

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. 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 ambulatory 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 Sodalties 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 in the first rank of Irish Colleges. 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 Examination 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 the 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 underclothing, 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—(Piano, Violin, or any of the ordinary Band Instruments)—Two guineas half-yearly.

For further particulars apply to the Rector,

REV. EDWARD CAHILL, S.J.,

Mungret College,

LIMERICK.

Apostolic School of the Sacred Heart,

MUNGRET COLLEGE, LIMERICK.

PROSPECTUS.

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 student is 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 mission.

The Superiors taking into account the individual characters, 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 guardians agree to all these conditions; and before a student is put on a College bursar 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 students 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. This 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.

VIII. 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 beforehand, 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.

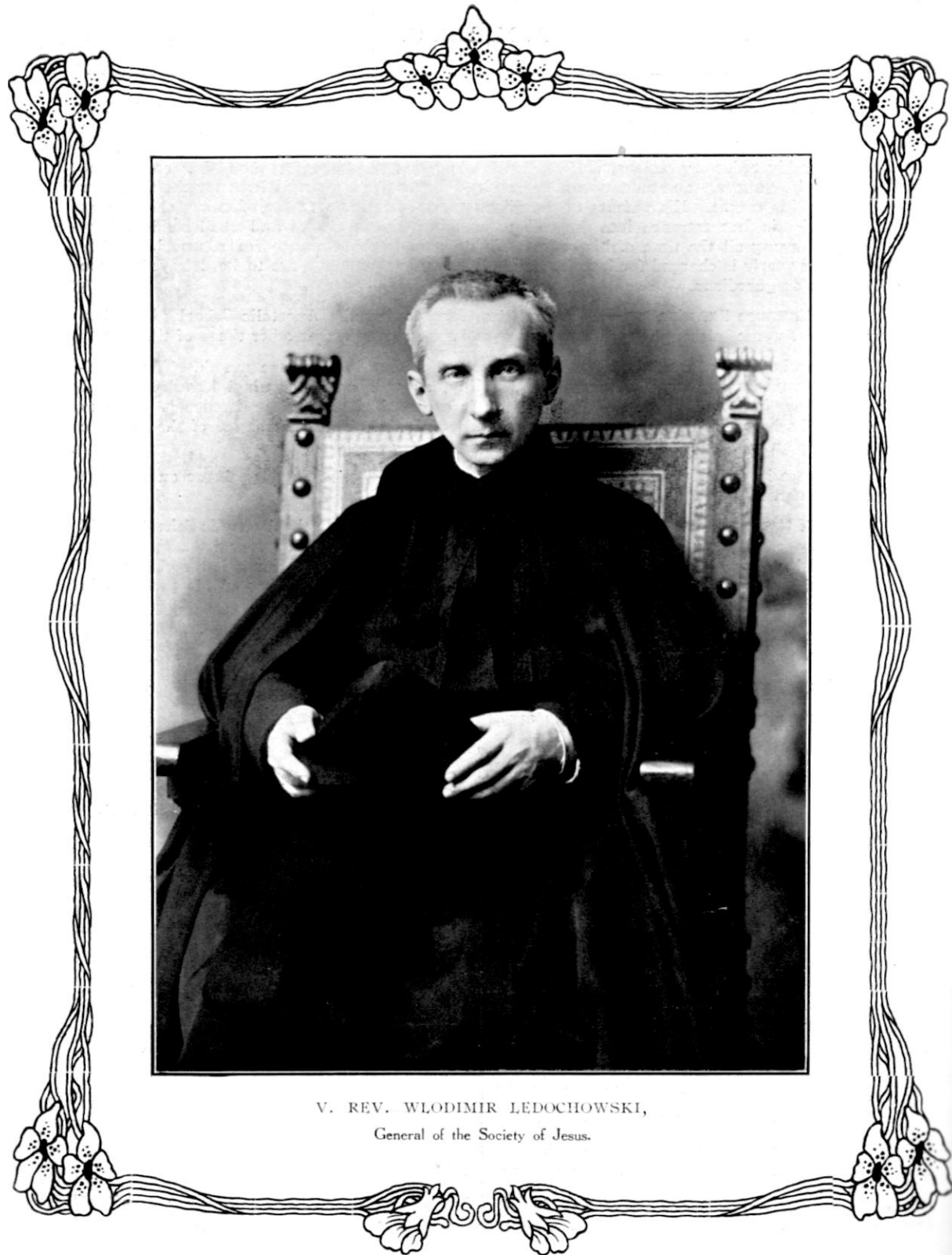
Further particulars may be had on application to:—

THE RECTOR,

Mungret College,

LIMERICK.





V. REV. WŁODIMIR LEDOCHOWSKI,
General of the Society of Jesus.

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JULY, 1915.

The MUNGRET ANNUAL.

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MUNGRET COLLEGE

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THE MUNGRET ANNUAL



Editorial.

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

WE are glad to be able to reproduce a portrait of the Very Rev. Wlodimir Ledochowski, the newly-elected General of the Society of Jesus. On a later page will be found a short sketch of Father Ledochowski's career. He and his family have been closely identified with movements and interests which are particularly dear to us as Irishmen. His uncle, Count Miecislav Halka Ledochowski, Prussian Poland, is famous for the fight he made against Bismarck's campaign against the use of the Polish language in the schools. His sister, Countess Ledo-

chowski, is director, at Rome, of the St. Peter Claver Society, for the conversion of negroes. We have more than ordinary pleasure in wishing him many years of wise and fruitful government over the Society of Jesus.



IN October last we had a very welcome visit from Most Rev. Dr. Curley, Bishop of St. Augustine, Fla.—Mungret's first Bishop. Such an event was, of course, followed by a free day and a concert, at which the Apostolics read an address of congratulation and welcome to the most

distinguished pupil it has turned out. In answer to the address, Dr. Curley made a most kind and sympathetic speech, in which he proclaimed his lasting loyalty to his *Alma Mater*. He felt himself, he said, no wiser or better at that moment than when he played and studied with the other boys in Mungret fourteen years before; and he always looked to the years spent there as the four happiest and most pleasant in his life. "Looking back on it now," he said, "I can honestly say I find no fault with my course in Mungret, and if I had to re-commence my schooling again, I would be perfectly willing to start again here under the same conditions." His relations with the lay-boys had always been very pleasant, and he professed himself highly edified by the general standard of good conduct that prevailed among them. And he saw a fresh bond of union between the two sections in Mungret, in the person of the present Moderator of the Apostolic school, who was a past lay-boy. What had been done in the past he looked upon as but a sample of what was being done at that moment, and of what, please God, would be done in the future. And he ended his speech with as graceful and generous a compliment as a man ever paid to his old school. "If my elevation to the Episcopate has brought any honour to my well-loved *Alma Mater*, I am glad that, under Providence, I have been made a Bishop."

—*—

SINCE last year there have been some changes made in the College Staff. Fr. McCormack has been changed to St. Ignatius' College, Galway, where he is Minister; Fr. Fallon is now at The Crescent, Limerick; Rev. Mr. Meaney is teaching at Clongowes Wood College, and Rev. Mr. O'Donoghue is doing his

Philosophical studies at St. Mary's Hall, Stoneyhurst, Lancashire. In November Fr. Gwynn left us to take up duty as Chaplain with the Irish Guards in France. He was slightly wounded in February, but has completely recovered. We have received many very interesting letters from him.

In return, we have got Fr. Bartley, who taught here a few years ago; and also Fr. Coghlan, and Rev. Mr. Deevy—both past students of the house. It is interesting to remark that the staff contains at present five past Mungret men, the remaining three being Rev. Fr. Rector, Fr. Casey, Prefect of Studies, and Fr. J. Tomkin, Moderator of the Apostolic School.

—*—

WE are glad to publish R. Brennan's interesting essay on *O'Connell's Tomb at Rome*. Essays of this kind have always been a feature of the MUNGRET ANNUAL. Our Past, especially from the Apostolic School, are widely scattered all over the Continent, in Holland, Belgium, France, Italy, etc. And in their travels they come across the traces of some of the great men, missionaries, scholars, soldiers, whom we have been sending abroad so continuously from the 5th to the 18th century. To follow up any of these traces and to send us the results of the search is a meritorious and patriotic work. We shall be glad to continue this good tradition in the MUNGRET ANNUAL; and such articles as we speak of will always have a hearty welcome in our columns.

—*—

THE Agricultural Department of the College, to which we referred last year at greater length, is going on satisfactorily. The chief initial difficulty which

it has to encounter is a financial one. The College farm and farmyard, which should be models and should present an object-lesson in the several branches of agriculture suitable to the locality, require for this purpose much more extensive buildings and more up-to-date equipment, and for this a very considerable initial outlay would be needed.

—*—

FUNDS are not to hand to meet this want. And although good work can be done and is being done, it is to be feared that unless some benefactor interested in the proper higher education of our rural owners (with whose needs the ordinary Intermediate course is woefully out of touch) comes forward with help, our Agricultural Department will be slow in developing.

—*—

AS we go to press this year somewhat earlier than usual, we are compelled to give only a passing glance at an event of which we should like to make a good deal. We refer to the Reunion of Past Students, which took place on Whit Monday. In the MUNGRET ANNUAL of last year it was stated that all past Mungret men would be welcome guests of their school on the coming Whit Monday. In addition to this several hundred invitation cards were sent out recently. The result of the two invitations was that over seventy of our Past put in an appearance. We publish a list of the visitors elsewhere.

—*—

THIS number is more than satisfactory, when it is remembered that a large percentage of our Past are serving in the

army, some at the front and some in course of training. Moreover, as some of the invitations were sent out rather late, other arrangements had been doubtless made for Whit Monday which could not be broken.

—*—

AT the end of lunch, to which nearly a hundred sat down, the Rector made a short speech, in which he offered a hearty welcome to all the visitors. He referred to the letters of apology which he had received from a great number of those who had not come. He had got several hundreds of them, and he found, he said, very great pleasure and consolation in reading them. They were uniformly kind and were full of protestations of loyalty to the old school. These letters alone—not to speak of the pleasure of meeting face to face so many old friends—were ample reward for the trouble undergone to make the Reunion a success. He declared that the present intention was that the Reunion should be an annual event.

—*—

THE weather was perfect and the visitors enjoyed the day very much. To M. Dwyer our thanks are due for selecting a team and giving the House eleven a very pleasant game.

—*—

A GLANCE at the list of visitors, which is published elsewhere in this number, will show that the great majority of our visitors had been with us as boys between the years 1900 and 1914. It is, of course, natural that this young generation should have kept in touch with its school; but it is a pity that there were not more of our

students of the 'nineties. The chief representatives of the 'eighties were about half-a-dozen priests from the diocese of Limerick, who are our neighbours.



THERE is often a certain amount of difficulty in getting information about our Past. But for the kindness of a few loyal friends, the columns of "Our Past" would be a good deal shorter this year. We can suggest an obvious way in which a great many more of our Past can give us help: they can keep us informed of the chief events of their own careers. Success in examinations or business, qualification in professions, marriages, etc., might be told in a brief note to the Rector or to the Editor of the MUNGRET ANNUAL, and would thus reach many old friends.



WHILE the competition for the Essays was not quite so keen as it was last year, still the Essays published are, we believe, up to the usual standard. The Prize Essay has been won this year, for the second time, by T. Long.

Two Vacation Essays were submitted—one by P. F. Flood, which was awarded

the prize, and a very creditable essay by M. Geehan (Senior Grade) on Catholic Emancipation.

The subjects for the Prize Essay for 1916 are:—

- (1) The Four Masters.
- (2) The Book of Kells.
- (3) Geoffrey Keating.
- (4) The Maigue Poets.

The usual prizes for the best *Vacation Essay* and the best *Irish Essay* are also offered. In addition there is offered a prize for the best set of original photographs dealing with our College life.



THE Editor wishes to record his hearty thanks to the Rev. Editor of *The Month* for the loan of the block of Very Rev. Father General, and also to Messrs. M. H. Gill and Son for the loan of the block of the Plan of Tara, and for the block of the letter L at the head of the section on Lectures, both from Joyce's *Social History of Ireland*. And to those, who must go unmentioned, that have assisted him in the matter of photographs, of articles, of news of the Past, etc., the Editor is not less grateful.



"Sanctorum vita ceteris norma vivendi est." ST. AMBROSE.



WHEN treating of saints who lived in the early ages of the Church, it is oftentimes very difficult to get at what is really authentic in their lives and to separate it from the myth which the piety of succeeding generations has entwined about it. This is all the more difficult when the saint was not a mere solitary light in the gloom and darkness of heresy, but was essentially the outcome of an age, and country, peculiarly prolific of great servants of God.

We shall not here attempt a mere abstract cataloguing, or "a long bed-roll of formal virtues," by which some biographers make the lives of the saints such distasteful reading, but from what we consider authentic, we shall try to get at the real character of the saint.

Ita was born, in all probability, in the year 480 A.D. in the present County Waterford. She came of a noble line, for we read that she was, on her father's side, a collateral descendant of Conn of the Hundred Battles. As she was baptised soon after her birth we may suppose that her parents were Christian. The name given her at Baptism was Dorothea, but on account of her extraordinary thirst for Divine Love, her name was afterwards changed to Ita, which signifies thirst.

Her reason—precocious though it was—was less quick than her heart, whose aspirations the grace of Baptism had marvellously turned towards God.

From her tenderest years Ita seemed to be specially favoured of Heaven, and to be destined for some great mission. We read that from the time she was able to speak her innate modesty disclosed itself in every word, look and gesture. Prudence marked all her discourse, and her manners were characterised by a winning grace and gentleness. Though she had a strong character, her gentleness and good nature made her a universal favourite.

Almost in the infancy of this predestined child many miracles attested her sanctity. Once, we are told, the room in which she slept at night was filled with a flood of supernatural radiance. The members of the household, believing the apartment to be in flames, rushed to extinguish the fire. To their amazement they found nothing injured, while the little Ita was slumbering peacefully. For some time after this occurrence the features of the child were lighted up with such a heavenly and angelic beauty that while it lasted she was scarcely recognisable even by her friends.

In this manner her early years were spent in her father's house, "a burning and a shining light to all who were blessed with her acquaintance."

Ita had early resolved to dedicate her

life to God, and she had made a vow to this effect. However, her father knew nothing about it, and as she grew to a marriageable age he had arrangements on foot to obtain for her a partner in life worthy of her rank and exalted virtue. At last such a person was found in a neighbouring chief, but when he came to pay court to Ita his offer of marriage was coldly but courteously refused, on the plea that she was engaged to another whose right none could contest. The rejected suitor returned to her father, who straightway flew into a towering rage at what he considered an unwarranted flouting of his authority. Ita's only resource was in prayer, and she spent three days and three nights in fasting and praying with her Lord, her spouse. The fiend once appeared to her during this period, absolutely dejected, saying: "Alas, Ita, not only will you withdraw yourself, but many others from me." She was told that her father would accede to her request and would give her every help in his power, while she on her part was to leave her home and family and found a religious house. So in the course of a few days the youthful Ita set out, having previously received the monastic habit from an old priest in the neighbourhood. As in the case of the young Tobias, an angel guided her, until she came to the barony of Glenquin, in the County Limerick, the angel pointing out the exact spot on which her establishment should be erected. This place was called Cluain-Credhuel, now known as Killeedy, situated about five miles to the south of New-castle West.*

*It is of interest to note that all historians are not of accord as to the exact location of Cluain-Credhuel. One historian, indeed, says that it is Clarina, which is about 3 miles distant from Mungret, on the old Kerry road. This, however, seems highly improbable.

The inhabitants of the locality from the very first seemed to recognise her divine mission, and were all very assiduous in ministering to her wants. One of the chieftains of Hy-Connail made her an offer of several acres for the use of her monastery, but she could only be prevailed on to accept four, on which she could support her community. Holy maidens now came flocking in on all sides, burning with pious zeal, and put themselves under her guidance. While they strove to put in practice her pious instructions, her own example—that best of preceptors—was always there to stimulate and urge them on to still greater efforts and success. Her very person seemed to exhale sanctity, and by the magnetism of her strong personality she moulded otherwise undecided characters after the fashion of her own. All felt that this woman could command herself and others. Thus she was not only a leader, but a "creatix of heroines."

The fame and renown of her work soon went abroad. The inhabitants of Hy-Connail put themselves under the patronage and intercession of this holy virgin, and through her prayers they received numberless blessings, both spiritual and temporal. For her sake many gifts were made to the nuns, as well after her death as during her lifetime.

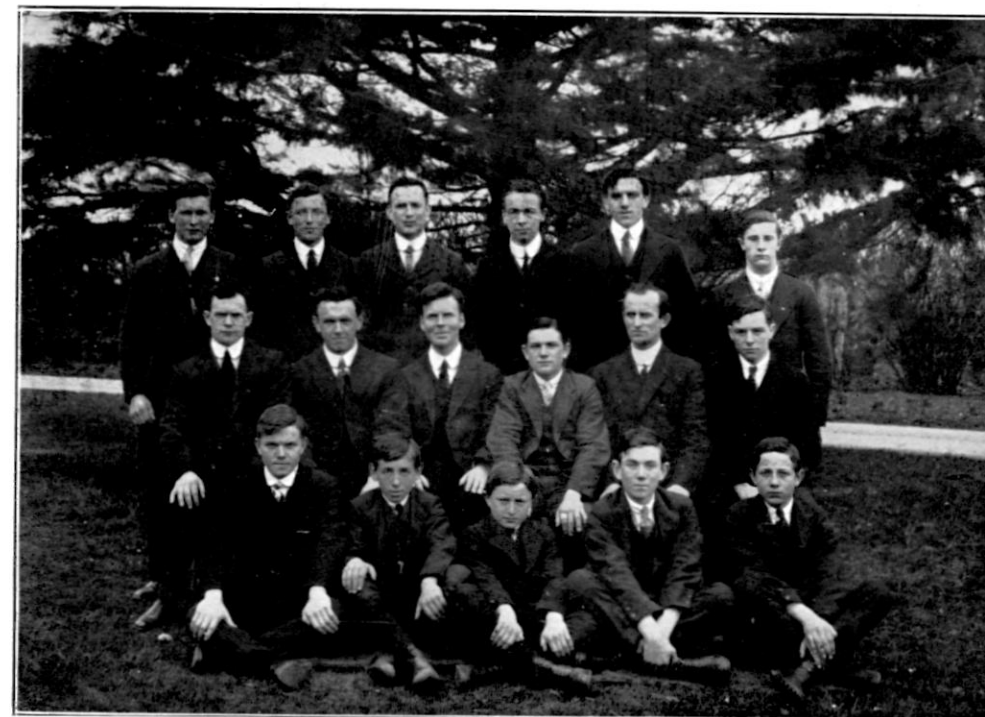
The austerities she practised were in every sense of the word heroic. She was unflinching in her severity towards herself, and we read that she sometimes spent four days without nourishment. So vigorous, indeed, was she in the treatment of herself, that God commanded her by an angel to relax and moderate her austerities as they had reduced her to great bodily weakness and exhaustion.

Soon people came flocking to her from every quarter for the cure of all maladies both of body and soul, for she was now,

by God's grace, a miracle-worker, and she was above all gifted with a rare insight into people's souls. Her miracles are very varied in character, and their number is legion, but space will permit us to relate only a few.

The convent at Killeedy was the mother-house of several other communi-

community was summoned before Ita. Guided by Divine knowledge, she immediately exculpated the suspected nun, and in the presence of all tenderly embraced her, attesting her complete innocence. She then indicated the guilty party and prophesied that she would become an out-cast, and that her after-life would be a



OFFICIALS OF HOUSE, 1914-15.

Standing—M. Keyes (Pref. II Club), W. Nesdale (Pref. I Club), R. Brockway (Pref. Senior Study), T. Long (Pref. Junior Study), J. Reynolds (Pref. III Club), A. Lee (Librarian).

Sitting—A. Glover (Sacristan), P. Mulcahy (Pref. Sod. B.V.M.), F. Greenan (Pref. Senior Apostolics), F. Quigley (Capt. of House), T. Lawless (Pref. Junior Apostolics), F. M'Grath (Sec. of House).

In Front—T. Hayes (Pref. IV Club), M. Mulqueen (Capt. III Club), M. Bergin (Capt. IV Club), L. Dillon (Pref. Sodality H.A.), S. Cahill (Capt. II Club).

ties, and one of these was once very seriously disturbed owing to a theft committed by one of the nuns who had so far escaped detection. However, one sister was under grave suspicion and was regarded with no warm feelings of affection by the rest of the community. Still there was no conclusive evidence, and the

reproach to the convent. It happened soon after that this sister left Ita and Killeedy, and falling in with a magician in Connaught abandoned herself to all sorts of shameful licence and superstitious practices. The unhappy woman having lost the saving guidance of our saint, seemed to try to blot out all remembrance

of her former life by her enormities. At last an old pupil of St. Ita, St. Brendan, interceded on her behalf, and she came back to Killeedy, and died a most repentant death.

The number of instances in which she brought the dead back to life is very great and of themselves alone would tend to show her super-eminent sanctity. We will just take one rather striking example. An afflicted father, whose mental agony was acute, once came and rather brusquely demanded of her to bring his son back to life, if only for a moment, as he had lost the use of speech before his death, and so the unhappy man could not know whether he died repentant. The very insolence and boorishness of his manner in urging the request would have been sufficient to assure his prompt refusal at the hands of most people, but Ita did not seem aware of this at all. The man was assured that his son would come back and not merely for a moment, but would live seven years, seven months and seven days, in the perfect use of all his faculties. So it happened, and at the expiration of this term the young man died.

One day when she saw two men approaching the convent her countenance suddenly grew clouded. On being questioned of her anxiety she replied that the two men were brothers and that one was about to kill the other. At the time nothing seemed more improbable or unlikely. Nevertheless, so it fell out; but Ita obtained pardon for the fratricide and reclaimed him to penance.

Once the land of Hy-Connail was invaded by a band of marauders. The clan before going to engage the invaders in battle came to get Ita's blessing on their arms, and strengthened with these spiritual weapons they went and returned easy victors. They vanquished the marauders with colossal losses and thus se-

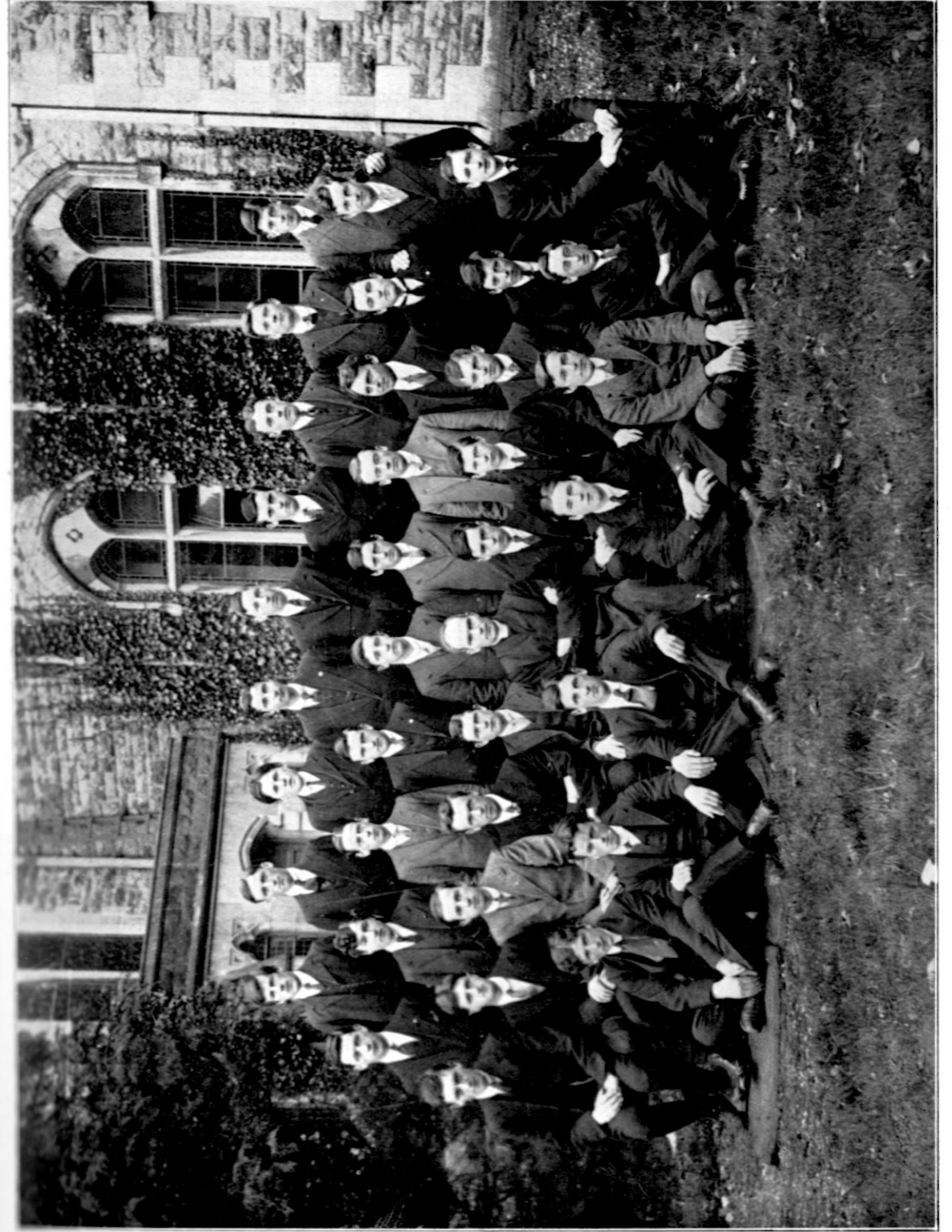
cured their territory against the possibility of invasion for many years.

On another occasion she told her cousins that their father, her uncle, was suffering in Purgatory, and that his sufferings had been revealed to her. She therefore besought them to give alms for the repose of his soul, and to return to her at the end of the year. They did as requested, and when they came back at the end of the year she told them that their father was much relieved, but she ordered them to continue the alms for another year and come back again. They went and returned the second time, to be rejoiced by the news that their father now enjoyed eternal bliss.

We must now tell of the death of this great wonder-worker—a death which peculiarly instances the awful austerities she practised. For many years she had suffered torments from a bodily affliction, which she had carefully concealed from the knowledge of others. Some peculiar kind of a worm, called a daol, preyed upon her side, and at last it grew to a great size. The pain was so intense and protracted over so long a period that she may justly be said to have suffered a continuous martyrdom. Cuimin of Down states in a poem beginning "Patrick of the city of Macha loved" that for love of the Lord she never laid down her cheek or her face to rest. Thus he says:—

"Mide loved great nursing,
Great humility without ambition,
Her cheek on the pillow she never laid,
From love of the Lord."

When the hour of her death drew nigh she summoned the community to her death-bed, and with sad hearts they heard their beloved mother tell them of her approaching death. Holy persons of every class came pouring in from all the



FIRST CLUB.

Behind—E. Hanrahan, M. Quinlan, M. Darcy, J. Delaney, J. Lislston, J. Cullhane, T. O'Sullivan, J. Keatings, J. Guerin.
Standing—T. Mulcaire, J. Handy, F. O'Donnell, E. Murphy, A. Lee, W. Hickey, V. Egan, W. Van de Putte, J. Flood, W. Galvin.
Sitting—J. Duggan, J. Morrin, E. Scallan, P. Mulcahy, F. Quigley (Capt.), Rev. Fr. Rector, F. O'Grath, (Sec.), D. Murphy, M. Guiry, L. O'Regan, T. Moran.
On Ground—V. Duke, M. Prendergast, J. O'Meara, A. O'Malley, J. Dorr, A. Mooney.

country round to witness her last hours. Before she died she invoked a blessing on the clergy and people of Hy-Connail who adopted her as their patron. Thus did this great saint end her earthly career—a career which was one grand anthem, one glorious hymn of praise to her Creator. “The white sun of the women of Munster” passed to her reward on January 15th, 569.

Though centuries have rolled by since Ita lived, she still occupies an affectionate place in the hearts of the people, while only a few crumbling ruins, including the lofty fragments of an ancient castle, now mark the site of her nunnery. The people of West Limerick still fondly cherish her memory, and immense crowds still assemble on her feast-day at Killeedy. Several of the children bear her name, thus testifying to the people’s faith and confidence in her. Townlands and parishes are called after her, and amongst the latter might be mentioned Killeedy and Kilmeedy.*

She had all through her life an ardent devotion to the Blessed Trinity, and sometimes her meditations were so long that her soul would seem to have cast aside all the trammels of time and reached out to eternity. On one occasion while the saint was thus absorbed in meditation a sister stole in upon her, and was almost dazzled by three rays of light which emanated from her head. The saint was for a while confused when disturbed, but soon regained her accustomed calm and sweetness.

Ita came on the stage of Irish history

*It is to be observed that the name Ita is also known and spelt as Ide, and the prefix m which occurs in names of places called after her, is a term of endearment, representing the Gaelic mo, signifying “my.” Hence Mide and Kilmeedy.

when the national character was in a peculiar state of transition. The elementary and fundamental truths of Christianity had been disseminated throughout the country by St. Patrick, and now the people were being inducted into the more sublime and perfect ideals of religion—the contemplative state. There were already several houses of contemplatives existing, but there was as yet no general movement. We feel safe in saying that Ita contributed largely to the success of this national movement. From what we have seen of Ita we may well infer what part the holy virgins of Ireland played in securing for their country the glory of a title as beautiful and not less significant than that of the “Island of Saints and Scholars.”

“By their fruits shall you know them.” Surely, if judged by this test, her glory in heaven must be indeed very great. Even during her life-time the people regarded her as their patron saint, and their fidelity to her memory is a convincing proof of the good she wrought. The number of souls she guided to God was immense, and the following saints all received their early education from her:—Brendan, Pulcherius, Cuimneius, Colman, Sasman, and Mochemioi.

We feel we cannot do better than end up this little sketch by a quotation from O’Hanlon:—

“So great was her renown that Ita has been affectionately styled the Brigid of Munster, and justly was she so called, for Ita continued in her own province the glorious promotion of female sanctification which the wonder-working Abbess of Kildare had inaugurated for the whole of Ireland.”

TIMOTHY F. LONG,
2nd Year's Philosophy.



LOUGHMORE AND THE COLLEGE.

The Loughmore Poet:

AN UNPUBLISHED POEM BY SEÁMUS O DÁLA.

To the Rev. J. MacErlean, S.J., Milltown Park, Dublin, the learned editor of *The Poems of David O Bruadair* for the *Irish Texts Society*, we are indebted for the following poem of Séamus O Dála, the Loughmore poet. O Dála is buried in the Mungret burial-ground a few yards from the north-east end of the ruined church. The inscription on his tombstone formed the subject of an article by Fr. MacErlean in the *Mungret Annual* of 1910. Fr. MacErlean translates the verses, which are in Irish, as follows:—

“’Tis a grievous occurrence that low ’neath the stone wrapt in a shroud of clay
Lies the Muses’ fair scion, who was not infirm in the speech of the Gael,
Upright Séamus O Dála, the champion composer of song;
And do Thou, O dear God, I beseech, leave ’mid Thy flock him for aye.”

The verses giving the dates of the poet’s birth and death are obscure. Fr. MacErlean interprets them to mean that O Dála was born in 1740 and died on Oct. 2nd, 1790.

The same inscription has been examined by Rev. Thomas Wall, D.Ph., C.C., in two articles in the “*Journal of the North Munster Archaeological Society*” (Vol. I., Nos. 2 and 4) who agrees with Fr. MacErlean generally in the interpretation of the first part of the inscription, but differs considerably in his reading of the poet’s dates. According to Dr. Wall O Dála was born in 1750 and died in 1810.

Very few of O Dála’s poems have been discovered. Fr. Dineen’s search in the libraries of Maynooth, the Royal Irish Academy and Trinity College brought to light only one; he has printed it in his volume on “*The Maigne Poets*” (page 89). It consists of 48 lines and is an elegy on the death of Seághán Ua Tuama An ghrinn, the famous Croom poet, who died

in Limerick, August 30th, 1775. Fr. MacErlean, however, possesses three of O Dála's poems, one of them being of the nature of an Aisling, the second on the expected return of the Pretender, which is the poem we print here, and the third dealing with the victories of Washington and the defeat of Howe.

In the first of the two articles referred to Dr. Wall has collected all that is known about the Loughmore Poet. The following facts are taken from his article. O'Curry mentions the poet as "a tailor living in the neighbourhood of Croom, in the county of Limerick," and says that he knew "two of O'Daly's sons who were Irish readers and transcribers." Fitzgerald in his *History of Limerick* (Vol. II., page lxxv of the appendix, 1827 ed.) says:—"James Daly, of Loughmore, was living in 1700; he left several beautiful elegies."

"Notwithstanding a diligent search," says Dr. Wall, "in the neighbourhood of Lough-



Photo by M. O'Reilly.
CHURCHYARD OF MUNGRET ABBEY.

more, the present writer has not been able to pick up any thread of tradition about O Dála or his family. Of the Daly name there are only two brothers at present in the parish, and they belong originally to Gabhal dá Bhóthar, i.e., the junction of the Mungret road and the Ballinacurra road near the Barracks. Their family, however, is buried in a different part of the Mungret churchyard, from that in which the poet rests. It would appear, therefore, that the family of Séamus O Dála must have been swept away by the Great Famine of '47 or have emigrated in the exodus which followed. . . . Whoever the poet's friends were who preserved his memory by erecting the Mungret tombstone (perhaps they were his sons mentioned by O'Curry), it is a very remarkable fact that within a few miles of the English-speaking city of Limerick, a monument with a unique Irish inscription should be raised to

the memory of a local Gaelic poet long before the Gaelic Revival." Of the poem here printed Fr. MacErlean says in a letter to the Editor of the *MUNGRET ANNUAL*:—"I think it was written during the American War of Independence after France had taken up arms for the revolted colonists."

ḂÁILTE ROMH SÍLE.

ḂASUR Séamur ó Dálaig ece.

Fonn: Lomaire criocta ar éirann

[Circa 1778.]

I.

So mbeannuige Dia fá éirí túite
 A éairtsear éiríort a Síle
 Cao é an fáct naé ruitseann tu
 Tá ríne ar an lá
 Siud é éall an ruitíort
 Oing a lán ran bpiopa
 Táto na rir as ríoléur
 Ir líontar túinn éairt
 Siud ort pláinte tóilear
 Fá éuam teact an ríoz éirt
 San tuair irteact so burdeanmair
 Coir taoibe an oileán
 Cuirpe Saeranaig ar rceimte
 Ir tuet na ngnáoi éioiróub
 Mar éiofao an mac tíre
 Le tóioirar éum áir.

II.

Tá clanna móir Mitériur
 Le cabair as teact i n-donfeact
 As gabáil tar cairpe tréanmair
 As téarman le taoir

ADDRESS TO SILE.

By SEAMUS O DALAIGH.

Air: *Skinflint Hanged on a Tree.*

[Circa 1778.]

i.

God's blessing thrice upon thee,
 My dearest gossip,¹ Síle,²
 Why hast thou not yet risen?³
 The dawn⁴ is far advanced.
 Thou seest there the stillion,⁵
 Tap the pipe⁶ with vigour,
 The men⁷ have started sowing,⁸
 Fill me out a quart.
 The best of health to thee and
 The lawful king⁹ who's coming
 Defiant with his forces
 To our island-coast
 To fill with mortal fear
 The Saxons and the Blackgowns¹⁰
 And eager as a wolf to
 Spring upon his prey.

II.

The clans¹¹ of great Milesius¹²
 Hasten to assist him
 O'er the mighty ocean,
 Gliding with the tide.

¹ Gossip: one related by spiritual affinity, a sponsor at Baptism or Confirmation. The Irish term means literally affinity through Christ, that is, sacramental affinity.

² Síle, pronounced Sheela, a favourite allegorical name for Ireland at times when it was not safe for an Irish poet to express his sentiments openly, even in Gaelic.

³ Scil. to fight for freedom.

⁴ The dawn of freedom.

⁵ Gaelic poets had in the eighteenth century

to conceal their real sentiments. A favourite device was to use tap-room imagery.

⁶ Pipe of wine.

⁷ The exiled Gaels.

⁸ Scil. the seeds of freedom.

⁹ The exiled king, Charles Edward, called by the English The Young Pretender.

¹⁰ The State officials, especially the Protestant ministers and lawyers.

¹¹ The exiled Gaels.

¹² Ancestor of the Gaels.

An reabac ro a b'fao i gcéim uaimh
 As teac't tar abaimh t'ar n-éitíomh
 Ir tom uo gheasfaró méirliḡ
 Le faobairneart a éitíomh
 Déiró reannraó reaire ir téirreiríor
 Ar uream uo g'allaib éireann
 Ir toḡa na noḡasḡan t'reannair
 Taob' linn na n'is
 Déiró toḡa ar teac'a as cléire
 Ir noḡa saé ac't as éisre
 Ir cabair ar bailtib éitir
 As Séarthur arir.

III.

Tíocfa an r'abta rábac
 So tuait ní faos an cáiríoe
 Cuirfear clanna an t'eáḡsac'ar
 So láiríor i t'c'isear
 Cuirfear Whigs ó cábuiríe
 Ir tué't na n'urairíe bána
 Ir teasfar cuirp t'á áitne
 So b'ráé ó na b'ruimp
 Déiró clann na g'allaéiríac'
 So fann ar earbairíe cáiríoe
 Mar abaimh as n'ic le fána
 Ní fásfar a r'íol
 Déiró a g'ac'raéa i n-áiríoe
 Sa mbailte cuirp san áiríomh
 A b'feairnntar so b'ráé ir
 A n-áiríeab ar t'ic.

SO mbeannuise t'ia.

The Hawk¹³ from us long absent
 Shall cross the sea to seek us
 And smite the rebels¹⁴ soundly
 With his keen sword's might.
 Panic, rout and ruin
 Shall crush the Galls¹⁵ of Erin,
 And he, the bravest dragon,¹⁶
 Shall bide with us as king.
 Full relief for clerics,
 Fortune's choice¹⁷ for poets,
 Aid for Eibhear's¹⁸ cities
 Shall return with Charles.¹⁹

III.

That gallant band²⁰ shall soon
 Without delay establish
 The sway of God's the Father's
 Children²¹ in their homes,
 Shall make the Whigs²² and others
 Give up their capes and ruffles²³
 And make their proudest beauties
 For ever part with pomp;
 The brood of English swine²⁴ shall
 Wander weak and friendless,
 Like stream down mountain flowing
 Their seed shall not endure.
 Then shall their lofty cities,
 Their walled towns without number,
 Their castles and demesnes,
 Be lost to them for aye.

GOD'S BLESSING.

¹³ Prince Charles Edward Stuart.
¹⁴ The supporters of the Orange Revolution, Protestant Ascendancy.
¹⁵ The Protestant planters of Ireland.
¹⁶ Dragon in Irish poetry is a honorific term for a brave prince or warrior. This is the ancient metaphorical use of the word "draco" in Latin, cf. Poems of David O Bruadair, Part I., p. 52, n.².
¹⁷ i.e. the best of fortune, anything that could be desired.
¹⁸ Eibhear, son of Milidh Easpáine (Milesius), who ruled over the southern half of Ireland and from whom the most of the noble families in the south of Ireland derive their descent. "Eibhear's cities," which strictly

means the cities of Munster, seems to mean here all the cities of Ireland.
¹⁹ The poet ventures to mention here the real name of the Hawk.
²⁰ The Irish exiles returning with Charles.
²¹ The Catholics of Ireland, the Gaels who remained true to the faith of Christ.
²² The Whigs of the eighteenth century were the upholders of the Orange Revolution and the Hanoverian succession.
²³ The fashionable dress of the time.
²⁴ A very usual epithet of the English in Irish poetry. The traditional explanation is that the name of the first ship that bore the Norman invaders to Ireland was "The Sow."



It is the 5th of February, the festal day of the much-venerated Saint Agatha, and her church, now attached to the Irish Seminary in Rome, is open to the public. Built, it is said, in the 5th century by Ricimer, the king-maker, and standing in a quiet corner of the city near St. Mary Major's, this time-beaten church has carried down through the ages, and retains to the present day, many monuments of antiquity. Chief among its art treasures are a beautiful mosaic pavement and twelve ancient and venerable granite columns.

But there is something else which draws the Irishman to St. Agatha's today—a small marble slab in the left aisle, which tells where rests the heart of the great Liberator.

Simply but beautifully decorated with bas-reliefs by Benzoni, it speaks thus to such as will read:—

"This monument contains the heart of O'Connell, who, dying at Genoa, on his way to the Eternal City, bequeathed his soul to God, his body to Ireland, and his heart to Rome. He is represented at the Bar of the British House of Commons in 1829, when he refused to take the anti-Catholic declaration, in those remarkable

words: 'I at once reject the declaration, for part of it I believe to be untrue, and the rest I know to be false.' He was born August 6th, 1776, and died May 15th, 1847. Erected by Charles Bianconi, the faithful friend of the immortal Liberator, and of Ireland, the land of his adoption."

The closing of the various ecclesiastical schools and universities of Rome in the afternoon finds the students of many nationalities directing their footsteps towards this quiet little church to tender a loving salutation to the saint. When each in turn has paid his tribute of devotion with a fervour and animation peculiar to Roman students, he turns an eager face to the tomb, which renders doubly famous this old and historic church.

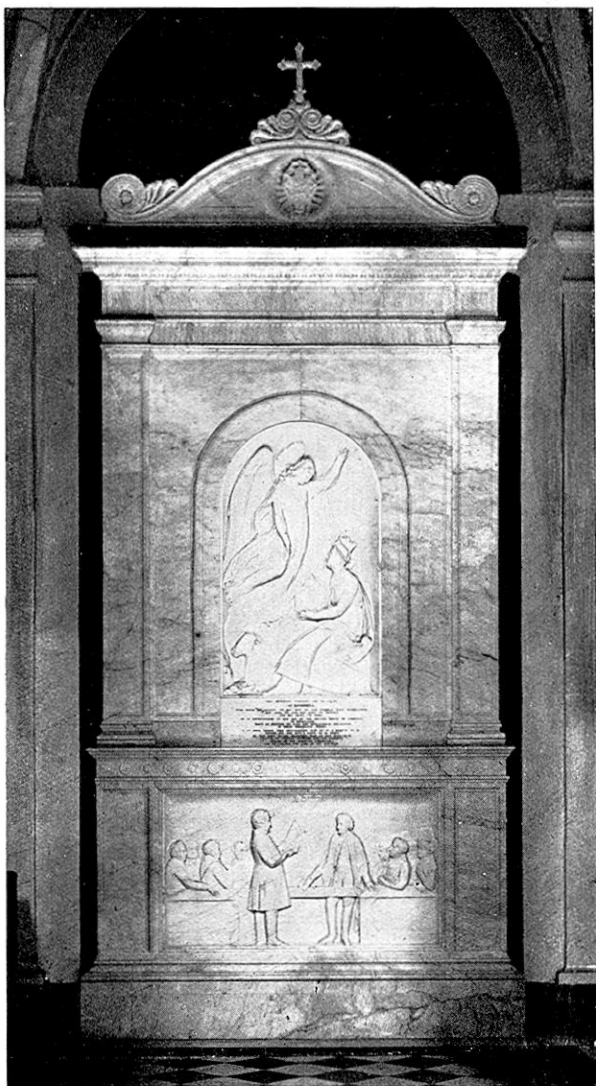
It is a varied group which surrounds the marble slab. There are Irishmen there, and Americans, and Australians, Bohemians, Greeks, Frenchmen, Poles, and Germans. But they are all Catholics and all patriots, and they cannot look unmoved on the tomb of the great champion of religion and nationality.

But to some members of the group the simple slab has a special appeal. Foremost among them can be seen the Irish-Australian or the Irish-American reading and re-reading the simple inscription. To him the tomb is an intimate link with the country which his parents, and indeed he himself, have always called "home."

There comes to his mind the memory of an exiled grandparent and of stories heard in childhood at the old man's knee of the deeds of the Liberator, and of the horrors

O'Connell's monument he feels that he is on Irish earth.

And Ireland's sons—where are they? You see them in the garb of the American



O'CONNELL'S MONUMENT IN ST. AGATHA'S, ROME.

of '47. He has, perhaps, never seen the native land of which his parents have spoken so much; but standing at

or Propaganda or Irish Colleges, true to the missionary vocation of their race. And their thoughts? Who can say what their

thoughts are as they stand before the simple monument—perhaps the most sacred spot in the world, outside Ireland, for an Irishman? But their thoughts must be with their country and with her greatest son. Thoughts of his boyhood spent on the hills and islands round Derrynane, where O'Connell imbibed his passionate love for his country; thoughts of his wonderful career, of his eloquence, of his victories, of his tremendous personality—all or some of these throng before the mind of the Irishman who gazes on the slab in St. Agatha's. Perhaps there come memories of the monster meetings at Tara or Mullaghmast, of the hundreds of thousands who hung upon his words and who were fired or melted beneath his potent eloquence. Or it may be that the picture is that of the old man trying to save his people from the famine, pleading with

the Government to take timely steps, broken-hearted at the appalling destruction, at the famine, the fever, the crowded workhouses, the plague-stricken emigrant vessels—the ruin of the people he had given his life to raise.

The rays of a sinking sun streaming through the windows tell us that we must depart, and with one last glance we leave the monument of the Liberator to its sacred solitude. We are back again in Rome, to the *fumum et opes strepitumque Romae* of which Horace wrote so long ago. But our minds are filled with the dying testament of O'Connell—"My soul to God, my body to Ireland, and my heart to Rome"—surely the ideal of every true Irishman.

R. BRENNAN,
American College, Rome.
(Mungret, 1912.)

Exchanges.

The MUNGRET ANNUAL beg to acknowledge with thanks the receipt of the following magazines:—

The Clongowman.

The Belvederian.

The Stonyhurst Magazine.

Our Alma Mater (Riverview, Sydney).

Georgetown College Journal.

The Xaverian (Kew, Melbourne).

Ἡμετέραν Μυζὴ Νουάδο.

Fleur-de-lis (St. Louis University, Missouri).

Salesian School Magazine (Battersea, London).

Semper Fidelis (The College, Sedgley Park, Manchester).

Castleknock College Chronicle.

The North Point Annual (St. Joseph's College, North Point, Darjeeling).

The Champion (Prairie du Chien, Wisconsin).

C.I.C. Annual (St. Mary's College, Port of Spain, Trinidad).

St. Aloysius College Magazine, Malta.

Gonzaga.

St. Ursula's Annual, Ursuline Convent, Waterford.

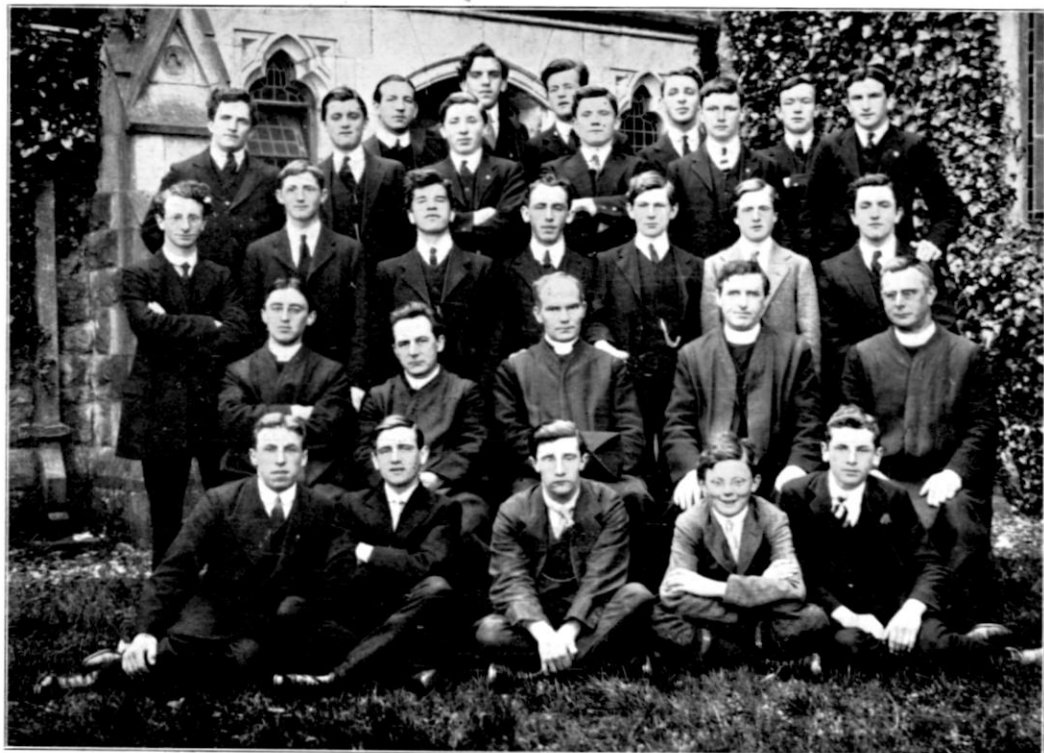
Ἀν Στέυτεάναε (Mount Melleray).

The Lanthorn.

“AN OBAIR ATÁ DEANTA AS CONNRAO NA GAEOILGE.”

Eipeodáimfo fearfa tá'n lá geal as teallt,
 Is ní beimfo pé rmaéct mar atáimfo
 As rmeáple gan bhuá nó luét Déarla gan
 éiríde,
 Aét Déarpharasoí aáaró ar an námaro.

Saoáal feara so maib as an bfeap to
 reáioé an tóan reo ar tóúir. 'Sé mo éuarim
 nuair to bí pé as reáioéaró na bfoaal ro
 an ééao uair so maib bhóin aáur bhreaoí
 éiríde air nuair to éonnaic pé an tóir to



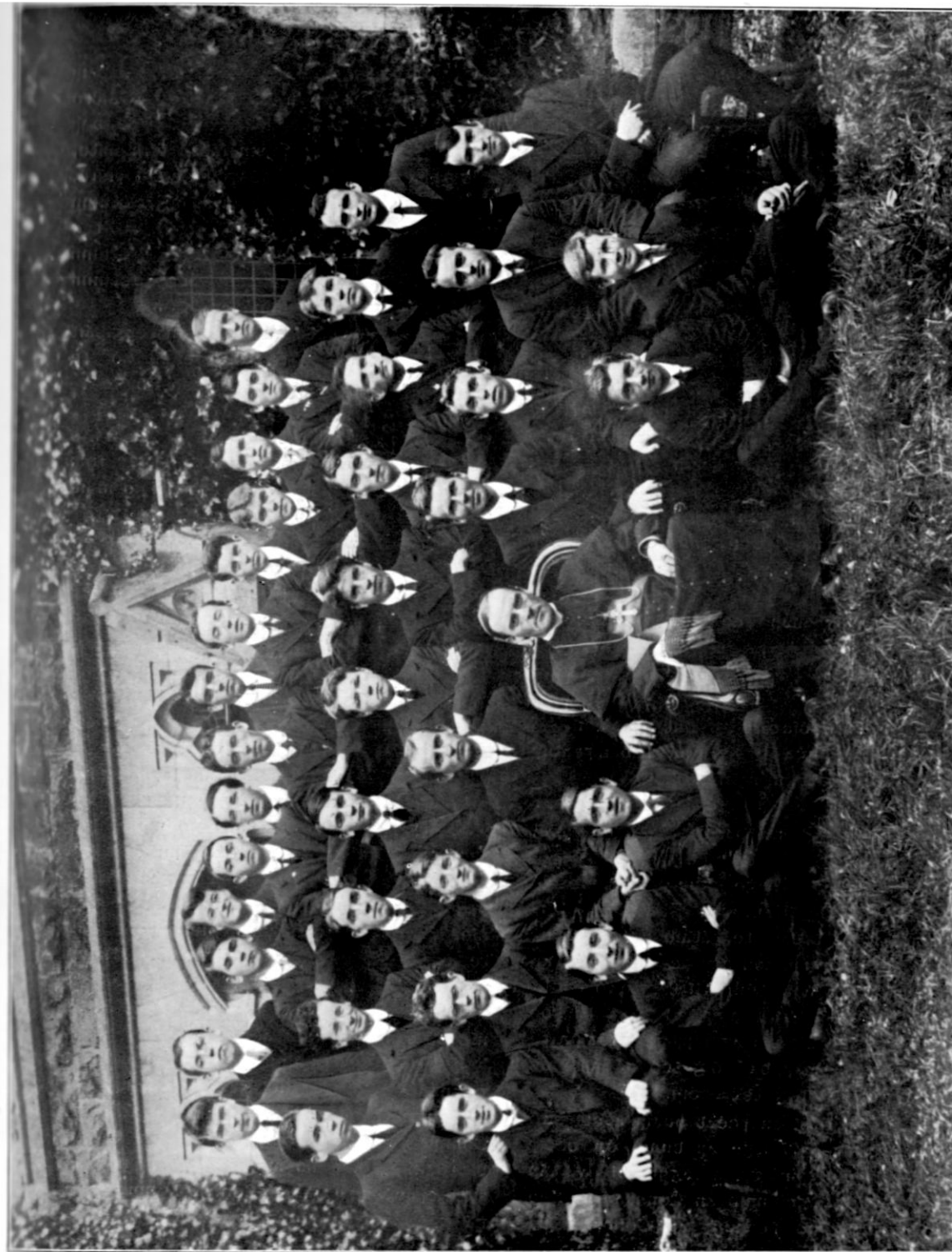
IRISH STAFF AND CONVERSATION CLASS.

Behind—D. Sparks, J. Rafferty, K. Mulkearn, C. Greene, J. Reynolds, J. Bulman, J. Keating, P. Magill, J. Croker, E. Wynne, E. Murphy.
Standing—J. O'Brien, J. Hennessy, D. Carey, S. Conneely, D. Murphy, P. Maloney, P. Flood.
Sitting—Rev. Mr. Kelly, S.J.; Rev. Fr. O'Leary, S.J.; Rev. Fr. Rector, Rev. Fr. Coghlan, S.J.; Rev. Fr. Byrne, S.J.
On Ground—L. Lehmann, J. Locke, A. Lee, J. O'Connor, A. Morrissey.

A élaóaimé an Déarla, luáí fíor so toó!
 Tá an fíor-ppíoraó, beó ipna óaoimib;
 Níl meap ar to róir, ar to éleap ná to
 ppóir
 As óáánaib éneapra na típe.

“An Craoibín Aoibinn,”
 to reáioé.

bí ar an tóeanáa tóúéóair. Da éóir tóimn
 so léir bhóto aáur luéááir a beic opraann
 pé an ácaoi ar fáááil pé aáur a éáimtoe,
 teanáa na h-éiréann.
 'Sé mo éuarim so bhúil fíor as uile
 tóime ar na óaoimib éáimá te ééile éun
 ar tóeanáa to éááairt éar ar aáir.



On Ground—C. Greene, J. Locke, D. Lennon, J. M'Gonigle, J. M'Kenna, J. Murray, M. M'Namara, J. Bulman, D. O'Sullivan, K. Mulkearn, S. Conneely, J. Reynolds, J. M'Kenna, J. Haley, T. **Behind**—P. M'Kenna, M. Murray, M. M'Namara, J. Bulman, D. O'Sullivan, K. Mulkearn, S. Conneely, J. Reynolds, J. M'Kenna, J. Haley, T.

Ásúr anoir ba máir liom cupr fíor beas do
úéanamh ar an obair atá déanta as na
uaoimib reo, nó mar atá fíor asainn so
léir as Connrao na Saeóilge.

Ácť rap a veipim don nío ar an obair
atá déanta as an sConnrao, b'féirir sup
b'feairr uom labairt ar an nOála olc a
bí ar Éipinn mar sheall ar teansa asur
pripoat na Saeóilge.

Ir maic atá fíor asainn so léir sup
to na Saeólaib a ceap Dia an tír reo,
asur ceap Sé an teansa Saeóilge do
na Saeólaib leir. Tug na Saranaib
iarracća báir asur beacćo ar ár uceansa
do baint uainn. Da cóir uóib náipe a veit
oipra. Ar aipis doinne maíh a leicéir ve
ppionntaróeacć? Do ceapaoar uilge
cpuaró a cupr ar bun a n-asaró fošlum
asur labairt na Saeóilge. Do feólaaoar
máimceóiri san Saooluinn so Connacćaib
éun Déarla to múmeao to na páirtib asur
mo épeacć ir mar reo to soiteaoar a
uceansa uóicćair ó na páirtib.

Tá morán uaoime doirce i n-Éipinn
láicpeacć asur ir maic ir cumm leo an
t-am nuair a bíaoar as uul ar reoil so
uocugcaí cóipmugao uóib óa labairfeaoir
foeal ar Saooluinn i mang.

Bí na uaoime so léir, nac beas, 'rna
caćapaća asur rna bailte, 'na feóimínb,
'ré rin le ráo, to bí uóil móir aca aicir
to uéanamh ar caicige asur pmuameam na
Saranać. Do bí clanna Saeóil so léir
as roaoar ra laćais le pálaib Sarana asur
san don meap i n-aon cór aca ar Éipinn ná
ar don nío a baim léi. Ní leigfeao easla
uóib an Saooluinn bpeas ceolmar mílir to
labairt asur bíaoar as iarraró tabairt fé
an mbéarla mar ba uóig leó ná raib an
Saooluinn maic so leóir uóib.

Seo mar a bí an reeal nuair a cupeao
Connrao na Saeóilge ar bun. Ar uóir
bí an obair ana-érom asur bí a lán
náimtoe ann i sconnuib an Connrao. Seo
iao na fir to éornuig ar Connrao na
Saeóilge:—An Uocćuir Uuoglar De h-foe,

'ré rin an Cpaoibín doibinn, an t-áair
Ua Spáimna, Seagán Mac Néill, Uáibíó
Comin asur O'Néill Rúiréal. Do cupeaoar
ar bun an Connrao inran mbliaoam míle,
oet sceao asur a trí uéas ir ceicpe fiéto.
Do eus na fir reo asaró ar an nSaooluinn
éun i to raocćmugao asur ba mian leo
licmúeacć nua to learuao i nSaooluinn
asur bí uóil móir aca leir an Saooluinn
to veit as sac don tuine i n-Éipinn.

Do bí a bapa fúca ná beao don teasmáil
as an sConnrao le cpieoeam nó le
poiticeacć. 'Sé reo an sluocar a bí aca—
bíoó spáo 'to époitoe asac u'Éipinn acć
ná bíoó fuac asac to Sarana. Seo iao
na maicapa a bí rúil aca a léimparóir
nuair to beao an Connrao ar bun so maic
'ré rin le ráo (1) Corp to cupr leir na
uaoimib a veit as uul ear páile; (2) na
n-Éipeannais so léir to ppeasao le spáo
u'Éipinn, asur (3) an puo ba feairr leo
ar fat teansa asur ceol na h-Éipeann to
pábáil. Ir ar a fon reo to bíaoar as uul
as obair asur beannuig Dia a n-obair.

Do caic na fir reo so leóir bliaoanta
as obair so láirir, moć, asur veipeannacć,
asur so veimn ir mó uoocńó to bí
námato ar uicpe as caiccam trapa oipra,
acć bí Dia ar a uaoob asur tá obair na
Saeóilge as uul ar asaró so maic, acć
mar rin féin tá pé as uul éun éinn so
h-anamall. Ar uóir uubairt sac doinne
so raib na fir reo ar a meabair. Ácť
níoir cupeaoar ruim 'ra sconnit reo. Do
leanaoar ar an obair so láirir. Nuair
to éornuig leasaoóipí an Connrao ar an
uceansa to pábáilc asur u'acćbeoao ann
ní raib don aipseao aca.

As feacaimc uóinn ar an obair atá
uéanta as Connrao na Saeóilge, cupeann
pé iongnao oipann so h-iomlán. Ní'l an
Connrao cupca ar bun acć tuaimm le óa
bliaoam ir fiće nó mar rin. Tá ruar le
míle cpaoanna as an sConnrao anoir asur
tá sac don cpaoob as uéanamh a uicéil
éun teansa asur pripoat na Saeóilge to

leacćo. Do pocmugeaoar manga ar maicē
le luć na cpaoibe. Ana-oibmugeacć atá na
manga reo. Tá manga i scóir aca to sac
don upeam uaoime, boet asur raibóir,
fpeal asur uaral 'ré an múmeao ceaoa a
fašann raio ó Connrao na Saeóilge.
Anoir b'féirir so mbeao pé ceairt asam
beasán to ráo ar an obair atá ar ruabal
asur atá uéanta as na cpaoaib ro.
Inr an sceao aic ir uóig liom nac bfuil
morán papóirt i n-Éipinn anoir nac bfuil
cpaoob ar bun, asur 'ré an obair a bíonn
aca as múmeao na Saeóilge to na
páirtib rna psoiteannuib ar feao an lae.
Inr an trácńona bíonn obair móir ar bun
aca nuair a éipinnigeann buacaili asur
cailní ósa na h-aice aipceacć éuca as
fošlum a uceansa féin asur ní hé amám
so bfuil rin le pášail aca acć tá abpánaet
asur ceol bpeas Saeóileac le fošlum ann
ppeirín.

Ir bpeas an obair atá uéanta inr an
uóir asur so móimóir inr na caćapaćaib.
Ueic mbliaoa ó fon nó mar rin ní raib
morán uaoime as labairt na Saeóilge, acć
míle buibeacćar le Dia ní'l ran le ráo
asainn inóiu. Tá an treans-teansa as
teacć ar aip éusainn aipí. Tá na páirtí
óa pcpioao asur óa leigcam i sac don
aic ué'n tír. Tá labairt sac scup i sclóto
nac bfuil an oipao ir don foeal amám
ionnta acć Saooluinn. Tuigeann na uaoime
anoir sup fíor an pean-foeal "Tír san

teansa, tír san anam," asur na pean-
foeal éite "Náipín san teansa ní'l innti
acć leacć-náipín," asur "Ir cuma nó
tuine iapaćacć feap san Saooluinn." Tá
ácar mo époitoe oipm a ráo so bfuil mang
Saeóilge i mbailc áca Clacć i scóir na
uaoime noall anoir.

Anoir atá pé le feicrimc asur le leigcam
as sac don tuine an obair atá uéanta as
Connrao na Saeóilge. Tá fíor asainn so
léir ó cupeao an Connrao ar bun so bfuil
na fir reo to pábáil ar uceansa ó'n námato
as obair so láirir ó'n lá ran so uć an lá
inóiu. Ácť mo épeacć cáimig an báp asur
to ršár ó 'na ceile iao. Céao fáilte poim
spárta De. Do cupeaoar cpieitoe asur
mipneacć i uaoimib eile an obair éeaoa
to uéanamh.

Ó! nac bpeas an obair atá ar ruabal as
Connrao na Saeóilge? Nac cóir to
páirtib na h-Éipeann to veit as suitoe ar
fon na uaoime to cupr an Connrao ar bun
ar uóir? 'Sé mo suitoe to oitoe ir to
ló, so mberó Éipe ceolmar asur Saeóileac
aipí asur so mberó pí "na h-oileán na
naom asur na reolairpe" aipí san móil.

Sinn féin linn féin mar iaoan
Com bpiogmar buaoamar leo
Seo Clanna Saeóal san buaoairt san
baogal
FíopéLanna Saeóeal so ueo.

ÉAMONN Ó MAOL-SAOITĒ.





Tara of the Kings.

— VACATION ESSAY —

"In the great hall of Tara of the Kings,
Whose fourteen doors stood ever open
wide
With fourteen welcomes to the night and
day,
The feast was set. Great torches flared
around
From niches in the pillars of red pine
On gallant chiefs and queenly women
there.
The warm light glanced and shone on the
red gold
Of the rich battle-gear of Erin's men;

And on the gleaming mail and wolf-skin
cloaks
Of the sea-roving giants of Lochanachs.

And from the farther end of the great hall
A silver rivulet of music flowed;
Faintly at first and sweetly, like the song
Of sun-bright waters, rang the harp's
clear sound.

Louder and louder yet the music swelled
As bard and bard and bard took up the
strain,

And all the burthen of their thrilling song
Was Tara, and the glory of its King!"

—CATHAL O'BYRNE.



OF all the historic sites in Ireland, there is no other that can at all approach the Hill of Tara, either in antiquity, in historic interest, or in the variety and suggestive significance of its ancient monuments. For Tara is the connecting-link between us and the greatness of our people; Tara is the compendium of our country's noblest history, and the evidence of Tara's greatness our title deed in the court of nations. If we are to accept, even in substance, the truth of the bardic history of our country, there

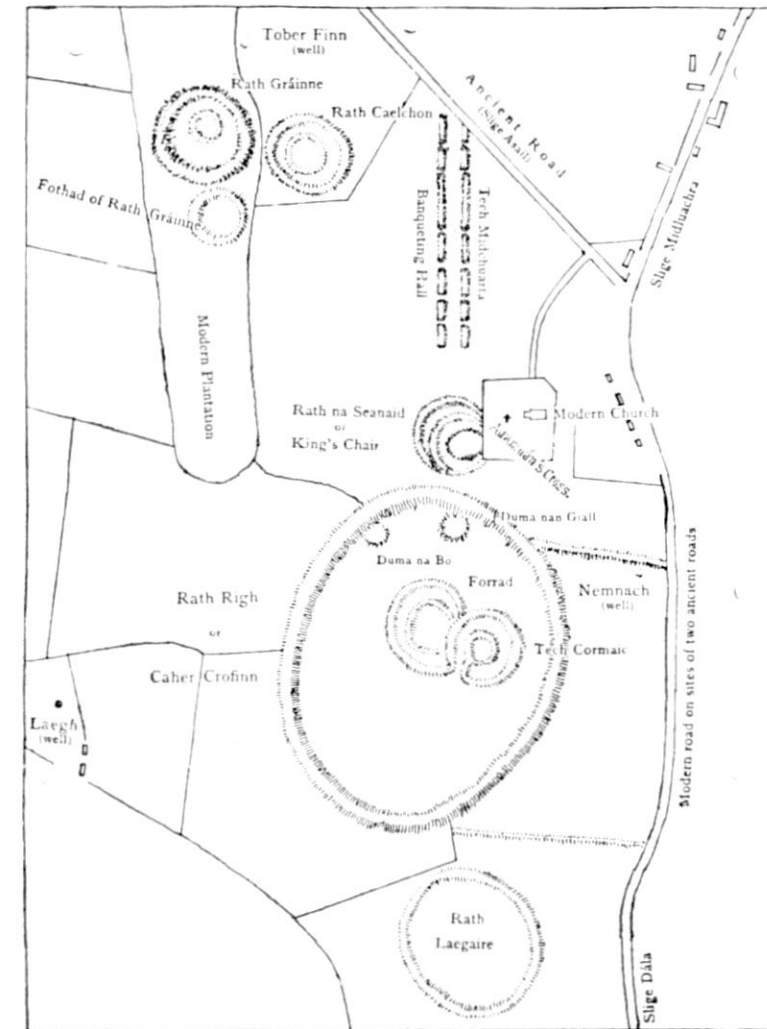
was a royal residence on the Hill of Tara before Rome was founded, before Athena's earliest shrine crowned the Acropolis of Athens; even, perhaps, about the time that sacred Ilium first saw the hostile standards of the Kings of Hellas.

I.—PHYSICAL ASPECTS.

Tara is about 24 miles from Dublin, and rail brings you to within four English miles of it, to Kilmessan. Cycling from Kilmessan you soon come into a country of low-lying hills, and you approach Tara itself without any sense of nearing a marked eminence. After a time you have to dismount and walk to the village of Tara, situated at a meeting

place of roads. But the best landmark is the church and churchyard. Roughly speaking, the top of the hill consists of two long fields running east and west with a fall each way, so that the highest

entering by the gate at the east end near the village, you have the churchyard to your left and to your right is the ground plan of the banquetting hall. Advancing over mounds, hillocks and dykes, past



GROUND PLAN OF TARA.

[Reproduced from Joyce's "Social History of Ireland," through courtesy of Messrs. M. H. Gill & Son.]

point is the bank that divides them. Along these two fields is a slope to the northward mainly covered with a plantation. Along the south side, which slopes less sharply, is another lea field. Thus,

circular embankments and other remains of storied past, we presently find ourselves on the summit of the Royal Hill. A broad, uneven hilltop it is, carpeted with luxuriant sward and commanding a

wide prospect. Over its gently-sloping declivities are mounds and raths and shallow moats, grass-grown and trampled, yet clearly traceable despite the passage of effacing centuries. Green slopes of rich pasturage stretch down to the tinted woodlands; and then a vast plain extends wide and splendid on every side until it is walled in by the far-off mountains or melts into haze. Indeed, it is difficult to get anywhere in Ireland a prospect equal in extent, in variety, in beauty and historic interest.

II.—TARA OF TO-DAY.

Now, though the existing remains at Tara are, to say the least of them, most disappointing to a stranger who visits them in the hope of seeing any remains of Tara's greatness, yet, seen in the light of history, they are pre-eminently interesting and well worthy of a visit. Now suppose you approach the Royal Hill through the gate I have mentioned you will be travelling along the great highway from the south on Slige Dala. After passing the banquetting hall you find, a little to the left, farther on, the triple-rampart of Rath Laoghaire. It may have been the private residence of the king, but its chief interest for us is that its outward rampart was certainly the burial place of the king himself, who was buried, by his own orders, with all his armour on him in the south-eastern rampart of his own rath. Now, leaving Rath Laoghaire, continue due north about one hundred paces and come to the outward rampart of Rath na Riogh. Within this outer rampart were all the most ancient monuments of Tara. A little to the right within the great enclosure on the east was "Cormac's House," the palace which he built for himself, where he dwelt, and which was the scene of his glories. Further on, only a few

paces, was the Farradh or Hall of Meeting; the word also means a seat, and doubtless signified the place of the Royal seat or throne. Then beyond the Farradh, still to the north, we find, on the right or east side, the Mound of the Hostages (Duma na Giall), where the Royal hostages were kept, sometimes in fetters of gold, to indicate their quality. On the left, but close by, is the site of the famous Lia Fail, or Stone of Destiny. The stone was first brought to Ireland by the Tuatha de Danann, and was the stone on which the Kings of Tara were inaugurated. It was taken over to Scotland by the Ard-Righ's brother, Fergus Mor Mac Eare, at the beginning of the 6th century, that he might be inaugurated King of Scottish Dalriada. It was taken from Scone in the time of Edward I, and is now under the coronation chair in Westminster Abbey. But many learned scholars (Petrie, O'Donovan and O'Mahony among them) hold that the stone is still at Tara.

Outside Rath na Riogh, to the north-east, is the well of Neamhnach, chiefly interesting as the site of the first corn-mill erected in Ireland. Beyond the outer rampart of Rath na Riogh, still more northward, was the Rath of the Synods (Rath Seanadh). This is a comparatively modern name for it. In the days of Cormac Mac Art it was called Relta-na-bh-filedh, or Star of the Bards. In it, according to the annalists, the ollamhs and bards held their sittings, and here fines and erics were imposed upon those who had violated the laws and customs of the nation. Just a little north-east of this point, between the Rath of the Synods and the southern extremity of the banquetting hall, on the very summit of the hill, the five great roads that led to Tara had their meeting point. They can still be traced from the crown of Tara radiating in all directions. Just beyond the

Rath of the Synods, going a little north, we find the great Teach-Miodhcuarta, "the mid-court house," or "mead circling house," as others have translated it, by far the most interesting of all the existing monuments of ancient Tara. Its site can be distinctly traced still, and the measurements correspond with the accounts of the building given in our an-

entire length of the hall. You can trace the hall yet from corner to corner. The mounds show where the foundations were laid. The floor is lower than the level of the land, and you can see the traces of the doorways. On this floor, all grass-grown for centuries, were held the sessions of the great triennial conventions, when the kings and chieftains and nobles



Photo by HOUSE HURLING TEAM. R. Brockway.
Standing—M. M'Namara, F. O'Donnell, D. Murphy, T. Barrett, E. Wynne, D. O'Sullivan.
Sitting—M. Keyes, W. Galvin, M. Prendergast, T. Long, E. Scanlan.
On Ground—J. Morrin, F. Quigley, T. Lawless.

cient books. The building was 750 feet long and 90 feet wide—two hundred and fifty yards by fifty yards! There were six or seven great entrances on either side. It was at once a congress-house, banquetting hall and hotel, and was naturally capable of accommodating an immense number of chiefs and warriors, at feast or council. There was a double row of benches on each side running up the

of Erin assembled in council around their monarch.

III.—HISTORY OF TARA HILL.

Of the colonists who came to stay in Ireland the Firbolgs were the earliest, and the bards tell us that their king (Slainge) chose Tara Hill as the site of his palace and called it Druim Caecin, or the Beautiful Hill. If we can trust the

chronology of the Four Masters, Slainge was contemporary with Abraham in the land of Canaan, so that we must go back some 1,900 years before the Christian era for the first dun that crowned the Hill of Tara. It is not, however, to this, but to the second colony that occupied Ireland—the Tuatha de Danann—that the origin of the Royal City is more commonly traced. They called the place Cathair Crofinn, after their beautiful and talented queen, and made it their chief city, so that when the Milesian colony came to Ireland Tara was already the seat of the monarchy and the great centre of interest in the land. It came to be called Tea-Mur (*i.e.*, the Mound of Tea), from the wife of the leader of this colony. This name Latinized became Temora, which in the genitive case has become Tara.

Now, from the day Tara was founded down to the time when it fell under the curses of saints and bishops, there is no doubt that it was one of the world's chief capitals and a great centre of political, legislative and literary activity. It is said that 120 kings reigned in Tara from the time of Heremon (leader of the Milesian colony) to the cursing and desolation in A.D. 569; and as all these, it is almost certain, kept their court on the Royal Hill the history of Tara would, in fact, during all this time, be the history of Ireland. Hence it is only possible for me now to refer briefly to a very few of the most noteworthy events in Tara's history.

IV.—THE FEIS OF TARA.

Ollamh Fodhla, the fortieth in the list of Irish kings, after a reign of 40 years, died, we are told, "in his own house" at Tara. He was the king by whom the Feis or Assembly of Tara was instituted, and by him also a Mur Ollamhan was erected at Tara. Reference is frequently made in all our ancient literature, sacred and profane, to this famous assembly,

the Feis Tara. It was, in fact, the National Parliament of the Celtic tribes in Ireland, and as such must have exercised a very great influence on the national life. Here is Keating's account of the "Parliament of Tara":—"The illustrious assembly was called by the name of Feis Feambrach, which signifies a general meeting of the nobility, gentry, priests, historians and men of learning distinguished by their abilities in all arts and professions. They met, by a royal summons, once every three years at Tara to debate upon the most important concerns of state. They enacted new laws and repealed useless and burthensome ones, and consulted only the public benefit. In this assembly the ancient records and chronicles of the island were perused and examined. If falsehoods were detected they were erased. If the author was found guilty of perverting matters of fact or representing them in improper colours he was dismissed from the assembly and his works destroyed. In the Parliament of Tara Ollamh Fodhla, the king, ordained that there should be a distinction between nobility, gentry and other members. Each person there was placed according to his rank. Members of the Parliament met together in a place different from the meeting house six days before the beginning of the session. Three days before the first of November and three days after this were spent in mutual return of friendship and civility and compliments." And then he goes on to tell how all broils between individuals or factions during the session were punishable with death.

"Forgetting for the moment every wrong
That ever held them sundered—such the
law—
No man might draw his sword in Tara's
Halls
In anger on another man and live."
—Cathal Ua Broin.

And then he tells us how, after the Parliament was over, the revels were begun—the feasting and drinking and musical entertainment by the bards of Erin. The place of every king and chief was fixed by the public heralds with the greatest exactness, and his arms and shield hung above the owner's head, but were not worn in the hall.

The next famous reign in connection with the history of Tara is that of Tuathal Teachtmar. It was he who took from each of the old provinces a portion to form a mensal kingdom for the high-king—the province of Meath. It was he who instituted the three great festivals—a religious festival at Tlachta, a great fair at Usnach, and a marriage-market, with sports and games, at Taillteann. It was, too, his dealings with certain chieftains that led to the establishment of the celebrated Borumean Tribute, which was accountable for much bloodshed and strife in Erin for many centuries.

V.—CORMAC MAC ART.

One hundred and twenty years later the majestic figure of Cormac Mac Art is seen on the Hill of Tara, and Tara never saw another king like him. Cormac always has and always will appear as the central figure in Tara's history, the hero of its romantic tales, the guardian of its glories and the champion of its prerogatives. For 40 years he reigned at Tara and "drank delight of battle with his peers" on a hundred hard fought fields. But Cormac was not only a king, but a sage, a scholar, a law-giver whose works, at least in outline, have come to our own times. When Cormac came to die he refused to be laid with his pagan sires in Brugh.

"Spread not the beds of Brugh for me
When restless deathbed's use is done,
But bury me at Rosnaree
And face me to the rising sun."

We have a fine picture of Tara in the time of Cormac. It was "populous," says the bardic poem,* and "sounds of mirth and song came from duns and hamlets and mingled with bird voices from the grove." "There was the carol of the maidens and the youths in the fields, and there was the ring of the steel on the anvil. There was the open door of the scribe, the engraver, or the teacher, and there was the hoof-strokes and the glitter of the squadrons." We get a good description of Cormac in the Book of Ballymote:—"Beautiful was the appearance of Cormac. Flowing and slightly curling was his golden hair. A red buckler with stars and animals of gold and fastenings of silver upon him. A crimson cloak in wide descending folds around him, fastened at his neck with precious stones. A rich torque of gold around his neck. A girdle of gold inlaid with precious stones around him. Two spears with golden sockets in his hands with many rivets of red bronze. And he was himself, besides, symmetrical and beautiful of form, without blemish or reproach." Cormac was a Connaught man; at least his mother was a Connaught woman, and he himself was born and nurtured under the shadow of Kesh Corran, Co. Sligo.

VI.—CURSING AND DESERTION OF TARA.

Cormac was the link connecting Pagan and Christian Ireland, and it is with the account of this great monarch that my account of Tara of the Kings must end. From the introduction of Christianity into Ireland Tara was fast on the wane; for it was under Pagan rulers that the days of Tara's greatest glories were. The story

* Poem ascribed to Cuan O'Lochlainn, 10th century.

of St. Patrick at Tara is too well known to be told here. Suffice it to say that the crowning victory of the Cross at Tara was the death-blow to idolatry and druidism in the kingdom. Now with druidism and the pagan rites and customs went Tara and the glories of its kings. Diarmaid, son of Ferghus, became King of Ireland in 544 A.D., and though he was friendly to Clonmacnoise he kept druids in his court and army. Through this he got into conflict with his own cousin, St. Columcille, whose person he insulted by tearing from his arms a youth who fled for refuge to the saint. This outrage raised all the North against the king, and he was defeated in a great battle at Cuidreimhne. Through his fault he got into trouble with St. Ruadhan of Lorrha

in Tipperary, and this man, summoning to his aid the two St. Brendans and many other saints, "they chanted psalms of condemnation against the king and rang their bells hardly against him day and night." This was the beginning of the end. The king soon after this had a dream in which he saw a great spreading tree on Tara Hill hewn down by strangers, and the mighty crash of its fall awoke him. Too soon, alas, was the prophecy of the saint verified—"that never more in Tara should smoke issue from its roof-tree." Before the year was over the king died a violent death, and no king after him, though they were called Kings of Tara, ever dwelt on the Royal Hill!

P. F. FLOOD,
(Senior Grade, 1914-'15.)



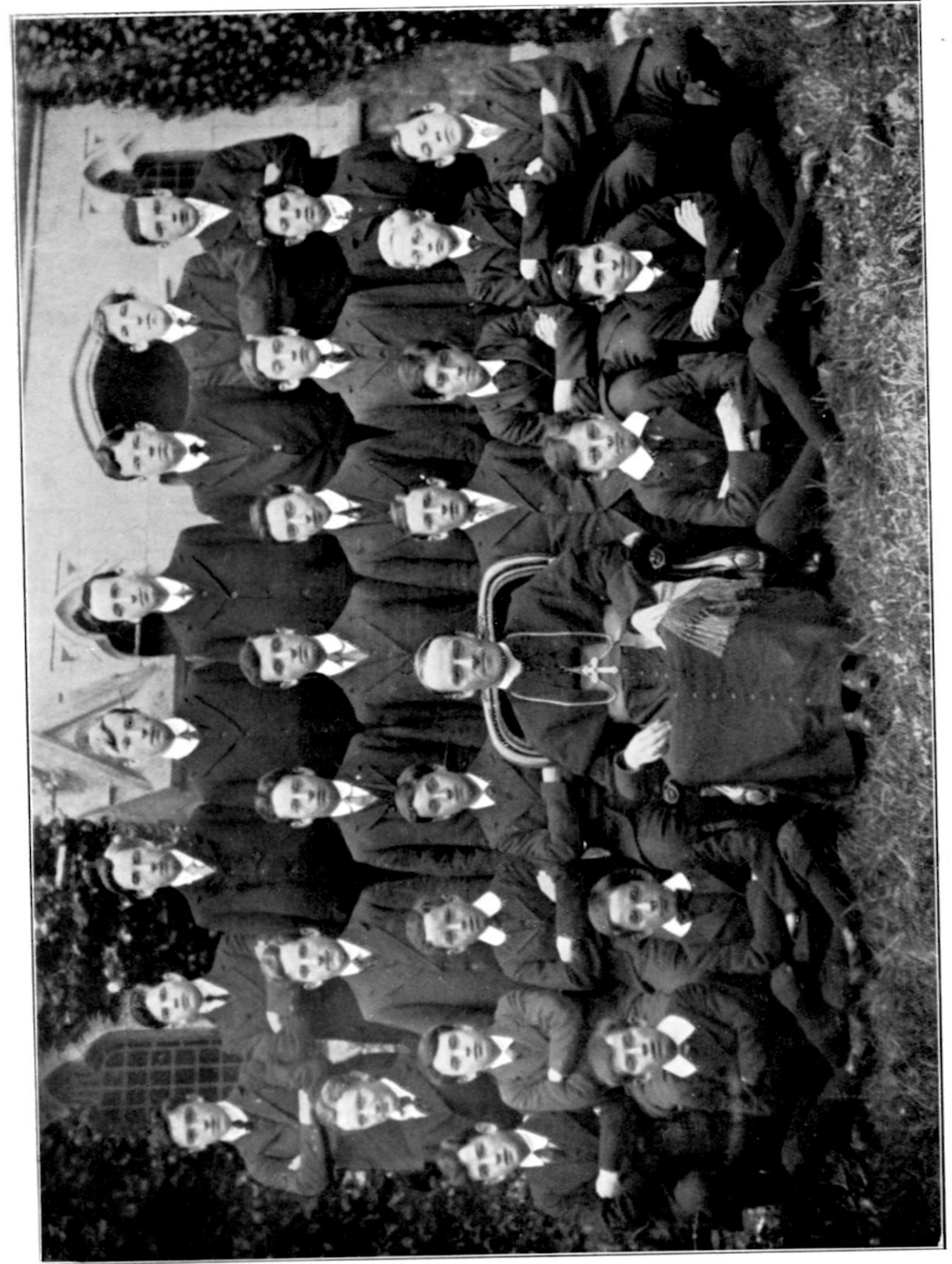
The New General of the Society of Jesus.



THE new General of the Society of Jesus, Vladimir Ledóchowski, was born in 1866, the eldest son of Anthony Count Ledóchowski. The original family home was near Sandomir, in Russian Poland, but the grandfather had been exiled for his share in a national uprising and had settled in Galicia or Austrian Poland. Count Anthony's wife was the Countess Josephine Zu Solis-Zizers, a descendant of an old Swiss family coming from the same stock as St. Francis de Sales.

The career of a brother of Count Anthony, namely Count Miecislav Ledóchowski, Archbishop of Posen, in Prussian Poland, who was persecuted and imprisoned by Bismarck under the Kulturkampf, and was created a Cardinal by Pius IX and subsequently Prefect of the Propaganda, in which office he died in 1902, is so well known that we need only refer to it.

The subject of this sketch began his studies in 1877 at the Theresian Academy in Vienna. Here he showed exceptional abilities, and at the end of his course carried off the Imperial gold medal, the highest distinction obtainable. After study-



JUNIOR APOSTOLICS.

Behind—J. English, T. Johnston, T. Hartnett, E. Lane, M. Clune, J. McNamara, P. Nolan, A. Madigan.
Standing—G. Fahy, J. Hayes, E. Standen, P. O'Donnell, J. Rourke, F. Nally, P. Kenny.
Sitting—V. O'Brien, A. Flynn, D. Somers, F. Coyle, Most Rev. Dr. Curley, T. M'Grath, E. Mordaunt, J. M'Mahon.
On Ground—M. Fitzgerald, J. Carmody, C. Maguire, P. M'Inerney.

ing law for a year he concluded he had a vocation to the priesthood, and took up ecclesiastical studies, first at Tarnow, in Galicia, afterwards at the German College, Rome. Having finished Philosophy there in 1889 he entered the Novitiate of the Society in Galicia. After the two years of noviceship he was sent at once to study Theology, was ordained priest in 1894, and soon began to fill positions of importance. In 1896 he was employed in Church work in Cracow, and two years later was made Superior of the residence there. He also wrote much for the (Polish) *Universal Review*, and started the publication of a set of tracts on religious and economic subjects, which attained a large circulation. In 1900, only nine years from the end of his noviceship, he was nominated Rector of the College of Philosophy and Theology at Cracow. On March 25th, 1901, he made his last vows, and on the same day was appointed Vice-Provincial of his province, and less than a year afterwards was made full Provincial.

On the death of Fr.-General L. Martin, in 1906, Fr. Ledóchowski went to Rome as an elector in the General Congregation which was to choose a new General. Notwithstanding his comparative youth, his name figured among those who received votes for this high position, being indeed

third on the list. The Congregation appointed him Assistant to Father-General for the Assistancy of Germany, which comprises also the provinces of Austria, Belgium, Poland (Galicia), and Holland. This, of course, put him in the closest possible connection with the government of the Society. In 1909 he visited the Province of Belgium. He held the position of Assistant till February of this year, when he was chosen General of the Society at the relatively early age of forty-nine. Of his twenty-five predecessors in that position (two of whom were Poles), only three were younger when chosen.

Fr. Ledóchowski has been described by one who knew him personally as below the middle size, but of sturdy build, of dark complexion, and with intellectual features; also as a good conversationalist, and speaking and writing fluently Polish, German, French, and Italian.*

All who know the Society, and indeed all true-minded Catholics, will look to him with perfect confidence to carry on the lofty purpose and ideal: *Omnia ad maiorem Dei gloriam*. In this noble undertaking his children wish him every blessing from on high, and many years of successful effort.

* *The Irish Monthly*, for April, p. 246.



Missionaries

(From the French of François Coppée.)



A YOUNG man of whom I am very fond, and who, drawn by an irresistible vocation, is about to become a priest of the "Missions Etrangères," has sent me, almost at the moment of receiving Holy Orders and of pronouncing his final vows, a letter that has touched me very much indeed. This pious youth—I have seldom met a soul so enthusiastic and so pure—writes to tell me that when, in the course of a few days, he will be stretched a weak and humble victim on the steps of the altar, he will pray for me, and begs me in return to give him some little remembrance in that decisive moment of his life.

I shall not wait for that moment to proclaim publicly and loudly how enviable seem to me the ardour and the sincerity of my young friend's faith. For, even in the eyes of the unbeliever—and when I use that word it is not, thank God, of myself that I speak—even in the eyes of the unbeliever, I say, the missionary is worthy of admiration.

Not only does he accept in all its severity the rule imposed on all priests and religious: he renounces, besides, without hope of ever seeing them again, his country, his family, everyone and

everything he holds dear. He sets out to live in deadly climes among savage and cruel tribes. He arrives among them alone and defenceless—his only escort his guardian angel; his only weapons, his courage and the cross. To these savages, terror-stricken in presence of their threatening idols, he speaks of a God of love who wishes to be adored in heart and in mind. To these beings, governed only by their passions, he endeavours to teach Christian morality which conquers evil instincts, and to inculcate strange virtues of which he himself sets the example. The spirit of war and of hate is the normal state of these unfortunate peoples: he teaches them to forgive their enemies, and his first word to them is "Peace be with you." Their first impulse is that of theft and rapine: he tells them to assist the needy and to despise the goods of this world. They live in a promiscuity that is almost beastly: he invites them to the chaste joys of family life. They reduce the conquered to slavery and traffic in human flesh: he declares to them that all men are brothers in Jesus Christ, and commands them to break the bonds of the captive.

What dangers the missionary has to face, armed only with his crucifix, against the perils that beset him at every step! Often he falls, struck down at the first stage of his apostolic journey, before he has

been able to effect a single conversion. But he has long ago made the sacrifice of his life; he is resigned to suffering and to death. It is a glorious death that he desires and longs for and accepts with joy, convinced that "the blood of martyrs



REV. J. MORRIS,
Ordained at St. Peter's, Wexford, 1915.

is the seed of Christians," and that the name of God in whom, even amid his tortures, he professes his faith, will not be forgotten by his executioners whom, appalled at his heroism, he blesses with his dying breath.

Yes; even he who denies all belief and who has not a particle of hope in a future life, cannot withhold from the missionary his admiration and his respect.

From the days of my childhood, as far back as my memory can go, I have recollections of the priests of the "Missions Etrangères," for in that corner of the Faubourg Saint-Germain where I was born nearly 56 years ago, and where I still live, they are to be met frequently

on the broad footpaths of the Rue de Sèvres, or among the crowds in the Rue du Bac. When I was quite small they excited to an extraordinary extent my childish curiosity. They were so different from other priests! Their bronzed complexion, their long beard, their quick and energetic step, their manly and, so to speak, military bearing—all this filled me with surprise. Some of them—it is well known that in their far-away missions they often render signal services to France—wore decorations on their breasts, like soldiers.

Sometimes in front of a large missionary home that has long since yielded place to the buildings of the "Bon Marché," I used to see an aged bishop get down from a coach, with the band of green and gold round his Roman hat, and the pectoral cross gleaming among the silvery threads of his venerable beard. And the passers-by would mention with great respect the name of the prelate, and that of his diocese away in Africa among the blacks or among the yellow-faced inhabitants of distant Asia.

At sight of these missionaries, the school-boy that I then was used to think of the vast seas and wonderful countries painted on his atlas, and dream of long journeys and shipwrecks among unknown islands, and extraordinary adventures among savages armed with clubs and decorated with diadems of feathers resembling shuttlecocks. The good missionaries little suspected it, but they have made me live in imagination twenty lives similar to those of Robinson Crusoe and Captain Cook.

In one of the most solemn moments of their religious life I have seen quite recently and at close quarters these same missionaries whom I used to contemplate wrapped in the poetry of my childish dreams; a pupil of theirs having invited me to a "departure of missionaries." I

shall not attempt to describe the touching ceremony: I shall merely set down my impression—one of the keenest that have ever touched my heart.

It was in a leafless garden under the misty sky of an autumn day. In a corner of the garden stood a statue of the Most Blessed Virgin radiant amid the lights of innumerable candles. And in front of the statue the ten "partants" knelt in prayer. They were singing our Lady's sweet Litany, and those present, standing, answered the "Ora pro nobis" in chorus. But when they came to invoke the "Queen of Apostles," the "Queen of Martyrs," and the "Queen of Confessors," those present fell on their knees among the dead leaves dominated by a sacred emotion that seemed to have taken possession of all.

But the most pathetic moment had not yet arrived. After the singing of the Litany we followed the "partants" into the chapel—cold and naked as the autumn garden and the autumn day. The Father Superior in a few words bade them farewell in the name of all present. He explained and repeated that they were going away without thought of return, that they were leaving for ever their country and their families, and that the separation was definite and complete. In the stalls and sanctuary of the chapel were the relatives and friends of the young missionaries, but these standing motionless, their arms folded on their breasts, their eyes cast downwards, listened without a gesture or a sigh to the preacher who repeated and repeated the word "Adieu," and reminded and reminded them again that the sacrifice was irrevocable. It was very simple and very terrible!

When the Superior had finished his discourse the ten young missionaries ranged themselves in a row in front of the altar.

Then began the most touching part of this most touching ceremony. All those present passed one by one before these young apostles, kissing them first on the feet and then on the cheeks—on the feet to wish them a safe voyage to their distant mission, and a large harvest of souls among the infidels, and on the cheeks in token of brotherly tenderness and love.

I was accompanied by a young poet, a friend of mine. Neither of us hesitated to take part in the ceremony, and our eyes filled with tears as we left the arms of those soldiers of Christ, those knights-



W. LENIHAN ('97-'01).

errant of the Faith, who, with a happy smile, had folded us to their breasts asking us to remember them in our prayers.

Translated by

WILLIAM A. LENIHAN,

Mungret, 1897-'01.



- Sodality Notes -

Sodality of the Blessed Virgin.

Director: Rev. James Tomkin, S.J.

Officers:

Prefect—P. O'D. Mulcahy.

Second Assistant—J. J. Morrin.

Secretary and First Assistant—E. Scanlan.

Sacristan—B. A. Lee.



THE Sodality of the B.V.M., true to its traditions, continues to be a potent factor in the spiritual life of the school. Practically all the members of the Sodality are daily communicants, and the Stations of the Cross were regularly and fervently made by the sodalists throughout the year, but more especially during the holy season of Lent.

The most important event of the year in connection with the Sodality was the reception of the new members on December 8th. On this occasion Rev. Fr. Rector received fourteen new members, and in the course of his address congratulated them most sincerely for the honour conferred on them by being selected by those who knew them best, viz., their

own companions, as the boys who were to become in a very special manner Children of Mary.

The sodalists at present number 39.

Lay Boys—F. McGrath, M. Kelly, B. A. Lee, J. Morrin, D. Murphy, E. Murphy, P. Mulcahy, M. Prendergast, E. Scanlan, L. O'Regan, M. Guiry, A. O'Malley, J. Mulcair, F. Quigley.

Apostolics—T. Barret, R. Brockway, J. Bulman, D. Carey, S. Conneely, A. Glover, F. Greenan, C. Greene, T. Hayes, J. Hickie, T. Johnston, M. Keyes, E. Lane, T. Lawless, T. Long, P. McGill, W. Nesdale, P. Nolan, J. O'Brien, P. O'Donnell, D. O'Sullivan, J. Rafferty, J. Reynolds, J. Rourke, E. Standen.

P. O'D. MULCAHY (*Prefect*),
Sodality B.V.M.

Sodality of the Holy Angels.

Director—Rev. William O'Leary, S.J.

Prefect—L. Dillon.

Second Assistant—J. Linehan.

First Assistant—C. O'Grady.

Sacristan—T. Garry.

An important change was made this year in the general routine of the Sodality. Rev. Fr. Director decided that in future our weekly meetings should be held on Saturdays in the new domestic chapel, instead of on Tuesdays. This is undoubtedly a change for the better, as play-days are frequently granted on Tuesdays, and the Sodality meetings were formerly in consequence cancelled.

The following have been members of the Sodality of the Holy Angels since September:—L. Dillon (*Prefect*), C. O'Grady, J. Linehan, T. Garry, J. O'Brien, R. Riordan, M. O'Connell, M. Bergin, C. O'Shaughnessy, P. O'Sullivan, C. O'Brien, J. Harris, J. McNamara.

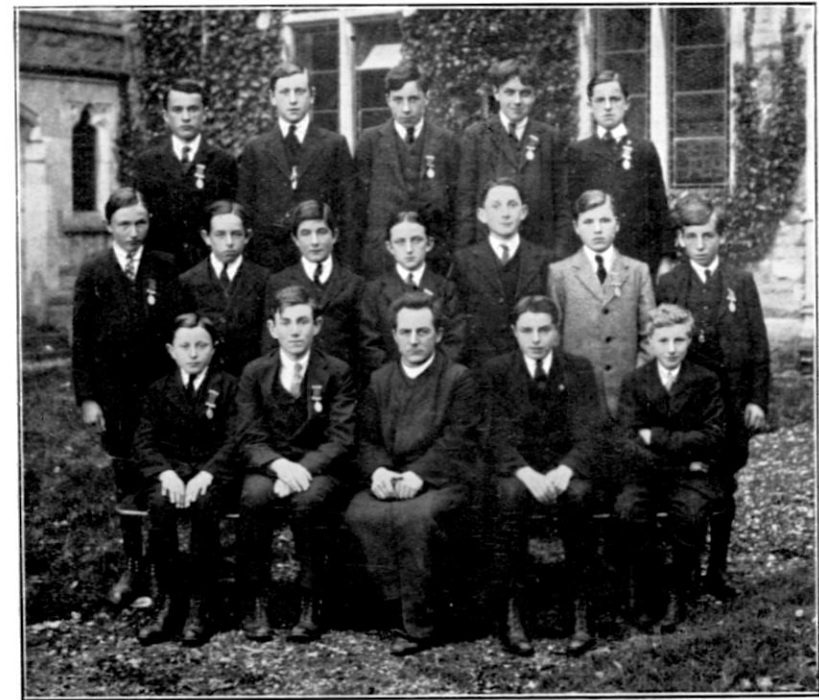
The following were admitted on 13th

December, 1914:—T. Raftery, F. Power, E. McCarthy, M. Mulqueen, J. Walsh, M. Ryan.

The following were admitted on the 2nd May:—P. Coonan, E. Jennings, J. Lawless, L. Quigley, P. Rice, J. Guerin, M. O'Callaghan, M. O'Sullivan.

In closing, it would not be out of place to mention that next November the Sodality celebrates the twenty-fifth anniversary of its dedication to the Holy Angels. Let us hope that in future years the angels will still watch over the Sodality with their accustomed vigilance and that they will preserve in it a spirit of holiness and purity.

LEO J. DILLON,
Prefect of the Sodality of the Holy Angels.



SODALITY OF HOLY ANGELS.

Top Row—E. McCarthy, J. O'Keefe, J. O'Brien, C. O'Shaughnessy, M. Ryan.
Middle Row—M. O'Connell, J. Walsh, J. Harris, T. Raftery, C. O'Brien, F. Power, M. Mulqueen.

Sitting—M. Bergin, L. Dillon (*Pref.*), Rev. W. O'Leary, S.J.; T. Garry, J. Linehan.

DEBATES

SESSION 1914-15.

[Notes by R. Brockway & A. O'Malley.]



THE session opened on Sunday, October 18, with the discussion of a very current topic: "That the spirit of militarism is injurious to the true interests of the people, a standing menace to neighbouring kingdoms, and is therefore deserving of condemnation." The chair was taken by Rev. Fr. Kane, S.J. The discussion was adjourned after the first four speeches till Sunday, October 25.

The speakers were: For the affirmative—

D. Carey,
K. Mulkearn,
M. J. Keyes,
R. Brockway.

For the negative—

T. Long,
W. Nesdale,
J. Bulman,
A. Glover.

The case for the affirmative was, briefly stated, as follows:—

Militarism was defined "That policy which leads a country to pay excessive attention to military affairs." Militarism entails in the first place a huge standing army, or navy; this in its turn involves conscription, a system which makes of subjects slaves and serfs, whatever may be said in its favour. Whether or not we admit an abnormal army or navy, we

have forced upon us a system of taxation which is at once heavy and unjust. We have only to reflect on the phenomenal increase of armaments during the past ten years to be convinced of this.

But the military profession cannot be abolished, for a country must always be in a position to quell internal strife. Each individual kingdom must have its own army which should be sufficient for its own individual needs. Contrast such a case with arrogant militarism and its huge myriad armies. Given that one country adopts a militarist spirit, or embarks on a militarist propaganda, does she not become a source of fear and anxiety to her neighbours, who, in turn, are compelled to adopt measures equally drastic for their own protection. Then comes over-burdening taxation, wars and rumours of wars, and finally such a state of utter chaos and desolation as exists in Europe to-day. Militarism has never failed to bring in its trail endless poverty, suffering, misery and death. It is a gaping chasm which bars the path of social reform and social progress, and gives us instead a dire legacy of pauperised widows and helpless orphans, keeps us in a state of continual unrest, and plunges us, finally, into war and destruction and chaotic turmoil. The present condition of the five greatest nations of Europe is the climax of our much-vaunted civilisation.

The motion was defended:—A much more correct definition of militarism

would be: "The arming of citizens for the defence of home and fatherland." Every country has a right to its national integrity, and incidentally it has also the right to such means as will enable it to defend such against any aggressors. Self-defence, both in the individual and in the State, which is the aggregation of individuals, is a natural instinct, and the arming of citizens either *en masse* or proportionately, is the only means to maintain the national right. "In time of peace prepare for war," and this is simply militarism: to condemn militarism is to

Countries adopting such a policy are always prepared for war and cannot be surprised, hence the national safety is secured.

It must also be borne in mind that the increase of armaments brings about a proportionate increase of employment and labour, and in this way tends to alleviate poverty. This has especially been the case in England with regard to the ship-building trade; the increased prosperity of ship-yard towns shows this.

It may also be urged that the geographical position of a country may in some



Photo by

THE SHANNON ABOVE DOONASS.

M. O'Reilly.

condemn the present policy of every civilised nation.

Conscription, which is the outcome of a militarist policy, so far from being a national encumbrance, is a real and indubitable benefit to a nation. Indirectly it prevents unjust wars, for when every citizen is a soldier, the nation as a whole is more reluctant to enter into a war which is aggressive and unjustifiable. Moreover, in conscript countries there is no shortage of efficient and competent leaders of troops. The burden of war is also evenly distributed, in so far as all participate in the nation's weal or woe.

cases compel her to adopt very stringent measures for her defence. This is the case with Germany and England. Germany is surrounded on all sides by countries by no means in alliance with her, *viz.*, France and Russia by land and England by sea. Hence she adopts a militarist policy. England, on the other hand, is compelled by her insular position to pay excessive attention to the comparative strength of her navy.

The Voting.

Against the motion—18.

For the motion—17.

Motion lost by one vote.

On Sunday, 8th November, the first meeting of the Lay Boys' Debating Society was held in the Library. The subject for debate was:—"That in the existing state of things it is Ireland's best policy not to increase her contribution to the British Army." The debate was one of the most eloquent and warmest of the year.

The speakers *for* the motion were—

E. Scanlon,
A. B. Lee,
J. Keating,
V. Egan.

The speakers *against* were—

P. Mulcahy,
F. Quigley,
J. J. Morrin,
P. Flood.

The chief arguments *for* the motion were:—Ireland has given her just quota to the British army—this fact is admitted even by those who urge the Volunteers to enlist: the war has no concern with us: whence all this talk of "small nations"? Does England acknowledge that we are a nation? Does she treat us as a nation? What of the small nations who are closer to the scene of conflict than we are, and who are nearer to the danger—Holland, Denmark, Switzerland? Is Ireland to rush into the war while these stand by idle? We have no motives of gratitude to urge us on: what have we ever got from England? To say nothing of not very remote history—what gratitude does the Home Rule Bill impose on us? It has been so long delayed; we have not got it yet; there is still an Amending Bill to pass. What have we to gain in this war? What inducement have Irish Catholics to join? An utterly inadequate supply of chaplains have been supplied. Finally, Ireland has not got men: emigration has taken her best blood from her: she has made her present contribu-

tion from her poverty: till England, Wales and Scotland have made the same sacrifices there should be no further demands made on Ireland.

Against the motion it was urged—That the war is of vital importance to Ireland: a defeat for England will mean a crushing indemnity and the destruction of our trade; possibly it might mean a German occupation, with its grinding taxation, its conscription and its militarism and officialism. Would Germany give us autonomy? Has she given it to Poland? Granted that England has treated us abominably: still in recent years we have seen the beginning of a new era of peace and prosperity; we have had the Land Bill, Educational Bills, and Home Rule: why should we undo this growing understanding between the two countries now? Moreover, there is an Amending Bill to come on. Its provisions will be generous or otherwise according to our action in this war. England is giving us autonomy, let us show that she has no reason to doubt the wisdom or danger of her action.

For the motion—8 votes.

Against the motion—11 votes.

The motion was lost by 3 votes.

The second Lay Boys' debate was held on Sunday, December 13. The subject for discussion was:—"That considering the grave danger likely to arise from disunion, it is for the best interests of our country that all should join Mr. Redmond."

The speakers in favour of the motion were—

E. Murphy,
T. Mulcair,
M. Guiry

(speaking for D. Murphy, who was sick).

The opposition were—

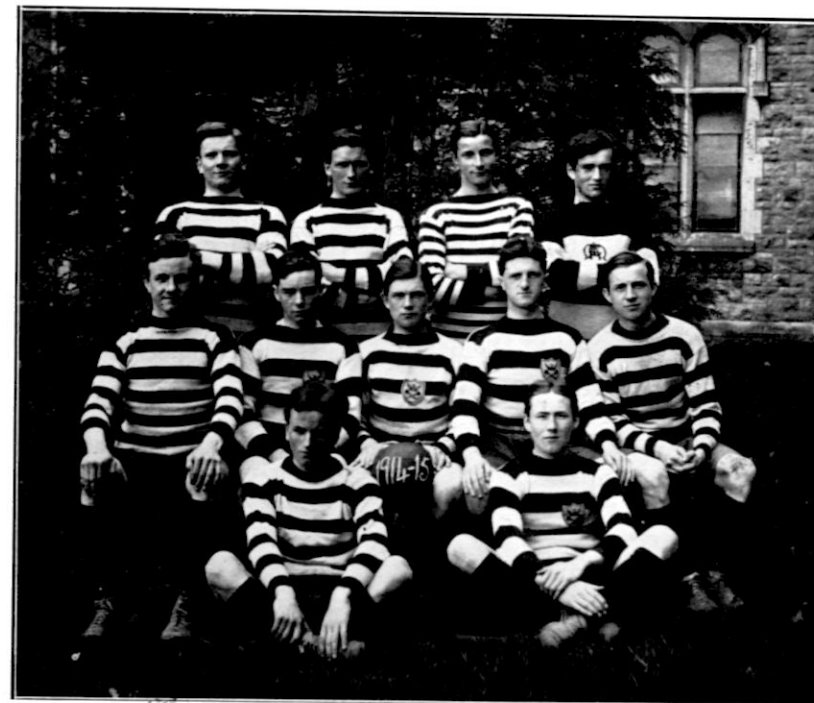
F. McGrath,
A. O'Malley,
P. Moloney.

Only six speakers were appointed with a view to having time for extempore speaking at the end.

The meeting was not at all as successful as our first. The subject was narrowed down to one point—the function of the Volunteers.

To A. B. Lee a word of praise is due for his excellent speech, which had

great patriots have failed, it is proposed to throw him over. For whom and for what is Mr. Redmond to give way? Who will take his place? There is no man in Ireland with Mr. Redmond's gifts. What policy is to be substituted for the policy to which he succeeded and which he has carried to a successful issue? What good has come of the doctrine of hate and



HOUSE FOOTBALL XI.

Standing—J. Keating, M. Keyes, J. Delaney, T. Barrett.

Sitting—W. Galvin, F. M'Grath, F. Quigley (Capt.), J. Morrin, E. Lenahan.

On Ground—M. Prendergast, A. O'Malley.

more influence on the voting than perhaps any of the prepared speeches.

The arguments put forward in favour of the motion were somewhat as follows: Mr. Redmond is the accredited and tried leader of the Irish nation. He stands for the policy which has been Ireland's policy for generations. His aims are those of Grattan, O'Connell, Butt, Parnell. And now when he has succeeded where these

sullen distrust except coercion and the retarding for generations of our national aspirations?

Against the motion it was argued that his dealings with the Volunteers had lost Mr. Redmond the support of the country. The Volunteers had been formed for the defence of Ireland at home. Mr. Redmond had offered them to England to fight in Belgium and France. He had

no mandate to this effect from the people. He had overstepped his orders. Is it true he has got Home Rule? It has only got as far as the Statute Book yet. And what kind of a Home Rule Bill is it? Moreover, there is still an Amending Bill hanging over our heads which may reduce Home Rule to a shadow and a mockery. Mr. Redmond has done his work. It is now time for bolder measures, and bolder measures demand bolder men. Mr. Redmond is said to be one of the most popular men in England; but popularity with the English people is not always the best recommendation for an Irish politician.

The Voting.

For the motion—13 votes.

Against it—6 votes.

The motion was carried by 7 votes.

The second and last Apostolic debate was held on Sunday, February 28. The matter for debate was:—"That the existing conditions of land-ownership are unjust to the poor, a hindrance to due social progress, and call for State ownership of land."

The speakers for the affirmative were—

F. Greenan,
J. O'Rourke,
J. Hennessy,
V. O'Brien.

For the negative—

T. Hayes,
M. Geehan,
T. Johnston,
D. O'Sullivan.

Rev. Fr. Kane, S.J., was in the chair, and the house adjourned as usual until Sunday, March 7th.

The motion was defended as follows:—The speakers for the affirmative drew a distinction between large domains and land occupied by tenants. These large domains are intolerably unjust. How

many thousands of acres of good arable land are lying unworked and unused whilst thousands of poor are in our midst on the very verge of starvation? Why should these huge tracts of woodland and meadow be reserved for my lord's annual fox-hunt or other amusement? Land nationalisation alone would remedy this state of things.

It will be objected that this would be such a colossal undertaking as to be practically impossible. Granted that it will entail a huge initial outlay, will not the benefits and agricultural wealth which would accrue from it amply compensate the State for the strain on its resources.

Moreover, the existing conditions of land ownership are clearly unjust. In England .9 per cent of the landowners own 71.6 per cent of the land, whilst 72 per cent of landowners own only .2 per cent of land. Does not this state of affairs call for reform? Again, in Australia and America a few wealthy capitalists own huge squatters' runs and extensive ranches. Is there not something radically unjust and unjustifiable in these present conditions of land-ownership? If good use were made of these huge, privately-owned tracks of land one would not perhaps be urged to cry so vehemently for State-ownership, but under the existing conditions much of this land is little more than waste.

This state of affairs calls for reform. A remedy must be found. The landowners will do nothing; it is the State which must act, and certainly if we wish to advance the cause of social reform, the land must come in some way under the direct control of the State. Pope Leo XIII said—"The State is bound to prevent usury, monopoly, overwork and underpay." What more pernicious monopoly is there than the present conditions of land-ownership?

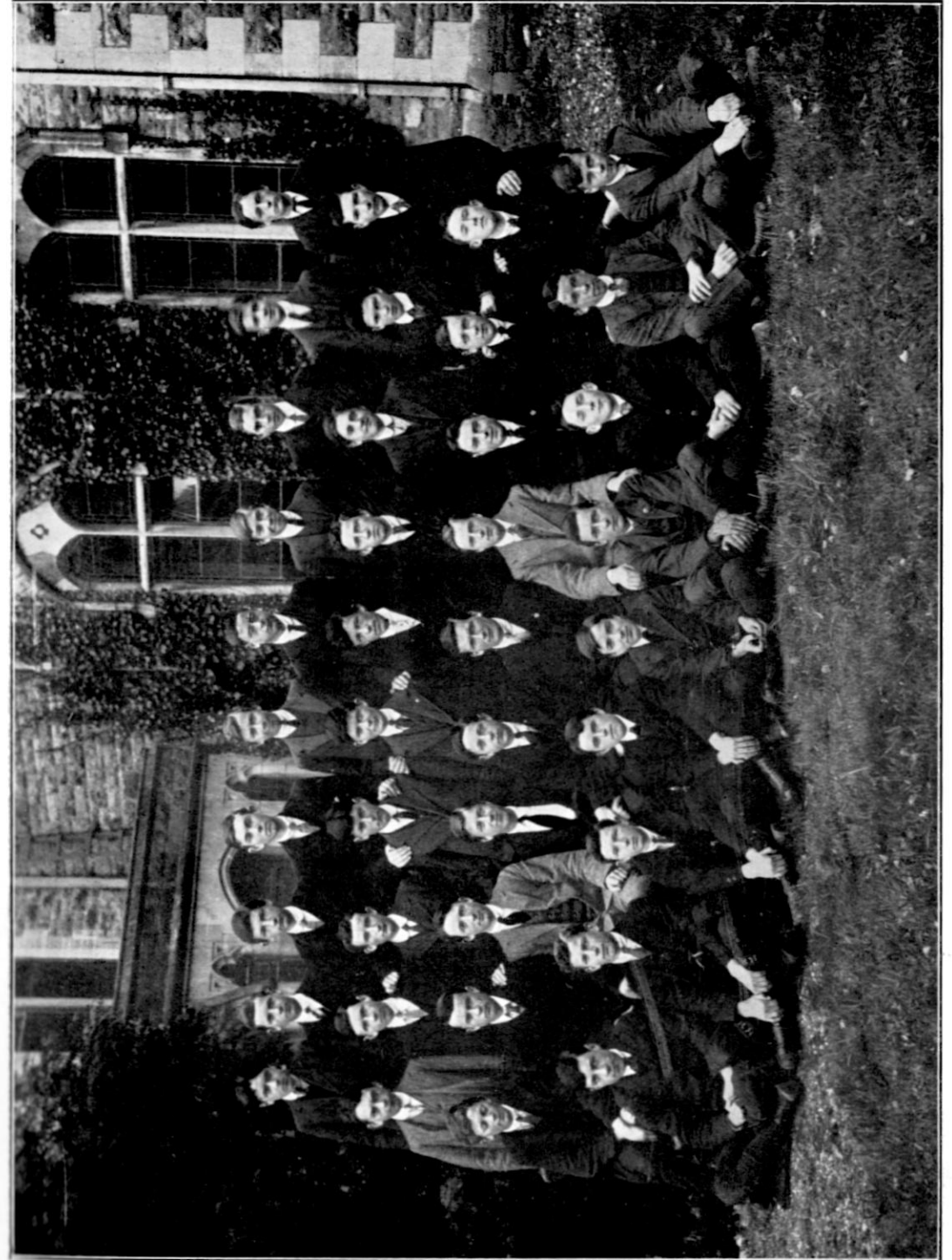


Photo by

Behind—C. O'Shaughnessy, A. Morrissey, M. Healy, L. Dillon, T. Lawless, J. Guerin, J. Lawless, C. O'Leary, M. O'Reilly, A. Clune.
Standing—M. O'Callaghan, T. Slattery, J. M'Carthy, J. M'Namara, L. M'Namara, B. Kyne, R. Riordan, F. O'Driscoll, B. Bracken, J. Windle.
Sitting—O'Connor, E. M'Carthy, J. Delaney, P. M'Garry, S. Cahill, M. Keyes (Pref.), P. Maloney, T. Garry, T. O'Keefe, M. O'Sullivan.
On Ground—J. O'Brien, J. Collins, J. Conway, M. Hayes, D. Ryan, P. Rice, C. O'Brien, M. Kelly, E. M'Grath.

SECOND CLUB.

R. Brockway.

Land-nationalisation is by no means a socialistic move, nor can it be said to be the product of the socialist propaganda. This is more easily seen when it is considered that "The unquestionable legal rule is that there is no such thing in our system as an absolutely private right of property in land" (*Encyclopædia Britannica*).

The arguments for the negative were mainly as follows:—Nationalisation of land is only one of those many communistic principles now so rampant. It is one of those socialistic motions which seek to centralise all sources of wealth, and so is directly opposed to the teaching of the Church.

The Church upholds the right to private property. Pope Leo XIII dwells long upon this point. State ownership of land robs man of this unquestionable right, and therefore must be condemned. It takes away and does not confer the liberty which it implicitly advocates.

It would mean the extermination of the present system of proprietorship and small holdings, both of which are productive of much wealth and contentment.

Moreover, it is not at all easy to see how the State is to acquire the land. Three schemes have, it is true, been proposed:—(1) To pay the full value of the *fee-simple*; (2) to take possession without any compensation; (3) to take possession at death of present owner. Of these (1) is impracticable and well-nigh impossible; (2) would involve an internal revolution, besides being unjust and absurd; (3) is equally unjust, for thereby the heir of the present owner would be deprived of his lawful inheritance.

Many evils would result from State-ownership. (1) The land could not be equally divided, and the very division itself would cause endless quarrels. (2) How are the rents to be fixed with any

semblance of justice? (3) The land could not be worked so well under State control.

Again, in Ireland at least State-ownership is not called for, since the existing conditions are by no means unjust to the poor. The labourers are well provided for, and are well insured. State-ownership so far from abolishing landlordism would only sanction it in another form. In short, State-ownership sounds well, but in practice it is unworkable and must be condemned.

The Voting.

Against the motion—14.

For the motion—10.

Motion lost by 4 votes.

LAST DEBATE.

SUNDAY, 28TH MARCH, 1915.

"That on the whole the career of Napoleon was productive of more good than evil."

Following the precedent of last year, we finished the session with a full-dress debate before the whole house, the speakers being taken from Lay boys and Apostolics. It was an excellent debate, a fitting close to a very successful session. There was perhaps just a shade of the bookishness and unreality which is associated with nearly all historical debates, but the results of Napoleon's career on modern Europe and especially on the great struggle now in progress was kept well in sight. A good deal of knowledge was shown, and a listener must have had his idea of the great Corsican filled out and more clearly defined. The speech of T. Johnston was very full of matter and left few points untouched for his colleagues; but it was too academic and savoured more of a paper than a speech. E. Scanlon spoke well, but did not make a good case. M. Geehan spoke with much vigour and acuteness, but his words came altogether too quickly to be followed with

pleasure; the same might be said also of P. Flood. The speeches of A. Glover and A. B. Lee were energetic and telling.

The *extempore* speakers were numerous and effective. Amongst these W. van de Putte made a creditable first appearance and told us some points worth knowing about the *Code Napoléon*.

The speakers for the motion were—

T. Johnston,

P. Nolan,

F. Quigley,

A. B. Lee.

The speakers for the negative—

E. Scanlon,

A. Glover,

P. Flood,

M. Geehan.

For the affirmative the chief arguments were: Readers of Napoleon's life in these countries must remember that they see him through a hostile and distorted medium. Every English account must be coloured by national, ingrained prejudice. And even on the Continent national and party animosity scarcely allow of a just estimate. We must therefore discount a good deal of the traditional virulence against the man and his work. To Napoleon is due the revival of nationality and hence of democracy throughout Europe. Through him it came about that the national consciousness was awakened in Spain, Austria, Italy, Prussia, Tyrol, Russia. That the revival was brought about by his tyranny is true—but it is none the less a result of his career.

The rescue of France from anarchy, the consolidation of its Government, the restoration of order and efficiency, the building of roads, the regulation of commerce, and above all the formation of the *Code Napoléon* were magnificent services to his country—the effects of which are abundantly evident to this day. Napoleon's most important work was his re-

storation of the Church in France. Faults might be found with the settlement, but it was accepted by the Pope and the Bishops; it healed a violent schism and set at rest the consciences of all Catholics, and it lasted for 103 years, till it was overthrown by an atheistical clique in 1905.

For the negative, the chief arguments were:—Napoleon could not be regarded as a patriot; he had no true love for his country; he was merely a man of colossal selfishness. He gave no lasting peace or prosperity to his country. He left it much worse than he found it. He drained it of men and money and gave nothing in return but empty glory. He might have established it a strong kingdom, guarded by its natural boundaries, the Rhine, the Alps and the Pyrenees, but he preferred to build up a huge, unstable empire which fell about his ears once his army was beaten in the field. He was no democrat; his reign was an undisguised tyranny; the people were merely asked to furnish blood and taxes. He is really the founder of militarism and may be held responsible for the appalling catastrophe we are looking on at now. He insulted the national self-respect of every country in Europe and interfered in a most wanton and unscrupulous manner with other States. He seized the Papal States without the slightest reason, and treated the Pope in a detestable manner. He seems to have loved war for its own sake, and probably caused more widespread destruction and misery than any individual up to his own time.

The Voting.

Against the motion—48 votes.

For the motion—19 votes.

The motion was lost by 29 votes.

Fr. Rector, who had kindly consented to preside, congratulated the speakers on the high standard of the debating.



- College Theatricals -

LAY BOYS' PLAY.

"Dust in the Eyes."

ON St. Francis Xavier's night, 3rd December, and again on the night of the Sunday following, before a large audience, the lay boys' play, *Dust in the Eyes*, was presented. The play was a translation of Labiche's *La Poudre Aux Yeux*, done into easy and idiomatic English by the Senior Grade boys, under the guidance of Fr. Finucane, S.J. A few French touches—chiefly in the mode of salutation—were judiciously left to maintain the French atmosphere.

The plot of the play is simple and a favourite with French writers—the pretensions of two excellent *bourgeois* families to social distinction. But the French have the wonderful gift of being able to treat the same subject for ever without its becoming hackneyed; and *Dust in the Eyes* was—if we may say so—quite fresh and enjoyable, though following close on the heels of *Le Bourgeois Gentilhomme*.

Dr. Belanger (Mr. Fell) is the hen-pecked husband of Madame Belanger (L. Dillon). The worthy doctor has been a good many years in practice—or rather

waiting for a practice. He is a failure in his profession, a fact which *madame* takes good care he will not forget. Their daughter, Emmeline (P. McGarry) is visited by a young man, M. Frederick Ratinois (A. Mooney), the son of a retired "sugar refiner on a large scale," who wishes to forget his commercial past and above all to bury irrevocably the memory of a certain "confectionery business in the rue d'Amsterdam." The couple play duets together—often for two hours at a time, as the doctor complains. It is evident that the young man is in love, and *madame* sees to it that he declares his intentions. In due time Madame Ratinois, the mother of Frederick, calls, and to impress her visitor with her own wealth and distinction Madame Belanger begins the dust-throwing. Dr. Belanger's humble and solitary patient—a coachman who was kicked by his horse—is made out a banker and becomes the eighteenth in the waiting-room. Servants are multiplied, horses and carriages spoken of in an offhand way, great acquaintances are lightly mentioned. Madame Ratinois immediately sets her wits to build up an imaginary social position for her own household, and the contest between those

able dust-throwers leads to most of the humorous situations of the play. In this delicate work of throwing dust in each other's eyes both of the ladies display great originality and dexterity. They are helped occasionally by their husbands—but the male invention is too slow and heavy for this fine work.

and is quite unashamed of his profession. His outspokenness is a perpetual source of anxiety to the Ratinois, who are afraid he may come in contact with the Belangers and ruin all their pretensions. "Uncle Robert must be suppressed," says Madame Ratinois. But Uncle Robert is insuppressible, and it is his common sense



SCENES FROM *Dust in the Eyes*.

When the situation is thus duly complicated and the marriage of the young couple likely to be prevented, Madame Ratinois' Uncle Robert intervenes as a sort of a bluff *deus ex machina*. Uncle Robert is a self-made man, and is still engaged in business as a coal merchant,

and his freedom from pretence that bring the state of things back to reality and smoothes out the path of love.

Mr. Fell, who did the training, is to be heartily congratulated.

Of Mr. Fell's own impersonation of Dr. Belanger there is scarcely any need to say

anything. It was done with his usual ease and power.

With regard to the boys—*place aux dames*—the three “ladies” were very successful. L. Dillon as Madame Belanger had the most difficult part to play, and the general verdict was that he played it with great spirit. T. Mulcair made his *debüt* as Madame Ratinois and played his part with credit, tho’ he was at times a little insistent. P. McGarry as Emmeline had a smaller part, and acquitted himself well.

J. Dorr and V. Egan as Ratinois and Uncle Robert respectively, were a decided success. Few would have thought from their acting that this was their first appearance. M. Guiry and A. Mooney deserve honourable mention.

Characters.

| | |
|--------------------------|------------|
| Madame Belanger | L. Dillon |
| Alphonsus | M. Guiry |
| Dr. Belanger | A. B. Fell |
| Frederick Ratinois | A. Mooney |
| Emmeline Belanger | P. McGarry |
| Madame Ratinois | T. Mulcair |
| M. Ratinois | J. Dorr |
| A Footman | J. Delaney |
| An Upholsterer | P. Flood |
| Robert Ratinois | V. Egan |
| James | M. Kelly |
| A Caterer | M. Guiry |
| A Hindoo Servant | M. Bergin |

Act I. Scene 1.—Room in Dr. Belanger’s House. Scene 2.—The same.

Act II. Scene 1.—Room in M. Ratinois’ House. Scene 2.—The same.

Period—Modern.

The account of the second play we

take from a report that appeared in *The Munster News* for February 10th, 1915 :

PLAY AT MUNGRET COLLEGE.

PRODUCTION OF “REDEMPTION.”—A VERY CREDITABLE PERFORMANCE.

On Sunday night, January 31st, a large gathering of visitors assembled in the theatre at Mungret College to view the performance of *Redemption*. The play was an adaption of *Quo Vadis*, done by Mr. A. B. Fell, the College Professor of Elocution. Many of the visitors, doubtless, carried vivid memories of *The Sign of the Cross* from last year, and may have felt some misgivings at the prospect of another play dealing with the same period. The same misgivings were felt and expressed long before at the College when Mr. Fell declared his intention of dramatizing *Quo Vadis*. Why try to compete with *The Sign of the Cross*? it was said. At the most it could only be hoped to rival it; most probably a second attempt at the same subject would miss fire.

But in spite of the prophets Mr. Fell set to work to adapt *Quo Vadis*—a task that demanded more time and trouble than, perhaps, he would care to tell. When he read his draft it was immediately evident that he had proved the justness of his surmise. There was no question of a second edition of *The Sign of the Cross*; here was an entirely different play, more varied and far more powerful. But everything in *Redemption* did not come from *Quo Vadis*. One of the most striking scenes—the dream scene—was Mr. Fell’s own conception.

In its reception also *Redemption* outdid *The Sign of the Cross*. It is not a play that lends itself to applause, and the last scene especially—the Crucifixion scene—

is too solemn to allow of anything like a loud manifestation of approval. But the opinions of the visitors expressed after the performance indicated that the play had been considered a remarkable success.

The power to produce such a play would seem to be beyond the resources of any college of boys, not merely in the matter of dress, properties, scenes, and so forth, but still more in the matter of actors. Yet, as a note on the programme showed, nearly everything in the play was supplied by the college. Four or five scenes were painted specially for it by a member of the staff, of which the desert scene and the garden of Petronius were the principal, and were excellent in taste and execution.

The story of *Quo Vadis* is too well known to be reproduced here, even in outline. It is a great story of wide compass, played on a crowded and varied stage. It was obviously no easy task to dramatize such a work, to reduce it within proper limits without sacrificing its proportions or its essential features, to give to such a motley and crowded world the unity and design of a dramatic plot. Mr. Fell has done his work well, and he is to be heartily congratulated. He has made Chilo Chilonides the chief figure of the play. Chilo is the link between the two worlds at war—the Pagan and the Christian. Around this figure are skilfully grouped Vinicius, Petronius, Tigellinus, the Emperor, and the others, on one side, and on the other, Glaucus, the priest, Miriam, his daughter, and the rest of the Christians. Chilo’s conversion is the central plot and suggests the

title, and into this are woven artfully the by-plots, that of Glaucus and Miriam,



“ASK THE BRETHERN ABOUT GLAUCUS.”
Chilo and Ursus (from *Redemption*).

of Vinicius and Miriam, of Ursus and Chilo, and so on.

Chilo in his early appearances does not seem to possess a depth of character suitable to his part in the plot. He seems merely a slippery knave, nimble of wit and tongue, with a philosophy as ragged as his cloak, and as easily changed. He is something of the coward, and indeed a good deal of the sneak. But he is infinitely resourceful, and his success as an informer against the Christians stirs up unexpected ambitions, and reveals unsuspected depths of character. The forgiveness of the priest, Glaucus, whom he has tried to

murder and afterwards betrayed to Tigellinus, first moves him to remorse. Re-



"THINE HOUR HATH COME."
Nero and Phaon (from *Redemption*).

morse leads to despair. But the second forgiveness of Glaucus from his cross changes despair into hope. Chilo repents and is himself fastened up to a cross beside his victim and forgiver. The part of Chilo is the most varied and most difficult one we have yet seen Mr. Fell present. The awakening of remorse and its course to despair and then on to hope was excellently depicted. But the success of the boys he trained is even more creditable to Mr. Fell, and, we are sure, more gratifying to him than his own. The caste was admirable from every point of view, as regards declamation, movement,

expression, feeling and gestures. The mob deserves a special word. Critics say that a good mob is the rarest thing on the stage. But the scene where the crowd turn on Nero in the garden and are prevented from attacking him (though not from reviling him) by the stout spears and arms of the Pretorians was full of natural excitement and movement.

Next to Chilo the best rendered part was that of Miriam. It is not by any means the longest or most important part; but it was done with rare art and power. It was as true and feeling as it was graceful. Then came Vinicius—a different part, and next in importance to Chilo. Perhaps the voice was not all that could be desired, but there was plenty of passion and uniform ease. Tigellinus and Glaucus go ill together; but they must be coupled as two parts filled with great earnestness and dignity. And Nero, Petronius, Vitellius and Ursus must not

go without a word of hearty congratulation. As to the rest, we must content ourselves with repeating what we have said—it was an excellent caste, a credit to themselves, their trainer, and their College.

No account of the play, however brief, could omit a reference to two of the scenes—though it can be only a mere reference. The dream-scene was a powerful conception and was powerfully represented; it will not easily be forgotten by those who saw it. The closing scene, with its double crucifixion, was as successful as it was daring. There was a good deal of apprehension beforehand as to its propriety. It was probably the first crucifixion scene that has been seen in this

country. But it was in perfect taste and could not have offended the most delicate sensibilities—on the contrary, it was genuinely devotional.

For the excellent orchestra the visitors were indebted to J. J. Moane, Esq., the Professor of Music, who has gradually created in the college a most serviceable and varied orchestral band.

Characters.

Petronius (a Roman noble),
M. Clune
Marcus Vinicius (his nephew,
a tribune of the army),
K. Mulkearn
Slave in the household of
Petronius J. Rafferty
Pomponia (wife of Aulus
Plautius) T. Hartnett
Aulus Plautius (a Roman
General) P. Tobin
Miriam (the daughter of
Nathaniel, a Syrian
Chief, who, after his
wife's death became a
priest and assumed the
name Glaucus),
T. Johnston
Chilo Chilonides (a Greek),
A. Fell
A Christian L. Lehmann
Quartus (a freedman) G. Fahy
Ursus (a Syrian workman)
J. Reynolds
Glaucus (a priest) P. Nolan
Vitellius (a friend of Cæsar) ... E. Lyons
Nero (Emperor of Rome) ... P. O'Donnell
Poppœa (Nero's wife) V. O'Brien
Tigellinus (Prefect of Rome) .. P. McGill
1st Citizen A. Glover
Felix F. Brockway
Macrinus J. Bulman
Pretorian Guards—Phaon (Nero's freed-
man), D. Carey; 1st Guard, M. Geehan;

2nd Guard, J. Hennessy; Christians,
citizens, soldiers and slaves.



"ARE THE FURIES PURSUING THEE?"
Vitellius (from *Redemption*).

Act 1. Scene 1.—Petronius' Gardens—
morning. Scene 2.—The same—after-
noon.

Act 2. Scene 1.—On the Vatican Hill.
Scene 2.—Ostrianum—night.

Act 3. Scene 1.—On the Vatican Hill
—after the fire. Scene 2.—Nero's Coun-
cil Hall.

Act 4. Scene.—Outside the Mamertine.
—At Midnight.—After the games.

Act 5. Scene 1.—Nero's Gardens.—By
day. Scene 2.—The same.—Night.
Period—Early Christian.

ENTERTAINMENTS.

Each year seems to mark a step forward in the standard of our entertainments certainly the one which has just passed has been no exception. We thank all who have helped to make them so enjoyable. Mr. Fell deserves a special word of praise for the trouble he took and the success he achieved in the production of both plays. Mr. Moane is to be congratulated on the high efficiency of the orchestra.

First Entertainment.—Our first effort this year was to celebrate the passing of the Home Rule Bill on September 29th. The programme was a very extensive one, and considering the early date a great credit to all who contributed to the evening's enjoyment. The orchestra gave a selection of Irish airs and a march which was exceptionally well played. Irish songs and dances, interspersed with numerous recitations and readings on national subjects, made the concert truly representative of the historic event we were celebrating.

Second Entertainment.—Our second gathering was to celebrate the visit of Mungret's first Bishop to his *Alma Mater* on October 6th. This concert was held on the Apostolic corridor, which was very tastefully decorated for the occasion. During the evening an address was read by F. Greenan on behalf of the Apostolics congratulating his Lordship. Dr. Curley replied in a very happy speech, and sang for us *Isle of Beauty, fare thee well*, which was his favourite song as a boy. Two items by the orchestra were well played, and amongst others Irish dances by J.

English and Roy O'Neill are worthy of special mention.

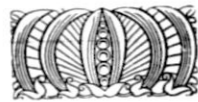
Third Entertainment (Nov. 1).—After a short concert Dr. Henebry gave a delightful lecture on and a finished recitation of old Irish music.

Fourth Entertainment. — The Lay Boys' play, December 6th.

Fifth Entertainment.—For weeks we had been hearing of a great Irish concert which the Apostolics were to give us on December 8th. Great expectations were not disappointed, and we spent a most enjoyable evening. S. Connelly chaperoned the whole performance and introduced the artistes in the grand old tongue. Fantasies of Irish airs by the orchestra were followed by solos, recitations, part pieces and dances. The dancing was exceptionally good, especially an eight-hand reel by the Juniors. The harmonies in both choir-pieces were very fine indeed, and were well sustained.

Sixth Entertainment.—Apostolic play.

Seventh Entertainment. — On St. Patrick's Day all the Irish forces were mobilised and set to the task of preparing a concert worthy of the Feast. The result was gratifying. The brass band opened the programme at 8 o'clock, and there was not a dull moment till the final chord was struck at 10.15 p.m. Two items of especial interest were *The Dear Little Shamrock* and *Let Erin Remember*, sung by the whole school with full orchestral accompaniment. There were some fine recitations given, and needless to say the Irish tongue was frequently heard.



IRISH MUSIC.



ON the night of November 1st we had a lecture on Irish Music from Dr. Henebry, Professor of Ancient and Middle Irish, University College, Cork. Introducing the lecturer, Father Rector said that Dr. Henebry was a man to be heard with respect on a wide range of subjects, but that on Irish music he was beyond comparison the highest living authority.

The first quarter of the lecture was given to considering the nature and excellence of Irish music. Dr. Henebry said that in music, as in other fields of spiritual activity, the Irish were really great. And it is no proof to the contrary to point to the absence of Irish names in the list of the world's great musicians. There are no great modern Irish musicians, and Irish music has yet to receive recognition—save from experts—simply because the Irish have broken with their tradition. Tradition and environment were the life of Irish music. For its production it needed a very special atmosphere; it drew its inspiration from Irish tradition, Irish customs, Irish history, and the Irish language; and when these had gone it could not live. To the Irish-

man whose musical taste had been "poisoned"—to borrow a term from bird-fanciers—by modern music, his own music was unfamiliar and unattractive.

Irish music falls into two great divisions. There is first the dance or lively music, and then the slow, swinging music—the airs. The dance music with the quick beat is the most dynamic music in the world. It has a power and appeal which is quite unique. The slow music, with the broken rhythm, was a music that demanded the highest artistry.

To the ear attuned to modern music many unfamiliar notes will be at once perceived in either of the classes mentioned. The modern scale of eight notes, Dr. Henebry said, is altogether too restrictive for the range of Irish sounds. There is in Irish music an indefinite number of notes—sliding notes and others—which no system of notation can express. Hence this music required a peculiar delicacy of ear and finger. Hence also the difficulty of preserving Irish music, for it can only be transmitted by sound. The only methods of preserving this precious but elusive heritage of our past are the human ear and the Edison phonograph.

This is the sad thing about our traditional music. It is fading away, because it is too fine, too delicate for our current method of notation. We cannot force it into the framework of the 8-note scale:

if we try to do so, we destroy it. The world, Dr. Henebry said, will never again reach the mastery which some of these old melodies demand. What a different thing would the Irishman be if his spiritual life were nourished on his own music and his own language!

After a brief but illuminating consideration of the principles of Irish music—which this report but very imperfectly conveys—Dr. Henebry devoted the rest of the time to the rendering of Irish airs, interlarding his tunes with instructive comment. He played with great skill and gave us a delightful hour.

It would be quite impossible to give an idea of the peculiar beauty of Irish music to those who have not heard it. It must be heard and heard again, and after a time it begins to exercise its own fascination. The airs, that is the slow music with the broken rhythm, are infinitely sad: the plaintive note is never long absent. This music is full of long-drawn wails and curious repetition.

This music is less akin to modern taste, and must be heard frequently to be properly appreciated. It must create its own atmosphere. But the appeal of the dance music is instantaneous and irresistible. Those who heard Dr. Henebry's rendering of such pieces as "The Rambling Pitchfork" and "Sé rō ḡeata ḡeate" will be haunted for some time with their indescribable movement, intricacy and liveliness.

One of the tunes Dr. Henebry played had a curious history, but was typical of many pieces of Irish music. He called it one of the *parent* melodies. It belonged to the slow style. But from it had been evolved many of the different examples of the quick movement—a jig, a reel, a hornpipe, a march. In this evolution very great skill was shown in re-

setting the original melody to a completely new style and time, without sacrificing its individuality.

At the end Dr. Henebry made an urgent appeal to the boys to lend a hand in the great work of saving even the remnants of their ancient music. We still hear the old melodies in the country, hummed by old women and whistled by plough-boys, and the saving of even one of them was a service to our country.

In thanking Dr. Henebry for his lecture, the Rector said he had listened with great pleasure and with great pride. But his feelings at the close of the lecture were not all joyful. It was surely a sad thought that our great national possession was slipping from our hands, that, in fact, it had almost perished. And what was still worse was our apathy, our ignorance of the loss we were sustaining. He added his earnest appeal to that of Dr. Henebry, that the boys might do something towards saving even a fragment from the wreck.

CONSTANTINOPLE.

On Sunday, November 15th, Rev. Fr. Bartley, S.J., lectured on Constantinople. Fr. Bartley has visited Constantinople more than once; he has lived for some years in the Turkish Empire, and knows its people and their manners intimately. His lecture was then real and accurate and full of touches that told of personal experience.

Constantinople occupies one of the most important positions in the world. It is built at the ferry between Europe and Asia. It is the borderland between East and West; it has always been the meeting places of irreconcilable forces, different religions, different civilizations. Its position was more important in ancient times when civilization dwelt on the shores of

the Mediterranean; but even when civilization had passed up North and West Constantinople was still a place of the first importance. It had a respectable history as Byzantium for centuries before Constantine gave it his name and made it the capital of the Roman Empire in 330 A.D. For over 1,000 years it was the head of the Eastern Empire till it was taken by the Turks in 1453, from which date it has been the capital of the Turkish Empire and at the same time the seat of the head of the Eastern Church. With the exception of Rome, probably no city in the world has seen more history made. Within the last half century it has been the cause of two great wars, and its part in the world's history has not by any means been yet played.

To one sailing, Fr. Bartley said, up from the Sea of Marmora towards Constantinople the view is one of the most impressive. The atmosphere is singularly clear and free from the smoke of factory chimneys. The city stretches along the Bosphorus rising on terraces from the water's edge; numerous delicate minarets fill the whole scene, with here and there the heavy dome of a mosque. But distance, like charity, covers a multitude of sins, and distance is kind to Constantinople. On a nearer approach there are seen all the characteristics of an Eastern city. There is only a very poor wharf; the native craft are chiefly undecked fishing boats; the streets are narrow and winding; the houses are of wood; there is a fairly general air of dinginess, and it is only within the last few years that the tribes of dogs—

Hounds, greyhounds, mongrels, spaniels, curs, Shoughs, water rugs and demi-wolves—



Photo by

THE HARES.

Rev. J. Gwynn, S.J.

which haunted the streets day and night have been relegated to desert islands in the Sea of Marmora.

But it would be unjust to leave the impression of universal squalor. Constantinople is essentially a city of contrasts. It is not all dingy streets, with overhanging, rickety houses. The bazaars are often splendid, for nobody can display wares like your Eastern. Few cities have more royal palaces than Constantinople. Most kings are content to live in their successor's palace, but the sultans have an expensive habit of building palaces for themselves. Then again the dinginess is relieved by the number of mosques which

stand up from a ruck of shabby buildings. All the mosques are built on the plan of St. Sophia. The Turk is lacking in initiative; he is quite content to leave things as he finds them. Indications of this spirit are to be found everywhere. A thing is never repaired, though it may be rebuilt when it has tumbled down. The roads and hedges are generally extremely bad. Even such an important bridge as that spanning the Golden Horn is a crazy structure quite unfit to bear heavy traffic. The postage system is slow, narrow and infinitely suspicious. Printed matter of any kind is not easily let in or out of Constantinople. Even such an innocent thing as an English-French dictionary Fr. Bartley knew to be looked on with distrust and refused transmission.

The Western visitor is accustomed to countries—not to speak of cities—composed of a single type of inhabitants. But Constantinople is a city of many types. It is the bridge between Europe and Asia; the Turkish Empire embraces more numerous and more diversified races than even the Austrian. So that a motley crowd jostle in the streets of Constantinople, motley in race, garb, language and religion—Turk, Greek, Jew, Kurd, Georgian, Egyptian, Mahomedan, Latin Christian, Greek Christian, etc., etc.

There are no manufactures in Constantinople. The Turk is a fatalist; he does not believe in trying to change the world; he is content to lounge about, to drink coffee—not wine or spirits, mind—and to watch others work. Yet there is in his temperament, with all its indolence, incredible stores of energy, which all Turkish wars have called out. Moreover, he clings to his nationality, religion and tradition with the tenacity of the Jew. All this is typical of the "sick man of

Europe," who has been so long sick unto death, but who has taken such an unconscionable time to die.

Fr. Bartley brought his most interesting lecture to a close by a brief description of the principal mosques. They are all, as has been said, built slavishly on the model of St. Sophia. The outside is generally nondescript: everything is sacrificed to the interior. The great feature of the mosque is the cupola, which achieves a wonderful effect of spaciousness. The only contribution the Turk has made to the architecture he found in Constantinople is the minaret. These serve the purpose of belfries, and from them the muezzin calls the Islam to prayer. The muezzin gives out a peculiar, inimitable, musical call, which is heard for a surprising distance. It is said to be as loud as a church bell.

But the great sight of Constantinople is St. Sophia. Built originally as a Christian church in the fourth century, it was burned a few centuries later and rose from its ashes under Justinian. The cost of building has been estimated at £13,000,000 of our money. The space within is immense, and the dome is one of the architectural wonders of the world. All the indications pointing to its original Christian service have been hacked away or covered over. But some of the old Biblical frescoes are beginning to glow under the plaster. That they may once again be uncovered, and that St. Sophia may again be used for Christian worship, must be every Catholic's devout prayer.

THE EVIL LITERATURE CRUSADE.

On Sunday, November 22nd, we had the pleasure of a lecture from Fr. Murphy, C.S.S.R., Limerick, on the

Literature Crusade. Fr. Murphy has been more closely connected with this movement than perhaps any man in Ireland. He has given much attention to the subject and has spoken and lectured on it in many places. His lecture was very full and stimulating, and we can only reproduce from it a few points which appealed most forcibly to us.

He showed the extent of the damage done by pernicious literature; the dismay with which publicists and thoughtful men in every country were beginning to recognise the magnitude of the evil; the steps taken by many countries to check it, and—the most interesting portion of a very interesting lecture—he described the rise and activity of the Limerick Vigilance Committee, the parent of many other such institutions and the survivor of most of them.

The Governments of many countries, said Fr. Murphy, have co-operated with private enterprise in the effort to check the sale of pernicious literature. Special State machinery has been instituted in many places. The amount of good done by many of these institutions, while it justifies abundantly their existence and indeed pleads for an increase of powers, allows us also to estimate the extent of the evil. For it is obvious that such machinery can be evaded in a thousand ways, and that the amount confiscated is only a small fraction of the whole amount issued. Yet the results are amazing. In New York one society confiscated 130 tons of vile literature and arrested 3,400 people, and has in a single month seized 58,000 indecent postcards. In Canada the postal officials have an *index purgatorius* which forbids the admission of 63 periodicals to the country. In six months an Italian society confiscated 12,000 pamphlets and 40,000 postcards. Holland is the scene of a vigorous crusade

against this "gutter literature." The movement took its rise in a secondary school—a Jesuit college—and soon spread and became and remains a great power for good. It issues a periodical, has strict conditions of membership, and has been enriched by Pius X with numerous indulgences.

In England, Fr. Murphy complained, there is no official organ for the suppression of the traffic in pernicious literature. But the subject has long engaged the attention of some of the best men. Bishops, members of Parliament, headmasters, publicists, editors have given their views to the world. Deputations to the Minister of Education have shown the appalling extent to which the trade in demoralising publications has gone. At a Church Society meeting it was asserted that 1,000,000 degrading postcards were sold in England in one week. But it is not merely in postcards and in cheap newspaper sheets that vice is encouraged: it is preached from the pages of six-shilling novels, which are issued by well-known firms, and many of which find their way into the public libraries. Within a few years 180 novels of this kind, novels dealing with free love, lust and the vilest realism, have been produced in England and America, some of which attained a sale of a million copies. One English publisher was quoted as saying that the public wanted filth and he would see that they got it. It is obvious that in the face of such facts and such a temper private associations can do little good.

Speaking of Ireland, Fr. Murphy said that we spend £60,000 annually on literature exported from England. Some of this is good, a great deal is useless and indifferent, and some is decidedly bad. Much of this bad literature is introduced by excellent but unwitting newsagents. London printers send on bundles of papers

and novels; the newsagent is often a man who never reads a line of his stock; he often, therefore, exposes for sale goods of whose real nature he knows nothing.

It was the consideration of this remissness that led to the foundation of the Limerick Vigilance Committee. Fr. Murphy modestly disclaims the honour of being the founder of this institution. The honour, he said, belongs to Fr. Devane, Fr. O'Connor—both, by the way, past Mungret boys—and to Fr. Gleeson, C.S.S.R. These priests decided to ask the Limerick newsagents not to sell a certain number of objectionable publications. With some difficulty all—with one exception—were got to consent. This was the first step. But there was not much use in keeping out certain publications if others, newly issued, were allowed to come in. So it was found necessary to go a step farther. Some zealous young laymen were asked, and consented, to exercise a supervision over the literature brought into Limerick and to visit the newsagents from time to time. It is gratifying to see that one of the most prominent young men here also, Mr. R. Hartigan, of the Royal George Hotel, is a past Mungret boy. These were the essential features of the Limerick Vigilance Committee. It made history in Limerick. It showed great skill and equal daring in detecting and intercepting convoys of contraband literature. Fr. Murphy described one procession with band and hymns and a blaze in Pery Square. "It was this blaze," he said, "which fired the imagination of Ireland."

The movement soon went beyond Limerick. The public conscience was awakened from its heavy sleep and grew all at once very scrupulous. Meetings were held and committees were started in many towns. Most of these, Fr. Murphy con-

fesses, have fallen away. But it must not be thought that they have done no good. They have drawn attention to the danger. Public opinion is a strong force on these matters in Ireland, and while it is vigilant not much harm will be done. When it relaxes again, some other method of awakening will be found, and in the meantime it is consoling to reflect that the Limerick and Dublin branches of the Committee are still doing very solid work.

To the boys of Mungret and all secondary schools Fr. Murphy said he looked to take their part in such a work as this. They would in a few years be men of influence in their locality, and on them would rest the responsibility of coping with the literature evil. And as the best indirect means to this, he urged the study of their native language. It was the weapon which God had given Ireland to fight this last and most dangerous of all attacks on her religion and morality. He pointed out in illustration that their native language had stood to the Alsations, Flemings and Bretons as a barrier against French atheism and immorality.

At the end of the lecture several questions were asked by the boys, which Fr. Murphy very kindly answered.

SUPERISM.

On Sunday, 29th November, we had a lecture from Mr. T. McCabe, of Dublin, on "Souperism." There is perhaps no man in Ireland better qualified to speak on practical social work than Mr. McCabe. There is scarcely any field of social activity in Dublin in which he has not been a selfless and devoted labourer. He has been a member of the St. Vincent de Paul Society for nearly thirty years, and in that time has come to know, as

few Irishmen know, the sufferings, the trials and the goodness of the Catholic poor. His lecture was a revelation to his audience in more than one respect. It showed what a power for good one man can be who possesses enthusiasm. Mr. McCabe is a busy Civil Servant, who drives a pen for six or seven hours a day in a Government office; yet he can find time to crowd into his leisure hours an amount of work which would seem to

be almost unknown, but it will be heard of in time. It is a society of about twenty young men—chiefly belonging to the N.U.I.—who meet in Dublin to study the economic question and the application of Christian principles to it. It aims at counteracting and supplanting Socialistic principles in the Catholic workingmen. Its methods are public lectures and study centres. Though established only a few years it has begun to make itself felt.



THE ORMONDS—WINNERS OF SENIOR LEAGUE, 1914.

Standing—C. O'Leary, T. Barrett, L. Dillon, A. Mooney, T. Mulcair.

Sitting—L. Bugler, C. O'Grady (Capt.), Rev. J. A. Deevy, S.J.; M. Kelly, J. Delany.

On Ground—M. Healy, R. Riordan.

demand a busy man's whole time. His lecture showed also the fascination which social work exercises and the zest it gives to a man's whole life.

Mr. McCabe began his lecture by a brief account of two social service institutions, one of them little known and of recent growth, and the other of long standing and honoured name.

To the public in general the Leo Guild

On the St. Vincent de Paul Society Mr. McCabe spoke at greater length. Its aim was, he said, to revive the old Christian spirit which regarded the rich as the stewards of wealth and the guardians of the poor. Of its founder, Frederick Ozanam, he gave a most sympathetic and discriminating sketch. Addressing a youthful audience he laid stress on the fact that the foundation of the society

was the work of Ozanam's youth, and that the founder's original companions were all young students like himself. Mr. McCabe's own life as a Vincent de Paul worker began a good many years ago at a meeting where he sat round a table with the young men who became Judge Carton, Surgeon Blayney, Dr. Coffey, President of U.C.D., and Mr. W. Dennehy, editor of *The Irish Catholic*.

But it was to the subject of souperism in Dublin that he gave most of his attention. His revelations of its extent and of its methods must have come as a surprise to many of those who heard him. To most Irishmen the word souperism recalls faint memories of famine times and half-forgotten stories of starving peasants refusing to save their life by bartering their faith. But it is a fact that at the present day £50,000 a year, or nearly £1,000 a week, is spent on the same vile traffic in Ireland. It is also a fact that to-day the system of souperism has 3,000 persons in Ireland in its grip.

The proselytizer hunts under various disguises. He runs a medical mission or a poor school, or opens a night shelter or gives free meals; but all his activities have the same ugly features at bottom. He must never be confounded with the honest propagandist. Proselytism in Ireland is always an attempt to bribe a starving Catholic to change his religion: it never makes an appeal to his reason, but always to his nakedness or hunger, or even to his thirst. Neither can souperism be called charity: it is always bribery. Such are the features of proselytism; yet it is strange that no honourable Protestants have ever lifted up their voices to denounce this vile attempt to win recruits for their tottering church.

Much of the money, no doubt, on which the system is worked comes from charitable people who are convinced that their

action is meritorious and who do not know anything of the methods. They see the unctuous reports published by the agents and believe that there is a blessing on their work. But it is at the door of the agents that all the crimes of the system must be laid. Their business is to achieve results to make reading for their subscribers, and they achieve them anyhow and everyhow. We have neither the space nor the desire to reproduce any of the sad stories Mr. McCabe told us—of the vile bargains driven with starving mother or drunken father—of the fight between hunger and sin—of the brave struggles of poor children against the assaults on their faith. But the infamous traffic goes on, and the great majority of Catholics are quite content to sit down with folded hands.

Of the products of this system—the proselytized children—it is not pleasant to speak. When the soupers have worked their will on them all faith is destroyed in the children. They have lost all spiritual convictions, except perhaps a hatred of the faith they have lost: they grow up hypocrites. Many of them, alas, display a devilish hatred of some of the distinctive features of the Catholic religion, especially of devotion to the Mother of God.

But it would be unfair to leave the impression that all social activity is on the side of the soupers. Within the past two years the Catholic social sense has awakened to some degree in Dublin, and the more flagrant souper activities have been counteracted by Catholics. There is a moribund (or does it stand at all now?) souper institution in Abbey Street which did a busy trade about a year and a half ago. On every Sunday morning it administered 900 breakfasts—chiefly to the Catholic poor. After breakfast came prayer and preaching. A few zealous

Catholic laymen, of whom Mr. McCabe was a *magna pars*, rented a back parlour in Gardiner Street, and having got a few kettles and a small supply of cups, let it be known that in future there would be no need for Catholics to go to the souper rooms for Sunday breakfast. The poor Catholics came in crowds. The accommodation was very limited, yet many poor people waited for three hours for their breakfast rather than go to Abbey Street. It was found necessary to get larger premises, so a large house was taken in Mountjoy Square and named Ozanam House. God has blessed the good work, and there are now 1,000 breakfasts given to Catholics on Sunday morning. Many laymen and a good number of ladies give their assistance in the service of Christ's poor. It was gratifying for us to hear from Mr. McCabe that some of our recent past students are taking a hand in this splendid work. He mentioned the names of M. Danaher, A. O'Regan, and D. Carrick. We hope that other of our past students will join them.

But the Sunday breakfasts are only a fraction of the work done. Ozanam House has become a throbbing centre of Catholic social action. It is now the committee rooms for six branches of the St. Vincent de Paul Society. It has become a centre of that society's charity. In its rooms there is work given to poor people, such as making beads, knitting, altering old clothes, etc. Then it is the scene of a busy secretariate. From 7 to 10 P.M. on Saturday night it is crowded with poor people who come for advice, direction, charity. They wait in a comfortable room with a good fire and are brought before the council. Mr. McCabe was careful to emphasise that not so many of them come for money. Personal service, if it is sympathetic and business-like, will do wonders.

We cannot reproduce a fraction of what Mr. McCabe told us. It is consoling, however, to know that of the rescue work done by Catholics from the souper schools and institutions ninety per cent. remains good. We must leave untold the adventures and stories with which the lecture was crowded—of Mr. McCabe's visit, in appropriate disguise, to a souper breakfast room—of his visit to a souper's night shelter, which he convulsed—of his interviews with souper schoolmasters. We cannot relate any of the stories he told so well—some of them humorous and some heartrending. Let those who think that the days of strong faith have passed in Ireland hear these stories from Mr. McCabe's lips; let them hear of the poor woman—she must not go unmentioned—Mrs. Jordan, who saw her baby die in her arms on a doorstep rather than give it to the soupers. Or let them hear of the struggles of poor children in the grip of the soupers to resist the shifts practised to rob them of their faith. Then, when they have thanked God, let them go and enrol themselves in the crusade against souperism or give a hand in any of the numerous fields of Catholic social service.

MARKET GARDENING.

On 14th February Fr. John Egan, S.J., of The Crescent College, Limerick, gave us a lecture on Market Gardening—a lecture which he had delivered a short time before at the Catholic Institute. The lecture was full and careful and bristled with statistics. But for all that it was delightfully breezy and humorous—though the wit and freshness did not for a moment leave us in doubt as to Fr. Egan's deep and accurate knowledge of his subject. The lecturer did not treat market gardening merely as an amusing

or profitable employment: he considered it from a national standpoint. We are apt to fail to see the national application of many humble things in Ireland; but Fr. Egan assured us that in market gardening lies a solution of many of our evils.

The chief wealth of Ireland lies in the richness of her soil. In the scientific and vigorous pursuit of agriculture lies our social and economic salvation. To one branch of agriculture—a branch at once very profitable and needing a very small initial outlay, but which has been curiously overlooked—Fr. Egan directed our attention. Our geographical position is as favourable for the pursuit of agriculture as the natural features of our country. We are lying close under a wealthy country which is calling out for vegetable produce and which is sending far afield on the Continent for it. England imports garden produce from Holland, Belgium, Denmark, France. Why should not we be the market garden of England? We have but to grow the vegetables and we have at our doors a market we can never overstock. We have a richer soil and a more favourable position than any of the countries mentioned. England imports vegetable produce from half a dozen countries—among them Russia—but not much from Ireland—simply because Ireland won't take the trouble to grow it.

But this is not the whole of our apathy. Not merely do we fail to supply England in vegetables; we do not even supply ourselves. Fr. Egan gave copious statistics to show that the city of Limerick—to take an obvious example—draws the greater portion of its vegetables from distant parts of Ireland, and even from Covent Garden. Yet the splendid land within a few miles of the city which could easily

yield what is needed is lying nearly completely fallow.

What is the cause of this state of affairs? The cause is certainly, says Fr. Egan, not the need of skilled labour. There is no skilled labour needed to work a small kitchen-garden. This is a task within the reach of anyone who knows anything of land. But there is one class especially which possesses obvious opportunities—the agricultural labourers. The plot of land they receive with their cottage might easily be put to much more profitable use. The work of tilling it might be done outside the ordinary day's labour. The example of Mr. Henry Vincent, who put in eighty hours a week as a waiter in a hotel, and who still found time to till an acre of land and make £120 profit on it in one year, is well known.

Nor can the failure be put down to lack of enterprise. The great strides made in dairying, in the export of eggs, cattle and poultry, would seem to acquit us of this failing to a considerable degree. The chief reasons are rather a want of enlightenment and a want of co-operation. If our farmers and agricultural labourers realised the large profits to be gained by market gardening they might easily be induced to take it up. Then there is a great deal of harmful conservatism among these classes. The universal cultivation of the potato was pointed out by Fr. Egan as a good example. He showed that the potato was one of the least profitable of vegetables: it never fetched a good price, save when brought into the market very early; then it occupies the ground nearly for the whole of the year. How much better to grow celery, tomatoes, lettuce, spinach, etc., which would always get a good market and would occupy little space and a short time?

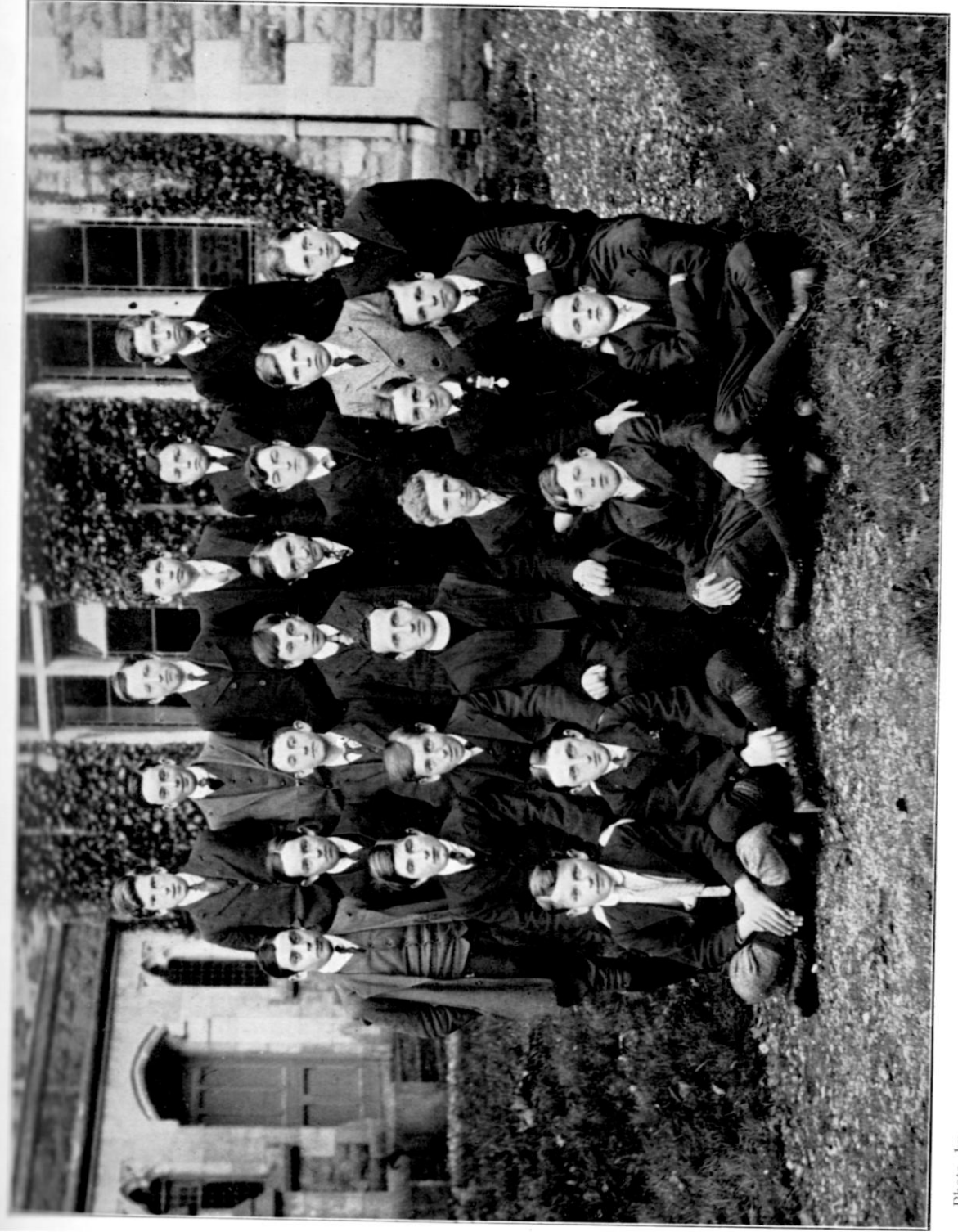


Photo by

THIRD CLUB.

Behind—E. Jennings, R. Lenahan, G. M'Gee, C. Burke, R. Newland, T. O'Flaherty.
 Standing—M. Duggan, J. Walsh, V. O'Donnell, L. Scanlan, M. O'Connell, P. Power, F. Power, L. Quigley.
 Sitting—J. Harris, M. Mulqueen, Rev. Mr. Montague, S.J.; J. Linehan, M. Ryan, J. Shanahan.
 On Ground—R. O'Neill, T. Raftery, C. Jennings, W. Collins.

R. Brockway.

Of course there are difficulties to be met with even by the market gardener. Market gardening has its limitations. In the first place it must be pursued in the neighbourhood of towns, within easy reach of a market. But the chief difficulty—in the matter of export—is the outrageous freight dues charged by the railways. But co-operation will go far towards overcoming this. However, co-operation must go a good deal farther, if market gardening is to be a success. Fr. Egan suggested that bureaus of a sort might be established in the big towns, not merely for the purpose of taking the produce from the farmer and of shipping it to England, but also for the purpose of

LECTURES TO THE COMMERCIAL CLASSES.

LECTURES dealing chiefly with geographical subjects have been given from time to time to the boys following the commercial and agricultural courses, and, needless to say, have been very much appreciated by them. Fr. Minister gave us a most interesting lecture on "Education," and Fr. Finucane chose as his subject a description of life in Syria. Seismological disturbances were treated in his usual thorough manner by Fr. O'Leary. Mr. Montague gave a delightful chat on "Games"—there's more geography in them than one imagines—while Mr. Deevy led his hearers down over the snow-clad Alps and described to them the life and customs of the Italians. After showing us what an infinitesimal atom this world is in God's vast creation, Mr. Gallagher gave a number of lectures dealing

instructing the farmers what to grow, so as to secure a wide variety of output. Such institutions already exist, potentially at least, in the County Agricultural Associations.

Fr. Egan also urged the feasibility and the profit of intensive cultivation, of fruit-growing, of the collection of blackberries, etc., etc.

In returning thanks to Fr. Egan for his lecture, the Rector strongly urged on the boys the importance of the profession of farming. There was no profession which made more demands on a man's judgment, none which made a man more independent, none more truly noble than that of the farmer.

with the present war in all its aspects. The organisation of modern armies and navies, the development of the armaments of war, the strategic importance of places and especially of railways, were described. The commercial aspect of the question was not forgotten, and a short historical conspectus of the causes, the course of events and the probable outcome of this mighty conflict closed a very instructive series. Mr. Fell repeated his lectures of last year on "Canada" and "South Africa." Other subjects dealt with were "The great centres of industry in the United Kingdom," "The future of commercial Ireland," "The Panama Canal." To each and all of the lecturers we Commercialists owe our deepest gratitude.

M. J. KELLY,
(Commercial Class.)



WE wish to offer our heartiest congratulations to the following past Mungret men who have been recently ordained:—

J. A. HARTIGAN, S.J.; C. CUFFE, S.J.; W. STEPHENSON, S.J.; W. MOLONEY, S.J., and P. O'DWYER, S.J., at Milltown Park, Dublin.

P. GEEHAN, at the Lateran Basilica, from the American College, Rome.

J. MORRIS, at St. Peter's, Wexford, for Capetown.

TOM ELLIS, at Irish College, Rome, who has gone to join his brother in California.

JAMES BYRNE, at Rome, for Capetown, S. Africa.

G. O'CONNOR, at Rome, for Wilcania.

P. JOYE and J. SHERIDAN, at American College, Louvain, for Baker City, Oregon.

D. O'CONNELL and J. COTTER, at La Porte, Texas, for Galveston.

JOHN J. BURNS, at All Hallows, for Natchez, Miss.

PATRICK O'CONNOR, at St. Mary's College, Emmitsburg, for Mobile.

THOMAS BUTLER, C.S.S.R., at St. Patrick's College, Esker.

MICHAEL McKIERNAN, at St. Joseph's College, Panningen, Holland.

PATRICK J. F. BURKE, at Baltimore, U.S.A.

JOHN J. BOYD, at Cathedral, Montreal.

We offer our congratulations to MAJOR JAMES A. F. CUFFE on being specially promoted to a majority in the 2nd Batt.,

Royal Munster Fusiliers, and on the distinctions he has won since the war began. At the outbreak of hostilities he was appointed an Intelligence Officer in the field to the British Expeditionary Force. For gallantry in the field during the operations, August 24-31, he was awarded the Cross of the Legion of Honour. He has also been mentioned in despatches.

MR. CHARLES BLAKE, Bridge House, Tuam ('93-'95), volunteered last December for the army, and is now serving with the London Sportsmen Battalion, Royal Fusiliers.

D. CROWLEY ('05-'09) is finishing his medical course at the Royal College of Surgeons.

F. CROWLEY, his brother ('05-'09), is away in the wilds of Australia, and seems to be as happy and high-spirited as ever.

REV. THOMAS STEPHENSON ('90-'92) is now working on the Mission in Armidale, N.S.W.

JAMES O'DONNELL ('05-'07) is in business with his sister in Clonmel.

AUSTIN FIELDING is in business in Waterford.

JOHN BUTLER ('00-'03) is in the army and is fighting in France.

EDWARD CAREW ('11) has been affiliated to the diocese of Toronto, Canada, and is now finishing his Theology in St. Augustine's Seminary, Toronto, and expects to be ordained on the 30th May, 1915.

We wish to offer our heartiest congratulations to V. REV. THOMAS O'LEARY,

V.G., on his appointment by Bishop Guertin as Vicar-General of the Diocese of Manchester, New Hampshire, U.S.A. After his course in Mungret Fr. O'Leary went to the Grand Seminary, Montreal, where he was ordained for the priesthood December 18, 1897. He served on the mission in Concord and Manchester, where he soon became Rector of the Cathedral and Chancellor of the Diocese. For several years he edited *The Guidon*.

Not for the first time (and not for the last, please God) the MUNGRET ANNUAL offers its heartiest congratulations to MICHAEL McMAHON, M.Sc., M.B., B.Ch., B.A.O. His latest achievement—the crowning success to a most brilliant University career—has been the gaining of the Travelling Studentship of the National University, in Medicine, for which he has written a valuable thesis on Physiology. Dr. McMahon is at present engaged on research work in London.

ROBERT G. O'DONNELL (1904-'07) has recently got a good position in the United States Guarantee Co., 111 Broadway, New York.

FR. DENIS NUGENT, C.M., who is labouring so zealously in the Ning-po Mission, China, writes: "FR. McKIERNAN has just arrived in Shanghai. . . . He is at Kiashing for the present. There we have a novitiate and house of studies for our congregation (Lazarists)." Frs. Nugent and McKiernan are, we are glad to say, enjoying splendid health.

REDMOND O'DONOGHUE and JAMES WHITE are in Mount St. Mary's College, Emmitsburg, Maryland, U.S.A.

THOMAS CASSIDY writes from the Propaganda, Rome: "PHILIP CULLEN has better health this year. We have not seen W. McEVOY for over a year. He must have left Rome. EUGENE SANDS is doing splendidly. I believe he is a great

preacher. . . . VINCENT CUMMINS and I are deacons waiting for the great final step."

DR. JOHN H. POWER (c. 1895-8), whose photo we publish, writes us a very pleasant letter from Coventry. He purchased a practice in Walsall in 1913 and has been increasing it very steadily since.



DR. J. H. POWER ('95-'98).

He is on the staff of the Public Medical Service. In 1913 he married Miss Hole, of Walsall. "Hard work," he writes, "plenty of it, and concentration on what is next at hand—that is what carries a man over every obstacle."

Congratulations to JIM PHELAN, who has begun his University career brilliantly by gaining an entrance scholar-

ship at U.C.D. He is pursuing a course in science.

We have great pleasure in congratulating REV. J. A. HARTIGAN, S.J., on his ordination. Fr. Hartigan is one of our



FR. J. A. HARTIGAN, S.J.,
Ordained at Milltown Park, 1914.

most distinguished "Past." He studied for some years at Beirut, and became Doctor of Oriental Letters. He has contributed to the *Catholic Encyclopædia*.

T. O'BRIEN, of Limerick, is doing his third year's veterinary course at Ballsbridge, Dublin.

W. ROCHE is at Cork University studying medicine.

We wish to offer our sincerest sympathy to GERARD HOLMES on the death of his father, which occurred unexpectedly last December. Gerard is at present studying medicine in Dublin.

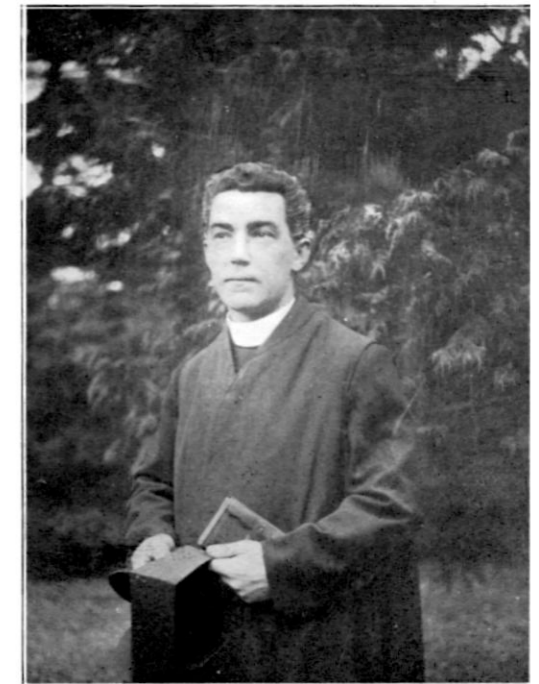
WILLIE KELLY is a resident student in the Mater. He had a great deal to do recently with the organising of a concert for the wounded, at the end of which he made a very graceful speech of thanks to the audience.

CHARLIE CARRICK has gone to finish his studies for the priesthood in Washington, U.S.A.

HUBERT G. KELLY is doing his third year's medical at Cecilia Street, Dublin.

REV. J. GUBBINS, S.J., is at present in Clongowes Wood College.

REV. W. MOLONEY, S.J., whose photo we publish, was Captain of the House in 1899. He is at present finishing his studies at Milltown Park, Dublin.

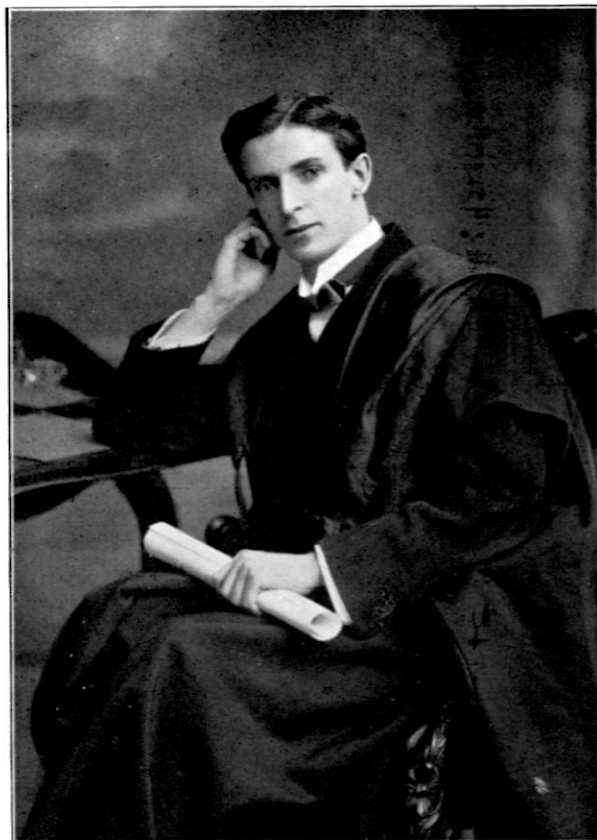


FR. W. MOLONEY, S.J.,
Ordained at Milltown Park, 1914.

REDMOND O'DONOGHUE writes from St. Mary's College, Emmitsburg: "REV.

PATRICK O'CONNOR is on the missions in Montgomery, Ala. I heard from him a few days ago."

We publish a photograph of DR. C. BARRAGRY, who is practising with success in London. He is very loyal to his old school, and still cherishes happy memories of his years in Mungret.



DR. C. BARRAGRY ('06).

FR. JOSEPH KELLY, C.S.Sp., had to spend a few months of the year in Ireland (Blackrock College, Dublin), owing to his health. He has now, however, gone out to his mission in Africa. While in Dublin he frequently met REV. MR. DELANEY, S.J., who is now doing his

Theological course at Milltown Park, Dublin.

FR. JOHN BURNS writes a long letter from St. Paul's Church, Vicksburg, Missouri, where he is doing good work.

FR. RICHARD JUDGE, C.M., writing from Paris, after relating his enforced visit to Rome because of the entrance of Turkey into the war, adds: "I got to see Mr. WILLIE McEVOY, O.P., at St. Clements'. He is in fine health and spirits, to all appearance, and doesn't let his hard work interfere with his good humour. . . . Some time after I got a short glimpse at HUGH O'NEILL."

MICHAEL KELLY, on his way to the Propaganda College, Rome, accompanied by JOHN NEVIN, who, however, was destined for the Collegio Brignole, Sale, Genoa, stopped a night at Genoa, and met there THOMAS FLYNN, PATRICK FEENEY, and FRANK MORRISSEY, who, he says, were in excellent health and "liked the Collegio Brignole immensely."

ROBERT BRENNAN, who is also in the Propaganda, writes: "I expect you will see in Ireland REVDS. JOHN MULLALY, PATRICK GEEHAN, THOMAS CASSIDY, and VINCENT CUMMINS within a few months."

FRANK O'ROURKE, C.S.S.R., took his vows of religion in St. Joseph's, Dundalk, and is now in St. Patrick's College, Esker.

FR. MORRIS has visited Mungret since his ordination. His health, which has been rather poor, is fast improving, and will be almost completely recovered before he reaches Capetown.

HENRY PATHE, C.S.S.R., writing from Oconomowoc, Wisconsin, says: "Very Rev. Fr. Provincial has just told MICHAEL O'MORIARTY and myself that we are to receive Minor Orders next June. . . . He was also full of praise for the great work FR. CARROLL is doing. At present he is giving a mission for his namesake and brother-Apostolic, FR. CARROLL, of Little Springs, Arkansas. A short time ago he lectured in St. Louis, with great success, before a body of Nationalist Irishmen. . . Michael Moriarty and myself are in the best of health—thank God—and as happy as we could wish to be."

FR. JAMES CANTWELL is at present stationed in St. Raphael's Church, San Rafael, California. He has been very successful in his missionary work.

FR. WILLIE TOBIN is now doing good work at Aiken, South Carolina. He says he met FR. JAMES REARDON some time ago, and hears frequently from JOHN DONOHUE and JACK MURPHY.

To JOE DWYER we offer our congratulations on his marriage with Miss Kelly, of Glasgow, which took place on February 9th, at Marlborough Street, Dublin.

FR. M. CURTIN is teaching in a college in Madras. He keeps up a frequent correspondence with his Mungret friends in Ireland.

The following of our Past visited us at different times during the course of the year:—FR. W. BURNS, O.M.I.; FR. P. JOYE, FR. P. KILLIAN, B. TRACEY, B.A.; M. GILBERT, W. GALLAGHER.

FR. W. BURNS has been going through a year's course of Pedagogy at University College, Galway.

To DR. MICHAEL GARRY also we offer our congratulations on his marriage with Miss Marr, of Liverpool.

We are very glad to be able to publish

a photo of WILLIE RYAN, of Cashel, who is now the proprietor and manager of the Central Hotel, Cashel. He is very loyal to his old school.

MICHAEL DWYER is building up a large practice as a solicitor in Dame Street, Dublin. We are grateful to him for help given to furnish matter for these columns.



J. DWYER ('98-'02).

WILLIE RYAN, of Limerick, writes a very interesting letter from Toronto. He is in charge of an important electric power house in the employment of the Toronto Hydro-Electric System. He is very contented and is getting on very well in his profession.

J. CLANCHY, Dublin, and J. SHEEHAN, Waterford, have received commissions in the army recently.

We had a visit last October from MR. V. O'CONNELL, who was in Mungret in the early 'nineties. He is a successful timber merchant in Cork. He was very enthusiastic about the scheme suggested for a Mungret Union.



W. P. RYAN ('02-'05).

Congratulations to JEREMIAH O'CONNOR ('09), of Castleisland, Kerry, on his brilliant success in the final examination for chemist. He obtained *cent. per cent.* in some of his subjects, and was awarded a gold medal. We were very sorry to hear of the death of his brother Patrick, which took place in Chicago last winter.

JOE DILLON is engaged in the cattle trade in his native city, Cork.

JOHN V. WHITEHEAD ('06), of Bradford, Yorks, is studying for the priest-

hood at St. John's College, Waterford, and expects to be ordained next year.

REV. E. BOURKE, S.J.; J. FARRELL, S.J., and C. SCANTLEBURY, S.J., took their vows at Tullabeg last September, and are at present studying at Rathfarnham Castle, Rathfarnham, Dublin.

The following old Mungret men are at All Hallows:—

JAMES CASSIDY, B.A. ('10), who is to be ordained this year for San Antonio, Texas.

JACK POWER (Captain of Mungret '10-'11), in 3rd Divinity, for mission of Wellington, New Zealand.

MAT GILBERT, B.A., 3rd Divinity, for St. Antonio, Texas.

JIM McARDLE, B.A., 2nd Divinity, for Madras.

JOE CULLEN, B.A. ('11), 1st Divinity, for Hobart, where his two brothers, Frs. John and Arthur, are working.

DONALD JENNINGS has passed his examination for Inspectorship, R.I.C. He has been for some months in training at the Depôt, Phoenix Park, Dublin, and expects to get his District-Inspectorship shortly.

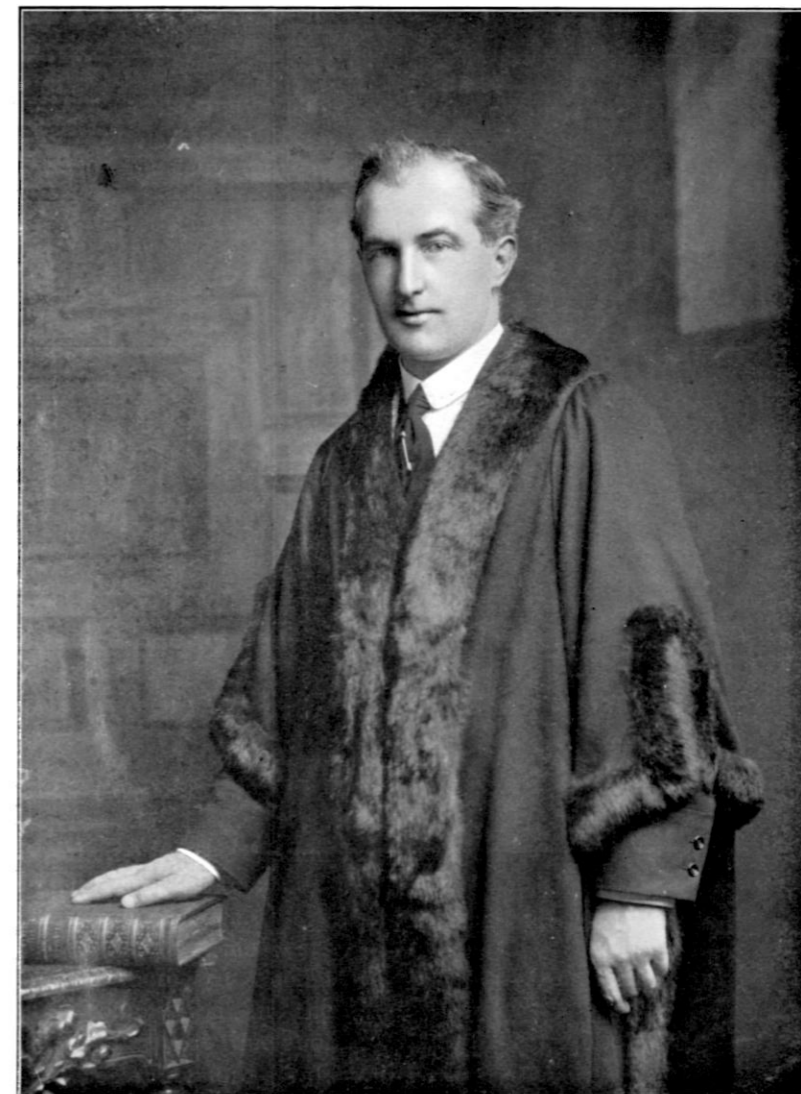
JOHN M. ENRIGHT has gone to St. John's, Newfoundland, to finish his studies for the priesthood. He expects to be ordained immediately.

Congratulations to CON HALPIN on getting his final examination in Medicine. He is now M.B., B.Ch., B.A.O.

We are very grateful to WILLIAM LENIHAN ('97-'01) for sending us the beautiful translation from François Coppée, which is printed in this number of the ANNUAL. Mr. Lenihan is teaching at the Seminario de San Rafael, Valparaiso, and since July, 1910, has been Professor of English at the Naval School in that city.

We wish to offer our heartiest congratulations to MR. JOHN MACAVIN, Drumcondra, Dublin, on his recent election, by a very large majority, as Town Councillor for the Drumcondra Ward. He is, we

spirited and manly affair, equally creditable to himself and his electors. Before his election as T.C. he had been a P.L.G., and had displayed great assiduity in attendance at meetings.

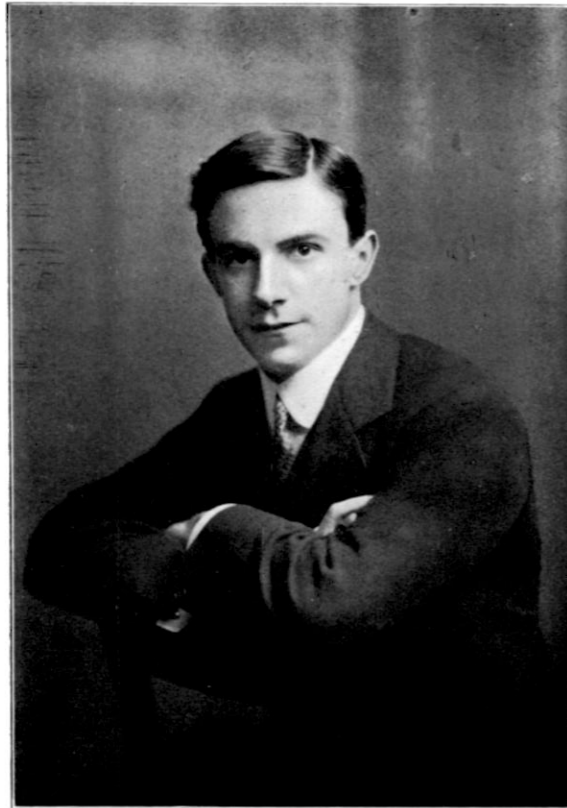


MR. J. MACAVIN, T.C., DUBLIN.

understand, the first Mungret man to attain to municipal honours in Dublin. His election address was a high-

S. PEGUM, who was a clerk in the Munster and Leinster Bank, Cork, has got a commission in the army.

We publish a photo of RICHARD MCCOY ('06), who has got on very well



R. MCCOY ('04-'06).

since he left us. He holds at present the responsible position of manager and instructor in the Irish School of Wireless, 11 Lower O'Connell Street, Dublin. Wireless operation is perhaps the latest of professions, and it is certainly one of the most attractive. A certificate of proficiency may be got in six months, and then a billet is found immediately. It may be mentioned that Mr. McCoy's school is the only one in Ireland which is fitted with a set of instruments similar to those in use on the largest liners.

P. J. BEIRNE is in H.M. Customs and Excise, for which he qualified by an

exam. February, 1912. He is at present stationed in Kingstown.

We publish a photo of DR. J. S. PEGUM, whose successes have been often mentioned in the MUNGRET ANNUAL. In February, 1913, Dr. Pegum became a Fellow of the Royal College of Surgeons, and was appointed Senior Assistant Professor of Anatomy at the same College. Since the war he has been Acting Professor of Anatomy. Dr. Pegum is also in command of the infantry unit of the O.T.C.

JACK BERGIN, J.P., is engaged in an extensive farming and milling business at Roscrea.

To JOHN KEATING (Sligo) we offer congratulations on his recent marriage. His brother TOM is doing well at dentistry.

ARTHUR GEORGE KING ('06), of Demerara, British Guiana, has been qualified as a solicitor in London, and has gone to practise at home, where his father is Crown Solicitor. In his father's absence recently he took his place and made a brave figure.

JOE PEACOCKE is at his father's business in Limerick.

M. DUNPHY is going to Dublin to study dentistry.

FR. CHRISTIE SHEEHAN ('04) is Dean at St. Colman's College, Fermoy. We offer our sympathy for the recent death of his mother.

We are glad to see that MR. P. J. DUNNE, of New Ross, is still taking a vigorous and disinterested part in the civic affairs of his native town. We congratulate him on his recent election as Vice-Chairman of the New Ross Urban School Attendance Committee. We offer

him our sympathy on the death of his mother, which took place last August.

FRED O'CONNOR ('13) came to see us a few weeks ago. He has just got his certificate as a wireless operator, and was on his way home expecting to find a letter before him offering him a billet. We wish him a very successful career.

JACK DURKAN ('13) is studying dentistry at St. Louis University, St. Louis, Missouri.

W. MCBRIDE ('10) is studying dentistry at Cleveland, Ohio.

REV. H. JOHNSTON, S.J., left Clongowes Wood College last September, where he had been teaching for some years, and has gone to St. Mary's Hall, Stoneyhurst, Lancashire, to pursue his philosophical studies.

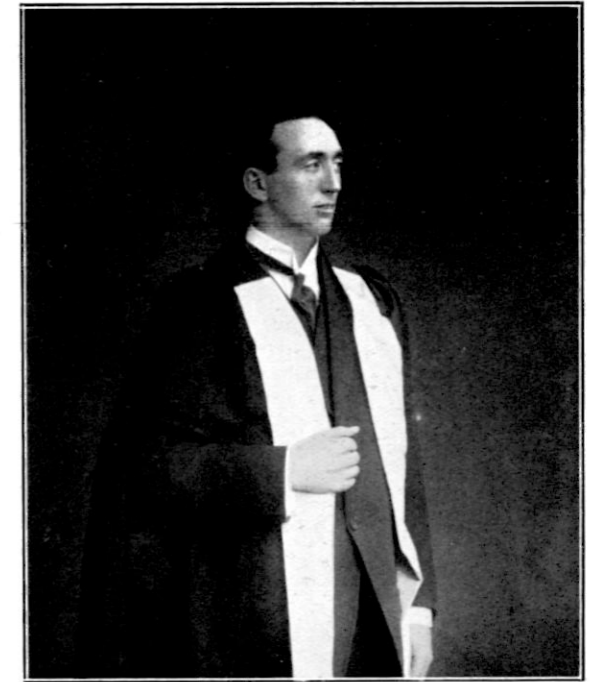
J. J. FITZGERALD, after some years in the Office of the Congested Districts Board, joined the Connaught Rangers on the outbreak of the war. Considering the process of procuring a commission to be too slow, he joined the ranks. But he was rapidly promoted, and in a few months got his commission.

From EDDIE HARTNETT ('11) we have had a very interesting letter, full of expressions of loyalty to his old school. He spent a few years at St. Munchin's, Limerick, after leaving us, and is now in the Junior House, Maynooth. He is studying his Philosophy, and expects to take his B.A. next year. We are very grateful to him for information about Our Past in Maynooth. We heartily echo his wish that their numbers may soon be increased.

H. DURCAN is in 4th Divinity, and expects to be ordained this summer.

WILLIE LILLIS is in 1st Divinity for the diocese of Dublin. He took his degree last year. He is still a prominent and formidable fire in the debate.

MICHAEL O'FARRELL, of Lismore, is in 2nd Divinity.



DR. J. PEGUM ('00-'03).

PAT LYNCH ('09) is also in Maynooth for the diocese of Limerick. He has charge of the "Irish batches" in the Junior House, and has made them a great success. He is also President of the B.V.M. Sodality, and has distinguished himself in sports.

JOHN MILLS is at Carlow College, preparing for the priesthood.

JOHN MCCORMACK ('05), of Castle Street, Nenagh, who enlisted as a private in the Royal Irish Regiment, has been promoted and given a commission in the Northumberland Fusiliers (Tyneside Irish).

A. and J. J. CLERIHAN ('08-'10) are helping in their father's business in Nenagh.

JACK SWEENEY, who qualified as a dentist last year, is practising in Birr.

W. DEEVY ('04-'06) is in Cork, apprenticed to Mr. A. J. Magennis, Lecturer in Accountancy, U.C., Cork. Mr. Deevy expects to be qualified in the course of this year.

MAT GRAHAM has got a commission in the R.A.M.C. He was training the University College, Dublin, Branch of the O.T.C. during the year.

MICHAEL CREGAN has got a commission in the Munster Fusiliers. He has been engaged on a recruiting campaign in Limerick recently.



D. BERGIN ('03-'06).

DAN BERGIN is solicitor to the Arklow Town Commissioners, and is busy extending an already large practice.

TOM COFFEY, who has for some years past been studying medicine at Cecilia Street, has got a commission in the artillery. He visited us a short time ago.

NICHOLAS SYNNOT, of Waterford ('13), is apprenticed as officer on a merchant vessel. Though not yet two years at sea he has managed to see a great deal of the world—having been to Antwerp, Buenos Ayres, Newcastle (Australia),

Guyaquil (Ecuador), and Portland (Oregon).

DERMOT GLEESON was down to see us at Easter for a few days. We are grateful to him for help given about the doings of Our Past. In the reports of the College exams. published during the year his name and the names of R. JOHNSON and M. DANAHY occupy prominent places among the "classed."

FRANK HEALY (Milltown Malbay) returned from New York to join the Dublin Fusiliers.

J. COLLINS has joined the R.A.M.C.

W. HARRIS got a commission in the 2nd East Lancashire Regiment.

G. O'CONNOR ('12) is a bank clerk in Tralee.

DR. PETER WARD has received a commission in the R.A.M.C.

P. CONSIDINE is in a bank in Cork.

JOE RAFTERY, whose photo appeared in last year's ANNUAL, has got a year's absence from his position as Assistant Co. Surveyor of Galway, to study for his M.E. at U.C.D.

CON KELLY ('12) has joined the South of Ireland Horse.

REDMOND KEATING is studying dentistry and is apprenticed to Mr. Corbett, L.D.S., Harcourt Street, Dublin. He visited us at Easter.

DR. C. McDERMOTT has got a commission in the R.A.M.C.

R. FITZSIMONS is doing journalism, and is on the staff of the *Wicklow People* in Wicklow.

FERGUS GLEESON has become qualified as a locomotive engineer.

H. SPAIN is in Thurles preparing for the priesthood.

G. MALONE has completed his training at Sandhurst, and has also received a commission.

JIM LISTON is preparing for the Solicitors' Final.

JOE CUSSEN has joined the Munster Fusiliers. BOB CUSSEN is also in the army.

W. HARTNETT and L. NALLY are studying for the priesthood at St. Peter's, Wexford. We had visits from them recently.

JAMES FITZMAURICE ('08) is doing his 3rd Medicine at U.C.D.

PAT GALVIN has gone to the front as an interpreter.

T. J. LYDON has just received a commission in the R.A.M.C.

CHARLIE QUINLAN is apprenticed as a solicitor at Waterford.

R. DEASY, EDDIE and GERALD LAHIFF are at Farranferris, Cork, and played a hurley match with their team against Mungret some time ago.

JOHN WALSH ('12) has joined the colours.

GERALD, PAUL, ALEN and CHARLIE MCCARTHY, of Sligo, have, we understand, volunteered for the army since the outbreak of war.

T. O'SHAUGHNESSY has got an appointment as a bank clerk.

GEORGE DUGGAN is doing his 3rd, and JOHN CULLINANE his 1st, Medical at Cecilia Street, Dublin.

JOE CREMEN and E. KING are preparing for their final examination in Medicine.

EDDIE GRAHAM is progressing in his study of dentistry.

FRANK DALY, HENRY HACKETT and JACK O'BRIEN ('13) are studying at the College of Surgeons.

JOHN J. BURKE ('11) is studying at U.C.D.

J. MOONAN has joined the R.A.M.C.

M. JENNINGS is studying Medicine at Cecilia Street.

J. McCURTIN is doing his 1st Arts at U.C.D.

JAMES O'LOUGHLIN is at Raheny College, O.M.I., Dublin.

JOE BUTT is in the Jesuit Noviceship at Macon, Georgia, U.S.A., and will take his vows in December.

MICHAEL BUTT has a clerkship in a railway goods store in Selma, Alabama.

P. LISTON is home at present from Canada on vacation.

We are glad to publish a photo of JIM SPAIN. He is in partnership with his



J. SPAIN ('01-'06).

brother Michael conducting a very successful business in Limerick.

L. BREEN has volunteered for the front as a despatch rider.

M. BREEN is at business in Waterford.

JIM MOLONEY is at the family business in Tipperary.

P. SLATTERY is studying dentistry.

W. MOLONEY is at home in business at Nenagh. He visited us for the performance of *Redemption* in January.

T. KEANE (Charleville) is a bank clerk.

BOYS OF LAST YEAR.

The following are at University Hall, S.J., Hatch Street, Dublin :—

P. DUFFY, J. NEYLAN, studying medicine; J. W. MORRIN studying law and arts; T. LOFTUS doing arts. To the last-named we wish to offer our sympathy for his father's death.

C. JENNINGS is doing medicine at U.C.D.

P. CAREY and D. O'BEIRNE are at Carlow College preparing for the priesthood.

M. SHEAHAN is at All Hallows. We offer him our sincere sympathy on the recent death of his father.

M. CLASBY has gone to Rochester Seminary, N.Y., to study for the priesthood for Dr. Curley's diocese.

A. O'REGAN is studying at Skerry's for the Second Division Civil Service. We offer him our congratulations on his success in a recent examination. We are delighted to hear that he is active in social work. What about the rest of the M.S.S.C.?

D. CARRICK has passed for the Bank, and has got a place at Cootehill.

JOHN LAHIFF is studying engineering at University College, Cork.

MAURICE POWER has returned to his home in Yonkers, New York.

J. McCULLOUGH, C. DEVINE, M. QUIGLEY, F. PAVE, are in the Jesuit Noviceship, Tullamore.

WILLIE GUERIN is studying in Limerick for the Bank.

D. HENNESSY is at business in Carlow.

F. BROCKWAY is at St. Edmund's College, Ware, England.

O. LENNON is studying Theology at Mount St. Mary's College, Emmitsburg, Maryland.

M. KELLY is at the Propaganda College, Rome.

TOM MAHON is at Summerhill College, Sligo, whence he expects to go to Maynooth soon.

H. HULSEBUSCH is studying commercial subjects at Hamburg. The Rector had a very interesting letter from him recently.

MAT HICKEY is studying Philosophy at Mount Melleray Seminary, Cappoquin. He has not forgotten Mungret: he writes some very interesting letters.

P. McGLADE has got a commission in the Connaught Rangers.

TOM O'BRIEN, of Buttevant, after passing the preliminary exam. for veterinary, joined the R.F.A.

NICHOLAS RICE is going in for engineering.

MICHAEL RICE is studying agriculture at Cork.

JOHN BRAZIL has joined the Munster Fusiliers, we believe, and has been made a sergeant. He was till recently stationed at the Curragh.

J. COVENEY is at Farranferris College, Cork.

W. FARRELL has entered the fitting works of the G.S. & W. Railway.

GERALD CURRAN is at business in his late father's place in George Street, Limerick.

JACK O'CONNOR is at business with his father in the cattle trade in Charleville.

MAURICE WALSH is studying at Skerry's College, Dublin.

A. McCURTIN is at business in his father's place at Nenagh.

NICHOLAS POMEROY is studying farming at Glasnevin.

M. WHELAN (Wexford) is a Bank clerk.

JOHN GOLDING has joined the Connaught Rangers. He visited us several times during the year.

Letters from Our Past.

AMERICA.

MOST REV. DR. CURLEY, Bishop of St. Augustine, Fla., gives a brief sketch of his first episcopal visitation in a letter dated January 28th :—

"On the 15th of January I started on a confirmation trip down the East Coast and returned from same the 26th, having journeyed in all about eleven hundred miles, confirmed goodly numbers in Miami and Palm Beech, dedicated a beautiful new church in the latter place, and visited every parish and mission in Munroe, Wade and Palm Beech Counties. This is part of the territory of which the Society have charge in this diocese. The Fathers are doing splendid work. I shall be away from here every Sunday, Holyday and many week days up to July 1st and then shall not have covered half my immense territory.

"I had a stormy trip to New York, and then ran into a blinding snowstorm. I had my first experience of intense cold in fifteen years. I am too Floridified to stand much cold. I visited Cardinals Gibbons and Farley, Papal Delegates Bonzano and Cerretti (on his way to Australia), diocesan students in N.Y., Baltimore and Emmitsburg. I saw Jim Burke, V.-Pres. of Mt. St. Mary's, and with him talked over dear old Mungret. I returned here Dec. 17th and ever since I have been busy. Just now being a Bishop means all work and no play."

Father W. Tobin, writing from St. Mary's Rectory, Aiken, South Carolina, sends an interesting account of his mission work there, and of the consecration of Bishop Curley :—

"I was down in Saint Augustine when Dr. Curley was consecrated Bishop. . . . The sight of so many old Mungret friends made the heart within me leap joyfully, especially the sight of my old classmate, Jim Reardon. Father Maher in accents that had a sweetly sad, sadly sweet, reminiscent fall about them, told of the old and new glories of Mungret and his love for the Alma Mater. The dead past

became for me as the living present. There under my eyes were the *ager Taurinus*, the Ambulacrum, the new wing, and the renovated old wing. There was the turreted roof of the Seismograph perched on the hill beside the walk. One sentence of Bishop Curley's final address remains indelibly recorded in my memory. 'The Episcopacy is an honour, but it is an honour that carries along with it grave burdens and responsibilities. Before these responsibilities my nature quails, but I should like to say this much: If my elevation causes any pleasure within the walls of old Mungret, I am glad I was made a Bishop.'"

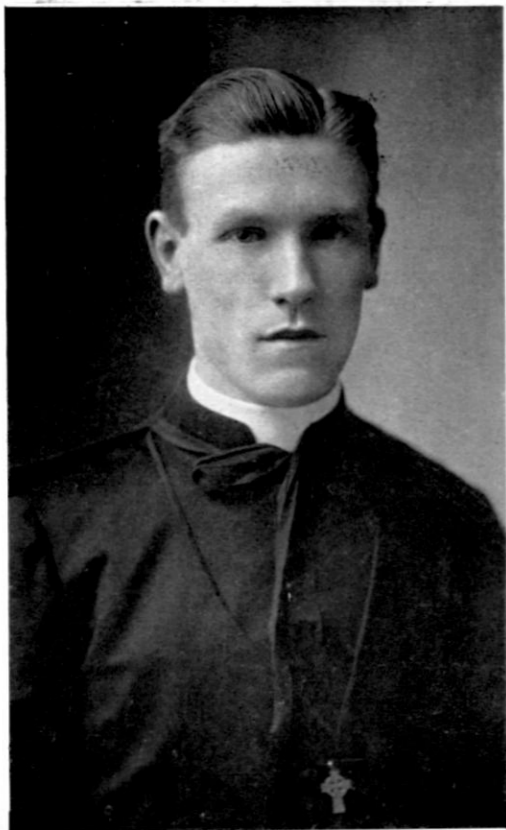
ITALY.

Fr. P. Geehan, writing from the American College, Rome, gives a very graphic description of the recent earthquake, January 13th, 1915 :—

"'Twas about 7.45 a.m. and after breakfast. I was taking advantage of a few moments' leisure before starting for class. Suddenly I heard a strange noise overhead, all the stranger as I live on the top floor and never experience any such thing. While I was wondering what it could be, it assumed such proportions that you'd think a division of cavalry was exercising up there. Soon the windows began to rattle, the beams to creak, the walls to shake. And it was so calm outside! An earthquake was the last thing in my head! Suddenly the walls began swaying so that the opposite almost touched each other, the floor undulating as the surface of the sea. My table moved away from me, and I decided it was time for action, not wonder. I went to the door to find the same story outside and my neighbour standing numb with terror. For the first time I realised the magnitude of the danger, when as a matter of fact it had spent itself. Someone called out 'Get down below.' I mechanically obeyed. As we descended the staircase there was a terrible crash, but we found out afterwards it was only a fallen bookcase. Without further misadventure we reached the courtyard below. . . .

"On our way to school we found all Rome in the streets, excited, alarmed, wondering.

questioning. The police were stopping the traffic along one street as the steeple of the church threatened to topple over. There was no class that morning, and we preferred the open parks to the rather unsteady rooms we left some time before. . . . Just as the



FR. P. GEEHAN.

Romans were recovering from their terror, a newspaper published what it called a prophecy of Don Bosco that Rome would be destroyed by an earthquake on the 25th or at least before the 29th January. But the 25th and 29th have come and gone and Rome still stands."

P. FEENEY writes from College Brignole, Sale, Genoa:—

"The Mungret men here, T. Flynn, F. Morrissey, J. Nevin, and J. McKeon, are getting

along splendidly both in health and studies and all send their kindest regards. In the recent examinations we all got excellent and were among the first group. T. Flynn, J. McKeon and myself expect to receive subdiaconate in July, owing to the unsettled state of affairs."

One of the results of the recent earthquake which he mentions is interesting:

"During the Lenten lectures the churches were never so full as this year, and conversions from indifferentism, the sad state of many in Italy, have been numerous."

Bob Brennan has written several long and cheery letters from Rome, with which he is evidently very pleased:—

"We had an audience with His Holiness Pope Benedict on Thursday last. He gave us an address in Italian touching on the enterprising work before us. He then came round to each one of us individually allowing us to kiss his ring. Physically he is rather a small man, very active, rather young in appearance for a man of 60.

"Why were you so cruel as to call up so vividly before me those scenes of happy remembrance at Mungret. Your picture of the Mungret spring made me feel desolate here, surrounded by Rome's time-worn old walls. The charms of the eternal city fell into the background when confronted with the Mungret spring. For intervals during the day I have been back in Mungret roaming over its fields, watching a football match or making a drive at a cricket ball. Now I am watching Johnny Ahern bringing in the cows, or Jack McGrath leading out the horses—and "old Bob," I wonder is he alive still. Yes, the black-walk hedges must be beautiful now. Brother Rickaby, I am sure, with the dog at his heels, delights to see the blossoms appear.

Bernard O'Reilly, O.M.I., and Richard Boyle, O.M.I., sent two very interesting letters from Turin. Bernard says:—

"The Mungret colony at San Giorgio are all well, and the happy memories of their Alma Mater are still green with them.

"Our scholasticate is in mourning here, for all the French members are gone back to help 'La belle France' in her hour of need. One

who was ordained a sub-deacon here last summer was killed early in the struggle.

"We spent the month of July amid the snows and glaciers of the Alps, but the news of the war brought us back frightened to San Giorgio. Our summer villa is near the town of Aosta, the birthplace of St. Anselm. It is a romantic spot with the mountain currents all around, and, far above, the snowy peaks and green glaciers which no summer sun can ever melt. We spent a day with the monks at the Hospice on the Great St. Bernard Pass. To get to the monastery we had a two hours' walk through the snow though it was mid-July. The cosy interior of the guest-house with big radiators and all modern conveniences was a delightful contrast after the upward march through the snow. After some refreshments we wandered over the Swiss Mountains (the monastery is just over the frontier) in company with one of the monks to view the historic Pass, which so many times re-echoed to the tread of mighty armies."

THE EAST.

JAMES McARDLE writes from All Hallows with news he has heard from Madras:—

"Fr. M. Curtin is doing exceedingly good work at Madras. Dr. Aelen, the Archbishop, is delighted with him and also with a few other Irish priests whom he has. The population of the archdiocese is 10 millions, and of this only 65,000 are Catholics. There are only 62 or 63 priests and what he requires is more priests. Each priest can only instruct and receive about 70 or 80 into the Church each year, he said, and he could not cope with the number of converts nor establish new parishes for want of priests. Then the bishop wants English-speaking priests especially for the city of Madras itself, which is mostly European.

"I will give you a few extracts from Fr. Curtin's letter.—The poor Catholics have a very lively faith. You will meet them bending to the ground to you as a priest, and in the church, too, they display their simple faith. . . . There are a great number of Irish soldiers here. . . . Surely the heat is terrible you say. Nonsense. You suffer, I honestly believe, more from the cold in the "ould land." . . . You when you come will probably be in the College, i.e., with me and three other priests. Food and sleeping arrangements, etc., are strictly European. . . .

The Indians are very courteous. Nor need you trouble about tigers or snakes. . . . Your degree, I truly say, is a necessity."

Fr. Denis Nugent, C.M., writing from Mingpo, China, is very optimistic about the conversion of the Chinese, if there were only sufficient priests:—



FR. JOE KELLY ('01-'03).

"We have two large parish churches here, one in the city, the other—the Cathedral—outside the walls. On Sundays these churches are crowded, not for half-an-hour or an hour, but for more than two hours, as the Sunday service lasts this time.

"With regard to the life of a missionary here the principal thing for the aspirant to China is good health. Anyone with a delicate constitution, needing special care ought not to come out here. A cheerful disposition is also necessary. One must be ready for everything

when there is a question of doing good to these Chinese. One comes out for them, not for one's own satisfaction."

Reuben Butler, S.J., writing from Madura, tells us of an exciting event:

"I was in Madras, when it was bombarded by the Emden, but escaped with being distracted during my evening examen. There is fine work here in a climate that is no



REV. P. J. O'DWYER, S.J. ('99),
Ordained at Milltown Park, July, 1913.

doubt hard, but in which one can live and work with ordinary health. There is no lack of labour. There are about 6,000,000 pagans to be converted here in Madura alone. There is no fear of being a martyr unto blood, though all may be martyrs of charity."

Fr. James Murphy, writing from Christchurch, New Zealand, has met some old friends so far away.

"During the Christmas holidays I had the pleasure of renewing my acquaintance with some old friends. Frs. Tighe, S.J.; Lockington, S.J.; and O'Dwyer, S.J., were over here from Australia giving retreats to some of our nuns. They all spent some time here at the Cathedral. Fr. Lockington is conducting a great temperance campaign in Melbourne: however he is not a prohibitionist."

THE following are a few extracts from a very beautiful letter written by one of our past students (who must remain unknown) a few days after his ordination:—

"As I returned to the sacristy—now a priest—I breathed a blessing which sped on the wings of the wind to the little home in Donegal, to the old Alma Mater, to my friends in Italy, in the Green Isle, and in the great Irelands beyond the Atlantic and 'neath the Southern Cross. After cabling my blessing I returned to the College to find my room thronged with friends awaiting my home-coming, and my table laden with their beautiful and useful presents. Immediately a group knelt around me—it seemed so strange to be giving my blessing and that to some much older and of much longer standing in the house. I straightway exercised my priestly power by blessing the rooms of a section of the house. All that evening, except during a short stroll, I was entertaining a full room. Finally I got a little Office said and midnight found me creeping into bed—a very tired but a very happy man.

"Easter Sunday dawned—the brightest that ever broke on this poor sinner or can ever break again. I arose with the church's hymn of exultant praise on my lips and in my heart: 'Haec dies, quam fecit Dominus exultermus et laetemur in Ea'. About 6.30 a.m. I left the house and met the Father who was to assist me.

"As I advanced towards the altar my heart was full and I could only whisper, 'Oh! Jesus, be a token of my gratitude and bless those who led me to Thy Altar.' First among these she stood who made my lisping prayer be that I might be a good and holy priest, who away at the beginning of that long and weary road took my tiny hand in hers, who all along the way by her humble hope buoyed up my fitful aspirations, and by her constant, earnest and fervent prayers brought her boy at last to the Golden Rail. Next her stood the priest, who comes next in the story of my vocation, as he gave it definite course. Then came those who educated my mind and heart, who curbed my wayward will, nurtured what a noble Irish mother had implanted and instilled ideals the grandest this world knows. Then I thought of those who walked youth's sunny paths with me, who sat in the same desks, prayed at the same altar, and played in the same green fields. Some of those have already sunken their plough

in the furrow, others still look forward with joy expectant to the blessedness I have known: some for reasons known only to the great High Priest have fainted by the way and others enjoy eternal rest. I thought of all, I loved all, I prayed for all; all had their share in bringing me to the blessedness of that glad Easter morn.

"When I arrived at the House I found the

home greetings and congratulations awaiting me. They had received the glad news on my birthday, for I just attained my canonical majority the Saturday before I was ordained. And so my cup of joy was full to overflowing and I feel as if the blessedness of that Easter day must cheer even the darkest hour that I can know."



WE gladly reproduce the following very favourable review of our last number from *The Columbian Record*:—

"The MUNGRET ANNUAL for 1914 deserves our congratulations for many reasons. Mungret College is a College that has begun to recognise it has a duty towards the revival, and is endeavouring to play its part. We met the Rev. Rector some year or so ago, and we knew at once that all things Irish had his full

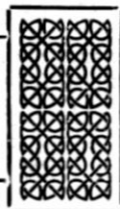
sympathy. We remember a remark of his when he said: 'The boys that are filled with enthusiasm for Irish are the best boys from every point of view generally speaking,' which demonstrates how well he appreciated the good that is engendered by the movement. Irish games are coming into their own, we gladly notice, and sincerely we congratulate yet once more the Rev. Rector, staff and boys for the glorious work they are performing."



THE COLLEGE CORRIDOR.



- - VARIA - -



The Irish Conversation Class.



WE had come back from the summer holidays full of hope for the re-birth of a new Ireland. The passing of the Home Rule Bill we knew was the herald of bright days dawning over our country. Everyone had seen each in his own town or village the drilling and arming of the Volunteers, and was naturally reminded of the past when the fight for freedom was so arduously fought.

The spirit that was abroad naturally made itself felt in the College. Partly perhaps as a result of this someone suggested an Irish Conversation Class in order that some definite work could be done. A flourishing conversation class did exist a couple of years ago, but had fallen through when its promoters left the College. Application was now again made and permission readily granted. Twenty ardent enthusiasts were got together and set to work with might and main to study the language. Then a committee was elected which should draw up rules for the direction of the class. The rules decided on were as follows:—(1) Each boy in the class must make it his greatest endeavour to learn the Irish language, and wherever

two belonging to the class are together no unnecessary word of English should be spoken. (2) Three boys will be appointed each night for an Irish story. (3) All should endeavour to learn the beautiful old Irish salutations, such as —*Ósáit ó Úa angho*, etc., etc. (4) A boy will be appointed each week for a short Irish composition which will be corrected in class. (5) All must read “*An Cláróeam Sotuir*.” (6) If any boy hasn't his heart in the work it is preferable he should leave the class.

During the spring and winter months our classes were held on Sunday, Tuesday and Thursday nights. They were presided over by *Sciópán Ua Conzata*, who being a native speaker was our “guiding star.” A visitor entering the room on these evenings might see twenty eager faces, pencil and paper in hand, listening to the “*rḡḡḡḡḡḡ*” and ready to note any difficult word or to stop him when they did not know the meaning. No one was afraid or ashamed to interrupt the speaker and ask the meaning of words. You could hear now and again such interruptions as these: *ní tuisim tú or tḡ tú ró-ḡḡḡḡ, ḡḡḡḡ é rḡ ḡḡḡḡ, má'ḡ é ḡḡ tḡḡ é or ḡḡḡḡ rḡḡḡḡ ḡḡḡḡ, tḡḡḡḡ níor ḡḡḡḡ, má'ḡ é ḡḡ tḡḡ é.*

When the fine, long days came at last,



and when we were allowed recreation outside τὰν ἐπιτὰν τὰν, our classes were held in a corner of the playground. A ring was formed and the "ῥεσέατορε" always placed in the centre. The stories told were always very interesting and often very amusing. Everyone had a good stock of the beautiful folklore which one hears from the old people in the country.

The class has now been on foot for some months, and during that time every boy has made rapid progress. It has

Mungret Social Study Club.



THE M.S.S.C. may look back with satisfaction on its second year of existence. The interest taken in the meetings gives abundant proof that the social sense is not dormant among the boys of Mungret College—or at least that it is easily awakened.

Meetings were held once a fortnight, on alternate Sunday evenings during the after-supper recreation. The aim of our club is not a very pretentious one. No attempt was made to study the social question very deeply or systematically—for obvious reasons. The organisers of the club will be abundantly satisfied if they have made the idea of social service familiar to the members; if they will have impressed on them that a man has not fulfilled all the law and the prophets when he has done his duty to his own household, and that the poor and his country have a claim on every man. The young man who enters life with these convictions will take easily to social work; he will fall naturally into any local organ-

produced a deeper interest in Irish throughout the whole College also, for those belonging to the class enticed others to make a study of Irish.

We can only hope that the fire which was enkindled this year will burst into a bright flame in the near future, and that next year will see a larger Irish class and a thorough Irish spirit.

So μαθητὸ ἀπὸ νῆστευσε σιάν.
σεῶν ὁ βριαμ.
1st Philosophy.

isation or may actually set one going himself.

During the first half-year we followed no special book. We gave our attention chiefly to examining the aims and work of some of the best known Catholic social service organizations. During the second term we gave most of our attention to a close study of Leo XIII's great encyclical "on the condition of the working classes." The study of this book was broken from time to time by papers on practical social questions written and read by the members. To Fr. Hackett, S.J., and Mr. T. McCabe, of Dublin, we are grateful for two interesting lectures.

Special interest was shown at the business meetings, where we discussed plans for the raising and the employing of funds for practical social work. The objects of our practical social service were, as was obvious, the poor children of Mungret village school. Money was raised by means of collections, penny concerts, and a handball tournament organised by F. McGrath and A. O'Malley. A good deal of cast-off clothes was collected in the College and given to the poor children, and new boots and stockings were sup-

MEMBERS, 1914-15.

P. Mulcahy (*Sec.*),
B. A. Lee (*Treas.*),
F. Quigley,
E. Scanlon,
J. J. Morrin,
F. McGrath,
A. O'Malley,
T. Mulcair,
J. Keating,
P. Flood,
V. Egan,
W. Van de Putte.

plied to many of them for Christmas. There is still, as these notes are being written, some money in the hands of the Hon. Treasurer, B. A. Lee, which will be devoted to giving a treat of some kind to the children later on in the year.

The M.S.S.C. wishes to record its gratitude to Fr. Finucane, S.J., for assistance given, especially in the matter of the penny concerts; to Mr. Larkin, N.T., Mungret School, for his courtesy and kindness to us when we visited his school, and to the boys of Mungret College for their charitable donations in money, clothes, and other things.

P. O'D. MULCAHY,
Secretary.

Mungret Reunion—Whit-Monday, 1915.



AS we have to hurry for press we cannot give such a detailed account of the Reunion of our Past as we should wish. We must content ourselves with saying that it was a very successful function. A cricket match between Past and Present was played, which the Present won. Lunch was taken on the upper corridor, and a pleasant evening (of which an open-air concert in the playground formed a prominent feature) was spent before the visitors departed.

We give a list of our visitors, arranged alphabetically, with the date at which each completed his course at Mungret.

Barry, R. (1907), Cork; Beirne, P. J. (1910), Dublin; Bergin, J. (1896), Roscrea; Breen, M. (1911), Waterford; Bull, W. (1912), Nenagh; Carr, Rev. J. (1889), Abbeyfeale, Co. Limerick; Carrol,

Rev. D. (1887), Dromin, Co. Limerick; Cashen, T. (1900), Clonmel; Cleary, M. (1904), Tipperary; Clerihan, A. (1909), Nenagh; Clerihan, J. (1909), Nenagh; Coffey, T. (1912), Cahir; Colgan, L. (1911), Clane, Co. Kildare; Considine, P. (1912), Ennis; Condon, D. (1888), Kiltinane, Limerick; Coyle, D. (1912), Dublin; Cronin, T. (1909), Waterford; Duffy, P. (1913), Ballaghaderreen; Dunphy, M. (1912), Limerick; Dwyer, J. (1903), Tipperary; Dwyer, M. ('07), Roscrea; Fielding, A. (1910), Waterford; Fitzgerald, Rev. Ed. (1887), Ballingarry, Co. Limerick; Garry, Dr. M. (1907), Ennis; Garry, P. (1909), Ballincally, Co. Clare; Gleeson, D. (1913), Nenagh; Gough, T. (1912), Limerick; Hall, F. (1911), Dundalk; Hartigan, R. (1903), Limerick; Hartigan, W. (1904), Limerick; Hedderman, Dr. W. (1904), Croom; Hickey, J. (1912), Wicklow; Horan, Rev. G. H. J. (1900), Shanghai, China; Hurley, P.

(1891), Ennistymon; Jennings, D. (1910), Dublin; Keating, R. (1908), Dublin; Kelly, H. (1910), Six-Mile-Bridge; Kelly, P. M. (1891), Cree, Co. Clare; Lannon, J. N. (1909), Cork; Liston, Rev. J. (1886), Pallaskenry, Co. Limerick; Maloney, J. (1913), Tipperary; Mangan, Rev. C. J. (1886), Kilfinane; M'Curtin, A. (1914), Nenagh; M'Donnell, G. (1909), Bradford; Meagher, W. (1905), Templemore; Moloney, W. (1914), Nenagh; Morrin, J. W. J. (1914), Swinford; Morrissey, P. (1913), Charleville; Mulranny, J. (1912), Claremorris; Murray, J. (1911), Newmarket-on-Fergus; Murray, R. (1912), do.;

O'Brien, Ger (1910), Newtown, Co. Limerick; O'Connor, J. (1914), Charleville; O'Connor, J. (1912), do.; O'Donnell, J. (1907), Clonmel; O'Gorman, P. J. (1907), Kilmacon, Co. Limerick; O'Reilly, J. (1911), Dublin; Quinlan, C. (1911), Waterford; Ryan, Rev. P. (1888), Croagh, Co. Limerick; Ryan, W. (1905), Cashel; Sheehan, J. (1902), Fermoy; Sheehy, M. (1889), Pallaskenry, Co. Limerick; Slattery, P. J. (1908), Dublin; Tierney, L. (1905), Dublin; Walshe, G. (1909), Knocklong; Walshe, P. J. (1898), Croom; Walsh, P. J. (1906), Limerick; Walsh, J. P. (1910), Bruree.



Photo by

III CLUB FOOTBALL XI.

R. Brockway.

Standing—R. Lenahan, G. Magee, M. Ryan, P. Coonan.
Sitting—T. Raftery, W. Collins, M. Mulqueen, J. Linehan, F. Power.
On Ground—R. Newland, R. O'Neill.

A Letter of Canon Sheehan's

The following letter of Canon Sheehan's, written some years ago to the Editor of the MUNGRET ANNUAL, will, we are sure, be of interest to our readers,—

Doneraile,
Co. Cork,

27-1-'05.

Rev. Dear Father,

I have to thank you very much for your courtesy in sending me your MUNGRET ANNUAL. I must have received a copy previously, for I recognised the portraits; and the two articles which especially caught my fancy—that of Fr. Phelan, and the account of missionary life in England. Probably it was Fr. Phelan sent the copy to me; and I suppose I hadn't the grace to acknowledge it, so many magazines of all sorts flow in upon me from all sides.

This number is an exceedingly creditable one to all concerned—editor, writers and printer. I consider Fr. Phelan's paper so fresh, so modern, and so practical, an exceedingly valuable one.

I should like to see it reprinted where it would catch the eye of the priesthood at large. It shows the truth of what an Australian priest once wrote to me: "That to see Ireland rightly, you must view it from the perspective of foreign travel."

Your kind letter made me think a little better of myself. I didn't know that I had ever helped Fr. Ronan. It had vanished from my memory. And I had also forgotten that I had written about your ANNUAL.—With renewed thanks, I am, dear Rev. Father, yours sincerely,

P. A. SHEEHAN.



FALLS IN CLARE GLENS.

Examinations, 1914.

MATRICULATION.

J. Lahiff.
J. W. Morrin.
J. Neylan.
J. McCullough.
C. Jennings.

D. Hennessy.
T. Loftus.
M. Whelan.
T. Mahon.
M. Sheahan.

INTERMEDIATE.

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

SENIOR GRADE.

| | |
|---------------------------------|---|
| D. Carey (Co. Cork) ... | English, Latin, French, Irish, Arithmetic and Algebra, Geometry, History and Historical Geography. |
| C. Devine (Co. Louth) ... | English, Latin, French, Irish, Arithmetic and Algebra, Geometry, History and Historical Geography. |
| C. Greene (Co. Cork) ... | English, French, Irish, Arithmetic and Algebra, Geometry, History and Historical Geography. |
| W. Guerin (Co. Limerick) ... | English, French, Irish, Arithmetic and Algebra, Geometry, History and Historical Geography. |
| E. Hayes (Co. Limerick) ... | English, Latin, French, Irish, Arithmetic and Algebra, Geometry. |
| D. Hennessy (Co. Wexford) ... | English, Latin, French, Irish, Arithmetic and Algebra, Geometry, History and Historical Geography. |
| C. Jennings (Co. Dublin) ... | English, Latin, French, Irish, Arithmetic and Algebra, Geometry, History and Historical Geography. |
| T. Loftus (Co. Limerick) ... | English, Latin, French, Irish, Arithmetic and Algebra, Geometry, History and Historical Geography. |
| T. Mahon (Co. Roscommon) ... | English, Latin, French, Irish, Arithmetic and Algebra, Geometry, History and Historical Geography. |
| J. W. Morrin (Co. Mayo) ... | English, Latin, French, Irish, Arithmetic and Algebra, Geometry, History and Historical Geography. |
| J. Neylan (Co. Clare) ... | English, Latin, French, Irish, Arithmetic and Algebra, Geometry, History and Historical Geography. |
| P. Nolan (Co. Antrim) ... | English, Latin, French, Irish, Arithmetic and Algebra, Geometry, History and Historical Geography. |
| A. O'Malley (Co. Mayo) ... | English, French, Irish, Arithmetic and Algebra, Geometry, History and Historical Geography. |
| A. O'Regan (Co. Meath) ... | English, Latin, French, Arithmetic and Algebra, Geometry, History and Historical Geography. |
| M. Power (New York, U.S.A.) ... | English, Latin, French, Arithmetic and Algebra, Geometry, History and Historical Geography. |

MIDDLE.

| | |
|----------------------------------|--|
| T. Johnston ... | ... Medal in Latin and First Class Exhibition. |
| T. Barrett (Co. Limerick) ... | ... English, Latin, Irish, Arithmetic and Algebra, Geometry, History and Historical Geography. |
| G. Canning (Co. Tipperary) ... | ... English, Latin, Irish, Arithmetic and Algebra, Geometry. |
| M. Clune (Co. Cork) ... | ... English, Latin, French, Irish, Arithmetic and Algebra, Geometry, History and Historical Geography. |
| H. De Courcy (Co. Kildare) ... | ... English, Latin, Irish, Arithmetic and Algebra, Geometry, History and Historical Geography. |
| M. Devane (Co. Kerry) ... | ... English, French, Irish, Arithmetic and Algebra, Geometry, History and Historical Geography. |
| M. Geehan (Co. Donegal) ... | ... English, Latin, French, Arithmetic and Algebra, Geometry, History and Historical Geography. |
| J. Guerin (Co. Limerick) ... | ... English, French, Irish, Arithmetic and Algebra, Geometry, History and Historical Geography. |
| J. Hayes (Co. Cork) ... | ... English, French, Irish, Arithmetic and Algebra, Geometry, History and Historical Geography. |
| J. Hickie (Co. Cork) ... | ... English, Latin, French, Arithmetic and Algebra, Geometry, History and Historical Geography. |
| H. Hülsebusch (Co. Limerick) ... | ... English, Latin, French, German, Arithmetic and Algebra, Geometry, History and Historical Geography. |
| T. Johnston (Co. Down) ... | ... English, Latin, French, Arithmetic and Algebra, Geometry, History and Historical Geography. |
| E. Murphy (Co. Kerry) ... | ... English, French, Irish, Arithmetic and Algebra, Geometry, History and Historical Geography. |
| V. O'Brien (Co. Dublin) ... | ... English, French, Irish, Arithmetic and Algebra, Geometry, History and Historical Geography. |
| J. O'Connell (Co. Tipperary) ... | ... English, Latin, French, Irish, Arithmetic and Algebra, Geometry, History and Historical Geography. |
| F. Quigley (Co. Tipperary) ... | ... English, Latin, Irish, Arithmetic and Algebra, Geometry, History and Historical Geography. |
| J. Reynolds (Co. Limerick) ... | ... English, French, Irish, Arithmetic and Algebra, Geometry, History and Historical Geography. |
| J. Rourke (Lancashire) ... | ... English, Latin, French, Arithmetic and Algebra, Geometry, History and Historical Geography. |
| E. Standen (Co. Cork) ... | ... English, French, Irish, Arithmetic and Algebra, Geometry, History and Historical Geography. |

JUNIOR.

| | | |
|----------------------------------|-----|--|
| F. Coyle (Birmingham) ... | ... | English, Latin, French, Arithmetic and Algebra, Geometry. |
| L. Dillon (Cardiff) ... | ... | English, Latin, French, Arithmetic and Algebra, Geometry, History and Historical Geography. |
| J. English (Co. Tipperary) ... | ... | English, Latin, Arithmetic and Algebra, Geometry, History and Historical Geography. |
| M. Guiry (Co. Tipperary) ... | ... | English, Latin, French, Irish, Arithmetic and Algebra, Geometry, History and Historical Geography. |
| E. Lane (Co. Limerick) ... | ... | English, Latin, Arithmetic and Algebra, Geometry, History and Historical Geography. |
| E. Lyons (Co. Dublin) ... | ... | English, Latin, French, Arithmetic and Algebra, Geometry. |
| A. McCurtin (Co. Tipperary) ... | ... | English, Latin, Arithmetic and Algebra, Geometry, History and Historical Geography. |
| C. McEntee (Co. Limerick) ... | ... | English, Latin, French, Irish, Arithmetic and Algebra, Geometry. |
| H. McEntee (Co. Limerick) ... | ... | English, Latin, French, Irish, Arithmetic and Algebra, Geometry. |
| J. McNamara (Co. Clare) ... | ... | English, Latin, French, Arithmetic and Algebra, Geometry. |
| T. Moran (Co. Tipperary) ... | ... | English, Latin, French, Irish, Arithmetic and Algebra, Geometry, History and Historical Geography. |
| D. Murphy (Co. Limerick) ... | ... | English, Latin, Irish, Arithmetic and Algebra, Geometry, History and Historical Geography. |
| F. O'Donnell (Co. Tipperary) ... | ... | English, Latin, French, Arithmetic and Algebra, Geometry. |
| P. O'Donnell (Co. Tipperary) ... | ... | English, Latin, Irish, Arithmetic and Algebra, Geometry, History and Historical Geography. |
| J. Rafferty (Co. Dublin) ... | ... | English, Latin, Irish, Arithmetic and Algebra, Geometry, History and Historical Geography. |



DIARY, 1914-15.

(From notes by A. O'Malley, P. Flood, F. Greenan, T. Lawless.)

1914.

August 25th.—Some few apostolics in their ardour to begin work turn up a week before time. Such devotion to duty is touching.

August 31st.—The silence of the last ten weeks is being rudely shattered as are many other things subjected to the mercy of the tender hordes which are hourly appearing.

September 1st.—The cry is "Still they come." Ancient, old, modern and new faces show themselves where least expected.

September 2nd.—Rumours gain currency that "Old Bob" has come to life again—Rumour officially denied. The new pony shows too much vitality.

The Apostolic Ministry reorganised. Australia and America strongly represented.

Consecration of Studies. Lectio brevis. Cricket starts and really praiseworthy attempts were made to "hit the ball" Hopes expressed that Mungret might perchance become a military hospital.

September 3rd.—Most Rev. Dr. Phelan, Bishop of Sales, visits us.

September 6th.—After three days' "hard work," we walked to Patrick's Well to see the sports. Being informed that they might take

place within an hour and a half of the time advertised we walked home again.

September 8th.—Feast of Nativity, B.V.M. Political effusions on nothing and kindred subjects in billiard room.

September 9th.—Very heavy thunderstorm. 2 ins. of rain in 1 hour and 20 minutes. Fire buckets used at last.

September 10th.—Free day. Adare the object of attraction.

September 11th.—No cricket. The crease was "damp."

September 13th.—Election of Captains of II. and III. Clubs. S. Cahill captain of II., M. Mulqueen of III. Club.

September 14th.—F. Quigley and F. McGrath elected to Curule office—Captain and Secretary of House respectively.

September 15th.—Half-day given for Captain and Secretary.

September 16th.—Most Rev. Dr. Carroll, Bishop of Lismore, N.S.W., visits Mungret and obtains a half-day for us. High Mass for the Dead of the Society.

September 17th.—A French Bishop from China visits the College.

September 19th.—Dr. Carroll's half-day. Election of officials for the Big Sodality. Paul Mulcahy elected Prefect.

September 20th.—The Retreat begins this evening. The younger fry are wondering what is wrong, and hearing that talking is taboo for three days, think. There is no late study and slowly but surely the din increases till at 8.15 p.m. the detonations fizzle out and all is silence.

September 21-23.—Retreat is given by Rev. Fr. Doyle, S.J. It was very successful.

September 24th.—Retreat ends. The Senior Apostolics play Munster against the Rest in cricket. Munster, helped by Fr. Gwynn, win by 95-40. The Juniors elect their Musical Committee.

September 27th.—Philosophers beat Classics by 6 wickets.

September 28th.—Rev. Fr. P. Joye visits his Alma Mater.

September 29th.—Home Rule. Free day, in the truest sense of the word, given. No study of any kind, type or description. General long walks to Castleconnell, from which all returned at 4 o'clock, determined to do justice to whatever Providence should have in store. What a surprise awaited us. No geese. All at the front? Extinct? We sighed and then set to. In the evening a grand Irish concert closed a day which we most sincerely hope will become an annual event.

October 1st.—Football starts.

October 4th.—Exciting football at apostolic side of the house.

October 5th.—Most Rev. Dr. Curley, Bishop of St. Augustine, Fla., and Mungret's first Bishop, arrived this evening. Free day tomorrow.

October 6th.—Free day for Dr. Curley. I. Club to Adare. The others sauntered where they listed. In the evening a grand concert was held in his lordship's honour, after which Dr. Curley sang "Isle of Beauty, fare thee well," the song he used to sing in Mungret as a student many years ago.

October 8th.—Second Thursday. Football. I. Club beat II. Club by 5-0. Fr. Killian, a past Apostolic, visited his Alma Mater. The Apostolics held a concert in his honour. Earthquake recorded on seismograph; various reasons assigned.

October 15th.—Fr. W. Burns visits Mungret and stays a few days.

October 16th.—A peripatetic London fog settled down on Mungret.

October 17th.—As strenuous a day as some of us ever imagined. The Community beat the House by 3 goals to one. Rev. Fr. Rector

presented a beautiful flag to the Mungret Volunteers. In a happy speech a half-day was asked for and in as happy a one granted. The colours were paraded to the inspiring strains of "A Nation Once Again." The first round of the apostolic debate on Militarism fought out. Lecture on the war in the big study.

October 20th.—"Volunteer" half-day given. The Philosophers XI. beaten by "Classical" XI. by 1 goal to nothing.

October 24th.—Vast excitement. List of league teams up. Who's who?

October 25th.—Rain. Atqui, when rain, no leagues. Branch of C.T.S. opened. Interesting speeches delivered in second round of apostolic debate.

October 31st.—All Hallow E'en. Parcels galore. Nuts contraband and liable to the penalty. There were, however, no confiscations though some seizures. Rumour chronicles successful running of blockade, but no official confirmation forthcoming.

November 1st.—Though a free day the rain was pitiless. The unpleasantness of the day was dissipated after supper by Dr. Hennebry, of Cork University, who delivered a most interesting lecture on old Irish music, of which he gave a brilliant recital.

November 2nd.—Requiem Office and Mass for the Holy Souls.

November 3rd.—Instructive essay on "Fr. Damian" read in Apostolics' Refectory.

November 4th.—"And all day long the noise of battle rolled." Vast excitement. Battle reported to be raging at the mouth of the Shannon. Maxims heard. What is the matter?

November 5th.—Leagues going strong. "Brian Borus" seem to be suffering from nervous breakdown.

November 8th.—Lay boys' debate. Speeches round the point and at any distance from the point are intended to convince the audience that the speaker's side is the only one which may be voted for. N.B.—It is not advisable to speak for both sides. One side won by 13-4.

November 12th.—Epoch making match between the Apostolic "Seculars" and "Regulars."

I cannot tell how the truth may be,

I say the tale as 'twas said to me.

The Regulars were not in it.

Fr. Gwynn left this evening for the front to take up his duties as chaplain to the Irish Guards. We wish him success.

November 13th.—Feast of St. Stanislaus.

Free day. The M.S.S.C. held a very successful inaugural concert with light refreshments in the Layboys' Library. The "Marsellaise" was sung with particular verve.

November 15th.—Fr. Bartley gave us a very interesting lecture on Constantinople. Lantern slides gave ample proof of the up-to-date methods of the unspeakable Turk.

November 16th.—A well written essay on "The Party System" read in the Apostolics' Refectory. The Clerk of the Weather will not compromise, therefore the notice: "Leagues by instalments after dinner."

November 17th.—"Half a league, half a league, half a league onward." We'll play the other half to-morrow.

November 19th.—Free day. Senior Apostolics to Cratloe and to Fedamore; Senior Layboys to Adare. Juniors in both cases have football.

November 22nd.—We all went to town to see

November 30th.—The Americans get a free evening on account of "Thanksgiving Day."

December 1st.—Up and down the corridors nothing visible but those smiles that won't come off. "Only three weeks." Just think of it, "only three weeks."

December 2nd.—Essay on St. Francis Xavier read in Apostolics' Refectory.

December 3rd.—Feast of St. Francis Xavier. Rev. Fr. Robert Kane, S.J., preached a most eloquent panegyric on the saint. In the evening "Dust in the Eyes" was staged and was responsible for peal upon peal of laughter.

December 6th.—Many a prospective Demosthenes is trembling in his shoes, for 11.15 a.m. will decide his fate. Lay boys play repeated with marked success. The orchestra under the able baton of Mr. Moane was a prominent feature of the evening.

December 7th.—Essay on "Mary Immaculate."



Photo by

R. Brockway.

ON THE GRAND CANAL, NEAR DOONASS.

Limerick beat Clare in Hurley. After supper Rev. Fr. Murphy, C.S.S.R., gave a very instructive lecture on Bad Literature and showed us the possibilities of the Literature Crusade.

November 26th.—Apostolics find chairs awaiting them in the refectory.

November 29th.—The House XI. played Past Crescent and after an exciting match managed to make it a draw with the score 2 goals all. In the evening Mr. McCabe, of Dublin, gave a delightfully humorous lecture on social work and dwelt particularly on the work of the St. Vincent de Paul Society.

December 8th.—Feast of the Immaculate Conception. A large number received into the Sodality B.V.M. Fr. Rector gave in a few well chosen words the ideal of a child of Our Lady. At night the Apostolics gave a fine Irish concert, including solos, recitations, concerted and orchestral pieces. Irish was the trade mark and Irish it was in every sense of the word. Jigs, hornpipes, four and eight-hand reels put a finishing touch to a very interesting and enjoyable programme.

December 9th.—Position of tables changed in Apostolic refectory. Why?

December 13th.—"Religious knowledge exams." The only topic of conversation. "Such a paper!" "Oh! I'm done." "Better luck next time." Semi-finals in the League. Ormonds v. Geraldines. Terrible struggle.



Photo by M. O'Reilly.
DESMOND CASTLE, ADARE.

Ormonds win by 4 goals to nil. Lay boys second debate. Good speeches and gratifying result.

December 19th.—Finals of both Leagues played in a snowstorm. Ormonds win the Senior; Celts carry off the Junior honours.

December 20th.—Exams. ended to-day. All went to town to the great Volunteer meeting. After supper the results were read in the College Theatre by Fr. Bartley. A special list was read of those who got "excellent" from every master. Then we had solemn Benediction, after which we went to bed—to sleep, perchance to dream. Ah! There's the rub!

XMAS VACATION.

December 21st.—Not a lay boy visible at twelve. Decorations begun in real earnest, at least fundamentally.

December 22nd.—"Decorations pushed on

vigorously." Ought not to be tried too often w/ holly. "Some places give promise of being artistically decorated BEFORE they are finished." This is the most unkindest cut of all.

December 24th.—At 7.30 p.m. the Community began to go the rounds. A careful scrutiny placed the boys' chapel first, the junior study hall and refectory tied for second place.

December 25th.—Fr. Rector said the Midnight Mass. Parcels after breakfast. Many of us went to town to see the Cribs and hear the singing. In the evening we had an informal concert, to which the Community, in accordance with a time-honoured custom, were all present.

December 27th.—Rev. Fr. H. Browne, S.J., gave us an interesting chat on the Chinese Mission.

December 28th.—Feast of the Holy Innocents. In the evening "The Innocents" gave a delightful concert. Under the "crafty" presidency of J. Carmody the performance was all that could be desired. The Seniors held an opposition meeting in their "hall," which they seemed to thoroughly enjoy. Rehearsals for "Redemption" began to-day.

December 29th.—The Ambulacrum has become an art studio. Junior handball tournament begins. Snow for the first time this winter.

December 31st.—"Ring out the old, ring in the new!"

Now, why make all that fuss.
Sleep out the old, sleep in the new,
Is good enough for us."
1914 passed away quietly at midnight.

1915.

January 1st.—Barometer down to 27.97. "Are we in for a tornado?" Nothing happened however. In the evening a concert was held, in which an address was presented to Fr. Browne, who suitably responded.

January 2nd.—Mat Gilbert, a past Apostolic, visited Mungret this evening.

January 5th.—Aeroplanes heard over College at frequent intervals last night.

January 9th.—Decorations removed this morning.

January 10th.—St. Nessian's Society gave their first concert this evening. Most of the artistes appeared in costume and acquitted themselves admirably. It was most enjoyable. We hear they intend starting a paper.

January 13th.—St. Nessian's follow up their

success of Sunday last by beating a House XI. in football. Most Rev. Dr. Phelan paid us another visit.

January 14th.—Many enthusiasts went to Clounanna to see the coursing. The weather was not sufficiently bad to damp all ardour.

January 15th.—The usual distribution of prizes to winners of holiday items. No news to show what has become of the Junior tournament.

January 16th.—Back to work again. All things human must come to an end, and holidays, worse luck, are no exception. Anniversary of the erection of the Flagstaff. Rumours of great things with regard to the play.

January 17th.—Mutual recognitions and greetings. Lectio brevis. First fine day since Xmas and probably the last for some time to come.

January 24th.—Dress rehearsal of "Redemption." Hurley and hockey.

January 31st.—"Redemption" acted before a large and appreciative audience. It was a huge success. Mr. Fell, the author of the play, is to be congratulated on the first class acting of each and every one of the characters. The scenery was very fine. Everything was done in Mungret and well done too. Very Rev. Fr. Tomkins, S.J., Rector of Clongowes, was present at the performance.

February 1st.—Half-day given for the play.

February 2nd.—Fr. Bartley pronounced his last vows this morning. We offer him our heartiest congratulations. Some of the photos of the play taken.

February 4th.—It's becoming monotonous: "Walks for all."

February 7th.—Day of Expiation for peace. Exposition of B. Sacrament all day.

February 8th.—The House startled by the announcement, "The Belgian is come." We found on investigation that it was Mr. W. Van de Putte, who joined the Philosophy class.

February 9th.—Fairly heavy fall of snow.

February 11th.—Free day and wonderfully fine. First Club to go to Annacotty by all roads but the right one. Senior Apostolic "Long-walkers" choose Kilcornan (wherever that might be); "long-short walkers" Crecora. "short-short walkers" Patrick's Well and some the Black Walk.

February 12th.—Husky throats have got sleeps for us all.

February 14th.—Carnival Sunday. Free day. Fr. Egan, S.I., gave a lecture on "Market Gardening" to the Senior Lay Boys. Mr. Gallagher

gave one to the Junior Study on "The War."

February 15th.—Carnival is to be added to the Easter Holidays.

February 16th.—Shrove Tuesday. Half day. Community played Senior Apostolics in football but the eternal rain stopped the game at half-time. Social Study Club concert was a huge success, some musical trios being very much admired.

February 17th.—Ash Wednesday. The less said of this the better. We hear that Fr. Coghlan is far from well.

February 18th.—Although the morning was beautifully fine, the weather changed at noon and the rain came down as if the farmers had been praying for dry weather for a month.

February 22nd.—Snow. The Americans get a free day in honour of Washington's birthday.

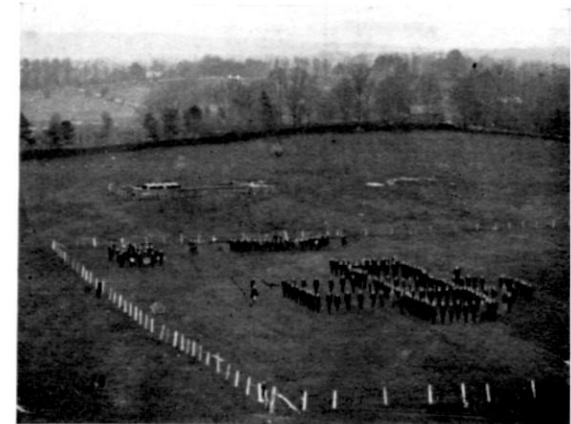
February 23rd.—S.S.C. handball tournament begun.

February 24th.—Inspector arrives. Brilliant and unexpected answers the order of the day.

February 26th.—Interesting essay on "What Apostolics can do for Ireland."

February 27th.—Fr. Coghlan leaves for Dublin. We wish him a safe and speedy return.

February 28th.—Debate on a question which if admitted defends and justifies Socialism and Syndicalism, and if denied leads to impossibilities. What is one to do? Next Sunday will show.



REVIEW, ST. PATRICK'S DAY.

March 1st.—2nd round of S.S.C. handball tournament.

March 4th.—Hurling match: Middle and Senior Grades v. The Rest. After an intensely

exciting match "The Rest" won by 22 goals and 2 points to nothing. The scores did not, however, represent the merits of the teams, for "The Rest" should have won by 25 more.

March 7th.—Exciting match between House XV. and Commercials. House won by one goal.

March 8th.—Free day for the Philosophers. A beautiful day made the outing to Doonass most enjoyable. A. O'Malley and E. Scanlan win the handball final by 31 aces to 30.

March 11th.—Free day. Lay boys visited Lord Dunraven's demesne at Adare. Some peripatetic Apostolics started at dawn for Askeaton; one of them got a "cramp." Another division of Senior went on a paper chase. The hounds arrived at the "rendezvous" before the hares. The latter did not put in an appearance there till the hounds had left. Puzzle: Who won? Billiard tournament started this evening.



Photo by

M. O'Reilly.

THE SHANNON AT CASTLECONNELL.

March 14th.—Tennis court officially opened.

March 17th.—St. Patrick's Day. Rev. Fr. V. Byrne, S.J., former Rector of Mungret, preached an eloquent sermon on the Saint. Review of Mungret and Crescent College Volunteer Corps. The march up the avenue headed by the band was very inspiring. Junior Apostolics beat the Seniors in hurley. Great Irish concert after supper at which the orchestra outshone itself.

March 19th.—Essay in Irish in the Refectory—a new departure.

March 21st.—"Probables" and "Possibles"

played an interesting hockey match, which resulted in a draw.

W. Galvin beat A. O'Malley in the final for the billiard tournament. In the course of the game W. Galvin made a break of 41, which is, we believe, a record for Mungret.

The Apostolic Senior Academy close a very successful session.

March 23rd.—Clive Haymer and Tom Widger won the "Liliputians" handball tournament.

March 25th.—Return hurling match between House and Commercials, in which the House were again victorious by one goal after a fast and exciting match.

March 28th.—Great hurley match between Claughaun Junior XV. and Mungret. The result was a draw after one of the best matches ever seen in Mungret. In the evening after dinner III. Club played and beat Crescent College XI. by 3 goals. Snow somewhat spoiled

the latter match. After Benediction a public debate on Napoleon was held, in which Napoleon was condemned by 48-19.

March 30th.—Easter exams. begin.

April 1st.—Many happy returns of the day. The Junior Apostolics played the Community and after a very fast game on a very hard ground won by 3 goals to nothing.

April 2nd.—Good Friday. Most of the Apostolics go to town to hear the Passion sermons. A very beautiful and practical one was preached

by Rev. F. McLoughlin, S.J., in the boys' chapel.

April 3rd.—Close of the Holy Week ceremonies. We had Tenebrae each evening. The choir gave an excellent rendering of the Holy Week music. A wondrous thinning out of the lay boys' ranks visible by noon.

April 4th.—Easter Sunday. Apostolics had hurley and the lay boys spent a most interesting day exploring the Abbey and trying to find St. Nesson's grave. Fr. J. Morris gave solemn Benediction. Gramophone in the evening.

April 5th.—Lay boys' excursion to Killaloe. Most enjoyable day spent on mountain and lake. Pado was enthusiastic about the catering.

April 6th.—Apostolics emulate the lay boys, and though the weather was not quite so kind, they have a most enjoyable day.

April 7th.—Lay boys went to see and hear the "talking pictures." W. Harnett and D. Gleeson pay us a visit.

April 8th.—The lay boys paid a visit to Cleeve's milk and tin can factory. It was most instructive. Long walk for the Apostolics. No record of where they went. All back by nine o'clock.

April 10th.—Great match against Farranferis. They won by one point. It was a tussle of giants.

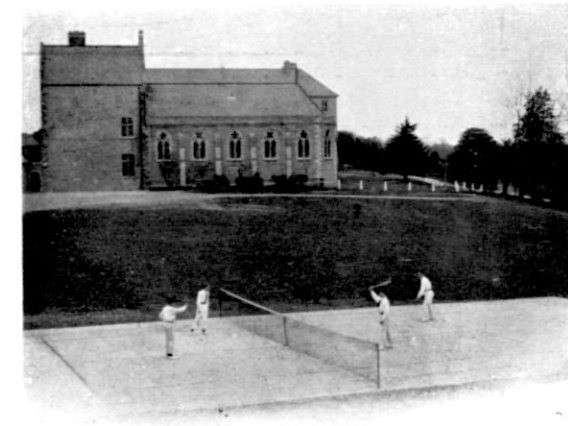
April 11th.—Fr. John Morris was presented with a pyx and case by the Apostolics at a concert held in his honour.

April 15th.—"Sodalists" v. "The Rest" in Apostolic hurley. Result a draw. "Commercials" play "The House" in hockey and win by one goal.

April 18th.—"Community" play "The House" in hockey, and after a very exciting match win by 5 goals to 4. The photos taken for the Annual by R. Brockway.

April 20th.—An essay on St. Joseph read in Apostolics' refectory.

April 21st.—Patronage of St. Joseph. Two great matches thrashed out in the national game. One between two continental powers in which it is impossible to say who won. The second between the Junior Apostolics and II. Club. The Junior Apostolics won by 9 goals to 6.



THE NEW TENNIS COURT.

April 22nd.—The I. Club XV. win perhaps the hardest match of the year. Their opponents were the Senior Apostolics who put up a tremendous fight.

April 25th.—St. Nesson's beat "The House" solidly. Here an interesting question presents itself. What is necessary to constitute "The House?" Writer does not know.

April 27th.—Cricket started. There does not seem to be quite so pressing a demand for "gaiters" this year. The Inspectors are not yet quit of us or we of them.





ATHLETICS

HURLING, 1915.

HURLING commenced this year on January 24th, a month in advance of the accustomed time. From the very commencement remarkable energy was displayed by seniors and juniors alike. The valuable hints kindly given to us by Mr. Halvey were eagerly availed of. Two exciting matches were played between the House XV and the Commercial XV, on February 8th and 25th respectively. In both matches the Commercials were defeated, but only by one goal in each instance.

On Sunday, March 28th, our first match was played against the Claughan Juniors of Limerick. The day was bright and mild and the ground in good condition. It proved a most exciting and evenly-contested game, leaving the result a draw:—

Mungret—3 goals 4 points (13 pts.).

Claughan Juniors—4 goals 1 point (13 pts.).

On Saturday, 10th April, we played Farranferris team from Cork. The report of the match we take from *The Munster News* of April 14th:—

MUNGRET COLLEGE v. FARRANFERRIS
(CORK).

A very interesting hurling match between Farranferris College, Cork, and

Mungret College was played in the latter's grounds on Saturday. In spite of the rain which fell abundantly during the early part of the day, the ground was in good condition. At one o'clock the visitors were on the field, and Mungret turning out shortly after, the match commenced, with Mr. Halvey as referee. Play opened briskly, and Mungret taking the offensive, had soon two points to her credit. The visitors pressed, and for a time the home goal-keeper had his hands full. For a few minutes play was confined to the Mungret half, but a long puck by Lawless sent the ball to mid-field, where it was doubled to the visitors' goal. With a rush the Mungret forwards succeeded in scoring the first goal, per McNamara. The ball was soon down the field again in possession of the visitors, and after some brisk play they registered a point. Play was now similar to that of a few minutes before, the visitors pressing hard, but Mungret made one more dash which again resulted in a goal. The pace slackened considerably for a time till the visitors livened matters up, and after a hard struggle, and amid great excitement, they succeeded in putting up the green flag for the second time, to be followed a few minutes later by another successful shot. Shortly after the whistle went, leaving the half-time score—

Farranferris—3 goals 1 point (10 pts.).

Mungret—2 goals 2 points (8 pts.).

In the beginning of the second half the visitors had it all their own way, and secured three goals in as many minutes. They were now leading by a very comfortable margin, but relaxed nothing. Another goal and point were scored before Mungret fully realised the seriousness of the situation. They rallied well and, making a vigorous and sustained attack, soon scored two goals, per Frank O'Donnell. Play became more even for a time,

The teams were:—

FARRANFERRIS—Hyde (goal), O'Flynn (captain), Ambrose, R. Deasy, Horgan, Hyde, Riordan, E. Lahiff, Coveney, Riordan, S. O'Brien, J. Canty, McCarthy, Stapleton, and M. O'Callaghan.

MUNGRET—F. Quigley (goal), W. Galvin (captain), M. Prendergast, T. Long, J. Morrin, D. Murphy, C. O'Grady, F. O'Donnell, M. McNamara, T. Barrett, D. O'Sullivan, W. Nesdale, M. Keyes,



HOCKEY XI.

Standing—L. O'Regan, T. Mulcaire, J. Guerin, J. O'Meara.
Sitting—V. O'Donnell, J. Guerin, A. O'Malley (Capt.), M. Healy, T. Moran.
On Ground—P. McGarry, M. Kelly.

the play remaining round the centre of the field till another vigorous offensive by Mungret resulted in two goals, per Wynne and McNamara. The last few minutes of the game were most exciting as the scores gradually drew level. When the full-time whistle went Farranferris were the victors by the smallest possible margin, the scores being

Farranferris—7 goals 2 points (23 pts.).

Mungret—6 goals 4 points (22 pts.).

E. Wynne, and T. Lawless.

FOOTBALL, 1914-15.

On Thursday, Sept. 24th, the Football season commenced to the great delight of everyone. We played our first important match against II. Club, whom we defeated by the rather large score of 6 goals to 1. Our next fixture was with the Community XI. The Community had an unusually strong team, and after ninety minutes' play the score was 3—1, the Community being the victors.

On Sunday, November 19th, the Past Cres-

cent brought against us an excellent team.

The day was excellent and the field in splendid order. After an exciting and well-contested battle, the scores stood, when the final whistle sounded:—

Mungret, 2 goals.
Crescent, 2 goals.

The Senior Leagues of this season proved very successful. Five elevens participated:—The Ormonds, the Geraldines, the Rebels, the Dalcassians, and the Desmonds. They were all of fairly even strength.



THE CRICKET XI.

Great interest was centred in the matches. The Ormonds, or Mr. Deevy's team, as they were popularly known, gradually drew ahead from the start. But they had a powerful rival in the Geraldines, captained by F. McGrath, and it was therefore no surprise when these two teams were drawn for the final. The match was one of the most exciting of the season. After a severe contest, the Ormonds, captained by C. O'Grady, proved victorious, thus heading the Leagues and qualifying for the medals.

The Junior League medals were won by M. Mulqueen's team.

The 111rd Club played the Crescent Unconquerables on Sunday, 28th March, and defeated them by 6 goals to nil after excellent play on the part of both teams.

F. QUIGLEY (Capt. I. Club).

HOCKEY NOTES.

Owing to the fact that some of the best hockey players of last year went over to hurling, the game this year was very tame, and practice after dinner was rather slack. However, as the year

advanced the game improved, and just before Easter we had two very good matches. The first was the House v. the Commercials, in which, after a very hotly-contested game, the "Commercials" were victorious. The second match was against the Community. The Community were winners by the smallest margin, the score being 5 goals to 4. Towards the middle of the season the Junior Hockey Club broke up and the players went over to hurling.

A. B. O'MALLEY (Capt. Senior Hockey).

HANDBALL, 1914-15.

Handball this year has resumed its ancient standing in Mungret.

Immediately on returning from the Christmas holidays a tournament was organised. The promoters were F. McGrath and A. O'Malley. There were five successive rounds, including the final, which was begun on Sunday, March 7th. In a game of 31 aces M. Quinlan and J. Harris received 15. The struggle was

keen and most exciting till the very last ace was fought and won, the victory falling to A. O'Malley and E. Scanlan.

On the Senior Tournament being concluded the Third Club got up another interesting handicap. The final was fought between M. Duggan and E. Jennings v. R. O'Neill and J. Linehan, and won after a vigorous game by the former pair.

F. QUIGLEY (Capt.).

THE GATHERING.

[Lines suggested to a very loyal past Mungret man by the reunion on Whit Monday.]

Morn, with rosy hue of beauty,
Ushers in imperial day,
As a voice in tones of thunder
Bids the Old Guard clear the way.
Hearts aglow with olden fervour,
Souls that harbour no deceit,
Reckon not the cynics' sneering,
Weaklings presage of defeat.

CHORUS.

Up and on! the old battalion!
Brothers swell the glorious throng,
Self-respecting and united,
Make our Union great and strong.
Ready! boys, and take your places
In our ranks where'er ye be,
In the city or the country,
Or in lands across the sea.

Loud and clear the voice speeds onward.
Ardent spirits hear the call,
Men with hearts brave, strong, defiant,
Into line now quickly fall.
Happy meeting, joyous greeting,
Olden loves and olden joys,
Are awakened in the union
Of dear Mungret's gallant boys.

Heads erect, in solid phalanx,
Brothers marching side by side,
Souls athirst for deeds heroic,
Hearts that throb with love and pride.
Ringing cheers for those who taught them
In the golden years ago,
With their colours floating o'er them—
See! the Old Guard hast'ning on!

A requiem for the loved ones
Whom Death has called away,
Whose souls glow clear as crystal
In the light of a brighter Day.
When Christ, the Grand Commander,
Bids each true soul depart,
May we meet for a last review, boys,
On Heaven's eternal mart.

LOUIS A. TIERNEY ('05).

Obituary.



ALPHONSUS HAYES, April 1st, 1914.
 JOHN JOSEPH HARMAN, Buffalo, N.Y., October 18th, 1914.
 PATRICK O'CONNOR, Chicago, October, 1914.
 WILLIE O'KEEFFE, February 15th, 1915.
 JOSEPH NALLY, New York, 1915.
 JAMES C. LYNCH, March 12th, 1915.
 DR. JOSEPH GARRY, May 7th, 1915.



ALPHONSUS HAYES.

HIS old school-fellows will be grieved to hear of the death of Alphonsus Hayes, which took place on April 1st, 1914. Alphonsus was in Mungret from 1904-6. In the MUNGRET ANNUAL for 1913 the death of his brother James, who was in Mungret about the same time as Alphonsus, was announced. To the relations and friends of the two brothers we offer our deepest sympathy. R.I.P.

JOHN JOSEPH HARMAN.

WE wish to offer our sincerest sympathy to the relations and friends of John Joseph Harman, who died at Buffalo, N.Y., on October 18, 1914. Mr. Harman had been at Mungret from 1889-'95. For many years he had been in delicate health. His sister writes of him: "He died well prepared, in fact anxious to die. The name of Mungret was dear to him as that of his old home, and I ask you to remember him

there in dear Mungret where six of his boyhood's years were passed."

May he rest in peace.

PATRICK O'CONNOR.

WE heard with very great regret of the death of Patrick O'Connor, of Castle-island, Co. Kerry, who was in Mungret about ten years ago. His death, the result of bronchitis, took place at Chicago last October. He died a happy death. To his brother, Jeremiah O'Connor, who was in Mungret a few years ago, and to his relations we offer our deep sympathy.

May he rest in peace.

WILLIE O'KEEFFE.

IT is with deep regret that we record the death of poor Willie O'Keeffe. Leaving Mungret nine years ago he went to America to make his fight in the world. He settled in San Francisco and worked there in the transport office of the S.P.R.R. Co. His sterling honesty here won the respect and the personal esteem

of his chiefs. A neglected chill brought on consumption, and it was soon evident that recovery was impossible. But he was quite cheery and took God's summons as only a good, God-fearing boy can. "He would work as long as he could," he wrote; "and meanwhile his old Mungret friends, Frs. John and James Cantwell and Fr. Andrew Carroll, were as good as gold to him, and he was very grateful." And then, without further warning, he quietly strolled over to us on the crease one day at the end of last September. He was a warm-hearted and grateful boy for all his quietness and shyness, and though the hand of death was on him he wished to come back to greet old friends again before he died. A cheery letter from time to time, and then the end came, quietly, peacefully, and with perfect resignation to God's holy will, on February 15th, 1915. To those who knew him well his death was a keen sorrow, for he was a very loyal friend, and all that a good, earnest Catholic should be.

May he rest in peace.

JOSEPH NALLY.

THE news of the death of Joe Nally came as a shock to his old masters at Mungret, where he had studied in 1909 and '10 in the Matriculation Class. On leaving Mungret Joe went on for medicine and spent a few years in Dublin, whence he went to America. After eleven months spent in that country he died at New York. We assure his brother Louie and his relations of our deep sympathy with them in their great loss.

May he rest in peace.



WILLIAM J. O'KEEFFE ('02-'06).

JAMES C. LYNCH.

WE have great regret in announcing the death of James C. Lynch, of O'Callaghan's Mills, Co. Clare. He was with us in Mungret from 1907-09, where he took a vigorous part in popularising hurley. On leaving Mungret he went to St. John's College, Waterford, where he spent five years. He had been adopted for an American Mission and expected to be ordained in 1916. On last Christmas vacation he caught a cold, which prevented him from returning with the rest of the students to St. John's. Complications ensued, and in spite of the best medical attendance he died on March 12th. He was a great favourite both here and in Waterford, and a great many friends will

mourn his loss. To his sorrowing family we offer our sincere sympathy. R.I.P.

DR. JOSEPH GARRY.

JUST as we go to press we learn of the death of Dr. Joseph Garry on the *Lusitania*. A letter from his brother, Dr. Michael Garry, who was at Mungret with Joseph, gives us some facts which are very welcome. "The poor fellow," Dr. Michael writes, "had intended coming home for a fortnight previous to going to serve in the R.A.M.C., but met a casual friend in Liverpool, whose place he

took on the *Lusitania* for one trip; so that was the beginning of the end. Unfortunately for himself, he decided on the trip that evening, as the boat sailed the following day, and so did not give himself time to ask anyone's advice. . . . We had a letter from Joe's steward, who was saved, saying that Dr. MacDermot and Joe . . . were attending to the wounded and went down with the boat. The captain informed them she would float for some time, and so misled them." To his brother, Dr. Michael, and to all his relations and friends we offer our deepest sympathy.

May he rest in peace!



REVIEWS



From Fetters to Freedom. By Rev. Robert Kane, S.J. London: Longmans, Green & Co., 1915. Price 5/- net.

"These discourses," the preface tells us, "are broadly illustrative of the emerging of Catholic Ireland from the serfdom of the Penal Laws unto civil, social and religious liberty." They are twenty-two in number, and were delivered on such solemn occasions as a Bishop's "Month's Mind" or a Bishop's consecration, at a religious clothing, at the dedication of churches, at Catholic Truth Society meetings, at commemorative ceremonies, and the like. They are fittingly closed with the sermon preached at the centenary celebrations at Clongowes Wood College, Whit Sunday, 1914. But the unity of the volume is clear. The occasions at which the discourses were delivered, though many of them were of a private character, were all indications of the advance made by the Church in Ireland within a lifetime—say, the lifetime of Dr. Nulty, Bishop of Meath, who forms the subject of the excellent first discourse. The range of subjects treated is very wide, and Fr. Kane glances at the future in such addresses as "The Vocation of the Kelt," "The Duty of the Gael," and "The Coming Crisis in the Christian World."

Fr. Kane's readers—and they are many—will find in this volume the qualities they have admired in "The Sermon of

the Sea." Fr. Kane is, first of all, an orator. The word oratory has become old-fashioned in our too self-conscious age. Our age has many speakers, lucid, witty, persuasive, incisive—but it has few orators. But Fr. Kane maintains the best traditions of Church eloquence—its dignity, its regular advance, its passion, its variation, its bold apostrophe. His pages are often examples of gorgeous and felicitous word-painting. But he can, when he wishes, be cold, unadorned and direct. But even in his most glowing passages he never leaves reality. His discourses are full of compact thought, and many of them are examples of what the clear, vigorous and delicate exposition of a complex subject should be. There are evident, also, in every page of this volume the results of a very intimate and sympathetic observation of the natural world, between which and the spiritual and moral world Fr. Kane finds so many analogies. Few, from the reading of those discourses, could imagine that the world of nature which Fr. Kane has loved so well and has painted so delicately is, alas! shut out for ever from him, and that he can see it now only with "that inward eye which is the bliss of solitude."

But eloquence, thought and an eye for nature are not the only qualities we look for in a volume of sermons. There is yet something else without which a preacher, no matter what his gifts may be, is but a sounding brass or tinkling cymbal. Fr. Kane is before everything else a preacher

of the Word of God, and his sermons are full of the spirit of a glowing Catholic Faith. It is this combination of rich eloquence, clear and penetrating thought, and real devotion that makes his books so valuable. It is to be hoped that from his long-gathered store of sermons and discourses Fr. Kane will give us more volumes like *From Fetters to Freedom*.

The Straight Path, or Marks of the True Church. By M. J. Phelan, S.J. Longmans, Green & Co., 1915. 2/6 net.

To readers of the MUNGRET ANNUAL there is no need to introduce Fr. Phelan, whose series of articles published some years ago in this magazine, and collected into book form as *The Young Priest's Keepsake*, is so widely known. They will, therefore, with genuine pleasure welcome his latest work, *The Straight Path*.

In a world which is slowly but surely drifting into Materialism and Unbelief, there are many souls dazed by the clanging and tinkling bells of countless forms of Christianity, each professing to be the only true Church, groping in vain after the truth. Clear above all they hear the deep-toned cathedral bell of Catholicism throbbing on the air and drowning in its heavy bourdon the discordant jangle of the sects. But is it true? Four notes alone are struck, but in them re-echoes the Divine voice of God. *The Straight Path* analyses each of those four notes and shows clearly and succinctly—in language seasoned here and there by a happy sprinkling of periphrasis—how the Church must be and is One, Holy, Catholic and Apostolic.

The method of the book is simplicity itself. First is shown what God, as Founder of the Church, desired His

Church to be. Then it is proved that Catholicity is such, and that no other religious organisation can lay claim to even one of the four great characteristics all of which must belong to a divinely constituted Church. Scripture and history are the sources from which the premises are drawn. The conclusion is, in each case, skilfully and logically worked out. The first essay, in many respects the most important, seems to be also the most convincing, though the fourth, dealing with the "Apostolicity of the Catholic Church," gives more scope to what may be called the negative argument. Protestants claim direct continuity with the Church of the Fathers, a claim conclusively disproved by the author. The essay on Papal Infallibility, which is really a corollary to the previous chapters, is well worked out and from an historical standpoint deeply interesting.

The style throughout is bright and vivid, the sentences short, crisp and to the point, as befits a book essentially controversial. A happy vein of humour lightens many of the longer and more detailed passages, dissipating any tendency to heaviness which the subject of its nature might induce.

The book supplies a long-felt want and should be especially welcome to those who are lingering on the way to Rome.

R. W. G.

The Golden Legend: Lives of the Saints. Translated by William Caxton from the Latin of Jacobus de Voragine. Selected and edited by George V. O'Neill, S.J., M.A., Professor of English, University College, Dublin. Cambridge University Press, 1914. 3/- net.

The surest path to the mind and manners of a past age is not through the

bulky volumes of the historian. The reader of history will always hanker after "contemporary documents." He will leave down his Ranke or Hallam or Robertson for Froissart or Chaucer or Cellini. Only thus will his historical views get breadth and fulness and consistency. He will not wish to acquire all his views ready-made. He will try to have some hand in the shaping of them himself. "I would give," said Taine, "fifty volumes of charters and a hundred volumes of State papers for the memoirs of Cellini, the epistles of St. Paul, the table-talk of Luther, or the comedies of Aristophanes."

Those who are interested in the mind of the Middle Ages will acknowledge themselves indebted to Fr. O'Neill for his edition of *The Golden Legend*. The idea of publishing this volume of selections was happy; the execution of the work was no less so. The task of the editor of such a book is a delicate one; it is more or less that of the person who presides at a public lecture. It is the business of this functionary to introduce the lecturer happily—if he can—but certainly briefly. Then he effaces himself. Fr. O'Neill has been both brief and happy. He has given us in a compact little volume all that is best and most characteristic of de Voragine's bulky tomes. The text is good, modernized sufficiently in spelling and punctuation to make the reading a pleasure, not a task, yet retaining its own medieval flavour. His notes are few and elucidating; his introduction is brief, is chiefly biographical, but contains a few pages of suggestive comment. Anything like a weighty analysis or pedantic dissertation would be relentlessly skipped. Fr. O'Neill knows well that we read such books to make up our own minds. But for the few guiding points he has given we are grateful.

The book before us consists of a selection of twenty-two lives of saints and holy persons taken from *The Golden Legend*, printed by Caxton in 1483 and translated by himself (and also somewhat enlarged) from the *Aurea Legenda*. This *Aurea Legenda*—a sort of popular biographical dictionary of its time—was written in Latin by Jacobus de Voragine, a Dominican, and Archbishop of Genoa from 1292-1298. It was one of the best read books in Europe for the two following centuries. Innumerable MS. copies of it were made and passed round, and may be found to-day in all the important libraries. And though the introduction of printing in the middle of the 15th century was to herald in an age which had little stomach for the lives of great Christians, still in the years 1470-1500 the *Aurea Legenda* went through more than a hundred editions, and no book was more frequently reprinted by William Caxton than his own translation of it.

The value of *The Golden Legend* is not that it describes the colour and movement of the middle ages. For these, says Fr. O'Neill, the reader will go to Froissart and Chaucer. But if it does not mirror the extreme life, it gives us what is of much greater importance—that for which the external life is only important as an indication—the mind of the times. It is more than a hundred years since Hallam expressed considerable surprise at having met four men in England who had read anything of the works of the scholastics. "Still I cannot bring myself to think," he adds, "that there are four more in the country who could say the same thing." Men might well despair of intellectual progress if this attitude were maintained. But it is only recently that our own time is waking up rather shamefacedly to the fact that the middle ages were not the dull and unproductive period they have been labelled in generations of

history books. And this feeling of human interest in a long-neglected past will be quickened by the publication of *The Golden Legend*.

It was a happy idea of Fr. O'Neill's to reproduce Caxton's original Introduction. These four pages give us a deep insight into the spirit and motives of the medieval printer. He sends forth his book with the prayer "that it profit to all them that shall read or hear it read, and may increase in them virtue and expel vice and sin, that by the example of the holy saints they amend their living here in this short life, that by their merits they and I may come to everlasting life and bliss in heaven.—Amen." An age when such sentiments animated the producers of books was not so very far inferior to our own age, which heard a London publisher exclaim: "The public wants filth and I will see that it gets it."

The Priest and Social Action. By Charles Plater, S.J., M.A., Professor of Psychology at St. Mary's Hall, Stonyhurst. London: Longmans, 1914. 3/6 net.

To all writers on Social Science it is not—alas!—given to be interesting. It is Father Plater's good fortune to have dealt with several aspects of the social question and to have been uniformly readable and stimulating. His best-known book, *Catholic Social Work in Germany*, which let in a flood of much-needed light into these countries, has been read with delight by all Catholics interested in the great question of the day. With the same felicity Father Plater has written on *Retreats for the People*, *Social Work in Catholic Schools*, *Social Work on Leaving School*. What more natural than a book from the same pen on *The Priest and Social Action*? This is Father

Plater's most pretentious effort as yet. The book is written with his usual breeziness and contagious optimism. There can be but one opinion about it. Father Plater has again scored an unqualified success. The highest praise we can give the book before us is to say that it is a worthy companion to his *Catholic Social Work in Germany*.

The bibliography that can be compiled from the footnotes is not the least important feature of the work. On a subject with a vast and constantly-increasing literature it is important to have a list of the best books by an authority who is at the same time a Catholic priest. Father Plater has made a very skilful use of his authorities. Like a wise man, he gives copious quotations. He allows Popes, Bishops and Associations to speak in their own words. He brings on social workers to tell the story of their own struggles and success. In a work such as the one before us, which aims at producing very definite and tangible results, it is a prudent thing for an author to stand out of his reader's light and let the latter get into touch with the final authorities.

The first few chapters are devoted to showing the importance of social action from the religious point of view, the attitude of the Church towards it, and consequently the duty of priests in this matter. Social work is now one of the chief forms of the Church's activity. The attitude of abstention from such work, the belief that it was not strictly evangelical, and that it tended to lower the dignity and hence the utility of the priest, that it called him out of his own sphere into a sphere where he was ignorant and powerless—this attitude must now be abandoned. "Social action," the Bishop of Northampton says in his preface to Fr. Plater's book, "has become an indispensable phase of our apostolate." The

utterances of Leo XIII and Pius X have settled this matter once and for all. The great encyclical of Leo XIII of May 15th, 1891, on *The Condition of the Working Classes* ("Rerum Novarum"), was a trumpet blast to all priests and Catholics of the world to gird themselves for the great work of social reform.

The author then takes a survey of the social activity of priests in various countries, giving a chapter each to Germany, France, Belgium, England, Ireland, the United States and Canada. These will be found the most inspiring chapters; they are the object-lesson from which are drawn the conclusions, directions and counsels which compose the remaining chapters of the book. Of Kettler, Kolping and Hitze, of the *Gesellenverein* and the *Volksverein* we already know something. Fr. Plater has only himself to blame if we did not find much that was new in his chapter on Germany. The chapter on France will appeal strongly to Irish readers. There is one great point of resemblance between France and Ireland—they are both mainly agricultural countries, with the mass of the people living in small towns and villages. Social work in each country will go along parallel lines. Irish priests have much to learn from France, both from the work of its priests and also from its wonderful organisation, *Action Populaire*, which pours out a flood of excellent literature on all phases of the social question.

But in one respect the Irish priest has an inestimable advantage. He has no sullen suspicion or hostility to overcome. On the contrary, he has a rich fund of loyalty and faith—very precious capital—on which to draw.

Father Plater's chapter on Ireland will come to many as a pleasant surprise. The amount of social works of all kinds that

are being started and run by priests is very great. A few of the better known workers deserve mention—such as Fr. Meehan, of Creevelea, in Leitrim; Canon Doyle, of Tagoat, in Wexford; Fr. Matthew Maguire, of Trillick, in Tyrone; Fr. Cunningham, of Roscrea; Fr. Maguire, C.C., of Dromore; Fr. Finlay, S.J., Vice-President of the Irish Agricultural Organisation Society, who has been so materially in the co-operative movement. And Fr. Plater lays down the ideal at which all Irish priests are aiming. "Perhaps in no country in the world has Catholicism such a splendid opportunity as in Ireland of establishing a healthy social order and of showing to the world an example of that fair and prosperous commonwealth for which Leo XIII would have us strive."

The Graves at Kilmorna. By the Very Rev. Canon P. A. Sheehan, D.D. London: Longmans, Green & Co., 1915. Price 6/- net.

Judged purely as a novel, Canon Sheehan's last work will not rank with *My New Curate*, or *Luke Delmege*, or *Glenanaar*. It is not so much that it has nothing like a plot; in this it differs little from the rest of Canon Sheehan's works—though the last novel is looser and more diffused than any of its predecessors. But the chief fault of the novel is the absence of detailed character drawing. The author is more than usually unhappy in his characters taken from the middle or higher classes, and unfortunately it is these who claim most of the reader's attention. No writer that we know has got so close to the Irish peasant as Canon Sheehan, and it is by his delineation of this much-caricatured type that he will live. And all true lovers of Canon Sheehan must have groaned when they

saw him abandoning the world he knew so thoroughly and seeking for incidents and figures and atmospheres in New York or Anglo-Indian or French life. But although Kilmorna is a small Munster town, there are few Munster men in it, or at least the author has not introduced them. In fact, the one figure in the book who rings true is Owen Hallissey, the old gamekeeper and *seanchus*, who is at once a poet, a Fenian and a theologian, and yet he is but a corner figure, and has no connection with the story. Why did not Canon Sheehan give us more of the Hallisseys and less of those stiff, unreal, excessively "cultured" Rendalls and Carletons? Even Halpin, the Fenian and martyr, though he is heroic, is but a type, an abstraction. And Myles Cogan, the "hero," is merely the mouthpiece of Canon Sheehan's pessimism.

No; it is not as a novel that *The Graves at Kilmorna* is to be judged. It is a powerful study of the deterioration that has taken place—in Canon Sheehan's opinion—in Irish ideals, national, political, social, moral, since the passing of Fenianism. "Look here upon this picture and on this," the writer says. And the book consists of a contrast of the Ireland of '67 with the Ireland, say, of '97—a contrast very much to the credit of the earlier date.

The picture of '67 is done with rare power and enthusiasm. A man's most vivid impression of the world is that of the world of his boyhood; and Canon Sheehan is describing the world he lived in as a boy of 15. We have it all there, the passionate aspirations for freedom, the appeal to armed force, the drillings scarcely concealed, the ill-matured plans, the generous bravery of the men, the inspiration of the leaders, the close touch with the heroes of the past, the hopes of a regenerated—if not a liberated Ireland.

But we wonder how far were Halpin's views shared by the rank and file of the Fenians.

"You and I will be shot. Our bodies will be stretched out on the Irish heather; our blood will have soaked back into our mother's breast. But the very wretches that handled Holloway's bribes last week and saturated themselves with filthy liquor, will take up our lacerated bodies, and weep over them, and carry them down with every honour to our graves; and the women who shouted aloud or waved their handkerchiefs yesterday, will snip away bits of cloth from our tattered uniforms and keep them as relics for their children. . . . and the political degradation of our people which we have preached with our gaping wounds will shame the nation into at least a paroxysm of patriotism once again."

"That means," said Myles Cogan after a long pause, "that we Fenians are not soldiers, but preachers."

"Preachers, prophets and martyrs!" said his friend.

The death of Halpin, the impersonation of the '67 spirit, is one of the best things Canon Sheehan has written. It is done with exceptional power and economy.

The interest of the second portion of the book is partly political, partly psychological—but the psychology is that of a nation not of individuals. The shadowy figure of Myles Cogan becomes still more diaphanous, and we find ourselves listening to Canon Sheehan's passionate lament for the degradation of our national, political and social life. Myles Cogan, after ten years of horror in Dartmoor, returns to Kilmorna to find himself in a new world. 'Sixty-seven is ages away, and its men and aims and methods are despised or regarded as hopelessly antiquated. Patriotism has degenerated into sordid politics; people no longer think of fighting for their country; they care only to fight—and by what methods!—for farms. The whole moral fibre has become relaxed. The old honesty in busi-

ness dealings has gone. Gone also is the old independence, the power to think as one wished in politics; individuality and responsibility there were none, and the people were a dull herd who registered the decrees of a small clique. Class had been set against class, and the hope of a united Ireland seemed farther away than it had ever been.

Bewildered and dismayed at the awful change, Myles Cogan tries to forget the sordid present by living in the past. "The past they cannot filch from us," we hear him murmuring. He plunges into a course of self-culture; reads Carlyle, Ruskin, Goethe, and all the masters of thought and language. At length, however, induced to support the candidature of a young man of good family, the son of a police officer and a graduate of Cambridge, who comes forward as an independent candidate, he is killed by a blow of a stone while addressing the electors of a neighbouring parish. Canon Sheehan's whole thesis is summed up in this incident. The last and the greatest of the men of '67 is killed in an election scuffle with a stone thrown by an Irish hand.

There are many points raised in this book which would require a volume for discussion. We must content ourselves here with saying that in our opinion at least the picture of contemporary Irish life is sadly overdrawn. It is a picture by a delicate and highly-cultured mind, which lived in books and was out of touch with the life around it.

But the book will stimulate, and if it will not rank with the author's best works it has many things in his best manner. Whatever a person may think of Canon Sheehan's views of contemporary Ireland, he must admire the author's generous enthusiasm for the men of '67. He must admire also the pathos, the humour, the

melancholy and the power which are so abundantly evident in *The Graves at Kilmorna*.

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A Manual of Church History. By Francis Xavier Funk. Translated from the German by P. Perciballi, D.D. & Can.Law. Edited by W. H. Kent, O.S.C. 2 vols. London: Burns & Oates, 1914. 15/- net.

It cannot be said that Dr. Funk's two stout volumes are exactly interesting, in the normal sense of that word. They have the characteristic defects and merits of the German school of history. From German historians we have come to expect a great deal—the most laborious and exact scholarship, often a broad and philosophic outlook, detachment, abundance of dry light. But they cannot tell a story—not even Mommsen or Ranke. They are more concerned with thought and movements than with men. Their history is usually not human enough. History is a different thing in the hands of Gibbon, of Michelet, of Robertson, of Thiers, with their imagination, their enthusiasm, their richness, their power of vision. We are not attempting to decide between the two schools; we are merely contrasting them. Dr. Funk is German *in excelsis*. The buyer who anticipates galleries of glowing portraits, or records of soul-stirring events, will be prodigiously disappointed. Dr. Funk writes of Hildebrand, of the Crusades, of the Martyrs, of Francis of Assisi, and Francis Xavier, as he writes of the Donatists, the False Decretals, the evolution of the Parochial system. His pulse is never stirred; his pace is never quickened. He is always the professor.

But if Dr. Funk's *Church History* possesses the weakness of the German school, it possesses its merits also. The

book is a marvel of condensation, order, fulness. It is as well thought out as a German plan of campaign. Nothing is omitted, no contingency overlooked, nothing out of place. As the reader's eye travels along the table of contents—which, by the way, is in most comfortable type and setting—he will begin to think he is engaged on a little Church encyclopædia and not merely a Church history. A few hours spent over this same table would be time well spent indeed. Then there is a vast chronological table, in itself a fairly detailed view of the whole range of Church history. This also would repay a leisurely examination.

Lucid and easy exposition is not one of Dr. Funk's merits. His style is heavy, unyielding and impersonal. The stream of narrative does not flow freely. He will not be hurried: his business is to give a full, careful view of the activities of the Church during the centuries. He breaks frequently the languid flow of his narrative and takes a survey of his position. He stops to rope in all deflections. He is nothing if not full.

But it is a mistake to insist much on this want of liveliness. Church history is a very vast and complex affair. It is not merely a history of men; it is also a history of thought, of dogma, of institutions, of the development of laws, of the evolution of a gigantic system, of ideas and their application. Moreover, it is inextricably blended with secular history. "The great struggle," says Professor Tout, "of the Popes and Emperors (the highest expression of the universal struggle of the spiritual and temporal swords) was the central event of the middle ages." In a history which aims at embracing this vast and perplexing whole we can scarcely expect more than fulness, clearness, calm judgment, and accuracy. All this Dr. Funk gives us.

The very full bibliography, too, deserves a word of mention. It is all the more useful inasmuch as it is found in the foot-notes. If gathered into a ponderous index it would prove too formidable to read. Unfortunately for very many English readers, it consists nearly entirely of German authorities. It is a pity that the translator and the editor have not inserted more French or English names. It is a pity also that many recent authorities have found no mention.

Studies: An Irish Quarterly Review of Letters, Philosophy and Science.
Dublin: The Educational Company of Ireland, Ltd. December, 1914, and March, 1915. 2/6 each.

In the December number of *Studies* a good deal of space is devoted to the all-absorbing subject of the war. But the articles are refreshingly free from the half-baked and extravagant views which we find in too many of the other reviews and magazines. It may be necessary to defeat an enemy in the field, but nothing is gained by vilifying him. There is no reason why all the standards and valuations of men and things on the Continent which prevailed generally before the war should be thrown aside and new ones substituted in an orgy of patriotic fury. It is pleasant at such a time to come in contact with men who can preserve their balance and can think and write with clearness and moderation.

When Englishmen are gravely discussing the Kaiser's sanity it is instructive to read Fr. Corcoran's admirable article, *National Purpose in German Education*. If the Kaiser is mad, there is assuredly method in his madness. His organisation of the curriculum in the German secondary schools would have made the reputation of many a great man. It

is a powerful object lesson for those who are concerned with the work of building up a national spirit in this country. If the work is not done in the schools it will never be done. Mr. Rahilly's article on *The Gospel of the Superman* is an examination of the character and teaching of Nietzsche. It is both learned and interesting. When the bards are silent amid the clash of arms or are tuning their strings to martial airs, it is refreshing to have such a poem as *The Bee-Hive*, by Katherine Tynan, who can write on devastated Belgium and be herself.

"Alack, the honey is all lost,
The golden cells were sealed in vain,
The hive's a fiery holocaust,
Poor velvet folk are in the rain,
And all the boughs are tempest-tost
Whereon the birds did sing amain!
Our Belgium's sadder than a ghost!
Lift hearts! The bees will build
again!"

The claims of Socialism as a preventive of war are examined by H. Somerville in a valuable article. He shows that the cosmopolitanism it had claimed to have erected was a very weak force compared with nationality. There is also a learned article by Rev. E. Master-son, S.J., on *The Ethics of War*, and a very timely one by Mr. J. P. Boland, M.A., M.P., on *The European Crisis and Ireland's Commercial Interests*.

But the war has not completely blocked up our horizon, and *Studies* finds room for other interests. Rev. P. J. Connolly, S.J., writes from personal experience on *Memories of Reims as a Centre of Social Action*; Rev. E. Boyd Barrett, S.J., on *Working Boys' Clubs for Irish Cities*, and Mr. W. F. Butler, M.A., M.R.I.A., on *Confiscation in Irish*

History—a valuable piece of research work. It speaks highly for the excellence of the December *Studies* that three of its articles have been since reprinted in pamphlet form.

The March number of *Studies* is well up to the level of its predecessor. Fr. Corcoran, S.J., deals with *State Monopoly in French Education*, and Mr. Rahilly has an admirable article on *Ideals at Stake*. His thesis is that "war is simply the transfer to the field of politics of the principles which underlie our commercial and industrial life." He has a scathing denunciation for the humanity which is shocked at the loss of life in the trench, but which accepts with unconcern, as of the nature of things, the brutality of the factory. He shows that the war is but the inevitable outcome of the general disregard of Christian principles of justice and morality. He has also some excellent remarks on German "Kultur." Mr. Rahilly's article should cause a good deal of heart-searching. In *La Pensée Sociale d'Albert de Mun* François Veuillot, a nephew of Louis Veuillot, examines the principles of the great Catholic Social Reformer who died in October, 1914. Rev. A. M. McSweeney, O.P., M.A., has a valuable *Study of Poverty in Cork City*; Sir B. C. A. Windle writes on *The Latest Gospel in Science*, and Prof. J. M. O'Sullivan on *German and Slav in the Middle Ages*. There is also a very suggestive article by Prof. Arthur E. Clery on *Democracy of Dialect*.

On the whole they are two notable numbers, and give one a respectful idea of Irish thought and learning. The review of books, which is done with great thoroughness, deserves a word of special praise.

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Clasby, Michael
Greenan, Francis J.
(Prefect Sen. Aps.).
Long, Timothy F.
(Prefect Small Study).
Nesdale, William H.
(Prefect 1st Club).

FIRST YEAR.

Lay Boys:

Van de Putte, Walter

Apostolics:

Brockway, Robert
(Prefect Big Study).
Carey, Daniel J.
Hayes, Thomas
Keyes, Michael J.
(Prefect of 2nd Club).
O'Brien, John J.
O'Sullivan, Daniel J.
Sparks, Dominick F.

RHETORIC I.

Apostolics:

Croker, James
Johnston, Thomas
Nolan, Patrick

RHETORIC II. AND MATRICULATION.

Lay Boys:

Duke, Vincent
Flood, Patrick
Guerin, Joseph
Hickey, William A. E.
Keating, Jerome
Lee, Bernard A.
McGrath, Francis
(Sec. of House).
Maloney, Patrick
(Sec. II Club).
Morrin, John J.
Murphy, Edward
O'Malley, Arthur
O'Mullane, Daniel
Quigley, Frank
(Capt. of House).
Scanlan, Emmett

Apostolics:

Barrett, Thomas
Brockway, Francis
Canning, George B.
Clune, Michael
Geehan, Michael
Glover, Anthony
(Sacristan).
Greene, Charles
Hayes, John
Hickie, James
Lawless, Thomas
(Pref. Jun. Aps.).
McGill, Patrick
Mulvihill, William
Reynolds, James
(Pref. III Club).
Rourke, John
Standen, Edward
Wynne, Edward

POETRY.

Lay Boys:

Galvin, William
Guiry, Michael
McCormack, Ralph
Morrissy, Anthony
Murphy, Denis

Apostolics:

Conneely, Stephen
English, John
Hennessy, John
Lane, Edward
Lennon, Daniel

POETRY—(Continued).

Lay Boys:

O'Connor, John
 O'Donnell, Francis
 O'Regan, Loman
 O'Reilly, Myles
 Prendergast, Michael
 Ryan, David

Apostolics:

Locke, James
 Lyons, Edward
 McKenna, Peter
 McNamara, John
 O'Donnell, Patrick
 Rafferty, John
 Tobin, Patrick

COMMERCIAL AND AGRICULTURAL CLASSES.

Bergin, Michael
 Clune, Augustine
 Collins, John
 Coonan, Peter
 Culhane, John
 Duggan, John
 Egan, Valentine
 Hanrahan, Edward
 Harris, James
 Kelly, Michael
 Liston, John
 McCarthy, Edmond
 McDermot, Patrick
 McNamara, John
 McNamara, Louis
 O'Brien, Jerome
 O'Driscoll, Florence
 O'Keeffe, Joseph
 O'Sullivan, Patrick F.
 Purcell, John
 Quinlan, Myles
 Rice, Pierce
 Scanlan, Lawrence
 Shanahan, John
 Slattery, Thomas

JUNIOR HONOURS.

Lay Boys:

Bracken, Brendan
 Cahill, Stanislaus
 (Capt. II Club).
 Darcy, Matthew
 Delany, James

Apostolics:

Coyle, Francis
 Fahy, Gerard
 Hartnett, Thomas
 Lehmann, Leo
 Maguire, Charles

JUNIOR HONOURS—(Continued).

Lay Boys:

Dillon, Leo
 (Pref. Sod. Holy Angels).
 Dorr, Joseph
 Harris, Patrick
 Healy, Michael
 Jennings, Eamon
 Linehan, James
 (Sec. III Club).
 Moran, Thomas
 O'Brien, Thomas
 O'Connell, Maurice
 O'Meara, James
 O'Sullivan, Patrick L.

Apostolics:

McKenna, James
 McNamara, Michael
 Mulkearn, Kevin
 Nally, Francis
 Somers, Denis

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Lay Boys:

Conway, William
 Garry, Thomas
 Guerin, John
 Hanly, John
 Hayes, Matthew
 Jennings, Charles
 Lawless, Thomas
 McGrath, Edward
 Mooney, Austin
 Mulcair, Thomas
 Newland, Richard
 O'Brien, Corles
 O'Callaghan, Michael
 O'Grady, Charles
 O'Neill, Roy
 O'Sullivan, Thaddeus
 Riordan, Roger
 Ryan, Maurice

Apostolics:

Glancy, Ernest
 Kenny, Patrick
 Madigan, Anthony
 Maxwell, James
 McGrath, Timothy
 Murray, Martin

GRAMMAR II.

Lay Boys:

Bergin, Michael
 Burke, Cornelius
 Delany, John
 Lawless, John
 Lenehan, Robert
 Magee, Gerald
 McCarthy, Justin
 McGarry, Percival V.
 O'Donnell, Vasco
 O'Shaughnessy, Cecil

Apostolics:

Boyle, Hugh
 M'Inerney, Patrick
 Mordaunt, Edward

Lay Boys: GRAMMAR II—(Continued).
 Power, Francis
 Power, Patrick
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Harris, Richard
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 O'Leary, Cornelius
 O'Sullivan, Michael
 Quigley, Luke
 Windle, John

Apostolics:

Carmody, John
 Fitzgerald, Maurice
 McGoldrick, James
 Naughton, Anthony
 O'Flynn, Augustine

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Clancy, Patrick
 Coffey, Leo
 Collins, William
 Duggan, Michael
 Graham, Patrick
 Harris, Richard
 Haymar, Clive
 Henry, William
 Henry, John
 Little, William
 McCarthy, Patrick
 McDermott, James
 Nolan, Maurice
 O'Donnell, Nico
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