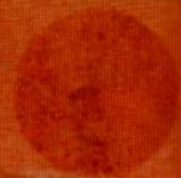


MUNGHET  
ANNUAL

1925-26



# 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 accommodation for Catholic Men Students at a very moderate charge. Chapel and Resident Chaplain. For full particulars apply to THE WARDEN.

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

*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 bursary his father or guardian must sign a printed form expressing agreement to them.

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





MOST REV. ANDREW KILLIAN, D.D. BISHOP OF PORT AUGUSTA, N.S.W.  
(Mungret '89-'95.)  
MUNGRET'S FIRST AUSTRALASIAN BISHOP.

Vol. VI. No. 4  
(Twenty-eighth Year).  
JUNE, 1925.

# The MUNGRET Annual.

RENOVABITUR AQUILAE JUVENTUS TUA

SAC DALTA MAI OILCEAM.

PRICE 26  
Post Free.

Subscription for Four Years,  
10-

MUNGRET COLLEGE

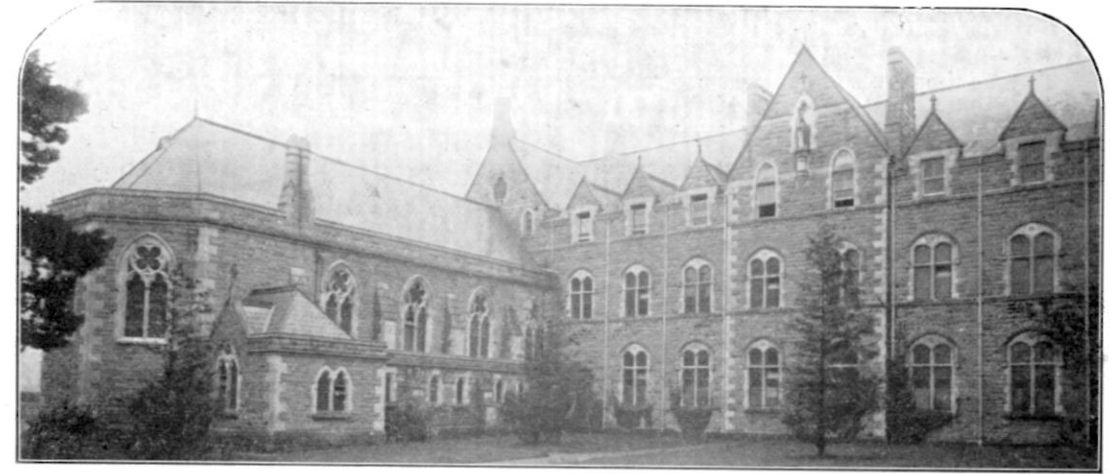
## CONTENTS.

	Page		Page
Prospectuses .. .. .	ii. & iv.	University Hall .. .. .	269
Editorial .. .. .	225	Gardening .. .. .	270
Consecration of Most Rev. Andrew Killian, D.D. .. .. .	227	House Exams. Christmas Prize List .. .. .	271
Prize Essay .. .. .	230	Prefect of Studies Report .. .. .	273
Δη ἐ-ἀειρήν πρεσβῆρ ἡς Λαογαίρε .. .. .	236	Sodality Notes .. .. .	274
Letters from Our Past .. .. .	238	Apostleship of Prayer .. .. .	276
Debates .. .. .	244	First Week-end Retreat .. .. .	277
Senior Literary Academy .. .. .	250	Society of St. Vincent de Paul Conference .. .. .	278
Exchanges .. .. .	250	Our Wireless Set .. .. .	279
Our Past .. .. .	251	Athletics .. .. .	280
Pioneer T. A. Sodality .. .. .	258	Obituary .. .. .	282
An Old Friend of Mungret .. .. .	260	Reviews .. .. .	290
Ὁ Λά γο Λά .. .. .	262	College Roll .. .. .	291

## ILLUSTRATIONS.

	Page		Page
Frontispiece: Most Rev. Andrew Killian, D.D., Bishop of Port Augusta, N.S.W. .. .. .	vi.	Doctor Malone .. .. .	260
Bishops at Consecration of Dr. Killian .. .. .	228	Apostolics' Excursion at Killaloe .. .. .	263
First Club .. .. .	229	The Bicycle Club at Doonass .. .. .	264
Second Club .. .. .	232	Philosophers at Cashel .. .. .	266
Winners of the O'Mara Cup, 1925 .. .. .	235	"Look towards the Camera! Thank you" .. .. .	267
The Senior Team .. .. .	235	Representatives of Mungret at University Hall .. .. .	270
Group at Spokane, Washington .. .. .	239	Group at Rome .. .. .	272
Group at Rome .. .. .	239	Sodality of Our Lady .. .. .	275
Philosophers .. .. .	243	Sodality of Holy Angels .. .. .	275
Junior Apostolics .. .. .	246	Senior Apostolics .. .. .	276
W. G. Fitzgibbon .. .. .	252	Fr. William Lonergan, S.J. .. .. .	282
C. Quinlan .. .. .	253	Fr. Patrick F. Burke, S.S. .. .. .	284
Old Boys for Chinese Mission .. .. .	254	Fr. Thomas Hartnett, D.D. .. .. .	285
Fr. M. O'Carroll .. .. .	255	John O'Connor .. .. .	287
Fr. Fitzgerald .. .. .	256	Michael O'Hea .. .. .	287
Rev. Patrick B. Walsh .. .. .	257	William Hillam .. .. .	288
Third Club Team .. .. .	259	Thomas Kerins .. .. .	288
Junior Apostolic Team .. .. .	259	Third Club .. .. .	289

# The Mungret Annual.



## Editorial.

The chief event in our year was the visit of His Lordship the Bishop on the Feast of the Immaculate Conception. It was the chief event in importance, but not, alas, in solemnity, for His Lordship came quite unexpectedly and unannounced, and stayed only for a short time. Moreover the boys were out walking at the time. We earnestly hope that we shall soon have an opportunity of giving a more impressive welcome to His Lordship.

During the summer vacation of 1924 we had the pleasure of a visit from Right Rev. Mgr. Dini, Rector of the College of Propaganda, Rome, who had come from the Eucharistic Congress Amsterdam, specially to see Dr. Thomas Hartnett. Early in August we had

Fr. Matt Gilbert, who is vice-Rector—with Fr. P. Geehan as Rector—of the seminary in San Antonio, Texas.

About the middle of the month we were visited by Right Rev. Edmund A. Kelly, V.G. Beaumont, Texas, to see his old school. He was accompanied by Right Rev. J. M. Kirwin, V.G. Galveston, who is not a past Mungret boy, but was anxious to visit the Alma Mater of some of his priests.

The changes in the College staff since last year were:— Fr. C. Doyle went to Milltown Park as minister: Fr. Fitzgibbon joined the staff of the MESSENGER OF THE SACRED HEART

Denmark St. Dublin : Fr. Boyd-Barrett is a lecturer in Georgetown University, Columbia, U.S.A. : Mr. Bourke is gone to Milltown Park for his theological studies : Br. McDonnell went to the Crescent College, Limerick.



To take the places of these came Fr. Corbett, Fr. King, Fr. H. Kelly and Rev. Mr. J. B. Byrne, S.J. The principal internal change is that Fr. Meaney has been changed from Prefect of Discipline to Prefect of Studies. Last, but by no means least, Brother Purcell, still hale and hearty, has come back again to Mungret, with which he has been so long associated.



The position of Medical Adviser to the College, vacated by the retirement of Dr. Malone—of whom we have a notice and photo in this issue—has been filled by Hubert Roche-Kelly, Esq., M.B., B.A.O., B.Ch., who left Mungret in 1911. It is gratifying to have this position filled by one of our own boys whose brilliant career in the University—foreshadowed by his course in Mungret—is an ample guarantee of high professional efficiency.

A visitor would note, as the chief material improvements, the new desks in the study, the fine wireless set, and the change of first Club library, which by folding doors, can be made a continuation of the next Class room, and thus give a good hall for concerts, pictures, etc.



We offer our sincerest sympathy to the following in their bereavements : Fr. Fallon, Fr. Forrestal, Br. Murphy, Miss Manly.



We wish to thank the editors of THE FAR EAST and of THE IRISH ROSARY for their kindness in lending us blocks : also the many others who gave valuable help in bringing out the present issue of the ANNUAL ; especially Rev. Mr. O'Connor, S.J. and J. Boylan, for photography : Mr. Moore, Mr. Lehane and Mr. O'Keeffe : J. D. Ryan and P. Murphy for information about our past : and many others who go unmentioned but not forgotten.



Lastly our thanks are due to Mr. Dalton and his efficient staff at the City Printing Works, Limerick, for the unfailing interest they gave to the work of producing the Annual.



## Consecration

OF the Most Rev. Andrew Killian, D.D., Bishop of Port Augusta, N.S.W.

JUST as we were going to press last year Most Rev. Andrew Killian, D. D. was consecrated Bishop of Port Augusta, N.S.W. : but the MUNGRET ANNUAL had appeared long before any details of the event reached us.

Dr. Killian is the first Australian Bishop from Mungret, and he is also one of the most popular and revered of all Mungret ALUMNI : so that it is fitting that this great event in his life should be told in some details to his friends in other countries.

The ceremony took place at the Pro-Cathedral of St. Anacletus in Peterborough on Trinity Sunday, June 15th, 1924. The consecrating prelate was His Grace the Archbishop of Adelaide, (Dr. Spence), assisted by the Bishop of Wilcania-Forbes (Dr. Hayden) and the Bishop of Wagga (Dr. Dwyer). In the sanctuary were the Archbishop of Melbourne, (Dr. Mannix), the Bishop of Bendigo, (Dr. McCarthy) and the Bishop-elect of Goulburn, (Dr. Barry).

The ceremony, the consecration of a Bishop—and such a popular and esteemed figure as Dr. Killian—had drawn a great crowd to the town. All the inhabitants, Catholics and non-Catholics, had been busy the week before providing accommodation for the visitors. When the Church was opened for the ceremony at 10 o'clock it was immediately packed by a crowd that could not have been less than three thousand. Members of the H.A.C.B.S. formed a guard of honour through which the prelates and priests marched in procession, headed by cross-bearer and acolytes, to the Church. While the massed-choirs sang the "Kyrie Elei-

son," the consecrating Bishop and the Bishop-elect robed, and then the Papal Bull of appointment was read in Latin and in English. Then the Bishop-elect took the oath of fidelity to the Holy See and was questioned about his doctrine, after which the Mass was begun by Dr. Spence, the Bishop-elect saying the prayers for Mass at a temporary altar erected on the Epistle side.

"Then commenced," said "The Southern Cross," of June 20th, 1924, "the most solemn part of the consecration, the Bishop-Elect lying prostrate at the side of the Consecrator, while the clergy chanted the Litany of the Saints. At the end of the Litany all rose, and the Bishop-Elect knelt before the Consecrator, who placed the Book of Gospels over his neck and shoulders, with the assistance of the assistant Bishops. The invocation of the Holy Ghost and the singing of the hymn, "Veni, Creator Spiritus," by Bishops and priests followed. The Consecration Preface was then begun by the Consecrator, and interrupted for the solemn ceremony of anointing, after which the Preface was concluded.

The ceremonies of conferring the symbols of dignity, the Crozier, Ring and Book of Gospels followed. The Consecrator and Bishop-Elect with the assistant Bishops and clergy then continued the Mass at their respective altars to the Offertory. At this stage the presentation of loaves and small barrels of wine, bearing the arms of the Consecrator and Consecrated, took place. After this the Consecrator and Consecrated continued the Mass together at the high altar and partook of the same Host and



Chalice at Communion. Special prayers followed and the mitre and gloves were blessed and placed on the head and hands of the Consecrated. Finally the new Bishop was placed in his seat by the Consecrator, and the Crozier put in his hands. Bowing, he intoned the "Te Deum," which was sung by the choir, while the assistant Bishops conducted the new Bishop round the Church, and he gave his blessing to the people everywhere as he passed."

After Mass the priests of the diocese read an address of loyalty and welcome to their new Bishop, who replied to it. At 1 o'clock there was a banquet given to the visitors and many others, in a marquee erected at the rear of the Bishop's house. Dr. Spence, who had consecrated Dr. Killian, now proposed his health: and among the speakers who followed Dr. Spence was Dr. Mannix.

In the evening the consecration sermon was

preached by Rev. E. Corish, S.J., Superior of Norwood, and Pontifical Benediction given by the new Bishop, after which addresses were read to him from the clergy of the diocese of Wilcania-Forbes, where he had laboured for many years, and from the laity of Port Augusta.

The whole of the proceedings which the "Southern Cross" of the date mentioned called "the greatest series of ecclesiastical functions which has ever taken place in South Australia outside Adelaide." were marked by the greatest enthusiasm, order and efficiency. This fine ceremony, which speaks so forcibly of the loyalty and vigour of the Catholicism of South Australia, is a good omen for the career of Dr. Killian. That his episcopate may be long and fruitful of glory to God, is the earnest prayer of his many friends at Mungret and elsewhere.



BISHOPS AT CONSECRATION OF DR. KILLIAN.

(Standing)—Dr. McCarthy, (Sandhurst), Dr. O'Dwyer, (Wagga), Dr. Hayden, (Wilcania Forbes), Dr. Barry, (Goulburn).  
(Sitting)—Dr. Spence, (Adelaide), Dr. Killian, Dr. Mannix, (Melbourne).

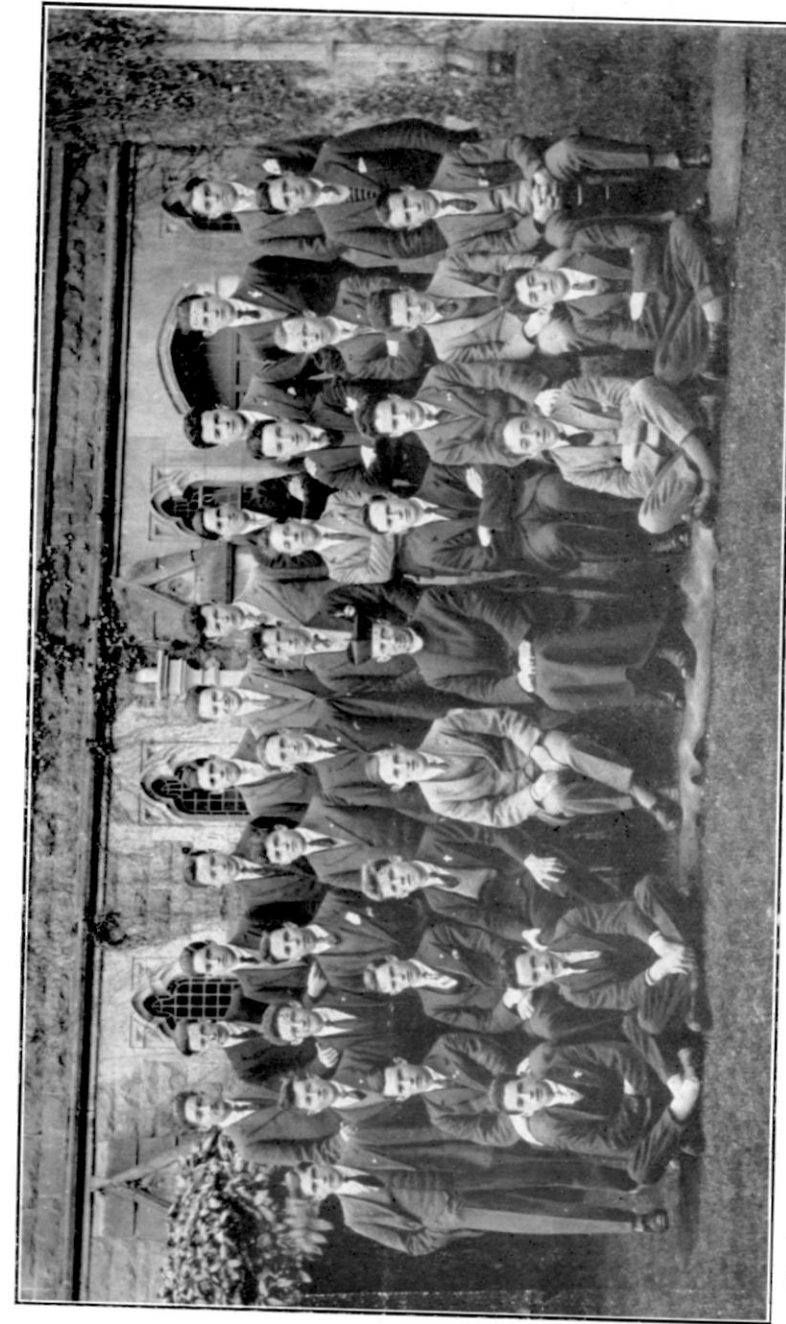


Photo by]

FIRST CLUB.

Top Row—H. Deasy, M. Phelan, T. Lynch, F. Egan, T. Mitchell, F. Considine, R. Coll, M. Lyden, T. Connolly, F. Kelly, J. Power.  
Second Row—V. Tully, N. Kelly, J. Aherne, P. Green, M. O'Sullivan, J. Kavanagh, W. Burke, M. Nugent, M. Carroll, P. Burke, L. Enderson.  
Sitting—H. Casey, J. Hanrahan, J. Durcan (Sec.), E. Scanlan (Capt.) Rev. H. King, S.J., M. Purcell (2nd. Capt.)  
On Ground—D. O'Reilly, K. Carthy, T. Fitzsimons, J. Sheehy.

[C. Knight

## Prize Essay.

Father Luke Wadding, O.F.M.

Why should we weep the Penal times,  
That showed our country's love of Right?  
Let us forget the tyrant's crimes,  
And sing the stars of Erin's night.

DAVIS.

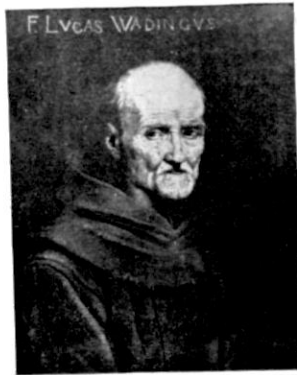


Photo. by]

LUKE WADDING, O.F.M.

Rev. Mr. O'Connor

IRELAND at one time invaded all Europe: but her invasion was intellectual and religious. The exuberance of her learning and piety overflowed into the continent and bore down all opposition. Her sons implanted their own virtues and learning wherever they went. Their ideals of expansion were moral, not military or commercial. They conquered to free, not to enslave. But this glorious period came to an end and for centuries Irishmen were occupied with troubles at home. The foreigners were slowly devouring their country. Then came the Religious revolt of the sixteenth century. Nearly all the famous Irish schools that had survived the Danes and the Normans were destroyed by the so-called reformers. But no sooner had these schools been suppressed in Ireland, than they began

to appear in several places on the continent. Irishmen once more invaded Europe and filled it with the fame of their great seats of learning—Louvain, Madrid, Rome, Paris, Seville, Valencia, Valladolid, Alcalá and Salamanca.

It was in those days that Father Luke Wadding rose up, a pillar of light to his nation, and to his Order. He was undoubtedly the chief figure in that second Irish invasion of Europe. He may well be called the greatest Irish exile since St. Columbanus.

Luke Wadding was born at Waterford in the October of 1588. His mother was a near relative of Peter Lombard, Archbishop of Armagh. Luke was the eleventh of fourteen children, many of whom distinguished themselves in different Religious Orders. Luke's early training was thoroughly Catholic. From the time he was able to read he recited the Little Office of the Blessed Virgin every day, and other prayers then in use among Catholics in Ireland. At the age of thirteen he had acquired a good knowledge of the classics, and it is said could write Latin prose and verse with facility. At fourteen he lost both his parents, and at fifteen he was in the Irish College at Lisbon, under the Jesuit Fathers. After a stay of six months in this college, he entered the noviciate of the Friars Minor, and in 1605 made his solemn profession. After a two years course of philosophy, Luke was sent to Coimbra for three years to study theology. At this University he had the opportunity of listening to the great Suarez. Finally in 1613 Luke was ordained priest.

In the same year he drew up his "Sylva", an ordered collection of passages from the scriptures, the Fathers and the lives of the Saints, etc. At Salamanca Luke mastered Hebrew, and wrote an essay on the origin and excellence of that tongue. Soon afterwards he was appointed to the chair of theology in the college of St. Francis.

In his thirtieth year Fr. Wadding was chosen by Philip III as theologian to the embassy which he was sending to Pope Paul V to promote the doctrine of the Immaculate Conception. This was his first great work, and he acquitted himself so well that Philip IV thanked him profusely in a gracious letter.

At this stage Fr. Wadding's activity took a new turn. He had a never-wearying love of research in the wide domain of history. This caused him to "concentrate all his energy on one grand object, namely, the revival of the literary glory of the Franciscans, and the preservation from oblivion of the memories of the great men of the same body, who conferred such signal service on mankind during that long and dismal period, when knowledge and civilization could find no bidding place outside the cloister."

It would be out of place here to recount all that Fr. Wadding achieved in this immense self-imposed task. His talent and industry called forth the encomiums of more than one adverse critic, and Sir James Ware, the Protestant historian, could appreciate very highly his gigantic labours which resulted in thirteen or fourteen published tomes—besides the other great works this extraordinary man projected.

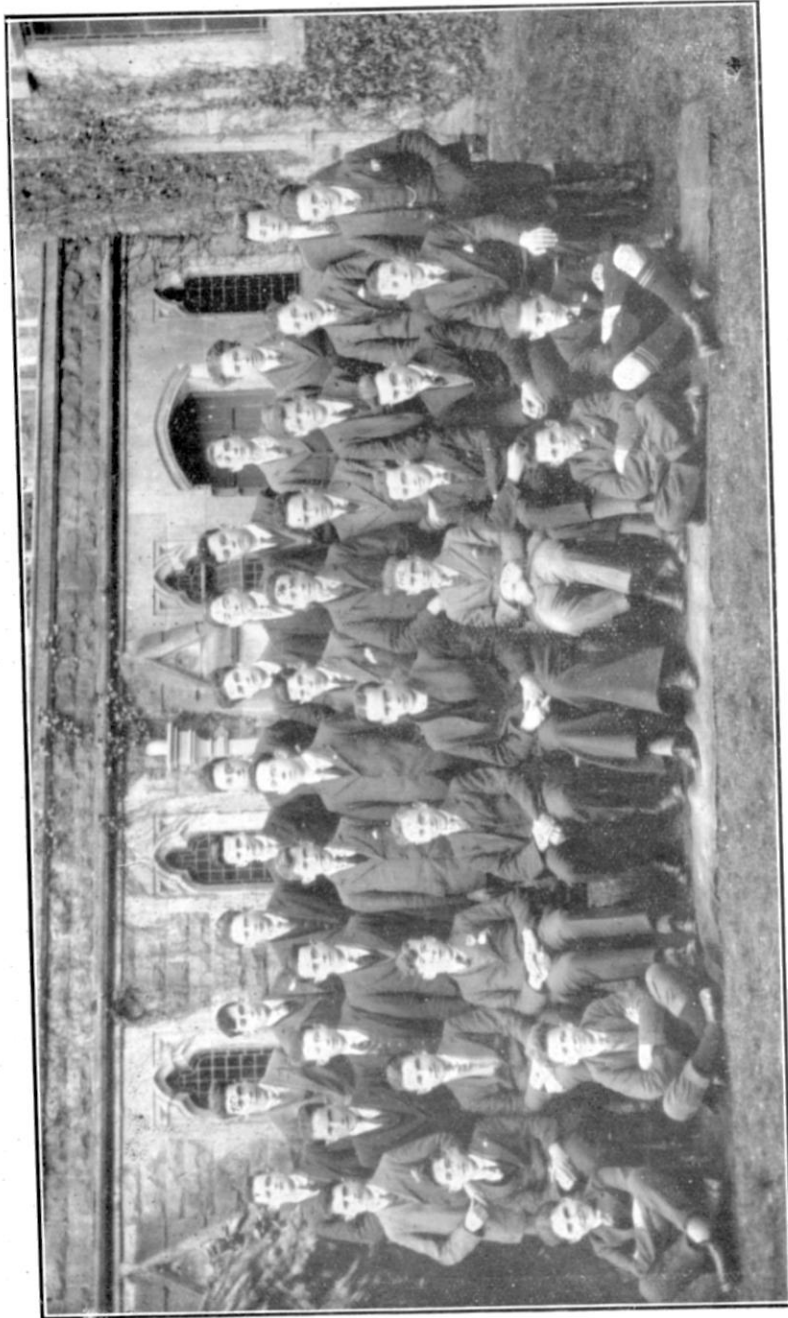
"Wadding"; says Thomas Darcy McGee, "had left Ireland at fifteen, and was bred in the Peninsula. His fortune was cast in Rome, yet his heart and hopes turned more frequently to Ireland than to any other country. We can well believe him when he declares that he

valued any subsidy gained for her over any honour that could be conferred upon himself."

When Wadding reached Rome in 1618 with the Spanish Embassy "he found the name of Ireland partly ignominiously ignored, and partly, (owing to the wiles of her traditional enemies) disparaged and reviled." But he soon remedied matters and made the name of Ireland respected. Even during his researches for the Embassy which demanded most of his time, he did not forget to look to his native land, and two institutions founded by him strengthened her position. These were St. Isidore's College, and the Ludovician College.

St. Isidore's was founded on June 13th 1625. "It was intended," says Sir James Ware, "for the education of Irish students for the Franciscan Order in the study of the liberal arts, divinity and controversy." The Ludovician College was intended for the education of Irish secular priests. Wadding bought the site of St. Isidore's, paid off large sums with which the house was encumbered, framed orders proper for the government of a college and procured a Bull from Pope Urban giving them approval. In a short time the number of students in the college amounted to thirty, who gained a high reputation for religion and learning among the Romans. In addition to this the founder improved the former buildings, erected many new ones, elegantly adorned the church and annexed six chapels. He furnished the college with a well-chosen library, consisting of 5,000 printed books and 800 manuscripts.

The money to meet these expenses was obtained for the most part from the munificence and charity of the Romans, out of the affection and love which they bore Wadding. "So great was his virtue and industry, that, though he was a poor friar, and a stranger from the remotest island in Europe yet, from the time he



SECOND CLUB.

Top Row—D. McSullivan, G. Hayes, E. White, M. Rooney, J. Connelly, T. Barden, J. Butler, P. Walsh, W. Barry,  
T. Liston, E. Costello, P. O'Sullivan.  
Second Row—J. Liston, P. Carroll, W. Woods, P. Corry, P. Cregan, M. Sugrue, W. Lane, W. Sheehan, J. Danagher,  
D. Cregan, L. Power, H. Roche.  
Sitting—M. O'Reilly, E. Irwin, T. McInerney, M. Sheehan (Capt.), Rev. M. Meany, S.J., H. Murnane (2nd. Capt.),  
M. Kennedy, J. Brogan, M. Kelly.  
Ground—P. Power, A. McNeice, G. McDonagh, J. O'Beirne.

arrived in Rome in the thirtieth year of his age, he acquired such friends and patrons in a short time, that from their voluntary beneficence more than from his importunity, from June 1625, when he took possession of the hospital of St. Isidore, to August 1630, he found means to expend 22,000 Roman crowns on the area, buildings, books and furniture of the sacristy only, when the portico of the church, the choir, the wall enclosing the whole possessions were not built, nor the larger garden purchased, nor one stone laid in the second cloisters, nor the sacristy enlarged nor adorned. For these and other things he provided the expenses afterwards."

Fr. Wadding had a deep and lasting love for his native land. To her sacred cause he generously devoted his learning and his influence. He projected writing a history of Ireland, but, owing to the state of the country, could not obtain the necessary documents. This is indeed to be regretted, for no man of his time was better qualified for the task.

The active part he took in the rebellion of 1641 endeared him to patriotic Irishmen of every age. "By his industry," writes Ware, "he solicited and procured supplies of money, arms and expert Irish officers from France and Flanders to be sent to Ireland before the rebels had any thoughts of either demanding or receiving them. These were the first aids received by the Irish from abroad. The Supreme Council of Kilkenny thanked him for his seasonable zeal to the Catholic religion and his country."

The Council of Kilkenny gave him a commission to act as their agent to the Pope, Cardinals and other Princes of Italy. The extent of Wadding's influence among the Italians was then seen. He promoted a charitable collection among some of the cardinals and

prelates for the aid of his countrymen. He obtained a particular congregation of Cardinals to deliberate from time to time on the ways and means to direct the Irish rebellion, and then obtained from Pope Innocent X that Rinuccini be appointed Apostolic nuncio in Ireland. The nuncio on his departure for Ireland carried not only the Papal aid, but also 26,000 crowns given by Wadding himself. Later on Wadding sent an equal sum.

Great interest was now being shown in Irish affairs at the Roman court. After O'Neill's victory at Benburb 1646, there was much rejoicing in Rome, and a solemn "Te Deum" was sung in the Basilica of St. Mary Major. The standards which were taken in battle were forwarded by the nuncio, and hung as trophies in the Cupola of St. Peter's. Innocent X sent his blessing, through Wadding, to Owen Roe O'Neill, and with it the sword of the great Hugh O'Neill, the hero of Beal an Atha Buidhe. But these triumphs were not to last long. Discord once more ruined Ireland's chances, and no one felt the blow more severely than Father Wadding.

Fr. Wadding was proposed for the Cardinalate by several Archbishops, Bishops and laymen of high rank, but the document which was being sent to the Pope for the purpose fell into Wadding's hands, and after his death was discovered among his papers in the Archives of St. Isidore's. It is said he even received votes for the Papacy. His official career was very distinguished. He received many important appointments; Paul V nominated him qualicator of the Holy Office, and later he was made Consultor of the Index. Next he was Consultor of the Congregation of Rites and of Propaganda, and was named member of the commission for the reform of the Roman Breviary and other Liturgical books by Urban VIII.



Among the great sons of Ireland, Luke Wadding holds a foremost place. Among the great men of all Christendom in his century he occupies a high rank. His fame was a new glory to his Order and was long the common property of all the learned men of Europe. "The favourite of several nations, distinct in laws and language, he was highly honoured on many occasions by dukes, kings, Archbishops, Cardinals and Popes. A man of consummate prudence in difficult embassies, a great preacher in several of the European tongues, a distinguished professor, he was a writer who may well be compared to the most indefatigable and learned among the Bollandists."

Luke Wadding died at St. Isidore's College, Rome, November 18th 1657. In life he was as renowned for his piety as for his learning, and his death was most saintly. He was a true religious. He bore always in his heart a deep veneration for the Mother of God, and most learnedly defended her Immaculate Conception. He was a true son of St. Francis and shed lustre on the saints and distinguished

men of his order. A faithful soldier of the Church, he published the "Lives of the Popes" and many other works, relating to the Holy See. As a Franciscan, an Irishman, philosopher and man of letters he collected and published the works of Duns Scotus.

It is a sad fact that full justice has never been done to the great Irish Scholars of the penal times. Everyone has heard about the Irish Brigade at Cremona, Blenheim, Ramillies and Fontenoy; but the names of Wadding, French, Conry, Talbot and Colgan, do they not sound strange to us? The penal days are gone. The men who have given their energies their talents and their lives in the service of God and fatherland have long since received their reward. Can Ireland allow the names of some of her dearest, holiest, grandest sons to pass into oblivion "unwept, unhonoured and unsung"? Or must some other Byron sing again :-

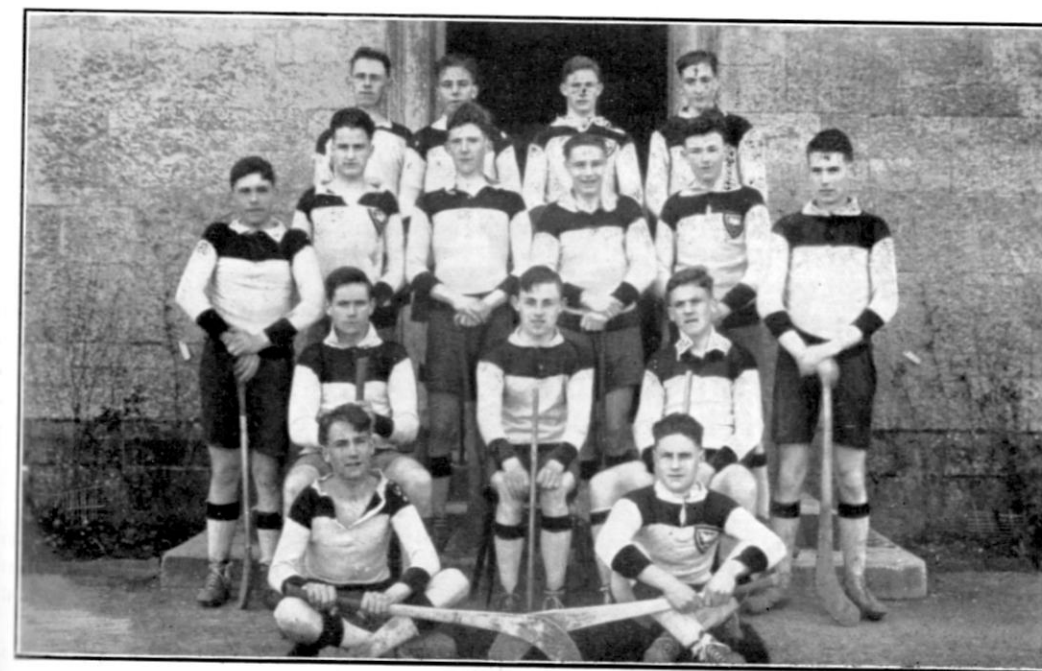
"Ungrateful Florence! Dante sleeps afar"?

J. J. S. BOYLAN.

II Philosophy.



WINNERS OF THE O'MARA CUP, 1925.  
T. Hodnett, K. Carthy, T. Mitchell, W. Sheehan, W. Burke, P. Corry, H. Casey.  
M. Kennedy, M. O'Sullivan, H. Murnane.  
M. Morrison, R. Coll, (Capt.), P. Green.  
W. Kearns, M. Sheehan.



THE SENIOR TEAM.  
Top row.—D. Geary, P. Green, J. Hanrahan, M. Phelan.  
Middle row.—T. Mitchell, M. Morrison, W. Burke, F. Considine, R. Coll, H. Casey.  
Sitting.—T. Kennedy, E. Scanlan, (Capt.), J. Durcan, (Sec).  
Ground.—W. Kearns, H. Murnane.

## an t-ádhair peadair ua laoghair, ... mar máistrir sgoile. ...

Inn gac tír tugtar uiam agus molaí don tuine a veineann don ní tábairt ari pon a tíre. Bíodh an obair rin a' baint le laoghair nó le léigheann, ir mori é meap na nuaioine ar an bfeap.

Ir mó laogh calma agus fear aró-éimeamail a eus a laoghail, a pláinte, agus a anam go minic, ar pon na héimeann.

Ir mori é a gail i mbeuláib nuaioine. Ac, uar mo éuaim-pe, ré an tadhair peadair ua laoghair aró-leóman léiginn na h-éimeann.

Ir mó plíge 'na briaofaí cupi pior air. Tugaim-pe anro 'mo bapamail beas féin air mar máistrir sgoile.

Nuair abí ré 'n-a gairrún éiríead ré cornoctúigte tpearna na gcnoc go uí rgoil 'carraig-an-ime. Ó bliadain go bliadain uo lean ré go olút 'e'n fogluim, éun gur pár ré ó'n rgoiláir go uí an máistrir sgoile.

Bi ré beartúigte go uaingean 'n-a éiríe aige ruo éigin a uéanam ar pon a éangán uúéair. Ir léir u'aoinne a u'féuánn ipreac pa rgeul, go maib an maétnaí pan n-a éiríe ó'n gceuo lá a eus ré ré nuaia an uroé-obair abí ag an mbeupla a uéanam.

Éainis an t-am, agus ní n-a éuolac abí peadair.

Anoir tá a ainm i mbeuláib na nuaioine ar fuair na h-éimeann le méro an eóluir abí aige, agus le peadair an teagairis a eugac ré u'á rgoiláir, agus le uoimneac a éuigona.

Nuair fás ré a éomairpan i gcluin-uoioicéac, agus nuair a éuair ré ipreac i gcoláigte, anpan ipreac a buaireac ipreac i n-aighe an uioháil abí uéanta ag an mbeupla. Bi an gaoilinn ná mori iméigte, agus ní maib n-a h-ionac ac uiauígeall uo beupla bhuirte.

Nuair a éonnaic ré agus a éuig ré é rin, uobairt ré gur beas ná gur bfeáir leir iméacé go tír éigin ipreacé agus a laoghail a éiríeann ann 'ná beir i néiminn agus i uompúigte na uúéais iapaéca.

Ar pan amac bi ceapúigte aige an gaoilinn a múineac agus a éiomac beó.

Níor éuig aoinne éom maib 'r a éuig ré an uioháil a uéanpac ré uo éine gaoil an gaoilinn iméacé uacá, gur maib a éiríe uóir é agus a náuair féin a éuilleamaint. Sa n-am pan níor éuig aoinne éom maib leir, an léir-

rgoir marbúigteac a beac uéanta ar an aighe gaoilac nuair a beac an gaoilinn iméigte, agus gan i gceoiréib 'ná i mbeuláib na néimeannac ac uiauíbir éuipila—an uioháil reo ipreac a éuip ré uoimip féin le glanac amac le n-a éeagair.

Uo ghuair na bliadanta. Uo uéineac pagair uo, agus uo tugac obair pagair uo le uéanam.

Bi an t-am tagaigte. Tpeir camail cuireac go Ráé-éomáic é. Anpan ipreac éornuig ré i gceap. Uo éom ré láiríeac baill ar an huacaili óga agus na caillíni-óga uo bailiúgac le éiríe, agus an gaoilinn a múineac uóir. Ní maib leabair ná aon níu eile acu, ac mar rin féin u'eirig leó. Éainis éunac ó uairle a éiríe go maibair a' cup buirne ar bun éun na gaoilinn a éiomac beó. Cuip pan ácar air. Fuair pá leabair uacá, ac níor éiríeann leir, na leir na rgoiláir. Ní maib puinn maibeara ionnta. Ba mori an tpeuag é rin, mar bi uúir mori aca a uéanpa féin fogluim.

Ag cuio aca bi éimip aighe agus éuile-féir éar an gceiteantacé, agus mar gheall ar rin éar ré an lauean agus an éiríeigir a múineac uóir. Beac an obair go uian, ac ca bhuir cap a éiofap ar.

Bi lam ué pa n-obair. An éuo uaine éainis éuige uobairt ré gur maib leir beir n-a éagair. Ba maib an éornuigac é. Ba gairr go maib rgaia mori uioé aige. Nárb' áluinn an Raúaric é? Én muintéoiri gpaúmar agus a rgoiláir n-a éimpall bi an máistrir agus an rgoiláir ag obair i uéannac éiríe. Bi gpaú mori acu uá éiríe, agus bi aoirínear aighe oiréa ar gac taob. Bíodh gaoilinn agus lauean agus ceól ar ruíbal acu. Onóir uo Dia. Onóir u'éiríe, agus tairéte uo'n éiríe-eamá beac é.

I gceonn rgaiaí aimiríe uo h-óruígeac uo Ráé-éomáic fágaint agus gno pagair a éógaic ruar i Maééromúca, ac níor éainis reao na 'ná reaoac ar an obair. Uo lean a lán uer na buacaili é. Ní Raib obair ué le uol i uóir. Bi an buiréan ar ruíbal éom éiofapac 'r bi maib.

Bi buiréan eile fear i Maééromúca an uair éeaoia. Cuireann airéne ar an pagair, agus éugac cuireac uo teacé éúca, ar reac tamail gac uóiré, agus an gaoil-

uinn a múineac uóir. Uar uóir ní fuairéar fear mar é iao u'eiréac. Éuair ré a' tpuall oiréa, agus uóir na gaoilinn a beir acu, ní maib a' u'ao' éom éun go Raúaric ábalta ar i léigheac agus uo rgoilóac go bhuíomair.

Bi an obair a' uol éun éinn ar an gceua pan, go h-éagac, agus go ponmair.

Le n-a linn rin, fuair ré rgeula ó'n éarrog uol go Ráé-luip agus Sgoil lauea a éuip ar bun ann. Éuair ré ó éuair ná mori u'á am-uéoin, ac bfeiríur gur b'é uol ué é agus uob é.

Bi gac ruo uoimúigte uoimip, agus ní maib aige le uéanam ac éornuigac múineac. Uo h-éogac an rgoil, agus uo éuip ré ré éomairce bhuíe i.

Ba mógeair go uéainis mori-éuo rgoiláir éuige-rgoiláir nuac agus cuio u'á maib aige uoimip rin. Éuair an obair ar ácar éar báir. Ir beas ná go gceiríeac ré féin agus a rgoiláir ar uéigeara a' muineac na n-eaápol i gceimne uoir.

Bi uéacapaé ré leir a' baint leir an obair, mar éainis éuobluirí anoir 'r airíur, ac b'é leóuigac ué náir fanacair a' u'ao.

Tá uaoine pa tpaogal po ná beac pára le h-aon ruo a uéanpá. Capac cuio acu ar an ácar peadair, agus éeapac uioháil a uéanam uon obair, ac connur a éiríeac leó nuair abí gac níu ré éomairce, agus i n-onóir uo muiríe na n-gaoil.

Uo lean ré leir a' uéanam uiríe ué go bueag, bog, uocair, ruairíe.

Lá uo capac an t-ádhair ua Rónáin. C.I. ar. : reo mar innreann ré an rgeal. "Éainis pagair maigalca éun an Ráé ag tabairt muiríu uair.

Uo éiríe an rgoil leir go móir. Cuip ré aighe ar éuo uer na buacaili. Bi rgoil cupéa ar bun aige féin éiríe i g-caíur luimúige. Éun buacaili uo múineac agus pagair a uéanam uioé, uo mb'é uol ué é, agus iao uo cupi anonn i n-áiríe iapaéca ag leacac an éiríeann ipreac éuip ré an rgoil rin ar bun. Uo muintir Ronáin a beac é. 'An Sgoil Arboltae' an ainm a bi ar an rgoil áige. Uo capac mo buacaili-pe, uoiréacac uo Siuáil air. Cuireann airéne ar a éiríe. Nair a bi re ag iméacé u'íméig uoiréacac in éomiréac leir."

(Mo ggeal féin. l. 173.)

Cuip pan ácar ácar ar peadair. Bi bócar uiríe uo éun pagair a uéanam u'á éuo rgoiláir. Ní maib aon obair a éiríe leir ac obair ué. Ar pan amac éuair a lán uer na buacaili abí aige go uí an Coláirte rin. Éa moriann uioé n-a pagairíe anoir, agus a bhuiríor a' uéanam na h-oiríe ceúona a uéin a máistríur féin fuacac—an máistríur Sgoile ó uoiréapagáin.

San am gceuoia bi ré i gceannar ar buiréan ué'n éonnapac talman, nú an "Land League" mar a tugac air i mbeupla. Feiríeoirí ir mó abí pa éonnapac pan. Nuair a éeangmuiréacac éom olút pan leir an ácar peadair, agus nuair a éuigeann ar uiríe, an éimip, agus an rpuo abí ann, ba móir é a meap air, agus bíodair ar rgoilpáir éun a gellann maib a éuip ar Sgoil éuige. Ar pan uo páinag gur uéin a éuo uiríe ar pon paúiríe an éuilem maibear u'á rgoil leir.

Uo ghuair na bliadanta, agus bi an t-éarrog pára le na éuo uiríe.

Cuip ré go paúiríe éuileán uí líeáin é n-a éagair bhuiríe. Uo cuireac pan uo éonnapac na gaoilinn ar lun i mbaila-áca-éiríe, agus bi baint aige leir an obair. Éuig ré a' éornuigac na h-oiríe uo gur ar aor óg na h-éimeann abí a éeapam. Ní maib aon leabair u'ao tairéte acu. Anpan ipreac a rgoilóac ré an leabair pan "Séaoia."

Cuip pan uiríeac, ná mori le n-a múineac, ac níor éuip ré uiríeac leir an gceac a muin ré.

An páro a beir rpuo gaoilac i n-éimip beir an rpuo a lar an tadhair peadair ann.

Nuair a éornuigac ré éuig ré connur abí éiríe. Uo éuig, agus uo éiríe, ré na uocail "Tíur gan éeangac, Tíur gan anam."

Ir mó rgoiláir a muin ré. Ir mó buacaili a éuip ré ar an plíge ceap le n-a múineac.

Uo muin ré uóinn éuonur ar n-gaoilinn a éiomac go calma agus i éopaint i gceimip an eile pagair gail-uacáir. Uo rgaip, ré na rgaiaill, agus uo glan ré an rpeir. Ba éuip uóinn ar mbaoéar a bueir le Dia mar gheall ar an bpaúiríe a tugac ar éiríe, agus guiré go uúreacac éun ué an glóiríe éuipíuoir i gceiríeann na éuipíuoiréacac a éuairíe u'anam an ácar peadair uí laoghair.

taós ó mongán.



## Letters from Our Past.

### AMERICA.

Charles Keenan left us last October to join the Californian Jesuit noviceship—but on account of the tedious negotiations with the American immigration authorities, it was not till March that he sailed on the ss. CARMANIA. He has written long and often, and describes his adventures and misadventures very vividly.

It was not so easy to get into America even after reaching it, and his first experiences were not prepossessing. One of the officials at Boston was not content with his papers, because they did not indicate clearly enough whether it was for ten years or for life that he was to stay in the United States!

"I must be held over for a Board hearing. So I was brought into another room, where I found sixteen others, fourteen third class and two cabin passengers. It was now 8 p.m. Saturday, so we had to wait till Monday morning before the Board would meet. A bus came and we were all taken to the U. S. Immigration Station, East Boston. We were all honest and decent people, who had committed no crime against the laws of the country, yet we were forced there to associate with undesirable aliens and ex-convicts who were awaiting deportation. They were not good enough to be allowed to stay in America, but they were, apparently, good enough to live, eat, and sleep with us. I would not complain of the food, nor of the uncomfortable beds, nor of the confinement, but I must and do protest that it was an unwarrantable outrage on us to force us to associate with these men, who could not speak a dozen words, apparently, without an oath or something worse. That is not my feeling alone, but the feeling of us all. Let me give you an idea of how the "dormitory" was fixed up. There were rows of metal posts down a big room, and between each two posts six beds or bunks. Each bed was a metal frame containing a wire mattress. We were each given three blankets, to which I was glad to add my steamer rug. All this would not have caused me so much inconvenience—I could easily put up with roughing it for a night or two (for I have done as much at home when a dozen or so of us were cut off from home one night by the rioting), but then, I had just across the passage-way neighbours whose conversation as they lay abed I prefer not to describe.

Across the dormitory was drawn a wall of steel netting, and an official sat all night at the entrance door. The living-room, or day-room, where the men

congregated during the day was similarly guarded. I noticed that the women's day-room was not wired, but a lady at a desk kept them similarly under observation.

We were kept in the day-room all day on Sunday, without even an hour's exercise. We had an hour on Monday in a little concrete walk overlooking the harbour—a steel wire netting fence on one side, the building on the other, and a guard at either end.

On Monday came deliverance and the friendliness and courtesy he met from members of the Board did much to counteract his first unpleasant experience. He conveys very vividly the first raw impressions that America made on him

"About 4.30 the Steamship Co. sent a motor to take me from the care of the U. S. Government, and I had a sample of American driving. He jerked along the streets, about twenty miles per hour, in clear parts, reduced abruptly to nothing when another auto. crossed us. Between-times he would turn around to address a few remarks to me, sitting in the back. It was exciting. All of a sudden there was a crash of glass ahead of us, and my driver shouted :—"he's got a man!" But he hadn't. A small two-seater before us had just missed a man crossing the street, so nearly that his hand-bag smashed its glass. With the usual jerk we stopped, and in about ten seconds there was as pretty a "jam" in the traffic as anyone could wish to see. Three motors, a lorry and a horse and cart were the immediate participants, while a line of profane drivers stretched down the street. Finally my driver wriggled out and dashed on down the street, dodging around the pillars of the Elevated Railroad and in and out the traffic; with the usual stream of remarks to me in the rear. Finally he landed me at the South Station where he handed me over to a lady who wore the "Travelers Aid Society" badge. She took me in hand and got my ticket etc. etc. and put me on the New York train."

New York, of course, 'hit him in the eye,' and Americans will read with some complacency his impressions of its traffic, lights and bustle.

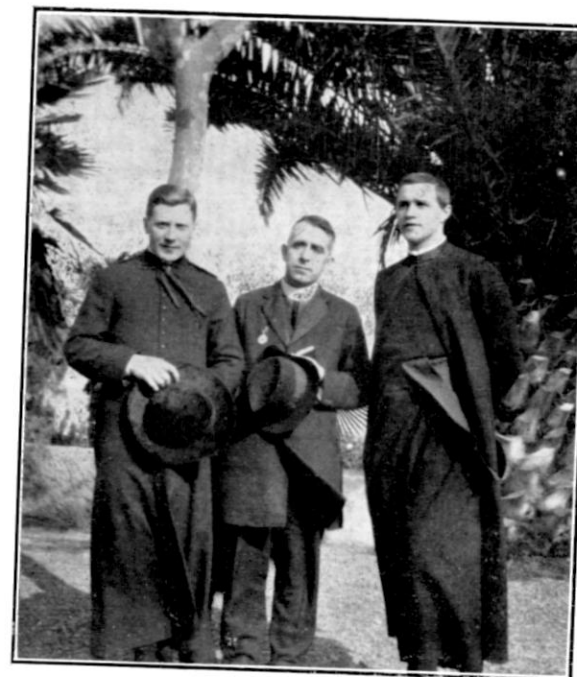
"In 'business New York' one's chief impression is the traffic—99% automobiles.

"They come not single spies but in battalions." They come in streams, cars separated by about a yard. A very lively monkey, or an exceptionally active kangaroo might cross in safety while the stream flows; but ordinary humans, unendowed with wings, must wait till the "traffic cop" stops the stream and lets the pedestrians cross in a bunch.



AT GONZAGA UNIVERSITY, S.J., SPOKANE, WASHINGTON.

Back—Mr. J. McGoldrick, S.J., Br. Broderick, S.J.  
Fr. P. Joye, S.J., Fr. O'Malley.



AT ROME.

T. Cullen,

Fr. Union,

T. Pathe.



For some minutes the traffic flows one way; then a stop and the cross traffic flows; so back and forth all day.

At the corner of 5th Avenue and Broadway and of 5th Avenue and 42nd St. (THE Streets) stand little signal-cabins on iron pillars. On all four sides are lights, facing the traffic. When a light shines green the traffic facing it moves on; yellow, it stands still. And green and yellow they flash in and out all day as the never ending stream of traffic rolls on. All the streets leading off these thoroughfares are one-way streets.

I was down to see the lights of Broadway—"The Great White Way." I expected to be disappointed in them—but was not. They are wonderful; and need to be seen to be believed. But—it seems to me a needless waste, for the New Yorkers don't heed them. So they told me. Publicity pays—up to a certain point; but in my opinion the American is so screamed at from hoarding and sky-sign that he ceases to heed them."

We can follow him in his passage across the centre of the States from sea to sea.

"When I awoke, we had left Omaha far behind and we were mounting up to the mile level. This was, perhaps, the most interesting day of all. All day long we travelled through the snow fields; while the horizon was a succession of white-clad peaks and pine forests. In every open place there were rows of fencing, sometimes three deep, to prevent snow-drifts blocking the track, while in places where this would not serve, long wooden tunnels, sometimes a mile long, were built over the track. We reached our highest point on Thursday, —8,000 feet, at Sherman. From that place on, it dropped, till at San Francisco, the elevation was 8 feet.

They are curious little places, these little mountain towns! Perched away up in a snow desert; a dozen or two of houses, a few stores and a depot;—and the inevitable water tank. This latter is a huge iron tank raised on pillars and is an indispensable appurtenance to everyone of these little towns. It is generally the first thing to be seen and the last to disappear.

On Friday morning we awoke to find our car sitting solitary and alone on a siding in the depot at Ogden, Utah. So we got out and were enabled to stretch our limbs for half an hour or so, and enjoy the Utah sunshine. We could see a range of high, snow-topped mountains, which looked glorious in the rising sun.

After leaving Ogden, we passed over Great Salt Lake, on the Great Salt Lake Cut-off. Formerly, the railroad ran up round the north of the lake, by many various bends and gradients. At length it was decided to build a road across the lake, which was done. If I remember aright, it is 103 miles from end to end. It is built on piles, on which are laid sleepers, upon which in turn a bed of earth and concrete about seven or eight feet deep has been laid. There are three tracks across it. It is as level as a billiard-table, and the turns it saves would turn a train around eleven times. This, I gathered from a little booklet which was given to everyone at breakfast. On the cliffs along the sides, here and there, one could see the old water mark

of the prehistoric Salt Lake, about twenty feet above the present level.

Once we had left Salt Lake behind, we came into very uninteresting country. All day long we passed through desert country, where the only vegetation was a little kind of shrub about a foot high. Yet out in this sterile, and as far as I could see, waterless plain, there were little towns though what the people do for a living I could not make out, unless, like the proverbial islanders, they take in each other's washing. Occasionally they had platforms designed, apparently, for loading cattle, but all the cattle I saw in the day's run would not have filled one freight-car. Away on the horizon one could see an endless succession of snowy peaks; a pleasant contrast to the arid heat of the plains. On Thursday the coaches had to be heated, to-day the electric fans did not succeed in keeping them comfortably cool. The best place was the observation car, out on the open platform.

By the time I awoke on Saturday morning, we were in California. We had not a very good welcome on our first sight, for it was raining. But I took heart of grace on seeing the greenness of the grass and the flowers, and upon noticing the mildness of the air. We were scheduled to reach San Francisco at 10-30 a.m., but the engine, after having faithfully towed us about a thousand miles, got "that tired feeling" and had to be tinkered at for an hour or so, before it could be induced to undertake the last lap, and so it was almost noon when we pulled into the depot."

At length his wanderings came to an end; he reached after his stormy Odyssey a safe and peaceful harbour, as is seen from his letter from the Sacred Heart Novitiate, Los Gatos, California, April 18th.

"I have been here now for twelve days, but thought it better to defer writing to you until I should have got my cassock, which I did this morning. So I can now settle down to steady work, my wanderings over, for some years.

This is really a beautiful place. We are up on a hillside and can look right down into the streets of Los Gatos, a little town of about 3,000 inhabitants. The country is covered with wooded hills and canyons, interspersed with grape-fields or orchards of prunes, figs, apricots, and even oranges. The climate is wonderful. Here in April we have the heat and sun, and more, of an Irish summer. I refer to what the summer used to be in Ireland. It is almost extinct there I think. Speaking of Ireland reminds me that about three-quarters of the Brothers here have real Irish names. It is almost like being back in Mungret to hear names like Cahill, O'Donnell, Healy, etc. The novices here are all really very nice, and there is a wonderful brotherly spirit amongst us. Certainly, I got a very hearty and encouraging welcome when I met them all this morning after I had received my cassock."

From St. Michael's Rectory, Pensacola, Fla., U.S.A., Father Michael Keyes writes a long, breezy letter, giving an account of the

conditions under which he exercises his ministry.

"I am still assistant at one of the four Catholic Churches here, the only assistant in the city. Besides my duties here, I have work since the missionary to West Florida was transferred over a year ago. I am, I suppose, one could call it, 'Pastor in Partibus Infidelium.' Fr. Michael C. Clasby, who has territory in Florida Diocese that touches my demesne, signs himself 'Episcopus in Partibus Infidelium.' When I go on a little missionary tour my first stop is only 200 miles away from here, and after first stop destination is 'anywhere.' The train gets me to first stop in seven hours, fast going. This past Summer I made it twice by my auto accompanied by my mechanic, who is not on the pay-roll, but who enticed me to try the trip that way. Well both trips by auto were more thrilling than all by train. The roads are by no means buliard tables, and the wilderness, especially by night, seemed uncanny. If I told you any more it might scare you, but try to let your imagination work on a stretch of primeval forest, intersected by spots of sandy land 200 miles long, that shows little signs yet of man's conquering hand. The auto is the best mode of conveyance on missionary work when one gets anywhere near his objective, but to get near the objective, the train for me in future.

On one of these auto trips we tried to reach the town in which Fr. Phil Cullen of Kinsale lives as Pastor. He lives 80 miles from the nearest place to him we had to visit. The attempt to get to him failed. I wired him we were on our way. At nightfall once we got within forty miles of him but found a long "wash out" on the road, which made further progress impossible. We then took another road to a place seventy miles away where I said Mass for the few Catholics there next morning.

I make a trip on the Mission once a month, but since I must be here on Sunday to sing High Mass, etc. etc., I go out on week days. This being the case it is hard to get the people to Church, at the outside places I visit, but I try to locate them all, and do, as the song says Father O'Flynn did, "coaxing the lazy ones, etc" being of course minus "the stick." It is in making these visits an auto is handy, as the Catholics are scattered, and not all who were baptized such, are over anxious to meet the priest. Sometimes I am lucky enough to get "a lift," other times I foot it. However the work of getting around, one way or the other, has its rewards. It is hard to remain a practical Catholic where no Catholic influences exist, and where Protestantism, in its various forms, holds sway. And so, the visit of the priest, no doubt, in many cases revives the flickering spark of Faith, and gives to non-Catholics, among whom the priest is constantly thrown, an opportunity for enlightenment.

You realize too, I suppose, that the "servant boy" (a good deal of this applies even here in the city), does not meet the priest at the train to relieve him of his kit. He does not light the Church fire, ring the bell, serve at the altar, make his bed, bring in his "cup of tay" after Mass, sweep the Church etc. No! His Reverence, Glory be to God! does it all,

and thanks God he is able. Well! say you, Mungret does not neglect studies in that line either.

Fr. Ted McGrath wrote me lately asking me to go to Ireland with him next year as he is going for Connie's ordination. Ted has pieces of three or four states to evangelize in Barchaven style. He said he heard from Fr. Willie Nesdale lately who is delighted with the new Bishop—Dr. Killian.

I had Fr. Michael (now Columille) Clasby with me a few days. We journeyed to Mobile for the consecration of Bishop Gerow, together. Bishop Gerow was a Mobile priest. He goes to Natchez in place of the late Bishop Gunn, who was one of the leading Bishops, and staunchest Irishmen in this Southland. I met quite a number of Mungret men at the Consecration. From Natchez came Fathers Paddy Carey, Tom Hayes and Jim McKenna, just out, all of whom I knew in Mungret. Fr. Tom Hayes, I did not see since I travelled from Limerick to Dublin with him, on our route to U.S.A. He took a different ship out to this country. I met Fr. McKenna again, in Birmingham, Ala. He told me of the death of Dr. T. Hartnett, R.I.P. . . .

From Gonzaga University, Spokane, Washington, we received recently a long letter from Rev. J. McGoldrick, S.J., giving a good deal of news about Irishmen and Mungret men in his neighbourhood.

There are several Mungret men in Gonzaga. The photo sent you reads, from L. to R.—Back—McGoldrick and A. Broderick. Front—Fr. Joy, Fr. O'Malley. Bro. A. Broderick was in Mungret in 1903. On coming to Gonzaga in that year he actively for twenty years interested himself in the equipment of a much needed University Infirmary. It is one of the best of its kind in the N. W. He remembers Tullabeg and each and every Father, Scholastic and Bro. in the Irish Prov. He often speaks of Bros. Fennell and Purcell. Father O'Malley came here last September. He is Pastor of St. Aloysius Church. His parish is in excellent condition. He has organised a boys' choir. Has vespers on Sunday evening, and is reducing the debt on the church. He has a splendid Parish Hall, and provides healthy amusement for his parishioners there. He is loved by all the people. A parochial school supported by private donations educates about four hundred Catholic children of the parish. Father Joy teaches English, History, French, Civics, Religion, and is perpetually sought by various priests to preach Sunday sermons, Triduums and Novenas in the churches. He is a very clear, forceful, persuasive preacher. He is very energetic, and is frequently out for the week-end in some parish or other. As for myself, my status here is practically the same as Fr. Joy's. On leaving Mungret I completed Novitiate in Tullabeg, then in 1920 I went to Los Gatos, Cal., for Juniorate. In 1921 to Mt. St. Michael's for Philosophy, and in June, 1924, to my present abode, where I feel very happy. All whom I have met have been very kind to me. I like the Americans very much. They are generous and democratic. At Mt. St. Michael's Fr. Benn from Castleconnell, Limerick, was Rector. Fr. Kiely, also from Limerick, was Professor of 1st year Philosophy. Fr. Brogan from Clare is Dean of this

University. Fr. O'Reilly from Clare is Chaplain of the University. Fr. Tomkin, (brother to Fr. Jas. Tomkin, past Mod. of Apostolic School) is head Prefect of Discipline here. Mr. G. Fahy, S.J. is finishing 1st year Philosophy at Mount St. Michaels. Fr. Daniel Reidy, S.J. teaches Ethics and Nat. Theology to the Graduating Students. So you see there are enough Irishmen in the vicinity.

#### ROME.

T. Cullen writes from the American College, enclosing the photo of Fr. Union, Tim Pathe and himself.

"Fr. Union is at present in Rome. He speaks very highly of your kindness shown to him while in Mungret. He is spending a month here.

Dr. Allen, Bishop of Mobile, paid us a visit at the beginning of Holy Year, so I had the great pleasure of having a private audience with the Holy Father; with His Lordship, T. Pathe and J. MacArdle. The Bishop is a wonderfully kind man, I really missed him when he left Rome. All the Mungret men are doing well."

#### SYRIA.

From College St. Joseph, Antoura, Beyrouth, Syria, Fr. Richard Judge, C.M. writes for the MUNGRET ANNUAL, with all the longing of an exile.

"I should be most grateful to you if you would kindly forward to me the 1924 number of the MUNGRET ANNUAL. Since I left my "Alma Mater" in 1904, I did not miss one. You may well imagine then what would be my regret not to get this, the 20th link in the dear chain that binds me, heart and soul, to the home of my young days."

#### CHINA.

In LE PETIT MESSENGER DE NING-PO there is a very interesting letter of Fr. Denis Nugent, C.M., dated 3rd October, 1924, from Ting-hai, in which he describes an adventure which befell him and Fr. MacKiernan :—

"We had just left Ting-hai : it was about 3 o'clock in the afternoon, and we were between Tsen-yo-chan (Elephant Island) and Ho-chan. Fr. MacKiernan and I were chatting in the cabin when the boat began to quiver all over. Our first impression was that we had struck a rock: and for some moments we heard a grinding, which boded badly, and I was preparing for a dive when we were informed that we had lost the screw. Here we were held up, paralysed. I went to the captain and found him resigned in presence of the fact that, without a screw, there was nothing for him to do but to whistle. After using the siren for a long time, a boat approached and Fr. Nugent was asked by the captain to return to Ting-hai for assistance. How he accomplished

his mission successfully—but not without trouble and arrived with a boat to tow the screwless one, nine hours after, would take too long to tell. Fr. Nugent will never forgive us for recording the comment which the editor of the MESSENGER added :—

"No one expected the arrival of our CONFRERE, who, without an attendant and in a country dear to pirates, went off alone, with his hands in his pockets, did 25 kilometers on foot and at midnight arrived at his residence, which he found closed. For the missionary returning from Europe it was not the triumphant entry of which he might have dreamed, but it was apostolic. The demon has multiplied obstacles to prevent the return of an adversary he fears. In spite of them all he has come, and the struggle is going to begin, with new victories for the Faith."

We received recently a small paper-covered book, BLAZING THE TRAIL, which is published by the China Mission Seminary, Scarboro Bluffs, Ontario. It consists of some of the letters of their first missionary Fr. Dan Carey. Mungret is proud of this pioneer. The book contains so many interesting things—but we must be resolute. We can find room only for this account of the last stage of his exciting journey from Hong Kong to his district Shihtsien.

"A drizzling, miserable rain did not help much to make passable the tiny, two-foot-wide Grande Route along which our numerous company jumped and slid! I clutched the sides of my palanquin and held my breath as we slowly slid across countless shaky, one-yard-wide, wooden bridges, which spanned the many rivers and streams traversing the route. I dared not cast a glance at the rushing waters beneath; the slightest change of position on my part would certainly have hurled me, my chair and my four gallant carriers right down into the cold, uninviting, swirling waters of these mountain torrents. My only chance was to sit still and hope and pray that we might eventually gain the other side.

We did not reach Yukin till two hours after nightfall. This is a town of some importance commercially and should become quite a flourishing mission-centre, given a capable, energetic missionary. At present there is but one Christian household—ten persons in all, who assisted at our Mass next morning, Sunday, chanting the usual prayers.

At seven o'clock we set forth once more. The weather is good and bracing: but the route is the most difficult of all, seeing that it passes up and down steep mountains, winds through thick pine forests and along narrow rice-field paths. My motto to-day is, discretion is the better part of valour. It is all very well to rest comfortably in a palanquin when ascending a mountain, but, when sliding down the other side, it is quite another affair! I travelled most of the way on foot.

At length we came in sight of Shihtsien. Some of

the Christians came to meet us and conducted us in triumph to the mission-residence, where a huge crowd, Christians and pagans, were assembled to meet and greet the new "American" Father. Fireworks and music galore: greetings and salutations: a good warm supper: and lo and behold! I was just as much at home in the midst of these gentle, simple, kindly folk as I would have been had I arrived among the near and dear ones in dear old "Cork by the Lee!"

Fr. James McArdle of the Madras Mission spent a few months in Ireland on a much-needed rest, at the end of last year: and wrote to an old Mungret friend, from Colombo, on the return journey.

You see I have almost completed my trip out East—two days more and I shall be once again in the land of sun and noises and smells.

We have had a very pleasant voyage on the whole. I have been able to say Mass daily. On Sundays I say it at 5 a.m., for the Goanese servants, (53 in number). There are 3 Presentation Sisters on board for Madras.

We left Royal Albert Dock, (London), on Dec. 6th and called at Malta, Port Said, Suez, Port Sudan, Aden, and now we are at our last stop before we reach Madras. I have no idea what the Archbishop will do with me, but I am quite indifferent. Perhaps I should not say this, because I think I would prefer to be in the Telugu country, as I know the language of the people. Besides I do not care very much for town life.



PHILOSOPHERS.

A. Fahy, M. McCarthy, F. Courtney, C. Donovan, R. Reynolds.  
G. Keyes, T. Fullam, Rev. H. Kelly, S.J., Rev. W. Kane, S.J., J. Boylan, W. Devlin.





The first meeting of the Senior Debating Society of the Apostolic School was held on October 26th, with Fr. W. Kane, S.J. in the Chair as usual. The subject for discussion was :- "That the present system of (Secondary) education is better than the Intermediate system it has replaced."

The speakers for the Affirmative were C. Donovan and P. Sheppard, and for the Negative H. F. Courtney and Jas. O'Sullivan.

For the Affirmative the main arguments were—that the recent change was made by the Government as the result of an inquiry which showed that the late Intermediate system had failed to meet the wants of the country. That system was too rigid and with its one programme fixed for all the schools and scholars, did not allow sufficient scope either to teachers or to pupils. It tended to bring all endeavour down to a mere "pass" level and to encourage "cramming." Under the new system colleges and teachers had a much freer hand in choosing their own lines of teaching.

On the other side it was urged:—that the Intermediate had been in existence close on fifty years and had achieved very remarkable results. It had imposed a wholesale pressure, not perhaps altogether uncalled for, on the schools and teachers; and among the pupils it had created or fostered a spirit of discipline and hard work. Compared with that the new lines might be described as chaotic or "go as you please." With the power of selection given, how were different Schools to be compared? How was the public to form an opinion? To a full MENU additional dishes had been added as e.g., French and Trigonometry. The awards would be less than previously, and would be less within the reach of the poor average student.

Rev. Fr. Rector, who very kindly favoured us with his presence added some observations:—The Intermediate system had done a great deal of very good work. It had got the boys to work really hard, and it had transformed the schools.

On a division being taken, the motion was carried by a majority of four votes.

#### ELEMENTARY EDUCATION.

November 23 the following question was discussed :- "That Elementary Education should be free and compulsory."

The speakers were :- for the Affirmative—R. Reynolds, M. Farrell, D. Smith and M. O'Mahony; for the Negative—W. Devlin, C. Smithwick, J. J. O'Sullivan and John O'Sullivan. There also spoke for the Affirmative K. Dunne and for the Negative J. Boylan and A. Fahy.

Father McCurtin, S.J. and Father Cuffe, S.J. were present.

In favour of the Affirmative it was urged:—Education is due to the children of the state. Many parents may be willing but too poor to pay for it; some may be spendthrifts, others careless. It is of importance to the State to have its subjects well educated from the beginning, so that they may play a useful part in the world, and to enable those who are well-gifted to enter colleges and universities for higher instruction. That education should be free is clear, because the bulk of the people are too poor to pay for it. Now to have free education effective, it must be made compulsory. Almost all civilized

States have adopted these views: e.g. U. S. America, Germany, Holland, Belgium, Switzerland. To see the effects of the want of education one need only look at Russia, China, etc.

In the middle ages the teaching of the children of the poor was provided for in the cathedral, parochial and monastic schools. It was expressly decreed by the third Lateran Council (1179) that "every cathedral church should have a teacher who is to teach poor scholars and others, and that no one should receive a fee for permission to teach."

On the other side the arguments were much as follows:—What people don't pay for they usually do not value. If there be compulsion as well they get to hate the whole system. The scheme carries with it intrinsic and inseparable dangers which render it quite unacceptable, at least under modern conditions. Hence arguments drawn from the "ages of faith" are inapplicable to the present case. Where education is both free and compulsory the cost of it must be very heavy and must fall on the state, which accordingly will and does claim an absolute control. The certifying and acceptance of teachers, the allotting them to schools, the requirements as to buildings and accommodation, the inspection of schools, the curriculum, the examinations and the awarding of prizes—all will be in its hands. Unfortunately, most governments are non-Catholic or anti-Catholic. In France since the days of J. Ferry (1882) a succession of measures had excluded absolutely all religious teaching, all reference to God from the primary schools which educate five-sixths of the child population of that country. The system calls itself "neutrality," and is anti-Christian with hardly an attempt at disguise.

In the U. S. A., for want of religious teaching, the common schools and high schools are unacceptable to Catholics. Hence, while paying their full share of all rates and taxes they are burdened with the support of their own voluntary schools in competition with the well-endowed state institutions. In England the case is similar.

Even as to efficiency of teaching secular subjects it is very doubtful if a state bureaucracy is a good way of attaining it; while moral qualifications will never get that consideration which Catholics insist on.

Fr. McCurtin said that the system of free and compulsory education had been very successful in Australia.

The result of the voting was:—

For the Affirmative	...	7
do. do. Negative	...	16

Motion lost by 9 votes.

#### CHEAP LITERATURE.

February 20th the subject debated was:—"That the advantages of cheap literature outweigh its disadvantages."

For the Affirmative the speakers were :- T. Fullam, P. Conroy, K. Dunne and J. Burke; for the Negative :- G. Keyes, M. Farrell, J. Hyland and M. O'Mahony. As extempore speakers were :- A. Fahy, F. Courtney, C. Donovan and J. Boylan.

The principal points urged by the Affirmative were:—If cheap literature has evil effects these must be directed against either the state or religion. If the bad effects outweighed the good, the state might be expected to impede the publication of such literature. But we see no sign of this: newspapers and periodicals, etc., appear in ever increasing numbers and at lower rates. Indeed cheap literature may be said to be one of the chief means of educating the lower classes now-a-days. Not only the state but also the Catholic Church makes use of it.

The beginning of cheap literature may be referred to 1700 when Steele started "The Tatler." This was followed by the "Spectator," through which Addison did much to give a higher tone to popular writing. In our own country we may recall the great influence of "The Nation," and more recently of "The Leader" in combatting the tendencies towards Anglicization and in promoting the revival of the Gaelic tongue.

Cheap literature is not the same thing as immoral literature. There is much of the latter in expensive books too.

On the other side it was contended:—

It is not much reading that educates a man, but the reading of good books. Buy a lot of cheap literature in a city book-shop, and see how much of it will be immoral and how much silly trash.

It may be said that really good books are very expensive. Yes, but the best course is not to read everything, but to make a wise choice, and to read such books carefully:—NON MULTA, SED MULTUM. What then are the poor to do? Well, their wants can be met partly by buying good books second-hand, partly by the extension of lending libraries. The Church has indeed resorted to cheap publications, as in the case of the C. T. Society and others; but that is very largely to counteract the pernicious effects of the mass of cheap literature.

Fr. McCurtin distinguished between good literature sold cheaply and cheap literature in the more general or popular sense, and stated his conviction that the latter was doing an immense amount of harm.

The votes being taken there voted:—

For the Affirmative	...	11
do. do. Negative	...	12

so that the motion was lost by one vote.

J. BOYLAN.  
II Philosophy.



## SENIOR LAY BOYS.

The Senior Lay Boys debate, which had been dropped for a few years, was begun again and it showed a good deal of vitality after its long extinction. Father Rector very generously offered a medal for the best debates and this did much to stimulate interest. The protagonists in all the debates were C. Cooney and J. Durcan—who led for the Government or for the Opposition in each debate.

The first meeting of the year was held on October 26th, the subject being :-

"That Ireland would prosper better as a monarchy than as a republic."

The appointed speakers were :-

For the Motion.

Leader for Government (C. Cooney), Member for Ballysimon (M. Morrison), Member for Cobh (W. Kearns), Member for Galway (W. Cullen).

Against the Motion.

Leader for Opposition (J. Durcan), member for Skibbereen (H. Casey), member for Dingle (J. Kavanagh), member for Tulla (E. Scanlan)

There was a certain amount of furtive excitement as the day approached: speakers were heard practising in remote class rooms, and it was to a very full and expectant house that the Leader for the Government put forward his motion. He made a good speech, which did not catch on at once. Most of the boys who had never assisted at a senior debate, did not dare to show approval or disapproval. The house listened with great solemnity while the speaker tried to make their flesh creep by describing the horrors of Bolshevism and showing from history that republics were always the breeding-ground of revolutions.

The Leader for the Opposition took as his model republic the United States of America. In no other country were all men so equal: nowhere else was there thrown open so ample a career to work and talents.

The member for Cobh saw in a restored Irish monarchy the golden age. All men would be happy and prosperous. He saw architects building the king's palace: tailors making clothes for the Court: shoemakers making shoes: these and all other trades would flourish. By this time the audience had come to realise what was expected of it and all good points were punctuated by applause.

The member for Skibbereen who began his speech in Irish, spoke of the burden of monarchy. He illustrated his contention by showing what a crushing burden the monarchy of Louis XIV was for France. Princes of ruling houses, were very expensive luxuries, as all knew from their newspapers.

The member for Ballysimon dwelt upon the Tradition of our race. Loyalty to a king or chief was one of the strongest features in our character. Were we going to turn our back upon the tradition of a thousand years? The member for Tulla reminded men of the great events of the last decade: and asked what would Pearse and the other great dead say, if they thought that Ireland was ruled by a king.

The member for Galway, in a vigorous speech, said that as we were about to open a new chapter in our history, we should look around us and adopt that form of Government which promised most stability and prosperity—which was a monarchy. The member for Dingle spoke for some time in Irish. He said that as a nation advanced in idealism and love of freedom, it passed from monarchy to a republic.

M. Sugrue, T. Barden and M. O'Reilly spoke from the audience and Fr. Rector, Fr. Meaney and Rev. Mr. O'Connor from the Community.

The result of the voting was :-

For the motion	...	...	43 votes.
Against the motion	...	...	73

## NAPOLEON.

The second meeting of the Senior Lay Boys Debating Society was held on December 17th, the subject under discussion being: "That the treatment meted out by the Allies to Napoleon was a disgrace to civilization."

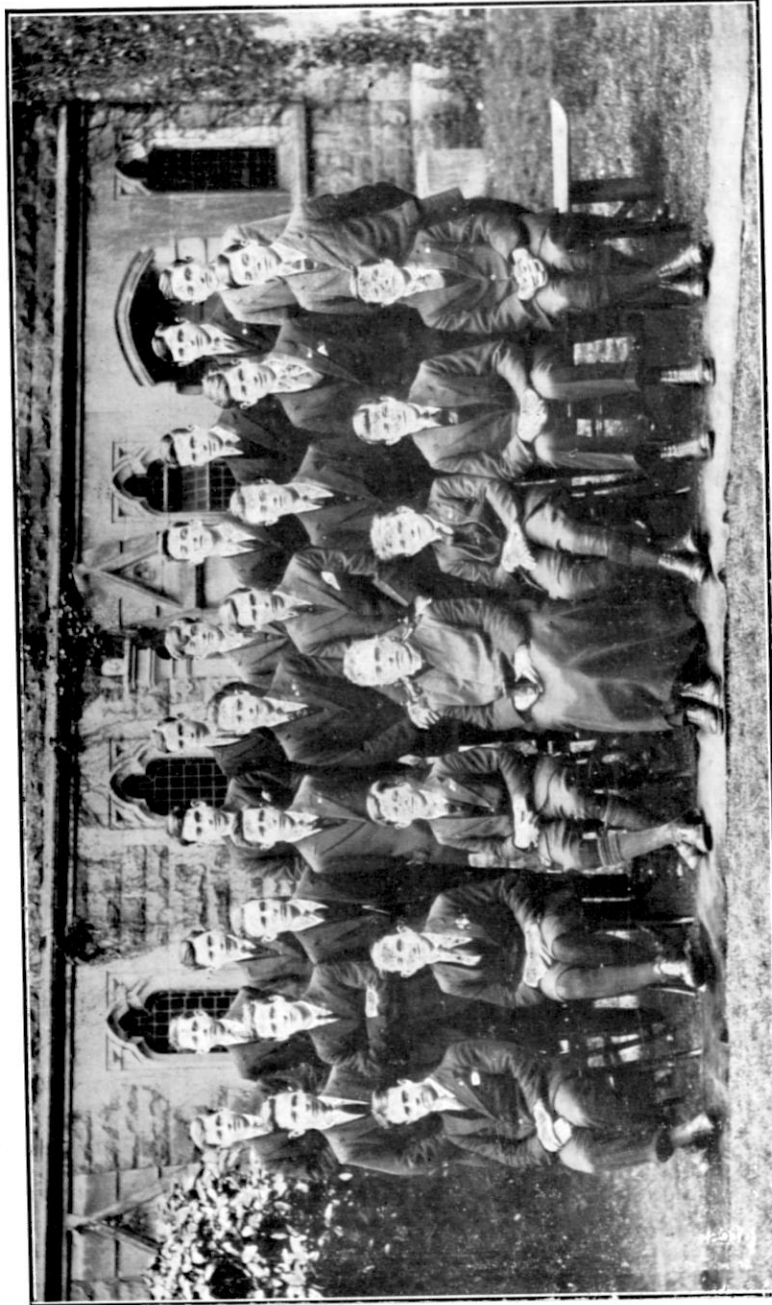
The appointed Speakers were :-

For the motion: Leader for the Government (J. Durcan): Member for Dingle (J. Kavanagh) Member for Galway (W. Cullen).

Against the motion: Leader for opposition (C. Cooney): Member for Skibbereen (H. Casey) Member for Clare (M. Carroll).

The debate was a lively one; the proximity of the Christmas vacation, no doubt, contributed something of the good humour of the house.

The Leader of the Government gave in a few rapid strokes the career of Napoleon and put the question in its historical setting. Such was the man—"who made all past glory doubtful and all future glory impossible"—whom the English treated as if he were a forger or a burglar. The Leader for the Opposition said that Napoleon was the wicked genius of the world: that it was impossible to apply ordinary measures to such a man. He was a man without honour who misused the fatal kindness which sent him to Elba. The member for Dingle spoke of the shameful treatment of St. Helena; of the narrow-minded Sir Hudson Lowe, of the spying, the thousand pin-pricks, so galling to the great spirit of Napoleon. The member for Skibbereen said that Napoleon was merely a soldier of fortune; a gigantic adventurer, who brought ruin and desola-



[C. Knight

## JUNIOR APOSTOLICS.

Top Row.—L. McGuinness, J. Hughes, T. Manning, J. Flannagan, P. O'Brien, J. Burke, J. Caulfield, E. Toner, W. Caffrey, C. Finn.

Middle Row.—L. Thomas S. Burns, D. Smith, J. Hyland, T. Langford, C. Lehan, J. Patrick, P. Molloy, F. Webb.

Sitting.—D. Dwane, A. Gilhooly, W. O'Shea, Rev. F. Cuffe, S.J., J. O'Sullivan, J. Williams, M. Woulfe.

Photo by]

tion on Europe. What other course lay before the Allies, once Napoleon had showed that at the first opportunity he would throw Europe into turmoil? The member for Galway reminded the house that most of our knowledge of Napoleon came from poisoned sources—the writings of his bitterest enemies. He asked why had not Napoleon had a trial? The member for Clare told the house that the hardships of St. Helena were for the most part imaginary. The distinguished prisoner really lived in state and luxury, with his suite of attendants, his silver bath etc. In view of the great sufferings which his selfish career brought on Europe, Napoleon was treated too leniently.

The debate was followed with great interest and after the appointed speakers, the following gave their views on the subject:— E. Scanlan, M. Purcell, D. O'Reilly, M. O'Reilly, and N. Power. Rev. Mr. O'Connor, S.J. also spoke.

The result of the voting was :

For the motion	...	...	41 votes.
Against the motion	...	...	55

#### MEDIEVAL CIVILIZATION.

The last debate of the Senior Lay Boys was held on March 1st, when the following question was discussed :—

"That the civilization of the Middle Ages, at its height, was on the whole more conducive to real happiness than that of to-day."

The appointed speakers were :—

For the Motion :— Leader for Government (C. Cooney); Member for Dingle (J. Kavanagh); Member for Tulla (E. Scanlan); Member for Kanturk (D. O'Reilly).

Against the Motion :— Leader of the Opposition (J. Durcan); Member for Skibbereen (H. Casey); Member for Ballysimon (M. Purcell); Member for Ennis (M. Carroll).

The Leader for the Government, in proposing the motion analysed the notion of civilization: he showed civilization was not to be measured merely from luxury, or material display: the spiritual element—the care for things of the mind—was a better indication of the real value of a civilization. The Leader of the opposition denounced the Government as sentimentalists, as LAUDATORES TEMPORIS ACTI, whose love for the mythical "good old times" was caused by discontent with the present. Would they live in the Middle Ages, if they got the chance? The member for Dingle said that we must not say that people in the Middle Ages were unhappy because they had not motor cars and cinemas.

They knew nothing of these things and did not miss them. Then the Middle Ages had not the degrading factory system of our days. The member for Ballysimon drew a picture of the melancholy state of society in the Middle Ages, when, what with brigands and retainers of feudal lords, the honest, industrious man had no security for life or property. Those who glorify modern civilization, said the member for Tulla, must not forget how much it owes to the men of old: who by their discoveries and enterprise did so much for human progress.

The member for Skibbereen contrasted the isolation of men, who had no trains, telegraph, motor, newspaper, etc., with the exhilaration and interest which connection with the whole world brings to men in our day. Moreover the spread of education, the multiplication of books have given the people of modern times a greater advantage over their ancestors. The member for Kanturk dwelt upon the spiritual, noble character of the Middle Ages, its chivalry, its protection of the weak, its reverence for women. Is it conceivable now that the kings and rulers of Europe would join together and fight for so noble and spiritual a cause as the wresting of the Holy Land from the infidels? The member for Ennis said that it was wrong to make little of material civilization which did so much for human happiness. He contrasted the crude methods of surgery—or rather butchery—which existed in the Middle Ages, with the skill and perfection of our day.

Rev. Mr. O'Connor S.J. defended the motion in a very thoughtful speech. He pointed out that the dominant note in modern times is materialism: whereas the dominant note of medieval times was the spirit of Christianity. Rev. Fr. Rector also spoke and reviewed the chief arguments on both sides.

The result of the voting was a pleasant surprise: for the house by a good majority rejected modern civilization with all its obvious attractions, for the more spiritual Civilization of the Middle Ages.

For the motion	...	...	48 votes.
Against the Motion	...	...	33

The standard of speaking was, on the whole, creditably high; but there is still a good deal of room for improvement. Speakers were usually too dependent on their notes: and the absence of all challenge and interruption and protest, gave no chance of judging such important qualities as readiness of repartee, power to answer objections, etc. For these reasons it was decided to award no medal for debate this year. But a book-prize was given to C. Cooney who came near to qualifying for the medal.

#### JUNIOR DEBATING SOCIETY.

The Junior Debating Society, over which Rev. Mr. O'Connor presided, held two meetings this year, one in November and the second in March. In both the debates the standard of the speeches was very good and some of the speakers gave promise of real achievement in a few years. But it was much to be regretted that on both occasions the debate practically came to an end with the conclusion of the prepared speeches. None of the other boys seemed to be able or willing to express a few ideas of their own on the subject under discussion.

The subject for discussion at our first meeting was :—

"That it is to be regretted that the Cinematograph is ousting the Play from our theatres and is fast becoming the only form of dramatic presentation."

Introduced and supported by :—

Leader of Govmt. (M. O'Reilly), Home Affairs (E. White), Education (E. Power), Commerce (D. MacSullivan), Foreign Affairs (J. Harley).

Opposed by :—

Mayo (T. Egan), W. Clare (P. Bourke), Ennis (M. Carroll), Cork (T. Hodnett), Dublin (T. Barden).

Despite the wording of the title the subject was not a difficult one and there was room for plenty of discussion on both sides. But reason and argument stood little chance against the full flowing tide of popular prejudice in favour of the "Pictures" and the motion was defeated by a big majority.

There is little difficulty in giving the palm for this debate to M. O'Reilly who more than fulfilled the expectations of those who heard him last year. His closing speech was particularly good both for style and power of argument. T. Barden too was very good but not up to the standard we had hoped he would reach. He has all the qualifications of a good speaker and we think will yet justify our ex-

pectations. E. White did very well and both in style and delivery showed a marked improvement on last year. M. Carroll was the humourist of the night and held the floor with the ease of a practised debater. T. Hodnett, P. Burke, E. Power, T. Egan and D. MacSullivan were good, but shyness and hesitation in delivery lessened the effectiveness of their speeches.

Our next debate was held on March 15th and the subject was "That Daniel O'Connell was the greatest man that Ireland has produced."

Introduced and supported by :—

Leader of Govmt. (T. Hodnett), Foreign Affairs (J. Harley), Education (D. Cunnam), Fisheries (J. Brogan), Finance (P. Walsh).

Opposed by :—

Limerick City (E. Power), Galway (Dom. Kearns), Wicklow (V. McDonnell), Cork (L. Kearns), Limerick County (C. McCarthy).

O'Connell's well known aversion to physical force, his apparent inability to estimate the value of national freedom and his indifference or, as was insisted, his hostility to the Irish language were handled to such good purpose by the Opposition, who chose Hugh O'Neill as their candidate, that they defeated the motion in spite of all the efforts of the Government who tried to show that O'Connell's great services to Ireland should outweigh the mistakes he admittedly made.

We think most will agree that Charlie McCarthy made the best speech of the night. In arrangement of argument, style and delivery it was exceedingly good and with a little practise Charlie should be a really good speaker. T. Hodnett and E. Power, the two leaders, both did very well but the former was obviously suffering from the effects of having played in the Junior Cup Final that day and his speech lacked vigour. E. Power's speech was well written and well delivered but the challenging, pugnacious attitude that he adopted was overdone and weakened rather than added to the effect of his speech. L. Kearns erred in the same direction and spoiled the effect of his remarks by trying too obviously to make an impression. V. McDonnell was good but lacked energy and drive in delivery. The same criticism holds true of Dom. Kearns, J. Harley, P. Walsh and Des. Cunnam; while J. Brogan spoke so rapidly that most of us were overwhelmed by the flow of words and lost all hope of being able to grasp the ideas.





## Senior Literary Academy.

THE Session for 1924-25 was opened on October 5th, 1924, by Fr. McCurtin, S.J., who read the rules and explained the aim of the Society. Fr. Cuffe, S.J., assisted and spoke also.

The officers for the year were :—President, John Boylan; Secretary, Thomas Fullam; Assistant Secretary, John O'Connor. The essays were read in the refectory or in the recreation room, and were criticised by appointed speakers at a later meeting.

The following essays were read and discussed :—

- "Some Notions about Experimental Psychology," by C. Keenan.  
 "The Natural Beauty of Ireland," by J. O'Connor.  
 "Shakespeare," by A. Fahy.  
 "The Career of Napoleon," by J. Burke.  
 "The Progress of Irish Agricultural Industry," by J. Hyland.

- "Auto-Suggestion," by J. Boylan.  
 "Life of St. Thomas Aquinas," by M. McCarthy.  
 "The Gaelic League," by P. Sheppard.  
 "The Holy Year of Jubilee," by C. Donovan.  
 "Wolfe-Tone," by J. J. O'Sullivan.  
 "Scott," by R. Reynolds.  
 "Father Tom Burke, O.P.," by W. Caffrey.  
 "Wordsworth," by F. Courtney.

It may seem an invidious thing to single out any papers for special mention: but justice seems to demand that the essays of J. Boylan and F. Courtney should receive a special word of praise.

"Probably the most interesting event in this year's Academy"—so runs the Diary, "was a mock trial, in which W. Devlin, keeper of the Pound, accused C. Donovan of unlawfully abstracting a pair of shoes from the said Pound."

"The counsel for the plaintiff was G. Keyes, and for the defendant J. Boylan. T. Fullam was judge." Our readers will be relieved to hear that though "the sentence was the capital one, yet it was commuted on the jury's plea for mercy."

## 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 Cottage Review (Montreal). The Spring Hillian. The North Point Annual. The Xaverian (Calcutta). The Magazine (Trichinopoly). The Stonyhurst Magazine, P.S.M. (Thurles). an stéirteánac. 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. The "Manorite" (St. Georges College, Mussoorie, India). St. Paul's Annual (Rangoon). The Ozanam (St. John's College, Toledo, Ohio).



In the IRISH INDEPENDENT of May 18th, there is an enthusiastic estimate of the work of the RIGHT REV. DR. MICHAEL J. GALLAGHER, Bishop of Detroit, Michigan, U.S.A., who led a party of pilgrims to Rome. Dr. Gallagher was at Mungret Apostolic School from 1885 to 1889, and was ordained at Innsbruck in 1893. In 1915 he was made Coadjutor-Bishop of Grand Rapids, Mich. U.S.A., and three years later Bishop of Detroit.

"Bishop Gallagher," says the IRISH INDEPENDENT, goes to the Eternal City with a record of great achievements in Michigan. Since he was appointed Bishop of Detroit in 1918 new parishes have sprung up in the diocese as if by magic; churches, schools and other religious institutions have trebled in number. The greatest Catholic financial campaign ever conducted in the United States was organised by him and brought in 9,000,000 dollars.

In these seven years the enemies of the Catholic parochial schools have made Michigan a battleground twice, and Bishop Gallagher has had to fight the battle for Catholic education almost alone. That fight which he waged with great zeal and courage, involved the right of Catholic parents to send their children to schools in which they would receive religious as well as secular training. It was a fight not for the parochial schools of Michigan only, but for the entire Catholic school system of every state in the American Union. The victories won in those battles against bigotry have earned for the fearless Detroit prelate the respect and admiration of right thinking people of all creeds and classes.

Monuments to the untiring zeal and great constructive ability of Bishop Gallagher are to be found everywhere throughout his diocese. Among them are the magnificent new seminary of the Sacred Heart, with its 400 students; his chancery office of eight stories, situated in the centre of the Detroit

business district, and his new cathedral, in course of construction. But it is in providing priests and teachers for the teeming thousands of all nationalities that pour week after week into the great industrial city of Detroit that Bishop Gallagher shines as the pastor who loves and cares for his flock. The spiritual needs of every foreigner who enters his diocese are abundantly provided for. Detroit is a city of great wealth—the fourth city in the United States—and has a tremendously large Catholic population."

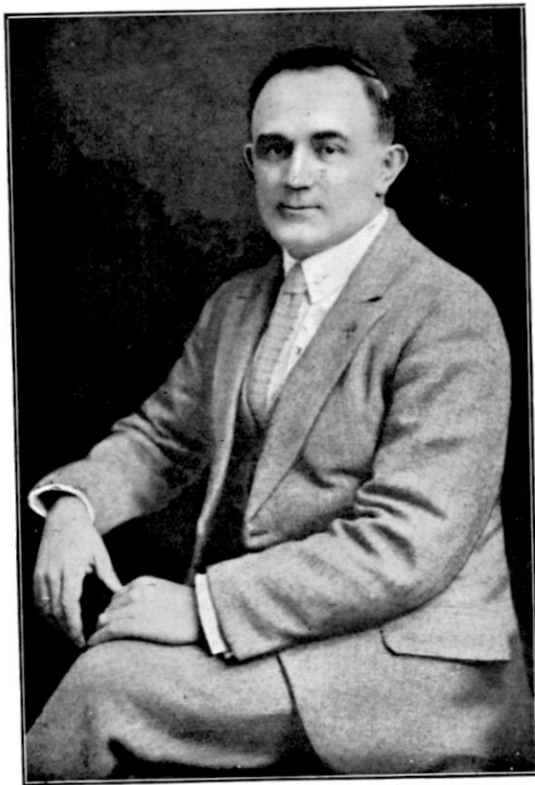
We are glad to be able to publish a photo of MR. W. G. FITZGIBBON, B.A., F.R., Col. Inst., who was Captain of the Mungret Lay School 1902-3. After leaving Mungret he entered the Hong Kong Civil Service. Mr. Fitzgibbon is one of the best known Europeans in Hong Kong; of which he has been made an official Justice of the Peace. He has always taken an outstanding position in the Catholic life of the place: he is Chairman of the Annual Bazaar Committee of the Society of St. Vincent de Paul and is one of the Founders and first Hon. Secretary of the Hong Kong Catholic Men's Club. But even all this Catholic and civil and social activity do not exhaust his time and energy, for he is Editor of THE ROCK, the English magazine of the China Missions, published at Hong Kong by Catholic laymen. How he finds time to edit THE ROCK—and edit it so well—is something of a mystery. It is an exceedingly good magazine, thoughtful, educative, crisp, and Catholic through and through. It is a first hand and reliable authority on the condition of the Church in China: but it is also extraordinarily well informed on Catholic life and activity all over the world. One reader at least, in this country, is not ashamed to confess that he learns more about the condition of the Church in Europe from THE ROCK, than from any other publication. Mungret is very proud of its old Captain and congratulates him very sincerely on the part—and a MAGNA PARS—he takes in Catholic activity in China.

FR. ROBERT BROCKWAY of the Portsmouth diocese spent several years as curate in St. Helier's, Jersey, under V. Rev. Canon John Hourigan, P.P.—that most kind and friendly of pastors, as all Irish



visitors to St. Helier know. Fr. Robert had won golden opinions by his zeal and preaching: so that the Canon was very sorry indeed to lose him, when he was summoned by the Bishop, Most Rev. Dr. Cotter, to become his secretary and at the same time to take over the choir of the Cathedral. Needless to say Fr. Brockway has been an immediate success in these responsible positions.

His friends at Mungret and elsewhere are following with interest the career of FATHER JOHN F. NORTON, at Bathurst diocese N.S.W., who was at Mungret from 1905-9. He is a Consulor of the



W. G. FITZGIBBON.

Diocese and is Administrator of the Cathedral parish—the youngest Administrator ever appointed. He preaches remarkably well and his sermon at the Requiem Mass for Terence MacSweeney made a profound impression.

"A brilliant scholar, a master of English, Gaelic and other languages," says THE CATHOLIC PRESS of April 16th, 1925. "Fr. Norton has been as energetic as studious. In addition to his ordinary administrative duties at SS Michael and John's Cathedral, Bathurst, he has been his Lordship's lieutenant in many important diocesan movements.

As Chairman of St. Patrick's Day Committee at his Cathedral City and in other presidential capacities, he has always displayed a keen sense of humour. His proposal of 'The Day we celebrate' at the annual reunion of the Patrician Brothers' Old Boys' Union was one of several occasions that showed him as an orator of the highest flight."

MICHAEL J. O'DONOGHUE (Mungret 1910-11) M.A., B.L. is an Attorney at law practising at Sioux Falls, S.D. in the United States. He is a campaign lecturer in the Middle West for the National Democratic Committee. We have before us a speech of his against the Ku Klux Klan, which shows that the National Democratic Committee knew what it was doing when they secured the services of so forceful and telling a speaker.

FLORENCE O'DRISCOLL (M.L.S.) 1914-19) of Lissarda, Macroom, has become a very successful farmer. No past pupil could speak more highly of his school or enquire more affectionately about it and his old companions.

FRANK O'DWYER of Cork (M.L.S. 1915-17) has an important position in the Buckley Newhall furniture company, 709 6th Avenue, New York. He was home for a vacation at Xmas. He met Mr. O'Keefe in Cork and afterwards wrote to him from New York.

"The cutting you sent me was indeed most welcome and I will always keep it with me to serve as a reminder of the many happy days I spent at Mungret. I'm always blaming myself for the loss of the other photos I got before leaving—that of the 4th Club Cricket and Football teams, also the Glee Club.

Well I guess things are running along pretty much the same in the old School as they were seven or eight years ago, except perhaps for the fact that Fr. Casey does not come round every morning to wish you the time of the day with that mighty weapon which never left his presence: and believe me, I think I knew more about that weapon than anyone else: I could almost tell you how many stitches there were in it! - - -"

We offer heartiest congratulations to FR. CHARLES McDONNELL, S.J. (Mungret 89-91), on his recovery from a serious illness and on the dedication of the splendid new Church he has built, at a cost of 200,000 dollars. The Church of St. Ignatius Loyola which it replaces is the oldest Parish Church in Denver. The new Church; also called after St. Ignatius, "was dedicated" says the DENVER POST, "by the Right Reverend J. Henry Tihen, Bishop of Denver, with impressive and colorful ceremony." The Church, a spacious and impressive building, splendidly furnished, was built by Fr. McDonnell in three years. He gave himself unsparingly to the great task. "During the many months Father has worked unceasingly both night and day and has watched with care and pride as brick was laid upon brick, always visioning the finished product." The great strain told upon his health. After the dedication he had a serious operation and had to go to St. Mary's Hospital, Puebla, Colorado, for some months. But we are delighted to know that he is well again and back at work in Denver at St.

Ignatius. We thank him for the sympathetic account he has written of the late Fr. Loneragan, S.J., in our obituary columns.

We offer our heartiest congratulations to FR. WILLIAM DWANE (Mungret 85-88) who has recently been made Parish Priest of Patrickswell. For years Fr. Dwane, as Administrator at St. Michael's Church, Limerick, was known as one of the most zealous priests in the city. It is pleasant to feel that, if not actually our Parish Priest—Fr. Arthur O'Leary (Mungret 82-86) is that—Fr. Dwane is at least our next-door neighbour.

Recently we had a flying visit from DR. JACK HICKEY POWER, of Tipperary, who looked in on his way past and met an old friend among the community—Fr. Forrester. Dr. Power has been working for years at Coventry, where he has an immense practise. In the Catholic and social life of his district he counts for much, and is President of the local branch of the Catenian Society.

In the MUNSTER NEWS for March 25th, 1925, there was an article on "Styles of Rugby" from the pen of DR. WILLIE ROCHE, of Limerick, who is practising at Newport, Wales. The article was a comparison between the styles and methods of New Zealand and South African Rugby—a subject on which Dr. Roche's opinion was worth having, because he was just back from a tour in South Africa as a member of the British Rugby Team. He has played several times on International matches; and he is also a champion amateur boxer. But these are his recreations: for in working hours he is a very busy and successful doctor. He is at present doing special studies in Eye and Ear diseases.

FR. PATRICK MCGILL was in Ireland last summer, but was not farther south than Dublin. He is private secretary to Dr. Barry (Mungret 1887-90), Bishop of St. Augustine and Chancellor of the diocese. FR. PATRICK NOLAN is in the same diocese and is already a pastor.

FR. PATRICK O'SHAUGHNESSY of Bruff who was ordained for the diocese of Plymouth two years ago, has been a good deal tried by ill-health. He had to spend some months at home last year and some time ago he got a very severe attack of rheumatic fever: from which he recovered—we hope our prayers here had something to do with it. He has been ordered a long rest, which will set him up permanently, we trust.

CHARLES QUINLAN (M.L.S. 1907-11), whose photo we publish, has begun to practise as a solicitor in his native city of Waterford. He has had a brilliant career as a student. Having passed the Preliminary Examination he became indentured for the usual period of five years, but completed his course in fifteen months under time. In June 1922 at the Faculty of Law Examinations, U.C.D., in the Law of Contracts and Torts he got 1st class honours and first prize: and in October at the Intermediate Examination of the Law Society, he passed with 1st class honours. In June 1923 he again got 1st class honours in the Examination on the Law of Real

property, and in April 1924 at his Final Examination he got seventh place. He found time also to attend the Literary and Historical Society at U.D.C., at which he got the silver medal for oratory in 1922.

We congratulate him most heartily on this fine record, and we wish him all success in the professional career on which he is embarking with such excellent omens.

On Sunday November 2nd 1924 VERY REV. EDMUND A. KELLY, (M.A.S. '90-'95), was invested as Papal Chamberlain, at St. Anthony's Church, Beaumont, Texas. The Right Rev. Christopher E. Byrne, D.D., Bishop of Galveston, officiated. The MUNGRET ANNUAL offers its warmest congratulations to Mgr. Kelly on his great honour.



C. QUINLAN.

FR. MICHAEL SHEAHAN, who is in the diocese of Los Angeles has been very ill recently: but we understand that he has recovered.

In the same diocese also are FR. JOHN DEVLIN and FR. R. HENNESSY—the latter being the secretary to the Bishop.

FR. TIM LONG, O.M.I., is at St. Edmund's Hall, Cambridge, studying for his M.A.

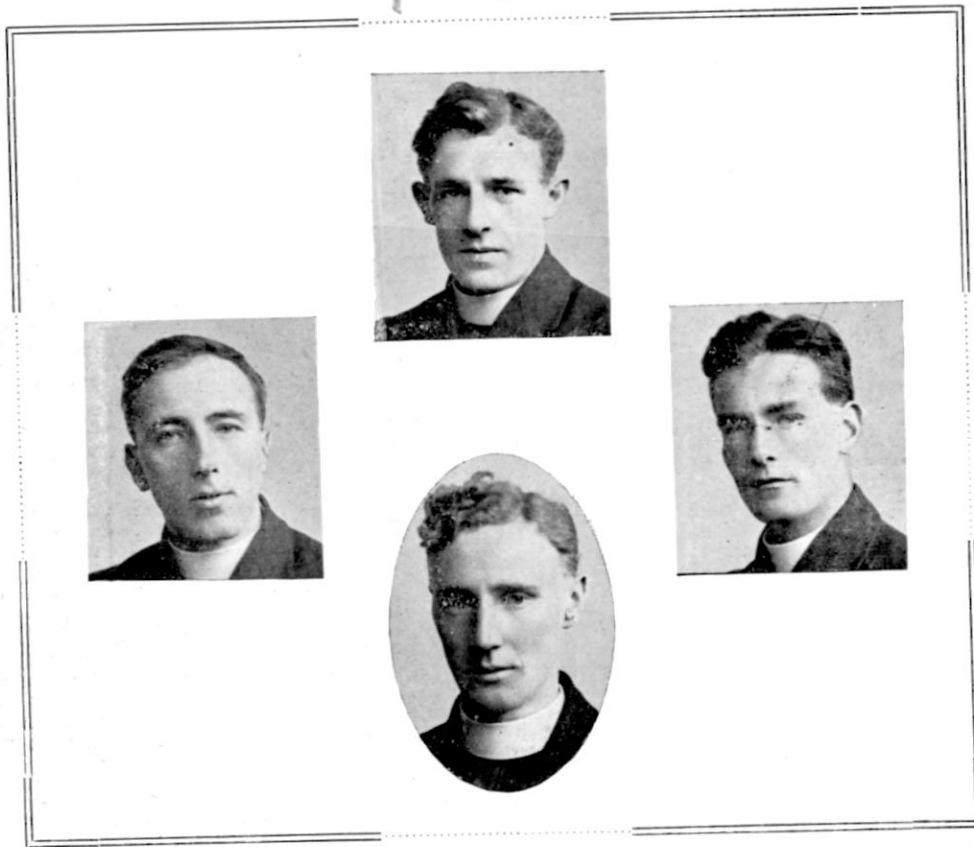
We congratulate most heartily THOMAS JOHNSTON, S.J. on getting his degree of M.A. with first-class honours at the National University, Dublin. The dissertation he presented was named "Christianity in Africa, A.D. 180-258", and is a fine piece of historical research, based almost entirely on original sources. This is a fitting ending to an exceptionally brilliant university career.

His brother FR. HARRY JOHNSTON, S.J. who went to Australia in 1923, spent a year teaching at Xavier

College, S.J., Kew, Melbourne, and has already gained a reputation as a giver of retreats. He has been recently appointed to the staff of Corpus Christi College, Werribee, Victoria—the ecclesiastical seminary which Dr. Mannix established a few years ago and placed in the charge of the Society of Jesus.

FR. T. MONTAGUE, S.J., who though not an old Mungret boy, has been for a long time associated with Mungret, went to Australia in the August of 1924.

MORTIMER GLYNN, S.J., (M.L.S. '06-7) JOSEPH McCULLOUGH, S.J., (M.L.S. '12-14), and JOSEPH O'CARROLL, S.J., (M.A.S. '07-10) were ordained at Milltown Park; and JOHN V. DEIGNAN, S.J. at Montreal. At Dalgan Park just before Xmas four of our old boys, whose photos we publish, were ordained for the Chinese Mission: JAMES LINEHAN, RICHARD AHERN, JAMES FISHER, and JOHN LALOR. We had Fr. Linehan and Fr. Lalor to see us after Xmas and we expect to see all again before they go on their grand mission.



OLD MUNGRET BOYS ORDAINED AT DALGAN PARK, DEC., 1924, FOR THE CHINESE MISSION.

Rev. John D. Lalor.

Rev. James A. Fisher.

Rev. Richard J. Ahern.

Rev. James A. Linehan.

DR. JOHN ENGLISH visited us in early September, along with MAURICE RYAN. Dr. English had just returned from Rome where he was doing special advanced studies; and where he got the doctorate in canon law with distinction. He has been ordained for the diocese of Brisbane and he is destined by his Bishop for the professorial chair.

We offer our heartiest congratulations to the following old Mungret boys who have been ordained priests since our last issue.

MICHAEL O'CARROLL, from All Hallows, was ordained March 7th for the distant mission of Auckland.

PADDY HARRIS of Prosperous, Kildare, was ordained in Carlow on March 15th and is now curate at Maryborough. He had begun his studies for priesthood at Clonliffe, but on the invitation of his Bishop, went to Carlow College to do his theology and be ordained for the diocese of Kildare and Leighlin.

PADDY WHITE of Ballymullen, Co. Kerry, was

ordained at Amiens at the end of June last year, for an English diocese.

EDWARD KISSANE (M.L.S. 1916-19) was ordained at New York last summer.

At St. John's College, Waterford, will be ordained just when the MUNGRET ANNUAL is published.

JOSEPH FITZGERALD for the diocese of Los Angeles and PATRICK WALSH, (M.A.S. 1916-19) Portsmouth—whose photos we publish. The latter has had the distinction of having qualified for his ordination before he had reached the canonical age. He thought that he would have to wait for nearly a year before being raised to the priesthood. Thanks to the exertions of his Bishop, Dr. Cotter, a dispensation was obtained.

During this summer the following are to be ordained:— At All Hallows, MAURICE RYAN for Los Angeles, and JOSEPH DALY for Wheeling; in St. Patrick's College, Carlow, CON McGRATH, MARTIN McEVENEY and ARTHUR MURPHY.

At Ore Place, Hastings, where he is doing his studies in a College of French Jesuits, or possibly at Milltown Park, CHARLIE DEVINE, S.J., will be ordained.

To all of these we offer our heartiest congratulations

In last year's MUNGRET ANNUAL we had an account of the celebrations of the golden jubilee of the settling of the Jesuits at Augusta (Ga.). The celebrations were organised and carried through most successfully by FR. PATRICK A. RYAN, S.J. of the New Orleans Province S.J., who had been for five years the vigorous and successful pastor of the Sacred Heart Church of Augusta. He has been recently appointed the first superior of the new house of retreats opened at New Orleans. "The Jesuit Fathers", we read in the "Augusta Chronicle" of May 14th 1924, "purchased the far-famed 'Suburban Gardens', known from one end of the country to the other as a leading Louisiana fashionable hotel and will convert it, under Fr. Ryan's direction, into a house of prayer where men may spend week-ends in retreats or spiritual exercises." Fr. Ryan has had a career varied in its work and activity—but monotonously successful! We are confident that his zeal and energy will give a big shove to the retreat movement, which has such spiritual potentiality.

FR. FEELY, C.M. is with the Irish Vincentians in Pekin under Fr. O'Gorman, C.M., who founded a much needed Catholic School—St. Patrick's College, Pekin.

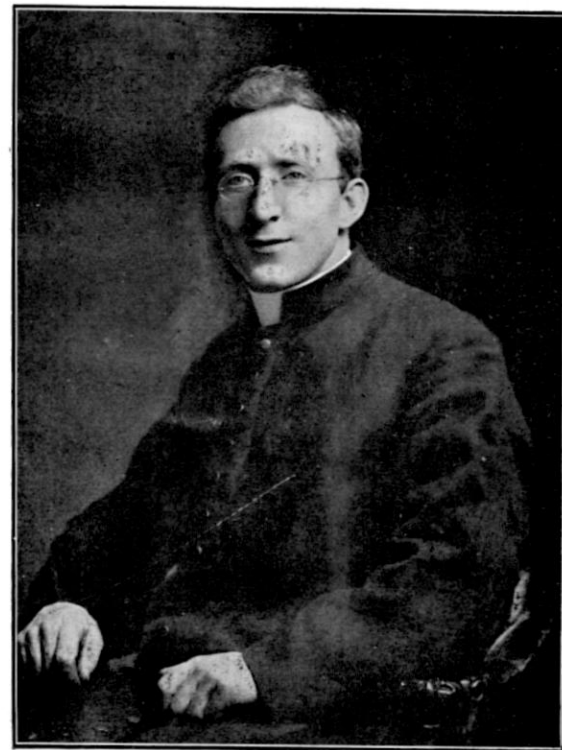
FR. W. GALLAGHER, B.A., was recently changed from Broken Hill to Bourke, to take the place of Fr. O'Connor, B.A., who was leaving Australia for a year's holiday.

RICHARD LONERGAN (1918-1922) is a lay-brother in the Oblate Order in Dublin.

T. MULCAIR is in the National Bank, Cork, and is an active social worker. He is a member of St.

Paul's branch of St. Vincent de Paul. He is running boys' clubs with great interest and devotedness. He teaches Catechism to poor boys and prepares them for Confirmation. He takes a great part in promoting the good literature crusade.

A vivid and sympathetic estimate of DR. JOHN COLGAN as a preacher by "A Pilgrim", in the "Cape Argus", was reprinted in the "Southern Cross" of September 24th, 1924, of which Fr. John Morris is the very efficient editor. At the risk of making a life-long enemy of Dr. Colgan we reproduce portions of the article.



FR. M. O'CARROLL.

Ordained at All Hallows.

"When the time for the sermon came Dr. Colgan appeared from behind an arch, walked quietly up into the pulpit, clasped the edge with both hands, and launched his voice out into the distant spaces in easy natural fashion.

"Seek ye first the kingdom of God and His righteousness," was his text, and for seventeen minutes, without a note of any kind, he reasoned of the life that is life indeed.

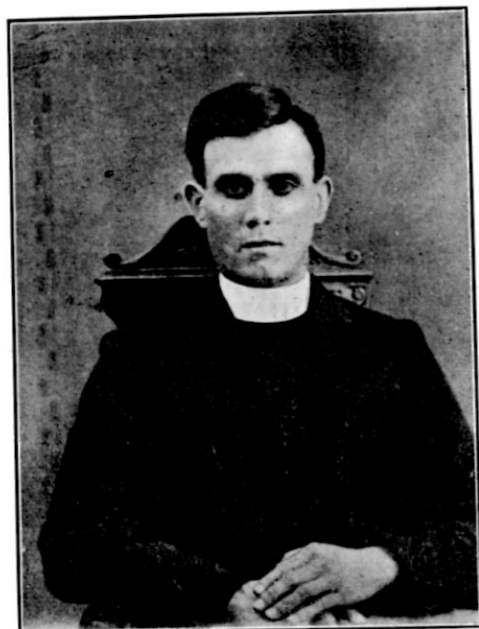
The light shone upon his clear-cut features—the thin nose, the dark eyebrows, the sensitive mouth, the firm chin, the smooth forehead. His large round spectacles gleamed and shone as he turned his head about. Clear and strong, with a fine



ringing quality, his voice sent out the chiselled sentences. Never was there a ragged edge, a broken utterance, a halting phrase. The preacher's mind is as clear-cut as his features. He stated at the outset that he was going to speak simply and plainly. But, while simple, he was not shallow. There was nothing half-baked about the sermon.

"The contagion is in the air we have to breathe," he exclaimed in warning tones. "Pagan standards of life, pagan views of life, are once again asserting themselves. We have to face the same kind of thing that the Apostles encountered."

A vigorous defence of ecclesiastical authority was made in a hushed silence. Rome was personified in Dr. Colgan. "Thus saith the Church"—was embodied in a man. Rome was heard in Cape Town. "Religion without authority," he exclaimed, "is DEAD"—with tremendous explosive emphasis on



FR. FITZGERALD.

Ordained at St. John's College, Waterford.

the final word. And how imperious, how challenging, were the accents!

On a high note he came to a close. "This world can have only one meaning—it is a place of preparation and probation for the next . . . Man's true destiny is in God . . . The only thing in life is to love God, serve God and do His will."

Dr. Colgan is richly dowered with gifts of mind and speech. He is a master of phrases. He has, too, all the dogmatism of an assured conviction. He speaks out in forthright fashion. A certain veiled fire of intensity warms his clear, unequivocal utterance. He sees no blurred boundary lines. He could never speak with muffled voice out of an intellectual fog.

He is totally opposite to the tender-hearted old lady who burnt one candle for St. Michael and another for the poor old dragon. He knows what he knows!"

JOE AMBROSE, (M.L.S. 1917-1919) settled down in his native town—Newcastle-West, where he became very prominent in local affairs. He now holds the position of Clerk to the District Court and in March of this year was appointed Commissioner for Oaths by the Chief Justice.

His knowledge of Irish proved very useful as other applicants were rejected because they were not able to attest persons in Irish.

PATRICK J. MURPHY (M.L.S. 1918-1922) is doing final Arts and Commerce this year.

WILLIE ROCHE (1919-22) of Newcastle is doing III Medicine at the National.

JOHN CRIBBIN (1918-22) of Shanagolden is doing III Medicine at N.U.I. and got honours at his 2nd. exam.

EUGENE SCANLAN (1919-1922) of Broadford, Charleville, is doing III Dentistry at N.U.I. and is attending the Dental Hospital.

J. GERARD O'CONNOR (1919-1922) of Limerick City is doing final Commerce at N.U.I.

PADDY WONG (1919-1923) is doing II Engineering at N.U.I. and got honours in his first exam.

JACK DUGGAN-RYAN (1919-23) of Limerick City is doing II Arts at N.U.I. He has given us a good deal of assistance in getting material for these pages. We publish in this number an interesting article from his pen.

ANTHONY LEAHY (1918-22) is doing III Arts at N.U.I. and is doing very well.

JOE SHORTISS of Clonmel is at the M. & L. Bank in St. Stephen's Green, Dublin.

CYRIL O'SULLIVAN of Kanturk is in the National Bank.

CHRISTY O'GRADY (M.A.S.) of Tralee is at the Leinster College of Music, Harcourt St., Dublin.

JOHN J. HAYDEN (1922-22) of Sligo and JOHN ROCHE of Newcastle West are in Clery's & Co., O'Connell St., Dublin.

PHILIP ROONEY of Sligo is in the Provincial Bank.

JAMES F. X. O'SULLIVAN of Gort is in the Munster and Leinster Bank in Cork.

BATTIE BURNS (1919-1922) of Sneem is in St. John's College, Waterford.

TOM HAYES of Limerick City is at Motor Engineering in Dublin.

MICHAEL GARRY of Ennis is doing Medicine at Trinity College. WINIFRED LANE of Ballybunion is also there.

PADDY DURCAN of Castlebar is a Solicitor's apprentice in Dublin. He has been in residence at University Hall.

JOE KIRBY of Bruff (1920-22) is farming near Lucan, Co. Dublin.

PHIL. FITZGERALD and TIM CONNOLLY (1920-22) are in St. Patrick's College, Thurles.

CON. CONNOLLY of Fethard was up for a Civil Service exam. lately.

JACK McDONNELL (1917-20) is doing IV Medicine at N.U.I.

MATT HICKEY (1917-19) is doing III Engineering at R.C.S.I.

TOM O'DONNELL (1922-23) of Tralee is doing I Medicine at N.U.I.

JIM EGAN and MICHAEL O'NEILL (1917-20) are doing final Medicine at N.U.I., as are also JOHN PURCELL (1916-19) and FRANK KELLY (1919-20).

STANLEY O'SULLIVAN of Kanturk (1918-22) and THOMAS W. CASEY (1917-19) of Askeaton are doing III Medicine at R.C.S.I.

FRANK DUGGAN (1919-20) of Ennis is doing II Medicine and BILLY HOGAN (1920-23) is doing I Medicine at R.C.S.I.

CONAL O'NEILL (1917-21) of Miltown Malbay has a position in the Board of Works, Dublin.

JOHN POWER (1917-20) is in M. & L. Bank in O'Connell Street, Dublin.

EDDIE MCCARTHY, who left Mungret under hurried circumstances now attends Skerry's College. He is from Millford, Charleville.

LAURENCE ROCHE (1921-4) is engaged in Engineering in Manchester.

J. B. O'MAHONY (1919-21) is in the M. & L. Bank in Kanturk.

BILLY REVINGTON (1919-21) of Tralee is in business with his father.

JUSTIN and TIM MCCARTHY, of Millstreet, are at Skerry's College, Dublin; Donal and Dermot are at home.

PADDY MCINERNEY of Clarecastle (1918-23) having spent a year at the Agricultural School, Roscrea, is farming at home.

JAMES CREHAN (1919-22) is a Solicitor's apprentice at Rotherham, Yorkshire.

DENIS VAUGHAN (M.L.S.) has taken out his B.A. degree at N.U.I. and is now in Rome.

FRANK MILLAR of Dublin is at business with Mr. Frank Dillon, Stockbroker.

JACK O'REILLY (1920-1923) is in the Bank.

PADDY HARTY (M.A.S. 1918-22) is in the Customs and Excise.

JOE CASSIN (1919-22) of Waterford is at Marine Engineering at Southampton.

JACK O'CONNELL (1919-23) and TOM PHELAN (1922-23) are at Clonliffe College and are doing II Arts at N.U.I.

PADDY ENRIGHT (1921-24) is studying Pharmacy in University College, Cork.

FRANK MARSHALL of Ennis is at Motor Engineering at O'Neill's Garage, St. Stephen's Green, Dublin.



REV. PATRICK B. WALSH.  
Ordained at St. John's, Waterford.

JOE ROBINSON of Dublin (1919-22) has gone with his mother to Australia to relatives.

DICK MCCARTHY of Fethard has taken out a jockey's license and is at the Curragh.

TOMMY MARTIN (1918-22), DERMOT O'DONOVAN (1919-22) are at business in Dublin.

JACKIE PURSER of Kanturk, JOHN M. SHEEHAN, JOHN C. SHEEHAN of Mallow are in the cattle trade.

THOMAS SHEEHAN (1919-20) of Mallow is in the Bank.

TOM RICE and his brother (1920-21) of Abbeydorney, Kerry, are both at home.

AILBE O'MEARA of Emly, Co. Tipperary, is going on for the Church in New York, U.S.A.



TOM PIERCE (M.L.S. 1917-20) from Listowel, has gone to U.S.A. to complete his studies for the Church.

CHRISTY HOGAN of Nenagh is in the Bank.

PADDY COLLINS (M.A.S.) of Abbeyfeale is at All Hallows College.

WILLIE RYAN (1904) is now chief operator in charge of the hydro-electric power station at Kingston, Niagara Falls; it is five hundred thousand horse-power and is said to be the largest power station in the world.

JIM MCCARTHY is doing Medicine at National University.

JAMES FARRELL, S.J., (1912), is not too well and has been some time recruiting in the Blue Mountain. Mr. Farrell went to Australia four years ago for the good of his health.

MICHAEL CARROL of Ennis is studying for the National Bank at Skerry's.

Sympathy is extended to DR. G. MCELIGOTT of Waterville, now practising in England, on the death of his mother.

JOHN LYONS PURSER (M.L.S. 1917-21) sailed for Australia in May. He has promised to be the

MUNGRET ANNUAL Special Correspondent in New South Wales.

FR. THOMAS MAHON has been for a few years on the Dunboyne establishment, Maynooth, where he is to go for his degree of S.T.L. this summer. We congratulate him in anticipation.

G. COGAN writes a long letter from Cahircion where he has been through the long retreat, and, most of the way, through the spiritual year. He has nothing but the best impressions of these two great experiences.

T. FARRELL left Ireland in December for St. Patrick's College, Menlo, California, to complete his studies for the priesthood, for the diocese of Los Angeles.

T. WALSH has gone to the Propaganda, for the diocese of Wagga Wagga, Australia.

W. O'CONNOR is at Brignale, Sale, Genoa, studying for the diocese of Cheyenne. There is a good Mungret contingent at Genoa—A. CONWAY, M. TOAL, T. TOAL—doing their third year at theology. A letter recently from T. Toal gives a very good account of them.

The following went to the Jesuit Noviceship, Tullabeg—W. BRETT, J. CASEY, P. DOHERTY, M. PELL, P. POWER.

## Pioneer C. A. Sodality.

Our branch of the Pioneer Association still continues to find a goodly number of loyal supporters in the College. The high standard required of a Pioneer and the nobility of purpose were impressed on the boys. But, nothing daunted by the greatness of the sacrifice, many generously made the offering.

Two general receptions were held in the course of the year, 32 Probationers and 24 Pioneers being received. We have also a long

list of Aspirants who are not yet old enough to become Probationers.

The following are the officials:—

SPIRITUAL DIRECTOR—Rev. J. A. Deevy, S.J.

PRESIDENT—John Durcan.

SECRETARY—Michael Purcell.

TREASURER—Henry Casey.

COUNCIL—Joseph Hanrahan, Denis O'Reilly, Michael Phelan.



Photo. by)

THIRD CLUB TEAM.

(Rev. Mr. O'Connor, S.J.)

Top Row.—J. Farrell, J. Hall, T. McCarthy, L. Hanrahan, D. Kearns, E. Power, J. O'Hea.  
Middle Row.—P. O'Connor, C. McCarthy, P. O'Sullivan (Capt), J. O'Gorman, D. Cunniam.  
On Ground.—F. Wilson, N. O'Crowley, D. Kearns.

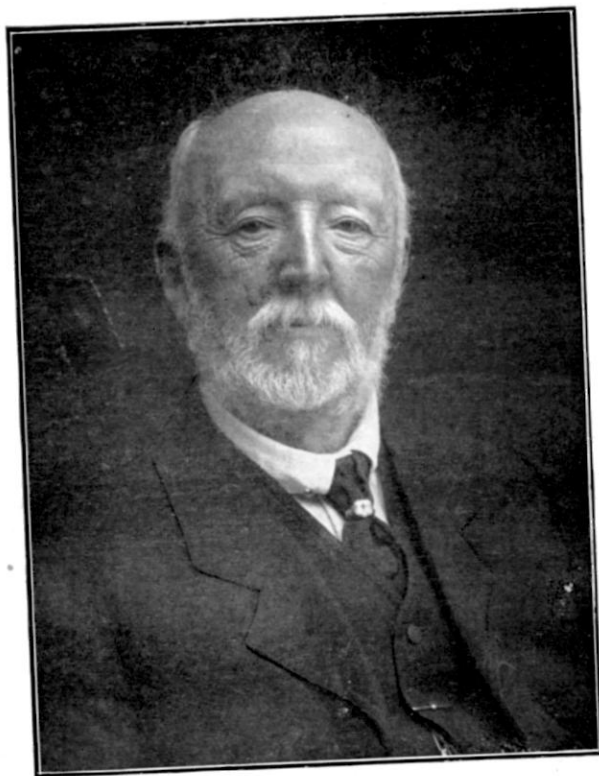


JUNIOR APOSTOLIC TEAM.

Top Row.—L. Thomas, T. Langford, J. Flanagan, J. Hughes, J. Burke, L. McGuinness, J. Caulfield.  
Middle Row.—M. Woulfe, W. O'Shea, P. O'Brien, A. Gilhooly, F. Webb, [T. Manning].  
Ground.—J. O'Sullivan, C. Finn.

## An Old Friend of Mungret.

In September, 1924, Dr. M. J. Malone, F.R.C.S.I. retired from the position of medical adviser to Mungret College which he had held for over thirty years. Dr. Malone is now over eighty years of age—though we have only his word for this and certainly not his mental or bodily vigour—and he has felt for some time that his long and strenuous professional career entitle him to a rest. This was a decision that one could only lament, yet admit that it was reasonable.



DOCTOR MALONE.

No one has had so long an unbroken connection with Mungret as Dr. Malone. He came here in 1891 when Fr. Vincent Byrne, S.J. was Rector of the College and has held since then the position of medical adviser to the community and the school. During all these years he has most efficiently and conscientiously carried out the duties of his responsible office.

The Superiors of the College have always the greatest confidence in his opinion and practise, and the grave burden of responsibility which the charge of hundreds of boys involves has always been lightened by the feeling that Dr. Malone was the medical adviser.

To the community he has been more than a physician; to many of them he has been an old friend. All those who came in contact with him have recognised in him a survivor of an older generation of professional men and have been struck by his dignified and courteous manners, his fine literary culture and his wide intellectual interests.

He has maintained since his school days his interest in the Classics, and Virgil, Horace and Homer have been familiar friends during his long and busy life. It was sometimes disconcerting for one who had done his classical studies under modern systems, to come in contact with Dr. Malone. Such a one became acutely conscious that though his classical baggage might possibly be more extensive,—was certainly more heterogeneous—still it was not so portable, nor so useful.

On Sunday, September 14th, Dr. Malone was invited to a dinner *en famille* at Mungret. In proposing his health, Fr. Rector said that his own connexion with the College had been brief, but that it had been long enough to give him an appreciation of the character and services of our guest. Were there a stethoscope, Fr. Rector said, for read-

ing the feelings of the heart, were there a thermometer for registering esteem and admiration, Dr. Malone could then find out easily what the Superiors and Community at Mungret thought of him. He then thanked the Doctor in the name of the College for his long period of professional service and for his unfailing and conscientious discharge of his duty. He said that while he regretted that the professional connexion was being broken, still he hoped and believed that the personal connexion would endure a long time yet; that if the Doctor went, the friend remained.

In reply, Dr. Malone thanked Fr. Rector for his kind words, which he would have been very proud to have deserved. He then spoke of his long association of thirty-two years with the College, which had left him with a great store of happy memories. He mentioned many of the priests he had come to know and esteem—Fr. Ronan, Fr. Sutton, the Abbé L'Heritier, and "the saintly and learned Fr. Head." These and others whom he had known had now passed to their reward; but he had always thought it a great privilege—as it was certainly a great pleasure—to have been the friend of such fine priests. There were, thank God, many old Mungret friends still with us, but he did not care to mention their names: but still he did not feel that on such an occasion, when he was severing his professional relations with the College, he could pass over the name of Fr. Vincent Byrne, who as Rector had invited him to become the medical adviser to the College.

The thousands of boys, of the Lay and Apostolic Schools, who have passed through Mungret for the past thirty years have memories of Dr. Malone's kindness and efficiency; those of them who came to hear of his retirement will join us in praying that the rest from work, which he has at last allowed himself, may be long and happy.



(From notes supplied by J. BOYLAN, C. COONEY, C. DONOVAN, J. DURCAN.)

**September 2nd.**—Back again. Seems ages since we walked the corridors. Great numbers of new boys, small fry, looking offensively happy and excited. In no mood to say much to-day; we just make our bow.

**September 3rd.**—We begin to take stock. We notice that Mr. Bourke is gone; that we have a new Prefect, Fr. King. And Fr. Meaney Prefect of Studies—that will take time to assimilate.

**September 11th.**—Paper chase for 3rd Club. The 4 "hares" led the pack through rivers and marshes and impassible places where they had to swim and wade and crawl; and got away, but not clean.

**September 12th.**—Elections for officials: the announcements received with jubilation: Captain, E. Scanlan; Vice-Captain, M. Purcell; Secretary, J. Durcan.

**September 21st.**—Retreat begins; it is to be given by Fr. Connolly, S.J., an American.

We had the usual preparation for it—prolonged vocal exercise by which we tried to pack three days shouting into five minutes. We did not do so badly and we acknowledge gratefully the help generously given by the small fry who really don't make the retreat at all.

**September 25th.**—All over: whew! It took a bit of doing: but some found it not so bad a time. Fr. Connolly had some good American yarns.

**September 28th.**—Pictures: plenty of the wild and woolly: we are settling in to the life: wonderful how you get accustomed to things.

**October 1st.**—Father P. Daly, S.J. (M.A.S. 91-97) gave the Apostolics a most interesting talk about a

missionary's life in Rhodesia. He told gruesome stories of snakes, and several of the Juniors were heard to ejaculate as they went to the dormitory: "Thank God! we had St. Patrick here, anyhow!"

**October 5th.**—Friendly hurling match with St. Munchin's, on their ground. A good match in which each team tested itself and its opponent. Mungret won by 7 goals to 3 goals 1 point: a good omen for the Cup matches.

**October 6th.**—Monthly Reports read for first time; the first "Black Monday!" Overheard:—"Sir, shouldn't there be only one Black Monday—like in history?" "Yes, orly one—each month!"

**October 7th.**—Rain: rain. "There is a tide in the affairs of men, which, taken at the flood, etc." No danger of missing the flood here.

**October 9th.**—Free Day. Rain falling vigorously and with a pertinacity worthy of a better occupation. The corridors lively with Ping-Pong and Badminton. M. O'Reilly and J. Durcan played in the final of the P.P. Tournament, the former coming off victor. As we went into study at 5.30, the rain ceased, the clouds parted, and the sun shone out brilliantly—a beautiful evening—for study.

**October 10th.**—Apostolics preparing their field for a campaign of "Soccer," under the direction of Fr. Cuffe. Strange, antediluvian, prehistoric implements are hunted up for the work. The one which G. Keyes wielded may well have been the one with which Adam himself delved—but let us hope not in Paradise.

**October 12th.**—Dr. Thomas Hartnett, D.D., died this morning at his home in Limerick. Only a few years ago he left the Apostolic School for the Propaganda, where he covered himself with

glory. He seemed to be at the beginning of a distinguished career. But God took the will for the deed, or rather, CONSUMMATUS IN BREVI. Mungret Community and boys send deepest sympathy to his parents and relatives. R.I.P.

**October 14th.**—Unexpected free day: announced after breakfast; salvos of cheers: Captain and Secretary mobbed by crowd of enthusiastic admirers. Many of the Community and the Philosophers attended High Mass at St. Munchin's Church for Dr. Hartnett.

**October 17.**—C. Keenan read a paper in the Refectory, on "Experimental Psychology." The uninitiated "munched and munched and munched."

**October 19th.**—Hurling match with "Treaty" team from Limerick. Hurling field pretty much as it must have been a few days after the deluge. Mungret won by 3 goals.



Photo. by

[J. Boylan]

APOSTOLICS' EXCURSION AT KILLALOE.

**October 23rd.**—Mr. O'Shaughnessy very kindly consented to give a special recital for us on the magnificent new organ at the Crescent Church. It was a great treat. J. O'Connor read a paper on "The Natural Beauty of Ireland."

**October 26th.**—Into town to see a replay of an All-Ireland hurling match between Limerick and Galway; "disappointing play," said some of our junior team. In the evening the Senior Lay-boys Debating Society after an interruption of 3 years, began to function again. That more continuous institution, the Apostolics' Debating Society, under its venerable President, Fr. Kane, began its session also.

**October 27th.**—Corridors being made unsafe for modest, retiring youths, who may at any moment find themselves hoisted shoulder-high and displayed to a cheering crowd. Not even the Library afforded sanctuary.

**October 28th.**—Very sorry to hear that Mr. O'Keeffe is unwell, and has gone to St. John's

Hospital for treatment. That his stay there may be short is the prayer of all, especially the Commercial.

**October 31st.**—Hallow Eve. Strenuous time for the postman, who had to commandeer an ass and cart to bring along the parcels. Nuts were contraband, as usual. In the Apostolics' Recreation Room Fr. Cuffe had organised the traditional *Orée Samna*.

**November 1st.**—Feast of all Saints. High Mass. Rain drumming on the windows. No chance of a walk. We gave our attention to our parcels. A wet free-day takes such a lot out of—parcels.

**November 2nd.**—We tender our deepest sympathy to Miss Manly on the death of her sister, which occurred yesterday. Our Junior Team, under 16, played the first match for the O'Mara Cup, against the Christian Brothers' boys, and won. Courage high. G. Keyes preached a fine sermon on the Holy Souls.

**November 4th.**—The Captain and Secretary got a half-day from Fr. Rector. They said it was a pity to see sunshine going to waste. The fields were just playable. Fr. Deevy gave the Senior Apostolics some coaching in Soccer. Fr. Cuffe is training the Junior Apostolics. He has not yet convinced them of the necessity of having fixed places in the field, or at least, of keeping them. A. Fahy read a paper on "Shakespeare."

**November 9th.**—Fr. King brought senior team into town to see the first match for the Keane Cup, between St. Munchin's and Christian Brothers' team.

**November 12th.**—First fine day for ever so long: half day for games. An essay on Napoleon by J. Burke.

**November 13th.**—Feast of St. Stanislaus. Play day. All roads led to-day to Clounanna. Many walked to Patrickswell (sprinting the last quarter of a mile), where they got the train to Kilgobbin, whence it was a short walk to the course. We saw enough hares killed to do us for a year at least.

Who ran his head through the carriage window on the way home?

**November 14th.**—Public examination of Psychology before Fr. Rector, Fr. McCurtin, Fr. Kane and Fr. Kelly—the Prefect of Studies being unavoidably absent. What a pity the "Classes" could not have been present to hear such glib Latin, and to be impressed by the strange names, Tongiorgi, Palmieri, Urraburu, etc., which were thrown about so easily. J. Hyland read a learned essay on Irish Agricultural Industry.

**November 15th.**—We were delighted to hear the sonorous voice of Mr. O'Keeffe, booming from Commercial Class, as before his illness. It was, no doubt, the prayers of the Commercial which brought about his recovery. Scarcely their fasting.

**November 16th.**—Junior team beaten by St. Munchin's on Catholic Institute grounds. What was the matter? We were certain of a win. Two points gone for the Cup.



In the Senior Apostolics there was a famous trial. C. Donovan was tried before a special court for violating the rules of the pound. W. Devlin was the plaintiff—who was, we regret to say roughly handled by the defendants counsel, J. Boylan.

**November 18th.**—Jack Dillon, our "carpenter" and man of resource has been busy in making a hole in the wall of 2nd Intermediate room. Listening-in?

**November 23rd.**—Senior team went off, under a steady downpour, to meet C. B. S. for their first Cup match. Owing to the state of the weather play was

**November 29th.**—Novena for the Immaculate Conception begins. J. Boylan read a very good paper on Auto-suggestion.

**December 3rd.**—Feast of St. Francis Xavier. High Mass, at which Fr. Fitzgibbon preached a beautiful sermon. The preacher got an ovation on the corridor afterwards from his very numerous friends. Discussion and speculation throughout the day as to what the dinner-bell would bring. After dinner it was admitted that Brother Purcell had risen to the occasion. Fr. J. Reynolds, C.S.S.R., a past Apostolic, Fr. M. Hickey, C.S.S.R., a past lay-boy and Father

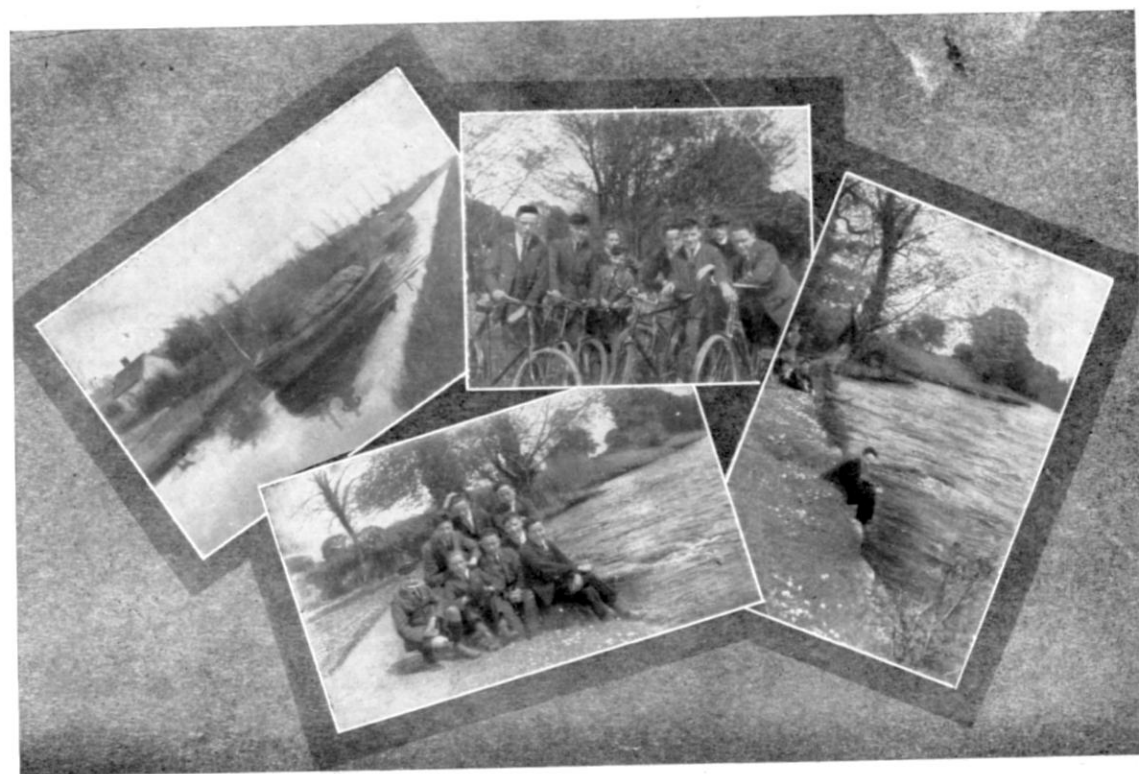


Photo. by

THE BICYCLE-CLUB AT DOONASS.

M. J. Kennedy

unthinkable, so Fr. King brought his team to the Glentworth, which was much more pleasant than the Markets' Field. At night, fine pictures about St. Thomas à Beckett. Senior Apostolics' Debate.

**November 26th.**—Feast of St. John Berchmans. Half-day and games.

**November 27th.**—The match with the C.B.S. which was postponed on Sunday, was played here to-day. It was a very strenuous game and in spite of the encouragement which it gave us to play on our native heath, we were decently beaten.

Union of Dublin were entertained at a concert by the Apostolics—which became a serenade for Second Club.

**December 7th.**—Match with St. Munchins' at the Markets' Field. The players looked like men who had been having a mud-bath—as well they might. We got the palm as well as the dust, or rather mud, winning by 3 goals to 1. T. Fullam preached a very good sermon on the Immaculate Conception.

**December 8th.**—Feast of Immaculate Conception of Our Lady. Free day. Fr. Rector received several candidates into the Sodality. Of course the day,

being free, was wet; but we went into town in the mud, and parties were shown over different factories. The cigarette factory excited more interest than the bacon factory. His Lordship the Bishop paid a flying and unexpected visit to us.

**December 9th.**—Mr. O'Keeffe was seen out to-day SUB JOVE; that is, not under his umbrella: a rare and joyful portent.

**December 12th.**—Chiefly remarkable for the demonstration given to M. Sugrue who is going home tomorrow. He was carried, along with his trunk, and some more intimately personal property, three times along the corridor and then placed on the steps near the bell, whence he addressed the crowd. So great was the enthusiasm of the audience, that the special correspondent of the MUNGRET ANNUAL failed to get a report of this oration. Posterity, alas, must do without it.

**December 14th.**—Tremendous match between 3rd Club and a team which called itself the "Ballinacurra Rovers." In spite of the violent encouragement given to the gallant Rovers by some of our neighbours 3rd Club won a famous victory. We hope that the bursts of cheering which rose from the "Bull field," as the fortunes of battle swayed this way and that, did not distract the Apostolics who were on Retreat. Pictures at night: "The Kelly Gang" one of the best we had: we felt really sorry for poor Ned Kelly at the end.

**December 15th.**—We have just got to hear that the Captain and secretary called upon His Lordship the Bishop at Corbally and got a few free-days in honour of his visit on December 8th. The days will be added to the Christmas vacation. M. McCarthy's essay on St. Thomas Aquinas.

**December 18th.**—Distribution of Prizes: report of Prefect of Studies. Alphonsus O'Connell and Des. Kearns staggered under their weight of prizes.

**December 19th.**—Vacation. Exodus made on all kinds of vehicles—motor, charabanc, bicycle, trap, jarveys' car, etc. Volleys of cheers as the charabancs rolled away with paper streamers floating behind. Off for the holidays—who cares for the weather on such a day? Any weather is good enough to go home in.

**January 15th.**—Apostolics return: and seemed rather surprised—and a little relieved—to find that the College had not been blown away, or washed away, or melted away by the Christmas monsoons.

**January 16th.**—The beat of horse hoofs and the tinkle of bells, and the swish of motors: car after car looms up through the mist and muffled figures get down without a word. Even Mr. Kruschen himself could scarcely keep on smiling in such circumstances.

**January 17th.**—LECTIO BREVIS. Serious epidemic of home sickness, for which the only remedy is vigorous doses of class and games. Fr. Meaney may be trusted to see to the former. Considerable changes since we left. First Club library shifted to other side

of corridor and separated from Class room by folding doors, which when rolled back will give a fine Concert or Cinema room. Evidently Jack Dillon had not much of a Xmas vacation.

**January 20th.**—Fr. J. Lalor and Fr. J. Linehan, past Mungret boys, who have been recently ordained at Dalgan for China, paid us a short visit.

**February 1st.**—Pictures to-night: we tested the new hall: most emphatically an improvement.

**February 2nd.**—Feast of the Purification of Our Lady. Congratulations to Fr. Kelly who took his last vows this morning. Walks, which began bravely but ended in a steady drizzle.

**February 3rd.**—All the house given the blessing of St. Blasius by the Spiritual Father. But if nobody gets a sore throat what about the sleeps?

**February 4th.**—Alas—just as we feared: the sleeps have been stopped. It seems that the Prefect of Studies thinks that after yesterday's ceremony there is no further need of the precautionary half-hour's sleep. St. Blasius—see what we are suffering for you!

**February 5th.**—Desperadoes from Third Club with belts (Woolworth 6d) and revolvers (wooden) going about in gangs, hunting down outlaws, tracking them down to their lairs, in the bunker or over the ambulacrum. Zane Gray responsible.

**February 9th.**—Where is all the rain coming from? Is it ever to be fine again? Shall we ever see the roads dry? Half-day promised—if it was fine: quite a safe promise to make. The problem of reaching the Apostolics' playing fields is a serious one. Is it to be by boat or by bridge?

**February 11th.**—Fine day—that is to say, not raining. We had a half-day for games and splashed about in the mud. M. Sugrue rose languidly from his bed of sickness. The augurs report that there is going to be a change in the weather.

**February 12th.**—Second Thursday: free-day: wireless concert in evening. We feel it is time to thank Fr. King for all the time and trouble and expense it cost him to install the fine wireless set, with the enormous loud speaker, that fills the corridor and sometimes is heard so far away as in the Apostolics study—to their great annoyance, no doubt.

**February 13th.**—The "flu" has come: serious enough to get you into the infirmary but not serious enough to be taken seriously. The old First Club library commandeered for overflow infirmary. P. Sheppard read a paper on the Gaelic League.

**February 15th.**—Father Cuffe has decided that it is to be by road, and not by bridge or boat, that the Apostolics are to reach their fields. But the morass at the back of the garden wall swallows up at once all stuff thrown in. We may yet have to try bridge or boat.

**February 19th.**—All the house went in to town to see the Christian Brothers' boys play "The Eagle of the North." We thank the Brothers for their kind invitation: we enjoyed the entertainment very much. C. O'Donovan read a paper on the Holy Year.

**February 22nd.**—Our junior team beat C.B.S. on the Catholic Institute Grounds to-day: hopes for at least one of the Cups are high. In the evening we had an entertainment from Mr. Valentine Vouden. Perhaps the best praise we can give of his performance is to say that he was asked specially to repeat most of the pieces of last year: and that they gave the greater pleasure when repeated. His versatility is astonishing, and he gave us a most amusing and elevating evening—and these two adjectives cannot be applied to very many entertainments of these days. We hope to hear Mr. Vouden again next year. John Power and John Kavanagh and M. O'Reilly filled intervals very well.

**March 1st.**—Debates on first and second storeys. Apostolics discussed Cheap Literature and Lay Boys the Civilization of the Middle Ages. Are we getting high-brow? The opinion has been advanced recently that Fr. Deevy was NOT excavating, or looking after the drainage system—but was GARDENING. The absurd view was of course treated with the contempt it deserved.



Photo. by J. Boylan  
SOME OF THE PHILOSOPHERS,  
With Fr. Kane at Cormac's Chapel, Cashel.

**March 2nd.**—First Monday of the month. Prefect of Studies reads his reports: other reports follow. It is strange how so many get unwell as the first Monday—and the Prefect of Studies—come round. Clearly a phenomenon worthy of investigation.

**March 4th.**—At drill class it was interesting to hear P. Greene and E. White being admonished by our drill-instructor, Mr. Brown. Who said we lack local colour in Mungret?

**March 7th.**—Feast of St. Thomas Aquinas. Excursion for the Philosophers. A charabanc carried these "potent grave and reverend signiors," led by Fr. Kane, the youngest of them, to the Rock of Cashel. Here they despoiled themselves, but, no doubt, with philosophical gravity. On their way home they looked in at Rockwell College, where they were kindly received and shown around. They

met an old and valued friend, Christy O'Sullivan. As they came up the avenue on their way home, the charabanc stopped at the foot of the hill, and refused to go another foot (or wheel). There are limits even to the good will and springs of a charabanc.

**March 8th.**—Novena to St. Patrick begins. At the Market's Field Mungret met St. Munchin's and won after a brave struggle. R. Reynolds read a paper on Scott.

**March 10th.**—Great quantities of raw eggs being consumed to improve the breathing of our players: a costly way of raising the wind. The view that it may well be that Fr. Deevy is gardening is, strange to say, gaining ground.

**March 15th.**—The final of the O'Mara Cup was played here to-day, between the Junior Teams of St. Munchin's and Mungret. It was a thrilling match. We won, but 'till the whistle went our hearts were in our mouths—during much of first half they were in our boots.

**March 17th.**—Τά λά 'τε πάροιας βυάτε λινν αήρι. β'ε β'άρα λινν υαίνν έ. Λά άάαιρ άγυρ άιτιρ υύινν άβείό έ, υ'άβριλ υ'όριρ άαείόλζεόριπ άνν άι άον έύμα.

Όο έυς άν τ-άέ. Mac Connraoi Seanmóin uaró. Seanmóin b'paez, b'píozmar blapca, 7 ip maré an páp éuige é. Ip toróce bi Cuirm Ceóil άι ruibál. Táinis p'eanar mac Matgáinna éúgáinn ó έάάαιρ luimníze άγυρ ip mó άb'pán p'eanópae ά áaib pé. áabaimio άι mburóeáap zo uilip leip óá b'ap, ip le Séamur ó liatáin á meall éúgáinn é.

Tréip á paib ve Ceól áaóóalac á femnt άς άν n'óoc-tuip o Seaónapaz άγυρ άς Noólaiz ua Ceallaz, ni Ceól zo uci άι άς Ceól-na, uap le cáé.

Tamio an buróeac leip ve n' ááaiρ Caéal ua Maol-έáa á ollmúiz άν Cuirm Ceóil.

Upstairs among the Apostolics a notable show was given by the Philosophers. It was their job and they allowed no uninitiated to interfere—not even in the building of the stage. (They made an exception for Mr. Glynn and a friend, who were in charge of the music). The concert, the scene from THE MERCHANT OF VENICE, and the farce, where C. Donovan, vigorously assisted by W. Devlin made things lively for J. Boylan, a studious gentleman with the gout, gave the non-Philosophers a very pleasant evening.

**March 19th.**—Feast of St. Joseph: half-day. Last evening J. Boylan preached a fine sermon in the Rectory, on St. Joseph.

**March 21st.**—A photographer came round to-day and took views of the College. The most original of these was the photo of M. Sugrue playing billiards, with an Inman smile. A STRIKING photo. [Editor: "We really MUST draw the line in puns"].

**March 26th.**—The Scallywags played Third Club for Father Rector's Cup. Alas that brawn should conquer brain.

**March 29th.**—Final of Cup match played in town. Our Senior Team was well beaten by C.B.S.—and so goes our hope for the Senior Cup for 1925. F. Courtney read a paper on Wordsworth. Very sorry to hear that Mr. Davis has injured his knee and has been obliged to lie up.

**April 1st.**—All fools day. Enterprising youth lay traps for unwary middle age. We were told that Mr. O'Keeffe and Mr. Lehané—nay, it was even said that Father Cuffe— [Editor, "Hush—not a word. NEXT item please"].

The Scallywags, intoxicated with their victory over Third Club, look for other worlds to conquer. Unlike Alexander the Great, they found them—or at least one. From the side line Fr. Cuffe watched the defeat of his Junior Apostolic Team. In the presence of such a tragedy what can a poor chronicler— [Editor. "That's enough: go on to the next."]

**April 2nd.**—Photographs taken for the ANNUAL. Great stir among the local "knuts": much oil poured upon troubled locks. Third Club trouser-presses working over time turning out creases. (Though the invention has not yet been patented, we reveal it to readers of the ANNUAL. Put the trousers beneath the mattress of some heavy-weight, and let him sleep long and soundly thereon).

**April 5th.**—The semi-final for the Harty Cup played on home ground against C. B. S. team, who won by a very comfortable margin.

**April 7th.**—First year Philosophers had their examination in Ontology. In the evening Fr. Deevy's Vincent de Paul Society gave an entertainment, consisting of several scenes from HAMLET: with the aim of raising our taste—and also the wind. The acting was very creditable, especially that of Hamlet, who very nearly DID make a ghost of Laertes. Overheard: "No! No! That's not old King Cole or Father Christmas—its the King of Denmark." "No! No! Osric was NOT played by Jack Dillon." Philosophers still fresh from their exam., applauded Hamlet's remarks about Horatio's philosophy.

**April 9th.**—Holy Thursday. After Mass Lay boys go off for Easter vacation, their spirits undamped by the steady rain. Apostolics remaining behind have more elbow-room in the house.

**April 11th.**—Holy Saturday. After ceremonies Lent is over: vacation begins. Ping-pong, billiards, Badminton, handball—all tastes are met.

**April 12th.**—Easter Sunday. The band played on the tennis court after breakfast. In the evening we accepted the very kind invitation of Fr. O'Reilly, S.J. of the Crescent, to go to see THE GONDOLIERS at the ATHENAEUM. We enjoyed it immensely and were very grateful to Fr. O'Reilly. I dare not say what hour it was when we reached home. But then, no class next morning.

**April 13th.**—Teams with strange names compete in the league matches: but the weather was not behaving itself.

**April 17th.**—Sports: all events well contested. But the tug-o-war was the PIECE DE RESISTANCE. W. Devlin and J. McGoldrick captained the two teams: for a long time the battle was doubtful: but as W. Devlin's team was mainly composed of Philosophers, there could be only one ending.

**April 18th.**—Annual excursion to Killaloe. The place was very interesting, but the weather was not all it might have been: and as for the evening, as we came out from town—well, better forget it.

**April 21st.**—Lay boys return: find Apostolics in sackcloth and ashes—i.e. on retreat. Doing penance evidently for the dissipations of the vacation.

**April 22nd.**—Full work again: no time for vain regrets. Fr. Meaney is to see to it that we get a hustle on for the last term. The gilded youth of First Club perturbed to find that "Lord Goff" has not returned. Who is to arbitrate on ties, pullovers, and socks?

**April 23rd.**—Play day for Very Rev. Fr. Provincial.



Photo by [Rev. Mr. O'Connor, S.J.]  
"LOOK TOWARDS THE CAMERA. THANK YOU!"

**April 26th.**—V. Rev. Fr. Provincial came to distribute the prizes for the Apostolic sports. Rewards went to the swift and to the strong: and W. Devlin got a special prize as being the best all-round man—(in at least two senses). His prize had to be opened in public—a long and embarrassing process—especially to such a modest hero. It seems to be fairly well established by now that Fr. Deevy and his assistants are, after all, engaged in GARDENING and not excavation. For, in the first place— [Editor. "All right. You needn't prove it. NEXT!].

**April 27th.**—All feel that it was very plucky of Mr. Davis to come back to work on crutches. E'en the ranks of Tuscany—First Intermediate—could scarce forbear to cheer.

**April 29th.**—Feast of the Patronage of St. Joseph: High Mass, at which Fr. Stephen Brown, S.J. from



Dublin preached. Free day and walks—and showers.

**May 1st.**—Benediction each evening in May.

**May 3rd.**—Pictures : a long film kept us up late, but we sacrifice ourselves on such nights.

**May 5th.**—Fr. Mulcahy's rockery is making a brave show in spite of the poor weather, and the slugs. Great numbers of these he kills by drowning them in salt water. But there are certain big "slugs," which infest the rockery, especially after tea, who cannot be so treated.

**May 11th.**—Half day given to finish off internal league matches. Great struggle between J. Kavanagh's and J. Durcan's teams, the former winning. The "Sallywags" also brought a very successful term to an end by winning Fr. Rector's Cup.

**May 12th.**—Final of the Handball Tournament played by Kerry, represented by John and Tom Kavanagh, and Limerick, represented by R. Coll and M. Morrison. A great struggle : party spirit ran high among the on-lookers : the Limerick team won—but only just won.

**May 14th.**—Second Thursday : walks : a beautiful day. First and Second Clubs went on the river. Some of the Senior Apostolics, disdaining the burden and heats of the day, penetrated as far as Castle-Troy.

**May 17th.**—Cricket begun solemnly to-day. Dazzling array of whites : creases perfectly geometrical—pity to spoil them. But THE crease was not quite so good. Fr. King and Fr. Deevy coached the First Club : Fr. Rector and Fr. Mulcahy the Third Club.

**May 19th.**—Religious Knowledge Examination, which lasted for four hours. One wonders how certain friends of ours could occupy four hours in expounding their scanty stores of such knowledge.

**May 21st.**—ASCENSION THURSDAY. A good number were received into the Sodality of the Holy Angels to-day. Walks began in a mist, which developed into a solid downpour. Some of the Apostolics had a paper-chase in which the most active of the runners was Mr. Glynn.

**May 22nd.**—Much surprised and very deeply grieved to hear that John O'Connor has died of consumption at home. God has been content with the fine promise he gave. Humanly speaking, a splendid priest lost in him : but God knew that very well. To his family we offer our deepest sympathy. R.I.P.

**May 31st.**—Pentecost Sunday. Free day. High Mass : walks. In the evening we had a very enjoyable entertainment from Mr. George Leslie Wiseman—an old Mungret boy. For over two hours, unaided, and with practically no stage property and "make up" he kept his audience highly amused. The boys would have listened for two hours more, especially to his impersonation of "Bridget Anastasia," but at 11.15 he had simply to tear himself away.

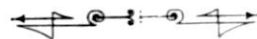
**June 1st.**—Whit Monday. Free day. The College Centre of the St. Vincent de Paul Society held their annual sports for the boys of the village. Fr. Deevy assisted by his energetic and enterprising committee kept things lively and gave a very pleasant day to the boys, which wound up with a "spread." The Right Rev. Dr. Broderick, Bishop of Nigeria called at the College to-day. Great excitement after dinner when the kite made by Amedée O Crowley and Jack Hall was sent up by Fr. King. Attempts to send it up, without Fr. King, even when all Third Club joined in, were a failure, an amusing failure—amusing to the on-lookers.

**June 3rd.**—Fr. Leonard, of the Irish Mission to China, called to-day and gave a talk in the lav-boys' study, to which the Apostolics were invited. It was a straight unvarnished account of the life and conditions which the missionary will find. Fr. Leonard has just come back after a stay of four or five years in China, and as he was full of his subject, he was very interesting. Let us hope that some of the seed he scattered will find good soil and give a big yield.

**June 4th.**—The Right Rev. Dr. Broderick, Bishop of W. Nigeria, dined at the College to-day, and gave a talk to the Apostolics. He told many interesting things about his huge diocese, which is three times as large in size as Ireland, and also some pathetic things. He dispelled some illusions also, and showed that it is high time to cease calling Nigeria "the white man's grave." China or Africa? yellow or black? which is it to be? Let us hope that this choice is being made by at least a few of those who heard his Lordship and Fr. Leonard.

**June 6th.**—The end in sight : for some of us not merely the end of the term, but of our life at Mungret; and we can say—and we mean it—that we are genuinely sorry. And soon a few more will go to distant places carrying with them fond, undying memories of the years spent at Mungret.

To know, to love, to esteem;  
And then to part.



## ... University Hall. ...

LET me begin these few words about University Hall by saying that there is a peculiar pleasantness about life in the Hall, in so much as we do not feel the lack of Brotherhood and mutual exchange of ideas which is one of the greatest advantages of University life. The Hall is not a school, but a place of residence for students of the National University. Here you associate with men of different tastes and ideas. The Science man is enabled to assimilate some of the Logic of the Arts man, and those of us who are studying Law can also learn a little from Medical and Engineering students. The result is, that when a member of the Hall has attained his ambition and succeeded in obtaining his degree he finds himself well equipped with a store of general knowledge that will help him to take a gallant part in the battle of Life.

In the Hall we have our captain and house committee, just as you have in Mungret; and there is a general meeting of the House, at least once a term. At these meetings we discuss suggestions rather than complaints. For example, early in the year a member proposed that we should have a Hall dance. The suggestion was passed by a large majority. Then when we had obtained the consent of Rev. Fr. Rector, the President of University College very kindly let us have one of the large rooms in the old Royal University for the night. The result was that the dance proved an unqualified success. Thanks to the active co-operation of Rev. Fr. O'Mahony it helped to bring many of the past students of the Hall together, thus forming a union known as University Hall Union of past and present.

It is also customary to have an 'at Home' here twice in the year, and this, I may remark,

contributes largely to the social life of the Hall. Generally speaking we are well equipped here with means of healthy enjoyment for the intervals between the more serious parts of our lives. To the Rev. Fr. Browne we are indebted for the many useful and valuable books that have been added to our library. We were also privileged during the past year in hearing some very interesting addresses from eminent lecturers. One of the series was a lecture on "Divorce" by Rev. Fr. Gannon, S.J.; another day we had Rev. Fr. Peter Finlay, S.J., on "The Authority of Bishops," and on another occasion Rev. Fr. Martindale, S.J., (Oxford), delivered a very eloquent lecture on "The University Man."

I must not forget to say that we have a spacious billiard room with two tables, one of which is ranked by experts among the best in Dublin, and of course it is in constant demand. Mungret men will also be pleased to know that there is a very fine open air handball court here, as well as an indoor court for rainy days and a racquet court.

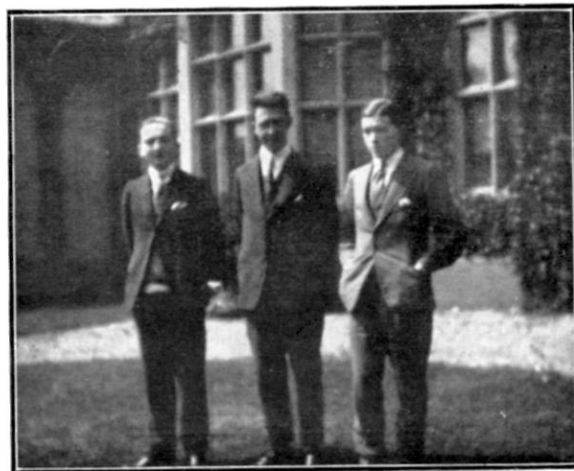
Again, as in Mungret, the musician is provided for; there being two pianos—one in the billiard room, and a large one in the concert room. As I write, the sweet strains of Antony Leahy come to my ears across the quadrangle, mingled with the violin notes of Jack McDonald, and the wail of the saxophone played by another faithful companion of Orpheus. Again, it is often hard for one of a serious disposition to pretend not to hear "London Calling" on the wireless in the concert room.

Allow me to say one final word about the success of the "Hallites" at the examinations last year. In a word, they have done splen-



didly. Many secured first and second class whole the year has been a happy and successful honours in their exams, while one, as well as one. That just reminds me—the week of the securing first class honours also got FIRST exams is not far off, so I must hurriedly say PLACE in his final medical exam. On the Good-bye.

J. D. RYAN.



REPRESENTATIVES OF MUNGRET AT UNIVERSITY HALL.  
(Left to Right)—N. O'Donnell, J. Duggan-Ryan, A. Leahy.

### GARDENING.

YES we have taken to gardening—only a and spade and shovel and transformed few at first who went forth with pick the wilderness, which lay between the Study and the Infirmary, into a garden.

They showed the way, and then others thought of following. A prize kindly offered by Father Rector gave the necessary impetus. Enthusiasm grew apace. Weekly inspections and marks were instituted, and competition waxed keen. It became quite impossible to cope with the ever increasing number of applications for plots, and many had to be turned away.

We trust, however, that gardening has come to stay; and that this important branch of a boy's education will be duly developed in Mungret. We are already making our plans for next year, and, with such an ideal spot at our disposal, there is no reason why those who have already shown such good taste and such general aptitude for gardening, should not succeed in producing a veritable paradise beneath the Infirmary windows. Having acquired the taste in school and seen how the thing can be done, there is every reason to hope that many will in later years take an interest in beautifying and brightening their own homes. They will thus have a useful and healthy pastime for their leisure hours. One who loves his garden will never be idle.

## House Examinations.

### CHRISTMAS PRIZE LIST.

#### CLASS OF PHILOSOPHY.

AGGREGATE PSYCHOLOGY ETHICS CHURCH HISTORY PHYSICS	}	Thomas Fulham.
RELIGIOUS KNOWLEDGE		
LOGIC		
ONTOLOGY		
		John Boylan.
		Robert Reynolds.

#### COMMERCIAL.

AGGREGATE RELIGIOUS KNOWLEDGE & COMMERCIAL COURSE APPLICATION	}	Brian McDonagh.
IRISH		
ENGLISH		
MATHEMATICS		
		Walter Barry.
		Patrick Cregan.
		Michael Carroll.
		Henry Murnane.

#### HIGHER CERTIFICATE.

AGGREGATE	}	John Hyland.
APPLICATION		
RELIGIOUS KNOWLEDGE		
LATIN		
IRISH		
ENGLISH HIST.		John Kavanagh.
GEOGRAPHY		John O'Sullivan.
MATHEMATICS		Cecil Cooney.
		John Ahern.

#### THIRD INTERMEDIATE.

AGGREGATE & MATHEMATICS	}	Michael O'Reilly.
APPLICATION RELIGIOUS KNOWLEDGE		
LATIN		
IRISH		
ENGLISH HIST. GEOGRAPHY		
		Michael Sheahan.
		Thomas Barden.
		Francis Egan.
		Thomas Egan.

#### FOURTH INTERMEDIATE.

AGGREGATE AND MATHEMATICS	}	Michael Morrison.
APPLICATION		
RELIGIOUS KNOWLEDGE		
LATIN		
IRISH		
ENGLISH HIST.		Edwin Scanlan.
GEOGRAPHY		Charles Lehane.
		Tadg Manning.
		Leo Thomas.

#### SECOND INTERMEDIATE.

AGGREGATE	}	Vincent McDonnell.
APPLICATION RELIGIOUS KNOWLEDGE		
LATIN		
IRISH		
ENGLISH HIST. GEOGRAPHY		
MATHEMATICS		Matt Kennedy.
		Michael McGrath.
		William O'Shea.
		Patrick O'Sullivan.
		Thomas Hodnett.
		Michael Kelly.

## FIRST INTERMEDIATE.

AGGREGATE	Patrick Fitzgerald.
	John Danaher.
APPLICATION	William Byrne.
RELIGIOUS	
KNOWLEDGE	John Danaher.
MATHEMATICS	George Hayes.
	Patrick Fitzgerald.
LATIN	William Lee.
IRISH	Edward Irwin.
ENGLISH HIST.	
GEOGRAPHY	James Harley.

## SECOND PREPARATORY.

AGGREGATE	}	Alphonsus O'Connell.
MATHEMATICS		
IRISH		
ENGLISH HIST.		
GEOGRAPHY	}	James D. Kearns.
LATIN		
RELIGIOUS		
KNOWLEDGE		
APPLICATION		James Butler.

## THIRD PREPARATORY.

AGGREGATE &	
ENGLISH	Hugh Roche.



AT ROME.

In the centre is Mgr. Dini, Rector of Propaganda College, who visited Mungret last August. H. O'Flaherty, who sent the photo, is at the left.

## FIRST PREPARATORY.

AGGREGATE &	}	John Cahill.
MATHEMATICS		
APPLICATION		
RELIGIOUS		
KNOWLEDGE	}	John O'Toole.
LATIN		
IRISH		
ENGLISH HIST.		
GEOGRAPHY		

Rev. Fr. Rector's Prize for Highest Number of First Places obtained in Weekly Exams :—  
James D. Kearns.

## ... Prefect of Studies' Report. ...

READERS of "The Annual" will wonder whether it was a mere whim on the part of the Prefect of Studies to upset the old division of classes into Senior, Middle and Junior Grades. The change was made to meet the requirements of the new system now in vogue. Senior, Middle and Junior have now no meaning, as the old system of examinations has been abolished in favour of two Certificate Examinations—one the Intermediate Certificate to be taken about the age of 16, the other the Leaving or Higher Certificate to be taken at the age of 18 or 19. Thus a graduated four years' Junior Course of study is tested by the Intermediate Certificate Examination, or a two years' Senior Course of Study by the Leaving Certificate Examination, which is also recognised as an Entrance University Examination.

and Kings and Acts of Parliament, teaches Literature rather than a number of prescribed poems. The school, therefore, and the master are given a much wider scope for enterprise and individuality than in the old system, and the pupil is given time and opportunity to develop a taste and appreciation for what is good rather than develop a memory for what is merely useful. What a boy knows when he leaves school at sixteen must necessarily be very little, and, fortunately, matters very little. But what a boy THINKS about the value of knowledge and the purposes of study, whether or not he has formed some intellectual interests, if he has begun to distinguish between the style of R. L. Stevenson and that of Mr. Le Queux—these things will matter to him—and this is the tendency of the system now happily introduced into our schools.

Besides this very radical change in the number of Examinations, there is a much more radical change in the method of examination. All SET COURSES have been abolished, and each school is at liberty to draw up its own programme, which must include certain subjects and attain a certain standard in those subjects. Thus a master now teaches Latin rather than Caesar or Cicero or Virgil ; teaches History rather than a string of facts and dates

How has the system worked in Mungret ? In the words of a famous statesman, "wait and see." It is too soon yet to tabulate the results as one would tabulate the fluctuations of the Stock Exchange or the ravages of an infectious disease. I doubt if such tabulation will ever be possible, but the system MUST work well in Mungret as everywhere else. Allow some more freedom. Make no subjects obligatory, and the success of the system is assured.

## = = = Sodality Notes. = = =

### Sodality of the Blessed Virgin.

DIRECTOR—Rev. J. A. Deevy, S.J.

PREFECT—M. Purcell.

SECOND ASSISTANT—H. Casey.

SECRETARY—C. Cooney.

SACRISTAN—J. Durcan.

The attendances at the weekly meetings of the Sodality this year were large and regular. This is especially gratifying as those who attend have to sacrifice part of their recreation after tea on Saturday evening, and they thereby show true devotion to Our Lady.

The first reception of new members was held on Decr. 8th. The following were received :

LAY BOYS—E. Scanlan, W. Kearns, M. Morrison, T. Kelly, R. Coll, T. Mitchell, J. Dudley, P. Greene, T. Hodnett, M O'Sullivan.

APOSTOLICS—D. Smith, C. Lehane, P. Conroy, D. Dwane, S. Burns.

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

LAY BOYS—J. Ahern, J. Powell, N. Kelly,

F. Considine, J. Power, H. Deasy, V. Tully, J. Sheehy, W. Sheehan, M. Lyden, M Nugent.

APOSTOLICS—W. Caffrey, A. Fahy, M. Farrell, T. Kennedy, C. Smithwick, L. Thomas.

The following is the complete list of the Sodality :

LAY BOYS—M. Purcell, C Cooney, H Casey, J. Durcan, J. Kavanagh, J. Hanrahan, L. Roche, J. Hayes, J. McCarthy, W. Bourke, D. O'Reilly, M. Phelan, E. Scanlan, W. Kearns, M. Morrison, T. Kelly, R. Coll, T. Mitchell, J. Dudley, P. Greene, T. Hodnett.

M. O'Sullivan, J. Ahern, J. Powell, N. Kelly, F. Considine, J. Power, H. Deasy, V. Tully, J. Sheehy, W. Sheehan, M. Lyden, M. Nugent

APOSTOLICS—G. Keyes, F. Courtney, J. Kelleghan, J. J. O'Sullivan, W. Devlin, P. Sheppard, T. Fullam, C. Donovan, J. Burke, J. Boylan, J. O'Sullivan, D. Smith, C. Lehane, P. Conroy, D. Dwane, S. Burns, W. Caffrey, A. Fahy, M. Farrell, T. Kennedy, C. Smithwick, L. Thomas.

### Sodality of the Holy Angels.

PREFECT.—Michael Sheehan.

FIRST ASSISTANT.—Harry Murnane.

SECOND ASSISTANT.—Michael O'Reilly.

SACRISTAN.—Matt Kennedy.

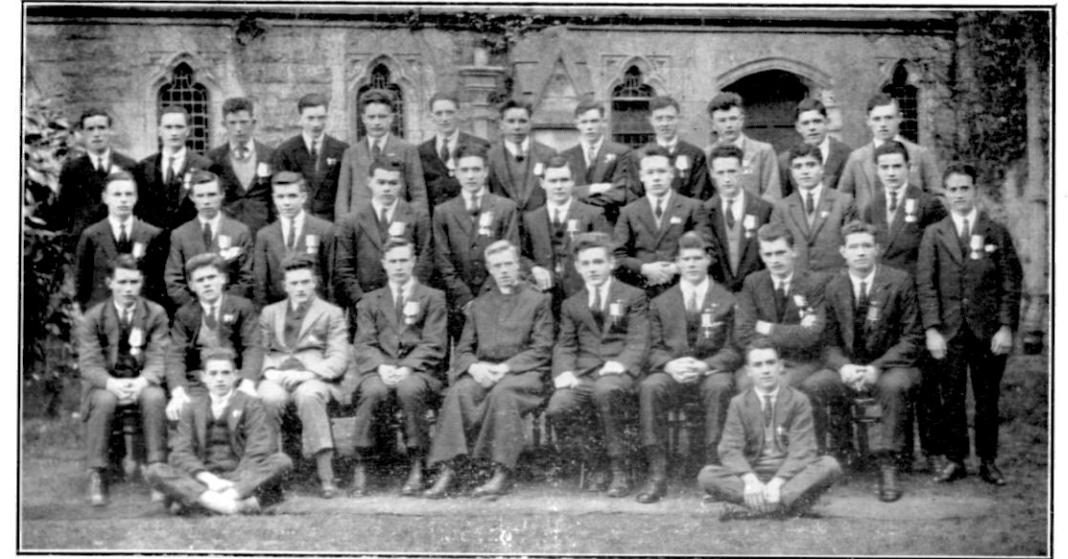
The Sodality of the Holy Angels which is under the direction of Father Forristal S.J. still holds an eminent position in the College. Since last September the members have attended the meetings regularly every Saturday evening and have made a wonderful improvement in the singing of the hymn to the Angels.

There were two elections during the past year, viz :—one on December the 3rd, 1924 ; the other on May the 21st, 1925.

The following are the members who were received :—

FIRST RECEPTION :— Patrick Cregan, Jack Hall, James Farrell, Patrick O'Sullivan, William Lane, Amadee O'Crowley, Esmonde White.

SECOND RECEPTION :— James Butler, Jack Cahill, Thomas Carey, Denis Cregan, Thomas Egan, Eddie Costello, Willie Byrne, John Flannigan, John O'Hea, Desmond Kearns, Mark Lynch, Terence Liston, Noel O'Crowley, Patrick O'Connor, Alphonsus O'Connell, Jack O'Beirne, Paul Power, Liam Power, Frank Wilson, Patrick Walshe.



SODALITY OF OUR LADY.

Top Row.—S. Burns, J. Burke, W. Burke, M. Phelan, M. Morrison, J. Kavanagh, P. Green, J. Hanrahan, P. Sheppard, R. Coll, T. Mitchell, E. Scanlan.  
Middle Row.—D. Smith, C. Lehane, J. J. O'Sullivan, W. Devlin, P. Conroy, C. Donovan, M. McCarthy, J. O'Sullivan, M. O'Sullivan, D. Kelly, D. Duane.  
Sitting.—H. Casey, J. Durcan, C. Cooney, M. Purcell, (Prefect), Rev. J. Deevy, S.J., T. Fullam, F. Courtney, G. Keyes, J. Boylan.  
Ground.—D. O'Reilly, W. Kearns.



SODALITY OF HOLY ANGELS.

Top Row.—V McDonnell, M. McGrath, E. White, T. Barden, J. Connolly, J. Farrell, J. Harrold.  
Middle Row.—E. Irwin, D. McSullivan, W. Barry, P. Cregan, T. McInerney, P. Carroll, G. Hayes, J. Brogan.  
Sitting.—W. Lane, M. O'Reilly, M. Sheehan (Prefect), Rev. H. King, S.J., H. Murnane, M. Kennedy, C. McCarthy.  
Ground.—J. Hall, A. O'Crowley, D. Cunnam, P. O'Sullivan, D. Keane, B. Brennan, M. Kelly.



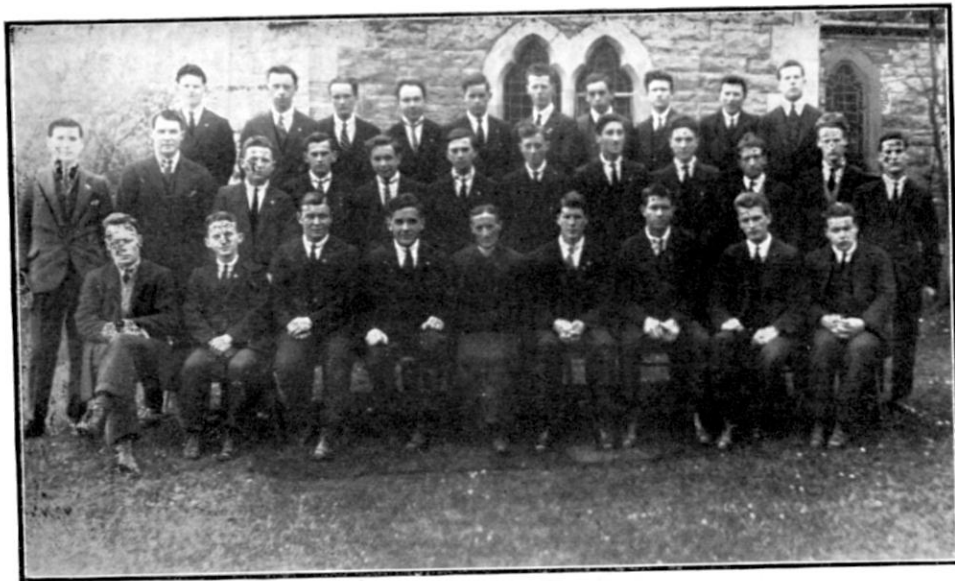
### Apostleship of Prayer.

ONE of Mungret's most glorious achievements is the great number of priests which even the Lay School has given to the Church of God. Her sons are working for Christ, not only in Ireland but in England, America, Australia and many other foreign lands. China too is not forgotten.

But it has always been our earnest wish that all our boys, even those whose lives are destined to be spent in the world, should carry away from Mungret the deep conviction that they too not only can, but as Catholics are bound to be zealous workers in the interests of Christ. For years we have striven to keep this idea before the minds of the boys, by means of our branch of the Apostleship of

Prayer, and our efforts, thank God, have borne abundant fruit.

The "Third Degree" of that great world-wide organisation, which now includes no fewer than twenty five million members, has in recent years been extended and developed; and bands of "Crusaders of the Blessed Sacrament" have been formed, whose grand aim is "to obtain the establishment of the reign of Jesus Christ throughout the world." The means to be adopted are—the most powerful of all means—frequent Holy Communion. There are three grades. The first requires weekly Communion, the second Holy Communion at least twice a week, and the third daily Communion.



SENIOR APOSTOLICS.

Top Row.—K. Dunne, D. Geary, J. Burke, J. McGoldrick, T. Kennedy, M. O'Mahony, J. O'Sullivan, P. Fitzgerald, P. Quinlan, T. Kane.  
 Middle Row.—W. Lee, M. McKenna, P. Coffey, P. Dinneen, P. J. O'Sullivan, D. Hartnett, P. Sheppard, C. Smithwick, P. Conroy, R. Reynolds, J. J. O'Sullivan, M. Farrell.  
 Sitting.—M. McCarthy, A. Fahy, C. Donovan, T. Fullam (Prefect), Rev. P. McCartin, S.J., F. Courtney, J. Boylan, G. Keyes, W. Devlin.

The Crusade was explained to the boys early in the year, and it is most gratifying to be able to record that practically all at once enrolled themselves as Crusaders.

That the good work thus begun in school may be carried out through life, nobly and generously by all without exception is our earnest prayer.

What Ireland, what the Church of God needs is not Catholics who are Catholics merely in name but in truth and in deed.

Let us quote the words of Our Holy Father the Pope, addressed to the Belgian Crusaders

in May, 1922 :—

"May our blessing obtain for all the Crusaders perseverance and fidelity to the holy obligations of the Crusade. We rely on the help of their Communions, their sacrifices, their prayers. Tell them this: The Pope has need of the Crusaders . . . Oh! how glorious it is to be a Crusader of the Eucharist . . . The Crusaders bear the Cross in their name, on their breasts, to show that they are Christians, disciples of the Crucified God. May they bear it also in their hearts. If they persevere in this, they will be happy for all eternity. I bless them. I bless them."

### First Week - End Retreat.

THE Central Council of St. Vincent de Paul's Society in Dublin has been for some time anxious to have "week-end" or "enclosed" retreats in as many centres as possible throughout the country. Last year the President and Hon. Secretary of the Limerick Branch approached his Lordship, Dr. Keane, with a view to having one for the Brothers of the Limerick Conferences, and suggested Mungret as a suitable place. His Lordship readily agreed, and a deputation consisting of the Hon. Secretary, Mr. R. Hartigan, and Mr. Plunkett came out to interview Father Rector on the matter. Father Rector at once fell in with the project, and it was arranged that the retreat should take place early in August, this date being found on the whole most suitable, though several who would have been anxious to make it could not come as they were away from Limerick at that time. However, by inviting other than members of St. Vincent de Paul Conferences, a number was got together sufficiently large to encourage the promoters to go on with the work. Fr. Rector was particularly fortunate in securing as Conductor of the Retreat, Fr. Fegan, S.J., who is so well known in

connection with the week-end retreats in Milltown Park, Dublin.

On Saturday evening, August 9th, the exercitants arrived at Mungret and were billeted in various parts of the house, some in the rooms of the Community, most of whom were away giving retreats, more in the Infirmary, others in the rooms off the Apostolics' dormitory, and some in the dormitories themselves. Supper was served in the lay-boys' refectory at 9 p.m. and at 9.45 the first lecture was given in the chapel. Sunday was a very full day, there being five lectures, together with other spiritual exercises. Fortunately, the weather was perfect, and during "Free Time" the exercitants were able to wander about the grounds and digest at their leisure the spiritual food so lavishly supplied by the Rev. Conductor. There was an early rise on Monday morning, Mass and General Communion, and by 9 o'clock almost all had left for their various avocations in the city.

The experience for almost all who made the retreat was unique, and one not likely to be forgotten, but most likely to be repeated, judging by the promises made to Fr. Rector

to be present at next year's retreat. Some confessed that it was with a certain amount of misgiving that, succumbing to the arguments of the organisers of the retreat, they had given in their names, and were afraid that they would find the strain of a whole day's silence too much for them. That such fears were groundless however, those who had conceived them most readily acknowledged. They had found instead of weariness and repugnance, comfort and consolation. They had been generous with God and God had been generous with them, letting them taste of His sweetness and partake of His peace.

The following made the retreat:— Mr. M. Brady, Mr. J. Dundon, Mr. C. Ebrill, Mr. Fenton, Mr. Franklin, Mr. R. Hartigan, Mr. Hett, Dr. Roche-Kelly, Mr. Leahy, Mr. Madden, Mr. McCann, Mr. Molloy, Mr. McGuire, Mr. J. Murphy, Mr. M. Moriarty, Mr. W. Nolan, Mr. O'Connell, Mr. C. O'Malley, Mr. Jos. O'Brien, Mr. D. O'Brien, Mr. Plunkett, Mr. DeCourcy, Mr. J. Quin, Mr. G. Quin, Mr. J. H. Roche, Dr. H. Schofield, Mr. O'Neill, Mr. H. Spillane.

It is intended to have two week-end retreats this summer, one in July and the other in August.



### Society of St. Vincent de Paul Conference.

SPIRITUAL DIRECTOR—Rev. J. A. Deevy, S.J.

PRESIDENT—Michael F. Purcell.

SECRETARY—Edwin N. Scanlan.

TREASURER—John D. Kavanagh.

Our Conference this year comprised twelve members. A handball tournament, a short play and a raffle were organised for the purpose of raising funds, and the boys were exceedingly generous in their support, as were also some other kind friends in the College.

The money thus raised was devoted to charitable purposes.

As in previous years members attended the Quarterly General Meeting of all the Conferences in Limerick. Coming thus in touch with the Senior branches and hearing the reports of the good work done they derived encouragement and inspiration from the manifestly earnest zeal and truly Christian spirit which is so characteristic of the members of the Society of St. Vincent de Paul.

## Our Wireless Set.

FROM that first moment in September when the first arrivals became acclimatised to their changed surroundings, questions began to be asked about a wireless set which, it was rumoured, a kind friend had promised to provide for us. Would we get Chelmsford tonight? Might it not be until tomorrow evening? Was it a frame aerial? How many valves? So it had not yet come? Would it be in that wooden case that had just been brought up?

When the torrent of enquiries had somewhat subsided we elicited the news that the kind friend was Mr. Robert Pearson, of Halifax, Yorkshire, who, while staying last summer with our neighbour, Mr. McCarthy, of Mount Mungret, had come to visit the College. Noticing the absence of an aerial, he generously offered, if the boys contributed £10, to make up the balance required. The boys' share having been forthcoming, we consider ourselves extremely lucky to be the happy possessors of such a beautiful instrument at such a small cost (to ourselves). Needless to say, we are very grateful, indeed, to both Mr. Pearson and Mr. McCarthy.

But to return to those early days of September last. The set was not in the wooden case that had just been brought up. Not till after Christmas did it arrive. Fr. King had waited, on the recommendation of our expert adviser, Fr. Henry Gill, S.J., for the Cosmos Universal five-valve set, type v.s.6., operating

one of the largest sized Amplion loud speakers.

We have no doubt now, considering the extraordinary purity of reproduction which this instrument secures, that we have been well advised. The total cost of our installation has run to about £40. During the latter portion of February and during the months of March and April the set was giving excellent results. With the changing of the ordinary 7-strand copper wire aerial for a rather expensive phosphor-bronze wire gauze aerial  $\frac{3}{4}$  inch wide reception became more feeble, where an improvement was expected. Shall we blame the vagaries of the Heavyside layer, or the batteries, or has something gone wrong with the wiring? A careful application of the method of agreement and difference will solve our difficulty, but all this takes time, and for the moment wireless is not at premium in Mungret. The set is housed and worked in new 1st Club Library. The loud speaker is sometimes placed in the library, sometimes on the corridor, where, despite some competition it holds its own. Its notes have at times—very rare and all too brief—beguiled the monotony of the study-hours, and on one occasion intruded themselves into the sanctity of a Sodality meeting.

Maybe our present inabilities are the fitting punishment for these and such like misdemeanours.

## .... Athletics. ....

### "O'Mara Cup."

November 2nd.—The first match in the competition for the O'Mara Cup was played here to-day, between C.B.S. under 16 and our under 16. Our team proved to be much superior to the C.B.S. and after a good match the Mungret team ran out winners. The ground was lively and the day fine and some good play was witnessed. Our backs were brilliant in defence, while our forwards were no less brilliant in attack, and the wing men brought off some very fine play.

#### Result—

Mungret	...	6 goals 2 points.
Christian Schools	...	2 goals 2 points.

November 16th.—Our under 16 played their second match of the league against St. Munchin's to-day in the latters' grounds. Everyone was looking forward to a good match and many were expecting Mungret to win. In this match our team did not get going until the opposing team were two goals ahead. Towards the end of the first half however, Mungret seemed to improve and were pressing hard when the whistle went. The second half was a repetition of the first, and it seemed hours before the Mungret team got back to their old form. They strove hard near the end but it was too late, and when the whistle went Mungret was one goal and two points behind.

#### Result—

St. Munchins	...	5 goals.
Mungret	...	3 goals 1 point.

### Dr. Keane Cup Competition.

#### FIRST ROUND.

November 27th.—To-day our under 19 played their first cup match against C.B.S. The match took place in our grounds; the day was bad and the field very heavy. All this helped to handicap our team, as they were much lighter than our opponents. It proved a very exciting match, and both teams played well. For the first half Mungret played against a strong wind, and so our forwards did not get much to do for the first half hour. The visitors managed to score only two goals and one point in this half, while we scored a goal. The Mungret followers were in high hopes that in the next half Mungret would win easily, but their hopes were dashed

nearing the end of the first half hour when one of our best forwards had to retire injured. This proved fatal to Mungret during the remainder of this match for though we kept the play most of the time near the visitors' goal, our scoring powers were very weak, and we were unable to catch up to our opponents.

#### Result—

Christian Schools	...	5 goals.
Mungret	...	3 goals 1 point.

December 7th.—Mungret under 19 played St. Munchin's at Markets Field to-day. Indeed it could hardly be called a hurling match at all, as the ground was like a ploughed field—so that it was almost impossible to play hurling upon it. However, our team fared better in the mud than St. Munchin's, and, after a rather uninteresting match, Mungret won.

#### Result—

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

February 22nd.—Mungret under 17 played Christians under 17 at the Catholic Institute Grounds to-day. Mungret had defeated this team in the first round of the leagues, and so it was no surprise to see the Mungret team run out good winners. For the first quarter of an hour the play was very even, and it looked as if it was going to be a good match. But after this the Mungret team began to show their superiority, and at half time the Christians were 3 goals behind. During the next half hour Mungret played even better than they did in the first half, and improved their score by 2 more goals.

March 8th.—Our under 19 played St. Munchin's to-day in the Markets Field. Our team was not at its full strength owing to the "flu," nevertheless, we defeated our opponents.

#### Result—

Mungret	...	6 goals 2 points.
St. Munchin's	...	4 goals 1 point.

### Final of the O'Mara Cup.

March 15th.—The final of the O'Mara Cup Competition was played to-day on our grounds between St. Munchin's and Mungret. It was a splendid day, and the ground was in excellent condition. St.

### LEAGUE MATCHES.

Owing to most of our out matches not coming off until the end of the term it was decided to start our leagues and get at least one round over.

On February 1st there were four teams picked and captained by E. Scanlan, M. Purcell, J. Durcan and J. Kavanagh.

The first round was played during the week, the result of which was as follows:— M. Purcell, J. Durcan, and J. Kavanagh had an even number of points. The time for our out matches was now drawing near and so we stopped the leagues and began to prepare for our out matches. On May 1st, the second round of the leagues began and J. Durcan's team played M. Purcell's, and J. Kavanagh's team played E. Scanlan's. The first match resulted in a win for J. Durcan's team and the second resulted in a win for J. Kavanagh. Thus J. Kavanagh's team had now to play J. Durcan's for the final.

May 9th.—The final of the leagues was played and after a most exciting game J. Kavanagh's team won.

### Final of the Dr. Keane Cup.

29th March.—At the Markets Field to-day the final of the Dr. Keane Cup was played between Christian Schools and our under 19.

The Christians' Schools had defeated us before, nevertheless all expected to see a good contest, and indeed such was the case. Mungret played a hard, clean game, but lacked the speed and combination of their opponents. From the very start the Christians took the lead and maintained it throughout the game. The Mungret forwards were weak and inaccurate, and though the backs played a splendid game, nevertheless they were unable to make up for the inaccuracy of the forwards.

#### Result—

Christian Schools	...	6 goals 3 points.
Mungret	...	3 goals 3 points.

### The Harty Cup Team.

For this competition we were drawn against Christian Schools, Charleville. In this match, however, we got a walk over, and so we passed into the semi-final, without playing any match. Christian Schools Limerick, had won the first match, and so we had to play them for the semi-final. Our team played a good game, but our opponents, who had defeated us on the previous Sunday, were a better team, and ran out easy winners.

#### Result—

Christian Schools	...	12 goals 3 points.
Mungret	...	3 goals 2 points.

J. DURCAN, Sec.

### HANDBALL.

We had many excellent tournaments in handball this year. The St. Vincent de Paul tournament organised so admirably by M. Purcell provided us with some excellent play. Fr. King and Willie Sheehan were the lucky winners of the medals.

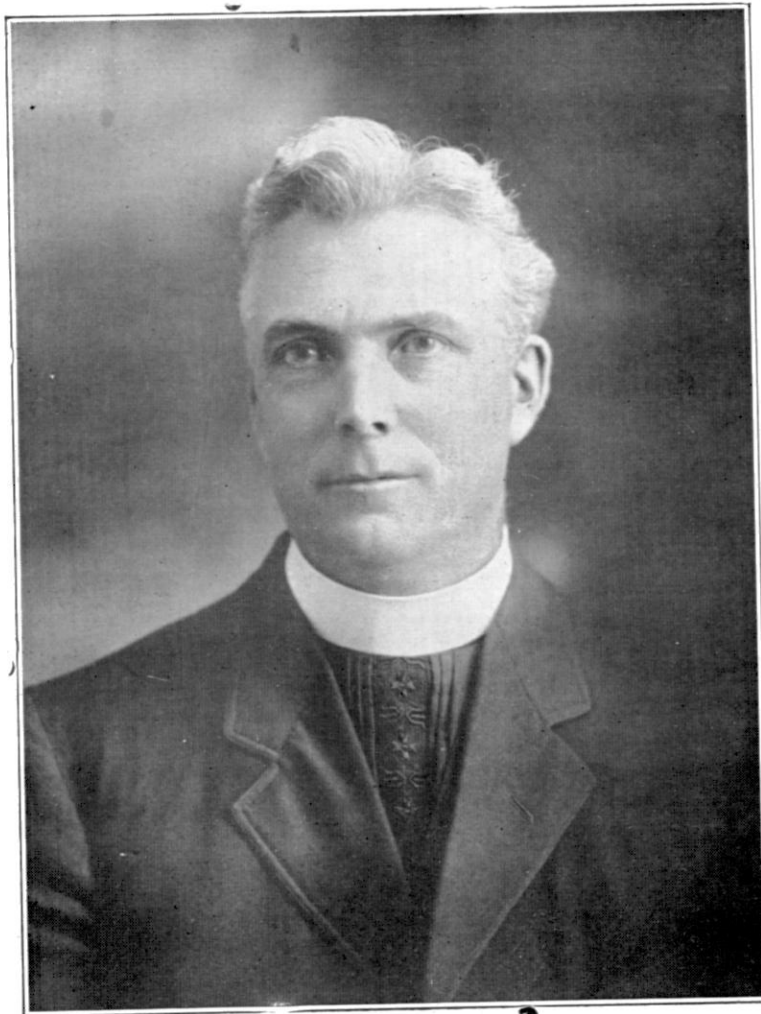
Early in the third term the inter-county tournament for the Walpole Cup began. Teams representing Limerick, Cork, Kerry, Clare, Galway, Roscommon and Tipperary entered for the competition. In the first round Galway, Cork and Clare were knocked out, and Tipperary had a bye. Limerick defeated Tipperary and Kerry defeated Roscommon in the second round. The final was played between Limerick and Kerry for the best two out of three games. Kerry won the first game by a narrow margin. Limerick then won the second game. The third game was a very interesting one, though Limerick won by seven aces.

Limerick, the winning county, was represented by M. Morrison and B. Coll.

When the Walpole tournament was ended, the contest for the Championship of 3rd Club began. Many of the players who entered for this tournament were very even and so we were provided with some very good games. The final was played between P. O'Sullivan and L. Hanrahan and resulted in a win for the former.



## Obituary.



FATHER WILLIAM LONERGAN, S.J.

It is with very great regret that his friends will read of the death of Father William Lonergan, S.J., who was one of the pioneer Apostolic Students in Mungret. His death occurred on February 16th, in Santa Barabara, California. We reprint from an American publication the very sympathetic account written by his friend, Fr. Charles McDonnell, S.J., himself also a past Mungret student:—

William Lonergan, one of a large family, was born near Callan, in Kilkenny, Ireland, on June 18th, 1864, and received his early education in the National School and Christian Brothers' College of his native city. At the age of sixteen he entered Mungret Apostolic School, County Limerick, where for four years, on account of his kindness and sincere piety, he was the favourite of the student body.

Popularity, success in studies, and extraordinary progress on the campus were the outstanding features of his young college life.

At the close of his college career, he decided to become a Jesuit and to work in foreign lands. Colorado was chosen as the field of his future endeavours. On September 7, 1886, he entered the Novitiate at Florissant, Mo., and went through the ordinary course of training.

After taking his first vows, he was called from the Juniorate to teach in the newly erected Sacred Heart College, Denver, Colo. After three years teaching, he went to San Francisco to study philosophy. His health was seriously impaired by the dampness of the climate, and for that reason he was sent to St. Louis Potosi, Mexico, to complete his philosophy. He made his theological course in Woodstock, Maryland, and the Tertianship in Manresa, Spain, after which, in 1903, he was appointed Prefect of Studies at Sacred Heart College, Denver, and four years later was made Assistant Pastor at Sacred Heart Church in the same city.

This stalwart saggarth was soon a character in the town, and the admiration of all the parishioners; this on account of his kindness, genuine piety, and priestly zeal. Little children were his special delight, and it was a daily occurrence to see the big six-foot Irishman surrounded by a crowd of tiny tots. Jew and Gentile, Catholic and non-Catholic all loved him.

Trinidad, Colorado, needed an English-speaking priest, so Father Lonergan was transferred to that thriving centre of Colorado's coal mining activity. A great task awaited him there, and with fine zeal and reckless disregard for bodily comforts and health, he plunged into the work. He built a large rectory, beautified the church, improved the school, cared for the English-speaking people, and went on sick calls twenty-five and thirty miles out of the town, regardless of the weather or the hour of the night. He was a peacemaker in the labour troubles which agitated the coal camps, and witnessed the awful scenes that tried men's souls in Southern Colorado's struggle between Capital and Labour; a struggle which forced the interference of the Federal Government, and ended by the sending of United States troops into the coal region.

When Reverend A. J. Schuler, S.J., Pastor of Sacred Heart Parish, Denver, was consecrated Bishop of the newly-made Diocese of El Paso, Tex., Father Lonergan was appointed in his place. The newly-appointed pastor plunged anew into the work; redecored the church, enlarged the school, and raised the standard of studies to an enviable height. In the midst of his fine work, we, who were associated with him, saw that the stay in the coal camps had undermined his strength, and that the giant frame was breaking. But it was not in his nature to yield, so he continued with the work.

In 1922 he went back to Trinidad. This time he completed the building of a Sisters' convent, and erected a large community centre with classroom building adjoined. As he finished the work, his constitution broke. His superiors, acting on the

advice of physicians, sent him to California in the hope that the mild climate would benefit him. He rallied, improved, and planned to return to Colorado in May. Thus was the patient hopeful, and thus were we, his Colorado friends happy.

In the midst of a conversation bearing on his return, word came from headquarters in St. Louis, stating that Father Lonergan was dead.

Father Lonergan was both an idealist and a realist; a dreamer and a doer. No matter to what position he was appointed, he graced it by his manliness, generosity and goodness. In his last days he had one regret, and that because he could not carry out the ambition of his youth—to work to the end, and die while at a task.—R.I.P.

### REV. PATRICK F. BURKE, S.S.

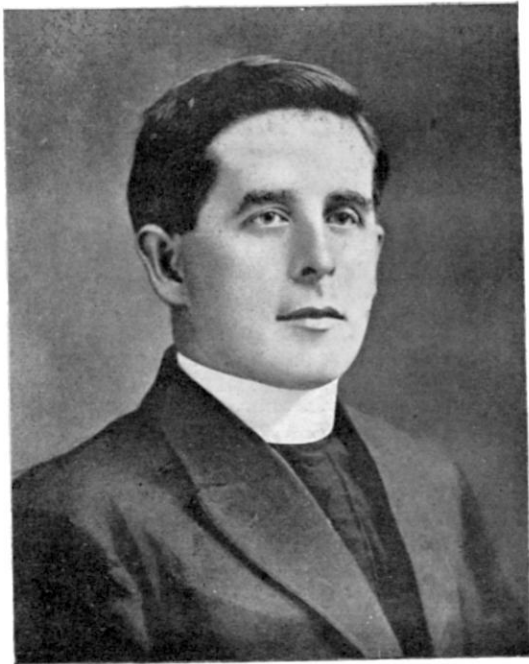
The death of Father Patrick F. Burke, S.S. which took place on June 21st 1924, could not be called unexpected. Since his ordination in 1914 he had been in weak health: most of this time had been spent in sanatoriums in a brave struggle with the disease which prevailed at last. His early death was then not surprising: but the regret which it called out in a wide circle of friends and acquaintances was surprising to those who had not come to know him. The account of his life, which we give here, will show how such a career, so brief, so hidden, so filled with sickness, produced spiritual results so deep and wide-spread.

Patrick Burke was born in 1887 in the town of Tipperary. From the National School he went to that of the Christian Brothers. When giving a retreat at Tipperary in 1899 Fr. Jas. Forristal, then Moderator of the Apostolic School at Mungret met Paddy as a Mass server and was struck by his good disposition and attainments, the boy already knew some Greek with the result that the latter came here as an Apostolic student. Though he was never quite robust, his course was a distinguished one. At Matriculation in the R.U.I. in 1903 he got honours, won an exhibition in second Arts in 1906 and next year took the B.A. with honours in Mental and Moral Science.

Leaving Mungret he went to the U.S.A. to join the Rocky Mountain Mission of the S.J.; but unfortunately on the sea voyage he contracted a bad cold and so had to leave the noviceship as he was threatened with consumption. Some years of rest and care in his family—then resident in Providence(R.I.) restored his health. He had never wavered in his desire to become a priest; and being accepted for the Missionary diocese of San Antonio (Texas), he proceeded to St. Mary's Seminary, Baltimore (Md.) for his Theological studies. Later he obtained the leave of his Bishop to join the congregation of St. Sulpice, and he was ordained priest on the 24th of September, 1914 at Baltimore cathedral. He spent the years 1914-16 at the Catholic University, Washington D.C. to prepare for the teaching of Theology, and received the degree of S.T.L. His health again disimproved and he had to go to a sanatorium at Gabriels, N.Y. where he spent over three years and

then was transferred to a similar institution at Asheville, N.C. In a letter written by him in 1921 to one of the Mungret staff he says: "After the two years I spent at Washington my lung trouble became active again, and I have been battling with it since, combining light parochial work with the business of curing. On May 6th I arrived here and am acting as chaplain for St. Joseph's Sanatorium. The work is very light and just suits my present condition. One does not feel like writing when he has only to recount a prosaic struggle with T.B. However my silence does not mean that I have forgotten Mungret, or what I owe to it. I can truthfully say that I daily ask God's blessing on the work being done there."

At Asheville he remained discharging as best he could the functions of a chaplain, making things



FATHER PATRICK F. BURKE, S.S.

easier for his fellow-sufferers and endearing himself to all he met by his gentleness and Christian kindness until his own call came on June 21st, 1924.

He was laid to rest at Baltimore, where the solemn Requiem Mass was sung by his brother, Rev. Athanasius Burke, C.P., and the final benediction was given by the M. Rev. Archbishop Curley. To his aged father who survives him, to his Rev. brother and to his sisters, two of whom are nuns, we tender our most heart-felt sympathy.

From a natural point of view the early death of one so gifted and promising, after but ten years of

priesthood and these spent under increased sufferings may seem a hopeless mystery. To any who may take that view we cannot suggest a better corrective than to read the extracts—printed below—from the eloquent sermon which, on the occasion of Fr. Burke's funeral, was preached by his fellow-religious, the Rev. A. Nieban, S.S.

"When a newly-ordained priest of great promise is taken off before the sacred unction has dried on his consecrated hands, we, with our human views and feelings, exclaim: 'What a loss! He could have done so much!'" The young priest himself knows that the great purpose of his life has been fulfilled. He has stood at the altar of God: to say even one Mass is reward enough for all the years of preparation in college and in seminary."

"His, (Father Burke's) vocation was not to teach future priests in the class-room or influence their character by his example and his spiritual direction, but to suffer, to be nailed to the cross, to fulfil in his body what was wanting of the Passion of Christ. Father Burke loved to repeat that a priest is ordained to offer sacrifice, the sacrifice of himself as well as of the Body and Blood of Christ. He often comforted his fellow-sufferers in the sanatorium with the thought there are persons whose sole mission is to suffer, to give an example of cheerful submission to God's will."

"Both in the Adirondacks and at Asheville, he entered the sanatorium as a patient, but before long he became the silent, powerful spiritual influence which pervaded the institution. This influence was felt by Catholics and non-Catholics, by the Sisters, nurses, doctors, patients, visitors, even by the people outside. A fair number of non-Catholics were instructed and received into the Church. Many careless Catholics were brought back to their duties: many non-Catholics lost life-long prejudices against the Church, like that New-York judge who, after a visit to his daughter at the sanatorium, said: 'The Catholic Clergy has gone up a hundred per cent in my estimation since I met Father Burke.' Doctors and nurses often said that a visit to Father Burke did a patient more good than their treatment. Wherever he went the peace of Christ went with him."

He is gone to God with all the merits of his holy life, with all those fine Traits of Character which made him so dear to many. He now loves those he loved here, much more and much better than he could on earth: and he has greater power to help them. He is gone with the priestly character imprinted on his soul in his ordination. He remains a priest for ever and in union with our Blessed Lord he is always to make intercession for us. His child-like character reminds us of the Little Flower. May we not hope that, like her, he will spend eternity in doing good upon earth? Let us not say: "What shall we do without him?" for we shall not be without him.

R. I. P.

#### DR. THOMAS HARTNETT.

In the last issue of the MUNGRET ANNUAL, in June 1924, we published a photograph of Dr. Thomas Hartnett among the newly ordained: we publish his photograph this year in the obituary columns—so short a period of priestly life, and that so filled with suffering, was given to this brilliant young man. There is a peculiar feeling of loss and pity aroused by the death of a newly-ordained priest. In the premature interruption of a career, so long prepared for, which seems likely to give such glory to God, on all human calculation, the ways of divine Providence are peculiarly mysterious. These feelings are very strongly suggested by the death of Dr. Thomas Hartnett. He had had a brilliant career as a student of philosophy and theology: and he covered himself with distinction in his examination for the doctorate at the College of Propaganda, where he obtained full marks and was awarded a gold medal. Everything about him pointed to a career of distinction. He had begun to write even in the months of sickness which followed his ordination. All who knew him were assured that here was a young priest who would do great service by pen and voice for God and the Church.

He was conscious of his powers: he knew the estimate that others had formed of him: he knew the hopes that his family, his teachers, his companions entertained: he had ambition, not for himself but for God's glory. And then almost on the morrow of his ordination, in the first glow of hope and gratitude, he was stricken down by a slow tedious illness. He had to lay aside his books and his pen. There were alternate periods of hope and discouragement. The weeks grew into months, and the truth began to break upon him—that he must abandon all his hopes and ambitions of distinguished work for the Church. Not many can realize what such a sacrifice meant. There were no moments of bitterness: but his faith rose buoyantly to the trial and he made his submission generously. In September 1924 he told one of his old masters from Mungret, who had come to see him at the convalescent home, Milford House, near Limerick, that at first he had felt bitterly the delay and inaction: but that he had just become reconciled to it. He died a few weeks after.

It is very human to feel the deep, almost tragic, pity of such a situation: it is very human to lament the very premature death of such a talented and promising young priest. But it is a Christian thing to try to adjust ourselves to God's view. Dr. Hartnett had given his life and talents to God's service. He did not at first realize—that came only in God's good time—that the Master wanted the offering rather than the service: that He would take the good-will for the achievement.

As Cúirt an fíol, as Cúirt an fógmaí. Christ's is the seed, as well as the harvest.

He wanted in this world, no harvest from such a promising spring. And our Catholic Faith makes us certain that the grand "Take O Lord and receive" by which Dr. Hartnett gave to God that greatest of sacrifices, his hopes and ambitions of great service to the Church, gave more glory to God than a long career of activity and distinction.

To his family, his parents, brothers, sisters and relatives, for whom his death meant so much, we offer our heartfelt sympathy.

The following account of Dr. Hartnett's career, appeared in the MUNSTER NEWS of October 15th, 1924.

Thomas Hartnett came to Mungret Apostolic School in 1914, being about sixteen years of age. He was a native of Murroe, Co. Limerick, and we believe that Mr. Stephen O'Mara, our well known fellow citizen, and Father J. Forristal, S.J., were instrumental in introducing him to the College. From the beginning he showed unusual talents and was an indefatigable student at all times. His



FATHER THOMAS HARTNETT, D.D.

natural disposition was gentle and amiable. In physique he was rather on delicate lines and played no great part in the rough and tumble of the football or hurling fields. He, however, showed notable aptitude for acting, as those will recall who remember him as Pomponia in "Redemption" (1915) or as S. S. O'Reilly, the returned American, in "The Mineral Workers" (1918).

Having completed his Philosophy at Mungret in 1919, he proceeded to the College of the Propaganda Rome, for the four years' course of theological studies. It is recognised that the conditions of Italian diet and of Roman climate are usually found rather trying for northerners. Seemingly they did



not suit Tom Hartnett, and his health suffered at times. It is all the greater tribute both to his natural gifts and to his steady industry that at the end of his course he should have been the most distinguished student of his year. He was ordained at Propaganda on the 31st of March, 1923, for the diocese of Natchez (Miss.) U.S.A. At the examinations a little later he was awarded the first place among the Doctors of Divinity, having, indeed, scored full marks. The essay he wrote for the occasion was on "Capital Punishment"—this has been abolished in Italy—which he judged to be desirable in a state, though the professor under whom he sat had taught the opposite; a matter in which Father Hartnett showed his independence of mind. In the programme of the distribution of prizes at the Propaganda for 1923 his name is the only one among the Theologians to be printed in heavy type. So it is true to say that he was the hero of the occasion, though not actually present, having already returned home.

Here he was rather reticent as to his success, mentioning, indeed, the D.D. but saying nothing about the first place. A careful cross-examination, however, brought this out, as also that the first four places in the exam. had been taken by Irish students numbers two and three from Dublin, while the fourth was another ex-Mungret man, Dr. Charles Maguire from Galway, now of the Diocese of Lismore, N. S. W., Australia.

So brilliant was his work at the Doctorate Examination that the Cardinal Prefect of Propaganda decided that a special medal should be awarded to him. Almost immediately afterwards he was elected to membership of one of the most exclusive Roman academies.

Some time after his return home to Limerick, Dr. Hartnett, whose health was never quite robust, fell seriously ill, and was taken to St. John's Hospital where for some days his life was almost despaired of. But the skill of the physicians and the devoted care of "the Blue Nuns" pulled him through the crisis. Having recovered to some extent, Father Hartnett spent some months in a Dublin Hospital under expert treatment, but the stomach trouble seems to have baffled all medical resources and no complete cure was effected. Returning home, he went last spring to Milford House, Kilmurry, the convalescent home lately opened by "the Blue Nuns," where he at the same time acted as Chaplain to the Community.

A few days ago, another priest having come to reside at Milford, Father Hartnett took the opportunity of spending some time with his family in Limerick City.

It was there the end came. We hear that he had just completed a novena for the intention of a restoration of his health or for whatever God might think best. During the night of the 11th-12th an acute attack set in, and he was found to be beyond all medical help. Having received the Last Sacraments from Father Halpin, of St. Munchin's, he

passed away peacefully about eleven o'clock on last Sunday.

His gentle character had endeared him to all who knew him. We have heard, too, that here in Limerick many of his fellow-priests had come to appreciate his extensive learning and sure judgment in theological questions; and indeed the large attendance at his funeral of both priests and people is a striking testimony of the esteem in which he was universally held. Nowhere is his loss more keenly felt than in his old school.

R. I. P.

#### FATHER JEROME J. KEATING.

There is a considerable similarity between the case of the early death of this young priest and that of Fr. Patrick Burke and Dr. Hartnett, dealt with at length above: this fact may dispense us from a prolonged notice in the present case.

Born in Co. Kerry Jerome J. Keating came to Mungret Lay School in 1914 and next year passed the Matriculation examination of the National University. He afterwards entered Maynooth College for the diocese of Dublin, and was ordained there on the 22nd of June, 1924 by Archbishop Byrne. Eight days previously, in a letter to a Father at Mungret, he said:—"I hope please God to keep up the traditions so earnestly cherished by all Mungret men who have enrolled themselves as officers in the Divine Army," and he added that after his holidays at home in the Kingdom (of Kerry) he should not forget to pay a visit to the College. Alas! we never had the pleasure of seeing him again. A rapid illness carried him off and he died on the 27th of August.

In a letter written shortly afterwards Father P. F. Keating his brother, mentions that Jerome "was indeed keen on re-visiting Mungret, but God had other designs. He died a beautiful death in the unsullied flush of his first fervour; and though the earthly parting was very sad, we are getting wonderful grace to see that 'God knows best because He knows all.'"

No words of ours can express the sympathy we feel with his brothers and sisters in their sad bereavement.

R. I. P.

#### STANISLAUS CAHILL.

During the Christmas vacation we received the very sad news of the death of Stan. Cahill. The news reached us in a letter from which we quote the following passage. "He died at his house here at Montreal of 'galloping consumption' on the 6th December, 1924. You will be relieved to know that he died a Catholic with the last consolations of the Church, and resigned to God's will. He was married, and leaves a wife and two children."

As there was no address on the letter save Montreal and the signature was illegible, we could not get any further information about his career.

Stan. Cahill came to Mungret Lay School as a very small boy in 1911, and remained until the summer of 1917. There are not many of our lay boys who were with us for so long a period. The many hundreds who came across him during these years will not easily forget him. He was very bright and popular and good at all games. It is difficult to imagine that so joyous and vigorous a figure has gone. All those who knew him in Mungret will join us in praying for the repose of his soul and in giving our sincerest sympathy to his bereaved wife. R.I.P.

#### JOHN O'CONNOR.

JOHN O'CONNOR came to the Apostolic School from Abbeyfeale, Co. Limerick, in September, 1923.



JOHN O'CONNOR.

In June of 1924 he did a good Matric., and joined the course of Philosophy last September. Though

not by any means of robust build, he did not otherwise show signs of delicacy while he was with us.



MICHAEL O'HEA.

During Christmas vacation, however, his heart became affected, and on medical advice remained at home till the rigour of the Winter had passed. But apparently God was satisfied with his generous desires—he had volunteered for a very trying Mission—and at the early age of nineteen he died the death of a young saint, on Ascension Thursday (May 21) of this year. Fr. F. Cuffe, S.J., and one of the Senior Apostolics represented the Apostolic School at the funeral in Abbeyfeale.

John was a great favourite amongst his fellow-Apostolics. He was always good-humoured, and enlivened many a Debate and discussion by his dry, pointed, but always charitable, wit. His intellect was of a high order. He was reaching a very successful course of philosophy, and it was easy to forecast for him many an intellectual triumph. May he rest in peace. Our sincere sympathy goes to his family and friends—who loved him so much and who feel his loss so greatly.

MICHAEL O'HEA.

Very general and sincere regret was felt and expressed in the College, at the early and sad death of poor "Mickey," as he was generally called.

He and his brother James were here together for two or three years. Both were remarkable for their



gentle character, their piety and their studious habits.

In the famous Hurling Team of 1917-18 the two brothers distinguished themselves, and no important match, at home or away, was played, in which the Brothers O'Hea did not figure largely.

Michael had gone as far as his Second Medical at University College, Cork, when he contracted a heavy cold after a hurling match in Dublin. Complications set in, and although he had the best medical attention, his pure soul passed away before the eyes of his heart-broken family.

He is buried in Timoleague Abbey, Co. Cork.

R. I. P.



WILLIAM HILLAM

Willie joined the Apostolic School in March, 1923. He was then in his sixteenth year. In the spring of 1924, he was one of the victims of slight influenza. When convalescent, he indiscreetly exposed himself to harsh weather, and got a severe attack of rheumatic fever. He was nursed through this illness at St. John's Hospital, Limerick. On leaving St. John's, he was sent home to Belfast for a rest, and it was hoped that he would be fit for work again in September. After a time, however, in his own home, it was thought advisable that he should go to the

Royal Victoria Hospital in Belfast. To our great regret we heard of his death there on September 17, only a couple of weeks after we had resumed work.

Willie was hardly intended for battling against a rude world. God accepted the generosity of his wish to labour in some far-off mission, but spared him life's disappointments and struggles. In his case the strife would have been trying, for it would have meant the additional burden of poor health. He was an amiable, good boy. God give His good rest to this gentle soul!

#### THOMAS KERINS.

Thomas Kerins was born in 1906, and came to the Apostolic School from Downpatrick in February, 1923. Physically he was a frail boy, but one with an earnest longing for the priesthood. Soon after the re-opening in September, 1923, it became evident that he was not well. It was decided, after medical examination, that his only chance was specialist treatment, and he was sent to a Belfast Sanatorium for consumptives. While there he was always cheerful and hopeful. He had improved considerably, and arrangements were made for him to join the National Pilgrimage to Lourdes in the autumn of 1924. But, before the pilgrims set out, he died on August 6th, at Tyrella, Co. Down, offering to God in sacrifice that life which he had longed so eagerly to devote to His service in the saving of souls. Tom's death was a severe blow to his parents, but was



THOMAS KERINS.

borne by them in a lofty spirit of Christian resignation. May he rest in peace.

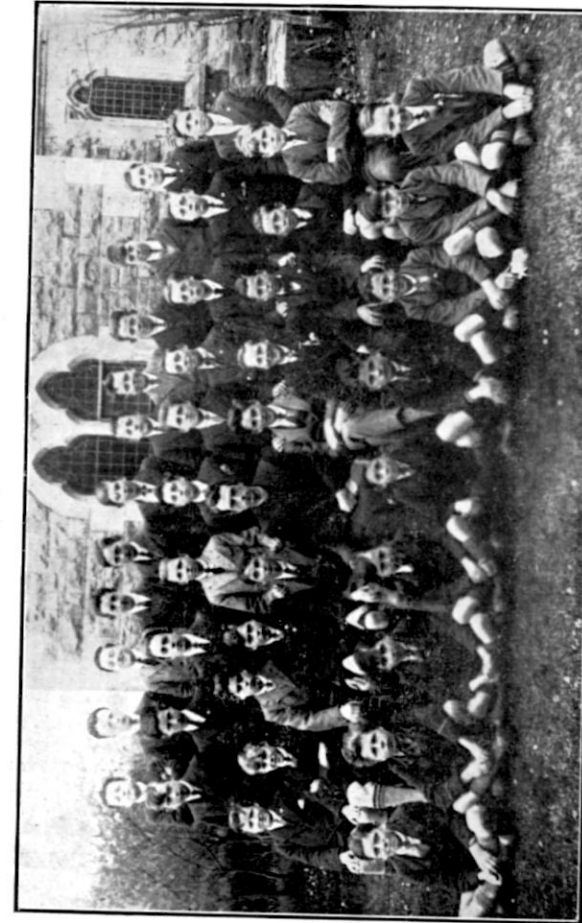


Photo by J.

(Rev. Mr. O'Connor, S.J.)

#### THIRD CLUB.

Top Row.—N. O'Crowley, T. Egan, D. Kearns, B. Brennan, J. Farrell, J. Cahill, A. O'Crowley, V. McDonnell, F. Wilson, E. Coffey, J. O'Hea.  
Second Row.—P. Walsh, W. Byrne, M. Lynch, T. McCarthy, A. Barry, L. Hanrahan, J. Hanley, T. Carey, J. Harrold, M. McGrath.  
Sitting.—J. Flannigan, D. Cummin, D. Staehli, P. O'Sullivan (Capt.), Rev. M. O'Connor, S.J., J. O'Gorman, C. McCarthy, J. Hall, P. O'Connor, E. Power.  
Ground.—M. Geraghty, J. O'Toole, T. Donovan, T. Walsh, M. O'Connor, T. Hurley, D. Kearns, S. Coyne, L. Kearns.

## Reviews. ....

### THE ABBOT OF MUNGRET.—A Drama in Four Acts... By Rev. E. Cahill, S.J.

Dublin: Office of the "Irish Messenger." 1/-.

"The Abbot of Mungret" was played by the students of the Apostolic School of Mungret in 1911 and 1916, under the title of "The Lady of Glin." On the first of these occasions it was given a long and enthusiastic review in the MUNGRET ANNUAL of 1912, where the dramatic and historic interest was examined in considerable detail. It was also reviewed in the MUNGRET ANNUAL of 1916—more briefly but no less favourably. These notices then make unnecessary any further review of the play in these pages. Consequently the purpose of this brief notice is merely to bring to the notice of all readers of the MUNGRET ANNUAL the fact that Fr. Cahill has published his play. Those who saw the play in Mungret will be delighted to renew again the pleasure which its presentation gave them. To all others "The Abbot of Mungret" may be most heartily recommended, in the words of the MUNGRET ANNUAL of 1912, as "a finished picture of Irish life in peace and war, in the cloister and in the dun."

✱ ✱ ✱

SAEÓILS AN PAIRC AN BÁIRE. By Phil O'Neill.  
Dublin: Cló Lúe an Talbóirigh Teorpanta,  
80, Glan a Luad.

Leabhairín veap tairéimead a táinig eugainn le véiré-eanaise, agus ír é mo éuairim láirín go gcuireann buacailli an éoláiríe níor mo rpeire pa leabhairín éeavna na in son leabair eile ná bfuil ar an gclár agaimn.

"Saeóils ar páirc an báire" an ainm atá air, agus tá teapmaí agus abairtí a baineann le sae cleap luíe Saeóealad: go cruinn agus go beaet pa leabhairín.

Ír mó bliadán anoir ó cuiread Cumann Luíe-éleap Saeóeal ar bun.

Ír mó fear bpeáig agus carlin gleóirte Saeóealad a tóirbhig go vian ar fon na h-éiríann agus ar fon teangsa na h-éiríann le tpoedav bliadán anuair. Tá pian a raotair le feirgint anoir, mar tá an Saeóils binn blaréa ná rpeasat go flúiríeas i nsaé reoil agus Coláiríe pa tír. Ad, taob amuis ver na rsoileannat ir basgalad ná fuil coeptom ná féinne ná faáil as an nSaeóils. Nuair a éiríann na mílte ór saé áiró éun comórtar móir v'feirgint, nuair a bíonn píav as molaó na bpear n-ós agus as líríbhig, aní an Saeóils a éloirpeá? Ír tpuas naé i, ar páirc an báire féin imearig óganéé cneapra na tíre, imearig na bpear n-ós ír feirg ar úrúim an voimain, an i an Saeóils teangsa árra éeolmáir ár rinnfeap a bíonn ar riuáil—ambriatár naé i.

naé tpuas epáirte an rseal é? Ad nil an galapí mo-óona nuair atá a leigear le faáil. Nil fuiríann pa tír anoir ná fuil uine éigin ann go bfuil an Saeóils aige. An leabhairín reo i láim saé uine ada, múinteóir as cabrí leo agus taob iréig ve ní vo beaó uirí cleapra luíe agus teangsa agaimn ar páirc an báire, agus ní ceapra cleapra luíe Saeóealad vo tabairt oiréa go vti pan. b'féirí zup b'féirí feabap vo éur ar éorí-focail annor agus annró. ní h-é mo éuairim go mbéaó an fuiríann zup leir é pára le "builli in áirce," ad beaó an taob eile. ní riu bíopán ír é améac. Tá mbéaó a bfuil pa leabhairín pin as saé uine beaó céim ar ašaró agaimn pa Saeóils, agus i naipunteat agus i nspadom na nSaeóeal.

Sé príib o néill ó Cionn t-Saile a bailis agus a éur i n-easap, agus tá ré le faáil ó

✱ ✱ ✱

### ALMANAC OF THE FRANCISCAN MISSIONARIES.

London: Longmans, Green & Co. 1/-.

THIS ALMANAC which we bring to the notice of ation to the many Catholics who know little or our readers will come as something of a revelation of the missionary activities of this religious Congregation, which is at once very young and very old. Its foundress was Mother Mary of the Passion, whose life has just been written by Father Dominic Levas, O.F.M., and who died as late as 1904. But it claims spiritual descent from St. Francis of Assisi, and it is another witness to the perennial inspiration of that great saint.

The spread of the Congregation has been extraordinary, and a glance through this ALMANAC, which is also a very attractive missionary magazine, gives a notion of the wide-spread and varied activity of this young institution. It has twenty thousand children in its schools, orphanages and workrooms, "little Chinese or Japanese children abandoned by their cruel parents and saved from death by the Sisters: charming little Indian girls, from the despised pariahs up to the proud Brahmins: the Congolese and the ebony-coloured Malagasys, and even small Incas children from the mountains of Peru." Then there are the leper-hospitals in Burma, Ceylon, Japan and China; Lazar houses for sleeping sickness in the Congo; and all over the world hospitals, orphanages, schools, refuges, etc.—all that variety of institutions which is necessary to meet the temporal and spiritual needs of pagan lands. May this ALMANAC with its bright, well-written articles and its interesting illustrations, make known to great numbers of Catholics the splendid apostolic work of the Franciscan Missionaries of Mary; and to some of those who read it, may it be an invitation to take part in its labours.

## 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. MARTIN CORBETT, S.J., Bursar.	REV. HENRY KING, S.J., Prefect of Discipline.
REV. MICHAEL MEANEY, S.J., Prefect of Studies.	REV. JOHN FALLON, S.J.
REV. JAMES FORRISTAL, S.J., Director of the Sodality of the Holy Angels.	REV. WILLIAM MCCORMACK, S.J.
REV. JOHN DEEVEY, S.J., Director of the Sodality of the Blessed Virgin Mary.	REV. CHARLES MULCAHY, S.J.
REV. HUGH KELLY, S.J., Editor, MUNGRET ANNUAL.	REV. JOHN BYRNE, S.J.
	REV. JOSEPH O'CONNOR, S.J., Prefect of Discipline.

### LAY BROTHERS:

BR. THOMAS CASEY, S.J.	BR. WILLIAM CANTY, S.J.	BR. JOHN PURCELL, S.J.
BR. THOMAS MURPHY, S.J.	BR. WILLIAM GLANVILLE, S.J.	

### LAY MASTERS:

W. O'KEEFE, ESQ.	V. DAVIS, ESQ.	S. O'LEHANE, ESQ.	M. MOORE, ESQ.
W. O'SHAUGHNESSY, ESQ. (Music).		T. GLYNN, ESQ. (Music).	

Medical Adviser:—H. ROCHE-KELLY, ESQ., M.B., B.A.O., B.Ch.

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

### PHILOSOPHY.

#### SECOND YEAR.

##### Apostolics.

Boylan, John.  
Devlin, William.  
Fahy, Anthony.  
Fulham, Thomas.  
Kelleghan, John.  
Keyes, George.

#### FIRST YEAR.

##### Apostolics.

Courtney, Finbar.  
Donovan, Cornelius.  
Keenan, Charles.  
McCarthy, Michael.  
Reynolds, Robert.  
O'Connor, John.

### HIGHER CERTIFICATE.

#### Lay Boys.

Aherne, Joseph.  
Casey, Henry.  
Cooney, Cecil.  
Durcan, John.  
Hanrahan, Joseph.

#### Apostolics.

Burke, John.  
Caffrey, William.  
Dineen, Patrick.  
Dunne, Kevin.  
Hyland, John.

### FOURTH INTERMEDIATE.

#### Lay Boys.

Cullen, William.  
Deasy, Henry.  
Kearns, William.  
Leahy, Desmond.  
Morrison, Michael.  
McCarthy, Justin.  
Roche, Laurence.  
Scanlan, Edwin.  
Sheehan, William.  
Hayes, John.

#### Apostolics.

Burns, Stephen.  
Caulfield, Joseph.  
Conroy, Philip.  
Duane, Daniel.  
Farrell, Michael.  
Kennedy, Thomas.  
Lehane, Charles.  
Manning, Tadg.  
McCormack, Patrick.  
O'Mahony, Michael.  
Patrick, John.  
Smith, Denis.  
Thomas, Leo.

### THIRD INTERMEDIATE.

#### Lay Boys.

Barden, Thomas.  
Burke, Patrick.  
Coll, Robert.  
Connolly, James.

#### Apostolics.

Coffey, Patrick.  
Geary, David.  
Harnett, Daniel.  
Joyce, William.

**HIGHER CERTIFICATE—Continued.****Lay Boys.**

Kavanagh, John.  
O'Reilly, Denis.  
Purcell, Michael.

**Apostolics.**

McGoldrick, John.  
O'Sullivan, James.  
O'Sullivan, James J.  
O'Sullivan, John.  
Sheppard, Patrick.  
Smithwick Christopher

**THIRD INTERMEDIATE—Continued.****Lay Boys.**

Connelly, Thomas.  
Egan, Thomas.  
Egan, Francis.  
Lynch, Thomas.  
McInerney, Thomas.  
Mitchell, Thomas.  
O'Reilly, Michael.  
Sheehan, Michael.  
Tully, Vincent.  
White, Esmonde.

**SECOND INTERMEDIATE.****Lay Boys.**

Brennan, Brendan.  
Brogan, John.  
Carroll, Patrick.  
Enderson, Laurence.  
Green, Patrick.  
Hanrahan, Louis.  
Hodnett, Thomas.  
Kelly, Michael.  
Kelly, Thomas.  
Kennedy, Matthew.  
Lyden, Michael.  
McCarthy, Timothy.  
McDonnell, Vincent.  
McGrath, Michael.  
MacSullivan, Donal.  
O'Sullivan, Patrick.  
O'Sullivan, Michael.  
Powell, John.  
Power, Edward.  
Power, Liam.  
Power, Paul.

**Apostolics.**

Burke, John J.  
Fitzgerald, Patrick.  
Molloy, Patrick.  
O'Brien, Patrick.  
O'Shea, William.  
O'Sullivan, James.

**FIRST PREPARATORY.****Lay Boys.**

Barry, Austin.  
Carey, Thomas.  
Butler, Edward.  
Coife, Edward.  
Farrell, James.  
Flannigan, John.  
Hall, John.  
Harrold, John.  
Kearns, Dominic.  
Lane, William.  
Lynch, Mark.  
McCarthy, Charles.  
McNeice, Alphonsus.  
O'Gorman, James.  
O'Hea, John.  
O'Sullivan, Patrick.  
Walsh, Patrick.

**Apostolics.**

Finn, Cornelius.  
Flanagan, James.  
Gilhooly, Albert.  
Webb, Francis.  
Williams, John.  
Woulfe, Maurice.

**FIRST INTERMEDIATE.****Lay Boys.**

Berne, William.  
Considine, Francis.  
Corry, Patrick.  
Costello, Edward.  
Cregan, Denis.  
Danaher, Joseph.  
Harley, James.  
Hayes, George.  
Irwin, Edward.  
Kearns, Laurence.  
Power, John.  
Woods, William.  
O'Sullivan Christopher

**Apostolics.**

Hughes, John.  
Kane, Thomas.  
Langford, Thomas.  
Lee, William.  
McGuinness, Luke.  
McKenna, Michael.  
Quinlan, Patrick.  
Tierney, Patrick.  
Toner, Eugene.

**SECOND PREPARATORY.****Lay Boys.**

Butler, James.  
Cabill, John.  
Donovan, Timothy.  
Hurley, Tadh.  
Kearns, Desmond.  
Liston, Terence.  
McCarthy, Thomas.  
McDonagh, Gerard.  
O'Connell, Alphonsus.  
O'Connor, Patrick.  
O'Crowley, Amedée.  
O'Crowley, Noel.  
Rooney, Michael.  
Roche, Hugh.  
Ryan, Noel.  
Ryan, Donal.  
Staehli, Desmond.  
Wilson, Francis.

**COMMERCIAL.****Lay Boys.**

Barry, Walter.  
Burke, William.  
Carroll, Michael.  
Carthy, Kevin.  
Creegan, Patrick.  
Dudley, John.  
Fitzsimons, Thomas.  
McDonagh, Brian.

**Lay Boys.**

Kelly, Noel.  
Murnane, Henry.  
Phelan, Michael.  
Nugent, Matthew.  
Sheehy, James.  
Kavanagh, Thomas.  
Sugrue, Michael.

**THIRD PREPARATORY.****Lay Boys.**

Coyne, Seamus.  
Foley, Michael.  
Geraghty, Michael.  
Liston, John.  
O'Beirne, John.  
O'Connor, Michael.  
O'Toole, John.  
Staehli, Albert.  
Walsh, Patrick.  
Walsh, Thomas.