beat the Industrial and Commercial Students. "Votes for Women" were flaunted in the face of friend and foes alike. The mascots were "De Senectute, Juan d'Estivoés, and Speedy Joe."

October 31st. Boxes of all sizes, shapes, kinds and conditions, flanked by mysteriously packed hampers,



MR. J. REDMOND AT THE HOME RULE MEETING
LIMERICK, OCTOBER 12th, 1913.

through the space in front of the Prefect's door. All Hallows' Eve is at hand. Great consternation was caused among the smaller "fry" by the announcement of an embargo on nuts (I wonder are Knuts included). Despite the Government's injunctions gun-running seems to have been indulged in.

November 1st. Free day. Walks the order of the day on the Lay Boys' side of the house. The Apostolic chronicler informs us that in the League matches, which started to-day, the winning side was victorious. We had a concert on the corridor—our concert hall for the future. The Lay Boys had one directly under us, and it happened by a curious coincidence that when the Apostolics were performing above, the Lay Boys were applauding below, and vice versa. The effect was hardly likely to soothe the savage breast. Our best thanks are due to Mr. Moane for the trouble he took in organising our concert.

November 2nd. Big debate on the Exclusion of Ulster fought out with great vigour by the Apostolics. It was adjourned.

November 6th. II. Club II. Division 1st Eleven draw with III. Club 1st Eleven. Well done, II's; you're improving.

November 9th. Rev. Mr. Montague starts Junior League.

After supper the Lay Boys' debate came off. The subject was: "Are Strikes more productive of Good or Evil?" After a discussion, in which some speeches were enlightening, some convincing and some neither, the motion was carried by 22-16. What does that mean? *Who won?*

November 13th. In the evening we had a most enjoyable concert in the Ambulacrum. The principal item was a song by J. Collins, who is gifted with a splendid voice.

November 16th. Football match between Community and House. The match was well contested, and ended in a draw. The debate on the Exclusion of Ulster concluded. Overwhelming majority against Separation. The following appeared in a paper set recently in history—"Henry the Eighth butchered all his wives. He married from 1537 to 1542." I think that makes his claim to be the "greatest widower that ever lived" indisputable.

November 23rd. After supper this evening, Rev. Fr. Kane gave us a most interesting and instructive lecture on Lourdes. His slides were very fine, indeed, especially those relating to the National Pilgrimage of last year. We hope to have many another such treat.

November 30th. Fiery debate inaugurated in the Apostolic Upper Chamber, "Are Sympathetic Strikes Justifiable." The issue is left in abeyance. Weird sounds heard in the bandroom. Rumour saith it is the new orchestra. *Di immortales mirantes laudant.* We don't.

December 1st. The Calendar greeted with rounds of applause. "This day three weeks!" "No more Latin, no more French!" and similar sounds wake the echoes of the corridor.

December 2nd. A very interesting essay on St. Francis Xavier, read by P. Carey.

December 3rd. Feast of St. Francis Xavier. Fr. McCormack celebrated High Mass. Fr. George Byrne, S.J., of Tullabeg, preached a very eloquent sermon on the Apostle of the Indies.

"Le Parvenu" was acted this evening before a large and appreciative audience. Mr. Fell looked capital as a "Mamamouchi." Account of the play will be found elsewhere. Various estimates were given of the orchestra.

December 4th. Every overcoat in the House down with influenza.

December 7th. The Lay boys repeated their play and their success. Mr. Moane must be congratulated on the success of the orchestra.

December 8th. Feast of the Immaculate Conception. A large number of boys were received into the Sodality by Fr. Rector, who told, in a few appropriate words, the true meaning of a child of Mary. The Community played the Apostolics in football. The game was fast and exciting, and resulted in a win for the Apostolics by the only goal scored.

December 14th. Many a head tired out from trying to solve difficulties and remember the Maynooth catechism.

December 16th. Rumour saith the Junior Aps. have beaten the Seniors by 1-0. Deignan was responsible for the victory. Dead silence in the study. No sound is heard, but the hissing sound of intent workers. Why this earnest work, with this sudden change from inertia to restless energy? I will answer to-morrow.

December 17th. The Christmas Examinations have begun. With three hearty cheers we have said good-bye to class for three weeks. I hear a mathematician saying, "I would 'twere 3 to the 4th power. But let what will be—be."

The term died a natural death at 12.15 p.m.

December 21st. In the College Theatre the results were read by Mr. Montague; the report by Fr. Casey, who gave a special word of well-deserved praise to the Senior Grade for their work during the term. The prizes were distributed by Fr. Rector. After the official distribution the winning team of the Junior League was presented with a set of medals. After Benediction we retired to bed—if not to rest—to dream of the joys of the morrow and the possibilities of Christmas.

XMAS VACATION.

December 22nd. Lay boys depart in high spirits "for their well-earned holiday." By twelve there was not one of that ilk behind, and the college was in the hands of the Community and Apostolics.

The foundations of an elaborate series of decorations were laid. Heavy festoons voted out.

December 23rd. The walls and ceilings are being slowly but surely transformed. One noticed a number of manufacturers looking pathetically around for garlands which they were sure they had made. I wonder where they could have gone to.

December 24th. At 7.30 p.m. the Community start on their tour of inspection, and after a very keen and critical examination cannot decide whether the Refectory or the Junior Study should get the prizes. They were both voted equal, with the Junior Recreation Room third. There was only one other room in the running, No. 6, where the style of decoration improved in direct ratio to the square of the distance from which one viewed it.

December 25th. Fr. Rector said Midnight Mass. After breakfast we did ample justice to our parcels. In the evening we had an informal concert, at which practically all the Community were present.

December 26th. Football League started. Juniors and Seniors are amalgamated to form the teams. Mr. Gallagher, Mr. Kelly, Mr. Montague, and Mr. O'Donoghue captained one a piece. Senior Handball Tournament started.

December 28th. Feast of the Holy Innocents. In the evening the "Innocents," according to custom, gave a delightful concert, at which most of the Community, John Morris and Mat. Gilbert were present. Under the cherub-like presidency of Anthony Madigan it continued till about 11.15 p.m.

December 29th. The Football League is kept alive by the mathematical processes of formulation and combination, and square root.

December 30th. Mr. Johnston, S.J., from Clongowes, an old Apostolic, paid us a visit.

December 31st. The old year died the most peaceful of deaths.

January 1st. We woke up to find the new year in the ground as hard as a rock, and Lough Mor holding. The whole day was spent on the ice, and we enjoyed ourselves immensely. Anthony Glover, though warned in a generous moment by Martin Murray, would insist on looking for holes in the ice, and he found them.

January 4th. Fr. Gwynn and M. Clasby win the handball tournament.

January 5th. Ping pong tournaments arranged. Vast excitement. Some were in doubt whether they should play on the floor or on the table. The table is recommended.

January 7th. Many of the seniors and some (if not all) of the juniors go to Clounanna to see the coursing.

January 9th. Fr. Gwynn's team wins the Football League on points. There was the usual distribution of prizes to the winners of holiday items.

January 13th. Apostolic's Retreat this evening given by Fr. Tomkin.

EASTER TERM.

January 14th. Back to work again. Many are looking as cheerful as they could possibly be, others are not. The new flag staff erected by Harry Houlihan, from Limerick.

January 16th. The result is imposing.

January 25th. "The Sign of the Cross" was acted for the second time by the Apostolics. It was an unqualified success, and was listened to with breathless interest by a very large and enthusiastic audience. Mr. Fell is to be congratulated on the really first-class acting of each and every one of the characters. The stage management was all that could be desired.

January 26th. Free day granted by Fr. Rector to celebrate the success of the play. Fr. Casey returned to-day. The photographs of the play were taken.

January 31st. It has rained for the last week. It is raining at the present moment, and if appearances count for anything it will rain for the next week. P. Duffy has been elected captain of the House in place of W. Harnett, who did not return after Xmas.



Photo by WALK TO CRATLOE. [R. Brockway.
Seated—Fr. Reeves, P.P. of Cratloe.

February 1st. After dinner the I. and II. Clubs went to the Gaelic League meeting in Limerick. After supper we had an interesting lecture from Dr. D. Hyde, LL.D., M.R.I.A., on the Language movement. S. Conneely presented an address in the tongue of the Gael and about half a dozen of the more prominent Gaels were presented.

February 2nd. Frs. Tomkin and Finucane pronounced their last vows this morning. We offer both our heartiest congratulations.

February 3rd. Half day given in honour of Dr. Douglas Hyde.

February 4th. Very interesting essay read by R. Brockway on the "Dissolution of the Monasteries in England."

February 8th. Rev. Fr. Coleman, O.P., delivered an interesting lecture on the Philippines. The lecturer himself had been out there for a considerable time, and recounted many of his experiences. By means of slides he gave us an idea of the lives, customs, and character of the inhabitants.

February 12th. Free day. I. Club walks to Croom, II. Club to Adare. Senior Apostolics set out for Lord Limerick's demesne. At Ferry Bridge the rain came down as if it were making up for lost time. It was evidently trying to break some record, and forced them to take temporary lodgings. After two hours they returned home wet through, and in anything but amiable mood.

February 15th. Rosary and the other public prayers said in Irish. This favour was called for by the boys, and granted once a week.

February 20th. Billiard tournament begins.

February 22nd. Two great debates thrashed out, won and lost. In the Apostolic upper chamber it was decided by an overwhelming majority that "Separation from England is the only safe policy for an Irishman." In the House of Commons, the abolition of corporal punishment was carried by 45 votes to 10. Both debates were well-contested, and we congratulate the speakers, especially those of the III. and IV. Clubs on the eloquence and fearlessness of their appeals.

February 24th. Captain's half-day. Hurley and hockey begin. The clash of the caman and the hockey



Photo by Rev. J. Gwynne, S.J.
PHILOSOPHERS AT DOONASS, 7th MARCH.

awakens the echoes somewhere. After dinner the midgits of IV. Club play and defeat the Crescent Lilliputians in football. It would have been better had the managers and press been provided with telescopes. The young hopefuls were hard to see at times.

March 1st. This evening Rev. Mr. Kelly, S.J., gave a lecture on Napoleon. He led us through the four great phases of the Emperor's military career, and followed the graph of the "petit caporal's" rise and fall. The lecture will be dealt with elsewhere at greater length.

March 2nd. Louis Baker won the Mungret Championship in Billiards. Those Commercials are coming ahead.

March 3rd. And so are the Lay boys in general. Mr. Kelly has organised a Social Club to study social questions, and to give the members some practical experience in dealing with the social problems of to-day. We wish the undertaking all the success it deserves.

March 7th. The Philosophers had their annual free day in honour of St. Thomas Aquinas. It was a glorious day, and the Falls of Doonass looked beautiful.

March 8th. An Academy meeting decided that tilling should have pride of place in the economy of the country.

March 12th. Second Thursday. Beautiful day. The Lay boys, with one of the community, wander through the demesne grounds and ruins of Adare. The Apostolics spent the day at Cratloe. As we came home we heard that little Peter Moore was very dangerous y ill. He was annointed and operated on after supper.

March 15th. After supper, Fr. Finlay, S.J., gave an instructive lecture on the necessity and advantages of Co-operation in agricultural work. At the end of the lecture questions were asked by a number of boys.

March 17th. St. Patrick's Day. Fr. Fallon, S.J., sang High Mass. Rev. Fr. Corcoran, S.J., preached the panegyric. After lunch our second XV. donned their armour and shouldered camans to do battle for the glory of Mungret against a team from St. Munchin's. The game reminded one of the Spanish armada except that it was the little ships that won. A merciful shower put a stop to a match that might have been a fiasco. I hope Mulqueen did not hurt the man he was marking.

March 22nd. Commercials v. House in hurling. Great match. House victorious by the narrowest possible margin.

March 26th. Beautiful day. Ground slightly soft. So ran the official notice of the day on which Mungret was to do battle with University College, Cork. The game was a great one, and up to the last five minutes was undecided. J. P. Hennessy and P. Carey did great work, while Caesar could not be beaten.

March 27th. Fr. De Souza, an Indian missionary, addressed both the Apostolics and the Lay boys.

March 29th. Fierce debate on the "Nationalisation of Railways." People object to being called Socialists. Why? What's in a name? A rose by any other name will smell as sweet.

April 1st. Birthday greetings showered on everyone indiscriminately. Very few were ready to admit that to-day really is their birthday. A. Glover read an essay on "Henry Joy McCracken."

April 2nd. Half day. The Junior Apostolics beat II. Club at the National game.

April 4th. Hockey match after dinner between junior Institute and our junior team. Our combatants, who seemed in the beginning to have it all their own way, collapsed towards the end, and fell easy victims. Heaven wept bitterly both during and after the match.

April 5th. Palm Sunday. Mungret 1st. XI. beat "Crescent Past" in hockey by three goals to nil.

April 7th. Easter Exams. commence.

April 8th, 9th, 10th. Ceremonies of Holy Week carried out with all due solemnity. Tenebrae each evening. Choir gave an excellent rendering of the Holy Week music. Many of the Apostolics went to town to hear the Passion sermons.

April 11th. Holy Saturday. After the ceremonies there was a general exodus, most of the Lay boys going home for Easter.

April 12th. Easter Sunday. Mr. J. Kelly, S.J., and John Morris pay us a visit. Many of the Community and our guests are present at a concert held in the Apostolic recreation room. Sounds of a gramophone heard from the billiard room.

April 13th. The weather is beginning to behave itself. The Lay boys who, for various reasons, have remained behind, have an excursion to Foynes. They went by boat and enjoyed themselves immensely.

April 14th. The Apostolics spend the day on Crag Hill, Killaloe, and see Lough Derg in all its beauty. The weather was ideal, and the outing most enjoyable.

April 15th. The Lay boys paid a visit to Shaw's factory, and saw the entire evolution—or should we call it devolution—of the live pig into sausages, tin cans, and other such edible commodities. Mr. P. Crowe very kindly led us round, and explained everything to us. We tender him our hearty thanks. Mr. Delaney, S.J., lectured on India.

April 19th. The Gaelic League, Limerick Branch, staged the "The Mineral Workers." It was a huge success. Dan Fogarty's slashing criticism of his fellow Poor-Law Guardian, Casey, was thoroughly appreciated. During the intervals we had song, dances, and declamations by members of the League.

April 26th. Summer seems to have come. We started cricket to-day.

May 1st. The wireless is at last in perfect working order, and many a youthful enthusiast is endeavouring to master the Morse Code. Half day granted for cricket.

May 3rd. Patronage of St. Joseph. High Mass was sung by Fr. Kane. Fr. Mulhall, S.J., from the Crescent, preached a very practical sermon on the Feast of the Day. After Mass the photographs of the clubs were taken.

May 7th. Weather still fine but cold. Walks the order of the day.

May 10th. Declamation Exams. A flood of entreating, vituperation, description, pathos, and, perhaps, here and there a little bathos. At the end one great sigh of relief marked the close of one phase at least of the year's work.

May 14th. Second Thursday. The House v. the Commercials match. The Commercials won a great game, and beat the House by an innings and 25 runs. Well done Commercials.

May 18th. Religious Knowledge Exams. The Community play the Apostolics at cricket and win. The scores were: Apostolics, 60; Community, 78 for five wickets. A feature of the game was the fine stand made by Fr. Dillon and Fr. Kane.

May 19th. Rumours that "Old Bob" is still alive. Many hope it may be so. Small Sodality photographed.

May 21st. Feast of the Ascension. Many received into the Sodality of B.V.M. Social Club makes a number of youngsters from the National School extremely happy for the day—donkey race, 3-legged race, tug-of-war, etc.—wound up by buns, oranges, sweets, etc. Cricket match with Close's School, Limerick (with which W. Hartnett, our last year's captain, played). House made a poor display. Great excitement at the sports held under the auspices of the Social Study Club. Out match with Close's XI. in cricket.

May 24th. We all went to Limerick to the Feis, and witnessed a thrilling hurling match between Cork and Tipperary for the Thomond Shield. Well done, Cork!

May 25th. Home Rule Bill passed its third reading in the House of Commons by majority of 77.

May 26th. Half day to celebrate the event. In the evening an impromptu gathering to fête "Ireland a Nation" held; speeches by famous Nationalists. All the hills round about are "fretted with golden fire."

May 27th. Very Rev. Fr. Provincial came this evening for his annual visitation. Hopes of a free day to-morrow.

May 28th. Free-day granted. Fr. Gwynne's XI. plays the House, and wins an exciting match by one run. After supper vast excitement. The boys of both divisions inaugurate *proprio motu* a Mungret Volunteer Corps. A procession and public meeting. Seven companies drilled and formed into line on the playground, and at 8 p.m. to the strains of National airs played by the Apostolic brass band the whole corps swung along in marching order four deep down the avenue. Mungret village folks at the gate stood aghast as we filed past. At 8.20 the great meeting was held. The principal speakers were—E. Scanlan (chairman), P. Duffy, J. W. Morrin, M. Hickey, S. Lahiff, B. Lee, and C. O'Shaughnessy. The speeches were very good, specially that of J. W. Morrin.

May 31st. Pentecost Sunday. Community v. House in cricket. Community beaten. In the evening the Volunteer corps companies (A.—E.) had drill. The Apostolics had a very enjoyable concert in their Recreation room. Mr. Moane conducted right through. An eight-hand reel was beautifully done. The quartette, "List to the Convent Bells," was very well sung.



Photo by JUNIOR APOSTOLICS' TEAM. T. Johnston.

Mungret sends heartiest congratulations to Clongowes on the celebration of its centenary.

June 1st. Mungret Past paid us a visit to-day, and the Past v. Present match was played. The old boys proved too good for us. In the evening May devotions, which were to have been held outside, were performed in the corridor on account of the rain. The band played a selection of hymns.

June 2nd. A fortnight to go. Walks for the first time —?

June 5th. Many happy returns to Commander of Company "D."

June 11th. Feast of Corpus Christi. Excursion of the Lay-boy officials to Clare Glens. After dinner procession of blessed Sacrament outside. After supper an out-door concert given by the Apostolics and the Band. Most enjoyable.



WHY NOT A MUNGRET UNION?

The idea of forming an Association or Union of some kind among past Mungret men has often been discussed. The archives of the MUNGRET ANNUAL contain letters in which the matter is urged, while various plans have been frequently suggested. Of late years the idea has become more definite. One of the best known of our young "Past" wrote thus to the editor of the ANNUAL some time ago:—

"I hope we shall be able to form a Union, or, at least, some annual function, which will help to keep us together and give us an opportunity of meeting. An annual dance or dinner would, I think, be a good start, and should form the nucleus of a Union. The start should be made in Dublin if there were a sufficient number to form a committee.

"However, I am sure all these things will come in time, but I am certain it would be to the mutual advantage of the College and the Past Students. Nothing could make the College better known than a dance. While dinners are soon forgotten dances are long remembered."

Such was the state of opinion on the question about two years ago. How the matter stands at present may be gathered from the following letter from another old Mungret boy:—

"52 Bolton street, Dublin,
8th May, 1914.

"MY DEAR FR. RECTOR—As an ex-pupil of Mungret, and one who possesses the happiest memories of the dear old Alma Mater, might I suggest a grand re-union of past pupils (date and place to be fixed later)? The idea of the scheme is to bring together as many of the 'old boys' as possible, and put the Union on a permanent basis. I have discussed the scheme with past pupils here in the city, and they are all enthusiastic about it. I wonder am I too late for insertion in the ANNUAL? If not, any past pupils who consider the idea feasible might communicate with the undersigned.

"Yours respectfully,
"LOUIS A. TIERNEY."

The time seems ripe for such an undertaking. Mungret men are now a considerable body in the country; they are very well represented in the professions, in business, in farming. In Dublin the number of Mungret men is probably greater than most of them think. And every year the N.U.I. is drawing up more. What better way of meeting old friends regularly, and of thus fostering the good spirit which Mungret boys carry

away from their Alma Mater, than the formation of a College Union?

Everything is ready for the work. There is no lack of numbers, and there is abundance of good will. All that is needed is to make a start. We earnestly hope that some of the young men in Dublin will meet the proposal, and co-operate in laying the foundations of a Mungret Union.

EXAMINATIONS, 1913.

B.A. EXAMINATION.

McArdle, James

MATRICULATION.

The following boys passed Matriculation:—

Barry, Edmond
Butt, Michael
Coakley, Joseph
Duffy, Patrick
Gleeson, Dermot
Jennings, Maurice
McCurtin, John
Quigley, Marcus

INTERMEDIATE.

(Subjects in which Honours were got are printed in heavy type).

SENIOR GRADE.

Barry, Edmond—English, Latin, French, Arithmetic and Algebra, Geometry, History and Geography.
Butt, Joseph—English, Latin, Irish, Arithmetic and Algebra, Geometry, Trigonometry, **History and Geography**.
Butt, Michael—English, Latin, French, Irish, Arithmetic and Algebra, Geometry, Trigonometry, History and Geography.
Duffy, Patrick—English, Latin, French, Irish, Arithmetic and Algebra, Geometry, **History and Geography**.
Gleeson, Dermot—English, Latin, French, Irish, Arithmetic and Algebra, Geometry, **History and Geography**.
Long, Timothy—English, Latin, French, Arithmetic and Algebra, Geometry, **History and Geography**.
Paye, Frederick—English, Latin, French, Arithmetic and Algebra, Geometry, Trigonometry, History and Geography.

MIDDLE GRADE.

Baker, Aloysius—English, French, Arithmetic and Algebra, Geometry, Science.
Carey, Daniel—English, Latin, French, Irish, Arithmetic and Algebra, Geometry, **History and Geography**.
Collins, Patrick—English, Latin, French, Irish, Arithmetic and Algebra, Geometry, **History and Geography**.

Coyle, David, J.—English, Latin, **Irish**, Arithmetic and Algebra, **History and Geography**.
Hennessy, Denis—English, Latin, French, Arithmetic and Algebra, Geometry.
Jennings, Charles B.—English, Latin, French, Irish, Arithmetic and Algebra, Geometry, **History and Geography**.
Johnston, Thomas A.—English, Latin, French, Arithmetic and Algebra, Geometry, **History and Geography**. Also secured £3 Composition Prize in Latin.
Lofus, Thomas M.—English, Latin, French, Irish, Arithmetic and Algebra, Geometry, **History and Geography**.
Mahon, Thomas—English, Latin, French, Irish, Arithmetic and Algebra, Geometry, **History and Geography**.
McCurtin, John P.—English, Latin, French, Irish, Arithmetic and Algebra, Geometry, **History and Geography**. Also secured £3 Composition Prize in Latin.
Maloney, James—English, Latin, French, Irish, Arithmetic and Algebra, **History and Geography**.
Morrin, John W.—English, Latin, French, Irish, Arithmetic and Algebra, Geometry, **History and Geography**.
Neylon, Joseph A.—English, French, Irish, Arithmetic and Algebra, Geometry, **History and Geography**.
Nolan, Patrick E.—English, French, Irish, Arithmetic and Algebra, Geometry, **History and Geography**.
O'Brien, John P.—English, Latin, Irish, Arithmetic and Algebra, Geometry, History and Geography.
O'Connor, Vincent—English, Latin, French, Irish, Arithmetic and Algebra, Geometry, **History and Geography**.
O'Malley, Arthur B.—English, French, Irish, Arithmetic and Algebra, Geometry, **History and Geography**.
O'Regan, Anthony—English, Latin, French, Arithmetic and Algebra, Geometry, **History and Geography**.
O'Riordan, George E.—English, Latin, French, Irish, Arithmetic and Algebra, **History and Geography**.

JUNIOR GRADE.

Barrett, Thomas—English, Latin, Irish, Arithmetic and Algebra, Geometry, Science.
Byrne, Joseph J.—English, Latin, Arithmetic and Algebra, Geometry, Science, History and Geography.
Clune, Michael—English, French, Irish, Arithmetic and Algebra, Geometry.
de Courcy, Henry—English, Latin, Irish, Arithmetic and Algebra, Geometry.
Deignan, Michael J.—English, Latin, French, Irish, Arithmetic and Algebra, Geometry, **History and Geography**.
Devane, Michael P.—English, French, Irish, Arithmetic and Algebra, Geometry, Science.
Fitzgerald, Richard J.—English, Latin, French, Irish, Arithmetic and Algebra, Geometry, **History and Geography**.
Geehan, Michael J.—English, Latin, French, Arithmetic and Algebra, **History and Geography**.
Hayes, John—English, Latin, French, Arithmetic and Algebra, Geometry, **History and Geography**.
Hickie, James—English, Latin, French, Arithmetic and Algebra, Geometry.
Kennedy, Charles—English, Latin, French, Irish, Arithmetic and Algebra, Geometry.
Lee, Bernard A.—English, Latin, Irish, Arithmetic and Algebra, Geometry.
Lucey, Christopher P.—English, Latin, French, Arithmetic and Algebra, Geometry, **History and Geography**.

O'Brien, Thomas F.—English, Latin, French, Arithmetic and Algebra, Geometry.
O'Connell, James J.—English, Latin, French, Irish, Arithmetic and Algebra.
O'Connor, Patrick J.A.—English, Latin, Irish, Arithmetic and Algebra, Geometry.
O'Mullane, Daniel—English, Latin, French, Irish, Arithmetic and Algebra, Geometry, **History and Geography**.
Rourke, John—English, Latin, French, Arithmetic and Algebra, Geometry, Science.
Quigley, Francis C.—English, Latin, Irish, Arithmetic and Algebra, Geometry, Science.
Scanlan, Joseph—English, Latin, Arithmetic and Algebra, Geometry, **History and Geography**.
Stack, Richard—English, Latin, French, Arithmetic and Algebra, Geometry.

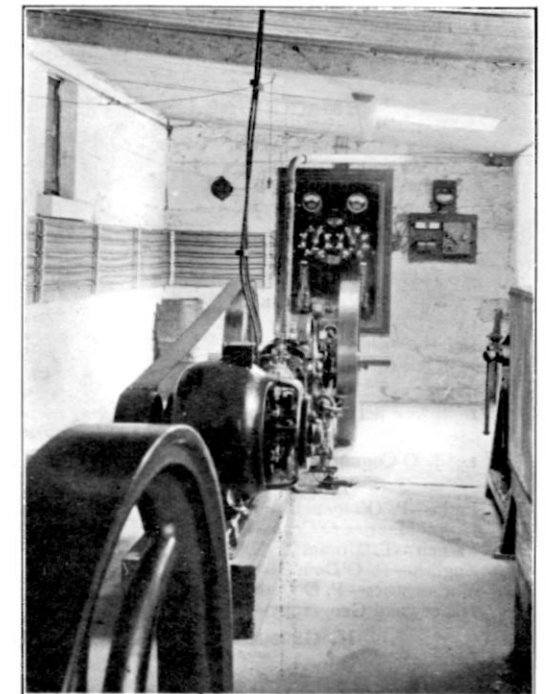


Photo by ENGINE HOUSE. [R. Brockway.]

Standen, Edward P.—English, Irish, French, Arithmetic and Algebra, Geometry, **History and Geography**.
Twoomey, Edward J.—English, Latin, Irish, Arithmetic and Algebra, Geometry, Science.

PRIZE LIST, CHRISTMAS, 1913.

RELIGIOUS KNOWLEDGE.

LAY BOYS—I. DIVISION.

1. J. W. Morrin.
2. C. Jennings.
3. M. Sheahan.
4. P. O'Shaughnessy.

LAY BOYS—II. DIVISION.

1. Charles McEntee.
2. M. Guiry.
3. M. O'Connell.

APOSTOLICS—SENIOR.

1. C. Devine.
2. F. Greenan.

APOSTOLICS—JUNIOR.

1. M. Clune.
2. E. Lane.

JUNE, 1914.

LAY BOYS—SENIOR.

1. T. Mahon.
2. J. W. Morrin.

LAY BOYS—JUNIOR.

1. J. Garry.
2. D. Murphy.

APOSTOLICS—SENIOR.

1. M. Kelly.
2. M. Clasby.

APOSTOLICS—JUNIOR.

1. E. Lane.
2. M. Clune.

COMMERCIAL.

GEOGRAPHY.

1. J. O'Connor.
2. M. Whelan (special).

BOOK-KEEPING.

1. R. Cussen.
2. E. Johnson.
3. J. O'Connor.

SPELLING.

1. J. O'Connor.
1. M. Walsh.
1. M. Whelan.

DICTATION.

1. M. Whelan.

ARITHMETIC.

1. J. O'Connor.

I. GRAMMAR.

- Latin—P. O'Donnell.
 Irish—Maurice O'Connell.
 French—T. Moran.
 English—P. O'Donnell.
 Mathematics—P. O'Donnell and E. Lane.
 History and Geography—J. O'Connor.

II. GRAMMAR.

- Latin—P. Nolan.
 French—F. O'Donnell.
 English—D. Murphy.
 Mathematics—J. Delaney.
 History and Geography—D. Murphy.

III. GRAMMAR—I. DIVISION.

- Latin—J. English.
 Irish—M. Whelan.
 French—P. Harris.
 English—F. Power.
 Geometry—J. Conheady.
 Arithmetic and Algebra—J. Walsh.
 History and Geography—F. O'Driscoll.

III. GRAMMAR—II. DIVISION.

- Latin—E. Glancy.
 Irish—John P. Collins.
 French—E. Glancy.
 English—E. Glancy.
 Arithmetic—T. Garry.
 Algebra—A. Madigan.
 Geometry—Thaddeus McCarthy.

RUDIMENTS

- Latin—M. Bergin.
 English—M. Bergin.
 Aggregate—M. Bergin.

COMMERCIAL LECTURES.

In addition to the entertainments given in the Ambulacrum a series of lectures, which dealt chiefly with Geographical subjects, was arranged by Mr. Fell for those following the commercial and agricultural courses.

They were given on Saturday nights from 9—10 p.m., and formed quite a feature in the curriculum of these classes.

Fr. Gwynne lectured on Spain and Hungary, and told us many things about their peoples, their ways, habits and customs. His account of a Spanish bull fight was interesting. Fr. Minister took as his subject The Austrian Tyrol and its inhabitants. We could almost feel the cold biting winds as we listened to his account of the shepherds on the mountains. Fr. Finucane led us far away from the snow clad Alps down to the banks of the Nile, and gave us a pleasant holiday trip under the shadow of the Pyramids and amid the sandy wastes of Syria. Mr. Gallagher told us tales of peasant life in Holland and Belgium; traced with the aid of maps the historical and architectural development of Paris from the Revolution and Napoleon through '75 and '71 to the present day. The many changes which the centuries have brought on Italy and the Rise and Fall of the Ottoman Empire in Europe formed the subject matter of two lectures. We then left this world behind and went for a trip through the stars, from which we returned to find Mr. Fell waiting for us, guide book in hand, to point out to us the beauty spots of Canada and of South Africa, after which we came back to London and to Ireland where we said good-bye to a really enjoyable, interesting and instructive course of lectures.

ATHLETICS.

FOOTBALL. As usual, the football season opened in the first week of October. Although several mighty men of last year's House XI. were absent, nevertheless, we determined to pick a good XI which if not as heavy as our teams of former years would defend and uphold the honour of Mungret as well as our predecessors.

A few matches put us all into form, and many were surprised to see what splendid footballers were developed out of last year's Second Club, and amongst them several who in the previous year were even unheard of.

After the first few weeks the football season was continually broken by the frequent rains which visited us here in Mungret, and very often when a fine day did come owing to the bad condition of the playing fields football was impossible. The rain also cancelled our fixtures, but on the 14th of December we played our only match with Mr. H. Nestor's team.

December 14th. To day our House XI. played their only match against a rather strong team brought out by Mr. H. Nestor. The day was rather dark, and though no rain actually fell during the match, everyone was relieved when the final whistle blew, for nobody relished the idea of remaining on the field while it rained. A slight wind was blowing. Hartnett, our Captain won the toss and elected to play with the wind. After a few minutes play the home goal was in danger, but Neylon saved a trying shot, and cleared to half field, where Keyes after a short tussle with the opposing half passed to Hartnett who shot the first goal with a fast low shot. Immediately after the centre off Mungret again pressed, and Morrin registered the second goal. Half-time sounded shortly after this leaving the score:—

Mungret	...	2 goals.
Limerick	...	nil

After the interval, play became faster, the visitors were determined to score, and our backs were given plenty to do, but they were equal to the occasion and they immediately put their forwards on the offensive once more. After a fine dash up the wing, Morrin centred to Duffy who sent in a fast grounder which O'Brien just stopped on the line, but Duffy immediately pounced on the ball and sent it into the net for our third goal. A short time after, without any further addition to the score the final whistle blew. Result:—

Mungret	...	3 goals.
Limerick	...	nil.

The III and IV Clubs are very grateful to Rev. Mr. Montague, S.J. for the Football League he arranged. The teams were very well picked, and the matches were very well contested. The winning

team, captained by M. Kelly, got their medals after the distribution of prizes the night before Christmas Vacation.

M. F. POWER, (Secretary)

HURLING. Hurling commenced this year on February 24th. From the very first, the energy with which the practice-matches were played showed that Hurling has not lost any of its popularity at Mungret. It is also pleasant to record that as the season progressed, the Hurling was notably improving. This was due in a great measure to the fact that on the advice of Mr. Halvey, all practised hitting the ball quickly on the ground. In former years the ball has been often lost through delay caused by raising it too much. This year we found that resisting the temptation of raising the ball the hitting was much cleaner and the matches very fast. A match which proved to be very exciting was played between the Commercial Class and the House. Although the Commercials made many determined rushes on the House goal their endeavours to get the ball through proved fruitless, and the House won by 1 goal, 1 point to nil. On St. Patrick's day St. Munchin's College team played our Second Team in very disagreeable weather. The visitors, being much stronger than our team, had most of the play, and although the match was stopped before the time was up there was little doubt as to their winning the game.

CORK UNIVERSITY V. MUNGRET.

The great event of the season was our match against the Second Team of University College, Cork, which was played in beautiful weather on March 26th. The ground was in much better condition than should be expected, as the previous week had been very rainy. At 12.30 the University players were ready on the ground, and soon afterwards M. Power led his fifteen to the field, and the match began with Mr. Halvey as referee. The home team immediately took the aggressive, and before long we had a goal to our credit, per P. Carey. The puck out was doubled towards our goal, but it was quickly returned and Sheehan got another goal. We were now leading comfortably, but were allowed no peace, and M. Walsh was often called upon to save the situation. He did so admirably, but the U.C.C. pressed so hard that they beat the goalkeeper by getting 3 goals through. At half-time the scores were:—

U.C.C.	...	3 goals 1 point
Mungret	...	2 goals.

On resuming, Mungret got up pressure, and Hennessy soon raised the green flag. The ball was now sent to our territory, and a rush by O'Sullivan and Gorman resulted in another goal being registered for



Cork. The sure shooting of our forwards was now of great assistance, and we were soon only a point behind. J. P. Hennessy had two goals to his credit in quick succession, but then the centre of the field was the scene of very exciting play, and it is hard to say which side was the better. Up to the very last it was anybody's game. The full time whistle went after a most exciting and evenly contested game with the score:—

Mungret	...	8 goals.
U.C.C.	...	5 goals 1 point

There was one match with the Apostolics. Second Club played the Juniors, and after a strenuous game were defeated, but not disgraced.

M. F. QUIGLEY,

HOCKEY NOTES. The Hockey season commenced this year on February 24. The change from Football was eagerly looked forward to, and consequently the game was taken up in real earnest. In the practice matches on week evenings and half days all played up vigorously. The weather also was on the whole very good, so that the season was a great success. On April 5th we played a match against a team from Limerick, composed of past Crescent students. Mungret winning the toss, elected to play with a fairly strong wind, and for the first half pressed the visitors hard, keeping the ball in their half almost the whole time. We only succeeded in scoring once, however, per Mr. Montague, S.J. who was doing great work as inside left. Half time:—

Mungret	...	1 goal
Crescent Past	...	nil

On resuming, the visitors pressed, but were checked by our backs. Play was fairly even now in mid-field. Mungret got two corners in quick succession, but failed to add to the score. After some time a penalty bully was awarded to Mungret and Mr. Kelly, S.J. secured our second goal. Shortly afterwards the visitors got their only goal, and just before full time Mr. Montague, S.J. had registered another goal for Mungret. Final score.

Mungret	...	3 goals (1 penalty)
Crescent Past	...	1 goal.

P. DUFFY, Captain I. Club.

CRICKET NOTES. During our Cricket season this year we were favoured for the most part with fine weather. At first it seemed that, as a result of the heavy rains, we would be unable to use our usual ground, but a week's dryness soon brought it round to its normal condition. Prior to playing our out-matches, we played the Matriculation v. House and the Commercial v. House matches. In the former the scoring on both sides was low, the House winning by 24 runs. A match, which created more excitement, was that of the Commercials v. the House. The latter were aided by Rev. M. Gallagher and Mr. Fell.

Winning the toss, the House went to the wickets first, but were all out for 34. To this the Commercials responded with 81. In the second innings the House made 25, thus leaving the victory to the Commercials by an innings and 21 runs. The score was as follows:—

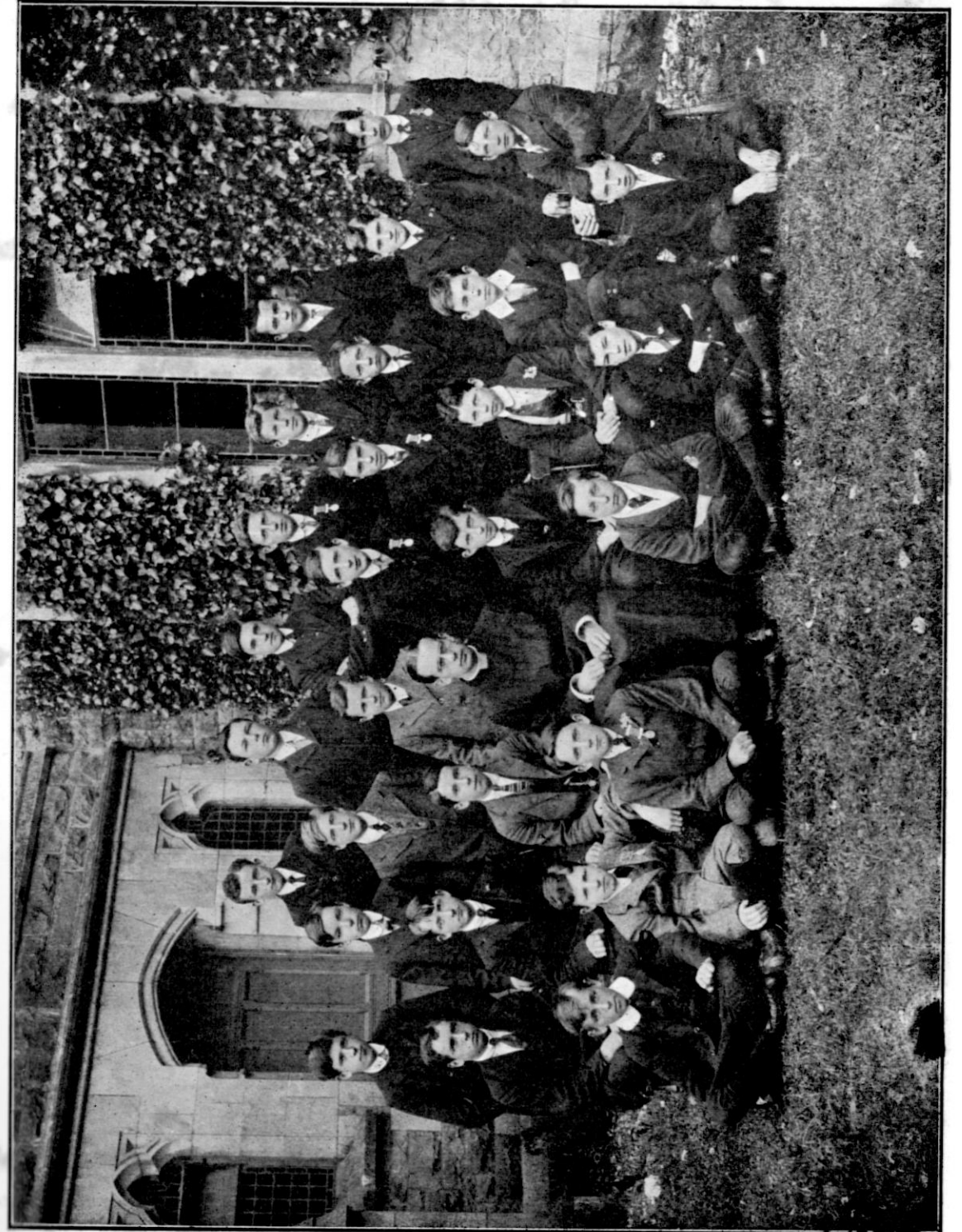
HOUSE.		
P. Duffy, run out	...	1
M. Power, c Cunningham, b Johnson	...	5
J. McCullough, b Johnson	...	3
M. Quigley, hit wicket, b Johnson	...	6
D. Hennessy, c Walsh, b Rev. Mr. Gallagher	...	2
E. Scanlan, b Johnson	...	3
M. Walsh, b Rev. Mr. Gallagher	...	4
T. Loftus, c Cussen, b Rev. Mr. Gallagher	...	0
J. C. Peyton, c Baker, b Rev. Mr. Gallagher	...	2
J. J. Morrin, not out	...	4
C. Jennings, c Walsh, b Johnson	...	1
Extras	...	3
Total	...	34

COMMERCIALS.		
Rev. Mr. Gallagher, S.J., c Loftus, b Duffy	...	8
E. Johnson, b Hennessy	...	12
R. Cussen, c Scanlan, b Hennessy	...	28
M. Whelan, b Hennessy	...	11
B. Cunningham, c and b Scanlan	...	0
M. Breen, c Quigley, b Scanlan	...	0
Mr. Fell, l b w, b Hennessy	...	3
L. Baker, b Scanlan	...	1
A. McCurtin, b Hennessy	...	5
N. Rice, b Quigley	...	4
M. Walsh, not out	...	1
Extras	...	8
Total	...	81

On May 21, Ascension Thursday, we played Close's Academy. Our team was not at full strength, as five of the First XI. were off, their places being taken by some of the Second and Third Clubs. The score was:—

MUNGRET.		
M. Power, b Hurley	...	0
R. Cussen, c Horan, b Harnett	...	10
E. Johnson, c Close, b Hurley	...	5
A. McCurtin, l b w, b Hurley	...	1
D. Hennessy, run out	...	1
M. Whelan, c Wallace, b Hurley	...	3
B. Cunningham, b Hurley	...	0
F. Quigley, st Crowley, b Harnett	...	0
M. Walsh, b Harnett	...	3
E. Skinner, not out	...	1
P. Breen, b Harnett	...	0
Extras	...	4
Total	...	28

CLOSE'S ACADEMY.		
W. Harnett, c and b Hennessy	...	21
L. Wallace, not out	...	3
H. Close, b Johnson	...	8
P. Hurley, c Cussen, b Hennessy	...	0
C. Horan, c Cunningham, b Johnson	...	2
Mr. Close, b Johnson	...	1
M. Shier, not out	...	5
O. Wallace, run out	...	1
O. Rea
J. Crowley } did not bat
J. Skehan }
Extras	...	3
Total (6 wickets)	...	44



HOUSE V. COMMUNITY.

On Whit-Sunday we played our usual Community match, and took full vengeance for our defeat of last year, winning by 62 runs. The scores were as follows:—

COMMUNITY XI.

Rev. Mr. Gallagher, c Quigley, b Duffy ...	0
Rev. Fr. Gwynn, b Duffy ...	4
Rev. Mr. Kelly, run out ...	12
Rev. Fr. Rector, c Cussen, b Johnson ...	9
Rev. Mr. Montague, b Johnson ...	12
Rev. Fr. Kane, b Johnson ...	0
Rev. Fr. Finucane, run out ...	0
Rev. Mr. Meany, run out ...	0
Rev. Mr. O'Donoghue, c McCullough, b Johnson ...	0
Rev. Fr. Dillon, not out ...	0
M. Keyes, b Johnson ...	10
Extras ...	10
Total ...	57

HOUSE XI.

E. Johnson, b Fr. Dillon ...	31
M. Power, c Fr. Dillon, b Mr. Kelly ...	3
P. Duffy, b Mr. Kelly ...	0
R. Cussen, b Mr. Kelly ...	15
E. Scanlan, c Mr. Kelly, b Mr. Gallagher ...	12
M. Quigley, lbw, b Mr. Gallagher ...	27
D. Kennedy, b Mr. Gallagher ...	2
J. McCullough, c Keyes, b Fr. Dillon ...	13
A. McCurtin, c Mr. Montague, b Fr. Dillon ...	1
B. Cunningham, b Mr. Gallagher ...	2
W. Donegan, not out ...	0
Extras ...	13
Total ...	119

PAST V. PRESENT.

On Whit-Monday we played a rather strong XI., composed of Past Students, and were defeated by 20 runs. The scoring on both sides was low, the only double figures being reached by M. Dwyer (10) for the Past, and M. Quigley (11) for the Present. For the visitors, J. Dwyer was the best bowler, getting 5 wickets for 17 runs, and for Mungret E. Johnson got 8 for 30. The scores were:—

PAST.

J. Spain, c Quigley, b J. Johnson ...	3
R. Johnson, c Cunningham, b Johnson ...	6
G. O'Brien, b Harnett ...	6
D. Bergin, c Donegan, b Johnson ...	7
J. Bergin, b Harnett ...	2
J. Dwyer, b Johnson ...	2
M. Dwyer, c McCurtin, b Johnson ...	10
Dr. Hedderman, c Harnett, b Johnson ...	0
G. Hartigan, b Johnson ...	7
J. O'Rielly, c Quigley, b Johnson ...	3
T. Cronin, not out ...	3
Extras ...	11
Total ...	60

PRESENT.

E. Johnson, run out ...	2
M. Power, c and b Spain ...	5
R. Cussen, c Johnson, b J. Dwyer ...	2
W. Harnett, b Spain ...	0
P. Duffy, b Spain ...	1
M. Quigley, c J. Dwyer ...	11
D. Hennessy, c M. Dwyer, b J. Dwyer ...	6
E. Scanlan, b J. Dwyer ...	0
B. Cunningham, c J. Bergin, b J. Dwyer ...	2
A. McCurtin, not out ...	2
W. Donegan, b Spain ...	1
Extras ...	5
Total ...	40

P. DUFFY, Capt. Ist. Club.



Obituary.

WILLIE McELLIGOTT, Waterville, 12th June, 1912.
 PETER MOORE, Mungret College, March 12th, 1914.
 DR. WILLIAM O'KELLY, Kileedy, Co. Limerick.
 WILLIAM MORAN, Niagara, May, 1914.
 PATRICK O'BRIEN, Propaganda, Rome, 6th June, 1914.
 FRED FENNESSY, Waterford, 7th June, 1914.

Willie McElligott, Waterville, June 12, 1913. With deep regret we learned, just at the close of last school



WILLIE McELLIGOTT.—R.I.P.

year, the early death of Willie McElligott of Waterville, Co. Kerry. He was with us here at Mungret from 1899-1900, and will be remembered by all who were then here, for his earnest piety and generous character. After leaving school he devoted his attention, with notable success, to assisting in the management of the Butler Arms Hotel at Waterville. His uncommon skill in fishing and shooting was most useful to him at the Butler Arms, which is so much frequented by sportsmen from all parts.

Willie fell into delicate health three or four years ago, and was obliged to spend a couple of months abroad. But, in spite of all remedies and precautions, he fell into consumption.

After a long illness, borne with such patience and holiness, as one would expect in one of such genuine piety,

he died a happy death at Waterville, on June 12th (last year), 1913. May he rest in peace.

Peter Moore, Mungret College, March 12, 1914. The very sudden death of Peter Moore came on the College as a great shock. He was only fourteen years of age, and looked the picture of health. Save for frequent bleeding of the nose, he had not been seriously sick since he came to Mungret. On the night of Tuesday, 10th March, he became suddenly ill, and had to be taken to the Infirmary. His condition next day was not improved, and after supper the report went round that he was to receive the Last Sacraments, which he did with the greatest devotion. The three doctors who were attending him suspected that there was a clot of blood on his heart, together with pericardial effusion for which they decided to operate. But it was a forlorn hope, and the operation was unsuccessful. By 10 o'clock he was clearly sinking, and his breathing was very laboured and painful to hear. He died at 12.20 that night.

Fr. Rector, when speaking to the boys, urged them to pray that when their time came, they might have such a happy death as Peter Moore. It was the death that naturally followed a very holy and innocent life.

He was a singularly gentle boy. This quality of gentleness it was that appealed to every one. Though he was not very good at games and was no way assertive, he won and kept the respect of the other boys. He was a daily Communicant. When chatting with one of those who watched by his death-bed, he said that he prayed to God constantly for a vocation to the priesthood. If that could not be, he begged God to take him quickly out of life.

Third and Fourth Clubs placed a beautiful wreath on his tomb, and wrote a letter of sympathy to his mother, and presented her with a prayer book. R.I.P.

William Moran, Niagara, May, 1914. As we go to press we hear with much regret of the death of William Moran (1900-03), which occurred at Niagara, U.S.A., as the result of an accident. He was son to Mr. J. H. Moran, Solicitor, of Limerick city; Willie's brother, Mr. H. O'B. Moran, also a Solicitor, is well known at Mungret, and was among us not long ago on the occasion of the Gaelic League theatricals. We beg to express our deep and sincere sympathy with the relatives of the deceased young man. R.I.P.

Dr. William J. O'Kelly. We sincerely regret to have to chronicle the untimely death, after a brief illness, of Dr. William J. O'Kelly of Kileedy, Co. Limerick. Dr. O'Kelly was in Mungret about the middle of the nineties, and took his Medical degree in the Queen's College, Cork, in 1905. Some years ago he was elected to the position of Medical officer in the Kileedy district. Dr. O'Kelly's loss will be keenly felt, not merely by his sorrowing widow, and the children whom he leaves behind,

and by the members of his family, who are well known in Tournafulla, West Limerick, but by hosts of friends. Above all he will be missed by the poor to whom he was always remarkably kind and devoted. May he rest in peace.

Patrick O'Brien, Propaganda, Rome, 6th June, 1914.—Just as we go to Press we hear the sad news of the death of Patrick O'Brien. He spent several years in the Apostolic School in Mungret, and left for Rome in 1912 on taking his B.A. At the Propaganda he was preparing for ordination for the diocese of Port Augustine, Australia. The details of his illness are given in a letter from the Rector of the Propaganda to the Rector of Mungret, which we quote:—

" Pont. Collegio Urbano,
 De Propaganda Fide,
 Via Propaganda, I—Roma,
 June 7th, 1914.

" REVEREND FATHER—The Good Lord in His wise Providence has seen fit to call to Himself His faithful servant, Patrick O'Brien. Hence I have the sorrowful task of informing your Reverence of his decease, and at the same time begging you to kindly break the sad news to his loving parents and friends. He passed away peacefully last evening at eight o'clock, after a sickness of a few weeks. The first symptoms revealed the presence of an ulcer in the stomach. Besides the ordinary doctor, an expert specialist was called twice, but human power could do nothing. The ulcer broke, and the whole system became infected from it. The illness slowly deprived him of his blood, and he finally expired of exhaustion.

Let this sad news be sweetened by the fact that he died the death of a saint. Physical pain did not disturb him, and so his mind was ever turned to the Lord. Not a murmur escaped his lips during his illness, and perfect resignation marked him to the last. He passed away on Saturday night, the very evening he should have received Tonsure. Friday evening all his companions, with surplice and candle, attended the solemn administration of the *Vaticum* which he received in a most edifying manner. That same evening Extreme Unction was given in the same solemn way. A number of priests attended him always, and six were present at his last breath. Add to this that there were eighteen new priests ordained the very morning of his decease, and each of them has the duty of offering

three Holy Masses for his repose. Hence you see that his passing away was sweet and doubtless enviable. The remains are buried in the vault of the Propaganda Chapel."

The news of his death is all the greater trial to his bereaved family, as they looked forward to seeing him so soon a priest. To them, and especially to his sorrowing mother, we offer our sincerest sympathy. R.I.P.



PETER MOORE, R.I.P.

Fred Fennessy, Waterford, 7th June, 1914. As we go to press, we have just heard the sad news of the death of Fred Fennessy, Waterford. He was in Mungret from 1903-6. We had heard some time ago that he was sick, and that there was no hope of recovery. He died a happy death, being fortified by the last sacraments. We offer sincerest sympathy to his sorrowing relations.





REVIEWS.

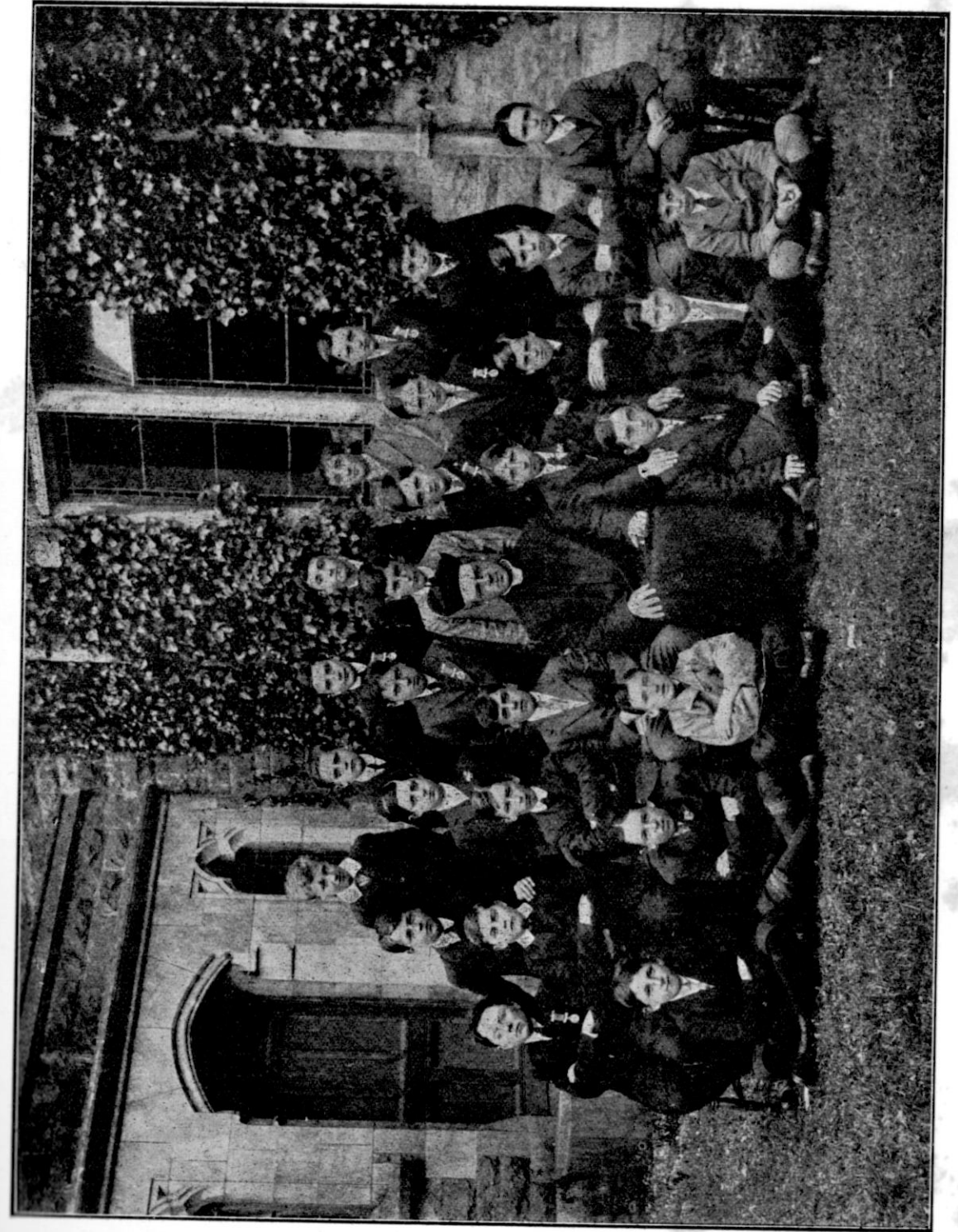
"The Ionian Colonization of the Euxine." By H. A. Johnston, B.A. A dissertation submitted for the degree of M.A. in the National University of Ireland.

The Ionian Greek is a much-discussed person. His origin is veiled in mystery. Who he was and whence he came ethnologists and archaeologists delight in deciding. But their decisions are warmly coloured by conjecture, and must be received with proper reserve. What the Ionian Greek did, and what kind of man he was, are possibly less stimulating questions; but they admit of less hazardous answers. Deeds are certainly the best index of character; and the activities of this branch of the Hellenic family shed a flood of light on his character and temperament. It was surely with some such historical vision before his mind's eye, that the Corinthian orator in Thucydides sketched the Athenian character. And in this memorable speech at Sparta we find the best literary analysis of the intense and restless energy of the Ionian Greek. Odysseus, we remember, visited many lands, and consorted with the people of divers manners. (He was not unique; he was one of many.) His travels would leave many a Greek unmoved, for many another had done as much. They were victims to this love of roaming; and consumed with a kind of morbid curiosity to see the unseen *Ignotum pro mirifico* was a sound maxim for most Greeks—witness the ill-fated Sicilian Armada. They were, in consequence, daring, adventurous, and not easily daunted; character and circumstances alike combined to make them pioneers in many a field. Yet it was not as empire builders that the modern world remembers or regards them. In truth the Ionian lacked the gifts essential to that perilous and delicate task. But they were intrepid colonisers, and few portions of the then habitable globe escaped their notice.

Around the Euxine they settled in large numbers. Despite the terrors of the sea, and the

difficulties from existing populations, this region of the Black Sea exercised a singular fascination over the Greek. It possessed considerable resources; was rich in commercial possibilities; was splendidly situated as a distributing centre. Little wonder that colony after colony tramped out from the western Greek world, bringing batch after batch of these roving adventurers, who, for one reason or other (economical or hereditary), found it wiser to turn away from the old home, and try their fortune in foreign parts. On every shore of this forbidding and inhospitable sea, which they tried to pacify by a name of good omen, Greek settlements sprang up. Natural resources were soon tested and promptly utilised; communications with the surrounding nations speedily secured; political government soundly established; with the result that with each successive colonising party the influence and wealth of Greece, at home and abroad, were considerably increased. We say, "Greece at home," for the Greek colonist never lost sight of the land of his birth, and the city that sent him forth, was for him the mother city; the patroness to whom he looked; from whom he borrowed the official founder of the colony; and whose sacred hearth fire he carried with religious exactness to his new home. Colonisation in every land and in every age is an interesting study. With people at once so gifted and so distinctive as the Greeks it is peculiarly so. While in the history of Greek colonisation itself, there are few more romantic and delightful chapters than those which tell us of their gradual encroachments on the lands that fringe the Euxine.

With this great movement the work before us is concerned. It is a dissertation submitted for the degree of M.A. in the National University of Ireland. Let us add at once that, in conjunction with other trying tests, it secured for its author high first-class Honours. We are glad to have this opportunity of congratulating the author—Mr. H. A. Johnston—on this excellent



Back Row—J. Linehan, W. Collins, P. O'Sullivan, V. O'Donnell, C. McEnter, M. Bergin, M. O'Connell, P. O'Sullivan, P. O'Sullivan, R. O'Brien-Kelly, D. Finn, C. O'Shaughnessy, J. McNamara, P. Harris, M. O'Connell, P. O'Sullivan, J. Kelly, E. O'Donnell, J. Forde, J. McDonnell, (Capt), Rev. J. Fallon, S. J., B. Kirby (Sec.), M. Ryan, F. Power, J. Kissane, J. Mellet, J. Walsh, P. McCarthy, T. Raftery, D. Harris, D. Costello.

IV. CLUAGH.

piece of historical research. Mungret has been connected with the University for many years; it has every reason to be proud of its record. All the greater then is our delight (and the writer is *not* an Alumnus) in being able to add yet another, and, perhaps, the most brilliant, to the long list of University distinctions won by its pupils.

This is, perhaps, not the place for a detailed discussion of Mr. Johnston's work. We have read it with the greatest pleasure, and studied it with the greatest interest. For, though natural and easy in style, and studiously free from pedantry, this "small contribution" is packed with learning. With what painstaking and conscientiousness this piece of historical and archaeological investigation was undertaken will be obvious to anyone who reads its preface. How faithfully the scheme there outlined was adhered to, every page of the book conclusively proves. We wish there were more followers of Mr. Johnston's patience and independence. With the main outlines of the subject most students of Greek history are familiar. But a connected and detailed account of all these foundations, enriched with comments from ancient authors, travellers, historians, premature archaeologists, illustrated by a host of references to this region scattered over Greek literature and inscriptions, and the whole sifted and sorted by the critical tests of modern research, confirmed or refuted by modern excavations, such an account Mr. Johnston set out to write. The task was not light, and the danger of sinking under the heap of evidence very real. Mr. Johnston has done his work splendidly. The subject has lost in the telling none of its interest, but the author has been scrupulously careful not to sacrifice truth to interest. He has not read his Thucydides for nothing.

T. S. E.

"The Armagh Hymnal." *A collection of hymns and translations compiled by Shane Leslie, King's College, Cambridge, and John Stratford Collins, St. John's College, Cambridge. Catholic Truth Society Ireland, 1912.*

Song is the most natural mode of expressing, if I may call it, the tone of the soul's pent up feelings. Downheartedness, sadness on account of some personal bereavement, or at the misfortune of another, yearn for something that may sympathise, that may sooth, and not finding it, croon their troubles to the world. Exuberant spirits are hurled broadcast to the winds in a wild burst of melody, light, fierce, maddening, according to the singer's nature. We see it everywhere around us. The pæans of the Greeks, the doleful lilt of the Indian, the rousing chorus of some national anthem, sung by

thousands, when wrought to the highest pitch of enthusiasm, tell the same tale. And these are not mere wild explosions without sense or meaning. They are the story, in man's most natural method of expression, of deep personal psychological conditions, of feelings to which one cannot do justice in prose, or of some characteristic in some person, or deed which we wish to emphasise as fittingly as we may.

What is true of song taken in its widest sense is equally true of the song we use in worship. A hymn has been defined as—"prayer or praise addressed to God or his saints." I think that definition is far too narrow. A hymn is really something more. It is the outburst of a soul in sympathy with its God, and ought to express all the intimate relations that exist between them. A hymn to be perfect should contain in itself the most natural and appropriate utterance of that which it is intended to convey, be it sorrow, sympathy, joy, love, determination. One who is genuinely earnest is simple. One says what one wishes to say without seeking round for the choicest and grandest verbiage in which to declaim it. This simplicity the Armagh Hymnal claims to have attained, without, however, going so far as to destroy altogether the beauty of poetry. It has endeavoured to discriminate between the purely lyrical poem and the hymn, and has succeeded admirably. Simplicity seems to be the underlying principle on which the whole plan has been developed; simplicity both in the choice of subject and in the method of treatment. The names associated with the various hymns are sufficient guarantee to the excellence of diction.

Another good point is that the selection follows accurately and closely the ecclesiastical year, and, where possible, uses the hymns of the Roman Breviary. This is certainly a very praiseworthy effort to bring those for whom the work is primarily intended into closer contact with the ritual and liturgy of the Church, especially as it is altogether in accordance with the wish of the Holy Father. All the hymns breathe the spirit of the season they are to commemorate, and the collection (Nos. 59-69) which form the Litany of Loretto seem particularly appropriate. Still one misses many of the old favourites, such as "Mother of Christ," "Sinless and Beautiful," "Angels we have heard on high," which, though they may lack the lyrical beauty of those selected, have yet a sacredness bred of the associations which surround them, and which consequently appeal to one more than the most beautiful of lyrics.

The general collection is very exhaustive and skilfully arranged, and goes far by reason of

the many gifted writers, whose works are given to make the book "Catholic and National."

The only genuine fault in the Hymnal is the omission of the tonic-solfa or staff notation. If, as is the intention of the compilers, these hymns are to be taught in schools, the teaching must be purely one of memory. This means that but a very limited number of the hymns can be mastered, whereas the tonic-solfa before them the average choir boy or girl—or school boy & girl for that matter—would have little or no difficulty in learning each and every one of them. Doubtless an edition with the tonic-solfa could hardly be produced for the money at which the present volume is offered. The difference in cost would be more than compensated for by the increased utility of the book. Very few would go to the expense of paying for the organ score, and without it or its equivalent the book is really a little more than a very pretty collection of sacred poetry.

To fully appreciate the value of the Hymnal, we should have the music as well. Unfortunately, owing to the death of Mr. J. Collins, the publication of this important section has had to be postponed.

We can only say, in conclusion, that we wish the project every success, and hope to have the pleasure, very soon, of enjoying the music of a really pretty and tastefully-edited collection.

"Hierarchical Atlas." *"Atlas Hierarchicus, Descriptio geographica et statistica totius Ecclesie Catholice et orientis et occidentis. Consilio et hortatu sanctae sedis Apostolice Elaboravit P. Carolus, S.V.D.—General Hierarchical Atlas of the whole Catholic world. 36 coloured maps, with an index of 1,800 geographical names; explanatory text in English, French, German, Italian, Spanish; complete ecclesiastical statistics. 36s. net. London: Herder."*

Within the last 40 years much attention has been given to the subject of Catholic Missions.

In addition to learned works on the subject regular periodicals have been started which give week after week first hand reports of the work done either at home or amongst the heathens. To mention one or two we have the *Field Afur* (1903), the *Good Work*, the *Illustrated Catholic Missions* (1886), the *Katholische Missionen* (1872), *Les Missions Catholiques* (1868), *Les Missions Belges*.

One thing was lacking to enable the reader and the student to follow the details which came pouring in from all parts of the world, and to see at a glance, without being obliged to consult heavy tomes, how the affairs of the Church stood and stand. This

want has been supplied by the very exhaustive work of Fr. Ch. Streit, S.V.D., in his Hierarchical Atlas, a completion of his *Katholischer Missions Atlas* which contained some 28 maps dealing with the missions.

The Hierarchical Atlas contains 36 maps which cover the whole of the Catholic world with the exception of Siberia. The work in grand folio contains a very interesting account of the Roman curia, and the various congregations to whom the administration of the Church is entrusted, an historical survey of each of the several countries in the order in which they appear and of the relations that exist between the Holy See and the various Governments. What is of far greater importance for the student are—the exhaustive statistical tables dealing with every phase of the Church's Life which cover some 50 pages.

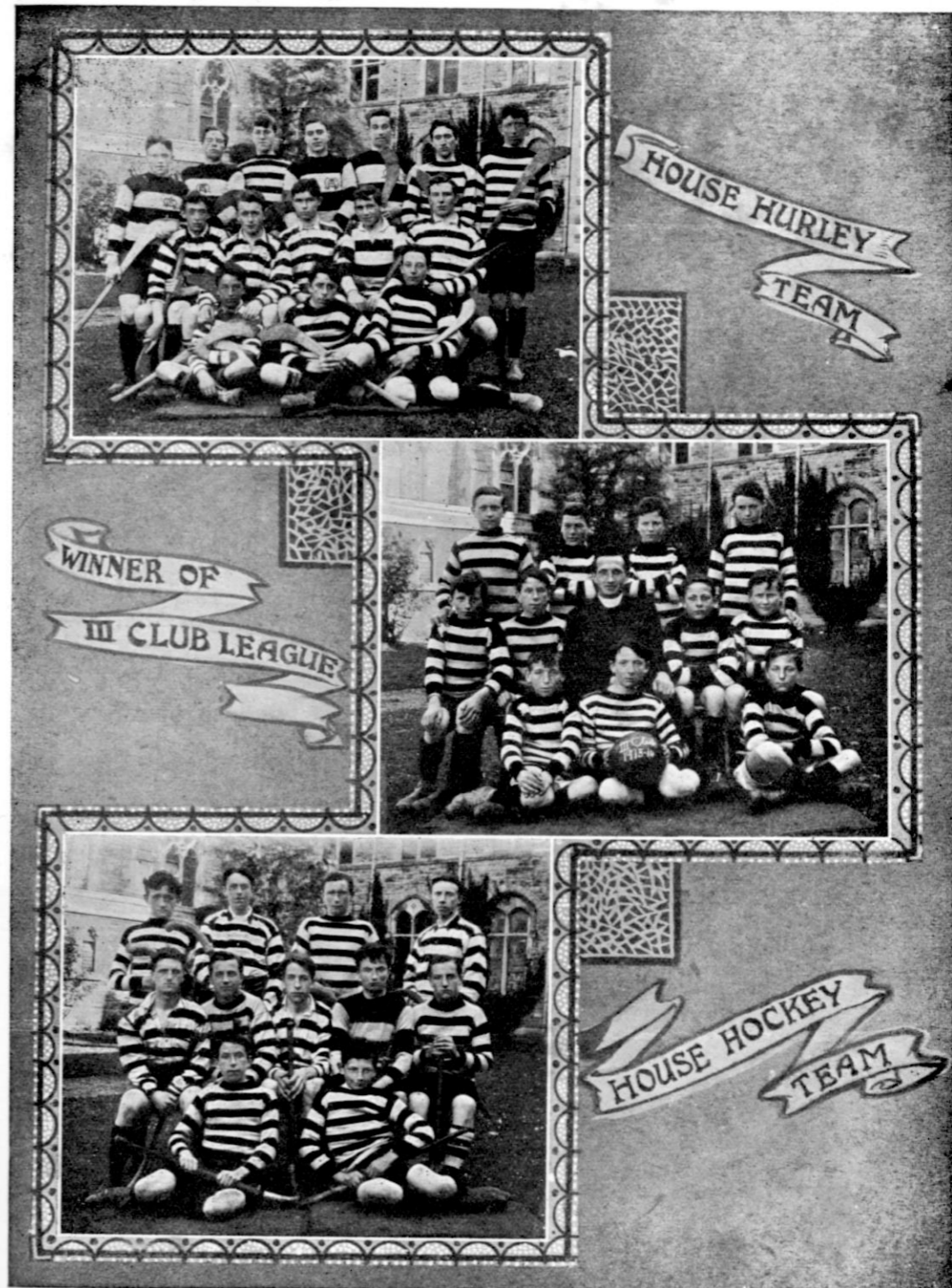
The general finish of the Atlas, the print, the paper, and the cartography, are all that could be desired. But we would suggest (1) that the maps be printed separately from the letterpress, but not, of course, from the index. (2) That the five languages be printed in five separate booklets. This would materially lessen the price of the work, and might allow of the insertion of the two Siberian maps which it seems a pity to omit.

The maps themselves are very perfectly brought out. The only flaw, and that is altogether a minor one, seems to be, that in some cases, especially in the map of Rome, the colours are not sufficiently distinctive.

The work has, however, one great drawback, at least for English readers. The English translation could hardly be worse. The Idiom is absolutely German, though the translator's name does not seem to be German. We hear of missions, "renewed to a flourish" (18) of recruits "in their rudiments" (22) of "great excitability and mental mobility" (15) of "Indians being given into the avidity" (67).

The position of the verb is again and again misplaced, e.g., "what changes the present war on the Balkan Peninsula will bring" (29).

The work is covered with misprints and misspellings, "rang" for "rank," "Albenese" for "Albanian," "Calvenics" for "Calvinists," and a host of others. The grammar is bad, adjectives being constantly used for adverbs. The punctuation is elementary, and brackets are thrown in at random. It is a great pity that a great work should be so marred. The translation should have been submitted to one thoroughly conversant with the language. Still we cannot but congratulate Fr. Streit on the great advance he has made, and his splendid contribution to the literature of Church History.



MUNGRET COLLEGE, NEAR LIMERICK.

1913—1914.

RECTOR : REV. EDWARD CAHILL, S.J.

COLLEGE STAFF :

REV. WILLIAM BYRNE, S.J., Minister.	REV. AUGUSTINE O'KELLY, S.J., Assistant Moderator.
REV. THOMAS HEAD, S.J., Spiritual Father.	REV. JOHN FALLON, S.J.
REV. JOHN CASEY, S.J., Prefect of Studies.	REV. ERNEST SPILLANE, S.J.
REV. JAMES TOMKIN, S.J., Moderator of the Apostolic School.	REV. RICHARD W. GALLAGHER, S.J.
REV. JAMES FINUCANE, S.J., Pref. of Discipline.	REV. HUGH KELLY, S.J.
REV. WILLIAM O'LEARY, S.J., Dir. Sod. Holy Angels ; Dir. of Observatory.	REV. MICHAEL J. MEANEY, S.J.
REV. WILLIAM McCORMACK, S.J.	REV. PATRICK C. O'DONOGHUE, S.J.
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	A. B. FELL, Esq.

LAY BROTHERS :

BR. PURCELL, S.J. BR. RICKABY, S.J. BR. M'CABE, S.J.

NON-RESIDENT OFFICIALS :

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 P. O'MEEHAN, Esq., L.D.S., Dental Surgeon. J. J. MOANE, Esq., Professor of Music.
 P. F. MALONEY, Esq., A.R.C. Sc. I., Professor of Agricultural Science.

COLLEGE ROLL, 1913—1914.

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

PHILOSOPHY CLASS.

(2nd Year)—Apostolic School.

Carey, Patrick (Pref. Sen. Aps.)
 Joye, Laurence
 Kelly, Michael P.
 Lennon, Owen
 O'Beirne, Daniel (Pref. Small Study)
 O'Connor, Michael

(1st Year)

Mulcahy, Paul Bulman, John
 Clasby, Michael
 Greenan, Francis J.
 Hayes, Thomas
 Long, Timothy
 Nesdale, W. H.
 (Pref. Ist. Club)

RHETORIC I.

Duffy, Patrick Carey, Daniel
 (Capt. of the House) Devine, Charles
 Jennings, Charles Nolan, Patrick
 O'Regan, Anthony

RHETORIC II.

Baker, Louis Brockway, Robert
 Guerin, Willie (Pref. Senior Study)
 Harnett, William Cashen, Richard
 Hennessy, Denis Cullen, Patrick
 Lahiff, John Greene, Charles
 Loftus, Thomas Hayes, Edmond
 McCormac, Jerome Keyes, Michael
 MacCullough, Joseph (Pref. II. Club)
 Mahon, Thomas Mahony, James
 Morrin, J. J. O'Riordan, George
 Morrin, J. W. O'Brien, John
 (Pref. Sod. B.V.M.) Pate, Frederick
 (Sacristan)

RHETORIC II. Continued.

Tobin, Andrew
 Neylon, Joseph
 O'Dwyer, Edward
 O'Malley, Arthur
 Power, Maurice
 (Sec. Ist. Club)
 Quigley, Marcus
 Sheahan, Michael
 Whelan, Michael

POETRY I.

Hülsebusch, Henry Johnston, Thomas A.

POETRY II.

DeCoursey, Henry	Barrett, Thomas
Devane, Michael	Brazil, John
Guerin, Joseph	Canning, George
Hickey, Matthew	Clune, Michael
Hickey William, A.E.	Deignan, Michael
Lee, Bernard A.	Geehan, Michael
McGlade, P.	Glover, Anthony
McGrath, Francis	(Pref. III. Club.)
Moloney, Patrick	Hayes, John
Murphy, Edward	Hennessy, James
O'Brien, Thomas	Hennessy, John James
O'Mullane, Daniel	Hickie, James
Quigley, Frank	Lawless, Thomas
(Sec. II. Club)	(Pref. Jun. Apos.)
Rice, Nicholas	Locke, James
Scanlon, Emmett	McGill, Patrick
	O'Brien, Vincent
	O'Connell, James
	O'Loughlin, James
	Reynolds, James
	Rourke, John
	Stack, Richard
	Standen, Edward

LAY SCHOOL. APOSTOLIC SCHOOL.

COMMERCIAL & AGRICULTURAL CLASSES.

Ahern, Cornelius
 Breen, Patrick
 Bugler, Lawrence
 Cleary, Michael
 Coen, Michael
 Coffey, Martin
 Coghlan, Matthew
 Collins, John W.
 Colloton, Patrick
 Colloton, John
 Coveney, James
 Cunningham, Bryan
 Cussen, Robert
 Farrell, William
 Frawley, Patrick
 Hanrahan, Edward
 Harris, James
 Johnson, Edwin
 Kelly, Cornelius
 Kelly, Michael (Capt. III. Club)
 Kirby, Bartholomew (Sec. IV. Club)
 Kirby, Maurice
 Liston, John
 Normile, Patrick
 O'Brien, Corles
 O'Connor, John
 O'Keefe, Joseph
 O'Sullivan, Michael
 Rice, John
 Riordan, Michael
 Sheehan, Timothy
 Somers, John
 Walsh, Maurice (Capt. II. Club)

FIRST OF GRAMMAR.

Burke, John J.	Clancy, Patrick
Cahill, Stanislaus	Connelly, Stephen
Carrick, Thom. D.	English, John
Dillon, Leo F.	Hartnett, Thomas
Guiry, Michael	Kennelly, Patrick
McNamara, John C.	Lane, Edmond
McCurtin, William A.	Lehmann, Leo
McEntee, Charles	Lennon, Daniel
McEntee, Henry	Lyons, Edward
(Pref. Sod. Holy Angels)	Martin, Michael
Moran, Thomas	McKenna, James
Mulcair, Thomas	McNamara, John
Murphy, Denis	Murphy, John
O'Connell, Maurice	Mulkearn, Kevin
O'Regan, Loman	O'Donnell, Patrick
O'Shaughnessy, Patrick	
O'Sullivan, Joseph P.	
O'Sullivan, Patrick L.	
Pomeroy, Nicholas	
Prendergast, Michael	
Walsh, Morgan	

SECOND OF GRAMMAR

Barry, Charles	Coyle, Francis
Darcy, Matthew	Fahy, Gerard
Delany, James	Kenny, Patrick

LAY SCHOOL. APOSTOLIC SCHOOL.

SECOND OF GRAMMAR—Continued.

Donegan, William P.	McNamara, Michael
Forde, James G.	McGrath, Timothy
Golding, John	Rafferty, John
Hanly, John	Ryan, William
Healy, Michael	
Linehan, James A.	
McDonnell, Joseph (Capt. IV. Club)	
Mooney, Augustine	
Newland, Richard	
O'Donnell, Francis J.	
O'Grady, Charles (Sec. III. Club)	
Riordan, Roger	
Ryan, Maurice	
Skinner, Emmet	
Whelan, Michael J.	

THIRD OF GRAMMAR.

(1st Division).

Conheady, John	Carolan, Cuthbert
Curran, Gerald	
Harris, Patrick	
Kearney, William	
McCarthy, Edmund	
McKeogh, Willie	
Moore, Peter (R.I.P.)	
O'Brien, Jerome	
O'Driscoll, Florence	
O'Sullivan, Patrick F.	
Power, Francis	
Smee, John	
Walshe, Joseph	

(2nd Division).

Burke, Cornelius	Glancy, Ernest
Collins, John	Haley, Jerome
Collins, Joseph	Madigan, Anthony
Dorr, Joseph P.	Maxwell, James
Garry, Thomas	McCann, Patrick
Kyne, Bernard	McCarthy, Thaddeus
McCarthy, Justin	McDonough, Edward
McNamara, Louis	McInerney, Patrick
Mulqueen, Michael	Murphy, John
O'Donnell, Vasco	Murray, Martin
O'Shaughnessy, Cecil	Reidy, Patrick

RUDIMENTS.

Bergin, Michael
 Collins, William
 Costelloe, Dudley
 Delaney, John
 Finn, Daniel
 Harris, Richard
 Kelly, Robert
 Kissane, Joseph
 McCarthy, Edmund
 McCarthy, Patrick
 Mellett, John
 O'Donnell, Edward
 O'Sullivan, Patrick
 Purcell, John
 Raftery, Thomas

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