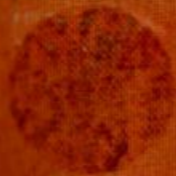


MUNGHET
ANNUAL

1917-18



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 ambulacrum for exercise and games in wet weather. The College is lighted throughout by electricity.

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

The 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, etc. 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, etc. Special care is given to English, Commercial Arithmetic, Book-keeping, etc.

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 under-clothing, eight pairs of stockings, eight pocket handkerchiefs, six towels, six serviettes, three pairs of sheets, four pillow cases, three night shirts, three pairs of strong boots, two pairs of house shoes, caps, cricket and football outfits, two laundry bags, and a dressing-case.

TERMS:

The Pension is sixteen guineas half-yearly.

Laundry One guinea half-yearly.

Games and Library Ten shillings half-yearly.

Music—(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 bursary 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.

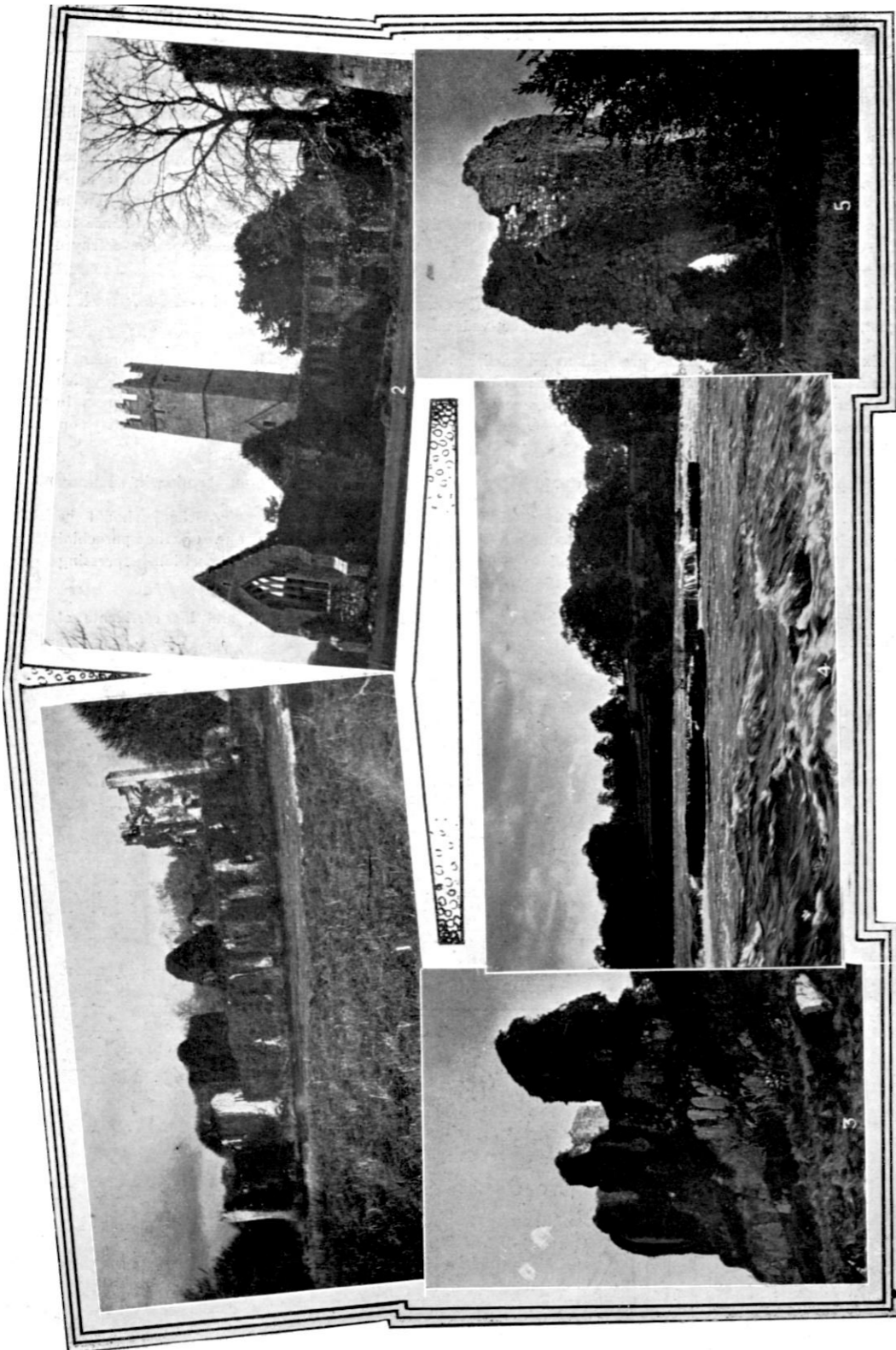
Further particulars may be had on application to:—

THE RECTOR,

Mungret College,

LIMERICK





Photos by
 1. Ruined Castle at Adair.
 3. Carrick-o-Gunnell.

IN THE NEIGHBOURHOOD OF MUNGRET.
 4. Falls of Doonass.

M. O'Reilly.
 2. Ruined Abbey at Adair.
 5. At Castleconnell.

VOL. IV. No. 5.
 (NINETEENTH YEAR).
 AUGUST, 1916.

The MUNGRET Annual.

RENOVABITUR UT AQUILAE IUVENTUS TUA

SAC DALTA MAI OILCEAM.

PRICE ONE SHILLING.

RATES OF SUBSCRIPTION:
 1/3 per copy, post free.
 For 2 or more copies, 1/- per copy,
 post free.

MUNGRET COLLEGE

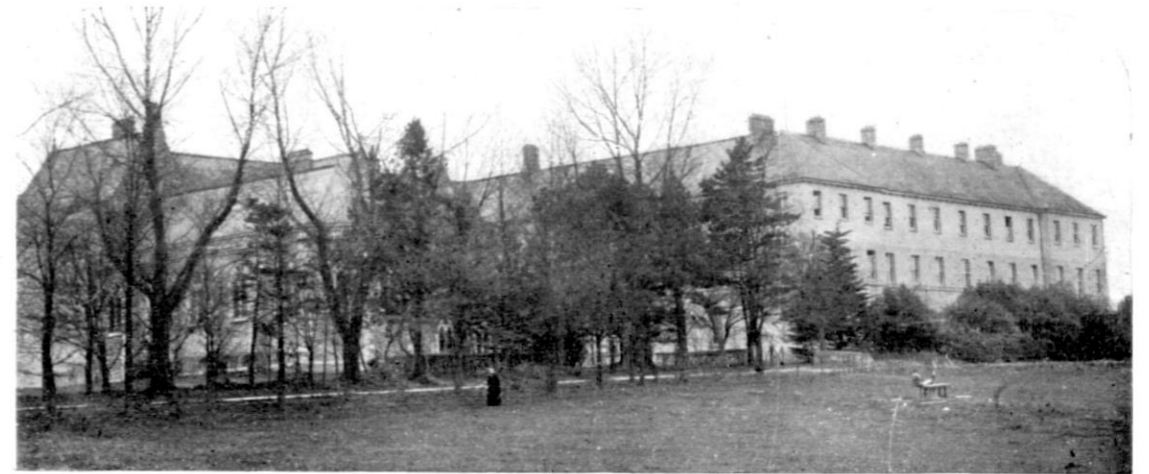
The Mungret Annual.

CONTENTS.

	Page		Page
Prospectus	iv. & v.	Our Past	383
Editorial	349	Ó Lá 50 Lá	391
The Four Masters (Prize Essay)	351	RANN5 an Cómpáiré Saeóilse na 5Coláirte	395
Quin Abbey, Co. Clare (Vacation Essay)	356	The Mungret Alumni Association of	396
Rev. J. A. Hartigan, S.J.	359	Association	396
Father Head	360	The Agricultural School	398
Διπτε απ Saeóilse.—Iμεαρ5 Saeóeal Saeóeal- ταέτα Copcaige	363	Rev. Dr. Henebry	399
Father Jean Baptiste René, S.J. (1841-1916)	367	The Mungret Social Study Club	400
Sodality Notes	369	Examinations, 1915	402
Debates	371	Athletics	405
Lectures	376	Obituary	406
Entertainments—"The Lady of Glin"	380	College Roll	409

ILLUSTRATIONS.

	Page		Page
Frontispiece: In the Neighbourhood of	vi.	Dr. White	386
Mungret	353	Father C. Carrick	387
First Club	354	C. Cashin	388
House Hurley	357	Father Kennedy	389
Quin Abbey, with Cloisters	359	C. Dubois, P. Sobry, W. Depla	390
Rev. J. A. Hartigan, S.J.	360	Father H. O'Neill	390
Father Head	363	Ó Lá 50 Lá	391
A Group of Founders	365	Races at Adare	392
Senior Apostolics	367	Boys at Castleconnell	393
Father René	370	Third League	394
Sodality of Holy Angels	373	Horticultural Class of National Teachers	395
Philosophy Class	375	Junior Apostolics	397
Second Club	377	Agricultural Class at Work	398
House Football	379	Rev. Dr. Henebry	399
Third Club	381	Fourth Club	401
The Band	383	Cricketer Group	403
Father Bergin	384	On the Hurling Field	404
Father T. Flynn	385	Third Club Cricket Team	405
T. Pegum	386	Brother Rickaby	407



Editorial.

THE MUNGRET ANNUAL is somewhat late in making its appearance this year. The delay is to be regretted, but it has had its compensations. We have been enabled to include some things which would otherwise have to wait a whole year for publication. The delay has also brought us a large number of letters from righteously impatient Mungret men, present and past, calling out for their ANNUALS.

gret and securing the B.A. degree, he studied at Innsbruck, where he was ordained in 1893. We offer Dr. Gallagher our heartiest congratulations and wish him many years of fruitful and strenuous work in his See.



THE death of Father René and Father Head within a few weeks of each other has removed two of the few surviving founders of Mungret. Father René, who died at the Novitiate of the Sacred Heart, Los Gatos, Cal., U.S.A., on April 6th, 1916, was first Director of the Apostolic School and second Rector of Mungret. His name will be always coupled with that of Father Ronan in connection with the Apostolic School. Father Head, who died on 22nd June, 1916, has had a longer connection with Mungret than any other man. He was on the original staff

MUNGRET APOSTOLIC SCHOOL has given a second member to the Episcopacy, in the person of the Most Rev. Dr. M. J. Gallagher, who was made Coadjutor Bishop of Grand Rapids, Mich., U.S.A., July, 1915. Bishop Gallagher was in Mungret from 1885-9. He is a native of Michigan, where he was born in 1866. After completing his Philosophy in Mun-



when the College was opened on the 14th September, 1882, Feast of the Exaltation of the Holy Cross. He was Minister in 1883, and was third Rector of the College and second Moderator of the Apostolics (1888-91). With the exception of a few years which he passed at the Crescent College, Limerick, as Rector, all his life practically since 1882 has been spent in Mungret. Of the present staff of Mungret no less than nine, including the Rector, the Prefect of Studies, the Moderator, and the Prefect of Discipline, were pupils of Father Head.



IN the summer of 1915 we lost Father Bartley, who was sent to Milltown Park, Dublin, to teach Hebrew, and Rev. Mr. Montague, who went to Maison St. Louis, Jersey, for his Philosophy. Father Finucane was transferred to the teaching staff, his place as Prefect of Discipline being taken by Father Corboy. Father O'Leary was called to Rathfarnham Castle, Dublin, to teach Mathematics and Science to the Jesuit scholastics and to fit up a new seismograph there. At Christmas Rev. Mr. Deevy was sent to Clongowes, while Rev. Mr. Gubbins (Mungret, 1902-6) came in his place. Rev. Mr. Saul (Mungret, 1904-8) and Rev. Mr. Gates were put on the staff in August, 1915. A familiar figure is removed by the death of Br. Rickaby, which took place on January 2nd, 1916.

THE competition for the MUNGRET ANNUAL essays has been very keen this year. Besides the prize essay of Michael Geehan, essays were submitted by J. O'Brien (2nd Philosophy), E. Wynne (Rhetoric), and P. McGill (1st Philosophy)—which were well up to the standard. Vacation essays were sent in by D. O'Sullivan (2nd Philosophy), L. Lehmann (Rhetoric) and T. Hartnett (Poetry); the prize was awarded to D. O'Sullivan. Only one Irish essay was sent in, that by James Reynolds, which was well above our usual standard.

The subjects for the prize essay for 1917 are:—

1. The *Tain Bo Chualgne*.
2. Trade in Medieval Ireland.
3. Kilmallock.
4. The Growth of Ireland in Manufactures and Commerce under Grattan's Parliament.



THE Editor wishes to record his gratitude to all who have assisted in the production of this number; to the Rev. W. Byrne, Editor of the *Catholic Record of the Diocese of Waterford and Lismore*, for the loan of a block of the late Dr. Henebry; to Mr. Kevin J. Kenny, J.P., and staff, for their care in the work of publication and printing; to R. Brockway, for all the photographic work he has done; and finally to the members of the staff and the boys, who have put their time and energy so generously at his disposal.

Prize Essay. THE FOUR MASTERS.

BY MICHAEL A. GEEHAN, 1ST PHILOSOPHY.

ON a slight eminence overlooking Gweedore Bay, in Co. Donegal, stands the Irish College of Clough-Conneally. Hither, during the months of July, August and September, throng hundreds of school teachers from all parts of Ulster to learn the language of our fathers and transmit it to the pupils committed to their care. Hither come priests to gaze on the beautiful bays and mountains that meet the traveller's eye everywhere on the western coast of Ireland. Hither came in the beginning of the seventeenth century Michael O'Clery and his Franciscan associates to compile their famous collection of Annals and synchronise the events—national, civil, military, family and ecclesiastic—that extended over a period of four thousand five hundred years of history.

Michael O'Clery was born at Kilbarron, near Ballyshannon, about the year 1580. He was descended from a family which numbered among its members many chroniclers and antiquaries. He was himself a trained antiquary and poet. He joined the Franciscan Order in Louvain and was sent thence to Ireland in 1627 by Father John Colgan to collect the material for the Lives of the Irish Saints. Five years later we find him compiling and redacting his collection under the patronage of Fergal O'Gara, Lord of Moy Gara and Coolavin. He commenced on the 22nd of January, 1632, and finished them on the 10th of August, 1636. Nominally, at least, they extended from the

year after the Deluge [A.M. 2242] to the year of Our Lord 1616. They were begun and completed in the Convent of Donegal, which with many another similarly secluded monastery in Ireland, escaped for a comparatively long space of time the ravages of the despoiler.

Of O'Clery's companions little is known. The records of their early lives have been blurred by three centuries of persecution. In his works O'Clery especially mentions three—Ferfassa O'Mulconry, Peregrine O'Clery and Peregrine O'Duignan. But we are also indebted to two others for giving their aid to their brother-Franciscans. Maurice O'Mulconry—for one month—and Conary O'Clery—for several—spent their intervals between prayer in helping to redeem from obscurity the names and deeds of our kings and saints. The most important work of the Four Masters is the Annals which bear their name. Their other less important achievements are the *Succession of Kings*, the *Book of Invasions*, Michael O'Clery's *Glossaries* or *Vocabulary*, and some opuscles by Peregrine O'Clery.

The difficulties of their works cannot be easily estimated in our era of first-class printing houses. They had no such things as dictionaries or encyclopædiæ; they had not grand libraries at their disposal. The work of reference and research was tedious and difficult. Travel was slow and laborious. Their tools were the rough vellum, the tough reed, the desolate room and comfortless chairs and tables, such as the holy rule of St.

Francis allowed them. Yet with these rude instruments, and in the face of such difficulties, the Four Masters revived the glorious traditions of a country; they described a nation's kings, princes, sages, scholars and saints; they told of a kingdom's rise and fall, of the rebellions of an outraged people, of despoiling invasions and their occasional repulsions and ejections, of plantations and their evil consequences, and finally of the terrible famines that follow devastating wars.

The influence of the Four Masters' writings on subsequent Irish history has been immense. The Annalists have preserved a vast body of tradition that must otherwise inevitably have perished. That Ireland has not shared the fate of some small nations which have been submerged in the tide of Imperialism and have lost themselves, is due in a very large measure to the work of Michael O'Clery and his fellows.

The Annals were written in an archaic language, even then only understood by trained scholars. They contain the reigns, deaths and genealogies not only of the ardrighs of Erin, but even of the provincial kings, princes, heads of distinguished families, men of science, historians, poets and bards. They record the births and deaths of many saints, abbots, bishops and ecclesiastical dignitaries. They give us the date of foundation and, at times, of the demolition of countless churches, abbeys, convents and castles. They impart meagre details of battles, tribal wars, invasions and struggles with Dane, Saxon and Northman. Occasionally they quote ancient verses in corroboration of the facts they have stated. In short, they give us a compendium of a vast mass of MSS. and vellum books then in existence. With difficulty and minute examination, dates and facts were drawn forth from confused

and complicated piles of ancient matter and arranged in a synchronism, which is of immense value to our modern Irish historians and biographers.

The Four Masters worked at a time when Ireland was in her direst extremity. There were no chiefs of importance in Ulster. The great O'Neill and his friend, Rory O'Donnell, were wearing out their lives in Rome, subsisting on a Papal pension. The wars, which had continued well into the seventeenth century, had left the land desolate, and anyone who wished to live had to strive fiercely to procure the means of subsistence. Crowds of people reduced to mendicancy by the war prowled over the length and breadth of the land, seeking relief from the already starving and attenuated population. "We have seen no man in all Tyrone of late," wrote Lord Mountjoy, "but dead carcasses merely hunger starved, of whom we found divers as we passed. Between Tullabogue and Toome [17 miles] there lay unburied 1,000 dead, and since our first drawing this year to Blackwater there were about 3,000 starved in Tyrone." And is it not surprising that the humble Friars of St. Francis were able to find the energy, means and spirit to seclude themselves among dusty parchments and at the same time secure means for subsisting? But all surprise is removed when we hear that the generous and hospitable Fergal O'Gara, Lord of Moy Gara and Coolavin, supplied the food and other essentials to the great scholars during their years of labour. And the Masters paid a glowing tribute to their patron in the *Testimonium* pre-facing the Annals, when in 1636 they committed them, in manuscript form, to the solicitude of time and the love and veneration of posterity.

The reason which influenced O'Clery and his colleagues to compile their manu-

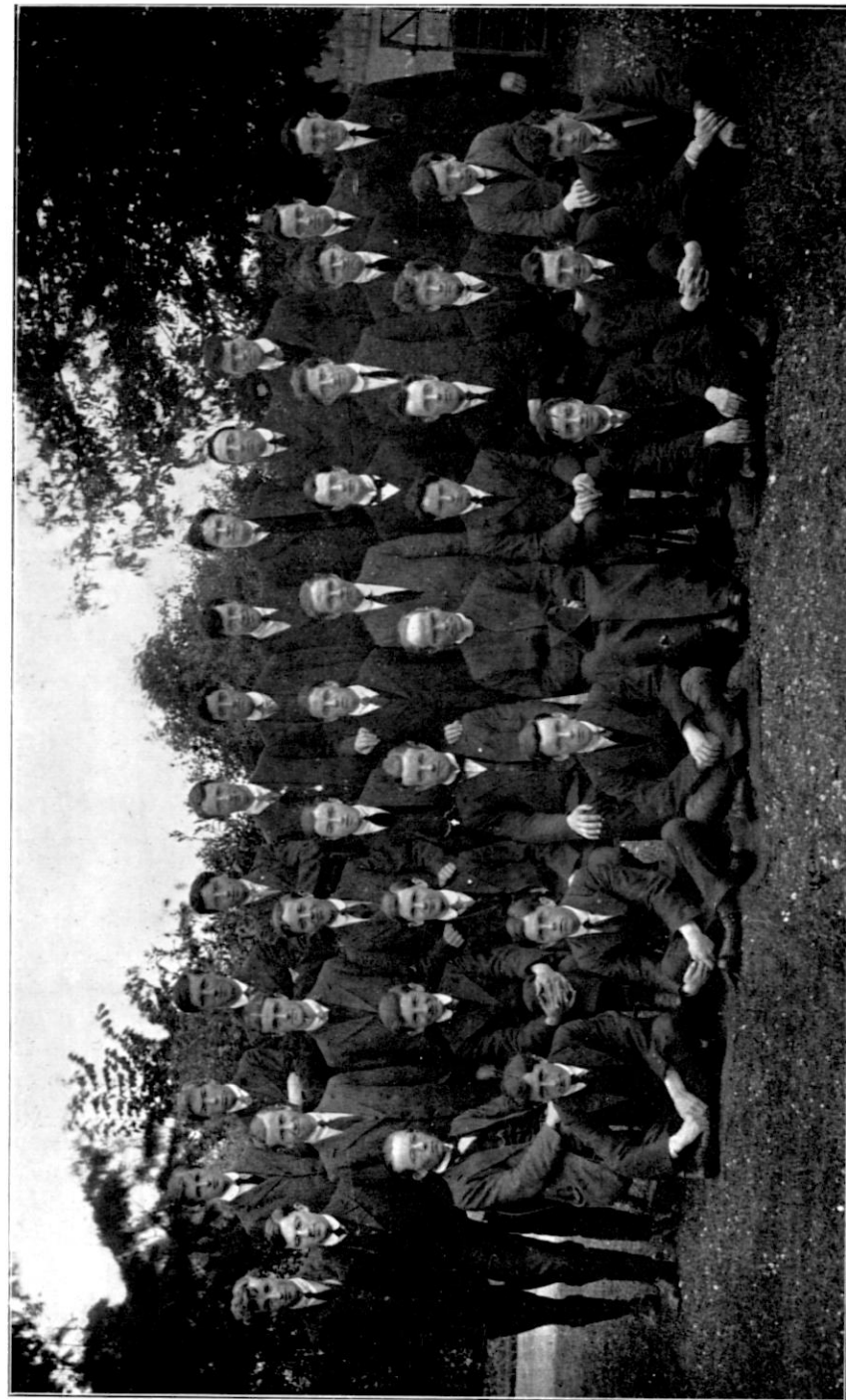


Photo by

FIRST CLUB

R. Brookway.

M. O'Reilly, T. Ryan, D. O'Brien, C. O'Grady, J. Delaney, M. M'Namara, J. O'Brien, M. Darcy, R. Fitzpatrick, P. O'Leary, D. O'Brien, M. Guiry, T. Lawless, M. M'Inerney, S. Cahill, J. Hanly, J. Kennedy, M. Cremin, J. Devlin, R. Riordan, E. Kissane, J. Duggan, R. Hennessy, J. O'Donnell, M. Healy, D. Murphy, W. Galvin (Capt.), Rev. Fr. Rector, T. Garry (Sec.), T. O'Sullivan, J. P. Collins, L. O'Regan, J. Rice, F. Fitzgerald, P. White, D. Ryan, D. Harrington, J. Duhigg.

scripts was not the promptings of ambition. They knew the ancient records were devoted to irretrievable destruction, and that, unless their contents were preserved, every link with the past would be severed and ancient Ireland and modern Ireland would be two distinct peoples. That loss of our heritage which threatened to separate the old and the new has been prevented by the Annalists of the seventeenth century, and as evidence of this, Ireland

reach of the savage iconoclasts. Flames consumed the convents and all they contained, and we may thank God the Annals were probably in Louvain, or some other quiet retreat, else they also would have shared the fate of the records from which they were composed. They have been left to us as a monument of the scholars of the penal days. They call on us to cherish them, and shall they call in vain? Shall modern Irish students repudiate the



Photo by HOUSE HURLEY. R. Brockway.
J. Lawless, D. O'Brien, A. M'Namara, R. Fitzpatrick, C. O'Grady, D. Murphy,
T. Lawless, D. Sullivan, W. Galvin (Capt.), T. Garry, J. Delaney,
S. Cahill, T. Ryan, M. Mulqueen, J. P. Collins.

holds as distinctive a place to-day as she did in the days of Brendan, Nesson and Columbkille.

The existence of the ancient vellum manuscripts, from which the matter for the Annals was obtained, ended in a very short time after the Masters had gone to their eternal reward. Almost all perished in the terrific cataclysms of the Cromwellian and Williamite wars. No monastery, no convent was beyond the

efforts of those who worked in troublous times? Shall they forget the toilsome—yet agreeable—labour of the men who struggled in Erin's darkest hour?

The debt of Irishmen to the Four Masters cannot be easily computed. The worth of every saint, of every statesman, or general, is estimated from his deeds and the gifts he has bestowed on his country. Since the Masters of Donegal included in their work all the important

events in our history, their place in the memory of Irishmen is assured. Other mediæval writers—as Lecan Macfirbis, MacBrody of Clar, and our historian-laureate, Dr. Geoffrey Keating—have confined themselves to different phases or different aspects of Irish life and customs, but the Four Masters have comprised all events—military, civil, clerical—that are known about pagan and Christian Ireland.

No essay about the Four Masters can be complete unless it includes a few lines about Dr. John O'Donovan, the great editor of the Annals of Donegal. This renowned Irish historian and antiquarian was born at Atateemore, Co. Kilkenny, in 1806, and died in Dublin in 1861. His edition of the Annals appeared in 1848 and in 1851. For this labour he was awarded the Cunningham Gold Medal of the Royal Irish Academy, the degree of LL.D. of Trinity College, and a pension of £50 per year from the English Government. After 1832 he shared with his brother-in-law, Eugene O'Curry, the undisputed position of supreme authority on the Irish language and antiquities. By untiring zeal and devotion to Ireland's past he has given to us the records of all we hold dearest and best, and has truly earned for himself the appropriate title—the Fifth Master.

It has been the decree of fate that the

most momentous phase in Irish affairs occurred after the demise of these patriotic scholars. Their deaths took place during the rebellion of 1641. Thus they were unable to embellish their narrative with the glories of Benburb. They were not able to give us an authentic account of the indiscriminate massacres in Ulster, of the landing of Cromwell, of the butcheries of Drogheda, and Wexford, and the stories of Clonmel and Limerick. They could not relate the deportation of the Irish across the Shannon amidst the cries of "To hell or to Connaught." Still less could they depict the era of comparative freedom following on the legislative independence of 1782, the brilliant career of Henry Grattan, the short-lived insurrection of Robert Emmet, the sanguine hopes and futile efforts of Wolfe Tone. They could not narrate the iniquitous Union of 1800, or the hundred and sixteen years of struggle for our lost Parliament.

The Annals of the Four Masters were composed to save our country's traditions from oblivion. They are the link that unites the past and present. They are the substantial work of noble lives, and their authors deserve a place in the hearts of Irishmen among those heroes whose fame and deeds they themselves have preserved.



Vacation Essay.

QUIN ABBEY, CO. CLARE.

By DANIEL O'SULLIVAN, II: PHILOSOPHY.

"The creedless, heartless, murderous robber came,
And never since that time,
Round its torn altars burned the sacred flame,
Or rose the chant sublime."

ABOUT five miles east of Ennis, on the old road to Limerick, stand to-day the ruins of the famous Abbey of Quin. This grand old Franciscan monastery was founded in 1402, by Sheda Cam Mac Namara, the lord of all the lands lying between the river Fergus and the Shannon. The building is splendid and extensive even in its ruins. It is situated on the eastern bank of a fast-flowing stream called the Rhine, and was built on the site of a large and powerful Norman castle, parts of which are still visible. The Abbey, built of fine black marble, is said to be one of the best preserved of the ancient ruined monasteries of Ireland. It needs little more than a roof and a few repairs to make it once more a fit habitation for the holy followers of St. Francis. As it stands on a gentle slope, the principal entrance to the church is approached by a slightly inclined ascent of several steps, and on reaching the door the visitor beholds the gorgeous high altar and two smaller ones on both sides of the great chancel arch. The church itself comprises a spacious nave and chancel, with a magnificent and graceful tower, over ninety feet in height, rising out of the strong and well-built gable ends. On the south side of the high altar stands a large

and handsomely decorated chapel. There is a rudely-sculptured figure of St. Francis in a corner of this chapel; in the chancel is placed a skilfully-carved monument of the Mac Namara family.

The cloisters are in a perfect state of preservation and form a square; the ambulatory being separated from the broad, open space by a low wall, surmounted with handsome rows of arches. Each arch rests on coupled pillars of dark marble, and beautifully carved buttresses. On three sides of the cloisters stand the refectory, dormitory, and a large room on the north side of the chancel. Under each of these are situated vaulted rooms. An underground passage leads from the large room to an old strong tower which is said to be part of the Norman castle. In front of the abbey stand the remains of an old building, supposed to have been set aside for the use of strangers. The southern portion of the building exhibits better workmanship than the other parts, but even here the numerous tombstones tend to give the place a forbidding and desolate appearance.

A person may walk the rooms of the second storey with perfect safety, and the numerous spiral steps leading up to the great tower are also in perfect repair. The view from the top is magnificent and pays

amply for the labour of the toilsome ascent. At your feet flows the river Rhine, little more than a stream, on the western bank of which stand the old ruins of St. Fingin's Chapel, which is now the site of a quaint-looking Protestant church.

When the abbey was completed, it was at first occupied by members of the conventual Order of Franciscans. However, after the great reform of the religious orders and the Council of Basle, in 1431, we find the monks of Quin petitioning

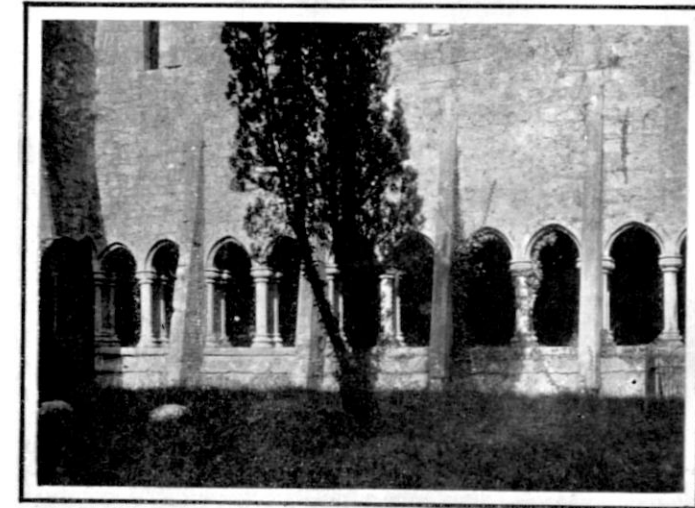
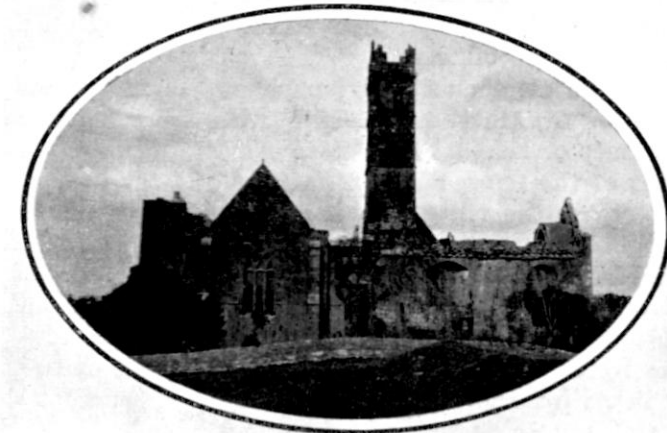


Photo by QUIN ABBEY, WITH CLOISTERS. R. Brockway.

For miles around the country is open to your view, with lovely woods and gently undulating hills. Far away to the south the fertile county of Limerick appears on the distant horizon, and to the west is seen the gleam of the Shannon.

Pope Eugenius IV. for permission to introduce the new Order of Observantines into their beautiful house in Clare. The Pope gladly complied with their request in 1433, and thus Quin was the very first of the Irish abbeys to adopt this new form.

of religious discipline. After this great change several other new buildings were added by Mahon Mac Namara, and the church was decorated by other members of this powerful and generous clan. But these noble chiefs of Clan Coilein were not content with building and decorating the abbey for the holy monks; they also gave them large tracts of land and other property. We learn from an inquisition taken on the 24th of April, 4th of King James I., that the lands of Keeva, lying on the western side of the river, and a large mill which stood in the village of Quin, belonged to the abbey.

For over one hundred and fifty years the monastery enjoyed an unbroken peace. But the revolt of England from the Catholic Church was to introduce a new and disastrous period in its history. With the proclamation of Elizabeth as head of the Irish Church in Dublin in 1560, the day of tribulation came. The edict for the destruction of the monasteries was put into full force. The abbey, like all its sister abbeys in Ireland, was ravaged by the brutal English soldiers in 1583, and then turned into a barracks. But the garrison did not long enjoy the possession of the sacred place, for the abbey was attacked and burned by Donogh O'Brien, son of the Tanist of Thomond. This Donogh was afterwards captured and executed at the gate of Limerick. The monastery, with all its property, was given over by the English Queen to the Apostate Turlough O'Brien of Ennistymon in 1588, as a reward for his treachery to his God and his country.

The monks were then banished from their beloved abode and saw their cherished home occupied by the brutal foreign soldiery, and then razed to the ground. We learn from an ancient tradition that they remained around the district looking after the wants of their persecuted flocks

and offering up the Holy Sacrifice secretly in an old house situated in one of the lanes of Ennis. We learn, too, from another tradition that the banished friars sought shelter in the wild and unfrequented country, around the border of Lough Doolagh. The place is called the "Friars' Cabin" even to the present day.

The abbey remained a charred and mouldering mass of ruins until about 1626, when it was again repaired by the Mac Namara family, the ever-generous benefactors of the monks. When James I. ascended the throne he was too busy with the Ulster Plantations to turn his attention to the South, and so the monks returned to their old home again. From this period the monastery prospered and a large school was opened there in 1643, which admitted some 800 students. But the war of 1641 broke up the school, and with the coming of Cromwell a new persecution was begun against the monks, three of whom suffered martyrdom in 1656.

Of the subsequent history of the abbey for the next half century but little is known. A manuscript in Trinity College states that Morartagh was superior of the abbey in 1670, and in 1681 Dynely tells us that "the friary was lately harbouring some friars of the Order of Saint Francis." Later on we learn that Viscount Clare bequeathed to each of the monks of Quin and Limerick a sum of £20. "The monks were finally expelled from Quin by Colonels William and Henry Stamer, of Carnelly and Latoon, and according to the tradition, one of the monks cursed William Stamer, praying that his descendants might have only one son in each generation, and in the third that his name may die out."

The rest of the sad history of Quin Abbey is hidden in obscurity. Its fate must have been like that of all the other

famous monasteries of Ireland, for the terrible penal laws had done their evil work. We gather from an inscription written on a slab in the north-west corner of the abbey that the last of the Quin friars was a certain Father John Hogan, who died in 1802 at the advanced age of 82 years. When the monks were driven from their cherished home they remained among their down-trodden people attending to their spiritual wants, and the steadfast and unwavering loyalty of their people must in some way have recompensed them

for their untold privations and sufferings. The good monks of Quin now sleep in unknown and forgotten graves, but yet their grand spirit of faith still lives on in the Catholic Gael of to-day. And not the least among the influences which have kept this Faith alive and active is the presence of such grand old ruins as that of Quin Abbey—those monuments of the piety and generosity of our forefathers, those mute but eloquent reminders of a past which was great and glorious, in spite of unparalleled tribulations.



Rev. J. A. Hartigan, S.J.



REV. J. A. HARTIGAN, S.J.

We have just heard, as the "Mungret Annual" is going through the press, of the death of Father Austin Hartigan, S.J., which took place from jaundice at Amara, Mesopotamia, on the 16th July. The time and space at our disposal permit us merely to mention the sad event. His death was announced to his mother, Mrs. Hartigan, of Tarbrook, Croom, in a telegram from the War Office on Friday, 28th July. In January, Father Hartigan had volunteered for a chaplaincy, and in May had left England with his battalion of the Connaught Rangers.

On leaving Mungret in '98, where three of his brothers had already been educated, Austin Hartigan joined the Society of Jesus. His

University career was uncommonly brilliant, and he was set aside for special studies with a view to becoming a professor of Sacred Scriptures. He spent several years at the University of Beirut, where he took out his Doctorate in Oriental Letters. Ordained in 1914, he had just finished his long period of training, and seemed to be on the threshold of a distinguished career. But the fruit of those years of study and preparation, sanctified by a generous zeal for God's glory, he was not to reap in this world. He was the fourth son of the late Dr. Hartigan, of Tarbrook, Croom, and was thirty-four years of age. To his mother and brothers we offer our deepest sympathy. —R.I.P.

Father Head.

OUR Past of almost every year since the foundation of the College must have heard with deep regret of the death of Father Head. On 30th November, 1915, Father Head celebrated the fiftieth anniversary of his ordination and seemed to have several years of life before him. But in early spring an old complaint from which he had suffered a great deal began to cause him considerable pain and inconvenience, and it was decided that he should undergo an operation. The operation was as successful as could be expected in a man of his age and constitution. But it left him with little vitality. For weeks he grew weaker and his mind, which had been failing for months before this, went nearly completely. He died quietly on 22nd June, after receiving the Last Sacraments. At the Mass for the repose of his soul, which was celebrated at the Crescent Church, Limerick, a large number of priests, some of them old friends, attended. He lies buried in the Cemetery of Mungret College, beside the grave of Father Ronan.

No one could boast of a longer connection with the College than Father Head. No one has so completely, so ungrudgingly

devoted his life and talents to that one house as he. He was on the Staff of the College when it opened in September, 1882. Next year he was Minister, and



FATHER HEAD.

[Photo taken on 50th anniversary of his ordination, 30th Nov., 1915.]

from 1838-91 he was Rector and at the same time Moderator of the Apostolic School. In 1891 he went as Rector to

the Crescent College, Limerick, whence he returned after a few years to Mungret, where he lived till his death. Thus nearly all the years spent in the Society of Jesus were given to Mungret. Those who, as boys, had left Mungret thirty years ago and came back as middle-aged men found Father Head there still, a little feebler, a little greyer, but otherwise not much changed. The memory of Father Head is probably that which will remain longest with all past Mungret men.

Father Head was born in Limerick City in 1842. Along with the present Bishop, Most Rev. Dr. O'Dwyer, he was among the first pupils at the Crescent College, S.J., when it was opened. The personality of Father Thomas Kelly, S.J., who was then Rector of the Crescent, always remained a force in his life. His ecclesiastical studies were done at Rome and at Carlow College. He loved to speak of his time at Rome; and as a priest he visited the city several times. To a man of his temperament the two most prominent aspects of Rome appealed very powerfully—Catholic Rome and historic Rome. He knew the city well, and to the end of his life he could be easily got to pour out some of his wealth of information on its buildings, its history, and its great men.

He was ordained on 30th November, 1865, and for fourteen years lived as a secular priest of the diocese of Limerick. He was curate at Cratloe (over against Mungret College across the Shannon), at Croom and at St. John's Cathedral, Limerick. His exceptional qualities of mind and character made a deep impression on the priests of the diocese, who always spoke of him in the highest terms. He used to declare, half jestingly and half in pride, that his fellow-curates had given him the highest honour in their

power when they had appointed him Hon. Treasurer of the Curate's Fund.

As a curate at St. John's he had come across Father Ronan, and his entrance into the Society of Jesus may be regarded as due, in some measure, to this intimacy. Two years' noviceship at Milltown Park, Dublin, and a year given to repeat his Theology brought him to the year 1882 and to Mungret.

In Mungret he lived the life of a teacher and a student. His work of teaching and, while he was Rector, of administration, kept him busy enough, but he found time to get in an extraordinary amount of reading, or rather study. The standard literary works in the English language he had read and re-read; and with French and Italian literature he was also widely familiar. But his chief delight was history, and there were few men who had read history as widely and retained it as well as Father Head. His knowledge of European History, of early medieval and modern times was singularly exact and full. As Father Sutton says of him, he seemed to have taken all history for his province. Even towards the close of his life, when he was beginning to forget the names of his own Community, his grasp of history was as firm and as exact as before. But he had the defects of his qualities, and his mind was retentive and accumulative rather than original.

But his learning had not puffed him up; and he remained always as simple and docile as a child. He was an excellent religious, and his submission to his superiors and his exact observance of rule were as remarkable as his learning. He had a genuine love of teaching, and if knowledge of his subject were the only qualification few teachers would have been equipped like Father Head. His shy and retiring disposition kept him

from anything like intimate personal relations with those he taught. But the boys knew him and respected him. Nobody could have come in contact with such a man without carrying off permanent memories of his learning, his humility, his industry, and his conscientiousness.

Father W. Sutton, S.J., himself a member of the original Staff of Mungret, who knew Father Head intimately, has written a kind letter of appreciation. Indisposition prevented him from paying a fuller and more formal tribute to an old friend:—"He was a rare character. I never met anyone who so favourably impressed me all round. He was the fairest-minded man one could meet. He was always kind and broad-minded. No doubt he had his limitations, like everyone, but he was just and level-headed, considerate, unselfish, and most hard working. He was most conscientious in everything he undertook, and a first-rate teacher. His knowledge was extraordinary, and

he seemed interested in all intellectual pursuits. His memory was very remarkable. He was in fact a living cyclopedia. He seemed to have taken all history for his province. I cannot recall any instance when he was not able to give information full and accurate of historical facts—chapters, periods, dates, etc. He would have been an ornament to any society, and certainly he was a most useful and highly appreciated member of the Order to which he belonged. When one remembers how frail he was physically it is a marvel to consider all he did and was. 'We shall not see his like again.' That one like him should have lived years beyond 'the allotted period' and working almost to the last is truly wonderful. His company was delightful; he was so full of information and so modest in communicating it. That he is gone to his great reward is the great consolation of us who are so much the poorer for his loss."—R.I.P.



ΔΙΣΤΕ ΔΣ ΞΑΕΘΙΛΞ.

ΙΜΕΑΣΣ ΞΑΕΘΕΛ ΞΑΕΘΕΛΙΤΑΕΤΑ ΚΟΡΚΑΙΞΕ.

Λά βρέαξ ζήμε το β'εαό é νυαι το ηροηεαρ Σπάτο αν Μυιλλιη, βαηε βεαξ το éυαταό μέ ζο ηαιβ ζο λεόη Ξαεθίλξε ηυίότε αρ αν ηταοβ έταη τε Κοηθαε Κορκαίξε. Οο βίοη ταη έηη ταηταη αρ ηεαό αν λεε αζυη ζο ηεηήηη ηηξ ηιοη α ηαό ζο ηαιβ άετα ηόηη οηη ηυαιη το έηηεαρ

ηαν αζυη ηιό ηάε ιοηζηαό έηηη ηαν ηοηηη αζυη άετα οηη αρ ηαό έηηη ηυη ζο ηεη αν άηη. Οο βί ηυηη ηόηη αζαη α βεηε η η-αηηη Ξαεθίλξε το λαβαηε ζο ηαιε αζυη το έηηεαρ ηόηηηηη ηαν αν ηεηη ηεο το έαηηεαό. Ο'ηαν μέ η Σπάτο αν Μυιλλιη αρ ηεαό ηα η-οηόε αζυη ηυαιη το βίοη ταη έηηη ηο



Photo by

A GROUP OF FOUNDERS.

Fr. D. Kelly, S.J.

L'Abbe L'Heritier.

Fr. Ronan, Fr. Sutton, Fr. Head.

ηεηεαό ηε ηο έηηηη. Ι ζεαίτεαη έπυλα ηί ηοηηε ηεο το βίοη ηά λυέξάηη ηεαη-ηαε αρ αν λά ηυαιη α βεαό ηο λαεεαητα-ηαοηηε αζαη. Οο βί α βαηα ηύηη ηαο το έαηηεαη 'ηαν ούέταηξ ηιηέεαηη Μαξ-Κροηεα ηαη οά λαβαηε 'ηαν άηη ηηη αζυη ηυο εηηε το βί εάηηε ηιοη 'ηα ζεοήηηηε 'ηαν ούέταηξ

βηεηεηεατα το έαηηεαηη αρ ηαηοηη λά αρ ηα βάηαέ ο'ηηεηεαη έηηη Μαξ-Κροηεα. Ηί ηαιβ εοταη εηυηηηηη αρ αν ηηηίξε αζαη άετ ηίοη έηηη ηαν ηόηηηηη ηηηοβιόηε οηηη ηαη το βί ηόεαη ηαιε αζυη αν ζο λεόηη αζαη. Οα ζεαηηη α βίοη αρ αν ηηόεαηη ηυαιη το έηηηηη ηε ηυεαηα ζο ηαιβ ηηεηε

móira ar saé taob' óim. B'i an meóire so h-an óear so óeimín.

Óo b'i an oíóce as teacé so tapairé asur óo b'i óear asur tapr óim. Ní reib óada itte asam ac lón beas a b'i 'im mála asam. B'i tígíte so h-an sánn ac mar rin féim óo óeim mé ar m'asairé asur rúil asam surs' feair a béacó óeireacó mo óurair. Ac níor b'raóa sur rus láisféiteacé asur tuirre an buairé óim asur óubairt mé óiom féim so seuirfínn rúm as an céacó teacé eite. Ó'umtígíear óiom so ceann míle eite nó mar rin sur óáinis mé ar coilín asur óo óonnac teacé óluémar asur é b'reas sael le h-óol taob' amuis. Óo óar mé irteacé inr an iócla ac óo múreail ruam mo óoirceím maóra móir óo b'i 'na óóblaó as óopar na óirteanaé. Óo múreail tapar an maóra na óaome a b'i irteig inr an teacé mar óo óuir fean-bean fáilte rómam ar ball nuair a óáinis mé so ótí an óopar. Mar buó s'nac óo beannuis rí óom inr an órean n'snácáir mar reo "So mbeannuisró Óia óuit a óuine uaparil." Óo b'i óéar móir óim an blar b'reas saeóilse óo óloirint. Óo óuir rí óuirteacó óim so h-an béarac teacé irteacé asur bíóó asac-ra mar s'lacar an óuirteacó so rúsacé.

Nuair a óuaró mé irteacé óo labair mé ar saeóilunn asur óo óus fean-óuine 'ran óúinne rreacra óim. Ó'éirig ré na fearam nuair óo óáinis mé irteacé asur óo óuir ré fáilte rómam. Annpán ó'fiar-ruisíear óé an rabad ar an mbóéar ceairt so Mas-Óroméa. Óubairt ré so rabad acéba móir an iongnacó óim nuair ó'innir ré óom so rair mé ceirre míle óeas ó Mas-Óroméa rór. Óuine lásac macánra s'ráómair óo b'eaó é so óeimín. Óo óaircear an oíóce ran so ronapacé asur so ruairé. Óiméacall uair an óluis nó mar rin tap éir mé óeacé óánais an mac óbaile ó'n óbair. Nuair a b'i an riupeir itte asainn óo ruirdeamar ríor óiméacall na teime asur ar feacó óa uair an ólois b'i mo óluar so h-ábrió ar leacóó as éirteacé leir na rceálra óo b'i an fean-feair as innirint óúinn so léir. Óo b'i eolur so h-an maic aise ar a óeansra féim asur ó'innir ré na rceálra so b'reas. Óo óuaró a óóblaó so b'reas tuac an oíóce rin mar óo b'i tuirre óim tap éir mo óurair. Óubairt

an fean-feair an óóimín Muire ar saeóilunn rúil a óuaróamar a óóblaó. Nuair a b'i rí eiríócnuisíte asainn ó'fen saé son óuine ar a s'luna so seann tamailín asur annpan ruo linn a óóblaó.

So moé ar maróim lá ar na báracé ó'ídear mo b'reicfeairta asur óo óornuisíear ar m'airtir air. Níor óusar ré óreara an t-am óa óairceam sur r'hoirear óeireacó mo óurair asur óuaróar irteacé asur óuir feair asur bean an tígíe fáilte rómam. Annpán be s'earr sur óánais na buacailí asur na cailín irteacé asur óo óuirteacóar so léir fáilte rómam óa r'póúcais féim. Ní rabad acé tóim le óeicé nóimeacóí 'ran teacé nuair a óusar fe óreara an tuláa ar an óeime asur sal beiróce as éirigé ar. So óeimín fean s'nácáir ríor óo b'eaó é mearg muintir na h-óireann an talán óo éróacó ar an óeime. Ruó eite óo óusar ré óreara an comporóacé asur an óeir óruinn óo b'i 'ran teacé, b'i an t-uráir so h-an óóimreacó, b'i an corplán líonra so maic le r'lacairé asur ir é eiríóe an r'seíl surs' é reo so óeimín rólár ríor asur ronar.

Mar óo bíor as tabairt airéacáir óon óóimreacó níor óusar ré óreara an t-am as tul so r'póúcair bean an tígíe óiom teacé asur ruo éirig óo óairceam. Nuair a óuaróar óun boiró óo b'i bológ móir arám asur sal beiróce as éirigé airte asur léir rin pláca móir óe'n fm úr asur uibeacéa so léir. Ar ótúir óánais iongnacó móir nuair a óonnac an boiró r'raicéamál ór mo óóir. Nuair a b'i an óbair reo eiríócnuisíte asam óo óánais mé anuar 'ran éirteanaé air. An feair a bíor as ite mo ruiréar b'i óúisear nó r'eiréar ó'feairéir tap éir teacé ar r'ceairóeacé mar buó s'nacé leo óeanaó. Óo ruirdeamar so léir ríor óiméacall na teime asur annpan óo óórnuis an r'póir. Óo óórnuis fean óuine 'ran óúinne as innirint óúinn i óeacó a éleacéacó féim nuair a b'i ré 'na buacail ós feacó ó. Óo b'i saeóilunn so léir aise asur ó'innir ré so h-an-maic inr an fean-teangacó. Óubairt ré óiom féim surs' feair leir na r'seálra ar saeóilunn i seóimuiré. Óo labair na fean óaome leir ar saeóilunn ac b'feair leir na óaome ósa acá ann anoir labairt ar Déairla. Óubairtair sur óuirteacóar an



Photo by S. Connelly, C. Greene, J. Rafferty, J. M'Namara, P. M'Kenna, D. Carey, J. Maxwell, P. Tobin, E. Lane, J. Croker, J. M'Kenna, M. M'Namara, W. Mulvihill, T. Mulcahy, J. P. Hennessy, M. O'Carroll, E. Lyons, D. Lennon, J. Brady, T. M'Grath, M. Clune, J. Hickie, H. Boyle, E. Wynne, J. O'Brien, D. Sullivan, T. Hayes, Rev. Mr. Saul, S.J.; T. Lawless (Prof.), J. Reynolds, L. Lehmann, J. Hayes, M. Creehan, A. Cahill, J. Rourke, T. Hartnell, E. de Slupinski, I. McGuldrick. SENIOR APOSTOLICS. R. Brockway.

Ḥaeóluinn zo b'péas ac náe maib' don t'áit'ige aca i' to labairt. Do éuaio na fir abairt zo luac an oíde rin. Dubairt fear an t'ige an Coróin Muirte ar Ḥaeóluinn mar buró ḡnác ḡac don oíde. Nuair a bí reo t'eanca aḡainn to éuaóamair zo léir a coólaó.

Do éaitear coig'igeap annro as r'parrteoireaéc ḡac don lá timéall na h-áite, anoir asur ar'ir as tabairt l'áin éabairtá toib' nuair a beirir as r'ábáil an féir nó an ar'air. Don t'raéóna amáin to éuir fear an t'ige i' n-úil' óom zo mberoir as bualaó an ar'air lá ar na b'árac. Táim' ácar mór oim' nuair to éualar an iur reo mar to bí a' fiór zo t'ian maic' aḡam ḡuip' lá mór é' fa'n tuait. D'ioo aḡac-ra bíor m' f'uirde zo luac ar maoin. Nuair a éuaóar fiór 'ran ioéla bí an úir'ir ullam i' ḡeóir na h-oib'pe aḡurmeic'it' mór tar éir epuinnuḡaó. Níor b'páa zo maib' ḡac doimne as obair ar a' oídeall. D'í an b'p'ic'p'áca ullam timéall a h-oéc a' élos aḡur tar éir reo t'óib'p'uirḡeamair zo h-an éruaio bí an lá zo h-an éait'neamaic'. D'í an t-ar'bar zo léir epioénuḡe tuairm le reacé a' élos aḡur bí ḡac doimne ullam éun pulc to baint ar an oíde toib' féin. D'ioo aḡac-ra ír annran a bí an ḡreann aḡur an r'póir aḡur an t-aoib'neap. Ní maib' le clor ó ós ír aor'ca ac a' o'ceanḡa oú'éc'air féin aḡur b'í'ir é' éuir an ionḡnaó aḡur an t-ácar oim' ar' fao mar ní maib' maib' as fiór ééit'ioe muim' reo. Mar rin féin to baint ḡac tuim' pulc airt'í as eir'ceacé leir an ḡeóit' aḡur as feuc'aint ar an iun'ce aḡur as í'ce aḡur as ól.

D'í mo cur' lae'eanca r'aoipe as teacé éum'p'ieacé zo tarair' anoir mar ní maib' ac don t'rae'ct'main amáin aḡam. Don lá amáin to éuaóar ruar ar na r'leib'ce; lá eite r'ir'blar fiór an bócar aḡur bí coim'p'acé aḡam leir an ma'ḡir'c'ir' r'eoile. Lá eite nuair a bíor as r'parrteoireaéc ar na r'leib'ce to éuḡar fé' n'oeapa teacé beas as bun an t'p'leib'ce. I' o'p'racé ba toib'ḡ liom náe maib' doimne 'na coim'nuioe ann ac níor

b'páa zo maib' fiór aḡam ar rin. Suar liom zo t'c'í an t'p'p'ar aḡur t'oeape mé ír'p'eaé. Do éonnac beir'c' 'na r'uirde timéall na t'eime. Nuair to éualar' r'iao mo ḡlór fear r'iao ruar aḡur éuir'p'eadar' fáilte r'iomam. D'í an beir'c' epion' liaé leir an aor. D'í an fear boéc náe beas epom'ca anuar zo t'alaim' aḡur zo t'eim'ir to bí an b'ean boéc féin' t'ona zo leór. Suar mé fiór tamall beas aḡur to éopnuis' r'iao as inn'p'inc' t'oom i' t'caob' an am' fao ó. Do bíor'ar as r'ilt na n'oeóir aḡur íao as inn'p'inc' a' r'ḡeal' b'p'ónac' t'oom. Ar' t'úir' to bí r'eim'ir b'p'eaḡ t'alaim'ca aca. D'ioo'ar comp'óir'c'it' zo leór aḡur to t'óḡaóar a' ḡelann zo maic' aḡur zo m'úinte ac nuair a' ruair an boéc'anaéc an l'ám' uaéc'air' oim'ra aḡur nuair náe maib' r'iao i' n-ann a' ḡeóir to t'ioil' to ruair r'iao an t'aoib' amuis' t'oe'n' t'p'p'ar ó'n' t'ig'ceap'na t'alaim'ir. Éuaio an é'lann zo t'c'í an t-Oileán Úr aḡur t'p'ḡaóar an t-ácar aḡur an ma'c'air' boéc as t'p'ioir leir an r'aoḡal' ír' an m'baile. 'Sa t'p'ieacé to ruar'p'eadar' boéc'án boéc ar' t'aoib' an t'p'leib'ce aḡur ír' annro to éait'eadar' an cur' eite t'á r'aoḡal' zo boéc' follam'. Do éuir an éamnt' reo a' éuim'ne t'oom ar an méro to léis' mé i' Stair na h-Éipeann. D'ain an t'rean b'ean boéc' t'oeóir ó mo r'úil'. Annran t'p'ḡas mé r'lán aḡur beannaéc as boéc'án an t'p'leib'ce.

Do éuaio an cur' eite t'oe'n' t'reacé't'main zo h-an éait'neamaic' ḡur táim'is an t'eime aḡur b'p'oláir' t'oom t'oul' abairt. Nuair a' bí mo r'oe'ar ullam' aḡam t'p'ḡaóar r'lán aḡur beannaéc as na coim'p'p'anaib' zo léir. Zo t'eim'ir a' r'c'óir mo ép'ioe' nuair a' bíor as t'oul' amaé an t'p'p'ar, t'uit na t'oeóira ó mo r'úil'ib' le neap' an éu'ia, as r'ḡáil' na h-áite b'p'eaḡ Ḥaeó'ea'ige reo aḡur as teacé zo t'c'í áit' náe maib' f'ocal' Ḥaeó'it'ge le cl'oir'inc' ann. Mar rin féin' t'oubairt' mé liom féin' "Má r'ḡáann' Dia mo r'láim'ce aḡam r'aoḡal' mé zo Cor'cais' ar'ir le coḡnam' t'oe."

SÉAMAS MAC RÓSHAILL.

Father Jean Baptiste René, S.J. (1841-1916).

THE death of Father René, which took place at the Sacred Heart Novitiate, S.J., Los Gatos, Cal., U.S.A., has sent to his reward of the last of the founders of the Apostolic School. With the memory of Father Ronan that of Father René will always be preserved. These were the two instruments which Providence selected to set on foot a work which though only yet in its infancy, has already rendered immense service to the great cause of Catholic missions. The idea of founding an Apostolic School was originated by Father Ronan, and was, in the face of great difficulties, reduced to a fact. If Father Ronan was the founder, Father René was the first Director. For six years the



FATHER RENÉ.

school grew under his wise care. In the work of drawing up a course of studies, of arranging a method of training and

discipline, he took a leading part. But a much more important work was that of giving a proper tone or spirit to the school: and the success of Father René in this respect must be judged from the work of Mungret priests in all the countries to which they have been sent.

Jean Baptiste René was a Vendean, and was born in 1841, at Montrevaux in Anjou. He entered the Society of Jesus at Angers at the age of twenty-one, when he had already taken his degree with some distinction. His ecclesiastical studies he did at Laval and St. Beunos (in Wales), and was ordained at this latter place in 1876. For a year after ordination he was director

of the Apostolic School at Poitiers, and then passed on to Paray-le-Monial for his third year of probation. Here it was

that he met Father Ronan, who, almost in despair at his repeated failure to find a suitable Director for his Apostolic School, had come to pray for assistance at this great shrine of the Sacred Heart. Father Ronan always regarded his meeting with Father René as a direct answer to his prayer.

From 1882-88 Father René was Director of the Apostolic School in Mungret, being also Rector during the years 1885-8. It was a period long enough to enable a man of strong personality such as Father René was, to leave his mark on the young foundation, to give it the bent and direction it would take. Changes and modification of detail there were inevitably to be; the rapid growth of the school was constantly presenting new difficulties to be met. But it is true to say that Father René's influence was incalculable, and that the Apostolic School has continued to move on the lines that he laid down and will continue in that direction for a long time to come. The years he spent at Mungret were among his happiest. With his old friends in the college, who have dropped off one by one, he kept up correspondence and often spoke of the delight which the memory of those days gave him.

Mungret Apostolic School was now firmly established, and in 1888 Father René was recalled to France, and two years later was sent to the Jesuit Missions of the Rockies, where he was made Rector

of Gonzaga College, Spokane, Washington, which increased in numbers and prestige under his direction.

It was his fate to be a pioneer, and to see, without any bitterness, others succeed to the result of his labours; and so, in 1895, he left Spokane as a missionary for Juneau, in S. Alaska. A year and a half after his arrival he was appointed Prefect Apostolic and Superior of the Alaskan Mission. In this arduous field he worked for seven years, till his growing infirmities compelled him to return to a more gracious climate. The evening of his laborious life he spent teaching Theology and Scripture at Gonzaga College, Spokane. In September, 1912, he celebrated his silver jubilee in the Society of Jesus. At his death he was seventy-five years of age, fifty-four of which had been spent in the Society.

Father René was a man of exceptional ability and possessed a firm and forcible personality, which made a deep impression on all who came in contact with him. His spirit of self-sacrifice and his generous zeal in every good cause were fitting qualities in one who was to train young men for the foreign missions. Many priests who are now working for the Kingdom of Christ in distant lands will acknowledge their indebtedness to his inspiring character, and will mourn the loss of a respected teacher and a dear friend.—R.I.P.



Sodality Notes.



Sodality of the Blessed Virgin.

Director:

Rev. J. Tomkin, S.J.

Prefect—D. P. Murphy.

Sacristan—D. Ryan.

Secretary—M. Guiry.

Assistant—L. O'Regan.

OF last year's Sodality only nine boys returned after summer vacation. Our Prefect of last year, Paul Mulcahy, is at present in Carlow College studying for the priesthood, and several other members of last year are studying in other colleges for the same object. Three of last year's sodalists have entered into religious life—P. Flood and T. Johnston at the Jesuit Novitiate in Tullabeg, and A. Glover at the Redemptorist Novitiate in Dundalk.

The Sodality continues to do its grand work of promoting in the College a spirit of fervour and piety and increasing the devotion to the Blessed Mother of God. During the month of May the Little Office of the Immaculate Conception was recited each morning in the chapel by some of the sodalists, and during Lent the Stations of the Cross were regularly made.

On the Feast of the Immaculate Conception ten new members were received into the Sodality by Father Rector, and on Whit Sunday thirteen new members were admitted, so that the sodalists for the

year number forty-nine. They are as follows:—

Lay Boys.—D. P. Murphy, M. Guiry, L. O'Regan, D. Ryan, W. Galvin, M. O'Reilly, J. Hanly, F. McGrath, M. Prendergast, T. Garry, J. Liston, A. Morrissey, M. O'Callaghan, R. Riordan, R. Hennessy, T. Perrott, P. O'Leary, D. O'Brien, D. Harrington, C. O'Brien, T. Lawless, R. Fitzpatrick, T. Ryan, E. Kissane.

Apostolics.—T. Hayes, D. O'Sullivan, J. O'Brien, D. Carey, J. Hickey, T. Lawless, R. Brockway, P. McGill, J. O'Rourke, S. Conneely, P. Nolan, J. McNamara, J. P. Reynolds, E. Lane, P. O'Donnell, J. Rafferty, E. Standen, J. English, J. McKenna, E. Wynne, P. Tobin, L. Lehmann, V. O'Brien, J. Croker, M. McNamara.

D. MURPHY,

Prefect

Sodality of the Holy Angels.

Director:

Rev. Father Finucane, S.J.

Prefect—M. O'Connell.
1st Assistant—F. Power.

2nd Assistant—L. Quigley.
Sacristan—P. Rice.

The following have been members of the Sodality since 2nd May, 1915:—J. Harris, J. Guerin, E. Jennings, M. Mulqueen, C. O'Shaughnessy, P. Coonan, M. Ryan, J. Welsh, J. Lawless, P. Harris.

The following were received on December 12th, 1915:—J. O'Meara, R. Lenahan, T. Widger, N. O'Donnell, P. Graham.

The following were received on 1st June (Ascension Thursday):—J. O'Connell, W. Krepps, C. McCarthy, E. O'Reilly,

A. O'Reilly, J. Harney, J. Griffin, A. Lee, B. O'Donnell, J. Shortiss.

It would not be out of place to state that next November this Sodality celebrates the twenty-sixth anniversary of its dedication to the Holy Angels. Let us hope that in the years to come the Holy Angels may still keep ward and watch over the Sodality, and preserve in it unimpaired a spirit of holiness, purity and good-will. M. O'CONNELL,

Prefect.

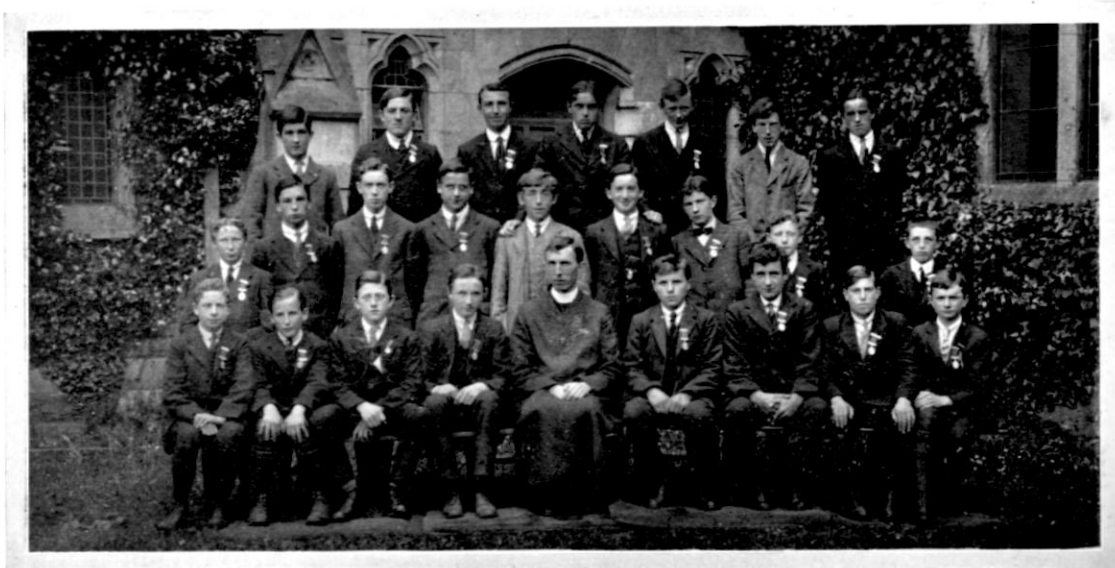


Photo by

SODALITY OF HOLY ANGELS.

R. Brockway.

J. Harris, J. O'Connell, W. Krepps, C. O'Shaughnessy, C. McCarthy, E. Jennings, M. Ryan, M. Harney, J. Griffin, J. Shortiss, J. Guerin, M. Mulqueen, R. Lenahan, A. Lee, A. O'Reilly, J. O'Meara, E. O'Reilly, B. O'Donnell, L. Quigley, M. O'Connell (Prefect), Rev. Fr. Finucane, S.J.; F. Power, P. Rice, P. Graham, T. Widger,



1915-16.

LAY BOYS' DEBATE.

THE first and the last Lay Boys' debate of the Christmas term was held on Sunday, 14th November, 1915. The subject under discussion was:—*"That during the past twenty-five years more has been done for Ireland by the Gaelic League than by political effort."*

The speakers in favour of the motion were:—

A. Morrissey,
M. Guiry,
D. Murphy.

Against the motion spoke:—

J. Kennedy,
J. Devlin,
W. Galvin.

It was a successful first meeting. The speeches were of a respectable standard, and were well-informed. There was, of course, an inevitable tendency towards irrelevancy—especially in the early speakers. Perhaps the best speech was that of D. Murphy; it was carefully prepared and well written, but the delivery did not do it justice. W. Galvin's vigorous and rather partisan speech had probably a great influence on the voting. M. Guiry

drove some points home forcibly. The speech of A. Morrissey was full and carefully prepared, but it did not get to grips with the subject fully till towards the end. J. Devlin and J. Kennedy made creditable first appearances.

The chief arguments urged in favour of the motion were as follows:—

(1) The Gaelic League aims at helping Ireland to find herself, to grasp again her best traditions: without a soul a nation cannot live: given a vigorous national sentiment, all things else will be added on.

(2) The specific aims of the Gaelic League are (a) spiritual and (b) material. (a) The workers in the Gaelic League are convinced that our own language is (1) the best protection for our Faith; (2) the strongest guard against the vice and immorality of the press and literature of to-day; (3) the surest means of preserving our best and most vital traditions, and (4) the most potent force towards maintaining a vigorous nationality.

(b) But the Gaelic League does not confine its exertions to the spiritual sphere; it is the most vigorous body working for the cause of material prosperity in Ireland. The advancement of Irish industries, the use of Irish goods, the prevention of emigration and intemperance, the insisting on the use of the Irish trade mark, displays of Irish produce of all kinds—all fall within the province of the Gaelic League.

The main arguments advanced by the opposition were:—

(1) A nation cannot live on ideas: there is a battle to be fought for Ireland, and it must be fought in the British House of Commons. What would be the condition of Ireland at this day if it depended solely on the Gaelic League?

(2) A glance at the work accomplished by the Irish Party for the past quarter of a century shows a splendid record of success for Ireland. The Land question—the most vital of our many "questions"

—has been practically settled: a National University has been wrung from the Government: then there are the Old-age Pensions Act, the Insurance Act, and finally the Home Rule Bill.

Father Rector and Rev. Mr. Saul, S.J., also spoke. They declined to take sides in the debate, and contented themselves with pointing out that there was no essential opposition between the two organizations, that each was working for the good of Ireland, but in different spheres and with different, but not inconsistent, aims.

For the motion—12 votes.

Against it—23 votes.

LAY BOYS' SECOND DEBATE.

On Sunday, 12th March, the second Lay Boys' debate was held. It proved an interesting and lively meeting. The subject was well within the reach of all who attended, and the speeches were generally good and to the point. But some of the speakers were too dependent on their notes. The best speeches were those of T. Garry, C. O'Grady and L. O'Regan. M. McInerney spoiled a good speech by a very rapid delivery.

The question under debate was:—
"Should Irish games alone be played in Irish schools?"

The speakers for the affirmative were:

L. O'Regan,
C. O'Grady,
C. O'Shaughnessy.

For the negative spoke—

T. Garry,
M. McInerney,
M. Darcy.

The chief arguments of the affirmative side were:—

(1) Our national games are a considerable portion of our traditions. In them are bound up, to some degree, our nationality and our culture. Nothing is so distinctive of a country as its games. We cannot then drop our games without weakening our nationality.

(2) The consistent hostility with which England has pursued our chief national game should teach us its importance in our national life. Hurley as a powerful Gaelicising influence was banned repeatedly by English law during the course of several centu-

ries; and even at present, if not banned by legal statute, it is despised and discouraged by the upper classes in Ireland, who are English in everything but the accident of birth.

(3) If Irish games are not taught in schools they will never become general. The child is father to the man, and those who have left school seldom learn to play new field games.

(4) To quote the examples of England, France, America, and so on, as countries which have no hesitation in adopting foreign games, is to overlook the peculiar condition of Ireland. We cannot afford to be as large and tolerant as other countries, we who are struggling to maintain our nationality and our distinctive culture.

Against the motion it was urged:—

(1) That it was a mistake to read a deep national import into the games that boys played at school. These games were played to give exercise and pleasure. It was ludicrous to see grave national issues depending on such things.

(2) Why should we be prevented from adopting new games? The words of Parnell—"No man has a right to fix the boundary to the march of a nation"—can be applied without travesty to the question of games. Moreover, even our enemies bear witness to the power we have of assimilating what is foreign. Why can we not adopt foreign games and make them ours?

(3) An exclusively Irish policy in games would confine us to hurley and Gaelic football. These are games which are scarcely suited for warm weather. Moreover, a change in games is a good thing.

When the appointed speakers had had their say a good number of members arose to give their opinions. This was perhaps the liveliest period of the debate.

Rev. Mr. Gubbins and Rev. Mr. Gates also spoke.

Voting.

For the negative—23.

For the affirmative—11.

APOSTOLICS' DEBATING SOCIETY.

A debate was held on Sunday, November 14th. The subject was:—

"That the boundary line or frontier of States should be determined by race, language and religion, and that each unit so determined should be autonomous."

The speakers: For the affirmative:—

S. Conneely,
C. Greene,
V. O'Brien,
T. Mulcahy.

For the negative:—

T. Lawless,
P. O'Donnell,
D. Lennon,
W. Mulvihill.

The Argument:—For the motion it was urged that as nature had given to men such peculiarities as race, language and religion, she surely must also have intended that they be distinct and separate, for God could equally as well have made the human race one in race, language and religion. Again, man is a social animal, and of his own nature tends to live in some society. The perfect society is the State, and the boundaries of this State should be determined on lines which would not jeopardise the social tendency of man. That is, man should not be forced to live in society with those who differ from him in race, language and religion.

advocated by the affirmative speakers would build up a spirit of race conservatism which, in destroying the intercourse between States, would jeopardise also the social tendency of all men which is independent of race, language or religion. Moreover, such a proposition is now impossible, seeing that the vast majority of States are now fairly established within their own borders, and a re-adjustment of their boundaries could never be effected except by war. If units formed in accordance with the boundaries of race, language and religion were made autonomous, we should have a medley of small States, each fighting for itself, and against the others, with consequent chaos.

The Voting.

For the motion—17.

Against the motion—13.

Therefore motion carried by 4 votes.

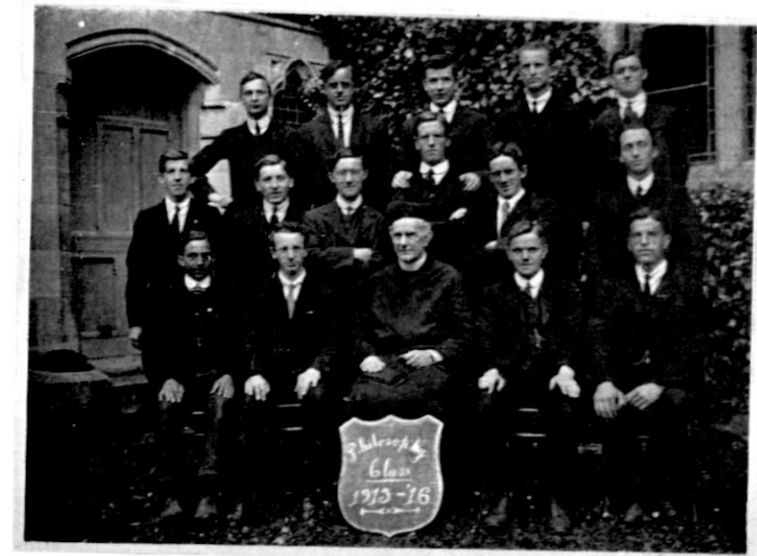


Photo by]

PHILOSOPHY CLASS.

[P. Nolan,

W. Mulvihill, P. Tobin, P. McKenna, T. Lawless, J. Rafferty,
F. Nolan, C. Greene, J. Hickie, M. Geehan, E. Lyons, M. Clune,
D. Sullivan, J. O'Brien, Rev. Fr. Kane, S.J.; T. Hayes, D. Carey.

The tendency of most States is to secure such a frontier. We have also the weighty testimony of history to the fact that very few nations have been permanently subjugated by nations which differ from them in race, religion and language.

Against the motion it was argued that the determination of a State's boundaries by race, language and religion would spell commercial ruin to the world. For in such a case it is to be supposed that Frenchmen, Englishmen, etc., would have confines outside of which they might not go. The principle

The next debate was held on Sunday, March 12th:—"That for the spread and strengthening of the Catholic Faith, and to avoid international complications, all priests should be denationalised and made citizens of a Holy Roman Empire, under the government of the Pope."

The speakers : Affirmative :—

J. Hickey,
J. Croker,
J. English,
F. Coyle.

For the negative :—

J. Reynolds,
P. McKenna,
J. Hennessey,
C. Maguire.

The Argument:—The affirmative speakers urged that it was not to be inferred from the question at point that priests should not take part in politics, or that they should not be true patriots. They should still be under the jurisdiction of the State, but should cease to be under the obligations of the State. Priests should be bound by the laws of their countries, as they are citizens, but as they are priests they should be citizens of one Holy Roman Empire under the sovereignty of the Pope. The Church is a great cosmopolitan body. She rules and governs independently of all nationality; therefore her priests also should be independent of nationality and should show allegiance to her alone.

The case of the French law was cited, which compels priests to take up arms in contravention to the Canon Law of the Church, and it was argued that if priests were denationalised, and made citizens of a Holy Roman Empire, this lamentable blow to the Church in France could not have been struck.

The denationalisation of priests would prevent international complications, especially where the foreign missionary fields are concerned, for the presence of a priest in so far as he is denationalised could not give offence to any Government exercising protectorate rights over any of these countries.

The negative speakers argued that St. Paul the Apostle, who is taken as a model of priests, was never denationalised, but asserted his right as a Roman citizen. Priests in most countries already enjoy many privileges, and it is hard to see what more could be desired by their allegiance to a Holy Roman Empire such as is desired.

Ireland's safe exit from the times of persecution as a Catholic nation is in no small way due to the ceaseless energies of her priests, and it is due to them also that she was never subjugated under the English yoke. Why then should we seek to denationalise priests, seeing that they have shown, and even at the present are showing, that in Ireland at least religion and nationality can go hand in hand?

Moreover, is it likely that Russia, for instance, will allow a Catholic priest any liberty from the fact that he is denationalised and has become a citizen of a Holy Roman Empire which Russia refuses to recognise? Similar difficulties might be found in many other countries.

The Voting.

For the motion—5.

Against the motion—22.

Therefore the motion lost by 17 votes.

Last debate of the term—Sunday, April 9th :—“ *That the novel dealing with current events has more educational value than the historical novel.*”

The speakers were : For the affirmative :—

P. Magill,
P. Tobin,
J. Rourke,
L. Lehmann.

For the negative :—

J. Rafferty,
E. Lyons,
J. McNamara,
E. Standen.

The affirmative speakers urged that in the novel dealing with current events, the writer had a very wide scope in the treatment of his subject, seeing that he had not to adhere to strict historical facts, and that therefore he could give a true picture of the times. The reader is able to see those defects which exist and call for remedy. It is the present and future that matter: the past cannot be changed. There is nothing more important than a really sound knowledge of current events. History is undoubtedly necessary for education, but it can be sought from other sources than the historical novel; moreover, some previous knowledge of history is necessary to draw real educational fruit from the historical novel.

Against this it was urged that in the novel dealing with current events the author had a free field for his imaginative powers, and thus the real facts were generally obscured.

On the other hand, the historical novel has to be founded on bare facts and confined within predetermined limits. Many object to the historical novel on the ground that it is rather uninteresting, but this comes from its dealing with facts, and gives it a greater educational value than the mere fictitious novel. Furthermore, if good style is sought it is more generally to be found in the historical novel. Lastly, the historical novel enables us, from a study of the defects, social and political, which existed in previous ages, to further a right spirit in our own times.

The Voting.

For the motion—4.

Against the motion—32.

Therefore the motion lost by 28 votes.

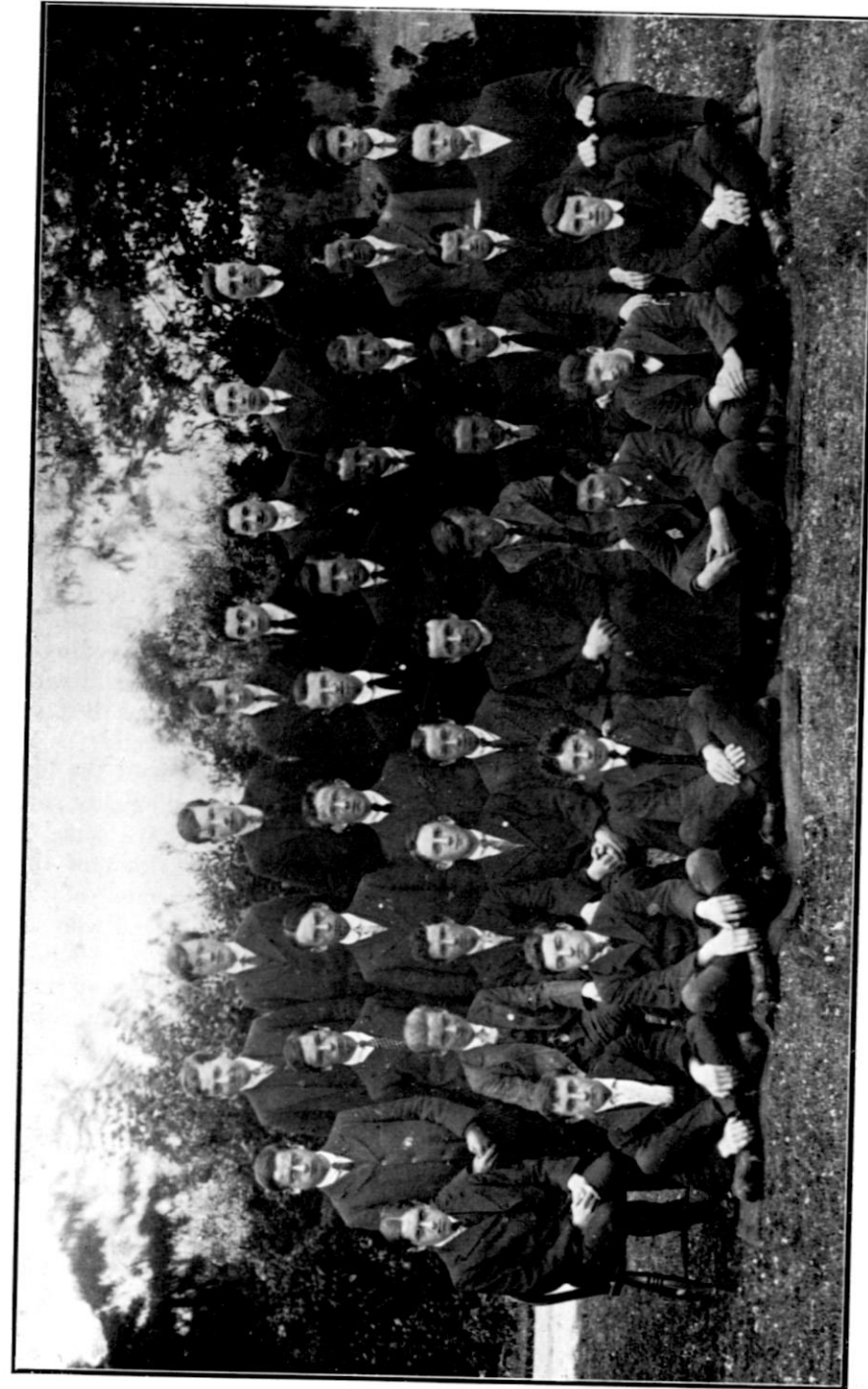


Photo by

SECOND CLUB.

R. Brockway.

T. McCarthy, J. Stenson, J. Windle, C. McCarthy, M. Duggan, R. Lennahan, J. Shortiss, J. O'Connell,
J. Guerin, J. Griffin, M. O'Callaghan, A. McNamara, W. Kripps, P. Rice, A. Clune, B. Ryan, M. Foley, T. Perrott,
C. O'Shaughnessy, R. Gubbins, W. Conway, C. O'Brien, J. Lawless (Capt.), Rev. Mr. Gubbins, S.J.; M. Mulqueen (Sec.), M. O'Connell,
J. Fitzgerald, M. Ryan, M. McCarthy,
V. O'Donnell, P. Power, C. Burke, J. Harris, A. Lee, M. Hayes.

Lectures.

LECTURE ON ART.

ON Sunday, 31st October, we had a lecture on Art from Father Anthony, O.S.F.C., of Limerick, who has lived at Rome for years and has held a position in the Museum of the Vatican. He has had unique opportunities and facilities for examining at his leisure the magnificent treasures that are stored in the greatest art-treasury of the world. His lecture was interesting and instructive, and we are very grateful to him for it.

Father Anthony at the beginning of his lecture laid stress on the fact that the Church has ever been a munificent patron and encourager of art. Works of beauty, fashioned by men's fingers, are the creation of God; and like everything that comes from Him they are good. It is only the modern cant of art for art's sake, the idea that art is an unmoral thing and is its own end, that the Church has rejected. The highest art in all branches has been directly inspired and used by her and has directly tended to the glory of God. The wonderful achievements of the middle ages and the early Renaissance were produced under the idea that art was the handmaid of Religion. To this truth Father Anthony returned several times during the evening.

To many the first part of the lecture, which dealt with the rude but reverent art of the Catacombs, was the most interesting. Father Anthony knows the Catacombs well, and has some excellent slides on them, and few would have objected if he had given the whole of his lecture to those wonderful memorials of a glorious phase of the Church's life. From early Christian art in Italy the lecturer, after a glance at early Irish decorative art, passed on to the middle ages, the pre-Renaissance period, and dealt at some length with the works of Cimabue and Giotto. To the Renaissance the chief portion of the lecture was given and to the three men who represent the fine flower of that movement, Da Vinci, Raphael and Michael Angelo, Father Anthony gave most of his at-

ention. On the Cathedrals of Italy, also, the lecturer had a good deal to say and many fine slides to show up.

We very heartily echo the wish expressed by the Rector, in his vote of thanks, that Father Anthony might be induced to visit Mungret soon again and give us another opportunity of hearing his lecture, with more leisure and more profit.

IRELAND AND WAR.

Mr. M. O'Callaghan, Limerick, in the lecture he delivered on Sunday, 12th of December, left the present world-wide conflict severely alone. His lecture was historic, and dealt, from an economic standpoint, with the wars in which Ireland had been engaged from the 15th to the 19th century. It was exceedingly stimulating, and gave evidence of a wide and accurate knowledge of Irish history and of a sound grasp of economics.

We have heard so much about the imperfection of Grattan's Parliament, said Mr. O'Callaghan, that we have come to forget its merits. Not the least of the latter was the idea it represented of the position of Ireland. To the men who sat in College Green the phrase "The Kingdom of Ireland" was something very real. To us it is nothing—a tag from some obsolete statutes, an unmeaning title which has managed to survive the reality which it once represented. But to the men of Grattan's day Ireland was a kingdom, with its own King, Lords, and Commons; a kingdom that made its own laws and had, at least theoretically and to some extent practically, a voice in the shaping of its own foreign policy. It possessed the right to join in or abstain from wars in which England was engaged—and more than once the idea of abstention was mentioned. This right was never exercised,

but the fact that such a prospect was visible then and is no longer visible now, shows us how far we have drifted since the Union.

Irish wars, said Mr. O'Callaghan, might be divided into those waged in Ireland and those waged abroad by Ireland as an ally of England. The lecturer gave us a quick and vivid sketch of the wars of extermination, in their various forms. The spacious days of Elizabeth saw the good old methods of the sword and the torch applied with very fair results. The same weapons were again used by Cromwell half a

in their own turn became antiquated; but not so the other method of warfare that accompanied and survived them—the war on Irish commerce and industry, perhaps the most destructive and widespread of all the attacks on Ireland. Mr. O'Callaghan dealt with this portion of his subject with considerable detail and great clearness. We need not, he said, at the end of the first period of his lecture, pause very long to satisfy ourselves on the point whether these wars were beneficial or the reverse to Ireland.

The second portion of the lecture dealt with the wars in which Ireland fought as an ally of



Photo by R. Brockway.
HOUSE FOOTBALL.
R. Fitzpatrick, T. Lawless, D. O'Brien, T. O'Sullivan, D. Sullivan, S. Cahill, D. Murphy.
Sitting—J. Kennedy, W. Galvin (Capt.), T. Garry (Sec.), J. Delaney.
In front—C. O'Grady, J. Rice.

century later with even greater results—for in the space of eleven years 600,000 out of a population of a million and a half were made away with. The confiscation of land, too, was done more thoroughly and more successfully than in Elizabethan times. When fire and sword were becoming antiquated and had confessedly proved inadequate the Penal Laws were brought forward, after a certain "scrap of paper" signed in Limerick had been torn up. A century of their enforcement had done wonders, had broken the spirit of the Irish nation, but had not exterminated it. But the Penal Laws

England. We cannot here follow Mr. O'Callaghan through his examination of the Napoleonic, the Crimean, and the Boer Wars. We can only summarise his conclusions. He showed clearly that in all cases Ireland was indifferent or hostile to the war; that Ireland had nothing to gain from it; that as a fact it had much to lose; that it paid its "reasonable proportion" in blood and money without getting any return.

At the end Mr. O'Callaghan, at the request of the Rector, kindly undertook to answer any difficulties that had occurred to his audience during the lecture. A good many questions

were asked, and while they gave Mr. O'Callaghan an opportunity of developing some points he had before merely touched on, they also showed that his lecture had been followed with great intelligence and interest.

LECTURE FROM FR. PHELAN, S.J.

On Wednesday, January 26th, Father Phelan, on the eve of his departure for Canada, where he was to deliver a series of Lenten lectures, gave us an address on Catholic Democracy. In presenting the lecturer, the Rector said that Father Phelan needed no introduction to an Irish audience, for he was already widely known as a preacher, lecturer and author.

Father Phelan's address was the same in substance as that which he had delivered at the Catholic Truth Society Congress in Dublin last autumn. It differed a good deal from the type of lecture to which we have been accustomed here: it was an address from a practised and eloquent public speaker. The subject he treated was perhaps above the heads of many of his audience. But his lecture was heard with deep attention, and not even the youngest could have left without carrying off something worth remembering. Father Phelan has a forcible and very distinctive way of putting things; his vivid and biting phrases, when once heard, cannot be easily forgotten.

Father Phelan's lecture was an eloquent plea for a greater interest and activity in social work on the part of educated Catholics. A generation ago Leo XIII had pointed with unerring judgment to the social question as the all-important question of the age and called upon all Catholics, lay and clerical, to take their part in its solution. The need for Catholic social activity, pressing in Leo XIII's time, was now imperative. In the present European conflagration Father Phelan saw the inevitable upshot of the attempt made to base society and morals

on an unsound and unchristian philosophy. To this awful pass had led Nietzscheism, with its gross apotheosis of brute strength, and Vivianism and its efforts (with sublime gesture) to put out the lights of heaven. These systems and philosophies had had their day, and were now in the melting-pot, said Father Phelan. The great question to be faced now was—what is to replace them? There would be no lack of suggestions; the ground cleared in this struggle would not be long left unoccupied. If the Catholic was to have a voice in the formation of a new and better world, he must be quickly on the field. Moreover, it is probable that the world will be in a better disposition to listen to Christian principles, chastened as it is by the war.

The co-operation of all educated Catholics was essential for this work. The priests would guide the movement, but they must have behind them the mighty force of Catholic Democracy. That this support was not always to be counted on was, said Father Phelan, patent. What part have the young men of the present generation taken in social work? Have the thousands of young Catholics who have passed from the secondary schools and Universities within the last twenty years, to fill the ranks of the professions, etc., taken their due share in social work? Is there not only too much ground for the complaint that the St. Vincent de Paul Society—to mention the most obvious field of social activity—was worked chiefly by the older generation?

The educated Catholic was to take his part in social work, said Father Phelan; but he must be trained for such a work. The Catholic student would have no difficulty in obtaining suitable books. Father Phelan recommended specially Father Plater's work, "The Priest and Social Action," and Father McKenna's book, "The Church and Labour." He also recommended strongly the publications on social questions issued by the Catholic Truth Society.

We have only reproduced a small portion of Father Phelan's full and suggestive address. We have heard that the lecturer has a volume of addresses and lectures in the press, which will appear shortly. It is to be hoped that the present address will find a place in the book.

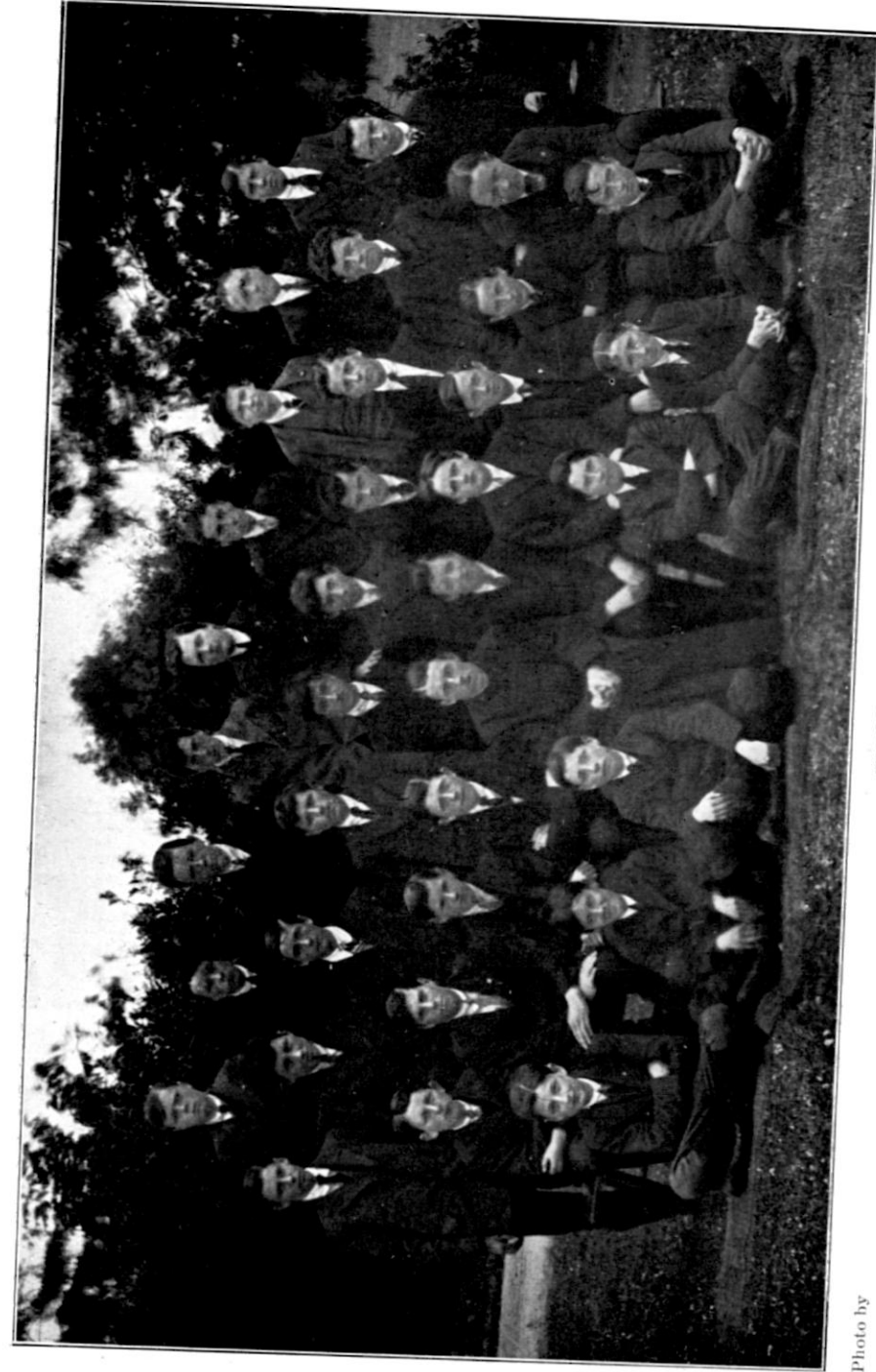


Photo by

THIRD CLUB.

R. Downes, T. Mellett, M. Crowley, E. Jennings, P. Harris, L. Scunlan, J. Behan, M. Nolan, D. Ryan, L. Cleggott, T. Herriot, A. Duke, F. Power, T. M'Cormack, J. O'Regan, B. Murphy, G. O'Hara, C. Jennings, P. Cadogan, J. Mellett, P. Graham, P. M'Dermott, L. Quigley (Capt.), Rev. Mr. Gallagher, S.J.; G. Magee (Sec.), W. Collins, A. Murphy, B. O'Donnell, W. Courtney, C. O'Meehan, R. Barry, T. O'Meehan, R. Harris, M. Harney, J. Kelly, R. Brockway.



“THE LADY OF GLIN.”

ON Sunday, February 6th, the Apostolic School presented their play, *The Lady of Glin*, before a large crowd of visitors. The play is founded on Gerald Griffin's novel, *The Invasion*. The work of dramatization was done by the Rector, Rev. Father Cahill, S.J. *The Invasion* is not a widely-read book, and most people consider that they have done their duty by Gerald Griffin when they have read *The Collegians*. But Father Cahill's choice was a happy one. *The Invasion* is peculiarly significant for a Mungret audience, for its scene is sometimes laid in Mungret Abbey. The adaptation was done with great skill. From the looser contexture of the novel a well-built and coherent play has been built up; the stirring and telling incidents have been selected with dramatic insight; the local colouring and references have been faithfully retained. The result was a play thoroughly national in temper and outlook, and with a very special appeal to a Mungret audience.

The Lady of Glin was produced in Mungret four years ago and with a stronger cast. But the present perform-

ance was a decided success and was very creditable to all connected with it. The training was done by Mr. Fell, and the general high standard attained by the actors was due to his skill and patience. The parts of Feargal, Baseg and Curaoi were acted with considerable skill. Elim and Eithne also deserve honourable mention. Duach could not be easily classed with these serious figures; he supplied the comic element of the play, and was presented with much vigour and spirit. Mr. Fell's part in the play, which was a comparatively minor one, and was taken up only a few days before the performance to fill a sudden gap, was acted with his usual power. His description of the fight which he is supposed to witness from the dun at Glin was a fine piece of difficult acting. But the general efficiency of the cast is something for which he deserves more hearty congratulations. For the airs—some of which were very beautiful—to which Gerald Griffin's songs were set, Mr. Fell was responsible.

The stage-managing, lighting, etc., were in the very competent hands of Rev. Mr. Gallagher and R. Brockway. To

their ingenuity, enthusiasm and hard work was due a very large measure of the success of the play.

Characters.

Elim (the young Chief of Hy Conail) J. Hayes
 Macha (Elim's widowed mother) T. McGrath
 Diarmuid (Bard of Elim's family) D. Carey
 Scanlan (Chief of Rathkeale, friend of Elim) T. Lawless

Eithne ("The Lady of the Valley," niece of Curaoi) T. Hartnett
 Banba (Eithne's foster-mother) P. O'Donnell
 Duach (Eithne's foster-father) S. Conneely
 Tuathal (Curaoi's son, afterwards Chief of Glin) A. B. Fell, Esq.
 Eire (Tuathal's mother) J. Rafferty
 Baseg (step-brother of Elim's deceased father, and formerly tanist of Glin) P. McGill



Photo by]

THE BAND.

[R. Brockway.

Flann and Ciaran (clansmen of Elim) J. Brady & J. McNamara
 Clothra (Elim's foster-mother) L. Lehmann
 Aengus (Elim's brother) T. Mulcahy
 Donal (a monk of Mungret, Elim's uncle) M. Clune
 Curaoi (Chief of Glin, an arch-druid) E. Lyons
 Feargal (Bard of Glin) W. Mulvihill

Emhir (foster-brother of Baseg) C. Greene
 Brandon, Kevin, Kenrick (scholars at Mungret Monastery) V. O'Brien, P. Halligan, and J. O'Rourke
 Lorcan M. McNamara
 Monks, Students, Singers, Northumbrians, etc.

Scenes.

Act 1. Scene 1.—Askeaton. Outside the Dun. Scene 2.—Dun of the Chief of Glin.

Act 2. Scene 1.—Mungret Monastery. Scene 2.—Duach's Cottage at Loughill.

Act 3. Scene 1.—Dun of Glin. Scene 2.—Guard Bridge at the Dun of Glin.

Act 4. Scene 1.—On the side of Knockpatrick overlooking the Glen. Scene 2.—In the Grianan at Glin.

The scene is laid in the County of Limerick, about the middle of the seventh century A.D.

ENTERTAINMENTS.

Under the able *baton* of Mr. Moane, a really serviceable orchestra and band were trained. We must thank him for the very great pains he has taken in training and perfecting both. Nor must we forget Mr. Fell, whose whole-hearted work in the plays and concerts made them such a striking success and afforded us so much genuine pleasure.

First Entertainment.—On St. Stanislaus' Day the Apostolics organised a most successful concert which was held in their refectory. The newly-formed "St. Patrick's Band" made its presence felt. At the same time the lay boys enjoyed themselves immensely in the billiard-room. A glee club had been formed shortly before and gave two well-rendered part-choruses.

Second Entertainment.—In place of the usual Lay Boys' play on the 3rd December a big concert was prepared in which both Lay Boys and Apostolics took part. It was a great success. Both sides showed much talent, and the choral pieces of both Apostolics and Lay Boys were greatly admired.

Third Entertainment.—On the 8th December. The programme was beautifully illuminated in old Celtic design by D. Murphy. Songs, dances, recitations, and orchestral pieces followed one another without a break. The two most original items were a scene from *A Fool and His Money* and *The Absent-minded Household*, both prepared and staged by Mr. Fell. The latter of the two sketches was pure pantomime, acted in time to music. Its originality pleased everybody.

Fourth Entertainment.—On March the 5th a dramatic recital was given by Mr. Fell and a number of those who had taken part in last year's production of *Redemption*. The proceeds went to the Social Study Club. The performance opened with a monologue, "Life's Long Shadows," the life story of a Siberian convict, which was followed by three or four of the best scenes from *Redemption*, all done in Mr. Fell's best manner. The entertainment was closed with a very realistic tableau, excellent in taste and design.

Fifth Entertainment.—On the following evening the students of the Crescent acted for us Mr. Walshe's clever and very up-to-date play, *The Pope in Killybuck*. The piece is written in the Northern dialect, which the young actors hit off very well indeed. To Father Dillon-Kelly, S.J., and his well-trained troupe we are grateful for the happy evening we spent, also to the two performers in the *Blind Beggars*, and lastly to "that wonderful boy of old."

The great concert which had been arranged for St. Patrick's Day had unfortunately to be abandoned.

The Sixth Entertainment was in the form of a very enjoyable concert. It was almost entirely Gaelic and Anglo-Irish: every item was thoroughly appreciated.

Our Past.

THE appointment of VERY REV. MICHAEL J. GALLAGHER as Coadjutor Bishop of Grand Rapids, Michigan, gives Mungret its second Bishop—the first being Dr. Curley, Bishop of Saint Augustine, Fla. To Dr. Gallagher we offer our heartiest congratulations on his advancement. We take the following notice from an American paper:—

"The appointment meets with the hearty endorsement of the priests of the diocese. Congratulations are pouring in from all parts, and one despatch was from Bishop Schrembs, of Toledo.

"Father Gallagher was born in Michigan, in the diocese in which he is now to take such high rank. He was born at Auburn, a town nine miles west of Bay City, on November 18, 1866. His father is still living, a resident of Grand Rapids. Until he was twelve years old the future priest and bishop attended the public schools. Then he spent four years at St. James' Catholic Church, Bay City. He taught during four years in a public school, and then decided to study for the priesthood. He spent the first year of study in the Seminary at Sandwich, Ont., near Windsor. He then went to Ireland and studied four

years at Mungret Seminary, Limerick. This was followed by five years in Austria, where he attended the Royal Imperial University at Innsbruck. During this period he was ordained a priest, receiving Holy Orders on March 19th, 1893, at Bryen."

Dr. Gallagher was at Mungret during the years 1885-9. We wish him many years of fruitful labour in the episcopacy. His consecration took place at Saint Andrew's Cathedral, Grand Rapids, Michigan, on September 8th, 1915.

We offer our heartiest congratulations to the following of our Past who have been ordained this summer:—

HUGH O'NEILL, at the Irish College, Rome.

VINCENT CUMMINS, at the Roman College.

MATTHEW GILBERT

and JOHN POWER, at All Hallows.

WILLIAM GALLAGHER, at Carlow College.

REDMOND O'DONOGHUE, at Emmitsburg, Maryland.

PATRICK FEENEY and THOMAS FLYNN, at Genoa.

EDWARD CAREW, at Calgary, Canada.

JOHN DELANEY, S.J., at Milltown Park.

MICHAEL H. PATHE, C.S.S.R., and



FATHER BERGIN.

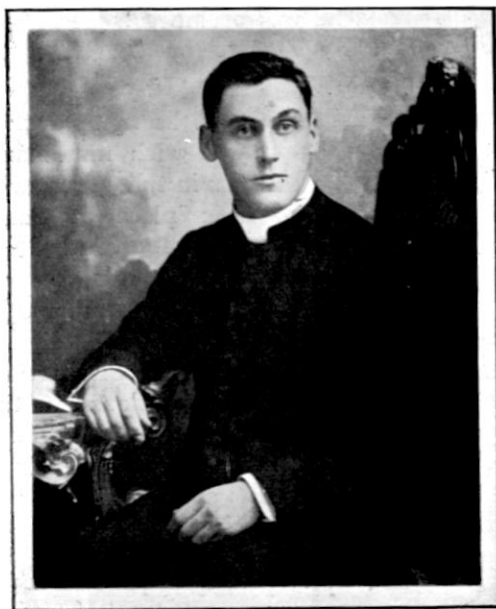
MICHAEL MORIARTY, C.S.S.R., at Oconomowoc, Wis.

Also to the following, who were ordained last year, since the appearance of the MUNGRET ANNUAL of 1915:—

REV. JAMES MAGAN, S.J., who was sub-Moderator here from 1906-9, at Milltown Park, Dublin.

REV. JOHN MULALLY (Diocese of Mobile, Ala.), at Rome.

REV. DAVID C. CRONIN, S.J., at Woodstock, Md., U.S.A.



FATHER T. FLYNN.

REV. JAMES CASSIDY, at All Hallows, 1915.

REV. TERENCE F. MULLINS, at Chicago, 1915.

A programme of the distribution of prizes at the Propaganda College, Rome, kindly sent by JOHN BULMAN, speaks eloquently of the talents and assiduity of the Mungret men in Rome. Among the Doctors of Divinity we find FATHER VINCENT CUMMINS; among the B.D.'s,

MICHAEL KELLY. The other names that occur among prize-winners or distinguished students are FATHER HUGH O'NEILL and PHILIP CULLEN.

Congratulations to DR. C. BARRAGRY, whose photograph we published last year, on his D.P.H., which he obtained last October.

We received a touching poem from FATHER PATRICK J. GEEHAN, a frequent contributor to the MUNGRET ANNUAL. Lack of space, however, compels us to hold it over to a future number. FATHER GEEHAN and FATHER JAMES CASSIDY are on the teaching staff of the Diocesan Seminary which the Bishop of San Antonio has recently established. In their arrangement of the studies they have consulted some of their old masters. Both are prominent and vigorous members of the A.O.H. Father Geehan is rapidly making a name as a preacher.

REV. J. CROKE, S.J. ('05), who has been working in China for several years, is at present doing his Theology at Ore Place, Hastings. He visited us a few times during the year.

We offer our deepest sympathy to JOHN O'BRIEN, of Askeaton, and also to TOM O'BRIEN, of Boru House, Limerick, and to STANLEY AMBROSE, on the recent deaths of their fathers.

GERALD MCCARTHY, of Sligo, is at present in Salonika in the best of spirits; he had a very trying time at the Dardanelles. He meets FATHER J. O'MAHONEY, S.J., frequently. PAUL MCCARTHY, who, like Gerald, is in the R.A.M.C., is in France and in good condition. CHARLIE MCCARTHY has finished his training as an officer of the Connaught Rangers. He got first place in his final examination. ALEX MCCARTHY has returned from Canada and is expecting a commission.

TOM MAHON ('14) is at Summer Hill College, Sligo, where he holds the office

of Prefect. He expects to go to Maynooth next year.

We hear frequently from MATT HICKEY, who is studying Philosophy at Mount Melleray School, Cappoquin. We understand that he is to enter the monastery as a monk in the autumn. We wish him every grace and success in his lofty vocation.

Congratulations to REV. J. BUTT, S.J., who took his vows at Macon, Ga., last September. He and MICHAEL keep well in touch with us. Michael has a clerkship on the Louisville and Nashville Railway at Montgomery, Ala., U.S.A., and is getting on remarkably well.

ANTHONY O'REGAN has given up the Civil Service and is at present studying Medicine at the N.U.I.

J. McCURTIN has got his 2nd Arts at the N.U.I.

R. D. F. JOHNSON has taken his degree. He is a prominent figure in the *Literary and Historical* at Stephen's Green. We hear that he is a candidate for the Auditorship next year.

Letters from Emmitsburg, Md., from REDMOND O'DONOGHUE and OWEN LENNON give news of FATHER JAMES BURKE. He is vice-president and treasurer of the College, and overseer of a new building that is being erected for junior pupils.

PATRICK J. SLATTERY ('06) visited us recently. He has qualified as a dentist and is living at Borrisokane, and laying the foundations of a large practice.

MALACHY NAUGHTON ('12) took his degree last year in Fordham University, S.J., New York. In the issue of the *Fordham Monthly*, June, 1915, there is an article from his pen.

Congratulations to MAURICE DANAHER ('12), who got the Delany Scholarship in 1st Arts, 1915.

DERMOT GLEESON ('13) is working hard for his degree in Law and Political Science. We are grateful to him for assistance given in these columns.

We publish a photograph of THOMAS PEGUM, of Cahara House, Glin, who left Mungret in 1903. Since that date he has lived at home in charge of the extensive fisheries of which he has control. His



T. PEGUM.

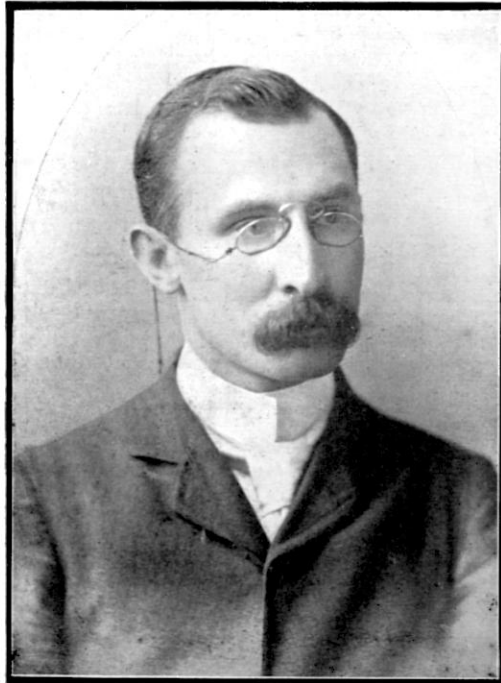
brother, DR. J. P. PEGUM, has got a commission in the R.A.M.C., and another brother, STEPHEN, is a lieutenant in the 4th Munsters.

J. McCULLAGH, C. DEVINE, M. QUIGLEY, and F. PAYE will take their vows at the Jesuit Novitiate, Tullabeg, King's Co., in September.

AUSTIN CLARKE ('11) is writing a thesis for his M.A. for autumn.

The Lenten Lectures at the Crescent this year were preached by FATHER M. GARAHY, S.J. ('93). All who attended the course went away with the highest opinion of the ability and eloquence of the lecturer. Father Garahy is at present on the Staff of Missioners.

We are glad to be enabled to publish a photograph of DR. J. H. WHITE. Dr. White left Mungret in 1895, when he had



DR. WHITE.

obtained his B.A. degree. He had a brilliant course of medical studies and has built up a flourishing practice.

FRANK KENNY ('07) is now a lieutenant in the Connaught Rangers. On leaving Mungret he distinguished himself in football circles in Dublin. He then went to India, where he was engaged on a rubber plantation. He afterwards went to Canada, whence he came back to England in the Canadian Contingent.

W. HARRIS, whose brother IVAN played against Mungret in a cricket match recently, was severely wounded in Gallipoli. He is now fully recovered and has been sent to France.

E. O'SULLIVAN ('08) is in a Bank at Limerick. He came out on a cricket team to play us some weeks ago, and played with his usual good form.

Congratulations to DICHO FITZGERALD, who has been elected captain of Clongowes Wood College.

WILLIE HARTNETT has been at St. Peter's College, Wexford, for the past few years. He has taken a prominent part in the production of his College magazine, of which he was sub-editor.

LIEUTENANT GEORGE MALONE has been severely wounded in Dublin. We offer our deep sympathy to his father, Dr. Malone.

Congratulations to DR. PETER IRWIN, who has been appointed head medical officer to the Asylum, Limerick.

REV. W. O'KEEFE, S.J., REV. W. MALONEY, S.J., and REV. JEREMIAH KELLY, S.J., set out for Australia in July. REV. J. EGAN, S.J., who was a master here for several years, and was an editor of the MUNGRET ANNUAL, has gone with them.

REV. P. J. TIGHE, S.J., who was Rector of Mungret, 1912-13, is at present a chaplain with the Australian Forces in Egypt.

REV. P. J. CONNOLLY, S.J., was a boy in Mungret in '92, and afterwards on the College Staff as Prefect of Discipline. He was a frequent contributor to earlier numbers of the MUNGRET ANNUAL. He has been for the past few years editor of *Studies*—an Irish review of Philosophy, Letters and Science—which under his direction has doubled its circulation and has become a great force in the intellectual life of this country.

FATHER J. O'MAHONY, S.J., who was for years Prefect of Discipline in Mungret, volunteered to be a chaplain, and was sent to Salonika, where he attends the Canadian Hospital. We sympathise with him on the sickness of his mother. In the preparation of these columns he always gave great assistance, and the absence of many names from Our Past is due to the fact that we have not had the usual assistance from Father O'Mahony.

DR. JOSEPH ROBINSON ('08) is practising as a doctor in Granard, Co. Longford.

BERNARD F. KING, of Demerara, joined the Coldstream Guards as a private, and was wounded in action.

JACK CLANCHY is a lieutenant in the E. Lancs. Regiment. He has been recently made a machine-gun officer.

FATHER W. McEVoy, O.P., who paid us a short visit last summer after his ordination in Rome, is now in St. Laurence's Priory, North Adelaide, S. Australia. His health, which was somewhat impaired by his sojourn in Italy, is gradually improving.

REV. H. O'NEILL, ex-captain of the house, was ordained at the Irish College, Rome, for the diocese of Cork, in May last. He has promised us a visit on his return to Ireland.

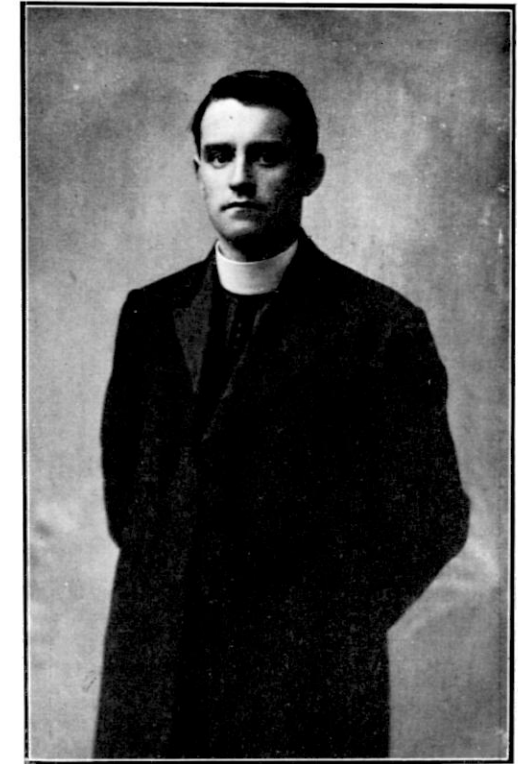
T. COFFEY, who is a lieutenant in the R.F.A., has been wounded recently in action.

DONALD JENNINGS is a D.I. in the R.I.C. He is at present stationed in Donegal. MAURICE and CHARLIE JENNINGS have got their 2nd Medical.

FATHER J. MULLALY is now Assistant in Pensacola, Florida.

FERGUS GLEESON is an air mechanic attached to the Royal Aircraft Factory, Farnborough.

FATHER T. CASSIDY is Assistant at St. Vincent's, Mobile.



FATHER C. CARRICK.

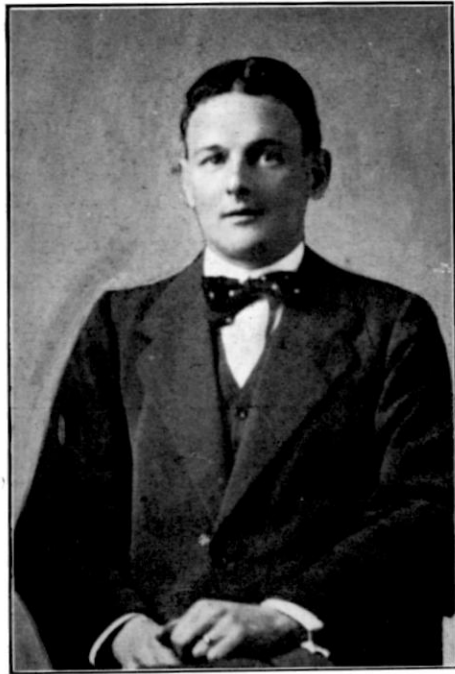
FATHER C. CARRICK, of whose ordination we have already heard, paid us a visit last summer during his trip to Ireland from the States. He is at present studying at the Catholic University, Washington.

FATHER TOM MADIGAN is Pastor at Kirkland, near Seattle. He is the first resident pastor, and is doing splendidly.

FRED O'CONNOR ('12) has resigned his position as a wireless operator, and is studying Medicine at U.C.D.

FATHER J. MORRIS arrived at Cape Town last September, where he was met by the Mungret men there. He feels remarkably well and happy, and says there is glorious work to be done there.

We publish in this number a photograph of FATHER M. BERGIN, S.J., who has been working in Syria for some years. On the outbreak of war he was in Egypt and volunteered as a chaplain. As some technical difficulties stood in the way of his immediate recognition, he joined the R.A.M.C. as a stretcher-bearer, in which capacity he attended to the spiritual wants of his men. Official recognition followed soon after this courageous step.



C. CASHIN.

We publish a photograph of CHARLES CASHIN, who was in Mungret from 1896-1900. He was for some years traveller for the Kilkenny Woollen Mills, Ltd., and is at present doing very well in business in Dublin.

FATHER THOMAS BUTLER, C.S.S.R., who was ordained last year, has been giving missions in Ireland. He is soon to go to Australia.

FATHER A. HARTIGAN, S.J. ('98), whose photograph we published last year, has volunteered as a chaplain, and is serving with the Mediterranean Expeditionary Force.

REUBEN BUTLER, S.J., has just finished his juniorate studies at Shembaganore, Madura, India, and is now beginning his course of Philosophy there.

J. SHEIL, S.J., who is on the same mission, has completed his studies there and gone north to Calcutta. Father Van der Schueren, S.J., St. Xavier's College, Calcutta, visited Mungret last October looking for missionaries.

FATHER D. NUGENT, C.M., gives a graphic account of the great work which is being done, and to be done, in China, where he is teaching in St. Joseph's College, Ningpo.

FATHER M. MCKIERNAN, C.M., has just arrived there, and is engaged in studying Chinese, and tending a small parish near Ningpo. He has, it seems, already baptized very many little abandoned waifs.

Congratulations to DR. JOSEPH CREMIN, who has been appointed medical officer at Newcastle West.

R. BOYLE, O.M.I., and B. O'REILLY, O.M.I., are both in 3rd Theology at Canavese, Turin, Italy, and hope to be ordained by the end of the year, when they will also make their final profession.

FATHER W. GALLAGHER has just visited us, after his ordination at Carlow. He is enjoying a well-earned holiday before setting out for the Diocese of Wilcania.

We were all very glad to hear that FATHER JAMES CANTWELL, secretary to the Archbishop of San Francisco, has been appointed to the onerous office of Chancellor of the diocese. He has laid the foundation of a reputation as a preacher

by his sermon on the Resurrection at Easter.

We offer our congratulations to MORTIMER GLYNN, who took his vows as a Jesuit at Tullabeg, last March. He is at present studying at Rathfarnham Castle, Dublin.

We had a visit last summer from FATHER W. KENNEDY, of Uitenhage, S. Africa, on his way to the front as chaplain. The lavish outpouring of encomiums and presents which his departure from his parish called out, as reported in the local paper, give an indication of the esteem in which he was held by all.

Among the successful candidates at the examinations of N.U.I., the results of which have been published just as we go to press, we notice the names of many of our Past.

First Arts Examination.

REV. J. FARRELL, S.J., has got 1st Honours in Latin (3rd place), 1st Honours in Greek (2nd place), and 2nd Honours in English.

REV. E. BOURKE, S.J., has got 2nd Honours in Latin, Irish, and English.

REV. C. SCANTLEBURY, S.J., has got 1st Honours Latin and 2nd Honours in Irish and French.

BERNARD A. LEE and JEROME KEATING have passed.

First Medicine.

A. O'REGAN has passed the examination with 2nd Honours in Part I.

J. J. MORRIN has passed Part II.

F. X. DOOLITTLE, B.A., has got his M.B., B.Ch., and B.A.O.

In the Intermediate Examination for apprentices to solicitors, J. J. W. MORRIN has been successful in Class I., and R. D. F. JOHNSTON in Class II.

TOM O'BRIEN, of Limerick, has got his 3rd Veterinary Examination.

BOYS OF LAST YEAR.

FRANK McGRATH is apprenticed as a chemist in McMahon & Day's, Limerick.

FRANK QUIGLEY, our captain of last year, and JOE GUERIN are studying at University College, Cork.

B. A. LEE is doing 1st Arts at U.C.D., and is apprenticed as solicitor.



FATHER KENNEDY.

T. JOHNSTON and P. FLOOD went to the Jesuit Novitiate at Tullabeg in September, 1915.

JOHN CULHANE is at business in Dublin.

EDDIE MURPHY is at the Honan Hostel, Cork, and attends the lectures for Engineering at the University.

WALTER VAN DE PUTTE is at the College of Kalamazoo, Michigan, U.S.A., preparing for the priesthood.

MYLES QUINLAN is at home engaged in business.

LOUIS MACNAMARA is at home farming.

VAL EGAN has passed for the Bank and got an appointment at Mallow.

JAMES LINEHAN is studying for the priesthood at St. Colman's College, Fermoy.

ARTHUR O'MALLEY, J. J. MORRIN and W. HICKEY are studying Medicine in Dublin.

PADDY O'SULLIVAN, of Mallow, has entered Holy Cross College, Clonliffe, to prepare for the priesthood in the Dublin diocese.

The three Belgians who were with us last year, WILLIAM DEPLA, CHARLES DUBOIS and PAUL SOBRY, left in the autumn and spent some months in training at the camp of Auvours, where they had also time to do some study for the priesthood. In the spring of this year

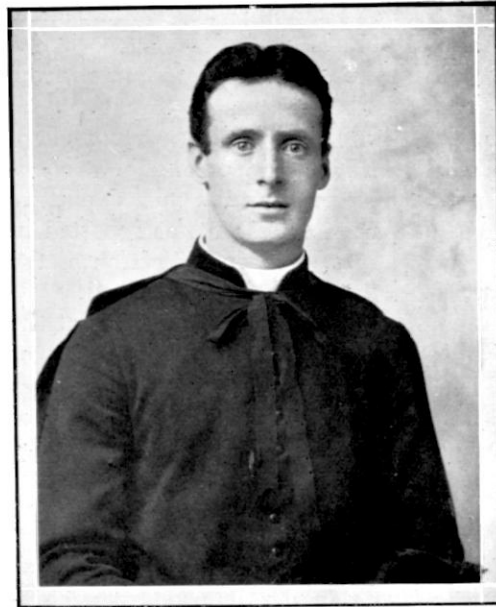


C. DUBOIS, P. SOBRY, W. DEPLA.

they were sent on to the front in the Belgian Army. They write very affectionate letters to Mungret from time to time.

TOM MULCAIR has passed for the Bank, and is stationed at Castlereagh.

T. MORAN went to Clongowes Wood College.



FATHER H. O'NEILL.

PAUL MULCAHY is at Carlow College preparing for the priesthood.

F. GREENAN and M. KEYES went to the Propaganda College, Rome, for the same object.

T. LONG has joined the Oblates of Mary Immaculate.

W. NESDALE is at St. Patrick's College, Thurles.

A. GLOVER has gone to the Redemptorist Novitiate at Dundalk.

EMMETT SCANLAN went to Blackrock College.

M. BERGIN is at home engaged in farming.

LEO DILLON is at Douai College, Woolhampton, England.

JEROME KEATING is at Clonliffe College.



DIARY.

(Notes supplied by M. O'Reilly, M. Guiry, T. Lawless, J. Hickey.)

1914-1915

August 28th.—Apostolics return. Some we recognise and some we don't.

August 30th.—Father M'Mahon opens the Retreat.

August 31st-September 3rd.—Silence!

September 3rd.—Rev. W. M'Evoy, O.P. visits his "Alma Mater."

September 4th.—Lay boys old and new turn up in their best suits and gaze at the renaissance of the billiard room. "It is not as it used to be," quoth one youth; "and they talk of war economy." Portfolios distributed in the Apostolic Cabinet. Rev. J. Cassidy, who is going to America, came to see us.

September 5th.—Consecration of studies. Lectio brevis.

September 13th.—W. Galvin elected Captain of the House, with F. M'Grath as his secretary.

September 14th.—Half day. "Swimming" in water varying in depth from four feet to nothing at all.

September 17th.—Our three Belgian friends leave for ambulance work. J. Lawless and L. Quigley elected Captains of II and III Clubs.

September 20th.—Senior Library locked up. Why?

September 23rd.—Because it was being done up.

September 25th.—Annual Retreat for Lay Boys given by Father Garahy.

September 28th.—Retreat ends. We spend a most enjoyable day at Adare. Father Corboy and W. Galvin did everything to make us happy.

September 29th.—No geese. If there were any they were wondrously disguised. Rev. Dr. Henebry gave a most interesting lecture on Irish music.

October 2nd.—Football starts. Some rare discoveries.

October 8th.—Father van der Schueren, S.J., gives the Apostolics a lecture on the Belgian Mission in India.

October 9th.—Rev. Father V. Cummins paid us a visit.

October 10th.—The Apostolics take up Gaelic football. Learned questions asked and answered, subtle sophistries advanced and refuted at an "exciting" debate.

October 14th.—Second Thursday. I and II Clubs go to Castleconnell; Senior Apostolics to Manister. The M.S.S.C. organise a successful concert in the Library.

October 15th.—We hear that poor Father Gwynn has been killed at the Front.—R.I.P.

October 17th.—Gaelic football match between Philosophers and Classics.

October 25th.—Interesting essay on Father Gwynn read in refectory.

October 28th.—Great excitement. Junior and Senior Leagues begin. "A very successful band practice was held this evening."

October 29th.—Solemn Requiem for Rev. Father Gwynn.

October 30th.—The "blockade" has been made very strict. Nuts were stopped at the frontier.

October 31st.—Rev. Father Anthony, O.S.F., gives interesting lecture on "Ancient and Modern Art."

November 1st.—All Saints' Day. Long walks to all four points of the compass.

November 3rd.—Mass said for deceased past students.

November 11th.—Second Thursday. Big storm all day.

November 13th.—Feast of St. Stanislaus.

November 14th.—Interesting Lay Boy debate. Second Apostolic debate opened.

November 21st.—Danish cruiser reported to be in Limerick. We went to Limerick and didn't see it.

November 30th.—Rev. Father Head celebrates the golden jubilee of his priesthood. We get a free day.

December 3rd.—Feast of St. Francis Xavier. Father Vincent Byrne, S.J., preached. Rain all day, which did not spoil our appetite or damp our ardour. We enjoyed a magnificent concert after supper. We missed the usual Lay Boys' play.

December 5th.—The Irish National Volunteers marched from Limerick and gave us an exhibition of drilling and manoeuvring. Mr. C. Chevassé gave a talk to the Irish Class.

December 8th.—Feast of the Immaculate Conception. At the reception Father Rector gave, in a few well-chosen words, his estimate of what a Knight of Mary should be. At night the M.S.S.C. organised a delightful entertainment, in which the light and serious were admirably blended.

December 12th.—The Irish Volunteers performed all sorts of evolutions in the snow and sang their rousing choruses. In the evening Mr. M. O'Callaghan, of Limerick, gave a very interesting lecture



Photo by]

RACES AT ADARE.

[M. O'Reilly.

on "Ireland and War." We are glad to see that the boys took an intelligent interest in it, as the questions clearly showed.

December 14th.—Half day granted for the Volunteers.

December 21st.—A day teeming with events "Faughs" win the Senior League. "Vols" the Junior. Exams. end. Results are read, and the term ends, and 1915 ends for most of us as far as Mungret is concerned.

December 22nd.—Home for the Lay Boys. For the Apostolics, pricked fingers and holly, thread and needles.

December 24th.—The Boys' Chapel wins the prize for decoration by one mark.

December 25th.—Happy Xmas to all! All old-time customs observed.

December 28th.—Juniors' day. We had a rare time. Rehearsals for the "Lady of Glin" begin.

December 31st.—The old year. The old order changeth, yielding place to new.

1916.

January 1st.—New Year's Day. The usual greetings and rehearsals.

January 2nd.—Rev. Bro. Rickaby died at 12.45. Another old friend gone.—R.I.P.

January 4th.—Bro. Rickaby was buried to-day. Rev. Father H. Browne came this evening.

January 5th.—Lecture by Father Henry Browne on China.

January 11th.—Exciting paper chase.

January 15th.—Lay Boys back. We were glad to hear that a play was in the offing and to see that a stage was in existence. We find Rev. Mr. Gubbins has taken the place of Rev. Mr. Deevy, who has gone to Clongowes.

January 20th.—The Apostolic ranks are growing both ways.

January 23rd.—Irish Cadet Corps started. We wish it every success.

January 25th.—Hurley started. Half day granted by the Rector. Prospects of good house team.

January 26th.—Interesting lecture on "Ireland and Democracy," given by Rev. M. Phelan, S.J.

January 30th.—Lay Boys' billiard record broken by a very brilliant break of 57 compiled by J. O'Meara. In the evening the first performance of the "Lady of Glin." The scenic effects were very good.

February 2nd.—Father Corboy pronounced his last vows. Free day given. Billiard tournament started.

February 6th.—Rain. Second performance of the play. Mr. Fell is to be congratulated on the excellence of the training he has given to the actors, one and all. The orchestra was exceptionally good.

February 7th.—No more rain only—sleet.

February 10th.—J. O'Meara wins billiard tournament. Well-written essay on "Limerick" read in Apostolic refectory.

February 22nd.—American colony gets a free day in honour of George Washington.

February 25th.—Essay on "O'Donovan Rossa."

February 28th.—Exciting match between Boher and Mungret in hurley. Boher won. John O'Connor is very unwell.

March 5th.—Magnificent performance organised by the M.S.S.C. Everything went off without a hitch. We congratulate Mr. Fell on his fine acting of "Chilo," and on the tableau, which was very impressive.

March 6th.—Free day. Entertainment in the evening by the Crescent students. During the intervals Mr. Moane and family gave us some delightful selections.

March 7th.—Rumour saith that the philosophers enjoyed themselves hugely at Quin. Father Kane kept a watchful eye on the lovers of wisdom.

March 9th.—Sleeps still the vogue. Having rained relentlessly for the past four weeks the Clerk of the Weather thought he had gone too far, and gave us—snow.

March 12th.—A rather full day. The House beat Boher, and so avenged the debacle of two weeks before. The Lay Boys had a debate on "Irish Games," and the Apostolics on the "Internationalism of the Catholic Church." Both debates were very well contested.

March 17th.—St. Patrick's Day. All celebrations had to be abandoned on account of prevalent influenza. We were defeated by St. Munchin's in a very well-contested match.

March 29th.—We were all very much grieved this morning to see on the tabella the notice of J. Shanahan's death. We had all got to like him, for he was always ready to help anyone in every way possible. We shall miss the quaint sayings and droll remarks with which he enlivened all his conversations. Our sincerest sympathy goes out to his family for their great loss.

March 30th.—After Solemn Office and Requiem High Mass. Jack was laid to rest in the little College cemetery.

April 1st.—As we came out of the last morning class we noticed that everyone was very quiet. Jim O'Meara was dead. It was so awfully sudden that it took us some time to realize that Jim who had played for us on St. Patrick's Day was no more. Last Sunday he looked rather unwell, but nobody thought that it was the beginning of the end. He was conscious to the very last, waited death with a smile, answered the Prayers for the Dying himself, and then, thanking everyone who had tended him, he died with the word "Mother" on his lips. We feel his loss keenly, and desire to express our heartfelt sympathy with his mother and his friends.

April 2nd.—At one o'clock we marched slowly and sadly behind Jim's coffin to Limerick. He is being buried in Waterford.

April 6th.—Will the chapter of accidents never cease? Father O'Kelly was thrown from his bicycle and broke his arm.

April 9th.—Last debate of season.

April 10th.—We learn that Father O'Kelly is to be operated on in Dublin.

April 12th.—The greatest surprise of the year awaited us as we came from dinner. We are to have a fortnight's vacation.

April 15th.—Home for all!

April 29th.—A certain number have returned. The rest have not. The disturbed state of Dublin accounting for many a non-arrival. Those who have come are looking fit.

May 4th.—Free day. Walks and walks and walks!

May 9th.—Cricket started. Some of the III Club seem very promising. Rev. Father Van Kalkan, a Dutch Father, who has been teaching Ontology for some time, left this morning.

May 10th.—The returned boys are slowly but surely increasing.

May 21st.—Daylight Saving Bill. "Done out of an hour's sleep," was the general comment. Prefects' excursion. According to all accounts they rather enjoyed themselves.

May 24th.—Commercials beat the House at cricket. Father Magan arrives.



Photo by.

M. O'Reilly.

BOYS AT CASTLECONNELL.

May 26th.—The energy of the Apostolics is amazing. They have taken up croquet. A heavy thunderstorm made things lively for an hour.

May 28th.—May devotions at an altar erected by the tennis court were very impressive. It was a beautiful evening. III Club beat Crescent at cricket.

June 1st.—Ascension Thursday. Officials' excursion to the Glens. In spite of the weather we enjoyed ourselves thoroughly. Apostolic concert in the evening.

June 5th.—Very Rev. Father Provincial arrived this evening.

June 6th.—Father Provincial's day. Commercials again defeat the House.

June 11th.—Thirteen received into the Sodality; after which was High Mass. The Crescent Past

and Present beat the House after a very keen match. The Classics strafe the Philosophers at a hurling match.

June 12th.—The Community play the House. The game results in a draw, the scores being: Community, 100 for 7; House, 72 for 8. IV Club beat Crescent in a two innings game.

June 14th-17th.—Glorious weather and fairly easy exams.

June 16th.—House exams, close. There was general distribution of prizes in the evening, and good reports of everybody. Then Solemn Benediction with "Te Deum," and then to sleep—to sleep, perchance to dream. There's the rub.

June 17th.—Home, many of us for good. Everybody in excellent spirits.



3rd LEAGUE.

E. Jennings, D. Egan, W. Little, F. Power. Sitting—B. O'Donnell, W. Collins, L. Quigley (capt.), G. O'Hara, D. Ryan. In front—D. Hanly, J. Mellett.

June 18th.—The Apostolics are strengthening themselves against the temptations of the next two months.

June 21st.—Only 5 remain.

June 22nd.—As we came back to the College this afternoon we saw on the board the notice of Father Head's death. His long association with Mungret has made him known to a great number, who will be very sorry to hear that their old master has passed to his reward.

June 27th.—All gone! The last exam. ended today. Happiest of happy vacations to all.

HOUSE EXAMINATIONS, SUMMER, 1916.

PRIZE LIST.

Religious Knowledge.

Lay Boys: I Division.—(1) M. O'Reilly, (2) D. Murphy, (3) Wm. Galvin. II Division.—(1) C. O'Shaughnessy, (2) M. Mulqueen, (3) F. Power.

Apostolics: I Division.—(1) E. Wynne, (2) J. Hickey. II Division.—(1) J. English, (2) H. A. Flynn.

Rudiments.

Irish, 1st Division, J. O'Shaughnessy; 2nd Division, D. Egan; Latin, M. Nolan; English, T. Widger; French, L. Coffey; Arithmetic, L. Coffey.

III Grammar.

II Division.—Latin, E. Kennedy; English, A. Lee; French, A. Murphy; Geometry, J. Harney; Mathematics, J. O'Shaughnessy.

II Division.—English, A. Murphy; History and Geography, J. Windle; Greek, L. Lehman; Irish, R. Collins.

Commercial Class.

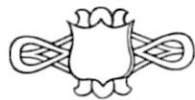
Geography, J. O'Brien; Dictation, etc., J. P. Collins.

Philosophy Class.

Nat. Theology, C. Greene; Logic, M. Clune; Ontology, M. Geehan; Ethics, J. O'Brien.

EXCHANGES.

We beg to acknowledge with thanks the receipt of the following school magazines:—"The Clongowman," "The Belvederian," "The Stonyhurst Magazine," "Our Alma Mater" (Riverview, Sydney), "Georgetown College Journal," "The Xaverian" (Kew, Melbourne), "Fleur-de-Lis" (St. Louis University, Mo.), "Salesian School Magazine," "Semper Fidelis," "Castleknock College Chronicle," "The Aloysian" (St. Aloysius College, Galle, Ceylon), "The North Point Annual," "The Champion" (Prairie du Chien, Wis.), "C.I.C. Annual" (St. Mary's College, Port of Spain, Trinidad), "St. Aloysius College Magazine" (Malta), "Gonzaga" (Spokane, Washington), "St. Ursula's Annual," "The Xaverian" (St. Francis Xavier College, Calcutta), "The Fordham Monthly," "Veritas," "St. Mary's College Journal" (Notre Dame, Indiana, U.S.A.), "The Springhillian," "St. Peter's Annual" (Wexford), "The Mangalore Magazine," "The Tamarac" (University of Detroit), "Gennazzano" (Convent of F.C.I., Gennazzano, Cotham Road, Kew).



ΡΑΝΗΣ ΑΝ ΟΜΗΡΑΙΟ ΞΑΕΘΙΣΕ ΣΑ ΣΧΟΛΑΙΣΤΕ.

Ιμεαρσ να η-Αρβαλασ βι ρανης λιομηαρ ηραιοσηαρ ι ριτ να βλιαθνα σο λειρ. Θα ρανης α βι ασα, σεανν ι ξσομηαρ να "Σαρσ" αςαρ να ο-τυρηνιςθεοιρι αςαρ σεανν ειτε ι ξσομηαρ να "Σινρρεαρ" (ρενιορρ). Ο'ειρμς εομ ραιτ ριν λεο σο ραιθ ρε αρ α ξσομαρ βυρτο ρα λειτ εαρ αρ βυρ ραν τρεομρα ρροιομνε ας ναε υρπιτ θα ελορμτ δεασηαε αε Ξαεθις. Θαρ ηοοις ηι μηρθε α ραθ σο ραιθ ρρρηο μορρ ρυθα ηι αμιαμ ευν να τεανσηαν αε

μορραν ασα ευσανν αρ οτυρ, αετ ταρ ειρ να ηοοιλας, ευσαρ ι μηρπειρ σο ηυιξε ρ' ρε ραθαοαρ ηιορ λιομηαιρε να (ηρ) αν ρανης υαετρμαε.

Ανοιρ ι οταοιθ οιθρε να ρανησηαννα τα ροκατιν λε ραθ. Οιοθ ρεετιν θα ιηηρμτ ηρ αν θα ρανης, αε αμιαμ ε μινιυσαθ ι μηδεαρτα οορ να βυαεαλλιθ δεασηα τοιρε ναε ραθαοαρ αν ευτο βα μο ασα, αε ας τυρηνιςαθ.

Τρα να βυαεαλλιθ μορρα μαλλιε λε ρεεατ,



Photo by

HORTICULTURAL CLASS OF NATIONAL TEACHERS.

R. Brockway.

ρρρηο ριρ-εηρεανναε ας ρευθεαρ ρεαηρε να ηεηρεανν, ας εαρ να η-οεαντυρ ευν εμν, αςαρ μαρ ραν οε.

βιοθ ρεανεαρ ι οταοιθ να ηαμρηρε, αρ ευρραιθ αν τραιοσαλ αςαρ μαρ ραν οε.

Ι οταοθ εοδα ειτε αν τιξε, εαθαν, μαρ ξεαλλ αρ να ρεολαιριθ τυαεααα, τα ορημ α ραθ σο ραθαοαρ αν ουεηραεαε αρ ραθ, ριν ε αν ευτο ασα α βι ραν ρανης. Αρ εεαθ σο λειτ ασα, ι οτοραε να βλιαθνα βι ρυαρ λε οειθ η ριθε οερ να βυαεαλλιθ μορρα ανη, αςαρ αν οηρεαθ ειτε οερ να μιοηοαοιμθ. Ιρ αν-ηοιλα αρ ραθ να βυαεαλλι δεασηα, οηρ ριαθ οοεαρ να τεανσηαν ιαθ. Ηι ταμης

ταμης ευαιρτεοηρι ευσανν σο λιομηαρ ι ριτ αν τεαρημα. Αρ να οαοιμε βα μο ελυ, οοθε ριαρηαρ Μαε Κανα, ηαρ ρεαθ ηαρ βροεαρ αε ταμιαλ δεαση, μαρ α βι οειρρη αρη. Ξρημ δεαση ταρ α ειρ ταμης αν Σεαθαραε α τημιαλ ορημιαμν, ρεαρ ηαν ανημ α βι ανη ανηρμν, αε αμιαμ σο οτυσηαμαρ ρε ηθεαρηα ναε λαβηοεαθ ρε ροκαλ αε Ξαεθις. Ο'ρανρε ηαρ βροεαρ σο σεανν εαρηλα λα, αςαρ ηι βηρεας α ραθ σο ραιθ ρυαοαρ να

Σαεὸιζε φύμν νὰ ὀιαῖ, ἀσυρ ἰ νῶειρε βᾶιρε τᾶμις Σεαζαν ἡα Μυρῆυτε τμῆιρε Κομμαῖα νὰ Σαεὸιζε τᾶμις ρεῖρεαν ἰ ὀτοραε ἀιβεαῖν, τῆς ὀραῖο ζῆιορτα ἡαῖο, ἡᾶρ μῆις ρε ἀρ ἡουαζαρ μαρ ζεαλλ ἀρ ἀν τεαηζαμ ἀσυρ ὀᾶμις ἀς Σεαλλαῖαμῆε ζο Σευῖρεαδ ρε ἑραδ ἀν Κομμαῖα ἀρ ἡυν ρα ζολᾶιρε ἀν ὀυαδᾶμ ρεο εῖζαμν.

Σζατᾶμ ροῖν νὰ ρεῖῖοιζῆῖβ τῆζαδ ρυαρ νὰ ρανηζαμνᾶ μαρ ἂ βιοδᾶρ νὰ ρεολᾶιρῆ ἀς ρεῖῖοεαρ ζο ὀιαν ἀσυρ ἡα βᾶοζαλαε ζο ν-εῖρεδῆαῖοιρ τῆιρεαδ ὀα λεαηραμῆρ λειρ ἀν ζεοῖηᾶδ. Ἀε τᾶμῖο ἀν-ῖᾶρτα λειρ ἀν ὀδαιρ ἂ ρῖννεαμαρ ἀσυρ λε κοηζαδ ἡ Ριοζ βεῖο βοηηᾶδ ἀσυρ βλαε νὰ Σαεὸιζε ἀηηρο ρεαρτα. **m. ἡα Σᾶυλ, C.I.**

The Mungret Alumni Association of Association.

Owing to some delay or miscarriage of the mails, the minutes, which we publish below, of the Alumni meeting of 1915 did not reach us in time for publication in last year's ANNUAL. We regret to announce that owing to many circumstances the meeting which was to be held Easter week, 1916, had to be deferred. The last instalment of the sum promised by the Association for the Ronan Memorial has been paid and a receipt for same sent to the Treasurer of the Association.

The following is a copy of the official report sent us by the Secretary of the 1915 meeting of the Association:—

The Mungret College Alumni Meeting was held at St. Louis, Mo., April 14, 1915. The meeting was called to order at the Marquette Hotel, St. Louis, at 10 a.m., April 14th, 1915, Rev. Thos. J. Eaton, Vice-President, in Chair.

Prayer.

Roll Call:

Rev. J. W. Stenson, Rev. J. E. Coyle, Rev. E. A. Kelly, Rev. Wm. J. Carroll, Rev. Wm. M. Carroll, C.S.S.R.; Rev. M. J. Enright, Rev. T. J. Eaton, Rev. John O'Kelly.

Communications from Rt. Rev. Bishop Curley, D.D.; Rt. Rev. Mgr. Enright, Rev. W. Tobin, Rev. P. Cronin, S.J.; Rev. P. Bresnihan, Rev. M. McNally, S.J.; Rev. W. F. Bradley, Rev. P. Barry, Rev. T. P. Moran, Rev. James J. O'Brien, S.J.

Report from Committee on Ronan Memorial.

Motion that 175 dollars be sent from the treasury and that Committee be continued to raise 200 dollars to complete the obligation of the Alumni in this matter.

Motion that meeting bears with gratification of the honour to Bishop Curley and that so many of the Alumni were able to be present at his consecration.

Motion that Secretary secure from Fr. Cahill, S.J., names of recent additions to the Mungret men in the U.S.A.

Motion that Solemn High Mass for the deceased members be offered on the following day.

Motion that appropriation for music of Mass be made from the treasury.

Election of Officers:

Honorary President—Rt. Rev. M. J. Curley, D.D.

President—Rt. Rev. Mgr. Enright.
 First Vice-President—Rev. Jas. Wm. Stenson.
 Second Vice-President—Rev. Wm. M. Carroll, C.S.S.R.
 Third Vice-President—Rev. E. A. Kelly.
 Secretary and Treasurer—Rev. Jno. O'Kelly.
 Motion that St. Louis be selected for next meeting.
 Motion that meeting be held first week after Easter, April 26th, 1916.
 Motion that meeting call on the Most Rev. Archbishop, who, however, was out of town.
 Motion to adjourn with prayer.

Solemn High Mass, April 16th, 1915, at the Rock Church, kindly tendered for that purpose by Father Carroll, C.S.S.R.

Celebrant—Rev. Wm. M. Carroll, C.S.S.R.
 Deacon—Rev. T. J. Eaton.
 Sub-Deacon—Rev. J. E. Coyle.
 Master of Ceremonies—Rev. E. A. Kelly.

Revs. J. E. Coyle, William M. Carroll, C.S.S.R., and T. J. Eaton were appointed a committee to arrange for the Banquet at the Marquette, evening of April 14th. Father Franzen, C.S.S.R., and Father Patrick O'Connor were invited guests.

The hotel management gave every assistance to the committee, and the result proved to be altogether agreeable to those present. All promised to be present again next year and to bring others to partake of the enjoyment.

The members of the Alumni spent much of the following day sight-seeing in St. Louis and vicinity. The interior decoration of the magnificent new Cathedral, and the extensive work nearing completion at Glennon Park—the new Seminary—are well worth a visit, apart from any other reason for visiting the city of St. Louis.

The thanks of the Alumni are extended to Rev. Wm. Carroll, C.S.S.R., and the Fathers of the Rock Church, and also to Mr. J. Hogan of the Rock Church parish for their many courtesies during the stay in St. Louis.

JOHN O'KELLY, Secretary.

CONTRIBUTORS TO THE RONAN MEMORIAL FUND.

45 dols. each—Rev. John O'Kelly, Rev. James E. Coyle. 25 dols.—Rev. M. Henry. 20 dols. each—Rev. W. J. Carroll, Rev. Thos. J. Eaton. 10 dols. each—Rev. Jas. Stenson, Rev. Ed. A. Kelly, Rev. John J. Nicholson, Rev. W. Carroll, C.S.S.R.; Rev. J. P. Cantwell, Rev. Jas. Nunan, Rev. M. Reddin, Rev. T. J. Shealy, S.J.; Rev. Tom Reddin, Rev. T. J. Madigan. 7 dols.—Rev. T. P. Moran. 5 dols. each—Rev. W. F. Bradley, Rev. J. G. Burke, Rev. P. F. Burke, Rev. M. McNally, S.J.; Rev. Wm. A. Tobin. From the Treasury of the Alumni Association, 200 dollars. Total, 487 dollars. 487 dollars is equal to £100, the total amount originally promised by the Association.



R. Brockway.

JUNIOR APOSTOLICS.

R. Ambrose, M. O'Sullivan, P. Halligan, E. Kennedy, A. Naughton, R. Collins, V. O'Brien, C. Maguire, E. Standen, R. Ahern, A. Flynn, F. Coyle, J. Dore, G. Connell. Seated—J. English, P. O'Donnell, Rev. Father Magan, S.J.; M. Fitzgerald, E. Glancy. In front—J. Carmody, C. MacGrath.

Photo by

The Agricultural School.

THE Agricultural Class was resumed this year, under the direction of Rev. Mr. Gates, S.J., with energy and enthusiasm. Those who have seen the class at work are struck by the positive interest and pleasure which the students take in their business.

course was gone through as comprehensive as the previous education of the students would permit.

VISITING THE FARM.

Two hours a week were allotted to the purpose of visiting the farm. While the



AGRICULTURAL CLASS AT WORK.

THE SATURDAY LECTURES.

Mr. Molony, Agricultural Instructor for Cork County, began his much-appreciated lectures in September and delivered them even on days when the rest of the College was enjoying a holiday. The lectures are not merely theoretical: for experiments performed by the students themselves follow every explanation.

AGRICULTURAL CHEMISTRY.

The Agricultural Chemistry Class was taught by Rev. Mr. Gallagher, S.J. A

weather remained fine the students did something in the way of flower and vegetable culture, but when the change of weather came they preferred to inspect the various operations which happened to be going on on the farm.

THE AGRICULTURAL LIBRARY.

This year has seen the initiation of a special Agricultural Library. Its object was to supply to the Agricultural Class the best technical books on the working and management of land. Though the farmer is the first to object to the dicta-

tion of theorists, he readily admits the advantages of book-knowledge. Each student selects a volume which he is to master for the benefit of the others. Papers have been read on horses, cows, pigs, hens, etc. Rev. Father Rector attended the reading of some of the first paper, and expressed his satisfaction both at the plan and the execution.

THE HORTICULTURAL CLASS.

There has been started some months ago in the College a movement which may have important results—the establishment of a Horticultural Class for the National Teachers. A piece of land, kindly given by the Rector, who approved warmly of

the scheme, was divided into tiny plots and given over to the individual teachers to be cultivated under the direction of Mr. Sheridan, A.R.C.Sc.I., Professor of Agricultural Science. The teachers will later on communicate their practical knowledge of vegetable culture to their pupils. The scheme seems aimed to secure the proper cultivation of the labourers' small plots of land—which are often worked with very indifferent results. The devotion of the teachers in sacrificing their weekly holiday and coming considerable distances to a task that is probably not very congenial to many of them, is worthy of all praise. We wish this admirable movement every success.

Rev. Dr. Henebry.

It would be ungracious to allow the present number of the MUNGRET ANNUAL to appear without some expression of our regret for the death of Rev. Dr. Henebry, which took place on St. Patrick's Day, 1916. Within the past few years Dr. Henebry visited us fairly frequently and stayed at the College for several days. He lectured to us on Irish music, and played for us in his own inimitable way the traditional Irish airs. It has been a great privilege to us to come into close contact with a spirit so inspiring and so original. His conversation was a delight. His humour, his droll allusiveness, his fund of anecdotes, his original way of looking at so many things made him a companion as interesting as he was provocative.

His work for the Irish language was very great; but he will probably be more regretted for what he was than for what he did. In one respect he was quite unique. In him met and harmonised two types which we have come to regard

as mutually exclusive—the *savant* and the shanachie. To a scientific knowledge



REV. DR. HENEGBRY.

[Block kindly lent by "Catholic Record of Diocese of Waterford and Lismore."]

of Irish philology, music and antiquities he joined a mass of that traditional lore

which is found in no book and which takes a lifetime to acquire. His cast of mind was essentially Gaelic, and was that which one would expect to find common only in a purely Gaelic civilisation. It seemed strangely out of place in the Ire-

land of our day. His death is a severe blow to the Irish movement. Take him for all in all: we shall not look upon his like again.

Σο πρεσβυτὸν Δία τρέσαμε ἀπ' ἄ ἀνάμ.

The Mungret Social Study Club.

THE past year has been, on the whole, the most successful in the annals of the Social Study Club. A great interest has been manifested throughout the House in the study of social work, and a good deal has been done to help the poor. Before the Christmas holidays we purchased a quantity of woollen jerseys and supplied them to the poorer children in the neighbourhood. We intended to provide some outdoor entertainments in May or June and to give a treat to the children, but in view of the awful distress caused in Dublin by the recent outbreak, we decided to devote all our funds to the helping of the dependents of the poor men who have been deported.

On December 8th we got up, with the untiring assistance of Mr. Fell, an entertainment in aid of the Social Study Club funds, and from this we realised quite a respectable sum. On March 5th Mr. Fell very kindly organised another entertainment in aid of the Social Study Club. The entertainment was an unqualified success, and materially helped to increase our funds.

Another means of getting pecuniary assistance during the year was the Lending Library. Father Corboy, S.J., very kindly presented us with the books of the old Lending Library, and these, together with many other books given by the boys, formed quite a large library which yielded a fair amount of money each week.

The M.S.S.C. desires to record its very sincere thanks to Rev. Father Corboy, S.J., for the continuous assistance he has given us during the year; to Mr. Fell and Rev. Mr. Gallagher, S.J., for the untiring zeal and energy they have shown during the year in organising our entertainments; to Mr. Larkin, N.T., for his kind assistance to us in the execution of our practical work; to an anonymous benefactor who sent us a considerable donation, and to all the boys of the College for their charitable help in money, clothing, etc.

DENIS P. MURPHY,
Secretary.

MEMBERS.

D. P. Murphy (*Secretary*), M. O'Reilly (*Treasurer*), W. Galvin, M. Guiry, J. Devlin, R. Fitzpatrick, M. Prendergast, P. O'Leary, J. Kennedy, L. O'Regan, D. Ryan.

CORRESPONDENCE WITH THE SOCIETY OF ST. VINCENT DE PAUL.

Mungret College, Limerick,
July 4th, 1916.

Dear Sir—I was instructed, as treasurer of the Mungret College Social Study Club, to inform you that owing to the recent occurrences in Dublin it was decided to forward all funds to the St. Vincent de Paul Society. It is, therefore, with great pleasure that I enclose £4 5s. 1½d. (four pounds, five shillings and three-halfpence).

I might add that the efforts of the St. Vincent de Paul Society in Dublin are very highly appreciated by all the members of the Mungret College Social Study Club.—I am, dear sir, yours truly.

M. O'REILLY.

Society of St. Vincent de Paul.—Council
Rooms: 23 Upper O'Connell Street,
Dublin, 6th July, 1916.

M. O'Reilly, Esq., Mungret College,
Limerick.

Dear Mr. O'Reilly—I have to acknowledge the receipt of your kind letter of the 4th instant, enclosing £4 5s. 1½d., donation towards the funds of

this Society. I am deeply touched by your kind words with reference to our humble efforts to relieve the distress due to the recent troubles in Dublin. On behalf of the Council of Dublin I beg you and your colleagues of the Social Study Club to accept our best thanks.—Yours faithfully,

M. K. LALOR,
President, Council of Dublin.



Photo by

FOURTH CLUB.

R. Brockway.

D. Egan, E. O'Reilly, A. O'Reilly, D. Hanly, J. Hayes,
J. M'Dermott, F. O'Dwyer, T. Widger, T. O'Meara, P. Clancy,
J. O'Shaughnessy, W. Little, Rev. Mr. Gates, J. O'Meara, C. Haymar,
J. Timony, L. Coffey, T. White.

Examinations, 1915.

The following is a list of the Successful Candidates in the Summer Public Examinations, 1915, with the Subjects in which they passed:

MATRICULATION, N.U.I.

(The Subjects presented were: Latin, Irish, French, or Greek, English, History and Geography, and Mathematics.)

V. Duke (Co. Roscommon).	A. Lee (Co. Galway).
P. Flood (Co. Longford).	P. Moloney (Co. Tipperary).
J. Guerin (Limerick).	J. Morrin (Co. Mayo).
W. Hickey (Co. Limerick).	A. O'Malley (Co. Mayo).
J. Keating (Co. Kerry).	F. Quigley (Co. Tipperary).

INTERMEDIATE

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

SENIOR GRADE.

M. Clune (Co. Cork) ...	... English, Latin, French, Irish, Arithmetic and Algebra, Geometry, History and Historical Geography.
J. Croker (Limerick) ...	... English, French, Irish, Arithmetic and Algebra, Geometry, History and Historical Geography.
V. Duke (Co. Roscommon) ...	... English, Latin, French, Arithmetic and Algebra, Geometry.
P. Flood (Co. Longford) ...	... English, Latin, Irish, Arithmetic and Algebra, Geometry, History and Historical Geography.
M. Gechan (Co. Donegal) ...	... English, Latin, French, Arithmetic and Algebra, Geometry, History and Historical Geography.
J. Guerin (Limerick) ...	... English, French, Irish, 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.
P. Nolan (Belfast) ...	... English, Latin, French, Irish, Arithmetic and Algebra, Geometry, History and Historical Geography.

MIDDLE GRADE.

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, History and Historical Geography.
E. Lane (Co. Limerick) ...	... English, Latin, Arithmetic and Algebra, Geometry, History and Historical Geography.
D. Lennon (Dublin) ...	... English, 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.
P. O'Donnell (Co. Tipperary) ...	... English, Latin, French, Arithmetic and Algebra, Geometry, History and Historical Geography.
D. Ryan (Co. Limerick) ...	... English, Latin, French, Irish, Arithmetic and Algebra, Geometry, History and Historical Geography.

JUNIOR GRADE.

S. Cahill (Co. Limerick) ...	... English, Latin, French, Arithmetic and Algebra, Geometry, History and Historical Geography.
F. Coyle (Birmingham) ...	... English, Latin, French, Arithmetic and Algebra, Geometry, History and Historical Geography.
M. Darcy (Co. Clare) ...	... English, Latin, French, Irish, Arithmetic and Algebra, Geometry, History and Historical Geography.
J. Delaney (Co. Tipperary) ...	... English, Latin, Arithmetic and Algebra, Geometry, History and Historical Geography.
L. Dillon (Cardiff) ...	... English, Latin, French, Arithmetic and Algebra, Geometry, History and Historical Geography.
J. Dorr (Co. Roscommon) ...	... English, Latin, Irish, Arithmetic and Algebra, Geometry, History and Historical Geography.

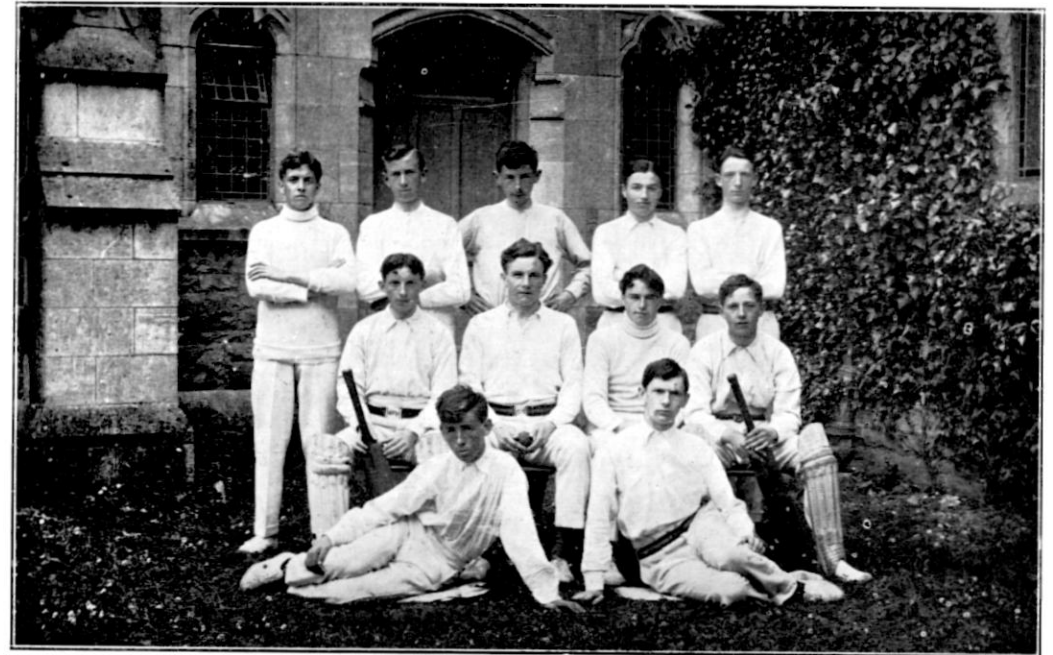


Photo by]

CRICKET GROUP.

[R. Prockway.

Standing—J. Kennedy, T. Lawless, M. Healy, J. Hanly, J. Delaney.
Sitting—C. O'Grady, W. Galvin (Capt.), T. Garry, S. Cahill,
M. Mulqueen, D. Murphy.

G. Fahy (Co. Clare) ...	... English, Latin, Irish, Arithmetic and Algebra, Geometry, History and Historical Geography.
T. Garry (Co. Clare) ...	... English, Latin, Irish, Arithmetic and Algebra, Geometry.
E. Glancy (Co. Tipperary) ...	... English, Latin, French, Arithmetic and Algebra, Geometry, History and Historical Geography.
J. Hanly (Co. Tipperary) ...	... English, Latin, Irish, Arithmetic and Algebra, Geometry, History and Historical Geography.
T. Hartnett (Limerick) ...	... English, Latin, Irish, Arithmetic and Algebra, Geometry, History and Historical Geography.
M. Healy (Co. Cork) ...	... English, Latin, French, Irish, Arithmetic and Algebra, Geometry, History and Historical Geography.
P. Kenny (Co. Tipperary) ...	... English, Latin, Irish, Arithmetic and Algebra, Geometry.

JUNIOR GRADE—(Continued).

J. Linehan (Co. Cork)	English, Latin, French, Irish, Arithmetic and Algebra, Geometry, History and Historical Geography.
A. Madigan (Queen's Co.)	English, Latin, French, Arithmetic and Algebra, Geometry, History and Historical Geography.
C. Maguire (Galway)	English, Latin, French, Irish, Arithmetic and Algebra, Geometry, History and Historical Geography.
T. Moran (Co. Tipperary)	English, Latin, French, Irish, Arithmetic and Algebra, Geometry, History and Historical Geography.
T. Mulcair (Co. Galway)	English, Latin, Irish, Arithmetic and Algebra, Geometry, History and Historical Geography.
M. Murray (Co. Clare)	English, Latin, Irish, Arithmetic and Algebra, Geometry, History and Historical Geography.
M. O'Callaghan (Co. Limerick)	English, French, Irish, Arithmetic and Algebra, Geometry, History and Historical Geography.
M. O'Connell (Co. Kerry)	English, Latin, Irish, Arithmetic and Algebra, Geometry, History and Historical Geography.
R. O'Neill (Co. Tipperary)	English, Latin, French, Irish, Arithmetic and Algebra, Geometry.
T. O'Sullivan (Co. Kerry)	English, Latin, French, Irish, Arithmetic and Algebra, Geometry, History and Historical Geography.
F. Power (Co. Tipperary)	English, Latin, French, Irish, Arithmetic and Algebra, Geometry, History and Historical Geography.
R. Riordan (Co. Tipperary)	English, Latin, French, Irish, Arithmetic and Algebra, Geometry, History and Historical Geography.
J. Shanahan (Co. Tipperary)	English, French, Irish, Arithmetic and Algebra, Geometry, History and Historical Geography.
D. Somers (Co. Tipperary)	English, Latin, French, Irish, Arithmetic and Algebra, Geometry, History and Historical Geography.
P. Sullivan (Co. Cork)	English, Latin, French, Irish, Arithmetic and Algebra, Geometry, History and Historical Geography.



ON THE HURLING FIELD.

Athletics.

FOOTBALL, 1915-16.

FOOTBALL was started on October 2nd. Our first important match was played against the Commercial XI on 21st, and after a very keenly-contested game the House proved victorious on the scores:

House XI—2 goals.
Commercial XI—1 goal.

On Sunday, 24th, the House XI played the Community XI, one of the most keenly-contested and exciting games seen here in football for some time. At half-time the Community led by 1 goal to nil, but on the resumption the House put renewed vigour into their play and registered two hard-fought goals. But the Community XI put on two scores and remained masters to the end on the scores:

Community XI—3 goals.
House XI—2 goals.

The Senior Leagues of this season proved to be very successful. Five elevens participated—the Faugh-a-Ballaghs, the Ormonds, the Dalcassians, the Geraldines, and the Desmonds. They were all of fairly even strength. The matches were very exciting, and great interest was taken in them. The Faugh-a-Ballaghs gradually forged ahead from the beginning. In the final they met the Dalcassians, and after a hard-fought contest emerged victors, qualifying for the medals.

In the return match against the Community XI the House, after a very fast game, managed to draw with the former, the scores being:

House XI—1 goal.
Community XI—1 goal.

The Junior League was won by L. Quigley's team, the Volunteers.

HURLING, 1916.

Hurling commenced this year on January 25th. From the very beginning it was played with great keenness. On February 13th the Community XV beat the House XV. On Sunday, February 27th, our first out match was played against the Boher team, of Co. Limerick. The game was a good exhibition of the national pastime. Probably if the result was decided by science and not stamina the laurels would have fallen to Mungret's share, but as it was, the Boher team emerged victorious.

Boher—7 goals.
Mungret—2 goals.

On Sunday, March 12th, the return match against Boher was played, which resulted in a win for Mungret:

House XV—7 goals 2 pts.
Boher XV—3 goals 2 pts.

On St. Patrick's Day the House XV Mungret team met St. Munchin's team, and an evenly-contested game resulted in the defeat of the House by a very narrow margin:

St. Minchin's—11 goals 1 pt.
House XV—8 goals.

CRICKET, 1915-16.

Cricket this year was begun on September 5th. On Thursday, 16th September, the House and Com-

munity played a game, the House making 67 runs and the Community 68. It was a very interesting struggle.

On Thursday, 18th May, the House XI and the Commercial XI played a very exciting game, the Commercial XI being victors on the scores:

Commercial XI—65 runs.
House XI—35 runs.

In the return match the House and Commercial XI drew.

On Sunday, 28th May, Third Club XI easily defeated a team from the Crescent College XI.

On Pentecost Sunday a great match was played between the Past Crescent and the House. After a very keen struggle the Crescent won on the scores:

Past Crescent XI—68 runs.
House XI—47 runs.



3RD CLUB CRICKET TEAM.

E. Jennings, G. O'Hara, M. Harney, C. Haymar, G. Magee, C. Jennings.

W. Collins, L. Quigley (Capt.), P. Graham, P. M'Dermott.

R. Barry, M. Nolan.

HANDBALL.

In Mungret handball was played with great interest this year. The Junior Tournament was won by R. Barry and J. Behan. The Senior Tournament was organised by F. Garry and T. Lawless, who are to be congratulated on the success of their enterprise. A very good game was witnessed in the final, in which A. Clune and D. Harrington defeated M. Duggan and T. MacCarthy.

To our Prefect of Discipline, Father Corboy, S.J., the best thanks of all the boys are heartily tendered for his interest and energy in all our concerns, for the trouble he took in procuring out-matches, for the installation of a junior billiard table, for organising sports at Adare, and for his kind pecuniary gifts, which were liberally advanced for any deserving object.

W. GALVIN
Captain of 1st Club.

Obituary.

FATHER JOHN GWYNN, S.J.

MOST of our readers will have heard of the death of Father Gwynn, which occurred on October 12th, 1915, in France, where he was acting as Chaplain to the First Battalion of the Irish Guards. Our College has much reason to mourn his loss. He was on our Teaching Staff in 1902-03 and again in 1913-14. Soon after the outbreak of the war he volunteered as an Army Chaplain, and those in this house can well remember the eagerness with which he awaited the all too tardy acceptance of his offer by the War Office, for he was in spirit and temper a born soldier. In November, 1914, he was attached to the 1st Battalion of the Irish Guards as their Chaplain. He was no stranger to that regiment, for he gave retreats to them more than once at Knightsbridge and Caterham.

The life of a Chaplain at the front must be a busy one; and certainly Father John did not spare himself. "When the men were in the trenches," a Guardsman says of him, "he constantly shared the Medical Officer's quarters, either in his dug-out or at the Regimental Aid Post, where the wounded were taken for first dressings." It was his practice also to write to the relations of any man that had fallen, and thus was the means of bringing consolation to many an Irish home. He still managed to spare time to take part in any concerts or sports got up by the men, and he contrived to train some of them to form a choir for his services. He had indeed a great fund of gaiety and *bonhomie*, and he had much of the boy about him. It was a treat to hear him

render "Clare's Dragoons," "De Wet" or "Corcabaskin." He had great gifts as a lecturer too, and as a preacher. At the front he had much to suffer. Shortly after his arrival he was knocked down by the concussion of a shell and slightly wounded by a splinter. He soon, however, recovered consciousness and did not even go off duty. On another occasion, while ministering to the wounded under fire, it would seem that he was almost buried under a fall of sand and clay, caused by the bombardment. He had to spend a month or two in a hospital in France because of severe lumbago, and indeed returned to his men before he was completely cured. Finally, on the 11th of October he was in a dug-out with some of the officers when an enemy shell landed in the doorway and, exploding, injured several of them. Portion of it pierced Father Gwynn's left lung, and he was wounded in several other places. Taken at once to hospital he lingered through the night, preserving perfect consciousness. Having received the Last Sacraments he expired calmly on the morning of the 12th. He was buried at Bethune next day with solemn rites, the last blessing being read by Mgr. Keatinge, Senior Chaplain to the Forces, who in a letter subsequently described him as "a splendid priest, absolutely devoted to his men." Another soldier who shared his dangers has written of him—"By his deeds he has left to those who saw him at his work an indelible memory and an inspiration."

The marble monument which the Irish Guards have raised to his memory in the

churchyard at Bethune has this inscription:—

R.I.P.

REV. FATHER JOHN GWYNN, S.J.,

Attached to the

1st Irish Guards,

He died at Bethune on October 12th, 1915,

from wounds received in action near

Vermelles on October 11th, 1915,

Aged 49 years.

This monument has been erected by all Ranks of the 1st. Bat. Irish Guards in grateful Remembrance of their Beloved Chaplain, Father Gwynn, who was with them on Active Service for nearly twelve months, from Nov., 1914, until his death, and shared with unflinching devotion all their trials and hardships.

To his sister, Mrs. Daly, Mount Auburn, Mullingar, and to his brother, Father William Gwynn, S.J., of Manresa, Norwood, S. Australia, we offer our deepest sympathy. R.I.P.

FATHER MYLES AMBROSE.

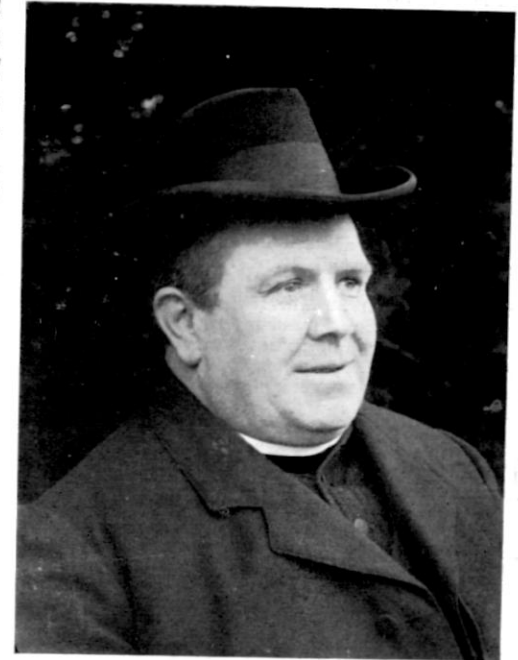
Mungret students of the 'eighties will hear with regret of the death of Father Myles Ambrose within the last year. He was born near Mungret, and was a student at Mungret from 1882-86. From Mungret he passed to Maynooth and thence to Bearsden for the Glasgow diocese, and was ordained in 1897. After some years of strenuous work as a curate he was appointed to be parish priest of Longriggend.

His panegyric was preached by his old school-fellow, Father M. MacMahon, S.J., who bore eloquent testimony to those qualities which had made Father Ambrose "so successful a missionary on the soil of Scotland—a vigorous and enquiring intelligence, a broad and cultured mind, a level and well-balanced judgment, a gentle and engaging disposition, but, above all, a profound and convincing piety. . . . He threw all his talents, all his untiring energy, into the work of his sacred mission. He had formed a model parish, and in Longriggend his labours and elevated character had won him the esteem and affection, not merely of his congregation, but of those who were not of his faith, many of whom had come to pay the last tribute of honour to his remains."

The obsequies were held at St. Mary's, Glasgow, in the presence of Archbishop Maguire and a large number of priests.—R.I.P.

BROTHER RICKABY, S.J.

A large number of our recent Past must have heard with regret of the death of Bro. Rickaby, S.J., which took place at the beginning of January, 1916. His death could not be said to be unexpected; in fact, it was not anticipated that he would have lived to see the new year. For a long time past he had not been in good health, but in spite of frequent sickness and growing infirmities he went



BROTHER RICKABY.

about his work cheerfully and uncomplainingly. At the beginning of last November his malady grew rapidly worse. For two months he lingered on, often in great pain, but always cheery and patient. He passed away on January 2nd, perfectly resigned to die, having received the last Sacraments of the Church, and having given a fine example of what the death-bed of a Christian and a Religious should be.

Bro. Rickaby was 55 years at the time of his death, and had entered religious life in the year 1891. Of the quarter of a century which he spent in the Society of Jesus, over fifteen years were passed at Mungret. In Mungret certainly he was happiest, and he had come to regard the College as his home.

For the boys who came to Mungret since 1901 he will remain one of the most distinctive memories. His work of shoemaker and infirmarian always gave him more than enough to do, but he was never too busy to interchange a cheery word with those that came to visit him. But the most vivid memory will remain with those who came under his care when he was infirmarian. His cheery disposition and kindness of heart made him an excellent nurse.

Among his brother religious his loss was deeply felt. He was a man whom all respected for his spirit of work and his exact observance of his rules. May he rest in peace!

FATHER JOSEPH DALY.

The following notice of the late Father Joseph Daly, of Cork, is taken from "The Iloilo Press" (Philippines) of October 21st, 1915. Father Daly was in the Lay School at Mungret from the years '94-99. After leaving Mungret he joined St. Joseph's Foreign Missionary Society:—

"The Rev. Father Joseph Daly, Parish Priest of Laua-an and Guisijan, in Antique Province, died of typhoid fever at 2.50 p.m. on Saturday, October 16th, in St. Paul's Hospital, Iloilo. On the preceding Wednesday the deceased had been brought on a launch to Iloilo, and there was hope that he might get through the dreaded disease, but on Saturday the end came through heart failure. Father Daly, who was a native of Monkstown, Co. Cork, was ordained a priest at Mill Hill, London, in September, 1907, and in November of the same year left London for the Philippines, arriving in Iloilo in January, 1908. After a few weeks he was appointed as Parish Priest to Valderrama, Antique, where he laboured cheerfully and zealously for seven years, being transferred to Laua-an and Guisijan this year. He was a sterling character, cheerful, bright, a man of untiring energy."

JOSEPH O'CONNOR.

The news of the death of Joseph O'Connor, of Galway, which took place in action in the autumn of last year, will come as a shock to his old Mungret friends of the years 1896 and '7. On leaving Mungret Joseph went to South Africa and served with distinction in the Boer War. He spent some years after this in the United States and Canada, and on the outbreak of war came to England and joined the King's Liverpool Regiment. He showed exemplary bravery in battle. His death was instantaneous, but we believe he was well prepared to meet it. We offer our deep sympathy to his mother and relations.—R.I.P.

MICHAEL MARTIN.

His companions in Mungret heard with deep regret of the death of young Michael Martin, of Dundalk. A few years ago he belonged to the Apostolic School, but left it for reasons of health. His stay at home had benefited him immensely, and it was thought that he would be fit to return to Mungret in the summer. But in April last he was seized with a violent attack and had to be removed from home to Dublin, where an operation was thought necessary. The operation did not prove successful, and Michael died a few hours after. To his parents we offer our deep sympathy.—R.I.P.

DR. P. F. WARD.

The following notice of the death of Dr P. F. Ward is taken from the "Freeman's Journal" of Wednesday, 15th September, 1915:—

"The death occurred under tragic circumstances on Saturday night at Lisdoonvarna of Dr. P. F. Ward, son of Mr. T. F. Ward, Headford, Co. Galway. Dr. Ward had been on holidays, and with a party of friends was proceeding by motor to the Thomond Hotel, when the accident befell him on Friday evening. It appears that he was sitting on the door of the car, which was not secure, and toppled on to the road. He was taken to his hotel, and was apparently suffering from injuries about the head, which were not considered severe. Death followed on Saturday from hemorrhage. The sad occurrence has created a deep gloom in the West, where Dr. Ward was widely known. He was only 28 years of age, and had been Resident Surgeon in the Richmond Hospital and the Isle of Wight. At the outbreak of the war he obtained a commission in the Army Medical Corps. He was attached to a base hospital in France, whence he returned some time ago on sick leave, of which he obtained an extension recently. His remains, which were conveyed to Headford, were interred yesterday."—R.I.P.

JOHN BRAZIL.

We regret to announce to our recent "Past" the death of John Brazil, of Cullane, Ballylanders, which took place at Gallipoli on August 16th, 1915. He came to Mungret in 1913 and spent two years here. Though his stay was comparatively short, it was still long enough to enable him to make a deep and lasting impression on his masters and companions, by his lofty principles, his devotion to study and his solid piety. After a year spent as a lay-boy he went over to the Apostolic School to prepare for the priesthood and the Foreign Missions. But his intense studiousness brought on a strained head and he was ordered to shut up all books and take a long rest from intellectual work. When he was thus resting at home the war broke out and he joined the Munster Fusiliers. His remarkable qualities were soon recognised and he was appointed a sergeant after six weeks and was soon after offered a commission in the Irish Brigade, which he refused. He went with his regiment to Gallipoli and was killed in action on August 16th, 1915. To his parents and relations we offer our sincere sympathy.—R.I.P.

ROBERT CUSSEN.

The Mungret boys who bade good-bye to Robert Cussen two years ago little expected to hear of their comrade's death so soon. He was but eighteen years of age, and seemed to have a promising career before him. He was killed at Gallipoli last year. To his brother Joseph and his parents we offer our deepest sympathy in their great bereavement.—R.I.P.

JOSEPH HANNON.

We heard with regret of the death of Joseph Hannon, of Caherelly, Co. Limerick, at the front some months ago. He left Mungret in 1897. He joined the army over a year ago and was soon made a sergeant.—R.I.P.

Mungret College, Near Limerick.

1915-1916.

RECTOR: REV. EDWARD CAHILL, S.J.

COLLEGE STAFF:

REV. WILLIAM BYRNE, S.J., Minister.
REV. THOMAS HEAD, S.J.
REV. JOHN CASEY, S.J., Prefect of Studies.
REV. JAMES TOMKIN, S.J., Moderator of Apostolic School.
REV. JAMES CORBOY, S.J., Prefect of Discipline.
REV. JAMES FINUCANE, S.J., Director Sodality of Holy Angels.
REV. WILLIAM KANE, S.J., Spiritual Father.
REV. BARTHOLOMEW COGHLAN, S.J.

REV. ERNEST SPILLANE, S.J.
REV. AUGUSTINE O'KELLY, S.J., Assistant Moderator.
REV. RICHARD W. GALLAGHER, S.J., Director of Observatory.
REV. HUGH KELLY, S.J.
REV. JAMES GUBBINS, S.J.
REV. JOSEPH GATES, S.J.
REV. MICHAEL SAUL, S.J.
A. B. FELL, Esq.

LAY BROTHERS:

BR. PURCELL, S.J. BR. RICKABY, S.J. BR. McCABE, S.J. BR. POWER, S.J.

NON-RESIDENT OFFICIALS:

M. J. MALONE, Esq., M.D., F.R.C.S.I., Medical Adviser.
P. O'MEEHAN, Esq., L.D.S., Dental Surgery. F. P. MOANE, Esq., Professor of Music and Physical Drill.
P. F. MALONEY, Esq., A.R.C.Sc.I., Professor of Agricultural Science.

PHILOSOPHY CLASS, 1915—1916.

Second Year—Apostolics.
Brockway, Robert (Prefect Sen. Study).
Carey, Daniel.
Hayes, Thomas (Prefect III. Club).
O'Brien, John (Prefect Small Study).
O'Sullivan, Daniel (Prefect I. Club.).
First Year—Apostolics.
Clune, Michael.
Geehan, Michael.
Greene, Charles.
Hickey, James (Prefect Jun. Aps.).
Lawless, Thomas (Prefect Sen. Aps.).
Lyons, Edward.
McGill, Patrick (Sacristan).
McKenna, Peter.
Mulvihill, William.
Nolan, Patrick.
Rourke, John.
Tobin, Patrick.

RHETORIC AND MATRICULATION.

LAY BOYS. APOSTOLICS.
Courtney, William. Conneely, Stephen.
Devlin, John. Croker, James.
Fitzpatrick, Richard. English, John.
Guiry, Michael. Halligan, Patrick.
Kennedy, Joseph. Hayes, John.

RHETORIC AND MATRICULATION—Con.

LAY BOYS. APOSTOLICS.
M'Inerney, Michael. Hennessy, John.
Morrissey, Antony. Lane, Edmond.
Murphy, Denis. Lehmann, Leo.
(Pref. B.V.M. Sodality) Lennon, Daniel.
O'Leary, Patrick. M'Namara, John.
O'Regan, Loman. Mulcahy, Timothy.
O'Reilly, Myles. O'Brien, Vincent.
Ryan, David. O'Donnell, Patrick.
Reynolds, James.
Standen, Edward.
Wynne, Edward.

POETRY.

LAY BOYS. APOSTOLICS.
Cahill, Stanislaus. Cahill, Anthony.
Darcy, Matthew. Connell, Geoffrey.
Delaney, John. Coyle, Francis.
Duhigg, Joseph. Glancy, Ernest.
Fitzgerald, Francis. Hartnett, Thomas.
Galvin, William. Madigan, Anthony.
(Capt. of House). Maguire, Charles.
Garry, Thomas. Maxwell, James.
(Sec. of House.) M'Grath, Timothy.
Hanly, John. M'Namara, Michael.
Healy, Michael. Murray, Martin.
Hennessy, Richard. Slupinski, Etienne de.

POETRY—Continued.

LAY BOYS.

Lawless, Thomas.
McNamara, Anthony.
O'Brien, Cornelius.
O'Callaghan, Michael.
O'Donnell, Burton.
O'Donnell, John J.
O'Meara, James.
O'Sullivan, Thaddeus.
Perrott, Thomas.
Riordan, Roger.

COMMERCIAL AND AGRICULTURAL
CLASSES.

Cadogan, Patrick.
Clune, Augustine.
Collins, John P.
Crowley, Michael.
Downes, Robert.
Duggan, John
Duggan, Michael.
Hanley, Daniel.
Harris, James.
McCarthy, Michael.
McCarthy, Thomas.
McCormick, Timothy.
McDermott, Patrick.
Mellett, Thomas.
Mulqueen, Michael.
(Sec. II. Club).
O'Brien, Jerome.
O'Connor, John.
O'Grady, Charles.
O'Meara, Joseph.
O'Sullivan, Patrick.
Power, Patrick.
Rice, John.
Rice, Pierce.
Stenson, James.

JUNIOR HONOURS.

LAY BOYS.

Lenahan, Robert.
O'Connell, Maurice St. J.
(Prof. H. A. Sodality.)
Power, Francis.
Quigley, Luke D.
(Capt. III. Club).

APOSTOLICS.

Ahern, Richard.
Somers, Denis.

GRAMMAR I.

Burke, Cornelius.
Conway, William.
Griffin, Joseph.
Guerin, John.
Harris, Patrick.
Jennings, Eamon.
Krepps, William.
Magee, Gerald
(Sec. III. Club).
O'Connell, James.
O'Meehan, Cyril.
O'Meehan, Thomas.
O'Reilly, Andrew.
O'Reilly, Edward.
O'Shaughnessy, Cecil.
Ryan, Maurice.
Ryan, Thomas.
Shortiss, Joseph.
Walsh, Joseph.

Beatty, Vincent.
Boyle, Hugh.
Carmody, John.
Collins, Richard.
Fitzgerald, Maurice.
Flynn, Augustine.
McGoldrick, James.
Naughton, Anthony.
O'Carroll, Michael.

GRAMMAR II.

LAY BOYS.

Barry, Raymond.
Cremin, Maurice.
Duke, Augustine.
Foley, Michael.
Gubbins, Robert.
Harrington, Donald.
Hayes, Matthew.
Herriott, Thomas.
Jennings, Charles.
Lawless, John.
(Capt. II. Club).
Mellett, John.
McCarthy, Charles.
O'Donnell, Vasco.
Ryan, Brian.
Ryan, Daniel.
Ryan, James.
White, Patrick.

APOSTOLICS.

Ambrose, Thomas.
Brady, John.
Dore, John.
Kennedy, Edward.
O'Sullivan, Michael.
Walsh, William

GRAMMAR III.

(Division I.)

LAY BOYS.

Collins, William.
Harris, Richard.
Kyne, Bernard.
Murphy, Arthur.
Scanlan, Lawrence.
Windle, John.

APOSTOLICS.

McGrath, Cornelius.

GRAMMAR III.

(Division II.)

Cleggett, Leopold.
Dooley, Michael.
Harney, Joseph.
Kelly, Jeremiah.
Lee, Alfred.
O'Donnell, James.
O'Hara, Gerald.
O'Meara, Thomas.
O'Regan, James.

RUDIMENTS.

Behan, James.
Clancy, Patrick.
Coffey, Leo.
Egan, Desmond.
Graham, Patrick.
Hanley, Daniel.
Harris, Richard H.
Hayes, John.
Haymar-McCarthy, Clive.
Little, William.

PREPARATORY.

McDermott, James.
Mulcahy, John.
Murphy, Bartholomew.
Nolan, Maurice.
O'Donnell, Nicholas.
O'Dwyer, Francis.
Timony, John.
Widger, Thomas.



2
5720