

MENGRIN
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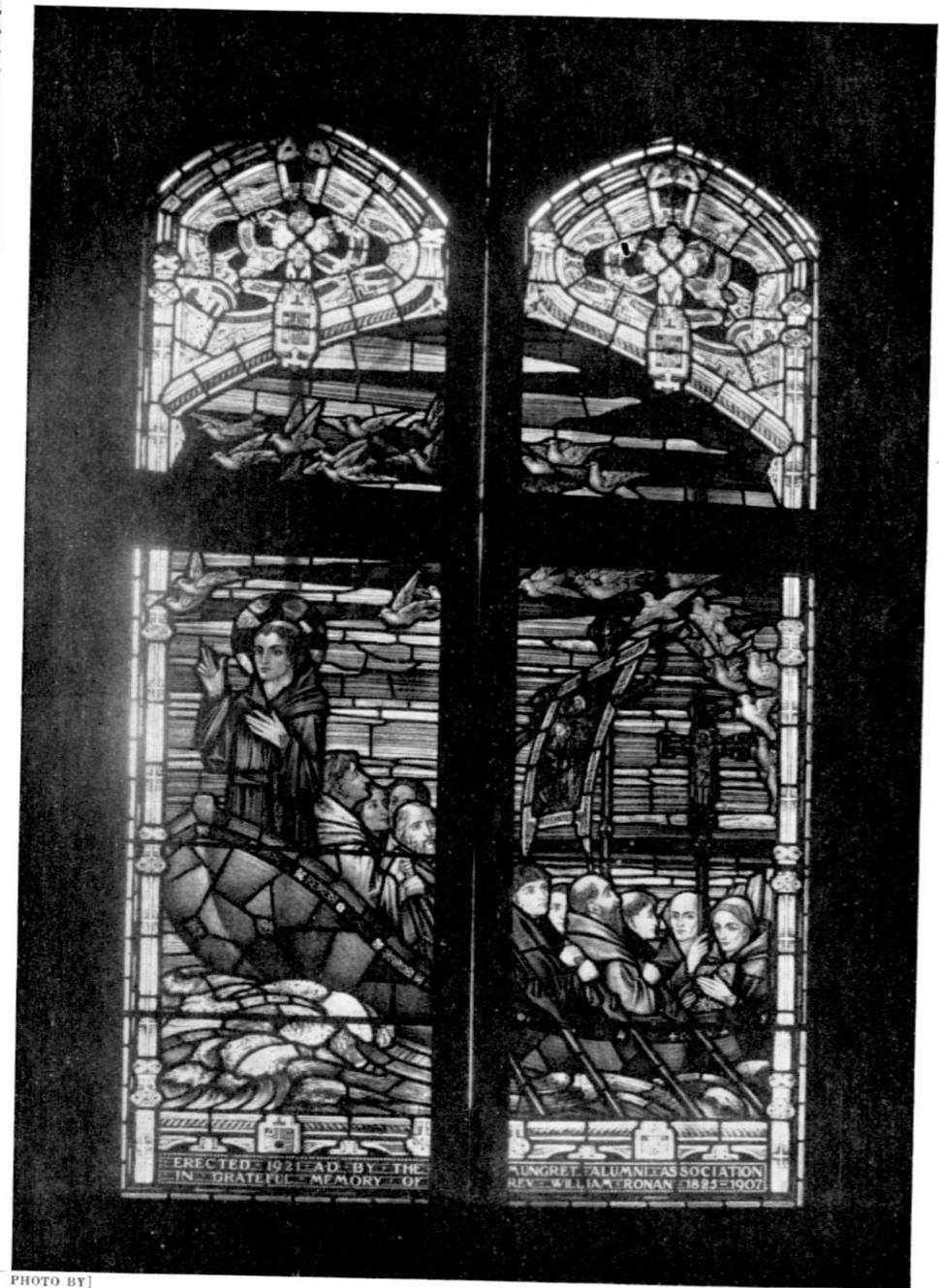


PHOTO BY]

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

[C. & L. WALSH DUBLIN.

Vol. VI. No. 2
 (Twenty-sixth Year)
 JULY, 1923

The MUNGRET Annual.

RENOMBITUR UT AQUILAE IUVENTUS TUA

SAĆ DALTA MAI OILCEAM.

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MUNGRET COLLEGE

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The Mungret Annual.



Editorial.

THIS 1923 number should have contained records of the part played by Mungret's sons in the War of Liberation. As we write the tragic sequel to that war still drags on.

"The truth is bitter." Mungret's sons took opposite sides. Frank Power fell on one side, Austin McCurtin on the other. News about others is lacking; but to the relatives of old boys who fell on both sides the heart of Mungret goes out in sympathy, and prays God to console the living, and make good the apparently unheeded, apparently opposing sacrifices of the Dead for Ireland.

In the school one could not but remark how the fire and verve of the Gaelic movement, which promised so much in the past few years, grew cold and sagged pitifully. The rousing victory songs of 1916 and 1918

died out; the faces of yet another generation of Irish boys were sad in repose, and their hearts full of contempt and bitterness towards a world into which the simple cause of Ireland does not seem to fit.

It is a relief to recur to the part played by the College in the terrible days of last July. Of that her sons would be glad; and we make of it a feature in this issue—thanks to Frs. Cahill and Finucane, who were in charge of the venture.

Needless to state, visitors to the College were "few and far between." In the summer holidays we had on a brief visit His Lordship, Most Rev. Dr. Turner, Bishop of Buffalo, and Rev. Denis Turner, C.S.S.R.; Rev. P. Coffey, of Iowa, also came. During the year those who made the venture were His Lordship, Most Rev. Dr. O'Hare, S.J., Bishop of Kingston, Jamaica. Fr.

Mathews, O.M.I.; Fr. M. Curtin (Madras); Fr. Bertram, S.J. (Madras); Fr. D. McMahon, Sale, Victoria; Fr. J. Murphy, S.J. (New Orleans). Others are noted in the Diary.



Changes on the Staff were plentiful. Fr. Joy went as Rector to Clongowes, and to the same College Fr. W. Gwynne, and yes! Fr. Finucane! To Milltown Park went Mr. Glynn and Mr. D. Hayes; and Fr. Morris became Minister at Belvedere College. To the College came Rev. Fr. G. Roche as Rector, and Fr. Spillane "home again" as Minister. Frs. O'Kelly and Fitzgibbon also returned; and there also arrived Fr. C. Muleahy, Fr. M. Murray, Fr. Fallon, and Fr. C. Doyle. Mr. E. Burke took the place of Fr. T. Maher, who went to the Crescent.



Death was strangely busy among relatives of the Community this year, and we offer our sincere condolence to Fr. Minister on his triple bereavement; also to Fr. Muleahy, Fr. Fitzgibbon, Fr. Forristal, and Mr. O'Farrell; and among the boys, to Tom Phelan, J. and G. Hayes, J. Powell and T. and M. Farrell. We also note with regret the death of Fr. Joseph Tunney, S.J., who formerly taught Philosophy here. R.I.P.



We heartily congratulate Tony Leahy on his "strong finish." He swept off the City



University Scholarship with some hundreds of marks to spare. The Annual thanks him for his help with notes from University Hall.



Only two essays were sent up on "The Trail of the Celt," the subject assigned this year for the Nicholson Essay. Perhaps the winner has spread himself too much, but so has the Celt.



The College is indebted to Mr. Larkin, N.T., Mungret, for the present to our Museum of a fine polishing or burnishing stone, the largest and finest that has come under the notice of the Kildare St. Museum Curators. It was found about 25 yards to the west of the oldest of Mungret's ruined churches—the one actually on the road.



We are deeply grateful to Fr. Kane for his unfailing help and guidance in every department of the Annual; also to Fr. Cahill for the account of the Refugees and assistance with notes of the past. To our diarists—G. O'Brien, R. Harris, P. Collins—and for photos to Fr. O'Farrell, S.J.; W. O'Connor and G. Schmidt; and especially to Fr. Hugh Kelly, S.J., for helping on the spot in Dublin. To them and to all past boys and present boys who assisted so readily our efforts to get this issue out early, we offer our sincere thanks.

The Father Ronan Memorial

— AND THE —

Mungret Alumni Association

In 1916 the sum of £100 was subscribed by the Mungret Alumni Association of the U.S.A. and certain members of the same, for the purpose of erecting at Mungret College a memorial to its esteemed and beloved founder, the late Fr. William Ronan, S.J. (see "Mungret Annual," 1916, p. 396). Owing to the great war and to various other causes, the work was delayed, but in 1922 the handsome stained-glass window, of which a reproduction was given in our last issue, was completed by Messrs. Clarke and Sons, of Dublin, and was erected in the wooden corridor of the Apostolic School (see "Mungret Annual," 1922, pp. 12-13)* In consequence of the rise in prices, the expense proved greater than had been expected. Further subscriptions have since been received—largely through the activity of Fr. Thomas J. Eaton—(particulars of

which are given below), making, with the £100 already mentioned, the full total of £141. Fr. Eaton mentions that the money was given with great good-will, and adds that he did not apply to such of the Alumni as are members of the hierarchy—in view, no doubt, of the many and urgent claims upon persons in such positions.

We believe that a grateful acknowledgment has been sent to the subscribers; but we desire, on behalf of Rev. Fr. Rector, of Rev. Fr. Superior of the Apostolic School, and of Mungret College in general, again to thank them individually and collectively for this generous tribute to the memory of the founder of the Apostolic School and for their loyalty to this institution. We trust we may be able to welcome all or many of them to revisit the old scenes and to satisfy themselves with a direct vision or close up view of the memorial window.

* See also Frontispiece of present Number.

Further Contributions to the Ronan Memorial Fund.

1920 (July)—Rev. T. J. Eaton (Mobile), £2; Rev. J. O'Kelly (Birmingham), £4; Rev. Patk. O'Connor (Whistler), £1=£7. 1923 (per Rev. T. Eaton)—Alumni Association, 20 dollars; Rev. T. Eaton, 10 dollars; Very Rev. Dean W. J. Carroll (Hot Springs, Ark.); Rev. Phil. Cullen, D.D. (Apalachicola, Fla.), 10 dollars; Rev. M. J. Keyes (Pensacola, Fla.), Very Rev. J. Nicholson, V.G. (Laramie, Wyo.), 10 dollars; Rev. Patk. O'Connor (Whistler, Ala.), 10 dollars;

Rev. J. R. O'Donoghue (Bayou La Batre, Ala.), 10 dollars; Rev. J. O'Kelly (Birmingham, Ala.), 10 dollars; Rev. Thos. Redden (Wilton N.H.), Rev. Maurice Redden, D.D. (Peterboro', N.H.), 10 dollars; Rev. E. L. Sands, D.D. (Warrington, Fla.), 10 dollars; Very Rev. Dean Patk. Turner (Montgomery, Ala.), 10 dollars = £30. 1923 (February)—Rev. P. J. Coffey (Bernard, Iowa), £4, making, with the £100 received in 1916, a full total of £141.

The Limerick Refugees

in Mungret :: :: July, 1922

ABOUT a week after the departure of the boys for the summer holidays, and while about half a dozen of the Apostolics still stayed at the college for the Matriculation examination, fighting began in Dublin. Soon Limerick also put on a warlike aspect. Most of the military barracks were in the hands of the Republican troops, who were now strengthened by Cork reinforcements. The Free State troops who held the William Street police barracks were also strongly reinforced, and detachments soon began to occupy different strategic points in the city. For a while negotiations were carried on between the leaders of the different sides; and hopes were entertained that a collision might be averted. The Matriculation examinations were over and all the boys except two gone away when the fighting eventually broke out.

Up to the last day when the artillery was brought from Dublin by the Free State troops, the fighting was confined to the snipers on both sides. The people, however, that lived in the neighbourhood of the military positions were much exposed to the snipers' bullets; and those on the South-West side of the city were in perpetual terror of the artillery, which from the first day was reported as arriving or having arrived. A few poor families who had fled from the city and obtained refuge in the College at the first threat of hostilities, returned to

their homes during the lull consequent upon the peace negotiations. These apparently reported to their neighbours how they had fared. At the same time the Mayor of the city, Mr. Stephen O'Mara, requested Fr. Finucane who had charge of the College during the absence of Rev. Fr. Rector, to be ready to take in refugees from the more exposed parts of the city should the need arise.

After the first week of July, when the sniping became intense, the refugees began to arrive in considerable numbers. They came mostly from the poor quarters around the New Barracks between St. Joseph's Church and Boherbuoy. There were old men and old women. Mothers came with babes in their arms, often followed or surrounded by crowds of little children. Sometimes husband and wife each carried a child while other little ones somewhat older were led or helped by the more grown brothers or sisters. Some families were conveyed in dray carts or asses' cars; others drove to the college in hackney cars; but the majority travelled on foot, many carrying in their hand little paper parcels containing their few belongings or a day's food. It was a pathetic sight. Most of the poor people left their little homes hurriedly, and had little hopes of seeing them again except in ruins. On the first days all that came, whether men or women, were taken in; but as the

numbers of the more helpless increased the able-bodied men and more grown boys, were sent away; and only the women and children and old men were kept. Of those sent away many slept in the stables or the hay, and managed to get food as best they could in the neighbourhood so as to be near their families. For about two weeks the numbers of refugees in the college remained at an average of between 400 and 500 persons, excluding infant children. They were housed in the dormitories, class-rooms and study-halls. The infirmary was also occupied; and the gate-lodge, the coachman's cottage, the girls' school-house were also requisitioned to give shelter to the homeless. Most of the families in the neighbourhood had also their share of visitors.

The poor people were very docile and easily managed. At first, of course, there was confusion, and somewhat of a scramble for sleeping accommodation; and great difficulty was experienced in making arrangements so as to allow the different families to remain together.

The demands for "hot milk for sick babies" were during the first days so frequent and incessant that one of the kitchen officials was heard to exclaim that the number of sick babies alone must at any given time have amounted to several hundreds! After a few days, however, matters became more systematised, and the new boarders kept wonderful order and discipline. They responded to the bells almost like school-boys; and kept their quarters clean and in good order. They showed great gratitude and were very easily pleased. Many of the girls and some of the men who happened to be trained waiters served in the refectory and worked in the pantry. The meals had to be served in three relays as the large refectory could not accommodate more than a third of the number of visitors. The College farm and larder supplied most of the

food; but some flour, bacon and plenty of yeast were sent from the city by the commissariat of the Republican Army which was at that time in occupation of the surrounding country and the quarters of the city nearer to the College. The College baker, Joe Shannon, worked day and night for a week, and all the kitchen and house staff co-operated with the most praiseworthy charity and zeal.

The Rosary was recited every evening in the Chapel; and after the first week there

A TREATY RALLY.



"Lest We Forget!"

was also evening Benediction of the Blessed Sacrament. All took part in these evening devotions after which confessions were heard. Most of the adults were present at morning Mass; and very many received Holy Communion every day. For many of the poor people the time in the College was a kind of spiritual retreat; and some were heard to remark on the morning of their departure that their two weeks in Mungret were the first vacation they had ever had!

On the whole the sojourn of the refugees in Mungret was an interesting and not unconsoling episode in the history of the College; and several features of the incident will leave

agreeable memories which are a kind of relief amid so many depressing and sorrowful realities.

E.C.

MUNGRET'S PART.

I.

1920-21.

Thro' the Terror—the thrilling epic fight—
When 'twas England's wrong and Eire's right—

I sang to my God loud paeans of pride,
For each son of mine who fought and died;
Bright-eyed I chronicled each brave part;
And my heart was glad—as Eire's heart.

II.

1922-23.

From the Horror—the tangle of blood-red shame

That leaguered Luimneach's town—they came

Hundreds—flocking with fear wild-eyed,
The women, the aged, the babes that cried—
And I played my sorrowful lonely part—
I hid them here—in my broken heart!

D.F.



THE STUDY HALL.



Tá an ghrád a bheirimís tuos na marbais ar na creidib is uaisle dá bfuil ionann. Déanfar dearmad ar éarcuisne, nó brúspair buaire faoi éois ac is veimnitheac go bpanparó an ghráo so nár gcumne m' aitheoim ár noicill.

"Dá olcas é Séamas is measa beir 'na éagmuis" a veir an sean-focal. Seo; i buacail san tairbe ab'ead Séamas. Ac ar a son péin, ba brónac an t-achair nuair do tug sé an féacaint veirís air sar ar cuiread pé'n bpoó é. Is brónac an bean, preisin, a féacann go seanamail ar béal a fir agus a fíos aice nac mbosparó sé coitíe airis. Ac seaet n-uaire nios brónaige ihead an muintir surab éigin uóib an fear a riar ghoctai a veire tuécaise do éairó; an fear a sábal ó gac contabairt iasaeta i, agus do éosnuis m' agharó a náim.

An lá veireannaé ve m'arta mile oet gcead a seaetmoza is a uó do rugad ár ó grioéta i m'baile áta Cliaé. U'pás sé 'na óganac ciúm macánta. B'éigin uó uul go veisceart na h-áipricá agus é 'na óisfear. Da mór an caúgadó bí air a tír tuécais u'págal 'na uiairó agus i creáeta, gonta, réabaié; an tír ba tubaistige, an tír ba buairéaréta, b'féitir, ar úruim an toimain.

Do feip ar an mbuirdin ionmólta san, na finí na bliadain '67 agus bamead an misneac uioé ar pao. Bí an lám uactar as na gail, anois munab ionann is riam. An ruo do feip oréta a baint amac le lám láitir, úirigeatar ar a véanaim le macántaet is le cneastaet; agus ba uóbaire go n-eireoéad leo ar pao. Ní raib aon nio dá gcosg anois. Fuair an páirnéalac bás 1891. Ní raib ve muinim an tsaogail as na daoine ac an t-son fear san. Cuairó an muinim sin m' éas anois. Bí na h-éireannaig toilteanac uul pé éannas na n'gail.

Na bliadain 1899 do sócruis ár ó grioéta an éosg a cur le smac na Sacsan m' éirinn. U'pill an veorad abailé ó'n áipricá—agus veie bpúnt m' píe 'na póca aige. Leis an méir sin u'airgead éuir sé páirpéar nuairéacéta ar bun—"The Nation"—san tuime as curuigad leis. Ac níorb aon uóicín é uo'n obair. Cuir sé m' eagar, do élóóbuail, agus cuir sé amac an páirpéar san san lám cabaréta u'págal ó aoinne. Tá an géal uo-éireote nac mór. Ní'l fear dá maireann m' éirinn a g'lacparó an éuis sin cuige an uair do g'lac ár i, m' agharó na gcúinstairci is na toirmeasg a bí san mbealac. Ní'l fear dá

maireann m' éirinn a tabarparó píite, ní'l fear a éeappao i. Bí misneac uaingean aige, agus níor tug sé uruim láimie leis an obair.

Lean sé as riarad a páirpéir. Is air do bí a seasan. Is trío sin a féarparó sé an tír u'atnuacaint is u'atbeoéaint; agus b'féasac uó é. Sgriob sé aistíre brioimara aormara i gcoinnib uilge na Sasanaé. U'airinnis sé i n'gac mac-samail a páirpéir an ruo ba g'ad uá muintir do véanaim, i., teact le éeile agus seasan m' agharó gac smaéta eacranacéta. Loctuigead a obair. Cuiread go tian na coinne. Bí buairte air, uaireannta, ac tré uian-seasmaet a intinne, tré féacaint roime go neam-eaglac, agus le súil go mineoéad sé a múmead uos na daoine nar tug é, lean sé siar ar an scéal. Ní b'earparó sé an éraob leis pá uéotó g'ro surb eisean pé noear an g'no go léir muna gcoimeatparó an foitne sár-iongantac bí aige é ó tuirim m' éaróeas. U'aimisg sé mic léigim, píitíe, stáruitíe, agus fir g'rim ve gac uile sórt éun aistíre scriobad uó ar súil go meallparó sé na daoine éun spéis do cur ins an b'rogluim.

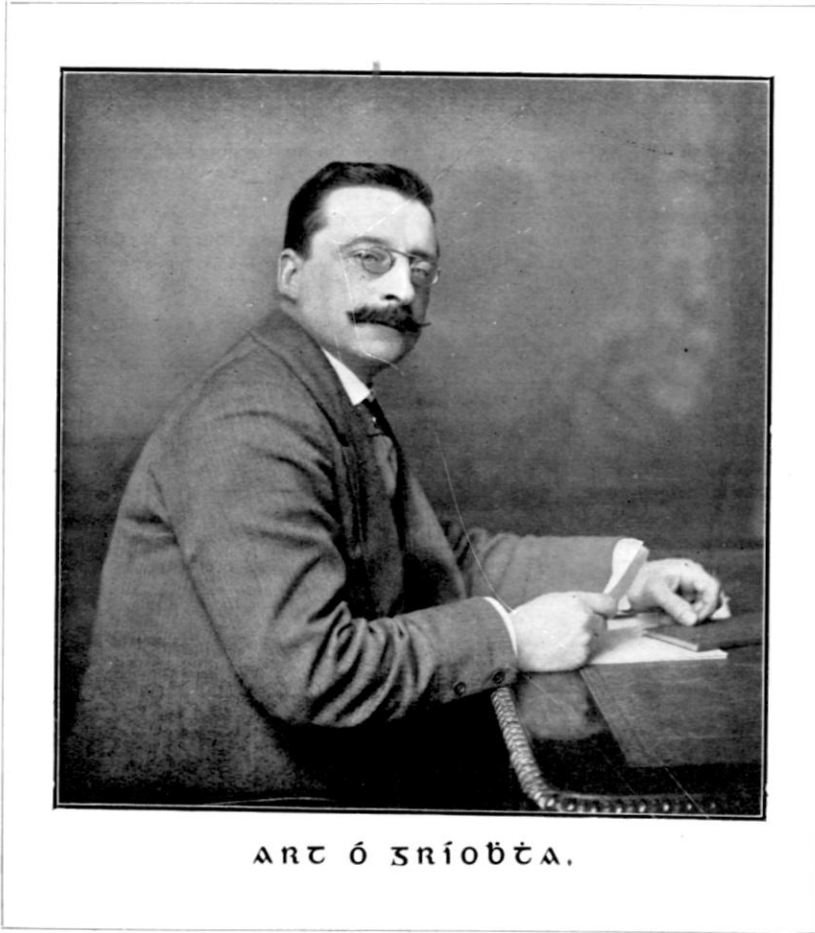
Bí a obair, bí g'rad a éroite, bí gac ruo dá raib ar a éumas do véanaim m' easnam ar éirinn. Iau-san do tug sé uí go ponmhar is go lán-éiroéac. Is ar a son do bí sé beó boet. Is ar a son bí práóaim air. Agus ar a son is ead u'eitig sé ar na céarútaib púnt san bliadain uul éun an Oileáin tír. "Ní cuirpim an saile uoir mé agus mo tír ar sairóbreas g'olconta" ar seisean.

Da m'ic a suró sé éun uinnéir nar éosnuis teistíun. "Dá racad fear pé'n uile érioblóite agus uul as do beir aige; dá gcuirpéad sé pé i mboctán ve tíg ar éul-sráite nuair do bí ar a éumas áitread mór páirsing ar an ucuait do sealbužad; dá gcuirpéad sé éadac gaeuéalac air nuair a féarparó sé é péim uo g'léasad ins na h-éarúigib is breágea; dá gcaitpéad sé biad suarac nuair a éioepad leis plead do éairéam a cuirpéad ocra ar lucullus, agus iau-so do véanaim ní ar pead lae ná ar pead bliadna ac ar pead glúme, ní véanparó sé ac an ruo do uéim ár ó g'rioéta" is beag fear a uéim troscaó dá uéim mar do uéim ár son na h-éireann.

Cuir sé "Sinn Féin" ar bun 1906, agus lean go pumneamail le n-a páirpéar. Is eisean a cuir smaointe an éirige amac i gceannaib na ndaoine mar bí an tír ullmuigíte aige le pava u'aimisir

roime. Ac ní tóearpá é sin agus seisean ro' shiorraict. Bí sé com' h-uimál le leanb. Ní raib don mórcúis ná móróáil as gabáil nó ar éad ar bit. Tuig sé 'na aigne péim gur beas a feabas, agus mar seall ar sin níor maic leis focal molta o'páráil ó aoinne. Bí an blatar mío-éarfeamhac leis, agus ba maic a tuig sac aoinne é. "Óá n'eanpaí o'reir a tóile péim ní

oo cur pá smaict na Sasanaic go léir. Da neamníó an bás uóib uá n-éireóclao leó péim nó le n-a sluoict. Rug misneac agus neam-šum sa bás an éraob leó ainois uíreac mar oo rugadur na mílte blióaim ó šoin nuair a bí an Impireacé Románaic i mbárr a h-óige: mar "Nullum contemptu mortis telum ad vincendum homini ab dis immortalibus acrius datum est."



ART Ó ŠRÍOBÉA.

noctpaí rún a šnóclái go uoó. Ac ní péirio scéal pír éluimála oo cómécáo pé rún. Leigcear beasáimín oo amac in amúeóim a uíéill. Ac is mór oo scéal áirt uí Šríobéa ná h-innseócltar cóiróce.

Ní raib don ruo tairbeac uá éir, uar leis, ná raib sé sáicce ann. Níorb fear é "ná raib i nuá uerian a šaoóair agus a šaoóail ac aislingí bréasaca." Bí socair aige uul i šcontabairt a amma nuair oo šil sé go uerioeao maic as. Bí sin socair ašá cóm-éúilúe go léir. Níor cóisg eagla a marbuicce iao ó n-a nouš-šlán

Ní'lim a cur sios ainois nárb péirio le h-árc ó Šríobéa uul i n'uearhac. Ní bionn saoi šan loct éšim. Uaireanna, b'péirio, bí sé go ceanntréan šir gur šoililéir ná raib an ceart aige. Ac bí ruo a éuir na uoime éun péacaint suas éuige: éuirpeao šac pocai uár scriob sé 'na luige ort gur uime macánta šan élaon é, agus go raib inuim neam-šnáclac aige. Is péirio a uúclac u'póicsint i nšac líne uár šcriob sé.

Ní'l don cómórtas uoir é agus a páirtuóclib mar ba mór ueriprišeacé meóm a bí aige seacás iao. Ac ní luiguoigeann sin an urraim acá nó

a beas as pír-šluoict na nšaeóeal uó. Ní h-eao; is amlaio a meauuigeann sé i. Ac oo b'riš gur ceap sé an t-aon tšliše amám éun saoirse o'páráil, agus gur pógair sé a measta 'na taoib go b'rióšmar is go šoililéir; oo b'riš gur uéim sé an šnó nuair ná raib šaeóeal in éirinn éun a uéanta ac é péim; oo b'riš gur lean sé oo'n obair go neartmar is go neam-eaglac is go puinneamail nuair a bí na uoime ciallmara tré na éúle agus na uoime baota šr mire; oo b'riš gur šéill sé uá námataib nuair ná raib don tairbe uó seasaín 'na n-ašairó; oo b'riš gur seas sé 'na n-ašairó nuair a éuirpeao sé ar neamníó an obair a uéim seisean agus a šinnsear agus a cóm-éúilúe tré n-a šéilleao uóib; oo b'riš gur uéim sé šac níó o'reir a baramla péim, agus gur šlac sé cómairle leasa nuair a bí samlušao maiceasa ann; oo b'riš gur uéim sé na ruoi seo as uét an šráda bí aige uá éir, tá a feartlaoi šcriobéa i litireacáib óróa in inuimib a muicire mar leanas:

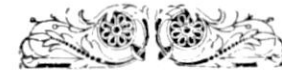
"Árc ó Šríobéa"

Tuigpear an éuro eile oo. 'Sé a amm a scéal.

A éurao an aosa! Is maic oo tuillis an ainn. Io' luige pá'n b'pó šlac beirimio an curaoimioir uoir-se! Racáo u'amm ó šlúim go šlúim pá urraim. Is uéimníeac ná curpear oo éuime uo' muicir go uoó. . . Tá an šráó a beirimio uos na marbaib ar na tréclib is uaisle uá b'puil ionaím.

Is go h-amšearr a érácltam ar beaclao an pír seo, mar cao é mar šašas peasa páta a šéúil acá ašaimn? Da tomas a beaclao, agus ba tomas é ná péauoao aoinne tuairim oo éabairt pá'n b'péasra. An ruo oo uéim sé, sin oo uéim, agus tá crioc leis. Cao iao na cómécái bí leaclclis uá éumas? Cá b'píos uóim é? Conus a uéanpao sé an éir oo éreórušao? Ní'l a píos ašaimn—agus ní beir. Is ionao rúndiamar agus snairóm oo-scaoilce puasglóeac pós má šnícear štuóeac uóimn ortá; ac ní mór an ceann oo o'páráil ar lár.

SEASÁN UA BAOIŠEALLÁM.



Society of St. Vincent de Paul

ST. NESSAN CONFERENCE.

The opening meeting of the above Conference for the year 1922-23 was held on October 30th, and was presided over by the Spiritual Director, Rev. E. Boyd Barrett, S.J., prior to the appointment of a President.

The Society was most successful in its labours during the year, and owed much to the energy and devotion of the members. Through the medium of raffles, tournaments, &c., a reasonable sum of money was realised, some of which was sent to the General of the Society on behalf of starving Russians.

All looked forward eagerly to the great event of the season, the Village Sports, held on Whit Sunday and organized by the

Society. The pony race was an especially interesting item, and, needless to relate, the donkey race was up to its usual standard.

All the village children who took part in the sports were treated to a repast in the evening, and all departed in the best of spirits.

The Society is very grateful to Fr. Rector, Fr. Minister, and also to Mrs. McCarthy, Mount Mungret, for their generous donations.

The following are the officials for the year ending June, 1923:—J. O'Connell, Secretary; J. A. O'Sullivan, Treasurer; and

M. O'SULLIVAN,

President.

*Horace: Odes 1.24.**Horace: Odes 1.18.*

A Nosegay from Horace's Garden

Horace: Odes 1.15.

AS o'er the deep the faithless shepherd bore
The wife of Menelaus in Cretan bark,
Oceanus with calm unwelcome bade
The seas be still, that he might sing stern Fate.
With evil omen to your home you lead
A guest, whom Grecian hosts shall seek again,
In compact sworn your nuptial bonds to loose
And bring to nought the ancient realm of Troy.
What toil to horse and man is lurking here!
What chains of death you forge for Dardan race!
Already Pallas girds her helm and shield,
Her martial fury singing as the tide.
In vain, O valiant soul, 'neath Venus' shield,
Curl your fair locks and, far remov'd from war,
In dainty boudoir sing you songs of love.
In vain shall you avoid the weighty spear
And barbéd arrows of the Gnosian reed,
Oileus' son, too, wingéd to pursue.
Not thus shall you escape the pangs of war!

Behold you not the son of Laertes,
Who shall with vengeful sword destroy your race?
Nor Nestor sage who in far Pylos dwells?
For men unschool'd to fear o'erwhelm you now—
The son of Telamon and Sthenelus
Well vers'd in war, or, should the time demand,
See here a charioteer who scoffs at fear.
Meriones you shall as truly know.
Behold the fierce Tydides, better far
Than ever youth excelléd parent old,
Who having scour'd the ranks to find you there,
From him with cow'rdly breath you then shall fly
As does the stag from wolf when spied afar,
Forgetful of its pastures, useless then—
Not so the promise oft-times pledg'd by you!
Achilles' fleet shall now prolong the day,
The day of doom, the dreadful day of wrath
For Trojan mothers. For the homes of Troy
When destin'd years have run, shall flames destroy.

ALBERT COONEY,
Senior Grade, 1923.

Why should I shame to weep for one so dear?
Teach me, O Muse, to chant a mournful stave,
O Thou, whom Jove did bless with voice so clear
And to whom also that sweet harp he gave.

Quinctilius sleeps the long, last sleep of death,
And where, alas, will Modesty now find,
Or Justice' sister fair, most candid Faith,
Or guileless Truth, a home in heart so kind?

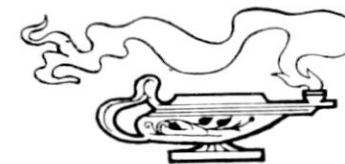
A cause of tears to many men he died,
To none more so, my Vergil, than to thee.
Pious too late, thou to the Gods hast cried
For thy Quinctilius, not so giv'n was he!

What if more potent than the Bard of Thrace
To tune the luring lyre to list'ning wood?
The blood can ne'er return to that wan face
Which once hath Mercury—that God too rude

To ope the doors of Fate to human cries—
Led with dread wand across the Stygian mere.
'Tis hard. But what outside man's power lies
To change, endurance oft doth heal it here.

O, Varus, plant no tree before the vine
By Gods belov'd, in soft and kindly soil
Round Tibur and the walls of Catilus.
The Gods show nothing of the sweets of life
To uncongenial souls, nor are there means
Other than this, by which all carking care
will fly away. Who after wine will groan
Of soldiers' hardships or too modest means?
Who rather does not bring thee to the fore
O Father Bacchus, and thee, comely Love?
But lest an one should lightly overstep
The lawful bounds of wine, the shameful brawl
Of Centaur and of Lapith o'er their cups.
Should warning be, And Euius also warns,
To Thracians once so merciless because
That Right from Wrong they greedily discern
By the thin boundary of man's desires.
Thee, gentle Bessareus, I will not rouse
Against thy will; nor impiously drag forth
Into the glare of day whatever hides
Beneath thy varied leaves. Keep silent then
The cymbals wild and Berecynthian horn,
For hand in hand these go with blind Self-Love
And bragging Boastfulness with senseless head
Too highly reared, and an unfaithful Faith,
All reckless of her troth and less prepar'd
To hide a secret than the clearest glass.

JOSEPH HURLEY,
Senior Grade, 1923.





September 11.—"We are arrived!" But not all. Still Apostolics and lay boys did in fair numbers (for a first night!) stray about looking at things—or at nothing. Great changes on staff—more so even than last year. But some old faces are still here, and one or two others have come back.

September 12.—*Lectio Brevis*—and still we come. Places where things are "cross" hold, and will hold, some for yet a little while from Mungret's shelter. Junior and Senior Apostolics combine on a tour of the immediate neighbourhood. Hugh O'Flaherty here on a visit.

September 13.—And full class! Fr. Mulcahy, our G.O.C., wants to "get on with the work."

September 14.—Half-day! That's better. Ballybrown still there, as we saw in our walk.

September 15.—Rounders begun, à la Tail-teann Games Rules. Throwers can hardly refrain from hurling the little round thing at the batsmen. Did we see some fingers feeling for the pin? Joe Hurley's sea voyage from Cork ends safe in port. His boat, unlike poor Mr. O'Keefe's, was *not* fired on.

September 17.—General singing practice for Apostolics for Missa Cantata. It's got to be good and it's going to be good.

September 19.—Study is to be curtailed in future by a quarter of an hour at night. Thank God for small mercies!

September 20.—Speaking of study, various enemy posts were sniped, and the garrisons replied vigorously, which is only a way of saying

that elastic catapults have appeared. Raids followed in due course, and arms were ruthlessly confiscated. Still there are chestnuts and water-bombs for outside! "When laws can stop," etc.

September 21.—Tom Cullen arrives, making arrangements for going to Rome.

September 23.—Retreat rumours flying; but nothing definitely settled.

September 24.—Lecture on Ceylon by Father Mathews, O.M.I., missionary from that country; all appreciated the lecture and the slides.

September 25.—Rounders the rage. Senior v. the House. Senior win, mainly through excellent fielding, but the end is not yet!

September 26.—Free day in honour of our new Rector. Very rainy. First and Second Clubs go to Limerick for a boating excursion, but the rain spoiled everything. Better luck next time! Concert and pictures arranged for the evening, but the pictures failed. We listened with delight to Vincent Tully and John Power at the concert.

September 29.—Rounders again. Senior v. the House, return match, and the House wins. An address to Father Rector and a concert in his honour by the Apostolics after supper.

September 30.—Eve of Retreat. Half day as usual. Father G. Byrne, S.J., who is to give our Retreat, arrives. We like the idea of no class, but are half afraid of the trouble of keeping our tongues quiet. After supper the din was deafening; a last chance for three days.

October 3.—Last day of Retreat. Retreat closed with the Holy Hour.

October 4.—Retreat over; free day. Thank God! Senior Apostolics walk to Adare. First and Second Clubs go up the Abbey River to the Shannon. We have some splendid oarsmen. We are very grateful to the Athlunkard Boat Club, and particularly to their President, Michael Hanley, Esq., for their kindness in lending us boats. Pictures after supper.

October 5.—Apostolic Senior Literary Academy. Election of Officers—J. Linehan, President; J. Cummins, Secretary; P. Casey, Assistant Secretary.

October 6.—The Ronan Memorial Window erected. Election for Captain of House. Tom Brosnan our new Captain; G. O'Brien, 2nd Captain; Conn. Fitzgerald, 1st Committee man; Tom Hayes, Captain 2nd Club. Great

October 11.—An aeroplane comes to Lough Mor, or rather to where Lough Mor ought to be, when it is there. It is said that they are to build an aerodrome on the spot. Who are the Intelligence Department? Or wouldn't hydroplanes be better?

October 12.—Free day. Second Thursday. New Rule: only 1½ hours' study on free days in future. First and Second Club to Adare.

October 15.—Sunday. Great match between 1st and 2nd Clubs in preparation for 1st match on 5th November. St. Munchin's must be beaten, or the cup is gone for ever!

October 17.—Enthronement of the Sacred Heart. Feast of St. Margaret Mary. Half day.

October 18.—Youthful astronomers with their frozen noses turned heavenwards, admiring what they take to be the Pleiades.



A Summer Winged Visitant to Lough Mor.

excitement at the announcement that John O'Donovan is 1st Committee man for 2nd Club.

October 7.—Half day for new Captain.

October 8.—A most enjoyable day crowns an enjoyable week. Rounders match, Apostolics v. Layboys. The size of the former was much to their disadvantage, as they were easy targets. A win for the Layboys, and vows of revenge from the Apostolics.

October 9.—Hurling practice in preparation for 1st Dr. Hallinan League Match v. St. Munchin's. Many old stalwarts have disappeared, but we hope to replace them. An old Apostolic, Rev. Geoffrey O'Connell, home on a holiday from Genoa, pays us a visit. A short lecture on Mission Work from Fr. Bertrand, S.J., after supper.

October 10.—Feast of St. Francis Borgia, S.J., and still we had not a half-day, in spite of the entry in last year's Annual. Homer sometimes nods!

October 19.—Half Day. Thursday. Owing to a strong breeze, the Apostolics had to walk to Clarina and back.

October 20.—Jack (now Father) English comes to visit us before going to Rome, after a brilliant career in All Hallows.

October 21.—Hot water pipes on. Perchers, take your seats!

October 22.—Great football match. Limerick Commercials come out to play us. We win, contrary to expectations. A most enjoyable match, enlivened by the acrobatic feats of one of the visitors.

October 25.—Half day for hurling.

October 28.—A Jesuit Bishop from Jamaica, Most Rev. Dr. O'Hare, S.J., honoured us with a visit. We responded with a concert.

October 29.—Free day in honour of His Lordship.

October 31.—Hallow Eve! No late study.

Half-day. The usual notice about nuts. Plenty of nuts, and plenty of monkeys to eat them.

November 1.—All Saints' Day. High Mass at 10 o'clock. Free day. Concert in Apostolic Recreation Room, which Father Rector and some of the community attended. A clever dialogue in Irish was a pleasant feature.

November 2.—All Souls' Day. Usual half-day.

November 4.—Concert for Father Henry Browne, S.J., who has come to make his Retreat.



"FROM AND FOR SALE."

Fr. Cahill, S.J. Fr. D. McMahon, (Sale, Victoria). Fr. Fitzgibbon, S.J.

November 5.—Sunday. The Apostolics are an imposing sight, as they go, two by two, in surplice and soutane, to the Missa Cantata. After lunch we go to Limerick and watch an interesting hurling match at the Markets' Field.

November 6.—Feast of the Irish Saints.

November 9.—Second Thursday. Walks. Free day.

November 11.—The usual monotony of our routine was broken by a lecture from the Rev. Father Boyd Barrett, S.J. on "The Cultivation of the Will," and we listened willingly.

November 13.—Feast of St. Stanislaus. Half-day. Everybody, even the energetic Senior Grade, "took it well."

November 14th.—Tony McCarthy's socks had

a difference this morning—but it was only in appearance! Excitement grows about the "averages." Mr. O'Keeffe, we understand, is a dead weight on the Seniors.

November 19.—We witness Munchin's win over Christians in Limerick, and, on our return, Father O'Kelly's over Beelzebub in the Study.

November 24.—Stirring appeal from Father General for funds for starving Russians causes a slump in shop.

November 25.—We offer our sincere sympathy to Father Fitzgibbon on the death of his father, which occurred yesterday.—R.I.P.

November 26.—Friendly match with Munchin's, which we won. Strange how we win these friendlies! Raid on College grounds by Free State troops. Lecture on China by Fr. Traynor, of Dalgan Park. A full day, is it not?

November 27th.—A Syrian (French) Catechist from Asia Minor tells us about things there in French, and Father Cahill interprets.

November 28.—St. John Berchman's Feast. We thank the late Holy Father for putting it in the school year, as it's a half-day. What about St. Nessan?

December 1.—The last month of the term begins. The scenery of the stage is being tossed vigorously, and 3rd clubbers keep an eye

on things there through the keyhole of the sternly-locked study-hall.

December 3 (Sunday).—Feast of St. Francis Xavier not celebrated, as 'tis Sunday. But we went with "souls undaunted to our doom" to the Markets Field, where Christians left us two goals behind. Mr. O'Shaughnessy kindly provided us with a record first-class concert party from town. It in some measure "soothed our savage breasts," and we let loose some pent-up cheers that might have been for our win!

December 4 (Monday).—Feast of St. Francis Xavier. High Mass and a very nice sermon by Father T. Maher, S.J., which delighted everyone. Apostolics' first hurling match of the season. Casey's caman seemed to be everywhere. Father J. Hayes, a past Apostolic here on a visit, leaves us to-morrow, and expects to be labouring out in India within a month. God prosper him.

December 6.—Train strike rumours move us not. Mungret has coped so well with all kinds of things that we cannot think of failure.

December 8.—Feast of the Immaculate Conception. Reception into the B.V.M. Sodality at early Mass, Missa Cantata later, and in the evening we watched "Hyacinth Halvey" trying to get rid of his "character" in Cloon and failing, in a most amusing way. Congratulations to all concerned.

December 9.—Prefect of Studies was heard to-day exhorting Senior Grade to use their brains. But there is a maxim in Philosophy: "Things must exist before they can act."

December 10.—R. Harris read a paper entitled, "A Glimpse at Shakespeare," before Apostolics' Senior Literary Academy. Criticisms afterwards by appointed members.

December 13.—Logic Exam. for 1st year Philosophers. Apropos of Logic, a small Lay Boy from West Clare was heard putting the following syllogism to an advanced Logician:

Trees that do not lose their leaves are evergreens. But in Kilkee many trees do not lose their leaves (because there are not many trees there). Therefore, many trees in Kilkee are evergreens!

December 14.—Usual half-day. Hurling.

December 15.—Philosophers' Psychology Exam.

December 16.—Ethics. (If the Lay Boys don't understand what this is, let them write to the Editor).

December 17 (Sunday).—Last and greatest exam.—Religious Knowledge. Overheard at 11.59 p.m. Examiner, reading answers of — Class: "What was the liar that said no heresy was ever started in Ireland!"

In the evening, we had a very good repetition of "Hyacinth Halvey," followed by a splendid concert arranged by our music teacher, Mr. O'Shaughnessy. Mr. Jeffs' comic songs were

grand, especially "Are you right there, Michael?" Best thanks to the Limerick artists who so kindly entertained us.

December 19.—Farewell walks as usual.

December 20.—Home. Heard at Kilkee Railway station, about 7 p.m., "Tisn't such a bad old railway after all, no matter what Jeffs said about it."

January 16.—All return. No joke!

January 17.—Half-day after *Lectio brevis*. Walks for Apostolics and non-cycling Lay Boys. (We have a cyclists' corps now!).

January 18.—Usual half-day. James Pierser removed his coat during hurling to-day; the ball was seen actually to shrink and try to slip into a clump of grass.

January 19.—Father O'Kelly has massed his squadrons for a crowning assault at Beelzebub's rear. Query: Who will replace Beelzebub?

January 21.—Silence reigns supreme in Apostolic quarters.

January 23.—Father Kane brings back many greetings from past Mungret boys studying for the priesthood in St. John's College, Watertford.

January 24.—The Amalgamated Society of the Mungret Horticultural Workers started to-day. Its operations (won't say "activities") confined to plot of ground between study hall and Infirmary. Visions of flaming beds, verdurous blooms, &c. The real enthusiasts foresee lily ponds, rock gardens, sunken alleys, and other such consummations.

January 25.—Usual half-day. Elaborate measuring the new plot. Those who are not members of the A.S.M.H.W. (see yesterday) are heard to prophesy that cabbage-heads, at least, will thrive there.

January 28.—Very nice sermon from Father Doyle on Self-restraint.

February 1.—Free day for Clounanna. Truly may it be said to-day that all Limerick has gone to the dogs.

February 2.—Feast of the Purification. Frs. Barrett, Fitzgibbon and Murray took their last Vows this morning. Free day in their honour. In the afternoon we all went in to the Crescent to see the Crescent boys act in "Thompson in Tir-na n-óg" and "Vice Versa." It was very enjoyable, and there was good music.

February 7.—Big storm last night. Puzzled by a remark of Fr. X. "Lots of slates off the roof this morning, Father," says I. "Not the only ones," says he.

February 8.—Free day for second Thursday.

February 10.—Senior Grade, last term's average leaders had their free day to-day. They went to the City.

February 11.—Practice match with St. Munchin's. Victory to them. Jack McGrath elected first Committee man. Tom Farrell discourses on Goldsmith to Apostolics.

February 12.—Punch balls appear! Conster-nation in the ranks of the Pioneers until they saw what they were.

February 13.—Shrove Tuesday. Usual half-day. No joke about pancakes.

February 15.—Usual Thursday half-day.

February 16.—A half-day given for practice.

February 18.—Victory over Christian Brothers in a friendly.

February 19.—Pat Casey seen to grind his teeth on beholding a figure approach, two feet taller than himself. Pretends he was only smiling on finding that it was Ulick Burke on stilts.



PHILOSOPHERS
With Father Boyd Barrett, S.J.

February 22.—Thursday. St. Munchin's, by a last minute goal put the lid on our hurling aspirations.

(Note by an observer: If the Mungret hurling pot could only be got to boil up the lid would be off soon again.)

February 23.—Father O'Kelly announced inspection of troops next week. Audible groans from the lower regions. Rumours of a newspaper soon to appear! No details.

February 25.—Up young Mungret! The "under-fifteens" beat their St. Munchin's opponents on the latters' ground by a point.

Senior Apostolics voted equally on the question of Irish Railway Nationalization.

February 28.—Half-day granted for hurling practice.

March 1.—The mystery paper appears, under title "Senior Wire." Usual half-day. Match between XV. and a combined team of Community and Apostolics, and the Rest.

March 4.—We received our "coup-de-grace" from St. Munchin's to-day, in the Dr. Harty Challenge Cup. It has been suggested that an empty cup has no appeal for us; that we would really rise to fame if the prize was a Plate, with something substantial on it. Idea recommended to intending offerers of Cups.

March 5.—Member of Third Club heard to remark that the House XV. should take to marbles

March 7.—Feast of St. Thomas Aquinas. Annual Excursion for Philosophers. These learned gentlemen proceeded at a dignified pace to Limerick, where, out of eye-shot of the lower orders of intelligences, they betook themselves to lorries and made for Castleconnell, Fr. Barrett in command. After an enjoyable day we closed the feast with a concert in the evening.

March 8.—Free day for second Thursday. We had a paper-chase. One hare was caught. Senior Apostolics to Fedamore, Juniors to Lord Clarina's.

March 9.—"Senior Wire," No. 2. The Editor and Staff have been compelled to apply for police protection.

March 10.—Novena to St. Patrick.

March 11.—E. Bourke addresses Apostolics on Thomas Moore.

March 12.—Close of Novena of Grace.

March 16.—Shamrock hunt in evening.

March 18.—Golden Jubilee of Consecration of Ireland to the Sacred Heart. Solemn Benediction after the Missa Cantata.

March 19.—St. Joseph. Half-day.



APOSTOLICS AT QUIN ABBEY
Easter Vacation, 1923

March 17.—St. Patrick. High Mass. Beautiful sermon in Gaelic from Fr. Saul, S.J., a past student of the Apostolic School. Walks. Two splendid pieces for our entertainment in the evening:—"Kathleen ni Houlihan," by the Apostolics, and "The Coiner," by the Lay Boys.

March 21.—James R.— quite flurried this morning when he found his watch, for which he had been anxiously searching, on his wrist!

March 22.—Usual half-day.

March 25.—The Annunciation. Our "under-fifteen" team were beaten in Limerick to-day,

by the Christian Brothers' Boys, in Dr. Hallinan Cup Match.

March 26.—Half-day to finish League matches. John McGrath's team won the League.

March 27.—"Senior Wire," No. 3, and better than ever.

March 29.—High Mass, etc., for Holy Thursday. Lay Boys go home. Apostolics go to the city churches to visit the Altars of Repose.

March 30.—Good Friday. Apostolics visit Crescent Church for the "Seven Words," sermons. (Condolences Fr. S. on death of brother, R.I.P.)

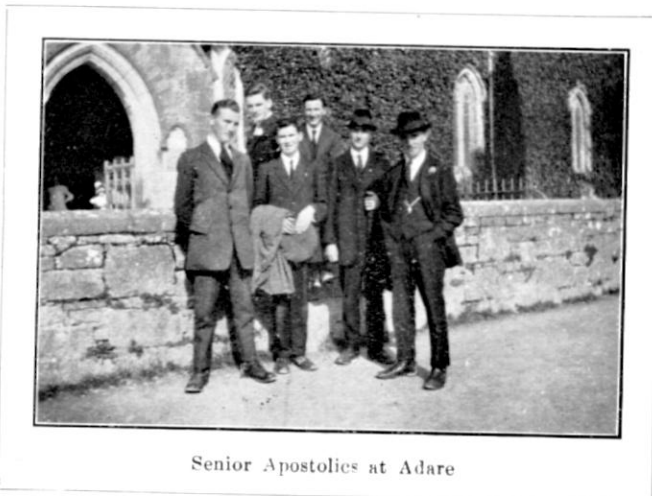
March 31.—Holy Saturday. Usual Easter Sports for Apostolics.

dropped on heads in the neighbourhood. Rounders started.

April 18.—Patronage of St. Joseph—a free day. High Mass. Fr. Stephenson, S.J., an old Mungret boy preached the sermon.

Small boys spent a considerable time examining the curling-pins, hair oil, soaps, and face-powders at Woolworth's.

April 19.—Usual half-day. Great zeal at Rounders. 'Tis most exciting and interesting game, especially if you have a good "barger," on each side. The most solemn personal affirmations as to whether one was "in" or "out" have very little weight in the game. Best thing is to stay at the base, until a general strike on the other side makes one admit the



Senior Apostolics at Adare

April 1.—Easter Sunday. Apostolics present at Crescent Church for High Mass and sermon. A very enjoyable day.

April 3.—Fathers Casey and O'Mahony, long connected with Mungret, here to-day.

April 4.—Apostolics annual excursion. This year we went to Quin Abbey, Co. Clare. We had dinner and tea in the Abbey, and enjoyed the ramble round this historic neighbourhood.

April 6.—Our sports to-day were a great success.

April 7.—Distribution of sports prizes. We had an enjoyable concert in the evening, many visitors being present, including Fr. O'Mahony, S.J.

April 9.—Transferred Feast of the Annunciation. Junior Apostolics to Donoughmore.

April 10.—Tuesday. Lay Boys return.

April 11.—Full class as usual.

April 12.—Usual half-day.

April 15.—Sunday. We had pictures after tea.

April 16.—Cricket net erected near tennis-court, from which bombs can be conveniently

truth. Short of the general strike there is always hope.

April 22.—Early dinner for all, as we went to see Cork play Clare in hurling and football at the Markets Field. Cork carried off the double event. Swans fly to Lough Mór.

April 24.—Half-day given for games—a clear day and the swallows here. This day seven years ago was Easter Monday, 1916.

April 26.—Usual Thursday half-day.

April 30.—Father Barrett gave the necessary little filip for May in a talk to the whole school on this, the Eve of Our Mother's month.

May 1.—Welcome comes the month of May! and welcome "as the flowers of May" was Fr. Provincial, of whom many of us have the kindest recollections as Father Rector.

May 2.—Free day in honour of Father Provincial, and a glorious day, though Limerick Races were on. First and second clubs did Limerick; cyclists, Doonass; Senior Apostolics, Adare; Juniors hung in rapture over the works of a turf-boat at Ferry Bridge.

May 3.—Usual half-day. Rounders oust cricket. Fr. Le Beau, S.J., gives a graphic lecture, on Indian Missions, to the Apostolics.

May 4.—First Friday. Father Finucane here, and all delighted to see and hear him once again.

May 5.—Father M. Curtin, of the Madras Mission, who was an Apostolic here, pays a brief visit.

May 6.—Usual Missa Cantata. The choir going "great guns" these days.

May 7.—Father Provincial and Fr. J. Keane left this morning.

May 8.—Religious Knowledge Examination. The "Transport Union" Theologians look wise. It is said a strike is threatened unless St. Patrick is really made a Doctor of the Church.

May 9.—Father Lockington, S.J., Superior of the Australian Mission gets us a glad half-day—and lectures the Apostolics on Missionary Work—and the lay boys on "character," and "how to become men" (*sic.*).

May 10.—Ascension Thursday and 2nd Thursday. Free day. Cyclists rave about Bunratty. Phonsie McNeice definitely dons long trousers. Fr. Lockington's words have not been in vain! Missa Cantata as usual.

May 13.—Sunday. Photos for the "Annual" in a half gale and drifting showers, and weak jokes from the overlooking windows!

May 16.—Apostolics begin work on a rockery or grotto—an elaborate and lofty one, whereon our Lady will watch her children playing in the short breaks.

May 17.—A wandering violinist charmed us all to-day on the playground. Handball tournament for St. Vincent de Paul's Society Funds.

May 19.—"Finula" has a few gallops over to-morrow's course. Flannery the jockey seems to think she is "a good thing."

May 20.—Pentecost Sunday. High Mass in which the choir excelled itself. Then the great event, St. Vincent de Paul Sports for the village. A junior team of boys hurl with the village junior team and win. The various events cause great excitement. But the pony race does not go to "Finula," who is scratched, nor to her unknown but speedy stable companion. Father Rector distributes prizes.

May 21.—House Sports to-day. Without practice some good things were done, noticeably the jumps of P. Power and P. Cahill. J. McGrath carries off the "all round" medal and Bernard Cup. Congratulations Jack, as even our pungent contemporary "The Senior Wire" admits "you are one of the best" that ever came to Mungret! Senior Apostolics reach Croom—and return! Juniors perch on Carrig.

May 22.—Tuesday. Rev. Reuben Butler, S.J., a past Apostolic, left to-day after a few days' visit to his Alma Mater. He will be ordained this Summer for the Indian Mission.

May 23.—And so we end with Lough Mor shrinking now, and the weather non-swimming, with Corpus Christi procession, the Sacred Heart day and other big events to come.

Hic tandem finem imponamus huic summario in quo ii quibus parum, quibus nimium est nobis ignoscant.



EXCHANGES.

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

The Clongownian.

The Mountaineer (Mount Melleray College).

The Mangalore Magazine.

The Stonyhurst Magazine.

Georgetown College Journal.

St. Aloysius' College Magazine, Glasgow.

St. Ursula's Annual.

The Mountaineer (Mount St. Mary's College).

Our Alma Mater (Riverview, Sydney).

The Belvederian.

Annual Record, Trichinopoly.

The Aloysian, Galle, Ceylon.

The Xaverian.

C.I.C. Annual, Port-of-Spain, Trinidad.

The "De Burgho" Ciborium

During the year the College was presented with a beautiful Ciborium. The Donor does not wish to be known; but we cannot refrain from giving a photo of the gift and recounting in brief the history of the piece of Irish Church plate on which it was modelled. This was none other than the "De Burgho" Chalice.



The DE BURGHO Ciborium

Father Hugh Behan, P.P., of Tullamore, had received this Chalice from a family named Dowling of Tullamore, among whom

there was a tradition that it came to them from their relatives—the Galway Blakes. On the base of the Chalice was the following inscription: "Thomas De Burgho et Grania O Mailé me fieri fecerunt, Anno Domini 1494."

Messrs. Smyth & Sons, of Wicklow Street, Dublin, to whom the Chalice was sent in 1897, discovered in it *the only extant specimen* of Irish Church Art in the period between the Norman invasion and the Reformation.

Needless to say, it was not renovated or re-consecrated, and eventually was purchased by Lord Swathling for over £1,000.

We are delighted to have a copy of that lonely survival in Church Art of a Gaelic revival that flared up suddenly, and was so suddenly quenched by the devastating reversal to Paganism—once known as the Reformation.

Looking at it one gets the usual impression from Celtic work—exquisite lightness and clear-cut symmetry, enhanced by the chaste and artistic ornamentation, that is all the better for not being so elaborate as in earlier specimens.

We are deeply grateful for the gift, and hope it is an omen of yet one more revival of the old Gaelic Christian Catholic Civilization that has been unsoiled by Renaissance or Reformation.

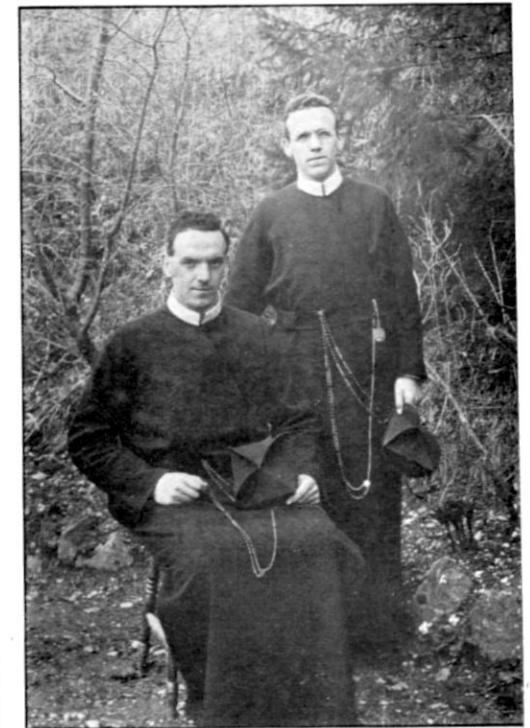


The Lord hath blessed His harvest now this second time. The out-put for the twelve months from among the past students of Mungret College is again very notable, amounting to nineteen or so priests, of whom twelve were formerly in the Apostolic School, six were lay boys, and one can be claimed by both schools.

The earliest of these is **James Reynolds** ('16), C.S.S.R., a native of this parish, his respected parents living not far from the College, who was ordained at the Monastery, Athenry, on September 24th. We associate the photo of himself and his younger brother, Gerard Reynolds, also in the Redemptorists, with the portrait of **James Croker** ('16), son of R. H. Croker, Esq., of the G.P.O., Limerick, now Father Martin, O.S.F.M., whose ordination on the 10th of June, 1922, was barely mentioned last year.

At Christmas there were ordained at the Propaganda, Rome, **C. Maguire** and **Jas. Maxwell**, both for Australia, the former for the diocese of Lismore, the latter for Wilcania. At the Eastertide ordinations (March 31st) there followed **F. Coyle**, **Ernest Glancy** and **T. Hartnett**. On May 26 the turn came at Genoa of **Jas. McKenna** (for Natchez, U.S.A.), and at the N. American College, Rome, of **P. O'Halligan** ('19), for S. Augustine, Fla., and of **Richard Hennessy** (M. L. S., '19, Pref. Sod. B.V.M. and Sec. of House), for Los Angeles (Cal.).

On June 10th there are to be ordained at Dalgan Park, Co. Galway, for the Maynooth Mission to China, **W. Walsh** ('19), and at All Hallow's, Dublin, **David Ryan** (M. L. S., 1914-16), for Sydney, Australia, and **W. O'Connell** (M. L. S., '19), for Wheeling, U.S.A.



FATHER JAMES REYNOLDS, C.S.S.R., AND
REV. GERARD REYNOLDS, C.S.S.R

On June 19th, at Maynooth, will be ordained **Thomas Mahon** (M. A. S., 1910-13; M. L. S., 1914), for his native diocese of Elphin. Thomas is Prefect of the Junior House. Last summer he won, *solus*, the Gilmartin prize for an essay

on "Traces of the Irish Monks in Medieval Culture," from which he was privileged to read extracts at the meeting of the Maynooth Union. Besides this, his name occurs no less than seven times in the list of prizes awarded in his class



REV. FR. THOMAS MAHON

of that year, including places in Dogma, Moral, Old Testament, Scripture in General, Church History, Sacred Rites and Pastoral Theology. At present Tom is busy preparing for the B.D. and B. of Can. Law.

Also, on June 17th, at St. John's College, Waterford, **F. Fitzgerald** (M. L. S., '19), will be ordained for Brooklyn, N.Y., U.S.A. His fellow student, both here and at Waterford, **Richard Fitzpatrick**, left the latter College last September for the United States to complete his studies there, and presumably he has been, or will be, ordained this year, but up to date we are ignorant of his diocese.

At Milltown Park, on July 31, will be ordained **Reuben Butler** ('12), S.J., of the province of Toulouse, for the mission of Madura, India. Also this year will be ordained **Jos. A. Shiel** (M. L. S., 1905-'08), S.J., of the province of Belgium, now at Kurseong, India, and **Jeremiah Kelly** ('10), S.J., of the Irish province and at present in Louvain. **P. O. Shaughnessy** of Bruff (M. L. S., 1212-19), who made his Theological studies at Leeds, is to be ordained on July 1st at Buckfast Abbey, Devon, for the diocese of Plymouth.

Finally, it will interest our readers to know that **Rev. Austin Kelly**, S.J., who was Prefect of the Lay School here from 1919 to 1921, and who is now in Louvain, will be ordained this year.

To one and all of them we offer our heartfelt congratulations, and especially to Tom Mahon on his brilliant success.

Apart from those raised to the priesthood this year, of clerical students there are as follows:

At the Propaganda, Rome, **Hugh Boyle** (left here in 1920), **Tim Pathe** (1921), and **Hugh O'Flaherty** (1922). Also in Rome, at the N. American Coll., **Laurence McEvers** (1920), **J. Walsh** and **T. Cullen** (1922). At Genoa **Geof. Connell** (1920), **F. Deignan** (1920), **Tim** and **Martin Toal** and **Arthur Conway**, who left us in 1922.

For the Maynooth Mission to China there are at Dalgan Park **Jas. Linehan** (M. L. S., '15), **R. Ahern**, **Jas. Fisher**, and **J. Lalor**, all of 1921, also **Leo Cunningham**, of 1922, and at Cahircion, Co. Clare, in Philosophy, **Jos. Hogan** (M. L. S., '20). At Maynooth there are **Jerome Keating**, in third Divinity—"a sound moralist"—and **T. Bennett** (diocese of Armagh) in B.A., and doing a course in Celtic studies. At All Hallows' Missionary College **Jos. Daly** and **M. O'Carroll**, of 1921, are in second Divinity; **T. Pierce** (M. L. S., '19), in first Divinity; **C. Kiernan** (M.L.S.), and **M. Downey** in second Arts. **J. Brady** is, we regret to



REV. FR. REUBEN BUTLER, S.J.

hear, absent owing to ill-health. **E. Kissane** (M. L. S., 1914-18), has gone to the U.S.A. with a view to completing his studies there for, we believe, the diocese of Dubuque. At St. John's College, Waterford, there are several old boys of Mungret—in second Divinity **Jos. Fitzgerald** (M.L.S.), and **P. Walsh** (1916-19); in first Divinity **Thaddeus Harrington** (M. L. S., '19), while **T. Power** (M. L. S.), is finishing Philosophy, and **Bart Burns** (M.L.S.), is in first year.

Gerard Reynolds, C.S.S.R. (brother of Fr. Jas. Reynolds), is in the Monastery, Athenry. In the Jesuit noviceship at Tullabeg are **Jos. Kirby**, **Edmond Sullivan** and **Richard Harris**, the last of whom left from here in Christmas term; they are well and happy, and are expecting a big number from Mungret this autumn. Among Jesuit scholastics are **Edw. O'Reilly** at Lyons, and at Rathfarnham **Andrew O'Reilly** and **Jas. Hyland** (1916-19). **Jas. McGoldrick**, S.J., is in California.

M. Tiernan ('19) is doing Philosophy at Cloughballymore, Co. Galway, with the African Missioners. **Barry Gogan** ('22) went to the noviceship of the O.C. Carmelites at Rathgar. We are glad to hear that **Richard Lonergan** (M. L. S., '22) is in the noviceship of the Oblates of M.I. at Ardagh, Co. Limerick, since Easter, and is very happy there.

At St. Patrick's College Carlow, **Michael J. Casey** is in third Divinity; in the second year are **Patk. Harris** (M. L. S.), **Arthur Murphy** (M.L.S., 1915-19), and **Con. McGrath**. In first Divinity are **Jos. Hill** (M. L. S.), and **Michl. J. Sullivan**. **Dan Moriarty** is at Knockbeg College, where Con. McGrath is still acting as prefect. "All are well and getting on grand." **Anthony Morrissey** left for Rome last September.

In regard to Thurles and some other seminaries we have received nothing to supplement the information given in last year's issue.

Father Mathews, O.M.I., of Jaffna, who was here in September, and gave a lecture on the missions in Ceylon, was loud in praise of **Fr. Tim Long** in every respect. In particular, Father Long's pupils have been very successful. In the exams, held abroad by the London University, three of the students of St. Patrick's College, Jaffna, passed in the first division, this being the only school in the Colonies to get such a distinction. We hear that Fr. Long is now at home, and intends to follow a course of special studies at Cambridge University.

We learn that **Fr. W. Ross**, of the Mill Hill Uganda Mission, underwent a very serious operation some months ago. After spending some weeks at Mill Hill in convalescence, he went to Freshfield College, Liverpool, to further recruit his health, and has been able to do some supply work there.

In a letter from Rev. J. J. May, Chancellor of the Diocese of Charleston (S.C.), he mentions that **Fathers Mulvihill** and **McGrath** are doing excellent work.

In a letter of January, 1923, from Kurseong, India, to the Rector of Mungret, Rev. Joseph A. Shiel, S.J. (M. L. S., 1905-'08), gives news of the mission in Bengal. He writes:—

After the novitiate at Tullabeg, in 1910, I came out to India as a member of the Bengal Mission (the only one from Mungret). . . .



REV. JOSEPH SHIEL, S.J. (about 1912)

Our Belgian confreres are very modest as to their doings in Bengal. Yet, since the days of the great Fr. Lievens, S.J., they have been working real wonders. Conversions are increasing to an extraordinary extent. Not only villages, but whole districts in Chota Nagpore are desirous of coming over to the Church. We are not too short of men, but since the world-war our finances have been in a very poor way. . . . Some of us here have published a little pamphlet, entitled, "Voices from India," which gives an outline of our missionary work. . . . It is wonderful and most consoling—this work of rescuing souls from

paganism and slavery; and, if I may judge by the remarkable progress of the Maynooth Mission to China, there is no people in the world more eager to help foreign missions than our own Irish people, once they know what mission work means. . . . I am myself specially interested in the opening of one new station in Chota Nagpore. The work is of pressing necessity, as it means the acquisition of thousands of new converts. But the missionary responsible for its opening is destitute of all that is necessary to make a start. I have described the place and its needs in a pamphlet under the heading, "Waiting for the Dawn in Katanga." I have, as we say, "adopted" Katanga. . . . If Mungret and my old friends there can "adopt" me, they shall have the deepest gratitude, not only of myself but of the Katanga missionary and his converts. With every good wish for the prosperity of dear old Mungret, which has acquired missionary fame, I am, etc., etc.

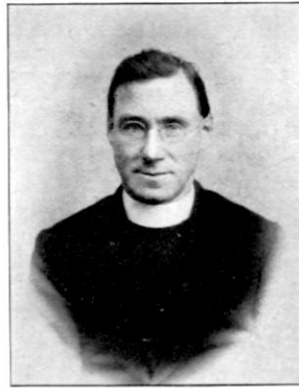
Of former pupils of Mungret there were at the S.J. tertianship at Tullabeg this year Frs. Gubbins, Deevy, H. Johnston, and John J. Murphy (B.A., 1907, province of New Orleans); also Frs. Meany, F. Cuffe and Gates, who were formerly on the College staff. Rev. Reuben Butler (1912, province of Toulouse) has been at Milltown Park for Theology. Fr. Murphy paid us a visit at Easter and R. Butler at Whitsuntide.

Writing from Valkenburg, Holland, in February to one of the staff here, Rev. Joseph Carroll, S.J. ('11), says:—

After some time at Tullabeg I went in 1911 to St. Andrew on Hudson, N.Y., finished my noviceship and juniorate there, and went to Woodstock (Md.) for Philosophy. After that I taught for five years, spending three in Denver—the Queen City of the Plains—and two in Marquette University (Wis.). By the way, the scholastics in U.S.A. laugh when I tell them that I volunteered for America to work on the missions. In 1922 I came to Holland for Theology. As to Mungret, I was there under Fr. Cahill for three years. I love every stone of the old place. To be a Mungret man in U.S.A. is a great honour, especially now that the primatial see is filled by one of her sons. If I get to Ireland next summer I hope to have an opportunity of seeing you all.

From W. Walsh at Dalgan Park we learn that Fr. Edward Lane, who went to China after his ordination last year, has been appointed, jointly with another priest, as director of their mission building in China. This is a responsible position when it is considered that a great number of churches,

schools, and houses have to be built. . . . Five of their priests are to leave for China next September. . . . The mission has



REV. FR. W. WALSH

twenty-five native students preparing for the priesthood, and in the Brothers' School there are over 200 pupils, pagan and Christian.

Fr. Denis Nugent, C.M. (1903-07), of Kinsale, paid us a visit at the end of May. He has been several years on the mission in China at



REV. DENIS NUGENT, C.M.

Block lent by Cork Examiner.

Ning-po. He is in charge of a district about the size of Co. Cork, with fourteen stations. He has built a church and presbytery, and has at least one other church under construction.

The Rev. George Byrne, S.J., is Chaplain to his Excellency, Mr. Timothy Healy, the Governor of the Free State.

Fr. Michael Garahy, S.J. (M. L. S., '89-'93), writes to tell us of an exciting journey to Bantry last summer, whither he went to conduct a retreat in the Convent. The railway from Cork to Bantry being torn up and several bridges blown down, he luckily happened on an inhabitant of that town, a man from New Zealand settled in Bantry. This gentleman he met in a hotel in Cork, and learned from him that he purposed running down in his motor to Bantry that day. He agreed to give Fr. Garahy a lift, the only other occupant being an old nun. A mile outside Cork the fun began. From this point for nearly twenty miles the road lay through boreens, through fields, and, getting near to Bantry, they were forced to take to the railway line, and bump along over the sleepers. The old lady took it with marvellous sangfroid, and appeared to be quite fresh at the end of the seventy miles' ride. Bantry presented the appearance of a Mexican town during the late civil war. Every house of any size was sandbagged and bullet-spattered. Day and night sniping went on during the retreat, the Republicans usually firing from a wood near the convent down into the town. The firing was so intense one evening that the usual lecture had to be abandoned, and Fr. Garahy, on his way home to the P.P.'s house, had to convoy a party of ladies from the convent to their homes into the town amidst a perfect inferno of machine-gun fire. He met Dr. John O'Mahony (M.L.S., '89-'91) there, and learned from him that Mrs. O'Mahony had a miraculous escape a couple of days before, a bullet entering the pillow within a few inches of her head while she lay sleeping. Dr. John was looking well in spite of the anxious time he had, working under great difficulties. His brother, Dr. Jim, is permanently attached to the British Army Medical Service. Other old Mungret men of the early 'nineties whom Fr. Garahy met in the course of his mission excursions this year were Jack Cahill, Lisdoonvarna (Jack, by the way, has a son in Mungret this year); Jack O'H. Devine, who is now attached to the Civil Service, six-counties area, and resides at Hollywood, near Belfast; and Dr. Maurice Hayes, who was entrusted with the organising of the Irish Army Medical Service. Dr. Maurice did wonders in the way of bringing about efficiency during his term of office. He has returned again to his old practice, in which he had achieved such splendid success.

We hear that Frs. Garahy and Flinn preached a most successful mission to the soldiers at the Curragh at Easter. Four thousand attended. Frs. Gubbins and Deevy have also been making a name for themselves as preachers during last Lent.

About the beginning of December we had a visit from Fr. Daniel McMahon (M.L.S., 1885-87), who has laboured for many years in the diocese of Sale, Australia. Those of his contemporaries who still survive will be glad to see him looking hale and hearty in the accompanying block. *This was his first visit to Mungret, and perhaps to Ireland, since he left the Green Isle for his distant mission under the Southern Cross.

Hugh O'Brien Moran (M. S. L., 1899-'04), was appointed State Solicitor for Limerick City in January. After matriculating here, he was apprenticed to his father, the late J. H. Moran, solicitor. Being admitted in 1910, he joined his father in practice in Limerick, and attained to a considerable business in criminal cases. From 1916 onwards he was engaged in most of the courtmartial cases in this and the adjoining counties on behalf of the National Organisation. Arising out of one such defence in 1916, he read in open court a number of secret and confidential Crimes Special Circulars; and soon afterwards, after various efforts by the Crown officials to induce him to disclose from whom he had obtained the documents, he was arrested on a charge of refusing to disclose from whom he got them, and was tried by a Field General Courtmartial, and sentenced to six months' imprisonment. While in Arbour Hill prison he sewed a few bags and sawed some timber, with the result that, when liberated, he was handed, as a prisoner's gratuity for the work he had done, the sum of sevenpence. This he has carefully preserved as a tangible proof that he has, at one time of his life at least, done some work.

In the recent elections he has acted as agent for different candidates, and in particular for Mr. De Valera in the East Clare election. In November, 1922, he was appointed, by the Ministry of Industry and Commerce, Chairman of the Court of Referees for Limerick, Co. Clare, and portions of Tipperary and Cork, and finally attained his present position, as stated above.

In 1916 he married Miss McDermott, of Castlereagh, and they have two sons, whom he hopes (D.V.) in due time to see enter Mungret College.

Writing from St. Joseph's, Salmonier, Newfoundland, on April 28th, Father John Enright (M. L. S.), says:—

Many thanks for the "Annual." Sorry to learn of Fr. Sutton's death. . . . I see that Jack Dillon looks as well as ever. . . . I am the only Mungret man here. It is a kind of cool at times. On February 15th it went down to 26

degs. below zero. . . . The ice cleared out of the bay yesterday. Please enter my name as a subscriber.

In or about November three of our old boys were appointed District Justices:—William Meagher, Dermot Gleeson and Richard Johnson.

W. Meagher, of Templemore (M. L. S.), practised as a solicitor in his native town since 1911, in which year he married, and he hopes that his son will soon be coming to Mungret. His district comprises Leix, Offaly, and N. Tipperary, with his headquarters at Maryboro'.

the County of Kerry, with Tralee as his headquarters. As we write, we notice in the daily papers that he has just opened courts at Cahirciveen and Kenmare, travelling there by motor, his being the first private car which has ventured into these districts for two years. He is unmarried.

It is some time since we have had news of the Connollys of Galway, but they have not been idle meanwhile.

B. Christie Connolly (M. L. S., 1987-98), after some time in the Mercantile Marine training



THREE DISTRICT JUSTICES

Dermot Gleeson

Richard Johnson

William Meagher

Dermot F. Gleeson, of Nenagh (M. L. S., 1906-08), took his B.A. at the National University, with honours in Legal and Political Science. He won the Incorporated Society's medal for oratory, and was admitted solicitor in 1920. Next year he married Miss Aileen O'Dwyer, a niece of Frs. James and Thomas O'Dwyer, S.J., and of Sir M. O'Dwyer, K.C.S.I. His district is the "banner" county of Clare.

R. D. F. Johnson, of Rathkeale (M. L. S., 1907-12), was Captain of the II. Club. Those who played cricket in those times still remember his bowling. At the National University, in 1915, he took his B.A. degree with second honours, and in 1917 the L.L.B. with first-class honours, being admitted a solicitor in 1918. After being appointed a District Justice he did temporary duty in Tirconail and Wexford, and at the beginning of this year came to

ship "Conway" on the Mersey, was in 1902 apprenticed to a firm of shipowners, and sailed twice round the world. In 1908 he received his Master's Certificate, and in 1914 obtained a commission in the Australian Navy, and was on board H.M.S. Sydney, on which he held the rank of Navigating Officer, when she sank the German cruiser "Emden" off Cocos Island. In 1916 he transferred to the N. Atlantic fleet, and in 1917 was posted to the Persian Gulf until the end of the war, when he returned to Australia and received command of one of the Adelaide Steamship Company's ships.

Rupert Connolly (M. L. S., 1901), after attending the Queen's College, Galway, for two years, went in 1909 to Australia, where he entered the services of a firm of patent food manufacturers, and now holds the position of their head analyst. He also saw service in S.W. Africa.

Leo Connolly (M. L. S., 1902), spent the early part of his life on the West Coast of Ireland, in the employment of the West of Ireland Fisheries, Limited, Letterfrack. Later on he joined the Cunard Line, and served under it on transport work between S. America, Egypt, France and N. Russia. He now holds the rank of Bursar on the R.M.S. "Mauretania."

what a staunch Catholic he has been, ever true to the training he had received at his colleges. In a letter to his brother, Father W. Stephenson, S.J. (who was on the Mungret staff 1918-'20), he stated that on the voyage from New Zealand to San Francisco he was offered a position on the ship, with promotion to Captain in three years. This he refused, giving as his prin-



BERNARD STEPHENSON (1905-11)

Bernard Stephenson (M.L.S., 1905-11), more familiarly known as "Spot," after leaving Mungret, went to Castleknock for a couple of years. He then went to Australia for a year of so, when he returned to Ireland for a brief stay, after which he set sail for Australia again in the midst of the war. He did not, however, fancy settling down for good under the Southern Cross, but with the experience he had gained determined to try the U.S.A., where he has been ever since. It may be interesting to know

principal reason to Fr. S. that he would not accept it as he could not then keep up his practice of monthly communion. He is now in New York, where he is doing very well in manufacturing soft drinks and all sorts of sweets. He has also joined the Knights of Columbus.

Joseph Robinson sailed for New Zealand last December with his mother and the rest of the family. After a stormy and even dangerous voyage, they arrived at Auckland, and the

family have settled in Gisborne, where Joe has had the good fortune to get a position in the Post Office.

Loman O'Regan (M.L.S., 1916), who is in the National Bank, Falls Road, Belfast, can be excelled by none and equalled by few in his devotion to his old college. In a letter of October last to a member of the staff he mentions that **Fr. E. Wynne** had just left Belfast for his diocese in Australia, that **Fr. M. Gurry** had written from Glasgow telling how delighted he is to be engaged in propagating the Faith and exercising the works of mercy. **Michael Whelan** (M. L. S.) is first cashier in the High Street Branch of the National Bank, Belfast, is Captain of the O'Connell's hurling team, and keeps up the reputation of the Commercials; his "puck" is the biggest known, and Mungret is praised on account of his training. **Michael McDermot Hayes**, who was in Mungret with Archbishop Curley, is sub-editor of the "Irish News," and is writing a book on the "pogrom" of Belfast. He was manager of a paper in Athlone which was destroyed by the Black and Tans. He is a man of wonderful influence. "He happens to be a cousin of mine." In a letter to the same in January, he adds that M. Whelan has been appointed sub-manager at the Falls Road Branch, the youngest in the Bank at that grade. In its Belfast office there are thirteen Catholics out of a staff of fourteen. All the above wished to be remembered to their friends in Mungret. **Desmond Carrick** (M. L. S., 1914), who was in the Hibernian Bank in Wicklow, sustained an injury to the foot. He was in conversation with some troops when one of their rifles went off, wounding him in the foot. **Dr. Anthony O'Regan** (M. L. S., 1912-14), Loman's brother, is M.O. for Carna, in Connemara, and is getting a thorough knowledge of the national language. Loman is still an active member of the S.V.P. society, and also prefect of a section of the Holy Family at Clonard, and on a recent Sunday he had 57 men present out of 57, being the only prefect who could boast as much. In a more recent letter he tells us that his brother, Dr. Anthony, is very popular with the people of the West, and likes Carna, as Irish is spoken fluently, and he is getting a taste for his native tongue. He thinks Desmond Carrick is now in the Free State Army (so he must have recovered from the unlucky wound). Loman adds that he has been appointed prefect of a new section of the Holy Family, thus helping to build up four sections in turn. The K.B.S. Crusade is still increasing, ten thousand being now registered on his list. He is also a member of the Knights of St. Columbus. **Frs. Gates** and **Gutbins** were in Belfast lately giving missions. "Meeting them brought me back to the French class days at Mungret."

We desire to wish Loman every happiness in his approaching marriage. The lady, we understand, is a cousin of **Joseph Byrne** (M.L.S.), of Wicklow, who is now at the National Uni-

versity. Congratulations also to Dr. A. O'Regan, of whose engagement we have just heard.

Dr. Thomas Lydon, who married a lady Doctor last year, is now practising in Ballinasloe.

Thomas A. Raftery is a progressive business man and farmer in Craughwell, Co. Galway.

Raymond Stephenson has a flourishing practice as a solicitor in Dublin.

John K. Bergin, a well-known figure at the Dublin Cattle Market, has a splendid farm near the City. His brother, **Dan Bergin**, solicitor, of Roscrea, has returned from Australia, where he practised for a time, and has, we hear, a position under the Government.

Frank Fahy, T.D., recently made a speech at Tuam which attracted much attention for its sincerity and broad patriotism. O si sic omnes!

Michael J. Clery carries on business in Tipperary.

P. J. Ryan, M. Inst., M. and Cy. E., who is Assistant Surveyor to Limerick Co.C., also practises as an architect in Kilmallock.

Tom Frizelle is accountant to the Wexford Co.C.

John Smith is in successful practise as a solicitor in Castlebar.

Dr. Joseph J. Cremin is M.O. at Newcastle West. His brother, **Maurice Cremin** got his qualifications lately at the College of Surgeons.

Charles J. Smith, who saw service in France during the great war, has now resumed his profession of lawyer in Canada.

Joseph F. Connolly, M. Inst. M. and Cy. E., is Town Surveyor in Cashel.

J. J. McCormack, Manager of the M. and L. Bank at Ballinasloe, secured first prizes and championship for his Irish terrier at the recent dog show.

Fintan Sweeney, automobile engineer at Loughrea, and his brother, **Michael Sweeney**, who also owns a garage at Ballinasloe, have now in the course of erection a garage in Loughrea which is expected to eclipse all previous ventures of the kind in the West of Ireland.

P. J. Raftery, B.E., M. Inst. C.E.I., is now Engineering Inspector under the Ministry of Local Government, Dublin. He resides at Anglesea Road, Ballsbridge, and his duties take him to every county in the Free State. He entered Mungret in 1903, and after passing First Arts (R.U.I.), left in 1907. He studied engineering in Queen's College, Galway, and U.C.D. He subsequently held the appointments of District Surveyor, Co. Galway, and Inspector for the Department of Agriculture, and for some years had an extensive practice as civil engineer and architect in Roscommon. He is Vice-President of the Institution of Municipal and County Engineers, and on its Board

of Examiners. Outside his profession, he takes a keen interest in sport, and is a member of the R.D.S. and of the Irish Coursing Club.

Peter Cocney farms extensively near Clongowes College. A horse of his won at Punchestown this season.

Bryan Cunningham, of Waterford, is assisting his father in the cattle trade, and is doing very well.

Denis O'Brien, of Galbally, played at Clongowes last season on the Rugby team of St. Vincent's Hospital. He expects to be qualified next autumn.

James Egan has passed his second, and **John Purcell** his third, medical examination.

John Lawless, of Blue Ball, King's County, is doing well at his father's business. **Patrick Graham**, of Pallas Lake, in the same district, is farming with his brother.

Michael Dwyer, of Roscrea, captain of the school in 1907, and for some time past an active solicitor in Dublin, was married last year, and had a son as an Easter gift on Easter Sunday. Warmest congratulations.

The Lahiffs, of Cork (**John, Gerald** and **Edward**), have concentrated on medicine. Two of them are at sea as ships' doctors, and the third is an assistant doctor in a Liverpool practice; we fear to specify between the names lest we should mix them up.

Joseph Neylon, of Ennis, got his qualifications early this year, and has been in temporary charge of the Co. Clare Sanatorium.

Also among the recently qualified doctors are, we understand, **Bertie (Arthur) O'Malley**, of Westport; **John J. Morrin**, of Foxford, and **J. P. Dorr**, who hails from the U.S.A.

We hear further that **Cyril O'Meehan** has qualified in his line (? in dentistry).



A. LEAHY

Anthony Leahy, who finished at Mungret last year, won the Scholarship of £60 a year for three years offered by the Council for boys of Limerick City. He is now at University Hall, Dublin, attending the courses of the National in First Arts.

J. Butler (1916-17) got first place in his second examination in Engineering, and is preparing for the final.

Among the medical finals are **T. Moran** (1913-15), who has done very well, and **James Egan** (1917-19).

John McDonnell (1917-19), after one year at engineering, took to physic, and is now in second medical, as also is **James McCarthy** (1918-21), and **Tom Walsh**, the last of whom is working for the exam. in June.

John Cribbin (1918-22), and **W. Roche** are also at medicine. **Eugene Scanlan** (1919-22) is at dentistry in first year. **P. Murphy** is at First Science, and did very well at term exams. **G. O'Connor** (1919-22) is doing First Arts and Commerce.

At the College of Surgeons are **Jack Ryan** (1917-20), and **Denis Hanly** as second medicals, also **F. Duggan** and **Stanley Sullivan** (both of 1917-19), in first medical. Denis Hanly is on the hurling team of U.C.D.

F. Walsh has passed his second, and **M. O'Neill** his first medical.

J. Griffin is in the arts course at National University.

At University College, Cork, **Jerry Quinlan** (1919-20) has passed second medical, and **M. O'Hea** (1918-21), of Drimoleague, first medical.

Ed. Twomey is an accountant in Cork. He is devoted to cricket, and often to be seen at the Mardyke in summer.

Several of our former pupils are in the Munster and Leinster Bank. **J. Normile** spends his leisure in summer in rowing with the Lee Club, and in winter in playing Rugby for the Bankers, in which also **Jas. F. O'Sullivan** (1918-21) joins him. To the same Bank also belong **W. F. Guerin**, in Cork; **Jos. Guerin**, accountant at Dunmanway, where also is **Ch. Hogan**; **Emmanuel Martin** at Tarbert, and **P. Hartney** (1919-21), at Dundalk.

T. Mulcair is in the National Bank, Cork; **R. Barry**, of Kanturk, in the same Bank at Galway; and **J. Conway** in the Provincial Bank at Bantry.

Frank Greene, who is studying at U.C., Galway, will be up to his second medical exam. in September.

Charles Jennings, after several years as a doctor on ship-board, has thrown up the sea and joined the Army; he is stationed at Kinsale. **Leo Dillon** has likewise forsaken medicine, holds a commission, and is stationed in Dublin. Also in the Army are **Gus Garry** and **J. Mellett**, the latter being a 1st Lieutenant already. **Col. O'Neill** has an appointment at Portobello Barracks.

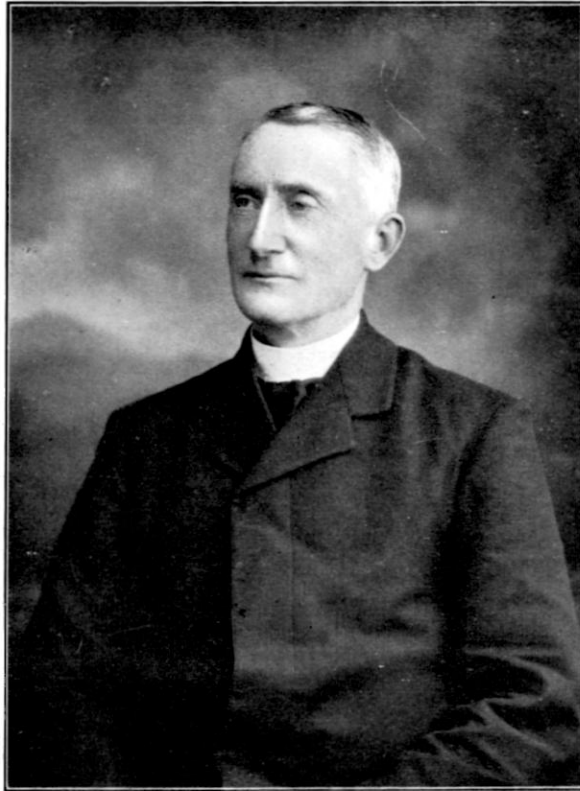
Florence O'Driscoll is a progressive farmer at Lissarda, Macroom.

Last year we gave (p. 23) a notice of **Rev. A. O'Leary** (M. L. S., 1882-86) who had recently been appointed P.P. of Mungret parish. Since then an old friend has prevailed on him to have his photo taken, and so we are able to present his portrait.

We have received news of the three sons of our well-known fellow-citizen, **Mr. Harris**, of Overdale, Limerick. The eldest, **William—Captain Harris**, M.C., East Lancashire Regt.

Hugh (the last now stationed at Ahista, Co. Cork), on the loss of their father, who died last October.—R.I.P.

We have been permitted to see a letter written by **William Ryan** (M. L. S.), to his father, **Mr. Timothy Ryan**, ex-Mayor



REV. A. O'LEARY, P.P., of Mungret

of 1917—is now a Major. The second, **Ivan**, is at home, is married, and engaged in his father's business. The youngest, **Richard (Haymer) Harris** is going through the courses of the Farraday Institute, London, as an electrical engineer. In this connection he spent last year in Dublin, in the works of Ross and Walpole, to learn the mechanical branches. He is soon to return to London for further exams, and studies.

We desire to express our sympathy with the **O'Neills** of Kinsale, **Eamonn**, **Philip** and **Fr.**

of Limerick, and connected with some of the leading business firms in the city. Willie went through a regular course of electrical engineering, and afterwards went to Canada, where he married. The lady, we believe, is a French Canadian. He is now in the service of the Northern Electric Company, the largest concern of its kind in

Canada, having at least thirteen distributing houses. Some extracts may interest our readers:—

74 Melbourne Ave.,
Toronto, Ont.

My work consists in acting in an advisory capacity to architects and consulting engineers, when drawing up plans and specifications for the lighting of hotels, public buildings, street lighting systems, etc. I have fifteen men in my department, whose duties are to travel over Canada, interesting customers in our systems, after which I draw up plans, etc. I like the work immensely. . . . My headquarters are in Toronto, and, though I have full charge of my own department, I have to report to the district manager, who is a Canadian (with Irish blood), a very fine fellow, and seems to think a good deal of Irishmen. There are quite a few Irish Canadians holding good jobs with the Company. . . . We are at the end of a terribly

cold winter. . . . I was skating nearly every night this winter. It is splendid exercise. But the summer is the real time here. . . . If there should be any Mungret boys that intend to try and make a fortune in this part of the world, I should be glad to know of it, as I feel that, with the experience I had had in Canada, I could give them some very helpful advice. . . . Business conditions are improving here. I am much interested in Radio. We have a large number of broadcasting stations in Canada. I have a long-distance peanut tube outfit. As I write I have the head phones on, and am listening to a fine concert from Chicago. I also get a lot of very distant stations, e.g., Kansas City, over 1,000 miles away. I have even got stations down in Alabama, and in Texas, but not often. Last evening I was listening to a violin solo played in London, England, and which was reproduced by the Toronto transmitter. It was very clear, considering the enormous distance bridged. . . . I guess I had better switch off this radio, as when I get started I do not know where to leave off.



FALL IN GLEN OF CLARE RIVER

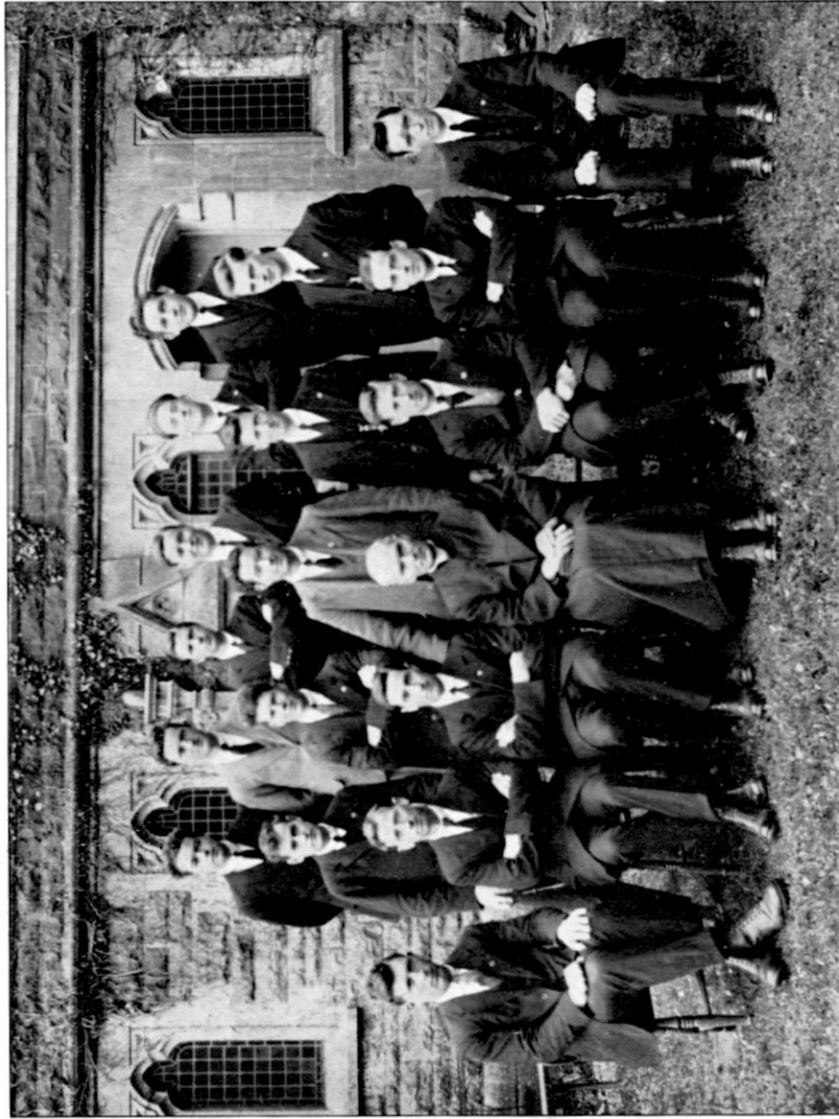


Photo by]

SENIOR APOSTOLICS

[Egleston Bros.

Back Row—J. Devlin, M. Kennedy, J. Kelleghan, C. Donovan, V. McCartan, T. Fullam.
2nd Row—G. Cogan, H. F. Courtney, J. Boylan, W. O'Connor, G. Keyes

Sitting—P. Casey, J. Walsh, J. Cummins, Rev. E. Cahill, S.J., P. Collins, E. Bourke, J. Linehan



Letters from Our Past



ITALY.

In last year's issue reference was made to the ordination in June of James Croker, of Limerick (Fr. Martin, O.S.F.), at Rome. Writing soon afterwards from Collegio di San Isidoro, via degli Artisti, to a Superior here, he says:—

The great day of my ordination has come, and now, thank God, I am "a priest for ever." I need not tell you what a great happiness this is for me and my family. I shall be remaining in Rome for another year's theology. I will continue to remember you and the Apostolic School in my daily Mass.

We had a letter also from a faithful correspondent at the Propaganda, T. Hartnett (also of Limerick):—

I am ever so grateful for the copy of the "Annual." It was laden with that indefinable atmosphere that no one can forget who has had the good fortune to study there. What a wonderful hold Mungret gets on one! This feeling is not mine alone; it is shared by all the others. No place can ever rival the old Alma Mater in our affections. Dr. Curley, during his recent visit here, expressed just the like sentiments, so it must be something real and durable. . . . You can imagine how we devoured its every paragraph. We found ourselves listening to the debates, lectures and the myriad other things that one can't separate from Mungret. . . . We are just near enough to be in perfect touch with the present community and students, and just sufficiently removed to appreciate everything to the full.

The outstanding feature of Roman life this summer has been the unprecedented heat. In Rome the thermometer registered something like 39° C. (102° F). The sight was something appalling when miles of forest were a seething flame out in the Campagna. We had a little rain in June: since then there has not been a drop. The intense heat is now over, but as yet (August 28) there are no signs of rain. The delightfully cool summers of Ireland seem rather a dream now.

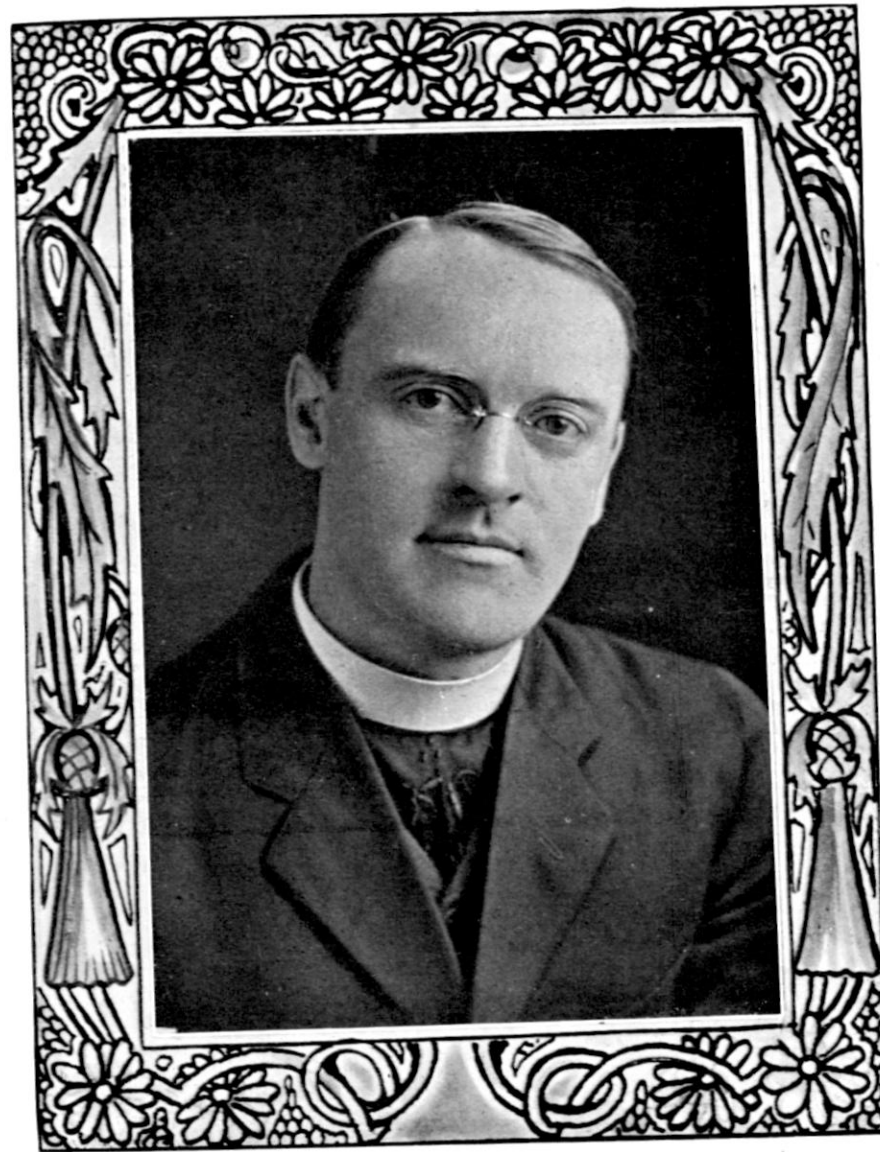
In a letter to another member of the staff, the same writer says (November 3):

The further I advance the more clearly do I perceive the worth of those years passed at



REV. JAMES CROKER—FATHER MARTIN, S.F.M.

Mungret. Here in Propaganda one comes in contact with students who may be said to represent various systems of education, etc. As a result of all, I come to this conclusion: were I to start my studies again, and were it possible



MOST REV. DR. CURLEY,

When appointed Bishop of St. Augustine, Florida, in 1914.

This block, prepared in 1914, was superseded by a full-length portrait which appeared in the *M.A.* of that year. The present block has not previously appeared, and we take this occasion to produce it.—*Ed.*

for me to select my educational environment and system, I should, without a moment's hesitation, select Mungret.

H. O'Flaherty arrived here a few days ago, and T. Cullen and John Walsh have come to the American College. There was some difficulty with regard to H. O'F., as the authorities were not expecting him. . . . However, the Secretary of the S. Congregation secured his admittance. . . . I presume you have heard of the great Fascisti success out here. It is more or less a bourgeoisie movement, whose negative policy spells the

we received the following (dated September 26) :—

You cannot picture my delight on receiving the "Annual." The Rector had looked it through; it has been through the hands of all the students here, and was extolled by all. . . . I am sure you would like to see my collection of "snaps," and to come to a nearer understanding of a student's life in Rome: it is unique. . . . That little picture in the "Annual" of the four "old hands" (*M.A.*, 1922, p. 24, *Ed.*) may have no attraction for those who do



C. Maguire H. Boyle T. Harnett Jas. Maxwell T. Pathe F. Coyle E. Glancy
Archbishop Curley

"In Rome, June, 1922"

destruction of Socialism. Up to the present a clear, positive policy is not in evidence. . . . In the recent crisis the King offered the position of Prime Minister to Mussolini, their leader. He accepted, and the result is that Socialism has ceased to be a menace in Italy—at least for the moment. Much will depend on the constructive policy put forward by the new Government. . . . The movement would scarce stand under a strict ethical examination; but there it is, and it has to be reckoned with. Up to the present the attitude adopted towards the Church has been surprisingly favourable; we are awaiting developments. . . . All out here are keeping well, and I am amongst the very strongest.

not know Mungret well. But when I saw it I began to recall how and when and where, picturing to myself each of the four in his place, especially serving in the refectory, settling beds of I. and II. Clubs. . . . Last Friday I preached a sermon in Italian, and got on pretty well. Italian is fine for education of the voice, it is so open and easy-flowing. Auguri, etc.

Thomas Cullen, who left last autumn for Rome, and is now in the North American College (via dell Umilita 30), in a letter to a Jesuit father gives an account of his travels :—

From Francis Coyle, also at Propaganda,

My trip to Rome was indeed a pleasant one

as far as Civita Vecchia, but owing to the revolutionary trouble in the capital we were detained at the former place for a whole day, and did not know how long we should have to remain there. About 9 p.m. on a Sunday evening we started for Rome in a train which was packed so tightly that we had barely standing room. After about an hour the train stopped, and we had to take our luggage and walk, say, five hundred yards over broken lines. We were packed even more closely than before, but that was not the worst. A little further

had an audience with Our Holy Father on November 30th. Each of us kissed his ring. He spoke to us for about twenty minutes, then giving us his blessing. . . . I am now accustomed to the Italian food.

From Genoa (Collegio Brignole Sale, via Fassolo 29), Martin F. Toal writes (Nov. 24th):—

We are settled here now a little over three weeks, and already like it very much. The



GROUP AT GENOA

Standing—Rev. F. Deignan Rev. A. Conway Rev. Tim Toal
Rev. Martin Toal
Sitting—Rev. Fr. James McKenna Rev. Fr. Latini C.M. (Director)
Rev. G. O'Connell

on we were held up by armed men for about half an hour. All this time they had their revolvers levelled on us. I shall not soon forget that night's travelling. We arrived at Rome about 36 hours late. It was "some" experience; but we Irish were used to it, so we did not mind much. Along with me on the journey were five Mungret men—three for Genoa, one for Propaganda, and the other for N.A. College; two English converts, who are studying for the priesthood in Rome; two Irish Carmelites; a priest from Co. Meath; two Spaniards and a Frenchman. So altogether there was a fine crowd of clerics.

We, the American students numbering 180,

course of studies is very good, and we are fortunate in having some great professors. . . . The number of students in the College is not large—about thirty—but this also is an advantage in its way.

From Propaganda, James Maxwell writes to one of the superiors here, December 2:—

I am called to (priest's) orders for Christmas. It is a great privilege and one for which I am very grateful. . . . Charles Maguire will be ordained with me. He is working very hard for the D.D. As for myself I think I shall be content with the Sacrae Theologiae Lector which I

got sometime ago. All the Mungret boys are doing fine. H. O'Flaherty is all right now and in the same division as T. Pathe. None of the Mungrets are in my part of the house, but we can get recreation together when we want. Really it is a splendid place.

Again December 29th he says:—The ordination was in the Mother of Churches—St. John Lateran. It lasted from 8.30 to 12.30, and left us all very tired. My first Mass on Xmas day was at the shrine of Our Lady of Perpetual Succour, the second and third over the tombs of St. John Berchmans and St. Aloysius. Tuesday I said the Community Mass here, on Wednesday I said it in the Irish Christian Brothers' Chapel. The assistant priest was Rev. John English, who as you know is studying Canon Law. He likes Rome well.

And later: Perhaps I may call to see Mungret (D.V.) before setting out for the land of the "Kangaroo." . . . There is nothing would give me greater pleasure.

From Charles Maguire, January 7th, '23:

The only excuse I can offer for not having answered before this your letter of congratulation on our ordination is that the fever resulting from the excitement of such a great event has only now begun to cool. The ordinations took place on December 23rd. We celebrated our First Masses on Xmas morning. I celebrated the first in St. Alphonsus' Church at the altar of Our Lady of Perpetual Succour, and the other two in the Gesù at the altars of St. Francis Xavier and the Sacred Heart. Needless to say I remembered you and my other old superiors who helped me to the altar, especially you who first received me into Mungret.

Also from Propaganda, H. O'Flaherty writes:

All the Mungret men are doing well and have been more than kind to me. I like the place very much. . . . He further expresses the opinion that those who desire to become thoroughly efficient priests should make it their ambition to do most of their studies in Rome and especially at Propaganda "which shelters Christian children from all nations ready to do and dare for Christ."

SOUTH AFRICA.

"The Southern Cross," a Catholic weekly produced at Cape Town under the joint editorship of Fr. John Colgan, D.D., and Fr. John Morris, and now in its third volume, published last year an interesting and able series of lectures on Socialism by Dr. Colgan. In a letter written some three years ago, and dated from St. Michael's,

Rondebosch, Cape Town, Fr. Morris gives some further particulars:—

The Mungret men are keeping up the reputation of the Alma Mater. Dr. Colgan is easily foremost in achievements and influence. He is a splendid worker and quite the best preacher—at present he is giving a course of lectures at St. Mary's Cathedral on Socialism. In public matters he is fearless, and most forceful when championing the cause of the dear old land. Often he speaks of you and begs to be remembered in every letter. He does not write because he has too much to say, so hoards his thoughts and "Africana" until his holiday home.

[Dr. Colgan visited Mungret last summer.—Ed.]

Catholicism in this country is emerging from the catacombs. Lately the priests of the Cape formed a committee to consider the development of the Church—to advertise it; and already we had a great public procession of the Blessed Sacrament attended by at least 5,000 people, some of whom were non-Catholics, and Dr. Colgan addressed them at his best. Also socials for the young people, association for Catholic young men, a Catholic union for South Africa, and a Catholic weekly, are under way to success. May God bless the work!

For fifteen months I have been attached to St. Mary's, but my health has been but poor. I am creeping back to life after two severe operations, the least of which was for appendicitis. The Bishop, who was extremely kind in several ways, has also sent me to a seaside resort—a second Kilkee in all save the spirit—and has arranged for me to go when well to a suburban parish, Rondebosh, as assistant. I shall be lonely for St. Mary's, and shall miss John Colgan much, yet the transfer will, for weal or woe, keep me longer in the land of the living.

[We are glad to say that more recent advices show Fr. Morris's health to be much better.—Ed.]

The lucid University lectures of Fr. Peter Finlay, S.J., illuminate the dark continent. . . . With heartfelt good wishes, and recommending myself to your prayers, I am . . .

AUSTRALIA AND NEW ZEALAND.

Writing on December 23, 1922, from Timaru, New Zealand, Fr. James W. Magan, S.J., who was Assistant Moderator of the Apostolic School in 1906-9, says:—

Just a line to tell you I passed through Christ Church a few days ago, and met Fr. James Murphy there. He is P.P. of a large district called Hawarden, and still takes a great interest in the "Mungret Annual" and Mungret. New Zealand is quite different from Australia, much more like Ireland—in fact

every day here brings the difference more and more home to me. The birds, the fruit, the weather, everything except the people reminds one of Ireland.

Of course, it is much farther from Sydney than you at home imagine—four days by a fast boat, 1,240 miles. The islands are larger than I fancied; the towns also are very big. To get here from Wellington I had to do 140 miles by sea, and then 100 by train. For my next retreat I have another 140 miles to do; by the time I get back I shall have done over 3,000 miles—not bad for three retreats.

Fr. W. Hackett, S.J., is very happy at St. Aloysius, Sydney, and was very delighted with his reception everywhere in Australia. He has plenty of scope for his spiritual activities.

The Mungret men are a great credit to us everywhere they are.

Congratulations on the new status of the Apostolic School as an independent unit in Mungret. We out here are very anxious that Ireland should settle down to normal life. The Australian boys are fine fellows, and grand boys to work for—very easy to manage is my experience of them. The life out here is very pleasant.

Fr. William Power, S.J. (the visitor) has arrived in Melbourne.

INDIA.

Fr. James McArdle, writing on July 31, 1922, Phirangipuram, Guntur Dt., S. India, says:—

Many thanks for your very welcome letter. How quickly time flies! I shall soon be three years in India, but I cannot realise it. How very little we accomplish in our short lives—at least thus it seems to me.

You saw Fr. M. Curtin. He requires a rest. . . . I know he intends to come back to India.

I have got very good health so far, thank God. My work has been rather exacting, and I have to relax somewhat just now. The beginning of any enterprise requires much energy. . . . We are very short of priests. . . . Excuse my short letter. Renewed gratitude, kindest regards, and begging a little prayer that God may give me strength to work much for him, I remain

UNITED STATES.

In a letter to one of the superiors here, Fr. Thomas J. Eaton (St. Mary's, Mobile, Ala., November, 1922), says:—

I often think of my faltering footsteps on the

sacred soil of Mungret, and as often wish that I could have gone there with the experience of maturer years. Perhaps it was better as it was, after all. . . . Redmond O'Donoghue, who was my former curate, and visits here regularly, had the opportunity of a flying visit to Mungret before things got too hot to travel. What a tragedy the whole unfortunate affair is! The Mungret men in Alabama are a splendid body of zealous young workers, and any Bishop could bless the Alma Mater that gave him such a loyal body of exemplary priests. Fr. Patrick Turner often speaks of you, also Fr. Patrick O'Connor. In a later letter, referring to the further subscriptions to the Ronan Memorial, he adds:—The money was given with great good-will. I wish we could get the Alumni Association into a flourishing condition. Many circumstances militate against this—chiefly the magnificent distances to be covered, and the vast and varied interests of parochial activities. You will notice that Frs. W. J. Carroll and Patrick Turner have been made Deans in their respective territories, and that Fr. Nicholson occupies the responsible position of Vicar-General in his diocese.

Fr. James Cantwell (writing from 1000 Fulton St., San Francisco, Cal., in March, 1922), says:—

After Easter (D.V.) I am going East with the Archbishop. I expect to be present at the conferring of the Pallium on Archbishop Curley. We are growing here, and we are getting only eight priests, while we should have at least twelve a year. . . . I met Fr. Pathe recently in Los Angeles. He is very successful and a great worker. Mungret's Bishops stand very high and hold very important places.

We hear sometimes from Fr. William A. Tobin, of St. Anne's Church, Rock Hill, S.C., where he dwells in a miniature presbytery beside a pretty church built in 1920 under his supervision. He has outlying stations in four or five counties, his flock being a scattered one. Among his pastoral activities is a Catholic book bureau, which sends Catholic books free on application, and from which the pastor answers questions by mail, thus promoting knowledge of the Church teaching among all inquirers, whether Catholic or not. In a letter of last September, Fr. Tobin writes:—

I enjoyed reading this year's "Mungret Annual" very much. . . . We are three Mungret men now in the Charleston (S.C.) Diocese; and I hope soon we shall be able to cry out in the artless refrain of Wordsworth's poem: "We

are seven." Seven is a number of mystic, Catholic significance; and I sure wish we may have at least seven Mungret priests in S. Carolina some day! Fr. Mulvihill, who has plenty of "pep" (profane Yankee slang for zeal), and the newly-arrived Fr. McGrath are certain to do well.

I am up here in a country rather rich and promising, materially, but very poor from a Catholic standpoint. My parish is a pioneer one, and growth in the anti-Catholic South is necessarily slow, but we are coming on. Around these parts Catholics and priests are as scarce as they are in China, and they arouse much greater feelings of antagonism. Nine or ten of the Southern States, from the standpoint of Catholicity, are in much the same condition as England was before 1850. Newman's "Present Position of Catholics in England" makes appropriate reading in Dixie. Mungret is excellently adapted for sending priests to this South land. There are "journeyings often, stripes above measure," and manifold labours. We are very few and poor and scattered in this parish of mine, extending over four counties of North Central South Carolina, but I think I can manage to send five dollars as a subscription to the "Mungret Annual."

Fr. Tim J. McGrath, writing soon after his ordination in June, 1922, and dating from Bishop's House, 114 Broad Street, Charleston S.C., writes:—

Thank God, everything went most favourably with me since I came to this country. I have nothing to regret, and I have been successful in every department, my health, studies and friends, and then my early ordination. I am stationed here with the Bishop for the present at least; and, while everything is rather strange, still I am happy.

I have met Mungret men everywhere, and they have a glorious record in this country—men Mungret may be proud of, and men who are proud of Mungret. I am looking forward to the arrival of the "Annual," which helps to renew the friendships of the past. Asking a remembrance in your prayers. . . .

Fr. Michael H. Pathe is now in California. Dating from St. Alphonsus' Church, Fresno, in July, 1922, he says:—

When in the course of human events a C.S.S.R. whirlwind is stirred up, the very safest among us has not here a lasting habitation. So it came about that I was recently ordered to this field afar. . . . I felt very happy to hear from dear old Mungret. In past years I was in close touch with Mungret men. I gave missions for many of them in Alabama, and used to visit the boys in Springhill. The happiest Christmas night I ever spent was down in St. Mary's, Mobile, with Frs. Eaton, Coyle (R.I.P.), Turner, O'Connor, O'Donoghue and Cassidy.

But there are few Mungret men out here in California. . . . As for our missions, Fr. Moriarty—who is in Kirkwood (Mo.) not far from St. Louis—and I have all we can do, and I think we are not second to any in upholding the traditions of Alma Mater.

Only recently we have seen an earlier letter from the same writer to one long connected with the Apostolic school, some passages of which may interest our readers:

DEAR FATHER,

I know I have disappointed you by the hurried letter I forwarded in answer to your request for an article on American life. . . .

I love America. I am now a naturalised citizen and am very proud of it. But from my little experience as a missionary, I tell you while we have things to glory in, we have many, too, that make us hang our heads in shame. Americans can smash down any opposition against them; and the Americans can also smash into powder the two tables on which were written the Ten Commandments. I guess you in Europe do not like our boast that we entered the war in time to save beaten and disgraced England, in time to leave a few of France's poor manhood upon the earth—but you know we can also boast of excelling both England and France in crime. We are first in peace, first in war, and first in the number and frequency of our civil divorces. In homicide we lead all Europe, with Russia counted out. In suicide we set the pace; and we are sliding into effeminacy faster than ever did pleasure-crazed Rome.

This whirlwind of immorality drags in many and many a Catholic and sweeps them on to destruction. And then come along two evils greater than all the rest—mixed marriages and public schools. I have given missions from Northern Iowa down to the coast of Florida, and I am convinced from all I saw and heard that our public schools and the twin evil of mixed marriages are the chiefest dangers to the Catholic Church in America. The public schools, you understand, do the work well that they set themselves to do: but they do not set themselves to do the work that makes for good Catholic manhood and womanhood. On the contrary, by denying God and all that pertains to God a place in the child's education, they do unmeasurable harm to the majority of the Catholics who attend them. Mixed marriages are responsible for the vast army of renegade Catholics that are living to-day in America. Talk about Germany's shameful disregard for the treaty which was to safeguard Belgium. It does not hold a candle to the American non-Catholic disregard for the pre-nuptial promises that he signs with his own hand.

And yet the old Catholic Church sails on through all the storm, and in spite of it. If you saw how enthusiastically the missions are attended, you would realise there is a deep re-

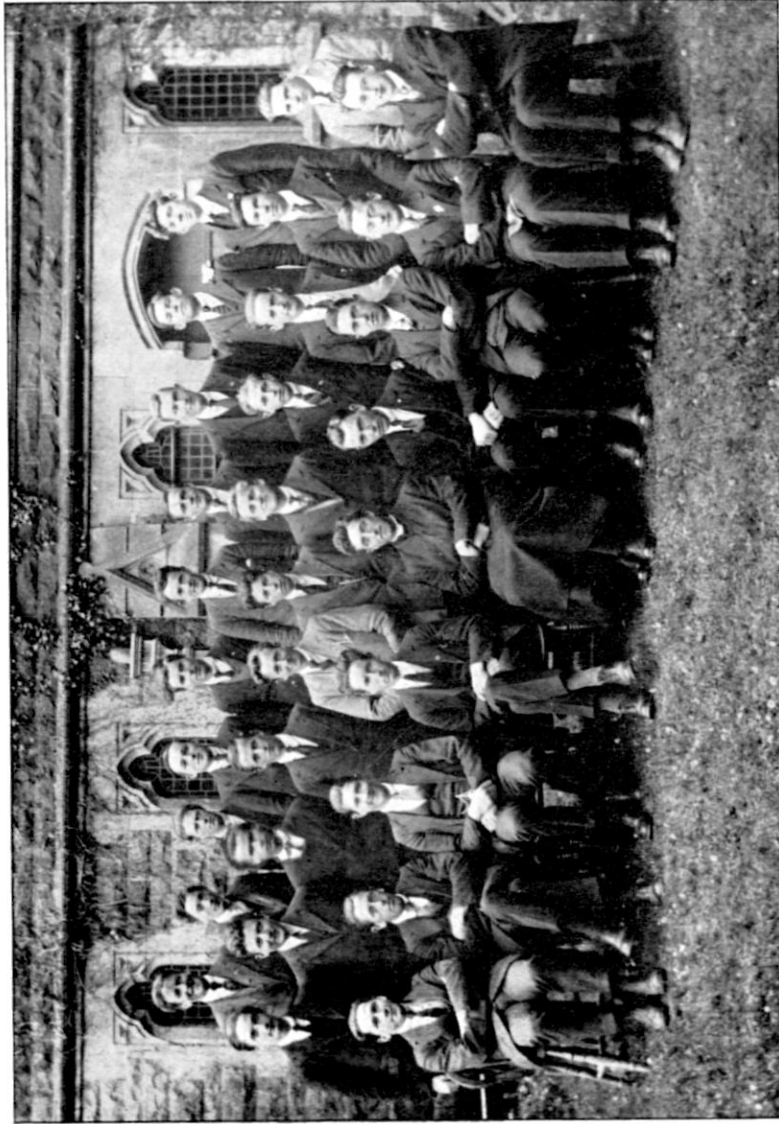


Photo by]

1st CLUB.

[Egleston Bros.

Back Row—D. Reilmond, M. O'Connell, C. Healy, S. Murphy, P. Fitzgerald, D. Sullivan, T. O'Donnell, M. O'Sullivan, R. Nix, T. Phelan.
 Middle Row—M. McCoy, P. Rooney, J. A. Sullivan, P. Enright, C. Connolly, D. McCarthy, P. Power, J. Hurley, J. Roche, P. MacInerney, W. Hogan.
 Sitting—J. Murray, J. O'Connell, J. McGrath, G. O'Brien (Capt.), Rev. E. Bourke, S.J., C. Fitzgerald (Sec.), J. D. Ryan, J. O'Reilly, P. Sutton.

ligious sense in the hearts of the people. You will find a faith oftentimes and a fidelity that cannot be surpassed even in Ireland. Oh, if there is any boy in Mungret looking forward to America as the field of his future labours, let me tell him 'tis a glorious harvest. And if he feels called to that particular work of giving missions, let him be assured there is not a greater work to which a man can set his hand.

If I may dare to ascend the pulpit and preach to my brother Apostolics, there's one little hobby of mine that I must ride. Of "learning and piety" I need say nothing, for Mungret will always give the best. But learning and holiness are severely handicapped by a lack of the knowledge of how to speak. Some religious books emphasise the necessity of personal holiness, and in their zeal say that all the rest will come after that and with it. . . . Now, of course, every priest who is worth while knows that personal holiness is for him and his work an absolute essential. But he must work hard to acquire the means of transmitting his learning and piety to others. A priest without oratory, without a good voice, and the powers of good delivery, is out of the race—that's all. I would say to every Mungret boy—develop a good, strong voice; learn your English well; be a priest first, and then an orator, and the people will sit up and listen to you. Every Irish lad has healthy lungs, and God has given the Irish the powers of speech. Come out here with all the sanctity and all the learning you can carry, but for heaven's sake don't have people saying: "Father — is a good man, but we don't know what he's saying to us on Sunday." The greatest missionaries in America are Irishmen. You must be better prepared now than ever—for the native clergy are rather opposed to "out-

siders," and they won't accept them unless they are exceptional. Mungret is honoured everywhere, because Mungret men everywhere have not only a message to give, but they know how to give it.

Americans will go anywhere to hear a good speaker, and, what's more, they'll take anything from such an one. They are pre-eminently a fair-minded people. The truth appeals to them, no matter how it cuts and burns them. I see, for instance, how popular a missionary is who goes after them with hammer and tongs, and how displeased they are with "milk and water" stuff. Even non-Catholics will listen to hard truths, and the number of converts is ever on the increase. Ah, this is a glorious field for any man who wants to save souls: more than glorious for an Ireland-loving Irishman. For though there are millions of Irish who have kept the old Faith as it was handed down to them, the names of those who have fallen away are legion. And an appeal from one of their own has force and the success that none other can have.

Come on then, dear brother, bend to your work with a joyful heart. Count not the sacrifices nor the worry nor the trouble—there are great things before you in this greatest of great lands. Two things you will take pride in all your life—that you studied in Mungret, and that you were trained for your work by the Jesuit Fathers. Dear old Mungret, we love you, an Alma Mater truly you have been and always will be! And for all my brother Apostolics here and myself, the least worthy, I cry out across the sea:—"Intende, prospere, procede et regna!"—Very devotedly yours,

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



MUNGRET ROUNDERS

A Look Around

“NOW, don't mind apologising for not coming! We know you all want to have a peep at the old place, and rails are jumpy and bridges and roads are rather lively these days, and travel so uncertain and expensive and all that. You're here as far as we and you can bring it about, and there's an end of—or rather a beginning of—our little tour.

“You noticed the avenue? Yes! Expert opinion left all those gleaming stumps. Some 80 trees all cleared this winter. Reconstruction! You must clear first, you know. Yes! that's more of it. The old cypress tree and the monkey-puzzle, and the rather ragged tangle of a hedge in front—all gone! Just the bold, massive sweep of the buildings left, and the closely-shaved lawns; and then those sloping grass banks topped with the low, cream-coloured railing. Perhaps a bit bare and bald. But, wait! certain creepers are supposed to soften off all that in time.

“The old hall door that saw you in and saw you off! And now, here on the left, *the* reception room—tasteful, isn't it? and warm with its rich, red upholstery. The lesser one is here on the right, where teams and such things have carousals—green and cool, but sometimes full of a strange, warm haze.

Don't mind the refectories; absolutely *in statu quo*. But, come on! Left turn, and the class rooms; names in Gaelic, of course; all painted recently and not soiled yet. Right turn! New little chapel here—The “Basilica,” it's called St. Patrick's—and then two small class rooms and a large one, what were once the two old study halls.

The old stone corridor. But just step here to the right, towards the Refectory door, and look out on the old lumber yard: a bicycle shed! My dear! Spoilt? That's just what they are. But Mungret roads in winter. You remember them? They tame the cyclists' arduour a bit.

Not much change in the corridor and recreation halls. And the chapel. Interior decorated this year. But, D.G., it always remains somehow the same—peaceful and appealing—not a harsh colour or rigid line anywhere.

And now, where the old ambulatory was, enter! The new study hall—the latest in reflected light—and hot-water pipes. Yes! that little platform is the stage. “Expectabamus, sed!”

“Just look out of one of the windows on the right. That's the new ‘Volunteer Garden.’ Started drilling this year—and already a few little things shooting. It's a terrible country!

“The playground and accessories just the same! But this year you can go from end to end of Fr. Ronan's walk unimpeded. That was a clearance with a vengeance. No, there were no hand-ball courts built.

I don't think you'll find much change in the upper portion of the House. But the new Ronan memorial window is a fine, rich splash of colour for that end (near the organ gallery) of the wooden corridor.

We're homely here in Mungret, still, and always show off our farm yard. I think the only big change these years is the new bakehouse; there, just beyond the dairy, where P. Shannon rules. He bakes bread which he will tell you combines all the excellences of French, American, German, Chinese, and Russian bakers. He has worked with them all and picked all their brains and added his own quota—and now, just a little cup of tea and Mungret cream and butter and this last word in the super-bread line.

The only new thing of importance not visited is the new well—the “Caher well”—as, perhaps, you knew it. It's down near the “Traitor's Fort.” That has solved the water supply of Mungret.

A line of piping from there right up and a good little engine below—and “all's well” in any drought.

Well, I hope you're pleased with the peep and the views. The setting outside, of course, is changeless. The same big freshness in the wind, the sweep of the Hills of Clare up from the long, shining lance of the Shannon. The old abbey, the little ruined ivy-clad kirk down there,—and the cattle grazing.

I wonder do you remember this strange thing about the Mungret evening? First, one black spot drifts casually out of the eastern sky, and then another and another until the air is thick with the black-coated community—of crows, streeling away to rookeries in the west.

And then, this other thing about a Mungret morning. As you looked out on the water-sodden fields in front, was there ever a cloud of gulls—unspeakably white against the green—*flowing* by in a steady stream, all facing one way and seeming to move on little restless roller-skates?

“No, thank God! These things do not change.

“Beannacht De libh.”



Ruins of Modern Kirk and Old Abbey at Mungret.

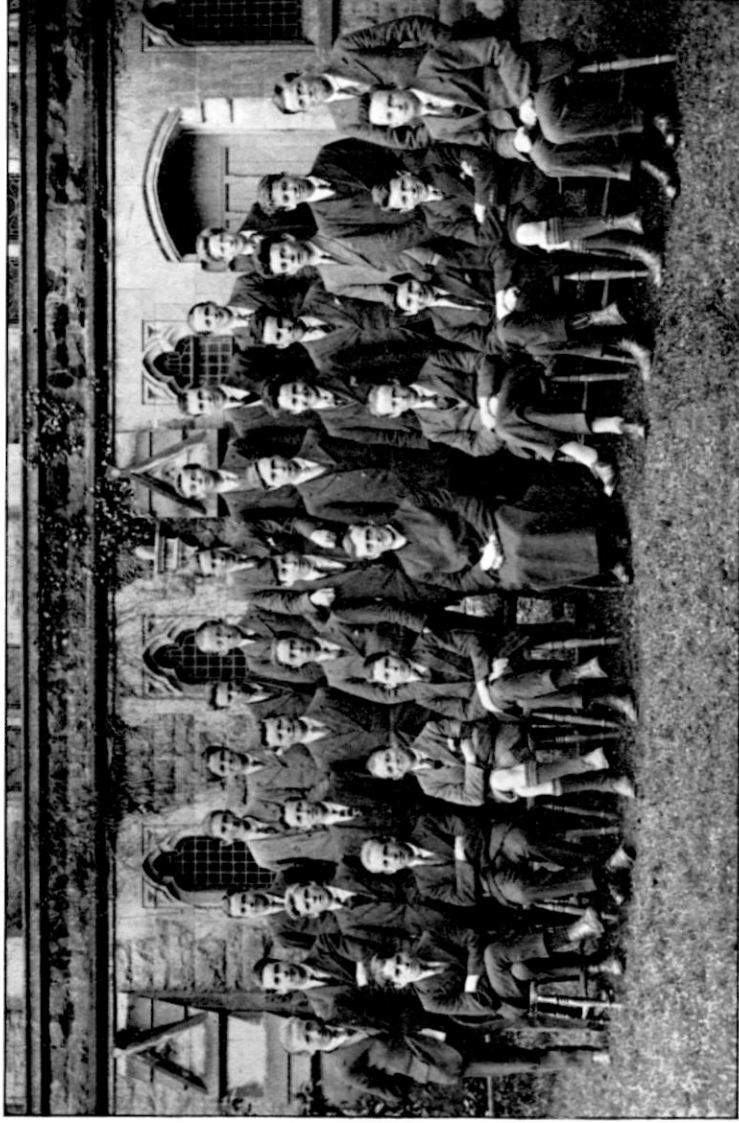


Photo by]

2nd CLUB.

[Egleston Bros.
 Back Row—J. Hayes, J. Murphy, J. Hartnett, E. Hannigan, J. Pierce, M. McCarthy, J. Hanrahan, J. Donovan (Sec.),
 J. Casey, D. O'Donovan, T. Leahy.
 Middle Row—J. Flannery, J. Durcan, C. Murnane, J. Coll, J. Hayden, J. McCarthy, M. Purcell, M. Morrison,
 J. Corcoran, J. McCarthy, P. Cahill, W. Marnane.
 Sitting—J. Power, P. Durcan, W. Kearns, T. Hayes (Capt.), Rev. D. Fitzgibbon, S.J., D. O'Donovan, W. Brett,
 J. P. Sheehan, L. Carroll.

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The Trail of the Celt
 NICHOLSON PRIZE ESSAY
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☼

“Go forth out of thy country, and from thy kindred And I will make of thee a great nation.”—GENESIS XII. 1,2.

“The wonderful history of the Irish Nation has always forced upon us the conviction, that like the chosen generation of Abraham, they were destined in the designs of Providence, to a special mission for the preservation and propagation of the true faith.”—ORIGIN AND PROGRESS OF CATHOLIC CHURCH IN U.S.A., by Revd. C. G. White, D.D.

As we gaze back across the distant epochs of time—back through the mists of antiquity, almost beyond the ken of history—we see immersed in legendary splendour, accounts of the arrival in Ireland of our Celtic forefathers. True it is, that clouds still veil the light of historical certainty, concerning the various colonisations of our country. As the wood-bine stunts the growth of the hawthorn round which it clings, while still adorning it, so too, the mythic lore, though it embellishes the facts of our ancestral history, also hinders its ready acceptance in the sceptical sphere of historiography. It is equally true, however, the learned historians, through the aid of philology, ethnology, and various other sciences, are able to segregate legend from fact—the clinging wood-bine from the hawthorn. Scattered over most European countries, the traveller may see cromlechs and dolmens, massive flagged sepulchral monuments, and huge earthen hills. These golden links with a glorious past, together with other archæological gleanings, tell to the antiquarian, that they were constructed,

not by aliens, but by our own ancestors;—that the “Trail of the Celt,” in spite of the haze which hangs over their origin, is prodigious and very intricate.

That Ireland was occupied by Gaels or Celts about two thousand years before Christ's birth is the common opinion of historians. Some traditions tell of an immigration previous to the flood, but the great historian Mac Geoghan says, that it is more than probable that Ireland remained uninhabited from the Creation to the Deluge. It is not the purpose of our essay to discuss the historical worth of the highly-disputed point of the colonization of our land—whether by the Partholonians, or by the followers of Neimed, by the Fírbolgs, by the Tuatha de Danaan, or by the sons of Mil—much less is it our intention to fly back in airy fancy to the antediluvian period in Eire. In spite of these numerous fictions, rivalling in extravagance the myths of Greece or of Rome, of China or of Egypt, it must be borne in mind that we, Irish, are a portion of the great Celtic Race which once covered Britain, Gaul, and probably Spain. The ancient history of nations treats of the Trail of the Celt. Cæsar tells us that the Celtae fought, in the famous battles of Thrasymene and Cannae. Elsewhere we learn of the “Sack of Delphi” by the Celts. Carthage had her Gaelic soldiery as modern France had her Irish Brigade. We read of the Celts, as conquerors, establishing

principalities in Asia Minor. The Celts having filled the armies of the ancient powers, "met the summons of Alexander with gasconading defiance, and they overthrew the phalanx in the plains of Macedon."—(GOLDWIN SMITH'S IRISH HISTORY, p. 9.)

It would be impossible, in this small treatise, to trace in any detail, the wanderings of a people whose chief motto was "peregrinare pro Christo";—a people who were urged by their gentle, yet strong, love for Christ, to leave all, for His sake, a people who, at different times, by the intrusions and persecutions of foreigners, were forced to take refuge in foreign parts. In brief outline we will sketch the Trail of the Irish Celt as is known from history since the time of St. Patrick.

One of the most striking features of the early Irish Church was the love of her monks to voyage over the seas and to traverse immense tracts of land. What student of history has not heard of the Christian hero—Columcille? Columcille or Columba, the self-exiled, with his little band of missionaries, founded a monastery in the island of Iona off the coast of Scotland. Thence, the monks wound unwearingly, the trail of the Celt, over Scotland, England and Western Europe. The "voyager," St. Brendan, tradition tells us travelled for a considerable time towards the west, and discovered America hundreds of years before Columbus was born. St. Fridolin, the "wanderer," journeyed through France and entered the monastery at Poitiers, of which, owing to his exemplary life, he was made Abbot. He did not remain at Poitiers all his life. Wandering north-east along the valley of the Moselle, he founded several churches on his way. Then he turned southwards through Burgundy and on the northern borders of Switzerland, he founded the monastery of Seckingen. Afterwards he preached and

taught through Switzerland, and owing to his zeal, he gained the people of the canton of Glarus to the Faith of Christ. On the banner of Glarus may still be seen the picture of the Irish wandering Saint—a proof of the people's devotedness to him and his Church. The next canton to Glarus bears the name of the Irish monk, St. Gall. This holy man, having by his teaching and example, converted the people of the canton to the Faith, founded the world-famed monastery of St. Gall. St. Gall was one of the twelve monks who, with St. Columbanus, left St. Comghall's school in Bangor, and who did great things for Christ. Columbanus and his companions, clad in coarse woollen garments, their hair shaven from ear to ear across the front of the head, according to the Irish tonsure, aroused wonder wherever they went. They travelled the whole of Europe. Columbanus himself first settled down on the borders of Alsace and Burgundy. Here among the vast solitudes of the Vosges forests, he founded the monastery of Annegray. His labours in France were productive of the monasteries at Fontaines and Luxeuil. Journeying towards Italy, he left St. Gall in Switzerland to accomplish the work to which we have already alluded. Having wandered far and wide, "doing good" wherever he went, the zealous missionary founded his final home in his monastery at Bobbio. What memories hang round that name! What glories adorn those memories! St. Furza (who is called "sublime" by his biographer, the ven. Bede.) and his companions sailed from Ireland and landed at the mouth of the Somme, in the year 638. Even to this day they are honoured as patrons of churches and districts, throughout Picardy, Pas de Calais, the low countries and in the territory of the Oise and the Marne. "Furza's marvellous visions," says Ozanam, "inspired Dante." St. Gobain went with Furza as

far as England, and having laboured there for a time he sailed to Germany. Thence he returned to France and he and his two brothers, St. Etto and St. Algise, are still held in veneration in the North-east of France. Many are the other Irish Saints whose bodies lie in foreign soil. St. Fiacre's remains are now behind the high altar of Meaux Cathedral. St. Frigidian rests at Lucca. St. Cathaldus awaits the archangel's trumpet not far from the blue waters of Tarentum Bay, while St. Virgilius or Fergal is buried in the church of which he is patron at Salzburg. St. Killian's body rests at Wurzburg where he was martyred.

We must ever remember that the chief glory of our people is their undying Faith.

Suffer not, then, O Sons of Patrick, the lustre of our Saints' bright halos to be bedimmed. Let not the heavenly beauty which shone in Ireland when Columcille preached in Scotland and Columban taught in France; when Brendan sailed the watery wastes, and Fridolin wandered through trackless forests; when Gall braved the snows of Switzerland, and Furza travelled the fields of France; when Clement spoke in Germany, and Killian prayed in Franconia, let not Ireland's beauty of that time fade from your memories, but let it be foremost in your thoughts, that it may enkindle what is noblest in your nature, and arouse you to deeds which shall be worthy of your fathers.

Comparatively little is known of the learned Irish monk Dicuil, who lived in the earlier part of the ninth century. His work, "De Mensura Orbis," was discovered in the French National Library, in the year 1812, by M. Letrone, and was published by him. Though Iceland was not discovered by the Norsemen until the year 874, Dicuil writes a long account of it about the year 820. He describes the long days near the solstice, when "the sun hardly disappeared at all, but seemed only to hide itself behind a hill, so that even during its short absence, the light of day does not fail." He declares to have learned all this from some Irish anchorites who had explored Iceland over thirty years before. A passage from the

prologue of an old Icelandic book called "Landnamabók," is deserving of quotation here:—"Before Iceland was peopled from Norway there were in it men whom the Northmen called Papae. It is held that they must have come from the west, for there were found left by them, Irish books, bells and croziers, and more things besides." Dicuil also says that he met "a monk of worthy trust," who having landed on the Faroe Islands, found that they also had been inhabited long before "by eremites who had gone out of our Ireland." Dungal, another learned Gael, was in the service of Charlemagne, and was his friend. He founded a University at Pavia, and was succeeded at the French Court by Clemens, another Irishman. John Scotus Erigena, who translated the works of the so-called Denis the Areopagite, astonished the world, especially the learned of France where he worked, by his expedite knowledge of Greek. John Duns Scotus, the subtle Doctor, wrote and preached with almost incredible celebrity in Paris and in Oxford.

"Dungal, Johannes Scotus, Clemens, Sedulius and Moengal are representatives of a higher culture than was to be found on the Continent of their day. . . . These Irishmen had a mission entrusted to them, and they faithfully accomplished their task." (IRISH ELEMENT IN MEDIEVAL CULTURE, by Heinrich Zimmer, p. 103.)

The Irish monks founded fifteen monasteries in Bavaria, fifteen in Helvetia, thirteen in Scotland, twelve in England, twelve in Armorica, ten in Alsace, seven in Lorraine, seven in France. This is but a scanty account of the travels and labours of the Irish monks, for vast bands of their countrymen filled the great Irish monasteries that studded Europe from Iceland to Sicily and from the Atlantic to the Danube. Ireland gave to Germany one hundred and fifty canonised saints, forty-five to France, thirty to Belgium, thirteen to Italy, eight to Norway and Iceland.

We must bid farewell to this glorious period when the "trail" was made universal by the love of the monks to spread Christ's Word. Now we shall attend for a short while to a period when the trail was quite as labyrinthine, but this time the Gael is driven from his home by the cruelty of England. Full justice is not done by history to the services rendered by the Irish to the Continental powers. People do not yet fully realise the influence which the military genius and bravery of our countrymen have had over the destinies of Europe. The Abbé Mac Geoghan who, having been chaplain of the Irish Brigade, could speak with authority, states that from enquiries and researches made at the French War Office, no less than four hundred and fifty thousand Irishmen fell fighting for France within the comparatively short period of half-a-century—from the year 1691 to the Battle of Fontenoy, in the year 1745.* It will be observed by the reader conversant with Irish history that the year 1691 is the time when "Na Géadhna Fiadhaine" (The Wild Geese) began to flock from Ireland to France, Spain and the other countries of Europe. The figures are also stated by Cardinal Manning.

"In the 17th century, men who should have been our strength, were in the armies of Spain, Italy, France, Germany, Poland and the Low Countries. In the 18th century 450,000 [Irishmen] are stated to have died between 1690 and 1745 in the French service and as many more, it is believed, between 1745 and the beginning of this (19th) century."—(MISCELLANIES, Vol. I., p. 251.)

Forman, an author, as his writings prove, hostile to the Irish, remarked that the Irish troops in the service of Spain were as numerous, if not more so, than those of France; that they were to be found in immense numbers in Austria, Russia and Italy.

* These numbers are more significant than they would appear at first perusal. When calculated they mean that, at an average, twenty-two Irishmen died for France, every day for fifty-five years. Surely this is astounding.

"Follow them where you will—from Deventer to Fontenoy, from Louvain to Frankfort," says O'Connor in his military History of the Irish Nation, "the love of their religion is just as conspicuous as their gallantry is undoubted."

"In far foreign fields, from Dunkirk to Belgrade,
Lie the soldiers and chiefs of the Irish
Brigade."

We could hardly have said less of the Irish Brigade. We might have said more. The peace of the Lord be with you! O noble soldiers, wherever your ashes lie—whether on the plains of Belgium or by the Banks of the Rhine and Danube; whether in the trenches of French Flanders or on the battle-fields of Italy and Spain. You have ever been true to the traditions of your home-land. The peace of the Lord be with you.

Clancy gives numerous examples of illustrious Irishmen, who in foreign lands, brought fame to their country. He tells us that O'Sullivan, Lawless, O'Donnell and O'Reilly were grandees of Spain, and O'Donnell Dictator at Madrid; that Lacy and Brown were marshals of Russia; that O'Dwyer commanded the Russian fleet in 1787. History furnishes us with very many instances of such prominence for our countrymen. Thomas D'Arcy McGee speaks of the Irish abroad thus:—

"Of the General Officers it would be hard to muster the lists. The Irish governors of important positions are more easily enumerated. One Brown was Governor of Deva for Austria; another, Governor-General of Livonia for Russia; Count Thomond was Commander at Languedoc; Lally was Governor of Pondicherry; one Kavanagh was Governor of Prague; another of Buda."

While the exiled soldier-sons of Erin were rising to rank and fame in the Courts and on the battle-fields of foreign nations, her priests and students were untiringly climbing the steep Parnassus, and, thanks to God, viewing therefrom the grander glories of Calvary, and Olivet, and Thabor. Their voices rang in the classic halls at Louvain and Antwerp, at Lille and Douay, at Rouen and St. Omer, at Prague and Bordeaux, at

Madrid and Coimbra, at Alcalá and Salamanca, and the Gaelic tongue was even heard within the Eternal City. These Penal Days have passed, please God, forever. The work of the Irish Priests of those days will be enjoyed even through the endless ages of Eternity. Without treating of the history of the Irish Colleges founded abroad during the Penal Days—of the protection given them by Philip II. and Philip III. of Spain, Queen Anne of Austria, and others, of their seemingly miraculous progress in virtue and learning, we will merely name some more, in addition to those we have already given. The most famous are, Lisbon, Evora, Nantes, Paris, Seville and Tournay.

The influence of the Celt in the New World is a matter of which scarcely anybody is ignorant. "That the Irish were there almost at the beginning of the colonial era is a fact well supported by historical records." A famous passage from "McGuire's Irish in America" (p. 540) quoted by the Catholic Encyclopedia (Vol. VIII. Irish) and also by a French Jesuit, Father A. J. Thébaud in his "Ireland past and present" (p. 453) may be appropriately cited here:—

"What Ireland has done for the American Church, every bishop, every priest can tell. Throughout the vast extent of the Union, there is scarcely a church, a college, an academy, a school, a religious or charitable institution, an asylum, an hospital, or a refuge, in which the piety, the learning, the zeal, the self-sacrifice of the Irish—of the priest or the professor—of the Sisters of every Order and denomination—are not to be traced; there is scarcely an ecclesiastical seminary for English-speaking students, in which the great majority of those now preparing for the service of the sanctuary, do not belong if not by birth, at least by blood, to that historic land to which the grateful Church of past ages accorded the proud title—*Insula Sanctorum*."

It is officially stated that over five millions Irish have since the year 1820 emigrated to the United States and previous to this date, though no official records have been kept, we know from history, that the Irish

immigrants were very numerous. In America the Irish gained national fame, and attained the highest distinctions both in religious and in political spheres. Almost innumerable are the instances recorded in history of the value of the Irish during the Civil War. True the Irish were deeply grieved at the appalling rupture, but they stood unflinchingly to what they considered was their duty. They were to be found on both sides. Not merely in the States is the Irish emigrant to be seen. Travel where you will in the Western World—whether through the snows of Canada or the orchards of Florida, through the plains of Brazil or the wild loneliness of the Rockies, you are sure to meet the "wandering Celt." In the history of South America we read of John Devereux, who was commissioned by Simon Bolivar, the Liberator of Bolivia, to go to Ireland for recruits for the army. He brought back nearly two thousand Irishmen in January, 1820. Among the number was Denis O'Leary (born at Cork, 14th Feb., 1801) who won favour with Bolivar, and was made General. He was also often employed by Bolivar on diplomatic missions.

"In Spanish America," says McGee, "the Captains, O'Higgins, General of Chile; O'Donoghue of Mexico, and O'Donnell of Cuba; the Supreme Director O'Higgins; the Generals O'Reilly, O'Brien, McKenna, O'Leary, O'Connor and O'Carroll, were all men of one generation—all Irishmen by birth or parentage."

Remembering that the trail of the Celt "follows the sun and keeps company with the hours," we would be treating it unfairly were we to omit the Celtic influence in Australia. After the Rebellion of 1798, Lecky says, that:

"A stream of Irish political prisoners, without sentence, without trial, without even the colour of legality, was poured into the penal settlement of Botany Bay, and they played some part in the early history of the Australian Colonies, and especially of Australian Catholicism."

Bishop Goold introduced to Australia the Irish Jesuits, the Irish Sisters of Charity, of Mercy, of the Presentation and of the Good Shepherd, and in spite of the evil intentions of a legislation, unwise as it was unjust, the Irish people were the instruments which the Almighty deigned to use in planting and tending the seedling of the Faith, which to-day is rapidly growing and which 'ere long, will develop into a mighty tree in the great lone Continent.

In our own time the celebration of St. Patrick's Day—the most widely renowned of National anniversaries—demonstrates the winding wake of the Celt. The salvo with which our Saint is hailed in our Irish cities and towns, resounds through France, and Spain, and Germany, in the gatherings of the descendants of the Irish exiles. The echo, passing through Italy is caught up by the Irish students in Genoa and Rome, and

spreading eastwards to India and China, it is re-echoed by our missionaries and their spiritual children. The Irish priests and nuns, with their Irish emigrants in Africa are surpassed by none in honouring our National Apostle. "Melbourne is in gala attire, San Francisco is in mass meeting assembled, and a hundred other cities bear along the chorus to New York and Boston." "Rome has conquered nations," says Chesterton, "but Ireland has conquered races."

"Hail to our Celtic brethren, wherever they
may be,
In the far woods of Oregon, or o'er the
Atlantic sea—
. . . . One in name and in fame
Are the sea-divided Gael."—MCGEE.

JAMES C. LINEHAN,
PHILOSOPHY II.



Lay Boys at Cappataghs ó Conaill



ON the 5th November the first debate of the year was held. The subject for discussion was "That the Daylight Saving Act should be Repealed." Fr. Kane presided. The speakers on the Affirmative were:—John Cummins, William Devlin, Gerald Cogan, Edward Burke; also John Boylan and P. Casey. While the upholders of the Act were:—James Linehan, Thomas Farrell, Finbar Courtney, Wm. O'Connor; also Richard Harris and P. Collins. Fr. Cahill spoke in favour of, and Fr. Kane against, the repeal.

The great point brought forward by the affirmative was the inconceivable inconvenience which the Act caused the farming classes. Cow-time could not be tampered with by any law. The farmer must work with the sun, rising with it in the summer, and long before it in winter. The farming classes are the most numerous in Ireland (in fact three quarters of the population are interested in agriculture, directly or indirectly), and no measure deserved support unless at the very least, it did no injury to the farmers and farm-labourers. As a fact the farmers have not adopted the change, but keep their old order of time, in many cases not even altering their clocks. Why should the count of time be dislocated for them, merely for the supposed benefit of other classes less important in the public view.

Some speakers even contended that the legislation was designed or at least operated for the profit of mill-owners and other employers; and that the advantages to accrue to the employees

largely disappeared at the result of over-time work.

Against the repeal of the Act it was argued: The fact that it had been adopted not alone in England but in France, Germany, and the Continent generally as also in the U.S.A., shows that there are great advantages connected with it. In many ways it is preferable that man should use daylight rather than artificial light. The saving in money alone for the United Kingdom has been valued at between two and a half and three millions sterling. Nor is that a benefit to the employer only; it increases the fund for paying wages to the worker and at the same time helps the taxpayer by decreasing unemployment. The worker also benefits directly, since artificial lighting is injurious to the eyes, and the public health has in fact been improved. Again he has the advantage of getting free from work with an extra hour, (in Ireland an hour and a half) of daylight for recreation, exercise or gardening, instead of being drawn in to the public house or the cinema to get light there. These substantial benefits should not be sacrificed merely in an attempt to please the farmers (even if their importance be quite so great as is asserted). They can keep their own time, as is admitted. Hence their objection to the Act is based at most on an inconvenience, and is mainly sentimental.

It is no wise unbecoming for Ireland to follow the lead of Europe and America in this matter. Some years before the war France abandoned the meridian of Paris for that of Greenwich, changing her time by 17 minutes, without this being thought derogatory to her position as a leading nation. That the advantages of the Act are not confined to war time is shown by Europe continuing that legislation since the Armistice. Though our country be mainly agricultural, yet the new Ireland is not without hopes and ambitions in the industrial line. It would be unwise

of her to check her growth in that direction by reverting to a system which could not fail to handicap her severely in competition with other nations.

The result of the voting was:—

For the repeal of the Act ...	14
Against	8
The Affirmative won by 6 votes.	

NATIONALISATION OF RAILWAYS.

On Sunday, 25th February, the subject before the house for discussion, viz.: "That the Nationalisation of the Irish Railways would be advantageous and ought to be effected," proved to be of much more interest than was anticipated. For the Affirmative were:—Patrick Collins, William Hyland, Cornelius Donovan, and John Kellighan, with T. Farrell, W. Trainor and J. Cummins. The speakers for the negative were John Boylan, Thomas Fullam, Bernard Coyle, and Thomas Walsh, with P. Casey and G. Cogan.

The supporters of the resolution referred to the great success of the system of Railway Nationalisation in continental countries, such as Belgium, Prussia and Austria. The present state of affairs in Ireland demanded the introduction of such a system. The railways must be kept working, but under the present conditions they are incapable of self-support. They are not able to pay shareholders since they are financially crippled. The G.S. & W.Rly. Coy. [they said] works at a loss of about £10,000 a week, and some small companies in the South have ceased to function. This would not happen if the railways were Nationalised. Others had threatened to close down altogether. If the Government had thereupon taken them over—as had been suggested—the workmen could have been paid out of the profits instead of the shareholders. It was contended that companies and shareholders care nothing for social convenience, or for the promotion of commerce or industry. Nationalisation would give unity of administration, save salaries and effect economies and prevent failure of lines to work together. Employees would be better treated under a government than they are by the companies. There would be less danger of strikes; and if strikes did occur, the army could be used to stop them or to keep the lines running.

On the other side it was argued: The companies conferred a benefit on the State by building and running the railways, for which expenditure their profits were to be a compensation. They were not blameable for seeking

this profit. The interest of the public was taken to be protected by the conditions imposed on the companies when their powers were given them. If these conditions could be shown to be insufficient, it was open to the State to strengthen them either by agreement with the companies or by legislation: but, in the absence of proof—either of positive wrong doing on the part of the companies or of actual necessity for the public good, the State had no right to deprive the companies and their shareholders of their property, and least of all without full compensation. This was what the "suggestion" mentioned amounted to; and it was instructive to note what a panic it had instantly caused in financial values. The present circumstances of Irish railways were altogether exceptional; and it may be doubted whether they received that public protection and support which they had a right to expect.

As to the experience of State working of railways, opinions differed. According to some the best railways in, *e.g.*, France were privately owned, the worst were State owned. As a rule the Continental States are autocratic and centralized; and it is a leading point with them to have all transport under their own control. That is the last thing the workers desire to see.

As to strikes, so long as the railways are in private hands the government is in a position to intervene, with a presumption of impartiality as not being a party to the quarrel. If, on the other hand, the State take over the railways, it would probably forbid its employees to strike. They, on their principles, would disregard that. They might find it much more difficult to organise a strike, but if they succeeded in starting one, the effect would be much more paralysing than under existing circumstances. The army would be employed to crush the strike; and there would be no one in a position to act as impartial umpire or referee.

Competition between different railways tends to the benefit of the public, and the desire to increase dividends makes for economy of administration. Both these safeguards would be lost under State ownership, where the tendency would be for bureaucrats to enjoy their salaries and back each other up in anything they did or did not do.

The result of the debate was a "draw", seven voting on each side.

PROHIBITION OF EMIGRATION.

At the closing meeting of the Debating Society, held on 25th March, the subject for discussion was: "That Emigration from Ireland ought to be forbidden by law." The speakers for the Affirmative were George Keyes, Finbarr Courtney, Malachy Nohilly and Michael Kennedy, the last of these in

particular making a very promising first appearance.

The speakers opposing the motion were: Gerald Cogan, James O'Sullivan, Vincent McCartin, and John Cummins.

The discussion turned chiefly on the merits or demerits of emigration. Some of the speakers on the negative seemed to think that their side was bound to contend that emigration was actually good, or at least produced good results sufficient to out-weigh its evils. The money sent home by emigrants to their families in Ireland was instanced, as well as the distinguished positions achieved abroad or in the colonies by Irishmen whom fortune had not favoured at home, as in the well known case of Charles Gavan Duffy. Apparently they failed to see that emigration might be an evil thing and yet that a government might not have a right to forbid it on that account alone, or might not be able to do so without causing still greater evils. Some did, indeed, contend that when a country had a population greater than her actual resources can support, the surplus number must leave or starve; and that the former is preferable. Some also suggested that the present circumstances of our country are wholly exceptional, that when (before long!) it has settled

down with its fate in its own hands, it will be fit to live in, and the problem as to emigration will tend to settle itself automatically.

Fr. Cahill raised an interesting point as to whether a man has a natural right to transfer his allegiance to another country, citing de Maistre as inclined to deny such a right under any circumstances. On the whole he thought the government could obtain all that was required by discouraging emigration without positively forbidding it. Fr. Kane also spoke.

On a division being taken the voting was:

For the Affirmative	7
For the Negative	6

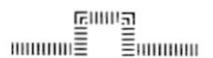
Motion carried by 1 vote.

JAMES C. LINEHAN,

Hon. Sec.



Scene from
Mr. Fell's
"REDEMPTION."



J. Reynolds
in a
striking part.



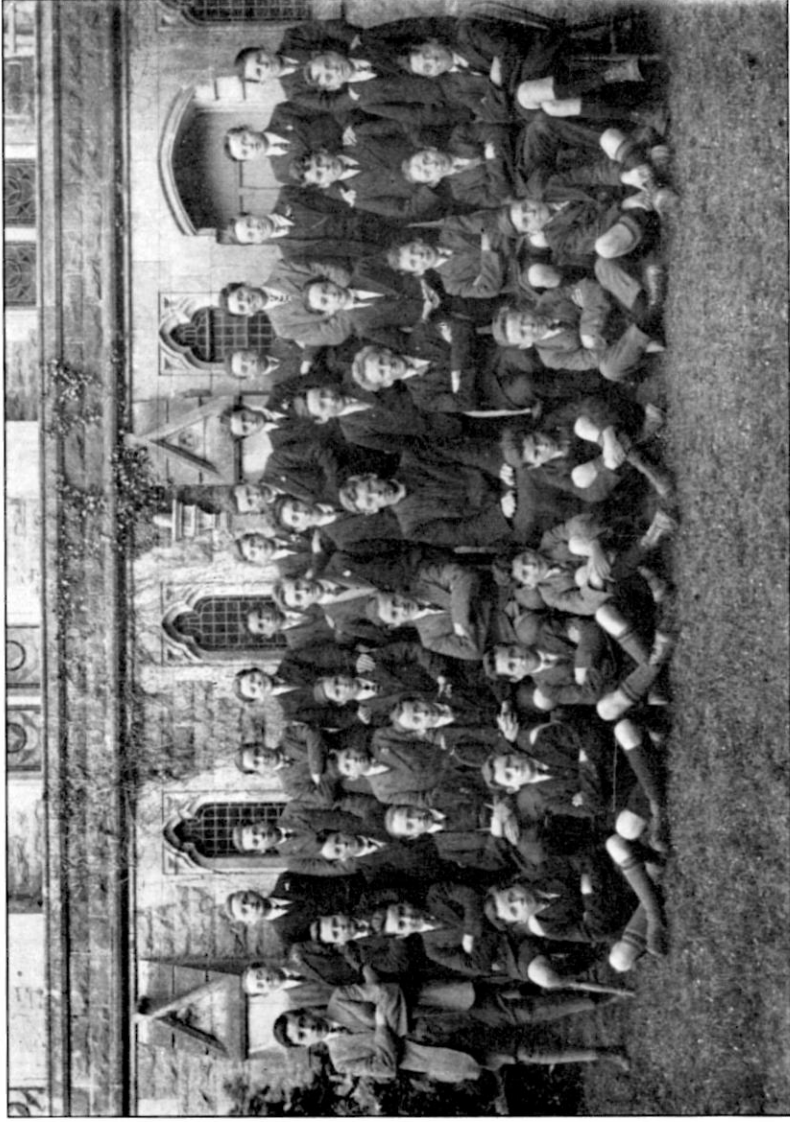


Photo by]

3rd CLUB.

[Egleston Bros.

Back Row—S. O'Donovan, P. Kirby, G. Hayes, T. Lynch, P. Brett, D. O'Reilly, V. Tully, R. Coll, M. Durcan, J. Ryan, T. Mitchell, N. Sheehan, M. Kennedy, L. Harrahan.
 2nd Row—T. Hodnett, J. Connolly, B. MacDonagh, T. McCarthy, H. Murnane, L. Roche, G. Conheady, F. Egan, U. Burke, C. Hurley, M. Sheehan.
 3rd Row—J. Brogan, S. O'Byrne, T. Allsop, E. Scanlan (Sec.), Rev. W. Hogan, S.J., D. MacNeice (Capt.), D. Hurley, J. Reid, T. Barden.
 On Ground—J. Sheehy, D. MacSullivan, F. Carroll, T. Hurley, D. Staehli, F. MacNeice, J. Hogan.

Senior Literary Academy

“READING maketh a full man, conference a ready man, and writing an exact man.”

On Sunday evening, October 8th, Fr. Mulcahy, S.J., opened an address to the members of the Academy with the above quotation from Bacon. Having insisted on the necessity for those who were to deliver the message of Christ of being able to speak and write well, he read and paraphrased pieces from the famous authors—prose-writers and poets. He advised us as to what, and how, we ought to read. Fr. Cahill, S.J., having approved of everything Fr. Mulcahy had said, expressed his hopes that the boys would profit by the lecture. As the year's work clearly showed forth, his hopes were not in vain.

Besides the usual weekly essays written for reading in the refectory, some literary papers were written for reading in the Recreation room on Sunday evenings. Among the best of these were: A paper on “Shakespeare,” by R. Harris, one on “Goldsmith,” by F. Farrell, and one on “Moore,” by E. Bourke. After the essayist had finished, three appointed critics, who had carefully read the papers beforehand, delivered their criticisms, and no plagiarism could escape them. Then any member

of the Academy was free to speak. We learned much from this system, and hope it will be carried on even more extensively next year, and in future years. Among the best essays read in the Refectory were:—

- “Milton and Poetry,” G. Keyes.
- “A Memoir,” J. Boylan.
- “Wireless Telegraphy,” V. McCarten.
- “National Greatness and Literature,” M. Kennedy.
- “Landing of British in Gallipoli during the Great War,” T. Walsh.
- “My Library,” G. Cogan.

These last two excited keen interest. Thomas Walsh, in a most striking fashion, and as none other except an eyewitness (which the writer was) could do it, told of the fate of so many in such a short period, and wove heart-rending anecdotes around facts which needed not trimmings to impress the listeners. Gerard Cogan, on the other hand, looked far into the future, when with “venerable face and snow-white hair” he would sit down among the theological, philosophical, and literary champions who had cheered him in the smiling days of youth. Generously enough, he said he would bequeath his library to one of his young curates.

J. C. LINEHAN.

Music and Drama

GOOD things were done in music, both sacred and profane, this year. With such an enthusiast as Fr. Mulcahy always ready to help—it was bound to be so. And first a word on the Sunday *Missa Cantata* by the Apostolics. It tones the whole Sunday now—that firm finished plain song which seems alone able to adequately express the big gladdening truths of our Faith; and it is all done admirably, notably the cantor parts by G. Keyes and E. Burke.

The Quartettes and Trios for Benediction by the equal-voice choir of community and apostolics reached nearly always a very high standard. And the little Mass of Terry in C, sung by light voices for some of the High Masses of the year, displayed some very sweet soprano voices among the lay boys. The traditional congregational singing of the Gaelic Hymns was well maintained.

In concerts we were well catered for on the whole. But the work came to be thrown too much on the willing horses. Club concerts or ceilidh are the only means to bring out the "shy young things."

Mr. O'Shaughnessy on two occasions delighted us with a party from town. We had the pleasure of having as the stars, Gerald Reid, baritone, on one Sunday and S. Jefferes on another. Those were nights of thrills, exquisite orchestral music by Messrs. Doherty, Finlay and O'Shaughnessy—while from Messrs. Jack Cahill, Morrissey and Carey, Mrs. Griffin and Miss McGowen

we had songs go leor—all perfect in taste and rendition.

Pictures from our kind friends, Tom Gough, P. Bernard, T. Cronin made other Sunday evenings fly pleasantly.

DECEMBER 8th—THE IMMACULATE CONCEPTION.

But after all "the play's the thing," even though it be a very modest thing. It binds the whole school somehow as nothing else does; and we had three little things this year: Lady Gregory's "Hyacinth Halvey," Bernard O'Duffy's "The Coiner," W. B. Yeat's "Kathleen ní Houlihan." The two first were acted by the lay boys and the last by apostolics.

They are three well known Abbey plays and the little platform in the Study Hall barely fitted them—in fact would have been too small for even those had not A. Cooney's genius triumphed over space as well as time.

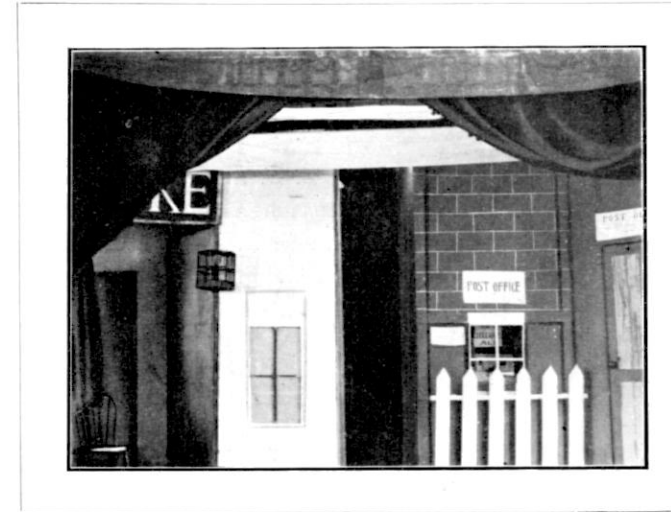
"Hyacinth Halvey" came off on Dec. 8th and the caste was as follows:—

Hyacinth Halvey M. LYTTLETON.
 Fardy Farrell D. McNEICE.
 Miss Joyce A. COONEY.
 Mrs. Delane J. O'REILLY.
 Mr. Quirke G. O'BRIEN.
 Sergeant Carden C. POWELL.

We knew G. O'Brien's work before—and he gave of his best; but we discovered Cooney

that night and also J. O'Reilly—both filled their parts perfectly, nay seemed to make them. Hyacinth, always a difficult part even for experienced Abbey folk, was capably done, save for a little stiffness now and then,

MARCH 17th—ST. PATRICK'S DAY. St. Patrick's Day saw the other two productions. Both castes, with very little coaching, gave a very creditable display. The apostolics were word perfect—a model



OOOO
 The Stage for
 "HYACINTH HALVEY,"
 8th December,
 1922.
 OOOO

OOOO
 A Highly Noted
 Group:
 MUNGRET CHOIR
 TREBLES.
 OOOO



by J. Lyttleton; and the Sergeant (C. J. Powell) and (D. McNeice), Fardy Farrell, combined to make the little absurdity a real live thing, which the audience enjoyed thoroughly. The staging under A. Cooney's supervision was a revelation.

to others on other occasions. And the meaning of the piece must have come home to the smallest boy in the hall when Michael gripped the old gun and went after the voice of Kathleen ní Houlihan. Kennedy was quite at home on the stage and revelled in his part.

His wife and sons caught his easy natural ways and the mysterious old woman worked things to a climax in a very telling manner.

Then on a red stage was enacted by the lay boys, the popular Duffy comedy. The old favourites were as good as ever—but no one will deny it was the new-comer, Phelan, who had his "night out." Voice, action, make-up, expression he was "it," and caught the house's fancy from his first remark about the thunderbolt to his last chuckle as the curtain fell.

I suppose our little bill of fare looks very meagre beside the big things of the past, but a working stage 10ft. by about 12ft., what can one do? I mean without —?

Here are the castes:

"KATHLEEN NI HOULIHAN":

Peter Gillane ... M. KENNEDY.
Michael Gillane ... E. BOURKE.
Bridget Gillane ... C. DONOVAN.
Patrick Gillane ... D. DWANE.
OLD WOMAN ... JAS. LINEHAN.

"THE COINER."

James Canatt ... T. PHELAN.
Catherine Canatt ... A COONEY.
John Canatt ... D. McNEICE.
The Tinker ... G. O'BRIEN.
The Sergeant ... C. POWELL.



ANNUAL SPORTS (Lay Boys)

On Whit Monday the Annual Sports were held. Some valuable presentation prizes helped to excite greater interest and keener competition than usual. We take this opportunity of **thanking** sincerely the following, who very generously sent us prizes:—

Messrs. Todd & Co., Spaight's, Nestor Bros., Bryan Greene, J. F. Halvey, J. Kivlehan, and Cromer Bros. To the later we are indebted for the beautiful cup which will be offered each year to the highest aggregate scorer in 3rd Club.

Results of the Sports are as follows:—

Championship of the House:—

100 yards—1st, J. McGrath; 2nd, D. F. O'Sullivan. 12 secs.

1st Club:—

100 yards—1st, J. McGrath; 2nd, D. F. O'Sullivan. 13 secs.

440 yards—Dead heat, P. MacInerney and D. F. O'Sullivan. 76 secs.

800 yards—1st, R. Nix; 2nd, J. McGrath; 3rd, P. MacInerney. 3 mins.

High Jump—1st, P. Power; 2nd, R. Nix. 5ft. 2in.

Long Jump—Equal, P. Enright, D. F. O'Sullivan. 17ft. 1in.

Relay Race—Tipperary Team (C. Connolly, P. Fitzgerald, J. Murray).

Obstacle Race—J. Murray.

Consolation Race—T. Phelan.

2nd Club:—

100 yards—1st, J. Hartnett; 2nd, J. Casey. 12 secs.

220 yards—1st, J. Hayden; 2nd, M. Purcell. 34 secs.

440 yards—1st, J. Hartnett; 2nd, M. Purcell. 80 secs.

High Jump—1st, P. Cahill; 2nd, J. Casey. 5ft.

Long Jump—1st, J. Casey; 2nd, M. Morrison. 16ft. 10in.

Relay Race—Tipperary Team (J. MacCarthy, W. Brett, W. Marnane).

Obstacle Race—J. Hayden.

Consolation Race—J. MacCarthy.

3rd Club:—

100 yards—1st, F. Carroll; 2nd, L. Roche. 14 secs.

220 yards—1st, J. Ryan; 2nd, V. Tully. 35 secs.

440 yards—1st, B. MacDonagh; 2nd, V. Tully. 84 secs.

High Jump—1st, P. Brett; 2nd, D. O'Reilly. 4ft.

Long Jump—P. Brett, F. Carroll. 14ft 4in.; 13ft. 10in.

Relay Race—Clare Team (E. Scanlan, M. Kennedy, G. Conheady).

Obstacle Race—P. MacNeice.

Consolation Race—E. Scanlan.

Slow Bicycle Race—J. Reid.

Bernard Cup and Medal—J. McGrath.

Cromer Cup and Medals—P. Brett, F. Carroll.



Sodality of the Blessed Virgin.

Director:

REV. FATHER BOYD BARRETT, S.J.

Prefect.—Albert Cooney.

Secretary.—John Ryan.

Second Assistant.—Cornelius Fitzgerald.

Sacristan.—John O'Reilly.

A Reception was held on December 8th, 1922, at which the following were admitted into the Sodality:—Thomas Brosnan, Robert Nix, Michael Lyttleton, John Roche, John McGrath, Daniel Sullivan, Philip Fitzgerald, Philip Rooney, Cornelius Connolly, Patrick Enright, Joseph Hurley.

Apostolics.—James O'Sullivan, Malachy Nohilly, Bernard Coyle.

It is manifest that a select body of boys, chosen by the votes of their companions and superiors, and formed into an association for the purpose of showing special honour to the Virgin Mother of God, must exercise an in-

fluence for good in the College. The very existence of such an association is a perpetual incentive to piety.

The members and officials are to be congratulated on their punctuality in attending the meetings of the Sodality, and on the good example that they gave during the year.

The following were elected for reception into the Sodality on Corpus Christi:—G. O'Brien, J. O'Connell, M. O'Connell, T. Phelan, J. Murray, J. Murphy, P. McInerney, P. Power, P. Cahill, D. Redmond, T. O'Donnell.

Apostolic.—Cornelius Donovan.

Sodality of the Holy Angels.

Director: REV. FR. J. FORRISTAL, S.J.

Prefect.—Dan MacNeice.

First Assistant.—John Flannery.

Second Assistant.—Tom Hayes.

Sacristan.—James Piere.

We had a very good year and hope we gave good example and anything else that was expected. Soul and body (we have both!) were looked after on the great day, December 14th, and a new Gaelic Hymn sung, which we want to be ours always on

reception days. We thank Fr. Forristal for all his trouble and all his grand talks in our own chapel.

Members received on December 14th:—Edwin Scanlan, Harry Murnane, Séan O'Donovan, Donough O'Donovan, John

Brogan, Stanislaus Linehan, John Durcan, John Corcoran.

Stop Press! Another great day on Pentecost Sunday. And we have the Gaelic Hymn printed on slips. New members off evening study.

New members received on Pentecost Sun-

day, May 20th:—Leon. Carroll, Frank Carroll, James Ryan, Tom Leahy, James Casey, John Power, Michael McCarthy, John J. Hayden, Tom Hodnett, Michael Sheehan, Vincent Tully, Denis O'Reilly, Donal McSullivan, Michael Durcan, Paddy Brett, Robert Coll, John Powell, Paddy Kirby, Matt Kennedy, Frank Egan.

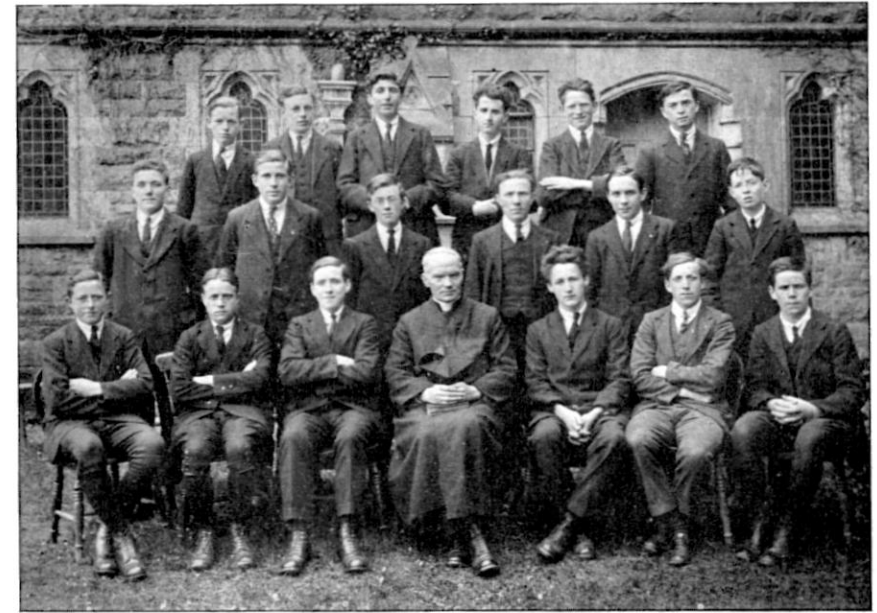


Photo by]

JUNIOR APOSTOLICS

[Egleston Bros.

Back Row—T. O'Donnell, D. Smith, W. Tobin, T. Kerins, J. Gaffney, D. Hartnett.
 Middle Row—P. Conroy, W. Hyland, J. Patrick, M. Nohilly, J. Sullivan, W. Hillan.
 Sitting—P. Sheppard, D. Dwane, S. Byrnes, Rev. E. Cahill, S.J., J. O'Sullivan, B. Coyle, T. Kennedy.

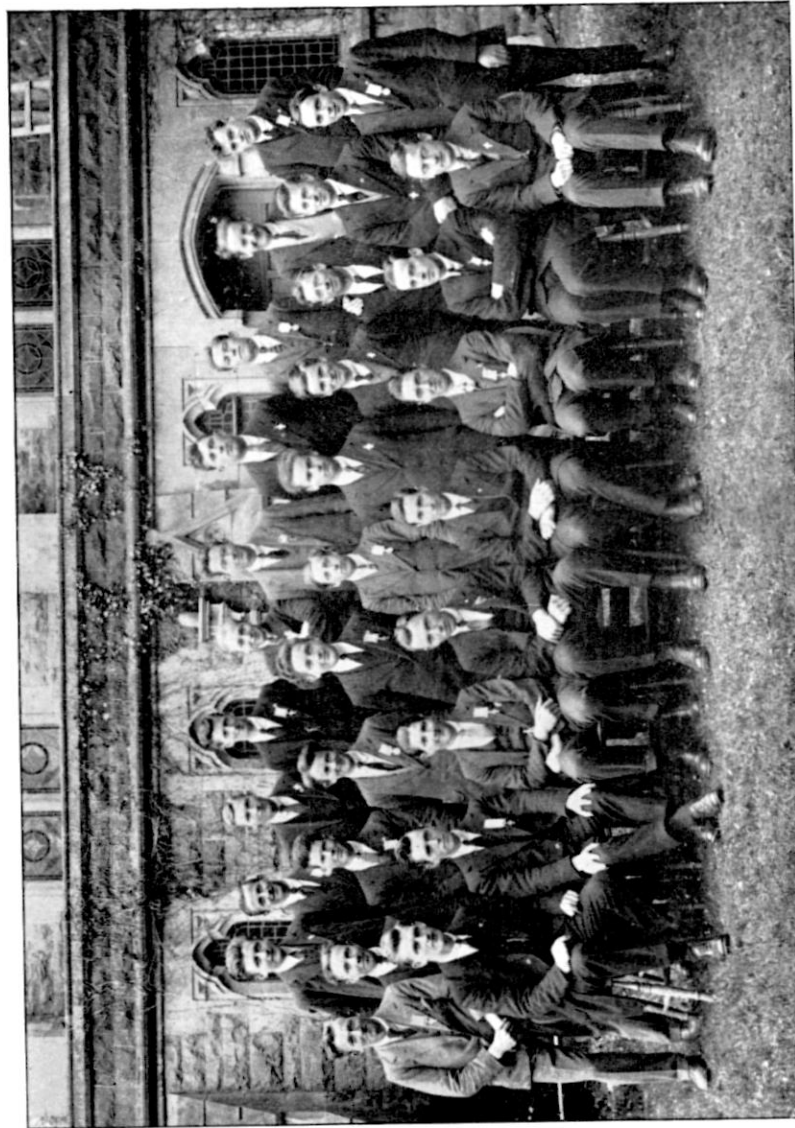


Photo by]

SODALITY OF THE B.V.M.

[Egleston Bros.

Top Row—P. Rooney, P. Enright, M. O'Sullivan, W. O'Connor, J. Hurley, J. Boylan, P. Casey, R. Nix, J. Roche, G. Cogan,
 2nd Row—C. Connolly, M. Nohilly, H. F. Courtney, D. Sullivan, T. Fulham, B. Coyle, J. A. Sullivan, P. Fitzgerald, T. Walsh, P. Collins, J. Sullivan,
 Sitting—G. Keyes, J. Linehan, J. McGrath, C. Fitzgerald, J. Cummins, J. D. Ryan (Sec.), E. Bourke, J. O'Reilly.

sé go cróda ar feadh seachtaine 's nuair a bhí an obair mór tóanta 's táinig an t-am éin an "gníomh mór" do tóantaí do tóin sé é go suaire somnanta. Nuair do lámhúiscead é san scairear do éadaí sé i láthair a b'fheicim le h-anam éom goal le sneachta. Bí fíor aise go leanfaid an dream ós a bhí as éiríse anuas as baint an tsíl a cuir seisean 's do leanadar. Bí ar cumas pádrois do ráo le colum cille " dá tciocpaó éas dála dom is ar méad sráda saóbal " 's sé an sean san a bíonn ar ngríosúsaó éin éadaí do tóantaí ar son na h-éireann 's sé an sráda san a tús neart dos na h-ósgánaib a puair bás i rié na mbliádaí atá sa b'ca éarainn ó puair an piarsac bás, éin obair na saoirse do éur éin éin 's éin bás u'fulang go meiréad ar páire an áir. 's sé an searc san atá in easbaó anois sé b'feoir le toil do nac paó a b'éirisé mar sin. Níl an toraó paóa pós ón síol a éur

an piarsac, 's ní béis go dtí go mbéid na daoine tóis do's tos na smaointib ar ar tús sé suas a beata. Is dearbta go mbéad brón agus buasairt air moíu dá b'feicpead sé an cas 'na b'pailmíto. Is náiread an rud é le raó go b'pailmíto pós as troid ar son an tseó a bhí roir lánaib agann roimte bliádaí ó sóm 's tá anois éom paóa uainn 's a bhí riain.

Fíor-saóbal do b'ead an piarsac 's béirid éimneam beó in éirinn éom paóa 's tá péar as pás nó uisce as rié le pánaí 's níl ar cumas somne ar úruim an talaim teist níos mó ná sin do éabairt do—fíor-saóbal—mar " níor éin doia riain péar do b'péarr ná saóbal."

A érioc san.
SCARÓID Ó BRIAIN.



Athletics

**Mungret v. The Limerick Commercials.
October 22nd.**

This was our first and only Gaelic out-match, as Hurling has gradually ousted Football from our playing fields. Our team was selected from both sides of the House and proved superior in agility to the far heavier and older team of our opponents. The outstanding players were P. Harty, P. Enright, H. McCarthy, D. F. Sullivan and, of course, Paddy Casey.

Result:—

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

**Co. Limerick Schools League of National Games.
" Dr. Hallinan Cup."**

Just as last year, only three colleges entered for this competition, viz.: St. Munchin's, the Christian Schools and Mungret. It was decided to hold all the contests at the Market fields, Limerick. It was considered advisable to have two rounds in the League, one during the Xmas term, the other during the Easter term.

We had hopes of winning the Cup this year as our team included several veterans of last year: T. Brosnan, C. Fitzgerald, P. Enright, D. F. O'Sullivan, J. McGrath, J. A. O'Sullivan, P. McNerney, C. Connolly, and T. Hayes.

Our prospects being so good we were, however, somewhat handicapped in not being able to procure sufficiently early a quantity of excellent hurlies owing to troubled railway facilities. This, combined with a lack of intense earnestness in the practices, had the effect of causing us to loose by small margins decisive games in the competition for the Hurling honours.

November 5th.—Mungret v. St. Munchin's.

This was a splendid match and afforded many thrills. Immediately when the ball was thrown in MacNeice, of the opposing team, got control and running to the wing scored a point before a half-minute had elapsed. This afterwards proved to be the deciding score of the match. The game soon became intense, and

each goal scored by St. Munchin's was amidst intense excitement followed by an equalising goal by Mungret. But never could we overcome that magic point, and when the whistle went it gave St. Munchin's the verdict.

St. Munchin's	...	...	3 goals 1 point.
Mungret	...	...	3 goals.

December 3rd.—Mungret v. Christian Schools.

Seeing that on 26th November we defeated St. Munchin's in a friendly, and as they in turn defeated the Christian Schools in a League match, it looked, if form was a deciding factor, that we should have a victory in our second match. It happened, otherwise, however, and we were defeated after a vigorous tussle by a comfortable score.

Christian Schools	...	...	7 goals.
Mungret	...	...	3 goals.

February 22nd.—Mungret v. St. Munchin's.

At Xmas we lost our Captain, T. Brosnan, who had been a very useful man in centre field. A. Davidson also left us to return to his old Alma Mater, the Christian Schools, and our loss was their gain. To compensate our team, decidedly weakened by such losses, leave was kindly given us to supplement our team by the inclusion of three Apostolics—M. Kennedy, F. Courtney, and S. O'Sullivan.

In the first match of the second round we seemed to have at last won. We led by 2 points during the whole match almost. Our backs seemed impregnable and our forwards so ably helped by M. Kennedy were doing well, when just one minute before the final whistle St. Munchin's got an opening and amidst great excitement scored a goal. Immediately Mungret rushed the opposing goal, and after a desperate struggle the ball struck the side post and fell over on the wrong side. The whistle went, leaving St. Munchin's victorious once again by that magic point.

We take this opportunity to congratulate Rev. Fr. Lee on his well-trained team winning the Cup for the third successive time. We also thank him and Bro. Donnelly for arrang-



Photo by] HURLING TEAM: "under 18." [Egleston Bros.
 Standing—J. Roche, P. Fitzgerald, R. Nix, P. Power, J. A. Sullivan, J. O'Connell, J. O'Reilly, P. Enright,
 Sitting—A. Sullivan, C. Fitzgerald, G. O'Brien (Capt.), J. McGrath, P. McInerney, C. Connolly.
 On Ground—T. Hayes, J. Murray.



Photo by] HURLING TEAM: "under 15." [Egleston Bros.
 Back Row—M. Sheehan, J. Sheahan, L. Roche, M. Morrison, M. McCarthy, T. Mitchell, B. MacDonagh,
 C. Hurley.
 2nd Row—T. Allsopp, R. Coll, T. Lynch, W. Kearns (Capt.), D. O'Reilly, M. Kennedy, J. Ryan, J. Power,
 On Ground—F. Carroll, A. MacNeice.

ing fixtures, etc., for us during the past year.

We propose to give a list of the *personnel* of the "under 18" team, and pass a few remarks which may help the individual players in the future.

V. Brosnan (Capt.)—Very strong in centre field. When once aroused was capable of doing great work, though his pucking was sometimes defective. His loss was sorely felt after Xmas.

G. O'Brien.—Succeeded T. Brosnan as Captain and usually played on the wing. He improved immensely during the year.

V. Hayes (Goal).—Though by far the smallest man on the team his accuracy gained great success for him. He could always be trusted to defend gallantly. *Ba dhual athar do é.*

M. Nix (F. Back).—Played wonderful games. He is a player *sui generis*. His peculiar manner of always taking the ball from under the hurley of the adversary was often amazing. We think, however, that he could improve his puck. It could be said of him on the hurling field that he was as "wise as a serpent and as gentle as a dove."

A. McGrath (C. Back).—A tower of strength to his side. His interest never waned. He always practised hard and, improving in every match, he ended by being a first-class player.

A. Power (L. Back).—Improved wonderfully during the year and was by many considered the nicest hurler on the team. His dexterity in handling the ball was very apparent and drew much applause.

A. A. Sullivan (R. Back).—A very strong player, but sometimes gave one the impression that if he used half his strength and weight he could do wonders.

A. O'Reilly (C).—Did great work in the centre of the field and certainly did not spare himself.

M. F. O'Sullivan (L.W.).—Improved greatly during the year so that in the final matches he was one of the most conspicuous players on the field.

P. Enright (R.W.).—Perhaps the strongest man on the team. One often had to pity the man who had the hard task of marking Paddy. He usually had more than he could do.

C. Fitzgerald (Vice-Capt.).—Did very good work as forward and still better as back in the later matches.

A. Roche.—Played many a hard game as left forward. He was quick and shot well.

P. MacInerney.—Became very conspicuous in later matches. Paddy is an adept at watching for his chance and finding it puts

the ball gracefully soaring for a point. The opponents sometimes had to put their best man marking Paddy.

C. Connolly.—A live wire on the field. Always alert and keen and strenuous. He never spared himself.

J. Murray.—Did well as centre forward but far better in a later match as wing man.

Phil Fitzgerald.—Was a very useful substitute and had the best puck on the team but was somewhat slow.

General Remarks.

The backs were usually superb and it would be difficult to find fault with them.

The centre field was good, but there was not sufficient combination.

The forwards certainly lacked combination, and, though very good individually, many a golden opportunity was lost. *Ni bhionn saoi gan locht.*

The O'Mara Cup Team.

On Sunday, 25th February, our first "under 15" match was played against St. Munchin's College on their own grounds. The day was fine but the field was very wet and muddy. During the first half of the match while Munchin's had the wind Mungret had very faint hopes of winning. Yet our team never lost courage, and when **Mick McCarthy** scored four points almost from mid-field they seemed to gain confidence. From that on it was a very brisk match, the scores keeping fairly even. Their energetic captain, **W. Kearns** (Centre Forward) played an excellent match and was continually urging on his team.

When the second half started Mungret had the wind and seemed to me much fresher than their opponents and slowly but surely the score began to increase. When just before "time up" Munchin's fouled in their own area for which Mungret got a free, and **Bob Coll**, with the coolness of a veteran hurler scored the winning goal, although Munchin's goal was swarmed with defenders. This gave Mungret the lead by one point. Among those who helped their side to victory were: **Mick Morrison, D. O'Reilly, B. McDonagh, Mick Sheehan and James Ryan.**

The scores were:—

Mungret ... 3 goals, 4 pts.—13 pts.

Munchin's ... 4 goals, 0 pts.—12 pts.

Our final match was played on the 25th March on our own grounds against the Christian Brothers' team. This time the home team fared badly. From the very beginning the Christians kept the lead and scored numerous goals despite the efforts of our backs. The Christians played an excellent match. They were by far more experienced than our team.

In the second half Mungret put up a sport and shortly before "time up" **Mick Sheehan**, who was playing wing forward scored a very nice goal and was backed up by **W. Kearns** who added a minor. Yet the others were too far ahead and when the final whistle blew the scores stood:—

Christians ... 6 goals, 1 point.
Mungret ... 1 goal, 1 point.



ROUNDERS.

Rounders were started on a large scale in September. The object being to test it so as



Apostolics' Easter Sports.

P. COURTNEY

Wins High Jump.



"Get back, Goalman!"



Congratulations to Christians on winning the match and the Cup.

OUR HURLING LEAGUE.

During the last weeks of the Easter term great Hurling could have been seen in the contests for the League matches. The rivalry

was intense. There were four teams ably captained by G. O'Brien, Con. Fitzgerald, C. Connolly, and J. McGrath. The deciding match was eventually played between Con. Fitzgerald and J. McGrath, resulting in a victory for the latter.

We followed the official rules as supplied by the Aonac Tailteann Committee using the special bat, hurling ball, etc., but it soon became evident that in addition to the rules being very vague and inadequate the game was uninteresting and was about to collapse.

It was determined to modify the game as it seemed to have great potentialities. By a pro-

cess of evolution the rules given below (supplementing the official rules) were produced, and we found we had arrived at a game capable of arousing great interest and excitement and giving plenty of room for science in throwing, striking and fielding.

We usually play 15 on each side.

We use 6 bases in a hexagon shape.

Bases are 20 yards distant from each other.

Bases are formed by two cricket stumps a yard's distance apart.

At each base there is placed a wicket-keeper. The others, including the thrower, field in the ordinary way.

The thrower throws the hurling ball to the batsman.

If three successive wrong balls are thrown the batting team are given half rounder.

If batsman misses two right balls he must run to base.

If batsman hits two balls behind he is out but other base holders must not run.

Whenever the batsman hits the ball all base-holders must advance to at least the succeeding base.

If they fail to do so before the base is stumped, or if they are hit by the ball on the way, they are out.

Base-holders may continue to advance till the bases to which each has been running have been stumped.

If a base-holder has already advanced from base 1 to 2, and wishes to go to 3, he may do so provided 3 has not been stumped or occupied in the meantime. If it has he may return to base 2, provided he gets there before it is stumped.

A boundary equals two rounders.

A complete rounder on the one stroke counts 3 points and redeems one of the team already out.

A rounder in various stages counts 1 point. If three men are caught out the whole side is out.

October.—Lay Boys v. Apostolics.

This match proved very exciting, and illustrates the fact that "Mungret Rounders" was a very good game.

Score:—

Lay Boys	...	...	...	66
Apostolics	...	...	...	40



Obituary

REV. TERENCE J. SHEALY, S.J.

Last September one of the very earliest and certainly one of the most distinguished of the past pupils of the Apostolic School, Rev. T. J. Shealy, S.J., was called to his reward.

The writer of the present sketch has a very vivid recollection of Terence Shealy as a student at Mungret, just forty years ago. He was then a stalwart, athletic young fellow from the country, who immediately attracted attention by strongly-marked features, brilliant eyes and coal-black hair. He was very animated in conversation, while every feature showed expression and life. He was a man of strong convictions and none too tolerant of the views of others. Hence, although respected for his earnestness and transparent sincerity, and admired for his intellectual abilities and high ideals, he was never specially popular with his companions. Still he was acknowledged by all to be generous and unselfish; and was known to be a staunch and faithful friend. Even then he was a brilliant and forceful speaker with great persuasiveness. Altogether, young Shealy was one whose rugged strength of character, deep earnestness and brilliant parts marked him out as one fitted by nature to influence others, and make his mark in life: he did not squander his talents or allow them to lie idle.

A native of Carragane, Co. Tipperary, near Mitchelstown, T. Shealy was one of the small band of pioneers that formed the first beginnings of the Apostolic School in the Sacred Heart College, Limerick. He came to Mungret with the others, when at the opening of the latter College, in 1882, the Apostolic School was transferred thither. He was afterwards, in 1886, one of the first batch of Apostolic students sent out from Mungret after the completion of their course.

T. Shealy graduated in Arts in the N.U.I. in 1885; but he was not one of the type who do brilliantly in written examinations. After getting his B.A. degree he taught for a year in the College. On leaving Mungret in 1886 he entered the Noviceship of the New York Province of the Society of Jesus. Already in the Mungret Annual* a short sketch has been given of Fr. Shealy's distinguished record as a

* Cp.M.A., 1898, pp. 42-43.

teacher in Fordham College, N.Y., and afterwards in Holy Cross College, Worcester (Mass). These years were distinguished by the public presentation given by the students under the inspiration of Mr. Shealy, at one time, of a Greek play called Eutropius, and later of a Latin play called Sibylla. After his ordination in 1897, Fr. Shealy spent a year at Milltown



FR. SHEALY AS A YOUNG MAN.

Park, Dublin, where he completed his Theological studies. Apparently one of the main reasons why his superiors accorded him the privilege of returning for a year to Ireland was to give him an opportunity of visting his aged mother, whom he revered and loved with an almost romantic affection. Some few months previously, on the occasion of his first Mass, Fr. Shealy had written a very beautiful little poem voicing the sentiments of his mother away in Ireland and unable to see him offer the Holy Sacrifice, a privilege for which she had yearned

for thirty years. This poem, which is entitled "From my Mother in Ireland for my First Mass," was published in the American "Messenger" in 1898, and has been repeatedly reprinted in many Catholic papers in Ireland and America.

A few years after his return to America we find Fr. Shealy, though still comparatively young, chosen as Educational Commissioner for the State of New York at the St. Louis World



FR. SHEALY, S.J., IN LATER YEARS.

Exposition. During those years, too, he became noted as a preacher of remarkable eloquence and power. When the Law School was commenced at the Fordham University, New York, Fr. Shealy was appointed as its first Dean; and he filled the Chair of Professor of Jurisprudence for many years. The organisation of the school was due in large part to him.

Fr. Shealy's great life-work, however, for which he was well known and esteemed throughout the Catholic world of America, and for which his name will probably find a permanent place in the history of the Catholic Church there, was the establishment of the Spiritual Retreats for Laymen. This work he began in 1909; and the first Retreats were held at Fordham College during the summer vacations of

that year. The work gained such approval from the Ecclesiastical authorities, and was so evidently adapted to meet the needs of the time that its success was assured from the beginning. So great were the numbers of men wishing to follow the Exercises that a permanent house specially devoted to the purpose had to be re-quisitioned. During that year the retreats were held at Manresa Island, South Norwall (Conn.). In April, 1911, Fr. Shealy was enabled by generous contributions from friends of the Retreat movement to purchase a small estate at Staten Island in the suburbs of New York City. Since that time these Retreats were given every year from April to December under Fr. Shealy's direction. The house can accomodate only about sixty men at a time; but, as the retreats go on continuously for nine months, more than two thousand men make the spiritual exercises there in the course of the year.

From New York the retreat movement quickly spread to other centres in the United States. Where no buildings are yet set apart for that special purpose, colleges or diocesan seminaries are utilised during the summer vacations when the students are away; and there large numbers of men spend a few days in uninterrupted silence, prayer and meditation, under the direction of the Fathers of the Society. At St. Charles' Seminary, Overbrook (Pa.), Fr. Shealy himself for the past nine years gave every year two retreats, at each of which nearly two hundred retreatants made the Exercise. At other places, such as Malvern (Pa.), special houses have been built for the purpose.

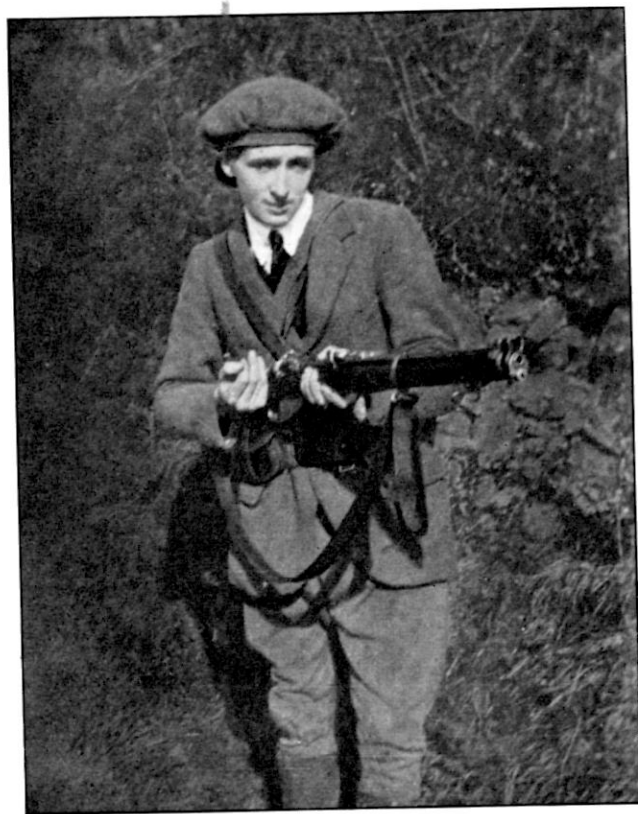
It would be difficult to describe the love and enthusiastic affection which Fr. Shealy inspired among the men who followed the retreats under his guidance; and it is impossible to estimate the far-reaching effects the retreats produce in the lives of the men themselves, and the members of the whole civil community whom these men afterwards influence. Since Fr. Shealy's death funds are being put together under the caption of the "Shealy Memorial Building Fund," to erect at Staten Island, which has been the parent house of the American Retreat movement, larger and more commodious buildings at an estimated cost of about £40,000.

In connection with the retreats, a Laymen's League and a School for Social Studies have been founded in New York. These works, also, which are still flourishing, owe their existence and success in large part to Fr. Shealy's energy.

Fr. Shealy's health had been failing for some time, owing principally to the continual strain of his busy and crowded life. "Far better to wear out than to rust out," he used to say; and he folowed that principle in practice. The end came rather rapidly, and his happy death occurred at St. Vincent's Hospital, Brooklyn, N.Y., on September 5th, 1922, at the comparatively early age of 59 years. He had been Director of the Staten Island Retreat House for thirteen years and had finished the last retreat he conducted eight days before his death.

During these years some 386 retreats had been given there, most of which Fr. Shealy himself directed. His unexpected death aroused quite an "enthusiasm" of sorrow and regret, especially among his numerous spiritual children of the Catholic laymen of New York, by whom he was loved and venerated in an extraordinary degree. R.I.P.

hand in the struggle which was to decide the supremacy of the Saxon or the Gael. He was on active service during the whole time of the "terror." He was Quarter-Master of the North Tipperary Flying Column, and took a distinguished part in all its operations; was I.O. for North Tipperary and was loved by all his comrades.



AUSTIN McCURTIN

AUSTIN McCURTIN.

It is with the deepest regret that we chronicle the lamented death of Austin McCurtin (M.L.S., 1912-13), Colonel-Commandant in the National Army, on the 28th of July last.

Austin was a son of the late Mr. W. F. McCurtin, Merchant, of Nenagh, and he entered the business after leaving College. In the time of the fight for freedom he played a noble part. Many a man in his position—he had a widowed mother, and he had sisters, and he was their sole support—would have chosen to remain at home. But Austin went out to bear a

Then unfortunately came the split, developing later into the use of force. Young McCurtin lost his life in an ambush—one of the earliest, if not the first, in the internal strife—near Raheen, between Maryborough and Abbeyleix. Receiving terrible injuries, he was, providentially, attended by one of the local priests on the field where he lay, and expired after receiving the Last Sacraments.

On the occasion of the funeral at Nenagh, General O'Connell, who had been his superior officer previously, and was intimately acquainted with him, said that Austin was one of the best

and truest Irishmen it had been his privilege to meet. He had come into the army because he considered it his duty to do so, and he had worked in the interest of his country.

For his mother and family this loss is made the more poignant by the fact that his elder brother, John McCurtin (M.L.S. 1908-13), who also as a soldier in the National Army, had borne his share in the fight for freedom, was, sometime after the "Truce," arrested in the Six Counties area, and, on a charge of being in possession of a revolver, was sentenced to ten years' penal servitude, which drastic sentence he is still enduring in a Scotch jail under the authority of the "Northern" Government.

We desire to express our most heartfelt sympathy with Austin's widowed mother, with his sisters and his uncles, one of whom is the Rev. P. McCurtin, S.J., now stationed at Rathfarnham, Dublin, after an absence of many years in the Australian Mission. R.I.P.

JOHN LONERGAN.

It was with equal surprise and regret that a few days after the beginning of the vacations last summer we learned from Richard Lonergan of the unexpected death of his cousin, John Lonergan. Indeed, Dick himself had not heard of it till, having remained behind here for a later examination, and returning to his own home, near that of John, he met their relatives coming away from the funeral of the latter.

Born in 1904, near Oola, Co. Limerick, John came here in 1919. In 1920 he was first assistant in the Sodality of B.V.M.. Last year he was both Captain of the school and President of the S.V.P. Conference. He was up for the middle grade exam. last June and had been only a week at home when he was carried off on 2nd July. We understand that John had intended to spend another year at Mungret and finally to enter on studies for the Church. His promising career has been cut short, but we may trust that the Lord saw that he was already ripe to be taken to his true fatherland. R.I.P.

JOHN C. BROWNE.

We regret to announce the death of John C. Browne (M.L.S. 1908-09), only son of Mr. John Browne, of Effin House, Kilmallock. During the great war John C. Browne fought in France and Italy. Later on, in 1922, when Bruree, Co. Limerick, was attacked, he joined the National Army, and became a Sergeant in the 1st Western Division. He had a command in the battle of Killorglin and was successful. In October last he formed part of an escort accompanying General Murphy from Tralee to Limerick. The party was ambushed at Duagh, near Listowel, and Sergeant Browne received wounds to which he succumbed on October 14th. He was only 28 years of age, had shown much promise, and his friends had anticipated his early promotion. We sympathise all the more with his parents on account of the loss of a daughter of theirs—a nun at Buttevant—about the same time. R.I.P.

FRANCIS MICHAEL POWER.

It is with heartfelt and deepest sorrow that we chronicle the death of Francis Michael Power, which took place under tragic circumstances at Rathmines, Dublin, on the evening of All Souls' Day, November 2nd, 1922. He was 22 years of age. Born at Hogans' Pass, Nenagh, he came to Mungret in 1913, and matriculated there in 1918. Ever assiduous in study as well as in sport, and no less remarkable as a member of the Sodality, B.V.M., his name will ever be affectionately cherished both by his old masters and by the boys of those years. Time and again did the writer of these lines see him, fully "toggled" and hurley in hand, drop into the chapel on his way to an important match. Leaving Mungret, he went to Dublin to study medicine, and was a resident student in St. Vincent's Hospital at the time of his death. His truly Irish spirit showed itself in many ways, and especially in the zeal with which he studied the Irish language, which he spoke fluently. (At the Thomond Feis, in 1917, he won a first place for an essay in Irish). Ever true to Our Lady's Rosary, which he always recited in Irish, we may well believe that her saving mantle was over him when the fatal end came, for he had been to the Sacraments that very day, or the day before. May God rest his generous, manly spirit, and may He strengthen his loved parents, brothers and sisters in their very sad bereavement. R.I.P.

WILLIAM J. CURR.

William J. Curr, of Chicago, passed away at his home in Banning, California, at the age of 33. Death resulted from a lingering illness in February, 1923. Born at Enniskillen, he went to Swinford at a very early age, where his father was Manager of the Provincial Bank. He came to Mungret about '97, and there remained four years—universally popular with his teachers and schoolmates. Going to America, he was first employed in Chicago, where he distinguished himself in many ways. As an instance, we may state that a fire having broken out at the Clearing Hotel, the volunteer fire department responded to the alarm, but the flames had gained such headway that the firemen had difficulty in handling their work. But Willie, the fire chief, showed real heroism; he reached the top of the building and was in imminent danger of death for some time. In fact, he was overcome by the smoke and was taken into the Annex Hotel.

He was in Chicago when the U.S. entered the war and joined the first contingent for Europe. He was twice gassed, and at Chipilly Ridge, on May 9, 1918, he received a shell wound in the side, which ultimately undermined his health.

The following is the official mention of the incident by his C.O.:—"He voluntarily went to the rear to bring up ammunition, which was sorely needed. Under heavy shell fire he exhibited great courage and tenacity of purpose in leading the ammunition party back to the

relief of his company, which would undoubtedly have had to fall back if they had not received the ammunition."

Mr. Curr was decorated for bravery by the British, French and American authorities.

He was married some time ago, and his young wife survives him. To her, and to his mother, sisters and brothers we tender our sincerest sympathy. He died fortified with the rites of the Holy Church, the priest having motored from a distance of thirty miles. The funeral service was held in the Catholic Church, Banning. R.I.P.

EDWARD GUILFOYLE.

Edward Guilfoyle was born in Galway in 1881. After a few years at St. Ignatius' College there he came to Mungret about 1896, where he spent a year and a half. He then got employment in Dublin at office work under the Port and Docks Board. In the world war he served for four years on five separate fronts, and earned two medals—the war medal and the Victory medal. Subsequently he resumed the work in Dublin till his death, which occurred as a result of pneumonia, at the Meath Hospital, on the 13th of April. For some time before his death a priest was with him every night, and Eddie reverently answered the prayers for the dying. Our sympathy goes out to his sister and relations. R.I.P.

DENIS O'LEARY.

Denis O'Leary, of Kinsale, Co. Cork, was in the Apostolic School from 1917 to 1920. In that year he went to the North American College, Rome, for the diocese of St. Augustine (Fla.), where he studied Philosophy. His health, however, gave way, and in August last he returned home, where his happy death occurred on the 3rd of November. We tender our deepest sympathy to his family and relatives. R.I.P.

JAMES FARRELL.

It is with the deepest regret that we record the death, through a drowning accident at Tramore, about the end of May, of James Farrell of Waterford, who was in the Lay School here from 1906 to 1909. He was a gifted boy and showed much promise. We hear that he had lately made a retreat and had been to Communion the Sunday before the sad accident which carried him off at a comparatively early age. R.I.P.



The late **VERY REV. JAMES E. COYLE,**
Dean of Alabama, U.S.A.*

*This block (from a photo taken by Rev. J. R. O'Donoghue not long before Dean Coyle's lamented death on 11th August, 1921), was received too late to be included in last year's Annual, where the obituary notice appears on p. 61.—Ed.



COLLEGE ROLL.

MUNGRET COLLEGE, NEAR LIMERICK,

1922—1923.

RECTOR: REV. GEORGE ROCHE, S.J.

COLLEGE STAFF:

Rev. Edward Cahill, S.J., Superior of the Apostolic School.	Rev. John Fallon, S.J.
Rev. Ernest Spillane, S.J., Minister.	Rev. Austin O'Kelly, S.J.
Rev. Charles Doyle, S.J., Bursar.	Rev. Daniel Fitzgibbon, S.J., Editor of MUNGRET ANNUAL.
Rev. Charles Mulcahy, S.J., Prefect of Studies.	Rev. William Kane, S.J., Manager of MUNGRET ANNUAL.
Rev. Edward Boyd Barrett, S.J., Director of Sodality, B.V.M.	Rev. Andrew O'Farrell, S.J.
Rev. James Forristal, S.J., Director of Sodality, Holy Angels.	Rev. Edward Bourke, S.J., Prefect of Discipline.
	Rev. William Hogan, S.J., Prefect of Discipline.

LAY BROTHERS:

Br. Thomas Casey, S.J. Br. William Canty, S.J. Br. James McDonnell, S.J.
Br. Thomas Murphy, S.J. Br. William Glanville, S.J.

LAY MASTERS:

W. O'Keeffe, Esq. W. O'Shaughnessy, Esq., (Music). F. O'Carroll, Esq., A.R.Sc.I.

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

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

PHILOSOPHY.

<i>Second Year.</i>	<i>First Year.</i>
Apostolics.	Apostolics.
Casey, Patrick.	Bourke, Edward.
Collins, Patrick.	Cogan, Gerald.
Linehan, James.	Cummins, John.
	Farrell, Thomas.
	Kellaghan, James.
	O'Connor, William.
	Walsh, Thomas.

SENIOR GRADE—continued.

Lay Boys.
O'Brien, Gerard.
O'Connell, John.
O'Donnell, Thomas.
O'Reilly, John.
O'Sullivan, John.
Phelan Thomas.
Redmond, Dan.
Ryan, John.
Sullivan, Michael.

SENIOR GRADE.

Apostolics.	Lay Boys.
Boylan, John.	Cahill Patrick.
Devlin, William.	Connolly, Cornelius
Doherty, Patrick.	Cooney, Albert.
Fullam, Thomas.	Davidson, Albert.
Kennedy, Michael.	Hurley, Joseph.
Keyes, George.	Nix, Robert.

MIDDLE GRADE.

Apostolics.	Lay Boys.
Courtney, Finbar.	Brett, William.
Coyle, Bernard.	Carroll, Leonard.
Donovan, Cornelius	Durcan, John.
Hyland, William.	Durcan, Patrick.
McCartan, Vincent.	Enright, Patrick.
Nohilly, Malachy.	Flannery, John.
O'Sullivan, James.	Hannigan, Edward.

MIDDLE GRADE—*continué.***Lay Boys.**

Hayes, Thomas.
Hogan, William.
McCarthy, Michael.
McCoy, Matthew.
Murphy, John.
Murray, John.
Power, Patrick.
Rooney, Philip.
Sutton, Patrick.

FIRST JUNIOR.

Apostolics.

Dwane, Daniel.
O'Sullivan, James.
Sheppard, Patrick.

Lay Boys.

Casey, James.
Kearns, William.
Leahy, Thomas.
McCarthy, Dermot.
Marnane, William.
Morrison, Michael.
O'Connell, Michael.
O'Donovan, Diarmid.
O'Donovan, Donogh.
O'Reilly, Denis.
O'Sullivan, Daniel.
Scanlan, Edwin.
Sheahan, John.

COMMERCIAL.

Lay Boys

Brett, Patrick.
Coll, James.
Hartnett, John.
Hayden, John.
Littleton, Michael.
McCarthy, John.
McGrath, John.
McInerney, Patk.
McKenna, William.
Powell, Caleb.
Roche, John.
Roche, Laurence.

SECOND JUNIOR.

Apostolics.

Burns, Stephen.
Farrell, Michael.
Glancey, Regis.
Hillan, William.
Kerins, Thomas.
Lehane, Charles.
Smith, Denis.
Tobin, William.
Trainor, William.
Turner, William.

Lay Boys.

Coen, Martin.
Hanrahan, Joseph.
Irish, John.
McDonagh, Brian.
McNeice, Daniel.
Murnane, Charles.
O'Byrne, Stephen.
Purcell, Michael.
Sheehan, Nicholas.

THIRD JUNIOR.

Apostolics.

Chute, Daniel.
Conroy, Philip.
Gaffney, John.
Hartnett, Daniel.
Kennedy, Thomas.
Patrick, John.
Stack, Edward.

Lay Boys.

Corkeran, John.
Donovan, John.
Fitzgerald, Philip.
Hayes, John.
Healy, Charles.
McCarthy, Justin.
Murphy, John.
Pierse, James.

FIRST PREPARATORY.

Lay Boys.

Alsopp, Thomas.
Barden, Thomas.
Burke, Ulick.
Carroll, Francis.
Coll, Robert.
Connolly, James.
Egan, Francis.
Lynch, Thomas.

McCarthy, Michael.
Mitchell, Thomas.
Murnane, Harry.
Reade, James.
Ryan, James.
Sullivan, Donal.
McAuliffe.
Tully, Vincent.

SECOND PREPARATORY.

Lay Boys.

Brogan, John.
Conheady, Gerard.
Durcan, Michael.
Hanrahan, Louis.
Hayes, George.
Hodnett, Thomas.
Hogan, Joseph.
Hurley, Charles.
Hurley, Diarmid.
Hurley, Taidg.

Kennedy, Matthew.
Kirby, Patrick.
McCarthy, Thomas.
McNeice, Alphon-
sus.
O'Donovan, Sean.
Powell, John.
Power, John.
Staehli, Desmond.

**EXCHANGES** (See also page 87).

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

Salesian School Magazine.
The North Point Annual.
The Xaverian (Calcutta).
El Salvador (Saragossa).

St. Paul's Annual (Rangoon).
The Spring Hillian.
The Aloysiad (Sydney)
The Mater Misericordian (Buenos Aires).

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(A Constituent College of the National University of Ireland)

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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.

When Ordering Please Mention this Journal.

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 the Eves of Holydays.

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.

A competent Drill Instructor attends weekly.

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)—
60 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 Superior 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 parent 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 £14 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 and at Christmas.

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.