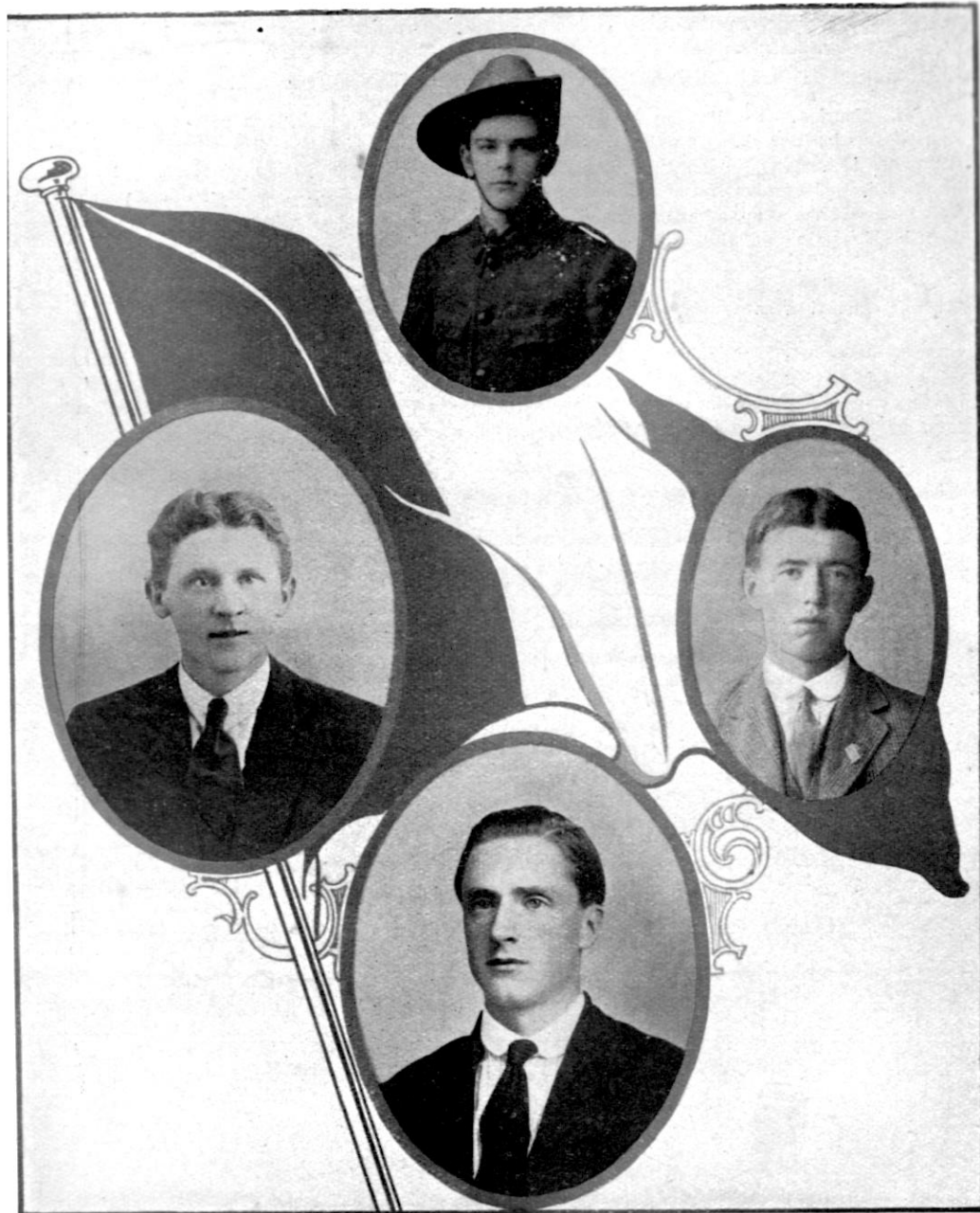


CONGREGATION  
ANNUAL

1917-18





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(Mungret, 1913-15.)

Requiescat in Pace.

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JUNE, 1921.

# The MUNGRET ANNUAL.

RENOMBITUR UT AQUILAE IUVENTUS TUA

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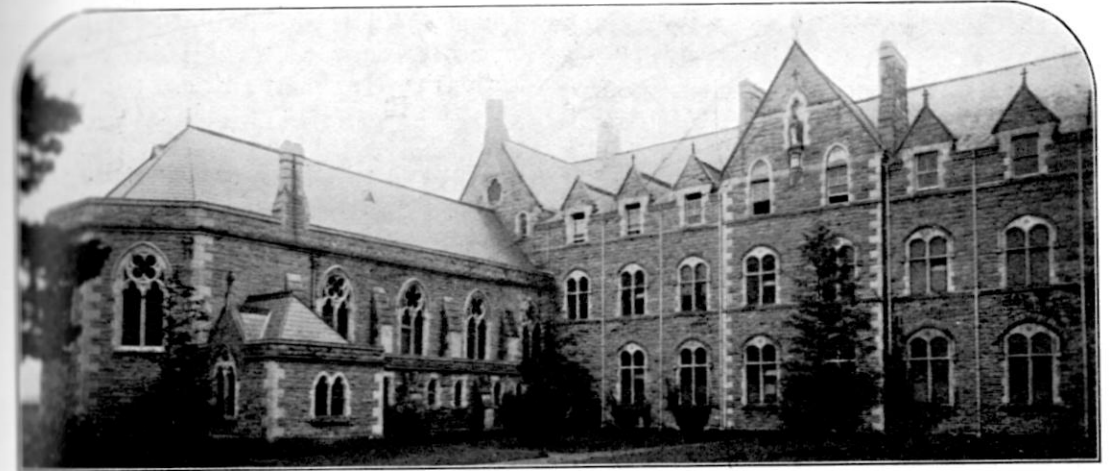
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# The Mungret Annual.



## Editorial.

AS we go to Press the good news has just come that a Past Mungret student, The Right Rev. Monsignor Thomas O'Leary, V.G., Manchester, N.H., has been appointed Bishop of Springfield, Mass., U.S.A.

The new Bishop is a native of Dover, N.H. He studied at Mungret from 1889 to 1894, where he read a distinguished course, taking his Degree with honours in the R.U.I.

We most heartily congratulate Dr. O'Leary on his appointment.



At the beginning of the school year Father Fahy became Rector of Mungret; our late Rector, Father Corboy, is now in Galway. The members of the Staff who left us for other houses were Fathers Barragry, Stephenson, Morris, Maher, Rev. Mr. Mahony, and Rev. Mr. Farrell. We welcome in their stead Fathers Masterson, Elliot,

Shaw, Fitzgibbon and Cuffe, with Rev. Mr. O'Farrell and Rev. Mr. Fitzmaurice.



Many distinguished visitors came to Mungret during the year.

Among those who honoured us were their Lordships Dr. Cantwell, Bishop of Los Angeles, and Dr. Hayden, Bishop of Wilcannia; Father Blowick, Superior of the Maynooth Mission to China, and three former Rectors of Mungret—Father Vincent Byrne, S.J., Father Edward Cahill, S.J., and Father N. J. Tomkin, S.J.

In September the Most Rev. Dr. Gunn, Bishop of Natchez, accompanied by the President of Maynooth College, paid us a flying visit.



We are very pleased to present to our readers an article from the pen of Feargus Finbarr, and we take this opportunity of

thanking our Irish Professor, *ṡomār oe ṡiat*, for his clever rendering in Gaelic of the boyish jottings of the Diary.

—✦—

The Essay we publish entitled "The Best Means of Spreading Irish Culture" was awarded the Prize so generously offered by Father John Nicholson, V.G., Laramie, Wyoming, U.S.A.

—✦—

To Rev. A. O'Farrell, S.J., we are deeply indebted for the great help he gave in compiling the *Rolla as Coláiste*, in writing *An Fámne*, and in the interest he took in all the Irish in the ANNUAL.

—✦—

Father Kane very kindly wrote up the pages dealing with "Our Past," and for this, as well as for his ever-willing advice and aid, we are sincerely grateful.

For information regarding the Past we must thank most heartily Messrs. P. J. Raftery, Esq., B.E., Michael Dwyer, Esq., B.A., Solicitor; Val Egan, Esq., Louie Quigley and Denis Murphy. These busy men most devotedly sent us long communications at very short notice.

—✦—

We wish to offer our thanks also to the Rev. J. E. McKenna, P.P., M.R.I.A., Dromore, Co. Tyrone, and to Francis J. Bigger, Esq., M.R.I.A., of Belfast, for very kindly lending us blocks.

—✦—

To them and to our many friends who so readily lent their aid in bringing out the ANNUAL we are most grateful.

### Exchanges.

We beg to acknowledge with many thanks the following exchanges:—

The Clongownian.	Annual Record, Trichinopoly.
The Mountaineer (Mount Melleray College).	The Aloysian, Galle, Ceylon.
The Mangalore Magazine.	The Xaverian.
The Stonyhurst Magazine.	The Torch (College of Science, Ireland).
Georgetown College Journal.	C.I.C. Annual, Port-of-Spain, Trinidad.
St. Aloysius' College Magazine, Glasgow.	University College, Cork, Gazette.
St. Ursula's Annual.	Salesian School Magazine.
The Mountaineer (Mount St. Mary's College).	The North Point Annual.
Our Alma Mater (Riverview, Sydney).	The Xaverian (Calcutta).
The Belvederian.	El Salvador (Saragossa).

**N.B.—WANTED** copies of MUNGRET ANNUAL of 1900, 1901, 1904, 1907, 1909, 1915, 1917 or 1918. Each copy sent to the EDITOR will be accepted in place of two years' subscription.

## Saint Margaret Mary Alacoque and the Devotion to the Sacred Heart.

CANONIZATIONS taking place in Rome, and usually attracting to the Eternal City numbers of bishops, religious and of the faithful, it is customary that elsewhere the occasion should be celebrated, not on the very day itself, but rather during the course of the next twelve months. Last year, on the feast of the Ascension (13th May), Margaret Mary Alacoque was canonized. As Mungret College exists by reason of the Apostolic school and as this is the School of the Sacred Heart of Jesus, it is natural and to be expected that it should have been the wish of all that this great event should be worthily celebrated. Further, there is the fact that it was from Paray-le-Monial that there came Fr. J. B. René, S.J., to be the first Director of the Apostolic School, and to succeed Fr. W. Ronan as Rector of Mungret during the two years' mission of the latter in America. [Cf. MUNGRET ANNUAL, Jubilee Number, 1907, page 37]. The ceremonies were held for the Sunday within the Octave

of the Ascension (May 8th), including Solemn High Mass and Benediction. The panegyric of the Saint was preached by the present Moderator.

A glance at the circumstances leading to this feast may not be out of place. Margaret Mary Alacoque was born at Lhautecour, in Burgundy, in 1647, and died in 1690. A daughter of a member of the local magistracy, she lost her father when quite young. After a youth of much suffering through illness, poverty and injustice, she, at the age of twenty-four, entered the Order of the Visitation at Paray-le-Monial. Externally her life was of a very ordinary description. She was long employed as a helper in the infirmary, suffered herself not infrequently from illness; later on was appointed Mistress of Novices, and on two

occasions Assistant to the Reverend Mother. She died at the age of 43, rather unexpectedly, though she herself knew that the end was at hand.

Spiritually her whole life was the reverse of ordinary. She was under the special



ST. MARGARET MARY WINDOW IN COLLEGE CHAPEL.

Gift of Count Rodolph de Maistre.

protection of Our Lady from quite young, while later Our Lord Himself took charge of her guidance. From about 1647 to 1688 or later she was favoured with a succession of visions and revelations relating to the devotion to the Sacred Heart of Jesus, of which she was to be the beloved disciple, the zealous herald, and even the loving victim. In her efforts to spread the devotion she encountered much suffering and opposition, even within the cloister, over which she finally triumphed through her obedience, humility and unflinching kindness.

In one of the earliest visions Our Lord, disclosing to her His Heart, said: "This heart burns with so great love for all men that I cannot refrain from making it known to all through thee, that they may be loaded with My favours and may escape eternal loss." On another occasion It was displayed to her as wounded by the lance, encircled by a crown of thorns and surrounded with a cross. She was given to understand that it was the great desire Our Lord had to be perfectly loved by men that urged Him to manifest His Heart and to give them this last proof of His love by proposing to them an object and a means so fitted to engage them to love Him earnestly and by opening to them all Its treasures of mercy and grace. Further, that Our Lord took a singular delight in being honoured under the representation of this Heart of flesh in order to touch the insensible hearts of men, and that He burned to receive from them some return of love especially in the Blessed Sacrament of the Altar. At another time, after saying if men only made Him some return for His love He should think little of all He had done for them, Our Lord appealed to her: "Do you at least supply for their ingratitude as far as you are able," adding that he would make good her inability. He further directed her to go to Communion as frequently as obedience would allow, especially on the first Friday

of each month, and to observe the "Holy Hour."

A still more striking favour followed in 1675 during the Octave of Corpus Christi. "No return," said Our Lord, to the holy virgin, "will be more acceptable to Me than that thou shouldst do that I have so often asked of thee." Then disclosing His Divine Heart, He said: "Behold My Heart; It has loved men so much that It has spared nothing to testify to them Its love, and in return I receive from the greater part nothing but ingratitude through contempt, irreverence, sacrilege and neglect which they show me in this Sacrament of Love. I ask of you that the Friday after the Octave of Corpus Christi be set apart for a special feast to honour My Heart by communicating and making reparation to It by a solemn act, to repair the indignities received while exposed on My altars." To her representation of her unworthiness for this task He answered that it is in the humble and poor of spirit that His power commonly showed itself with the greatest splendour, that the human instruments may attribute nothing to themselves; and promised further to send her help.

The progress of this devotion was slow at first. It was yet ten years before the Feast of the Sacred Heart was celebrated by Margaret Mary's novices. Soon after, however, all the religious became convinced that she was in truth under the guidance of the Holy Spirit. Thence forward it spread outside as well, and indeed was propagated through the world chiefly under the influence of the movement started at Paray by Margaret Mary.

As to her personal sanctity, quite early in her course she had resolved to keep nothing for herself, but to be devoted to the Divine Spouse in all things and for ever. Later on she added a vow consecrating herself more closely and absolutely to the Sacred Heart of Jesus, abandoning herself to It equally

in joys or sorrows, promising to love and obey It to the complete neglect of self, to do or endure all things without complaint as Its loving victim for ever. Further, she promised to love her opponents from her heart, to regard them as among her chief friends, to serve their wants, to bestow on them any benefit she could. Truly a holocaust in which there was no rapine!

The year 1688 witnessed the solemn inauguration of a chapel in the convent in honour of the Sacred Heart, attended by the clergy of the town and the faithful in crowds. Two years later, in October, she fell ill. After a few days, though the physician and the sisters did not suspect any instant danger, she asked for the last sacraments. While being anointed she peacefully expired with the Holy Name of Jesus on her lips. Her body lies beneath the altar of the convent chapel where she was privileged to receive so many divine communications.

Both the devotion itself to the Sacred Heart of Jesus and the process for the beatification of Its herald encountered the furious animosity of the Jansenists, not as yet condemned by the Church as heretics. As to the devotion, the constitution *Auctoritatem Fidei* of Pius VI. in 1794 vindicated it against the frivolous objections of these

un-Catholic minds. In 1856 the Mass and Office of the Sacred Heart, first granted in 1765, were extended to the whole Church. In 1875 took place the consecration of various states, peoples, etc., including Ireland, to the Sacred Heart. Finally, on the 11th of June, 1899, by order of Leo XIII., all mankind was solemnly consecrated to the Sacred Heart. It was not till 1824 that Margaret Mary was pronounced Venerable. In 1864 she was beatified by Pius IX., and on the 13th of May, 1920, her process was brought to a glorious ending by her canonization.

Three days after the canonization of St. Margaret Mary the like honours were decreed to St. Joan of Arc, representing the vindication of national and popular rights against forcible aggression. The other of the two stands very specially for the attainment of peace and good will through Divine charity. Both these heroic women are of France—the eldest daughter

of the Church—with which Mungret has a special link through the devoted band of French Jesuits who laboured in this College for many years, and most of all through Fr. J. B. René.

May the Sacred Heart of Jesus be loved everywhere and for ever.



FATHERS RENÉ AND de MAISTRE.  
(Photo. taken when they were at Mungret.)

## Smaointe ag Bun Carraige.

FEARGUS FINNBHEIL DO SGRIOBH.

“A Charraig o gConaing an chlampaí,” arsa mise, agus mé ag cuardach lasáin eile, mar bhí mo phápa ag dul in éag orm le sodar mo smaointe tríosna haoisibh anuas, “ba chosantach, bagartach, buacach thu seal dá rabhais, i bhfioghair na bhfear do chaomhnaigh thu, an fhaid is bhí a seasamh ortha féin. Is truagh do staid indiu, amháil staid an tsleachta thug mar dhíon do’n eachtrannach thu. O bheith id’ uathne fá ríoghacht, taoi mar charn caointe os cionn a huagha.

“Agus a Bhriain mhóir éachtaigh na gaoise agus na mbuadh, céard do thug ort-sa, i ló do cheannais agus do ghlóire, árdrí Eireann do ghairm díot féin, an gradam nár dhual agus nár dhleaghtach duit. Do mheasais ná tiocfhadh de’n raobadh reacht ach buanú ar an gcómhacht do bhí le himirt in aghaidh na nGall agat; ach do chuir na ciní eile tnúth agus easúmhacht id’ leith, agá rádh go rinne tú cnámh sparainne de choróin an árdrí. Gíbé sin, d’fhan an choróin ina cnámh sparainne it’ diaidh, nuair d’imthigh do mhór-chómhacht, fóiríor, le solus aon lae; agus d’fhill an raobadh reacht ar do shliocht féin, go ná fuil i gcaisleán bhríste seo na carraige ach tásg a mórachta, agus cómharta a n-iomruagtha.

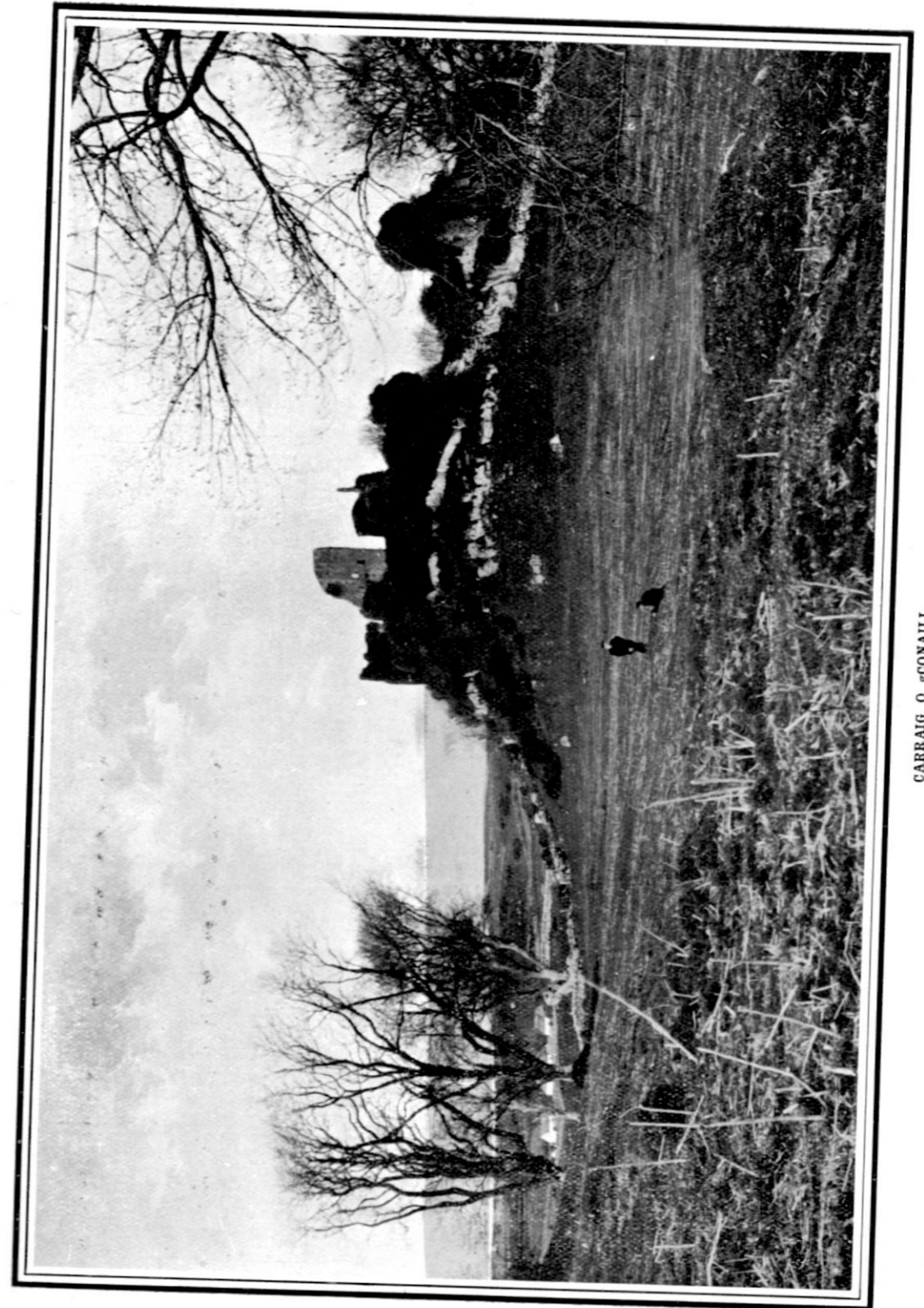
“Fóill! Táid na smaointe seo ró-árd dom, ar aoirde an chaisleáin uaim, agus meadhrán ag teacht im’ cheann uatha. Fanaim ar lár agus gheobhadh adhbhar machtnaimh ann: ó’n gcapall soin ag iniúir ar an mbán, do chuireas i gcumhne dhom an

urraíocht do thug Donnchadh Méith uaidh go leanfadh sé nósa na ngall; ós na geatairí seo ag fás lem’ ais, nach míochosamhail leis an luachair do leathadh fá chosaibh an Donnchadh chéadna, agus a bheirt úncailí, i seomra na Bainríoghna i Lúndain, an tan do chuidhar ann ag umhlú do’n ochtú Annraoi.”

Is fearra dhom anois mo smaointe d’órdú de réir na staire, nó rachaid siad amugha ar fad orm.

Bhí mar chéad mhnaoi ag Conchubhar, ri Tuathmumhan, Anna de Búrca, inghean Mhac Uilliam Uachdair, da ngairthí Uiliog na gCeann; agus mar tharna mnaoi, Eilís ní Ghearailt, inghean Mhuiris Bhacaigh, Iarla Dheasmhumhan. Ní raibhin Eirinn lena linn dhá annsgian eile go dtí an bheirt athair céile, agus bhí a rian ar chloinn a mbeirt inghean. D’éirigh formad idir an dá chloinn nuair thángadar in aois, agus mar bhárr ar an bhformad, do luigh na Búrcaigh agus na Gearaltaigh ar shéide fútha. Níorbh fhuláir le Donnchadh Méith annsoin, mac Anna de Búrca, deirbhshiúr Iarla Urmhumhan do phósadh, d’fonn go mbeadh na Buitléaraigh mar chúl aige. Níor dhóigh gurab é an rath do thiocfadh ar na Brianaigh agus ladar do bheith ag na trí ciní sin ina ngnó.

Thárla leis an linn gcéadna éad ag an ochtú Annraoi leis na Gearaltaigh, agus é i ngrádh le hAnna Boiléin, ba ghaol gairid dos na Buitléaraigh, agus báidh aige dóibhsean. Do luigh Donnchadh Méith isteach le muinntir a chéile, ag déanamh toirmisg do



CARRAIG O gCONAILL.

sna Gearaltaigh, agus dá athair féin san am gcéadna. Seo mar adeir Piaras Buitléar, i leitir atá 'na dhiaidh:—"Bhí Dal gCais le teacht i gcabhair do'n tréatúir (Tomás an tSiódá), ach gur thugasa chun cinn gur chuir sinnsear cloinne an Bhrianaigh cogadh ur a athair, ar mhó, dá dtagaidís i gcabhair do'n mhéirleach, go ndéanfaí ár ar a ndúthaigh féin."

Leigimís do Dhonnchadh féin anois cuid de'n sgéal d'innsint:—

"O phósas do dheirbhshiúr," ar seisean le Piaras, más fíor do'n té d'aithris na focail, "do thréigeas m'athair, agus m'úncail, mo dhúthaigh, agus mo mhuintir, agus thánag chúghatsa agus i seirbhís an rí. Táim i gcuadhchás anois, agus gan slighe mhaireachtaint agam. Dá mb'é toil an rí mé ghlachadh ina sheirbhís féin, agus tusa do theacht faram, le gunna mór, chun caisleán do ghabháil, da ngairthear Carraig o gConaill—áit ná raibh aon tSasanach le dhá chéad bliadhain ann—agus an rí dá bhronnadh ormsa, ní iarrfainn ach captaen Shasanach agus céad éigin fear, chum cur ar m'athair agus ar m'úncail, noch is náimhde do'n rí. Do-bhéarainn tacúocht uaim ná déanfar dochar na díoghbháil d'aon tSasanach díobh, munab é in aghaidh namhad an rí, agus go mbeidh gach a dtógfad de thalamh fá thoil an rí, chun Sasanaigh do phlanndúann, agus fós go dtréigfead nása na nGaedheal, agus go ndéanfad mé féin, agus gach a dtiocfaidh fám' chumas, d'órdú de réir dlíghthe Shasana."

Ní raibh aon cheart ag Donnchadh chun na háite sin ach oiread is bhí ag Annraoi. Le Mathúin O Briain, Taoiseach Phobáil Briain, agus lena mhuintir, dob eadh an caisleán agus an talamh mór thimcheall air. Mar sin féin, fuair Donnchadh a ghuidhe. Tháinig na Sasanaigh sa bhliadhain 1536, agus an gunna mór acu. Thógadar ancaisleán agus chrochadar an coimeádaí, fear de mhuintir

Chathail, agus an chuid eile de'n ghárda. Chuadhar féin sa tseilbh annsoin, agus tugadh saghas teidil do Dhonnchadh ann. Ba ghearr, ámhthach, gur ruaigeadh as arís é, agus tá an planndú gan cur i gerich ó shoin; ach níor fhág soin Donnchadh gan caoi chun a thuilleadh díoghbhála dhéanamh dá chine.

Sula bhfuair Donnchadh teideal sa chaisleán b'éigean do na gnáth-choinghill do ghabháil air, mar atá, glacadh le hAnnraoi mar cheann ar an Eaglais, an teanga bhéarla do chleachtadh, agus do chur dá múineadh, an déanamh Shasanach do bheith ar a chuid éadaigh, agus marcúocht do dhéanamh ar nós na Sasanach. Tá coingheall díobh soin agus is beag duine thuigeas anois cadé an brígh bhí leis, in aimsir seo na mbóthar iarainn agus na ngluaisteán. Adéarfadh duine ná fuil ach aon tslighe amháin chun marcúochta—dul ar muin an chapail, agus do ghreim do choimeád mar is fearr dfhéadfá. Ach tá dhá thaobh ar an gcapall, óna bhféadfadh duine dul anáirde agus teacht anuas, agus óna bhféadfaí iallait mná do chóiriú; agus farais sin, ní i gcomhnuidhe ba mhaith le duine a throughthe bheith in achrann i stiarioipí aige.

Ar dheis a chapail do sheasuíodh an tEireannach, amhail is dá mb'é bheadh fé chúram an chapail do bheith ar a lámh chléith, agus an lámh dheas do bheith saor chum gnímh aige. An Gall, ar a contráracht, ar a dheis do bhíodh a chapall aige-sean. Do chídhthear an dá nós in Eirinn agus an lá indiu. Isna háirdibh thoir thuaidh is ar an dtaobh chléith dhe'n trucail do shuidheas an giolla i gcomhnuidhe, ach isna háirdibh ó dheas is fanách riamh dochídhthear an giolla ach ar dheis na trucaileach. Ba dhóigh leat gurab amhlaidh leanann an nós an fhuil. Is aithnid dom treibh beag in uachdar Mumhan, a bhfuil sloinne gallda ortha, agus lasmuich de'n tsloinne is beag má tá a thuilleadh de chómhartaí an ghail le haithint anois ortha, ach amháin gur ó'n dtaobh cléith do-ghníd

siad giollúocht. Ba ghreannmhar linn, agus sinn inár ngarsúnaibh, "giolla cléith" dhíobh d'fheicsint i mbun capail.

Ní hiad na fir amháin do coimeád an dá nós. Nuair théidheas bean uasal na haim-sire seo ag fiadhach nó ag falaireacht, bíonn a tosach ar an dtaobh cléith, ach an gearrchaile tuaithe, nuair théidheas ar chúlóg, samhluíothar dí go mbíonn sí ar a deis, ach an capall, no an t-asal, do bheith ar a lámh chléith.

Muna mbeadh na ban-mharcaigh ní bheadh an coingheall úd Annraoi riamh ann. Saoghal marcúochta agus fiadaigh dob eadh an saoghal úd. Ba shuarach le rádh an bhean phósta ná feicfí go seasgair ar philín, ar chúlaibh a fir; ach dá mba bean uasal í, nó bean shaidhbhir, bheadh capall mharcúochta lena haghaidh féin aici, agus í oilte go maith chuige. Bhí a leithéid de bhuaid marcúochta ag mnáibh uaisle na hEireann go ndeirthe gur gheall le héan ar chraoibh duine dhíobh ar mhuintir capail. Níor bheag d'adhbhar magaidh acu, lá fiadaigh, na huaisle gall ná féadfadh teacht suas leo; ach nuair chídís na gailseacha na suidhe ar tuathal, agus ag útamáil lena gcapallaibh, nó go leagtaoí iad, b'ine an sult ar fad acu. Nídh nach iongnadh, théidheadh an magadh anonn tríd an gcroidhe ag na gallaibh. Ní bhíodh de shásamh acusan ach bheith aga áiteamh ar chách gur chalaos do bhíodh dáh imirt ag na mnáibh na deineadh marcúocht ar an nós cheart, ríogdha, tuathal; ach 'na dhiaidh soin agus uile ba náireach leo na mná do luadh sa choingheall úd Annraoi.

Tar éis an tsaoghail, ní raibh isna coingheallaibh sin go léir ach mar bheadh cómhartaí sóirt. Fíú na daoine ghabhadh ortha iad, ní chuiridís puinn suime ionnta, mar is follus ósna tuairisgí beaga so leanas, do gheibhthear i stair na haim-sire sin.

Tionóladh saghas párlimeinte in Ath Cliath, agus chuaidh fo-dhuine desna seanghallaibh iargúlacha ann. Thug an sain-siléir, Ciasóg, óráid uaidh, da mhaoidheamh

ortha a ndéarna an rí do mhaiteas dóibh. O nár thuig na seanghalla réamh-ráidhte focal de'n óráid, chuir Iarla Urmhumhan Gaedhealg bhlasta uirthé dhóibh, agus innstear gur chuir bréithre mílse an Iarla sásamh aigne ortha. Airíghthear a n-ainmeacha leis, mar atá, an Barrach, an Róisteach, Mac Muiris agus Mac Fheorais.

Nuair do chuaidh Donnchadh Méith go Lúndain, sa bhliadhain 1542, an filleadh beagh do bhí uime. D'éisteadar Aifreann árd roimis an óirdniú, Annraoi óna chlóistín féin, agus na hEireannaigh ó chlóistín na Bainríoghna, mar a raibh an asair breágh luachra. I gcionn cúig bhliadhna na dhiaidh soin bhí sé le cáiseamh ag gallaibh nár ghéill aon Bhrianaigh beo dhíobh d'Annraoi mar cheann ar an gceideamh.

Cad ba ghádh na geasa, mar sin, muna ngabhtí ina ngeasaibh dáiríribh iad? Ní bhíonn spioraid na púca gan fios a chúise aige féin, agus bhí a chúis féin ag Annraoi leis na geasaibh úd. Cómhartaí umhlachta dhó b'eadh iad; agus ón uair go n-umhluíodh ceann chine dho, ar bhreab nó ar éigean, do leigeadh sé air gur leis féin an cine go léir, agus a gcuid de'n tsaoghal. Bhíodh phá shaghas feibe dá dtairisgint aige d'on cheann cine. Breab díobh soin teideal do thabhairt do'n cheann cine i dtalamh an chine go léir, amhail is dá mba leis an rí an talamh le bronnadh, nídh nár admhuigh na ciní ón lá soin go dtí an lá indiu. Ba ghiorra do lámh an dara breab. O goireadh ceann na hEaglaise d'Annraoi, sa bhréig-phárlimeint réamhráidhte, agus ó ná raibh aon ghnó ag an duine sochma soin de mainistíribh ná cuirfeadh a thoil féin chum tosaigh, d'fhógair sé sgaoileadh agus sgaipeadh ortha, agus a gcuid do dhul do'n cheann cine bheadh umhal do. Do'n té ná raibh le ceart aige ach fearann búird, ba mhór an tairisgint é, agus ba luachmhar: an talamh do bhí dá saothrú lesna ciantaibh, an fhaid is bhí talúinti eile ag dul chun fiadhantais;

na foirgneacha, na muilte, na sraid bhailte, agus ar ghaibh eile leo. Bhí Annraoi tar eis ionmhus na heaglaise do roinnt ar na tighearnaibh sa Bhreatain, agus do ghaibh na tighearnaí chúcha gan sgorn é. Do thíodhlaic sé mar an gcéadna furmhór de thalamh na heaglaise i dTuathmumhan do Dhonnchadh Mheith agus dá úncail Murchadh "mar shúil is go bhfásfadh sibhíaltacht ionnta."

Ní mór fecal anois ar an Murchadh soin, óna dtáinig Murchadh an Tóiteáin agus an cuid eile d'iarlaibh Inse Uí Chuinn. Tar éis

chois. Bhí iarlaí le déanamh do Mhurchadh agus d'Uiliog, agus barún de Dhonnchadh, ach ó b'eisean an buachaill dob fhearr, bhí gradam iarla Tuathmumhan le tuiteam chuige i ndiaidh Mhurchadh.

Nuair bhí an tríur sásta lesna geallúna tugadh dóibh, agus gan pioc dá fhios agá muinntir, chuadhar go Lúndain dá n-óirdniú. Tá cúntas fada ar an óirdniú againn; mar do léigheadh cairt na n-iarlaí go dtí an focal "Investimus," agus mar d'fheistigh Annraoi annsoin a gcleimthe ar a



CARRAIG O gCONAILL.

bháis Chonchubhair, 1539, goireadh rí Tuathmumhan de Murchadh, a dhearbhrathair, agus tanaise de Dhonnchadh Mheith. Más amhlaidh bhain Donnchadh an fód ó chosaibh Mhurchadh, féibh mar bhain ó chosaibh a athar féin, nó pé bun do bhí leis, do reidhtíodar araon a gceart féin, agus ceart a gcine, do mhalairtíu ar ghradam iasachta. Feall dob eadh é on mbeirt, nár mhaith an fhuil Bhrianach dóibh féin ná dá sliocht. Do chin Uiliog de Burca an nídh céadna dhó féin, ar chómhairle Dhonnchadh, agus do cuireadh an mharagáineacht ar

ngrianchreasaibh; mar do ghaibh Donnchadh a róbaí uime, in ionad an filleadh bhig, agus mar do chroch an rí slabhra óir, go gcros, fa mhuinéal gach nduine dhíobh—na geimhleacha truaighleanta. Agus le linn bídh tráthnóna, i halla na cómhairle, do sgairt an bolsaire a ngarma, mar leanas:—

Du très hault at puissant Moroghe O Brien, Conte de Tomonde, seigneur de Insecoine, du roiaulme d'Irlande.

Du très hault at puissant Guillaume Bourghe, conte de Clanricard, seigneur de Douncellein, du roiaulme d'Irlande.

Du noble seigneur Donoghe O Brien, seigneur d'Ibraccan du roiaulme d'Irlande.

Innsteair go raibh Annraoi chómh sásta le himeachtaibh an lae gur íoc sé féin na costaisí.

"Och, a charraig na fionghaile, is fada ód shleasaibh do leath an t-easaontas, agus ba bhuan é a thuar. Is minic ó shoin do bhraith Eire Brianach agus Burcach de dhíth uirthi, agus réim na ngall i dhá gceann na meádha. Ach fágfad annsoin thu, sa clapholus, ag dreoghadh, mar aon le cáil agus le cumas an tsleachta chuir droch lámh ionnat!"

Carraig o gConaill do thugtar le fada air. Chúig mhíle siar ó Chathair Luimnighe atá sé suidhte, i mbarúntacht Phobul Briain. Deirtear gur ó aoinne déag mac le Brian Dubh, do rinne gabháil chine ar an ndúthaigh sin, atá an ainm Pobul Briain. Ní chuirtear síos insa dínseanchus ca thuin do tógadh an caisleán, ach gur deineadh margadh éigin i ngioll air sa bhliadhain 1209, idir rí Seán agus Donnchadh Cairbreach O Briain. Le linn ionnshuidhe dheireannach Luimnighe do raob Gincell le púdar é, agus níor cuireadh aon chúram ó shoin ann.

FEARGUS FINNBHEIL.



CARRAIG O gCONAILL.



## Obituary.

FATHER MICHAEL McMAHON, S.J.

By the death of Father McMahon Mungret has lost a most distinguished past student and a true friend. Not only friends of bygone days, but boys of more recent years, will mourn the loss of this kindly priest, whose mind and heart and frame were cast in so generous a mould.

Father McMahon was, above all things, a Mungret man—he was born almost beneath the shadows of its walls, and in him the missionary fire was ever burning, whether he toiled beneath the African sun or in the slums of Glasgow.

He was born between Mungret and Patrickswell, on Christmas Day, 1865, and he entered Mungret in the first year of its foundation, 1882.

Throughout his course he excelled in every department. His piety and observance of rule was such that in his final years he held the important post of Prefect of the Apostolics. His intellectual gifts were no less distinguished; in the College Annals we find his literary attainments frequently praised. At the Christmas Distribution, 1884, before his lordship the Bishop of Limerick, he read original Greek and English versions of the "Stabat Mater"; again, at a séance on the Feast of St. Francis Xavier, 1886, he declaimed an original piece in honour of the Saint; and on this occasion also was sung for the first time his "Mungret Anthem," which for more than twenty years remained the "grand finale" of all our concerts. Stories are handed down of his feats as an athlete and an oarsman; we read in the Annals of 1882—"There were several first-class oarsmen amongst the

Apostolics, such as M. McMahon, the giant of sixteen years of age and six-and-a-half feet in height." Having gone through five years of classical and philosophical studies in Mungret, Mr. McMahon in 1887 entered the Novitiate of the Society of Jesus at Roehampton, London, for the arduous mission of South Africa. From 1889 to 1895 he was on the staff of St. Aidan's College, Grahams-town, S.A.

During his years in South Africa he was a constant contributor to the MUNGRET ANNUAL in both prose and poetry. From his voluntary exile for Christ he looked back with loving memories to his home, his family and his old school. We can read his thoughts in many of the verses he wrote at this time. In a poem called "From the Great Karoo" he writes:—

Beneath my vinetree's scanty shade  
I sit, as slants the westering sun;  
No limpid waters crooning run  
Sea trending, nor the emerald blade  
Of genial verdure, but the gleam  
Of yonder red sun's burning beam.

I saw the Shannon murmuring glide,  
The shearing prow, the flashing oar,  
The fleet foot sporting on the shore,  
The sinewy arm that cleft the tide,  
While joy as bright as morning's rays  
On every Gaelic feature plays.

I stretched my hand with fervid grasp,  
Old friends long parted meet we here;  
The autumn now falls brown and sere,  
Once more a long and lingering clasp:  
Then reapers to the corn we bend,  
And glean and garner to the end.

In 1895 Mr. McMahon returned to England to complete his studies for the priesthood, and he was ordained at St. Buenos, North Wales, in 1898.

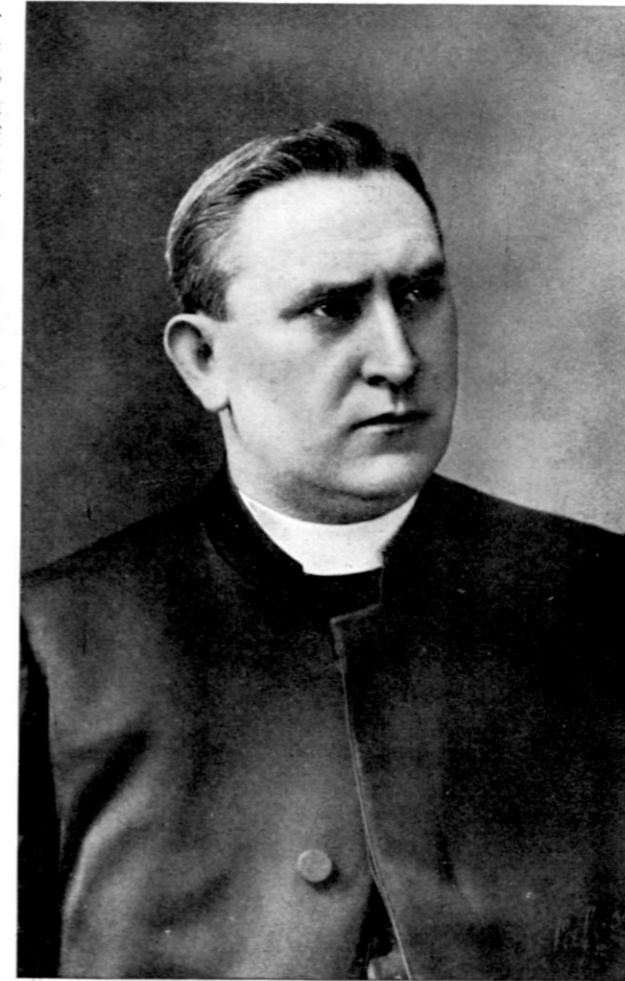
The first years of his ministry were spent at Bedford Leigh, Lanes., where he became a general favourite, and did great work with the young men of the parish. In 1904 he was appointed Superior of St. Walburg's, Preston, where he laboured until his appointment, in 1911, as Rector of St. Aloysius', Glasgow, and Superior of the Jesuits in Scotland.

It is for his grand work in Glasgow that Fr. McMahon is perhaps best known; nor can we wonder at this, for here his parishioners were for the most part fellow exiles from Ireland. To them his big heart went out, and he strove to keep their faith pure and strong in the midst of the dangers of a great industrial city. He realised to the full how important a good Catholic education was for his people, and he worked strenuously that both primary and secondary schools should be efficient and well equipped. In spite of struggles with debt on church and schools, he was able to build the modern and up-to-date Milton Street school.

His patronage and advice were ever given to the members of the University Students' Sodality in their work for the glory of God and the spiritual and temporal wants of the Glasgowpoor—he knew that while helping other the students were doing immeasurable good for themselves. During these busy years he constantly was able to combine work in Ireland with a visit to his aged mother (who died in 1916, R.I.P.) and his brothers and sisters. He always made Mungret his headquarters for this filial act of devotion.

In 1919 Father McMahon's health completely broke down under the unremitting strain he put upon it. On being nursed back to a semblance of his former self, he took charge of the Retreat House at Gateshead; but his rally was only for a time, and he was

ordered to cease all work. In October, 1920, he went to St. Mary's Hall, Stonyhurst; here, on April 19th of this year, he passed away quite suddenly. He was taking his supper with another Father, when he was



REV. MICHAEL McMAHON, S.J.  
(Mungret, 1882-87.)

seized with a cerebral hæmorrhage. There was just time to anoint him and give him the parting blessing before his soul sped on its flight to the glory and happiness of his reward.

A Stonyhurst Jesuit, a great friend of Father McMahon's, writes:—"The truth is that Father MacMahon spent himself for others in the service of his Master. And though his many friends would have wished his life to have been spared for many days, they cannot but realise that in the eyes of God his life was rounded off and complete. Even had he recovered from his last attack, existence would have been even more hopeless and precarious. It was mere existence that Father MacMahon found so hard to bear. What he wanted was life. And if God in His merciful Providence denied him earthly life, it was only to reward him with the fuller life of the Blessed in Heaven. His many friends who now mourn his loss will feel grateful to God that his end was

one of peace and happiness, fortified by the last Rites of the Church. Those whom he cherished so much in life will not fail to remember him in death. The lesson of his generous life will always be a privileged memory. *Requiescat in pace.*"

We earnestly join in this prayer, and tender to his brothers and sisters at Patricks-well and to his host of friends and admirers our deepest sympathy.

#### MR. MICHAEL SHEEHY.

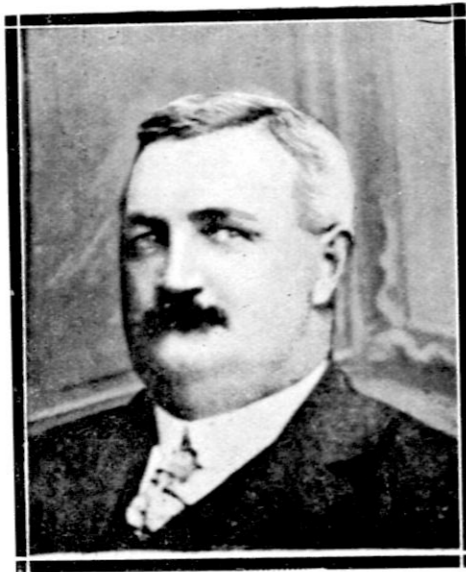
We regret to announce the death of Mr. Michael Sheehy, which occurred on March 1st, at his home, Shannagrove, Co. Limerick.

Michael Sheehy, or, as he was better known, "Mick" Sheehy, came to Mungret in September, 1888. This was the year that the Diocesan Seminary was withdrawn from Mungret, and the Lay School properly so-called was started; hence Mr. Sheehy was quite accurate in saying that he was "Mungret's first Lay-boy."

In 1891, on leaving College, he took up at home the profession of farming; but after two years his father died, and thus at the early age of twenty the entire management of Shannagrove and some half-dozen farms in West Limerick fell on Michael's shoulders. His was a familiar figure at every public function—shows, races, coursing; and at these he was the ever-welcome, genial, kindly companion.

Sport in all its forms appealed to him. For many years he was an ardent follower of the county hounds, and he took a keen interest in coursing and horse-racing, owning on many occasions winning dogs and horses.

He was an ardent student of Irish history and sociology, and his well-informed, cultured mind grasped clearly the importance of education for the people amongst whom he lived and for whom he worked.



Mr. MICHAEL SHEEHY, "Mungret's First Lay-boy."  
(Mungret, 1888-1891.)

#### MR. PATRICK HARTIGAN.

Another sudden and most tragic death we have to record is that of Mr. Patrick Hartigan, the well-known trainer. He was in Liverpool for the Grand National on March 18th, staying at the Adelphi Hotel, with his wife.

During the night he went to open the window, and in so doing, owing to his defective sight—he had lost an eye in the War—he made a false step, fell through the window on to a roof below, and was killed almost instantaneously. His tragic death caused a most painful sensation amongst the crowds of sportsmen assembled in Liverpool and cast a gloom over the Grand National meeting. From the tributes paid to his memory by practically every paper in Ireland and England we

He was also an excellent conversationalist, and to those interested in the traditions and genealogies of West Limerick—the country of the Geraldines—he was a mine of information.

A generous sympathy was his chiefest gift; he was ever kind to the poor and to those in trouble.

Mr. Sheehy was very attached to his old College. Although in later years, owing to the changes in its staff, he was not so frequent a visitor as formerly, yet he loved to speak of Mungret and the happy days spent within its walls. He was a close friend of Father Edward Cahill, S.J., and during the latter's Rectorship of Mungret he came to all reunions and social functions. While in Dublin the week before he died he spent a couple of hours with Fr. Cahill. So in

losing Mr. Michael Sheehy, our first Lay-boy, we have, indeed, lost a man of whom we can all be proud—a man who by his piety, his charity, his uprightness and his genial courtesy had earned the loving respect of all. To his young widow and her five boys, and to his mother, we offer our sincerest condolence.



MR. PATRICK HARTIGAN,  
(Mungret, 1893-1897.)

can catch a faint idea of the esteem in which he was held and of his extraordinary popularity. To quote from an appreciation by Mr. James White, the famous racehorse owner, which appeared in the *Wilts, Berks, County* paper, March 25th:—

"With the opening of the racing season, with all its bright and glorious surroundings,

a dark cloud has crossed the horizon, and sportsmen are suddenly called to halt by the news of the tragic end of poor Pat Hartigan in Liverpool. A void has been created in the sporting world which will not be easily filled. Pat, as he liked to be called, by his boyish spirits and his well-known Irish brogue, endeared himself to everyone with whom he came in contact. To meet him and spend a few hours in his company was a tonic beyond price and the acme of good fellowship. He was a lovable soul, full of good spirits, a genial companion, and one who took a pride in the joy of clean living. Adored by his boys, whether in training, racing, football, boxing, or any other sport in which he was their leader, they could always look to him to inspire them to uphold the highest traditions of a sportsman. He looked a sportsman, he felt himself a sportsman, he lived a sportsman.

"Not only in Wilts, but throughout the entire land, will the grief of his loss be real and heartfelt.

"One cannot but recall the success of his work last season, in spite of his physical disabilities, and he was looking forward to a great and prosperous season this year. Hopes and anticipations have now been suddenly blighted, and we can only trust that the knowledge of the deepest sympathy with them in their irreparable loss may be some consolation to those dear and near to him whom he has left behind.

"A true sportsman, the spirit of his life will long remain a treasured memory among all those who stand for the highest and best in the world of sport."

"Paddy" Hartigan studied in Mungret from 1893-1897. During his time there he won the golden opinions of all. We have in Mungret to-day many who knew him then—as masters and as school-fellows—and all speak in the highest terms of his lovable

character—his manliness, his generosity and his kindliness.

On leaving school in '97 he took up the management of the horses at his home, Tar Brook, Croom, Co. Limerick. After a few years he transferred his string to Rathduff House, near Golden, Co. Tipperary, where he spent a very successful three years. He then went as private trainer to the late Mr. George Edwardes, well known as owner of the Gaiety Theatre, London, and married in 1916 Norah, Mr. Edwardes' third daughter.

While serving in France with the 19th Hussars he was desperately wounded—losing his right eye, one finger, and having his leg badly damaged. After his recovery he took up his residence at Ogbourne Maisey, Marlborough, Wilts, where he had a very large number of horses under his care and had met with great success.

It was a sad coincidence that the first Mass celebrated in the little chapel he had built for the use of the Catholic lads at Ogbourne Stables was offered for the repose of his own soul.

To those left behind to mourn his death—his wife and child, his bereaved mother, his brothers and sisters—we offer our heartfelt sympathy.

#### MR. WILLIAM LENEGHAN.

The sad news of "Willie" Leneghan's sudden death came to us from Chile last autumn. He studied in Mungret from 1897-1901, and finished his course in University College, Dublin, from 1901-1903. In 1903 he left Ireland for the Chinese Missions and entered the Vincentian Novitiate at Tsua-choo. He was thus the first Mungret Apostolic to tread Chinese soil. Unfortunately after three years his health completely broke down, and he was compelled

to leave China. He obtained an appointment in 1907 as English Professor in the Seminary at Valparaiso, Chile, with the intention of continuing his studies for the Priesthood on his restoration to health. It was not, however, until the year 1920 that Bishop Shahan of Washington University undertook to give him an opportunity of satisfying his heart's desire, and all arrangements were made for his departure for Washington. But on the Feast of the Sacred Heart, 1920, on returning home from Mass and Holy Communion, he was taken ill and went to bed; the next morning the maid who took him his breakfast found him dead. He had died of heart failure.

Extracts from a letter written us by his friend, Father Logan, of Valparaiso, will give an idea of Mr. Leneghan's saintly life and of the wonderful good he did by word and example:—

"Universally loved and deeply regretted by all who had the privilege and pleasure of making his acquaintance, he has left behind him in this strange land a lasting souvenir of his virtue and nobility of character, and lives in the memory of all as the model of perfection to which our holy religion can enable a layman, living in the midst of dangers and temptations to attain, as long as he is faithful to its practices.

"Priests and laymen who had not the pleasure of knowing him, frequently asked me who was the saintly young man they

used to see pray so fervently before Our Lady's Shrine in our Church of Valparaiso. This devotion to Mary was that of a child to the tenderest of mothers, and his unbounded and unwavering confidence in her help and intercession was the source of his strength of will and fidelity to his duty towards God and man.

"The Rector (of the Seminary) himself told me that he was an eminent educator of the young, and a perfect model even for the levites.

"A similar thing happened in the Chilean Naval School, where he was highly esteemed as an accomplished gentleman even by the irreligious and Masonic director of the establishment. In this almost godless institution he did an amount of good by forming not only the minds but also the young hearts of his pupils, who at his graveside expressed in three eloquent funeral orations their

admiration of and gratitude to their dear professor.

"Your humble servant said the last prayers, and we laid him to rest alongside the Pacific, where he awaits the glorious resurrection which will unite him again, body and soul, to his fond bereaved ones of the Old Land."

A layman in Chile, an old friend of Willie's, writes:—

"Poor old Leneghan's death came to me as the greatest surprise of my life, and at the same time one of the painfulest and



MR. W. LENEGHAN (1897-1901).

most regretted. He was one of the few with whom I looked forward to having a jolly meeting in Valparaiso, and his sudden 'going west' has smashed one of my strongest links with old Valpo. We were pals for years, in fact, ever since I came to Chile, almost, and he was one of the noblest characters it has ever been my pleasure with whom to form a friendship. I think I understood the old 'Majah' better than most, and with whose inner life I was rather well acquainted, and so can state that his was one of the best and purest among the laymen of Valparaiso.

"He was, amongst other things, a thorough 'Pape'—an Irish one—one of those who can never listen to a slander about the Church or its ministers, and one always ready to take up the cudgels, either publicly or privately, and against any odds, in her defence. We have lost a good friend and an excellent champion in matters religious, and we will hardly meet his like again. In fact I don't ever expect to, especially in Chile, at any rate among the laymen. That would surely be an utter impossibility. I should like to hear from you about him, especially about his last days on earth, when next you have time. May old Guillermo A. Leneghan rest in peace."

#### LIEUT. CHRISTOPHER LUCEY, I.R.A.

Christy Lucey was in Mungret from 1911 to 1913, and at the time of his death was a student at University College, Cork. After the Easter Week Rebellion he joined the Volunteers, and at the time of his arrest (Nov., 1919) was a Lieutenant, 1st Batt. No. 1 Cork Brigade.

On being courtmartialled he was sentenced to twelve months imprisonment for having a revolver. He took part in the Mountjoy Prison hunger-strike, being subsequently released on the memorable 15th April, 1920. After that he had to go "on the run," and

was shot by Crown forces while evading arrest at Ballingearry, on November 20th, 1920. He was buried with full honours in the Republican Plot at St. Finbar's Cemetery, Cork. R.I.P.

#### CAPTAIN ALPHONSUS ROGERS, I.R.A.

On leaving Mungret in 1913 Alfie Rogers went to business with his father and mother in his home at Scariff, Co. Clare. From that time until his death he was a credit in every way to his old school. His fine address, his gay and compelling personality made him the natural leader of the young men of his native town, and being regular and devout in the practice of his religion, his influence on them was always for good.

He held a commission in the Irish Republican Army. While "on the run" he, with three companions, was captured near Lough Derg. All four were subsequently shot at Killaloe. R.I.P.

#### CAPTAIN TIMOTHY MADIGAN, I.R.A.

Tim Madigan was the eldest son of Mrs. Madigan, of Shanagolden, Co. Limerick. He spent from September, 1911 to 1913, at Mungret, and on leaving school he went home to take up the management of the farm for his widowed mother and her large family.

In his native place he was a model of earnest faith, industry and kindness—he never missed his monthly Confession and Holy Communion. His influence over the young men of the countryside was wonderful; they looked up to him with respect and affection.

He joined the Irish Republican Army, and, while at home one day, he was recognised and shot before his mother's eyes, within fifty yards of the house where he was born. Before he died he had the happiness of receiving the last Sacraments of the Church. R.I.P.

#### CAPTAIN PATRICK MOLONEY, I.R.A.

Paddy Moloney, the younger son of Mr. P. J. Moloney, T.D. South Tipperary, was killed in action. For a long time he had been "on the run," and on May 1st, while resting in his uncle's house at Monard, he and his companion were surprised by lorries of Crown forces. At the time he was dressed in the full uniform of his rank and was carrying dispatches. These he managed to get rid of, and seizing his rifle ran out to fight his way through. Unfortunately the house was surrounded, and he fell, shot through the heart.

At Mungret the news of his death came as a great shock, as he was well known to many there, and all, both masters and boys, knew him as a generous and manly boy.

He was laid to rest in Tipperary town, dressed in the uniform he was so proud to wear. R.I.P.

#### DR. CON HENNESSY

(Boherlahan, Cashel.—Mungret, 1902-07).

Dr. Hennessy was elected M.O. for

Dundrum by the unanimous vote of the Cashel Guardians in 1918. He was very popular and took a great interest in his professional duties. He worked hard and zealously during the influenza epidemic, but unfortunately fell a victim to it and died April, 1920.

R.I.P.

#### FRANK NASH.

We regret to announce the death of the old College retainer and handy-man, Frank Nash. He had been ailing on and off for the past year, but on Easter Sunday last he was taken seriously ill, and in spite of the aid of two doctors died on March 30th.

He was originally from the neighbourhood, but had lived away for many years;

however, he had been attached to the College staff for the past ten or twelve years. He was buried in his family grave in the Abbey churchyard, and he sleeps, we trust, near the bones of his holy patron St. Nessan. May he rest in peace.



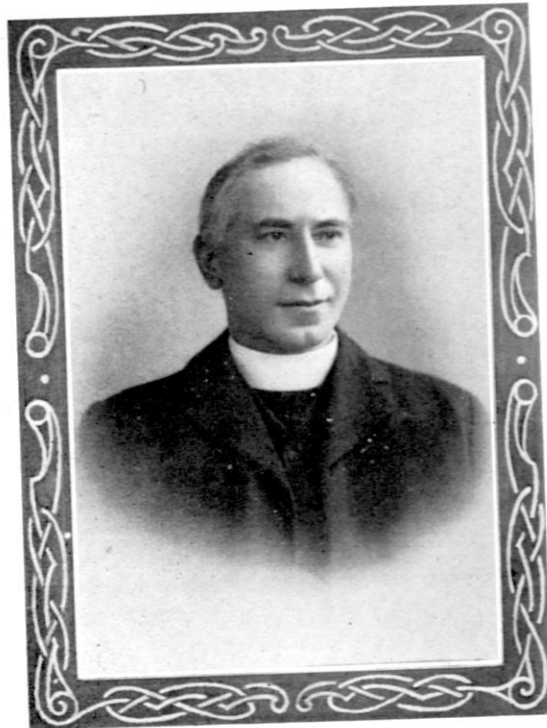
CHURCHYARD OF MUNGRET ABBEY.



# Our Past

It is our pleasant duty to offer our warmest congratulations to the **Rt. Rev. Mgr. Joyce, P.P., V.G.**, Portumna, on the occasion of the Silver Jubilee of his ordination to the priesthood. Mgr. Joyce is an extremely loyal ex-pupil of Mungret, where he studied from 1889 to 1891. In the latter year, on the establishment of the Sodality of our Blessed Lady in Mungret, he was elected its first prefect. Friends of these early days and of more recent times send him through us messages of friendship and felicitation. We give a brief sketch of his busy life during the past twenty-five years, which appeared in a local paper:—

"A very representative meeting was held in the Town Hall to take steps to offer in a suitable manner the congratulations of the people to the Right Rev. Mgr. Joyce, P.P., V.G., on the occasion of his silver jubilee. In deference to the express wish of Father Joyce the public manifestations were abandoned owing to the cloud that is over the country. To Father Joyce belongs the unique distinction of having been baptized, receiving his first Holy Communion, Confirmation, and Ordination, and having celebrated his first Mass and his Silver Jubilee Mass in his native parish church. He was ordained twenty-five years ago. His first missionary labours were for three years in his native parish. He was next transferred to Ballinasloe as administrator, and afterwards to Ballymacward as



**RIGHT REV. MONSIGNOR JOYCE, P.P., V.G.**  
Mungret, (1889-1891).

P.P.; and again, at his own request, he relinquished the charge of this important parish and took up duties as administrator at Ballinasloe. When the late Archbishop Healy, of Tuam, occupied the See of Clonfert, he conceived the idea of raising a lasting monument in Loughrea to St. Brendan, the Patron of the Diocese, by building a Cathedral. He selected Father Joyce, who was then a comparatively young man, to proceed to America to raise funds. For three years Father Joyce toured the States, visiting all the Irish centres, where he received a warm welcome and generous response from the children of the Gael. Two years later he again visited America, with a similar result. In December, 1919, he was appointed to the pastoral charge of Portumna. Not alone from his native parish and diocese do congratulations reach him, but also from far-off lands, where his great eloquence will long be remembered amongst the scattered children of St. Patrick."

**Fr. John Nicholson**  
(Church of St. Laurence O'Toole, Laramie, Wyo.) has been a Vicar-General of his diocese and been transferred to the above address. Much as

he may regret to leave the largest parish in the country worked by a single priest (over 10,000 sq. miles), we are sure he will always find plenty of fruitful work to do for souls wherever he may be. We heartily congratulate him on his new dignity. He is one of our

most loyal old boys, and we thank him most sincerely for his kindness in presenting the valuable prize for the essay on Irish Culture which appears in this number of the *Annual*.

Through the courtesy of Fr. Joseph McDonnell, S.J., we publish extracts from a letter sent him concerning the wonderful work being done by one of our most distinguished past students, **Fr. Terence J. Shealy, S.J.**

Overbrook, Pa., U.S.A., 1-12-20.

"I have read in the *Irish Messenger* the suggestions from friends, and also of the zealous efforts of the late Fr. Wm. Doyle, S.J., towards the establishment of retreats for the laity. To me it is a great pleasure to be able to say a word in favour of such retreats. For two years I have been present at the annual week-end retreats for laymen in the arch-diocese of Philadelphia, which are held at St. Charles' Seminary. I have been edified beyond words by the grand spirit shown by the devoted laymen from all walks of life.

"For several years the Rev. T. J. Shealy, of Fordham University, N.Y., has been conducting retreats for laymen at Staten Island. Some years ago a large house and plot of ground was purchased for this purpose, and to-day he has a regularly established retreat centre with a week-end retreat for at least fifty men for nine months of the year. Each week Fr. Shealy, although he is Dean of the School of Law and Sociology at Fordham, finds time to conduct a retreat from Friday evening till Monday morning. From Staten Island the good work has spread, and from a tiny mustard seed it has grown to a big tree. In 1913 the late Mr. J. Ferrick, a prominent business man of Philadelphia, proposed the holding of retreats in the Archdiocese. With the approval of Archbishop Prendergast, and with the generous aid of Mgr. Drumgoole, rector of St. Charles' Seminary at Overbrook, the seminary was chosen as the place of retreat. Two retreats were held in 1913. About one hundred and fifty men made the retreats. Lawyers, doctors, school-teachers, politicians—in fact, men from every walk of life made up, and still make up, the list. This year Overbrook was taxed to its capacity when over five hundred men made their retreat under the guidance of Fr. Shealy.

"Two years ago the movement received a new impetus when the late Mr. J. Ferrick and Mr. J. Sullivan, now the President of the Retreats in Philadelphia, made a tour of the principal cities of the U.S. to make the movement better known. They met

the Bishops and talked with them on the subject, and their response was very gratifying. To-day the result is seen when cities like Pittsburgh, Pa., Toledo, Ohio, and Albany, N.Y., have their own retreat houses where retreats are held throughout the entire year. We hope at no distant date that Philadelphia will also have its retreat home, provision for which has been made in the will of Mr. Ferrick. Nor has Philadelphia confined its retreats to its own people. This year at Overbrook we had men from remote Western cities, and one even from the far-off land of New Zealand. This gentleman, by the way, was a non-Catholic. Judging by what he said at its close, we feel satisfied that the right spirit is back of the movement. We have many non-Catholics at each retreat, and the result is shown in the many conversions; and even if there were not conversions at least an amount of bigotry is removed. Nor are our retreats confined

to men of more mature years, we have boys of the age of sixteen making them.

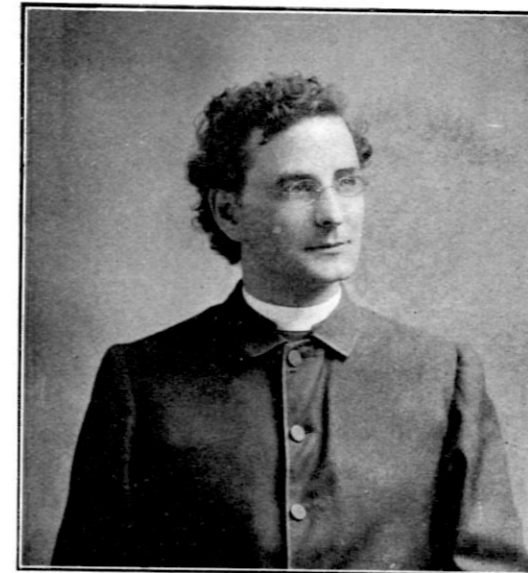
"Throughout our Archdiocese, too, in our boarding schools for young ladies, retreats for women are held each year during June, July, and August. In New York city there are also regularly established retreat houses for women; one such is the Cenacle of St. [John Francis] Regis.

"Every day we have new proofs of the salutary effects among the laity. To the devoted sons of St. Ignatius is due everlasting gratitude for the unselfish interest they have taken in the welfare of the people in the establishment of houses in which they can spend some time thinking over the one great truth of our holy Faith—save your immortal soul."

The above letter encloses a cutting which relates how Mr. M. Joyce of Oswego, N.Y., having made retreats at Staten Island, wished his friends to have

the like advantage. Remembering the tale of Mahomet and the mountain, he resolved to bring the retreat to Oswego. The use of a hotel at Mexico Point, on Lake Ontario, being obtained, retreats were given in 1919 and 1920. The extract states that at the closing exercises the retreatants felt reflected in their souls something of the gorgeous beauty and the peace of God that surrounded them in the wilderness of Mexico Point.

On the 18th of December last **Daniel J. Carey** was ordained priest in the Basilica of Ottawa by Archbishop Gautier. He is the first student of the China Mission College at Almonte, Ont., to be raised to the priesthood. His vocation to the Chinese Missions dates back to



**REV. TERENCE J. SHEALY, S.J.**  
(Dean of Faculty of Law and Sociology, Fordham University, N.Y.)  
(Mungret, 1882-86).

Fr. Fraser's visit to Cork in 1911. Fr. Daniel made his first studies in Mungret Apostolic School, proceeding later to All Hallows and St. Columban's (Shrule), and finally, in 1919, joined the China Mission College, Almonte. Fr. Carey did not let the grass grow under his feet. We see by *China* of April that early in February he was on the Pacific; that later his ship hit a terrific typhoon, which, however, did him no harm either in body or spirit; that he had reached Japan *en route* for the Celestial Empire.

All Mungret men will gladly hail this pioneer and heartily wish him *ad multos annos*. Long may he live to labour for souls in those vast regions—white unto the harvest—that have long looked to the West for the much needed missionary reinforcements. His address is Catholic Mission, Kwei-Chow, China.

From one of the older ex-pupils of Mungret, **Thomas Pey** (Chief Constable's Office, Wigan, Lancs.), we have received by request, some recollections of the early days.

"I believe I entered Mungret as a lay boy about Christmas, 1896, at a time when the Captain of the School was John McCarthy. The Rev. V. Byrne was Rector and Fr. Cahill was my class teacher (Mat. Honours). I well recollect several of the other boys of that time—J. Kelly, Austin Hartigan, Tom Lynch, Hugh Floyd and Willie Moloney. There were also Frs. Head, Whittaker and Corish, along with Fr. C. Walsh and a dear old priest whose name I forget, but who was prefect of the refectory. (Fr. Wm. Flynn?—Ed.). In addition there was Mr. W. Gwynne.

"I think I made my mark in the athletic field, one of my exploits being a long jump of 20 feet 10 inches, which, I believe, has not been beaten since. Should this record have been lowered, and you will let me know, I will try to establish yet another—I don't think. One incident recurs to me when, with a cricket ball, I almost killed a boy named Kelleher, who was rendered unconscious for several weeks, whilst I was not in a much better state.

"In 1899 I left Mungret and went to teach at the Presentation Brothers' school at Birr, but in the following year I came over here to Wigan, where I joined the police force. I obtained promotion through the various grades, until in March last I was appointed Chief Constable of the force.

"Before closing I would like to mention some of the names of the Apostolics whom I distinctly remember. They are—James Tomkins, Bresnahan, the Brothers Turner, Michael Curley (a splendid character), and Peter McDonough. In conclusion, please allow me to extend to you all at Mungret, and through you to those I have mentioned above, my hearty good wishes; and to assure you that my *Alma Mater* is, and

always will be, a dearly recollected influence in my life."

Most sincerely do we reciprocate Mr. Pey's good wishes, and congratulate him on his successful career, and specially on his keeping the Saxon in order.

Above all else, Mungret looks forward from year to year to those of its former students who are raised to the dignity of the priesthood. Of those who made their studies at All Hallows the following were ordained in June of last year—**Thomas Hayes** (for Natchez diocese), **John O'Brien** (Wheeling), **Daniel Sullivan** (Wilcannia, Australia), and, at Waterford, **Wm. Mulvihill** (Charleston). **Patrick Tobin** (Buffalo) was, we understand, recalled by his bishop, and ordained in the States last summer.

**J. Deevy, S.J.** (Mungret Lay School), was ordained in Dublin on August 15 last, and **Henry Johnston, S.J.**, in October.

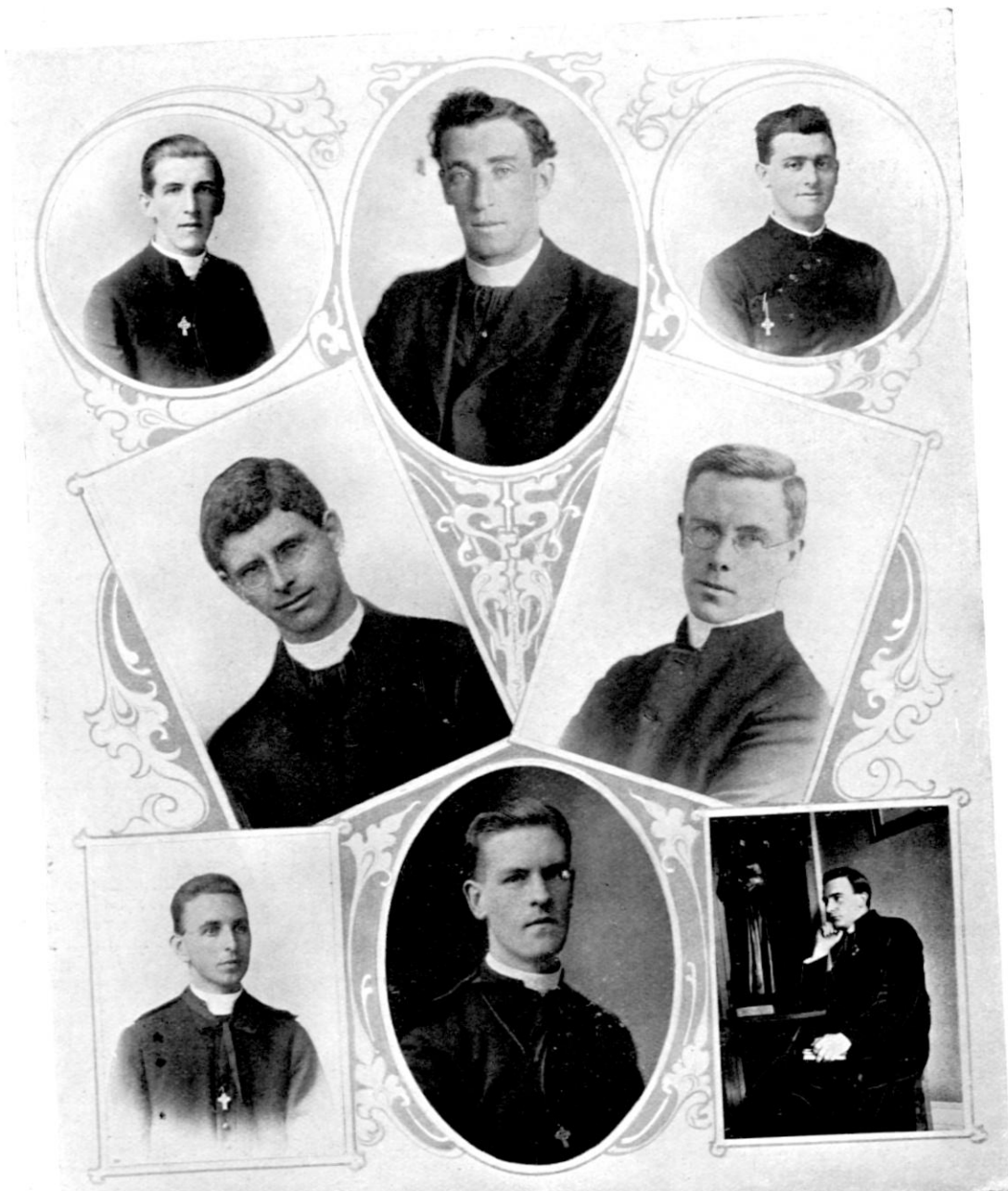
Of our students at the N. American College there were ordained at Rome, **Michael Geehan** (San Antonio), **Patrick McGill** and **Patrick Nolan** (both for St. Augustine, Florida).

Of **Fr. Daniel J. Carey** we have spoken above, **John Raftery** (Port Elizabeth, S. Afr.), who studied at Propaganda, was ordained in Rome on December 18th, and **John O'Rorke** (Capetown), on 26th of March.

**Michael Clune** returned from Genoa by reason of the death of his father, for which loss we offer him our deep sympathy, and was ordained at Wexford on 29th of May (for Fort Augusta, Australia).

**Edward Lyons**, at Genoa, for the same diocese will have been ordained before the *Annual* appears; as also will **James Hickie** (Wheeling, U.S.A.), at All Hallows. We wish them most heartily every blessing upon their labours in such varied fields.

**P. J. Raftery, B.E.** ("Rosetta," Roscommon), whose progress has been remarkable, takes a keen interest in his *Alma Mater*. In the report on the Irish Branch of the Institute of Municipal Engineers for 1920 we find the following note:—"The Council take this opportunity of placing on record their deep appreciation of the valuable services rendered by Mr. Raftery. Without his efforts in the first instance, and his unflagging energy at all times, the Irish Branch would not be in the position it is to-day." We have also seen a communication of his as chairman of the Western District of the same on *Economic Geology*, dealing with such matters as quarries, ores, water supply, peat, coal and minerals. He also practises as an architect.



SOME OF OUR RECENTLY ORDAINED PRIESTS.  
 REV. PATRICK NOLAN (1912-17). REV. DANIEL CAREY (1910-16). REV. JOHN RAFFERTY (1913-17).  
 REV. HENRY JOHNSTON, S.J. (1902-'06). REV. JOHN DEEVY, S.J. (1903-'06).  
 REV. PATRICK MCGILL (1912-17). REV. MICHAEL GEEHAN (1912-17). REV. WILLIAM MULVIHILL (1914-17)

**Dr. Denis V. Morris** (Galway) is firmly established in practice in his native city. St. Ann's Hydro, Salthill, which he established, is a most successful nursing home.

**Joseph Connolly**, M.Inst.M.E., is Borough Surveyor at Cashel, and holds some other municipal appointments.

**Thomas A. Rafferty** is settling down to a successful business in Craughwell, Co. Galway. His dogs scored some wins last season.

**B. H. Lee, B.A.**, is practising as a solicitor in Clifden and Galway, and **John Smith** at Castlebar.

**Doctors N. H. Colohan** and **Thos. Lydon** are on the staff of Ministry of Pensions.

**Michael Sweeney** and **Fintan Sweeney** are running a successful motor business at Loughrea and Ballinasloe, and also own electric flour mills.

**Dr. W. Cremin** is getting on well in Dublin (91 S.C.R.) and is extremely popular.

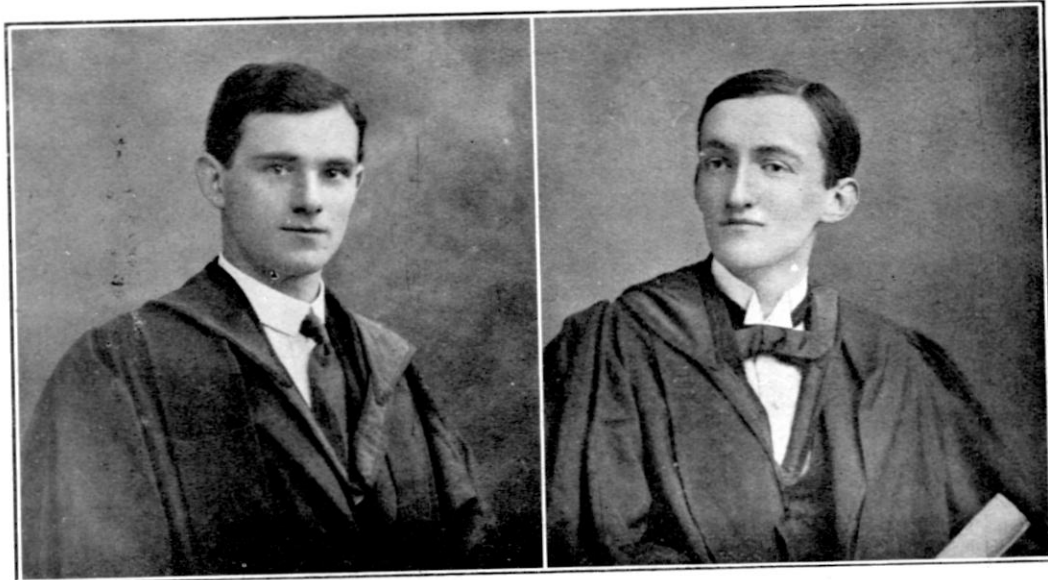
**Charles Cashin** is doing a good agency business in the drapery line, and is a part owner of Morrogh's woollen factory, Cork. **David Coyle** is in the tea business with his father.

**John O'H. Devine** holds a prominent position in the Chancery Division, Four Courts.

**Maurice Hayes, M.D.**, is the leading X-ray expert in Dublin.

The following have secured the M.B. Degree:—**F. Quigley**, **Anthony O'Regan**, **P. Duffy** and **J. Phelan**. A. O'Regan was house surgeon at the Mater, where also A. O'Malley and T. Moran were resident students. F. Quigley has been appointed M.O. at Terryglass.

In University College, Dublin, **J. J. Morrin**, **Jos. Neylan** and **E. Scanlan** are reading for their final examination in medicine; **L. Loughran** is in the



**DR. FRANK QUIGLEY.**  
(1910-15).

Captain of the House, 1914-15.

**Frank Fahy** is T.D. for S. Galway. **D. O'Connor** is assistant clerk of the union at Westport.

**Richard McCoy** entered the army as wireless operator, was afterwards transferred to the Air Force, and finally attained the rank of major. He is now studying for the bar, and due for his final this autumn.

**Raymond Stephenson**, of the firm of O'Keefe and Lynch, Dublin, is a very successful solicitor.

**Louis Tierney** is in business in Bolton Street and Exchequer Street, Dublin. He is a credit to Mungret.

**Michael F. Bergin** is farming at Cloghan, and doing well. His brother **Dan Bergin** is practising as a lawyer in Sydney, N.S.W.

RECENTLY QUALIFIED.

**DR. ANTHONY O'REGAN.**  
(1912-14)

fourth year; **Louie Quigley**, who got his second exam. with honours, is now at third medical as also are **J. P. Egan** and **F. Power**, while **T. O'Sullivan**, **J. Mellett** and **Jim Egan** are in second year.

At the College of Surgeons **J. Cremin** and **The O'Rourke** are in the fourth and fifth year; **John O'Connor**, **H. McEntee** and **M. Kelly** in third; **Bertie Gubbins** in second, and **Cecil O'Shaughnessy**, **Percy McGarry**, **Tom Garry** and **T. Lawless** are in first year. Also studying there are **J. Purcell**, **D. O'Brien**, and **A. M. Namara**.

**P. J. Slattery** is practising as a dentist at Borrisokane, **Jack Sweeney** at Birr, **Redmond Keating** at Tralee. **Joe O'Reilly** is in the R.A.M.C. **J. J. Pomeroy** is a military surgeon.

**R. F. Newland** is in the engineering department of the D. & S. E. Rly.; and **R. E. O'Malley** is practising as an engineer in Limerick, where **Hubert Kelly** has also set up as a doctor.

In the National Bank **R. R. Barry** is accountant at Galway, **Herbert W. Keller** at Gorey, and **B. Pomeroy** at Manorhamilton. **Loman O'Regan** is cashier in Falls Road, and **M. Whelan** at High Street, Belfast. **Hubert O'Donoghue** is at Enniscorthy, **C. Jennings** at Thurles, **T. Mulcair** at Mullingar, **Joe Harris** and **W. Murphy** at Mallow, and **F. Carroll** at Kingstown.

In the Munster and Leinster **J. J. McCormack** has been promoted from Kilkenny to be manager of the Ballinasloe branch. **P. J. Walsh** is accountant at Phibsborough; **P. Considine** and **Val. Egan** are cashiers at Cashel and Castlecomer respectively.

**W. Guerin** is in Cork and **Joe Guerin** in Bandon.

**Vincent Egan** of the National Land Bank has been appointed accountant and teller to the Athlone branch.

**George O'Connor** is in the Provincial at Carrick-on-Shannon; and in the Hibernian **Desmond Carrick** is cashier at Ardee.

**W. J. Lonergan** (Ardfinan, Cahir) writes that since his father's death in 1918 he has taken over the entire management of the farm, and that the able tuition he received in the Agricultural Class here helped him to tide over some difficulties successfully.

**J. R. Lahiff**, of Cork, has obtained the degrees of M.B., B.Ch., and B.A.O.

#### BOYS OF LAST YEAR.

Of our Apostolics of last year **Hugh Boyle** (destined for Port Elizabeth, S.Af.) has gone to Rome to study at Propaganda, while **Laurence McEver** and **Denis O'Leary** (both for Florida) have gone to the N. American college. **Geoffrey O'Connell** (for Natchez) is at Genoa. **Gerard Reynolds** has entered the novitiate of the Redemptorists at Dundalk, and **Francis X. Fanning** has gone to Tullabeg. **Francis Deignan** is continuing his studies at St. Kieran's, Kilkenny, and **Jas. Bushe** at Mill Hill. In the course of the year **Augustin O'Flynn** (Los Angeles, U.S.A.) left for Louvain.



**DEAN JAMES E. COYLE** (Birmingham, Ala.)  
With the Past Mungret Students in Rome, 1920.

In writing to a priest here, **L. O'Regan** mentions that there are now 12,000 names enrolled for the K.B.S. in Belfast, and that he recently got Dr. Mannix to sign.

Agriculture being the staple industry of our country and the base of all the others, we are glad to know that many of our past students are engaged in that line. **M. Howard** is thus occupied at Springrove, Kanturk; **J. J. Cronin** at Ploverfield, Millstreet; the latter is well known in coursing circles. At Mallow **Justin McCarthy** unites farming with business, as also does **F. O'Farrell** of the West End Emporium. **W. Dennehy** is also in business there. Also engaged in farming or business are **R. T. Lenahan** (Buttevant), **Jerome O'Brien** (Churchtown), **M. Dooley**, **Con O'Brien**, **Dick** and **Jim Harris** (Prosperous), **W. Galvin** (Carrick-on-Suir), **Con Burke** (Johnstown), and **E. J. Hanrahan** of Nine Mile House, Kilkenny.

From among the lay boys **Eddie O'Reilly** has entered at Tullabeg, **Joe Hogan** went to Cahircon (Clare), for the Chinese Mission, **Denis Vaughan** to Clonliffe, and **Joe Hill** and **Dan Moriarty** to Carlow.

**M. O'Neill** and **F. Kelly** are taking up medicine at the National, Dublin, and **J. Ryan** at R.C.S. **Jack McDonnell** has adopted Engineering at National, Dublin, **M. Walsh** at R. C. Science, **Jas. O'Hea** at Univ. Coll., Cork. **Paddy Finn**, **Maurice Dowd** and **Florrie O'Driscoll** are farming at home. Many have gone to agriculture or business, but space does not permit us to give the names.

We beg to express our deep sympathy with **Stan Flynn** on the death of his father; and also with **Richard**, **William** and **George Hartigan** on the recent death of theirs. Mr. James Flynn and Mr. P. Hartigan were amongst the best known citizens of Limerick, being proprietors of two of the leading hotels of the city.

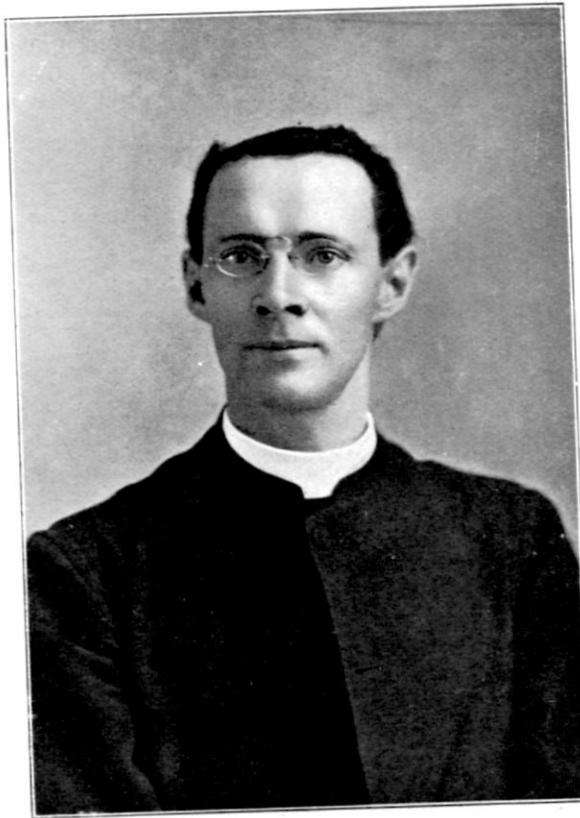
## Letters from Our Past.

### UNITED STATES.

Father John Nicholson, V.G., writes:—

Church of St. Laurence  
O'Leole,  
Laramie, Wyoming,  
April 5th, 1921.

I was desirous of answering your esteemed letter of 28th January sooner, but was delayed owing to moving operations, and I also wanted to find out what we could do here for the **Relief of Ireland**. I am happy to say that, considering the dull, slack times, and the fact that no organization of any kind existed here previously, we are quite elated at the result, and the willingness of people of different creeds and no creed and different nationalities, including even some recently from England, to contribute and express their good wishes for Ireland. We naturally expect to have a permanent organization in this city to help the cause. It may be interesting to state that the most liberal contributor was **Joe Madigan, from Newcastle West**, once of the Crescent, and nephew of **Dr. Murphy**, of beloved memory in Mungret. Being far removed from the great centres of Irish population out here, we could not take the active part desirable to promote the sacred cause of Irish liberty, which would in truth make our motherland in a very short time "first flower of the earth and first gem of the sea." **Father James E. Coyle**, of Birmingham, Ala., has kept closely in touch with the movement, and as you probably know, two of the leading figures in recent times have been **Bishop Michael Gallagher**, of Detroit, Mich., and



REV. JOHN NICHOLSON, V.G.

**Bishop Turner**, of Buffalo, N.Y., both men of unusual ability, intelligence, courage and candour.

I hope the *Annual* will flourish and be an inspiration to the scattered children of the Gael.

Reciprocating your kind wishes,

I am, yours very faithfully in Christ,

J. T. NICHOLSON.

### CHINA.

Father Dan Carey writes on his way to China:—

(By the courtesy of *China*, publication of China Mission College, Canada).

Feb. 14, 1921.

I was more than delighted to discover that my old friend and professor in Ireland was travelling with me to the Orient—Rev. James Conway—and Rev. M. J. Mee, of Omaha, on their way to Han Yang, the headquarters of the Irish Mission to China. Father Mee and I share a stateroom with two preachers from the North of Ireland. They seem to be kind of scared of the two Catholic padres. Poor souls! they don't know any better! Archbishop O'Doherty, of Manila, his secretary, and three Sisters of the Good Shepherd, are also on board travelling to

Manila, and we have the privilege of assisting each morning at His Grace's Mass in the writing room.

There are quite a number of Chinese students returning to China. They have been attending Universities in the United States, and speak English fairly well. One of them in particular, who hails from Peking, has attracted our attention. He has been three years in the University of Pennsylvania, and has "Kant" and

"James" at his finger-tips, but never heard of "Aquinas" or the Scholastic Philosophy. We got him interested when we told him that St. Thomas combined the morality and religion of Christ with the philosophy of Aristotle. Yes, he had heard of Aristotle, and knew something of Christ through the activities of the Y.M.C.A.

Feb. 17, Yesterday was Tuesday; to-day is Thursday! We are due in Yokohama on the 22nd, which means that we are billed to cover some 4,280 miles in eleven days! Some travelling! Imagine! There are more than thirty Protestant "missionaries" on board, and only three Catholic priests. In other words, Protestant Foreign Mission endeavour, as shown by this example, is ten times greater than Catholic. I sincerely hope that Bishop Seguin will be at Hong Kong to meet me and travel with this poor "greenhorn" to Kwei Yang. You know, it's not nice to get lost in China!

### AUSTRALIA.

The following letter from Father W. Nesdale, gives us some idea of work in a "bush diocese."

He writes:—

Hawker,  
South Australia,  
2nd October, 1920.

We had a very good trip, no deaths or sickness, and a rather pleasant time right through the six weeks. . . . We had only one call on the way—at Cape Town. We spent nearly three days there. I was delighted to have the pleasure of meeting Fr. John Morris and Dr. Colgan, also some young priests from Propaganda and Dublin. I was just about tired of the sea, and would have been pleased to get a day off anywhere, but, thanks to Fr. Morris, Dr. Colgan and the others, I had a most pleasant and interesting stay at Cape Town. I felt that it was good after all to be a Mungret man and Propagandist.

Fr. Morris is just as he was in Mungret, and has the same interest in Mungret and all connected with it that he was remarkable for even as an Apostolic student. The same thing struck me about Dr. Colgan, and it was well I had visited Mungret before leaving Ireland, otherwise I would have been unable to answer many of his questions about old professors, students, and general Mungret news.

4th Nov., 1920, Port Pirie, South Australia.—I began this letter some months ago when I was in Hawker, where I was sent on first arriving here. Since then I have been transferred to Port Pirie, which is the largest town in this diocese.

Hawker was a typical "out back" parish. There I was assisting a past Melleray and Prop. man, Fr.

O'Byrne, who is about twelve years in this country. We had altogether five churches in the parish, which is larger than the whole of Ireland, or even France. We had Mass in three of these every Sunday, in another about once a month. Then we had occasional Masses in private houses in districts too far away from any church. Two-thirds of the Catholic population of the parish are situated within a radius of thirty miles of Hawker, where we lived. It was rather a novel experience for me at first to say an early Mass at one of these churches, jump into a "buggy" and drive a pair of ponies thirteen and seventeen miles, on alternate Sundays, for a second Mass.

Theology is a very necessary thing for a priest, but to know something about horses is absolutely essential in South Australia, and no amount of moral or dogma will supply that deficiency.

When in Hawker also I had a very interesting trip along the railway line, saying Mass at various places where there were a few Catholics. One of these places was 400 miles distant from Hawker. There are seven Catholic (or rather mixed marriage) families, and no priest had been there for twelve months. This place rejoices in the name of Oodnadatta and is the end of the line running north. There was no other Catholic family within 200 miles of the place, in fact, very few families of any kind, as all that country is practically a desert, and the only dwellings seen along the line are the cottages built for the men who work along the line.

You rarely see any of the aboriginals in the better populated areas, but they were very numerous in that country. There are also many Afghans, chiefly employed as camel drivers. The camel is used a lot up there, as it is very dry country. Donkeys also are in great demand as they stand the drought better than horses. I saw several donkey teams while on that trip, and the smallest had eighteen donkeys in the team. I have seen as many as thirty in a team, but I was told that this is not considered a big team of donkeys. They are usually placed three or four in a row, and will pull a couple of tons through rather rough country.

Now I am back in civilisation again, not very far distant from the chief city of Wilcania diocese, Broken Hill. In fact, the stuff from the famous silver mines at Broken Hill is smelted and transhipped from Port Pirie.

This is a pretty warm place in summer time, as its position on the map indicates, but the sulphur fumes from the smelters and the fact that the city is below sea level adds to the oppressiveness of the heat. Summer has hardly begun yet, though so far I have not experienced any terrific heat.

This letter ought to arrive some time about Christmas, at least within the festive season. I sincerely wish all at Mungret a very happy Christmas and a New Year rich in blessings on the College in general.





ROLLA AN COLÁISTE.

COLÁISTE MUNGREITTE, I n-AICE LUIMNIGH.

1920-1921.

Uachtarán: AN T-ACAIR SEÁN Ó FAOLAIGH, C.I.

AN CLÉIR:

- List of names under 'AN CLÉIR' including An t-Ad. Cairnán Ó Spealáin, C.I., An t-Ad. Domhnall Mac Shuibhinn, C.I., etc.

NA BRÁITREÁDA:

- List of names under 'NA BRÁITREÁDA' including An Bráear Ó Calearaigh, C.I., An Bráear Mac Cába, C.I., etc.

NA MÚNTEÓIRÍ:

- List of names under 'NA MÚNTEÓIRÍ' including Liam Ó Caoimh, Máirín Ó Maoilúomhais, Tomás Ó Bheáich, etc.

An Doctúir: Mícheál S. Ó Maoil Éóin, F.R.C.S.I.
An Fiaclóir: Seóirpe Ó h-Ártaigh, L.D.S.

NA SCOLÁIRÍ:

FEALTA A TÓ.

- List of names under 'FEALTA A TÓ' including Séamus Mac an Iarthaigh, Mícheál Ó Cearbhall, etc.

FEALTA A H-AON.

- List of names under 'FEALTA A H-AON' including Seán Bheáich, Árc Ó Connáir, etc.

AN GRÁD SIMSIR.

- List of names under 'AN GRÁD SIMSIR' including Séamus Mac Áirgeall, Pádraig Ó Calearaigh, etc.

RIARAR ROPTÚM.

- List of names under 'RIARAR ROPTÚM' including Seán Ó Úrsoim, Seán Ó Úrsoim, etc.

AN GRÁD MEADHONAC A H-AON.

- List of names under 'AN GRÁD MEADHONAC A H-AON' including Tomás Bheáich, Pádraig Ó Úrsoim, etc.

AN GRÁD MEADHONAC A TÓ.

- List of names under 'AN GRÁD MEADHONAC A TÓ' including Ailbhe Mac an Éir, Úrsoim Mac Tomás, etc.

AN GRÁD SÓISIR A H-AON.

- List of names under 'AN GRÁD SÓISIR A H-AON' including Seáirín Mac Shabann, Seán Ó Baoisgealláin, etc.

AN GRÁD SÓISIR A TÓ.

- List of names under 'AN GRÁD SÓISIR A TÓ' including Úrsoim Mac Sholla Coille, Conn Ó Donnabáin, etc.

RANG NA CEANNUIGEACETA.

- List of names under 'RANG NA CEANNUIGEACETA' including Mícheál Bárluimh, Úrsoim Ó Úrsoim, etc.

AN GRÁD FOETARAAC A H-AON.

- List of names under 'AN GRÁD FOETARAAC A H-AON' including Úrsoim Mac Árc, Liam Ó Úrsoim, etc.

AN GRÁD FOETARAAC A TÓ.

- List of names under 'AN GRÁD FOETARAAC A TÓ' including Seán Ó Úrsoim, Pádraig Ó Úrsoim, etc.

NA TOSNUIGEÓIRÍ.

- List of names under 'NA TOSNUIGEÓIRÍ' including Tomás Áirgeall, Seán Ó Úrsoim, etc.

An t-íomlán=179.





Father Rector for a free day, which was readily granted. Altogether we have the fondest memories of the kindness and geniality of the "Bush Bishop."

14 **Deiread Fómhair.**—An t-arma Dairdeam! Ua rhor 7 lá ruibail 7 na rictiúir arcoróde.

15 **October.**—We welcome back Father Spillane, our Minister, who has been ill since the summer.



II CLUB FOOTBALL TEAM. Before the Match.

20 **Deiread Fómhair.**—Ua Saor in onóir an Garbuis onórais Uí hIrlónaís. 'Do ríubail ruda linn! Deir an t-áear ó Rónán anro asann so cuinn cúpla lá. 'Só a rósá dul so h-áiric le h-óro an Spiorato Naomh. An t-áó so néirgáó leir.

23 **October.**—To-day ought to be long remembered, for it brought to Mungret one whom we can never forget—Father Michael Kirwan, who is in the Jesuit noviceship in Tullabeg.

24 **Deiread Fómhair.**—An éuro Cuirm Ceoil as cuálaé: San Uinninn de ról. Mo émaróm an t-áear ó Ciaraasán, C.I., a rósáir t-áirnáiróde. Níorb fáda linn hliadóim as airceáde leir. Tar éir an Cuirm Ceoil cuireadó huirgean hreac ar éirannaib 7 deirpáim sup éoráimail le hreac an tSaorrcac a bí in a nullac.

29 **October.**—Day of Public Mourning ordered by an Dail Éireann. No class. We had Solemn Office and Requiem for the repose of the souls of Terence McSwiney, Lord Mayor of Cork, and his fellow-sufferers.

31 **Deiread-fómhair.**—Oróde Sáimna! oróde na t-áiróiní. Meiread éanncúir na t-áirnáde beadó oróde eile. Oróde! cáime cuó! Connur rcaratár ar ríubail na rúige?

1 **November.**—Feast of All Saints. Our Free Day to-day was saddened by the news wired to Father Rector by Kevin Barry's mother, that her brave son had died at the dawn of day. We thought of him as one of ourselves—a schoolboy. Shall not his hero's death be always an inspiration to Irish boys?

7 **Sáimna.**—An éuro éluice rúile asann inuú, asur ré cuilíní de hreir asann ar "Ósáib na Muíman."

8 **November.**—Great consulting of historic documents. Examination in History and Geography to-day. 'Tis said that Micky Honan read History all night by the aid of a pocket flash lamp, so we expect something brilliant to-day.

10 **Sáimna.**—Da máirg linn so leir an t-áear ó Ciaraasán, C.I., 'nár h-rósáimc. 'Do saib ré a lán

áirán tóim raráir fás ré a ríán asann 7 éurcamar beannaéte 7 buróeácar éiróde leir.

11 **November.**—Whoever may be financier of the St. Vincent de Paul Society, it is evident that Colbert has been kicked into a cocked hat (perhaps surmounted by a tricolour). A new raffle is announced at the usual prices!

12 **Sáimna.**—Ua Saor! má leanann an t-áear uacáran dá fúatar ip áiráir ip baile linn an áir. ré'n ríuáir linn! Dairgean hreac ar éirannaib anóte, leir an saoi ó Ceallaig, C.I., éur ré ac ní beao ré as tábair: soile tó 7 hronn ré ar éirir 7 a múncir é.

13 **November.**—St. Stanislaus' Day. Half Day. St. Vincent de Paul Handball Tournament begins.

21 **Sáimna.**—Sgeul áear le luéte labaréa na saoróinne so mhóimparó an t-áear uacáran rómne éir um nórlaig ar saó éinne sup acruinn tó áéiréam.

24 **November.**—To our great surprise and to the better appearance of the Study many of the old desks in the Study Hall were replaced by brand new ones. Oh! how their owners wept and complained that they should be the victims of such innovations. However, as Tom Widger and Stan found they could stretch their legs for yards in front, the grumbling was gradually hushed.

26 **Sáimna.**—Ua féite san. Seán Berchman, C.I. Leac-lá! An t-áear micoál ó Sabáil, C.I., as rucáim na n-órlaé adá dá múmeadó as an áear ó Ceallaig, C.I., i n-áim éiróir.

28 **November.**—The Community played the Apostolics in Football. After a fierce hour of strife in a bog the referee declared a draw. The stage is being erected in the Study Hall, so it requires no Sherlock Holmes to deduce that a play is being acted soon.



III CLUB FOOTBALL TEAM.

30 **Sáimna.**—Fóram uacárac um éiréóna inóde. "Luéte an éoil," arfa tóime, as cup i scóir tó'n áirreann áro! Bí an rseul ar páiréar na marone sup ríáro rcan-rúte éur i lonnuim. Nílcar ré-éruinn ar an rseul ro fóir.

1 **December.**—Oh, how the very name brings a throb of joy to our bosoms. December spells Christmas and V-A-C.

TÉARMA NA CÁSCA.—EASTER TERM.

12 **Eanáir.**—Deallraim na h-óirre ar áairó na n-éirbaláí. Saó aoinne 7 a rseul réim ar na laéteantáib raoinne aise 7 san rseul áear na áirir as aoinne ac rseul áir ip arsan, tórsáó ip loircaó. Mac-Léiginn as ríuall ar an scólaírre rparcaó éimóeall na tóiréce é 'na saóil as lán ríuáille ríáiróiríib; buacáil eile a hruaréar leabar úrúáirre aise éaricaó ra ríriórúin ríreac é.

13 **January.**— "And majesty might never yet endure The moody frontier of a servant brow."

Thus did a certain lay boy Philosopher crush beneath his glance a luckless jarvey, who demanded 5s. 6d. for the drive to Mungret.

To-day the very horses seem to know that their burdens are burdens of woe, for they breast the avenue with no lightsome canter or jingling trot. 'Tis a weary world! What a cold, relentless sound has not the old bell; but it calls us to bed, so in sleep let us our sorrows smother.

18 **Eanáir.**—Iomáin rósáiré!—rían rseuláiró. Sraeacó na ríuáir ar éamánáib. Le neare rparcaó tóirir ra éamnac tá samáil ann ná beo buróeac dá marháó. Deirpáir so hruil beair éamán tar éir ceacé ó leacólaíre—rín i an éamne—rpar ma luáire ra tósa!

19 **January.**—A very hard game was witnessed in 1st Club to-day. The most fascinating player, and the one who provided the spectators with most thrills and his opponents with most shoulders is Willie Ryan. We recommend the "Wild West" as the best place for his talents or a job on a "Larry Semon" film. We guarantee Larry could not knock down as many in a minute as Willie.

21 **Eanáir.**—"Ir marb creitceam san tóeá-óirreacáib," má 'reacó, ip beo creitceam san tóeá-óirreacáib, asur ar ran, ná beo ríano san tóeá-



VACATION—WAITING FOR THE CARS.

that the railway companies are still placing their rolling stock at the convenience of the public." "Next, please." "Please, sir, will we get home for Christmas?" "I sincerely hope so—you may take it from me that I will leave no avenue unexplored in my endeavours to convey you safely to the paternal roof," etc., etc. At last, however, to relieve our anxieties, Mr. Kelly put up a notice from Fr. Rector saying, to make assurance doubly sure, we should leave Mungret on December 14th. Only 8 days more—192 hours—11,520 minutes—691,200 seconds. So Johnny Irish began counting straight away.

8 **Mí na Nórlaig.**—Sraeacó ríí tóime tóas ríreacé i scólaicé na Máirgome múire inóde. Tíarpluáimíro tóib. 'Do bí dá t-árama asann anóte 7 ba éom rparar tóib.

10 **December.**—Junior I., which topped the Class list for the term, had a free day in town to-day. Now, alas! too late, we are sorry we did not work during the sowing time, for their harvest was plentiful.

13 **Mí na Nórlaig.**—Sraeacó rseula! ríuáiréanna leirreacé as ceacé 'na saeacáimáib 7 corpar bóéair ábaile ionnta. An rcan-rósáil carca—óce lá so ríuáiré, ríeí lá so éirnáiróe. Bí na ríuáiréanna tó ríuáiré anóte. Oróce dáir rósáil tó h'éadó i, so ríuáiré, ba hinn linn ríuáiréacáil an áear iné ríuáiré. Éomárlaig ré tóim san hruacó leir an rósáil bí anro i Máirgíre múngáirre in állóó ac leanamáim tó nórúib na n-saóal 7 san éimnéam ar ríuáil ná ríuáir le ráláib saírac.

14 **December.**—"Home, Sweet Home!" None of us will ever forget the Christmas of 1920. As no trains were leaving Limerick we had a romantic start from Mungret by charabanc at 7 a.m. "on a cold and frosty morning." Every boy wore two of everything! Thus wrapped in coats and rugs we passed successfully through the military lines at Pallas and arrived at the Junction. Here hot bovril was served out, and we got our trains for home.



MUNGRET v. ST. MUNCHIN'S. "Hard luck, Dick!"

óirreacáib? Sin mar ríuáirre ríuáiré Mac an ríuáir nuaip áairó tó ríuáir ar an scóir rín anro 7 nuaip t'fíuicé ríreacé ann ní ríuáir 'na éabáil ríreacé ac saóe—saó aoinne ríuáiré ríuáiré ríuáiré ríuáiré.

26 **January.**—Father O'Kelly has erected a magnificent new notice board. Already numbers of wonderful pictures are displayed for our instruction. Senior Grade can scarcely tear themselves away from it to go to class.

28 Φεβρουάριου.—Dáin na h-íománaíocht reo aghann-e tuhuasáid arca féin nuair a' d'áiríteáid gur éirir an t-ádhair ó Ceallmíse rseula éin luét Coláirce ádur psoileanna Luimnige teáct le céite éin comórtar íománaíochta óo éur ar bun.

2 February.—Free day in honour of Fr. Shaw's last vows. 1st and 2nd Clubs walked to Adare, and 3rd Club to Ferrybridge. Pictures in the evening. They were, needless to say, enjoyed by all the boys, including Tommy Allsopp, who, despite the inconvenience to vision caused by Albie's sitting in front of him, nevertheless enjoyed the comments and the tribute to the tenuous muse of Eddie O'Sullivan.

2 Φεβρουάριου.—Τά ποσειρ αρ έομόρταρ íománaíochta beít roir psoileannaib Luimnige. Sgeul ádur rin. 'Stao na psoileannaib a beít in íomáio le céite—Coláirce Mamcín, An Corráin, Palár Caonraíge, na b'ráite ar Coláirce Mungreite.

6 February.—Mr. Joe McKenna, manager of the Theatre Royal, with a kindness experienced by us before, brought out from Limerick a concert party and cinema show, which gave us grand entertainment during the fretful hours usually devoted to study. We thank him and his friends most sincerely, and hope he will come again. The hot water pipes in the Study were determined to have some say in the concert—they gave us a most inharmonious overture. "When," says Quigley, "is a hot water pipe not a hot water pipe but a confounded bore?" We scratched our heads and rubbed our chins. "Give it up!" "When there's no hot water in it."

13 Φεβρουάριου.—An éúto cluicé ve éomórtar na psoileanna ar fáilce san Mamcín. Scuas luét Coláirce Mamcín an páirce le buacáillí Coláirce an Corráin. "Caéam buacóirto ríúo ar domne"? "Lá ádhair an t'pneá ar an rliab," arra ríúin reorac bí feacáint oíra.

16 February.—The "under 18" hurlers are practising every spare moment of the day for the great test match against St. Munchin's on Sunday next. Great



APOSTOLICS v. LAY-BOYS. A hard tussle in mid-field.

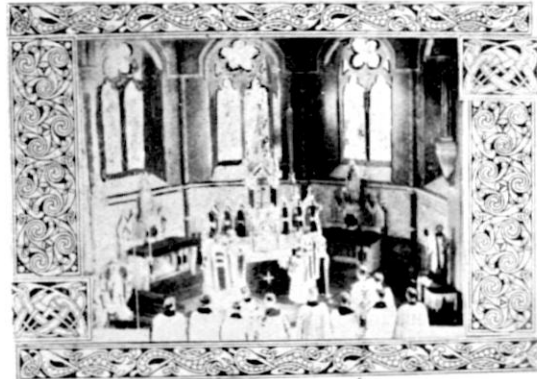
hopes are entertained of their success. Micky Honan has ordered an unlimited supply of plates for the camera. They say they want to be unlimited, as Michael usually spares plates by taking two snaps on the one.

20 Φεβρουάριου.—Cluicé na bliána! áct mo máirg ruz luét Coláirce Mamcín an craob uam. Ir le na b'pobair a' d'úimeáar 7 ní náire linn rin.

26 February.—The under fifteen team win their first match against the Crescent.

6 Μάρτιου.—Éuir an t'pream ná fuil a h-óct véas a noubrlán ar na h-árbalaib éin taéige ir cleácta a véanain ádur má buacáio oíra ní raib ann áct ran.

7 March.—Feast of St. Thomas Aquinas. Philosophers' free day. Off to Limerick for the day. Some had exciting experiences, arrests, escapes, etc. Dinner



REQUIEM MASS FOR THE LIMERICK MAYORS.

and concert in parlour, when the learned ones showed that philosophy and hilarity are not mutually exclusive

8 Μάρτιου.—D'áoi-beann tóinn so léir puo éisim a véanain maéio éin leara muintir na h-éireann ádur ir ádur linn uul i zcongnam to'n t'pream ro i zcorcais ádá pé zsearais zan a éeannac rearba ac éarráioe na h-éireann.

10 March.—Requiem Mass and Day of Mourning for repose of souls of George Clancy, Mayor of Limerick, and Michael O'Callaghan, ex-Mayor, who were murdered during curfew hours on Sunday night.

13 Μάρτιου.—Cluicé maít íománaíochta roir roir na reallraimam 7 na buacáillí ná fuil a h-óct véas bíoú buíochéar a mbuáio as na reallraimanaib ar an ádur mac zomn to bí ar feao na h-ámpire as a n'píoraó. 'Do bair zeoram mac an zurr éac ac i zcúrraí mícíl uí éearbaill ní feaoar pé ar éluicé coipe nó láime é le h-íomao a raib ícté aige.

14 March.—The weekly exams. provide much labour combined with humour. The averages will probably be won by Middle I. (so they think) and by Junior I. (as they opine). Well, we shall see what we shall see.

17 Μάρτιου.—Lá féite pátrais! 'óem an t-ádhair ó Caéaill, C.I., a éus real in uacéarain annro, 'óem pé reanmóm b'péas ar zaeóils 7 b'éarta tóinn.

Bí lá tó páozal as an t'pream pé bun a h-óct véas. Éuaoar ar éearraib zo Palár Caonraíge as cluicé luét Capsewood. Ruz ar muintir buao 7 ir paoa beít cuimne aca ar féite 7 páirpíge na muintire rin. Éuiréaoar canncur oraim le rseul an féarba tugaó tóib.

19 March.—Half-day in honour of St. Joseph. We all assembled in the Study Hall, at least all the patriots did, and headed by Mr. Kelly we solemnly signed the Irish Products Pledge and received our badges. Tremendous rush on the N. K. M.'s and other Irish goods in the shop. From this day forth the Mungret shop will sell nothing but Irish sweets.

21 Μάρτιου.—Duaíó an z'páio meáioin lá paor le feabair a zcuio oibre, 7 beir an t-ádhair ó Seáíóa zo Luimnig 7 zo h-áe-áara íao 7 bí an lá ar a tóioil aca.

23 March.—Which concerns packing-up—a laborious job in general, but more than pleasant when one knows it is a prelude to home.

24 Μάρτιου.—Lá na zseáota éarra 7 lán a éúisur ar zác éarra aca 7 ba véacáir buacácaint ar domne aca



HALF-TIME AT COPSEWOOD.

ar zite záire 7 bóna. Zoépaio éarréirí zo n-a zcúiréi 7 a zcapall uol-úataca i z'éanairce to éóir-íoméuir na rean-ámpire. Cnas-puice! teannaó ríuan! éin baile leo! bíoú na h-úibe i zcúir!

TÓARMA AN T-SAMHRAÍO.—SUMMER TERM.

5 Δεκεμβρίου.—Τάμης an t'paoipe 7 t'íméiz rí 7 rin é clog na h-oibre arí. Sa p'píoraín éus áilbe ó meára boct an éuro ir mó to'n paoipe 7 tá a rian ar ní leonpaó pé t'áon "b'péalaacán" ó ríom p'píoraín to zóirun to Coláirce.

6 April.—Patrick Wong—the first convert of the Maynooth Mission to China—arrived to-day to study for his matriculation. We all welcome him most cordially, and will make his time here as pleasant as possible. He seems a very decent chap, and has the wonderful courtesy and distinction of the East.

8 Δεκεμβρίου.—Zac domne 7 a zlonne toib taéuizéte aige as meabruasáid up'póbaú na z'péme. D'ionganacé an paóare é, 7 a féuare 7 a tóipce bí le n-a linn. 'óall an rseul na p'péacám 7 éaraoar ar an zcúill a féio leo zo raib an oícté as teáct.

13 April.—Feast of the Patronage of St. Joseph. Free day. Our "Under 15" defeated St. Munchin's in the Junior Hurling League.

17 Δεκεμβρίου.—Bíom ríleamar ríam zo mbuacáio buacáillí na mb'pácar oraim ran íománaíochta ac ir ámlaio bí. A lán t'aoime ó Luimnig ann.

20 April.—Wee Tom Hayes is getting his team into form. He says the honour of the school is at stake, and the "under 15" will uphold it. Though the weather has broken, Tom has his boys hard at work.

24 Δεκεμβρίου.—Inniu lá na n-ós annro. An t'pream pé bun a éúis véas i n-íomáio le zarrpín na mb'pácar. Síleao ná raib pázail buacácaint oíra ríúo ac tá a malairce ve éuáim anoir. T'paoirpíúimíto tó'n ádur mac muiur a feabair na ríuimne reo aige.

26 April.—Tom Hayes, the Junior Captain, got us a half-day to-day. We rather think he would have made a good Captain of the House. We all enjoyed the sur-

prise. Father Gwynn was so elated that he forgot his umbrella on his walk. The sun shone so brightly that he missed it sorely. He says there is no trusting the Irish climate—now in Australia the lovely blue, etc., etc.

27 Δεκεμβρίου.—Τά pátrais Wong .i. an Síneac, ra baile i Mungreite. Ir veair linn zo léir é, 7 tá cion a zcúioíre as "muintir éuripe" ar mar ní son élear ríneac ná teapbáimeann pé tóib.

28 April.—The "under 18" team again goes down. This time before Capsewood, whom we had already defeated on St. Patrick's Day. We think they could take a lesson from the "under 15" and show more enthusiasm in their play. Are they letting down the record of the last four years when the name of Mungret spelt victory in the hurling field.

1 Dealtaine.—Duaíó na z'man-z'maróirí [i. luét veunta ríccúirí] poir anp'o moiu. Éuaíó tóib son veallraim éabair ar luét an éeao-éumam. Caé-pear éabair púca arí ac rin a mberó ve máie ann. B'í ríuim r'páran ríosa véanain ar éluair muice!

4 May.—Our old friend Father Frost, S. J., paid us a visit.

5 Dealtaine.—Éar an t-ádhair Ellioz oraim 7 bí fáilce éacé moine.

6 May.—A free day. "Nothing pleaseth but rare accidents!" Long walks. Grand Flag Parade.

7 Dealtaine.—T'píall ran éalaoán moiu. Uacéar na boláí!

8 May.—Feast of St. Margaret Mary. High Mass and a sermon by Father O'Kelly.

15 Dealtaine.—Dómmaé Cinnéire! Lá aoibneara muintir an baile. Ráireanna aral ir z'parr-éapall. Ar mbuíochéar ar bean uí éaréais, rí moim na t'paoireanna 7 t'paoirpíúimíto to éualacé uimrin ve póil óir ríao to éionpream an oíair.



THE "UNDER 15." A tussle for the ball.

16 May.—Whit Monday. Lay boy sports. Jack Cribbin and Paddy Power create records for the high jump.

18 Dealtaine.—Τάμης an t-ádhair ó Bláéimac (Blowick) 7 an t-ádhair ó héanacám ar éuáim éúgáim moiu. T'paoz nac péirun leo r'pamáint níor ríia ághann ac nára páoa zo t'paoirpíúimíto arí, tó éúirce ípeao ir reair linn.



ST. PATRICK TEACHING THE GAELIC CHILDREN.  
(Block kindly lent by F. J. Bigger, M.R.I.A.)

## Christmas Distribution of Prizes.

PREFECT OF STUDIES' REPORT.

TÁSƆ NA STÚDÉAR.

REV. FR. RECTOR, REV. FATHERS, AND BOYS.

Má tá Ɔaebeats aƆac, labair i; muna bfuil, foƆlum i. Tá mipe Ɔá foƆlum, aƆur ní féoir i o'foƆlum Ɔan i do labairc. Sm é mo leir-Ɔeal, má'Ɔ Ɔá a leiréir a oéanam.

Tá fuil le Dia aƆam, mar Ɔin, naé mberé aƆam o'n oróce reo amaé aé Ɔaebeats amám Ɔ so mberé Ɔac aon foacal i oéaƆe na Ɔrúroear ar Ɔaeóils Ɔearoa. Na foacal aé aƆam le Ɔá i oéaóib teangán na h-Éireann, ip ar Ɔaeóilm a oéurƆar iao. Tá coirceim maic ar aƆaré oéunta aƆam, buroear mór le Dia.

Ɔeall an t-áear Uacáram, aƆur Ɔinne aƆ éromao ar obair na bliáo na ro, so oéabapao Ɔé Ɔinne óir do Ɔac aon buacail a éuillreao é rom NoúlaƆ. O'éiric le naonbar aƆaó, Ɔ ip le bpoé aƆur le h-áear a oéim-Ɔe é.

Da maic liom so mór-mór mo éomƆáiróear a oéanam le buacailib an tƆear Ɔ an éeap-Ɔamaó éumaim Ɔé so Ɔabaoar aƆ mipe a Ɔeoir éuice ar Ɔaeóils. Sm i an obair a mberé an Ɔac uirri, Ɔ ní baofal do éur na h-Éireann an Ɔar a beré buacaili oé'n ƆaƆar Ɔin le ƆaƆail aƆam.

Mi h-é Ɔin a Ɔáó, améac, naé Ɔaó na buacaili eile aƆ oéanam a Ɔeion Ɔéim. Mar a bíoap, oar noúis, Ɔ ip so dian Ɔ so oúeƆaéac a bíoap aƆ obair, ar Ɔeoir, i Ɔeairceam an tƆiamra aƆur Ɔan Séiréal so h-áiricé. Tá Ɔeap oé ƆaeóilƆeóirí Ɔim Ɔeao ip Ɔeap oé érioparóce.

Si teanga na nƆaebeal a éugann Dia na Ɔérioparóce ipceac nár Ɔaofal coiréian, Ɔ ip iao-Ɔan a labroearé teanga na nƆaebeal a beré nior oúeƆaéaice do Dia Ɔ o'n éreóeam.

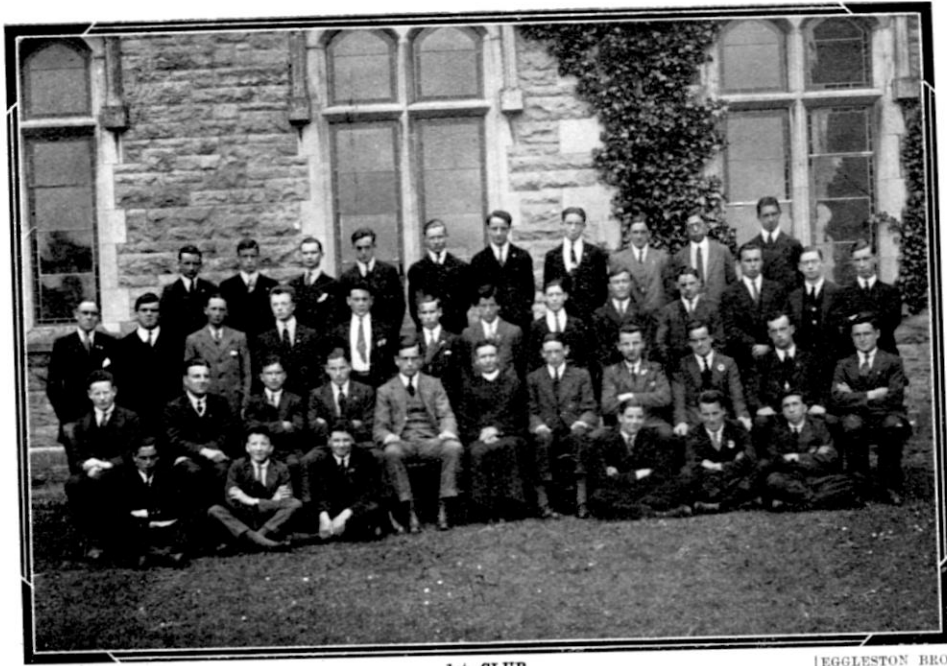
Mar Ɔin Ɔéim, iarpaim oiaó so léir ó'm époré luice ipceac Ɔan obair, aƆur beic aƆ obair nior oéime, ip nior éuaré i n-aƆaré an lae. Annan beré Ɔib, ar mian an áear Uacáram i nbúr Ɔérioparóceib maice Ɔ i nbúr nƆaeóilƆeóiríob éiríoe.

I have devoted the first part of this report to the progress we have all made in Gaelic during the past term. We are advancing—backwards—and, please God, we shall advance back to what Mungret was in the 6th and 7th centuries—a great centre of that Gaelic Christian culture which saved Europe from barbarism when the political map was completely changed by the downfall of the Roman Empire.

The political map of Europe is changing even more radically to-day, and Mungret once more is girding her loins to fight for Christianity and true culture in the new world of the very near future. You have all done your part splendidly. Mungret is proud of you, and her founder will bless your lives. Nessian will make you even as he was—a youth “from whose lips never fell one word of evil or deceit.”

The feature of our last term is the great advance in Gaelic, and with it I may add the splendid work done in the study of our religion, the examinations in which show splendid averages in all classes. If this were all, my colleagues and I have reason for pride to-night—and we are proud of you, boys, and glad to spend ourselves for such results.

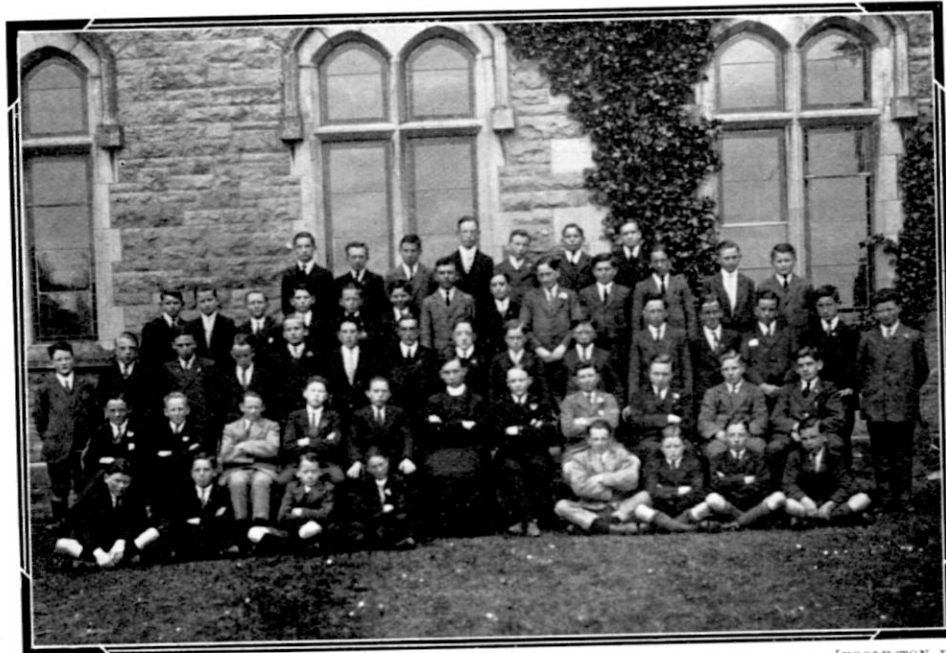
But as well I have to report work that has been on the whole thorough, constant and earnest in this study hall. As for the class work, the competition in averages speaks for



1st CLUB.

[EGGLESTON BROS.]

PHOTO BY] 4th Row—E. Scanlan, J. Noone, T. Widger, W. Butler, P. Rafferty, A. O'Meara, P. Murphy, J. Sullivan, P. Wong, J. D. Ryan.  
3rd Row—A. O'Shaughnessy, P. Hartney, S. O'Sullivan, W. Ryan, J. Cribbin, M. O'Hea, J. Normile, C. Keran, J. Lonergan,  
T. Power, J. McCarthy, J. Shortiss, J. B. O'Mahony.  
Sitting—A. Cooney, F. Greene, R. Quinlan, T. Walsh, C. O'Neill, Rev. A. Kelly, S.J., W. Ryan, P. Furlong, M. Ryan, T. Hayes,  
On Ground—M. Garry, A. McNeice, D. Quaid, J. Barry, P. Heelan, M. Honan. [W. Rochs.]



3rd CLUB.

[EGGLESTON BROS.]

PHOTO BY] 5th Row—M. McCoy, C. Connolly, M. Baldwin, T. Sheehan, J. M. Sheehan, R. Nix, T. Brosnan.  
4th Row—J. P. Sheahan, J. Quinlan, J. Irish, T. Hayes, J. Flannery, W. Brett, J. McCarthy, J. Murphy, M. O'Connell,  
R. Kelly, J. O'Connell, J. Hurley, R. Farrant.  
3rd Row—C. Cooney, J. Doran, J. Pierce, T. Rice, P. Power, M. Fitzgibbon, J. Kirwan, D. J. O'Sullivan, W. Rice, P. O'Carroll,  
C. O'Sullivan, D. Redmond, J. Corkeran, G. O'Brien, M. Whelan.  
2nd Row—B. Barry, D. McNeice, D. O'Donovan, D. McCarthy, R. McCarthy, Rev. E. Fitzmaurice, S.J., J. Robinson, T. Martin,  
A. Joyce, F. Miller, W. Gubbins.  
On Ground—K. Quigley, P. Durcan, T. Alsopp, F. Marshall, D. O'Donovan, D. O'Sullivan, S. O'Byrne, J. Lawler.

itself. And I may say now the idea that underlay it was to introduce a spirit of co-operation in each class as well as of individual competition between the members of each class. I think in the class which won, and well deserved to win, that spirit of co-operation is very manifest. And it is a spirit of co-operation, each one striving with his eye on the common good, that is needful in a country like ours, rightly struggling to be free; and it may seem strange—but I think it is true—that the appeal to help on others has more weight with generous souls than the appeal to better oneself.

Two notes of censure or warning. May I ask a little more promptness in breaking up the breaks during school hours—I am getting tired of playing the melodrama part of the face at the end of the corridor window. That is one. The other is—a little more care in the use of the school property, your property, meant for your good, especially in the classrooms and science rooms.

And now I end with sincere thanks to you boys for your work and conduct during the year at your studies. I asked a response to my efforts to make punishment a minimum. I am satisfied with that response.

I also thank my colleagues in the work, brother Jesuits and lay-masters. They did their part loyally and excellently. I would be ashamed to tell you how much of mine they insisted on taking on themselves. We are all one in wishing "God to bless Mungret."

I shall now read out the results of the Examination in the Higher Studies.

Ἐποφάνηται ἡ ἀντιμεταβολὴ ἐν τῇ ψυχῇ ὑμῶν :

Ἐπιβλέψατε.

Μορμύραξτε ἡ ἀντιμεταβολὴ—Σέamus Mac an Larráin.

Εὐχαριστοῦσατε ἡ ἀντιμεταβολὴ—Léon Ó Cuinneagáin.

Ἐπιβλέψατε ἡ ἀντιμεταβολὴ.

Ἐπίστο Σίντιν—Ἄδριανὸς ὁ Πλομμ.  
Ἐπίστο Μεσόνος ἡ ἀντιμεταβολὴ—Χριστόφορος ὁ Τριπόλις.  
Ἐπίστο Μεσόνος ἡ ἀντιμεταβολὴ—Σεασάν ὁ Κουαζάιν.  
Ἐπίστο Σίντιν ἡ ἀντιμεταβολὴ—Ἄιθε ὁ Κουαζάιν.  
Ἐπίστο Σίντιν ἡ ἀντιμεταβολὴ—Ἄριε Mac Neala.  
Ἐπίστο Σίντιν ἡ ἀντιμεταβολὴ—Βερνάρδος ὁ Καομιεάιν.  
Ἐπίστο Ἰδέταρος ἡ ἀντιμεταβολὴ—Ἰαμὸς ὁ Καομιεάιν.  
Ἐπίστο Ἰδέταρος ἡ ἀντιμεταβολὴ—Ἰαμὸς ὁ Σοβάν.  
Ἐπίστο Ἰδέταρος ἡ ἀντιμεταβολὴ—Ἰαμὸς ὁ Σοβάν.

Ἐπίστο Σίντιν.

Ἄν ἑσὺ — Σέamus ὁ Μαξάιννα.  
Ἄν ὅρα — Ἰαμὸς ὁ Ρίαν.  
Οὐτέρα — Σεασάν ὁ Βραοιν.

Ἐπίστο Μεσόνος ἡ ἀντιμεταβολὴ.

Ἄν ἑσὺ — Σεασάν ὁ Κονκὺβαρ.  
Ἄν ὅρα — Σέamus ὁ Σίντεαβάν.  
Οὐτέρα — Ράορταξ δε Βαρρα.

Ἐπίστο Μεσόνος ἡ ἀντιμεταβολὴ.

Ἄν ἑσὺ — Σεασάν ὁ Κουαζάιν.  
Ἄν ὅρα — Τομάς ὁ Φεαρζάιλ.  
Οὐτέρα — Σεασάν ὁ Ρίαν.

Ἐπίστο Σίντιν ἡ ἀντιμεταβολὴ.

Ἄν ἑσὺ — Μίσελ ὁ Σίντεαβάν.  
Ἄν ὅρα — Τομνάιλ Mac Reámoim.  
Οὐτέρα — Σεοράν ὁ Κιαραζάιν.

Ἐπίστο Σίντιν ἡ ἀντιμεταβολὴ.

Ἄν ἑσὺ — Σεασάν ὁ Βαοιζεαλλάν.  
Ἄν ὅρα — Σεασάν ὁ Λοντοαζάιν.  
Οὐτέρα — Σεασάν ὁ Ρίαν.

Ἐπίστο Σίντιν ἡ ἀντιμεταβολὴ.

Ἄν ἑσὺ — Εὐζάν ὁ Σοβάν.  
Ἄν ὅρα — Βρεαντάν δε Βαρρα.  
Οὐτέρα — Κομὸς ὁ Κογσάιτε.

Ἐπίστο Ἰδέταρος ἡ ἀντιμεταβολὴ.

Ἄν ἑσὺ — Ράορταξ Mac Οὐαρεάιν.  
Ἄν ὅρα — Ματιύ Mac Δοθα.  
Οὐτέρα — Κορπεαλλ ὁ Κουαζάιν.

Ἐπίστο Ἰδέταρος ἡ ἀντιμεταβολὴ.

Ἄν ἑσὺ — Ράορταξ ὁ Κεαρβάιλ.  
Ἄν ὅρα — Βριαν Mac Σιόλλα Κοιτε.  
Οὐτέρα — Κομὸς Mac Σεαράιτε.

Ἐπίστο Ἰδέταρος ἡ ἀντιμεταβολὴ.

Ἄν ἑσὺ — Σεασάν ὁ Πλανάβρα.  
Ἄν ὅρα — Μίσελ Mac Σιοβύιν.  
Οὐτέρα — Ράορταξ ὁ Πλανάζάιν.

# an fáinne.

Coláirce Mungreite. Sasra a cúis ir céad.

Nuair corruigeas ar obair na bliadhna ro, b'fada uainn rmaomeasó go mbéas Sasra de'n bhfáinne fé lán-treóil aghann fé veirpe na bliadhna. Ad, rin mar a tárla, agus tá burdean fearamail, láirir náir mearg, as véanam a lán-ndóiceall éun teanga árra na h-éireann a éur i réim fé veirpe éiar éall. Ir fearr veirdeanac, ná ró-veirdeanac, agus anoir fé mian ár seoirde go mbéro na buacaili go léir as leanamaint de'n veas-rompla atá tugca dóib, agus go mbéro corasó a seuro oibre ar rsoil le feirgint. Cas é an éur go seuirpeasó somne ve duasó ar réim Saedóis o' foğluim muna fonn leir i labairc! Teanga beo ireasó an Saedeals munab ionann agus an laidean; labramir i, anrran, cearbáimmir go bfuil an fiór-ppiorairé ionnann 7 nac dár ndallaó réim atáimio. Ir é rseal an fáinne atá uainn a mpiric am, 7 rin é i n-árrann i rseal eile mé. Sabaró mo leir-rseal, a éairve!

Ir é an t-áirir Uaéarpan réim 7 a éur an sluaireasó ar riudal ar veuir. Seall fé go veabarrasó fé fáinne óir vo saé buacaili a n-éireasó leir i rsiúóú an fáinne poim Noólaig. Vo b'é rin an ruo a éur rinne go léir as obair go vóirpasó, veir. Ad bí doome eile nac é, freir, 7 ní mirc a ráó nac mbéasó an Sasra aghann go póill, ad amám go nvear-nasóar a seuro réim ran nveasó-obair. Tá ár mburdeasóar as sabáil vóib go léir—an t-áirir Doimnall Mac Siobúin, C.I., Muiréarac O'irb., Mac Slonn, C.I., Éamonn O'irb., Mac Muir, C.I., an fiór-Saedeal Tomár ve Dial, agus Tomár Ó n-Doóa.

Val, bí ceaspar nó cúisear a raib an fáinne aca éeana, 7 v'éirig le naonbar ra rsiúóú. Tugasó ceasó ó árra-Comairte an fáinne Sasra a éur ar bun; ní raib uainn anrran, ad doóaire 7 Reasóaire Sasra Luimnig teasó amac, 7 véasó Sasra Coláirce Mungreite veó, bpiógmair. Agus cé h-é doóaire Sasra Luimnig ad an t-áirir Miceál Ua Sabáil, C.I., tug bliadóanta

annró 'na mac-léiginn. Nac air-pean a bí an t-áirir nuair a fuair fé cuireasó uainn éun rin a véanam, 7 nac orainne a bí an bróó nuair a rmaomeasóir sup fean-rsoláirpe o' ár scóláirce réim a bí éun an obair a véanam.

Táimig an t-áirir Miceál 7 Reasóaire Sasra Luimnig amac ó'n seasóir Feabra 6, 1921, 7 cuireasó an Sasra nuasó ar bun. I noiaró poim, éus an t-áirir Lear-Uaéarpan éleasó veas vóim go léir. Mí sabasó a ráó go nvear-namair ár ndóiceall éun an bórra a slanaó, 7 v'éirig linn ar áilneasó. Ó poim i leir, bíonn eummiú uair ra treasóimain aghann, 7 an eummiú míoramail saé mí. Léigcear Muiréac 7 anrran bíonn vóirpóireasó veas aghann i veasóib airte éirig ann. Tairnigean na mion-rseula go mórr linn, mar ir as tagairce vo éurpáib an lae mtoiu bío.

I mué na bliadhna, vo léig an Cirtóir, Tomár Ó n-Doóa ráiréar vóim:—"Ir fearr vóim fanamaint ra baile ná vól éar lear." O'antuis saé somne leir rin, síó go raib fo-vume a veim tpoio 'na comuib éun adóbar vóirpóireasó a véanam ar. Tar éir na Cárta, cuireasó vóirpóireasó mórr ar riudal. Vo b'é reo an t-adóbar:—"Leanamaint as iarraró raóirpe iomlán v'fasáil go veí an veirpeasó, nó veir rárra le pocarú maíe láirpeasó. Cioca ir fearr vo Muimnir na h-éireann?" Céar saé somne, nac mórr, áearg bpeasó poim ré i scóir na vóirpóireasó, 7 vo labair saé vume. Ir ceare vume nac raib fiór airce casó ba éoir vóimne a véanam, 7 ba maíe, láirir na cuireanna a bí aca go léir.

Va vóig le vume, améac, ve réir an méro atá mirc aghann nac raib an Saedeals as vól ar ágaró ad amám i mearg luéó na b'áimní. Noéamir an rseal go léir 7 véro a malairce ve tuairim. Téirgeasó fé irceasó ran tSéiréal 7 cloirpó ré na Molta Diaóa as an Earbair Naoméa, ná vánta diaóa saé seanaó go eirib-éasó, vóirpasó ar Saedóis, an Córóim Muiré

poim vól irceasó vo'n rciúóir vo na buacailib, 7 pórr, mar éuilleasó, ceaspar veir na rásar-taib as ráó na b'parpeasó tar éir an áirinn. Tá an érasó as vól vo'n áirir Éamonn Mac Máirir, C.I., annró. Mí raib focal Saedóise airce nuair táimig fé annró i veorasó na bliadhna, 7 tá fé i n-an na Parpeasó tar éir an áirinn, na Molta Diaóa, 7 an Córóim Muiré a ráó ar Saedóis anoir. Na ceannta ran, tá an blar go

mórr aca ra Teanga. Táimio an-burdeasó vóib go léir.

Focal eile, 7 tá veirpe aghann. Véro tuarpe fáilte poim saé buacaili sup maíe leir teasó fé rsiúóú an fáinne. Tagaró 'nbúr ríóigéib, a éairve! O'á méro a éiofaró irceasó, reasó ir mó a éairveasó ré linn.

Éoir tá ammeasó Comaltair an Sasra i scóir na bliadhna ro.



PHOTO BY]

SASRA AN FÁINNE.

[EGGLESTON BROS.

h-áilinn airce. Ir vóca go mbíonn fé as eainne le Tomár ve Dial! Ó, v'á mbéasó mórran v'á leiréir, ní fada go mbéasó teanga na n'Saedeal 'ran áit sup éoir i veir!

Mí mórr voim rcaó anoir, ní réoir liom a éuilleasó a ráó, san an t-éasparóir éarraigce oim. Tá ruo eile aghann le ráó, améac, sup baillig na buacaili céirpe píimce, córóim, ar pon na Saedóise, i scóir reasóimaine na Saedóise. Cearbáimeann ran go bfuil rpeir

An Comaltair.

Doóaire—Éamonn O'irb., Mac Muir, C.I.

Cirtóir—Tomar Ó n-Doóa.

Reasóaire—Amómar O'irb., Ua Feargail, C.I., Muiréarac O'irb., Mac Slonn, C.I.

An triúr eile { Liam Ó Riam, Donnásó Ó Cuáin.

AN REASÓAIRE.

## Sodality Notes.

### Sodality of the Blessed Virgin.

*Director :*

REV. F. SHAW, S.J.

*Prefect.*—J. Shortiss.

*Second Assistant.*—R. Lonergan.

It is a cherished ideal with every Mungret boy to be received into Our Lady's Sodality as soon as he is eligible. This is amply proved by the long list of candidates presented at every election. The past year has been well up to the standard in this respect. The big number of aspirants at both elections show the keenness of this year's boys to become specially consecrated children of Our Lady.

The life of a Sodality depends not only on the number, but also on the quality of its members. Then judging from the many new members received and the general edification given, our Sodality is in a very flourishing state. Our Lady must be pleased with the eagerness of so many wishing to enrol themselves under her banner; and happy, too, must she be with their efforts to give the good example required of them as her special children.

On December 8th thirteen new members were received by Fr. Rector after a short address. They were:—C. Keran, C. O'Neill, J. Cribben, J. Burke, P. Furlong, R. Quinlan, W. Roche, J. Breen, T. Power, Wm. Ryan, P. Murphy, E. Scanlan, P. Casey.

At the second reception, which took place on Sunday, May 29th the following were

*Secretary and First Asst.*—T. Hayes.

*Sacristan.*—J. O'Brien.

received by V. Rev. Father Provincial:—P. Heelan, M. O'Hea, J. Normile, A. McNeice, S. O'Sullivan, A. Cooney, J. D. Ryan, P. Barry, A. Conway, J. Lenihan, G. Keyes, R. Harris, J. Cummins, T. Farrell, P. Collins, W. O'Connor, P. Harty, T. Walsh, D. Dunne, D. McGrath.

The following is a complete list of the Sodality:—

*Apostolics.*—M. O'Carroll, R. Ahern, J. Daly, J. Lalor, J. Fisher, L. Cunningham, T. Pathe, T. Toal, H. O'Flaherty, J. Walsh, T. Cullen, M. Toal, M. Downey, J. McArdle, P. Casey, P. Barry, A. Conway, J. Lenihan, G. Keyes, R. Harris, J. Cummins, T. Farrell, P. Collins, W. O'Connor, P. Harty, T. Walsh, D. Dunne, D. McGrath.

*Lay Boys.*—J. Shortiss, T. Hayes, R. Lonergan, J. O'Brien, F. Greene, J. O'Sullivan, W. Butler, M. Ryan, J. McCarthy, P. Hartney, J. Noone, J. Lonergan, T. Widger, J. O'Mahony, W. Ryan, T. Power, J. Cribben, C. Keran, J. Burke, P. Furlong, C. O'Neill, W. Roche, J. Breen, P. Murphy, Wm. Ryan, C. Scanlon, R. Quinlan, P. Heelan, M. O'Hea, A. McNeice, S. O'Sullivan, A. Cooney, J. D. Ryan.

J. SHORTISS, *Prefect.*

### Sodality of the Holy Angels.

*Prefect.*—E. O'Sullivan.

*2nd Assistant.*—G. O'Connor.

The Sodality of the Holy Angels still continues its good work. The members have done their best towards giving good example, both in the classroom and recreation. The attendance at the lectures was very good, and our thanks are due to Fr. Elliott, whose efforts have made the Sodality a success this year.

Those already in the Sodality are:—E. O'Sullivan, J. Fitzgerald, G. O'Connor, R. Nix,

*1st Assistant.*—J. Fitzgerald.

*Sacristan.*—J. O'Sullivan.

J. O'Sullivan, J. McCarthy, H. Foley, M. O'Sullivan, D. Redmond, J. O'Connell, T. Sheehan, P. Coffey, D. J. O'Sullivan, J. O'Reilly, J. Ryan, B. Burns, A. Leahy, J. Kirwan.

The new members are:—W. Revington, A. McCoy, J. Irish, P. Fitzgerald, J. Doran, T. Connolly, K. Quigley, T. Hayes, E. Geary, D. McCarthy, J. Roche, W. Gubbins.

EDMOND M. SULLIVAN, *Prefect.*

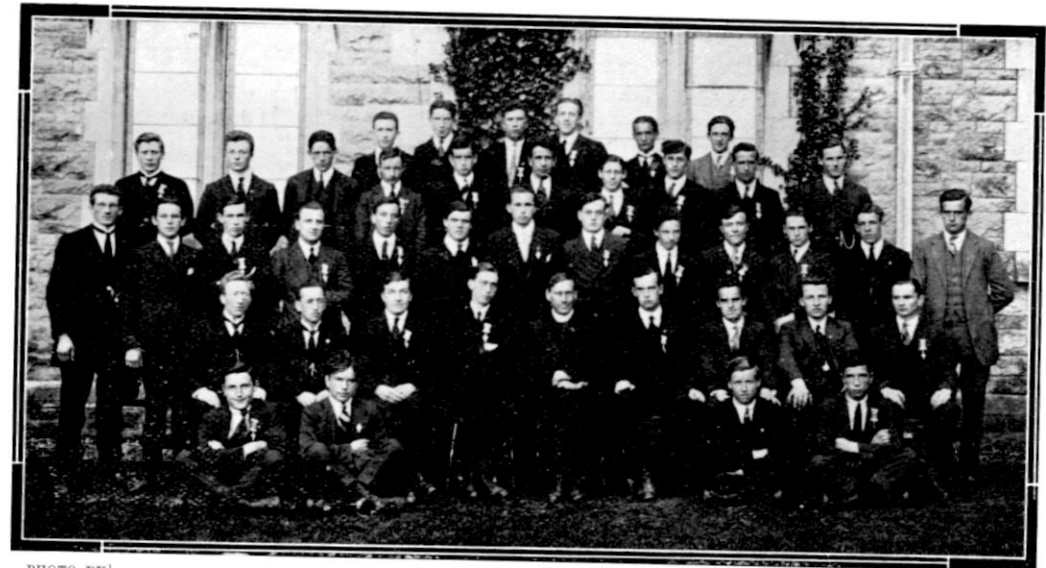


PHOTO BY]

SODALITY. B. V. M.

[EGGLESTON BROS.]

### ST. VINCENT DE PAUL SOCIETY.

St. Nesson's Conference of the St. Vincent de Paul Society may look back with satisfaction on the second year of its existence. The interest taken in the work by the members on the whole gives abundant proof of the charity and kindheartedness of the boys of Mungret College.

Meetings were held every Monday evening during the after-supper recreation. The aim of our Conference is to provide the poor children of Mungret village with clothes. About £36 has been expended during the year in this charitable work.

Special interest was shown at the meetings, where we discussed plans for the raising and disposal of funds. Money was raised by means of collections, concerts, a handball tournament, raffles and "pictures." A very large quantity of cast-off clothing was collected in the College and given to the poor children.

The Conference wishes to record its gratitude to Mr. Kelly, S.J., for his valuable assistance in connection with the concert and "pictures," and especially

in the matter of the fête; to Mr. Larkin, N.T., Mungret School, for his courtesy and kindness to us when we visited his school; to Mrs. McCarthy for her generous support; and to the boys of Mungret College for their charitable donations in money and clothes.

The crowning event of our work was, perhaps, the fête given to the boys of the National School on Whit Sunday. Mrs. McCarthy distributed the prizes, which were valuable and varied. The children then proceeded to a sumptuous tea, and departed more than pleased with their day's sport. It is only fair to mention here Bros. M. Ryan and P. Furlong as those to whom the success of our fête is mainly due.

THOS. J. WALSH, *Hon. Secretary.*

Members:—C. O'Neill (*President*); T. J. Walsh (*Secretary*); Walter Ryan, J. Noone, F. Greene, T. Hayes, Maurice Ryan, P. Furlong, P. Heelan, A. O'Shaughnessy, T. Widger, J. Shortiss, J. B. O'Mahony, M. O'Hea, J. O'Brien, T. Power, Wm. Ryan, D. Quaid, J. McCarthy, C. Keran, P. Hartney, J. Normile.





# Athletics.

A noteworthy event of this year's athletics was the foundation of the Co. Limerick Schools' League of National Games. The object of starting this League was to establish some form of competition between the Colleges and Schools of the city and county in order to arouse enthusiasm for the national games and to ensure a greater proficiency in the all-round standard of play.

Since, as far as we are aware, Limerick is the pioneer county in the matter of such a League between the Colleges and Secondary Schools, it may be useful to others who may wish to inaugurate some similar competition to give a brief sketch of the constitution and rules of the League.

### Co. Limerick Schools' League of National Games. 1920-21.

#### Schools in League.

- Christian Brothers, Limerick,
- Copsewood College, Pallaskenry,
- Crescent College, S. J.

St. Munchin's College. Mungret College, S. J.

#### Officers.

President—Very Rev. John Fahy, S.J., Mungret College.

Committee—Rev. J. Devine, Capsewood; Rev. M. Hanly, S.J., Crescent; Rev. P. Lee, St. Munchin's; Rev. Brother W. F. Donnelly, Christian Brothers; Rev. Austin Kelly, S.J., Secretary, Mungret College.

#### Rules.

1. That the League consist of the Colleges and Secondary Schools of the Diocese of Limerick, and be called "The Co. Limerick Schools' League of National Games."

2. That the Patron be His Lordship the Bishop of Limerick.

3. That the President be the Superior of one of the Schools in the League, to be elected by the Committee at the beginning of each school-year.

4. That the Committee consist of the Games Masters of each School,

5. That the Secretary be one of the Committee; he should be elected at the concluding meeting of the school-year for the coming year.

6. That each School shall hold the Secretaryship in rotation for one year.

7. That the duties of the Secretary be:—

- a. To summon the representatives of each school to meet at the beginning of each school-year that they may arrange dates, referees, etc., for the competition.
- b. To summon similar meetings shortly after Christmas and at end of school-year.
- c. To keep the minutes of these meetings and to write a report of the season's competitions.
- d. To furnish each member of the Committee with a copy of the arrangements made for Matches, Referees, etc.
- e. To get any printing necessary done.

8. That there be competitions in both Gaelic Football and Hurling for boys under 18 and under 15 respectively; the age-limit to be reckoned from September 1st of that school-year in which the competitions take place.

9. The Headmasters of each school to sign the list of their respective schools' teams, giving a guarantee that the boys are under age, and that each boy playing is attending the school during the term in which the competition takes place. The lists to be sent at least 3 days before match.

10. That the competitions take the form of a League, i.e., each school plays the others in rotation for one or two rounds as shall be decided by the Committee at the beginning of the competition. Points to be awarded as follows:—2 points for a win; 1 point for a draw. The School with the most points at the conclusion of the competition shall win the Trophy and Medals. Should two schools finish with an equal number of points, a final match shall be played between them.

11. The Matches to be played on the day and on the ground and with the Referee appointed by the Committee; any change necessary to be notified three days beforehand to the Secretary. The results of matches to be sent to the Secretary within three days after the Match.

12. Dates of Matches and Referees for same to be arranged by the Committee at the beginning of the Season.

- 13. No Entrance Subscription to the League. Each School to defray its own expenses.
- 14. The Gaelic Football Season to be from Sept. 1st to Feb. 1st. The Hurling Season to be from Feb. 1st to June.

### FOOTBALL.

Gaelic Football was played by all the Clubs after dinner in place of the "Soccer" of former days, and was voted to be a great improvement.

The Annual Leagues were played for the first time in Gaelic, a very keen competition resulting in a win for John Cribben's team.

The Third Club had a most successful Football season, and showed more all-round proficiency than the other clubs. Very keenly contested matches were always witnessed among these giants, the best of them being R. McCarthy, F. Miller, J. Robinson, and R. Widger.

### HURLING.

Our Senior Hurling Team this year was disappointing: it lacked skill and grit. Nevertheless, individuals played very well, especially Pat Furlong, Joe Bourke and John Breen, while, making allowance for his size and weight, Dickie McCarthy was always good.

On the other hand, the members of the "Under 15" League Team are deserving of the highest praise for



'UNDER 18' HURLING TEAM.

### League Table.

Team	Match	FIRST ROUND					SECOND ROUND					Total
		1	2	3	4	5	1	2	3	4	5	
C. O'Neill's	...	2	0	2	2	2	2	0	2	2		14
W. Ryan's	...	2	0	0	2	2	2	2	0	2	0	12
M. Ryan's	...	0	2	0	0	0	0	0	0	0		2
T. Walsh's	...	0	0	2	0	0	0	2	2			6
J. Cribben's	...	2	2	2	0	2	2	2	2	0	2	16
P. Furlong's	...	0	2	0	0	2	0	0	0			4

The winning team:—John Cribben (Capt.), Wm. Ryan, P. Rafferty, D. Quaid, S. O'Sullivan, J. Breen, Jer. McCarthy, H. Foley, P. Fitzgerald, J. Purser, A. O'Shaughnessy, J. O'Reilly, D. Greene.

the splendid form they displayed in all their matches and for the eagerness with which they availed themselves of every opportunity for practice.

We heartily congratulate them on winning the Junior Cup.

### Results of Senior League Matches.

Mungret v. St. Munchin's, February 20th.  
St. Munchin's .. .. 7 goals, 1 point.  
Mungret .. .. 5 goals.

Mungret v. Capsewood, March 17th.  
Mungret .. .. 7 goals, 3 points.  
Capsewood .. .. 1 goal, 1 point.

Mungret v. Christian Brothers, April 17th.  
Christian Brothers .. 7 goals, 3 points.  
Mungret .. .. 1 goal, 1 point.

**1st Match—Mungret v. St. Munchin's.**

The Mungret ground was in splendid condition when the above teams lined out. St. Munchin's looked the heavier. On winning the toss Mungret played into the far goal, favoured by a slight breeze. From the throw-in, after a short tussle, Bourke sent in a goal for the home side, but Munchin's pressed immediately and scored. Play was very even for the next quarter of an hour until St. Munchin's raised the green flag twice in quick succession. Mungret rallied for a great effort before half-time, and Bourke again scored.

The half-time whistle found the score:—

St. Munchin's ..	.. 3 goals.
Mungret ..	.. 2 goals.

Immediately on restarting Mungret equalised per Revington. Shortly after Munchin's again took the lead, Frost scoring a goal, quickly following with a point. It was now a ding-dong struggle, and Mungret after twenty minutes was leading by two points, but only for a short time, for St. Munchin's before the whistle raised the green and white flags once again leaving the result:—

St. Munchin's ..	.. 7 goals, 1 point.
Mungret ..	.. 5 goals.

It was a very exciting game, and all agreed that the winners well deserved their laurels. Their best men were **Bourke, Frost** and **McNamara**, while for the home side **Joe Bourke, Breen** and **Furlong** played with great spirit.

**2nd Match.—Mungret v. Copewood (Pallaskerry).**

On St. Patrick's Day we visited our neighbours, Copewood College, at Pallaskerry, to play our second match in the Senior League, which resulted in a win for Mungret.

The game:—In a heavy gale the sides lined out on the Pallaskerry ground behind the Parish Church, which was in excellent condition. Mungret won the toss, and played with the strong wind. Before many minutes Bourke scored for Mungret, McCarthy following with a beautiful point. From a "free" Mungret again raised the white flag, and yet again per Heelan. It was the visitors' game the whole of the first "half." At the short whistle the score stood:—

Mungret ..	.. 6 goals, 2 points.
Copewood ..	.. Nil.

From the restart it was evident that Mungret would have to fight for victory, as Copewood, with the wind behind them, pressed. Copewood scored a goal, and then a point; but no more.

The Mungret team threw themselves with a will into a dashing attack and kept up the pressure for the remainder of the game, scoring a goal and a point against the wind.

The long whistle sounded, leaving the score:—

Mungret ..	.. 7 goals, 3 points.
Copewood ..	.. 1 goal, 1 point.

Seldom have we witnessed so hard a contest, and all are deserving of praise. Of the winners, **Dick McCarthy, Heelan** and **Denis O'Mahony** were the best, and of the losers **Walsh, Berkery** and **Watson**.

**3rd Match.—Mungret v. Christian Brothers (Limerick).**

A very close match was expected between these two teams, as St. Munchin's had defeated the Christian Brothers' team by a small margin; however, hopes

were disappointed, for the Christian Brothers' boys soundly defeated the home side. They gave us a splendid exhibition of Hurling and played a sporting game, and we can only marvel that so good a side did not win right through the competition.

The score was:—

Christian Brothers' ..	.. 7 goals, 3 points.
Mungret ..	.. 1 goal, 1 point.

**Friendly Matches.****Mungret v. Copewood.**

Result—

Copewood ..	.. 5 goals, 2 points.
Mungret ..	.. 5 goals, 1 point.

**Mungret v. St. Munchin's.**

Result—

St. Munchin's ..	.. 2 goals, 2 points.
Mungret ..	.. 2 goals, 1 point.

**JUNIOR LEAGUE.****1st Match.—Mungret v. Crescent.—Feb. 27th.**

The first match of the Junior League was played on Mungret grounds. The Crescent team made a great rally when the ball was thrown in. **Paddy Mac** saved the situation by a quick pass to **Quigley**, who doubled to **Roche**. With swiftness and sureness all his own **Roche** struck and the green flag was raised for Mungret's first goal. During the first half **MacInerney, Quigley** and **Roche** tested the defence line of the Crescent. **Power** and **Brosnan** did excellent wing work as forwards. Half-time left Mungret leaders by 6 goals to nil.

During the second half the ball rarely entered the Mungret back area. When it did go there **Hayes**, still fresh and vigorous, was "there" to clear off. **Roche**, now wounded in the foot, might be trusted to score whenever **McInerney** or **Quigley** passed. Full time sounded, leaving Mungret winners by—

Mungret ..	.. 10 goals.
Crescent ..	.. Nil.

The brunt of the fight was borne by **McInerney, Quigley** and **Roche** in centre, with **Power, Brosnan** and **Doran** on the wings.

**2nd Match.—Mungret v. St. Munchin's.**

With feelings of anxious expectation we arrived at Munchin's playing ground. With a slight breeze in their favour, Munchin's gained possession after the throw-in. Centre-field play followed. With a neat pass from **Lawlor, Doran** scored the first goal for Mungret. The Munchin's wing forward was on **Robinson** and equalised by scoring for Munchin's. Now for the play! The ball was passed and hit and doubled, but rarely left centre field. **Doran** and **O'Connell** were not able to overcome the Munchin's goalkeeper. The backs are now hard pressed. **Doran, Roche** and **Philip** scored a goal each in quick succession. **O'Connell** played magnificently on the wing, and succeeded in getting 2 goals before half-time whistle was blown.

At half-time the score was:—

Mungret ..	.. 6 goals, 1 point.
St. Munchin's ..	.. 1 goal.

The breeze now favoured Mungret. The ball entered the back area after throw-in. **Robinson, Nix** and **Hayes** fought vigorously. Never did their crafty opponents succeed in baffling their sureness and constancy. Munchin's were fighting hard, but they had yet to settle with **McGrath** and **Lawler**. Every attempt failed. **Nix**, with a full-back's steadiness, passed to **McGrath**, who doubled in splendid fashion. From one of these doubles the only score in the second half was made by **Roche**.

If the first half tested Mungret forwards, the second half tested their backs. **McGrath, Hayes, Robinson** and **Nix** were as invincible as backs as **Roche** and **O'Connell** were trustworthy as forwards. The vigour of Munchin's

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Mungret 4 goals to Christians' 1 goal.

During the second half the contest was no less acute. **John A.** gave the Mungret forwards great chances by his strong and sure pucks. **O'Reilly** and his opponent



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Sitting: **J. Kirwan, J. O'Connell, R. Nix, T. Hayes (Capt.), J. Robinson, P. Fitzgerald, F. Miller.**  
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This was undoubtedly the best match of the Junior Hurling League. **Hayes** won the toss and played facing the sun. Mungret forwards gained possession after the throw in. **Brosnan** passed to **Miller**, but "Mul," the Christians' captain, was on his man. A struggle for possession followed. **Miller** lifted to **Roche**, and then a puck to the wing was returned by a neat

in centre field were in perpetual struggle. Each marked his opponent so well that a third party usually struck off. **Connolly** measured his puck-out. Passing accurately to **Brosnan** in three-quarters' wing, the latter scored a beautiful goal. The Christians made great rallies in second half. Having made two goals already, **Connolly** stumbled and they scored their third. Mungret backs defended magnificently against the vigorous attacks of Christians' forwards. The whistle blew, leaving Mungret winners by 7 goals, 1 point, to Christians 3 points.

In this match Mungret met a team whose display of hurling was admirable.

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The half-time whistle found the score:—

St. Munchin's .. ..	3 goals.
Mungret .. ..	2 goals.

Immediately on restarting Mungret equalised per Revington. Shortly after Munchin's again took the lead, Frost scoring a goal, quickly following with a point. It was now a ding-dong struggle, and Mungret after twenty minutes was leading by two points, but only for a short time, for St. Munchin's before the whistle raised the green and white flags once again leaving the result:—

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Mungret .. ..	6 goals, 2 points.
Copswood .. ..	Nil.

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Result—

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Mungret .. ..	5 goals, 1 point.

**Mungret v. St. Munchin's.**

Result—

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Mungret .. ..	2 goals, 1 point.

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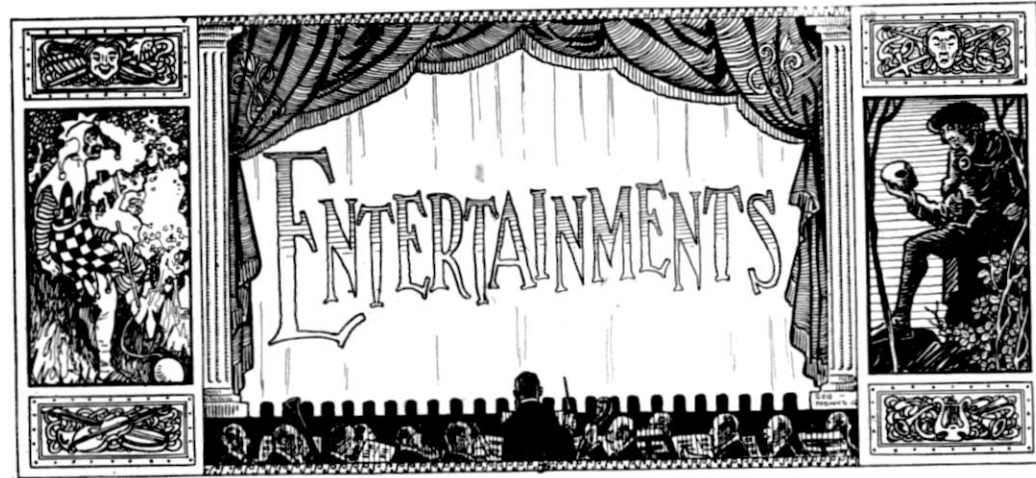
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In this match Mungret met a team whose display of hurling was admirable.



On the 8th of December, the feast of the Immaculate Conception, the Lay Boys presented a short play, entitled "A Minute's Wait," together with a musical absurdity, "The Blind Beggars." Judging by the roars of laughter with which they were received, we have no hesitation in proclaiming that both pieces pleased the audience. In fact, one of our past who witnessed many plays here as a visitor, and formerly as a boy, declared he had not seen any so well acted. A glance at the castes is sufficient to account for this success.

A MINUTE'S WAIT.

- |                                           |   |   |                |
|-------------------------------------------|---|---|----------------|
| Barney Domigan, a farmer                  | - | - | C. Hogan.      |
| Christy Domigan, his son                  | - | - | J. M. Sheehan. |
| Mrs. Falsey                               | - | - | A. Leahy.      |
| Mary Anne McMahon, her niece              | - | - | J. C. Sheehan. |
| Andy Rourke, station-master at Dunfaill   | - | - | D. Caslin.     |
| Pat Morrissey, porter at Dunfaill Station | - | - | G. O'Brien.    |
| Jim O'Brien, guard of train               | - | - | R. McCarthy.   |
| Tom Kinsella, a fisherman                 | - | - | Walter Ryan.   |
| Mrs. Kinsella, his wife                   | - | - | B. Quigley.    |

Passengers, fisherfolk, loungers, etc., on station platform.

THE BLIND BEGGARS.

- |                |   |                 |
|----------------|---|-----------------|
| Gerard O'Erien | } | The Lower Five. |
| Frank Marshall |   |                 |
| Tommy Martin   | } | The Upper Ten.  |
| Kieran Quigley |   |                 |

Fr. Cuffe was responsible for "The Blind Beggars," while Mr. Glynn prepared "The Minute's Wait." Mr. Kelly kindly came as usual to give finish to the training.

On the night itself he gave proof of his skill in so disguising some that even their bosom companions failed to recognise them. Indeed it took us a long time to make out that the demure "Miss" on the station seat was John Christopher Sheehan.

CONCERTS.

September 16th.—At the opening of the year we feared, as we were losing Mr. Farrell, S.J., and Joe Hogan, who led the orchestra, and Dom. Forde and Jack Ryan, who were such familiar figures in our plays, that we should be in a bad way for entertainments. But happily we were wrong in our gloomy forebodings. Fr. Cuffe came, and taking over charge of the music and choir, soon discovered fresh talent, with the result that he surprised us with the good programme of the opening concert on September 16th.

Who would have guessed that Patrick Leo O'Flanagan, the smallest boy in the house, was a skilled Irish dancer? To our amusement and delight he appeared and literally won all hearts and gained great applause and, of course, many an air. He was followed by Kieran Quigley, and on hearing him we no longer feared for our boys' choir or for future concerts. All were charmed, and who would not be with a rich clear treble, perfect enunciation, and a delightfully naïve manner. What became known as the Community Quartette came next. Fr. Cuffe insisted, and so they, Fr. Cuffe, Fr. Fitzgibbon, Mr. O'Farrell and Mr. Glynn had to face the music and the boys. Of course a serious piece, "The Baby on the Shore," as became their gravity, was selected. For weeks afterwards masters on giving work in class were met with a "Sir, that's a thing which we never did before." All voted that the night was very enjoyable.

October 10th.—A short concert in honour of Dr. Hayden of Wilcannia. Suffice to say that His Lordship's singing of "Paddies Evermore" was the feature of the evening.

October 23rd.—Vincent de Paul Concert.—No one knew of the surprise this Society had in store. But then that Vincent de Paul Society works quietly, behind closed doors, around the parlour table, with only one member of the Community present. One only knows they are working on hearing of a barn brack being raffled, or old clothes being commandeered, or troops of village boys leaving the premises carrying suspicious parcels.

On this night they had arranged a fine programme. They had moreover enlisted the service of Fr. M. Kirwan, S.J., who was here on a visit. I need only dwell on Fr. Kirwan's share in the programme. Once he appeared he became the whole concert. No one else was needed, as he was a host in himself. A beautiful tenor of the robust type, perfect enunciation, combined with a good will which knew no refusing and a repertoire as varied as it was extensive, were what charmed us on that night. No wonder the concert was a success!

than a pleasure. It was a stimulus to those of us working laboriously to accomplish something on the piano and violin.

Wednesday, November 10th.—The greatest treat of the term was ours on this evening. As a farewell we had the pleasure of a ballad concert from Fr. Kirwan. Much could be written as to his selection and interpretation and the reception of his items by the audience, but space does not permit. It is enough to say he excelled himself. We cannot express how grateful we are for such an evening's wholesome pleasure.

St. Patrick's Day.—A completely Irish programme was provided for the National Festival, followed by an interesting picture. Fr. Fitzgibbon and George Keyes gave solos in Irish, while the Community Trio and the Apostolic Quartette appeared with great success. Mr. Quinn presided at the piano throughout, while Mr. Behan led the orchestra. The feature of the



AT ADARE—OCT., 1907.  
"Where glides the Maigne so silver clear."

Of course we were not satisfied with merely dramatic songs. Something light was required, and we got it. For days afterwards snatches of "Rafferty's Racing Mare," "Phil the Fluter," and "Flanagan's Flying Machine," etc., were heard in schoolroom and on playing field. Fr. Tom Ronayne, C.C., an old Maynooth companion of Fr. Kirwan, presided at the piano. He knew the singer's powers, and we are indebted to him for drawing on the store of Fr. Kirwan's repertoire, known only to them both. We wish success to Fr. Ronayne in his Nigerian Mission, whither he went shortly after leaving Mungret.

November 1st.—All Saints.—This night Fr. Kirwan appeared again to renew his former triumphs. Mr. T. Behan, A.T.C.L., our violin professor, and Mr. C. Quinn, our piano professor, kindly assisted. Needless to remark, their solo and combined playing was more

night was Mr. Behan's playing, especially his Irish selection, which was quite out of the ordinary. At the close of his piece he was greeted with a loud burst of applause, and he very kindly gave the much-desired air. The whole entertainment was much appreciated by all.

PICTURES.

Throughout the year Mr. Kelly provided us with many an agreeable surprise in the form of an evening's pictures. Some of these were remarkably good, notably "The Victim," which was much talked about. Our best thanks to the operators who did so much to render these evenings a success, and above all to Mr. Tom Gough (Coliseum Theatre) and Mr. J. P. McKenna (Theatre Royal), both old Mungret boys, who so kindly lent films whenever asked.

## The Best Means of Spreading Irish Culture.

NICHOLSON PRIZE ESSAY.

WHILE most of the great European states are engaged in the work of reconstruction and are striving for industrial supremacy, Ireland—one of the small nations—in her struggle for independence is passing through the saddest, and perhaps most glorious hour in all her history. For the moment her prosperity is at a standstill and her intellectual development is impeded. Yet in the near future she will have her own government, and then let us hope she will utilise all available means for reorganisation, in education, in science, in literature and in art. In a word, she must seek the revival of her once famous culture.

But what is meant by culture? Many are its definitions. Mr. Zimmer says "it is the chief element of civilisation," and a learned German professor regards it as "a fine discrimination in art, in conduct and in manners." We shall take its meaning in a wide sense, and interpret it as the intellectual uplifting of each individual in the state, with the inculcation of a pure love of country, in such manner that the nation as a whole benefits,—morally, mentally, physically and materially. To get this culture we must look to our past for inspiration: no culture can be more kindred to our nature than that which our forefathers possessed. We shall pause then and consider the culture of ancient Ireland; we shall trace its history, and see how it may best be revived.

Long before any of the European states had asserted their nationality Ireland was a flourishing nation, possessing her own

language, laws and trade. During the sixth and seventh centuries she could boast of an advanced civilisation, of an elaborate educational system, of vast trade communications, and of being the most law-abiding country in Europe. Religion and education went hand in hand; the monks who founded the monasteries also taught in them. To these schools scholars flocked in great numbers, not only from different parts of Ireland, but also from England, Scotland and France. The education was free and, according to Venerable Bede, "the foreign students were all kindly welcomed by the Irish, who took care they should be provided with food every day, without payment on their part; that they should have books to read, and that they should have gratuitous instruction from Irish masters." In these schools Greek, Latin, Logic, Rhetoric, Mathematics and Astronomy were taught. Irish, also, being the language of the land, was studied, special attention being paid to Irish literature—a literature full of the supernatural and abounding with folk lore, at once beautiful, elusive, magical, delicate and refined. It was the outpouring of pure simple hearts who held close communion with God and nature, and who were ever seeking for a nobler and a fairer land than even their own sweet Isle.

The attainments of the Irish during these ages are well known. The only member of the court of Charles the Bald of France who could translate Greek was an Irishman—John Scotus Erigena. St. Columbanus

spent his recreation hours writing Latin verse. St. Vergilius taught the sphericity of the earth long before Copernicus was born. The old Irish also excelled in art, in music and in painting. Fr. Thomas Murphy, S.J., says: "There is no more convincing proof of the early Christian civilisation of Ireland than that which is furnished by the originality and fertility of invention and wonderful power of execution, combined with an accurate knowledge of the principles of their art." Examine any of the old Irish crosses, such as the Muiredach Cross, see the beauty of workmanship, the artistic grouping

This Celtic civilisation was built on such a solid foundation that the Danish and Norman invasions did not destroy it. Even when it had to face harder trials, from the twelfth to the eighteenth century, it survived. But here we must pass over Ireland's trials, sufferings and tribulations and merely review what has been done in recent years to revive our ancient fame. Foremost among those who battled for Ireland's intellectual freedom during the nineteenth century are the names of John O'Donovan, Eugene O'Curry, and George Petrie. O'Donovan unearthed the vast wealth of



MEDIAEVAL RUINS AND MODERN CHURCH ON SITE OF OLD ABBEY AT MUNGRET.

of the figures and the profusion of rich ornamentation; or one of the ancient books, with its intricate designs of birds and fishes, and see the still more intricate interlacings—the serpent forms and the perfect spiral curves. Then you will know something about the creations of the old Irish artists, whose skill and learning, invigorated by faith, produced such wonderful results.

Other countries benefited by Ireland's intellectual culture. She sent her sons to other lands to preach the faith, to establish monasteries, to found schools. St. Aiden instructed the English; St. Gall preached in Switzerland; and St. Columbanus founded schools in France, Germany and Italy.

Celtic literature which lay unnoticed in the libraries of Oxford. O'Curry translated and transcribed some of the ancient books; while Petrie was the first to bring to the notice of the artistic world the beauty of our ancient crosses and shrines. As he was an artist of no mean repute, his lectures on Irish art and on Irish antiquities did much to attract the interest of the learned world. We know him too as a great lover of Irish music: under his fostering care the old Irish music flourished. Hosts of others were identified with the Celtic Revival; yet a combined effort was needed, and so was founded the Gaelic League. It has done and is still doing much to revive the Gaelic

tongue. It has made many Irish speakers, and has raised the tone and spirit of the nation, taking as its motto—"Tip san ceansa tip san amh." It has inculcated a love of Irish games, and has prevented emigration, by which the very life blood of our land was being drained away. In fine, it has re-awakened our national consciousness and has shown that we are a distinct nationality, with a language, literature and history of our own. Yet its power is limited, and there are many who do not heed its call. Like all great causes, the

There are some who say that Ireland can never restore her ancient civilisation, that she cannot revive the glories of the past. This is false, for we have all the conditions necessary to regenerate our culture, provided we have the control of our own affairs. Irish is still the only language spoken in large districts in Munster, Ulster and Connacht, and many are the people at present prepared to do something for their native land. Besides the character of the Irish people, as that of other nations, does not change essentially, so the culture that was native



PAGE "BOOK OF KELLS" AND ARDAGH CHALICE.  
(Blocks lent by Rev. J. E. McKenna, F.P., M.R.I.A.).

Irish revival called for a sacrifice, not merely of time, wealth, or labour, but of all that life holds dear. Pearse, McDonagh, Ashe, M'Swiney, Kevin Barry and many others, died that their country might live, that her language and literature might prosper, and that she might march in the van of Christian culture with the nations of the earth. Their sacrifices gave such an impetus to the cause of Celtic revival that all true Irishmen and women are ready to do their share in this sacred cause.

to our sires should also be our own. No matter how fine the culture of other countries, Irish culture and it alone is the most suitable for us. This does not mean that we are to blindly imitate the work of our ancestors; for in the cultivation of our arts we must look to the times in which we live, and remember that we wish to make our nation known once again as "the Island of Saints and Scholars."

To achieve this two great beacon lights are to lead us in our way—Catholicity and Nationality. Catholicity makes us pure-

minded, charitable, truthful and generous; it encourages us to strive for pure and noble ends. Without it we would not be true to our forefathers, who fought and died for it. Irish faith and culture are so closely knit together that all our teachings must be based on Catholic precepts. Being Catholic, we must also become national, and to become national we must have a good educational system. Education must be under the control both of the people and the govern-

£10,000,000. Now if we can afford to pay England £14,000,000 simply because she rules us like a stepmother why should not we, when makers of our own destiny, contribute a few extra millions for the intellectual development of our people? With a good educational system many important results will accrue.

But what is to be the official language of our schools. Will an English-speaking Ireland be a nation? With Thomas Davis



MODERN ILLUMINATION—TWO SPECIMENS.  
(Blocks lent by Rev. J. E. McKenna, F.P., M.R.I.A.).

ment; and, as each individual, if properly educated, is an asset to the state, education should be compulsory. The teachers in the schools should have a university training so that the youth of the country may receive a sound education. Besides, it would be to the advantage of a native parliament to spend much more money on education, and not to starve it as Britain has done. In 1917 we contributed £24,000,000 to the British exchequer, and the cost of Irish government in the same year was

we answer—"A people without a language of its own is only half a nation." A nation should guard its language more than its territories; it is a surer barrier, a more important frontier than fortress or river. If we retain the English language, it necessarily follows that our civilisation will be foreign, and so we shall be living in an atmosphere uncongenial to our nature. Surely, then, we are not to neglect the noblest relic of our antiquity, the Irish language—a language which is practically

the oldest in Europe, inseparably bound up with our faith, and one which is the only key to unlock the treasures of Celtic literature.

The Irish language must then live, and it shall live if the united voices of the nation proclaim that it must not die. But how are we to teach it that it may live? Shall we use the bi-lingual or direct method? The former is slow and is not so efficient, yet it is useful as many people have no opportunity of going to an Irish-speaking district. To master the Irish language you must think in that language, and not merely clothe English words in an Irish garb. Hence it is important that Irish should be learned by the direct method. If a person travels in France or Italy, he will gather a good knowledge of French or Italian in six months. We should, therefore, encourage our students to spend a few weeks of their holidays in an Irish-speaking district. They will profit by it, as well as derive much pleasure; for it is a fact worth noting that where nature is beautiful, grand and violent, there also the remains of Celtic civilisation are found. Who could not but enjoy a holiday in one of the fishing towns of the wild sea-beaten coast of Kerry or in North Donegal, where the devouring sea thunders against the iron coast, typifying, as it were, the vain effort of the Pagan world to crush the power of Celtic Ireland. Yes, but all cannot go to such places. Well, how did your forefathers learn English? Was it through the medium of Irish? No, we learned that language more by necessity than by study. English teachers and professors were placed in our schools. English literature was given to us to read. The best positions were given to those who could speak the foreign tongue; the native language was banned. In consequence our people in a short time became English speakers. We ought to follow the example of our would-be conquerors. At the end of a certain period,

say five years, Irish teachers should be placed in the schools. They should teach every subject in Irish. To ensure a steady and constant supply of teachers it would be a great advantage to have a training college in one of the Irish-speaking districts. These are the best methods of reviving the Celtic speech, which is the heart of the Irish nation, and, "as the heart pours the blood through the veins and arteries of the body, so also does the native language, the nation's heart, give vigour to its members, genius to its intellect, clearness to the mind, and greatness to its character."

An Irish-speaking Ireland will need a literature of its own, and we look to the teachers and priests to supply us with abundance of good reading matter. Old Irish literature is still a virgin field for the ambitious student. These old books must be translated and placed within reach of the people. Our youths are fond of reading novels dealing with the events of Irish history, but why should they not read them in their own language? Why should they not read their own ancient literature—a literature written in the blood and tears of persecution and martyrdom? This they will not do unless steps are taken to prevent the sale of foreign literature in this country, especially that sentimental literature with which the non-Catholic writers of England overwhelm us. Our boys must be taught to read something nobler and purer. They must be taught to support Irish writers and Irish industry. This could easily be done if the teacher or priest in each district had a lending library. It should contain attractive reading matter as well as the works of the best Irish authors. Then, when the native tongue is spoken more universally, purely Irish works could be substituted. Thereby a great printing and paper industry would flourish as well as a truly Irish literature. Literature embraces history, and we feel that there is little necessity to point

out the necessity of the latter as an educational subject and its power of forming character and inculcating patriotism. Hitherto our youths were encouraged to neglect their Irish history. Instead of studying how their fathers gallantly fought and suffered to preserve their country from the ruthless invader, they learned of the glorious reign of the Good Queen Bess or of the culture of the Victorian age. A nation's history tells of its glories; and if we Irish want to be familiar with the glories of our land we must study our history. If we do this we will be forced to act nobly.

As the true recreation of a people is an essential factor for the well being of a state, we must also create an Irish stage and cinema. At present most of our theatres are owned by English companies, or by those whose sympathies are not with Ireland or the Catholic Church. Even the pictures in our halls are foreign ones. Here again we are supporting foreign industry and neglecting our own resources. Why not form an Irish picture company, which could get good material for its pictures among the lakes, hills, valleys, and mountains of our native land. "Knocknagow" was the product of Irish artists adapted from that famous novel, and it has been screened in all the large halls of America with great success.

Why are not Canon Sheehan's novels also dramatised or adapted for photo plays? Yes, we have the material and resources. What we want is the enterprise.

If we are to have a successful Irish stage with talented artists, greater attention must be paid to our music, art and dancing. These express the character and soul of a people. The modern music in our halls has not much

soul or spirit in it. Its utter inability to exist shows how useless it is. To-day it delights, but to-morrow it vanishes. The music is degenerating, but dancing is still more demoralizing. In some English halls it is no longer recognised as a means of recreation or of physical development. Therefore we must teach our people to bann these dances, which are the unchristian productions of the African savages. We Irish have a famous musical tradition. In ancient times our musicians were renowned, our music was the music of the Church, and our country was known

as the "land of song." The old Irish folk songs and Irish dances must again be revived, and it is our boys and girls that alone can do this. Much is being done in this revival by the promoters of the Feis Ceoil, the Oireachtas, and the local Feiseanna, but we need an academy for national music, which will produce musicians worthy of our widely famed compatriots, Balfe, Wallace, and Moore.



PAGE "BOOK OF KELLS."  
(Block lent by Rev. J. E. McKenna, P.P., M.R.I.A.).

So far we have only treated of the spread of Celtic culture within our own shores. But it is not to be confined to them. It must extend its refining influence on the Gaelic race scattered all over the earth. To do this Irishmen at home must show that their culture is worth possessing; their brothers, then, across the sea will adopt it, and by their influence we hope to see the culture of the Gael recognised in every clime. Nay more, we hope that when the exiled Celts meet together, as they do in the large cities of America and Australia, they will speak in their native tongue, sing their Irish songs and dance their Irish dances.

In conclusion, we must remember that "Ireland mean spirited, Ireland imitating alien manners and fashions, is Ireland poor and despised; but Ireland confiding in her own energy and cultivating her native characteristics, Ireland cherishing the language of her youth and perpetuating its potent spells is Ireland prosperous and independent." She has much to be proud of in her past. She has learnt little, if anything, to cherish since foreign domination held sway—except, perhaps, the lesson of endurance and hope. With these last, and by returning to all that made our ancestors famous, we shall build for ourselves a name

of honour and respect. This cannot be done in a few years, but gradually the change will come, and the Ireland which Cardinal Newman foresaw will flourish. Over half a century ago he said: "I look to a land that is both old and young—old in its Christianity, young in the promise of its future; a nation which received grace

before the Saxon came to Britain, and which has never quenched it. . . . I contemplate a people which has had a long night and will have an inevitable day. I am turning my eyes towards a hundred years to come, and I dimly see the island I am gazing on become the road of passage and union between two hemispheres, and the centre of the world. Thither, as to a sacred soil, the home of their fathers and the fountain-head of their faith, students are flocking from east, west and south, from America, Australia and India, from Egypt and Asia Minor, with the ease and rapidity of locomotion not yet discovered; and last, though not least, from England—all speaking one tongue,

all owning one faith, all eager for one large, true wisdom; and thence, when their stay is over, going back again to carry peace to men of good will over all the earth."



"THE CROSS OF THE GAEL."  
(Designed and lent by F. J. Bigger, Esq., M.R.I.A.)

HUGH J. O'FLAHERTY,

1st Philosophy.

