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ANNUAL

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Munster Annual

July
1922

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Mungret College, S.J.,

LIMERICK.



Mungret College was founded by the Jesuit Fathers in the year 1881. It is a Residential College, situated 3 miles outside the City of Limerick. It comprises 3 separate parts—an Apostolic School for students preparing to become priests in Foreign Missionary Countries, a Preparatory Lay School and a Senior Lay School.

The Prospectus of the Apostolic School will be found after this Prospectus, and may also be had on application to THE SUPERIOR, Apostolic School, Mungret College, Limerick.

THE PREPARATORY LAY SCHOOL.

The Preparatory School is intended for boys ranging from 11 to 14 years of age. Young boys here receive instruction in the subjects usually taught in Advanced Primary Schools. They are under the personal guidance and tuition of Jesuit Fathers. Special attention is paid to progress in Speaking, Reading, Elocution and Singing.

The boys of this School have their own dormitories and play grounds distinct from those of the Senior School. They are under the care of a Matron.

THE SENIOR LAY SCHOOL.

The Senior School is intended for boys ranging from 14 to 19 years of age. Boys are here prepared for the Examinations of the Intermediate Board of Education and for Matriculation. The course of studies includes the subjects usually taken by students intended for the Priesthood, for the Junior Civil Service Appointments, and for the Preliminary Examinations of the Schools of Law, Medicine, and Engineering.

Special tuition is also provided for boys preparing for a Commercial Career.

Parents and Guardians are advised in the choice of suitable careers for Senior Leaving Boys.

THE STAFF.

The Staff is composed of Jesuit Fathers and of highly-qualified and experienced Lay Teachers.

RELIGION.

A course of religious instruction comprising Scripture, Church History and Christian Doctrine is obligatory on all. Examinations are regularly set on the course, and valuable prizes are offered for competition in each class. No boy can obtain a medal or distinction in any other subject who fails to qualify in Religious Knowledge. All the boys must be present daily at Mass and other Religious Exercises.

An Annual Retreat for all takes place in the first term of each year.

Confessions are heard in the College Chapel on Saturdays and on the Eves of Holidays.

There are two Sodalities, Senior and Junior, established in the College: there is also a Vincent de Paul Conference for Senior boys.

DISCIPLINE.

The Rector will decline to retain in the school any boy who is guilty of persistent idleness, ungentlemanly conduct, or insubordination, or who refuses to observe the Rules of the College.

REPORTS.

At the end of each term Reports are sent to the boys' Parents or Guardians. These Reports contain the marks obtained by each pupil in the weekly College Examinations, together with an account and appreciation of his conduct, application and progress.

NATURAL SCIENCE.

A large and well-equipped chemical and physical Laboratory is provided for the use of Science students.

LIBRARIES.

To help to the formation of a good literary taste suitable libraries are provided.

PHYSICAL TRAINING.

The College athletic grounds adjoin the School. Boys are there coached in the usual school games, and safe and healthy exercise is daily taken under the supervision of the Masters.

COLLEGE MAGAZINE.

The "Mungret Annual" is published annually. It is an illustrated Magazine, descriptive of the educational work and of the school life of Mungret. It contains also a record of the doings of Past Pupils.

VACATIONS.

There are three vacations in the year—one of about 9 weeks in Summer, one of about 3 weeks at Christmas, and one of about 2 weeks at Easter. During these intervals no pupil is allowed to remain in the College. Three days before the end of each vacation a health certificate must be sent to the Rector on Forms supplied by the College.

MEDICAL CARE.

An experienced physician visits the College, and there is an infirmary distinct from the College Building, with a duly-qualified nurse in charge.

NEW PUPILS.

New Pupils are usually admitted before classes are formed in September; they may also be admitted early in January.

Before being admitted they must send to the Rector—

1. A Medical Certificate.
2. A Testimonial from the last school attended.
3. A Certified Extract from a Public Register of Births.

OUTFIT.

Each pupil must bring with him at least two suits of clothes, an overcoat, 4 flannel shirts and underclothing, 8 pairs of stockings, 8 pocket handkerchiefs, 6 towels, 6 serviettes, 3 pairs of boots, 2 pairs of house shoes, 3 pairs of sheets, 4 pillow cases, 3 night shirts or 3 pairs of pyjamas, caps, 2 laundry bags, and a dressing case.

TERMS.

The school year is divided into two terms, beginning in September and in February.

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

FEES.

Preparatory School (boys between 11 and 14 years)—

50 guineas per annum, *i.e.*, 25 guineas half-yearly.

Senior School (boys between 14 and 19 years)—

60 guineas per annum, *i.e.*, 30 guineas half-yearly.

INSTRUMENTAL MUSIC.

Lessons in Instrumental Music—Piano or Violin—may be got at the College from competent masters. The Fee is 3 guineas half-yearly.

BOOKS.

School Books are an extra charge.

All Fees are payable *in advance* at the beginning of each term, and should be remitted at once on receipt of the Bursar's Memorandum.

Enquiries to be addressed to—

THE RECTOR,
Mungret College,
LIMERICK.

Apostolic School of the Sacred Heart.

MUNGRET COLLEGE, LIMERICK.

PROSPECTUS.

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

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

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

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

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

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

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

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

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

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

V. Time of Probation.—A period of five months is allowed a boy, from his first entrance into the school, to think over his vocation, and to understand its nature and the duties of the College life. If, at the end of that time, he is determined to persevere, and if the Superior considers that he gives sufficient promise of an Apostolic vocation, he becomes a pupil of the Apostolic School. The Pension for these months of probation is twenty-five guineas, which is paid at the student's first entry into the College.

VI. Pension.—The Pension for Apostolic students is sixty guineas a year for boys over fourteen, and fifty guineas for boys under fourteen. There is at the disposal of the College a number of burses, founded for the training of students for the foreign missions. By this means a limited number of students can be maintained each year on considerably reduced pensions. Those, however, who are admitted on burses pay £10 each half-year. Their parents or guardians must besides provide clothes and travelling expenses, and pay thirty shillings a year for laundry.

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

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

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

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

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

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

Further particulars may be had on application to:—

THE SUPERIOR,

Apostolic School,

Mungret College.

LIMERICK.



1. RT. REV. MICHAEL GALLAGHER, D.D. (1885-89).
Co-adjutor Bishop of Grand Rapids, 1915; succeeded to
that See, 1916; transferred to See of Detroit, 1918.

2. RT. REV. WILLIAM TURNER, D.D. (1883-88).
Bishop of Buffalo (N.Y.), 1919.

3. MOST REV. MICHAEL J. CURLEY, D.D. (1896-1900).
Bishop of St. Augustine (Fla.), 1914; Archbishop of Baltimore (Md.), 1921.

4. RT. REV. THOMAS M. O'LEARY, D.D. (1889-94).
Bishop of Springfield (Mass.), 1921.

5. RT. REV. PATRICK BARRY, D.D. (1887-92).
Bishop of St. Augustine (Fla.), 1922.

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JULY, 1922.

The MUNGRET ANNUAL.

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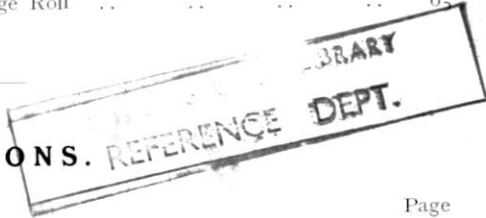
MUNGRET COLLEGE



CONTENTS.

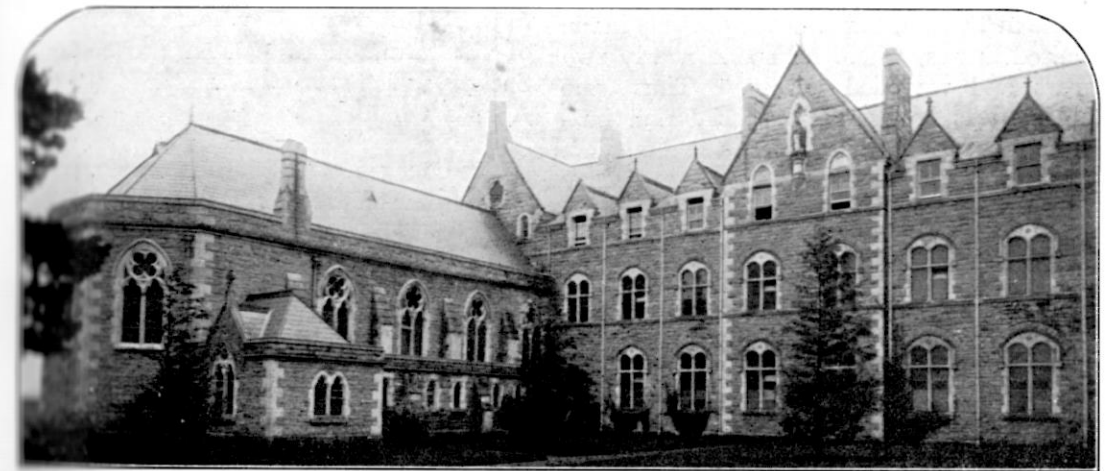
	Page		Page
Prospectuses	ii. & iv.	Ó Lá go Lá	30
Editorial	3	Review: A Dream of Heaven	37
The Most Rev. Michael Curley, D.D.	5	Debates	38
The Right Rev. Thos. Mary O'Leary	9	Senior Literary Academy	40
The Right Rev. Patrick Barry	11	The Economic Regeneration of Ireland	41
The Father Ronan Memorial Window	13	Sodality Notes	49
Sonnets in Honour of Our Lady	14	Mungret College in 2022	51
Cluain Annaíḡ	16	Report of Studies	52
Society of St. Vincent de Paul	17	An Fáinne	55
Our Past	19	Athletics	58
Letters from Our Past	25	Obituary	61
The Pioneer Association	29	College Roll	65
Exchanges	29		

ILLUSTRATIONS.



	Page		Page
Frontispiece: Rt. Rev. Michael Gallagher, D.D.; Rt. Rev. William Turner, D.D.; Most Rev. Michael J. Curley, D.D.; Rt. Rev. Thomas M. O'Leary, D.D.; Rt. Rev. Patrick Barry, D.D.	vi.	Junior Apostolics, with J. Brady and P. Wong	34
Rt. Rev. Dr. W. Turner; Rev. James G. Burke; Most Rev. Dr. M. J. Curley	8	Philosophers' Excursion to Cahircion, Co. Clare	35
Group of Past Mungret Alumni	10	Au Revoir!	36
Stained Glass Window in Memory of Father W. Ronan, S.J.	12	An Old Friend—Rev. Fr. Robert Kane, S.J.	37
Rev. Leo Lehman; Rev. John McNamara; Rev. Edw. Wynne, and Rev. Patrick O'Donnell	18	Senior Apostolics	43
Rev. Michael Guiry	19	1st Club	45
Rev. Louis D. Nally	20	Philosophers	47
Rev. James W. Stenson	21	Sodality of the B.V.M.	48
Bernard A. Lee, B.A., and Dr. Emmett Scanlan	22	Sodality of the Holy Angels	50
Dr. Maurice R. J. Hayes	23	Junior Apostolics	53
Four Old Retainers	24	2nd Club	54
Mungret Students at Propaganda, Rome	27	An Fáinne	56
Off to Australia	32	3rd Club	57
		Hurling Team: "Under 18"	58
		Hurling Team: "Under 15"	59
		St. Munchin's Captain	60
		Very Rev. James E. Coyle	61
		The late Dean Coyle in Rome in 1920	63

The Mungret Annual.



Editorial.

THE Editorial of last year's issue contained a brief announcement of the appointment of the Rt. Rev. Mgr. T. O'Leary, of Manchester (N.H., U.S.A.), to be Bishop of Springfield (Mass.). Since then Mungret College has been again and still more highly honoured in her former students. Following upon the death of the late Cardinal Gibbons, Archbishop of Baltimore, the Rt. Rev. Dr. Curley, who for seven years had been Bishop of St. Augustine (Fla.), has been transferred to the Primatial See of the U.S.A. Finally, the vacancy caused at St. Augustine by the promotion of Dr. Curley has been recently filled by the choice of another former pupil of Mungret in the person of the Rt. Rev. Pk. Barry, V.G., who has since nominated the Very Rev. James Nunan to be Vicar-General in his place. That so many should within so short a time have been elevated to such high dignities is a great honour to the *Alma Mater*. Most heartily do we re-echo those congratulations

which have reached them from every quarter.



The Apostolic School of Mungret has now to its credit no less than five episcopal appointments, including one Archbishop-Primate. By occasion of this good fortune—or rather this blessing from God—we publish a plate giving the portraits of the five bishops. As in the case of two of them some years have elapsed since the appointments, we may recall that the Rt. Rev. Dr. Ml. J. Gallagher (M.A.S., 1885-89) was appointed Coadjutor Bishop of Grand Rapids in 1915, succeeded to that See next year, and was transferred to Detroit in 1918; while the Rt. Rev. Wm. Turner (M.A.S., 1883-88), the author of the well-known *History of Philosophy*, was created Bishop of Buffalo (N.Y.) in 1919.



It is a notable fact that all these appointments are to dioceses in the United States

N.B.—WANTED copies of MUNGRET ANNUAL of 1903, 1901, 1904, 1907, 1909, 1915, 1917 or 1918. Each copy sent to the EDITOR will be accepted in place of two years' subscription.

of America. When the late Fr. Wm. Ronan, S.J., founded the College of Mungret to supply priests to Missions abroad, he made his appeal for funds, partly no doubt at home in Ireland, but also very largely in the United States, where he spent nearly two years and travelled widely. Thus the College was brought into special and intimate relations with several of the American dioceses. Indeed during the first twenty years of its existence more than half of its priests went to that country. Later, however, numbers proceeded to Australia, to S. Africa, to India and elsewhere, while more recently a move towards China is quite noticeable.

—✠—

In connection with the name of the late Fr. Wm. Ronan, S.J., the founder of the Apostolic School, all will be glad to hear that the stained-glass window designed as a memorial to him has been completed. A representation of it will be found in this number as well as a special article.

—✠—

The changes at Mungret this year have been considerable. During the summer recess the College lost Fr. Spillane, Fr. Austin O'Kelly, Fr. C. Cuffe, who is now in Australia, Fr. Elliott and Fr. D. Fitzgibbon. Fr. Wm. Byrne returned to his old post as Minister. Fr. Thos. Maher came as Prefect of the Lay Boys. Fr. Ed. Cahill, a former Rector, came back in the capacity of Superior of the Apostolic School; and there also came Fr. J. Joy, Fr. Jas. Forristal and Fr. Pk. Morris. The Rev. Aug. Kelly went to Louvain to study Theology, and Rev. W. Hogan joined us here.

—✠—

Towards the end of February the Rector, Fr. J. Fahy, was appointed Provincial, and was succeeded here as Rector by Fr. J. Joy.

—✠—

Fr. Wm. Sutton, who was Rector of Mungret (1902-05), and who has spent recent years at Tullabeg, died happily there on the

15th of April. A notice of him will be found in the Obituary column.

—✠—

We congratulate Fr. Richard O'Reilly, formerly Minister of the House and manager of the farm, on his golden jubilee in the Society, which was celebrated at Tullabeg on April 19th.

—✠—

The College has had the honour of receiving visits from the Rt. Rev. Dr. Hallinan, Bishop of Limerick (see Diary p. 32), from Dr. McSherry, Bishop of Port Elizabeth (S.Af.), Dr. Clery, Bishop of Auckland (N.Z.); Mgr. B. J. O'Mahony, of the staff of the N. American College, Rome; the Very Rev. Dr. O'Dwyer, Rector of Cahircion College, of the Maynooth Mission to China, and from others.

—✠—

On the transference to Shanagolden of the V. Rev. Canon W. Fitzgerald, during many years the respected P.P. of the parish of Mungret, the vacancy has been filled by the appointment of the Rev. Arthur O'Leary, who was at the Lay School here in the years 1882-86, and to whom we offer a hearty welcome (*vide infra*).

—✠—

The competition for the prize offered by the Rev. J. Nicholson, V.G. (Laramie, Wyo., U.S.A.), for an essay on "The Economic Regeneration of Ireland," produced two essays. On the recommendation of our expert economist the first place was adjudged to Martin F. Toal, while a second prize was awarded to Hugh J. O'Flaherty.

—✠—

We thank Timothy Toal for help in reports, D. Redmond as to the Diary, Tom Cullen for photos, and H. O'Flaherty for aid in several ways, including photography.

For information relative to the Past we are indebted to Messrs. P. J. Raftery, B.E., F. Power, J. Mellett, W. Guerin, M. O'Neill, and others. We beg to thank them and all others who have helped us in any way.

The Most Rev. Michael Curley, D.D. (1896 to 1900).

Archbishop of Baltimore and Primate of the U.S.A.

As the earlier career of Dr. Curley has more than once been related in the *Annual* (*M. A.*, 1914, p. 179), we need only give a summary of it here.

Born in 1879 at Athlone, he began his schooling with the Marist Brothers at the age of five. Having shown notable abilities and passed the Middle Grade of the Intermediate with distinction, he proceeded in 1896 to Mungret College, where he spent four years. There he took honours in Classics and Modern Languages in the Royal University, and finally his B.A. degree in Mental and Moral Science. Early in his course he was chosen to responsible positions, such as Prefect. While in his last year studying for his degree, he was, owing to the illness of a professor, put in charge of the Matriculation class, and taught it so well that of the twenty students sent up all succeeded. It is said that the young man yearned for the very difficult mission of the South Sea Islands; but as soon as he learned the desire of his superiors that he should join the diocese of St. Augustine, he at once accepted this nomination as the will of God in his regard. In 1900 he was sent to the Propaganda in Rome, where (1901) he gained First medals in Liturgy, Archæology and Fundamental Theology; won (1902) the gold medal in Dogma; and (in 1903) S.T.L. with gold medals in Scripture and Dogma. In 1904 he was ordained at St. John Lateran's, and, having finished his course, returned home. In a Baltimore newspaper Dr. Curley is reported to have said:—

"I always look on my days in Rome as the happiest of my life, even happier than those spent among my people in Florida. Rome, with its memories, sacred and secular, the gathering place of the entire world, the home of St. Peter's and the Vatican!"

We understand that he has also expressed a high appreciation of the education and especially of the spiritual training given at Mungret, and has even stated it as his opinion that its students were perhaps the best equipped in Rome.

Arriving in Florida (1904, Nov.), the young priest acted for a few months as assistant in a country parish. Then the bishop, Dr. Kenny, made him his secretary and chancellor of the diocese; but within a year (1906) he was put in charge of De Land, a district of some 7,200 square miles on the East coast of Florida.

For a long time after his arrival there Fr. Curley lived above a grocery store, paying two dollars a week for room rent. He took his meals in a boarding house or in unpretentious restaurants. He never paid more than four dollars and a half for his meals in those days. He never had money enough to keep house, and even if he had he was too much on the road to think of the luxury of housekeeping. De Land was his headquarters; yet the town saw but little of the young missionary except on two Sundays in the month, when he said Mass in it. On the other Sundays he visited outlying missions here and there, and on week-days he said Mass in private houses where he had gathered the little flock. He has been heard to say that he had celebrated Mass on everything from an empty bacon box to a square piano. He can tell stories of difficult places to rest at night, of trying sick calls, of long journeys by boat and wagon, and of interesting interviews with some backwoods "crackers" who were looking for cornutal projections and caudal appendage on the

Catholic priest. In the beginning he encountered enough of bigotry and hostility. But, like most men, the people of Florida are ready to give fair play when they learn to know the truth about things as to which they had been in error. Soon he found the people of his new country—he had become an American citizen as soon as he could—coming to him and pledging him, the Catholics their spiritual allegiance, and the Protestants and Jews whatever help they could. There never was a priest of the diocese who made so many friends among the non-Catholics. He was known to them all; and when visiting his little stations he was more than once entertained by them. He grew into the State, became one of its people, and after a few years spoke of himself as a real Florida "Cracker."

After the death (1913, Oct.) of Bishop Kenny, notwithstanding the youth of Fr. Curley, his name was among those on the *terna* sent to Rome by the bishops of the province (1914, Jan.). Next April he was appointed Bishop of St. Augustine. This See is historically the oldest in the U.S., having been established by the Spaniards. Mass was first celebrated there in 1565, and has been said regularly since with but very few interruptions. The present cathedral was built in 1793-7; and, according to a correspondent, rejoices in an atmosphere of "old world piety, an un-American peace that passeth one's understanding." (As to Baltimore, it was established as Prefecture-Apostolic of the U.S. in 1784, and as a Bishopric in 1790). On June 30th Dr. Curley was consecrated by Bishop Keiley (Savannah), assisted by Bishops Donohue (Wheeling) and Corrigan (Auxiliary of Baltimore).

That same summer the new Bishop set out to procure young men for the priesthood, being determined to build up his own clergy. Within twelve months he had twenty talented young men studying for the

diocese. Within seven years, in spite of poverty and opposition on the part of enemies of the faith, he saw close on forty churches erected, many new schools opened, the first hospital set up, social centres built to meet the recreational needs of the young, new parishes opened, priests placed where before no priest lived, a new spirit pulsing through the Catholic people of the State, enthusiasm on all sides, and every cent of diocesan debt paid off. Though small in numbers, St. Augustine is said to-day to be in as fine a spiritual and temporal condition as any diocese in the nation. The Bishop has said time and again that he did nothing: to his priests he gives all the credit. His priests, however, attribute all the success to none other under God than their Bishop.

Dr. Curley has spent nine months of each year "sandwiched between two grips," travelling through his diocese. He visited every little mission and station. He spoke to the people, Catholic and Protestant—in the church when he had a church, and when not, wherever he could get them together—public halls, movie houses, open parks have resounded his preaching of God's Word. He never gave confirmation without a class of converts. He knew the difficulties of his priests, and they knew they had his sympathy. The laity all knew their Bishop. They talked with him. He was at home with them, and they felt free to approach him at all times. "He is leaving behind him the most wonderful harmony."

During the past seven years he fought a splendid battle for the faith. To-day the former enemies are his admirers. All Florida regrets his departure. The Holy See has taken him away. The Vicar of Christ has said, "Go up higher." With no desire to leave his Florida, Dr. Curley is going because he is sent. He has preached obedience. To-day, again, he is practising it.

About July, 1921, confirmation was received of the report that the successor to

the late renowned Cardinal Gibbons in the metropolitan See of Baltimore was to be no other than Dr. Curley of St. Augustine. It has been remarked that there are many striking points of resemblance between the careers of the two, though physically they were unlike. *Inter alia* each was the youngest member of his grade in the hierarchy of the U.S. at the time of appointment, as bishop and archbishop respectively.

Here is a pen picture of Dr. Curley—still almost a "boy-priest" at forty-one—as he was about to leave St. Augustine for the heavier responsibilities of the primatial See.

"Give my love to Baltimore," he said to a correspondent. His voice, forceful, well modulated, was vibrant with the sincerity which has gone a long way towards making him the most beloved character in Florida to-day. "I am conscious of my inability to cope with the many demands of the high office to which I have been assigned. I trust you of Baltimore will not think that I come with the idea of filling the place left vacant by your beloved Cardinal. No one can ever do that. I shall attempt to take up the work he laid down so far as it is within my power. To adopt a war-time phrase, I shall carry on to the best of my ability." A dynamic figure, if ever there was one. A man's man in the best sense of the term. A keen, well-balanced mind in a keen, well-balanced body. The priest as man of action. Cool, grey, altogether Irish eyes, set nicely in a shapely head. Vigorous, scholarly, a gentleman born and bred. A good soldier of Christ.

Half the population of St. Augustine assembled to bid their loved bishop God-speed. The delegation of priests of that diocese which accompanied him to Baltimore included three old Mungretonians. Frs. P. Barry, V.G. (since appointed bishop of the vacant See), M. Maher and James Nunan. Throughout the trip was a series of ovations.

Apart from reputation, even personally Dr. Curley was not unknown to Baltimore, having preached there on at least one important occasion in the cardinal's lifetime. Anyway, on his arrival on November 29th, the faithful, and indeed the whole city, took him to their heart.

Amidst the joyous ringing of church bells, the fluttering of banners, the waving of countless flags, the hymns and tunes from

the school choirs and bands, including the coloured orphan schools, the archbishop passed to his new official home. At one point the Loyola College boys added local colour to the proceedings by their college yells, closing them with the name of the archbishop in lieu of "some hero of the gridiron." All classes were represented. Native-born, Irish-born, and the children of Italian, of Polish, of Bohemian parents, all were out to greet their Pastor. Under an arch of steel formed by the swords of the Knights of Columbus, he mounted the steps of his new home. The space below was a vast meadow of faces hushed into thrilling silence as the big blonde man, seemingly profoundly moved, turned and bestowed on the hushed crowd his first paternal blessing. Fr. Maher afterwards spoke of it as the most remarkable demonstration he had ever witnessed.

After a rest of but a few minutes word was sent that the archbishop-elect wished to see all of the clergy. The next hour was given to seeing them and he greeted each of them.

Next morning, November 30th, the installation ceremony was held. The Papal bull having been read releasing Dr. Curley from the bond that bound him to the See of St. Augustine and transferring him to the metropolitan church of Baltimore as Archbishop, Bishop Corrigan celebrated Mass. Seven bishops were present, hundreds of dignitaries and priests and a congregation which packed the cathedral. The Archbishop then addressed his flock for the first time.

After referring to the great men who had filled that See, he insisted that all must share a burden which was beyond his own strength, that the battle of the future will be between religious and merely secular education ("where there is a doubt which we will erect—a stately church or a capacious school—let us have no hesitation in making our choice: the school."). Testifying to the zeal of the clergy and religious, he added that the need of the hour is a devoted, well instructed, fearless Catholic laity, living the religion of Christ and making it the norm of their relations with their fellow man. As to their non-Catholic friends,

he was sure that in this Land of Sanctuary (Maryland) the charity of Christ will actuate the lives of all men, so that while we may differ in many things, we may be united in love for one another.

Dr. Curley's first official act was to re-appoint Bishop Corrigan as Vicar-General of the archdiocese.

Shortly after the installation ceremony Archbishop Curley, Bishop W. Turner of Buffalo, and the Rev. James G. Burke of Mount St. Mary's Seminary stole a few minutes to have a talk over the old days back home. All three studied at Mungret College. In a message to a Baltimore paper some days previously Dr. Turner had this to say about the Archbishop:—

As his friend and former subject, I beg to be excused from anything like an enumeration of his sterling qualities as a man, a priest, and a prelate. I prefer to stress those other virtues of his which were known to all, Catholics and non-Catholics alike, throughout Florida. His zeal for the cause of Christ and His Church, his patience, his courage, his humility, his affability, his fairmindedness, his scholarly attainments, his gift of felicitous expression—in a wider field and a sphere richer in opportunity—these qualities will shine forth with still greater lustre for the glory of God, the edification of the Church, and the particular benefit of the archdiocese of Baltimore.

The same day a dinner was given in his honour at St. Mary's Seminary, at which his grace took occasion to express his desire to work along with his priests as a companion and brother in the service of God. They should feel that they could come to see him whenever they wanted to do so, without

having to make appointments. And, he added:—

"I want you to feel the same way about me. I expect to drop in upon you without making any engagements and without your making any preparations to receive me. I want to work with you, and I want you to work with me."

In his residence the rooms he occupies, a bedroom and a study, are those used by the late Cardinal during his lifetime, but newly fitted up. Some personal effects of the newcomer, including his books, had been sent on from Florida, and arranged so that he might be made to feel immediately at home. Two pictures have a place of honour in the room, the portraits of his father, now dead, and his mother, still living happily near Athlone. Someone has said that fortunate indeed are the mothers of priests, for the love of their sons for them is shared with no other mortal on earth.

With gratitude and great joy Archbishop Curley's old college of Mungret joins in the foregoing acclamations, and heartily wishes him many years of fruitful labours. As in some sense a mother, she prays the Lord of the harvest to guide and strengthen him that he may worthily fulfil his great task of carrying on, confirming and extending the noble work of his renowned predecessors in the metropolitan See of the United States.

The Right Rev. Thomas Mary O'Leary,

BISHOP OF SPRINGFIELD (MASS.).

LAST summer all at Mungret were delighted to hear of the elevation of Mgr. T. M. O'Leary, then V.-G. of the diocese of Manchester, N.H., to the episcopal see of Springfield.

Born in 1875, at Dover, N.H., and having received his primary education in his native

town, Thomas M. O'Leary came in 1889 to Mungret College, and graduated B.A. from it in 1892. Having completed his theological course at the Grand Seminary, Montreal, he was ordained priest in 1897, for his native diocese. After working at Manchester and at Concord, he was in 1904 appointed Chancellor



RT. REV. DR. W. TURNER (1883-88)

REV. JAMES G. BURKE (1894-99)

MOST REV. DR. M. J. CURLEY (1896-1900).

of the diocese and secretary to the then Bishop, Dr. Delany, offices which he retained under the present Bishop, Dr. Guertin, till 1911, when he was made Rector of the Cathedral. In 1914 the Bishop made him V.-G. of the diocese, and in 1915 Rector of St. John's, Concord. On June 16th, 1921, he was elected Bishop of Springfield. His consecration took place on September 8th, the consecrating prelate being Archbishop Sinnott, of Winnipeg, Canada, Dr. Curley, Archbishop-elect of Baltimore, and Bishop Guertin, of Manchester, assisting.

From a New Hampshire priest we learn

that the new Bishop received a tremendous "send-off" from the priests of his old diocese:—

"A dominating idea with him is the great respect due to the priesthood and to priests, including every order of the priesthood; and all here can bear witness to this happy recognition."

In particular he was presented with an additional and most costly Crozier by the priests of his native town of Dover, which has been described as a "Mother of Priests"

We need hardly say how thoroughly we associate ourselves with these felicitations.



GROUP OF PAST MUNGRET ALUMNI.

Top Row—Rev. R. Brennan, Rev. T. Stritch, S.J., Rev. T. Eaton, Rev. P. Bresnahan, Rev. John O'Kelly, Rev. P. Nolan.
 Middle Row—Rev. J. J. O'Riordan, Rev. M. Maher, Rev. P. Ryan, S.J., Rev. P. Turner, Rev. J. Nevin, Rev. P. McGill.
 Front Row—Rev. W. Tyrrell, S.J., Rt. Rev. W. Turner, D.D., Most Rev. M. Curley, D.D., Rt. Rev. P. Barry, D.D.,
 Very Rev. J. Nunan, V.-G., Mgr. P. Horan, Rev. M. Henry.

The Right Rev. Patrick Barry,

BISHOP OF ST. AUGUSTINE (FLA.).

PATRICK BARRY entered Mungret College in 1887. From the first he won the confidence of the superiors, and held the responsible positions of Prefect of the Lay Boys and of the Apostolics. He held similar posts in Carlow, whither he proceeded in 1890, and where he was ordained priest in 1895. Summoned at once to his diocese, he arrived in Florida in August of that year and was assigned as assistant at Jacksonville, where he worked for eight years. During the Spanish-American war he did heroic missionary work attending daily the fever-stricken camp on the outskirts of the town. Though unusually robust, his health broke down from these labours; he was stricken with fever himself, and after recovery was given a long vacation in Ireland. He returned to Jacksonville completely recovered. In 1903 he was made Pastor of Palatka, where he laboured with great fruit

for ten years, until he was called, in 1913, to establish a new parish at South Jacksonville. He built here a church, parochial residence and parish hall, and had the parish well established and free from debt when, on the death of Fr. O'Brien, Dr. Curley called him to be Rector of the Cathedral and V.-G. of the diocese. He has since doubled the revenues of that parish and paid off the debt on the school begun before his time.

The consecration took place on May 3rd, the consecrating prelate being the Most Rev. Dr. Curley, Archbishop of Baltimore, and the assistants being Drs. Turner (of Buffalo) and Monaghan (of Wilmington).

In a letter from Florida it is said:—

We all share with Mungret the joy over Fr. P. Barry's well-deserved promotion to the Episcopate. . . . All the priests are very glad that one of our own was chosen, and the Mungret men, of whom there is a good number here, are especially glad that their old *Alma Mater* has once again been so signally honoured.



The Father Ronan Memorial Window.

WE are extremely glad to be able to announce the completion of the Fr. Ronan Memorial Window. In the present number we publish a reproduction of it. We trust our readers will agree with us in thinking it an admirable example of the artistic skill of the firm of J. Clarke & Son, Dublin, and in particular of the power of design and composition of Mr. H. Clarke, of that firm. The window has arrived at the College, and will no doubt be erected as soon as possible. That the work was not undertaken sooner is, we presume, a disappointment to the generous subscribers as to ourselves—the war and post-war conditions must be the scapegoat, as was no doubt the case. We can at least flatter ourselves that the result is such as was worth waiting for.

In the Editorial of 1913 (pp. 85-6) it is on record that the Mungret Alumni Association of America had in the most loyal and generous manner volunteered to undertake the full expense of erecting a suitable memorial to Fr. William Ronan, S.J., the founder of the College. Again in 1916 (*M. A.*, p. 396) mention is made of the proceedings of the Association in 1915, when the transmission of the money in hand was authorised and provision made for the raising of a balance to bring the total up to £100, the sum originally promised by the Association. This was forwarded next year. The then officers

of the M.A.A. of America were:—Hon. President—Rt. Rev. Dr. Curley, now Archbishop of Baltimore; President, Rt. Rev. Mgr. Enright (since deceased); Presidents—Rev. J. W. Stenson, Rev. W. M. Carroll (C.S.S.R.), and Rev. E. A. Kelly, with Rev. John O'Kelly as (Hon.) Secretary and Treasurer. A list of the subscribers will also be found there.

It has always been recognised that the immense distances of the American continent present a very special difficulty in the way of the Alumni Association. The latest information we have received indicates that it became impracticable to hold meetings during the war. Nevertheless in the South a local branch so to speak was formed; and at the retreat of the clergy at Spring Hill College in 1921 the late Dean Coyle became President of the (Mobile) Diocesan Alumni Association. We hope his untimely and tragic death may not interfere with this project of keeping up the *esprit de corps* among the past students of Mungret by providing them with opportunities of meeting each other at intervals.

Finally, we beg to express on behalf of Rev. Fr. Rector, the staff, the College as a whole and the *Mungret Annual* in particular the appreciation and thanks of all here for the generosity of the members of the Association, and for the spirit of loyal co-operation and support which motivated their action.

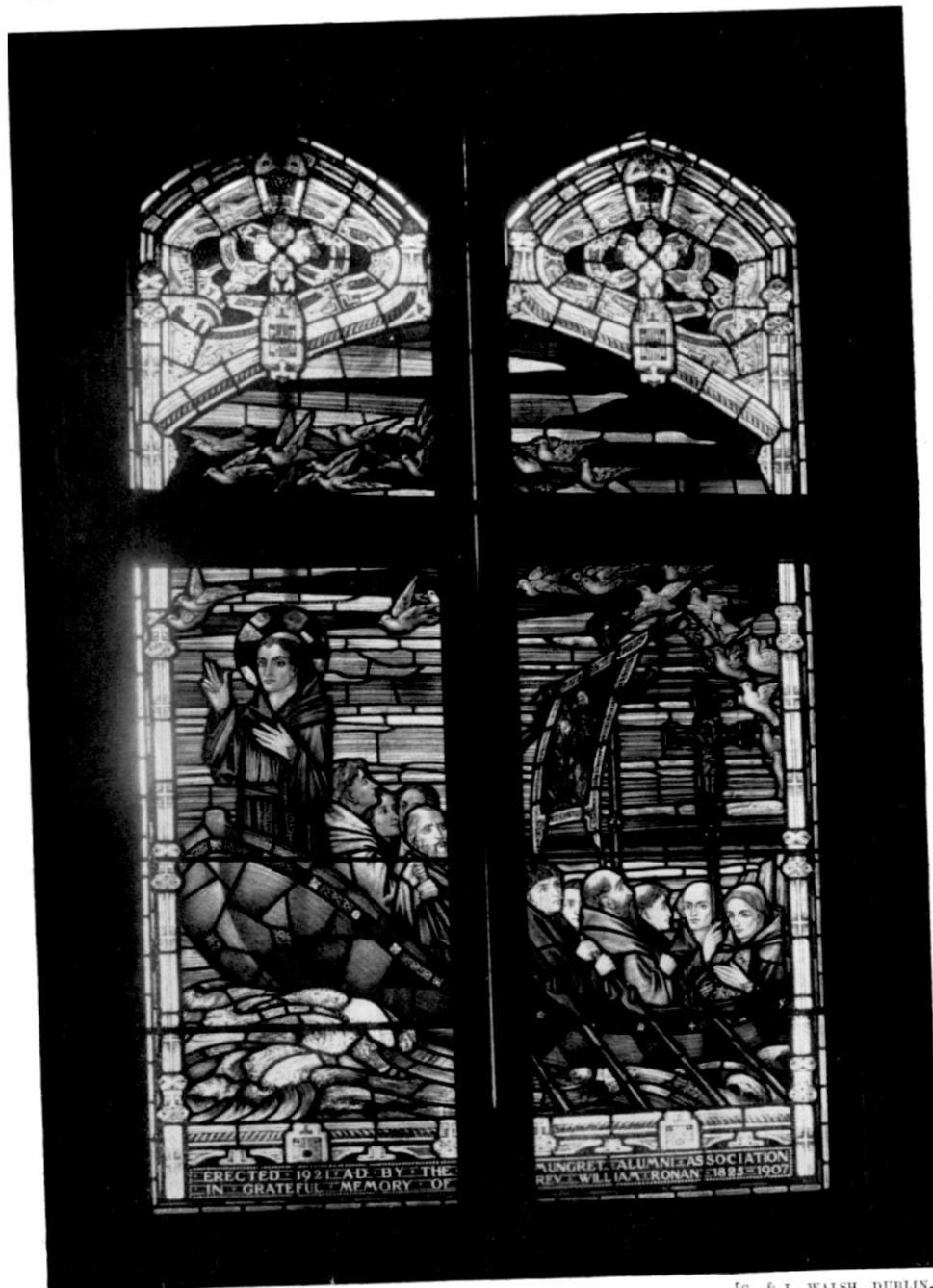


PHOTO BY]

STAINED-GLASS WINDOW.
In Memory of
FATHER WILLIAM RONAN, S.J. (1825-1907),
Founder of Mungret Apostolic College.

[C. & L. WALSH, DUBLIN.



Sonnets in Honour of Our Lady.

I READ that He was sorrowful, and wept,
 And sailed the sacred waves of Galilee,
 Walked, laboured, weary grew, rested and
 slept,
 Cleansed with pure hand the skin of leprosy,
 And claimed the little children's love, and
 gave
 Friendship to sinners; then in pain and
 thirst
 Died; and, like springtide from dark winter's
 grave,
 From the cold womb of desolation burst;
 Proved truly Man in that He truly died,
 And GOD in that He rose again from death;
 Yet scarce such added proof had need sup-
 plied
 To show His Manhood's bound, His GOD-
 HEAD'S breadth.
 For this sufficeth without any other,
 He such a little Child, Thou such a Mother.

* * *

How great the children of the great, blood-
 sealed
 To honour by a father's fame before!
 How great the mothers of the great! We
 yield
 Them equal glory with the sons they bore.
 How blessed the wife, whose fate, by Heaven
 allied
 With some great lover's, heart with heart
 love-blent,
 Moves through a lofty circle by his side,
 And shares the lustre of his firmament.
 Shall I, then, dare Thy praises, O sublime,
 Unsullied and Immaculate Virgin Mother,
 Reigning beyond this transient world of
 time,
 With only GOD above Thee in the other,
 The FATHER'S Daughter, Mother of the SON,
 And chosen Consort of the HOLY ONE.

Last night across the sky I watched Orion
 Move in his glittering state, his bright sword
 gleaming;
 Behind him Sirius; then the pawing Lion
 From his dark lair, his mane with jewels
 streaming.
 I saw the Virgin near the Serpent walking,
 And southward Spica's fairy sail outspread,
 And that great boor, Arcturus, westward
 stalking,
 And low on the horizon, in his head
 A ruby shining, Scorpius: then the flame
 Of Vega burned, and Pegasus out-trod
 Before the Charioteer. "The heavens
 proclaim,"
 I cried in ecstasy, "the glory of God."
 Yet not the heavens in all their splendour
 dressed,
 As much as only Thou Him manifest!

* * *

Thou art that star no star in heaven can
 In light or incorruptibility: [equal
 Darkness and cold decay their glories' sequel,
 While Thou'rt to last for all eternity.
 Rigel and the bright Centaurs still decreasing
 Shall fade, and Argus close his age-dimmed
 eye;
 And the rich Cross shall fail; and Altair
 ceasing,
 Shall fall from his high flight in heaven, and die.
 But Thou dost hold from GOD assured
 exemption,
 That ne'er shalt know Thy smallest ray
 withdrawn;
 Shalt blaze as first when heralding Re-
 demption
 You shone, a peerless Star, before the Dawn.
 Thou through unending years Thy course
 shalt run,
 Clothed then as now with the Eternal Sun.

The high hills ranged, the sparkling streams
 that fall,
 The sea, the sky, the precious flowers that
 throw,
 To bind the earth in the sun's fruitful thrall,
 Across brown meadows chains of gold and
 snow,
 Hawkweeds and hawkbits, picris and
 snatches
 Of meadow-daisies in the soft wind stirring,
 The slender vetch, and the blue jewelled
 patches
 Of dark-eyed speedwell, with a sense un-
 erring
 Of common nature I have surely chosen
 Unfailing comrades of this earth probation,
 In summer always near, and in the frozen
 Harsh winter's reign, near in imagination.
 Yet how unbearable were life, and lonely,
 If without Thee I had these others only.

* * *

For though the lofty hills endure for ever,
 With the blue ocean and the summer skies,
 And the sweet flowers; though death's dark
 fingers never
 Should shut their image from my raptured
 eyes;
 Though in my ear the lark's triumphant
 anthem
 Should ever ring, or heavenlier songs be
 made
 For birds to chant, and heavenlier birds to
 chant them,
 And every sense have fresh delights dis-
 played;
 They never could that ecstasy bestow,
 Sense-realised, that Thou unseen dost give;
 From love of them such love could never
 grow
 As in Thy lovers love of Thee makes live.
 Being to these GOD gave by His decreeing,
 But Thee decreed to give His own Self being.

These manifest His attributes, the sea
 His Majesty, and the unterméd sky
 His endless unbeginning. Beauteously
 We mark His unchanged Beauty in the high
 Unchanging hills, Beauty which though
 unchanged
 The more unveils in ever new delights
 The more 'tis looked on, as the hills upranged
 Unfold the more the more we gain the
 heights.
 The sparkling streams run brimming with
 His Grace,
 The flowers are rooted in His watchful Love,
 And every natural charm of earth doth trace
 Some limning of the unseen King above.
 Created, they the UNCREATED feature;
 Whilst Thou hast made the UNCREATE a
 Creature.

* * *

Some seek the riches of this teeming world,
 But rich men poorly lie within the grave;
 Some vaunt of glory with proud flags
 unfurled,
 But time devours what glory ever gave.
 Some sing of pleasure, swallowing down the
 wine
 Of sensual joy, unbridled licences,
 Till last comes death, the sweet is turned to
 brine,
 Avenging thirst of ill indulgences.
 Therefore I made Your love my wealth's
 wide measure,
 And sought in fealty to Your Beauty's
 claim,
 To quaff deep draughts of clear, unpoisoned
 pleasure,
 And sole renown in echoing Your fame.
 For wealth in Thee, and pleasure and
 renown,
 Not grave shall hide, nor time nor death eat
 down.

P. O'S.



Is beag súil bí aš éinne ašainn le go leigpróe éun Cluana Annaig sinn amárac a bí éuáinn, a truíme 7 a flúe 7 a dóirce 7 bí an lá. Ba óeacair é a sárúgáó le flúe. Ac is aic i n-ndóis éigin pé leic, incinn na n-šaoóal. Sean-foeal ašainn in éirinn é "Šurbé an dóeas a éongbuišeann ár ūeroóce ūan briseaó," 7 ar ndóis ní péirir na sean-foeal a sárúgáó. Pé ūeáat é, dá dónaóe an lá é, ba beag dúine ašainn naó raib éruóuáó an tsean-foeal úo le pášáil ann—mar ní éuirpeaó an tóirseoír péin 'na luige orainn, dá ūlice é, naó mbéaó an lá 'bí éuáinn 'na lá breag ūréime. Ar an incinn sin dúinn dúbaramar mar breis ar páoereáóib na hoóce sin memorare leis an Maigóin Muire 'á iarraio uiréi lá breag o'pášáil dúinn ó'n a Mac. Ar a beic érioc-nuišce do sin baimeamar na suamtiósanna amac 7 éuaómar a luige.

Dúisig ūlór ūlinn ūléigeaó an éluigin sinn go moó ar maroin. Léimeamar uile as na leapaóeib ūan aon moill dá laiūeáó, ruó nár ūnác,—nár suamtiós-na pé ūeáat é—7 o'péacamar na funneóša amac peáóaint caioé mar saūas lae é beaó ašainn. Bí go sár-maóe. Bí an ūrián a' soillsiúšáó anuas ar an ocalam 7 ūšamall ná smuc ní raib le peicsinc ar spēir. O'éist-eamar an t-dipreann 7 caiteamar ar ūeáóo-óroinn 'na óiaró 7 annsin bíomar réiró éun ūluaiūe. ūluaiūeamar linn—7 cé go raib oóe míle de ūlige romainn le siubal—ūeáó ná comnuiróe ní óeárnamar go sroisinc Cluana Annaig dúinn.

Éuaóamar iūeáó 'san bpearantas mar a raib na cúrsaí le beic 7 coisg sinn 'beic uair nó mar sin ró-luaó éuaóamar a' péáóaint a raib le peicsinc ann. Is beag saūas dúine naó raib ann roir saróbir 7 daóbir, roir ūiobalaó 7 deaš ūléasta. Bí dáoine ann 7 carraí aca pé braitélinib bána 7 iao teagša amac le hublaib 7 le cácaib 7 le

toicóib 7 le mitseáimib 7 eile. Dáoine eile 7 boóáimib aca 7 té 7 míanaó-uisge 7 deoóana ní ba láioire ná iao siúo do'n té ar bpearr leis amlaio iao 'á ndóil aca. Bí mar an ūeáóna a lán cleasaioe ann 7 ūaó saūas cleas aca dá deóreannaioše. Éeannuiš ūaó dúine ašainn ruó éigin de réir a mían péin. Éeannuišeas-sa a lán buioseáil iacóib 7 buioéat de míanaó-uisge Uí Óriam.

Bí am na ūeúrsaí a' bualaó linn um an ocaca so 7 mar sin ūiúblamar i otreó an éúrsa. Ceatramáó míle de éalam éomórom péaraó abeaó an éúrsa. Aš bárr an éúrsa bí cluain 7 líon de éeáó iaramin moó oiméall uiréi 7 scairt taob amuiš de sin péin, mar a raib na ūirrípaóáca. Bí cluain eile aš bun an éúrsa de'n tsaūas éeáóna 7 a lán poll innti i otreó 7 ūurb péirir le ūirrípaó dul tríoóca, ac nár bpeirir do éom 7 a oíceall a óéanam dul tríoóca. Dá otiocáó leis an ūirrípaó an éluain sin a baint amac, iar mbéic scaoilte do ó'n ūeluin éuas, tuūaó ceáó a éos do.

Míor bpeáóa dúinn 'nár seasaó ann nuair a éosnuig an "spóirt" mar a deirtear. Leigeaó amac ūiarrpaó 7 seo éuáinn é ar a sean-oíceall. Ac is ar éigin 'bí coūnuigce aige nuair a scaoilteáó dá éom ūasta 'na óiaró. Éangáóar na éom suas leis an ūirrípaó ūan aon moill, tráó 7 bí tuairim 7 leaó an tūlige eúrca de aige, mar ba éapamla pá do iao 'ná é. Annsin óar le funóóir dá raib láiteaeá 'seáó coisig an spóirt dáiririb. D'éigean do'n ūiarrpaó boóe é péin a éosaónt san oóis amáin 'nár péáó sé a óeanta 'na leicéto sin de éeannca 7 b'é sin le éasaó obann ar an ocaóib éle nó ar an ocaóib óeis, 7 mar sin de go mbainpeáó sé amac, dá mbpeirir é, an éluain éios aš bun an éúrsa. Míor éirig leis an ūeann so an éluain san a baint amac ac go háirigce. Ruš na éom air ūan an iomaó

éuiblóioe 7 ūracáóar ó ééile é, os comair ar súl amac—7 an t-annóioe boóe aš ūio-gaóeáóe 7 a' ūeréaóeig 'páio 7 pášáó an anáil an éuige.

D'ín é ar éangámar 7 ar éáimig a raib i lácair de dáoimib dá péáóaint. Širrípaó boóe neam-éionntaó dá ūracáó ó ééile aš dá éom. Connaiceamar suas le tríoóca rás de'n tsaūas 'san páio 7 bíomar ann 7 níor éirig ac le dá éeann nó trí éinn de ūirrípaóáib dul saor as an otrióca san. Ašus eugcar "Spóirt" air sin. Cruaóalaóe a éugaim-se air. Ní peicim-se pé'r dóman é aon spóirt i ūeúrsa de'n tsaūas san. Cao páó nár tuūaó éomórom na péinne do'n ūirrípaó boóe, ruó ar ūnác in éirinn ariam? Cao páó nár riéaó an éúrsa i bpáire éoitéiamn mar a mbéaó ūeáóe annso 's annsúo; 7 nár leigeaó do'n ūirrípaó dá otrián an éúrsa a beic eúrca de aige sul ar scaoilteáó

'na óiaró na éom? Ac ar nóin ní piú tráóe éairis 'éor ar bió. Táim-se breán de amac 's amac 7 ní ceasuiūeann uaim a leicéáó sin de raóare 'peiceáil a éoóce airis. Ní éreio-pinn go ūeuirpeáó raóare de'n tsoóro san áeas ar aoinne, ac go bpeaca na ūeaiūeí ann le'm súilib éinn péin.

Is ūnác le ūeoláirib nuair a ūeibtear lá saor éosaóail leis an lá inóiu pánaóe amuiš ó'n ūeoláiste éom páo in éirinn 7 is péirir leó é. Ba ūnác liom péin beic ar an incinn ūeáóna leó. Ac inóiu, lá na ūeúrsaí, bíos ar a málaic o'áighe ar páo. Bíos ar an ūeáó buaóail aca uile a smaoinig ar pílleaó arais éun an éoláiste. Tárla tríúr éaraó do'm beic ar aon aighe liom sa méro sin o'pášámar pearantas na ūeúrsaí sul má bí leaó na rásaí riéce. Fuair eamar carr taob amuiš, éuaóamar in áirde air 7 arais linn éuig an ūeoláiste ar márcuiūeáóe.

PEAÓAR MAC UIÓILM.
Meáónaó I.



Society of St. Vincent de Paul.

The opening meeting of the Conference of St. Nessan held here on March 5th, Rev. Fr. Cahill presiding. Though the term was already far advanced on the formation of the Conference, it more than made up for the delay by its activities. The funds being very low, it was found necessary to hold raffles and other entertainments for the purpose of increasing them. These entertainments received the generous support of both the Community and boys. Underclothing and other necessaries were distributed among the poor children of the neighbourhood. The Conference also secured a large supply of Catholic Truth Society books, which they sold to the students of the College, an undertaking which proved highly satisfactory. Towards the end of the College year, a Fete and Athletic Sports were

held in the College grounds for the children of the parish school, who enjoyed and appreciated the pleasant day. When the prizes had been awarded by Rev. Fr. Rector and duly admired by the victors, all were treated to tea, cakes, and other refreshments. The Conference tendered their thanks to Rev. Fr. Rector, Fr. Byrne, Fr. Finucane and the rest of the Community for their material and financial help. Thus our Conference, having maintained a high standard throughout, under the guidance of Fr. Cahill, our Spiritual Director, closed for the year 1922. The officials are as follows:—*President*, John Lonergan; *Treasurer*, Richard Lonergan; and

P. MACQUILLAN,
Secretary.

NOTE.—May we venture (especially at the beginning of our sixth volume) to call attention to an observation made in the Editorial of 1915 (vol. iv., p. 236):—"We can suggest an obvious way in which many of our Past can give us help: they can keep us informed of the chief events in their own careers. Success in examinations or business, qualifications in professions, marriages, etc., might be told in a brief note to the Rector or to the Editor of the *Annual*, and would thus reach many old friends." To this it may be added that in the absence of such a practice—apart from any question of additional trouble,—noteworthy facts may be overlooked, mistakes may be made, and finally there is a tendency in the items recorded to repeat ourselves from year to year instead of being fresh and up-to-date.—Ed.

THO' neither he that planteth nor he that watereth be anything, but all be due to God who giveth the increase, yet may the two former, as being God's co-adjutors in His husbandry, rejoice together "as they that rejoice in the harvest." Thus do we at Mungret rejoice with the various Theological seminaries or colleges where certain choice plants, sown here erstwhile, have lately been brought to the perfect fruit of the priesthood.

To begin with Rome and its great College of the Propaganda:—

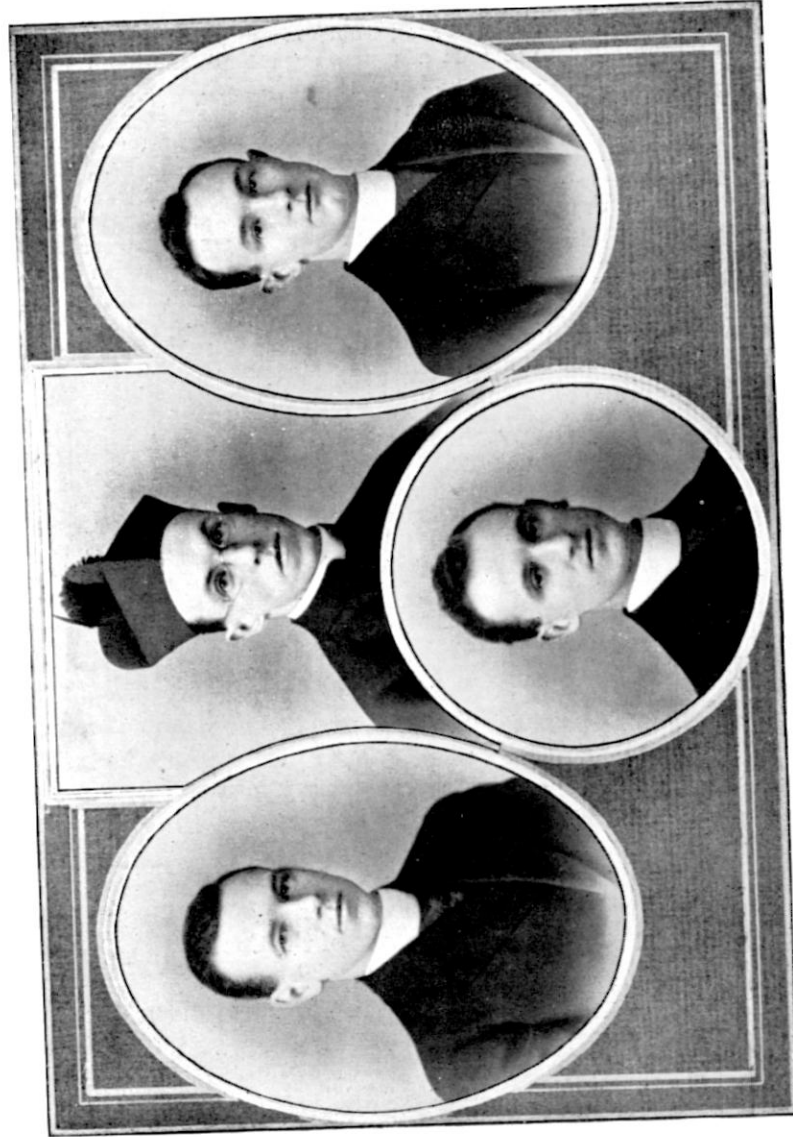
There last December **Leo Lehman** (1914-'18) was ordained priest for

the diocese of Capetown. He had earned the distinction of being senior Prefect in his college, and thus was privileged to have his ordination advanced. His fellow-students who also left Mungret in 1918, **John McNamara** (Natchez), **Patrick O'Donnell** (Sale, Australia), and **Edw. Wynne** (Port Elizabeth, S. Af.), were ordained for the dioceses indicated, on last Holy Saturday (15th April).

Coming nearer home, at All Hallows Missionary College in June this year there are to be ordained **Jno. English** ('18 Brisbane), **Jno. Hayes** ('18 Madras), **Denis P. Murphy**, who was Captain of the School in 1918 (for Melbourne), **MI. Sheahan** (M.L.S.'14), and **Jno. Devlin** (M.L.S.'18), the two last for Los Angeles. Their fellow student, **Edw. Lane**, now at Dalgan Park, Shrule, for the mission to China, expects priest's orders this summer. At St. John's Seminary, Waterford, **Michael Guiry** (1916) and **Jas. Hennessy** are to be ordained on 15th June, the former for Waterford, the latter for Lincoln (Neb., U.S.A.). **Thomas Lawless** ('17), who is well remembered here, sent a Christmas card to the Editor from



Rev. MICHAEL GUIRY (M.L.S. 1912-'16).



REV. LEO LEHMAN (1914-'18).

REV. JOHN McNAMARA (1913-'18).

REV. EDW. WYNNE (1915-'18).

REV. PATRICK O'DONNELL (1913-'18).

Grand Seminary, Montreal. He is to be ordained this summer for his native diocese of Manchester, N.H. Further, we understand that **Tim McGrath** ('19) is at Mt. St. Mary's, Emmitsburg (Md.), and to be ordained for Charleston (S. C.) on 4th of June.

Walter van de Putte, of Roulers, Belgium, who passed the year 1915 in the Lay College here finishing his philosophy, went to the U.S.A., and after spending some time in teaching, entered the Congregation of the Holy Ghost. He was ordained in the fall of 1921. In a letter written last November from St. Mary's, Ferndale (Conn.), to a friend in Dublin he expresses his gratitude to the Fathers of Mungret, who, with admirable devotion, smoothed up his path. We tender him our heartfelt congratulations, and wish him every blessing on his new life in his new home.

Also **James Croker**, O.F.M., ordained in Rome on 10th of June.

So far as to the priests of this season.

At least one priest of the previous year escaped our notice, for which we express our regret. **Louis D. Nally** (M. L. S., 1909-'13) finished his studies for the Church at St. Peter's, Wexford, and was ordained there on 29th May, 1921, for the diocese of Grand Island (Neb.), U.S.A. He crossed the "hering pond" in company with Frs. Nolan and McGill, and before long was put in charge of a large parish (St. Columbkille's Church, Hay Springs, Neb.). Fr. Nally retains his Gaelic, and is carrying on gaily with the aid, in part, of the war-pipes.

Among those of the Society ordained last summer were the following, who had been in the College staff:—**Fathers Gubbins, Gates, Meany, Hugh Kelly and Montague.** **Rev. Thomas Johnston**, S.J. ('15) did very brilliantly in his B.A. examination last autumn.

The **Rev. Jerome Mahony, S.J.**, who was on the staff of Mungret College from 1911 to 1913, and again from 1918 to 1920, and was Editor of the Annual during those six years, will be ordained at Milltown Park on the 15th of August.



REV. LOUIS D. NALLY
(M.L.S., 1909-13).

Coming now to those of our ex-pupils who are studying for the priesthood but not yet ripe for it, we have quite a number of them at Rome. At the Propaganda there are **F. Coyle**, who is Prefect of Choir, **Ernest Glancy**, **Thos. Hartnett**, **Chas. Maguire** (first sacristan), **Jas. Maxwell**, **Hugh Boyle** and **Tim Pathe**. At the North American College are **Anthony Madigan**, **Denis Somers**, **Richard Hennessy** (M. Lay School, '19), **Patrick Halligan**, **Denis O'Leary** and **Laurence McEver**. In Rome also, at St. Isidore's, is **Jas. Croker** (Br. Martin, O.F.M.), who left here in 1916.

At Genoa (Collegio Brignole Sale) are **James McKenna** in third year and **Geoffrey O'Connell** in second year divinity. Passing home through Louvain we should meet **Augustine O'Flynn** ('20), and coming by Holland we might see **J. Guerin** (M. L. S., '18) at St. Joseph's, Roosendaal.

In Dublin there are at All Hallows, besides those mentioned above, **Ed. Kissane** (M. L. S., '18), **W. O'Connell** (M. L. S., '18), **Thos. Pierce** (M. L. S., '19), **MI. Downey**, **Jos. Daly**, **MI. O'Carroll**, **Maurice Ryan**, and **Charles Keran**, the last two being lay boys who left last year. **P. O'Sullivan**, **P. Harris** and **D. Vaughan**, all former lay boys of Mungret, are studying at Holy Cross College, Clonliffe. At Maynooth, **Jerome Keating** (M. L. S., '15) and **T. Bennett** (M. L. S., '18).

For the Maynooth Mission to China there are at Dalgan Park, Shrute, **Jas. Linehan** (M. L. S., '15), **W. Walsh** ('19), **Rich. Ahern**, **Jas. Fisher** and **J. Lawler** in Theology; while among the Philosophers at Cahircion, (M. L. S., '20). **Mr.**

Co. Clare, there is **Jos. Hogan**. **Mr. Linehan** got his B.A. degree in the National University with the first class honours in Mental and Moral Science last October.

At Carlow there are **MI. O'Sullivan** ('15), **M. J. Casey** ('18), **MI. Walsh** ('18), **Con. McGrath** ('19), **Martin McEveny**, **Jos. Hill** and **Dan Moriarty**. **C. McGrath** has been acting as Prefect at Knockbeg College.

Francis Deignan is at St. Kieran's, Kilkenny. At

St. John's College, Waterford, besides two already mentioned, there are **Richd. Fitzpatrick** and **F. Fitzgerald** (M. L. S., '19) in third year's Divinity, his brother **Jos. Fitzgerald** (M. L. S., '19) and **P. Walsh** in first Divinity; and in Philosophy, **Thaddeus Harrington** in second and **T. Power** in first year. **Bart. Burns** is doing the Matriculation course, and hopes to begin Philosophy next year.

J. Curtin ('20), is at Belcamp (O.M.I.), Stillorgan, Dublin. **Stephen Conneely** ('16), **Jas. Reynolds** ('16) his brother **Gerard Reynolds** ('20) and **Ant. Glover** ('15) are at Esker (C.S.S.R.), Co. Galway. **Mat. Hickey** (M. L. S., '14) has gone to Athert, Belgium, to finish his studies. **MI. Tiernan** ('19) is at Wilton, Co. Cork with the African Missionaries, also **Wm. Carroll** ('17).

In England, **Pk. O'Shaughnessy** (M. L. S., '19) has lately been ordained sub-deacon at Leeds, for Portsmouth diocese; **Jas. Bush** ('20) and **Jos. O'Brien** ('21) are at Freshfield, Liverpool; **Etienne de Slupinski** ('16) at St. Leonard's-on-Sea.

In Canada, at Almonte, Ont., for Fr. Fraser's Mission to China, are **W. Airy** ('20) and **T. Kelly** ('19), while **MI. O'Neill** ('19) is at Menlo Park, Cal., U.S.A.

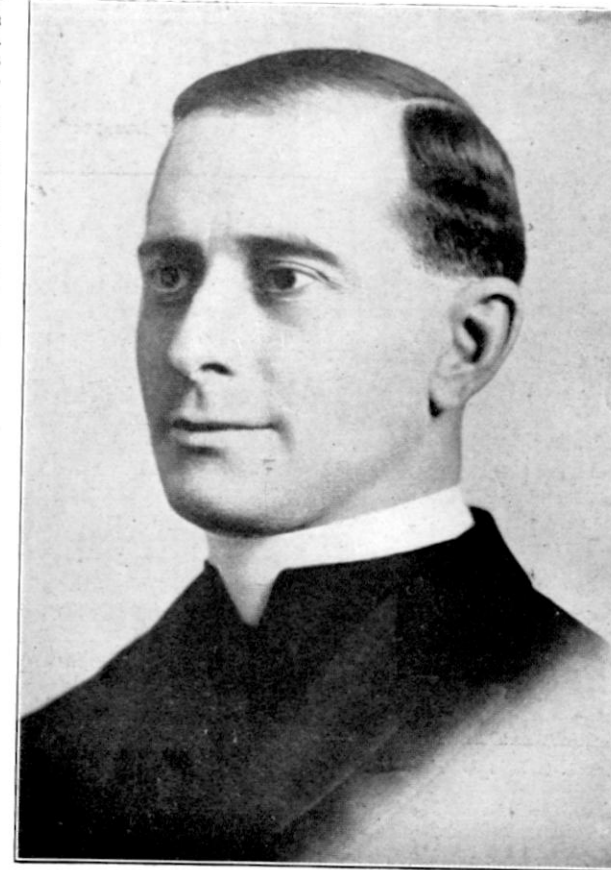
On the 17th of April **Fr. Jas. W. Stenson**, of St. Philomena's Church, Omaha (Neb.), celebrated the silver jubilee of his ordination to the priesthood.

Born at Balla, Co. Mayo, in 1871, he pursued his preparatory studies and philosophy at Mungret (1888-90) taking high honours at his degree. His theological studies were made at the Capranica College, Rome, where he was ordained in 1897 for the diocese of Omaha. The intervening years he has spent in the parish of St. Philomena, in that city, the first nine as assistant, the remainder as pastor. St. Philomena's represents, historically, the oldest Catholic church in Nebraska. The present beautiful church, the schools and presbytery were erected during Fr. Stenson's pastorate.

The celebration was attended by Archbishop Harty

(Omaha); Bishop McGovern (Cheyenne), who preached on the occasion, some fifty priests,* and a great concourse of the faithful.

Fr. Stenson appears to cherish pleasant memories of the days he spent here. We wish him every happiness, and conclude by hoping that he may live to celebrate, in the words of the blessing he received from the Holy Father, "many other precious jubilees."



REV. JAMES W. STENSON (1888-94).

MI. McInerney (1915-16), who spent some years at University Hall, Dublin, became fully qualified last January, and is now, we hear, house surgeon at Jervis Street Hospital. **Bertie O'Malley** and **Emmet Scanlan** have also passed the final medical exam. **John J. Morrin** ('15) and **Jos. P. Dorr** are preparing for the medical final next autumn. The latter is one of the best forwards on the University senior Rugby team. **Luke Quigley** and **F. Power** are doing fourth year, and are in residence at Holles St. Hospital, **John Egan** ('17) is also doing fourth medical. He plays full back in the Varsity second Rugby team. **Tice O'Sullivan**, who is preparing for third medical, came within a trice of winning first place for putting the shot at the Inter-Varsity sports last year. **Jas. Egan** ('19) is, we are told, one of the hardest working students at the Hall. **J. Kearney** has passed his second med.; and **F. Kelly** is reading for his. **Tadg O'Sullivan**, after some years at

commerce in Cork, joined the medicals in Dublin, and is progressing favourably. He is keen on football, and is a member of the first Gaelic team of the University. **T. Walsh** is in first year. **MI. O'Neill**—a rock of sense—is reading for his second medical.

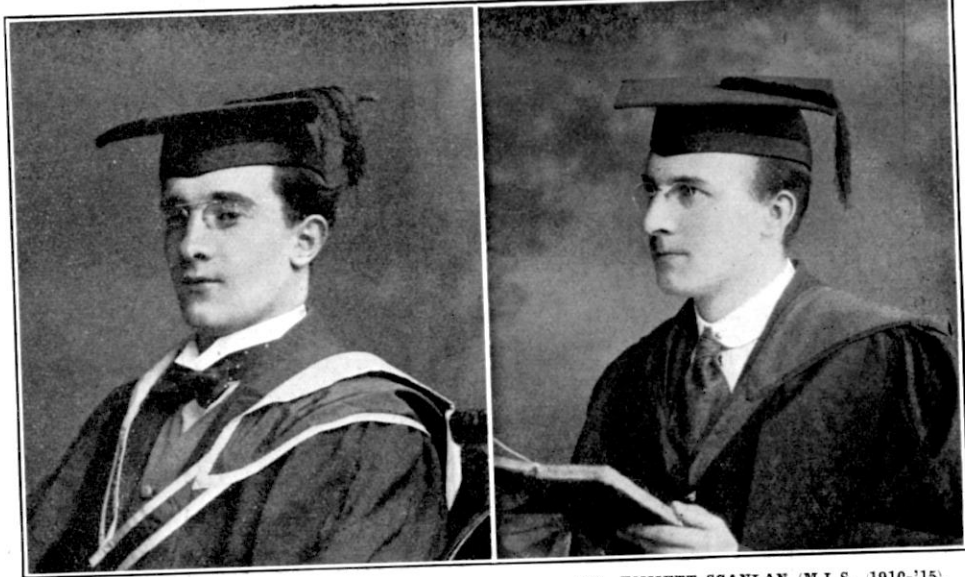
Alfonsus O'Neill did a great deal of travelling, by train and otherwise, in the period preceding "the truce."

* The cosmopolitan character of the names occurring in the list given in *The True Voice* is a striking testimony to the Catholicity of the Church.

At the College of Surgeons **Tom Garry** and **H. McEntee** have passed the third medical exam., and **D. O'Brien** and **J. Purcell** have passed the second. **B. Gubbins** and **C. O'Shaughnessy** are also, we understand, in third year, and **J. Ryan** and **D. Hanly** in second.

Eamonn Jennings ('19) went to the College of Science for a while, but is now doing engineering at the National University. **Jas. Butler** has, we learn, secured some brilliant passes in this faculty. **J. McDonnell** was at it too, but has lately thrown it up and taken to physic instead.

Jack McCurtin has been preparing for his final exam. in Law in the intervals of more strenuous occupations. *On dit* that he served with great merit as a captain in the fighting, and after "the truce"



BERNARD A. LEE, B.A. (M.L.S., 1911-'15).

DR. EMMETT SCANLAN (M.L.S., 1910-'15).

was made a Commandant and sent to the Cavan and Monaghan area. In this arena he had the ill luck to be captured by "Specials" last winter, and about March received a very heavy sentence up in the North.

Alf Lee is making good headway at T.C.D. **Gus Garry** was there for some time, but left owing to ill health.

F. McNamara ('13) is getting on well at First Arts and Commerce in the National.

Tom Lawless is an officer in the army, and means to remain in it. He was recently stationed at Birr.

John W. Morrin ('14), who did a very brilliant course, is practising as a solicitor at Swinford.

We hear from **Dr. Chas. B. Jennings** that having finished medicine in 1920 (M.B., B.Ch., and B.A.O.), he spent a year and a half at hospital work in Newcastle-on-Tyne, after which he went to sea as ship's surgeon, doing first a trip to India and then to West

Africa. He had met a good number of Mungret men here and there, and among others, in Liverpool, **J. Coakley**, **John Lahiff** and **J. Phelan**—all doctors at various sorts of work.

Jack Mellett has pitched physic to the dogs, and pitched his tent, for the present at least, at the Island, Clare Castle. **Stan. Cahill** has, we hear, gone to Canada.

At Univ. Coll., Cork, are the two **O'Heas**, of Timoleague, **James** and **Michael**, the latter doing medicine.

J. Lahiff, of Cork, is assistant doctor in a large Liverpool practice for some time past. **Gerard Lahiff** got his degree last October, and is now house surgeon at the Bon Secours Home, Cork. **Ed. Lahiff** is going for his final M.B.

Jos. Coakley has secured his M.B. and a wife—

congratulations—and is practising in England (near London?).

Ed. Twomey is qualified as a chartered accountant. He may often be seen on the Mardyke ground wielding the willow with effect.

Con Bourke (of Kilkenny), well known here of old in the debates, is training for "wireless." **John Frost** is in business in Cork. He is married and a father (double congratulations). In Cork also is **Tim Coghlan** with his father.

Our Bankers are many. To begin with the **Munster and Leinster**, as most are in it, there are in Cork—**Jos. F. O'Sullivan** and **W. F. Guerin**; **Jos. Guerin** at Bandon as teller; **Mce. P. Nolan** is at Croom, transferred to that branch just after the "hold up" there; **Martin Scanlan** is near him at Hospital; **J. Power** at Newmarket (Cork); **Art O'Connor** at Gort; **Pk. Hartney** at Drogheda; **Rich. Quinlan** at Waterford; **Chris. Hogan** at Dunmanway; and **W. Conway** at Naas,

In the **National Bank**—**Jas. B. O'Mahony** is at Kanturk, and **Pk. Considine** is accountant at Cashel. The latter married over a year ago one of the Miss **Clones** of Limerick: we tender our congratulations. Likewise to **John Fogarty**, accountant at Lismore, who was married last spring to Miss **Murray**, only daughter of **Mr. Murray**, Manager of the Galway Branch.

In the **Provincial Bank** are **John Conway** (at Cork) and **Walter Ryan**. **Jos. Shortiss**, of Clonmel, has also entered a bank.

Val Egan has joined the National Land Bank, in which his brother, **Vincent Egan**, was already.

John M. Cullen (1903-06) is engaged in railway work in U.S.A. (36 Henshaw St., West Newton, Mass.)

Captain J. M. Crowe, M.R.C.V.S., is doing well as a veterinary surgeon in Edenderry.

Dr. Con. Halpin is practising at Carrick-on-Suir.

Rich. Fitzsimmons is on the staff of the *Irish Independent*, and is well known as a journalist.

Frank Fahy, T.D. for S. Galway, was prominent in the Dail debates on the Treaty. **B. H. Lee**, B.A., is a well-known solicitor in Clifden and Galway.

Dr. Thos. Lydon (1903-05), late R.A.M.C., is now in private practice in Athlone, where **P. J. Fallon** is engaged in farming, as is **T. O'Malley** at Maum.

John Bergin (1903-06) is a successful stockmaster in Co. Dublin.

P. J. Raftery (1903-07), B.E., has been very busy in relation to claims for damage done during the troubles, and has now on hands reconstruction work in several areas of the West. Recently he has been elected Vice-President for Ireland of the Institute of M. and C. Engineers, the highest honour his brother professionals have it in their power to bestow. As Hon. Sec. of the Roscommon Coursing Club he has organised some successful meetings. His marriage has been blessed with two little boys, whom he hopes to bring to Mungret some day. In this connection we may mention that there are now in the school at least two boys whose fathers were here before them—**F. Power**, of Kilmallock, and **P. Hannigan**, from Loath, Scotland, whose father is in business there.

Fr. Arthur O'Leary, who was in Mungret Lay School from 1882 to 1886, has recently returned to this parish as its Pastor. Having graduated from Mungret in the Royal University in Mathematics, and having afterwards completed his theological studies, he was ordained in 1891. After working for a while on the mission in Clogher, he was appointed professor at the diocesan school, St. Munchin's, Limerick, of which later on he was President for some years. This was followed by work at Rathkeale during eleven years or so, and this year he was nominated P.P. of Raheen (including Loughmore and Crecora). **Fr. O'Leary** takes, we hear, a keen interest in astronomy. We trust he will have many opportunities of revisiting the scenes of his early studies.

Fr. R. Brockway ('11-'16), of the city and diocese of Portsmouth, is now acting as curate in Jersey, Channel Isles.

Congratulations to **Dermot Gleeson**, Solicitor, Nenagh, on his marriage.

F. Greene is studying medicine at University College, Galway.

Dr. Maurice R. J. Hayes, well known in Dublin as an expert in the X-Ray line, has lately been appointed Professor of Materia Medica and Therapeutics at University College, Dublin.

We congratulate the **Rev. Wm. McKean** ('89-'93), of Bernardsville and diocese of Trenton (N.J., U.S.A.), on his appointment as a domestic prelate.

To the kindness of **Fr. J. O'Connell, S.J.** ('95-'98), of the Zambesi Mission, we owe a cutting from the *Rhodesia Herald*, giving an account of the welcome extended to **Fr. Patrick Daly, S.J.** ('91-'97), in Salisbury, on his becoming parish priest of that town. **Fr. Daly** was greeted by the representative of the



DOCTOR MAURICE R. J. HAYES.

Catholic community as a true type of Irish gentleman, and of happy and fortunate temperament. After a reference to his education at Mungret and elsewhere—"so that it was given him to get the best of five great nations"—it was also mentioned that he taught for five years at St. Aidan's College, Grahamstown, and for another five at Bulawayo, at both of which places he was held in high regard by all. In a reply which was interspersed with laughter and applause, **Fr. Daly** concluded by the assurance that he would like to share in the life of the community as a citizen of Salisbury, because he held that the better the Catholic the better the citizen.

We are informed that **Fr. John Colgan, D.D.**, and **Fr. John Morris**, of Capetown, are engaged in editing the *Southern Cross*, a very important organ of Catholic thought in South Africa. We thank "the Wayfarer,"

evidently a past pupil of Mungret, who from Durban on the 21st of February last very kindly sent us a copy of that paper. He must be **Matthew J. Darcy** (M. L. S. 1912-'15), of Killaloe, whose present address is c/o J. McGrath, Esq., 76 Hunt Road, Durban, Natal.

Rev. John Deignan, S.J., of Spring Hill College (Ala., U.S.A.), who has been doing a special course at Fordham University, distinguished himself by taking first place in the examination in Chemistry, with a score of 97 per cent.

Dr. Emmett Scanlan is now junior house surgeon at the Infirmary, Warrington, Lancs.

We desire to express our sympathy with **Rev. Jas. McGoldrick, S.J.**, on the death of his mother; also with **Pk. Furlong, Ed. Kissane** and the brothers **John** (M.L.S., '17-'20) and **Geo. McDonnell** on the death of their respective fathers. Again, with **H. O'Brien Moran**, who lately lost his father, a well-known solicitor of Limerick; as well as with **Stan. Flynn** and with **Doctors Mathew** and **Edward Graham** on the loss of a brother recently.

We see it reported that a history of the Irish Guards, by Mr. Rudyard Kipling, is soon to appear. It will be remembered that their first war chaplain was **Fr. John Gwynn, S.J.**, who left Mungret to join them and who was killed near Vermelles, in October, 1915. "Of that brave figure Mr. Kipling will have much that is interesting to tell."

Those of our readers who were here while **Mr. D. Doolan** was acting as steward of the College farm, from which he went in 1920 to occupy the like position at Dalgan Park, Shrule, Co. Galway, will join us in congratulating him on his marriage to Miss Kattie Ahern, which indeed we should have mentioned last year, and on the fact that they have now a little son.

Many old boys will scan with interest the photo we publish in this number of four old Retainers of the College, whose average period of service here amounts to thirty years. They are **Joe Walsh** (butler, 25 years); **Bill Donovan** (painter, and in charge of 1st Club Dormitory, 32 years); **Jack Dillon** (carpenter, etc., 35 years); and **Natt. Hallinan** (handyman, 28 years).



PHOTO BY

FOUR OLD RETAINERS.

[T. CULLEN.]

Standing—**Jos. Walsh** (Butler, 25 years). **Bill Donovan** (Painter and in charge of Dormitory, 32 years).
Seated—**John Dillon** (Carpenter, 35 years). **Natt. Hallinan** (Handyman, 28 years).

Letters from Our Past.

To head this batch of letters we can hardly do better than to give an extract from the last letter received by any of our staff from the late Dean Coyle, whose tragic fate is dealt with in another column. We may look upon it as his last message to Mungret. Writing to the Rev. Superior of the Apostolic School from Birmingham (Ala.), on June 30th, 1921, he says:—

We have just finished our retreat in this diocese. The Mungret men of the diocese are now an even dozen, as fine a set of fellows as you'd meet in a day's journey.

Fr. Thomas Stritch, S.J., dating from Tampa (Fla.), on 16th December, 1921, mentions:—

I met Bishop Gallagher of Detroit last month for the first time since we parted company at Mungret in 1888. He is making his mark as Bishop of Detroit.

Fr. Stritch then enters on the prophetic vein—but we had better not anticipate.

From the Cathedral, St. Augustine (Fla.), on March 25th last, the Very Rev. James Nunan, now Vicar-General of that diocese, writes:—

We all share with Mungret the joy over Fr. P. Barry's elevation to the episcopate. . . . Mungret training is proving its worth. . . . The Mungret men here are especially glad that their old *Alma Mater* has once again been so signally honoured. . . . All the Mungret men here are doing very well. Fr. Bresnahan is pastor of S. Jacksonville; Fr. O'Riordan of St. Petersburg. Fr. Nevin is on the Missions with headquarters in Tullahassee. Fr. Clasby is assistant at Daytona, and is impressing the millionaires at that winter resort with his fine preaching. The two latest, Fr. P. Nolan, D.D., and Fr. J. McGill, are proving themselves splendid young priests, full of zeal and willing to work. I have . . . Fr. McGill here with me, and he is an ideal assistant. We often talk of old Mungret and of Rome too, for he is a Roman, and these talks with the past make very pleasant associations.

I had the pleasure last summer when I was in Fernandina of receiving a visit from an old Mungret

student who was there only a short time with me. An interval of more than thirty years had passed, and though I forgot his name for the moment, at first glance I told him he came from Rathmore, Co. Kerry, and that he was in Mungret with me. Soon his name came, and it was none other than the redoubtable Peter O'Sullivan, S.J. (1892), who was on his way to Miami to help in the Jesuit parish there. He spent a night with me, and helped me out on Sunday by preaching at the High Mass. I close with the words of our old song—"God bless *Alma Mater's* name." Kindest regards to all the Fathers and the boys.

Were we to make the offer of a Correspondence Prize—though, pardon me! our present finances do not permit of that—we have no doubt but that Fr. J. J. O'Riordan would be first favourite in the competition. It is always a pleasure to read his fresh epistles, with a smack of the sea-breeze about them. From St. Petersburg (Fla.), and addressing the Fr. Superior, he writes:—

I have been changed from Sandford to this parish. It is situated on a peninsula hemmed in by Tampa Bay and the Gulf of Mexico. I am forty-two miles from the Jesuits at Tampa. I meet Frs. Cronin and Stritch often, from whom I get news of the other sons of St. Ignatius in the States. . . . Our church can hold 350. Last winter it had to accommodate 1,500 people. . . . I have no more Missions or Stations to attend, which I regret very much. I miss the wild and joyful salutation from the people on the Missions on seeing a priest approach their dwelling after an absence of some months. I cannot compare it to anything, except to the ineffable joy of us Irish at seeing the Irish shore on our homeward trip.

On November 11th last, in a letter to the Editor, after a reference to the then recent promotion of the Most Rev. Dr. Curley, and some prognostications as to the future, he adds:—

None of us were very much surprised at the acquittal (in the case of the shooting of the late Dean Coyle). So diabolical is the hatred of Catholicity in some of these Southern States that a Catholic seldom can reckon on goodwill in courts, legislatures or school-rooms. My parish is larger than the former; but

especially large in winter, by the influx of tourists from the Northern States who migrate to escape the cold. In summer the parishioners number 350 souls; in winter they increase to 2,000. To-day the population is 15,000, whilst in winter the town holds additionally 45,000 tourists. We have 365 days of sunshine in the year. . . . Fr. R. Brennan is curate at St. Augustine. All the other (Mungret) priests are carrying the standard of the Lord to the No Man's Land of missionary fields. Fr. M. Maher is still standing sentry-watch on the ramparts of the Church at Jacksonville, where his valorous conduct has idolised him with the people. . . . Fr. Bresnahan, whose zeal as a missionary among Protestants has consumed him, has successfully done the work of three parishes. . . . Our two young priests, Frs. Clasy and Brennan, have endeared themselves to all with whom they have come in contact."

Let us roll up the U.S.A. map for the present. Advance, Australia! Fr. Wm. McEvoy, O.P., in a letter to F. Cahill, Nov. 16th, 1921, when the writer was at sea, returning from a well-earned holiday at Sydney and Melbourne, says:—

In Sydney I saw Fr. F. Connell at Riverview. In Melbourne I met a number of old friends, Frs. J. Egan, D. Kelly, Magan, etc. All are well and have scarcely changed a bit—save for a few grey hairs. . . . All the Mungret priests I know of here are a credit to their *Alma Mater*. It is evident that Fr. Egan and the other Jesuits are gratified and even proud of the qualities shown by past Mungret students.

From Xavier College, Kew, Melbourne, Fr. J. Egan, S.J., himself a former Editor of the *Annual*, writes, Feb. 18th, 1922, to the Editor:—

I always saw the *Annuals* and read them with undying interest. I have met many past Mungret priests. Fr. John Cullen stands out in Tasmania as one of the best priests in Australasia. He has completed a "History of the Irish in Tasmania from the times of John Mitchel." He has it nearly ready for publication, but money is the difficulty. F. McNally I met also in Tasmania, and he gave me a great time in Launceston. Fr. Jas. Barry I did not meet. He is stationed in the N.E. corner. Fr. George Barry seems very energetic in the Lismore diocese, to which he transferred from Wilcania. The two Frs. Killian are there in the vast areas of that nearly missionary diocese of Wilcania, in extent greater than France and Germany combined, with about twenty or thirty priests. Fr. Sexton I met in Sydney and afterwards here on his way home. Fr. Jas. Murphy I met in Christchurch, N.Z., five years ago. . . . Mr. Kelly, S.J. (*i.e.*, Jeremiah, now at Louvain) has left a hole here which is hard to fill. We want as many as possible of that kind. Glad to hear about the collaring of Loughmore.

Now to Africa. From the Catholic Mission, Budaka, Mbale P.O., Uganda, B.E.A.,

on March 1st last, Fr. W. Ross writes to F. Cahill:—

We are nearly thirty Irish priests in this Vicariate, and I need hardly tell you we rejoiced at the good news (from Ireland). The Vicariate belongs to St. Joseph's Society, Mill Hill, London, and is staffed with seventy priests, about forty of whom are Dutch and Austrians. Our holy religion is making rapid progress in these parts. Since the Mission was opened 25 years ago the Vicariate has to its credit over 80,000 baptisms. At present the Catholic population is over 50,000. Where are the other 30,000? Many have died from sleeping sickness, plague and famine, and the others have gone to other countries. In this Mission, Budaka, we have ninety-six Catechists and over 3,000 catechumens. The course of instruction in the villages . . . lasts one year. Then they come into the Mission here, where they remain about six months before receiving Holy Baptism. We have here a school with 350 pupils. It is run by seven teachers. The course is something similar to the Irish N.S. course. Besides this we have eighty-five village schools where reading and writing are taught. It is a difficult task to pay these teachers. Each teacher and catechist costs about £5 per annum. The Protestants here have splendid school buildings, etc.; and the exterior makes a fine impression. But I am glad to say that the boys we turn out are better on the whole.

Our converts all round are good, but, alas! there are not a few black sheep. I often think of the parable of the Sower when I see how differently converts turn out. This is the sorrow of the missionary priest. . . . Then it is you require faith and all the other virtues, and an unbounded trust in God. I hope the Apostolic School is full to the doors. If they want to know what a man requires to serve God on the Mission, I answer *prayer, rule and patience*, and of course work: God will do the rest. Love to all at Mungret.

Returning to the U.S.A., but this time to the North, we have to thank Fr. Maurice Redden ('93-'99), of St. Peter's, Peterboro, N.H., for a letter. Referring to the coming ordination of Tom Lawless, he expects he will make a splendid addition:—

All the Mungret men in this diocese are doing finely.

The Editor desires also to thank Fr. J. J. Boyd, of St. Anne's, Manchester, N.H., for some help kindly given. It having been suggested that at home here we do not hear so frequently from the men in the Northern as from those in the Southern States, Fr. Boyd explains that the Northerners are perhaps phlegmatic owing to the latitude:—

Ours is a rough climate, though much preferable in many ways to the tropics. But if we be any way neglectful in writing, at least in word and everyday life we uphold the good example of the Fathers of the

soil made sacred by the footsteps of St. Patrick and St. Nessan. Believe me, if I were allowed a few months' vacation I would take the next boat to Ireland, and would not leave without seeing you all. . . . At the present moment I feel not so much in my own room as I do in Mungret. I am glad of my past associations and of the fatherly treatment meted out to me—a stripling Yankee. God bless the old days!

From the Far West, in California, Michael O'Neill, dating (Nov. 13th, 1920) from St. Patrick's Seminary, Menlo Park, and addressing Fr. A. O'Kelly, then Director of the Apostolic School, says:—



MUNGRET STUDENTS AT PROPAGANDA, ROME.

Standing—Hugh Boyle, Tim Pathe, E. Glancy, F. Coyle, T. Hartnett, C. Maguire, Jas. Maxwell
Seated—Rev. Fathers Leo Lehman, P. O'Donnell, J. McNamara, and E. Wynne.

I set sail for the western world over a year ago. Tim McGrath was my companion as far as New York. Thence he went south to Emmitsburg, and I came West. California is a splendid place. It never snows or freezes, and we have rain very seldom. Still there is no place like Ireland. . . . May Mungret again take her place as one of the greatest seats of learning in Ireland and shine as she has shone in the days of the Golden Era.

Hugh Boyle, a student of Propaganda, Rome, and then on "villa" at Castel Gandolfo, writing (Oct. 12th, 1921) to a philosopher at Mungret, mentions that L. Lehman was head-prefect and P. O'Donnell and E. Wynne sub-prefects, and adds:—

C. Maguire took up his duties as First Sacristan to-day. It's one of the most important positions here and entails a great deal of responsibility. Jim Maxwell, who is beadle of the 2nd Camerata, is getting on well.

He had F. Coyle, Hartnett, and Glancy with him all the year, and his football team beat all before them in the sports. Out of the nine on the team there were eight Irishmen. They also won the tug-of-war. Irish brawn and muscle all the time!

We have been privileged to see a letter written by T. Hartnett from the College of Propaganda to a relative in Limerick:—

On January 12 we had our usual special audience with the (late) Pope (Benedict XV.). We heard his Mass and received Holy Communion from his hands. After a Mass of thanksgiving we proceeded to the Library, in which the Holy Father received us. We knelt before him one by one, kissed his ring, and each received a little book as a souvenir. He then sat down

and addressed us in his usual impressive manner. Little did we then think that this was the last time we should see Benedict XV. alive! We all remarked how strong and fresh he was keeping. . . . But alas! within a few days he was stricken with the illness that was to deprive the world of his presence. . . . The first intimation I had of the sad news (of his death) was that I was awakened from sleep by the news-boys in the street below, who were crying out: "*La morte del Papa.*" . . . The Pope did not change in death. The head was turned a little to the right side, and the lips were parted as if in sleep. He had given orders that his body was not to be embalmed. During these days of lying in state in St. Peter's, from Monday until Thursday, there was one continuous flow of people to gaze for the last time on the face of the Pope whose reign was so full of great events for the Church. I went up on Tuesday morning. . . . Italian soldiers kept order by request. . . . On Thursday (exactly a fortnight after our audience) the burial took place. St. Peter's was closed for the ceremony to the public. . . . However, our College secured admission. . . . A kind of scaffolding had been erected

over the tomb of St. Peter. By this means the coffin was lowered into the vaults below; and the late Holy Father now rests close by the tomb of Pius X. . . . On Thursday, Feb 2nd, the Conclave opened. . . . (From the Piazza) all eyes were directed to the little pipe on the roof of the Sistine Chapel that was to send forth in a breath of smoke the news that should vibrate throughout the whole world. One felt that the world was waiting. Students were there from every land. A regular babel of different tongues is heard on every side. It is but the echo of the whole world waiting for its Pope. The piazza is in reality a microcosm imaging the macrocosm. . . . Monday morning breaks wet . . . our patience is at last rewarded. This time the smoke is white and filmy. A great cry breaks out from the surging masses: "è bianco; il Papa è fatto" (it is white; the Pope is elected). Immediately there is a rush to the Basilica. . . . I succeeded in getting a position directly under the great loggia. . . . After what seemed an interminable time the doors open. Soon the cross appears borne by a Monseigneur. Then comes Cardinal Bisleti, the first of the order of deacons. He makes the solemn announcement in Latin: "We have a Pope, the Most Eminent Achille Ratti." Here great cheers arose from the crowds. When they had subsided the Cardinal continued, "who assumes the name of Pius XI." Imagine the scene, the excitement, the emotion, if you can. Words cannot convey it.

Ever since Rome was taken from the Popes, the newly-elected Pontiff gave his first Apostolic blessing to the people from a balcony *within* St. Peter's. Pius XI. is the first Pope who changed this custom. . . . The papal cross again appears. Then comes the new Pope clad in his white soutane. What a cheer rises up from the multitude. In a clear ringing voice, every word of which is heard on the piazza, he intones the "Confiteor." He, the Head of the Church, the Vicar of Christ, even as the humblest of his subjects, strikes his breast and says the "mea culpa." The Confiteor finished, the Pope imparted a plenary indulgence. Then he bestowed his papal benediction, and directed it not only to us on the piazza, to Rome and Italy, but to the whole world. Ringing cheers resound on all sides. . . . Below the Italian soldiers stand to the salute. On the terrace of the Vatican the noble guards and papal guards also salute. Another smile and blessing to all, and Pius XI. withdraws.

The Coronation took place on Sunday, February 12th. St. Peter's was absolutely packed, and the piazza outside was overflowing with people. . . . It is reported that 120,000 people applied for tickets of admission to the church. Vast numbers, even with tickets, were left outside. . . . Preceded by about 55 cardinals and a vast number of bishops, the Pope . . . was carried to the altar. The "Sedia gestatoria" (the portable throne on which the Pope is borne) was raised very high to be more easily seen. He sang the Pontifical High Mass. He has a fine voice that could be heard even at the doors of the vast basilica. . . . At the consecration the trumpet blared forth and re-echoed from the cupola. . . . The long Mass concluded, the great moment of the Coronation is at hand. . . . The Pope is borne in the "Sedia gestatoria" to a kind of altar-like platform erected before the tomb of St. Peter. Cardinals approach; certain prayers are read. Then Cardinal Billot, instead of Cardinal

Bisleti, who was ill, ascends to the throne and with trembling hands encircles the Pope's brow with the tiara of the papacy. There was a moment's tense silence, then one grand outburst of cheering and waving. It was simply thrilling, something one never forgets. I was in a balcony overlooking St. Peter's, and the sight in the church below was just wonderful. Imagine it—the grandest basilica in the whole world, the greatest personages in the Church, and he, the newly-crowned, towering over all, while tens of thousands in the vast nave acclaim and wave as only children of the South can. But all is not over yet. . . . The piazza is one sea of faces waiting breathlessly, for the Pope is to appear on the balcony wearing the tiara to bless the waiting multitude. I got out on another balcony near by, and the sight was simply indescribable. When the Pope appeared in all the dignity of his royal office the piazza resounded with acclamations.

I then hurried in to see the Pope borne away in a closed-in chair of the sedan type. He looked well and was smiling, though he must have been so fatigued after the long ceremony that lasted till nearly two o'clock. The cardinals filed by after him, then the noble guard. All is over: the Pope is elected and crowned; and Rome is happy with a joy that is but the reflex, the manifestation, of that joy which thrills the whole earth.

From Propaganda also Ed. Wynne writes (May 3rd):—

Between the American College and our own, Mungret numbers some seventeen students, and Brother Martin (J. Croker) is here in the Franciscans, so that the *Alma Mater* is well represented in the eternal city. J. Croker will be ordained priest before the summer holidays begin. All well.

From Genoa, Collegio Brignole Sale, J. McKenna mentions that in the Church of St. Carlo there is a famous statue of the Blessed Virgin which was saved from the wreck of an Irish sailing vessel in the harbour of Genoa in 1636. The miraculous escape of a child from accidental death centred on it the attention of the Genoese:—

They called the statue "Our Lady of Good Fortune." Seeing that no Irish representatives have come to the Conference here, let us pray that our own Irish Lady of Good Fortune will watch over the interests of the Emerald Isle. . . . The relatively important part which Archbishop Signori has played in the working of the Conference is already well known. By the enclosed "cutting" you will see his emphatic denial of statements falsely attributed to him by the anti-clerical press. His splendid and energetic action with regard to the Conference, and the Pope's letter, have produced a very favourable impression amongst all classes here in Italy. Not for many years has the Holy See been able to enter into such intimate relations with the nations of the world, and every un-biassed mind is forced to admit the sincerity of the Holy Father's intentions and the provident and fatherly care which he exercises over mankind.

To Australia once more! Fr. E. Lyons writes from Port Pirie to Fr. Cahill (April 5th):—

Here I am settled down to work at last. This is a town of 12,000 people. They are nearly all of the working class and as good as gold. . . . The great majority are Irish either by birth or extraction. . . . You should have seen the day we had on Patrick's Day. I never saw the like of it in Ireland. . . . The old Irishmen delight to have a talk with me when

they hear I have just come out. . . . When at Colombo we called to see Fr. T. Long, but he was up country. However, we saw Fr. W. Burns, O.M.I., and had a great day. He is doing well there and is very popular. . . . Fr. Clune was sent to Port Augusta. . . . On occasion of a month's mind, all the priests of the diocese were here lately. We had a little Mungret reunion in the persons of Frs. Morrissey, Nesdale, Clune and myself. . . . Tell Fr. Gwynn the people in Adelaide are wondering when he is coming back again.

The Pioneer Association.

On the occasion of the Retreat this year Fr. Flinn restarted the Pioneer Association. It is now in a flourishing condition again, and its members are giving good example to those whose taste is stronger than their moral courage.

The Spiritual Director is Rev. Fr. Shaw, S.J.

The Officials are:—*President*, John Lonergan; *Secretary*, Dan Redmond; *Treasurer*, Arthur McCoy; *Councillors*, Albert Cooney, John A. O'Sullivan.

The Pioneers are:—P. McQuillan, Arthur McNeice, William Roche, Donald McCarthy, John O'Reilly, E. Scanlan.

The Probationers are:—John O'Connell, Ed. Hannigan, Dan Redmond, Arthur McCoy, Albert Cooney, John Ryan, R. Lonergan, J. A. O'Sullivan, Ed. O'Sullivan, T. Connolly, J. Lonergan.

DAN REDMOND,

Secretary.

Exchanges.

We beg to acknowledge the following exchanges:—

The Clongownian.

The Belvederian.

Our Alma Mater (Riverview, Sydney).

The Xaverian.

The North Point Annual (Darjeeling).

The Magazine.

College Journal (Georgetown, U.S.A.).

Springhillian (Mobile U.S.A.).

St. Aloysius College Magazine.

The Mountaineer.

The Western Wind.

Veritas.

C.I.C. Annual (Port-of-Spain).

St. Paul's Annual (Rangoon).



Prepared from notes supplied by TIMOTHY TOAL ANTHONY LEAHY and DAN REDMOND.

5 September.—Apostolics returned to-day. Everyone surprised at the changes which have taken place in the college staff during the vacation. Mr. Kelly, who was Prefect of the 1st and 2nd Clubs (lay school) for three years, has gone to Louvain for theology. Fr. Thomas Maher takes his place, while Frs. W. Byrne and Joy succeed Frs. Spillane and Fitzgibbon.

6 September.—Lay Boys return, looking rather gloomy. Some of the Aps. tried to drown their sorrows in copious draughts of Shannon water and mud. They enjoyed the swim, but not the beverage.

7 September.—*Lectio brevis.*

8 September.—Arrival of the new Moderator, Fr. Ed. Cahill. He has been so long connected with Mungret as a diocesan student, as professor, as in turn Moderator of the Apostolics and Rector of the College, that he is looked upon as identified with the name of Mungret. Denis P. Murphy, Captain, 1918, on a visit. He expects to be ordained next summer with four other Mungret men.

11 September.—To-day Fr. Rector introduced us to Very Rev. Fr. W. Power, S.J., Visitor to the Irish Province. Fr. Power, who has in turn been Visitor to the Canadian and Belgian provinces, expressed great pleasure at meeting the Mungret boys. He gave a striking address on the formation of character. Finally he granted us a free day for next Wednesday.

12 September.—Fr. Chas. Piler, S.J. (1903), of the Ceylon Mission of the Belgian Province, spent some days here. Father J. O'Rourke, ordained last summer in Rome for Capetown, arrived to-day for a visit.

13 September.—Very Rev. Fr. Power paid short visits to all the classes during the day, commencing with the Philosophers. How short a time it takes to display a vast amount of ignorance!

14 September.—Rev. Fr. Visitor's free day. The Lay Boys, 1st and 2nd Clubs, went to Adare, the 3rd Club to Ferrybridge. Senior Apostolics went for a walk to Castle Troy, and some had a swim in the Shannon. The Juniors went to Newtown, and by all accounts an orchard suffered heavily. After tea the Apostolics gave a short concert in the Lay Boys' Study Hall, at which Patrick Wong made a successful debut by singing "Kildorrery." Apart from a duet by two of the community, G. Keyes supplied most of the singing, and J. Walsh, T. Pathe, D. McGrath and E. Bourke provided the dances.

15 September.—Fr. Ml. Curtin (1905-09), of Madras, called here.

16 September.—The Apostolics started football to-day. What we lack in style we make up for in energy.

18 September.—Senior Apostolics and 1st and 2nd Clubs went in to Limerick to witness hurling matches.

19 September.—Rev. Fr. Visitor left to-day. The whole school lined up along the avenue and gave him a rousing send-off.

21 September.—This morning Joe H. had to be helped out of the "arms of Morpheus" by the exertions of the prefect.

22 September.—Frantic cheering in the Lay Boys' quarters! This proved to be due to a stirring contest between Davy Greene and Dick Widger for the light-heavyweight championship of 2nd Club. The result is not "officially" published, but we have it on good authority that Dick won on points, although Davy possessed greater "science." 'Ware Georges!

23 September.—Fr. Masterson, S.J., read to the philosophers his very interesting and enlightening article on the "Origin of Civil Authority."

25 September.—Great amount of talk going on at present! In view, presumably, of the coming retreat. "Three whole days silent! How shall we do it?" queries Tommy Alsopp. "We won't do it at all," said Leo F., who had heard from Mr. Fitzmaurice that some of the 3rd Club babies were not to make the retreat. "Would I were a kid," quoth Davy.

26 September.—During these days we had our annual retreat, directed by Rev. Fr. Flinn, S.J., a past Mungret man. The boys appeared to give great attention to his addresses. At night on the 28th the "Holy Hour" was conducted by Fr. Flinn in presence of the Blessed Sacrament.

29 September.—After Mass this morning the boys had a slight difficulty in recovering their speech. One Apostolic was halfway through his breakfast before he found it. They all gave tongue, however, when told that owing to the presence of diphtheria, etc., in Limerick and the neighbourhood there would be no walks, long or short; in fact, no one is to be allowed outside the gates. They brightened up somewhat at the prospect of pictures after tea, and passed the time passably well at football and cricket. Pictures after tea. One film, entitled "The Mark of Zorro," described the growth of liberty in the breast of a down-trodden people, and was much appreciated by all.

1 October.—R. Lonergan was elected Prefect of the "big" sodality. Fr. Forristal has taken Fr. Elliott's place in charge of the Angels' sodality.

2 October.—To-day the Apostolics' Senior Literary Academy held its election of officers. The result was:—J. Brady, Pres.; H. O'Flaherty, Sec., and Leo Cunningham, Assist.

5 October.—Results of the House elections announced. J. Cribben is Capt. of I. Club, P. Conway, Sec., and J. Lonergan, Committee-man. T. Brosnan, J. Roche, P. McInerney, in 2nd Club, and J. Robinson, J. Lawler, T. Martin in 3rd Club were appointed to help in guiding the House through the year. Half-day in honour of elections.

6 October.—The Sen. Apostolics had a lively football match. As an inducement to "play up," Fr. Morris promised apples to each member of the winning team. No one could complain, and even the losers were compensated.

7 October.—The Lay Boys started Hurling practice, in preparation for the coming tournament. The teams are not likely to be as good as last year's, as several of the best players have left, and some of those who are here still have passed the age limit of their team of last year.

8 October.—Tim Pathe left Mungret for home to-day. He is due in the Propaganda College, Rome, at the beginning of next month, where he will finish Philosophy and commence the higher study of Theology. We all wish him every blessing and success.

9 October.—The Senior Literary Academy held its first meeting of this session. We had a series of *ex tempore* speeches on subjects appointed by the Committee. One member informed us that the "sun sets in the morning on the Kerry Mountains." Can this be due to "moonlighting"?

11 October.—A great deal of "wakeness" noticeable in the Infirmary this morning. Caused by what? Hard

themes? The Apostolics started a chess club. The Philosophers expect results from it, at least as beneficial as those derived from Pelmanism.

13 October.—Free day, it being the second Thursday of the month. Owing to the continuance of the epidemic, we were not allowed outside the grounds. The Senior and Junior Apostolics joined forces, and from the resultant two very good football teams were picked. A brisk game ensued, and the victors were rewarded with apples. The layboys had football before and hurling after lunch. The Apostolics' Literary Academy held a session for the purpose of encouraging impromptu speaking. Several members impromptued—if we may be allowed a coinage.

14 October.—Half-day to-day in honour of St. Francis Borgia, postponed from Monday owing to weather.

15 October.—To-day there was noticeable an increase in the ranks of the "great unwashed." The water supply had run out. With the help of a more powerful engine, however, everything was set right, the water being pumped up as usual from the new well in Caher-anardrish, which is doing well.

16 October.—Fr. Gwynn, S.J., preached a fine sermon this morning. Fourth Club went for a paper chase to-day, with Jack McCarthy as Master of the Hounds. The Senior Literary Academy held a debate on the subject—"That it would be more advantageous at the present time, to the Church and to Ireland, if instead of sending missionaries to other foreign countries she concentrated her forces upon England." The motion was rejected unanimously.

20 October.—Funeral of Fr. Martin Hanley, S.J. Fr. Hanley, who last year was on the staff of Crescent College, Limerick, was making his tertianship at St. Stanislaus College, Tullabeg, when about a fortnight ago he met with an accident. Good hopes were entertained of his recovery, but a sudden turn for the worse occurred, and he died at the early age of thirty-six. Solemn High Mass was celebrated at the Crescent this morning. The funeral was accompanied by many of the secular and regular clergy, as well as the relatives and friends of the deceased. From the hall-door here to the College cemetery the coffin was borne by six of the senior Apostolics, and the service was conducted by Rev. Fr. Henry, Rector of Tullabeg. Fr. Hanley was son of Mr. Hanley, of Island Villa, Limerick, and his unexpected death was a most severe blow to his parents and brothers, to whom we tender our heartfelt sympathy. R.I.P.

23 October.—Still "the rain it raineth." The ground was so heavy we had walks instead of games.

24 October.—Weather much improved. Fr. Finucane is complaining that the number of sods missing from the hurling fields each day is "tremendous"!

29 October.—The approach of "All Hallows" can "almost be felt in the air," says one young hopeful. "Young Carroll" astonished Johnnie Brogan to-day with his fistic skill.

31 October.—Hallow E'en. Through Fr. Minister's kindness, each boy was presented with some fruit to-day. In spite of the vigilance of the prefects, nuts were fairly plentiful.

1 November.—Feast of All Saints. Fr. Rector celebrated High Mass for the repose of the soul of Kevin Barry, to-day being the anniversary of his death. After Mass the Senior and Junior Apostolics had a paper-chase. The hares gave a very good run, and succeeded in reaching the rendezvous uncaught. The Lay Boys had walks to Ballybrown. This is the first regular outing since the epidemic broke out in Limerick. After supper the Aps. had an enjoyable concert. Some of the Community were present. A taking item was Fr. W. Kane's rendering of the Latin version of "Father O'Flynn." Fine gramophone entertainment for the Lay Boys.

3 November.—To-day we had the honour of a visit from Most Rev. Dr. Hallinan, D.D., Bishop of Limerick. He was very pleased with the appearance of the boys, and expressed great satisfaction at the sight of the Apostolics performing their manual works. It reminded him, he said, of his own student-days in the Irish College at Rome, where he also had to do his manual works. His Lordship spoke to some of the boys in Irish, and afterwards addressed the Lay Boys and Apostolics in the Lay Boys' Study Hall.

Dr. Hallinan is a lover of liberty and a champion of the oppressed, as he has already proved, and this was perhaps one of the reasons why he awarded us a free day, which, he said, was *not* to fall on a Thursday! Before leaving he imparted his blessing to us all, and again expressed pleasure with his visit. The boys gave him a rousing send-off as he left. We venture to hope that this visit will be the forerunner of many more.

To-day also Fr. Edward Lyons and Fr. Michael Clune, past Apostolics, arrived for a visit to their old *Alma Mater*. They read Theology in Genoa, where Fr. Lyons was ordained last May. Fr. Clune was ordained in St. Peter's, Wexford, as he was obliged to return to Ireland on the death of his father. They are bound for Port Augusta, Australia.

4 November.—Adoration of the Blessed Sacrament as usual on the First Friday of the month.

6 November.—Fr. Lyons said the boys' Mass this morning and Fr. Clune celebrated the *Missa Cantata*. There was a friendly hurling match to-day between the "under 18" teams of St. Munchin's and Mungret. The visitors were by far the stronger team, and had an easy victory. After supper we had an entertainment in the Lay Boys' Study Hall. This concert marked the first appearance of the 3rd Club Warblers, and the revival of that old chestnut, "Tweedledum and Tweedledee."

7 November.—Beautiful frosty weather. After supper the Apostolics held a concert in honour of Frs. Clune and Lyons. The reverend visitors did their share, and acquitted themselves splendidly.

8 November.—Frs. Clune and Lyons left Mungret to-day. The visitors were very pleased to see all the improvements in the school since their time. We all wish them every blessing and success in the work they have undertaken as soldiers under the Banner of the Lord.

10 November.—Second Thursday. Free day. Day broke windy and threatening, but cleared up fairly. The Lay Boys went to Adare, whither also the Senior Apostolics walked, while the Juniors went to Tory Hill. All showed signs of their day's wanderings,

especially the latter, who were caked with "bog-mould" and "fed-up" with crab apples.

11 November.—The "under 18" and "under 15" teams, in preparation for next Sunday, are busy "ploughing" the hurling fields, unconscious of the careworn air with which Fr. Finucane from his window surveys them as they desecrate his "pasture."

13 November.—Mungret was unfortunate in being beaten in hurling by St. Munchin's "under 18" team. Our "under 15," however, retrieved the honour of the school by a good win over the corresponding team of the Crescent. See our "Athletic Notes."

14 November.—Half-day in honour of St. Stanislaus. The Lay Boys had a good hurling match. Yesterday's defeat shows that they want plenty of practice and training.



PHOTO BY [H. O'FLAHERTY.]
OFF TO AUSTRALIA: Bon Voyage!
Rev. Fathers E. Lyons and M. Clune.

16 November.—Rev. Fr. Jos. O'Carroll ('91-'97), of Wilcania, N.S.W., a past Apostolic, came this evening for a visit.

18 November.—The Apostolics gave a concert in honour of Fr. Carroll. Fr. Frost, formerly Prefect of Studies here, was present also, and contributed to the entertainment. Pat Casey introduced an item new to our concerts, in the shape of a sword dance.

20 November.—The Christian Schools teams were victorious in both matches against us. At half-time our younger team were leading by four goals, but alas! the tide turned, and when the final whistle went they were one point to the bad.

The Apostolics' Debating Society discussed the motion, "That U.S.A. stands for the world's peace." Several members spoke *ex tempore*, including our representative from the "land of the free and the home

of the brave." The motion was lost by 19 votes to 9. Rev. Fr. Kane, S.J., took the chair, and Frs. Cahill and Morris were also present.

22 November.—At last Dr. Hallinan's free day has arrived. The postponement must, we suppose, be due to constant bad weather. The day being threatening, the Apostolics did not start till rather late; so the Seniors did not quite reach Castleconnell. The Juniors got to Adare all right, and all were home in good time. The Lay Boys made such progress that they got to Patrickswell only an hour too soon for the train that was to take them to Adare.

After supper, at a meeting of the Senior Literary Academy, the following question was discussed—"That the Belfast boycott was beneficial to the nation, or efficient in solving the question in Carsonia." On a division the motion was rejected, the voting being as follows:—Negative, 10 votes; Affirmative, 9 votes.

23 November.—Triduum in honour of St. John Berchmans, S.J., with Benediction each night.

26 November.—Feast of St. John Berchmans, S.J., patron of studious youth (transferred from August 13th so as to be kept in term time). This year being the ter-centenary of his death, special celebrations were held and a half-day granted. Also Fr. Gwynn addressed the Sodalists this evening.

27 November.—Sermon at the boys' Mass on the life of St. John Berchmans. In hurling Junior II. got well beaten by the Commercial Class, who owed much to the goal-keeping of D. Greene.

28 November.—"The rain it raineth every day!" There seems to be nothing "up aloft" only rain; not even a few flakes of snow or a few bits of thunderbolts!

30 November.—The rain at it again, coming in through windows and doors. Some Apostolics received the Pioneer Pledge. But should not rain water be prohibited as being a "soft drink"?

1 December.—Usual half-day. Senior League matches started. The days are beginning to be ticked off on the private almanacs, even by some of the staid Philosophers!

3 December.—Feast of St. Francis Xavier, S.J. Free day. Reception of candidates for Sodality of the Angels, High Mass.—Fr. O'Donohue, S.J., of the Crescent College preached a very eloquent sermon on the Apostle of the Indies, dealing chiefly with his burning zeal for souls and love of Christ. In the afternoon the Senior Apostolics went to Corbally; the Juniors only as far as the city.

5 December.—Half-day in honour of President De Valera's visit to Limerick. Owing to another outbreak of the epidemic in Limerick we could not go there to witness the demonstration. Everything passed off well, we hear.

7 December.—Everyone who could get hold of a newspaper was busily scanning the terms of the proposed settlement between the two countries. The Lay Boys are finding great amusement these days in the time-honoured sport of donkey racing. The donkeys are trespassers; hence the boys sit two on each donkey, and then—if we had a donkey what wouldn't go, etc.

8 December.—Feast of the Immaculate Conception. Free day. Twelve candidates were received into the Sodality of the Blessed Virgin Mary. After High Mass we had walks to Ferrybridge, where we witnessed the futile efforts of the Limerick Hunt Club to kill a few hares. Congratulations are due to the Sacristans for the beautiful altar decorations at Benediction.

11 December.—Sermon on the Immaculate Conception this morning preached by Rev. Fr. Cahill. After supper an entertainment was given in the Lay Boys' study hall, at which the Apostolics were present, by a Limerick concert party. All enjoyed themselves, and gave expression to their delight in three cheers for the artistes. Mr. McKenna, past Lay Boy, was the "leader of the band."

13 December.—Great buzzing in preparation for the big exam., *i.e.*, in religious knowledge.

14 December.—The whole house was examined to-day in Catechism. Everyone is talking of what they "put down," and what they might have put down only for—

17 December.—Our Prefect of Studies of last year, Rev. Fr. Fitzgibbon, S.J., paid us a visit to-day. Everyone was delighted to see him. His brother, Rev. M. Fitzgibbon, S.J., is to be ordained in Limerick to-morrow.

18 December.—The famous Commercial added fresh glory to their name by their wonderful achievement in the dramatic line. Among them Davy Greene has "made his name" as a singer!

19 December.—Middle I., winners of the free day for highest exam. averages, went to Adare to-day under Fr. Shaw's guidance. They well deserved their free day, and we understand the "Business and Commercial" made a very good second.

20 December.—Half-day's class. Farewell walks after lunch, and then packing up for the Lay Boys. After supper the results of the exams. were read out and prizes distributed. This was followed by solemn Benediction in the Chapel, and singing of the *Te Deum*. Apostolics' day of recollection begun at 9 p.m.

21 December.—The Lay Boys all faded away towards Limerick—and home—this morning. The Apostolics continued their day's retreat.

22 December.—The Apostolics left for home this morning. Practically all of them were carried away by the one char-a-banc. Notwithstanding the epidemic in the neighbourhood, the College was blessed with exceptionally good health this term, Deo gratias. A very happy Christmas to all.

16 January, 1922.—Apostolics and Lay Boys returned to-day. Everything points to another happy term in Mungret.

17 January.—*Lectio brevis*. Half-day walks. Things are beginning to get into proper order already. Frost everywhere. Some boys cannot be persuaded not to try whether their heads are as hard as the ice.

18 January.—Mr. John Lalor, a past Apostolic, visited us to-day on his way back to St. Columban's, Shrile, where he is preparing for the Chinese Mission.

John was well received by the Lay Boys, whose prefect he was, and who all have kindly memories of him.

19 January.—The boiler or h.w. pipes out of action. Hence the Lay Boys rise late, and there is no late study just now. *Medius fidius!* ejaculate the parents.

23 January.—Recent news of the Pope's fatal illness confirmed. His Holiness Benedict XV. died this morning. The Rosary of the B.V.M. was recited publicly for the happy repose of his soul. R.I.P.

24 January.—Cold weather. Fires in the class rooms.

26 January.—Went to Clounanna Coursing Match to-day. The walk thither enjoyable enough in view of the pleasure ahead; but the walk back—Fortunately Fr. Maher hired a stray char-a-banc and mopped up some footsore stragglers.

29 January.—Quite a slump in "shop." The purveyors say it must be due to disasters at Clounanna on the 26th.

1 February.—New boiler; so the sleeps in the morning are to come to an end. However, a half-day consoled us.

2 February.—Feast of the Purification. Frs. Joy, Morris, and Maher took their final vows this morning. Free day in honour of the occasion. In the evening, pictures, the 3rd Club supplying songs between the acts.

3 February.—Four teams drawn up for the League matches, Club 1. They are evenly picked, so a good tussle is in sight. Sermon in the Apostolics' Refectory by Tim Toal.

5 February.—Fr. Masterson, S.J., preached a fine sermon this morning on devotion to the Sacred Heart.

9 February.—Second Thursday of the month. Free day. The Senior Apostolics had an enjoyable walk to Adare, and the Juniors went to Tory Hill. After supper a concert was given in the Recreation Room, in honour of Fr. Morris, who took his final vows on this day week. By way of variety Fr. Kane read for us some of Aristotle's opinions on Athletic games, while Fr. Masterson broke new ground as a songster.

10 February.—We were much grieved to hear of the sudden death, through a riding accident, of Fr. John Rafferty, D.D., in South Africa. He left Mungret only four years and a half ago, and had but recently entered upon work in his diocese of Port Elizabeth. To his mother and relatives we extend our heartiest sympathies. Requiescat in pace.

14 February.—Unexpected free day in honour of the new Pope, His Holiness Pius XI. The Seniors went to Corbally, and the Juniors went to Ballybrown. The Lay Boys went, some to Adare and some to Ferry-bridge, where they were interested in the wonderful works of the turf-boats.

15 February.—A slight epidemic going around; a kind of 1 h.p. Flu. As a result we have an "early to bed" every night.

16 February.—The Apostolics opened their hurling season to-day with two fine matches.

19 February.—Football match with the boys of the Christian Schools. After a fine struggle the home team won by two goals and a point.

24 February.—Another surprise this afternoon! The announcement was made that Fr. Joy, our Prefect of Studies, has been appointed Rector of Mungret College, while our late Rector, Fr. Fahy, has been appointed Provincial. We congratulate both of them on their new honours.

25 February.—Fr. Fahy left Mungret this morning to take up his new duties in Dublin. "We were all very sorry to lose him, as he was always very liberal to us." Half-day in honour of the new Rector.



PHOTO BY]

[W. O'CONNOR.

JUNIOR APOSTOLICS, WITH J. BRADY AND P. WONG.
N.B.—Find the twins!

26 February.—Rev. Fr. Bertram, S.J., Superior of the Madras Jesuits, arrived last evening. The purpose of his visit to Mungret is to obtain volunteers for his Mission. To-day he gave a long and instructive lecture in the large study hall on the missions, education, and social life in India. We expect to see a queue of eager applicants outside his door to-night. Pictures in the evening, and between the parts the First Club "made canaries of themselves."

27 February.—Fr. Bertram left Mungret to-day. Rumour hath it that he has secured one Apostolic. Third Club seem to have got a craze for extra work, as we heard them all tramping down to the study hall sometime towards midnight. It was only next morning we found out *why*.

23 February.—Free day in honour of Fr. Joy. Seniors to Castle Troy; Juniors to Old Clarina; Lay Boys to Adare. Nearly all are determined to fast from delicacies during Lent, so to-day was a good opportunity for loading up beforehand.

6 March.—More honours for the Apostolic School. Very Rev. Fr. Barry has been elected Bishop of Florida, U.S.A. Dr. Barry was here from '87 to '92.

7 March.—Feast of St. Thomas Aquinas. On this, the occasion of the Philosophers' annual excursion, that learned body, accompanied by Rev. Frs. Cahill and Kane, set out by char-a-banc for Foynes. From Foynes they crossed over to Cahircon, China Mission College. After spending a most enjoyable day there (for which they express their deep gratitude to V. Rev. Fr. O'Dwyer and community), they returned at about 8 p.m., bringing with them a challenge for a match in either football or hurling. The challenge has been accepted for Easter Monday. The *profanum vulgus* who remained at home were awarded a half-day in commemoration of the murdered mayors of Limerick, whose anniversary occurs to-day. R.I.P.

8 March.—Novena of Benedictions in honour of St. Patrick commenced to-night.

Even those who knew but a little Irish could follow him easily, and the expressive gestures he used helped greatly. This is the first occasion on which a sermon wholly in Irish was preached here, and let us hope it will not be the last. We offer Fr. O'Donoghue our heartiest congratulations. After dinner we went into the city to witness the hurling match between Limerick and Clare. The home team won. We finished up a pleasant day with a concert in the study hall.

19 March.—Feast of St. Joseph. As the feast falls on Sunday, we get a half-day to-morrow instead.

20 March.—Rev. John English is staying with us for a few days before he goes back to All Hallows, where he is to be ordained in June.

21 March.—Rev. J. English read an essay on St.



PHOTO BY]

[T. CULLEN.

PHILOSOPHERS' EXCURSION TO CAHIRCON, CO. CLARE.

9 March.—Second Thursday of the month, and free day. The Seniors went to Kildimo; the Juniors to Castle Troy. The Lay Boys set off for Manister, but few arrived so far; on the way home they caught the rain—"some!" After supper Fr. Cahill gave us a fine lecture on the early culture and civilization of Ireland.

10 March.—"Every little thing counts," said Seán O'Donovan, as he gazed at his toes and smiled proudly on seeing that he had his boots on the proper feet.

12 March.—Course of military drill in the 1st and 2nd Clubs began under the supervision of P. T. Murphy.

16 March.—After a great struggle John Lonergan's team won a well-deserved victory. Great credit due to his goal-keeper. Five minutes before the end the losing team was leading by a point. After dinner we had our customary walk to Loughmore in search of shamrock.

17 March.—St. Patrick's Day. High Mass.—Fr. O'Donoghue, S.J., of the Crescent, preached a splendid sermon in the national tongue on the National Apostle.

Columba in the Apostolics' refectory. The article was very well thought out, and proved most interesting. Taken as a whole the essay was as good a piece of English (excuse the pun) as might be found anywhere. After supper the Apostolics held a very enjoyable concert in their recreation room in his honour.

24 March.—There was a delightful sermon preached in the Apostolics' refectory this evening by Tom Cullen.

25 March.—Feast of the Annunciation. Half-day. After supper Fr. O'Donoghue, S.J., of the Crescent, gave a very fine lecture, illustrated by slides, on the raths and ancient architecture and craftwork of Ireland.

26 March.—Rev. Fr. Rector preached a very eloquent sermon this morning on the virtue of obedience and the duties of the young to their parents and guardians. After supper the long-expected debate on the morality of coursing took place in the Apostolics' recreation room. The motion, "That all sports which entail the killing of animals should be prohibited by law," was rejected. For further details, *vide aliunde*.

27 March.—Everything an hour late this morning owing to the clocks being "put on." Even the joy-rides were an *extra* hour late!

1 April.—"All Fools" Day. Many of the small fry were out to celebrate their feast day by playing silly and stale jokes on the more sensible boys of the upper forms. However, we bear no malice, and merely pray that they may get sense in time.

2 April.—To-day the House "under 16" hurling team defeated the Christians, Limerick, who played pluckily.

5 April.—Hugh O'Flaherty preached a fine sermon in the refectory last night.

6 April.—"One week more" was the general cry this morning. It is announced that we shall then get a few days to visit "our friends in the country," but we are to be consoled with the reflection that we will be coming "home" again soon. Rev. Denis Murphy, past Lay Boy and Captain of the House, paid us a visit. He is going back to All Hallows soon, where he will be ordained priest in June.

9 April.—Palm Sunday. The palms were blessed and distributed by Rev. Fr. Rector. The religious knowledge exam. was held this morning, and everyone seems satisfied with himself. Wait awhile!

10 April.—Junior II., the winners of the "averages," got their free day, and went to Adare, under the protection of Rev. Mr. Glynn, S.J.

11 April.—Exam. results posted this morning. The number of red stars quite dazzled us, and when we saw what that meant many felt laid out and fit to be carried to the infirmary on stretchers. The II. Philosophers had an exam in Ethics. We hope they are feeling the better for it. Third Club held a debate on some subject suitable to these "young ideas"; but anyhow they succeeded in "getting off" study for a couple of hours, which is all to their credit.

12 April.—The last day's class this term. After dinner the Lay Boys packed up, and later their debate on the Treaty of last January was continued. A notable feature of the debate was that most of the speakers to-day were Apostolics or members of the Community.

13 April.—Holy Thursday. After the usual ceremonies, the Lay Boys left for home. Needless to say, their spirits were very high, while those of the Apostolics were relatively rather flat. However, there are only seven weeks or so more before they will be getting their turn.

14 April.—Good Friday. Most of the Senior Apostolics went into the Crescent church for the "Three Hours" ceremonies; the rest, with the Juniors, set about cleaning up the sacristy and sanctuary.

17 April.—Easter Monday. The Apostolics with three of the Community piled themselves and some hampers on top of a 3-ton lorry, and steered for Foynes, via Adare and Askeaton. At Foynes the football stalwarts, with Frs. Morris and Maher, "set sail," *i.e.*, in a motor launch, for Cahircon. The rest, after admiring the beauty spots of the neighbourhood,

partook of lunch in the pleasant grounds of an adjacent demesne and then went back to Askeaton by train. At Cahircon the team was received most hospitably. The match was keenly contested, but the home men showed much better combination than our rather unpractised team, and won by 5 goals and a point to 1 goal and a point. After a very enjoyable evening we left about 6 p.m., picked up the others at Askeaton, and arrived home about 10 p.m.

20 April.—Return match with St. Senan's College, Cahircon, played here. Our team was somewhat stronger than on the last day. The match was a very fast one, particularly the second half. The scores were 1 goal and 1 point each side, leaving the game a draw. After dinner we had a delightful concert; and at 6 p.m. our visitors had to leave to catch their train.



PHOTO BY [T. CULLEN.]

AU REVOIR!

Rev. Frs. J. Joy, S.J., M. O'Dwyer, D.D., E. Masterson, S.J.,
Rev. P. Morris, S.J. Rev. T. Harris.

21 April.—Rev. E. Lane, with a friend from Dalgan Park, paid us a visit.

22 April.—The tug-o'-war match was won by P. Casey's XI., aided with well-prepared heel grips.

24 April.—The final of the Apostolics' handball tournament was played to-day between H. O'Flaherty and T. Cullen and T. F. Toal and J. Boylan. The latter pair won after a hard match.

25 April.—Apostolics went on retreat to-day, and the Lay Boys returned.

1 May.—The May altars in honour of Our Blessed Lady have been nicely decorated. After Benediction each night the statue in the chapel is lit up by two electric bulbs, which produce a very beautiful effect.

3 May.—Feast of the Patronage of St. Joseph. Examination in Religious Knowledge.

5 May.—Rev. Fr. O'Shea, organiser and lecturer for the Mayfooth Mission to China, addressed the boys this evening during early study. He described the foundation of the mission by the Rev. Fr. Galvin, and made an appeal for aid either in prayers or in material help, or both.

10 May.—The St. Vincent de Paul Committee paid a visit to the village school to make arrangements for the annual Village Sports.

11 May.—"Second Thursday." The Junior Apostolics tried to discover a new route to Croom. After dinner "creased trousers" were much in evidence; *et pour cause*; were not the Photos for the *Annual* being taken?

12 May.—Black fast day, as recommended by the Irish Hierarchy for the common cause.

14 May.—Hurling match with the Christian Schools "Under 18" teams in the Cup competition. After

a very hard struggle the College won by two points.

18 May.—Fr. P. Morris, S.J., received news to-day of the death of his brother, and has gone home. We all sympathise with him deeply in his loss.

21 May.—Final round in the Schools' League competition for the cup given by Rt. Rev. Dr. Hallinan played here against St. Munchin's "Under 18" team. The game was very keenly contested. The visitors won by one point, thus carrying off the cup.

25 May.—In the final for the "Under 15" cup against the Christian Schools, our team failed to realise the hopes of some of their friends, and got a sound beating.

27 May.—Horror of Horrors! The Intermediate Exams. are postponed for one week at the request of the Educational Department. Were they ever at school?

29 May.—An old friend, Fr. Robert Kane, S.J., from Dublin, came to spend some days here.

Review: A DREAM OF HEAVEN; and other Discourses. By Rev. Robert Kane, S.J.
Longmans, 1922. Pp. 222. Price, 6s. 6d. net.



PHOTO BY [T. CULLEN.]

AN OLD FRIEND: Rev. Fr. Robert Kane, S.J.

They who have admired and profited by Fr. Robert Kane's eloquent sermons will welcome his latest selection, published under the title of *A Dream of Heaven, and other Discourses*. It would be late in the day to praise Fr. Kane, either for his matter or his style. All who have heard him know how masterfully he weds the fitting word to the profound thought, and lures the listener into easy acceptance of even difficult dogma. The discourses in the present volume are concerned with many subjects. Some deal with Patriotism, some with the work of Religious Orders and Congregations—the Dominicans, the missionaries of the Blessed Sacrament at Enniscorthy, the Nuns of the Sacred Heart, and their foundress, Madame Barat, the Carmelite martyr-Nuns of Compiègne. A discourse of present interest would be No. 6, on the "Roots of a People's Power," in which the mutual interdependence and correlation of the Sceptre, the Crown and the Sword, by which that power is symbolised, are set forth. Fr. Kane's thoughts on Patriotism are given in Discourses Nos. 5, 8, 9, 10. In No. 11 we find refuted an accusation that Irishmen as a rule have not a love of home in the true sense, with an exposition of what home means for us in this country. Other discourses treat of such wide-apart subjects, as the union, always existing, between Irish priests and Irish people; Purgatory; the story of the Catholic Church in the city of Carlisle; Fiction: a fine art; and the music of the Holy Name. There are two "close of the year" sermons, one preached at the death of the last century, and the other at the end of 1914, both at Gardiner Street, in which the true interests of man are eloquently laid before us.

Priests will find the book very useful in suggesting thoughts for their own sermons, though few will dare to imitate the lofty language in which Fr. Kane has clothed them.

P. O'S.



DEBATES.

THE debates during this school year were a great success. This result is largely due to Fr. Kane, who acted as chairman, to Frs. Cahill and Morris, who helped the boys in the elocution classes, and to the number of members who spoke *ex tempore*. On the 20th November the session opened with the then very actual topic: "That the U.S.A. stands for the world's peace."

The speakers were: For the Affirmative, J. Brady, E. Bourke, D. McGrath, and J. Boylan; also L. Cunningham and Gregory Smith. For the Negative, A. Conway, J. Cummins, P. Collins, H. O'Flaherty; also M. Toal, J. Walsh, T. Walsh, and Fr. Cahill.

The case for the Affirmative was somewhat as follows:—From the very beginning the policy of the United States was one of peace, and continued to be so down to the present day. The different States came together by peaceful means and not by warlike conquest. In the recent great struggle she kept neutral until the safety of her citizens demanded her entry into the European turmoil. Her present consistent endeavours to bring the nations together for the purpose of disarmament indicates her desire for peace. Moreover, she does not seek conquest, for she has thousands of miles undeveloped within her limits, and few nations can rival her in trade. Besides, her geographical position—away from other great powers and from European politics—would entitle or enable her to act as arbitrator and peacemaker. Most of the European Powers are now on the verge of bankruptcy, and they owe millions to the States. If the latter country withdrew the loans, wars would become impracticable. Such considerations warranted the affirmative conclusion.

For the Negative the principal arguments were:—The U.S.A. had several opportunities during recent years to show that she stood for the world's peace. She failed to make peace among the European powers; and she did not interfere in the Irish question. She did not show signs of a peace policy at Versailles, where she supported the Allies and helped to humiliate

Germany. To stand for peace, she should be impartial, disinterested and unselfish. She is not impartial, as is seen from the above. She lacks disinterestedness for she has vast trade commitments in Europe and China, and she is not unselfish, as is shown by her treatment of Mexico. She sacrificed that noble country for her own ends. Again, the Monroe doctrine warns European countries against interfering on the American Continent; hence, correspondingly, if she intervenes in European politics, the Monroe Doctrine should go by the board. The American Government is run by Freemasons and wealthy speculators and it is to their interest to have the European countries at war, so that they themselves may derive profit either as neutrals or as combatants.

Fr. Cahill spoke for the negative; and after the Rev. Chairman had put forward a few arguments on both sides, the vote was taken, with the following result:—

Affirmative—9.

Negative—19.

The negative won by 10 votes.

COMPULSORY VOTING.

February 19th, 1922. The subject of the second debate was: "That in every parliamentary election each elector should be bound to vote, unless under some lawful impediment." The question was well contested, and many plausible arguments were put forward on each side, with the result that the voting was very even.

The speakers were, for the motion:—T. Toal, T. Farrell, T. Walsh, and J. McArdle; against the motion:—Leo Cunningham, G. Keyes, D. Dunne and P. Harty.

The motion was advocated as follows:—Compulsory voting was necessary, useful and practicable. Many people take little interest in elections. In some countries only 40 or 50 per cent. of the electorate vote,

with the result that persons are elected who are unworthy and unfit. If compulsory voting were adopted, there would be less political corruption and demands for the resignation of deputies.

Compulsory voting would prevent bribery, especially that form of it where the would-be voter is paid to stay at home. It would make people take an interest in the affairs of the State, and thus the fire of patriotism would be fanned. A "Referendum," which is now so common in Australia and elsewhere, and which is so expensive, would, with a compulsory voting system, be no longer necessary.

It is practicable; for it is the law in Belgium, the Argentine, and in Switzerland. The day for the election could be made a national holiday, thus combining business with pleasure. Compulsory voting may not succeed in bringing all voters to the polling booths; but if 80 or even 70 per cent. cast their votes, it will be a success.

Against the motion it was urged—"That compulsory voting is unnecessary, unjust and impracticable. Where the citizens are patriotic they will do their utmost to have good representatives in parliament. Bribery and corruption in politics was not as widespread and common as the affirmative speakers suppose. When electors see that the individual, as well as the public good depends upon the person chosen, there is no need to force them to cast their votes.

Compulsory voting deprives the individual of his freedom. It makes him enter into politics, which may be distasteful to him. Nothing is more corrupt than politics, and yet the motion would compel every citizen to become a politician. As a system it is not feasible. It would impose a heavy task on officials, and needless expenditure on the State. Punishment must be by a fine, imprisonment or disfranchisement. A rich man could pay the fine; the poor man might go to prison, and disfranchisement would be a reward rather than a penalty. Where would be found enough jails to lodge the delinquents? Compulsion may bring a man to the ballot; but could it prevent him spoiling his paper or giving a vote to every candidate!

When nations try to bring about by physical force what can well be effected by moral suasion, when they seek to restrict the liberty of the individual needlessly, and to turn the franchise into a burden instead of a privilege, then, indeed, voting should be made compulsory.

Fr. Cahill spoke for the motion; and after the Chairman had congratulated the speakers on the able manner in which they discussed the subject, the votes were recorded:—

For the motion—10.

Against—13.

Motion lost by 3.

PREVENTION OF CRUELTY.

March 26th, 1922. "That all sports which entail the killing of animals should be prohibited by law."

This was an excellent debate, and a fitting close to a most successful session. The question had been much discussed in private since the coursing meeting at Clounanna. There were several *ex tempore* speeches. J. Walsh, R. Harris, P. Barry, and J. Linehan supported the affirmative, as also did J. Brady and L. Cunningham. The negative view was presented by F. Cullen, P. Casey, G. Cogan, M. Toal, with H. O'Flaherty, A. Conway, and E. Bourke as reinforcements.

The arguments in favour of the motion were:—Although animals have not rights, strictly so-called, yet man may not use them in any way he pleased. He is bound to use them in a reasonable manner, *i.e.*, with moderation and never to abuse them. The motion would not prevent the killing of animals for food or for scientific purposes under proper conditions.

The needless killing of animals tends to make man cruel; for when he has little respect for the lives of animals there is a danger that he may cease to have a proper regard for the life of his fellow man. Nero is a classical instance.

If this law was passed, gambling and drunkenness would be less common. Sporting meetings have ruined great numbers. It is foolish that sportsmen should endanger their lives in slaughtering wild animals in India or Africa for mere pleasure.

For the negative it was contended.—Irrational animals have no rights, and, therefore, man has no duties towards them (though he has to his Creator and to himself); but such a law would impede on him duties towards the brute. If there were no such sports, these animals would become too numerous and would cause great destruction to crops. In sports the main object is not to inflict pain on the animals, but rather the courage, strength, speed or skill developed and shown. Betting and drunkenness could and should be prevented, but this can be done without prohibiting the sport. Such abuses should not be used as a mere lever for interfering with sports which, as commonly conducted, are not cruel (the animal not being killed for sport but merely in sport), and, therefore, are permissible. How far they are desirable is not in issue here. This law, being needless and merely penal, would tend to cause contempt for the laws in general.

The affirmative wish to prohibit these sports because a brute animal is killed. Why, then, do they not seek to prevent prize-fighting, which is much more brutal, as the combatants are rational creatures and may be killed or crippled for life.

The voting:—

For the motion—7.

Against—13.

Majority against motion—6.

HUGH J. O'FLAHERTY,

Hon. Secretary.

Senior Literary Academy.

President—John Brady.

Assistant Secretary—Leo Cunningham.

Fr. Cahill opened the first meeting, at which the following subject was discussed: "That it would be more advantageous to the Church and to Ireland if, instead of sending priests to various Foreign Missions, we concentrated all our forces at the present time on the conversion of England." The subject was well debated, but the negative side won by an overwhelming majority.

The second debate was on the Belfast Boycott: "The Belfast Boycott was neither beneficial to the nation nor efficient in solving the question at issue in Carsonia." There were so many extempore speakers that an extra half hour was allowed for the discussion, and even then many were disappointed. Those in favour of the Boycott won by three votes.

During the second term, the President introduced one minute impromptu speeches. A number of cards, each bearing a separate subject, are placed in a hat. Then a member stands up, draws a card from the hat, announces the subject named on the card, and proceeds to speak on that particular theme for one minute. Many of these

"maiden efforts" were very funny, and sometimes sent the listeners into fits of laughter. So popular did these "impromptu meetings" become, that frequently recreations were sacrificed on Sundays in order to hold them.

Some members also read essays. The following were among the best:—

"John Mitchel,"	by J. MacArdle.
"Primary Education,"	„ R. Harris.
"Blarney Castle,"	„ J. Linehan.
"Fr. Mathew "	„ G. Cogan.
"Hurling "	„ P. Casey.
"Lord Mayor MacSwiney	„ P. Harty.
"Spontaneous Spectrum of recent transmuta- tion,"	„ J. Boylan.

The latter deserves special mention. The theme was a discussion between Messrs. De Valera and Griffith in the style of Brutus and Cassius, and was written in blank verse.

HUGH J. O'FLAHERTY,
Secretary to the Academy.

The Economic Regeneration of Ireland.

NICHOLSON PRIZE ESSAY.

WITH the close of the long struggle for independence, Ireland once more takes her fitting place among the nations of the world. She is now at liberty to frame her own constitution, to make her own laws, to administer her national revenues, and what is of scarce less importance, free to reconstruct and develop her own economic life. What form this economic regeneration should take in the best interests of the nation is the subject of this essay.

Owing to the neglect and misrule of England, Ireland's industries have declined and in great part disappeared. Within the last half century her population and tillage have decreased by half. Efforts to revive industry, promote trade, or develop the natural resources have met with discouragement and opposition, as witness the drainage projects for the Bann, Suck and Barrow. Everywhere throughout the land are standing old disused mills and factories, eloquent of the depression and decay of industry. However, the great source of all this evil, social and economic, is now shut off, and it remains for us, no longer hindered by England, to work out our own economic salvation.

Though it be true in general that the economic development of a country should be determined by its natural resources, this is still more clear in the case of Ireland on account of our comparatively small population. Thus agriculture must take primary place, being our foremost national industry.

Dependent on and subsidiary to agriculture are numerous minor industries which will spring up with agricultural progress. Allied to agriculture are the various textile industries, the raw material for which Ireland is capable of supplying. Our insular position and great natural coastal advantages render Ireland very suitable for shipbuilding; in fact, shipbuilding is our greatest industry after agriculture. Finally, we have three great natural sources of wealth which are as yet almost untapped. These are a varied and extensive mineral wealth; great natural sources of power in our rivers and peat bogs; and fisheries, which need only intelligent and united organization to make a great and staple industry. As it would be impossible to treat extensively every aspect of our economic life, I shall endeavour to outline the present salient features of the national economy, in the order of their importance, with their defects and remedies, and by what means their regeneration may best be affected. Let us begin, then, with agriculture.

The most remarkable and lamentable feature of Irish agriculture since the famine of the "forties" has been the decline of tillage. The area of ploughed land in 1849 was over 4,700,000 acres, and in 1918 was under 2,800,000. This decline was in the main due to misgovernment in the past. But it is our part to cure these evils. The Land Acts have shown, as indeed was to be expected, that complete ownership of the

land is the most satisfactory form of land tenure. It does not, however, obtain everywhere in Ireland as yet. Furthermore, very unequal distribution of the land exists throughout the country. The first step, then, in agricultural reform is to have a fairly equitable distribution of land, both among farmers and those who wish to farm, but are prevented by the dearness and scarcity of saleable land. The second is to enable each farmer to buy out his holding. The division of land can be brought about by splitting up the larger estates, reclaiming waste lands, and decreasing pasturage. Finally, tillage should be encouraged, and perhaps enforced, by the State. For we ought to be self-supporting, and with independence and increased prosperity will come increased population, and this in turn calls for increased production. With the growth in production we must have an organised and effective system of distribution. Co-operation affords this, and is also a most powerful means of promoting and increasing production in every way.

Co-operation works in this way. The unit area of co-operation is one or more parishes. Capital is locally subscribed in £1 shares (with a minimum of five). When £2,000 or £3,000 is secured the society is affiliated with the I.A.O.S., a skilled manager is appointed, and a general store business is started. Gradually this co-operative agricultural society (C.A.S.) attracts and absorbs, by its cheapness and efficiency, the various rural activities.

The primary purpose for which co-operation was introduced was, of course, distribution. The co-operative society purchases for distribution not merely staple articles of food, but all kinds of agricultural requisites; seeds, manures, fertilizers, implements, and almost every household need. A later development is co-operation for production. Together with the general store for distribution, various rural industries are set up. Such are creameries, bacon curing and egg packing; corn, flax and woollen mills. The best example of these is the creamery. The co-operators, farmers, send their milk to it to be made into butter, etc., and are paid, each according to the quality of his milk, the best price obtainable, the profits being divided among the members. In this way every class of producer, both urban and rural, benefits by this rapid circulation of goods. The swarm of parasite middlemen is eliminated who are directly responsible for the abnormal prices of home-produced articles. The system promotes agriculture by the benefits resulting from its organisation and improved

methods, and in time tends to develop into a vital communal organism.

Such industries as I have mentioned are already well established, but there is yet one branch, dependent on agriculture, which can scarcely be said to exist in Ireland at present, but which could easily become a great factor in our national prosperity. It is the meat trade. We have an enormous export trade in cattle, but unlike many other cattle producing countries, we export almost all live stock. This is a grave mistake and loss to our trade. Instead of live beef and mutton, we could kill the beasts in this country and export either fresh or frozen or cured meat. These industries would in turn supply material and employment for minor branches, e.g., packing, tanning. However, such lines require for success in international competition a high standard of skilled labour; and the pioneers should be careful to employ the most up-to-date methods, lest inferior products should give ground for a bad trade name: in this matter a false start might be fatal.

As society becomes more prosperous, more wealth will be available for public purposes. Here work of vital importance can be done. Unless the country can offer food for soul as well as body, the towns will attract the younger people seeking a fuller life than the country offers. If, then, the C. A. S. is to become a controlling economic organism, it should create co-operative reading rooms, libraries, and perhaps halls for games and entertainments. Endowments and other facilities must be afforded for intellectual effort and genius, and above all for the spread and revival of our ancient national culture. Education and good social conditions are essential nowadays to economic prosperity.

An instance of what can be done in this direction is afforded by the famous Hall of Lough parish, Cork. The hall was built by money subscribed by the parishioners. All current expenses are paid by local weekly contributions. Together with the usual billiard and reading rooms, there are regular classes, under capable and enlightened teachers of cookery and sewing, of music, singing and dancing, as well as Choral and Dramatic Clubs which give numerous and popular productions, the proceeds of which go into the general fund.

The success of co-operation will depend in great measure on success in agriculture. Co-operation may successfully effect distribution, but a nation's wealth and prosperity depend primarily on its producers. Yet it will be to the interest of the individual producer to think of and work for the common good, because his income, his prospects, and his social pleasures even, depend on the success of the local and national organisation with which he is connected.

Next to agriculture, no other occupation distributes so much wealth through Ireland as does shipbuilding. In its present great centre of Belfast it has attained world-wide fame. To a far less extent the business exists in Dublin, Derry, Warrenpoint, Cove and Cork. With the spread and growth of Irish commerce and the development of Fisheries, a great amount of new shipping will be

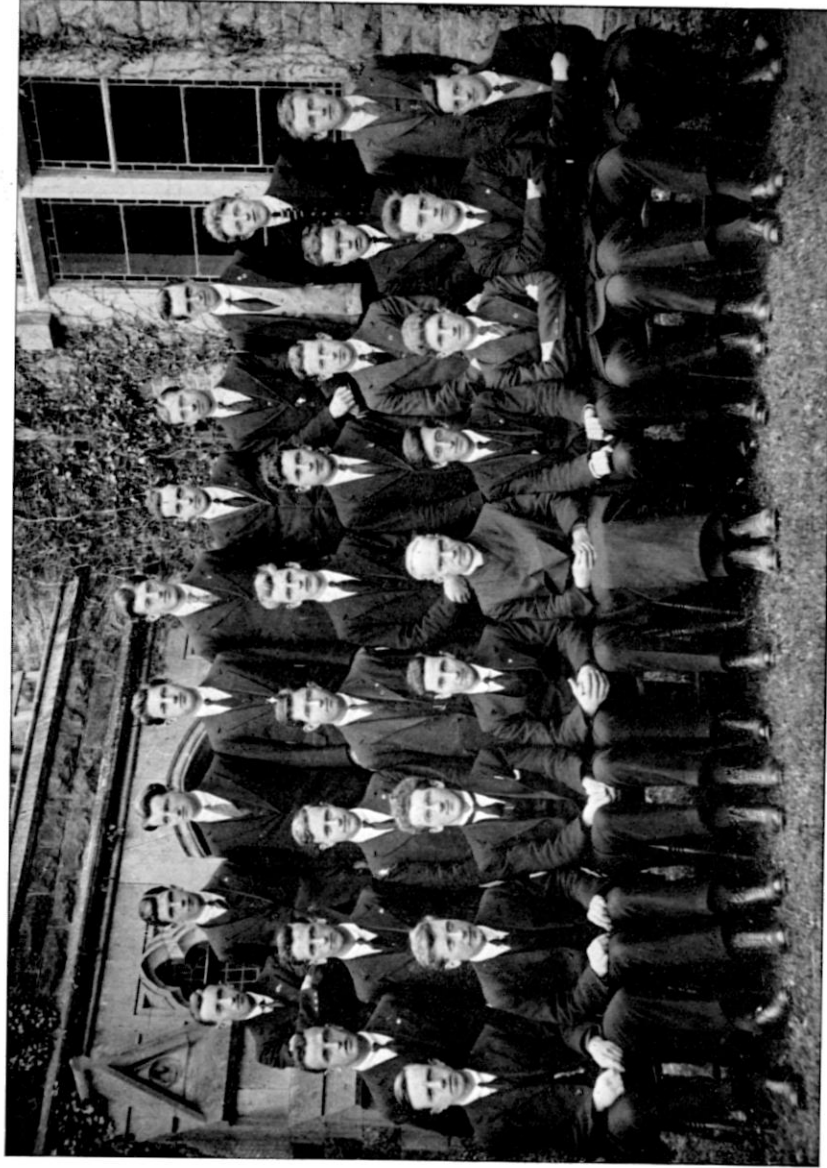


PHOTO BY]

SENIOR APOSTOLICS.

[EGLESTON BROS.

Back Row—J. Walsh, J. McArdle, L. Kiernan, T. Farrell, D. Dunne, E. Bourke, T. Walsh, J. Linehan, J. O'Reilly.
2nd Row.—D. McGrath, L. Cunningham, G. Schmidt, J. Boylan, G. Casey, P. Collins, W. Devlin, R. Harris.
Sitting—M. Toal, T. M. Cullen, H. O'Flaherty, J. Cummins, Rev. E. Cahill, S.J., J. Brady, P. Harty, T. Toal, A. Conway.

needed. Further, a new Irish navy may in time be built. Such work, much of which formerly went to England, should be distributed among the smaller Irish shipyards to establish them firmly. For not merely does shipbuilding employ those trades actually engaged in the construction of ships, but it creates work for a large number of subsidiary lines. These are various branches of the engineering trade, viz., (1) general engineering, including foundry work, (2) boilermaking, (3) steam engine manufacture, (4) motor and electric engineering. The smaller yards, however, owing to the lack, at the outset, of suitable accommodation and plant, will need either capital, private or subscribed, or state subsidies to enable them to compete with well-established English shipyards.

After agriculture and shipbuilding, the various branches of the Textile Industries are the next most important feature in our national economy. These are the linen, woollen, cotton, poplin, hosiery and carpet making industries. Space permits us to treat only of the chief of these.

Linen Industry.—The first essential to a successful trade in linen is a sufficient supply of flax. In pre-war days we imported from Europe four times as much as we produced. With the closing of the European flax regions to us, our own production showed a marked increase. An organised effort has been made within the last few years to extend the area under flax in the South. It has been successful. Experts state that the soil and climate of the south of Ireland, especially Cork, permits of the best quality flax being grown there. The growing of flax is a most profitable branch of agriculture, and the country is easily capable of producing its requirements. Further, owing to the disorganised state of agriculture in Europe, and particularly in Russia, which in pre-war days supplied 75 per cent. of the total flax produced in Europe, some years must elapse before the supplies of foreign flax can be available at pre-war prices. Ireland has thus a unique opportunity of securing a larger and more permanent share of the world's market than she formerly possessed, and the prosperity of the country will be doubly advanced.

Woollen Industry.—The most noticeable thing about the Irish woollen industry is its lack of organization or cohesion. The manufacture of wool is divided into various processes. A certain amount of labour is exercised on it before it becomes what we know as spun yarn. Now as Irish wool is, unfortunately, of a

coarse texture and (as yet) suitable only for conversion into coarse articles, it is extensively exported, and fine Australian wool is imported. But what we must here remember is that we export our wool raw and import wool already spun into yarn. So that the labour and employment expended on working up the raw wool to yarn, together with the profit accruing is entirely lost to Ireland. When we remember that the Irish Wool Clip for the year ending May, 1912, was 15,530,000 lbs., and the export of raw wool about 14,603,000 lbs. for the same year, we can see what a small fraction of the Irish Wool Clip is spun in Ireland and what a loss we are at by the export of wool in a raw state. The chief want, then, is the establishment of spinning mills, privately or co-operatively owned, to spin our woollen and worsted yarns. The chief need in regard to production, in the woollen industry, is co-operation on the part of the manufacturers. By a mutual agreement it would be possible to specialise in regard to their output, instead of, as heretofore, one Irish mill producing small quantities of as many varieties and patterns of goods as the great Yorkshire mills, and so wasting valuable time in designing and continually re-arranging their machines. Thus time, money and resources would be saved, and the industry consolidated and increased.

Minerals, Power and Fisheries.—But little can be definitely said as to the actual extent and possibility of our minerals. It has been clearly established that we have varied and extensive mineral resources. The reason they have been so neglected hitherto is because Irish capitalists did not venture into this industry, since it was controlled by British combines who, if they choose, could cut prices to so low a figure that no comparatively small concerns could withstand their competition. It will be the duty of Dail Eireann to thoroughly test and develop accordingly this important branch of our natural resources. In regard to power from Water and Peat, it needs only some effort on the part of private and municipal bodies to develop these unused sources.

The glaring need in Irish Fisheries at present is for organisation. A national centre for the industry ought to be set up (perhaps at Galway), to which Irish fish should be sent instead of being exported to Billingsgate. State subsidies are needed to purchase a large fleet of steam trawlers and deep sea boats, so as to get the best results from the industry. Provincial depots should be opened for distribution and factories set up for tinning lobster, salmon, etc. In a word, the industry should be put on a national basis, instead of being, as heretofore, merely the western branch of England's fishing business.

Free Trade.—We now come to the question of Free Trade. Considering that the primary object of co-operation is to produce and distribute at home our needs, as far as reasonably possible; and, further, that our growing industries depend primarily on home support for development, we cannot possibly admit Free Trade. For "the essence of Free Trade is equality and uniformity in the

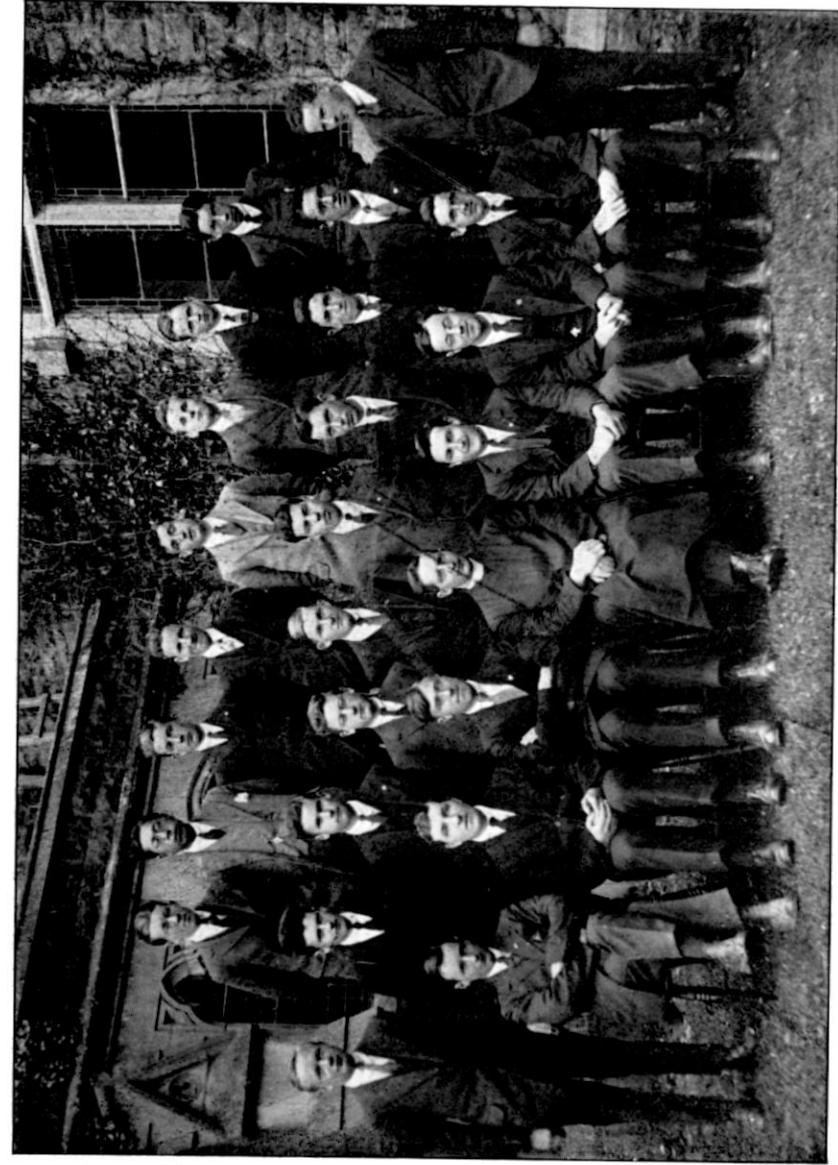


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1st CLUB.

[EGLESTON BROS.

Top Row—A. Leahy, P. Wong, A. McCoy, A. MacNeice, J. Purser, J. Cassin, G. O'Connor, P. Murphy.
Middle Row—J. Kirby, E. O'Sullivan, J. A. O'Sullivan, J. O'Reilly, M. O'Sullivan, Don. McCarthy, C. Fitzgerald, J. Ryan, J. D. Ryan, A. Cooney.
Sitting—E. Scanlan, R. Loneragan, J. Loneragan, Rev. Fr. Maher, S.J., W. Roche, P. MacQuillan, J. O'Sullivan.

financial treatment of home, colonial and foreign produce of the same kind."* In a few years, without Protection, we could obtain unlimited supplies of cheap manufactured goods, cheap grain and cheap flax which could undercut home produce. This cheapness at first seems advantageous, but it would entail the ruin of corresponding industries in Ireland, and leave us still dependent on outside nations. Our industries must then be protected by sufficient tariffs on such imports as I have mentioned, until they have become so strengthened and organised as to be able to compete with foreign productions.

The main defects, then, of our present agricultural and industrial systems may be summed up as follows:—

- (1) Inefficiency and lack of cohesion in the production and distribution of commodities;
- (2) Insufficient wages for practically all wage-earners, with lack of consideration for the conditions of the working classes;
- (3) Uneven distribution of land and industry;
- (4) and, the greatest, external influence and misgovernment.

The first defect can be remedied, (a) in agriculture, by the adoption and spread of co-operation, (b) in manufacture, by a mutual arrangement among manufacturers to adopt a system of specialization in regard to their manufactures on account of the present comparative smallness of the industries in Ireland. In regard to the second, Dail Eireann will, we trust, secure that proper conditions obtain between employer and employed in order to secure mutual co-operation. An agreement could be effected on the following lines. A family living wage for all male employees and a secondary

* Prof. J. S. Nicholson.

wage in excess of this for workers having special skill, training, responsibility; the right of labour to organise and, where possible, to participate in the industrial part of business management; measures to reduce the extent and hardship of unemployment; provision of such working conditions as will safeguard health, physical integrity and morals, reduction of profits till the basic and secondary wage are paid. The third and fourth defects are due to English and Ascendancy selfishness and misrule. But now that the people of Ireland have their fate in their own hands these evils may easily be remedied.

Capital.—In 1865 it was said of Irish Industry by the Inspector of Factories that "capital was the one thing needed." That capital sufficient for our present purposes is to be had in Ireland the following figures will show:—

Deposits and Cash Balances in Irish Joint Stock Banks—		
1910	—	£54,936,000.
1919	—	£136,134,000.
Government Stock on which Dividends are payable in the Bank of Ireland—		
1914	—	£84,233,000.
1919	—	£182,713,000.
Post Office Savings Banks Deposits in Ireland—		
1910	—	£11,931,000.
1919	—	£13,006,000.

Through causes before indicated, nearly all this wealth is invested *outside* Ireland. In virtue of our newly acquired fiscal control, we shall in the future administer for Ireland's benefit the revenues formerly paid to England. This fact, together with national effort and energy will, we may confidently expect, attract to our industries not merely home but foreign capital.

In this essay I have pointed out, as far as space permitted, the chief defects of our economic system, and proposed certain remedies for its regeneration, but the success of this great undertaking lies in the hands of our people alone. The reforms here advocated, or in any such programme, can be of but little use without a similar reform in the spirit of individuals and of private and public bodies.

"Society can be healed in no other way," says Leo XIII., "than by a return to Christian life and Christian institutions."

Our economic systems will not be strong and lasting if they be not guided and sustained by the Christian ideals of justice, duty, mutual obligations and mutual esteem. Owing to the instability of modern industrial conditions, the present upheavals of labour, and the spread of baneful Socialistic doctrines, all classes, but especially the working classes, have drifted towards forgetfulness of

possession of land entails duties which can be enforced by the State for the common good. Finally, the State must do its part in the work of regeneration. On this point I cannot do better than quote from the great Encyclical of Leo XIII. on "The Condition of the Working Classes":—

"The foremost duty, therefore, of the rulers of the State should be to make sure that the laws and institutions, the general character and administration



PHOTO BY

PHILOSOPHERS.

[EGLESTON BROS.]

Standing—J. Linehan, J. McArdle, M. Toal, P. Casey, T. Toal, H. O'Flaherty, L. Cunningham, J. Walsh, P. Collins.
Sitting—A. Conway, T. Cullen, Rev. W. Gwynn, S.J., Rev. E. Masterson, S.J., Rev. W. Kane, S.J., J. Brady, P. Harty.

Christian charity. But in the new era dawning on Ireland our nationality and independence will impress on us a sense of our responsibilities as citizens and partners in our own State.

The labourer must come to realise that he owes his employer and society an honest day's work in return for a fair wage, not minimum service for maximum pay. The capitalist must learn that profit making is not the basic justification of business enterprise; the farmer and landowner that the

of the commonwealth shall be such as of themselves to realize public well-being and private prosperity. . . . Now a state chiefly prospers and thrives through moral rule, well regulated family life, respect for religion and justice, the moderation and equal allocation of public taxes, the progress of the arts and of trade, the abundant yield of the land—through everything, in fact, which makes the citizens better and happier."

This is the Christian and Catholic ethic of Industry and State, and it is in this spirit we must approach the great and pressing problem of the economic regeneration of our motherland.

MARTIN F. TOAL, *2nd Philosophy.*

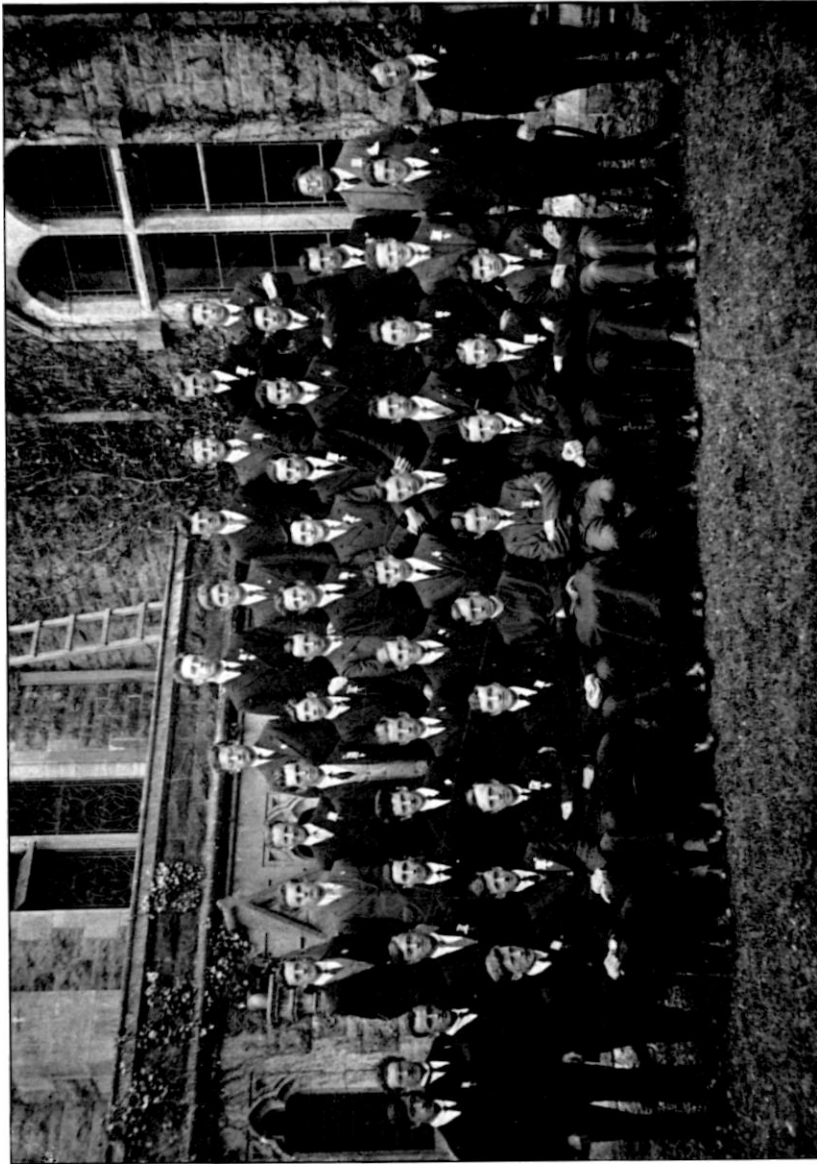


PHOTO BY I

SODALITY OF THE B.V.M.

JEGLESTON BROS.

Top Row—J. O'Reilly, T. Toal, P. Harty, D. Dunne, R. Harris, G. Keyes, P. Collins.
 2nd Row—A. Conway, J. Cassin, A. MacNeice, J. Linehan, J. MacArdle, E. Scallan, T. Farrell, W. Roche, E. Burke, J. A. O'Sullivan,
 P. Casey, L. Cunningham, P. Wong.
 3rd Row—J. Brady, H. O'Flaherty, D. McGrath, J. Lonergan, J. Cummins, E. O'Sullivan, A. McCoy, M. O'Sullivan, D. McCarthy,
 C. Fitzgerald, J. D. Ryan, J. Ryan, A. Cooney, J. O'Sullivan, P. MacQuillan.
 Sitting—T. Cullen, W. O'Connor, M. Toal, R. Lonergan, Rev. Fr. Shaw, S.J., P. Murphy, J. Walsh, T. Walsh, P. Barry.

Sodality Notes.

Sodality of the Blessed Virgin.

Director :

REV. F. SHAW, S.J.

Prefect.—R. Lonergan.

Assistant.—J. Lonergan.

Secretary.—P. Murphy.

Sacristan.—J. O'Sullivan.

The Sodality of Our Lady is looked up to as being the pride of the school. Since the Sodality was started in Mungret it has been the great ambition of every boy to come into the ranks of Our Lady's chosen ones. The large number of candidates at every election amply proves this.

At present there are 42 members.

The following new members were received by Rev. Fr. Rector at the last reception, 8th December, 1921:—E. Burke, M. Toal, E. O'Sullivan, J. Ryan, J. Cassin, J. A. O'Sullivan, M. O'Sullivan, J. O'Reilly, C. Fitzgerald, A. McCoy, D. McCarthy, P. Wong.

The following is a complete list of the Sodalists:—

Apostolics.—E. Burke, J. Brady, P.

Casey, P. Collins, A. Conway, T. Cullen, J. Cummins, L. Cunningham, D. Dunne, T. Farrell, P. Harty, R. Harris, G. Keyes, J. Linehan, D. McGrath, H. O'Flaherty, M. Toal, T. Toal, J. Walsh, T. Walsh, P. Barry, J. McArdle, W. O'Connor.

Lay Boys.—R. Lonergan, P. Murphy, J. O'Sullivan, J. Lonergan, J. D. Ryan, A. Cooney, J. Ryan, P. MacQuillan, W. Roche, E. Scanlan, A. MacNeice, J. Cassin, J. A. O'Sullivan, M. O'Sullivan, J. O'Reilly, C. Fitzgerald, A. McCoy, D. McCarthy, P. Wong, E. O'Sullivan.

On Whit Sunday the following were received:—J. Boylan, B. Cogan, G. Cogan, F. Courtenay, T. Fullam and G. Schmidt, Apostolics; and Jos. Kirby, Lay Boy.

R. LONERGAN, *Prefect.*

Sodality of the Holy Angels.

Prefect.—R. Nix.

Second Assistant.—J. O'Connell.

First Assistant.—D. Redmond.

Sacristan.—J. Doran.

Fr. Forristal admirably fulfilled his office as Spiritual Director of the "Holy Angels" this year, and he has infused into its mem-

bers a still greater zeal and devotion. The extraordinary numbers of aspirants this year shows the great esteem and respect in

which the Sodality is held, and how great an honour it was reckoned by the boys to be admitted as members. The conduct of the members in upholding the honour of the Sodality is highly praiseworthy and most edifying.

Those already received into the Sodality are:—R. Nix, D. Redmond, J. O'Connell, J. Doran, D. J. O'Sullivan, J. Roche, T. Connolly, J. Irish, P. Fitzgerald, T. Hayes.

New members are:—J. Pierce, F. Miller, M.

O'Connell, C. Connolly, P. Durcan, P. O'Carroll, T. Martin, C. Cooney, T. Brosnan, D. MacNeice, P. Power, L. Flanagan, D. McCarthy.

On May 25th the following were received:—Michael Whelan, John Flannery, Edward Hannigan, Michael Littleton, Nicholas Sheehan, Philip Rooney, Deirmuid Donovan, Justin McCarthy, Jos. Hanrahan, Stephen Byrne, Jos. Hurley, Laurence Roche, John Murphy, Thomas Mitchell.

ROBERT NIX, *Prefect*.

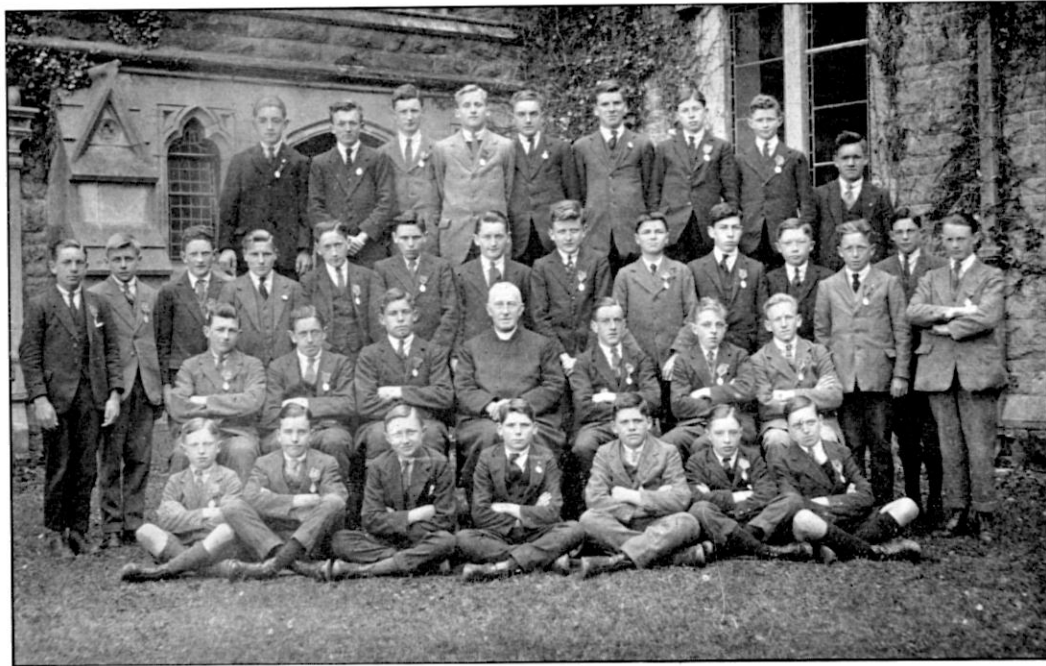


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SODALITY [OF THE HOLY] ANGELS.

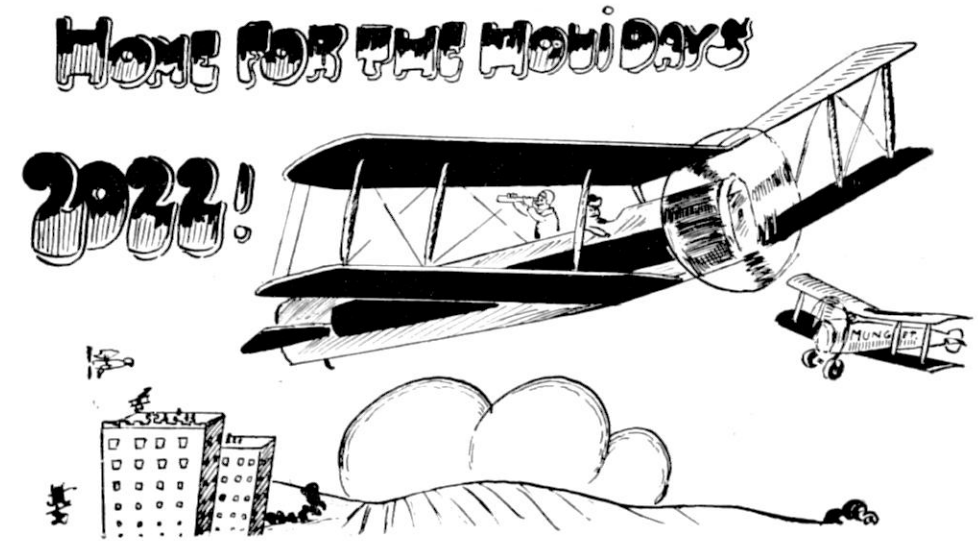
[EGLESTON BROS.

Top Row—D. J. O'Sullivan, C. Connolly, M. Littleton, P. Power, T. Connolly, P. Fitzgerald, Der. McCarthy, M. Whelan, T. Brosnan.

Middle Row—P. Durcan, L. Roche, C. Cooney, F. Miller, M. O'Connell, J. Pierce, J. Roche, P. Rooney, E. Hannigan, Just. McCarthy, P. O'Carroll, J. Flannery, J. Hanrahan, Der. O'Donovan.

Sitting—T. Martin, J. O'Connell, R. Nix, Rev. Fr. Forristal, S.J., D. Redmond, J. Doran, D. MacNeice.

Ground—L. Flanagan, J. Murphy, J. Irish, T. Hayes, T. Mitchell, S. O'Byrne, N. Sheehan.



SKETCH BY]

HOME FOR THE HOLIDAYS.

[J. A. COONEY.

Mungret College in 2022. A FANTASY.

NOTE.—An essay on Mungret College a hundred years hence has been sent in to us. Did space permit we should gladly print it in full. The writer gives a description in some detail of a typical day in term. The buildings are supposed to have attained anything up to thirty storeys, and to be furnished with flat roofs, suited for the accommodation of aeroplanes. Electric lifts and other devices are frequent, and the cinema is in constant use for instruction. There are day-pupils, many of whom come from the most distant counties of our island, while the boarders are from all civilized countries, including the U.S.A., from whence the writer supposes himself to hail. Loughmore has been developed into a lake of some six square miles in area, swarming with motor-boats, and rejoicing in a school of marine engineering. We can only add what dramatists call the catastrophe of the piece, together with an illustration drawn by the writer.—ED.

How pleasant it is to nestle in the depths of a comfortable armchair before a cheerful fire, rejoicing in the seclusion afforded by one's own room. I am glad when the toils of the day are over, and when, after some recreation generally spent in the open air, I settle down to my books for the evening. Coming towards ten o'clock a sense of drowsiness is the only thing which tends to remind me that time is passing and that I have come to the end of another day.

How often during the long term did I picture to myself that little town nestling on the borders of Long Bay, in South Carolina; how often have I seen my home, surrounded by the fields of waving maize, and how often have I beheld my dear mother standing

on the doorstep in yearning anticipation of the day when I should return? And now that day has come!! As the day dawns I can hardly realise that ere night I shall have crossed the 2,000 miles of water which separates me from my well-loved home.

My valise I had packed days before, and, having snatched a hasty meal, I am very soon out in the hangar tending to my biplane, on which depends the realization of all my hopes. What a noisy scene I witness as I look around? Hasty farewells mingle with the roars of a hundred propellers, as other planes soar gracefully from ground or roof-top. Very soon I, too, have left Mungret far behind, and following the winding Shannon, I perceive on the horizon the surging waters of the Atlantic.

Need I attempt to describe the hidden joys of that trans-Atlantic flight, or the happy thoughts which crowded on me; need I sketch the plans I formed?

As dusk falls, it is with relief that I discern the distant twinkling of many lights on land. Nearer and nearer they come, and soon I am speeding over *terra firma*, dark looking in the fading twilight. I am nearing home now, and an intense feeling of joy overcomes me. But the plane appears to be descending too rapidly. I seem to lose control—down—down—I go. The night is dark, oh so dark, and I cannot see the earth at all. All the while the machine is falling—Crash!!!

I rub my eyes feebly. It is just ten to seven. I hear Fr. Maher's door close, and the muffled sound of a bell. Another day beginning—twenty-four days more to Summer vacation!!!

J. A. COONEY, *Middle II.*

Report of Studies.

By a singular favour of God this year, in spite of the fact that epidemics of various kinds prevailed in Limerick and our neighbourhood, we were kept absolutely free from these or any other illness of a serious kind. This has proved a great boon to our studies. All through the year there was an excellent spirit of work and healthy rivalry. The "Average" Competition between Classes ended in a finish which satisfied the most eager of our sporting friends. In the Christmas term "Commercial" ran well and were winning until, by a last spurt, First Middle managed to get ahead by a decimal at the post. In the Easter term, Second Junior were keen competitors from the start, and won a well-deserved victory, the fruits of which they enjoyed amidst the historic surroundings of Adare. Good work has been done for the Irish language, and a beginning attempted in the teaching of other subjects through the medium of Irish. We hope to make a big advance in this respect next year. It is a difficult task, but we are confident that the faith, patriotism and enthusiasm of all will help to move the mountains in the way. The results of the House Examinations, as well as the Examinations for All Ireland in Religious Knowledge, give us the greatest satisfaction, showing, as they do, that the boys have put their whole heart into this our main work. We remark, too, with pleasure the notably increased extent to which the Libraries

are used, and the interest in general reading. This work also we hope to develop next year by a special study hall library of general literature, especially Irish literature, and increased facilities for availing of the books provided. With the help of such a more extended and liberal course of reading, and a greater frequency and interest in the Debates—even for the Lilliputians—we hope to help on the work of providing well-trained citizens, capable of playing a worthy part in Irish public life.

Christmas Prize List.

PHILOSOPHY.

Religious Knowledge.

J. Linehan.
P. Casey.

Aggregate Merit—Second Year.

1. Leo Cunningham.
2. Martin Toal.

Aggregate Merit—First Year.

J. Linehan.

Special Prize for Double First.

P. Harty.

Senior.

Religious Knowledge .. P. McQuillan.
Irish Conversation .. D. McGrath.
Diligence .. J. Cribbin.
Aggregate Merit .. 1. P. Barry.
Do. .. 2. R. Harris.

CHRISTMAS PRIZE LIST.

Middle I.

Religious Knowledge .. J. C. O'Reilly.
Irish Conversation .. D. Redmond.
Diligence .. J. D. Ryan.
Aggregate Merit .. 1. M. O'Sullivan.
Do. .. 2. D. Redmond.

Middle II.

Diligence .. J. A. O'Sullivan.
Aggregate Merit .. 1. W. Hogan.
Do. .. 2. J. O'Connell.

Junior I.

Religious Knowledge .. C. Cooney.
Irish Conversation .. B. Barry.
Diligence .. B. Barry.
Aggregate Merit .. 1. W. Hyland.
Do. .. 2. J. Kirby.

Junior II.

Diligence .. T. Hayes.
Aggregate Merit .. 1. P. Rooney.
Do. .. 2. W. Brett.

Commercial.

Diligence .. R. Widger.
Aggregate Merit .. 1. J. Purser.
Do. .. 2. M. Littleton.

Preparatory I.

Religious Knowledge .. P. Lawler.
Irish Conversation .. M. O'Connell.
Diligence .. D. O'Donovan.
Aggregate Merit .. 1. M. O'Connell.
Do. .. 2. S. Linehan.

Preparatory II.

Religious Knowledge .. J. Murphy.
Diligence .. M. Sheehan.
Aggregate Merit .. 1. D. O'Sullivan.
Do. .. 2. M. Coen.

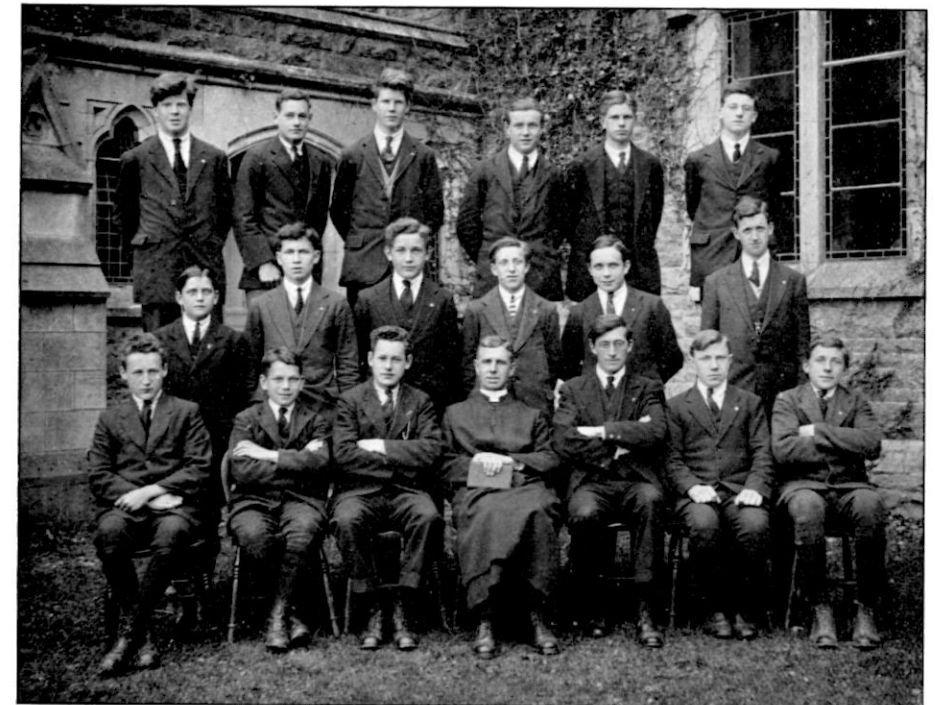


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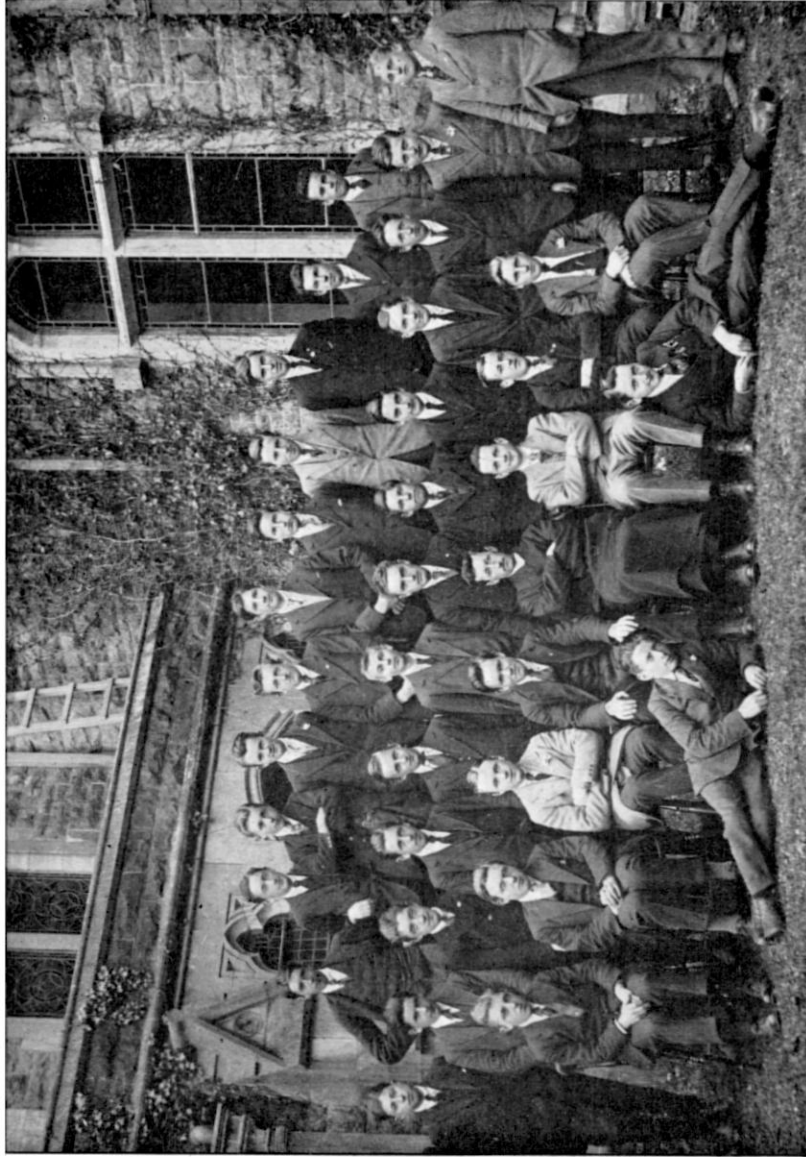
JUNIOR APOSTOLICS.

[EGLESTON BROS.]

Back Row—F. Gallaher, G. Cogan, H. F. Courtney, C. O'Donovan, J. Kelleghan, V. McCartan.

2nd Row—R. Glancy, P. Barry, T. Fullam, B. Coyle, J. O'Sullivan, W. O'Connor.

Sitting—J. O'Sullivan, P. Browne, B. Cogan, Rev. P. Morris, S.J., J. Brady, M. Nohilly, W. Hyland.



LELESTON BROS.
2nd CLUB.
Top Row—D. Greene, M. O'Connell, J. Hurtlev, D. F. Sullivan, C. Connolly, J. McGrath, G. O'Brien, M. Baldwin, P. Fitzgerald, P. McCherny, J. Corkeran.
2nd Row—M. Littleton, Der. McCarthy, W. Hogan, D. J. O'Sullivan, J. O'Connell, P. Enright, J. Donovan, T. Connolly, R. Nix, M. McCoy, B. Barry, C. O'Sullivan, P. Rooney, P. Power.
Sitting—J. Doran, A. Joyce, J. Robinson, T. Brosnan, Rev. Mr. Glynn, S.J., R. Widger, D. Redmond, F. Miller.
On Ground—D. McCarthy, J. Roche.

an fainne.

Tá bliadain eile iméigíte, agus tá orainn cúntas gearr a tabairt ar iméaécaib ár nSarra bis. O'iméig a lán as veire na bliadna, ac i n-aiméóim sin, bí curó maic agaimn eun teanámaint de'n veag-obair. Bí comne agaimn go mbéad sluaš mór as ceact isteaé, ac ní mar sin a bí, mo maicš! Níor éáimig ac beirt, Peadar Mac Uirólin 7 Seán Ó Daoigealáin, 7 bí baint as Peadar leis an bFáinne sar ar seólaó éúgaimn é. Is náireac an sgeal é le h-innsint, ac bíonn an pírinne searb, agus b'féidir go veioeipó na buacailí eile isteaé nuair a tuisio 1 sgeart a tábaécaige is atá an Šaevealg 7 labairt na Šaeveige 1 geúrsáib na tíre.

Maíoir linne féin, ní miste a ráó go raib obair maic véanta i mbliadna. Bí criunniugaó saé seactmáin beagnaé, 7 veiošpóireact nó áóbar éigin cainnte ar siubal 1 scomnuide. Tá feabas mór ar an nŠaeveig 1 meass na bFáinneac féin. Táio uile as obair go dian tóéraécaé, agus go h-áirigéte curó aca. Ní véanpaiois-sean faillige sa nŠaeveig, pé sgeal aca, mar tá an spioraio éeart ionnta, 7 tuisio nac féidir don ruó a véanam ar son na tíre mura mbéio an Šaevealg aca á labairt is á úsáio 1 scomnuide. Sin an spioraio atá uainn san saogal atá romáinn 1 n-éirinn inoiu, 7 má's é sin toraó na h-oiubre atá agaimn á véanam nár nŠasra veag, béimio sásta go leóir.

Tá fuadar fuinn go léir 1 lácair na h-uaire as ullmužaó 1 sgeoir feise Tuao-Mumán.

Deio an feis ar siubal an mí seo éúgaimn, 7 véanpáimio ar noiceall eun a ceasbáint go bfuil obair fóganta á véanam annso ar éaioib na Šaeveige. Is iao na Fáinnig, dar noóigš, is mó a beio as dul as iomaio ins na comór-tasáib, ac beio corr-buacail ná fuil go fóill sa bFáinne as dul isteaé, leis. Tá súil le Dia agaimn go n-éirigio go geal leó uilig!

Tosnuigeamar anuiró ar na vántaib diaó a seinn san Séipeal as Šaeveig. Ní raib ac vánta Šaevealaéa agaimn ó tús veire an bliadain seo. I veosac, níó nac iongnaó, ní rabamar ró-maic ná ró-láioir, ac inoiaró a éeile, t'éirigš ní b'fearr linn, 7 anois, ba vóigš leat, as éisteaéct linn, ná raib riam ac na vánta so ar siubal agaimn. Tá na Molta Diaó as na sajarcaib go léir nacmór, 7 na paioveaca inoiaró an Aiprinn Naoméa, 7 mar sin, tá veosac maic véanta agaimn sa tSéipeal.

Ac an ruó is mó a éuir ácas 7 bróó orainn, sé gur éáimig an t-ácair Ó Donncaó S.J. ó ácair luimnige éúgaimn Lá féile páioraig 7 tús seanmóin breáš vóinn as Šaeveig. Dubairt sé féin go raib bróó 7 riméad air ceact annso as tabairt seanmóna—an éeao tseannmóin Šaevealac dá raib agaimn 1 Munšairt ó aimsir veasáin naoméa anuas. Bí an ceart aige, dar noóigš, ac nac sinne a bí go riméaóac, mar an sgeaóna, go rabamar na ann as éisteaéct leis. Is paóa an lá go mbeio cuimne agaimn air 7 ar an seanmóin breáš a éualamar 7 a tuisgeamar. Tá ár

mbuidéad as dul tó-san go h-áiríche 7 nára fáda go gcoispear annso airis é!

Má's péirir linn an gaeóeals a éarrainn éúgáinn ar ais airis 'sna teampallab ar fuair na tíre, ní fáda go mbeid sí agáinn go blasda 7 go líomta.

De réir gac deallraim, tácar éun na gaeóilge a éur na h-ionad éeart sna gsoil-eannaib anois. Tá leabra nuada as teacé amac gac uile lá, 7 ní beid le ráó agáinn ná fuil leabra oireamnáca le fágáil, i gcóir múnead na gaeóilge, 7 múnead gac sazas ádbair léiginn. Má tá an gaeóeals ar siubal agáinn mar ghnáé-éangsa, is cuma cad a éitpíó amac dúinn. Beid saoirse agáinn

óáirírib annsan, ac muna mbeid an gaeóeals agáinn, ní béimíó saor go deó na ndeór.

Fásfaimíó slán agáib, a éáirde, anois, ac tá coinne agáinn go mbuailpear le ééite sinn an bliadain seo éúgáinn. Tíós tá ainmeada an Comaltas nuad i gcóir na bliadna seo.

AN REACTAIRE.

An Comaltas.

Doúaire—Éamonn Oirb Mac Muiris, S.J.
Reactaire—Andreas Oirb Ó Feargáil, S.J.
Cisceóir—Peadar Mac Uirólin.

An triúr eile .. {
Doimnall Mac Réamoinn.
Seosamh Ó Murtuite.
Míceál Ó Súilleabáin.

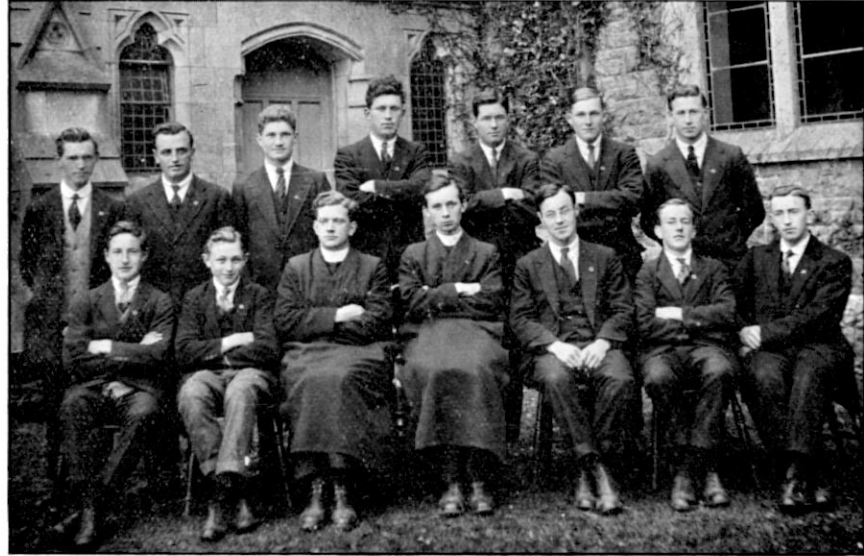


PHOTO BY]

AN FAINNE

[EGLESTON BROS.

Standing—J. Linehan, D. McGrath, P. Hartly, P. Casey, J. Boylan, M. O'Sullivan, P. Collins.
Sitting—G. O'Brien, J. Hurley, Mr. O'Farrell, S.J., Mr. Fitzmaurice, S.J., P. McQuillan, D. Redmond, J. Walsh.



PHOTO BY] [EGLESTON BROS.
3rd CLUB.
Top Row—H. Murnane, P. Durcan, D. MacNeice, P. Lawler, T. Hayes, C. Cooney, J. Hanrahan, W. Brett, T. Mitchell, J. Lawler, S. Byrne, R. Tarrant, J. P. Sheehan.
2nd Row—J. Brogan, J. Durcan, S. Lenihan, L. Roche, C. Hannigan, Just. McCarthy, J. Pierce, Jno. McCarthy, M. Coen, P. O'Carroll, M. Whelan, E. Scanlan, C. Murnane.
Sitting—J. Flannery, J. Irish, Don. O'Donovan, T. Martin, Rev. Mr. Fitzmaurice, S.J., B. MacDonagh, Der. O'Donovan, J. Quinlan, N. Sheehan.
On Ground—M. Sheehan, J. Carroll, Shaun O'Donovan, T. Alsbop, J. Murphy, Alf. MacNeice, L. Flanagan, D. O'Sullivan.

Athletics.

GAELIC FOOTBALL.

Feb. 19th.—Mungret v. The Christian Schools.

The game was played here in wet and wind. The home team, with the wind, scored two goals and a point to nil in the first half. When the ball was thrown in again, the visitors brought it to the Mungret end, but before long the positions were reversed and another goal was put up by the home side. Towards the end the enemy made a great rally and brought off a score.

Result—

Mungret — — — 3 goals 3 points.
Christian Schools — — — 1 goal.

On Mar. 16th the final of our own League matches was played between Lonergan's and Conway's teams. Play very even at first; just before half time Lonergan's men secured a goal. On resuming, play was going in favour of their opponents, who, through

open shots, had notched up four points; till shortly before the end Lonergan's side replied with two more; leaving off 1 goal and 2 points to 4 points made by the others.

Matches with Cahircon College.

On April 17th a match of Gaelic football was played between the Mungret Apostolics and St. Senan's College at Cahircon. It was the first out-match played by the Apostolics in Gaelic football. From the start the play was very fast and the Cahircon team showed great combination, which enabled them to put two goals to credit in the first twenty minutes. Just before half time the visitors succeeded in raising the flag for a point; but left off three goals to the bad. In the second half M. Fallon (Cahircon) held the play up in the centre line, and our forwards were exceptionally well marked. Our opponents scored two more goals, and then our forwards made a deter-

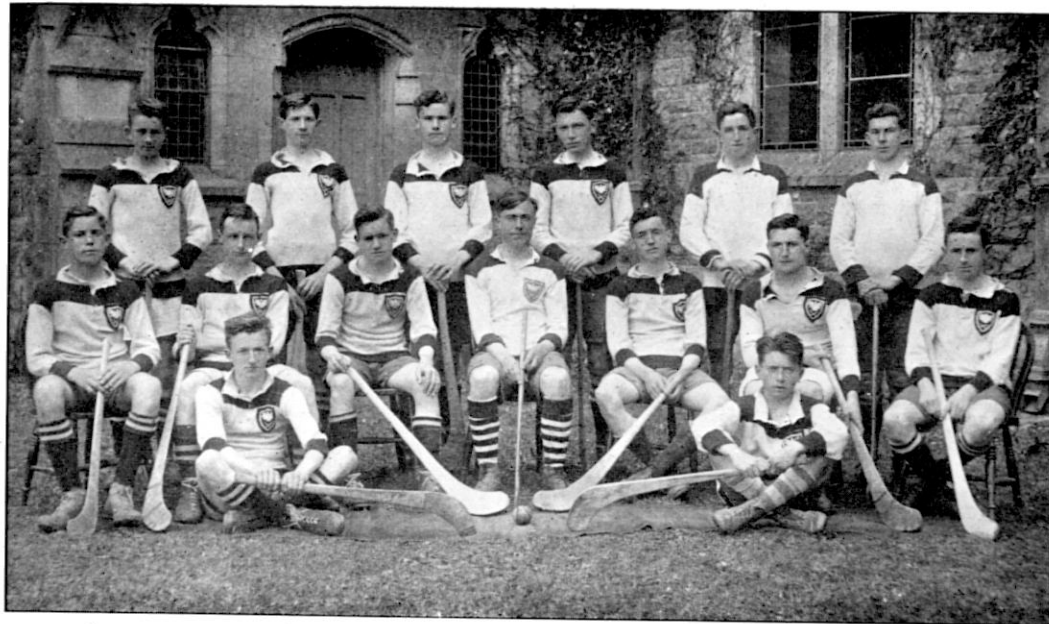


PHOTO BY]

HURLING TEAM: "UNDER 18."

[EGLESTON BROS.

Standing—D. F. O'Sullivan, J. McGrath, J. A. O'Sullivan, C. Fitzgerald, J. Ryan, P. McInerny.
Sitting—R. Nix, E. Scanlan, T. Brosnan, J. Lonergan, J. Purser, W. Roche, M. Baldwin.
Ground—C. Connolly, Dick McCarthy.

HURLING.

mined rush which resulted in a goal by R. Harris. They were well supported by the backs, and went near scoring several times, the situation being saved for the other side by their full back, T. O'Brien.

Result—

Cahircon — — — 5 goals 1 point.
Mungret Apostolics — — — 1 goal 1 point.

By a singular mistake this result was reversed in a Limerick newspaper.

Three days later the return match was played at Mungret. For some time our goal was threatened, but the backs played a very steady game and cleared every time. After some brilliant offensive work, T. Farrell scored a point for us. This gave us encouragement, and we kept pressing on the Cahircon goal, but without result as their backs, T. O'Brien and T. Clery, proved invincible for the time being. The enemy

Last November a set of hurling matches were played at the Market Fields between the Limerick schools for two cups given by Very Rev. Canon O'Driscoll, in aid of the new church of St. Munchin's parish. In the "Under 18" competition the first match (Nov. 13th) was between Mungret and St. Munchin's, when the latter established a lead of two goals in the first half. A little before the end this had been reduced to one point, but they continued to draw ahead and won by 6 goals 1 point to 3 goals and 2 points. Our team was also unsuccessful on the 20th against the Christian Schools, who won by 8 goals and a point to 3 goals.

Our "Under 15" team did better, winning on the 13th against Crescent College, who did not score. On the 20th they met the Christian Schools, and in the first half

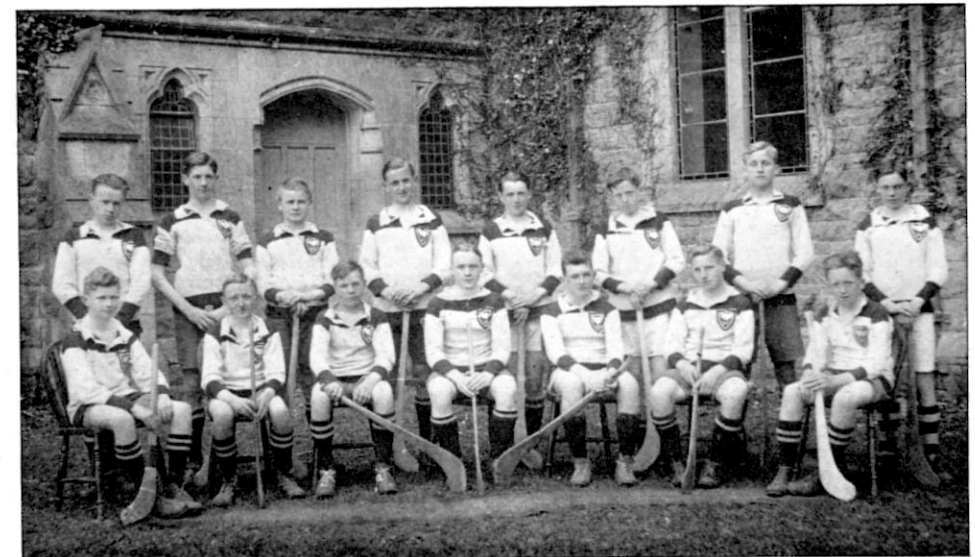


PHOTO BY]

HURLING TEAM: "UNDER 15."

[EGLESTON BROS.

Standing—S. Lenihan, J. McGrath, R. Tarrant, P. Enright, Don. O'Donovan, M. Coen, P. Power, J. Hanrahan.
Sitting—M. Whelan, J. Irish, L. Lawler, J. Robinson, T. Martin, F. Miller, J. Flannery.

had bad luck, as twice the ball struck our crossbar and rebounded into play. With another burst the home team secured a goal, scored by R. Harris. In the second half the game was mainly fought out in the Apostolics' back area. Several shots were sent in for goals or points, but the backs were four towers of strength that were always "to the fore." After a fierce struggle Cahircon succeeded in putting in one goal and one point, thus drawing the game level, but failed to get beyond that. The match was thus a draw, and everyone was delighted with the result and with the play. May we hope that the *entente cordiale* between these two institutions by the Shannon's shore may be cemented by an annual match!

put up a lead of four goals; but the second half reversed this and left our opponents with a win by one point.

On April 2nd there was a hurling match between a College "Under 16" team and a St. Vincent de Paul team chosen from the boys of the Guild of Good Literature Crusade. Mr. and Mrs. Richard Hartigan, Mr. Toomey and others came out from the city to see the match. The game was a good one, especially during the first twenty minutes, when neither side succeeded in scoring.

Co. Limerick Schools' League of National Games.

These hurling matches were played, in the case of the "Under 18" teams for the cup presented by the Rt. Rev. Dr. Hallinan, Bishop of Limerick, and in the case of the "Under 15" teams for a cup presented by Mr. O'Mara. This year only three colleges entered for the competition, viz.: St. Munchin's, the Christian Schools and Mungret. The Rev. P. Lee, of St.

In the Billiard Tournament (Feb. 14th) Frank Miller beat Dan O'Sullivan by twelve in the hundred. F. Miller also won the 2nd Club handball tournament.

Munchin's, did great work in arranging fixtures, etc. As these three colleges had played tournament matches in Limerick before Christmas last, for the benefit of the new church of St. Munchin's parish, it was decided to finish these League matches in one round. The Mungret team showed a marked improvement in the latter part of the year. The two matches on the College grounds, on May 14th and 21st, are likely to be remembered by the boys for many years. In the Senior contest Mungret College won one match by 2 points (Mungret—5 goals 1 point; Christian Schools, 3 goals 5 points) and lost the other by 1 point (St. Munchin's—3 goals 1 point; Mungret—2 goals, 3 points). Both games were well contested and played in an admirable spirit—good, fast, clean games and under favourable weather conditions. Practically every member of the Mungret team deserves a word of praise; but we think that boys now in their teens



PHOTO BY]

ST. MUNCHIN'S CAPTAIN.

Congratulated by Frs. S. Connolly and J. Joy, S.J.

[H. O'FLAHERTY.

will recall in years to come as heroes of the matches—**John Lonergan** (Captain of team), as useful a full back as any school team could boast of; **John Purser** (goalkeeper), who rose to fame on May 14th by brilliant work between the goalposts; **Dickie McCarthy** (three-quarters), small of stature, but who wields the ash with the dexterity of Cuchulain. **Our back line** was good throughout the year, and Willie Roche and Eugene Scanlan did excellent work in every match. **Our forwards** need more co-ordination in attacking—Con Connolly, Con Fitzgerald and Bob Nix put in a lot of useful work.

We heartily congratulate St. Munchin's College on its triple victory in winning the Dr. Hartly, Dr. Hallinan and Canon O'Driscoll cups—a great school record for one year.

In the final of the "Under 15" competition, played at Mungret on May 25th against the Christian Schools, the home team did not come up to expectations, and was beaten rather easily by 9 goals and a point to 3 goals. The scores for Mungret were made by Tarrant, Power and Hanrahan, and John Irish also played a good game.

SPORTS.

Early on Whit Monday, at the raising of the Tricolour for the first time in the history of Mungret, the House Sports began.

Results of the Sports are as follows:—

Championship of the House:—

100 yards—1st, E. Scanlan; 2nd, W. Roche.

Long Jump—1st, F. Miller, 15 ft. 9 in.; 2nd, P. Enright, 15 ft. 8 in.

1st Club:—

220 yards—1st, E. Scanlan; 2nd, Joe Sullivan.

440 yards—1st, J. Purser; 2nd, A. MacNeice.

Half Mile—1st, J. P. Ryan; 2nd, A. MacNeice.

2nd Club:—

100 yards—1st, J. F. McGrath; 2nd, P. McInerny.

220 yards—1st, J. F. McGrath; 2nd, P. McInerny.

440 yards—1st, G. O'Brien; 2nd, C. O'Sullivan.

Three-legged Race—A. Joyce and P. Power. Half Mile—1st, A. Joyce; 2nd, P. Power.

3rd Club:—

100 yards—1st, Ed. Scanlan; 2nd, John McCarthy.

220 yards—1st, Ed. Scanlan; 2nd, J. Lalor.

Long Jump—1st, M. Whelan, 14 ft. 3 ins.; 2nd, B. McDonagh, 12 ft. 2 ins.

Three-legged Race—Jn. McCarthy and W. Brett.

440 yards—1st, D. MacNeice; 2nd, Ed. Scanlan.

4th Club:—

100 yards—1st, L. Flanagan; 2nd, H. Mur-nane and M. Sheehan.

220 yards—1st, F. MacNeice; 2nd, M. Sheehan.

P. J. MURPHY,
Rhetoric and Matriculation.

Obituary.

VERY REV. JAMES E. COYLE, Dean of Alabama.

Last August all at Mungret were horrified to read the news, bluntly related in the Irish papers, to the effect that Fr. James Coyle, of St. Paul's, Birmingham (Ala.), had died in hospital after being shot by a Methodist minister because he had married the latter's daughter to a Catholic.

Before referring more in detail to the circumstances of the catastrophe it may be well to recall the main facts of Fr. Coyle's life. He was born in 1873, at Westpark, Drum, near Athlone, where his mother still resides. He spent the years between 1888 and 1893 at Mungret College, receiving the degree of B.A. in the Royal University. Proceeding to Rome, he graduated from the N. American College and Propaganda, where he was ordained in 1896 for Mobile (Ala.). Reaching this diocese, he was assigned to the Cathedral till 1899, when he was appointed Rector of the McGill Institute. In 1904 he was transferred to St. Paul's Church, Birmingham, and in 1915 was nominated Dean of N. Alabama. He was also chaplain to various societies, including the Knights of Columbus and the Ancient Order of Hibernians; and in addition to other literary work he was editor of a Catholic monthly.

As to the circumstances of the death on the 11th of August—that very day Dean Coyle had celebrated a marriage between Ruth Stephenson and one Pedro Gussman, both Catholics, on a licence the validity of which appears to be admitted. Ruth was the daughter—aged 18 or close on 19 years of age—of a certain E. R. Stephenson, described as a Methodist minister.* In the previous April Ruth had become a Catholic, being received into the Church, not by Fr. Coyle, but by the pastor of another parish. She does not seem to have informed her parents of her intention of getting married. Gussman is a Porto Rican, and, according to his wife's statement, of Spanish parentage. On the evening of August 11th, about 6.30 p.m., as Fr. Coyle was sitting at the porch of his Rectory in a swing (or hammock), Stephenson walked up to him.

* Though so described, it seems fair to his co-religionists to point out that he never had a pastorate, nor was he regularly ordained, but was merely what was called a "local preacher," carrying on ordinarily the occupation of a barber. It is alleged that he was known as the "marrying parson," and was constantly seen around the courthouse. If this be so, it adds a most singular touch of grim irony to the deplorable tragedy.

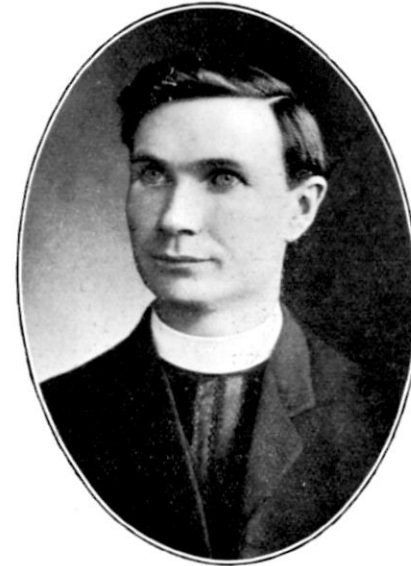
Very soon three shots were heard. Stephenson walked away to the jail, which was not far off, where he was overtaken by two officers, to whom he surrendered a Colt's 45 automatic revolver that he carried. At the alarm caused by the shooting, Fr. Coyle was found lying unconscious, and was at once taken to St. Vincent's Hospital, where he expired in about an hour, seemingly without regaining consciousness.

It is regrettable, but true, that there is a bitter anti-Catholic spirit active in some parts of the U.S.A. of late. In a letter written to Mungret from a priest of Mobile diocese, the writer speaks of "the anti-Catholic" "wave, of which we appear to be at or near the centre here." On the morrow of the tragedy the *Birmingham*

News speaks of the strong politico-religious prejudice that has been prevalent there for the past few years. It makes an appeal for prompt and open investigation, and adds:—"The minute the newspaper extras bore to the people the news of the death of the notable religious leader the comment was heard everywhere, from Protestant and Catholic alike, 'The man who killed him will be acquitted.' That is a terrible thing to say of any community—that jurors drawn from the ranks of its citizens are going to acquit the slayer of a Catholic priest, regardless of the circumstances. The *News*, for one, hopes and believes that it is not true."

At the Requiem High Mass celebrated on Saturday morning (August 13th), the Bishop of Mobile, the Rt. Rev. Dr. Allen, read a number of telegrams, several of them from non-Catholics. Among the number was one from Dr. Curley, Archbishop-elect of Baltimore, which pro-

tested against the spirit of hatred that prompted the act. Dr. Allen described the late Dean Coyle as a model priest. "I know that from his seven years' residence in my own house in Mobile." When the previous pastor of Birmingham died, beloved by all, "I knew of none better qualified to take his place than Fr. Coyle. This priest suffered much in recent years. Over and over again there were threats of death made against him, but he went on with his work, remembering well the words of his Master, 'As they persecuted Me, so will they persecute you.'" The Bishop further stated:—"When I first visited Birmingham 25 years ago, I received a most cordial welcome, not only from the Catholics but from those of other faiths... who showed in many ways their broad-mindedness and spirit of goodwill. This sentiment continued until Greater Birmingham was accomplished, in fact down to 1915. What has brought about the change. Who is



VERY REV. JAMES E. COYLE.

"responsible for bringing the crowd of mountebanks to misrepresent the doctrines of the Church, to assail her clergy and doctn the Sisters of Charity and of Mercy, and Benedictine Sisters, the noblest women in the land. These disturbers were brought here by politicians and secret societies for their ignoble ends. These people call themselves true Americans. But they are un-Americans because they are false to American principles of charity, justice and equality. I realize that these sentiments were not endorsed by the great majority in Birmingham, but they allowed this clique to misrepresent and dishonour them. Would the unfortunate man who shot Fr. Coyle, sitting quietly in his porch, have done so if he knew what the Catholic Church preaches, what the priesthood represents? He had a distorted view!"

The funeral took place amidst great demonstrations of sorrow and respect on Sunday, August 14th, the sermon being pronounced by Fr. M. Henry (Mobile), a contemporary of Fr. Coyle in Mungret, and who was ordained along with him over twenty-five years ago. No less than forty-three priests were present, including past alumni of Mungret, such as Frs. T. Eaton, P. Turner, P. O'Connor, J. R. O'Donoghue, John O'Kelly, E. L. Sands, etc.

It is hardly necessary to refer in detail to the trial. The reports received are rather imperfect, but we may say that the impression they produced on us was that the prosecution was not distinguished either for diligence or sagacity, *e.g.*, a person alleged to have seen the shooting was not tendered as a witness till late in the proceedings, and was rejected accordingly. The jury, after spending four hours and a half in retirement, brought in a verdict of "not guilty." To our mind the result appears abundantly to bear out the spontaneous diagnosis of the case by the public opinion of the city as recorded in the local newspaper cited above.

That particular result matters little. As to Dean Coyle's share in the matter, we are confident that few will fail to conclude that he was engaged in doing his duty as a Catholic priest, *i.e.*, in marrying a couple—the man being actually of his parish—who came to him with a valid licence on which he was authorised and bound to act, and that, in substance, he was killed because he did so. Those who knew him will not, we believe, take seriously the unsupported assertion of the defence that he insulted or struck his assailant. In many minds the conclusion will be that the case falls little, if at all, short of positive martyrdom.

Words fail us adequately to express the deep sympathy we feel with his bereaved mother in the old home in Ireland, with the devoted sister who kept house for him in his missionary home, and with the other relatives and unnumbered friends of this good man. R.I.P.

A notice of Dean Coyle in *America*, August 27th, 1921, concludes with a hope that through the death of that noble priest the clouds of prejudice against the Church and her children may be speedily dissipated. Most heartily do we join in this prayer; but the end is not yet. For in the *Catholic Times* (Liverpool) of April 1st, 1922, we read the statement that within eight months, in widely separated parts of America, no less than eight outrages against Catholic clergymen have occurred—ranging from murder down to mobbing. One of them was the case of Fr. F. Vachon, O.M.I., of Roy, N.M., dragged through the streets by a mob,

with the connivance of public officials, in December last, when he was falsely charged with setting fire to a school building, the real culprit later confessing.

REV. JOHN O'RAFFERTY, D.D.

John O'Rafferty (or Rafferty) was born at Blackrock, Co. Dublin, and came to Mungret in 1913. In 1917 he went to All Hallows College, Dublin, and in October of the following year he proceeded to the Propaganda College, Rome, where he took the Doctorate and was ordained priest on December 24th, 1920, for the mission of Port Elizabeth (S.Af.). Having accompanied his Lordship Bishop McSherry to Africa, he officiated and preached at St. Augustine's and also at Uitenhage, where he was highly esteemed as a preacher and lecturer. Soon he was appointed to the Izeli Mission, close to Kingwilliamstown, where he entered on his duties on the 28th of January last. For the rest we may refer to a letter from Rev. Fr. W. Kennedy, written from Bishop's House, Grahamstown, on February 15th, 1922, to the Fr. Moderator of the Apostolic School. "When informed from Mungret that a promising student named J. O'Rafferty had been chosen to labour in this Vicariate, I took a keen interest in his career in Rome; and had the pleasure of meeting him after his arrival at Port Elizabeth. He made a retreat with many of the clergy at St. Aidan's College here towards the end of January, and was so favourably impressed with Grahamstown that he eagerly looked forward to the earliest opportunity of spending a holiday with me. Providence decided otherwise, for a week later the news was telephoned through the Vicariate that he was killed at Kingwilliamstown through being thrown from a horse (6th of February). The news caused great sorrow, not only to the clergy but to the Catholic laity, particularly in Uitenhage, Port Elizabeth and Grahamstown, where in spite of his recent arrival in the country he was already very favourably known. His intellectual gifts, coupled with an attractive manner, augured a highly successful ministry in this distant but extensive portion of God's vineyard. It is God's will that he should reap an early reward for the sacrifices he made when he left the shores of Ireland to labour for God under the Southern Cross. Dr. O'Rafferty made the heroic resolve to spend himself in an isolated and neglected field. He has done this; and though we in S. Africa keenly regret that he lies cold in death in a little consecrated cemetery under the shadow of Izeli Mission, where he began his work for God, we are comforted with the thought that he is enjoying the reward of his sacrifice."

We desire to express our deepest sympathy with his mother and family in this great bereavement. R.I.P.

WILLIAM DOHERTY.

William Doherty, who was in Mungret from 1897 to 1902, and who took his B.A. Degree in the Royal University with distinction, was a native of Nova Scotia, where he was born in 1877.

Being desirous of embracing the China Mission, he joined the Paris Province of the Society of Jesus, and spent some years as a scholastic at Jersey. Later on he laboured in Shanghai, being engaged in part in catechetical work. He was very earnest and fervent in his religious life. But finding the life in the Society unsuitable to his nervous and highly strung tempera-

ment, he was at his own request ultimately released from his vows. He obtained a position in the University of Pekin as a professor of English. The political complications due to the Revolution brought this to an end. He passed some time in Canada, we understand, engaged in teaching, and finally returned to China. Falling ill last summer, he came to Shanghai, where he was cared for in St. Mary's Hospital by the good Sisters of Charity. Here he made a very Christian end after having received the last rites of Holy Church. It was another pupil of Mungret, his former fellow in religion, Fr. John Croke, S.J., who ministered to him in his sickness.

Mr. W. Doherty showed remarkable gifts in several ways; he was naturally of a very religious disposition, and was generous and self-sacrificing to an exceptional degree. His many friends who knew him in Mungret and had experience of his high character and noble ideals will, while regretting his early death, have little doubt that his death was holy even as his life had been blameless. R.I.P.



THE LATE DEAN COYLE IN ROME IN 1920.
On his left sits John O'Rafferty, since deceased (marked with a cross).

REV. JAMES DANIEL, S.J.

Fr. Daniel was one of the French Fathers who were at Mungret in the early days of the College, during the years 1886 to 1888. He taught Metaphysics and Ethics, giving the lectures in Latin. His teaching was very efficient and very much appreciated by his pupils.

In the Jubilee number of the *Mungret Annual* (June, 1907) it is recorded under date 1888, July 26th:—"Fr. Aubier and Fr. Daniel left Mungret to-day. Fr. Daniel's departure is much regretted, especially by next year's philosophers. During his two years' stay in Mungret his labours as Professor of Philosophy were crowned with most brilliant success." In the year 1887-88 he was Prefect of Discipline for both Apostolics and Seminarists (*i.e.*, of the diocese of Limerick, who were then at Mungret College). Fr. J. B. R. René was Rector of the House and Director of the Apostolic School; but we understand from one

who was here at the time that Fr. Daniel had a great deal to do with the practical direction of the Apostolic students. In the same number of the *Annual*, among the distinctions gained in those years, mention is made in 1887 of honours in Mental and Moral Science with Exhibition awarded to Ed. Cahill; and in 1888 the same successes secured by three, W. Turner, D. Danaher and P. Horan. The Ed. Cahill named is, we need hardly say, Fr. Cahill, S.J., who has been so long connected with the College in several capacities, and is now again amongst us as Superior of the Apostolic School. The W. Turner developed into the author of the well-known History of Philosophy, and is now Bishop of Buffalo (U.S.A.). The P. Horan referred to is now the distinguished V. Rev. P. Horan, of Little Rock (Ark., U.S.A.). Others among Fr. Daniel's pupils were H. Moynihan, the Rector of St. Thomas' College, St. Paul (Ma.), M. J. Gallagher, now Bishop of Detroit, P. Enright, the late René Jeanniere, S.J., and many others who have distinguished themselves in work for the Church.

We add a few facts as to the rest of the life of Fr. Daniel, which may have a special interest for his old pupils. He was born in 1851 at Mégrit, in Brittany, passed some years at the Seminary of St. Brieuc, entered the Society in 1875, and was ordained in 1884. After his time in Ireland he was successively Professor of Philosophy, of Dogma and of Moral Theology, and Spiritual Father at the scholasticate of Jersey from 1889 to 1901. He was Rector there from 1901 to 1906, when he was appointed Provincial of the Paris Province. In this capacity he went as visitor to the missions of the Society in China. Later he became Instructor of Tertians. Finally, in 1919, he returned to Jersey as Spiritual Father, an office which he discharged up to his death in the autumn of 1921. One morning last autumn, on being called at 4 o'clock, he had answered as usual. An hour and a half later he did not appear to say his Mass, and on his server going to look for him he was found dead in his room.

The previous evening he had received all who came to consult him up to the usual hour of retiring.

He was remarkable for his clear intellect, for largeness of mind and sureness of direction, as well as for a kindness and affability which endeared him to all. In fine, he was a model religious and observant of community life in all its details. R.I.P.

REV. WILLIAM SUTTON, S.J. (1847-1922).

Rev. W. Sutton, a native of Cork, was but a little over twenty years of age, and at the time a medical student in Dublin, when, in 1868, he entered the Society of Jesus. He made most of his studies at St. Bueno's Theological Seminary, Wales. Having been ordained priest, he was sent by his superiors to Mungret College in 1882. The College was being opened by the Jesuit Fathers for the first time in the September of that year. Fr. Sutton at the time of his death was almost the last survivor of the community that took part in the opening. Only the Rev. Joseph de Maistre, S.J., now remains of the Mungret community of that year. Fr. de Maistre was then a young scholastic, and happily is still alive and working as a priest of the Society of Jesus in Paris. Fr. Sutton remained in Mungret for two years as Master and Prefect of Studies. In 1884 he went to Dromore, where the Noviceship of the Irish Province then was, to do his third year probation and act as assistant to the Master of Novices. He returned to Mungret in 1888 to resume his former post, which he retained till he was appointed to the important position of Master of Novices at Tullabeg in 1890.

Of the students who were in Mungret under Fr. Sutton's direction the greater number are now priests, some working in the diocese of Limerick, many in different dioceses of the United States, while not a few are members of the Society of Jesus, or other religious orders. All probably, without exception, would gladly acknowledge the great influence Fr. Sutton exercised on their early formation. As teacher and Prefect of Studies he was exceptionally kind and genial. He rarely if ever exercised or tried to exercise any coercive force. But his great store of common sense, his well-balanced judgment, his pre eminent sense of justice and fair play, and his love of straight and manly dealing gave him great influence with all those under his care, and tended strongly to evoke and develop these same qualities in them. Above all, his wide and varied culture and his scholarly mind had a deep and lasting influence on his pupils. Several of these have since become distinguished as writers and preachers, and have always been ready to acknowledge their indebtedness to Fr. Sutton's early training. He did much to encourage independent literary composition in the students; and owing in no small measure to his kindly encouragement and direction, many of the pupils of those years laid the foundation of literary tastes and conceived intellectual ambitions which in some cases have since borne remarkable fruit.

In the *Mungret Annual* of Christmas, 1897 (p. 22) occurs an interesting reference to Fr. Sutton by one of his pupils. The latter, then a secular priest, working on the American mission, sends to the *Mungret Annual* for publication a beautiful English translation of Horace's well-known ode, "Exegi Monumentum," etc., and adds: "This ode always commended itself to me, both for the sentiment and the form ever since the time our attention was called to it by the 'dear

old party' (*sit venia nomini*) to whose quiet, humane and sympathetic treatment of the classics I for one can trace a large share of the happiness of my life."

During all these years Fr. Sutton was a frequent contributor to *The Irish Monthly*. Some of his articles were on purely literary subjects. Many were very humorous. Several were more or less the meditations of a philosophic thinker on the problems of life, inculcating a broad, genial and hopeful view of its difficulties. In the *Mungret Annual* of June, 1907 (pp. 48-49) (Jubilee Number) are found some interesting extracts from a historical poem of his on "The Irish Education Question," in which he humorously depicts Gladstone striving to hew down the "upas tree" of British anti-Catholic bigotry.*

In 1895 Fr. Sutton was appointed Rector of Milltown Park and Professor of Dogmatic Theology. The latter function he retained only for a couple of years, but he remained Rector of the College till 1903, when he again returned to Mungret as Vice-Rector. It was during his last years in Milltown Park that he began to take an enthusiastic interest in the Shakespeare-Bacon controversy, and contributed several articles to reviews in support of the opinion which identified the writer of the Shakespearian plays with Lord Bacon, the author of the *Novum Organum*. In 1903 Fr. Sutton published on this subject a book called *The Shakespearian Enigma*, which had only a limited success. To the end, however, he remained a convinced Baconian.

In 1905 Fr. Sutton, whose health had begun to decline, was relieved of his duties as Vice-Rector when Fr. T. V. Nolan was appointed Rector of the College. But Fr. Sutton remained in Mungret as a member of the College teaching staff till 1910. Being then no

* The poem refers mainly to Gladstone's abortive University scheme of 1873. It is still of interest, and we reproduce portion below:—

"For felling famed, Homeric Gladstone racks
His fertile brain, to ply the Liberal axe,
Whose edge impaired, nor from deep notches free,
Might rive the third root of the Upas tree,
'That taints,' he cries, 'the air with poisoned breath,
And loads the wandering gales with seeds of death.'
With laurels fresh upon his classic brows,
Flushed with late triumphs, with new dreams he
glows,
Grips fast the haft he knows so well to wield,
To his strong arms see rooted evils yield,
And tall abuses fall before his might;
In shirt sleeves see him girded for the fight!
Flashed his tried steel and smote that iron wood,
Shook the broad branches, but the Upas stood,
Trembled the sod, as fell the frequent thud,
Swelled his great muscles, and on fire his blood.
His grim jaws clenched, his whole soul in his arms,
Flings he huge blows, but scarce the Upas harms;
Gathering his strength, one final blow he deals,
Protect him Heaven! down sink his arms, he reels!
The gnarled root repels the giant blow,
And boomerang-like lays the woodman low.
Hope for some sessions bade our schools farewell,
And Education shrieked as Gladstone fell.
O! Grand Old Man! what burning words can name
The pangs of rage, of sorrow and of shame,
That, mixed tumultuous, in thy bosom swelled,
While all men wondered at the feller felled,"

longer able to continue his work as master, he was transferred to St. Stanislaus' College, Tullabeg. Here he spent the last eleven years of his life, happy and cheerful, remaining to the end a model of religious observance, and always maintaining a lively interest in his literary studies. During these years he continued to contribute to the *Irish Monthly*, *The Irish Ecclesiastical Record*, etc., articles mainly on literary and philosophical or theological subjects.

Fr. Sutton was exceptionally interesting in conversation. He was widely read, and had a very retentive and accurate memory. In discussions during recreation with his own community he was looked upon as a kind of Samuel Johnson, whose opinion was constantly asked for and usually carried much weight; but he was entirely free from Johnson's dogmatism. His fund of anecdote was inexhaustible and his sense of humour and power of narrating personal experiences with humorous flavour were remarkable. His views of human life were very consoling and helpful. "God's

wonderful plan in the world," he used to say, "is like a piece of exquisite and perfect embroidery; but often we see only the seamy side of the pattern." His constant advice was: "Look on the bright side of things." "It is a great act of charity to others," he would say, "to look cheerful even when you cannot feel so." In his spiritual life he had a specially strong devotion to the Blessed Virgin, and did much to instil the same into those with whose spiritual and religious formation he was entrusted. His humility and obedience were very remarkable, and the candour and honesty of his whole character were quite refreshing.

Fr. Sutton's pupils will sincerely regret his loss, and many others will cherish a respectful and affectionate recollection of him as a kindly, cultured and sympathetic teacher and a very sincere friend.

His happy death, the approach of which he often spoke of with peaceful longing, took place on Holy Saturday, April 15th, 1922, after a painful illness of some months. R.I.P.



College Roll.

MUNGRET COLLEGE, NEAR LIMERICK.

1921-1922.

RECTOR: REV. JOHN JOY, S.J.

COLLEGE STAFF:

REV. EDWARD CAHILL, S.J., Superior of the Apostolic School.
REV. WILLIAM BYRNE, S.J., Minister.
REV. JAMES FINUCANE, S.J., Bursar.
REV. EDWARD MASTERSON, S.J.
REV. WILLIAM GWYNN, S.J.
REV. JAMES FORRISTAL, S.J., Director of Sodality, Holy Angels.
REV. WILLIAM KANE, S.J., Editor and Manager of *Mungret Annual*.

REV. PATRICK MORRIS, S.J., Assistant Moderator of Apostolics.
REV. FRANCIS SHAW, S.J., Director of Sodality, B.V.M.
REV. THOMAS MAHER, S.J., Prefect of Discipline.
REV. DENIS HAYES, S.J., Assistant Prefect of Studies.
REV. WILLIAM HOGAN, S.J.
REV. ANDREW O'FARRELL, S.J.
REV. MORTIMER GLYNN, S.J.
REV. EDWARD FITZMAURICE, S.J., Prefect of Discipline.

LAY BROTHERS:

BR. CASEY, S.J. BR. McCABE, S.J. BR. POWER, S.J. BR. T. MURPHY, S.J.
BR. GLANVILLE, S.J.

LAY MASTERS:

W. O'KEEFFE, Esq. F. O'CARROLL, Esq., A.R.C.Sc.I. W. O'SHAUGHNESSY, Esq. (Music)

Medical Adviser:—M. J. Malone, Esq., M.D., F.R.C.S.I.

Dental Surgeon:—George Hartigan, Esq., L.D.S.

PHILOSOPHY.

Second Year.

APOSTOLICS.

Brady, John.
Conway, Arthur.
Cullen, Thomas.
Cunningham, Leo.
O'Flaherty, Hugh.
Toal, Timothy.
Toal, Martin.
Walshe, John.

First Year.

APOSTOLICS.

Casey, Patrick.
Harty, Patrick.
McArdle, James.
Lenihan, James.

SENIOR.

APOSTOLICS.

Barry, Patrick.
Bourke, Edward.
Cogan, Gerald.
Cummins, John.
Farrell, Thomas.
Harris, Richard.
Kellaghan, James.
McGrath, Donal.
O'Connor, William.
Walsh, Thomas.

LAY BOYS.

Crehan, James.
Cribbin, John.
Conway, Patrick.
Leahy, Anthony.
Loneragan, Richard.
McQuillan, Peadar.
Murphy, Patrick.
O'Connor, Gerard.
O'Sullivan, Edmond.
Roche, William.
Ryan, John.
Scanlan, Eugene.
Sullivan, Joseph.
Sullivan, Stanley.
Wong, Patrick.

MIDDLE I.

APOSTOLICS.

Boylan, John.
Cogan, Barry.
Courtney, Finbarr.
Devlin, William.
Dunne, Daniel.
Fullam, Thomas.
Keyes, George.
O'Reilly, John.

LAY BOYS.

Brosnan, Thomas.
Doran, James.
Hurley, Joseph.
Joyce, Thomas.
Loneragan, John.
McCoy, Arthur.
Miller, Francis.
O'Brien, Gerard.
O'Reilly, John.
Redmond, Daniel.
Ryan, John D.
Sullivan, Michael.

MIDDLE II.

APOSTOLICS.

Donovan, Cornelius.
Flood, Peter.
Gallagher, Francis.
Kiernan, Leo.
Schmidt, Gregory.

LAY BOYS.

Cassin, Joseph.
Connolly, Con.
Cooney, Albert.
Hogan, William.
McCarthy, Donal.
MacNeice, Arthur.
Nix, Robert.
O'Connell, John.
O'Sullivan, Cyril.
O'Sullivan, Daniel J.
O'Sullivan, John.

JUNIOR I.

APOSTOLICS.

Coyle, Bernard.
Hyland, William.
McCartan, Vincent.
O'Sullivan, James.

LAY BOYS.

Barry, Brendan.
Carroll, Patrick.
Cooney, Cecil.
Durcan, John.
Durcan, Patrick.
Enright, Patrick.
Hannigan, Edward.
Kirby, Joseph.
Lawler, James.
McCoy, Matthew.
Power, Patrick.

JUNIOR I—continued.

LAY BOYS.

Quinlan, Jeremiah.
Sheahan, John.
Tarrant, Richard.

JUNIOR II.

APOSTOLICS.

Nohilly, Malachy.

LAY BOYS.

Brett, William.
Connolly, Tim.
Corkeran, John.
Fitzgerald, Con.
Fitzgerald, Philip.
Flannery, John.
Hayes, Thomas.
McCarthy, Dermot.
Rooney, Philip.
Roche, John.
Robinson, Joseph.
Whelan, Michael.

COMMERCIAL.

LAY BOYS.

Baldwin, Michael.
Coen, Bernard.
Greene, David.
Kelly, Randall.
Littleton, Michael.
Martin, Thomas.
McCarthy, Richard.
McGrath, John.
McInerney, Patrick.
Purser, John.
Widger, John.

PREPARATORY I.

APOSTOLICS.

Glancy, Regis.
O'Sullivan, James.

LAY BOYS.

Flanagan, Patrick.
Hanrahan, Joseph.
Irish, John.
Lawler, Patrick.
Linehan, Stanislaus.
McCarthy, John.
McDonagh, Brian.
MacNeice, Daniel.
Murnane, Charles.
O'Byrne, Stephen.
O'Connell, Michael.
O'Donovan, Dermot.
O'Donovan, Donogh.
Roche, Lawrence.
Scanlan, Edwin.

PREPARATORY II.

APOSTOLICS.

Browne, Patrick.
Stack, Edward.

LAY BOYS.

Alsopp, Thomas.
Brogan, John.
Coen, Martin.
McCarthy, Justin.
Mitchell, Thomas.
Murnane, Henry.
Murphy, John.
O'Carroll, John.
O'Donovan, Sean.
O'Sullivan, Daniel F.
Pierse, James.
Rice, Thomas.
Sheehan, Michael.
Sheehan, Nicholas.
Sullivan, Donal.
Donovan, John.

UNIVERSITY COLLEGE CORK

(A Constituent College of the National University of Ireland)



FULL COURSES FOR DEGREES AND DIPLOMAS IN

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Medicine

Dentistry

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Education

Music

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Full particulars as to the Conditions and cost of obtaining these Degrees and Diplomas, with all other information as to the College, its facilities and Scholarships, may be obtained on application to THE REGISTRAR.

The College has a number of valuable **SCHOLARSHIPS**, full particulars as to which can be obtained gratis on application to THE REGISTRAR at the College.

The College has playing grounds 15 acres in extent, available for all kinds of games.

The **HONAN HOSTEL** provides comfortable accommodation for Catholic Men Students at a very moderate charge. Chapel and Resident Chaplain. For full particulars apply to THE WARDEN.

A List of recognised Lodgings, approved by the President and the Deans of Residence, is available for the use of parents and guardians. Apply to THE SECRETARY.

Mungret College, S.J.

LIMERICK



Mungret College was founded by the Jesuit Fathers in the year 1881. It is a Residential College, situated three miles outside the City of Limerick. It comprises three separate parts—an Apostolic School for students preparing to become priests in Foreign Missionary Countries, a Preparatory Lay School and a Senior Lay School.

The Prospectus of the Apostolic School will be found after this Prospectus, and may also be had on application to THE SUPERIOR, Apostolic School, Mungret College, Limerick.

THE PREPARATORY LAY SCHOOL.

The Preparatory School is intended for boys ranging from 11 to 14 years. Young boys here receive instruction in the subjects usually taught in Advanced Primary Schools. They are under the personal guidance and tuition of Jesuit Fathers. Special attention is paid to progress in Speaking, Reading, Elocution and Singing.

The boys of this School have their own dormitories and play grounds distinct from those of the Senior School. They are under the care of a Matron.

THE SENIOR LAY SCHOOL.

The Senior School is intended for boys ranging from 14 to 19 years of age. Boys are here prepared for the Examinations of the Intermediate Board of Education and for Matriculation. The course of studies includes the subjects usually taken by students intended for the Priesthood, for the Junior Civil Service Appointments, and for the Preliminary Examinations of the Schools of Law, Medicine, and Engineering.

Special tuition is also provided for boys preparing for a Commercial Career.

Parents and Guardians are advised in the choice of suitable careers for Senior Leaving Boys.

THE STAFF.

The Staff is composed of Jesuit Fathers and of highly-qualified and experienced Lay Teachers.

RELIGION.

A course of religious instruction comprising Scripture, Church History and Christian Doctrine is obligatory on all. Examinations are regularly set on the course, and valuable prizes are offered for competition in each class. No boy can obtain a medal or distinction in any other subject who fails to qualify in Religious Knowledge. All the boys must be present daily at Mass and other Religious Exercises.

An Annual Retreat for all takes place in the first term of each year.

Confessions are heard in the College Chapel on Saturdays and on the Eves of Holidays.

There are two Sodalities, Senior and Junior, established in the College: there is also a Vincent de Paul Conference for Senior boys.

DISCIPLINE.

The Rector will decline to retain in the school any boy who is guilty of persistent idleness, ungentlemanly conduct, or insubordination, or who refuses to observe the Rules of the College.

REPORTS.

At the end of each term Reports are sent to the boys' Parents or Guardians. These Reports contain the marks obtained by each pupil in the weekly College Examinations, together with an account and appreciation of his conduct, application and progress.

NATURAL SCIENCE.

A large and well-equipped chemical and physical Laboratory is provided for the use of Science students.

LIBRARIES.

To help to the formation of a good literary taste suitable libraries are provided.

PHYSICAL TRAINING.

The College athletic grounds adjoin the School. Boys are there coached in the usual school games, and safe and healthy exercise is daily taken under the supervision of the Masters.

COLLEGE MAGAZINE.

The "Mungret Annual" is published annually. It is an illustrated Magazine descriptive of the educational work and of the school life of Mungret. It contains also a record of the doings of Past Pupils.

VACATIONS.

There are three vacations in the year—one of about nine weeks in Summer, one of about three weeks at Christmas, and one of about two weeks at Easter. During these intervals no pupil is allowed to remain in the College. Three days before the end of each vacation a health certificate must be sent to the Rector on Forms supplied by the College.

MEDICAL CARE.

An experienced physician visits the College, and there is an infirmary distinct from the College Building, with a duly-qualified nurse in charge.

NEW PUPILS.

New Pupils are usually admitted before classes are formed in September; they may also be admitted early in January.

Before being admitted they must send to the Rector—

1. A Medical Certificate.
2. A Testimonial from the last school attended.
3. A Certified Extract from a Public Register of Births.

OUTFIT.

Each pupil must bring with him at least two suits of clothes, an overcoat, four flannel shirts and underclothing, eight pairs of stockings, eight pocket handkerchiefs, six towels, six serviettes, three pairs of boots, two pairs of house shoes, three pairs of sheets, four pillow cases, three night shirts or three pairs of pyjamas, caps, two laundry bags, and a dressing case.

TERMS.

The school year is divided into two terms, beginning in September and in February.

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

FEES.

Preparatory School (boys between 11 and 14 years)—

50 guineas per annum, *i.e.*, 25 guineas half-yearly.

Senior School (boys between 14 and 19 years)—

69 guineas per annum *i.e.*, 30 guineas half-yearly.

INSTRUMENTAL MUSIC.

Lessons in Instrumental Music—Piano or Violin—may be had at the College from competent masters. The Fee is three guineas half-yearly.

BOOKS.

School Books are an extra charge.

All Fees are payable *in advance* at the beginning of each term, and should be remitted at once on receipt of the Bursar's Memorandum.

Enquiries to be addressed to—

THE RECTOR,
Mungret College, LIMERICK.

Apostolic School of the Sacred Heart

MUNGRET COLLEGE, LIMERICK.

PROSPECTUS

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

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

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

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

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

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

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

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

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

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

V. Time of Probation.—A period of six months is allowed a boy, from his first entrance into the school, to think over his vocation, and to understand its nature and the duties of the College life. If, at the end of that time, he is determined to persevere, and if the Superior considers that he gives sufficient promise of an Apostolic vocation, he becomes a pupil of the Apostolic School. The Pension for these months of probation is twenty-four pounds, which is paid at the student's first entry into the College.

VI. Pension.—The Pension for Apostolic students is sixty guineas a year. There is at the disposal of the College a number of burses, founded for the training of students for the foreign missions. By this means a limited number of students can be maintained each year on considerably reduced pensions. Those, however, who are admitted on burses pay £12 each half-year. Their parents or guardians must besides provide clothes and travelling expenses.

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

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

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

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

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

A certificate of health is also required—the form to be supplied from the College. Further particulars may be had on application to:—

THE SUPERIOR,
Apostolic School,
Mungret College,
LIMERICK.