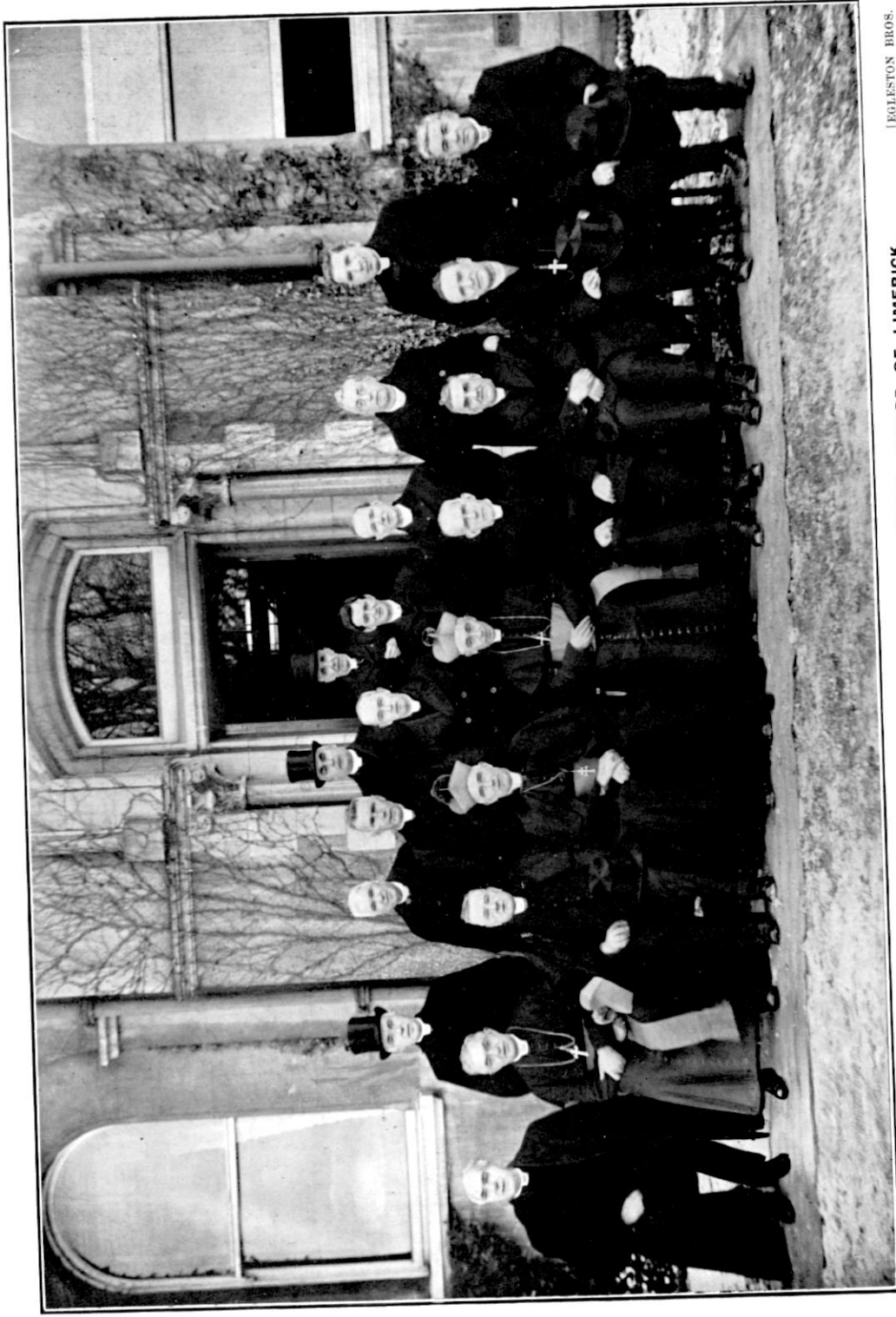


MUNGIBET
ANNUAL

1922-23





REGLESTON BROS.

GROUP AT CONSECRATION OF MOST REV. DR. D. KEANE BISHOP OF LIMERICK.

PHOTO BY

At Back, Standing :—Rev. C. Mangan, P.P.; Rev. G. Culhane, P.P.
 Middle Row :—Ven. Archdeacon Cotter, Rev. W. Fitzgerald, P.P.; Most Rev. Dr. Dooley (Elphin), Most Rev. Dr. Downey (Osory), Rev. Dr. Hogan,
 Canon Marshall, Rev. J. MacNamara, C.S.S.R., Rev. T. MacNamara.
 Seated :—Most Rev. Dr. Cotter (Portsmouth), Most Rev. Dr. Fogarty (Killaloe), Most Rev. Dr. Browne (Cloyne), His Grace The Most Rev. Dr. Harty
 (Cashel), Most Rev. Dr. Keane (Limerick), Most Rev. Dr. Colohan (Cork), Most Rev. Dr. Hackett (Waterford),
 Most Rev. Dr. O'Sullivan (Kerry), Most Rev. Dr. O'Doherty, (Galway).

Vol. VI. No. 3
 (Twenty-seventh Year).
 JULY, 1924.

The MUNGRET ANNUAL.

RENOBITUR UT AQUILAE IUVENTUS TUA

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MUNGRET COLLEGE

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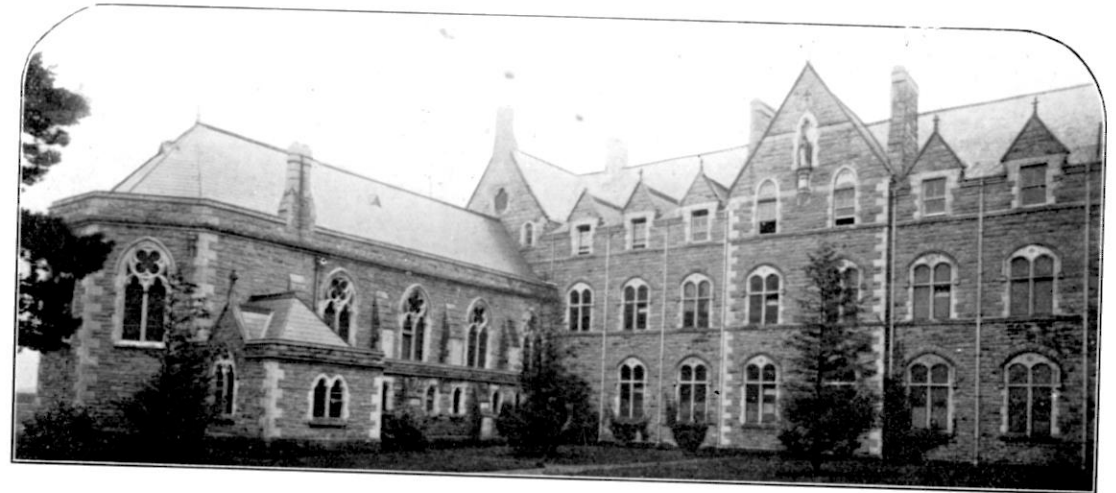
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N.B.—WANTED copies of *Mungret Annual* of 1900, 1901, 1904, 1907, 1909, 1915, 1917, and 1918. Each copy sent to the Editor will be accepted in place of two years’ subscription.

The Mungret Annual.



Editorial.

It is our first duty to record our profound regret and offer our deep sympathy to the priests of the Diocese on the death of MOST REV. DR. HALLINAN, Bishop of Limerick, whom God called away from us on July 2nd, 1923. Of him it is enough to say, that to know him was to love him, and to be known by him was to be loved by him. May his great-hearted, thoughtful, kindly spirit still help us in the Communion of Saints. R.I.P.

It was a long time that we kept stumbling at the gap in the canon after “ cum famulo tuo Papa Nostro Pio ” ; but, at last, our Holy Father put in the name—and we found that all along we had been making the “ memento ” in the fifth psalm of Wednesday’s vespers. We beg to share in the joy, and to join in the felicitations of priests and people to our new Bishop, Most Rev. Dr. Keane. *Ad multos annos!*

In our little world here it has been a “ boom ” year in all departments. We hit things up in the Hallinan Cup matches, and with Rugby, Gaelic, cricket, rounders, handball, and tennis all tastes were catered for in athletics. It was

like the old days as regards the stage-work. All visitors were delighted with the choir. And the Language was safe in the capable hands of Seamus Lehane, Rev. C. Mulcahy, S.J., and Mr. M. Moore.

We beg to thank Mr. Joe Lynch, of Limerick, for presenting us with several antique wooden statues—most probably belonging to one of the Adare abbeys, and dating from the 14th and 15th century. They are interesting specimens of splendid Irish wood-work.

The Apostolic School Staff underwent a complete change this year. Fr. Cahill, S.J., who for such a long time as Superior of the

Apostolic School and Rector has been responsible for Mungret's high ideals about Faith and Fatherland, had to relinquish his post as Superior of the Apostolic School for reasons of health. Fr. McCurtin, S.J. (uncle of Austin McCurtin R.I.P.)—who was for some years one of the leading educational authorities in New South Wales and Victoria, Australia—came as Superior of the Apostolic School. Fr. F. Cuffe took the place of Fr. M. Murray, S.J., who has joined the Jesuit Mission Staff. Fr. W. McCormack came back to Mungret this year, and Fr. Meany came as First Prefect of the Lay Boys. Mr. Bourke, S.J., took the place of Mr. Hogan, S.J. (now at Milltown Park) as Second Prefect, and Fr. Deevy, S.J., came to his old Alma Mater as mathematical professor. During the year Mr. Joseph O'Connor, S.J., came—and we would not let him go! He reminded us of Mr. O'Farrell, S.J., whom we lost to Milltown Park.

Death took his toll from every portion of the house this year: Fr. F. Shaw, S.J., of the Community; J. Cummins of the Apostolics, and P. Kent of the Lay boys (R.I.P.). Besides our own immediate losses in the house, we beg to record our sincere sympathy with the following and their friends in their bereavements:—Fr. C. Doyle, S.J., Mr. Michael Moore, Stephen O'Byrne, Stephen Burns, P. Dineen, P. Coffey, P. Lonergan, and Rev. Fr. Rector.

Old boys will also regret to learn of the death of Mrs. Hickey, so long connected with the College, and poor old Mr. Minahan, who for more than 50 years lived in the cottage opposite our gate.

Among visitors to the College there came during the summer holidays:—Most Rev. Dr. Barry, Bishop of St. Augustine, U.S.A., to revisit his old school; Eamon O'Neil, now a captain of industry in Kinsale; and Fr. Hugh

O'Neil, and Fr. Denis Nugent, C.M., took in Mungret on their Irish tour. Fr. J. Morris, of Capetown, remained sometime with us, and Fr. Byrnes, of Capetown, also called. Rev. Monsignor O'Gorman, Sydney, N.S.W., ran out once or twice. Fr. J. Butt, S.J., and several American Jesuits on their way to other European centres of learning looked us up, to see the Alma Mater of some of their Bishops. While Fr. P. Geehan, Fr. J. Murphy, S.J., Fr. H. Spain called on their way back to the States. During Easter Fr. Louis Gallagher, S.J., who with Dr. Walsh, S.J., was in charge of the Papal Mission to Russia, spent some days here.

The first steps in the re-formation of an old boys' union were taken on June 1st, when those within striking distance were invited to the Sports and Band Promenade, and a goodly number arrived. Various decisions arrived at by a provisional committee are already in the Press.

To all those kind friends who contributed prizes for the sports we are sincerely grateful. Next year we are promised great assistance by old boys and friends in providing prizes that will counteract the attractions of "dolce far niente" on the Sports' Day, and inspire our promising athletes not only to win but to make or break records in the win.

We beg to thank all who assisted in the bringing out of the ANNUAL, especially Rev. Dr. Geroid O'Nolan, M.A., who very kindly contributed a beautiful discourse on St. Patrick, and Feargus Finnbeil for his classic translation of Raff's "Ave Maria." To the Past for their letters—all kept as treasures, even if not all appearing in these pages; to our diarists, J. Farrell, P. Rooney, D. O'Donovan; and to the eager photographers, especially W. O'Connor, P. Bolger, and M. Lyden and A. Barry, we are deeply grateful.

A Mungret Bishop for Australia.

The Right Rev. ANDREW KILLIAN, D.D. (1888-1895).

Bishop of Port Augusta, N.S.W.

WE had been hearing very many flattering things about our past Mungret men who were working for the cause of Christ in the ranks of the Australian priesthood. They in turn had been writing many affectionately flattering letters to their Old Alma Mater. One name came always on the winds of praise; and the letters of one were always full of affection and gratitude. We never failed to hear nice things of and from Fr. Andrew Killian.

Judge then of the pride and delight we felt when news came that another Irish priest had been raised to the Hierarchy of Australia—that he was a Mungret man—that he was Fr. Andrew Killian! We can only say God be praised! and give his record, and let his latest letter speak for itself.

Andrew Killian entered Mungret Apostolic School in October, 1888. In 1892 he passed First Arts in the Royal University, gaining distinctions in Latin, French and English. Next year he passed Second Arts, winning distinctions in Latin, Logic and English, besides gaining an exhibition. In 1894 he took the degree of B.A. The succeeding year he remained on at Mungret, and in 1895 went to

St. Patrick's College, Carlow, for Theology. In June, 1898, he was ordained priest. In the



A. KILLIAN.

Mungret Annual of that year we find the following:—

"We have had this year the pleasure of receiving the blessing and assisting at

“ the Mass of three past apostolic students
 “ who had just completed their theological
 “ studies. All three are honour students of
 “ the R.U.I. All three read very dis-
 “ tinguished courses in the University and
 “ afterwards in theology.

“ Very many at Mungret, both of the
 “ community and of the boys, have pleasant



Most Rev. Dr. A. KILLIAN, D.D.,
 Bishop of Port Augusta, S. Aus.

“ recollections of Fr. Andrew Killian as a
 “ student. . . . Though burdened for two
 “ years with the onerous office of prefect,
 “ he always managed to secure distinctions,
 “ sometimes very high ones, in the different
 “ subjects in the University examinations.
 “ He went to Carlow in 1895 to study
 “ theology. Here he soon became noted
 “ for his piety, regularity and industry.
 “ He was again made prefect, and at the
 “ same time headed his class all through
 “ his course. Last June he was raised to
 “ the priesthood, and in October he left
 “ Ireland for his mission in Wilcannia,
 “ N.S.W.”

In Australia Fr. Killian was stationed suc-
 cessively in the towns of Wilcannia, Bourke
 and Broken Hill. Some years ago he was made
 Vicar-General of the diocese, and on the death
 of the Rt. Rev. Dr. Dunne acted as Vicar-
 Capitular up to the Consecration of the present
 Bishop. His labours in these wide areas out
 west have been remarkably successful. On
 the occasion of the silver jubilee of his ordination
 in June 1923 the esteem and affection in which
 Mgr. Killian is held by the parishioners of the
 Silver City were warmly demonstrated. He
 is a most popular figure there, and his demo-
 cratic sympathies have won him a high place
 in the hearts of the people. The re-constituted
 diocese of Wilcannia-Forbes is adjacent to that
 of Port Augusta, of which he has lately been
 appointed Bishop, in succession to the late Dr.
 Norton, and in it also Mgr. Killian is already
 well known and loved.

That God may bestow every grace and
 blessing upon him, her first Bishop under the
 Southern Cross, is the heartfelt prayer of his
 old College and of every man from Mungret.

Letter of DR. KILLIAN to the Superior of the
 Apostolic School:—

BISHOP'S HOUSE, BROKEN HILL,
 28th April, '24.

MY DEAR FR. McCURTIN,

I hasten to send you a few lines in reply to your
 charming letter of greeting and congratulations

received by me this morning. Of all the messages
 that were sent to me none gave me more, and only
 those from my own family, gave me so much pleasure
 as the cablegram, and now your letter, from the old
 school where in the days of my boyhood I was put
 upon the road to the Altar, and mentally, morally
 and spiritually trained by the good Jesuit Fathers
 and Professors. I am going to show how I esteem
 their work in those days of my youth by putting
 myself under the care of Fr. McCarthy of Sevenhills
 for the ten days of preparation for my consecration. . . .

Though I knew my name was mentioned in con-
 nection with the vacant See of Port Augusta, yet I
 never dreamt that the Holy Father and his advisers
 would have picked out a sacerdotal bushman for the
 Episcopal dignity. One of the motives that will spur
 me on to endeavour to not unworthily wear the mitre
 will be the thought that I am the first of old Mungret's
 sons beneath the Southern Cross that has been so
 honoured. I am sure I can confidently look forward
 to the constant assistance of the prayers of the Fathers,

Scholastics, Brothers and Students of Mungret—and
 of course on the Apostolics I have a special claim. . . .

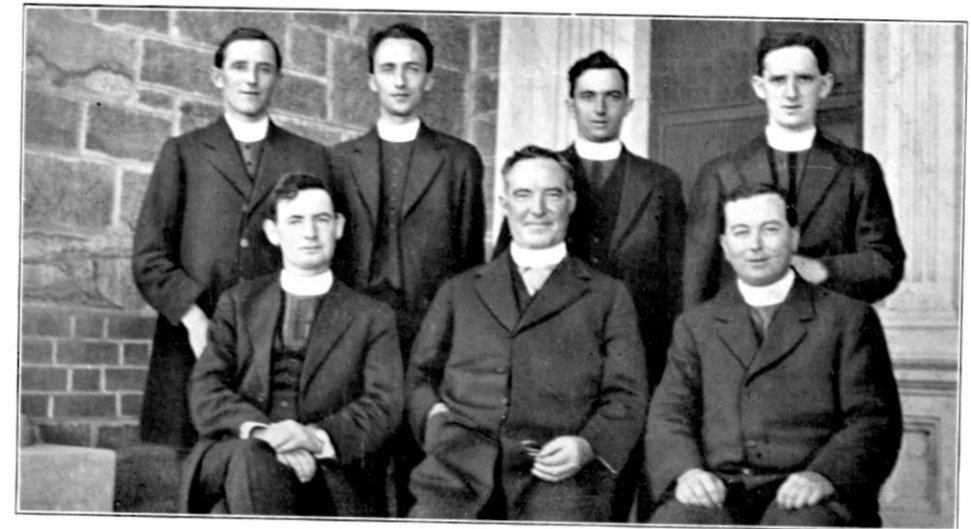
My visit to Mungret will be next year, D.V. Tell
 the Apostolics from me that I am proud of my old
 school—my Alma Mater—that I thank them for
 their prayers, that I look forward with great antici-
 pation of happiness to spend a few days amongst
 them. If Fr. Vincent Byrne is still in the land of
 the living, send him a kind word of greeting from me.
 There were only two Rectors during my time—Fr.
 Head, R.L.P., and Fr. Byrne. Many other names
 and faces flash into memory—Frs. Browne, Cahill,
 Joe McDonnell are still amongst the living.

Again, dear Fr. McCurtin, very sincere thanks.

Yours sincerely in Xto,

ANDREW KILLIAN.

P.S.—I have met all the Mungret boys of P. Augusta.
 They are a splendid lot. I feel like a schoolboy going
 amongst them.



MUNGRET IN PORT AUGUSTA, N.S.W.

Standing:—Fr. W. Nesdale, Fr. Ml. Clune, Fr. D. O'Sullivan, Fr. E. Lyons.

Seated:—Fr. W. Gallagher, Rt. Rev. A. Killian, now Bishop of P. Augusta, Fr. F. Morrissey

A Marian Bouquet.

*Further Sonnets by the late Fr. F. Shaw, S.J., continued from
Mungret Annual, 1922, p. 14.*

I.
XXIII.

OH, I could live in envy of that band
Of chosen spirits, whose power 'tis to
waken
Young love to beauty, who with magic hand
Have from the very founts of Heaven taken
Colours to blend on earth, or with sweet words
Woven high fancies to subdue the mind,
Or who have spun of simple sounds such chords,
As sorrow, love and victory, unbind
Within the listening soul. Oh I could fret,
These envying their high prerogative,
But that the Providence which theirs did set,
Also to me a glorious task doth give,
To wed young love to Beauty, not by arts,
But sowing Love of You in youthful hearts.

II.
VII.

Thy robes are blue, the hyacinths reflect
Their tints; Thy Purity, a stainless white,
Shines in the whitest hyacinth unspecked,
And in the nodding valley-lilies bright.
Thy Gentleness the primrose doth portray;
The purple violets Thy Modesty;
Thy Delicacy here doth make display
In the frail grace of the anemone.
Here grow the trees with which in Writ Divine
The Spirit doth Thy Loveliness compare:
Here apple, cedar, plane, the lofty pine;
But Thou art inaccessible more fair.
God's seen in Thee, the Flower in the Rod;
So great Thou art, we best see Thee in God.

III.
XIII.

A mountain region with its summits shrouded
In heavy, cumbering mist, save only one
Loftiest of all, that pierced the mist unclouded,
And soared into the splendour of the sun,
I saw. That solitary peak uplifted
Caught the hot summer, and serenely stood,
Purple and green and gold and blue, sun-gifted
Luxuriantly in its high solitude.
Such the rich loneliness of Thy in-bringing—
I mused—into the world, above Thy kind
Sinless, with endless Loveliness clinging
About Thee, new from the Eternal Mind.
Darkness and mist had veiled the earth: on Thee
God's Glory rose in full intensity.

IV.
XXVII.

High into space I raised my castle towers,
Gleaming with glory in the summer air.
All one short year I spent the glowing hours
A-building, till the walls were grown so fair
Sweet joy came there to live. The single thought
Of this my castle soaring to the skies
Kept a whole autumn beautiful, and brought
Sunshine to winter, and filled up the eyes
Of the young spring with an unwonted grace,
And drew the summer to a magic birth.
To-day when the last stone was set in place,
My castle sank in ruins to the earth.
Teach me, wise Mother of a Son most wise
Only Thy Son to love, all else despise.

V.

XXVIII.

Even while I look time's never-sated tooth
Eats every human loveliness away.
Even while I look, within the heart of youth
Feeds the remorseless worm of sure decay.
Even while I look, young limbs are growing old,
Young eyes beam slowly to their last eclipse,
Smooth flesh grows seamed, hot blood is turned
to cold
And grisly death grins out from youthful lips.
Oh, who would live in such a festering world,
Where age-long sorrow shadows early mirth,
Where truth pulls down the flag that hope
unfurled,
And death keeps pace for pace with us from
birth?
Only that Christ through Thee hath made our
race
Children of God again, and heirs of grace.

L'ENVOI.

VI.

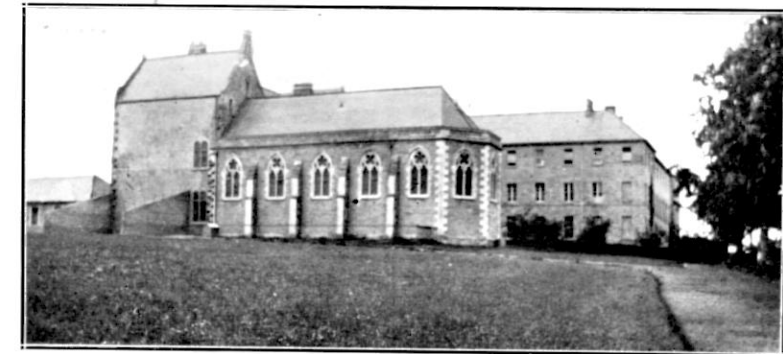
All gifts of preciousness I love, I took
In Your Son's world, and gave to You; Your eyes
Have watched them numbered in the heavenly
Book—
Gifts that a Queen of Heaven may not despise.
I gave You the blue summer, the dark hills,
And meadows ripening in the sultry haze,

The sea, the floweréd plains, and what else fills
The earth with loveliness. I gave You praise
In song and speech. But ever in my soul
Your voice keeps urging, not yet satisfied.
"What now remains?" I cry "Have I not whole
Creations given? What have I yet denied?"
"One gift," You answer "all these gifts above,
You still deny me, giving not your love."

The veil is rent, so deftly wov'n; and I
That would not see—in false complaisance living,
Myself deceived—surrender the great lie
That love is love that lives by easy giving,
Abashed I front the dire acknowledgment
That my rich offerings carried to Your shrine
Were but the vassal coins of sentiment,
Less careful of Your worship than of mine.
Giftless I stand. Be merciful, great Queen,
Till I grow strong to offer gifts of price,
Not summer skies, hills, oceans, fields of green,
But trifles dipped in blood of Sacrifice;
That, when Your eye scans my new gifts above,
Your voice proclaim "Lo! here are gifts of
love."

P. Ó'S.

[These two last sonnets were the last Fr. Shaw wrote. In them he appears to review his work in the 32 Sonnets he wrote in honour of his Lady Mother. The long drawn-out sacrifice of his last illness was his best "gift of Love" to Her and to Her Son.—ED.]



CHAPEL, SHOWING SIDE-WALLS OF ALLEY.

“SÍDÉ BUAD A BÉIREANN BUADÓ ÓN SAOĜAL, AR ĴCREIDEAMĪ.”—I Eoin, c. v., b. 4.

(ĴCARÓTO O NUALLAM, DO SCRÍOB.)

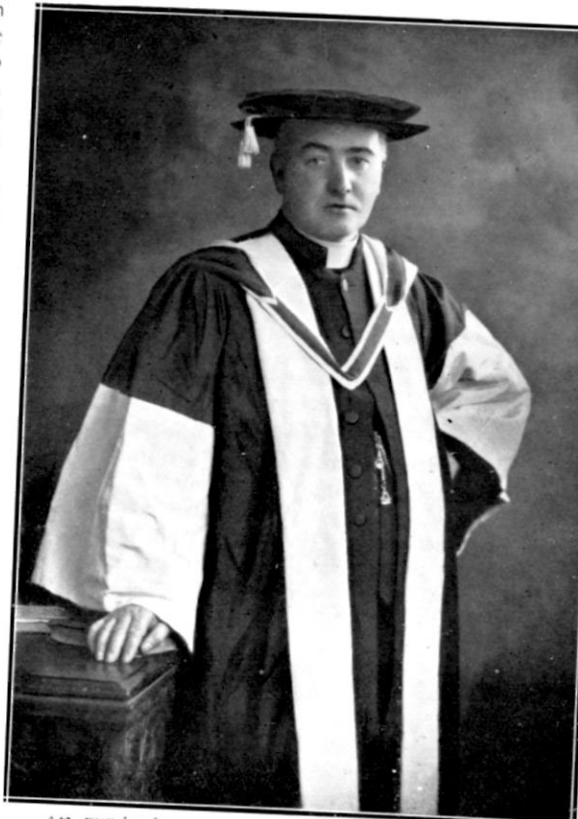
Tá Lá 'le Pádraig buailte linn airis, a Póbul,—lá aicis agus áicis do Ĵaoiláib an domáin, lá cum maicnám agus mór-áirú a véanam i leir a leasa. Da mór an truaĴ, agus ba mór an náire úinn, leis, dá leogámis an féite seo taramn Ĵan cuimneam agus maicnám a véanam, Ĵo olúit agus Ĵo dáinĴean, ar ar éuir ár n-áspol naomta de saotar de ar son na h-Éireann le n-a linn; agus fós, ar a tóáinis de maiceasaí spioradálta úinne de bárr an tsaotair sin.

Míl don amras ná Ĵo raib Pádraig Naomta “mar a beaó lócrann soluis, aĴ taitneam 'na lá féin ar nós réaltean na maicne i lár na sĴamall, nó ar nós na rae le linn beir lán tó, nó mar solus na Ĵréine ar Ĵorm na spéire, i lár an tsaírraó” (Ceclius, l. 6 8). Is amlaó a bí muinncir na h-Éireann, iáó múcta fé tóirceaeó na Pááantaéta, agus iáó ar nós caoraéta Ĵan doáire, nuair a freaĴair Pádraig an Ĵlór úo na nĴaoóal, agus táinis annso Ĵo h-Éirinn dá Ĵcabair. Is maic is eol daoib-se cionnus mar do veim sé an lócrann úo an Éireoim do lasaó i Ĵeroiótib Ĵaoóal a cóm-áimsire. Is maic is eol daoib cionnus mar do veim sé na sĴamall do scaipeaó, agus an tóirceaeó do Ĵlanaó ón spéir, le Ĵile a véaĴ-sampla féin, agus le léire agus tonnraó a teaĴaisĴ. Is maic is eol daoib cionnus mar do veim sé an teime úo t'áóaint ar fuio na tíre,—teime na cráibteaeóta agus na car-tanaéta. Is cuimn lib cionnus mar a tárla uair Ĵo tóáinis Pádraig um CásĴ i ĴeómĴar na Teamrae, oíóe ná raib de ceao aĴ doinne, do réir olighe na h-áimsire sin, don teime t'áóaint lasmuig de teime na Teamrae amáin. Ac do veim Pádraig teime na CásĴa t'áóaint an oíóe sin ar Énoc Sláinge, agus tóaoi dá raib i tóTeamair i lácair na h-uaire, tóubairc sé, muna múcpi an teime sin an oíóe sin, ná múcpi Ĵo veo í, agus an té a veim i áóaint, ná cuicpi coĴ leis féin, ná le n-a cómaéc, Ĵo

bráé na breite. Agus níor cuireaó fós, ná ní cuicpar Ĵo veo, le conĴnam Dé. Is mó focal a t' féaóparáin a tárrac éúĴam inoiu, a Póbul, a éuirceaó i Ĵcuimne daoib an saotar éaeóae ionĴtae úo ár n-áspol naomta: eainnt a raĴaó, le conĴnam Dé, i móróáil agus i molaó do Pádraig Naomta, agus i soáar agus i soileas agus i síoécám úinne. Ac ba míre a meas, a Póbul, Ĵo bfeáóparáin a leaé san, ná an ficeaó éuro ve, do labairc lib i n-aon tseannmóim bis amáin. Dá bríĴ sin níl aĴam le véanam ac roĴa a baic as an reióse, agus eainnt a tóĴaó a šeolparó sib-se cum bur leasa, agus a raĴaó san am Ĵeáona i n-urram agus i n-onóir do Pádraig Naomta. Is leor liom dá níó áirite do éur i Ĵcuimne daoib,— dá níó a bameann Ĵo bunadóasaé le beaó Pádraig, agus a éuirpó i tóuisĴint úinn Ĵo soilléir bríĴ a saotair agus feabas a príom-oi bre. Síao dá níó iáó, ná feróm a vémeaó sé, ó n-a éeao teaeó Ĵo h-Éirinn Ĵo tóci a ériall ms na plaitis, de náóuir na nĴaoóal agus dá nĴaoilunn; agus annsan, an tóara níó, an Ĵráó a bí aige t' Íosa Críost. Dá fáio agus dá feabas a cuimneócam ar an n-á níó sin, is eao is fearr a tuisĴimíó Ĵurb iáó dá níó tóireae iáó is maicnanaighe úinn a tuisĴint Ĵo beaéc i lácair na h-uaire seo, agus is mó tábaéc agus tairbe úinn i n-aĴaó na n-ole agus na n-uróio ac aĴ baĴairc baóĴail do'n Éireoam ar muinncir na h-Éireann inoiu. Ár nĴaoilunn féin agus ár náóuir Ĵaeólae do cóimeáó Ĵo cruinn agus do cósaic Ĵo calma i Ĵeomnib an uile saĴas Ĵalltóaais:—an Ĵaoilunn do labairc agus do léigheáó agus do sĴri: i éur i bferóm Ĵo dáinĴean ar ár n-áighe: i feabsú agus i uaisliú ar Ĵac don tsaĴas cuma; agus tráio an saotar san Ĵo léir Ĵan a tóearmáó, éoióe Ĵur le h-Íosa Críost ar fáó sinn, tóir anam agus corp agus teanĴa, agus dá réir sin Ĵur

cóir Ĵurb'é Íosa Críost Alfa agus Ómega ár mbeaó,—Ĵurb Éúis agus veire, imeall agus lár, eúis agus críóe agus cómlíonaó ár ĴCreioim, agus Ĵac maiceasa spioradálta a leanann saotrá an Éireoim sin: Ĵur ceart Íosa Críost a beir laicĴis ionann agus sinne laicĴis i n-Íosa Críost, agus pé obair a beaó ar síúbal aĴainn de ló ná t'oióe, Ĵur cóir Íosa Críost beir 'na bun is 'na bárr tó, é beir laicĴis innti, agus laicĴiar tó, agus os a cionn, agus Ĵur éuighe a véanpámis an obair, cum Ĵur móroie an Ĵlóire a Ĵeobaó Íosa Críost aicĴi, agus cum Ĵo raĴaó sí i molaó agus i móráil tó.

Mí teaĴasĴ nua é sin, a Póbul, ac teaĴasĴ acá cóm seanta leis an síor-uróeaeó, cóm buaic-seasmáe le breiteamntas Dé. Sin suim agus éirim an teaĴaisĴ a tús Pádraig Naomta t'ár sinnearaib. Sé a Ĵlór féin fós é, agus a Ĵlaoóae orainne, agus a Ĵairm-scoile úinn inoiu. Deimnis éis-teaeó leis an nĴlór san Ĵo cruinn agus Ĵo cráibteaeó, agus mí baóĴail ná Ĵo mbeir lá 'le Pádraig caicce aĴainn, ar cuma a tábrparó taitneam do tóia na Ĵlóire agus urram do Pádraig Naomta agus tairbe úinn féin. Sé Pádraig Naomta a tús an Creioeam úinn, ac cuimnigmis-ne ar, pé mar a cuimnigheáó Pádraig féin ar,—ná fuil sa Éireoam san aĴainn ac baos agus breighe muna n-áicnigimíó úĴoar an Creioim, Íosa Críost, agus muna mbíonn tóó aĴainn tó, agus muna n-veimimíó bearc de Ĵnac do réir na h-áicne sin agus do réir an Ĵráóa san. Sé Íosa Críost don Mac Ĵlórmar Dé.



AN DOÉTUÍR ĴCARÓTO O NUALLAM, M.A.

Agus ar an tóaoó eile de, is é ár mbrácair féin é. Sé ár Slánuigheoir é. 'Sé ár n-veaĴ-sampla é. 'Sé ár Ĵcara ear a bfuil de éáiroib eile aĴainn é. 'Sé ár mbiaó spioradálta é. 'Sé ár n-arán laeáamail é. 'Sé ár maiceasaí an domáin, i tóreo ná fuil i n-aon maic eile dá bfuil aĴainn ac neamní agus baosraó, muna mbíonn maic mílis Íosa Ĵreamuighe t'ár Ĵeroióe. 'Sé ár Ĵcabair agus ár

ĴconĴnam ms Ĵac cruacaan saóĴaléta é. 'Sé ár solás i Ĵeomnib buarta an tsaóĴail é. 'Sé ár sláinte i mbreoi-teaeó é. 'Sé ár Ĵeimeáó i sláinte é. 'Sé is tóeas tóinn ar uair ár mbáis. 'Sé breiteam é, a tábrparó breiteamntas orainn tóreis báis tóinn,— an breiteamntas úo Ĵo leanparóár saoraó nó ár n-aoaraó é ar feaó na síoruróeaeóta. 'Sé is solus tóinn nuair a Ĵuró-míó éuighe sa tóoir-éaeó. 'Sé is teaĴasĴ tóinn: Ĵeomnib ambeasa agus áme-olais an Ĵleanna so ná n-veor. 'Sé tósaé Ĵaeótairbe agus veire Ĵac tóigbála tóinn é. 'Sé cloeó-buinn éuimne na h-éaĴaitse do tóĴ Pádraig Naomta i n-Éirinn é. Ac teaĴpar an tĴis sin ár ĴCreioim os ár Ĵeonn orainn, muna tócuĴamíó áire do'n cloeó-buinn éuimne sin. Tóeapáó tóreoĴaó agus lobáó, agus leaĴaó agus lot, tóeapáó Ĵalar agus brúĴaó agus bás ar ár mbeaó spioradálta, muna mbíonn Íosa,— áicne ar Íosa, urram t' Íosa, Ĵráó t' Íosa, laicĴis de'n Éireoeam aĴainn. Cao é a bríĴ an urram sin aĴainn do'n Maigóim Máire muna mbíonn urram is mó ná i aĴainn do Mac na Maigóine,—an té is maice na n-uile

Re-Union Day:

A BEGINNING.

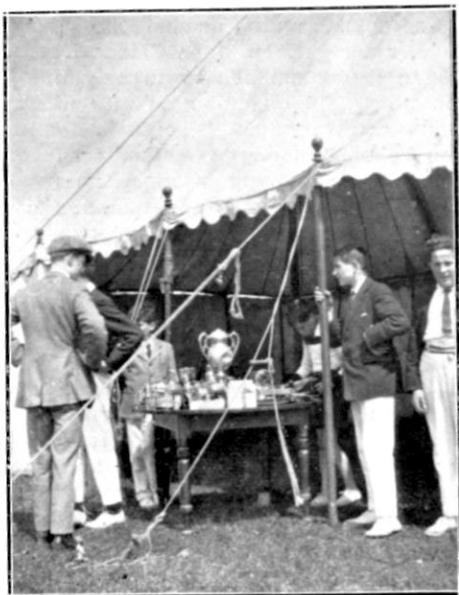
IT was to be a mere tentative thing—a creeping before walking—a beckoning from Mungret to those of her old boys who happened to live near enough to be able to run up for an evening and get home again. There was very little notice; but the Committee—Hugh O'Brien-Moran, T. Gough and the ever loyal, ever-ready Hartigans of Limerick

of the avenue to the ball-alley. Notices on the trees directed our visitors, and the boys controlled the traffic—changed visitors cards to tea cards—recorded names, and handed programmes as if the proceedings had behind them a long-established tradition.

Soon the Sports field—we may say it was the old "Bull Field"—was a scene of animation. The crowds of Past Boys, Present Boys and Community, visitors and villagers moved here and there as the events required. Frs. Meaney, S.J., and Deevy, S.J., and Mr. O'Connor, S.J., ably assisted by the boys' committee, kept things lively. There was a big fresh breeze to tone down the heat of the sun; the green of the trees was still fresh, broken only by the white foam of hawthorn hedges, or here and there by a yellow cascade of laburnum; the hills of Clare looked bluer than ever. It was Mungret at its best time and looking its best! And all over it that elusive undertone of centuries—old association with the learning and the sanctity of the Catholic Gael—a place where the thoughts which come to one are long and deep and kindly, about God and man.

We were all one family belonging to Mungret by the time we moved into the Study Hall for what every lady averred, was a most delicious tea. And were not our boys skilful in the negotiating of cups and sugar-bowls and such fragilities, among the 200 or so who were present?

Out again for the remaining sporting events and the remaining items of a musical programme by the Boherbuoy Band—that charmed the most fastidious, and made the air drunk with



"WHAT'S WHOSE?"
(Sports' Prizes.)

cast their lines well, and caught as big a bag and as good a bag as was humanly possible. It was a stride and a big one.

From three o'clock on, the cars came and soon a long string of them lined the lower playground walk from the new rockery at the head

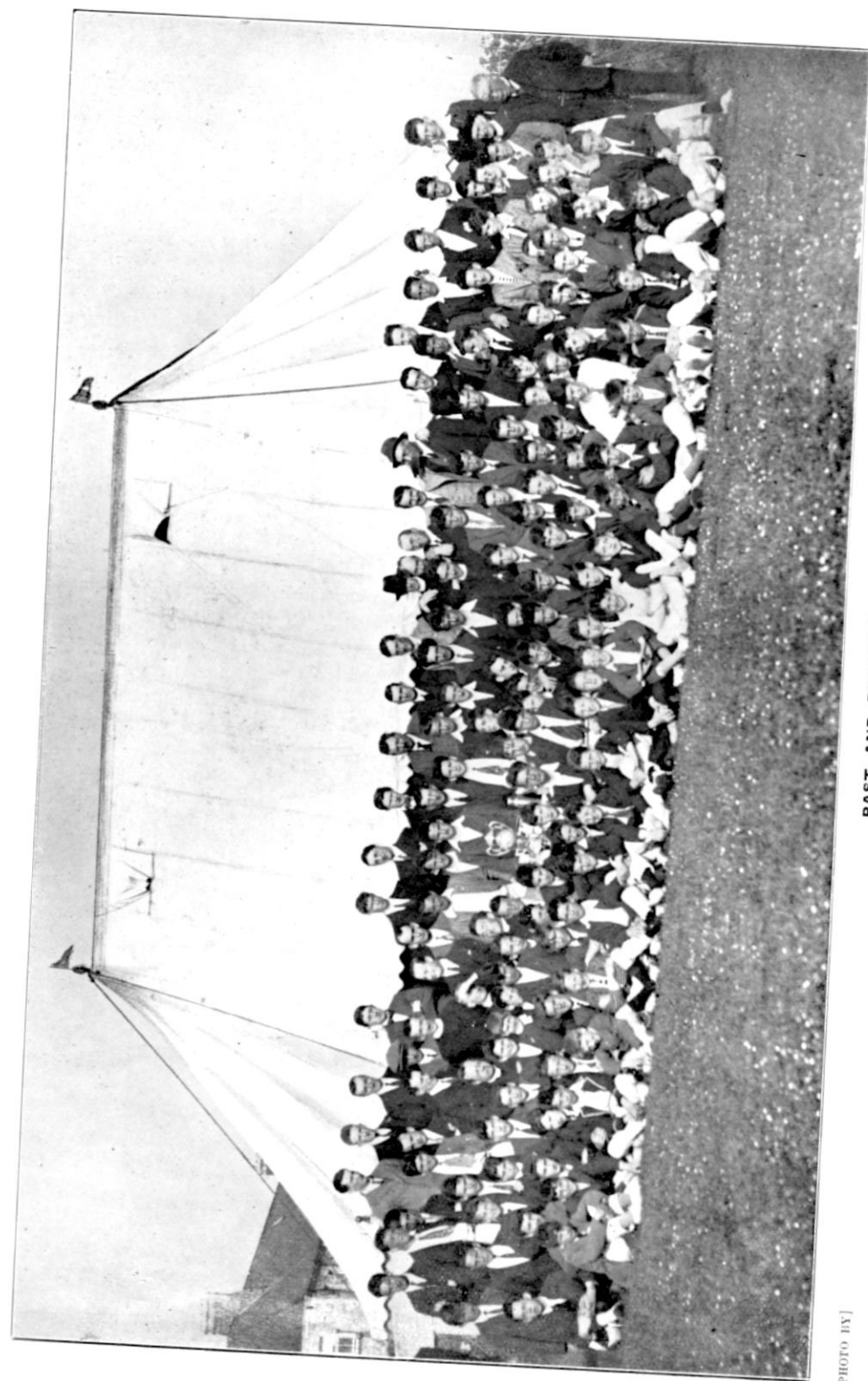


PHOTO BY]

PAST AND PRESENT.
1st June, 1924.

melody. Then Mr. Egleston came with his howitzer—camera—and a big group of past and present banked themselves somehow in front of the tent, and got snapped; though the sun was very aggressive just then. Finally Mrs. FitzJames Kelly presented the prizes to the lucky winners. Then goodbyes were said and the crowd melted away. But the Old School dreamt the evening over again in a lingering sunset of liquid gold that had a hint of tears in it—tears of joy, that the Past and Present were linked together as hers again by this beginning of Re-Union Day.

The following is a list of the Sports' items:—

The College Championship 100 Yards was won by D. F. O'Sullivan.

The 1st Club 100 Yards was won by D. F. O'Sullivan.

The 2nd Club 100 Yards was won by E. Scanlon.

The 3rd Club 100 Yards was won by J. Hall.

The High Jump (Handicap) was won by M. O'Reilly (3rd Club); M. Leyden won the 2nd Club High Jump, and P. Power won the 1st Club High Jump.

The 220 Yards 3rd Club was won by J. Brogan, 2nd Club by E. Scanlon, and 1st Club by D. F. O'Sullivan.

The 440 Yards 3rd Club was won by A. McNiece, 2nd Club by P. Green, and 1st Club by D. F. O'Sullivan.

The Long Jump 3rd Club was won by F. Carroll, 2nd Club by P. Green, and 1st Club by P. Power.

Throwing the Cricket Ball 2nd Club was won by V. Tully, and 1st Club by C. Fitzgerald.

The County Relay Race was won by the Galway Team.

The Three-Stand-Jump of the 2nd Club was won by E. Scanlon, and of the 1st Club by P. Power.

The 3rd Club Obstacle Race was won by D. Cunniam, 2nd Club by F. Considine, and 1st Club by J. Murray.

Putting-the-Weight was won by J. Dudley.

The Boherbuoy Band, under the baton of Mr. E. Moloney, rendered the following select and varied programme:—

March	... "Middy."	Kenneth J. Alford.
Overture	... "Le Domino Noir."	D. M. Auber.
Serenade Espagnol.	"La Manola."	R. Eilenberg.
Selection Popular Songs	...	J. Ord Hume.
Cornet Solo	... "The Lost Chord."	A. Sullivan.
Selection	"The Shamrock."	W. H. Wyddleton.
Humoresque	...	Kenneth J. Alford.
Valse	... "Weener Madihn."	C. M. Ziehrer.

Old Boys and Visitors attending included:—

Rev. A. O'Leary, P.P.; Rev. P. Lynch, Rev. T. Hartnett, D.D.; Rev. M. Hickey, C.S.S.R.; H. Kerr, C.S.S.R.; Rev. J. Gubbins, S.J.; Mrs. FitzJames Kelly, Miss FitzJames Kelly, Mr. and Mrs. R. T. Hartigan, Mr. G. Hartigan, L.D.S.; Mr. P. W. Hartigan, Mr. Justice Gleeson and Mrs. Gleeson, Dr. W. Hederman, Miss E. Hederman, Mr. P. Hodnett, Capt. and Mrs. Hanrahan, Mr. and Mrs. McNeice, A. McNeice, D. McNeice, Miss McNeice, Dr. F. Quigley, Dr. L. Quigley, Mr. K. Quigley, Mr. W. Galvin, Mr. R. Bourke, Mr. and Mrs. Hall, Mr. S. G. Flynn, Mrs. and Miss Fitzgibbon, Miss M. O'Connell, Mr. J. Carew, Miss Carew, Mr. and Mrs. Larkin, Mr. and Mrs. P. McCarthy (Mount Mungret); Mr. Dom. Forde, Mr. M. Leahy, Mr. G. O'Brien, Dr. H. Roche-Kelly, Mr. and Mrs. A. Gleeson, Mr. M. Guerin, Mr. R. Gleeson, Mr. Hugh O'Brien-Moran, Mrs. O'Brien-Moran, Mr. and Mrs. T. J. Ryan, Mr. J. Bergin, Mr. T. Meaher, Mr. M. Mulqueen, Mrs. M. MacCarthy, Miss K. MacCarthy, Mrs. J. Keelan, Mr. A. McAuliffe, Mr. Frank Millar, Mr. and Mrs. Sugrue, Mrs. Kennedy and family, Mr. G. Scanlon, Mr. J. O'Sullivan, Mr. D. O'Sullivan, Mr. A. O'Sullivan, Mr. P. J. Raftery, B.E.; Mrs. Morrison, Mrs. and Miss Tidmarsh, Mr. and Mrs. E. Halvey, Mr. D. O'Donovan, Mr. J. Barry, Mrs. J. J. Power, Mrs. Sheehy and family, Mr. and Mrs. T. J. Lynch and family, Mr. and Mrs. Fenton, Mr. and Mrs. Leahy, Mr. M. Honan, Mr. M. Littleton, Mr. J. Barry, Mr. and Mrs. A. Steehli and family, Mr. P. Finn, Mr. T. Gough, Mr. and Mrs. Morgan McMahon, Miss Meaney, Mr. & Mrs. D. O'Callaghan, etc.



"BETWEEN THE EVENTS."

Letters from Our Past.

ITALY.

Writing from Collegio Internat. S. Alberto, via Sforza Pallavicini 10, Rome, October 29th, '23, to Rev. Fr. Superior, Brother Rumold (Barry) Cogan, O.C.C., says:—

Now that I am settled down to my life and studies in Rome I hasten to express my sincere thanks for your very kind letter to me on the great day of my profession and to return my good wishes for yourself and the Apostolic School. I shall not forget you and your work in my humble prayers.

Fr. Denis Nugent, C.M., of the Chinese Mission, Ning-po, writing to a former Fr. Moderator from Rome states:—

On my way here I called at our house at Genoa, and had a very enjoyable day with your boys—such fine students, God bless them! The Superior speaks very highly of the Mungret men, and they deserve it. Lately I went out to Castel Gondolfo to see Cardinal van Rossum. . . . I spent a very enjoyable few hours with the Mungret men there (on villa). They too are quite well; as also those of the American College. At the villa I met four Chinese students and was at home with them. To-day I am going over to see Fr. Fahy, S.J. at the Gesu. . . . Have you a new Bishop yet?

From the College of the Propaganda on December 29th, Fr. Hugh Boyle writes:—

For my part I am very proud that I am a Jesuit boy. I was ordained by H. E. Cardinal Van Rossum in our own chapel. The ordinations were on Christmas Eve, and I had the great pleasure of saying my first Mass at the altar where in 1538 St. Ignatius said his first Mass and on the same day I said my second and third Masses at the Gesu, one at the national shrine of the Sacred Heart, and the other at the shrine of S. Francis Xavier. I hope to say Mass at the tombs of your holy Founder, of St. Aloysius, St. Stanislaus and St. John Berchmans before I leave Rome. I will continue to pray for you and my old college.

Again on Jan. 13th, 1924:—

By the enclosed prize list of the Examinations here last June you will see that Fr. Thomas Hartnett

got his D.D. with full points, and therefore was awarded a special medal by H. E. Cardinal Van Rossum. It is certainly a great honour for the Alma Mater that one of her ex-students should be at the head of the list in a University like Propaganda where we have students from every land under the sun. Fr. Chas. Maguire also did very well in his exam. and got the D.D., losing only six marks.

Also from the Propaganda Hugh O'Flaherty says:—

All the Mudgret students in Rome are doing well, including T. Cullen, J. Walsh and A. Morrissey at N. American College and B. Cogan (Br. Rumold) at San Alberto.

SYRIA.

Dating from College St. Joseph, Antoura, via Beyrowth, September 30th, '23, Fr. Richard Judge, C.M. says:—

I have been away on holidays in the Holy Land, and by the way, while I was there I must have seen Fr. Lockington, S.J.; at least I thought it was he, but not being sure I did not care to accost him. . . . I am most thankful for the "Annual."

INDIA.

From Phirangipuram, Guntur Dt. S. India, on October 24th, 1923, Fr. Jas. J. McArdle writes:—

I have Fr. John Hayes [1913-18] staying with me this week, and we are talking Mungret and A.H. [sic. Query Apostolic School] from morn till night. You know he is in a parish in Madras. He is of course very strong, but has had a little fever a few times. It is the change of climate and the food. I am keeping very well myself, T.G. I may go home for a short holiday next April, as I am not as fit for my work as I used to be. I am not afraid of work as long as I am fit for it. I have not seen Fr. Lockington, S.J.—he did not call at Madras at all. I am trying to get off some letters while Fr. H. is at his breviary. My correspondence is a terrible burden. I have a typist, a Brahmin, whom I sent to Guntur to get trained, but I cannot give him the personal letters. He is a great help for the rough work. . . . With renewed gratitude, and begging a continual remembrance. . . .

AUSTRALIA.

Fr. Jas. Magan, S.J., Assistant Moderator here 1906-09, writing from St. Aloysius' College, Sydney, September 2nd, 1923, says:—

Fr. C. was astonished at my going so far afield for retreats (as New Zealand). . . . There is a great demand for retreats out here in summer-time . . . Distance does not count here. It is not uncommon to go from Sydney to Brisbane, 700 miles to give a retreat. Some even go from Melbourne, which is 1,300 miles. We are looking out for Frs. Leo Murphy and Gates who are coming here.

We have just received a letter from Fr. J. Egan, S.J., dated St. Ignatius', Richmond, Melbourne, Feb. 3rd and April 21st. He says:—

The following par. from the Catholic Press will be of interest:—The V. Rev. George Barry, B.A., of Casino parish, diocese of Lismore, N.S.W., has in hand the building of a church at Tatham, a convent at Mattangane, and a brick convent at Casino. The



THE NEXT TO "GO FORTH".

T. Walsh. B. Cogan. J. Kelleghan.
T. Farrell. Rev. W. Kane, S.J. W. O'Connor.

total cost will exceed £16,000. The Tatham church will be blessed on Mar. 23rd and the convent on Mar. 30th. Something doing in Casino! Evidently Fr. George has not lost his punch! These bare records seem simple reading, but when it comes to translating words into churches and convents, and brick ones too, it means long and earnest work in face of big difficulties. All honour to the men who are planting the faith so firmly in this great land.

Fr. Henry Johnson, S.J., took his last vows on Feb. 2nd at Kew College, Melbourne. Fr. J. Martin, S.J., is still here looking after his section of this parish. He is particularly popular as a preacher and retains his sweet tenor voice unimpaired. Fr. W. O'Keefe is Minister at Riverview, where Fr. Lockington has just gone as Rector. Fr. Hackett, S.J., who was so well known to Mungret during his long stay in Limerick,

is here at present. His energy is as boundless and his spirits as lively as of yore. To-day he is gone up Mt. Macedon with gaiters, alpenstock, field maps and binoculars. His military training serves him well.

Mgr. Killian's diocese of Port Augusta, Australia, is next to that of Broken Hill (? Wilcannia), though in a different state. . . . He is well known and loved in his new diocese. He is to be consecrated at Peterborough. Fr. Patk. Killian is gone home to recruit his health. He was in a vast parish in N.S.W. I heard that he sometimes drove his motor 100 miles between two Masses. This could not last. Perhaps an aeroplane would be more useful. Imagine saying 7.0 Mass in Dublin and then motoring to say 11.0 Mass same day in Limerick, and the roads non-existent or only tracks through bush.

Fr. McEvoy, O.P., is stationed at N. Adelaide but is at present giving missions here in Melbourne.

Fr. J. Sullivan and I leave for Rockhampton in Queensland May 12th to give about 14 retreats to priests, nuns, and brothers of that vast diocese.

I have given a lecture on Ireland, with slides, several times in Melbourne. It is wonderful how the old people from the old "sod" love to see the old "scenes" and hear the old "songs." Most of the Irish immigrants to Australia come from Clare, Limerick, Tipperary and N. Cork, with a few from other parts. I have scenes along the Shannon, Limerick, Adare, Tipperary, Rock of Cashel. I want photos, not prints. Now what we are interested in is not the extraordinary but the ordinary. . . . Just snap the crowd and the cars at the corner of William St. No posing, or "famous public buildings," &c., but just "us." . . .

The ignorance of the average man here about the real conditions of Ireland is surpassed only by the ignorance of the home people about life out here. "One half the world," &c. Now I am not going to say which is the "better half." My own opinion is that they are two good halves of a much-abused whole.

Mr. Jas. Farrell, S.J., is getting better health in Sydney than here.—Goodbye for the present.—

J. EGAN, S.J.

UNITED STATES.

Fr. Ml. Curtin, who was back in Ireland on leave from his mission in Madras, paid us some visits last year. He is now in the U.S.A., seeking funds for the support of his mission, before returning to India. He has given some lectures, with lantern slides, for that purpose. At Dunwoody Seminary he met Dr. Turner [we presume Dr. John Turner of N.Y., brother of Dr. Wm. Turner, Bishop of Buffalo]; and at Manchester (N. H.), Fr. John Boyd—"a priestly priest, and a credit to Mungret. I have promised to meet him again, and some other Mungret men in that diocese." In February Fr. Curtin, whose health has been indifferent for some time past, was looking forward to an

operation from which he anticipated a permanent improvement, which may God grant.

From Biloxi, Miss., November 9th, 1923, in a letter to Fr. Superior, Fr. Jas. McKenna says:—

It is time for me to write to thank you for all your kindness during my recent visit. The memory of that visit is one of the pleasantest of my life. I hope all are well in Mungret—my first and dearest Alma Mater. . . . We left Queenstown on Sunday, October 14th, and arrived in New York on the following Sunday. There were about 22 priests on board. Most of them were Irish who were returning to the States after spending a vacation in Ireland. We had Mass every morning. . . . One meets so many Irish in New York that it seems like a large Irish city. But Mississippi was calling, so I set out for the South and I arrived here in Biloxi on October 31st. The Bishop appointed me assistant here in the church of the Nativity B.V.M. My P.P., who is also Dean of the diocese, is an Irishman. He gave me a great welcome and is very kind to me. I began work right away. . . . This parish, the second oldest in U.S.A., was one of the first French settlements along the coast. The people are of French and Spanish extraction. The town is built on the Sound of the Gulf of Mexico, and is both a winter residence for the Northerners and a seaside resort for the people from New Orleans, Memphis, and surrounding inland cities. . . . I like it very much.

How is Fr. Tom Hartnett? . . . The good seabreeze from the Gulf will leave him all right when he comes out here.

Again on April 14th, 1924, to one of the staff he writes:—

I am a busy man since I arrived in Mississippi. Biloxi is a town of some 13,000 inhabitants, the majority of whom are Catholics. The town is scattered along the Gulf for a considerable distance, and is divided into three parishes; East Biloxi which is in charge of a Mungret man—Rev. Daniel O'Beirne, the parish of the Nativity which includes the town proper and is in charge of my pastor, Rev. Fr. Keenan, and North Biloxi which is in charge of another Mungret man—Rev. Patrick J. Carey. So you see I am nicely wedged in between two good and true sons of the old college. . . . I have just concluded a series of Lenten sermons on the Sacraments which kept me very busy for the past months. I preached every Wednesday night and again on Sunday morning. The services were well attended by the people. Our church here is a fine brick building. . . . There are various sects and religious societies represented here, but they have only small wooden structures for churches. As far as I can judge . . . the church in this State is in a thriving condition. There is very little bigotry noticeable here and the Ku Klux Klan has not been able to obtain a footing. Mississippi has great need of priests. The State is larger than all Ireland and is all included in the one diocese of Natchez. Its Catholic population is 35,000

and they are scattered over that wide area. It is certain that this number will increase rapidly if sufficient priests can be obtained, because there are very many people here who would become fervent Catholics if they only got into contact with a priest, and had the Catholic doctrine explained to them. It is a deplorable fact that many lost the faith down here in the years following the civil war owing to a lack of priests. There are many here bearing Irish names, but belonging to the Methodist or other non-Catholic sects. I know one Catholic community here which was almost entirely in the hands of a Methodist preacher until a Catholic church was opened and a parish organized by our late lamented Bishop Gunn. This parish is now one of the best for its size in the State. In looking up the history of the diocese I see that in the year 1787 a missionary priest of my own name accompanied by Frs. White and Savage—all from Salamanca—settled at Natchez, the present episcopal city and erected there flourishing missions. So Catholics are not new-comers in Miss. At present we are all mourning the loss of our dear Bishop, R.L.P. He was indeed a kind father to us all, and especially to all his students. Personally I feel that I have lost one of the best friends I ever had. . . . I met another Mungret man Rev. John J. Burns, Pastor of Meridien, since I came out here. He is looking fine, and is doing great work in Meridien.

I was very glad to see by a letter from Fr. P. McCurtin that Dr. Tom Hartnett is fast recovering his health. We are all expecting him out here. . . . My own health is keeping good, in fact I never was feeling better in my life. I am glad to be out here doing something for the Master, and I shall never forget the old college and its professors who made it possible for me to become a priest. I have already offered up fourteen Masses for the benefactors of Mungret in accordance with the rules of "St. Joseph's Young Priests' Society." . . . With best wishes to you and all. . . .

Writing to Fr. Forristal, S.J., from St. Joseph's Rectory, Seattle (Wash.) on January 10th, 1924, Fr. Ml. O'Malley, S.J. (1893-97) says:—

You ask me for some news. . . . I spent some years with Henry Blackmore [1892-'99] during our studies. He is now busy with parish work at St. Joseph's Church, San José (Cal.), where he specializes in charity work in the relief of the poor, directs the "Children's Aid," edits the Church Monthly and is otherwise busy improving the shining hours. Brother Anthony Broderick, who spent some time in Mungret about 1900, had his hands so full of work as college infirmarian at Gonzaga, Spokane, for eighteen years, that his health gave way and he came here to recuperate. . . . Our conversation often turns on Mungret and the dear old days now glorified in a haze of years. He devoured the "Annual" until I feared he would suffer from an attack of Mungretitis.

This parish, which sprang up in the bush in 1907, and is now a well developed parish in the midst of the city, grew from infancy to sturdy youth under the pastoral care of a Mungret man, Fr. Patrick J. Mahony, S.J., now pastor of St. Joseph's, Yakima

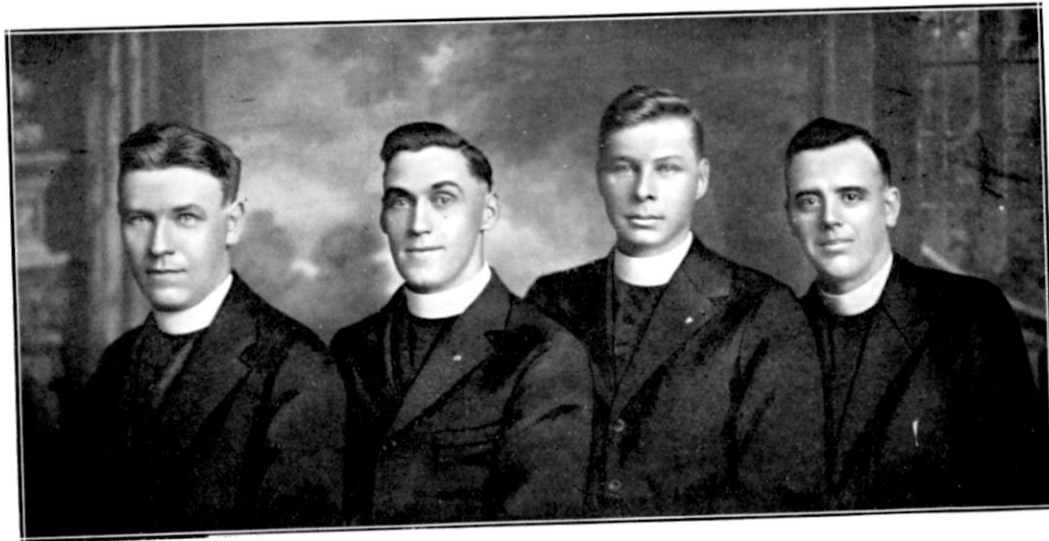
(Wash.). Another Mungret man, Fr. John Durgan, S.J. [1882-'86] is now and has been for years assistant pastor in the adjoining parish of the Immaculate Conception. . . . Last and not least, as to the writer, lest you fear I am hiding my light under a bushel, I have a few dry annals to chronicle. Since ordination in June 1909, I have been browsing in pastoral work, generally in missionary districts, with intervals in this city, where I have spent more than three years. The work has been varied and interesting, and neither exhausting nor monotonous as I suppose college work to be. It was my pleasure to feel at home among Irishmen in the sage bush in Oregon, in Idaho, in the "round-up" town of Pendleton, Ore. in Nome and Douglas Island, Alaska, in the railroad settlement of Hilliard, Wash., and in other places, and I find much reason for gratitude to God and joy in the memory of it all.

In California the "native sons and daughters" have a strong weakness for boosting their climate;

Mission, Idaho. The folks he refers to by name are all full-blood Indians—Sundown Jackson was a famous champion buckeroo or horse rider. The letter will give you a truer impression of our present day "savages" than a book from this poor pen. They ride now in swell autos, some class! M. O'M.

(Enclosure) Ahsahka, Idaho (Box 7). Jan. 6, 1924.
Dear Fr. O'Malley,

Received the letter and package; was sure glad to hear from you, thanking you very much for the almanac. We are all well at present. Eugene was sick at school in November. He is well now, was down with pneumonia about three weeks. The old man is still living in good health. Jaduon Sundown died about a week before Xmas. So did Chas. Halfmoon, about two weeks before Xmas. Aloysius Halfmoon died early in the fall. . . . Was a bad fall for us Indians, so many have died. . . . We was at the Mission for Christmas and New Year.



MUNGRET PRIESTS IN SAN ANTONIO, TEXAS.

Frs. Patk. Geehan ('04-'11), Thos. Flynn ('06-'12), Mat. Gilbert ('06-'12), and Patk. Feeney ('07-'12).

in Seattle and generally West of the Cascades, our harmless hobby is the scenery, which is indeed superb (when we can see it through the mists), a blend of high mountains—one is 14,500 ft.—of lakes, hills, forests and a labyrinth of salt-water inlets. The climate is Irish: you will need no explanation. There is even a deposit of "turf" or peat on Puget Sound. With kind regards to good Fr. C., to Fr. K., and the living memories of Mungret that refuse to die, I draw the curtain back once more where it belongs, for a while—Yours fraternally and pleasantly, M. O'Malley, S.J.

[NOTE.—The letter also referred to the late Fr. C. O'Brien, S.J., as to whom see below under Obituary. Ed.]

P.S.—I enclose letter I received lately from a full-blood Nez Percé Indian, whom I knew at Slickpoo

Big crowd on Christmas day. Big dinner at Mrs. Luke Billy's house. At night the Indians got together, sang hymns and shook hands with one another, to the Sisters, and last to the Fathers. O! we had a nice time. Remember us in your prayers. Will close.—Louis Samuels.

Besides the general work of his mission and the "Catholic book bureau" of which we spoke last year, Fr. Wm. A. Tobin, of St. Anne's, Rock Hill, S.C., finds some time for excursions into literature. We have received a copy of the April number of "The Libertarian," a monthly published at Greenville,

S.C., which contains an article from his pen entitled:—"The Irish People and the American War of Independence." After stating that during the eleven years he has lived in the United States it has been his experience that the part played by Irishmen in helping to bring the Revolutionary War to a successful close has never been sufficiently recognized nor understood, the writer states:—

"It has been conservatively figured out in an epoch-making book, which was published within the last five years, that at the lowest estimate thirty-eight out of every hundred who fought under the leadership of Washington, were Irish. Joseph Galloway, an American Tory, who had every reason to know what he was talking about, testified in the English House of Commons in 1779 that 'one-half of the American forces were Irish.'" This statement the writer confirms from other sources. The article is well illustrated with portraits of John Barry, "the father of the American Navy," of Edward Rutledge, and the famous Charles Carroll, both signers of the Declaration of Independence, the former a native, the latter the grandson of a native of Ireland, and of the illustrious Edmund Burke, the leading advocate of American rights in the English parliament.

Writing to a former Superior from Detroit (Mich.) on September 27th, 1923, Fr. M. H. Pathe, C.S.S.R. says:—

I received the latest "Annual," and (next to the visit of my parents to America) nothing could be more welcome. I met Fr. James Cotter [1905-11] some time ago—a healthy and zealous man. . . . Mungret has reason to be proud of Bishop Gallagher [1885-'89]. You know that Fr. Wm. Carroll, C.S.S.R. [1892-96] is Rector in Denver (Col.). I am expecting Fr. Moriarty [1905-10] in Detroit to-morrow. He is one of the four selected to give the big four week's mission here in our own church. He is a great missionary, and is loved everywhere he goes. . . . I would love to visit dear old Mungret. . . . Give best wishes to the community and especially to any who may yet remember the wild lad from Co. Tipperary.

On the occasion of the Centenary of the founding of the Missouri Province of the Society of Jesus, Fr. Pathe was one of the preachers at the Jesuit church in Detroit. His subject was—the missionary spirit of the Jesuit Order. We regret we have not space for the sermon, but from the report of it we cull one passage because its personal note will have a special message to our readers:—

"Before my mind to-night arise the sweet memories of College days; and the most lasting memory of all is that passionate zeal for souls which filled the hearts of our Jesuit teachers. How they pictured to our young minds the white harvest of souls, and fired our hearts with the desire to labour therein for the Master. And to-day from far away Australia, and the Phillipine Islands,

from distant China, India, Ceylon and Africa, from Canada and North and South America, men are looking back with pride and love to their Alma Mater. And that Mungret Apostolic College is but one of many."

James C. Linehan left Mungret last year for the United States. From St. Mary's Seminary, Baltimore (Md.) on November 10th, he writes to a former Superior:—

The striking feature of my voyage was its unusual length. I was in the boat for fully fifteen days. It was tiring! Owing to that *Quota* business we had to await our turn for Registration in Docks, and there happened to be great numbers before us. The first two days at sea were very rough, and I was dying sea-sick. . . . After that, things calmed down somewhat; and the only priest on board, an Irish Carmelite from Chicago, said Mass every morning. I served Mass and received Holy Communion every day. . . . You should have seen the four hundred Irish emigrants at Mass there in the Dining Hall. Oh, it was really wonderful; and was amazing to most of the stewards, who were not Catholics. The priest heard Confessions also, so numbers received daily.

I had two weeks in New York, before the Seminary opened. . . . One Sunday I heard Mass at 2.0 a.m. in St. Andrew's Church. It is said for the printers, but is availed of by many who spend the earlier part of the night in dancing. . . . It reminded me somewhat of the Midnight Mass at Christmas.

In class I am doing well. . . . I am quite into the Yankee ways now, though of course I must retain my good old brogue for quite a while yet. I am not yet able to "guess," though the "guessing" does not now sound strange to me. I am happy. I feel I am doing God's holy will. I ask you to pray God to give me grace to do it very much more perfectly. . . . I earnestly ask a share in your prayers and a blessing.

Again, in a letter of March 14th to a member of the staff here, after speaking of the foundations of St. Mary's Seminary in 1791, its rank as a State University (1804) and as a Catholic University (1822), he adds that:—

It counts among its alumni over 1,600 of the American clergy, and its student body of more than 400 seminarians, drawn from over 50 American dioceses, from our colonial possessions and from our sister republics, gives the Seminary a character not only truly national, but even international. . . . I find the students very kind and friendly. . . . Everybody here seemed to wish to make life happy for everybody else, and all are more than considerate for new-comers. Very few are directly from Ireland, but the Irish element is by far the strongest. . . . There are a good many French and Polish too, with some Portuguese and Spanish. A good many nations are represented here, and it is a privilege for me to be able to mix up their such a cosmopolitan crowd. It gets one to overcome that insularity. . . . Asking your prayers, etc.

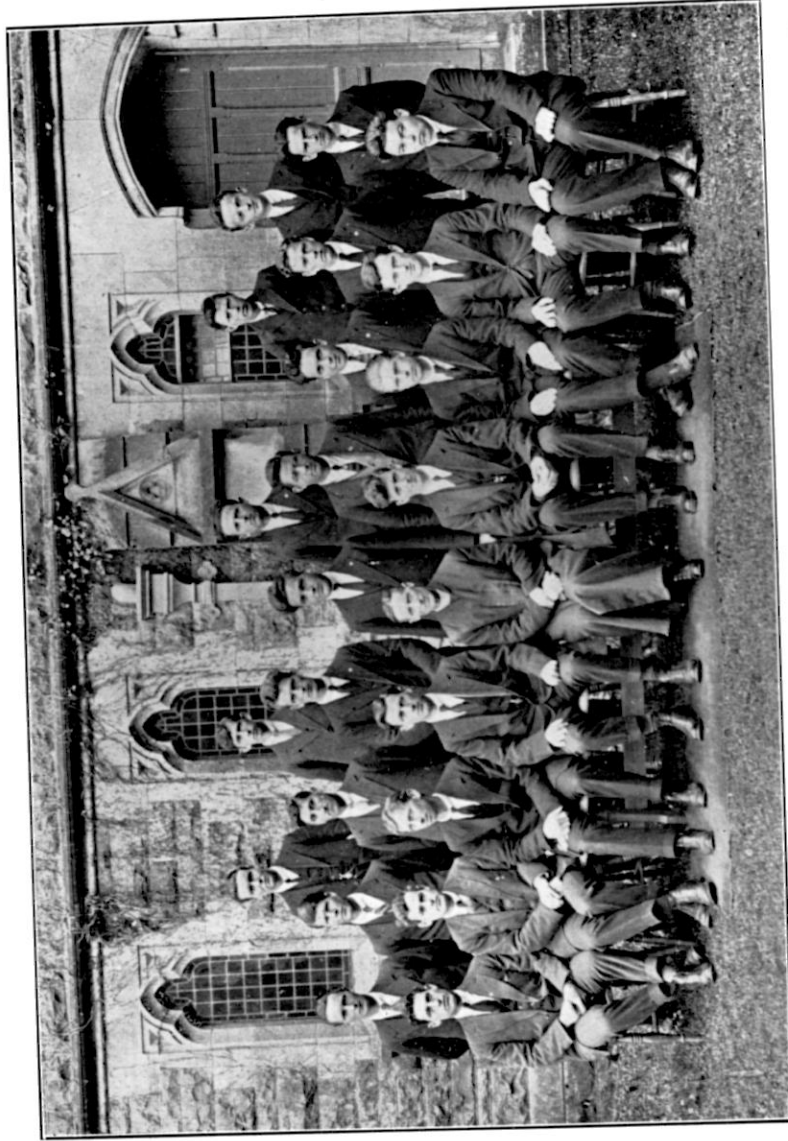


PHOTO BY

SENIOR APOSTOLICS.

EGLISTON BROS.

Back Row :—C. Donovan, J. O'Connor, P. Coffey, P. Quinlan, A. Fahy.
 Second Row :—J. Burke, F. Courtney, C. Smithwick, G. Keyes, T. Fullam, J. Boylan, J. O'Sullivan,
 J. Lenihan, P. Dinneen.
 Front Row :—M. Farrell, G. Cogan, T. Walsh, T. Farrell, Rev. P. J. McCurtin, S.J., W. O'Connor,
 J. Kelleghan, M. Kennedy, W. Devlin.

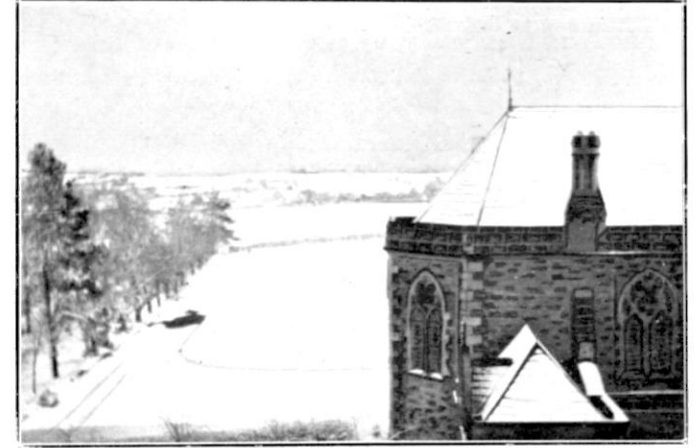
A Pagan Religious Order.

THE knowledge of the true God as it passed by tradition through a long course of ages became perverted amongst nearly all the ancient peoples. When we make the acquaintance of the Celts in history we find that although they have wandered far from the truth, yet they still remain a deeply religious people, having as religious instructors a highly organised priesthood. Concerning these Celtic priests or Druids, we have a tangled mass of material from which it is no easy task to unravel much definite information. This is rendered all the more difficult as the Christian scribes, the arch enemies of the Druids, exerted a severe censorship, and omitted from their writings any references to the Druids except those calculated to excite ridicule. We shall prescind from the many controverted points which can hardly ever be solved, and try to weave an account, inadequate as it necessarily must be, of the organization, doctrine, and customs of these Celtic pagan priests.

The Druids seem to have been a highly organised religious order, presided over by an arch Druid, and embracing within it five different ranks. The office of arch Druid was sometimes bestowed on the member of outstanding ability and merit, who had passed through the five gradations; sometimes it was elective; and sometimes, owing to the keen contention among rival candidates to obtain the exalted dignity, the

result was decided—if anything can be—by civil war.

The arch Druid lived in very great splendour surrounded by the most notable of the order. The Arch Druid of Britain dwelt on the island of Mona now Anglesey, which abounding then in oak groves provided him with suitable places for meditation, worship and sacrifice. Many of the Druids seem to have lived a kind of monastic life, others lived in a more secular manner in the courts of kings and chieftains



"A WINTER SCENE."

to act in the capacity of counsellors and domestic chaplains.

Many were the privileges and immunities of this sacred class; living by dues paid by the people they were free from all taxation, and their persons being held sacred and inviolable they were exempt from military service. These

privileges were according to Caesar the reason why great numbers sought entrance into the order, notwithstanding the prolonged course of study. The Druidical noviceship lasted for twenty years, which time was fully required owing to the versatile training of the Druids as also to the method adopted in that training. All the novice's lessons were oral and nothing could be committed to writing. The memory was consequently greatly taxed, but on the other hand its independence was upheld. The Indian priests followed the same system, handing down as they did by oral tradition the Vedas or sacred hymns which could not be divulged except to those initiated. The Druids ensured by this means that no one but themselves could become conversant with their formulæ and secret doctrines, and hence embodying in themselves all the higher learning of the nation, being the interpreters of the nation's laws, the arbiters determining verdicts in nearly all cases of controversy, they exerted a most profound influence and were looked upon by the people with respect not unmixed with a mysterious awe.

In addition to their secret doctrines which were reserved exclusively to themselves, the Druids as religious instructors and educators of youth expounded doctrines to the people. Principal amongst these was the doctrine of the immortality of the soul, which, according to Caesar, excited the common people to great bravery and contempt for death. So vivid was their assurance of a future existence that sometimes they postponed payment of debts till they should meet in another world!

The Druids seem to have taught that there existed a hierarchy of gods, which were worshipped under Celtic names and which corresponded fairly well with those of Greece and Rome. Nothing has come down to us to show that they were as debased as the Roman and Grecian gods, and Reynaud is inclined to think that the Druids had as high a conception of the true nature of God as the Jews themselves.

One amongst their gods they regarded as supreme. He was called Haesus or the Mighty and was worshipped under the form of an oak, which amongst the Druids was the most sacred object in nature. According to Thomson the most beautiful oaken tree was selected as the representative of this Divinity, and having lopped off its branches excepting two, the tree was made to resemble a gigantic figure of a man. On it was then inscribed "Thau" the name of God.

That great respect and honour was shown to the gods by the Druids is abundantly shown by their worship and sacrifices. It is true that they did not erect temples in their honour, as they considered it unlawful to pray under roofs and within closed walls. They selected oak groves and cleared spacious circles in the midst of them: these alone were their temples. Thither the people brought their offerings to the gods, and so costly and numerous were they that Strabo states that at times they were valued at 1,500 talents of gold. A statement of Posseidonius is certainly a great testimony to the sincerity of the belief of the Celts in their gods. He states that "although they are very fond of money none dared to take away any of the offerings so great was their fear of the divinities." The Romans were not so scrupulous however, and we read that many speculators amongst them made huge fortunes by despoiling the Druidical temples.

Let us accompany the Druids to their place of worship and witness a little of their ritual and sacrifice. It is the tenth of March, the beginning of the Druidical year, and their calendar warns them to make a sacrifice of thanksgiving for past favours. Dressed in flowing robes as white as snow, with garlands of oak leaves on their heads, the five orders of Druids leading two white bulls march in solemn procession. The Arch Druid follows, robed in a long mantle, an oaken crown on his brow and in his hand a crescent-shaped knife made of pure gold. The procession moves slowly towards

the oak grove, and doubtless after many ceremonies and sacred hymns the Arch Druid proceeds to cut the sacred mistletoe. Mounting a platform near an oak tree he cuts the holy plant with his golden sickle and the severed branches he receives reverently in the folds of his white mantle. He then places them in a chariot drawn by white bulls which have never before known the yoke. This ceremony over, the two white bulls are sacrificed to the gods with what ritual we know not, and after a banquet the sacred mistletoe is solemnly carried to the homes of the Druids.

In times of great peril from famine or from war the Druids considered that the gods were angry and that sacrifices of atonement should be offered. For this purpose they selected one of the most wretched of the citizens, and obliging him to sell himself to them, he was at the public expense most daintily fed for a short time. He was then led in procession, and having arrived at the place of sacrifice he was felled with one stroke of a sword. The Druids carefully observed the posture in which he fell, his different convulsions, and the direction in which the blood flowed, because from these signs they formed their predictions according to certain rules which have been left them by their predecessors. No sacred rite was performed without the Druids,

and as they were regarded as the favourites of the gods all sacrifices, thanksgivings and prayers were offered through them. So great was the esteem in which they were held that hostile armies about to enter battle refrained from doing so, at their intervention, and sheathed their swords and settled their grievances in a constitutional manner.

In addition to their priestly functions the Druids acted as judges in matters of controversy. They were well qualified to do so

as a considerable portion of their noviceship was spent in studying the laws of their nation. The unique position given them by their knowledge tended to make them very jealous of their authority, and hence any one refusing to submit to their decisions and decrees became at once the object of their wrath. Thus it was that St. Patrick was so promptly summoned to account for lighting the forbidden fire. Other defaulters were interdicted from sacrifice, which amongst the Celts was the greatest punishment that could be inflicted. Shunned by all, like the lepers of old, the excommunicated were socially ostracised. No wonder was it then



PHOTO BY]

"I SEE THE CROSS."

[EGLESTON BROS.

Stephanus goes to Death, in "Sign of the Cross."

that the power of the Druids was so great when such penalties were the punishment of disobedience to their decisions.

Religion, law, philosophy, astronomy, we have not yet exhausted the subjects of Druidical learning, as they were in addition well versed in medicine and sorcery. The Irish Druids in particular were famous for their power of casting spells, and so great was their magical power that St. Patrick prayed very earnestly to be free from the harm of their incantations.

The Druids were very patriotic and conservative, and consequently when their country was attacked by enemies, or when their religion was menaced by Christianity, they were the great upholders of their country's liberty and of their ancient religion. Roman rulers realised this, and determined to suppress them as an all important step in the conquest of the Celt. Believing that if the Druids were once crushed, the mainspring of the Celtic opposition would be broken and the people would surrender to the glamour and might of Imperial Rome, the Emperors Tiberius and Claudius sent their legionaries to disperse the Druids and to cut down and pillage their oak groves. When the Roman soldiers approached the island of Anglesey, the abode of the Arch Druid of

Britain, they were awe struck for a time: they saw on the coast line, a huge number of Druids with hands outstretched towards heaven calling down the curse of the gods on the incoming legionaries. The eagles of Rome, however, proved too strong for Druidism in Gaul and Britain. To Ireland the Romans never came, but the Druids foretold the coming of one who should conquer them: "A bald man will come across the stormy sea, his mantle has a hole for his head, his crozier has a bent top, his table is at the eastern end of his house, and all the people will reply Amen, Amen." The cross of Christ did in Ireland what the Roman eagles did in Gaul, and Druidism as a religion was no more. ΒΡΑΧΜΙΝ ΝΑ ΒΟΪΤΗΔΑ,
(Mungret, 1910-1912).

Αβέ ΜΑΡΙΪΑ.

I.

Τά αν ορθέε φεασθα δς έαλύ
 Δρ ζαορτα ισ μαοιτνν στέθ,
 Ις σείσ-ζυε ελνις ι ζεείν
 Ψί νέαλλαθ νεμμε δς céiteabar,
 Δβέ ΜΑΡΙΪΑ.
 Δ Μάιζθεαν έαομ 'σα έεαρε να σλόζ,
 Τρι μάς να ηθέαυ σο κείθις θύμν ρόθ,
 'S ζο ηάρυς τ-Δοημμε θείμ θύμν τρεοιθ,
 Δβέ ΜΑΡΙΪΑ, Δβέ ΜΑΡΙΪΑ.

II.

Τάιθ σοιλλε αν λαοι ανοις τράιζτε,
 Ις αν τσαίμ θνν θά ράθ,
 Ό'φυρτυίος ζαε εροίθε βοετ τιάε
 Θά μβί ψί τεατρομ εράιζτε,
 Δβέ ΜΑΡΙΪΑ.
 Δ Μάεαιρ ναομέτα Ις σέμμε εροίθε,
 Ζο ραβαν το' ζαορ, ψί ζεαν το ζηαοι,
 Δρ λάμ θείσ θε τρί ζαοζαλ σίορραί,
 Δβέ ΜΑΡΙΪΑ, Δβέ ΜΑΡΙΪΑ.
 Ψεαργυς ψμνθέη.

Translated from the German :-Leis sinkt der Dämm'rung (See, Now the Dusk is Falling)—for the Ave Maria by J. Raff.



PHOTO BY] [EGLESTON BROS.
 ΜΥΗΡΕ ΝΑ ΣΟΙΛΕ.



September 3rd.—Apostolics return to find Fr. McCurtin as Moderator in Fr. Cahill's place, and Fr. F. Cuffe his assistant in place of Fr. M. Murray. There are plenty of new arrivals. Welcome Home all! We know they'll like Mungret.

September 4th.—Lay boys arrive. It will be a big house this year. Old hands inspect premises and sniff approval of sidewalls on alley.

September 5th.—Lectio Brevis and Bally—yes! and Carrig—you know!

September 6th.—Usual half-day. Apostolics sample Rounders.

September 7th.—Into our stride. Full class. Were we really ever on holidays?

September 9th.—Fr. Montague, S.J., sings Missa Cantata. Dedication of studies after. Farewell concert to Fr. Cahill in Apostolics recreation room. We hope it is only "So póil!"

September 11th.—House official elections. Con Fitzgerald, captain, Dan F. O'Sullivan, 2nd captain, John Murray, secretary—a nice cabinet. Sonas opeá!

September 12th.—New captain's half-day.

September 14th.—Foundation Day. Feast of Exaltation of the Holy Cross. Fr. Rector kindly grants a free day. Concert in billiard room.

September 16th.—Marching two by two—to the skirl of the war-pipes Apostolics go to their doom in Rounders—both Seniors and Juniors! Was there ever a team placed to field with so pregnant and precise

an order as that given by the latter's captain: "Now, lads, scatter about!" They were "scattered!" "Oliver Twist" screened in the evening.

September 18th.—Free day. Senior Apostolics reach Donoughmore. Juniors go on a more fruitful expedition.

September 24th.—The Apostolic Debating Society and Senior Literary Academy vote in J. Cummins as president, J. Boylan secretary, and T. Farrell assistant secretary.

September 25th.—Fr. Shaw leaves for Dublin. Fr. Garrahy, S.J., arrives for Retreat. 8.57 p.m.: three minutes yell—then 3 days hush!

September 28th.—Retreat closes with Procession to our Lady's statue in grounds and Rosary there.

September 29th.—End of a grand Retreat. Free day. Fr. Kane is cicerone to Philosophers as they visit historic places in town. At a certain place he gets Ciceronic—and passers-by unsuitably reply!

Some of us see Rugby. Pity they can't grow horns for the "serum!"

September 30th.—Mr. O'Shaughnessy brings out a first class Concert Party from Town—and we have a feast of music, song, dance and ventriloquism.

October 4th.—Rugby Match for 1st Club.

October 7th.—The Treaty Club from Limerick give us our first out hurling match. They beat us—but nicely!

October 9th.—"Half Evening" for Games—that is at 1.35 p.m. classes stop.

October 10th.—St. Francis Borgia, S.J. Concert by Apostolics for Fr. McKenna, (M.A.S.), recently ordained at Genoa.

October 11th.—2nd Thursday, free day. Fr. McKenna leaves for Natchez. First Club's route-march from Friarstown ends in a very free state.

October 14th.—St. Munchin's beat us in a "friendly" to-day. Fr. Maher, C.S.Sp., gives us a very beautiful lecture on Mission Life in West Africa.

October 17th.—Swedish drill, under Sergeant Browne, and we take to it as a duck to Lough Mor! Some 1921 "pre-truce men" had a far-away look in their eyes!

October 19th.—M. Kennedy reads a fine paper on "The Poetry of War" in the Apostolics' Refectory—we mean the paper was there.

October 20th.—Thanks to Mr. Burke, the Mungret Annual pictures from 1919 make our corridor-gallery up to date. "Hands on!" the study-hall radiators—because they are on too!



THE "UNDER 16" IN ACTION v. ST. MUNCHIN'S.

October 21st.—Academy meeting. Some spring surprises in impromptu speeches on "Spring."

October 22nd.—News about Fr. Shaw very disquieting. He never forgot us in prayer. We shall not forget him in the hundreds of "volunteer Rosaries" we are saying.

October 26th.—J. Linehan reads a very good essay on "Friendship." Ghost on stairs noticed by pianothumpers—only Willie O'Connor hovering over the bell-rope!

October 28th.—Full dress debate in Apostolics' Debating Society on "Total Abstinence" ends in a dead heat!

October 30th.—Half-day for games.

October 31st.—Hallow-e'en! We had the real traditional thing with Fr. McCurtin and Fr. Cuffe in the Apostolics' recreation room—snap-apple and the rest: a concert closing the evening.

November 1st.—Free day. High Mass. Castle Troy, the Treaty Stone, Patrick's Well, and Ballybrown patronised by the several walkers. Lay boys' concert after supper.

November 4th.—First cup match—ins an 50pc—i.e., the Markets (ploughed) Field. St. Munchin's ploughed and shovelled in the mud better than we did. Two points gone in the competition for the Hallinan Cup.

November 8th.—Free day. St. Nessian's Branch v. D. P. Society provide a splendid concert for a deserving object—thanks to Mr. Glynn and his friends from town.

November 11th.—The under 16 run out good winners in the first match for the O'Mara Cup. We hope the infection will spread to the Senior team. G. Keyes reads a paper: "Kindly Thoughts on Sheehan," at the Literary Academy.

November 13th.—St. Stanislaus Day. Half day. Exhibition Rugby matches. J. Hyland's paper on "Chivalry and Knighthood" in refectory.

November 14th.—Fires in libraries. Great run on books.

November 16th.—Heart-rending sounds from Apostolic quarters—the band instruments are being taken out of bond. That's right, blow them—the lazy things!

November 18th.—Ice on tennis court: are we to have the old-time glories of Lough Mor?

November 20th.—Half-day for Hurling practice.

November 21st.—Reception into Pioneer Association after tea. The Apostolic Orchestra begins to be—and the ice to thaw!

November 22nd.—A surprise entertainment by Mr. O'Mahony. Funny stories, songs, and then a very spirited lecture on Fr. Damien.

November 25th.—"Treaty" again put us down in Hurling—though we "scrumped" well in the tight play.

November 26th.—St. John Berchmans. Half-day.

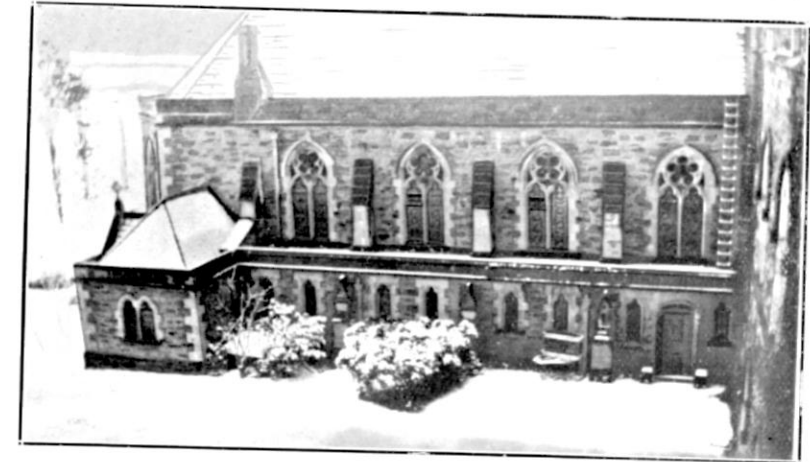
November 29th.—Junior Apostolics play Seniors II. Fifteen in Gaelic football, and win by 2 goals 3 points to 1 goal 3 points. Public Novena begins to Blessed Robert Bellarmine, S.J., for poor Fr. Shaw's recovery.

December 2nd.—Third club meet a crescent team in Rugby. Some of the latter use Gulliver tactics among our Liliputians—they could well do so and win. John O'Connor reads a paper on Tennyson in L. A.

December 3rd.—St. Francis Xavier's Day. High Mass. Fr. P. Nolan, S.J., preached a very interesting sermon. In the evening we had the Lay-boys' plays: the Gilbert and Sullivan comic opera, "Trial by Jury," and then Padraig Pearse's "Siolla na Naomh." Scenery, singing and acting were all first class.

December 5th.—The call of the ice came to us, and on the tennis court we slide—slip—stop—hop—flop! The old circumambulation of the play-ground is far more dignified! so we resume it.

December 8th.—Reception into Sodality of the B.V.M. We watch Christian Brothers under 16 beat St. Munchin's.



"QUADRANGLE UNDER SNOW."

December 9th.—Here in our own grounds the Christian Brothers under 18 went down to our team in a good match: First Cup win! The Senior team have got the "germ."

December 13th.—Under 16 try to play Christian Brothers in a fog. The match is abandoned, wisely so and not a moment too soon. In the evening the "Trial by Jury" and "Siolla na Naomh" delight a large number of visitors. When the pretty bird kicked, "Finn" was not hurt, as was wrongly supposed. Brendan Brennan's singing is as captivating as his acting or playing. Des Staehli is a "Minstrel Boy" "to the manner born!"

December 16th.—Photos of the players taken, Senior Rugby match with Crescent College Past and Present.

They were a heavier and better-trained team, and won comfortably. A "Wild West" picture after tea.

December 19th.—And the last of this term! Distribution of prizes. The G.O.C. complimenting us all: some more, some less—but most of all the Fainne winners; and saying if it is a British education we want we could get it best in England.

Solemn Benediction, Te Deum, and the great Feast anticipated, so to speak, in Novello's arrangement of the Adeste Fideles by the choir.

December 20th.—Motors throb and purr at the doors—and then away with cheers for the Xmas holidays.

But we must not close our diary without a word of thanks to the 3rd Club "Civic Guard" Superintendent Charlie McCarthy, Guard Austin Barry, and Guard Dom. Kearns, for the way they forced law and order on the most inoffensive and unobtrusive people. "Absconsonists" from choir practice or play practice were sternly rounded up—all their favourite haunts being known to this efficient yet popular force!

January 14th.—Apostolics return to-day. Fr. Shaw died in St. Vincent's Hospital, Dublin, this morning. R.I.P.

January 15th.—Lay-boys return—and in the Dublin train with them are Fr. Shaw's remains—The coffin arrives here at 7.30 p.m. We feel he is in Heaven—and draw nearer one another.

January 16th.—Solemn Office and Requiem High Mass celebrated for the repose of Fr. Shaw's soul by Most Rev. Dr. Fogarty, Bishop of Killaloe. V. Rev. Canon O'Kennedy, President St. Flannan's College, Ennis, and Rev. Fr. Meade, C.C., Ennis, were among those in the choir. The cantors were Rev. M. Treacy, C.C., and Rev. Fr. Jones, C.S.S.R. The singing was very beautiful, notably Martini's "Requiem Aeternam." His Lordship also presided at the grave-side.

January 17th.—Usual Half Day—and raining.

January 18th.—Full class to-day—and we are glad of it.

January 22nd.—Late study to-night. Some prophet says Thursday is a free day—we know a certain deputation failed to reach its objective—can it be possible?

January 24th.—It is—"ab esse ad posse valet illatio!"—The kindly Bishop of Killaloe heard by accident of the pathetic failure of the Clare boys to "ambush" him. His Lordship insisted that the day should be given. Fr. Shaw made sure that it was a fine one—the first since we returned.

January 26th.—The "Flu"—over a dozen down—old small Study commandeered as hospital. Extra nurse, and sleeps night and morning for all. So we dig ourselves in.

February 2nd.—Feast of the Purification. Fathers Meaney, Cuffe, and Deevy take their final vows. We offer them our sincere congratulations. After



"IT WAS A FAMOUS VICTORY!"
(Hallinan Cup—"Under 18" in Markets Field v. C.B.S.)

tea. Mr. McNevin—better known perhaps as Valentine Vousden gives us a splendid two hours entertainment with never a dull moment. We felt honourable pride in this old Mungret boy for such a clean crisp uplifting programme and wish him every success in his grand mission—to kill out the slimy poisonous things which managers tell us Christians insist on getting.

February 3rd.—Our "under 16" go under to the C.B.S. ditto.

February 7th.—Clounanna Day—and no rain! Of course, on the course it kept raining—hares and dogs! and we were there, except the "flue-ites," who timed it badly!

February 10th.—The Apostolic Orchestra makes its debut at an impromptu concert. Mr. Glynn must be proud of them and they of him. And we had "The Lark in the Clear Air" from P. Power, and "The Song of Golden-haired Niamh" from G. Keyes,

and J. O'Donnell sat back and boxed the piano's ears to "The Ballymacquilty Band" and "The Yang-Yang"—(That's enough! Ed.).

February 12th.—News of the death of Fr. Thomas Maher, S.J. reached us to-day, R.I.P. We offer our sincere sympathy to his relatives.

February 14th.—Second Thursday. Free day postponed. Fr. Maher was buried here to-day. The remains were conveyed by motor hearse from Thurles after Requiem High Mass. Very Rev. Fr. Fahy, S.J., Provincial, officiated at the grave-side. There was a large attendance of clergy, relatives and friends.

We were shocked to get news by telegram of the death of John Cummins, prefect of the Senior Apostolics. To his relatives also we extend our heartfelt sympathy.

February 15th.—Requiem Mass for the repose of the soul of John Cummins at 9.30 a.m. Fr. Doyle

was celebrant. Later in the day members of the Sodality B.V.M. made the Stations of the Cross for the same intention. Fr. Doyle spoke for a few moments on our dead comrade and leader.

John Boylan read an essay on "Offshoots of Modern Discovery" in the Apostolics' refectory during supper.

February 17th.—Another cup match won. To-day our senior team again defeated C.B.S., this time at the Markets Field. After the match they "punished" the good things of a "High Tea" at the Glentworth as vigorously as they had put down their opponents. At the Academy meeting after Benediction a vote of sympathy was passed with the relatives of John Cummins, late president of this Academy.

February 18th.—Members of 1st Club (not in the under 19) are battling for hurling honours against 2nd Club. So far 1st Clubbers win—but there are yet four days to the final.

February 19th.—John Boylan was elected president of the Academy.

February 20th.—No late study to-night. The time after tea was devoted to a Cinema entertainment. Robin Hood was a hero after our own hearts. His dare-devil deeds captured the imaginations of all.

February 21st.—Free day transferred from last Thursday. An abundance of Robin Hoods budding and shooting. Can the Civic Guard cope with the outbreak?



"THE SIGN OF THE CROSS."
TIGELLINUS and MARCUS SUPERBUS
(J. Kelleghan) (M. Kennedy).

February 22nd.—C. Donovan reads essay "Sketch of the Life and Character of Napoleon" in Apostolic Refectory.

February 23rd.—"Under 19" cup team see Ireland beating Wales in Hockey at Farranshore grounds. At home 1st club beat 2nd club in final.

March 1st.—Snow. Apostolics and lay-boys have a grand battle for an hour. Lay-boys G.O.C. captured, but apostolics retreat. They are good at that!

March 2nd.—Very Rev. Canon Keane consecrated Bishop of Limerick to-day. He has all Mungret's Masses, Communions, and prayers. Concert after supper. At conclusion "The Song for the Pope."

March 4th.—Shrove Tuesday. Half-day. No late study.

March 7th.—St. Thomas Aquinas, but as weather does not suit the Philosophers have half-day—their excursion being held in reserve. Signs of a play on the horizon. Apostolics' turn this time.

March 11th.—Finnbar Courtney reads paper on "Killarney" in Apostolics' Refectory.

March 12th.—Philosophers leave the higher regions and "class!" neck-rest" it with the rest of us at Swedish Drill. Senior team mean business in the "Hallinan Cup"—'Tis a libel however, to say, they are getting "cocky" since they started taking raw eggs.

March 13th.—Second Thursday. Free day. Walks.

March 14th.—News reaches us to-day of the appointment of Monsignor Andrew Killian—a past Apostolic—to the See of Port Augusta, S. Australia. We heartily congratulate him and wish him every blessing.

Our popular and energetic Gaelic master, Mr. Séamus Lehane met with a serious accident to-day—dashing into a motor as he was cycling out from the avenue. We hope and pray he may soon recover.

March 17th.—Feast of St. Patrick. High Mass at 10 a.m. Rev. G. O. Nolan, M.A., Professor of Irish, Maynooth, preached a beautiful sermon, which he generously agreed to give to the Editor of the Mungret Annual for publication. It is found in another part of this Journal.

After dinner we all went to see the Hallinan Cup match between our Seniors and St. Munchin's. It was a "classic" in hurling—ending in a draw—which leaves the cup with St. Munchin's. We congratulate them. They gave us some grand matches.

March 19th.—Feast of St. Joseph. Full dress-rehearsal of Apostolic's play "The Sign of the Cross". Lay boys and some of the community attend. It was wonderfully good.

March 20th.—In the O'Mara Cup our "under 16" have an easy win over St. Munchin's.

March 21st.—Fr. Kelly of the Maynooth Mission to China gave a short stirring address to us before study.

March 22nd.—"The Sign of the Cross" was acted by the Apostolics with great success before a full house—including some visitors from town.

March 23rd.—Rev. T. Hartnett, D.D., here on a visit, and Fr. McCurtin gives Apostolics a free evening to spend with him.

March 25th.—Feast of the Annunciation. Half-day. Third club start leagues—"They'll have swelled heads," said N—. "More likely broken ones!" replied Y— with the usual exaggeration of a pessimist.

March 27th.—Philosophers' Excursion. To Cahircion—where the warm welcome takes the sting out of the cold weather.

March 29th.—We tender our heartfelt sympathy to Fr. Doyle on the death of his father which occurred to-day. R.I.P.

March 30th.—We bid good-bye to the "Harty Cup," losing to C.B.S. by a goal and 2 points.

April 1st.—First and second club start leagues.

April 2nd.—Rev. Fr. Provincial arrives on his annual visit. Even the weather begins to look its best.

April 3rd.—Double victory for Apostolics in Hurling. Seniors v. First club; Juniors v. Second club.



LAY BOYS REFECTORY.

April 5th.—We agree to add Fr. Provincial's Play-day to the Easter Holidays in an "a priori" fashion, i.e., we go home on Spy Wednesday.

April 6th.—First club turn the tables on senior Apostolics in hurling. T. Kennedy's merry men—junior Apostolics—once more put down second club. A concert in Apostolics Rec-room in honour of Fr. Provincial.

April 7th.—Fr. Provincial leaves. We hope he found us still the Old Mungret of the stirring times when he was our Rector.

April 9th.—"The Kerry Blues" (captain's team) head the list of Leagues. "The Tipperary Terrors" (secretary's team) runners up.

April 13th.—Fr. Kennedy, S.J., The Crescent, gave an interesting Lecture on "Irish Wild Birds"—a subject in which he is a well-known authority.

April 14th.—We all know those two questions on the Catechism "At what age are children obliged to go to Confession?" and the later one "At what age are children obliged to receive the Blessed Eucharist?" Now, is it fair to change the order they are in, and without warning? It was done to Amadée, and of course the answer given was that to the former. Master—"Think now, Amadée!" Amadée "Say it again, sir." Master "At what age are children obliged to receive the Blessed Eucharist?" Amadée (after a think and a blink) "Ah! but that's not the right question!"

April 16th.—Lay-boys off to their country or town friends. Community and Apostolics mind the house. But "Sammy," the bull, has asked that these questions be put in the next Middle Grade Religious Knowledge Exam. Paper (a) "From what or whom will boys run for refuge towards an angry bull?" (b) "Who can run, and hide at the same time—like an ostrich?"! As Mr. Ventriloquist O'Briens' "Bobby" would say, "Ha! Ha!"

April 17th.—Holy Thursday. High Mass and ceremonies. City churches visited. Junior handball tournament ends.

April 18th.—Good Friday. After Mass of the Pre-sanctified, all go to the Crescent Church for "The Three Hours" devotions. Frs. Meany and Fitzgibbon preach the Seven Words.

April 19th.—Ceremonies and High Mass, and then the Sacristans cease to look worried. Senior handball tournament matches conclude.

April 20th.—Easter Sunday.—We avail of the kind invitation to be present at the Crescent Operatic Society's dress rehearsal of "Trial by Jury" at the Lyric.

April 21st.—"Psychologists" prove too subtle for the "Criteriologists" in the Hurling League match. Concert in Recreation Room. Frs. McCurtin, J. G. Byrne, Cuffe and M. Fitzgibbon, and Mr. Bourke, S.J., and Mr. Dowling, S.J., were present.

April 23rd.—"Ontologists" reduce "Cosmologists" to chaos in Hurling League match.

April 24th.—Seventeen of our Cahircion friends arrive with Fr. Carr. We're sorry for the way the weather behaved during the early portion of the day. Still we got our Gaelic match, and St. Senan and St. Nessian couldn't grumble at the result—a draw!

Towards the end of dinner in the Boys' Refectory Rev. Fr. Gallagher, S.J., gave us first-hand information about the Bolshevik movement in Russia. He also told us all about the Papal Relief Mission to Russia in which he played so prominent a part. We had to rush our concert and our visitors had to rush for their train. John A. Sullivan and Brendan Quigley and J. O'Reilly were among the happy band of young missionaries—and were glad to have a look round the old spot again.

April 25th.—"Psychologists" can't get round "Ontologists" in League match: A draw! and we "preseind" from a final.

April 26th.—Sports. But the weather is at its worst: a spoil-sport in fact. Only half the events get a chance between the drops.

April 27th.—"The Sign of the Cross" was played at the Good Shepherd Convent this evening with marked success. Some photos were taken and the actors entertained to tea.

April 28th.—Last day of vac. Concert in Rec. Room before supper. Retreat begins at 9.45. Fr. Muleahy giving the lectures.

May 4th.—Photographs for Annual. The weather in an "ambushy" mood. The photographer started a counter-offensive. We were "got" by both: as to which of them won—the answer is in the negative!

May 5th.—Last night's picture, "The Sign of Four," has left its mark. It was nearly being too brilliant a production, but Fr. Meaney handled the situation with aplomb!

May 6th.—Religious knowledge exams. If we could only say what we think of all the questions that might



EASTER VACATION DOINGS.

Gaelic Match v. Cahircion.

FINNBAR WINS
(Apostolic Sports).



April 29th.—Lay Boys return for a short term, and find a new Rockery sprouting at the head of the avenue.

May 1st.—Our Lady's month. Benediction each evening. Fr. Cahill gives a very nice lecture illustrated with slides, on "A Summer in Spain." We'll back our "Sammy" against all the matadors and picadors of Spain. Ask Mr. O'Keefe about his antics—we mean the bull's!

May 3rd.—We roll the crease and crease our white pants for cricket. Michael Sugrue's inspection did not come off.

have been asked and were not. Still there is both precision and prudence in such an answer as "The Roman Missal consists of its various parts!"

May 7th.—Feast of the Patronage of St. Joseph. High Mass during which Fr. Henry Fegan, S.J., preached, and held us all as only he can. Fr. Denis Nugent, C.M., here on a visit. In the evening came Fr. C. Mangan, P.P., Fr. O'Leary, P.P., and Fr. E. Hartnett, C.C. (now at St. Patrick's in the city)—all old Mungret boys in the Diocese, as also Rev. Dr. T. Hartnett, not yet strong enough to start for Natchez.

May 8th.—Concert in Apostolic Rec. Room, after which Fr. Denis Nugent tells us all about work on the Eastern Front of Foreign Missions.

May 12th.—Feast of Blessed Robert Bellarmine, S.J., and the choir let themselves "all out" in the motet that "crowned him with glory and honour."



"CRICKET AND TENNIS."

May 14th.—Rev. Pk. Killian from Australia pays us a flying visit, while Mr. Bourke, S.J., makes a historic game of the semi-final in the V.D.P. Handball Tournament.

May 15th.—Second Thursday. Free day. John D. Kavanagh and Vincent Tully win the tournament. Fr. Forristal, S.J., presents the medals.

May 16th.—Apostolics stick to rounders.

May 18th.—Officials' Excursion Day.—Off by charabanc via Nenagh to Thurles, where Rockwell win final of Harty Cup against C.B.S., Limerick. A grand broiling day. For the rest, cricket—we've got the dress, even the umpires'—but hard to get a good "puck" with the bat held that way. Swim in Lough Mor, where a swan's nest is discovered and six eggs.

May 23rd.—Half-day for cricket. Word reaches us that Dr. Killian is to be consecrated on Trinity Sunday. We shall not forget him.

May 24th.—"Our Lady of the Wayside." Reception into the B.V.M. Sodality—no morning study.

New Sodalists get half-day and visit St. Joseph's Fête.

May 28th.—The Limerick Election keeps people guessing. "Union Day" is to be on Sunday next, and a great day expected—if only the barometer points the way out for the weather—and the weather obeys.

May 29th.—Ascension Thursday. Free day. Reception into Angel's Sodality in morning. Swims at New-found-out (The Pike)—and, thanks to our kind friends of the Athlunkard boat club—boating on the Abbey River and swims at the Metal Bridge: A beautiful day.

May 30th.—Marquee erected in "Bull Field." Sports' prizes said to eclipse any exhibits at Wembley.

May 31st.—Last day of Our Lady's Month. The barometer is doing its best—and the weather for the present is a "good boy!"

June 1st.—Re-union Day. Beautiful weather! everything and everyone looked their best. The smiles never wore off. Sports. Tea. Photograph. Distribution of prizes; and above all the splendid Boherbuoy band, made time pass most pleasantly, and leaves this day full of golden memories for Past and Present Mungret boys. And with it we close our record for the year 1923-24.



"ON THE ABBEY RIVER."

Mungret at Bobbio.

IT was only in the last week of August that we, the Irish students of this college (Brignole-Sale at Genoa) were definitely given permission to go to Bobbio to take part in the festivities, although sometime previously we had been invited to go and to undertake the performance of all the minor ceremonies. The permission was most welcome, and at dawn on the 30th August we took our places in the train for Piacenza, en route for Bobbio.

For most of us this trip was the first glimpse of Italian scenery, other than the chain of rocky, barren hills, surmounted by forts, which surrounds Genoa, and which in times gone by were the main defence of the Proud Republic against her hereditary enemy, Austria. The difference between the province of Liguria and that of Piedmont, through which we were passing, became at once apparent. On all sides the land stretched away in level lines, without the slightest undulation, and for mile after mile we beheld huge ranches cultivated to the last rood, and giving every sign of abundant harvests.

Halfway on the journey we encountered the Right Rev. Dr. Colohan, Bishop of Cork, who was travelling with a secretary to Bobbio. So we were in good company—meaning no reflection on our own College Director, Sig. Latini, C.M., who was to act as Master of Ceremonies. From Piacenza to Bobbio we had to take the motor-bus which plies between these towns, and all along that dusty route a certain long Irishman, who shall be nameless, gathered all the dust and microbes possible in his efforts to keep flying the one and only Irish

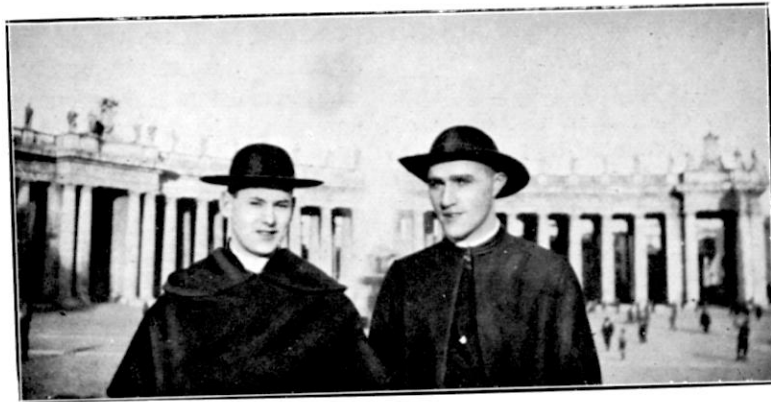
Tricolour destined to make its appearance in Bobbio. In his efforts he was valiantly aided by an Italian Count, who at intervals murmured fondly: "Viva l'Irlanda!"

On our arrival in Bobbio we received a hearty welcome from the seminarists of Bobbio and a crowd which happened to be at hand. We were then taken to the Vescovado to be presented to Mons. Calehi-Novati, the Bishop of Bobbio, who received us very kindly indeed. The old cloisters of the Monastery of St. Columbanus, which at present serve as municipal schools, courthouse, and other public offices, were placed at our disposal, and here, for three days, in company with a large contingent of students from the Irish College, Rome, and representatives from the Irish religious houses in Rome, we made our abode. Bobbio itself was decorated with banners and flags, and at night-time the whole place was illuminated with electric lights of every colour. The walls were covered with official posters welcoming the Irish guests, and calling on all the inhabitants to extend to them every courtesy and aid in their power.

On Saturday evening (Sept. 1st) the celebrations opened with the public reception by the Clerical and Civil authorities of the Papal Legate, H.E. Cardinal Ehrle, S.J. The procession was made up of members of the Diocesan clergy, Irish students and priests from Genoa and Rome, and representatives of the Irish Dominicans, Augustinians, Calced Carmelites, &c. The Cardinal's automobile was surrounded by a bodyguard of mounted Carabinieri in full

dress uniform, and the rear of the procession was brought up by a solid phalanx of Irish secular clergy and laity, who travelled with the St. Columban's (Shrule) and C.Y.M.S. pilgrimages. The route followed by the procession was thronged by the people. The Piazza in front of the Basilica of St. Columbanus, where all the religious ceremonies were held (and not in the Cathedral, as stated in some Irish journals), was densely crowded, and the air was rent with the cries of "Viva l'Irlanda!" "Viva San Columbano!" "Viva il Papa!" "Viva il Cardinale!"

After solemn Pontifical Benediction, given by the Cardinal, to open the festivities, the latter, in company with those of the Irish Hierarchy who had arrived, paid a visit to the



" IN ROME DOING THE ROMAN "
 Br. Rumold (Barry) Cogan, O.C.C. and T. Pathe.

Crypt beneath the High Altar, containing the tomb of St. Columban. When the procession returned the enthusiastic throng were not content until they made their Graces, the Archbishops of Dublin and Tuam, and the Bishops of Cork and of Down and Connor, come out on the Episcopal verandas to be cheered again and again. The Cardinal Legate (Card. Ehrle, S.J.) and all the Irish bishops made a "bella figura," and were highly popular with the people. The Irish clergy also showed up well, and were the objects of much admiration,

and in one case of doubt, when one Bobbiese was overheard asking another on seeing the Irish priests mingling with the lady members of the pilgrimage, if "all the priests in Ireland were married!" The Fáinne was very much in evidence, and at times nothing except Irish could be heard. One student of the Irish College held so tenaciously to the rules of an Fáinne as to become vexed when a little Italian curate did not succeed in understanding his beautiful *brás*:—"Capisco niente" was all the latter could say!

From midnight on Saturday until 10 a.m. on Sunday there was a constant stream of worshippers in the Crypt of St. Columbanus, and Masses were being said there and at the other altars in the Basilica continuously.

At 10.30 a.m. on Sunday (2nd Sept.) H.E. the Cardinal Legate read Pontifical High Mass, assisted by the attendance of the Archbishops, Bishops and Abbots. This was truly an imposing ceremony, what with altar and church decorations, gorgeous vestments, and music rendered by a specially trained choir from Piacenza. I was in a special position (that of *bougia-bearer*) to admire, and when I think of the patience with which the Cardinal bore having a pair of tight satin slippers pushed on over heavily brocaded cloth of gold stockings,

with the right slipper on the left foot, and vice-versa—contrary to the nature of things and the Ceremoniale Romano—little Seán Donovan's efforts in the same line fade into insignificance. The sanctuary was reserved for such distinguished visitors as Mr. Cosgrave, Mr. Eoin McNeill, Sir John and Lady O'Connell, the representatives of Irish and Italian Universities, the Sub-Prefect of the province of Pavia, the Mayor of Bobbio, and the higher lights of the Fascisti, and other military representatives. The choir contained Archbishops, Bishops and

of Irish race. In conclusion His Eminence expressed the regret of His Holiness the Pope at not being able to come to Bobbio in person: "Ho voluto, ho dovuto, ho ardentamente desiderato di venire in Persona a Bobbio per pregare su la Tomba del Santo"—and who by way of compensation sent a special Papal Benediction to all the pilgrims and to the people of Bobbio.

After Mass a procession was again formed and a visit paid to the Crypt, during which prayers in Irish were recited and a hymn in

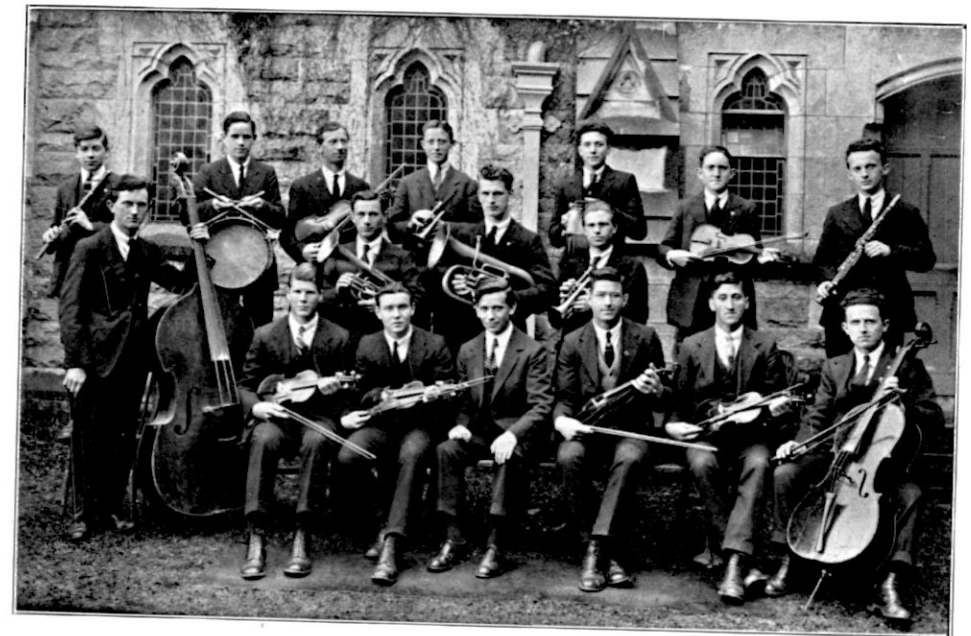


PHOTO BY]

MR. T. GLYNN'S APOSTOLIC ORCHESTRA.

[EGLESTON BROS.

Abbots to the number of fifteen, and the Cathedral Chapter and various other Monsignori helped to add further dignity to the scene. During the Mass the Cardinal delivered a touching homily in which he treated of the Irish Missionary Spirit and of the debt which Europe in general and Northern Italy in particular owes to Ireland in regard to religion and civilization, laying particular stress on the work of St. Columbanus and his contemporaries

Irish in honour of St. Columban sung by the students of the Irish College, Rome. The visit concluded, His Eminence was conducted in company with the other prelates and President Cosgrave and party to the Vescovado amidst great outbursts of cheering. In the afternoon a banquet was provided at the Bishop's Palace in honour of the distinguished guests, at which protestations of eternal friendship between Ireland and Italy were expressed. Afterwards

President Cosgrave addressed, in Irish, a large crowd which had assembled in the Piazza in front of the Palace, and his words, although not understood by most of his audience, were received attentively, and on being translated, greeted with great acclamation. A concert, musico-vocale, was then held, and music and singing of a very high standard were rendered. On the entry of the Irish authorities, accompanied by the Archbishop of Dublin, the orchestra struck up "Kelly the Boy from Kilann," and displayed as much vigour and expression in the deliverance of such an unwonted air as would turn Col. Brase and the Army Band green with envy! In the evening a most learned discourse was delivered by the representative of the Abbot of Monte-Cassino, the mother-house of the other great religious institute which divided with St. Columbanus and his monks the honour of spreading the Catholic Faith in Italy.

Monday, 3rd Sept., and the last day of the festivities, was the day on which the most imposing ceremonies were held. From early morning Masses were being said at all the Altars of the Basilica and Confessions being heard continuously during the night and early morning, while thousands approached the altar rails to receive Holy Communion. At 7 a.m. Cardinal Ehrle said Mass over the Tomb of St. Columbanus, and after him the other Bishops in turn. A continual stream of visitors kept arriving in Bobbio to pay tribute to their Irish spiritual ancestors, and to honour the Irish visitors. Sodalities of men, women, boys and girls came from all parts—all with their own special banners and devices and a fine brass band, decked out in the insignia of the famed Bersaglieri, wore down a good deal of sole-leather in their efforts to promote good feeling.

At 10.30 a.m. the Archbishop of Dublin, Most Rev. Dr. Byrne, commenced solemn High Mass, with the Cardinal Legate assisting from the Throne. Immediately before the Mass the representatives of the Chapter of Luxeuil pre-

sented to the Basilica a very valuable and richly wrought chalice. This having been consigned into the hands of the Cardinal was consecrated by him, and then used, for the first time, by the Archbishop in the celebration of the Mass. During the Consecration the Guard of Honour, the Carabinieri, in their magnificent uniforms, reminiscent of Napoleon's Grande Armée, and all other military present, stood to attention and rendered a full military salute, while the two long columns of flags and banners which lined the church were dipped in homage. This was really an awe-inspiring scene, and one which served to show that, at least in the country places in Italy, the Faith is not dead or sleeping—more, that in Bobbio, where the Irish monks of Columbanus laboured, the spirit of religion remains always that of the land to which Bobbio is indebted for the Faith—Ireland.

The grande finale of the religious celebrations came on Monday evening, when a grandiose procession in honour of St. Columban, whose relics were borne by four clerics in a large mounted urn, paraded the streets and Piazze of Bobbio. The procession, under the direction of Mons. Respighi, Prefect of the Papal College of Ceremonieri, was headed by the representatives of the Irish religious orders and colleges, followed by the diocesan priests and seminarists; then came the Urn containing the relics, borne on the shoulders of four clerics—two Bobbies and two Irish (of whom I had the honour to be one). Immediately following the urn walked the Cardinal Legate, attended by the other prelates and a guard of honour, while the rear was brought up by the Irish pilgrims and the confraternities of Bobbio and neighbouring towns and a large crowd of the population in general. Three times, at various points of the procession, the urn was raised aloft and slowly lowered again, and guided by the hands of the Archbishop of Tuam, formed the sign of the Cross. At the final benediction, on the Piazza facing the Basilica, four Bishops guided the

movement of the urn in giving the blessing. Having re-entered the church, the relics were deposited in front of the High Altar and Pontifical Benediction of the Blessed Sacrament was given by Cardinal Ehrle. After another visit to the Tomb of the Saint in the Crypt, and after the kissing of the relic of the Saint's head, the final procession formed which led the Cardinal back to the Episcopal palace, and thus closed the religious functions. The festivities were brought to an end by a brilliant firework display in the largest square in the town immediately before the departure of the Cardinal and pilgrims. From what one could gather such a display was never seen before in Bobbio, or by many of the visitors outside of Bobbio—at least this side of Manhattan Island, on the night of the 4th July!

Thus terminated one of the finest celebrations I have ever witnessed. Apart from the splendour of the ceremonies what struck us most was the lively faith of the people—a marked contrast to that found in the cities, and even more so to some of the country places which we have been able to visit—places too by no means infected by the religious indifference which exists in a great many parts of Southern

and Middle Italy. One might be inclined to think that the fervour displayed was attributable to the natural enthusiasm of the Italian. But on the authority of their own priests, some of whom are ex-alumni of this College, this fervour and spirit of religion is practically always the same amongst this people living in the Valley of the Trebbia. Hannibal with his legions is said to have crossed the Trebbia near Bobbio, but although Hannibal's name still lasts, he has not left a mark in Italy which will remain for ever. On the contrary, a conqueror with twelve followers passed over the same river and near the same place, and has left behind a work which will remain as long as Bobbio remains—the Catholic Faith, taught by Irish monks, and also a certain atmosphere of Irish spirit. For, if the tradition be true which says that the Irish nation will never lose the Faith given them by St. Patrick, it should follow that the spiritual children of that race, having held the Faith unbroken for so long, guided and blessed by Columbanus and Bertulph, should also share in the same promise of perennial constancy and Faith.

TIMOTHY F. TOAL.



"ARE YOU HERE?"
(Refugees in Mungret, July, 1922.)



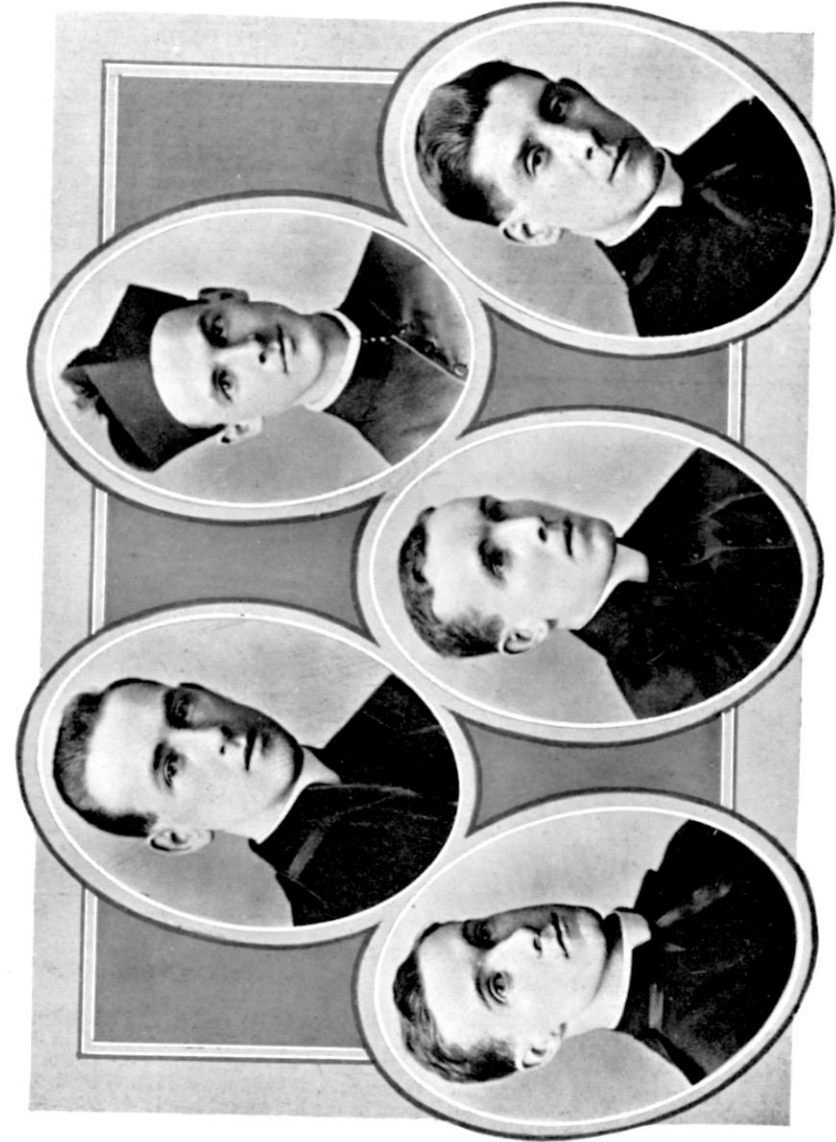
THE block we publish of Five Priests from Propaganda should have appeared last year when they were ordained; but when the photos were received from abroad the ANNUAL was in the throes of printing, so they had to be held over. The priests in question are Fathers **Thos. Hartnett**, D.D. (for diocese of Natchez, Miss.); **C. Maguire**, D.D. (Lismore, N.S.W.); **F. Coyle** (Mobile); **Jas. Maxwell** and **Ernest Glancy** (the two last being for diocese of Wilcannia-Forbes, N.S.W.). However, we do not now regret the delay, as it has enabled us to realise more fully the brilliant success of the two above-named Doctors. The prize list of the College of Propaganda announced that Dr. Hartnett had carried off all the votes, and that H.E. the Cardinal Prefect had accordingly awarded him a special medal. The "Universe" of Nov. 16th, 1923, refers to this prize giving as taking place in presence of Card. Van Rossum, the officials of the Congregations and the College, and representatives of all the national colleges in Rome, and adds:—"The hero of the day was the Rev. T. Hartnett, who earned distinction in his doctorate of theology." In a letter from Rome Fr. Hugh Boyle, after mentioning that T. Hartnett got his D.D. with full points, remarks: "It is certainly a great honour for the Alma Mater that one of her ex-students should be at the head of the list in a University like Propaganda where we have

students from every land under the sun. Fr. Chas. Maguire also did very well and got the D.D., losing only six marks."

All these five had left Rome before the prize day, and each is now in his diocese save Dr. Hartnett, who during the summer fell seriously ill and had to spend some time in hospital at St. John's, Limerick, and afterwards in Dublin. He is now recuperating at the Convalescent Home recently opened by the Blue Sisters of St. John's Hospital at Milford, near Castle Troy, where he is acting *pro tem* as chaplain to the community, while awaiting the day he may be declared fit to join his old school-fellows of Mungret in the State of Mississippi.

The tide ebbs and flows. Last year some nineteen past students of Mungret College were ordained to the priesthood, and the year before eighteen. This year, so far as we have yet been notified, we shall have but six or seven to report as having ascended the altar of the Lord. On the other hand the number of old boys of Mungret at present studying for the priesthood certainly exceeds 55, so that if there be an occasional lean year like the present we may confidently look forward to a recurrence of fat years in the near future.

Hugh Boyle (1914-20) was ordained at the Propaganda, Rome, on last Christmas Eve, and next morning said his first Mass at St. Mary Major's in the chapel of the Holy Crib. He is destined for Port Elizabeth,



FIVE FROM PROPAGANDA, ORDAINED 1923.

Thos. Hartnett, D.D.

Jas. Maxwell.

C. Maguire, D.D.

Ernest Glancy.

F. Coyle.

S. Af. At the N. American College, Rome, **Anthony Morrissey** (M.L.S., '14-'17) is to be ordained priest on June 14th for the diocese of San Francisco. In Genoa at Collegio Brignole Sale, **Geoffrey O'Connell** (1915-20) expects his ordination, for Natchez, U.S.A., about the same date, and will probably say his first Mass at Bobbio. *A propos* we may refer to an account in this number of the visit of the Genoa students to Bobbio for the celebrations held there last September in honour of St. Columban. At Maynooth **Jerome Keating** (M.L.S., '14-'15) is to be ordained for the Dublin diocese on June 22nd. At Milltown Park two of our former lay boys are to be ordained about the end of July—**Mortimer Glynn**, S.J. (M.L.S., '06-'07), and **Joseph McCullough**, S.J. (M.L.S., '12-'14). At Milltown also will be ordained **Joseph O'Carroll**, S.J. (M.A.S., '07-'10), of the Mission of New Mexico, who has been making his Theological studies at Valkenburg, Holland. At St. Patrick's College, Carlow, **Mr. J. Casey** ('16-'18) is to be ordained on June 14th. We have received news of the approaching ordination of **John V. Deignan**, S.J. ('08-'10) at Montreal on June

At Genoa, Collegio Brignole Sale, are F. Deignan (1920), Timothy and Martin Toal (1922), and Arth. Conway (1922)—all in 2nd Divinity.

In Ireland there are at All Hallows' Missionary College in 3rd Divinity Jos. Daly, Mr. O'Connell and Maurice Ryan (M.L.S.), all of whom left Mungret in 1921; Thos. Pierce (M.L.S., 1919) in 2nd, and P. Casey and P. Collins (1923) in 1st Divinity; while Mr. Downey and Chas. Kieran (M.L.S., 1921) are in the B.A. class, and Mr. O'Sullivan (M.L.S., 1915) in 1st Arts.

At All Hallows', P. Collins and P. Casey secured first places at entrance for Theology. So did Mr. O'Sullivan for admission, and he is now senior of the 1st Arts class. Jos. Daly and J. Pierce had prominent parts in the annual play; and in the Irish play on St. Patrick's night one of the chief characters was "figured" by P. Casey. Mr. A. O'Farrell, S.J., paid them a visit on that occasion; and we are glad to hear he is much improved in health.

For the Maynooth Mission to China there are at Dalgan Park, Galway, in 3rd Divinity, Jas. Linehan (M.L.S., 1915), Richard Ahern, Jas. Fisher, and J.



Fr. Joseph O'Carroll, S.J. ('07-'10).

Fr. Geoffrey O'Connell ('15-'20).

Fr. Hugh Boyle ('14-'20).

30th. All these eight priests of this year we congratulate most heartily, as well as any others, if such there be, of whom as yet we have received no tidings.

Besides those named as lately ordained or soon to be so, there are of clerical students the following:—In Rome at the Propaganda, Timothy Pathe (Mobile), who holds the position of Master of Ceremonies, and Hugh O'Flaherty (Capetown), both in 2nd Divinity. In the N. American College also in 2nd Divinity are Tom Cullen (Mobile), J. Walshe and Laurence McEvers, the two last for St. Augustine (Fla.), while Jas. McArdle (Mobile) is in 2nd Philosophy. Brother Rumold (Barry) Cogan, O.C.C., has begun Philosophy in the Roman International College of his Order.

Lalor (left in 1921), and in 2nd Divinity, Leo Cunningham (1922) and Jos. Hogan (M.L.S., 1920). In Philosophy at Cahireon, Co. Clare, are Brendan Quigley, J. O'Reilly and J. A. O'Sullivan, all of whom were in the lay school here. At Maynooth itself Thos. Mahon, who was ordained last year for his diocese of Elphin after a very brilliant course, has been promoted to the Dunboyne Establishment, and is studying for higher degrees in Theology. Besides him and Jerome Keating already mentioned, there is Thos. Bennett, who is in 1st Divinity and "is never out of the Irish batches."

At Clonliffe there are four former lay boys, all for the diocese of Dublin—P. O'Sullivan, who expects to

be ordained sub-deacon in June; Denis Vaughan, preparing for the B.A.; and in 1st Arts Tom Phelan and John O'Connell.

There are quite a number of past pupils of Mungret at St. Patrick's College, Carlow. We have already mentioned Mr. J. Casey, while in 3rd Divinity there are P. Harris, Martin McEveney, Con McGrath and Arthur Murphy; in 2nd Divinity Jos. Hill and Mr. Jos. O'Sullivan (the latter now for Liverpool); and in Rhetoric Dan. Moriarty.

At St. John's College, Waterford, are the following:—In 3rd Divinity Jos. Fitzgerald (for Brooklyn) and Patk. Walsh (Portsmouth); in 2nd Divinity Thaddeus

we are looking forward to seeing more young men from the Alma Mater coming here next year." Bernard Coyle (brother of Fr. F. Coyle, now of Montgomery, Ala., U.S.A.) was at Tullabeg up to February, when he left for India to finish his noviceship for the Madura Mission at Shembaganoor. In a letter from that place, just to hand, Bernard refers to the six pleasant months he spent in Tullabeg. As yet everything he sees or hears in India is quite strange to him. Lately Bishop Perini, S.J., of Calicut, who came to visit them, remarked that theirs was a wonderful community of all nations and colours from North and South and from East and West. Bernard adds that he believes there



"LOOK OUT!"
Mr. Butt, Rev. P. Joyce, S.J., Rev. Jos. Butt, S.J.

Harrington (San Francisco) and T. Power (Waterford); while Bart. Burns is finishing his Philosophy. Richard Fitzpatrick, who left last year for the United States, is at St. Paul's Seminary, Minnesota, for the diocese of Sioux Falls.

In the S.J. houses at home are the following:—At Milltown Park Thos. Johnston is finishing his Philosophy, Andrew and Edwd. O'Reilly are in the juniorate at Rathfarnham, while at Tullabeg Edwd. Sullivan and Richd. Harris are second year novices, and Jos. Bourke, Albert Cooney, Edwd. Hannigan and Jos. Hurley are in first year. "All are very happy, and

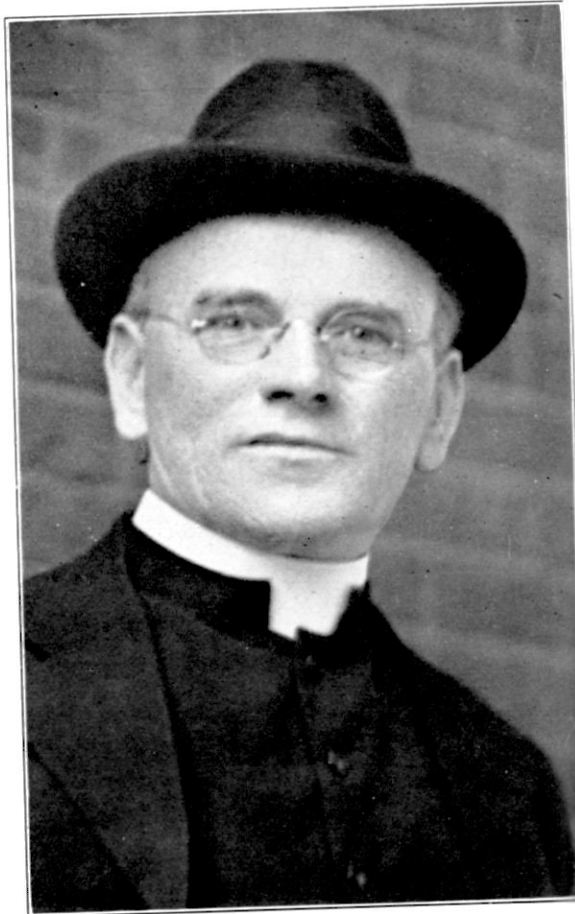
are twenty-nine languages at least spoken there; and on different days of the week they get different recreations, e.g., Latin, French, Hindi, Tamil, &c. He is learning Tamil, and finds it harder than Irish. Finally he expresses a hope that some more Mungret men may come out to the Madura Mission, where they will have plenty of work, but also plenty of happiness in serving their King and Master.

Jas. C. Linehan went to U.S.A. last year and is now in St. Mary's Seminary, Baltimore (Md.); and Ailbe O'Meara (M.L.S.) is at Kenrick Seminary, Webster (Mo.).

Fr. John J. Murphy, S.J. (1901-07) came to Europe for his tertianship in 1922-23 and paid us a visit before returning to his province of New Orleans. He is now teaching in the S.J. College at Tampa (Fla.) we believe. Another visitor was Rev. Jos. Butt, S.J. (M.L.S., '10-'13), on his way to Barcelona to finish his studies for the priesthood there in St. Ignatius' College, Sarria. During the last three years he has been occupied in teaching accountancy, banking, commercial law and mathematics. His brother, Michael Butt, who was with him in the lay school here, entered the railway service at home—they are Americans, as their old companions will remember—and is now settled at Memphis with wife and one child. He served in the navy during the great war. Through these visits we heard more about the past Mungret men in U.S.A., especially in the South, than has been the case for years back. The two brothers Stritch are occupied as professors, Fr. Thomas ('85-'88) at Tampa, and Fr. John ('85-'89) at New Orleans. Fr. M. Walsh, S.J., is president of St. John's College, Shreveport (La.); and at Spring Hill College, Mobile (Ala.), the same position is filled by Fr. M. McNally, S.J. Fr. J. Power, S.J. (1894-'1900) is also professing at Tampa. Rev. J. Deignan, S.J. ('07-'10) is pursuing his higher studies at l'Immaculée Conception, Montreal, while Rev. P. Joye, S.J. ('06-'10) is one of the professors at Gonzaga University, Spokane (Wash.). Of secular priests there is a still larger variety, the *doyen* among them being Fr. M. Henry ('88-'93), who is pastor of St. Patrick's, Mobile, where his almost contemporary, Fr. T. Eaton ('92-'98) is pastor of St. Mary's. Fr. Murty Shiell ('97-'02) is similarly placed at Pullman (Wash.), where the Agricultural Department of Washington University is situated. He has, we are told, instituted a Newman club for the University students. Fr. Eugene Sands ('03-'08), like the Butts, an American born, is, we believe, pastor of Greenville (Ala.). Fr. M. Moriarty ('05-'10) and Fr. M. H. Pathe ('06-'10), who were together here and who both joined the Redemptorists, are very well known as missionary preachers, and are stationed at St. Louis and Fresno (Cal.) respectively. Some years ago at New Orleans, during a no accident parade, one of the fire engines overturned and Fr. Moriarty—at great personal risk—attended the dying firemen beneath the engine. Their contemporary Fr. Patk. O'Connor is pastor of Anniston (Ala.). Fr. J. Mullaly ('05-'11) is rector of McGill Institute, Mobile. Fr. T. Cassidy ('04-'11) is Chancellor of the Mobile diocese. Fr. Phil. Cullen ('08-'11) is stationed at Appalachicola (Fla.). Fr. Redmond O'Donoghue ('06-'12) is pastor of Bayou La Batre (Ala.); while Fr. Ml. Geehan ('12-'17) is assistant pastor of the Church of Our Lady, Louisiana Ave, New Orleans.

We have just received an account of the celebrations at Augusta (Ga.) of the golden jubilee of the settlement of the Jesuits in that town, where Fr. Patrick A. Ryan is pastor of the church of the Sacred Heart. The parish of that name was formed in 1874, at the instance of the then Bishop of Savannah, by Fr. Theobald Butler, S.J. The present church was begun in 1898, dedicated in 1900 and consecrated in 1912. Fr. P. A. Ryan was appointed to it in 1918. After his college course in Mungret (1889-91) he entered the Society at Macon (Ga.), and was ordained about 1905. He did mission work at Washington, D.C., and at

New Orleans and teaching at San Francisco and at Loyola University. Here he was the first president and dean, and it was under him that the departments of pharmacy and law were established. During his pastorate at Augusta he has organised the First Sunday Communion League, freed the parish school, converted the old hall into a Catholic Club House, renovated the parsonage and "erected a two-thousand-dollar smoke stack." It is abundantly evident that Fr. Ryan has not only the love of his own people but that he has won the respect and admiration of all



REV. PATRICK A. RYAN, S.J.

Augusta. The ceremonies comprised on February 14th Pontifical High Mass, at which the Bishop of Savannah Dr. Keyes was celebrant, followed by a sermon by the Most Rev. Dr. Curley, Archbishop of Baltimore. In the afternoon the visitors were entertained at luncheon by the parish reception committee. On the morning of the 15th the celebration was closed by a solemn Requiem Mass for the deceased pastors and people of the parish.

In his most eloquent sermon the Archbishop, who took for his text the well-known passage in S. Matt. c. 28. vv. 18-20, including the words:—"Going, therefore, teach ye all nations"—traced the history of the Catholic church in Georgia and in Augusta in particular, paid a tribute to the zeal of the priests and to the devotion of the laity. He then asked his hearers to direct their vision "to the source of all that this parish of the Sacred Heart ever meant to or ever did for the people"—that source being the faith and the truth that the Catholic Church derived from Christ and His Apostles.

Your faith is the faith of the men and women who knew the Catacombs and Coliseum, who spoke with Peter and Paul and saw weakness, fired by faith, stand as a conqueror against the strength of a pagan empire. Your Mass, offered up so many times in your parish, is the same Mass that has been offered up from the sun's rising to its setting throughout the world, the blessed Mass that the forebears of many of you risked their lives to attend in mountain fastness or behind the rocks on many an Irish hillside. Seek I a reason for your fidelity? . . . We of the faith know the reason of it all.

We are the children of a Church that for 1900 years has spoken in no uncertain voice the language of the World's Saviour: a Church that knew whence came her mission. . . . She came as one speaking with authority. . . .

To Georgia and Georgians she appeals in an age of uncertainty and doubt. She points to her twenty centuries of continued life, to her achievements in humanity's highest causes, to her marvellous work of evangelization, to her monuments of civilization, to her perennial youth and increasing strength in the cause of Christ, with around her the ruins of man-made religions. She directs the vision of men to her hospitals and orphanages, her homes for the aged. . . . She shows the world the millions who during the centuries have given up everything to follow Jesus Christ, her countless saints and martyrs, her monks and nuns, her priests and sisters devoted to unselfish service. And she cries out "if you will not believe my words, believe my works." (After drawing a striking parallel between life of the Church and that of her divine Master, the preacher added:) The Church is the greatest moral power in the nation. She reaches as none other the minds and hearts of millions of Americans, inculcating respect for law, obedience to authority, teaching religion and morality to rising generations, thus safeguarding the future of the Republic whose welfare depends on the moral integrity of its people.

In the course of his speech at the afternoon meeting, Archbishop Curley stated that he was particularly impressed by the spirit of harmony which prevails in Augusta between Jew and Gentile, Protestant and Catholic.

The celebration was attended by five Bishops and nearly one hundred dignitaries and priests from fourteen States, ranging from Vermont to Texas. In the list of names, besides the Archbishop-Primate, Dr. Turner of Buffalo, and Dr. Barry of St. Augustine, we notice the following:—Fathers P. Turner, P. J. Bresnahan, F. A. Coyle, Phil. Cullen, Thos. J. Eaton,

P. F. Horan, P. E. Nolan, W. O'Connor, J. R. O'Donoghue, W. A. Tobin, E. A. Kelly, P. A. Halligan—and others may have escaped us.

A little later we find Fr. Pat at Savannah, where he preached the St. Patrick's Day sermon in St. Patrick's Church. One local paper describes it as a brilliant oratorical effort before "a capacity audience" of the A.O.H.; and another states that "it was a splendid eulogy on the Emerald Nation."

Our readers will join in all these congratulations and in the hope that Fr. Pat may continue to flourish into a green old age in the vineyard of the Lord.

A similar ceremony will soon be held at Denver (Colo) for the dedication of the new church of the Sacred Heart there. Fr. C. McDonnell, S.J. ('89-'91) has been Rector of that parish for the last three years, and had already spent some eight years in it as assistant. He also served as a military chaplain when



Fr. Anthony Morrissey (M.L.S., '14-'17).
Ordained in Rome for San Francisco.

the U.S. Government entered the war. We are assured by a member of his congregation that the new church is rivalled by no other in the diocese with the exception of the Cathedral. We congratulate Fr. McDonnell on the success of his labours and we hope to hear more of the celebration before our next issue. Another Mungret man, Fr. W. Carroll, C.S.S.R. ('92-'96), is we understand Rector of the Redemptorist church in the same city. It should be added that both Fr. P. Ryan and Fr. C. McDonnell are Limerick men, from Glin and Rathkeale respectively.

We have received several numbers of "The Rock," a Catholic monthly published at Hong-Kong under the auspices of the Catholic Union and Catholic Men's Club. It was established in 1920 by some Catholic laymen there. It enjoys the support of H.E. the Apostolic Delegate to China and of the Bishops and clergy throughout the republic. It is edited and

managed entirely by Catholic laymen, who give their services gratuitously; and any profits are to be devoted to the improvement and establishment of the magazine. It seeks to convey the message which is constantly being sent out by the Bishops and clergy of all nationalities in China, including French, Italian, Belgian and other missionaries of the supreme need of English-speaking Priests, Brothers and Sisters, in view of the fact that the English language tends more and more to become the medium of inter-communication throughout the Far East. One of the assistant editors is **William G. Fitzgibbon**, from Tarbert, who was captain of the school here in 1901-02, and has been for many years in the Hong-Kong civil service.

We notice that on the occasion of the death of the late Bishop Pozzoni, Vicar-Apostolic of Hong-Kong, Mr. Fitzgibbon proposed the vote of condolence on behalf of the Catholic community at the general meeting. Besides up-to-date information as to Catholic interests in China, the magazine carries articles of general interest, among which we noticed an account of the Jesuit Observatory at Zic-ka-wei from the pen of Fr. Kennelly.

James D'Arcy (1900-'01) is a busy solicitor in Tipperary town. Besides a wife and four children, he is fortunate in having a large circle of friends, and he keeps a warm corner in his heart for his old school.

Cyril Byrne (1900-'06), who is in the Hibernian Bank (College Green, Dublin), had an important share in organizing the officials of the Bank some years ago with the result that the conditions of their employment were considerably bettered. Subsequently he was presented by his fellow-employees with a handsome silver salver as a recognition of his services. He is a nephew of Fr. Vincent Byrne, S.J., formerly Rector of Mungret College.

Cyril J. O'Meehan has taken his degrees in Engineering with distinction.

Last October at Dun Laoghaire, Commandant Alphonsus O'Neill of Milltown-Malbay was married to Miss Mary F. Moloney of Tipperary.

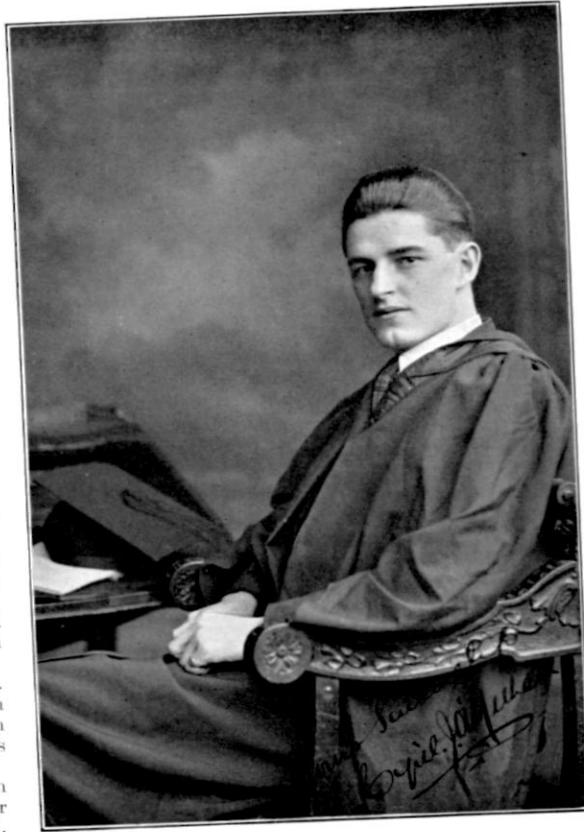
In May Eamonn O'Neill, B.A., of Kinsale, was married to Mrs. Mary L. Murphy (née Hickey), relict of Mr. L. Murphy of Melbourne, Australia, at St. Patrick's Church, Cork, by Rev. Hugh O'Neill, assisted by the V. Rev. Mgr. Sexton, D.D. Our hearty congratulations to all the above.

Fr. H. O'Neill is acting as military chaplain in Cork. J. W. Morrin, solicitor, of Swinford, Co. Mayo, on the occasion of his leaving that town for Dublin received a presentation from a number of his friends and admirers.

F. Walsh (19-'21) paid a visit to the College on March 17th. After serving in the National Army for a year and a half, he is now in business in Waterford. The following are similarly engaged:—Tom Cronin who is Master of the Kilmacow harriers; P. Sullivan who is, we hear, a crack golfer; Austin Fielding and John Quinlan. Charles Quinlan spent some years at accountancy, and then took up the study of law passed several exams. with honours at U.C.D., where also he got the silver medal of the L. and H. Society in 1922; and last April passed the final exam. of the Law Society. He has still to complete his time of service in a solicitor's office, but should be admitted as a solicitor next year.

George Hartigan is in practice as a dentist in Hartstonge St., Limerick. Richard Hartigan, who is

married, and his brother William are carrying on the business at the George Hotel in the city; as is Stan. Flynn at Cruise's Hotel. H. O'Brien Moran is a well-known solicitor. Tom Gough has a cinema establishment; and the College is indebted to him for the use of many a fine film. Arthur and Dan McNiece are both in business in Limerick, the former being with the firm of O'Mara, Ltd. Alf. Mahony is with his father in William St.; as also S. Doran. Tom Hayes has a motor business and garage in Mulgrave St., and his brother James Hayes is also at home. Dominick Forde is with McMahan, Day & Co., the well-known apothecaries. We express our sympathy with him on the loss of his mother last year. John Ryan is



CYRIL J. O'MEEHAN, B.E.

farming with his father at Annagh, Lisnagry; and J. Crowe is at business with his father in their place at Killaloe.

The Dowling family of Patrick St. had four of its members at the College: **Joseph**, who, after being in business, joined up during the war and was killed in France; **Michael** who went to the U.S.A. and is doing well in San Francisco; **Alphonsus** who joined the Army Medical, attained the rank of Captain, and is now practising as a doctor in London; and **Frank** who

qualified in dentistry and has been practising in Ennis for five years.

At Newtown, Carricogunnell, Corless O'Brien is working the property, while his brother Gerard has a tractor engine which is in great request during the thrashing season throughout a wide district, and was over in our haggard last October. Fr. Jas. Byrnes of the same neighbourhood was home last summer from Capetown. Our neighbour John Purcell, who was here as a day-boy (1913-14), went to Australia for a while and is now at home in Ballynoe, Mungret.

John Guerin, whose health had got run down, was at home in Limerick for a while, and having picked up again, returned in May to Salesian College, Farnborough (Hants). His brothers in the M. & L. Bank have been transferred on promotion—**William Guerin** from Cork to Monaghan, and **Joseph** from Brandon to Balbriggan.

Robert Nix of M. & L. Bank has been transferred from Kinsale to Fermoy.

Last October Thos. W. Moran, of Carrick-on-Suir, and Luke Quigley got the degrees of M.B., B.Ch., and B.A.O.; and Ml. A. McInerney further secured a diploma in Public Health.

In Dublin at the National University A. Leahy is reading for 2nd Arts and Law, John Duggan Ryan is in 1st Arts. In 3rd Medicine there are Jas. McCarthy, J. McDonnell and T. Walsh; in 2nd, W. Roche and J. Cribben. The last-named plays Gaelic football for U.C.D. and is one of their best men. Eugene Scanlan is in 2nd Dentistry; and P. Murphy and Gerard O'Brien in 2nd year of Commerce.

At the College of Surgeons J. Ryan is in his 3rd Medical, F. Duggan in 1st Medicine, and W. Hogan in 1st year Dentistry.

Eoin Coyle is in 1st Arts at Trinity, and Ml. Garry is also, we believe, in T.C.D.

Caleb Powell is in Todd Burns, Henry St.; F. Marshall in O'Neill's motoring works, and H. Clarke in Crotty's of Grafton St.

Writing home from Niagara Falls, Canada, on March 25th, Willie Ryan (son of Mr. Timothy Ryan, at one time Mayor of Limerick) says:—

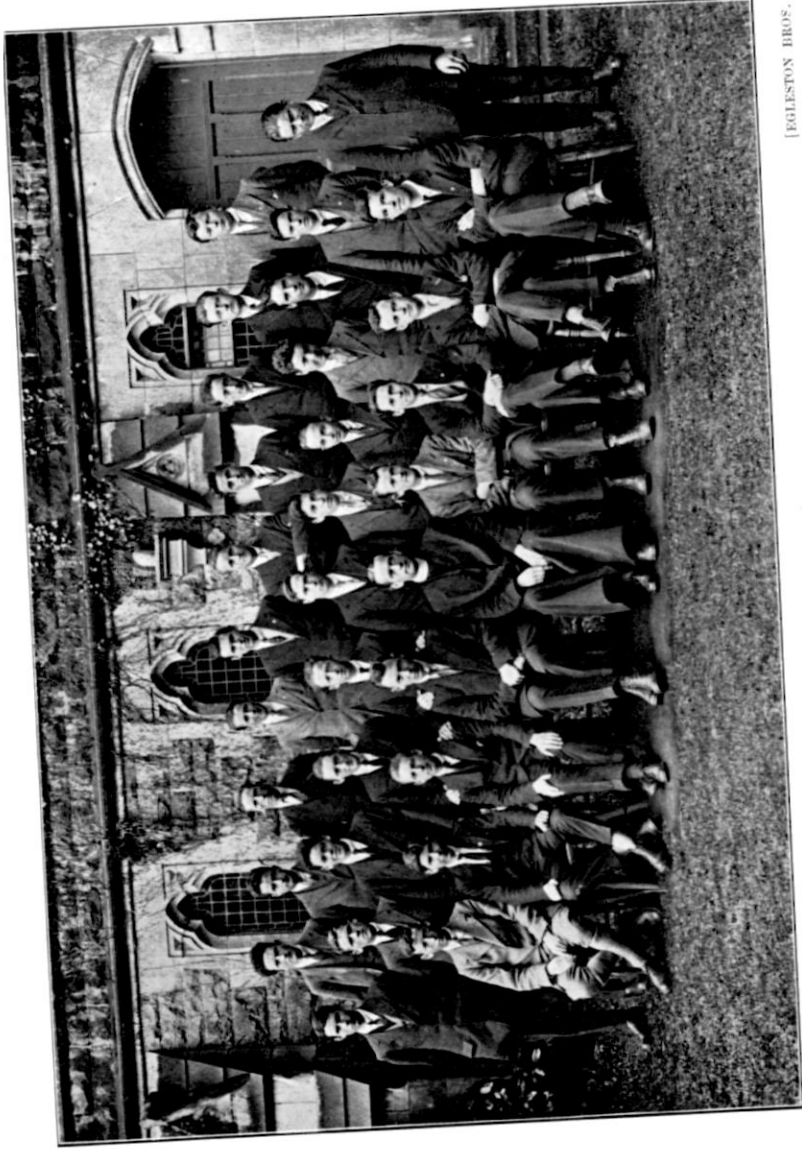
As you will probably be surprised at my making a jump of 700 miles from Shawingan Falls, Quebec, to the Niagara Peninsular, I may as well explain that I am now operator in charge at Queenston Power House, which at the present time is the largest Power House in the world, the pressure output of which is 550,000 horse power. . . . It is owned and operated by the Canadian Government, so that I can now call myself a government employee, but unlike the usual in the way that I have to work hard for a living. . . . Niagara Falls is on the border of New York State, and quite often I take a trip over, as it is only about 5 minutes walk across the foot-bridge. . . . Thousands come here every summer to see the Falls, which are really very impressive. I am getting a higher salary here than in Quebec, and I suppose I have now developed the craze for big money like the average Canadian and American. Apart from salary, there is far more biz. down here than in Shanwingan, as back there we were in the heart of the Laurentian Mountains. . . . I believe I told you that I had joined the Knights of Columbus. . . . It is a splendid order, and they are suppressing or putting very great limitation on the activities of the **Klu Klux Klan** in the U.S.A.

Those who were here in 1913-14 will remember Harry Hulsebusch who was then in Poetry. He has now adopted his maternal name of O'Brien—Mrs. Hulsebusch is, we believe, a Limerick lady—and signs himself W. H. O'Brien. He is settled in Hamburg, where he represents a London firm of chemical manufacturers (Bingham & Co., Grimm 7, Hamburg 8) A letter from him to Fr. Cahill, S.J., resulted in the despatch to him of last year's ANNUAL. This fetched a breezy reply which we hope will delight our readers as it did ourselves. Dating from his private address (22 Averhoffstr, Hamburg), he says:—I can tell you that the little book gave me as much pleasure, in fact more pleasure, than anything else I received for Xmas. Things have changed a lot in the meantime, and you would scarcely know your former pupil. I am manager of the Hamburg office of Messrs. B. and Co., and have a lot to do and say in business. By now I have mastered that awful Teutonic language as well as French. . . . At the same time I have not forgotten my Gaelic, and only lately I had some books sent me to keep my native language alive. I am naturally very interested in matters in the Emerald Isle. . . . People in this country are very interested in Irish affairs, and I have more or less to hold lectures when I go anywhere. . . . I have now and then written a few articles for the ignorant Press. As a true Mungret man, I did not forget the sporting side, and you will no doubt be glad to hear that I was the first to introduce Rugby here. We have now a fairly good team here, mostly consisting of foreigners of all nationalities—I being the captain—and we have succeeded in licking two Dutch teams from Amsterdam and the Hague. Rugby is practically unknown in this town, and our first match created a lot of amusement, laughter, &c. My brother is now an engineer and is going back to England next month. He was always my right-hand man, and we are both known as hockey cracks, while we got the championship of all Germany in canoeing. . . . So you see we are doing honour to our College and country. Mother sees that we go to church regularly! so that if we were not a bit homesick, we should be quite content here. I would be obliged if you would remember me to all old friends. I should like very much to hear from Mr. Gallagher, who once made strenuous exertions to get German into my thick head, and I would like to tell him his pains have not been in vain. . . . This country is now recovering a little from the effects of the . . . inflation, and we have nearly forgotten the awful time when we paid 2 billion marks for a pound of butter. Now we have stable currency, which, however, make things very dear. . . . I take it that most of my old friends are scattered far and wide. I hope soon to be able to pay a visit to my dear old country, and shall not fail to drop in at the college then. Thanking you again. . . .—W. H. O'BRIEN.

We may add that our friend's literary activities are not confined to the German press, as in the "Irish Independent" of March 21st we noticed a long letter from him under the heading: "Commercial Life. German teaching methods."

We express our sympathy with Fr. Jas. C. Murphy and Arthur Murphy, both of the diocese of Christchurch, N.Z., on the death of their mother last year.

Fr. R. Hennessy is acting as secretary to the Bishop of Los Angeles and San Diego.



[EGLESTON BROS.]

1st CLUB.

PHOTO BY]

Back Row :—C. Cooney, M. Morrison, W. Bourke, D. O'Donovan, J. Casey, P. Power, P. Enright, M. O'Connell, P. Rooney, J. Coll.
 Middle Row :—H. Casey, J. Durcan, J. O'Donnell, J. Kavanagh, J. Flannery, M. Purcell, J. McCarthy, J. Lawn, P. Lonergan, J. Hayes, J. Hanrahan, J. Dudley.
 Sitting :—T. Mulqueen, W. Brett, P. Durcan, C. Fitzgerald, Rev. M. Meaney, S.J., D. F. O'Sullivan, J. Murray, P. Flynn, M. Pelly.

Music and Drama.

"EXPECTABAMUS nec disappointati sumus!" We got it back—the big roomy stage that Jack Dillon had kept in the recesses of his brain these few years past; and on the word being given it emerged from that locality of the subconscious. Then, as it were, autonomously, big things got done—just because Mungret boys are still Mungret boys; and being tested from Donie Ryan of 3rd Prep. to Michael Kennedy of Philosophy—all stood the test in a way which must have satisfied even the exacting Muse of the Mungret Stage.

In music also we imagine the 500 monks set aside for chanting out of the 1,500 in the days when Mungret was a great Christian Gaelic Monastery and University must have felt they were not being "let down" in Mungret of to-day. "Pianos" were made into pianos, and more than half the lay-boys were pupils of Mr. W. O'Shaughnessy or Mr. T. Glynn for piano or violin. Mr. Glynn revived the Apostolic Orchestra; and the choir, nobly responding to Fr. Muleahy's self-sacrificing efforts, never failed to produce the atmosphere of the ever-changing, beautiful liturgy of the Church.

The Sunday Missa Cantata has got the plain chant into our bones. So when the Requiems of this year of Mungret Requiems had to be faced, they were rendered with a finish that surprised all our visitors. The very little bit of Tenebrae music which was tried on Palm Sunday showed the choir at its best, and made us long for more!

CONCERTS BY VISITORS.

On September 30th Mr. O'Shaughnessy brought out a select concert party from town; our old favourite Mr. J. Cahill sang the songs that we always want to hear. They were perfectly rendered and full of heart. We had the Bananna Boys and the two Juvenile Dancers that stormed Limerick with their graceful modest Irish and Scotch dances. And we had Mr. O'Brien, a wonderful ventriloquist, with his inimitable "Bobby."

On November 8th Mr. Glynn, answering an appeal from St. Nessan's Branch of the V. D. P. Society, brought us another splendid party. It included some of those whom we had heard before, and were glad to hear again. The newcomers we welcomed with the famous Mungret cheer that has a double dose of warmth and strength in it for artistes. They were old friends by the time they left the College.

We are very grateful to all the artistes for their kindness in brightening our student lives and showing us how to do things. A word of gratitude is due to Mr. Gerald Reid, baritone, who actually arrived at the College with his friends to entertain us—but—alas! the "Flu" was in charge of things at the time—and the house had just gone to bed!

THE DECEMBER PLAYS AND OPERA.

That is a fine broad title! It covers two days, December 3rd, St. Francis Xavier's Day, when Gilbert and Sullivan's "Trial by Jury"

the King, balked of his intention to murder Giolla, but unconverted, running off with a cry of "Ghosts! Ghosts!"

The same King, the same Abbot and the same Child were made to meet again in "The King" scene. Here the play went on as Pearse wrote it, full of pathos and nobility, that healed even as it hurt, till the soul of the King and the freedom of the people were purchased with the blood of the innocent, fearless Giolla—who thought the price of the victory but a "little thing."

We sincerely congratulate Mr. Bourke, S.J., on this miracle of interpretation. "The ring of dawn" showed again in the dark of our skies. We felt we could and should do the "little thing" required of this generation for Faith and Fatherland, and still call ourselves "unworthy servants" of the Ideal, which, after all, makes the reality of Life for individuals and nations.

It was a great night—first, to be delightfully amused, and then thrilled and "cleansed as by fire."

"GIOLLA NA NAOMH."

Giolla na Naomh	B. BRENNAN.
Ciaran (Abbot and Master) ...	C. COONEY.
King Daire	L. CARROLL.
Art	D. STAEBLI.
Breasail	N. CROWLEY.
Máine	N. POWER.
Ronan	D. KEARNS.
Lollaun Beag	D. RYAN.
Monks	D. O'DONOVAN.
King's Messenger	M. MORRISON.
Soldiers	P. DURCAN.
Angel	D. F. O'SULLIVAN.
Scene 1.—An Ancient Monastery.	P. ENRIGHT, C. FITZGERALD,
" 2.—The Same.	J. DURCAN.
	M. O'CONNELL.

THE APOSTOLICS' PLAY, MARCH 23RD.

"THE SIGN OF THE CROSS."

(Adapted from Wilson Barrett's famous book by Rev. J. Morris, M.A.S., Capetown).

For the end—*la bonne bouche*. At the whisper that the big stage was again available Fr. Cuffe

determined to do the best play he could possibly get, and to do it well. Everything about it was to be of the best—and it was!

Some of the Community and all the boys were at the full dress rehearsal on March 19th. It was a revelation. The scenery, painted by Mr. J. Savage, was wonderfully beautiful, the dresses splendid, the acting supremely good. A daring suggestion was made, that P. Sheppard, who was far too winning for the part of Poppæa, should change parts with C. Keenan, who filled the exacting role of Mercia. This was carried out, and on March 23rd, before a full house of boys, Community and visitors, the biggest thing yet attempted in the Mungret revival proved to be the biggest success.

M. Kennedy as Marcus Superbus was superb. Indeed it is hard to imagine how his interpretation of the part could be improved on. P. Sheppard—with only three or four days to make good—was a wonderfully appealing Mercia. Nero, T. Fullam, was that bloodthirsty buffoon to the life. Berenice's tragic part was beautifully done by B. Cogan, conveying the right idea of a naturally fine and amiable character soured and ruined in the end by hard pagan jealousy. As Stephanus, J. Sullivan won the pity of all; and his going off to his death was one of the big moments. Poppæa (C. Keenan), had the right imperious manner. And the drunken Glabrio (T. Farrell) and the two spies (A. Fahy and C. Donovan) were perfect in their rôles; while the two imperial officers (J. Kelleghan and J. Boylan) reminded us once again how horrible a thing the callous, sneering cruelty of a pagan cultured gentleman can be.

Between the acts Mendelssohn's famous trio "Lift thine eyes" was very much appreciated; and still more so was the exquisite Catalan song by Fr. Tébar, S.J., of the Spanish Aragon Province. For the Great Tableau at the end, the choir gave the "Benedictus" from Gounod's Messe Solenne. Its great crashing "Hosanna in Excelsis," greeting the Cross that flamed in the air over the heaps of dead martyrs in the

Coliseum, was just the right ending. We thanked God for such a play!

Dramatis Personæ.

Marcus Superbus, Prefect of Rome	M. KENNEDY.
Mercia, a noble Christian Girl	P. SHEPPARD.
Berenice, a wealthy Patrician Lady	G. COGAN.
Stephanus, a Christian Boy	J. O'SULLIVAN.
Tigellinus, Consul of Rome	J. KELLEGHAN.
Favius, a Christian Patrician	W. O'CONNOR.
Titus, a Christian Wayfarer	D. SMITH.
Glabrio, a Roman Patrician	T. FARRELL.

Licinius, a Roman Aedile	...	J. BOYLAN.
Viturius, Captain of Marcus' Troop	F. COURTNEY.	
Servilius	} Spies {	A. FAHY.
Strabo		C. DONOVAN.
Nero, Emperor of Rome	...	T. FULLAM.
Poppæa, Empress	...	C. KEENAN.
Jailer	...	W. DEVLIN.
Page to Nero	...	T. MANNING.
Christians, Roman Soldiers, Pagan Mob, &c.		
(The scene is laid in Rome during the Christian Persecutions under Nero.)		



PHOTO BY]

GROUP FROM "THE SIGN OF THE CROSS."

[EGLESTON BROS.

Back Row (standing):—P. Dineen, D. Smith (Titus), P. Conroy, J. Lenihan, J. J. O'Sullivan, J. Boylan (Licinius), F. Courtney (Viturius), W. Lee, P. Coffey, D. Geary, W. O'Connor (Favius).
 Second Row (sitting):—T. Langford, P. Doherty, C. Donovan (Strabo), G. Cogan (Berenice), M. Kennedy (Marcus Superbus), P. Sheppard (Mercia), S. Burns, L. Thomas, J. Kelleghan (Tigellinus).
 Front Row (on ground):—J. J. O'Sullivan (Stephanus), A. Fahy (Servilius), T. Manning (Page).

DEBATES.

ON Sunday, October 28th, the Debating Society commenced activities with Rev. Fr. Kane, S.J., as Chairman. The question for debate was: "That a Total Abstinence Pledge for Life is more desirable for a young man than either a resolution to practise mere temperance or even a Total Abstinence Pledge for a limited period."

The speakers for the Affirmative were:—J. Cummins, F. Courtney, J. O'Sullivan, W. Devlin; also G. Keyes. For the Negative the speakers were:—J. Boylan, C. O'Donovan, P. Doherty, T. Fullam; as well as T. Walsh and M. Kennedy.

The chief points urged in favour of the motion were:—No one can deny the deplorable evils arising to individuals, to the family, and to society from the excessive use of alcoholic liquors. We maintain that the Total Abstinence pledge for life is by far the most efficient means of combating these evils.

In a mere resolution of temperance a man seems to depend on his own strength rather than on the help of grace. Often it does not show real earnestness. It can be broken or unmade as easily as it was made. Similar disadvantages apply against a pledge if only for a limited period; and at its expiration there is the special danger that the person may relapse or fall away before he can renew it or does so in fact. Marvellous results were achieved by the great T.A. for life movement inaugurated by Fr. Mathew and the more recent Pioneer campaign of the late Fr. Jas. Cullen, S.J. These true social reformers well knew the weakness and failures of man, and realised from experience that there is no better safeguard against the temptation to drink than the T.A. pledge for life, with of course the aids of grace to sustain it. The people also take that view. It is endorsed by the approval of the Hierarchy at home and abroad: as witness the testimony of M. Rev. Dr. Ireland.

The T.A. pledge seeks to cut the temptation out of our life at one blow. The greater the sacrifice the greater the merit and the helps from God. Thus we gain much and lose nothing.

The arguments for the negative were much as follows:—It seems often to be overlooked that it is not the moderate use of alcoholic liquors, but their abuse that is wrong and therefore to be condemned and fought against. For one who is, unhappily, a drunkard, or who is morally sure that if he takes drink he will go to excess, the T.A. for life is often the best course. The Pioneer pledge of T.A. for life is mainly for the sake of others, the weaker brethren, by sacrifice and good example. All honour to those who take it. Again the "confirmation" pledge, till a certain age, as e.g. 25 years of age, is highly to be praised. But after all these are special cases. The motion raises the question as to the average young man who is to live in the world. For such a person the resolution or the confirmation pledge is quite sufficient, and is an excellent moral training. Why should they *as a class* be urged, sometimes with great vehemence, to undertake a much heavier, indeed an heroic, obligation which is not shown to be necessary for them, and which consequently they are unlikely to observe strictly, and perhaps not at all. The ability to keep a wise resolution is the supreme test of the will, according to Fr. Boyd-Barrett's book; while failure in the case of an undertaking which is too heavy or extensive tends to sap and decrease will power.

The success of the Total Abstinence movement in the beginning seems largely due to a wave of enthusiasm, and is often supposed to be greater than was the fact. Of late years in Ireland there has been a notable decrease in drunkenness, without any increase in the number of total abstainers.

There may even be much virtue in enjoying the good things which God has provided, when they ease the care and toils of an honest life, and are taken soberly and with thanksgiving.

During the debate it was pointed out by Fr. McCurtin that in the case of the Pioneer pledge, a preliminary trial of two years was often required of subjects before they were admitted to take it. Frs. Kane and F. Cuffe also spoke.

The voting resulted as follows:—

For the Affirmative	...	8
For the Negative	...	8

So that the motion was not carried.

STRIKES.

On November 25th the following was discussed:—"That Strikes are national evils, and should be dealt with by drastic legislation."

The speakers were: for the Affirmative:—T. Walsh, P. Sheppard, J. Burke, W. O'Connor; and for the Negative:—J. Kelleghan, J. O'Sullivan, junr., C. Keenan, A. Fahy.

The chief points for the affirmative were:—The closing of a factory through a strike is a national evil as many are thrown out of work in that trade or in others, and the goods which should have been made at home will be imported from abroad. Hundreds of

of destitution: where they succeed the employers can recoup themselves by charging the loss to the purchaser, *i.e.*, to the general public. A strike interferes with the freedom of many not involved in the particular dispute. The gain ought to exceed the loss to all the other industries affected. The government is justified in restraining the liberty, or rather the tyranny of a few, for the sake of the common good: with similar legislation against capitalists if they be proved to be in fault.

For the negative it was argued:—The workman has the right to better his position by every means in his power, so long as they are lawful (Leo XIII). A strike may be morally just: if terms are refused to which workers have an equitable right, or where they judge their wage insufficient. No doubt a peaceful solution should first be tried and found ineffective, and the



PHOTO BY

JUNIOR APOSTOLICS.

[EGLESTON BROS.]

Back Row standing (left to right):—P. Molloy, D. Harnett, D. Geary, J. Leahy, W. Lee, F. Webb, J. J. Hyland.
 Third Row standing:—S. Burns, C. Lehane, P. Sheppard, D. Smith, T. Kennedy, J. Gaffey, P. Conroy, J. J. O'Sullivan, T. Langford, J. Patrick.
 Second Row sitting:—W. Joyce, W. Caffrey, L. Canning, A. Gilhooly, J. Hughes, Rev. F. Cuffe, S.J., L. Thomas, E. Toner, J. Williams, P. Doherty, D. Dwane.
 Front Row sitting:—J. J. O'Sullivan, W. O'Shea, T. Manning, P. O'Brien.

men are often unemployed because of a small difference affecting only a few of them. Strikes are frequently accompanied by destruction of property and life, and are always an imminent danger to the public peace. Workmen often believe they have a right to more than a living wage. Hence the State should interfere. Arbitration courts should be set up, with compulsory powers. Sixty per cent. of strikes fail with increase

probable advantages should outweigh the evil results likely to follow. Loss of property and especially of life are regrettable, and where unjust to be strongly condemned: yet what are these in comparison with the continuous degradation, physical and moral, of underpaid and over-worked labourers? The strike is the chief, if not the only, defence the workman has. Without it he would be delivered over, bound hand and

foot, to the mercy of those who exploit the poor. When have employers as a class been known to raise wages on their own initiative? In truth high wages provide a lever for better production (Bp. Ketteler).

Others who spoke "ex tempore" were J. Cummins, who said that the outstanding evils were caused by the hatred which existed between the two parties: that the rights of both sides should be safeguarded by a government, say, by setting up a commission. Also G. Cogan, who referred to Pitt's illustration of the boiling kettle which is bound to blow up if all outlets be stopped.

T. Farrell said that strikers certainly should not use violence, as they have done recently.

The result of the voting was:—

In Favour	...	...	7
Against	...	...	10

So that the Negative won by 3 votes.

A CITIZEN ARMY.

On 9th March, 1924, the Debating Society discussed the following:—"That in Ireland a Citizen Army should be formed by the training of all boys and young men between the ages of, say, thirteen and twenty-five years, for limited periods each year, and that such a system would be a more efficient means of defence than either conscription or voluntary enlistment."

The appointed speakers were:—For the Affirmative:—T. Farrell, J. Hyland, S. Burns, and M. Kennedy; and for the Negative:—G. Cogan, J. O'Sullivan, senr., D. Smith, and G. Keyes.

The chief points for the affirmative were:—Modern warfare requires a well-trained, experienced army, which can be best provided by the universal service system: In wartime but few volunteers would come forward: Training makes a people more efficient physically and intellectually: the money spent serves social, educational and moral ends: Universal service system will relieve unemployment, and hence decrease emigration: Ireland preferred the universal system in former times (Red Branch Knights): Universal service sows seeds of patriotism and unity.

For the negative:—A small island, protected by a vast empire, needs no citizen army: Ireland immune from danger of a continental invasion: Plenty of time to raise an army, in case of war: Conscription wrongly considered tyrannical by Irishmen, because the latest attempt to enforce it was made by an alien government: When we have freedom, conscription in Ireland would be for the nation's good.

Fr. McCurtin explained the Australian system, by means of which all men who are fit are given physical and military training by special instructors paid not by school or local authorities but by the State. The

citizen is bound to put in a certain number of drills each year, with camping out, failure being punished. The system is, no doubt, open to some objections; but by 25 years of age the men are well trained soldiers, and some can be transferred to the reserve.

W. O'Connor argued that compulsory military service was not now necessary for the preservation of the State; and so was an undue restriction of the liberty of the subject, and hence not morally within the scope of the civil law.

The result of the voting was:—

Affirmative	...	...	11
Negative	...	...	8

So that the Affirmative won by 3 votes.

PROTECTION OR FREE TRADE.

On March 30th the following was discussed:—"In the actual circumstances of Ireland as to agriculture and industries, it is in the highest degree desirable that a system of moderate protection or 'fair trade' should be adopted by the Government, as contrasted with the existing system known as 'free trade'."

The appointed speakers were, for the Affirmative:—W. Devlin, W. Caffrey, P. Sheppard, and J. Lenihan. For the Negative:—T. Fullam, P. Doherty, J. O'Sullivan, junr., and J. O'Connor. Fr. Kane was in the Chair. Frs. McCurtin, Cuffe, and Deevy were also present.

The arguments in favour of the motion were somewhat as follows:—When England adopted Free Trade she was the great trading, and carrying, nation in the world. Her commanding position in this respect made it her interest to have unlimited competition: that is the secret of her success. If free trade has all the virtues claimed for it, we should expect to see it adopted all over the world: yet few if any states have taken it up as a system. On the contrary the United States have been strongly protectionist, have prospered immensely, and are now, probably, the leading commercial country. The circumstances of our own land are quite different from those of England. Under free trade Irish industries, as a whole, have withered. Our country has some disadvantages; but what she can fairly produce she should produce, so as to provide employment for her people, check emigration, and become as self-contained as possible. To this end the Government should help by protecting weak or incipient industries, at least to the degree of freeing them from excessive outside competition. Our opponents may rely on the report of the Fiscal Inquiry Committee: but its members had to consider the question from the economic point exclusively, and they seem to have done so very largely from the side of the general consumer. Now the consumer as such

is not the main interest or support of the common weal, but the producer as such.

Against the motion the points were:—Free trade has brought enormous prosperity to England. The recent committee, consisting of leading experts, reported substantially in favour of free trade. The chief industries in Ireland, as distilling, brewing, etc., either did not give evidence before the committee, or did not ask for protection: the inference is they do not desire it. Most of them depend not on the home

elsewhere and to set up, e.g. in England. Protection in any form is bound to raise prices, and thus increase the cost of living against the worker and the poor. It would assist capitalists and throw industry into the hands of "bosses" who could screw up prices arbitrarily or reduce quality or both together, to the great prejudice of the general public.

In reply it was pointed out that the low cost of living is not the main interest of the lower classes. The greatest interest of the poor man is to get employ-

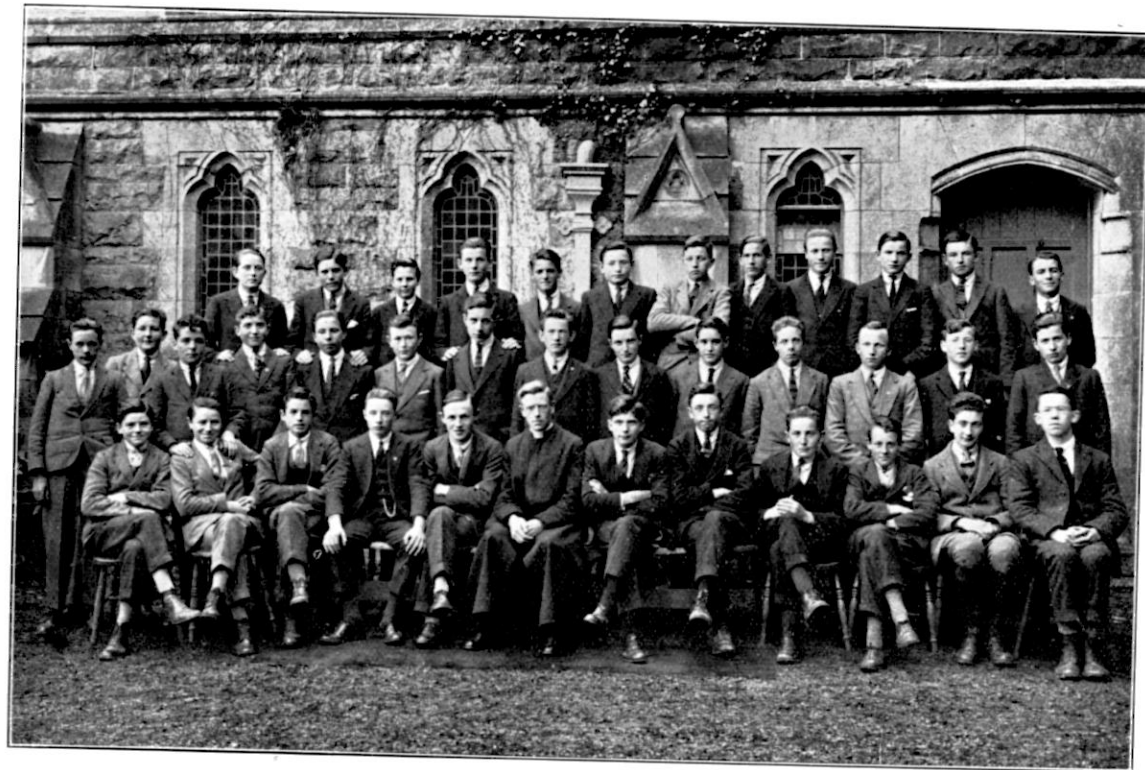


PHOTO BY]

2nd CLUB.

[EGLESTON BROS.

Back Row:—C. O'Sullivan, T. Mitchell, J. Connolly, J. Barry, M. Durcan, F. Egan, J. O'Donnell, M. Lyden, P. Cahir, D. Kelly, E. Irwin, W. Kearns.
 Middle Row:—K. Carthy, J. Powell, C. Hurley, M. O'Sullivan, P. Green, R. Coll, T. Hodnett, P. Cregan, P. Coghlan, T. Lynch, M. Nugent, P. Burke, T. McInerney, T. McCarthy.
 Sitting:—P. Brett, F. Considine, D. O'Reilly, S. O'Byrne, E. Scanlan, Rev. J. A. Deevy, S.J., V. Tully, J. Ryan, P. Carroll, B. McDonagh, G. Conheady, M. Sugrue.

but on the foreign market. Tariffs would raise the price of their raw materials, hence of their produce; and so would handicap them against producers in free trade countries. Some firms anticipated that if the price of their raw materials were raised by tariffs on imported articles, they would be forced to withdraw

ment, of the worker to get good wages, and these they can only get out of the wage-fund provided by flourishing trade and industry. As to the alleged danger of arbitrary rise of prices or of high profits, this should and would be met by competition at home, or in the last resort by legislation.

Father Kane spoke in favour of the motion.

Result of voting :—

Affirmative	...	...	8
Negative	...	...	9

So that Negative won by 1 vote.

JOHN BOYLAN,
First Philosophy.

A JUNIOR LAY DEBATE.

Time was hanging on our hands, and Mr. O'Connor, S.J., came to our assistance by resurrecting the Debating Society, which had not functioned since the Treaty was rejected by 43 votes to 7 in 1922.

On March 30th we had a debate on the motion: "That Cork rather than Dublin ought to be the Capital of Ireland." Membership of the "House" was at first confined to the classes of Junior II and Prep. I, but the Government later decided to throw open the doors to III Club on condition that they were not too noisy in the expression of their opinions.

The subject was one in which all took a keen interest and gave full scope to the eloquence and enthusiasm of the speakers. Some, especially in the beginning, were rather shy and nervous but as the debate went on it became very lively and there were some spirited exchanges between members of the Government and the Opposition. A few good impromptu speeches too added greatly to the brightness of the discussion. The general standard of the speeches was high, but on the Government side the most prominent was the President, M. O'Reilly, while T. Barden and J. Patrick were the most convincing upholders of Dublin's cause. T. Barden and M. O'Reilly both showed considerable debating power in a passage of arms which took place towards the close of the debate.

Though the arguments in favour of Dublin were strong, it was clear from the beginning

that the Munster men were not to be convinced by merely intellectual weapons. One of them indeed, was heard to admit that though he really thought Dublin should be the capital, he felt in duty bound to vote for Cork! Thus when the vote was taken the Government had a very safe majority.

The speakers were: for the Government:—M. O'Reilly (President), E. White (Home Affairs), D. Geary (Foreign Affairs), F. Carroll (Finance), W. O'Shea (War). For the Opposition:—T. Barden (Dublin City), J. Patrick (Dublin County), M. Durcan (Mayo), V. Mac-Donnell (Wicklow), J. Brogan (Meath).

For the affirmative:—Cork owing to its fine natural harbour and its good port is a good centre for commerce and a market for the products of the Golden Vale and the south of Ireland generally. The position of Cork is far more favourable than that of Dublin for the development of trade and intercourse with the continent of Europe, with America and with the Southern Hemisphere. Further Cork is the centre of the greatest Irish speaking district in the country, and its inhabitants can claim to be more truly Irish in spirit than the people of Dublin. Against Dublin it was urged that it was one of the most anglicised cities in Ireland; that it had always been the centre of English rule, and would in the future be affected by English influence and traditions; and therefore it ought not to be the capital of Ireland.

For the negative:—Dublin is a much finer city than Cork. It is bigger, has splendid public buildings and a magnificent park—one of the greatest in the world. It has many flourishing industries such as Cork cannot boast. It is in a far more central position in regard to Ireland than Cork and is linked up with all parts of the country by railways. Again it is quite convenient to England and to the great coal and manufacturing districts of that country. It may be admitted that it was subject to English influences, but it was hotly contended that it has risen superior to them and is as Irish at heart as any city in Ireland. Finally it has been and is the Capital, while it would be a long time before Cork could be worthy of the position.

The voting was:—

For the Affirmative	...	26
For the Negative	...	15

The Government won by 9 votes—a warning to Dublin that if she keeps on looking east, she'll "go west"!

DERMOT HURLEY,
Secretary.

Senior Literary Academy.

ON October 7th Fr. McCurtin, S.J., opened the Christmas session of the Senior Literary Academy. Having read the customs of the Academy, to which he added two additional rules, he said the object of the Academy was to cultivate the art of speaking and proper expression. The Debating Society was for the finding out of truth, but the Academy was directed to the cultivation of the art of expressing truth. He emphasised the importance of the Academy for informal education, and remarked that all the knowledge a student can acquire now will be very useful to him as a priest. Fr. Cuffe, S.J., also urged on one and all to improve themselves in the line of literature and expression.

Besides the usual essays, written for reading in the refectory, a few literary papers were written for reading in the recreation room on Sunday evenings. Among these were: A paper on "Canon Sheehan," by G. Keyes; one on "Tennyson," by J. O'Connor; one on "Dickens," by C. Keenan; and one on "Shakespeare," by A. Fahy.

The paper on "Canon Sheehan" created considerable excitement, some of the critics maintaining that Canon Sheehan was very successful as a novelist, while others contended that most of his novels were useless, as such. The climax was reached when M. Kennedy stated that a priest's education unfits him for writing novels. This statement was immediately questioned, and the discussion was adjourned to the next meeting.

Among the essays were:—

"Poetry and War,"	by M. Kennedy.
"Friendship,"	.. J. Linehan.
"Chivalry,"	.. J. Hyland.
"Our National Language,"	.. W. Caffrey.
"A Walk in Autumn,"	.. D. Smith.
"Offshoots of Modern Discovery,"	.. J. Boylan.
"A Sketch of Napoleon's Life and Character,"	.. C. Donovan.
"Loch Léan,"	.. F. Courtney.
"A Sketch of 20th Century Ireland,"	.. J. Burke.

The essays of M. Kennedy, F. Courtney, and J. Boylan were excellent both in subject-matter and style. The last, especially, deserves special credit, because of the difficulty of his subject and the skill with which he treated it. "A Walk in Autumn" and "Chivalry" were also excellent productions, considering the youth of the writers.

Owing to a remark made by M. Kennedy (in criticising the paper on Canon Sheehan), namely, that priests are not good novelists, Fr. McCurtin proposed the following proposition to be discussed:—"That the training and life-work of a priest unfit him for novel-writing." This took place on December 9th, and M. Kennedy was called upon to defend his statement. His argument was mainly this: That novel-writing requires imagination, while theological and philosophical studies give the priest a legal rather than a literary turn of mind;

his style is apt to smack too much of the pulpit ; his training keeps him greatly out of society.

D. Smith said that the priest must know the inner soul and feelings just as a doctor knows the body, and thus he acquires a good insight into character.

J. Kelleghan supported M. Kennedy : " A novel," he said, " is the telling of a story for the story's sake. People do not want a sermon in a novel. A priest's life is permeated with the spiritual."

J. Cummins : Besides outer knowledge the priest has the advantage of inner knowledge. He mixes with rich and poor. He is inclined to be broadminded rather than narrowminded in his views, and is acquainted with all kinds of customs and manners.

A. Fahy held that any priest may be a potential novelist. He denied that a priest's training dwarfs his imagination.

C. Keenan said that his professional studies absorb a priest's time, and his mind is apt to get into a philosophic groove.

Fr. McCurtin, in summing up, said he thought there was no man better fitted for novel-writing than a priest. His imagination was not cramped. Philosophical and theological studies tend rather to broaden the imagination. He should have a literary training ; and as to why priests rarely write novels, the simple reason is that they have no time.

This concluded the discussion, no vote being taken in the matter.

J. O'CONNOR.



FIVE MODERATORS AND FR. RECTOR.

Standing : Fr. A. O'Kelly, Fr. Joseph McDonnell, Fr. E. Cahill, Fr. Jas. Forristal.
Sitting : Fr. G. R. Roche, Fr. P. McCurtin.

House Examinations.

CHRISTMAS HONOUR LIST.

ΣΑΣΡΑ ΔΗ ΞΑΜΝΟ.

Δη Cómαττας.

Ρεάκταρε.—Δη τὰ Δεῖρα C. Οἰρ. ἠα Μαοιέδα, C.1.

Δοῦαρε.—Seán ἠα Ὀροῖζεαλλάιν.

Σηρίοδαί.—Δηηραί ἠα Καέσαις, Ταῶς ἠα Μανῖάιν, Seán ἠα Concúbar, Concúbar ἠα Ὀonnaḃáin, Séamus ἠα Λαῖḃín.

Camonn Οἰρ. ὅε Dúrea, Seán ἠα Cioḃáin, Páḃruis ἠα Cníogáin, Séamus ἠα Καέσαις, Δητόηε Mac Conhraí, Καéal ἠα Cionnáin, Séamus ἠα Uaḃáin, Pionnbarra ἠα Cúrnán, Páḃruis ἠα Ὀoéarḃaῖς.

PHILOSOPHY.

Religious Knowledge.

J. Boylan and T. Walsh *ex æquo*. 3. G. Cogan.

Church History.

W. O'Connor and J. Boylan *ex æquo*. 3. T. Farrell.

Ethics.

1. G. Cogan. 2. J. Cummins. 3. T. Farrell.

Cosmology.

Second Year—1. T. Farrell. 2. J. Cummins.
3. T. Walsh.

First Year—1. T. Fullam. 2. A. Fahy.
3. J. Boylan.

Logic.

1. T. Fullam. 2. M. Kennedy. 3. A. Fahy.

Ontology.

1. T. Fullam. 2. J. Boylan. 3. M. Kennedy.

Physics.

1. T. Fullam. 2. J. Kellaghan. 3. T. Farrell.

SENIOR.

Aggregate ... 1. C. Keenan. 2. P. Doherty.
3. P. Enright.

Latin ... 1. J. O'Connor. 2. P. Enright.
3. C. Keenan.

English ... 1. C. Keenan. 2. P. Doherty.
3. M. Kelly.

Irish ... 1. C. Keenan. 2. W. Caffrey.
3. C. Donovan.

Mathematics 1. C. Keenan. 2. P. Doherty.
3. J. O'Donnell.

MIDDLE.

Aggregate ... 1. J. Lawn. 2. J. Hyland.
3. J. Casey.

Latin ... 1. J. Lawn. 2. P. Sheppard.
3. C. Cooney.

English ... 1. P. Power. 2. C. Cooney.
3. J. Lawn.

Irish ... 1. J. Lawn. 2. M. O'Connell.
3. J. Casey.

Mathematics 1. J. Hyland. 2. J. Casey.
3. J. Lawn.

1ST JUNIOR.

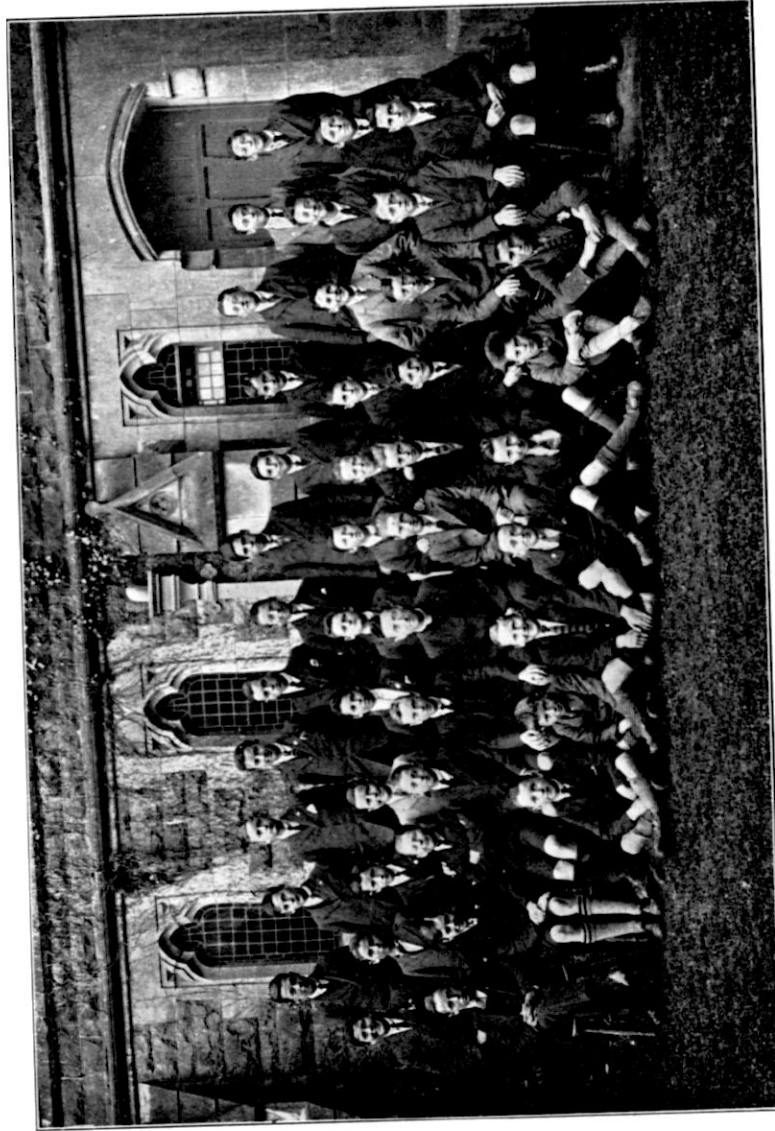
Aggregate ... 1. M. Farrell. 2. T. Kennedy.
3. S. Burns.

Latin ... 1. C. Lehane. 2. D. Smith.
3. W. Kearns.

English ... 1. W. Kearns. 2. D. Smith.
3. T. Manning.

Irish ... 1. T. Manning. 2. C. Lehane.
3. T. Kennedy.

Mathematics 1. M. Farrell. 2. W. Hillan.
3. P. Conroy.



[EGLISTON BROS.]

3RD CLUB.

PHOTO BY] Back Row—G. Hayes, E. White, P. Kirby, J. Brogan, W. Barry, M. Kelly, W. Lane, A. Barry, J. Farrell,
S. O'Donovan, T. Barden, M. O'Reilly.
2nd Row—P. Bolger, P. O'Sullivan, B. Brennan, V. MacDonnell, J. Hall, D. MacSullivan, T. McCarthy,
F. McNeice, L. Hanrahan, J. O'Gorman, P. O'Sullivan, M. McGrath.
Sitting—N. Ryan, D. Cunniam, N. Power, A. O'Crowley, M. Sheehan (Capt.), Rev. E. Bourke, S.J.,
H. Murnane (Vice Capt.), M. Kennedy (Sec.), T. Hurley, E. Butler, J. Harrold, F. Carroll.
On Ground—N. O'Crowley, D. Ryan, C. McCarthy, D. Kearns, J. Sheehy, B. Staehli, D. Staehli.

2ND JUNIOR.

<i>Aggregate</i> ...	1. M. O'Reilly.	2. J. Patrick.
	3. T. Barden and L. Thomas.	
<i>Latin</i> ...	1. F. Egan.	2. J. Patrick.
	3. T. Mitchell.	
<i>English</i> ...	1. M. O'Reilly.	2. L. Thomas.
	3. J. Patrick.	
<i>Irish</i> ...	1. T. Barden.	2. L. Thomas.
	3. D. Geary.	
<i>Mathematics</i>	1. M. O'Reilly.	2. L. Thomas.
	3. J. Connolly.	

3RD JUNIOR.

<i>Aggregate</i> ...	1. K. Carthy.	2. M. Phelan.
	3. M. Leyden.	
<i>Latin</i> ...	1. M. Leyden.	2. M. Phelan.
	3. K. Carthy.	
<i>English</i> ...	1. P. Carroll.	2. M. Phelan.
	3. M. Leyden.	
<i>Irish</i> ...	1. P. Greene.	2. K. Carthy.
	3. M. Leyden.	
<i>Mathematics</i>	1. P. Kent.	2. M. Nugent.
	3. K. Carthy.	

COMMERCIAL.

<i>Aggregate</i> ...	1. P. Meagher.	2. C. Murnane.
	3. L. Roche.	
<i>Business</i> ...	1. L. Roche.	2. P. Meagher.
<i>Methods</i>	3. C. Murnane.	
<i>English</i> ...	1. C. Murnane.	2. P. Meagher.
	3. J. Scanlon.	
<i>Irish</i> ...	1. C. Murnane.	2. M. Sugrue.
	3. P. Meagher.	
<i>Mathematics</i>	1. P. Meagher.	2. J. Hayden.
	3. P. Brett.	

1ST PREPARATORY.

<i>Aggregate</i> ...	1. P. Kirby.	2. A. McInerney.
	3. V. McDonnell.	
<i>Latin</i> ...	1. T. Hodnett.	2. A. McInerney.
	3. D. McSullivan.	
<i>English</i> ...	1. T. Hodnett.	2. D. Hurley.
	3. M. Durean.	
<i>Irish</i> ...	1. A. McInerney.	2. D. McSullivan.
	3. P. Kirby.	
<i>Mathematics</i>	1. P. Kirby.	2. W. O'Shea.
	3. B. Brennan.	

2ND PREPARATORY.

<i>Aggregate</i> ...	1. J. Leahy.	2. F. Webb.
	3. A. Gilhooly.	
<i>Latin</i> ...	1. S. O'Donovan.	2. J. Sheehy.
	3. J. Farrell.	
<i>English</i> ...	1. F. Webb.	2. J. Leahy.
	3. J. Sheehy.	
<i>Irish</i> ...	1. F. Webb.	2. A. Gilhooly.
	3. J. Sheehy.	
<i>Mathematics</i>	1. A. Gilhooly.	2. J. Leahy.
	3. J. Harrold.	

3RD PREPARATORY.

<i>Aggregate</i> ...	1. P. O'Sullivan.	2. N. Crowley.
	3. N. Ryan.	
<i>Latin</i> ...	1. N. Ryan.	2. D. Ryan.
	3. N. Crowley.	
<i>English</i> ...	1. N. Crowley.	2. D. Ryan.
	3. P. O'Sullivan.	
<i>Irish</i> ...	1. N. Crowley.	2. P. O'Sullivan.
	3. D. Staehli.	
<i>Mathematics</i>	1. D. Ryan.	2. P. O'Sullivan.
	3. N. Ryan.	

Sodality Notes.

Sodality of the Blessed Virgin.

Director : REV. C. DOYLE, S.J.

Prefect.—D. F. O'SULLIVAN.

Secretary.—C. FITZGERALD.

Second Assistant.—M. O'CONNELL.

Sacristan.—J. MURRAY.

The Sodality of The Blessed Virgin, under the direction of Fr. Doyle, S.J., continues to uphold its pre-eminent position in the house. During the past year the sodalists have attended the weekly meetings regularly, and have shown a marked improvement in the recitation of the little Office of The Blessed Virgin both in volume of sound and distinctness.

They have, as in the past, exercised an influence for good in the College by their example.

On December 8th fifteen new members were received into the Sodality.

Rev. Fr. Rector reminded them of their duties as Children of Mary, and that their heavenly Mother would be always ready to help them in difficulty and danger. The following is a list of the members received :—

Lay Students.—J. Durcan, L. Roche, P. Durcan, J. Hanrahan, J. Hayes, M. Purcell, J. McCarthy, J. Flannery, C. Cooney, L. Carroll, J. Casey, P. Sutton.

Apostolic Students.—W. Devlin, J. J. O'Sullivan.

In the second reception, which took place on May 24th, the feast of Our Lady of the Wayside, the following were received :—

Lay Students.—J. Lawn, W. Bourke, J. D. Kavanagh, J. O'Donnell, D. O'Donovan, D. O'Reily, M. Phelan, H. Casey, W. Brett, M. Pelly.

Apostolic Students.—J. Kelleghan, P. Sheppard.

The following is a complete list of the present Sodality :—

Lay Students.—D. F. O'Sullivan, C. Fitzgerald, M. O'Connell, J. Murray, P. Enright, P. Power, P. Rooney, P. Durcan, J. Hanrahan, L. Roche, J. Hayes, M. Purcell, J. McCarthy, J. Flannery, C. Cooney, L. Carroll, J. Casey, P. Sutton, J. Lawn, W. Bourke, J. D. Kavanagh, J. O'Donnell, D. O'Donovan, D. O'Reilly, M. Phelan, H. Casey, W. Brett, M. Pelly.

Apostolic Students.—T. Farrell, W. O'Connor, G. Keyes, F. Courtney, J. Kelleghan, J. J. O'Sullivan, W. Devlin, P. Sheppard, T. Walsh, T. Fullam, C. Donovan, J. Burke, J. Boylan, G. Cogan, J. O'Sullivan.

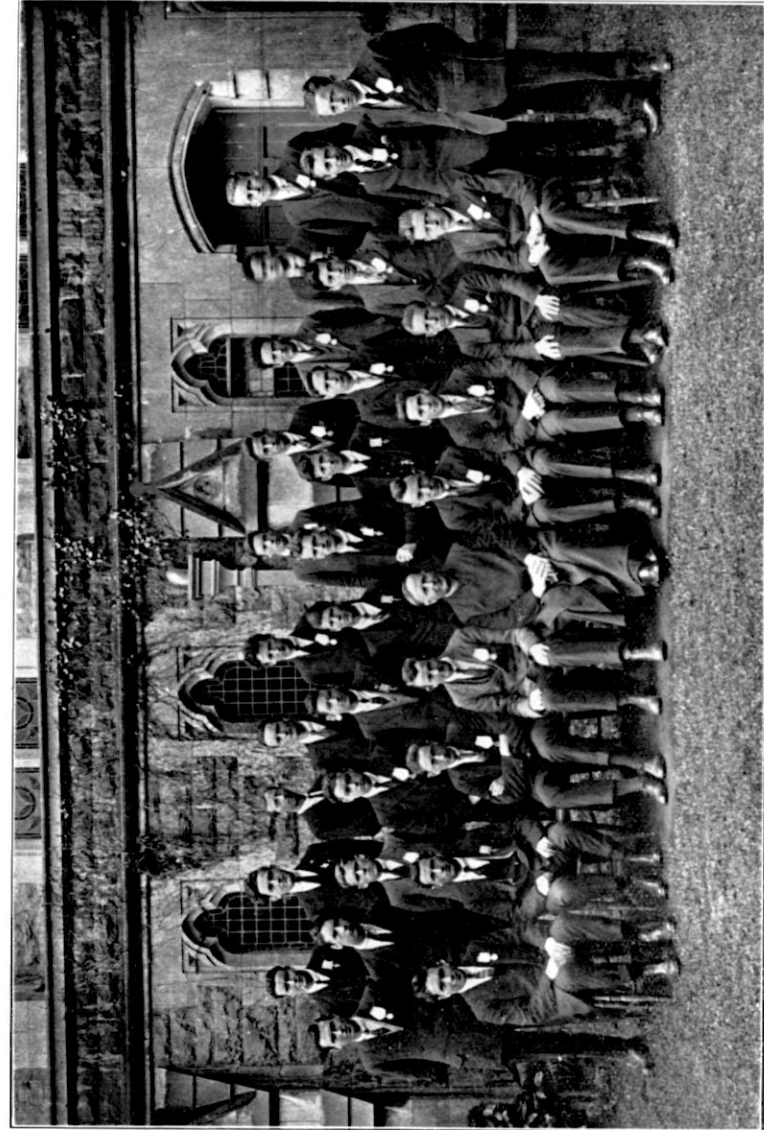


PHOTO BY

SODALITY OF THE B.V.M.

LEGISTON BROS.

Back Row :—C. Donovan, T. Fullam, T. Walsh, J. Bourke, J. O'Sullivan, J. Hanrahan, P. Enright, C. Cooney, G. Cogan, P. Power.
 Middle Row :—J. Casey, J. Hayes, J. Durcan, W. Devlin, J. Boylan, F. Courtney, G. Keyes, W. O'Connor, M. Purcell, J. McCarthy, L. Roche, J. Flannery.
 Sitting :—J. O'Sullivan, T. Farrell, M. O'Connell, D. F. O'Sullivan (Pref.), Rev. C. Doyle, S.J., C. Fitzgerald, (Sec.), J. Murray, P. Durcan, P. Rooney.

Sodality of the Holy Angels.

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

Prefect.—Edwin Scanlan.

Second Assistant.—Vincent Tully.

First Assistant.—Stephen O'Byrne.

Sacristan.—Michael Sheehan.

We are certainly a very live Sodality, and our officials are prompt and full of business on meeting nights. For angels, we manage to put great body into the singing of our own Gaelic hymn every Saturday night. We are grateful for the present of the beautiful picture of a Guardian Angel which adorns the lecture table. We had two receptions—the first on December 3rd, 1923, and the second on May 29th, 1924. The following were admitted :—

First Reception.—William Kearns, Thomas

Barden, Brian McDonagh, George Hayes, Gerald Conheady, Dermot Hurley.

Second Reception.—Francis Considine, Jack Harold, John O'Donnell, Desmond Cunniam, Michael O'Sullivan, Brendan Brennan, Timothy McCarthy, Vincent McDonnell, Antoney McInerney, Charles McCarthy, Edward Irwin, Thomas Kelly, Michael Kelly, James Connolly, Patrick Coughlin, Patrick Carroll, Patrick Burke, Patrick Cahir, Dominic Kearns, Michael McGrath, Walter Barry, Michael O'Reilly.

St. Vincent de Paul Society.

Spiritual Director : REV. FATHER BOYD-BARRETT, S.J.

President.—Philip Rooney.

Secretary.—Patrick Enright.

Treasurer.—John Murray.

The work of the Conference was carried on as in previous years. As usual the boys supported our efforts with great generosity. A very successful concert was held to obtain funds, which, together with a large sack of boots and clothes given by the boys, were placed at the disposal of those concerned with the dependants of Limerick prisoners. An interesting handball competition was also held

to secure funds for the coming sports for the poor children of Mungret. Clothes and useful prizes will be distributed on that occasion, as was done last year. Although our work is curtailed by the fact that we do not visit the poor in their homes, the spirit of charity is kept aflame among us by our Conference. Kind friends in and near Mungret helped us by their gifts. To them we owe a debt of gratitude.

The Pioneer Association.

The Mungret College Branch of the Pioneer Association continues to flourish exceedingly. During the year its officials showed themselves enterprising and energetic. Leaflets selling for the object and advantages of the Association were distributed and much successful recruiting was done. Several Temperance Talks were given by the Spiritual Director with good

results. Two general receptions and three supplementary ones were held in the course of the year. The present strength of the Branch is 103, including Pioneers, Probationers and Aspirants. The following are the officials and members :—

Spiritual Director.—Rev. Charles Doyle, S.J.

President.—Patrick Power. *Secretary*.—John

Murray. *Treasurer*.—William Brett. *Council*.—James Casey, John Durean, Daniel O'Sullivan.

Pioneers :—*Apostolic Students*.—J. Boylan, W. Caffrey, P. Coffey, G. Cogan, F. Courtney, J. Cummins, W. Devlin, A. Fahy, T. Fullam, D. Hamell, J. Kelleghan, W. O'Connor, J. Patrick, P. Sheppard, D. Smith, T. Walsh, P. Doherty, C. Keenan, J. Lenihan, P. Molloy, J. O'Connor, E. Toner, J. Sullivan, J. Hyland, D. Dwane, P. O'Brien, L. Canning, J. Hughes, Leo Thomas, T. Langford. *Lay Students*.—J. Connolly, P. Durean, J. Hanrahan, F. Flannery, M. Pelly, S. O'Byrne, D. O'Donovan,

M. Phelan, M. Purcell, D. O'Reilly, P. Burke, F. Considine, P. Creegan, J. Coll, W. Burke, C. Cooney.

Probationers :—*Apostolic Students*.—J. Leahy, W. Lee, C. Lehane, T. Manning, W. O'Shea, J. Sullivan, F. Webb, A. Gilhooly, W. Joyce. *Lay Students*.—H. Casey, F. Egan, P. Greene, T. Kelly, J. Lawn, J. Lee, J. McCarthy, A. McNeice, E. White, G. Hayes, P. Kirby, M. Kelly, S. O'Donovan, M. Sheehan, E. Irwin, J. Brogan, M. O'Sullivan, P. O'Sullivan, M. Kennedy, T. Barden.

Aspirants :—22.

EXCHANGES.

We beg to acknowledge with thanks the following Exchanges :—

Our Alma Mater (Riverview, Sydney). The Clongownian. The Belvederian. The Xaverian (Kew, Melbourne). The Patrician (Melbourne). The Mountaineer. St. Aloysius College Magazine (Glasgow). Xavier (Vannes). Loyola College Review (Montreal). The Spring Hillian. The North Point Annual. The Xaverian (Calcutta).

The Magazine (Trichinopoly). The Stonyhurst Magazine. P.S.M. (Thurles). ΔΝ ΣΤΕΙΒΤΕΑΝΑΔ. The Aloysian (Galle). The Castleknock Chronicle. Farnborough Salesian School Magazine. The Rock (Hong Kong). Veritas (Sion Hill, Blackrock). C.I.C. Annual (Trinidad). The Mangalore Magazine. The Far East, etc., etc.



THE NEW ROCKERY.

A "Flying Column" from U.S.A.

THE last charabanc full of boys had rolled away, the last husky cheer had gone up as it passed the deserted playground, when the Papal Flag was run up to the top of the flag-staff, the old green Harp and Shamrock a little lower down, and on the gaff the Stars and Stripes hung in the place of honour. A company of nine Past Apostolics was expected from the U.S.A., and luckily the Community had not time to scatter for its vacation work.

The weather repeated its 1st of June kindness—it was ideal—and close on mid-day they arrived—Fathers J. O'Kelly, J. Eaton, Patk. Turner and Patk. O'Connor of the diocese of Mobile; Rev. Dean Edmund Kelly, of Galveston diocese; Rev. Dr. James G. Burke, from Baltimore; Rev. Dr. J. Turner, of the Seminary, Yonkers, N.Y., and Frs. T. and Maurice Reddan, of the diocese of Manchester, N.H.; and with the party were Mr. Feeney and Mr. J. Reddan.

Soon Rev. Fr. Minister, Fr. McCurtin, S.J., Fr. W. Kane, S.J., and Fr. Forristal, S.J., the old moderator of some of them, had them in tow, and the school, which had settled down to vacation silence, woke up with a start. Every nook and corner was peeped into once again—after the lapse of a quarter of a century in most cases. The photo gallery brought forth a round

of jokes and criticisms and comparisons, and the bell-rope was pulled just for fun; and secrets were let out of things done stealthily long ago, including a three o'clock a.m. raid on the orchard. The orchard was raided again; and certain noted heavyweights did not look a bit like mischievous little blackbirds as they stood on the nets and shamelessly foraged for half-ripe strawberries.

There was a lively dinner party at 2.30 p.m., and it got more so in the library, where the dessert was served. There we had speeches full of real love and gratitude to their Alma Mater from Fr. O'Kelly, Fr. Eaton, Fr. P. Turner, and Dr. Burke; and we had songs from Dr. Burke and some of the Community; while Mr. Feeney delighted us with his "Reid Speech" and "Fr. David Toomey."

Meanwhile the photographer had been fetched from town, and before the meeting broke up, first the group of the Past was taken; then a group was formed of the visitors, the Community and the five lonely Apostolics who are waiting for their matriculation examination; and so we have a memento of what every one of our old boys and visitors declared was a glorious day, and to which Mungret replies "May we have many such happy returns!"



PHOTO BY

VISITORS FROM U.S.A. WITH COMMUNITY.
June 25th, 1924.

[BROWN AND BROWNE.]

Back Row:—F. Courtney, Fr. Meaney, S.J.; E. Bourke, S.J.; Rev. P. O'Connor, Fr. McCurtin, S.J.
Fr. Deevy, S.J.; Fr. W. Kane, S.J.; Rev. Dr. J. Turner.
Main Row:—Mr. Reddan, Mr. Feeney, Rev. M. Reddan, Rev. J. O'Kelly, Rev. P. Turner, Rev. T. Eaton,
Fr. Forristal, S.J.; Rev. T. Reddan, Rev. Dr. J. G. Burke, Rev. Dean Kelly, Fr. Spillane, S.J.;
Fr. F. Cuffe, S.J.; Fr. D. Fitzgibbon, S.J.
On Ground:—J. O'Connor, C. Donovan, P. Doherty, C. Keenan.

Athletics.

After the return of the boys in September we continued to play Rounders for a few weeks. There was not much enthusiasm for the game, so we concluded the season on Sunday, September 16th, with matches against the Apostolics.

- I Club defeated Senior Apostolics by one run.
- II Club defeated Junior Apostolics (First 15) by an innings and 7 runs.
- III Club drew with Junior Apostolics (Second 15).

RUGBY.

Towards the end of September we started Rugby. The tradition of the game had quite died out in Mungret. However there was considerable enthusiasm though not much skill displayed in our First and Third Club practices.

Dec. 16th.—Mungret v. Crescent Past and Present.
Result—Crescent 12 points. Mungret nil.

HURLING.

Though we played *with* Rugby our real efforts were all the time directed towards the winning of the much coveted but elusive Hallinan Cup. We were drawn to play St. Munchin's College in the first match of the first round of the League on Nov. 4th, so with an eye to getting our team into fighting trim we challenged the "Treaty"—a very strong city team—for a match on Sunday, October 7th. The boys played a strenuous and scientific game, but were too slight for the visitors.

Result—
Treaty 4 goals.
Mungret 1 goal 1 point.

Sunday, Nov. 4th.—Mungret v. St. Munchin's.

In this match the Mungret team proved themselves to be real fighters, and the loss of the match was more the fault of the Selecting Committee than of the players. In the first ten minutes our opponents scored three goals, while we failed to raise either the white or green flag. This might have disconcerted a less valiant captain than Con. Fitzgerald, but soon, by word and example, he had his men going, and at half-time the score stood—

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

The second half was nearly a repetition of the first. One wondered what had happened. It took what seemed hours for Mungret to get back to the form displayed before half-time whistle, and when they did get back to it it was too late. So the final whistle found the score—

St. Munchin's 5 goals 3 points.
Mungret 3 goals 3 points.

Dec. 9th.—Mungret v. Christian Schools.

This match was played on the Mungret grounds, and proved a most thrilling match from the throw-in to the final whistle. At no period of the game could a spectator declare Mungret will win or Mungret will lose. A score on one side was answered by a corresponding score on the other. Con. Fitzgerald on the right wing centred beautifully and made a few nice scores from very difficult angles. Dan. F. O'Sullivan as centre forward took balls in the air and on the ground and directed them towards the goal with the speed and accuracy of pistol shots. John Murray in centre field picked the ball out of the mud and tossed it on the boss of his hurley, wriggling and dodging opponents till he placed it securely in Greene's possession at full forward, and when Greene once gets possession we know what happens. Paddy Power, Paddy Enright and Tom Kennedy in the backs worked with a will and saved almost impossible things time and again. Power and Kennedy cleared with strength and accuracy. They were at their best. This was our first trial of Harry Murnane as goalkeeper, and he played himself on to the team. "How did we get on without him before?" everyone asked afterwards; "we shan't try to get on without him again."

Result—Mungret wins by one goal.

Sunday, Feb. 17th.—Mungret v. Christian Schools.

"Taking the game on its merits the Mungret team were superior from start to finish, and on the form displayed will be a hard proposition in the final tie."—*Limerick Leader*.

It was indeed an easy victory for Mungret, who gave a grand exhibition of hurling. Tom Kennedy, Paddy Power, Paddy Enright, Finbar Courtney, Con. Donovan, M. Morrison and P. Greene were at their best. This, I think, was the first match in which John Durcan did himself full justice. Critics used to say:—"John is too slow, he will never do as half wing forward," but in this and subsequent games John never shirked his duty, while he showed surprising dexterity in picking up and centreing, and was always



PHOTO BY]

THE "HALLINAN CUP TEAM."

[EGLESTON BROS
Standing:—J. Murray, J. Bourke, F. Courtney, M. Purcell, P. Power, P. Enright, J. Durcan, M. Morrison.
Sitting:—P. Durcan, D. F. O'Sullivan, C. Fitzgerald (Capt.), C. Donovan, T. Kennedy.
On Ground:—H. Marnane, P. Green.



PHOTO BY]

THE "O'MARA CUP TEAM."

[EGLESTON BROS.
Standing:—D. O'Reilly, P. Brett, T. Mitchell, M. Morrison, P. Green, R. Coll, V. Tully.
Sitting:—W. Bourke, C. Hurley, T. Kennedy (Capt.), J. Ryan, W. Kearns, F. Considine.
Ground:—H. Marnane, F. Carroll.

a faithful supporter of Con Fitzgerald on the same wing.

I hope we shall have himself and Paddy on our team next year: for without them we shall certainly be heavily handicapped.

Result—
Mungret College ... 8 goals 1 point.
Christian Schools ... 2 goals.

Monday, March 17th.—Mungret v. St. Munchin's College.—Final for Hallinan Cup.

Our two victories over the Christian Schools put us in great heart and our hopes ran high. The team took their training seriously in hand. There was grim determination written on every "Under 19" face for weeks before the match. All fully realised the seriousness of the issue. If St. Munchin's won or drew the cup was theirs for another year, and they had it already three years too long.

"It was, indeed," writes the *Limerick Leader*, "a pleasure to witness the final of the Dr. Hallinan Cup Competition. As a hurling contest it was from the start a brilliant game and eclipsed any contest played since the competition was initiated. More so it was a game which showed that the contestants have reached to a standard of hurling which many of our ordinary club teams would do well to imitate. The wonder of the game was the terrific speed kept up for the hour, as never during the whole time did the students slacken the pace. The combination and striking was magnificent and brought forth the cheers of those present."

Power, Green, Kennedy, Finbar Courtney, Con Fitzgerald, the two Durcans and Murnane were the pick of our team and played a great game.

Result—
St. Munchin's ... 5 goals 2 points.
Mungret ... 5 goals 2 points.

Result of Competition—

	Played	Won	Drawn	Lost	Points
St. Munchin's ...	4	3	1	0	7
Mungret ...	4	2	1	1	5
Christian Schools	4	0	0	4	0

The O'Mara Cup Team. "UNDER 16."

Nov. 11th we played our first match of the League against St. Munchin's College, on their grounds. The ground was lively, the day fine, and some very nice play was witnessed. Our Captain, Tom Kennedy, was brilliant in defence, while M. Morrison was no less brilliant in attack. Paddy Brett and Willie Bourke brought off some very fine wing play, while F. Carroll spoiled many a determined dash of our opponents. P. Greene was in his best scoring form at centre forward.

Result—
Mungret ... 5 goals.
St. Munchin's ... 2 goals.

February 3rd.—We played Christian Schools on our own grounds. Our team was hard hit by the ravages of the "flu." Our subs. were weak; nevertheless we put up a good fight, but were beaten.

Mungret 3 goals. Christian Schools 6 goals.

March 20th.—We again met St. Munchin's on our own grounds. The match was not a good one to watch, as the visiting team were much inferior to ours.

Result—Mungret 8 goals. St. Munchin's nil.

Owing to lack of time the Competition was not finished this year. We gave the Christian Schools the match without a play, which left them holders of the Cup for another year.

There are some very promising hurlers on our "Under 16." They ought to make very good material for the Hallinan Cup team next year. They know now what is before them; and anyone who has watched Green, Morrison, Carroll, Mitchell, Tom Kennedy and others, know that if they brace themselves to the work and take no chances, they can do big things—in fact the big thing, which came so near being done this year.

The Harty Cup Team. "UNDER 18."

For this Competition we were drawn against Christian Schools, Limerick. Four of our strongest hurlers—and those four were forwards—were unfortunately over age, so we had to fill up the gaps as best we could. Paddy Power and Tom Kennedy were as good, or even better, than ever they were, but it was Finbar's day with a vengeance. His lifting and pucking were splendid, and had there been a little more cohesion and united effort among the forwards several scores must have resulted from the fine openings which Finbar made for them. Our opponents were a more finished team and deserved their victory.

Result—Mungret 5 goals. Christian Schools 8 goals.

HANDBALL.

We had several excellent tournaments this year. The St. Vincent de Paul tournament, organised so admirably by Phil Rooney, revealed some first-class play. John Kavanagh and Vincent Tully were the lucky winners of the medals.

No sooner was the Vincent de Paul tournament finished than we began the contest for the Championship of the house. Several very close games resulted. Paddy Brett beat Con Fitzgerald in the final, and Fr. Rector presented a handsome gold medal to the Champion.

Mr. W. Walpole, of Cannoek & Co., then very kindly presented a beautiful cup for an inter-county tournament. Teams representing Limerick, Cork Kerry, Tipperary, Galway, Roscommon and Mayo entered for the Competition. Galway, Cork and Mayo were knocked out in the first round. Tipperary were victorious over Kerry, and Limerick over Roscommon in the second round. The final between Tipperary and Limerick is still to be played.

There is considerable enthusiasm for handball in the house. It is much to be regretted that we have not at least two more good alleys; but then there are so many things that we want that it is hard to know where to begin. A gymnasium, swimming bath, tennis courts, cricket crease appear to me our most crying needs. I hope they will all come our way in the near future.

THE WALPOLE INTER-COUNTY HANDBALL CUP.

RULES.

1. That not more than two boys be chosen to represent a County.

2. That the winners have their names inscribed each year on the Cup's Plinth and be presented with medals by the First Prefect.

3. Should the same two individuals win the Cup three years in succession, it will then become their absolute property. The winners to play between themselves five games of 21 aces for right of possession.

The Cup was won this year by the Tipperary Team.

CRICKET.

Our efforts to revive this best of summer games were warmly appreciated, but owing to the very broken weather in May and June we were not in a position to do much. However we have made a start, and a good start, and the acquisition of a new site for our crease on higher and better-drained ground would leave us in a very fair position for the future.

Rugby.

For some years past Rugby had no place on the Third Club playing fields, but this year there was a revival of a kind. It was a beginning at the beginning, and although it is said "Díonn sae cosnú lās," the close tussles between the "reds" and the "blues" showed that at least the elements of the game were understood. We had one out-match against the Crescent "Under 15." It was evenly contested, but the superior height and weight of a few of the visitors resulted in their crossing our line twice. The outstanding players for Mungret were Phons McNeice, Frank Carroll, D. MacSullivan and H. Murnane.

Hurling.

Hurling is by far the most popular and successful game in Mungret. The possibility of fielding a Third Club team for the O'Mara Cup has been removed by the recent change in the age limit. But third clubbers do not require the stimulus of a cup match to enkindle their enthusiasm. All that is wanted is the sight of a hurling ball and they take to it same as Kerry goats to hedges or Cork hens to roosts, or Clare sheep to the



"THE 2nd ELEVEN."

THIRD CLUB.

Rounders.

In September the new boys were introduced to Rounders, and they were not long in becoming so proficient as to challenge and play many keenly contested games with the veterans of Third Club. Amongst the new comers Paddy Bolger became conspicuous by his beautiful fielding, and Donie Ryan equally famous at dodging the shots of the opponents. He could not be hit. Why? we will not say; it's a secret.

The match against the Junior Apostolics proved exciting, and notwithstanding the brilliant helmsmanship of Dan Dwane, the Apostolics only succeeded in equalising.

Score—
Junior Apostolics ... 32 points.
Third Club ... 32 points.

Clare crags. We'd better say no more. The prospect of winning many hurling cups is bright for future Mungret, even if the promise shown in Third Club is only partially fulfilled. **Harry Murnane** not only got his place on the O'Mara Cup team, but as our best goalkeeper defended with consistent brilliancy in the Hallinan Cup and Harty Cup contests. We expect great things from Harry. **M. Sheehan** is another very promising hurler. He plays with great ease and grace and is always very accurate in his shooting, but we should like a little more dash in his style. He is a little too gentle. **Louis Hanrahan** has become so adept in running away with the ball even in the midst of opponents, that he gives promise of some day emulating Paddy Power. **Noel Ryan** and **Des. Cunniam**, with that sense of combination which

they have learned from soccer, are becoming a pair of forwards difficult to keep in check, whilst **G. Hayes, M. Kennedy, P. Kirby, P. Bolger** and **D. MacSullivan** may be relied upon to work very hard in centre-field or at back. As for **Frank Carroll** he is brilliant. He played in all the O'Mara Cup matches with surprising daring, and like the accomplished strategist that he is, ran round and under his opponents. Amongst those from whom we expect much are **J. Sheehy, N. O'Crowley, A. O'Crowley, F. McNeice, J. Hall, T. McCarthy, M. O'Reilly, C. McCarthy, D. Kearns**, and, of course, **P. O'Sullivan**. They all, however, should practice more combination. The League matches were useful in revealing hidden talent. **J. Hall** as goalkeeper proved invincible and was the secret of the success of **M. Sheehan's** team.

Cricket.

As in hurling so in cricket hopes of great things are expected from the rising generation. Rounders have helped to make good fielders, and hurling has given great eyes, and with more training we shall have good bowlers in **Paddy Bolger, F. Carroll** and **F. McNeice**. **P. Bolger** is already a skilful batsman, and **J. Sheehy** and **N. Ryan** seem to have an



"WELL OVER."
H. CASEY JUMPING.

instinct for batting. We have some keen fielders in **M. O'Reilly, F. White, N. Power, D. Cunniam**.

Tennis.

We were pleased to see Third Clubbers take an interest in tennis during the last term. Several of those who seem to have a knack for every game are doing quite well.

Sports.

For the second time in succession **Frank Carroll** has his name inscribed on the Cromer Cup for sharing this year with **J. Hall** the total aggregate of Third Club. The high jumping of Third Club was a brilliant feature of the Sports. **M. Kennedy, M. Sheehan, P. Kirby, D. Kearns, J. Hall, H. Murnane** are all good high jumpers, but great praise is due to the light weight **M. O'Reilly**, who won (4 ft. 2 in.), closely followed by our heavy weight **P. Bolger** (4 ft. 1½ in.).

Handball.

As we go to press the tournament is in full swing. The championship of Third Club rests between **H. Murnane** and **M. Sheehan**. Many think that the medal will go west to **Kilkee**, but **Dunmore East** will raise serious objections.

In conclusion we wish to congratulate the officials of Third Club—**M. Sheehan, H. Murnane** and **M. Kennedy**—on the manner in which they ran the games. We must not omit **A. Barry** for the efficient manner in which he conducted his cricket net, and **Sean O'Donovan** for organising Rounders.

Next year we trust that the umpire's decision will always be final in Rounders, that Rugby will be played with greater dash, that in Hurling a greater amount of combination will be seen and that left hands will be more freely used in handball.

**LIST OF WINNERS IN APOSTOLICS' SPORTS.
Easter, 1924.**

100 yards—Seniors—**F. Courtney.**
Juniors—**J. J. O'Sullivan.**
Under 15—**P. O'Brien.**

440 yards—Seniors—**G. Keyes.**
Juniors—**J. J. O'Sullivan.**
Under 15—**A. Gilhooly.**
Mile (Open)—**J. O'Sullivan.**
Sack Race—Seniors—**G. Keyes.**
Juniors—**J. Patrick.**
3-Legged Race—Seniors—**J. Boylan** and **C. Smithwick.**
Juniors—**J. Patrick** & **D. Dwane.**
Obstacle Race (Open)—**P. Sheppard.**
High Jump—Seniors—**F. Courtney, 5 ft.**
Juniors—**P. Conroy, 5 ft.**
Under 15—**P. O'Brien, 3 ft. 11 in.**
Long Jump—Seniors—**F. Courtney.**
Juniors—**D. Harnett.**
Under 15—**P. O'Brien.**
Handball—Seniors—**F. Courtney** and **W. Devlin.**
Juniors—**D. Dwane** and **W. Joyce.**
Ping-Pong—Seniors—**F. Courtney.**
Juniors—**P. Conroy.**

DETAILS OF SPORTS, JUNE 1st.

			First.	Second.	Time.
					Secs.
100 Yards	College	Championship	... D. F. O'Sullivan	E. Scanlan	11½
100 "	"	I Club	... D. F. O'Sullivan	M. Pelly	10½
100 "	"	II "	... E. Scanlan	P. Green	11½
100 "	"	III "	... J. Hall	F. Carroll	12½
220 "	"	I "	... D. F. O'Sullivan	J. Kavanagh	24
220 "	"	II "	... E. Scanlan	P. Green	25½
220 "	"	III "	... J. Brogan	J. Hall	27
440 "	"	I "	... D. F. O'Sullivan	P. Flynn	60½
440 "	"	II "	... P. Green	J. Barry	63½
440 "	"	III "	... A. McNeice	D. Cunniam	64½
High Jump	I "	...	... P. Power	H. Casey	5 1
"	II "	...	... M. Lyden	R. Coll	4 5
"	III "	...	... M. O'Reilly	P. Bolger	4 2
Long Jump	I "	...	... P. Power	J. Kavanagh	18 3
"	II "	...	... P. Greene	D. O'Reilly	15 5½
"	III "	...	... F. Carroll	P. Kirby	...
Three Stands	I "	...	... P. Power	P. Flynn	26 8½
"	II "	...	... E. Scanlan	P. Kirby	25 2½
Putting Weight	...	...	... J. Dudley	C. Fitz., J. Casey	59 0
Throwing Ball	I "	...	... C. Fitzgerald	J. Casey	86 11
County Relay Race	...	...	... Co. Galway.	...	...
Obstacle Race	I Club	...	... J. Murray	P. Flynn	...
"	II "	...	... F. Considine	M. O'Reilly.	...
"	III "	...	... D. Cunniam	F. Carroll.	...



"(H) ALL THERE!"

* Obituary. *

REV. FR. CHARLES O'BRIEN, S.J.

Charles O'Brien was born on November 25th, 1879, in Cheshire. His parents subsequently resided in Dublin. After some schooling at Blackrock and about five years spent at sea, he came to Mungret in 1899. According to one who was then Moderator of the Apostolic school, his progress, both in the spiritual life and in learning was unusually rapid. He passed the Matric. exam. of the Royal University in the autumn of 1899 and the 1st Arts in June following; also he was extremely well liked. He entered the Society of Jesus and made his noviceship at Tullabeg. His aspirations were for China but it was settled he should join the Rocky Mountain mission. The rest we give from a recent letter of his confrere Fr. M. O'Malley, S.J.:—"I spent one year with Charley O'Brien, when we were both scholastics, at an Indian mission in Idaho, a little garden of Eden. . . . In the summer of 1921 he went to Alaska, and from Dawson travelled down the Yukon to his destination, an Eskimo mission on the delta of the big river. During Lent of the following year he took a missionary trip on a dog-sled with an Eskimo guide over the snow to the coast of Bering Sea, an annual trip that always takes a month to complete, visiting several igloos (underground huts, into which it is quite possible to drop with more flourish than grace). He baptized several Eskimos in these igloos, which are neither shrines nor beauty parlours, from all accounts. Later on. . . . he suffered from exposure; rheumatics of a virulent type developed; his heart was affected, and he died in a boat on his way to a steamer on the Yukon, which was to take him to the States. Fr. Treca was with him at the time. His death occurred on June 15th, 1922, in the 43rd year of his life, his 22nd in the Society. R.I.P.

FATHER FRANCIS SHAW, S.J.

Born in Ennis, Co. Clare, on May 29th, 1881, Fr. Francis Shaw lost his father and mother while still young. Fr. D. Fogarty was named as guardian of the five children—two girls and three boys—and on his death the present Bishop of Killaloe, Most Rev. Dr. Fogarty acted as guardian—always an ideally kind one—especially to Fr. Frank, his favourite.

In 1892 Fr. Shaw was sent to Castleknock College where he remained till 1901, winning a name for himself already in cricket and football. From there he went to Newcastle-on-Tyne for a course of

engineering. Here, wishing to be in a position to answer the religious difficulties of his Protestant fellow-students, he got into touch with the Jesuit Fathers; with the result that he gave up Engineering and entered the Jesuit noviceship at Tullabeg on September 6th, 1902.

He received his vows on September 8th, 1904, and after studying Philosophy in Jersey and at Stonyhurst, England, he was stationed in Clongowes Wood College from 1909-1913. Coming to Milltown Park in 1913, he was ordained in 1916.



REV. FRANCIS M. SHAW S.J.

As the call for chaplains was urgent he volunteered immediately, and was appointed chaplain to the British Forces soon after. He served in that capacity till the War was over—in fact till 1920.

His work as chaplain was for some time in France, but mainly on the Eastern Front in Mesopotamia. Here he had a severe attack of malaria and dysentery, and it was here that at odd moments and in odder places he wrote most of his papers on Our Lady.

Demobilized in 1919, he made his tertianship in Tullabeg and in August, 1920, came to Mungret College. He took his final vows on February 2nd, 1921, in the College chapel and remained here till his health gave way in September last. It was then judged expedient to send him to a specialist in Dublin. From the first the doctors had not much hope; and an exploring operation confirmed their worst fears. Cancer was diagnosed, and it was clear he could only last some months.

Sister Ignatius broke the news to him a week or two after the operation; and soon after found him crying—but as he hastened to reassure her—for joy that he was to "go home so soon." Everyone who came in contact with him—Sisters, nurses, doctors, visitors—all were amazed at his cheerful patience and his simple manly holiness.

A prominent Dublin doctor who had attended many saintly people in their last illness stated Fr. Shaw was the holiest of them all. The terrible disease wore him slowly down. He hoped to get "home with the Kings" he said; and the day after the Octave of the Epiphany news came of his happy release. And so his body was brought to Mungret—"the old spot" he loved, coming in the train that brought the boys back from Holidays. He had gone on the unending Holiday. And the boys with their keen intuition of things, said openly and half-enviously that he was in Heaven—for he was a saint.

Judged by ordinary standards his death seems naturally premature—yet he said himself before leaving for Dublin that he had seen and had as much of life as he wanted. And the circles in which he moved—his old school, the communities in which he lived, the regiments of which he was in spiritual charge, and most of all, Mungret, both the school and the Community—know and feel his life has not been in vain and will not forget how he brightened life for them, always full of playful whimsical humour, always doing what he had to do conscientiously and well. His disposition was essentially kindly and amiable. He was a splendid athlete, and in all games maintained his reputation till the very end. They speak of his batting and football yet in Clongowes. In France he shot the winning goal for his regiment after he had received a nasty "ankle-tap" which kept him prone for six weeks. In India they would hold up cricket matches till the Padre's boat came in from Basra. And in Mungret he proved himself as skilled in hurling and rounders as in the other games.

He liked simple things and candid people, and never was afraid to hear or speak the truth. He was a great lover of Nature—and his hobbies included Astronomy and Botany. His chief characteristic, however, was a love for Our Lady that glowed all his life at white heat. He sang Her praises in prose and in verse, hunting up every text of scripture that referred to Her, ransacking every Doctor of the

Church who spoke of Her. He seemed to see all life through Her, and so to the poor, to women and children he was wonderfully gentle and courteous as beehived our Lady's knight.

He was as well a passionate lover of Ireland, of Clare, and of Mungret. When in a base hospital over in Mesopotamia some English officers made disparaging remarks of the 1916 men, the quiet Padre faced a ward-full of them, and an icy frightened silence followed! He sensed the truth out there; he never swerved for one half-second from the headline set by Pearse, and McSwiney through all the later tangled times.

Mungret seemed somehow to be waiting for him, and he for her. As spiritual Father to the boys, her "holiness and homeliness" appealed to his manly piety and sincerity; and as teacher he revelled in the Gaelic national tradition here. Going through his papers, one finds the list of the Mungret wild-flowers and the date on which he first sees them every year, and then the Gaelic name side by side with the high-sounding Graeco Latin botanical term. He loved everything and everyone that was in Mungret—or loved Mungret. The evening that in a tense silence the hearse came crunching and creaking up the avenue—one of the little birds he used to feed from his window kept flying from it to the writer's and back again. At last after tapping impatiently with its beak on the panes of the closed window next door, it flew away. The hearse had stopped. The coffin was being borne to the chapel.

Yet the "Father, Who is in Heaven" will care for the little feathered friends of Fr. Shaw in Mungret, and Father Shaw will remind Him even of them—because they are of the Mungret he loved, and for which he worked and prayed—and works and prays—that she still may be "kindly Irish of the Irish," full of the old homely holiness, the natural supernaturalness of the Gael—and with some at least of his splendid love for *Muirne Mátair*.

AR ÓEIS TÓE GO RAIB A ANAM!

To his brothers and sisters and to, Most Rev. Dr. Fogarty, Bishop of Killaloe, who was nearer and dearer to him than anyone on earth, we offer our sincere sympathy.

FATHER THOMAS P. MAHER, S.J.

Yet another of Mungret's Sons has gone home. He has "fought the good fight"—and now He is in peace.

His was in a sense an uneventful career—at least in the world's eyes. He performed no great achievements, and yet he lived the life of a hero, and died the death of a saint. He was made of the stuff of which heroes are made. He was not extraordinarily gifted, but his dogged perseverance and determination overcame all obstacles. He fought and conquered. Whatever he got to do he did with his whole heart. He was made great in little things done well.

Born May 10th, 1885, he was the son of Mr. Michael Maher of Borrisoleigh, Co. Tipperary. He entered the Apostolic School, Mungret, September, 1901, where he remained until June, 1902. September 6th of the same year he entered the Society of Jesus at Tullabeg at the age of 17. He remained there until September, 1906, when he went to St. Mary's Hall,

Stonyhurst, to study Philosophy. Three years later he was sent by his Superiors to Australia, in the Autumn of 1909, where, until 1912, we find him teaching at St. Patrick's College, Melbourne. In that year, he went as Second Prefect to St. Francis Xavier's College, Kew, Melbourne, and remained there until 1915.

He was then sent to do his theological studies at Milltown Park, Dublin, where he continued till August 1919. He was ordained to the Priesthood in 1918, and during the following year was Chaplain to George V Military Hospital. In this, his first public ministry, he acquitted himself of a difficult task very creditably. He was liked by all—and it will only be known on



REV. THOMAS MAHER, S.J.

the Judgment Day the numbers that he brought back to their duty. In 1920 he was on the teaching staff of his Alma Mater, and in 1921 he went to his Tertianship at Tullabeg.

In 1922 he came back to Mungret as First Prefect over the lay-boys. In August 1922, he went to the Sacred Heart College, the Crescent, Limerick, where, besides teaching, he had charge of the Sodality of B.V.M., and of the games. In the Winter of that year while giving retreats, he caught a cold, and this may have proved the beginning of his subsequent delicacy. By the Status of July 31st, 1923, he was destined for

Australia. He had made preparations for leaving, had left the Crescent College, and had even sent forward his luggage to London—when it was found that his health would not permit of his travelling. His sickness proved to be pernicious anaemia, and for months he wasted away, not however without some spells of seeming improvement. Much of this time he spent in the house of his married sister in Thurles. In the midst of all his suffering he never lost his habitual cheerfulness. A novena was being made for his recovery in connection with the Feast of Our Lady of Lourdes. But Our Lady answered the prayers by taking him to herself. He passed away at Thurles on the 12th of February, 1924—the day after Our Lady's feast, just as the bell for a Mass being offered for him, was ringing. Though greatly emaciated, he was conscious up to half an hour before the end. He died, aged 39.

A little more than a year ago we heard him preach St. Francis Xavier's panegyric in the College chapel. It was a beautiful sermon, and began with the death-bed scene. We remember how he emphasised the loneliness of it, especially dying away from his brothers in religion because obedience so ordained. We little thought that obedience was to ordain the preacher's death—away from his religious brethren. But we are glad it was in that sanctuary of Religion—an Irish home—and Mungret will not forget the first of her priest-sons to be buried in her sacred ground. R.I.P.

JOHN CUMMINS, FEBRUARY 13th, 1924.

"The saddest of news has just come—a telegram to say that John Cummins died yesterday at home; and that he is being buried to-day. . . . It is a big blow to his family and to us. Everyone in Mungret—as you know—admired and valued John. To the Apostolic School he is an immense loss. The place is not the same without him."

The above is an extract from a letter dated Feb. 14th, written by the Superior of the Apostolic School. John had been Senior Prefect of the Apostolies for three and a half years; and had fulfilled that responsible office with exceptional fidelity and self-sacrifice, combined with rare ability and tact. Notwithstanding the difficult and delicate nature of the duties, he had endeared himself to the students as well as to his superiors. He had entered the Apostolic School in 1919, with the intention of preparing for the Chinese mission; and he was reading his second year's course of philosophy at the time of his early death.

During the four and a half years he spent in the college his conduct was above reproach; and all regarded him as a model student. He was such a one as gave promise of becoming a very holy and zealous missionary priest.

John was a native of Stonehouse, near Dunleer, Co. Louth, where he was born of very pious parents, and in a typically Catholic home, on July 10th, 1898. At the age of sixteen, he entered a business establishment in Drogheda, where he continued at ordinary commercial work during seven years. He joined the I.R.A. Volunteers in 1916, and held an official position

in that organisation, as well as in the Sinn Fein Pipers' Band, till he commenced his ecclesiastical studies. The idea of becoming a priest and a missionary came to him as a result of a lecture given at Drogheda by Father Galvin, one of the founders of the Maynooth Mission to China. Through the aid and patronage of the Drogheda branch of St. Joseph's Young Priests' Society, he was enabled to commence his studies for the priesthood; and to enter the Apostolic School.

John's health was not over robust; although during his college course he was never in the infirmary, and scarcely ever absent from a college duty. It seems that he caught a chill some time before the Christmas holidays of 1923-24; but did not speak of it, nor apparently consider it of any importance. A short time after his return home for the vacation,

large and impressive. The Pipers' Band of Drogheda played the "Dead March" to the graveside; and the "Last Post" was sounded in his honour. For he always had remained a true soldier, although his ambition was not for earthly victories. "His heart and soul were in the Chinese mission," his brother writes, describing his last moments, "and to the end he was most anxious to get back to his friends in Mungret."

When the sad and unexpected news of his death was announced in Mungret, a "thrill of consternation and sorrow went through the whole house. His loss was felt even by those with whom he had not come into direct contact; and a deep sense of depression was experienced by almost everybody in the college." Requiem Mass with solemn chant was celebrated for the repose of his soul; and the members of the Sodality B.V.M. (of which John was a faithful member) assisted at the Stations of the Cross for the same intention. All of John's friends in Mungret, and everyone there who knew and admired him, wish to offer to his bereaved mother and sorrowing family their sincere sympathy. R.I.P.

JOSEPH WALSH (M.L.S., 1913-17).

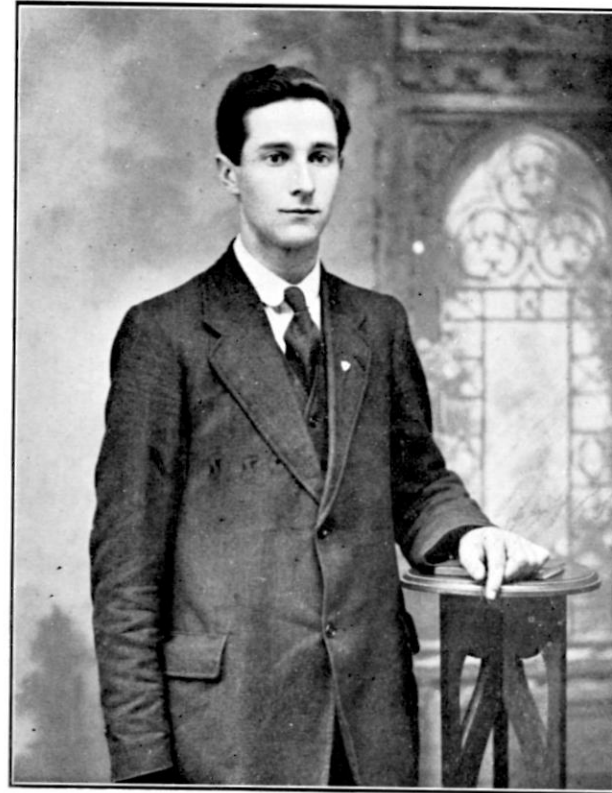
About Xmas the sad news reached us that Joe Walsh (M.L.S., 1913-17) was seriously ill and that his life was despaired of. Prayers were asked for his recovery. But it was God's will to take him early, and on January 14th the news came that he had passed away on the previous day, fortified by the rites of the Church.

A priest who visited him shortly before his death writes as follows:—"Joe Walsh had been three weeks at the 'Cedars'—the Convalescent Home of the Sisters of Mercy, near Glenageary—when I called to see him. Although his days were already numbered, he had no idea death was so near, and while expressing complete abandonment and resignation to whatever God might think best, he hoped, and felt confident, that he would yet live to work for the cause nearest to his heart.

The two qualities that struck one most were his tenacity and indomitable courage, joined to a most childlike yet vigorous piety. A prayer book, an A' Kempis and his beads were his constant companions. The chaplain to the home had already been with him and Joe almost cried with gratitude for all he had done for him.

He spoke of Mungret much—memories of Father C— and Father C— lingered vividly in his mind. During the previous summer he had been employed with comrades in the neighbourhood of Limerick, and often longed to go out to see what old friends he had in Mungret, but a rare, delicate sensitiveness lest he should put his old masters in a false position prevented him going. He often wondered if they knew his activities kept him in the neighbourhood of the College.

As the winter advanced signs of rapid consumption became manifest, and yielding to the entreaties of his mother—who accompanied him from the West to the Cedars—he consented to 'lie up for a few weeks.' The Sisters in charge lavished every care on him,



JOHN CUMMINS.

his family found that he was suffering from severe influenza. Notwithstanding the loving care of his widowed mother and his brother and sister, who secured for him all the assistance that medical skill and careful nursing could afford, the illness soon developed into rapid phthisis, to which he succumbed after an illness of about six weeks.

Apparently John was no less esteemed in his native place than he was in the college. His funeral was

and he, in turn, spoke with deepest gratitude of all they had done."

Joe's earthly warfare is ended; and he, we confidently trust, has entered into peace that knows no ending; but to his Mother who mourns the loss of so noble a son we respectfully offer our sincerest sympathy. (R.I.P.).

PADDY KENT.

The Community had lost Fr. Shaw, the Apostolics, their prefect John Cummins, and when we returned from Easter holidays we were told there was also a gap in the ranks of the Lay Boys: Paddy Kent had died at home in Curraglas, Tallow, Co. Waterford.

He was always delicate looking, and on his return after the Xmas holidays he had not improved. Yet he was a quiet uncomplaining boy, and tried to shoulder all the burdens of normal school life, as if nothing were the matter. Still it was thought that home-care would be better for him. Very soon after his return home it was discovered that his case was humanly-speaking hopeless. For the last two months of his life he had Holy Communion every day; and then was called to even closer union with his God. He died on Easter Tuesday morning, April 22nd, aged 16 years.

To his parents and friends we offer our heartfelt condolence. (R.I.P.).

HENRY T. MAUME (1907-10).

When a person dies far away from his home-circle, his relatives often find it very difficult to get any precise details as to the later stages of the life of the beloved one. This added grief is perhaps specially common in the case of our own race—"the sea-divided Gael." Happy the man who has the gift of making friends wherever he goes—if only they be the right sort of friends. Evidently Harry Maume had that gift in a high degree, and even as a boy he had a most charming character.

Sometime after leaving Mungret in 1910, he went to Montreal as travelling agent for the Tuckett Tobacco Company. When the War broke out he joined the Canadian army, in which he served for four years as Sergeant of the Engineers in France. He had the exceptional good fortune to go through the war from the start and to escape uninjured. Clearly his services were highly thought of by his former employers, for on his return to Montreal in 1918, the firm appointed him manager of their branch in Calgary, Alberta. From there he went to California. He was doing very well when, at Los Angeles, the end came rather unexpectedly. Falling ill he was operated on for appendicitis; the second day he developed pneumonia, but had pretty well got over that, when peritonitis set in. Two who had "fought with him in the same Division," and a third friend who had known him in Calgary, saw to it that he had every care that love and money could give him. In a letter to his sister, a nun working in England, the friend last mentioned adds: "For the last twenty-four hours Pat and I never left his bedside. . . . Towards the end I asked if I could do anything for him, and he said 'The priest has been here and everything is all right.' We are not Catholics but we had everything done for Harry that even you could wish. I am enclosing a card Fr. Holland wrote me. We buried Harry in

'Inglewood Cemetery' in a lovely plot. . . . The Canadian and American Flags were flying half-mast over his grave. The casket and grave were covered with beautiful flowers from friends who had known him but a short time. The church is still lovely with the Easter decorations of lilies and the dear boy was laid to rest with as much love and care as his own family could have given him."

In the card referred to Fr. Holland speaks to that same true friend:—"I beg to thank you very much for your kindness to Harry Maume before his death. No words of mine can express the high appreciation I have of all that you, Mr. Patmore and Mr. Peppers have done for poor Harry, so far from home and kin. It will make the members of his family very happy



HENRY MAUME.

to know that he received the last Sacraments of the Church, that he died a very, very holy death, and that he had a splendid funeral from St. James' Church. I am very glad that I had the privilege of giving him the last Blessing and burying him."

May we be permitted to join with Fr. Holland in his tribute to the touching kindness extended on far foreign shores to this exile of Erin, as well as to express our deep sympathy with his sister and other relatives.

Harry Maume died on the 22nd of April and was only in his thirtieth year. (R.I.P.).

COLLEGE ROLL.

MUNGRET COLLEGE, NEAR LIMERICK.

1923-1924.

RECTOR: REV. GEORGE R. ROCHE, S.J.

COLLEGE STAFF:

REV. PATRICK MCCURTIN, S.J., Superior of the Apostolic School.	REV. WILLIAM KANE, S.J., Manager, MUNGRET ANNUAL.
REV. ERNEST SPILLANE, S.J., Minister.	REV. FREDERICK CUFFE, S.J., Assistant Moderator.
REV. CHARLES DOYLE, S.J., Bursar and Director of the Sodality B.V.M.	REV. MICHAEL MEANEY, S.J., Prefect of Discipline.
REV. CHARLES MULCAHY, S.J., Prefect of Studies.	REV. EDWARD BOYD-BARRETT, S.J.
REV. JAMES FORRISTAL, S.J., Director of the Sodality of the Holy Angels.	REV. JOHN DEEVEY, S.J.
REV. DANIEL FITZGIBBON, S.J., Editor, MUNGRET ANNUAL.	REV. JOHN FALLON, S.J.
	REV. WILLIAM McCORMACK, S.J.
	REV. EDWARD BURKE, S.J., Prefect of Discipline.
	REV. JOSEPH O'CONNOR, S.J.

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'KEEFE, Esq.	W. LUDDY, Esq.	S. O'LEHANE, Esq.	M. MOORE, Esq.
W. O'SHAUGHNESSY, Esq. (Music).		T. GLYNN, Esq. (Music).	

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

Dental Surgeon:—G. HARTIGAN, Esq., L.D.S.

PHILOSOPHY.

<i>Second Year.</i>		<i>First Year.</i>		<i>SENIOR GRADE—continued.</i>	
Apostolics.	Cummins, John (R.I.P.) Cogan, Gerald. Kelleghan, John. O'Connor, William. Walsh, Thomas. Farrell, Thomas.	Apostolics.	Boylan, John. Devlin, William. Fahy, Anthony. Fulham, Thomas Kennedy, Michael. Keyes, George.	Apostolics.	Doherty, Patrick. Donovan, Cornelius. Keenan, Charles. O'Connor, John. Smithwick, Charles.
				Lay Boys.	Kavanagh, John. Murray, John. O'Donnell, Jas. Pelly, Michael. Rooney, Philip.
				MIDDLE GRADE.	
Apostolics.	Burke, John. Caffrey, W. Courtney, Finbar. Dineen, Patrick.	SENIOR GRADE.	Lay Boys.	Apostolics.	Hyland, John. Sheppard, Patrick. Sullivan, James. Sullivan, James J.
			Brett, William. Durean, Patrick. Fitzgerald, Cornelius. Enright, Patrick.	Lay Boys.	Casey, James. Casey, Henry. Cooney, Cecil. Durean, John. Flynn, Patrick. Flannery, John. Hanrahan, Joseph.

MIDDLE GRADE—continued.

Lay Boys.

Lawn, James.
Morrison, Michael.
McCoy, Mathew.
O'Connell, Michael.
O'Donovan, Donough.
O'Reilly, Denis.
Sullivan, Daniel F.
Sutton, Patrick.

FIRST JUNIOR.

Apostolics.

Burns, Stephen.
Conroy, Philip.
Dwane, Daniel.
Farrell, Michael.
Gaffey, John.
Hillam, William.
Kennedy, Thomas.
Lehane, Charles.
Manning, Tadg.
Smith, Denis.

SECOND JUNIOR.

Apostolics.

Coffey, Patrick.
Geary, David.
Harnett, Daniel.
Joyce, William.
Patrick, John.
Thomas, Leo.

THIRD JUNIOR.

Apostolics.

Canning, Leo.
Hughes, John.
Langford, Thomas.
Lee, William.
Molloy, Patrick.
Quinlan, Patrick.
Toner, Eugene.

Lay Boys.

Carroll, Patrick.
Carthy, Kevin.
Considine, Francis.
Cregan, Patrick.
Hayes, John.
Kelly, Thomas.
Kent, William (R.I.P.)
Lyden, Michael.
McCarthy, Justin.
Phelan, Michael.
O'Sullivan, Christopher.
O'Sullivan, Patrick.
O'Sullivan, Michael.

COMMERCIAL.

Lay Boys.

Barry, James.
Brett, Patrick.
Burke, William.
Coll, James.

COMMERCIAL—continued.

Lay Boys.

Dudley, John.
Green, Patrick.
Hurley, Charles.
Loneragan, Patrick.
Mulqueen, Thomas.
Nugent, Mathew.
Sugrue, Michael.

FIRST PREPARATORY.

Apostolics.

O'Brien, Patrick.
O'Shea, William P.
O'Sullivan, James.

Lay Boys.

Barry, Walter.
Brogan, John.
Brennan, Brendan.
Cunniam, Desmond.
Carrol, Francis.
Durcan, Michael.
Hodnett, Thomas.
Hayes, J.
Hall, John.
Irwin, Edward.
Kirby, Patrick.
Kelly, Michael.
Kennedy, Mathew.
McCarthy, —
McDonnell, Vincent.
McGrath, Michael.
McInerney, Anthony.
McNeice, Alphonsus.
McSullivan, Donal.
Powell, John.
Power, Edward.

SECOND PREPARATORY.

Apostolics.

Gilhooly, Albert.
Leahy, John.
Webb, Francis.
Williams, John.

Lay Boys.

Barry, Austin.
Bolger, Patrick.
Butler, Edward.
Cahir, Patrick.
Conheady, Gerard.
Coughlan, Patrick.
Farrell, James.
Harold, John.
Kearns, Dominic.
Lane, William.
McCarthy, Charles.
O'Gorman, James.
O'Donovan, Sean.
Sheehy, John.

THIRD PREPARATORY.

Lay Boys.

Crowley, Amedée.
Crowley, Noel.
Hurley, Tadg.
McCarthy, Thomas.
O'Sullivan, Patrick.
Ryan, Donal.
Ryan, Noel.
Staehli, Desmond.
Staehli, Albert.

UNIVERSITY COLLEGE, CORK.

(A Constituent College of the National University of Ireland)

FULL COURSES FOR DEGREES AND DIPLOMAS IN

Arts	Commerce
Celtic Studies	Agriculture
Science	Law
Medicine	Education
Dentistry	Music
Engineering	

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

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

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

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

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

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.