

MUNGHLET  
ANNUAL

1922-23



# UNIVERSITY COLLEGE, CORK.

(A Constituent College of the National University of Ireland)

FULL COURSES FOR DEGREES AND DIPLOMAS IN

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Dentistry

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Agriculture

Law

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

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

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

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

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

*When Ordering Please Mention this Journal.*





# Mungret College, S. J.,

## LIMERICK.



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

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

### THE PREPARATORY LAY SCHOOL.

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

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

### THE SENIOR LAY SCHOOL.

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

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

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

### THE STAFF.

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

### RELIGION.

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

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

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

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

### DISCIPLINE.

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

### REPORTS.

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

### NATURAL SCIENCE.

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

### LIBRARIES.

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

### PHYSICAL TRAINING.

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

A competent Drill Instructor attends weekly.

### COLLEGE MAGAZINE.

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

### VACATIONS.

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

### MEDICAL CARE.

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

### NEW PUPILS.

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

Before being admitted they must send to the Rector—

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

### OUTFIT.

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

### TERMS.

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

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

### FEES.

**Preparatory School** (boys between 11 and 14 years)—  
50 guineas per annum, i.e., 25 guineas half-yearly.

**Senior School** (boys between 14 and 19 years)—  
60 guineas per annum, i.e., 30 guineas half-yearly.

### INSTRUMENTAL MUSIC.

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

### BOOKS.

School Books are an extra charge.

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

Enquiries to be addressed to—

### THE RECTOR,

Mungret College, LIMERICK.



# Apostolic School of the Sacred Heart,

MUNGRET COLLEGE, LIMERICK.



## PROSPECTUS.

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

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

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

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

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

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

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

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

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

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

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

**VI. Pension.**—The Pension for Apostolic students is sixty guineas a year. There is at the disposal of the College a number of burses, founded for the training of students for the foreign missions. By this means a limited number of students can be maintained each year on considerably reduced pensions. Those, however, who are admitted on burses pay £14 each half-year. Their parents or guardians must besides provide clothes and travelling expenses.

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

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

Except in individual cases the Superior decides otherwise, students go home on vacation in Summer and at Christmas.

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

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

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

Further particulars may be had on application to :—

THE SUPERIOR,

Apostolic School,

Mungret College,

LIMERICK.

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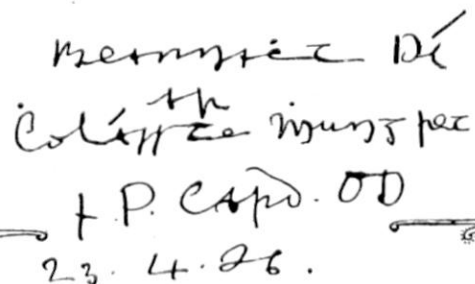
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# The Mungret Annual



PRICE 2/-  
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JUNE, 1926.



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1r mian leir an easaíróir a baoúar a sháil  
 leir an áir Caíal ó Maolcáta, le Mícheál ó  
 Mórda, agus le Séamus ó Liaáin i gcas a  
 sconsanta. So mór mór leir na h-alcanna  
 saoluinne.



## Editorial.

Our first pleasant duty in this year's issue of the MUNGRET ANNUAL is to offer our respectful congratulations to our new Cardinal on the honour he received towards the close of the Holy Year. His Eminence has very kindly sent Mungret a message of blessing, and all Mungret boys, past and present, will join with us in thanking him, and in praying that Cardinal O'Donnell may be long spared to rule and to guide the Catholics of Ireland.



The ideal in education after which Mungret strives is that of which His Eminence spoke in his message in Irish to his people on St. Patrick's Day, and of which the following is a translation in summary as given in the IRISH INDEPENDENT:—"I ask every Gael to follow loyally and enthusiastically the teaching of Patrick. Let us not lose the characteristics that brought fame and esteem on the Irish people since the time of St. Patrick, but let us all—every one of us—remain true to God, to Ireland, and to the Irish language, as has been customary with the Gael from generation to generation." We hope that the MUNGRET ANNUAL of 1926 contains the record of a year of such striving and of the faithful carrying out of the wishes of His Eminence. It is our object to give a true picture of life at Mungret and of the doings of our Past, in whose record Mungret can justly take pride. Our readers can judge for themselves what success has attended our efforts.



During the year we have been honoured by visits—sometimes far too short—of some distinguished churchmen. Last June Dr. Broderick, Bishop of Nigeria, paid a visit and gave an interesting talk on Missionary work. In

June also came Dr. Keane, Bishop of Sacramento, U.S.A.. In July, 1925, one of Mungret's Bishops, Dr. William Turner, Bishop of Buffalo, U.S.A., arrived with Fr. Kilbride, C.S.S.R.—an old Mungret boy—and Mgr. Britt, the Chancellor of Buffalo. From Australia came Dr. Carroll, Bishop of Lismore, N.S.W., and later Dr. Dwyer, Bishop of Wagga Wagga, N.S.W. On September 1st there was a surprise visit from Archbishop Marchetti, Secretary to the Congregation de Propaganda Fide, who was accompanied by Mgr. Mooney, then the Spiritual Director of the N. American College, Rome, now Apostolic Delegate to India. Later in the year Dr. Schuler, S.J., Bishop of El Paso, U.S.A., spent a day or two with us, and Dr. Murphy, S.J., Bishop of British Honduras, paid us a short visit. Many of our past—lay boys and apostolics—came to see their Alma Mater during the year and brought us news of others.



The changes in the College staff since last year were:—Fr. E. Spillane, late Minister known and loved by several generations of Mungret boys, went to Tullabeg: Fr. Meaney took up the position of Prefect of Studies at Clongowes, and Father King joined him there as Higher Line Prefect: Fr. Hugh Kelly, the late Editor of the MUNGRET ANNUAL went to Rathfarnham: Fr. Forrestal, to Tullabeg: Fr. Fallon left us to do Church work at Leeds, England: and Br. Glanville also went to Tullabeg.

Their places have been filled by Fr. Counihan, Fr. Ryan, Fr. Shuley, Fr. Calter, Fr. Hurley and Br. Greaney.



Material changes have been few. A new

stage in the theatre, which is formed by uniting two class-rooms and the First Division Library, and a new music-room are the most important building alterations. The cinema machine which Fr. Shuley supplied with the help of the boys is the chief addition to the recreation side of the school life. The wireless set is doing its duty well, and we have been able to listen-in to many pleasant concerts.



There are many—far more than are here mentioned—whom the editor wishes to thank for their kindness and valuable help in pro-

ducing the present issue of the ANNUAL. Besides several members of the community, especially Father Calter, who were generous in their aid, Fr. J. O'Mahony, University Hall, Dublin, Mr. O'Keeffe, and J. D. Ryan gave much information about our past. Mr. Moore and Mr. Lehane helped especially in the Irish portions. For the material production of the ANNUAL our thanks are due Messrs. Keogh Bros., photographers; to Mr McManus of the Dublin Illustrating Company; and to Messrs. Dalton and Humphrey, of the City Printing Co., Limerick, for their kindness and interest in the publishing of the MUNGRET ANNUAL.

## The late Lady Emly.

It is with sincere regret we record the death of LADY EMLY, wife of Lord Emly, of Tervoe, which took place on the 5th of September last. R.I.P.

Frances Vincent was a daughter of the late John Power or de la Poer, of Gurteen, who was seventeenth Baron Power and Coroghmore, and who was also a Member of Parliament for Co. Waterford. From an early age she took an active interest in social work and in the condition of the poor; and it may be truly said of her that from her early youth Mercy grew up with her.

In 1881 she was married to Gaston T. W. Monsell, only son of William Monsell, first Baron Emly of Tervoe, who had been Post-master General in one of the Gladstone administrations. On the same occasion Lord Emly's only daughter Mary was married to Edmund James de la Poer, who had been created a Count of the Papal States by Pope Pius IX in 1864; so that the two families became thus doubly united. On the death of the first Lord Emly in 1894 his son Gaston succeeded him in the title.

Those acquainted with the early history of Mungret College will remember the important part played by the first Lord Emly in the establishing here of the Apostolic School. He was one of the

trustees of the former Agricultural College of Mungret, and it was largely due to his goodwill and co-operation that Father W. Ronan, S.J., the founder of the Apostolic School, which he had carried on in the city of Limerick for two years, was enabled to transfer the institution from the city to its present location in the country. The present Lord Emly and his wife at all times took a deep interest in everything concerning this College.

Lady Emly identified herself with many charitable and social works in the city and county of Limerick. She was a District Councillor from 1905 to 1920, always heading the poll with large majorities, and for some years was Chairman of the Limerick Board of Guardians. Of a sincere and kindly disposition, she was also a keen lover of nature. "I do love the beauty of Tervoe," she used to say. For some time back she suffered from feeble health and failing sight, a trial which she bore with remarkable patience, contriving to keep active notwithstanding. She died fortified by all the rites of the Catholic Church, and regretted by a large circle of friends, but by none more sincerely than by the poor. We beg to tender our deep sympathy to Lord Emly in his bereavement.—K.

## The Right Rev John F. Norton.

Coadjutor Bishop of Bathurst, N. S. W.

[Mungret 1905-9].

In the 1925 issue of the MUNGRET ANNUAL we spoke of the successful career of Father John F. Norton, of Bathurst diocese, N.S.W. His appointment as Administrator at the Cathedral at an unusually early age led his friends to expect that it would not be long until the zealous priest received still higher honours. Their expectations have been quickly verified. A few months ago they were pleased to learn that he was nominated Coadjutor Bishop of Bathurst. We need hardly say that we share their joy, and that we associate ourselves with them in congratulating the Right Rev. Dr. Norton.

We take the following from the "Catholic Press" of March 18, 1926 :—

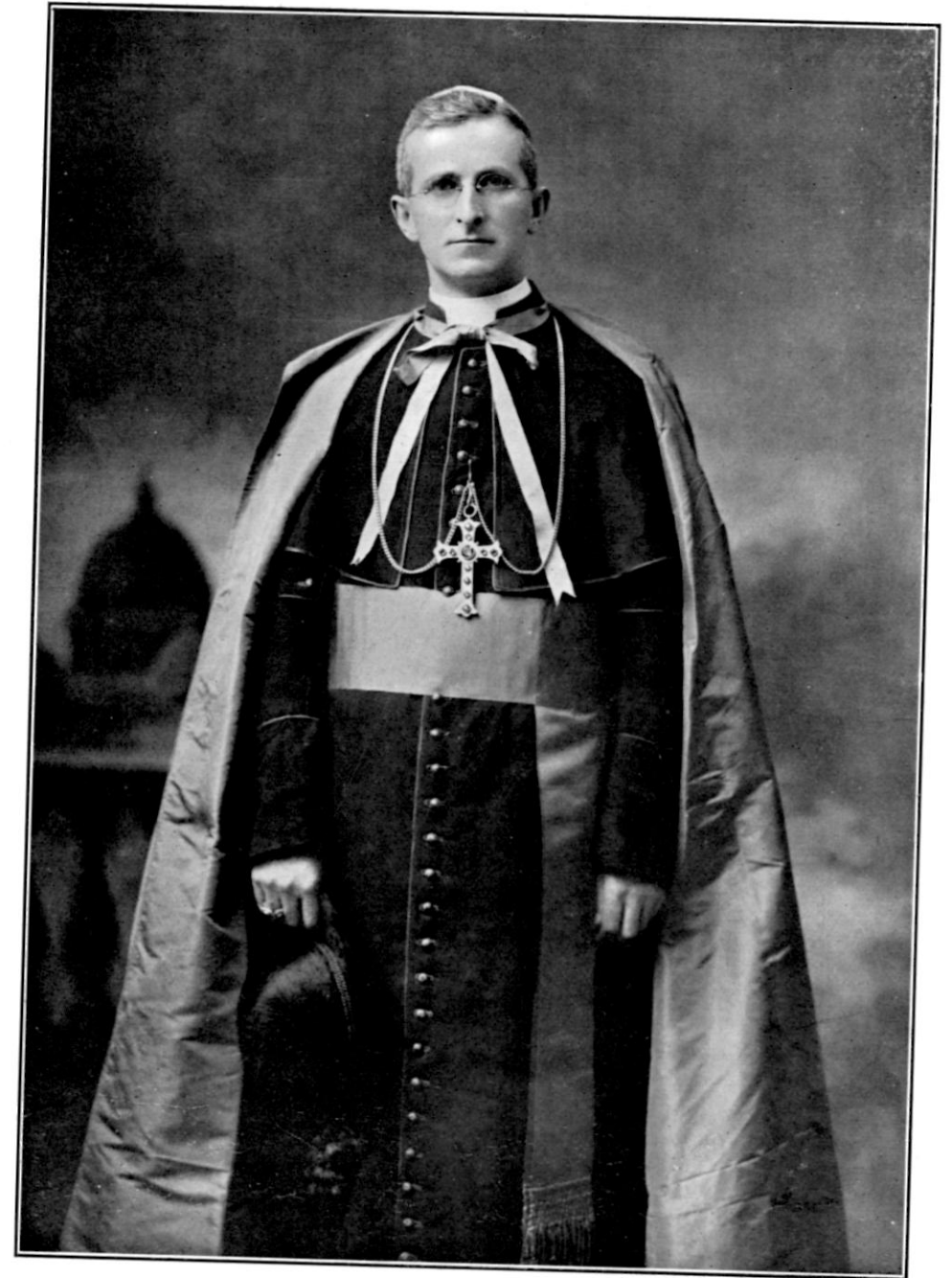
"Bathurst was jubilant on Thursday, the 11th inst., when the news was proclaimed by the Right Rev. Monsignor Long, V.G., that the Rev. Father Norton, B.A., (Adm), has been appointed Coadjutor-Bishop of the Diocese. Eleven months ago his Lordship Right Rev. Dr. O'Farrell, C.M., and Father Norton accompanied the Australian Pilgrimage in the hope that the sea voyage and the intercession of Our Lady of Lourdes would renew the shattered health of the Bishop. Time, however, has indicated that a Coadjutor would be necessary to assist in bearing the heavy responsibilities of the Bishop of Bathurst. The necessity for the appointment will, therefore, leave a note of sorrow, even in so happy a choice.

"The Right Rev. John F. Norton was born 35 years ago at Lucan, near Dublin. The Christian Brothers' School, James' Street, Dublin, claims the honour of giving the new Bishop his earliest lessons. Mungret College, Limerick, with a tradition of a thousand years, developed the mind and heart of his

boyhood days. His college companions will long remember the slight active junior who gained a coveted place as centre forward in the 'Soccer' first XI. of that famous college. Since the Jesuits took charge he is the second alumnus of Mungret to be appointed an Australian Bishop. Right Rev. Dr. Killian (Bishop of Port Augusta) is his worthy predecessor. He completed his philosophical and theological course at All Hallows, Dublin. Arriving in Bathurst at the end of 1915, the newly-ordained priest quickly grew into the hearts of everyone in that old historic town. Young though he is, the priests of the diocese have always relied on him as a wise counsellor and friend. He has never been in charge of any other district, but it is certain that in his newer and wider field there will be felt the wisdom and the love that has endeared him to every soul in Bathurst—the town that knows him best."

Our Roman correspondent writes :—

"Sunday last, April 18, was a red-letter day in Mungret's history, for on that day Bishop Norton was consecrated. By the kind invitation of the Bishop we—the Mungret men in 'Del Nord'—attended the ceremonies in the Chapel of the Propaganda College. I was very much impressed by the beautiful ceremonies . . . The Consecrating Prelate was His Eminence Cardinal Von Rossum, and the assisting Prelates, Archbishop Marchetti (Secretary to the Congregation of the Propagation of the Faith), and Bishop O'Farrell of Bathurst. Father Hugh O'Flaherty acted as assistant priest to His Eminence, and Tom Walshe had control of the Bugia. The other assistants were Australians. It was interesting to note that the six torch-bearers presented a



THE RIGHT REV. JOHN F. NORTON, D.D.

striking demonstration of the universality and unity of the Church. They included an Irishman (of course), an Australian, a Chinaman, an Italian and an African . . . The ceremonies were carried out under the direction of two of the Papal Masters. The musical part of the programme was admirably filled by the Propaganda College Choir, and here again Mungret shone. Full, clear and sweet among the many voices was heard that of our friend George Keyes . . . The singing of the 'Te Deum' was especially beautiful and thrilling. One felt that George put his whole heart and voice into that hymn of praise and thanksgiving, while the new Bishop walked through the chapel and imparted the Episcopal Benediction.

"Among those present were :—Very Rev.

Fr. Magennis, General of the Carmelites ; Fr. Hickey, O. Cist., author of the course of Philosophy ; Mgr. Dini, Rector of Propaganda, and several Irish nuns from the various convents here.

"After the ceremonies we—as representatives of Mungret—were honoured guests at the breakfast, at which the Cardinal presided . . .

"In personal appearance, the new Bishop is a fine-looking man, rather tall and well-built, with a very pleasing expression. He is dignified, yet simple and homely. Although his hair is grey, he looks quite young, as he is. We found him, indeed, a very pleasing man with whom to come in contact . . ."

Dr. Norton is the seventh alumnus of Mungret to be raised to the episcopacy, and is Mungret's second Australasian Bishop.



A MUNGRET GROUP.

Taken after Dr. Norton's Consecration.

Standing—Fr. H. O'Flaherty, J. Kelleghan, T. Walshe, Fr. T. Cullen, G. Keyes, Fr. T. Pathe, D. Vaughan, Fr. J. Walshe, J. McArdle.

Seated—Mgr. Dini (Rector of Propaganda), Rt. Rev. Dr. Norton, Miss Norton.

### Father William V. Kane, S.J.

It is twenty-five years since Father William Kane was placed on the staff of Mungret College, and since then his connexion with the School has been practically continuous. It would be very ungracious—to say the least—to let such an anniversary pass without some acknowledgment.

Fr. Kane has given to Mungret the service of a quarter of a century. He has expended generously, without counting the cost, his talent and energy ; he has laboured long and unselfishly in a field where the sower does not always—nor often—see his harvest.



Photo by [Lafayette, Dublin.]  
REV. W. V. KANE, S.J.

For some years past he has not been teaching the Intermediate classes, and thus has not been in direct contact with the Lay School. He no longer plays the games—"old boys" who are not yet too venerable will remember how steadily he batted in Community matches and what a dangerous man he was at point—

but he has still the deepest interest in all that concerns the Lay School.

But his principal work has been done in the Apostolic School. For over fifteen years as the chief teacher of Philosophy, he has been the constant and principal influence in the intellectual and professional training of the Apostolics ; and scarcely less considerable has been the influence he has exerted by his activity and interest in the debates and academies.

The Philosophers have been not merely his pupils ; they have also been his friends. They write to him from all parts of the world, from All Hallows, Dalgan, Genoa, Rome—if they are at their studies : from America, South Africa, Australia, India, China, where they are at work on the mission. It is scarcely an injustice to anyone to say that for the great majority of the Apostolics who have passed through Mungret since 1900, Fr. Kane is the figure that first springs to their mind at the mention of their "Alma Mater." He is the one figure, too, that they have been certain to find before them when they came back on a visit. Rectors and Moderators have come and gone, but Fr. Kane was permanent.

His work for the MUNGRET ANNUAL cannot be left unmentioned. He has been connected with it as Editor or Manager for nearly twenty years. What it has cost him in time and worry and labour, only those can guess who have some experience of such work.

The service which Fr. Kane has given for 25 years to Mungret is not the service which men usually notice and reward : but there is One Who seeth in secret and will repay. And in the meantime, the MUNGRET ANNUAL, which owes so much to him, speaking for the authorities of the College and expressing the sentiments of his many Mungret pupils and friends, in Ireland and in other countries, wishes to make here a simple acknowledgment of esteem for his character and of gratitude for his services. May he be long spared to give himself to God's work.



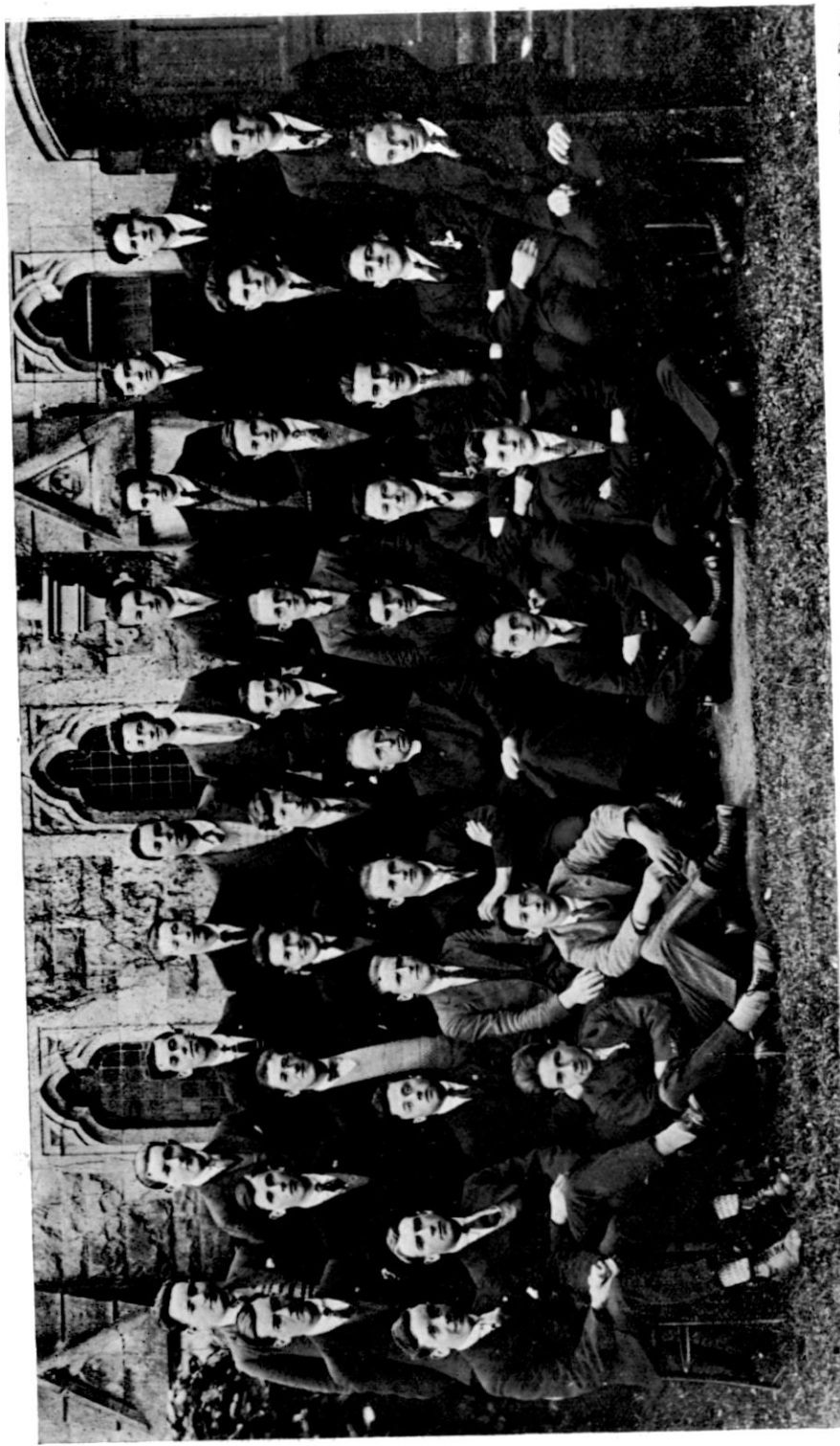


Photo by]

FIRST CLUB.

[Keogh Bros.

Back Row—F. Egan, J. Powell, J. Garry, W. Woods, P. Greene, P. B. O'Sullivan, E. Irwin, T. Lynch, M. O'Sullivan, M. Lyden.  
 Second Row—J. Brogan, D. O'Connell, M. C. Power, N. Kelly, A. McInerney, P. Corry, D. Bailey, M. Kennedy, J. O'Shea, P. Carroll.  
 Front Row—W. Sheehan, W. Kearns, T. Barden, H. Murnane, E. Scanlan, Rev. T. Shuley, T. Mitchell, F. Considine, T. Hodnett, J. Power, M. Sheehan.  
 On Ground—V. Honan, M. O'Reilly, M. Kelly, D. McSullivan.



## ḡrád náuúir i leabhair páoruis uí Conaire.



"Siúbal leat liom-ra a éara na gcarra amac fé rna beannaib ára maorá, fé coilltib tuairbeáa guímaire, éar rputánaib ceólmara, le bhuac linn-teaáa ruara pléibe mar a gcomnuiréann na mílte éanlaib; riúbal leat liom-ra mar tá an t-earraé tagaite, tá an fuil nuas ag éirige am' cuirleáaib agur av' cuirleáaib-pe, tá na h-uain ag pínnece agur ag méitliú ar na bántaib, an rúg ag éirige i n-gac luib dá bparann, buige agur beaá i n-gac gao-t dá réiréann, goraú geanaíail ó'n ngréin, na rreápta lágaé cineálta i n-uairé uroé-fionta agur uoiréill an gheimhro. Cuir ort agur ghuir liom-ra."

Ir mar rin a éorruis páoruis ó Conaire an leabair úo, an Chann Séagaé.

Tugann fé cuirleáa uúinn uul leir agur cuairé a éabairt ar náuúir. náuúir imearú na mbeann, náuúir inr na coilltib, náuúir ar bhuac an t-erpuéáin, náuúir inr gac av' ball; rin a mbionn i n-aigne páoruis i gcomnuiré, ḡrád náuúir agur ḡrád uor na muasí a baineann le náuúir. Muna mbeaó an ḡrád náuúir aige ní éabairt fé an cuirleáa rin uúinn. Cuirleann fé an cuirleáa i uorac an leabair éun go mbeaó éior agairn cau é an raḡar rgeíl atá ar riúbal aige; rgeul náuúir. Turur rava aoirinn fé n tuas ag loir náuúir iréaó an leabair go léir. Cairpeánnan an cuirleáa an méiré rin.

"Ir fear leirgeaíail me ó uúéar. U'féarri liom go móir beir am' fuiré ar élaíre a' réaéaint ar luét iomána ná irúg i lári na páirce; ir aoirne liom beir cairte ar pléarú mo úroma ar pláróis mún éonac lá buiré bpoállac raímarú ag réaéaint ruar uaim rna rreáptaib gan raic ná rri le uéanaí agam ac beir ag breaúúgaó ar na néaltaib móra ómraéa ag rnaím éarir ór mo éionn ná aon obair uá breapraí éur oim." Sin é aoiréann páoruis i n-áit eile inran leabair.

Sin uoiréúgaó agairn cau é an raḡar rri páoruis. U'féarri leir ná aon obair eile beir amuir fé'n rreír a' réaéaint ar na néaltaib boga breaúga a' rnaím éairir. i uorac an leirge úo ar a mar fé a' tráéat tá a lán rioraí eile rgríobéa aige a éairbeánnan an leirge rin. Baineann páoruis féin róg ar náuúir, agur ar an leirge leir, uairéannta. Seo riora uá raḡar ran. Bí fé ar bhuac abann lá breaúg, bpoállac raímarú. "Bí leac ann fé uirge i bpoḡar uom. Caonac

bog glar ar an lic rin. An t-uirge gléigeal ag éronán agur ag clámpán éarir ari. Cáit me uóim mo fean-baleairí riúbaib 'r cairtil. Síu mé me féin ar an lic, ar an gcaonac breaúg bog go mar me uile go léir fé uirge, ac amán ceapcal beag abí tímceall mo beir agur mo rrióine." Buel rin gnióm ana leirgeaíail ar rva. Tuine agur gan rior le uéanaí aige lá buiré bpoállac ac luirge irteac fé uirge agur éirteac le cantain na n-éanlaib, le h-uirge ag éronán agur ag clámpán éarir an leacair.

Ir féirri linn beir a' rmaóineá ar páoruis ua Conaire lá bpoállac raímarú. Cau a beaó ar riúbal aige? Uéarpann go mbeaó fé a' réaéaint ar ruo éirgin agur rictiúir breaúg ag éirige ór cómar a aigne, rictiúir a éapraó fé ó'n ruo go mbeaó fé a' réaéaint ari. Uá mbeimír féin ann cau a beaó ar riúbal agairn? Gan aímar ní beaó aon uúil agairn beir a' rmaóineá ar aon ruo—ar aon ruo a bairpeaó le náuúir fé rgeul é. Ureír uéairmaí, ní h-é gac aoirne go bfuil ḡrád náuúir aige; ac pé uirne go bfuil fé aige 'ná ná fuil, tá fé ag páoruis pe néirinn é. Bí, agur tá, rili ann a rgríobann uánta, ac tá rili ann leir a rgríobann rriór. Fearr uen tarina raḡar iréaó páoruis.

Tá raḡar éirgin cómaéa ag páoruis ná fuil agá lán eile. Ir féirri leir rictiúir breaúga a uéanaí ar na marapcanair beaga ir ruarúige le rreiricir.

Sé ir gnátaé le uoime áirúge a uéanaí ná rictiúir a uéanaí uer na marapcanair móra, agur na marapcana beaga bivaéa a rgaileáó éairir gan bac leó. Ní mar rin uo páoruis nuair a éionn fé marapc beag bíonn fé a' réaéaint ari, agur bíonn rictiúir aige 'á éuma in'aigne ra n-am gcaóna.

Gríobann fé i n-áit eile mar rreó:—"Cuair an teime i méiré. U'éirgeaó teanga uo laraí éaol rava aoir agur bíó av' iairmarú ióéar na n-géag a rógáó agur gan aon teanga uíob ar aon uac 'ná ar aon éuma. Bí uacanna ar na laraíca rin nac mar le rreicéál i n-aon tuar ceata riam agur uá mbeaó an t-eólar agam u'féarpann innreacé cé'n cineál aómuir ar ar rár gac laraí uíob. Ac ní mar an t-eólar agam an uair rin rarraoir."

Sin marapc ana fimplíóe ar rva, uar le cáé, ac marapc ana áluinn. Níl a leiréir eile uo riora le raḡar i leabair eile ac i leabair páoruis féin. Uá mba ruo

é go mbeimíir féin ábalta ar éirí ríor a úéanam ar náúir níos ná iongnáú níor móir uíinn na muoi móra neam-éitléannatá a léiriúghaú; ac mar rin féin náe áluinn agur náe bpióghmar an pictiúir a úeineann páu-ruis ar na maóaircínib beaga?

Tairbeánann an pictiúir rin aon taob amáin de'n ghráó náúuir atá aige, ré rin ghráó náúuir uor na maóaircánib ruaraca, ní fuláir uor an pictiúir reo éirí ór búir gcómar; bi páuuis 'n-a éónnuioe . . . ar éaob cnuic, áit n-a maib aige ac na h-ainmíúite mar éompáouíge, ac bi ré ana fápta le beir ann mar bi ghráó móir aige uor na h-ainmíúitib, agur tairbeánann an méir reo go maib:—"O'éirí me móir le mioltaib na h-áite uoir beag agur móir, leir an rriueóigin nána, leir an uoreóilín beag bíueac, le lon



pictiúir] [maceoéaúa

tomás ó bártóáin.

uob an fuib buíde, leir an ríolac bpeac-úonn, leir an ngealbán aerac agur uo éorpuíghinn ar an reabac alpac íao. Traé épuinnígeaú riad uile éart oim leir an mbpúrgar amáin o'fághaí i nuaú mo béile éairéam.

Bi rean-úblacán ann go maib ciail na reacé ruag 'n-a éeann, agur náir labair muam ac nuair abí gáú móir leir; ac ní meallpaú aon mílreán an rean-feallpaínnaiúe rin ar an bpoli épuinn 'n-aí éairé ré a fáogal."

Sin a nveiréann ré agur leannann ré a' léiriúghaú conur éirí caparar móir uoir é féin agur na héanlaíe, agur na miolta éiríe gcor. Innreann re conur a úein re muinnreapúar leir an gcoinn agur leir na h-ain-

míúitib ríatámar eile; ac cumann ré pictiúir bpeag i uiaob an éoinín. Bi an coinn éóm h-eaglac ran ná bioú ré le reiréint ac nuair abíúú ré féin iriúí pa málá coulata. Socruis ré i n-aighe caparar a úéanam uoir é féin agur an coinn, agur éóm maíe uo úein. Dob' eaétae an gnióm é. Gnióm ab' eaú é go mb' féiríir naib' féiríir le gac éoinne a úéanam.

Tairbeánann ré leir an ghráó iongnatae abí aige uor na h-ainmíúitib, agur an éómaeé énearta abí aige ór a gcoinn.

A léigéoirí, ná ceap ná fuil i leabhair páuuis uí éonairé ac tuairpí beaga gan gur ar maóaircánib beaga neam-fuimeamla. Am bpiacáir-pa féin náe am-iaú atá: Ir féiríir reiréint i mearg a éou' leabair léiriúghaú garta, gear-éiríeac, gunca, ar muoi móra, uaéárapaca, uamnáca. Tá cup ríor na éuro leabair a éiríreao ríannpaú ao' épuíre uairéannatá agur uairé-annatá eile a éiríreao aóibneap agur aiteap, ruairceap agur ponap ar épuíre éoinne. I n-áit eile u'á leabair ru é uoir ré:—

"Ar oríat na rúl agam éonnac réaltós móir géal épuéatá ar an rreírí ór mo éionn 'n-a lóépan áluinn, aóibinn, agur é ag uoallpaí anuar oim tré lom-géa-ghaib épuinn fuinnreóige abí lem' air; bi bealac na bó rinne 'n-a bóéar aigiu treapna na rreíríe. An t-é go mbeao a anam 'n-a uúireacé i gceart éiréao na rluagíte aingéal ag gabáil an rplíge rin."

Bi an maóairc éóm bpeag ran go bpeacáú ré na "rluagíte aingéal ag gabáil an rplíge."

Náe áluinn, iongnatae, aiteapac an pictiúir é?

Ir féiríir linn féin, go bpiúú Dia orainn, bealac na bó rinne a éabairt ré nveara go ríoléir. Ac ar éeap-amaíir muam gurp' íao na hamgíl abí ann? Ar m' anam-ia féin náir éeapamaíir, mar ná maib an méir rin ghráó náúuir ionainn. Tabair an méir reo ré nveara go épuinn:—"Bi an oíúe éóm ciúin ir a bpeaca tú amam gan ríatáam ar aer, gan topann uá laigéao, gan ruam uá laige le clor, go uoi gur éorpuí an ceól reo 'rna épaobaéaib—má éeapann tu gurp' é ceól na gaoíe abí ann, an mipe uuit inreacé uor cé'n éaoí ar éualar mar beao na mílte míle rear beag bíueac ag tapraint ríoua uiréleannac ar an bpeur reópaíre lem' air?"

"An gaoé imearg na gcpann!" A amaoáin an tra-ó-ghaíl reo . . . Sin píora móir paúa ar an leabair, ac ní fuláir uor tagairt a úéanam uo éun go mbeao eólar beacé agair ar na pictiúirí abíonn ór cómaíir a rúl nuair abíóinn ré ag amair ar náúuir. Tá a lán le reiréint, agur níor mó le tuirgint, pa n-abairt uo "An gaoé imearg na gcpann! A amaoáin an traogail

reo." Minígeann ré an éiríe go léir, agur reo éúghainn ceiré eile. Cao é an uoirpígeacé atá uoir maóaircáib náúuiréa mar a éionn páuuis íao agur mar a éimíu-na íao? Duil bainéann páuuis rós ar náúuir, ruo a éiréann orainn-ne. Sin a bpuil ué uoirpígeacé ann. Agur, arpa éac ní beag ran. "Na mílte míle rear ag tapraint ríoua uiréleannac ar an bpeur reópaíre." Go raparú Dia rinne reuac air. Náe néata, neamrac an pictiúir é? Agur náe aicúe a úeineann ré é?

Airíir eile, bi ré i gCille Mantáin, agur bi uúil aige éiríge lae a reiréint ó mullaé an rpléibe, agur éun ran a úéanam u'éríge ré go hana móe ar maruin, agur éuairé ré uo ríubal a éor go bárrí an énuic, agur éonnaic ré Rí an lae ag éiríge. Bi ré a' reuacaint ar an maóairc ar reao neómar nú uó, agur uo ríuioé ré mar reo:—"O'éirí aon ga amáin óir aníor ar an bpaíirge aigéaoéa reo agur raíe na néalta. Ga eile agur ga eile, ga inuairé gae, gan aon uá ga uioé uá meargao ar a ééile.

Ean anáirre uaim agur é le reiceál go ríoléirí ór mo éionn 'rna rreapáib gela ag cup a épuíre amac le h-aóibneap. Loc órúa épuéatá ór éionn na rpaíirge 'rna néaltaib, agur é uá ruaoú 'r uá ruaoú uá uéargao 'rúá uéargao ór cómaíir uo rúl. Éainis Rí an lae féin go tobann 'r go maorúa aníor ar an bpaíirge gur líónao mo épuíre u'aoibneap 'r ué ghráó.

Ní ceart uómpa ná u'aoinne eile an méir reo

uo bpeacnúghaú. Ir féiríir linn é mólaú, agur, bpeiríir, é éuirgint maíe go leóir. Ac ir féiríir linn an méir reo a ráú go neam-rpleaoac ná reeapamaíir agur náir aigéamaíir a leiréuó reo uo pictiúirí léiríge i bpiór na gaolunne le n-áir linn.

Tá a lán muoi ríuioéatá aige, agur ní ruirre aicéint cia 'cu ir reárrí nú ir meara.

Ac cairpimíu aómaíl ná rriuoacann maóairc náúuiréa gac éoinne mar a rriuoéann ré páuuis ó éonairé.

Níl reíe na ríliúeacatá ac pa beagán, ac tá a lán uo i bpióruis. Inr na leabhair reao éairbeánann ré é. Tá leabhair gaolunne ríuioéatá go rluíirgeac le uéanaíge. Leabhair maíe reao cuio aca, ac tá tuille acu..... Ní reárrí beiré a' éainnt ná éirteacé. Níl ac beiré ríuioéuóirí go bpuil ghráó náúuir 'na leabhair acu. páuuis ó éonairé agur páuuis bpeacnac an beiré rin.

Tá aon píora amáin i leabair an éeap reaoar a bainéann le náúuir. Sé rin an píora uo i uiaob an maóairc atá le reiréint ó mullaé na mangartan, "mo Sgeul féin." Tá cúpla tuairpí áluinn pa leabair uo "Sghibinní mícil bpeacnaíis," ac i leabhair páuuis uí éonairé reao tá an ghráó náúuir ceart; uá bpiúí rin ní fuláir uóinn an uair a éabairt uo mar ríuioéuóir ar náúuir.

tomás ó bártóáin.

IV a.



## PRIZE ESSAY.

## Features of Gaelic Civilisation.

"If there is to be discovered anything approaching a miracle in the political history of Europe during the last two centuries, that miracle is the resurrection of Ireland".—Mr. Hilaire Belloc.

In every age man has felt the impulse of his intelligent nature urging upon him the necessity of improving his status and making the world a happier and a better place to live in. This appeal has not been ignored, and from the earliest times there has been among all peoples a marked tendency towards the attainment of civilisation. The efforts at advancement, however, have met with varying degrees of success. Some nations have improved with time and have risen from barbarity to civilisation and culture, others are to-day almost as primitive as their fathers were a thousand years ago. Many and varied are the causes to which this disparity in the progress made by the different peoples may be attributed. Religion, climate, surroundings, have all been powerful factors in the advancement of civilisation. The degree of perfection attained seems however to depend not a little on the inventive genius of each particular race.

But it was not only in the perfection attained that the civilisation of the various peoples differed. Each had also its own distinctive features—being, as they were, reflections of the character and temperament of the race. Of the ancients, the Greeks attained to the most perfect form of civilisation. In many respects their institutions serve as models even to the present time, and in learning and Art they remain unsurpassed. The culture of the Romans came next to that of the Greeks, and and its influence on the modern world cannot be over-estimated. Thus each people in accordance with its own ideas developed a cul-

ture entirely peculiar to itself and which may, accordingly be regarded as a true indication of the general character and temperament of the race. We now come to treat of the civilisation of the Gaels—a civilisation which has influenced modern manners in a far greater degree than is generally admitted.

At a very remote period, all Western Europe was overrun by the great Celtic family. Of this, the Gaels are an important branch. They settled down in Ireland, the Western and Northern parts of Great Britain, the Isle of Man, and parts of Northern France. In the course of time with differences in language and customs there gradually crept in divisions of the race and the term Gaelic is now restricted mainly to the language and inhabitants of Ireland and Northern Scotland.

At what time exactly the Gaels entered Ireland, we are not sure, but historians usually place it about 600 B.C. Having conquered the earlier inhabitants, they became complete masters of the country, giving it their language and organisation, and in the course of time completely absorbing the original element. That they were a very warlike people there seems to be little doubt. We read of Irish chieftains making raids not only on Great Britain, but even on the Continent. We have it on tradition that Dathi, one of their early Kings, was killed by lightning while leading an army at the foot of the Alps.

From a very early date the Gaels seem to have had an accurate conception of what civilisation entailed. Centuries before the Christian Era history records the existence of a form of government and the cultivation of learning and art amongst them. At present



SENIOR APOSTOLICS.

[Keogh Bros.

Photo by]

Top Row—C. Lehane, C. O'Sullivan, J. J. Hyland, M. O'Mahony, W. Lee, G. Croker, T. Langford, P. Conroy, P. Sheppard, P. Molloy.  
Second Row—M. Farrell, P. Dinneen, K. Dunne, D. Geary, T. Kennedy, T. Kane, D. Harnett, P. Coffey, M. Mulcahy, P. Quinlan, P. Fitzgerald.  
Seated—W. Caffrey, R. Reynolds, C. Donovan, F. Courtney, Rev. P. J. McCurtin, S.J. ; J. Burke, M. McCarthy, C. Smithwick, J. O'Sullivan.



there are preserved many specimens of their work in precious metals belonging to a very remote period, which display an advanced degree of workmanship. There is ample evidence to show that the early Gaels were skilled in agriculture, and did not as so many coeval peoples depend entirely on the chase.

The Gaelic idea of a State was unique and though at variance with present-day ideas, is not, as has often been asserted, the characteristic of a barbarous people. Undoubtedly, it had many defects, as every human institution has, but its advantages were great and many. The Gaelic system forms a marked contrast to the government by centralised authority of the Romans. With the Gael there existed a common code of laws, fashioned in the course of ages to meet the requirements of the race. There was no central authority to enforce the law, the administration being entrusted to a wide range of self-governing communities bound together in willing federation. Those communities were generally composed of people bound together by ties of blood. They were usually descendants of a common ancestor, and were accordingly known by the ancestral name. The chieftain assumed the family title, as, The O'Neill, The O'Sullivan. Such was the clan or tribal system in vogue among the ancient Gaels.

The clan was autonomous to a large extent, but was not sovereign. It was subject to the Ard-Ri as over-lord, whose rights over it were well defined by law and recognised in practice. The clansmen elected their own chieftain and he was responsible for the observance of the traditional law within his own territory.

The population was entirely rural, consequently towns were unknown. Each clan was entirely self-supporting and contained within itself the means of supplying its requirements. Each profession and craft had a representative among the tribesmen. There were physicians, artists, lawyers and historians, as well as tillers of the soil and other manual labourers. In this way to meet every demand, the clan

possessed men of various callings, and this led to an enormous diffusion of knowledge and skill among the people. Each clan was therefore an entirely self-supporting community, electing its own chieftain and to a great degree, master of its own affairs. The clans were united into groups under petty-kings—those in turn being subject to the Ard-Ri, or High King. He had his official residence at Tara, which may accordingly be regarded as the capital of Ancient Ireland.

The tribal system has been the object of much adverse criticism in modern times, and has been put down by some as an indication of a very primitive civilisation. A close survey of its effects in directing the national life of the Gaels will convince us that it was a system neither primitive nor characteristic of an uncultured people. "In the Irish system we may see the shaping of a true democracy—a society in which ever-broadening masses of the people are made intelligent sharers in the national life and conscious guardians of its tradition."—Mrs. Green : Irish Nationality, p. 28.

Learning and art were always accorded a place of honour by the ancient Gaels. With them "to be a bard, freed a man," and in this we see the spirit of a truly intellectual race. The Brehon and Bard were considered to be on an equal footing with the kings and chieftains, and exercised the greatest influence on the affairs of the nation. In the Bard were united the functions of musician, teacher and annalist. It is but natural to expect that among a people of such martial spirit and with such a love for music, that the Bards should be held in the greatest reverence. The Brehons were the native lawyers, and seem to have been thoroughly skilled in their profession. They were the official interpreters of the law and the advisers of the chieftains in all judicial matters. From these we have the modern designation of the Gaelic Laws—"the Brehon Law." The Druids were often the Brehons and poets (Fili), as well as the priests

of the pre-Christian Era. They were treated with superstitious awe, and this they seem to have encouraged by exhibitions of supposed mysterious power. As a class they seem to have attained to a considerable degree of learning, and their influence on the Gaelic Race in Pagan times was unquestionably great.

Education amongst the people was not neglected, and in this respect from the earliest times the Gaels compare favourably with most contemporary peoples. Scattered throughout

country had embraced the Faith and it shall always be our proudest boast, that perhaps of all nations it has proved most loyal in preserving it. During the next four centuries the civilisation of the Gael reached its zenith. Ireland now became known as "The Island of Saints and Scholars," and was the teacher of Western Europe. Monasteries sprang up all over the country, and each became a centre of learning to which students thronged not only from the country itself, but even from



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PHILOSOPHERS.

[Keogh Bros.

K. Dunne, C. Smithwick, P. Sheppard, G. Croker, J. O'Sullivan, J. Hyland, W. Caffrey, R. Reynolds, F. Courtney, Rev. W. Kane, S.J. ; C. Donovan, M. McCarthy.

the land were Bardic schools, at which zealous students attended, drawn by that instinctive love of learning which has ever characterised the Gael.

With the advent of Christianity in A.D. 432, a great impetus was given to advancement in every sphere. The conversion of the country was as rapid as it was complete, and not long after St. Patrick's death the entire

distant lands. To this period belong the great monastic schools of Lismore, Mungret, and Clonmacnoise, which were famed throughout the known world for learning and sanctity.

A century after St. Patrick's death Irish missionaries began to go forth to spread the Gospel among the peoples of Central and Northern Europe. Of these the best known are Columcille and Columbanus. The former

settled at Iona—a bleak island off the West Coast of Scotland. Here he founded a monastery, which for upward of five hundred years was the centre of religion and learning in Northern Britain. From this was founded the scarcely less famous monastery of Lindisfarne. Columbanus (543-615), on the Continent, was equally zealous in spreading the Faith. He founded monasteries at Luxeuil in Northern Italy and at Bobbio in the Apennines. These foundations, with their numerous off-shoots, exerted a similar influence on the surrounding peoples to that which Iona and Lindisfarne had done among the Britons. All through Northern and Central Europe Irish missionaries laboured. St. Gall preached the Faith in Switzerland and at present a city and canton in that country bear his name. St. Fearghil or Virgil preached the Gospel in Southern Germany. Indeed, there is scarcely a part of Central Europe which has not some connection with one or other of those Irish pioneers of Christianity.

In Ireland during this time there was peace and prosperity, and accordingly civilisation and culture made rapid progress. To this period belong the best examples of native art. Few peoples can show anything to compare with such exquisite productions as The Book of Kells or the Cross of Cong, or equal in beautiful workmanship to that masterpiece, the Ardagh Chalice. In delicate illumination of manuscripts, the Gaels have never been surpassed, and the specimens which have come down to us excite the wonder and admiration of all who behold them. Giraldus Cambrensis—an historian, by no means remarkable for his Irish sympathies—declares the illumination of one of those ancient manuscripts to be “the work of angels rather than of men.”

The literature of the Gaels, especially in the eighth and ninth centuries, attained a perfection far in advance of that of most contemporary peoples. As evidence of this fact we have the numerous manuscripts which have been preserved, and which we may reasonably as-

sume to be few compared with the vast number destroyed or lost in centuries of chaos and of war. The contents of these manuscripts are of a miscellaneous character. There are glossaries, narrative poems, mythological and historical tales, religious literature, and some even contain treatises on science and philosophy. Among the more noted of Irish Annalists may be mentioned Cormac Mac Cuileannain (†903), King and Archbishop of Cashel, whose annals are of the greatest historical interest and display considerable scholarship.

Other examples of Gaelic literature are the Book of the Dun Cow, the Book of Ballymote, the Book of Lecan, all preserved in the Royal Irish Academy, Dublin; the Book of Leinster in Trinity College, as well as several in the Bodleian Library, Oxford, and in the British Museum.

Of Gaelic architecture many examples survive, and of these by far the greater number are of ecclesiastical origin. The ordinary residences of the people seem to have been frail structures, probably made of wood and roofed with thatch, consequently of these few traces remain. The churches were small and as a rule do not exhibit great architectural beauty. The round arch is characteristic, as distinguished from the Gothic or pointed arch of the post-Norman period. A prominent feature was the Round Tower, of which several remain in a fair state of preservation. These were probably places of safety to which the monks could retire with their valuables in time of danger. Another noteworthy feature was the peculiar, encircled Cross, now known as the Celtic Cross. Several of these have come down to us and display considerable artistic taste, though of course much the worse for the storms of over a thousand years. The ruined Round Tower and Celtic Cross form conspicuous objects on many an Irish landscape—they are emblematic of Ireland's ancient glory and stand as mute reminders of the civilisation of ages long past.

With the coming of the Danes in the ninth

Photo by]

SECOND CLTB.

[Keogh Bros.



Back Row—J. Danaher, G. O'Mahony, W. McKeogh, W. Barry, M. Garahy, P. Power, P. Coleman, J. Butler, P. Walsh.  
Second Row—P. O'Sullivan, J. Farrell, B. Brennan, M. Burke, J. Liston, L. Power, J. O'Donnell, T. Liston, T. Sheehy, F. Ryan, E. Lyons, E. Costelloe.  
Seated—D. Kearns, H. Roche, M. Lynch, J. Hall, M. Rooney, Rev. T. Conihian, S.J.; J. O'Gorman, L. Harrahan, C. McCarthy, T. Egan, J. Harley.  
On Ground—G. McDonagh, J. O'Hea, A. McNeice, J. O'Beirne.



century the happy state of peace and prosperity which had hitherto existed came to a sudden end. Those marauders everywhere spread death and destruction. They rifled the monasteries, and, putting the monks to the sword, carried off what booty they could lay hands on. This unhappy condition lasted for almost two centuries, until in 1014 they were finally overthrown by Brian Boru at Clontarf. With this defeat the power of the Danes in Ireland was broken, and they were now confined mainly to their strongholds. Bickerings and quarrels with the Irish, however, were of frequent occurrence during later years.

Though responsible for much destruction and loss of life, their influence on Gaelic civilisation was very great. They taught the Irish to live in towns, and to them we owe the foundation of several of our greatest cities. From them also they learned to build better ships and to make some headway in trade with other countries. As evidence of their great influence we have the number of words in modern Irish of distinctly Danish origin.

The country had scarcely recovered from the ravages of the Danes when in 1169 it was again invaded by the Normans. For over a century it was again in the throes of a terrible war in which life and property were utterly disregarded. Yet the Normans were won over if not by force of arms, by forces stronger still—the kindly influence of their surroundings making them in time “more Irish than the Irish themselves.” At the close of the fifteenth century the Gaels were again masters of the country, with the exception of the Pale—a small district around Dublin.

The next three centuries are the darkest in all Irish History—they are centuries of trial and persecution to which history cannot re-

cord an equal. The Irish were now as strangers in their own land—in the eyes of the law they ceased to exist. Never, perhaps, was a people put to a more severe test, and never has a people more bravely withstood it. Under terrible persecution there still continued to exist that old spirit of devotion to religion and learning, and even in the dark days of the seventeenth and eighteenth centuries evidences of this fact are not wanting.

Persecution and emigration deprived the Irish people of their great men, who would otherwise have guided the destiny of their country. “Now no society can long maintain its continuity without national leaders, and when we ask ourselves how it was that the Irish people, and in particular the Catholic Faith, survived at all, we find ourselves at a loss for any rational answer. . . . It is not yet the fashion to admit the direct action of the Divine Will in human affairs, but certainly if there is to be discovered anything approaching a miracle in the political history of Europe during the last two centuries, that miracle is the resurrection of Ireland.” (Hilaire Belloc—History of England, vol. XI, p. 354.)

Those days of persecution have passed away; Ireland's agony of the nineteenth century is over, for there is a merciful God Who has not been unmindful of the sufferings of His faithful people. Our country will rise again to a place of honour among cultured nations. New conditions will demand new means of progress, but, in its forward course, if Ireland wishes to continue its glorious tradition, it must be by loyalty to Christian principles and by preserving the Irish language and the national characteristics, which are saturated with the spirit of the Catholic Faith.

MICHAEL MCCARTHY,  
II Philosophy

## Our Past.

As far as we know no catalogue of Mungret Lay School has ever been published, and the catalogue of the Apostolic Students requires to be brought up to date. The work of compiling the complete catalogue of both schools has been begun. Without the co-operation of Our Past—of **all** our Past—the lists can neither be complete nor accurate. Again, the getting together of items for this section of the MUNGRET ANNUAL is not an easy task; yet to many of our readers these pages have always the most interest. Each past Mungret boy, who is now reading these columns can help in the compiling of the catalogue and in the editing of Our Past, by sending the Editor information on the following points:—

(a) Present address.

(b) The years he spent in Mungret—some reminiscences of school days.

(c) A brief account of his career since he left Mungret.

(d) Present occupation.

(e) News of other old Mungret boys in his district, or whom he has met recently.

Anything of this nature will help. Short notes will do. Send at least a postcard. One last word to each past Mungret boy—“Do this yourself for your school, and do not leave it to others. Don't put it off.”

**N.B.—WANTED**—Copies of MUNGRET ANNUAL of 1900, 1901, 1904, 1915. Each copy sent to the Editor will be accepted in the place of two years' subscription.

## Lay School.

We offer our heartiest congratulations to the following who have been ordained priests since the publication of last year's ANNUAL:—

**Rev. Joseph Fitzgerald**, at St. John's, Waterford.

**Rev. Arthur Murphy**, at Carlow, and

**Rev. Maurice Ryan**, at All Hallows, June, 1925.

**Rev. Myles O'Reilly**, England, Sept., 1925.

**Rev. Joseph Hogan**, at Dalgan Park, Dec., 1925.

To these names we add that of **Rev. D. Hayes, S.J.**, formerly a Master at Mungret, who was ordained at Milltown Park, Dublin, on July 31, 1925.

We also congratulate **Joseph Bourke, Albert Cooney, Edward Hannigan, and Joseph Hurley**, who took their vows at Tullabeg last September.

**Paddy Beirne** is Inspector of Taxes in Galway.

**Tom Bennett**, of the Archdiocese of Armagh, is doing Third Divinity at Maynooth.

**Daniel Bergin** is in the legal department of the Free State Army. He visited Mungret during the Summer Vacation.

**Rev. E. Bourke, S.J.**, will be ordained Deacon in July. Later in the year he will be Father Bourke.

**Tom Breen**, Tipperary, met with a serious accident towards the end of last year, by a fall from

a ladder. He lay unconscious for three or four days and was removed to Dublin for surgical treatment. Later he came to St. John's Hospital, Limerick, where he lay on a bed of pain for nearly four months, but the treatment there led to an almost complete recovery. Few boys are more attached to their Alma Mater than Tom, and during his time at St. John's it was his delight to see anyone from Mungret or hear anything about it. His friend, Mr. O'Keeffe, often visited him.

**Bartholomew Burns** is a Second Divine at St. John's, Waterford.

**Rev. Joseph Butt, S.J.**, is at present studying Theology in Spain, and will be ordained during the summer.

**Rev. J. G. Byrne, S.J.** We were sorry to hear of his illness last autumn, but we are glad to learn that he is now very much better. It was his version of “Les Bonlinard” that we staged at Mungret before the break-up at Christmas.

**J. M. Cantwell** is now at Calgary, Alberta, Canada. He travelled over with two Jesuit priests and served their Masses every morning.

**Leonard Carroll**, of Fermoy, is apprenticed to a solicitor in Dublin.

**Patrick J. Carroll**, as a farmer, at Kilmihiill, Kilmallock, is doing very well.

**Michael Clery** met Br. Purcell, S.J., the day of the



great Jubilee procession in Limerick. He is a successful business man in Tipperary.

**J. P. Collins** is a flourishing farmer at Newtown, Clarina.

**Joe Connolly** is very successful in his business at Cashel.

**Joe Conway** is in the Provincial Bank at Tralee.

**Willie Conway** was one of the Old Mungret boys whom Fr. Deevy, S.J., met at Gort last summer. He is in the Munster and Leinster Bank there.

**Tom Cronin** is an important Flour Merchant in Waterford.

**John Cribbin** has been successful in his Medical course. He is now in his fourth year at U. C. D. He got first place in the Third Medical exams. in March.

**Willie Deevy**, as an Incorporated Accountant, is an important man in business circles of Waterford. He is living at Tramore.

**Rev. R. Devane, S.J.**, paid us a visit during the year. We were sorry to hear of his recent illness, but some weeks of his native air have helped to bring about his recovery.

**Maurice Dowd** is busily engaged on two farms in his native Abbeydorney.

**Frank Dowling** has a large practice as dentist at Bank Place, Ennis, and takes care of St. Flannan's and of the County Hospital.

**Frank Duggan** is doing well at the College of Surgeons, Dublin.

**Paddy Durcan** is apprenticed to a solicitor in Dublin.

**Dr. James Egan** passed his final medical examination in the spring. He is at present attached to St. Vincent's Hospital, Dublin.

**Rev. Joseph Fitzgerald**, who was ordained at St. John's, Waterford, last June, sailed for Los Angeles on Sep. 6, 1925.

**Willie Galvin**, Carrick-on-Suir, formerly Captain of Mungret, lost his father on Aug. 19, 1925. We offer him our sincerest sympathy. Willie is a successful business man in his native town.

**Dr. J. J. Gannon**, of Oranmore, Galway, paid us a short visit last September.

**Rev. M. Garahy, S.J.** We offer him our sympathy on the death of his mother, which took place last August.

**Michael Garry** is in T.C.D., reading for his final medical, and is doing well.

**James Geoghegan**. A poetic correspondent sent us the following:—"James has taken to sea-faring, and, as engineer, he has travelled all round the world from the ice-bound seas north of Russia to the seething waters round South America." We hope that he'll be able to engineer a trip up the Shannon soon, and that he'll cast anchor at Mungret.

**Frank Greene** passed his Third Medical with Honours at University College, Galway.

**Bertie Gubbins** passed his final in Medicine last March. Congratulations, Dr. Gubbins!

**Rev. James Gubbins, S.J.**, has lost none of his athletic vigour. The boys trained by him at the Crescent won the North Munster Minor Hockey Cup again this year. Congratulations, and best wishes for the "hat trick."

**John Guerin** has joined the Salesian Order at Cowley, Oxford.

**Fred Hall** is in the National Bank, and is stationed at Cardiff. We sympathise with him on the death of his father, Mr. Ambrose Hall, of Limerick, which took place on February 15.

**J. Hare**. We offer our sympathy to him on the death of his father, which occurred at Limerick in April. The late Mr. George Hare was attended at his last moments by Fr. McCurtin, S.J.

**Dan Harrington** went to America in Nov., 1920. He continued his studies at an University in Illinois, and is now an Electrical and Motor Engineer, employed by the Chicago Post Office Express Depot. His brother

**Thaddaeus Harrington** will be ordained in June at St. John's, Waterford, for the diocese of Dundee, N. Z. He is a very loyal old Mungret boy.



DR. JAMES EGAN.

**Dr. Maurice Hayes** is in the front rank of medical men in Dublin, as X-ray specialist. No wonder he has made progress, for he is a business man, as we gather from the following note to the Editor last summer:—"I am sending my subscription for the MUNGRET ANNUAL for five years, for which enclosed please find Postal Order." Now, that is the sort of letter the Editor likes to get, and we publish it as an example for others.

**Dr. Wm. Hederman**. We are glad to be able to congratulate him on his wife's recovery from a recent accident in the hunting field.

**Dr. John E. Hession** (Tuam) was appointed assistant-surgeon on the "Doric," which sailed for Canada on March 19.

**Joe Hill** will be ordained in Carlow this summer. **Rev. Jos. Hogan**, who was ordained at Dalgan Park last December, wrote us a cheery letter soon after, apologising for not being able to call to Mungret before returning to Dalgan. Fr. Joe, please remember that you promised in the same letter to come to see Fr. Minister and the Editor during the summer.



REV. JOSEPH HOGAN.

**Brendan Jennings** had an excellent article in the September number of "Studies." His brother.

**Donal Jennings** mourns for the death of his wife, which took place at Belfast on July 9, 1925. We offer him our sincerest sympathy.

**Dr. Frank Kelly**, of Tullaroan, Co. Kilkenny, whose photo we publish, passed his final this year. Congratulations!

**Barrymore Kenny** was for some years in Nova Scotia. He is now in the mining business, and recent accounts show that he is prospering in Toronto.

**Patrick J. Kenny** is doing splendid work for Catholic literature as Manager of the "Catholic Pictorial." The "Catholic Pictorial Annual," which he produced last Christmas, is wonderful value for a shilling. We wish that there were more laymen in Ireland with Mr. Kenny's enthusiastic energy for all things Catholic.

**Joe Kirby** is doing First Year's Engineering at T.C.D.

**Pat Kirby** is working at home at Tullabrakey, Bruff.

**Dr. John Lahiff**, of Whitegate, Cork, is practising at Widnes, England. He was married recently

to Miss Josephine Caldwell, daughter of Major and Mrs. John Caldwell, Norlands House, Widnes. Congratulations! and Heaven's blessing on the new home.

**James A. Lawn** is in First Philosophy at St. John's, Waterford. We are indebted to him for some news items about others there.

**Anthony Leahy** got his B.A. last September. He is now preparing for his LL.B. examination, and is also attending lectures at King's Inn, Dublin. We condole with him on his father's death, of which we have just heard.

**Patrick Lee** is farming near Charleville.

**James G. Lynch**. Heartiest congratulations on his recent marriage.

**Fr. Thomas Mahon** is Professor at Summerhill Seminary, Sligo.

**Frank Marshall** has taken to business at O'Neill's Motoring Works, Dublin.

**Emmanuel Martin** is in the Bank at Foynes.

**Frank Miller**, until recently in the office of Mr. Frank Dillon, Stockbroker, Dublin, in April this year joined the Munster and Leinster Bank, and is in the Secretary's Office in Cork.

**Mick Mulqueen** (Newtown), formerly Captain of Third Club, has left the Free State Army, and is now farming. We offer our sympathy to him and to his brothers on the death of their father, which took place last September.

**Patrick J. Murphy**, who studied at University College, Dublin, got the degrees of B.A. and B.Comm., with honours in both, last October. He is now apprenticed to Mr. T. J. Liston, Tralee, State Solicitor for Kerry.

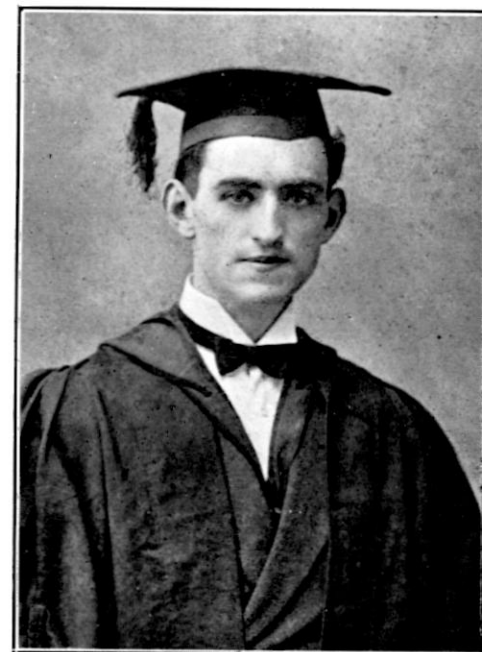


Photo by]

DR. FRANK KELLY. [Keogh Bros.

**Fr. Arthur W. Murphy** was ordained at Carlow last June. He visited Mungret with his brother in September, staying the night with us, and said the Boys' Mass in the morning. He belongs to the Archdiocese of Baltimore, and is under the care of Archbishop Curley, an old Mungret Alumnus. Washington pleases him, and he is at present in the same Rectory as his brother at 313 Second Street, S.E., Washington, D.C.

**Tom Mulcair** is in the National Bank, Cork. He spends his free time as a lay apostle at Catholic work and with the poor. Besides being a very active member of the St. Vincent de Paul Society, he does much for the spread of Catholic literature, and in addition teaches Christian Doctrine on Sundays to a large number of waifs and strays.

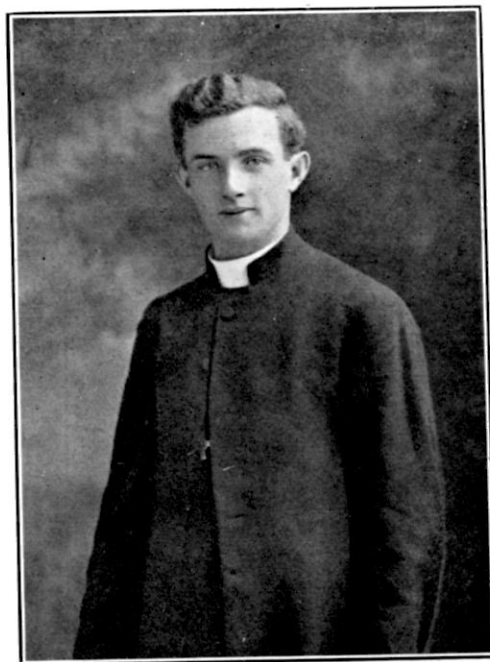


Photo by] [Keogh Bros.  
REV. ARTHUR W. MURPHY.

**Rev. J. J. McArdle**, whose address is 2 Armenian Street, Madras, sent us a copy of the "Chronicle of the Inception and Dispersion of the Most Noble Order of Non-Diluvian Poons," which Order existed on the SS. Mashobra during her voyage from London to Calcutta. Fr. McArdle was chaplain of the Order as we gather from the following extract from "The Members' Song" :—"McArdle, as our Chaplain, has a job to make us pray." His own idea of things we may gather from the Chaplain's verse in "The Choral Song of the Poons" :—

"Ours is an Order with traditions quite magnificent,  
Each member must obey them and observe our  
stringent laws.

The fact that I am watching them is really beneficial,

On me depends the Order and the welfare of the cause."

We hear someone asking :—"What's a Poon?" Well, write to the Chaplain at the above address.

**Jim McCarthy** is doing Fourth Year Medicine at U.C.D.

**Michael McCarthy** is Captain of St. Flannan's College, Ennis, and led his men to Mungret to win against us.

**Sean MacCurtain, T.D.** The release of Sean from Aberdeen Prison has caused the Editor some worry. It is not that we wish he were back there again. Nothing of the sort. We all rejoiced at his release, belated though it was. And Sean fully deserved the welcome and all the flattering things that were said about him at Nenagh and elsewhere. But, firstly, we had prepared notes as to how he had won the respect of every one who met him in prison, from the Governor down ; how he excelled in the manual labour ; what a good influence he had on all about him. Now that he is released it is too late to publish any of these things. And secondly, which upset us most, after his release, when we asked him for a photograph, we found that we had to deal with a very modest man, and Editors never like modest men. But at the last moment, when we had almost despaired of success, a photo fell into our hands, which we reproduce, even at the risk of having a T.D. as an enemy. One thing that we have heard about Sean makes us hope that he will be a factor in uniting parties that differ at present. He will never allow a word to be spoken in his presence against an old comrade, though that old comrade may differ from him now. He has taken his seat in the Dail, and is continuing his legal studies. He found time to visit Mungret a few days after his release.

**John McDonnell** is doing Third Year Medicine at U.C.D. To him and to his brother **George** we offer our sympathy on the death of their mother, which took place in May at Broadford, Co. Clare

**John McGrath**, of Lismore, is doing well at his father's business.

**Paddy McInerney** manages the home business at Clarecastle, Co. Clare.

**W. McNevin** ("Valentine Vonsden,") gave two "very successful entertainments," says the "Munster News" of Nov. 4, "to the members of the Ignatian Sodality and the pupils of the Sacred Heart College, Limerick. Humorous 'yarns' and impersonations, with excerpts from Dickens, made a very favourable impression, the Cork stories recalling poor Willie Lee at his best."

**Joe Normile**, of the Munster and Leinster Bank, Cork, is doing very well.

**G. O'Brien** (Newtown) was in Ford's Works, at Cork, for several years. Before he left them he built the tractor which he now uses for threshing for Mungret College. He tells with amusement that while at school here, he had the unique experience of getting a flogging the first

evening he arrived for raiding the orchard. He is a very successful farmer.

**Gerry O'Brien** is a solicitor's apprentice in Dublin. **W. Hulzebusch O'Brien**, writing recently from Munich, says :—"The Easter celebrations were wonderful here—Munich can safely be called the German Rome. . . To keep fit I have done a lot of skiing in the mountains. You can picture one 8,000 feet high up on the snow-clad Bavarian Alps. We seldom ski below 3,000 feet. It

Dutch, Danish and Norwegian, and am working at Irish again. . . . When my University and language courses are at an end in spring, I'll drop across to the old country and see who still knows me at the Alma Mater." You will be very welcome, indeed, and we'll listen to you in most languages. But, as for Norwegian, it is one of the evils of "compulsory Irish" that we have had to let our Norwegian get a bit rusty.



Photo by]

SEAN MACCURTAIN, T.D.

[Keogh Bros.

takes perhaps 5 hours climbing and less than a quarter to come down. . . . After such a week-end one feels fresh again for study." What the study is we gather from an earlier letter. "I am gradually becoming a linguist, being now able to speak French, German and Spanish fluently, and am occupied with Italian,

**Hugh O'Brien-Moran** is State Solicitor in Limerick City. He had an operation last September but we are glad to hear that he has made a quick recovery. We congratulate him on the birth of a baby daughter recently.

**Gerald O'Connor** is doing final Arts and Commerce at U.C.D.



**Rev. Jeremiah O'Connor, P.P.**, St. Mary's, Limerick, is, we are pleased to learn, recovering from his serious illness.

**Dr. John O'Connor**, Tervoe, Clarina, has been busy doing locum tenens work in different places. His brother,

**Dr. Michael O'Connor (Sarsfield)**, is practising near Castleisland. He is as gay as ever, and tells the story that with G. O'Brien he was flogged before he went to bed the first night at Mungret.

**James O'Donnell** is in the Munster and Leinster Bank, Dunlavin.

**Nicholas O'Donnell** got his B.A. degree last September, and is now reading for his LL.B.

**Tom O'Donnell** is doing Second Medicine at U.C.D.



Photo by]

[Egleston Bros.

PATRICK J. POWER.

**Rev. W. O'Dwyer, P.P.**, St. Patrick's, Limerick, preached a beautiful sermon—some said that it was the best that they had ever heard in the College Chapel—on the Feast of the Patronage of St. Joseph. If we could only get him to write down his memories of Mungret we should have history told in a very interesting way.

**Charles O'Grady** is farming at Ballyvodane, Kilmallock.

**Jerry O'Grady**, who used to have his headquarters in Kilkenny, is now in his own city of Limerick, and is an important man in the butter business, working in most of the counties of Munster.

**Rev. A. O'Leary, P.P.**, Mungret, paid us a few welcome visits during the year. The Apostolic School especially is indebted to him for the loan of several sets of lantern slides.

**Rev. Michael O'Mullane** was home in Kanturk last summer.

**Con O'Neill** is in a Government position.

**Rev. Hugh O'Neill** is Chaplain in the Free State Army. He visited Mungret last August with D. Bergin.

**Dr. Michael O'Neill**, Miltown-Malbay, was qualified recently. Congratulations, Doctor!

**Jack O'Reilly** is in the National Bank, Gort.

**The O'Rourke**, for that is the title of Patrick J. O'Connor (1911-13), as he succeeded to the title of his maternal grandfather in 1917, served in the Royal Navy from December, 1922, to December, 1925, under the Short Service Scheme. When we heard from him in January he intended to apply for a position in the Colonial Medical Service, Malaya.

**Dan F. O'Sullivan** is in his father's business at Gort.

**Jas. F. O'Sullivan** in the Head Office of the Munster and Leinster Bank, Cork, is doing very well.

**M. J. O'Sullivan** called at Mungret during the year. He has been Senior Prefect at Carlow, where he will be ordained in June.

**Michael O'Sullivan**, at All Hallows, sent us some items about old Mungret men there. We are grateful and we hope that he will continue to be the ANNUAL'S special correspondent.

**Tom Pierce** at All Hallows also, will be ordained this summer.

**James Power**, of Tramore, is in the Provincial Bank, Limerick.

**Patrick J. Power** (1898-1901) lives at Kilmallock, Co. Limerick. In 1913 he was made an Inspector of the National Health Insurance Commission in his native county, and in 1922 was appointed also Inspector of the Unemployment Insurance. He is the father of Paddy, who is a Jesuit novice at Tullabeg, and of John, who is still with us.

**Thomas A. Power** is a Third Divine in St. John's College, Waterford.

**Denis Quaid** was for some time in business in Dublin, but in January we heard that he was going to America to fill a better position.

**Dick Quinlan** is in the Munster and Leinster Bank, Waterford.

**Jerome Quinlan** is at University College, Cork.

**Joe Robinson**, of Dublin, has a good position in the New Zealand Railways.

**John Roche** has taken to business and is in Clery's, of Dublin.

**Willie Roche** has sailed safely and quickly through his exams, and is now doing Fourth Year Medicine at U.C.D.

**Dr. Wm. J. Roche**, of Limerick, has a successful practice at Newport, Monmouthshire. He is a busy man, but not too busy to reply to the Editor's request for some notes of his South African Rugby tour. He writes:—

I have many happy Rugby memories, but none to surpass my visit with the 1924 British Test side which toured South Africa. We were a very happy family—10 Englishmen, 10 Scotchmen, 4 Welshmen, and 5 Irishmen. With four exceptions all were Internationals, and since then two others have been capped. Needless to mention, on the passage out, we won all the events in the ship's sports with the exception of the Ladies' Race. All the players were

very popular on board, in fact, so popular was one member that he was engaged before arriving in South Africa. We were more than a little thrilled when, on the morning of the seventeenth day we were in sight of Capetown, and we were very much impressed by Table Mountain, with its tablecloth of white cloud, its peaks which are known as the Twelve Apostles, and the Lion's Head standing out in clear silhouette and overhanging the beautiful South African Capital. Our first experience of South African hospitality was our reception on board by the President and many members of the Rugby Union at 5.45 a.m. It was indeed a very pleasant surprise. We had expected at that hour to see Dock Officials on the Quay, but there were hundreds of Britishers and Afrikaners who gave us a cheery welcome on coming ashore, which was very enjoyable after 17 days at sea. South Africa was in spring attire, blue skies and much warmer than home in August. We thought, surely this is not "rugger" weather, but the South Africans were in the height of their season and they had been anxiously awaiting our arrival. Our first days were one round of pleasure and training. We played our first two games at Newlands, Capetown, which is a grass pitch. It was as hard as a rock, and it is not surprising that two of our players sustained fractured bones in the first game. Unfortunately one was Holliday, this year's English full back. He never played again during the tour.

After ten happy days in Capetown we left for Kimberley by Express Train. We were surprised when it stopped at every station and averaged 14 miles per hour. Yet it was a National Express train. However, it had its advantages. We saw the scenery, and in a few hours we were in the Karoo, which is practically desert, and we had our one and only experience of a sand storm. I can assure you it is very unpleasant, and it raises your laundry bill considerably. After two days of this, we arrived at Kimberley, famous for its Diamond Mines. All Kimberley met us on arrival, and they were very much surprised to see Britishers in Plus Fours and Oxford Bags. They had never seen either before. I have on only one previous occasion played Rugby on a gravel pitch, and that was at Mungret, outside the Gymnasium. On that occasion I received twice nine for promoting a Rugby match. Rugby was taboo—Mungret was a Soccer school then. On this occasion I received deep cuts on knees, elbows and hips. The only consolation was that we won the match, 26 points to nil. Kimberley District, even with two feet of dust on the roads, was interesting. There was a drought on and a plague of locusts, things that farmers fear most, for the plague spells ruin to many. The locusts had eaten every blade of grass for hundreds of miles on their flight to the coast. Every foot of the ground was covered with ravenous, dead and spent locusts. It was estimated by the local papers that some of the swarms were one mile wide and half a mile high. Tom Voyce, the English forward, stated that when motoring in the country, the locusts were so numerous that, although only mid-day, it was quite dark, and it was necessary to change from top to second gear to get through them. We accused him of spinning yarns. I have no doubt he exaggerated somewhat, but in many places the trains were not able to travel, as the crunching of the dead locusts on

the lines made the wheels and lines so greasy that the wheels could not grip them.

Another experience worthy of note was indirectly due to the drought. The river and ponds were dry, but there was a reservoir near Kimberley, and thousands of partridges from the neighbouring country came to appease their thirst, and we shot 165 driven birds in two hours. There were six guns. Scotch Moor owners would be envious of our bag. Our next temporary home was Rhodesia, the English Colony, most of which is virgin soil, but so beautiful and famous for big game shooting. We were received on our arrival at Salisbury by the Prime Minister of Rhodesia, Sir James Coughlan, the son of an Irish pioneer. When we visited the sportsground—another gravel footer pitch—we all hoped we should not be selected, still feeling very sore after our Kimberley experience. I was, however, one of the unlucky ones. Andrew Ross, the famous Scotch forward, was injured there; he has never played since. I have never seen so many injuries at footer; every match three or four casualties, and although there were 30 players,



DR. W. J. ROCHE.

after the sixth match we had only fifteen fit. Fortunately towards the end of the tour there were twenty-four available. At this stage we were beginning to tire of railway journeys—every place we visited seemed to mean at least a two days' journey. From Salisbury we went to Bulawayo. We visited the Matoppes (The World's View). It is a high granite kopje, from which can be seen nearly 1,000 smaller kopjes, and in between them verdant foliage, on which is buried one of England's most famous sons, Cecil Rhodes.

What a change it was, coming from the wilds to Johannesburg, which is the centre of the gold mining industry and the pleasure City of South Africa! Again we were overwhelmed with hospitality. The only thing we did not like in Johannesburg was playing football. Salisbury was 400 feet above sea level, Johannesburg 6,000 feet. You can imagine the effect on the players. To walk up stairs slowly meant you were out of breath. It takes one month to become acclimatised, and we played two days after our arrival, and we had to run about 1½ miles before going on the field to get our second wind. We did



not do well in Johannesburg. We drew with the Transvaal and lost a Test Match. At Kroonstad, Orange Free State, we had two days' big game shooting on a preserve nearly the size of County Limerick. You cannot imagine anything more thrilling. We crossed the veldt in three Ford cars, until the buck and wildebeestes (S.A. buffalo) were in sight—a herd of about 300. Then the cars went full speed in their direction. These animals do 45 miles per hour comfortably, and when within 500 yards range we jumped from the cars and took aim. If you were fortunate enough to strike your objective you would hear a distinct "plonk" as the bullet entered the beast, and then the victim gradually tailed off from his fellows. I shall never forget one bull I wounded in the foreleg. We followed him in the car, and when within fifty yards I left the car to give him the "coup de grace." As I fired he charged me—I missed—again I fired and missed; fortunately the third bullet reached its objective and the bull fell five yards from me. I was lucky. If I had missed again there was no escape; I should have been killed or gored.



Photo by] [Egleston Bros.  
DR. H. ROCHE-KELLY.

Some further weary days in a train and we arrived at Durban, which is semi-tropical. It was 99 in the shade—surely not football weather, but we succeeded in beating Natal Province. Here we were initiated into the art of surf-bathing, much to the amusement of the onlookers. There is a trick in manipulating a surfboard. Our best exponent was Waddell, the Scottish outside half. At this period we were more interested in surf-bathing than in football, and we

were comparatively efficient, after further endeavours at East London and Port Elizabeth and Muisenburgh, where we stayed on our return to Capetown. Muisenburgh is supposed to be the second surf-bathing beach in the world, Honolulu being the best. Travelling 150 yards on a broken wave is quite ordinary.

I will not write further about our travels and pleasures, or the Editor will frown at the length of my letter. I must comment on South African football. I have never seen such hefty forwards. The Test Team pack averaged 13½ stone, and 6 feet in height. Their backs were very orthodox; they invariably played to their wings; an outside half never made an opening; a centre never broke through. From a match-winning point of view their football was more effective, but from a spectacular viewpoint the British style of play is preferable. I cannot possibly finish without commenting on the South African hospitality. Irish and Scotch hospitality is proverbial, but the hospitality of the Colonial Britisher and the Afrikaner, is difficult to imagine. On occasions it was well-nigh embarrassing. We were sorry when our four months' tour, which for most of us will be an outstanding event of our lives, was over, and it was with heavy hearts we waved farewell to 3,000 well-wishers on the Pier at Capetown.

**Dr. Hubert Roche-Kelly**, after much persuasion, gave us the prescription we wanted from him—his photo—which we gladly reproduce.

**Rev. William Ross** is a zealous priest at the Cathedral, Aberdeen. He is a huge man, very kind, and was much interested in his fellow-Mungret man, Sean MacCurtain.

**Jimmie Ryan** (1919-21) is farming at Dromina, Bruce.

**James Ryan** (1922-23) we saw at Mungret during the year as captain of St. Munchin's Senior Hurling Team.

**John D. Ryan** is reading for his B.A., and for part of his L.L.B. exam. at U.C.D. The Editor is indebted to him for many items about the Past, and for notes on University life as seen from University Hall. During the Easter holidays we noticed an article from him in the "Munster News," in which he pleaded for a Little Abbey Theatre for Limerick. Result—much correspondence, for and against, in the local Press, and at present it looks as if many people were waiting for him to give them a lead in this direction when he returns to his native city.

**Walter Ryan** is in the Munster and Leinster Bank at Clonmel, and is distinguishing himself as a Rugby player.

**W. J. Ryan** (1904) is chief operator in charge of Kingston hydro-electric power station, Niagara Falls. Perhaps we may find him coming over here soon to get some tips from our neighbouring Ardnacrusha power station.

**Wm. Ryan**, a former Captain of Mungret, is proprietor of the Central Hotel, Cashel. Recently he underwent an operation subsequent to another severe operation he had some years ago. It is expected, please God, that this will restore him completely to health. He is married to the sister of another old Mungret man, **Michael McCarthy**, of Fethard, and has a large family of twelve.

**Eugene Scanlan** is doing Fourth Dentistry at U.C.D.

**Joe Shortiss** is in the Provincial Bank, Dublin.

**Jack Smith**, of Waterford, is practising as a solicitor in Castlebar.

**Joseph Stephenson** is Manager of the National Bank at Wicklow.

**Father Tom Stephenson**, after sixteen years on the Australian Mission, entered Mount Mellera in November, 1924, and has since been transferred to England.

**D. F. Sullivan** has gone to Dublin to learn the latest drapery business methods.

**Eddie Twomey** has had a very successful career in the Bank, though not out of his twenties yet, he has been appointed Chief Assistant in Cork City. We have heard rumours of his intentions to enter a partnership, but have been unable to get them confirmed.

**Paddy Wong** got Second Class Honours in his Second Engineering Examination, and is now preparing for his final.

#### Of the boys who left Mungret last year.

**Joe Ahern** has entered the National Bank.

**Paddy Burke** also passed for the Munster and Leinster Bank a few months ago.

**Willie Burke** is in Clonmel with his father at agriculture and horse-dealing.

## Apostolic School.

**The Right Rev. Dr. Killian**, Bishop of Port Augusta, N.S.W., is leading a very busy life. In the spring we heard that he had already done 20,000 miles of travelling in his diocese. In his own parish he is erecting a new Episcopal residence, a new school, a new convent and a boarding school for small boys. He gave up his Palace to the Sisters of St. Joseph. His Lordship hopes to go to the Eucharistic Congress, Chicago, and also to visit Ireland during the summer.

To the following, of whose ordinations to the priesthood we have heard, since the last issue of the MUNGRET ANNUAL we offer our heartiest congratulations :—

**Rev. Joseph Daly**, at All Hallows.

**Rev. Con McGrath**, at Carlow.

**Rev. Patrick Walsh**, at St. John's, Waterford, June, 1925.

**Rev. Charles Devine, S.J.**, at Milltown Park, July, 1925.

**Rev. Hugh O'Flaherty**, at Rome, December, 1925.

**Rev. Tom Cullen**,

**Rev. Tim Pathe**, and

**Rev. John Walsh**, at Rome, April, 1926.

**Mick Carroll** intends to be a chemist, and is at O'Sullivan's, William street, Limerick.

**Kevin Carthy** is at home studying for the Bank.

**Harry Casey** has had a most successful year at the de la Salle Training College, Mallow. We expect to hear great things of him in the near future.

**Bobbie Coll**, who was Captain of the hurling team that won the O'Mara Cup, has taken to Mechanical Engineering at Manchester.

**Cecil Cooney** is at home in Dublin preparing for Matriculation.

**Paddy Cregan** is at St. Enda's College, making an intensive study of Irish.

**Harry Deasy** is at home in business in Kinsale.

**Joe Hanrahan** has gone to Skerry's College, Dublin.

**George and John Hayes** are in the motor business in Limerick.

**John Kavanagh** has joined **Jack O'Connell** and **Tom Phelan** at Clonliffe.

**Mick Morrison** is a happy Jesuit novice in Tullabeg.

**Brian McDonagh** has entered his uncle's business in Enniskillen, and is very successful.

**Matt Nugent** is studying for a Bank.

**Denis O'Reilly** has passed for the National Bank.

**Laurence Roche** is Engineering at Manchester.

N.B.—Please read again the note at the beginning of the section on Our Past.

**John Boylan** likes his theology and is doing well at Carlow, but has not lost his love for Mungret.

**Dr. Hugh Boyle** will, we hope, accept our apologies for omitting to mention, in our 1925 issue, that he paid a visit to Mungret last year. He was ordained at Rome in December, 1923; got his Doctorate in Theology the following year, and visited Mungret for a day or two before going to his Mission in South Africa in the end of 1924.

**Father Brennan** is pastor of the Church of the Holy Trinity at Ocala, Florida.

**Father Bresnahan**, whose photo we reproduce in company with his bishop, **Rt. Rev. Dr. Barry**, another Mungret alumnus, after a vacation in Ireland two years ago, has opened a new parish at Tullinan, in one of the most flourishing parts of Florida.

**Stephen Burns**, who went to Tullabeg as a Jesuit novice, for the Madura mission, left Ireland for India in January. His present address is Sacred Heart College, Shembaganur, Madura District, S. India.

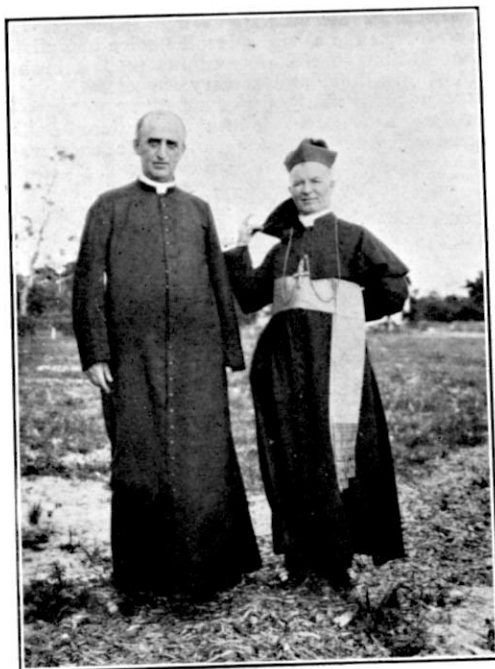
**Fr. Willie Burns, O.M.I.**, is at St. Joseph's College, Colombo. This is what our Ceylon correspondent writes of him :—"Multum in parvo; as small as ever, but as cheerful and indefatigable. Idolised by the boys."

**Fr. R. Butler, S.J.**, paid a very short visit to Mungret at Easter. We are glad to learn that he is recovering quickly from his recent ill-health. He is at present acting as chaplain at New Hall, Chelmsford, Essex.

**Rev. James Byrne**, Capetown, was at home at Newtown, Clarina, last summer.

**Fr. Dan Carey** called to see us in May, and spent a day or two at Mungret. He had been engaged in Canada at preaching and propaganda work. His present address is China Mission Seminary, Scarboro' Bluffs, Ontario. Fr. Dan expects to return to China later in the year.

**Fr. Clasby**, Florida, has charge of the Church in the State Capital, Tallahassee. His missionary territory is, perhaps, the most extensive in the State. He writes frequently for the ecclesiastical periodicals.



RT. REV. DR. BARRY and FR. BRESNAHAN.

**Garry Cogan** is at Dalgan Park and is very happy. His only trouble is that, if no one goes from Mungret for the Maynooth Mission to China this year, he will be the only Mungret man left at Dalgan in June.

**Rev. Dr. John Colgan**, St. Mary's, Capetown, lost his father in May of this year. We offer him our sincerest sympathy. **Rev. Wm. J. Leeson**, also of St. Mary's, called to Mungret on May 15, and gave glowing accounts of Dr. Colgan and of other Mungret men in S. Africa.

**Arthur Conway** will be ordained at Genoa in June for the diocese of Port Augusta, Australia.

**Bernard Coyle** is a Jesuit novice at Shembaganur, India. He is making great progress at the native languages.

**Leo Cunningham** will be ordained at All Hallows in June for the diocese of Brooklyn, N.Y.

**Father John H. Cullen**. The "Catholic Press" of Dec. 10, 1925, says:—"It is understood that he leaves for the homeland on April next on a 12 months' holiday. No priest could possibly have worked harder and very few more successfully, than Father John has during the 15 years he has been stationed here."

**Fr. Michael Curtin**, Madras, India, has made a successful collecting tour in U.S.A. for his Madras mission. We were sorry to hear that his health has not been good, and hope that this trip led to an improvement.

**F. Deignan** was unwell at Genoa recently, and is now at home. He expects to be ordained priest at All Hallows this summer for Natchez, U.S.A.

**Fr. C. Devine, S.J.**, spent a few days at Mungret after his ordination.

**W. Devlin** is at Genoa. We are grateful to him for news sent of the seven Mungret men there.

**Dr. John English**. Fr. J. W. Magan, S.J., writing in July, 1925, said:—"In Brisbane I met Dr. John English recently out from home. He is as proud as ever of Mungret. I heard him sing 'God Bless Alma Mater's Name' in Brisbane, which brought back visions of the past."

**Francis X. Fanning** is doing very well at St. Kieran's, Kilkenny. In the Christmas exams, he got three first places, and his average put him on the top of his class list.

**Thomas J. Farrell** is at St. Patrick's Seminary, Menlo Park, California, for the San Francisco diocese. He has changed from Los Angeles as the climate did not suit him so well.

**Tom Fullam** leads a happy and a busy life at Genoa.

**Fr. W. Gallagher**, of Wilcannia Forbes has not been relieved yet from a war-souvenir, the result of poison gas. Despite this, however, we have heard that he is doing great work.

**Fr. Halligan** is Assistant at the Holy Rosary Church, Jacksonville, Florida.

**Fr. Thomas Hayes**, of Natchez Diocese, U.S.A., visited Mungret last September. He met several old Mungret men at Mobile at the Consecration of his Bishop.

**Fr. P. Joye, S.J.**, visited Mungret last September on his way to Florennes, Belgium, for his tertianship. Happy and cheerful, true to his name, all he wants is a batch of fellow-workers to take back with him to America. He will probably return to Gonzaga University, Spokane, Washington. Our sympathy on the death of his father in December.

**Charles Keenan** is in the Jesuit Novitiate, Los Gatos, California. He has written many cheerful letters back to Mungret. His health is good and we have heard excellent accounts of him in other matters. One correspondent writes:—"Charlie is getting on fine. He is 'gone' on baseball. He made a 'home run' the other day. This does not mean that he made a bee-line for the house."

**John J. Kelleghan** is at the N. American College, Rome. He has been a faithful correspondent and it is his account of the consecration of Dr. Norton that we reproduce on another page. Many thanks and please continue as you have begun.

**Rev. Jeremiah Kelly, S.J.**, has been at Paray-le-Monial for his tertianship, after four years spent at theology in Louvain. We hope that he will be able to visit Mungret soon. Sincerest sympathy to him on the death of his brother, who had suffered much during the Anglo-Irish war, at Detroit in September.

**Father Michael Kenny, S.J.**, of Spring Hill College, Mobile County, Ala, where he is Professor of Philosophy, covered 11,000 miles in one vacation giving retreats in the North West. We reproduce, elsewhere, some passages from his beautiful and touching sermon at the funeral of the late Fr. Michael Maher, of Jacksonville, Florida. We are grateful to him for sending his sermon and for other notes on Fr. Maher.

**George Keyes**, at Propaganda, has been making a name for himself and for Mungret. We have heard that his is one of the chief voices—if not the best—in the choir at Propaganda. In the mid-year exams, in Theology he got nearly full marks in all his subjects. He has sent us many letters, but none more interesting than that in which he tells of the closing of the Holy Door at Rome. He writes:—"St. Peter's, as is usual on big occasions, was crowded, though 'crowded' does not exactly mean 'full.' It is estimated that the Basilica can accommodate at least 80,000 people, but for the ceremony for the closing of the Holy Door only 50,000 tickets were issued. This made allowance for moving space, for during the canonisations the crowds were too large . . . The ceremony took place early in the morning of the eve of Christmas. Almost one hour before the appointed time, the expected number was in St. Peter's . . . Accompanied by the usual procession of Cardinals, Archbishops, Bishops, nobles and body guards, Our Holy Father entered by the Holy Door. He was in his 'sedia' supported by twelve attendants. Just inside the Door the procession halted, and the Pope, alighting from his chair, prayed for some time at the entrance, after which he resumed his seat and the procession advanced up the centre of St. Peter's to the Papal Altar."

"For the stranger there are many scenes which may cause wonder, but to be present on an occasion when the Pope enters St. Peter's is perhaps the most thrilling moment of all. Scarcely does the procession make its appearance into the centre of the Basilica, when from the balcony overhead, the glorious strains of the Papal March burst forth from silver trumpets. Then, for one who witnesses the scene for the first time a strange thing happens. The moment Our Holy Father enters at the head of the long procession, the crowd . . . unable to restrain its affection for the captive Sovereign, bursts out into prolonged cheering . . ."

"But to return to the ceremony itself. When the procession had approached the Papal Altar and when the Pope had descended, we were blessed from one of the balconies overhead by some of the relics of the Passion—the spear which pierced Our Saviour's side, the towel on which he left the imprint of His Sacred Face, and the veil of the Blessed Virgin. Then the Pope, turning to the people, raised his hand once more and sang out the Apostolic Benediction. The procession returned to the Holy Door, this time the Holy Father walking. For some time the Pope prayed again at the Door and then passed through to the outside. A canvas door—a representation of the original—was erected, and we saw no more of the Pope. With this the Holy Year of 1925 had ended . . ."

We hope, George, that you'll be there to send us



FR. THOS. CULLEN.

a description of the wonders of the next Holy Year.

**James C. Lenihan** is at St. Mary's Seminary, Baltimore, and is succeeding very well at his studies.

**Father Tim Long, O.M.I.**, spent a few days with us in January. He is at present doing an honourable graduate course in Cambridge, as natives in Ceylon insist on labels and good labels, before accepting goods. The Frenchmen call him "farceur" and "tres spirituel." Truly, a pleasant mixture. He gave a most interesting lecture on Ceylon to the Apostolic students during his visit to Mungret. We give some short notes of it:—

"In size the country is roughly three-fourths that of Ireland, and has the same population, four and a half millions, so those who are looking



for work for Christ may turn their eyes to the island.

"About its history. To the Greeks and Romans it was known under the name of Taprobane, and we have a fairly accurate account of the island in the old geographer Ptolemy. Taprobane is a variant of Tambapanni (copper-coloured), the name given to the country by its first Indian invaders owing to the colour of the earth at the spot on which they landed. From early times Ceylon would seem to have carried on trade with its neighbour India and even with China, the sister Buddhist country, to which



FR. THOS. HAYES.

it was subject for many years in the 15th century. Owing to the frequent references in Arabian and Persian writers, e.g. in Sinbad the Sailor, we must infer that Ceylon was the mid-Eastern port of exchange. Galle in the South has been identified with Tarshish in the Bible . . .

"The bulk of the present population came originally from India, the last invaders being the Tamils, 205 B.C. These invaders and colonisers must have reached a high degree of civilisation, as the ruined cities, now being excavated, show an artistic and architectural development which is at once the delight and puzzle of archeologists. At the beginning of the 16th century Portugal, who then ruled the Eastern waves, made an easy conquest of a country so torn with dissensions that there were seven different Kingdoms. It is the fashion nowadays to decry Portuguese work and methods in Ceylon, but it is worth remembering that after their 150 years of occupation, when the Dutch came, in the 17th century, they found the whole country Catholic. Under Dutch rule Catholicism was almost entirely

wiped out by one of the most ruthless and diabolical persecutions in history. Pagan priests were brought back at Government expense and temples built, as the Hollanders preferred to see the country pagan rather than Catholic. When the British came and were guaranteed in possession by the Treaty of Amiens, 1802, there was but a handful of Catholics left, and so the missionaries during the last century have had to start the whole work of conversion again. To-day Catholics number over 500,000, more than one-tenth of the population . . .

"The population is not homogeneous, as there are two great races in the island, the Tamils in the north, and the numerically stronger Sinhalese in the south. As languages, Tamil and Sinhalese are as different as English and Spanish . . . Besides these two great divisions there are Mahomedans, the Jew of the East, so that there is little opening for the Semites. There are also the burghers or descendants of Europeans who have settled in the island; of these there is a pretty sharp distinction made between those of Dutch and those of Portuguese descent. Finally, at a liberal estimate, there are about 10,000 Europeans . . .

"The conservatism of the East is perhaps most strikingly illustrated in the way it clings to the caste system . . . It has been reckoned that in India there are more than 400 different castes, each of which is a community living by itself . . . The lines separating them are very rigid . . . The most interesting caste in Ceylon is the fisher caste. Their exact position in the hierarchy of caste has ever been the subject of acrimonious debate. They make wonderful Christians, and have a great tradition of loyalty dating back to St. Francis Xavier . . ."

We could continue quoting from Fr. Long's interesting and instructive lecture, but space prevents us. We cannot, however, omit the following :—

"Ceylon is perhaps the most consoling as it is certainly the best organised foreign mission in the Church to-day. We have an Oblate archdiocese and diocese, two Jesuit dioceses, and one Benedictine. The Church there has been singularly fortunate in its Archbishops and Bishops, who seem to have been specially raised up by the Holy Ghost, in its learned and devoted priests, both European and native, in the devoted communities of nuns, doing such wonderful work in our schools, orphanages and hospitals, and in the teaching orders of brothers, whose services in the interests of Catholic education cannot be easily exaggerated. As a consequence, the Catholic Church is to-day, undoubtedly, the greatest educational factor in the island. Catholics hold some of the highest State appointments and command a reputation for integrity far beyond that of any other persuasion, so that the Catholic body, with its cohesion and devotedness claims the respect and admiration of all."

We hope that the seed sown by Fr. Long that night in Mungret has fallen on good ground and will bear much fruit.

**Fr. Tom Madigan**, Seattle, was in Ireland last autumn, having a few months rest after an illness and operation. We hope that he has quite recovered.

**Fr. Michael J. Mahony, S.J.** has published a brochure on Cartesianism (University Press, Fordham, N.Y.) which we gladly welcome. Fr. Mahony joined the S.J. province of Maryland—New York. He completed his Theology at Milltown Park, Dublin; was for several years engaged in teaching literature at Fordham University, and has lately been on the philosophical staff there. The book contains an exposition and criticism of the system of Descartes, and shows how its principles were developed by his followers, into several of the leading false systems of modern philosophy, such as Occasionalism, Ontologism and the Pantheism of Spinoza.

**Fr. James Maxwell** is curate at Forbes, N.S.W.

**Larry Morris** was in Ireland from Liverpool in April. He intended to enter the Benedictine Monastery at Ryde a short time after.

**Fr. W. M. Mulvihill**. We take the following from the "Evening Herald," Rock Hill, South Carolina, of Oct. 10, 1925 :—"Rev. W. M. Mulvihill, until recently of Columbia, to-morrow assumes charge of the pastorate of St. Anne's Roman Catholic Church here, succeeding **Rev. William Tobin** (another Mungret man), who was transferred to a charge in Charleston and who has already entered upon those duties. Fr. Mulvihill came to Rock Hill yesterday from Columbia, where he has been assistant pastor of St. Peter's Church. He comes with the highest recommendation both from his congregation and from Fr. Tobin, who himself has won a place in the heart of this community."

**Fr. James C. Murphy**, until recently of Christ Church, N. Z., visited Mungret in September with his brother, Fr. Arthur. His new parish is St. Peter's in Washington, D. C. The Capitol and the White House are in his parish, which is the second oldest in the city, and contains about 5,000 Catholics in it.

**Fr. McGill** is Chancellor of the diocese of St. Augustine, Florida, and Secretary to the Bishop.

**John McGoldrick** is doing First Philosophy at St. John's, Waterford.

**Fr. Con McGrath**, who was ordained at Carlow last June, is lent to Port Augusta for a while, from his own diocese of Wilcannia Forbes, Australia.

**Fr. Nevin** is Pastor of the Church of the Blessed Sacrament, Fernandina, Florida.

**Dr. Nolan**, of the same diocese, is Pastor of St. Patrick's Church, Gainesville, and Rector of Crane Hall. Gainesville is the seat of the State University, and Crane Hall is the home of the Catholic students, something in the nature of a Newman Club.

**Rev. Denis Nugent, C.M.**, is an indefatigable worker for Christ at the Catholic Mission, Ninghai, Chekiang. We cannot do better than quote from his own letters :—

"I am writing (May 8, 1925) from one of my out stations—a village called Zie Ouang. I have a little chapel here which I built the year before I went home. It has quite a history. Just when

it was almost completed Zie Ouang was visited by a typhoon—a 'dragon wind,'—in the words of the natives—and the whole village was levelled, and with it the chapel. When I came down from Ninghai I found a mass of bricks and wood-work where the chapel stood and not a house in the village. The villagers, who take such events with a certain amount of resignation, were not long in reinstating their straw huts, and with the help of benefactors I was able to rebuild the chapel, which is now the pride of the east of Ninghai parish. We have a school here, and in the next room is a group of youngsters who are studying for all they are worth. You should be here to enjoy Chinese 'study.' It is a bedlam of noise, each one roaring his lessons as if he were alone, and when thirty are doing the same, each repeating a different lesson, you



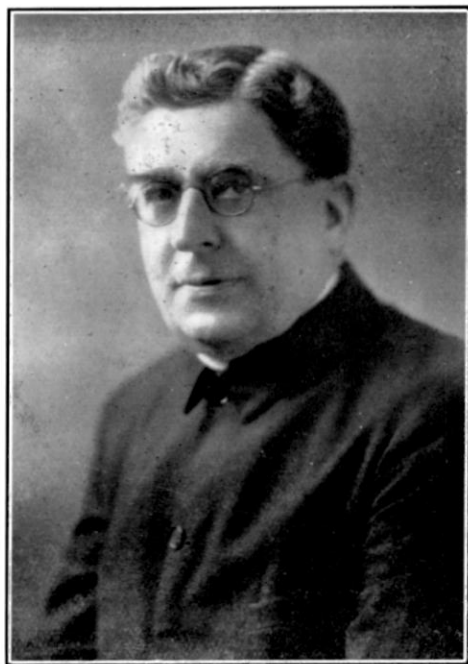
FR. J. KELLY, S.J.

can imagine what sweet music it is. You have one roaring : 'What is original sin?' ; another : 'With all my heart I am sorry for my sins' ; another : 'I love God with all my heart,' etc., etc.—an ineffable din. However, they thus arrive at the object in view, and you would be surprised how well they know their Christian doctrine.

"Attached to this station are Christians scattered five, ten and fifteen miles away. Yesterday I visited a man seven miles away, bringing Holy Communion to him as he has become blind and could not come to the mission. You should see the home of this poor fellow. Poverty and squalor ; and yet he was as content as if he lived in comfort and ease. His



neighbours are no better. They have no idea of the cleanliness and tidiness of our homes in Ireland, which one finds even in the homes of the very poor. One of the sons of this poor man, who had been away at work, had returned sick, so ill that I decided to anoint him. In a Christian country one could send him to hospital, but paganism has not yet invented this work of mercy. The Sisters' hospital in Ningpo is too far away to send a poor, helpless youth, and so, like all in similar circumstances here, he will remain to be doctored by a native charlatan, who, ten to one, may poison him.



FR. M. KENNY, S.J.

"Even in Ninghai city we have no hospital. There is indeed a place which goes by that name, but, like Dante's Hell, all those who enter have already given up hope of coming out alive. I visited it a few weeks ago. It is all one floor, with half-a-dozen apartments. There is nothing but the bare brick walls, all falling in ruins, with no one to care the sick. One would not stable an ass in it. With God's help, I shall have a little hospital attached to the future convent, where the poor will have the care and consolations, which alone the charity of the Catholic Church can give . . ."

Writing again on December 20, 1925, Fr. Nugent says :—

" . . . No doubt it was due to prayers that we passed through the troubled times without anything beyond anxiety. For two weeks, when the whole Celestial Empire was bubbling over with indignation at the shootings in Shanghai, I had

everything packed to 'beat it' in case of an awkward call. But it is past history now . . . During the most exciting period, I was out planting the Cross in a village twelve miles away, where Holy Mass was never offered before 1925. An agent (Chinese) for the American Cigarette Co. fixed his tent there in 1924 and spread the light, and during the octave of Corpus Christi I had the joy of receiving twelve families. We have a 'little chapel' there now. I rented a loft, got the Christians to dislodge the countless families of spiders which had free residence therein, 'wall papered' and 'ceiling papered' it with copies of the North China Daily News, which a friend from the Black North sends down from Shanghai. The whole was then whitewashed in order to remove distractions which certain advertisements of the 'movies' would give to the pious faithful. I had to lay down £33 in silver dollars before we were allowed to proceed.

"Up here we have just finished the enclosure wall of the future convent, and, with God's help, the Sisters will be here for Christmas, 1925. That will be the beginning of a new chapter in the History of the Propagation of the Faith in Ninghai. Ten years have passed this week since I first put foot on this dear old ground, and during that time God has been very good to me. I want three more tens here, and if I have the same health as I have had this year, thank God, who knows but I may." We hope, Father Denis, that you may have several other men from Mungret to help you in your grand work for God.

**Dr. Nunan** is Rector of the Cathedral of St. Augustine, Florida, the oldest permanent parish in the diocese. In his leisure moments, he doesn't know which he likes better now, Golf or Dante. He is Vicar-General of the diocese.

**Fr. John O'Brien** wrote in February from Newman Hall, Morgantown, W. Va., and his letter shows that, even in his free time, he is not idle. He visited Mungret last summer, but, unfortunately, found it deserted.

**Fr. George O'Connor**, of the diocese of Wilcania Forbes, Australia, was back in Ireland during the year.

**Willie O'Connor** has been ill in hospital in Genoa, but is now, thank God, somewhat better. He is expected home for a vacation in June.

**Fr. Hugh O'Flaherty**, whose ordination took place in Rome last December, is for the diocese of Capetown. We noticed that his name figured prominently in the prize lists at the end of the year. He tells of an American Bishop who called at their 'villa' last summer, and, hearing that some were from Mungret, said to them : "I am proud of you, lads, and of your school. You, Mungret fellows, are no laggards."

**Fr. B. O'Reilly, O.M.I.**, is stationed at Inchicore, Dublin, and is engaged in giving retreats.

**Fr. O'Riordan** is Pastor of St. Petersburg, Florida, which is now one of the principal cities of the State. He has been made a Consultor in place of the late Fr. Maher.

**Fr. Pathe, C.S.S.R.** A correspondent writes :—"I can assure you that he is maintaining the traditions of his Alma Mater. While I was there

he preached twice in Detroit Cathedral to an overflowing congregation. It is amazing the hold he has on his audience. He is certainly the ideal of a true missionary and preacher."

**Fr. Tim Pathe** was down with typhus for nearly ten weeks in Rome in the early part of the year, but, fortunately, recovered in time for his ordination on Holy Saturday. He is for the diocese of Mobile, Ala., U.S.A. He is now home, and called at Mungret at the end of May.

**Fr. J. Reynolds, C.S.S.R.**, of Mount St. Alphonsus, Limerick, preached an interesting and manly panegyric on St. Francis Xavier in the College Chapel on December 3. It was a little break from his work as a teacher of future missionaries at Mt. St. Alphonsus.

**Fr. M. Saul, S.J.**, we congratulate on taking his last vows on February 2. Besides being Editor of the Gaelic Messenger of the Sacred Heart, Fr. Saul is the soul of the three splendidly active conferences of the St. Vincent de Paul Society in connection with Belvedere College, and is a power in Irish Language circles in Dublin.

**Fr. John Sexton.** The Catholic Press of February 25 says :—"Forbes is losing Rev. Fr. J. Sexton, who has been transferred to Trundle, but

Father Sexton is evidently not losing the friendship of the people of Forbes, among whom he has worked zealously for years. Prior to his departure from Forbes last week, Fr. Sexton was entertained at an enthusiastic send-off at the Forbes Town Hall, at which the Mayor presided."

**Fr. John Sheridan**, of Portland, Oregon. We were sorry to hear from Fr. Joye, S.J., that Fr. Sheridan is not enjoying the best of health. Good health may come or may go, but Father John remains a great book-lover, and "takes to his learning hugely."

**Denis Smith** is in the O.M.I. noviceship, Our Lady of Lourdes, Cahermoyle, Ardagh.

**Leo Thomas** joined the Dominicans at Tallaght last September. He has been suffering from ear trouble, from which we hope he is recovering.

**Martin and Tim Toal** will be ordained at Genoa in June, for the diocese of Port Augusta, Australia.

**Thomas Walshe**, of Propaganda, received minor orders in March. At the mid-year examinations he passed in all his subjects of Second Year, got full marks in a few, and almost full in the others. Congratulations!

N.B.—Please read again the note at the beginning of the section on Our Past.

## Retreats at Mungret.

Last August the Limerick Conferences of St. Vincent de Paul organised another week-end Retreat at the College. Most of those who were with us last year came again this year, and the places of those who could not come were more than filled by other exercitants. Father Rector was fortunate in again being able to obtain the services of Father Fegan, of Milltown Park, Dublin, whose lectures were no less appreciated this time than they had been the previous year. After breakfast on the closing morning Mr. O'Connor, S.J., took a photograph of the exercitants, each one of whom received a copy as a memento of the occasion.

Another step towards the popularising of these Retreats was taken when, during the

week-end before Christmas Day, nearly thirty men from various places of business in Limerick came to prepare themselves for Christmas. The Retreat was conducted by Fr. T. Counihan, and was very much appreciated—how much so is shown by the fact that shortly before Easter, Mr. Jos. McMahon, who had organised it, came to Mungret to ask if the College could put up 100 exercitants, as it was believed that this number would come in the summer if accommodation could be found for them. Truly, the Faith is very much alive in Limerick. It is hoped that many, if not all, of the intending exercitants will be given an opportunity of satisfying their zeal during the summer vacation.

## Obituary.

VERY REV. MICHAEL MAHER (1881-1886), March, 1925.  
 GEORGE O'BRIEN (1905-1907), July, 1925.  
 JAMES McMAHON (1906-1909), July, 1925.  
 JOSEPH DWYER (1898-1902), October, 1925.  
 PATRICK CANDON (1918-1919), December, 1925.  
 REV. PATRICK O'SHAUGHNESSY (1910-1919), March, 1926.

### Requiescant in Pace.

FR. MICHAEL MAHER.  
 (M.A.S. 1881-86)

Michael Maher was one of the pioneer students of the Apostolic School, having joined it at the Crescent, Limerick, in 1881, before it was transferred to Mungret. He was born at Leugh, near Thurles, in 1866. At Mungret he read the University course up to Second Arts; and in 1886 went with the late Fr. John O'Brien to Rome, where they were ordained together at the Propaganda in 1891 for the diocese of St. Augustine, Florida. They were the first Mungret students to be sent to that diocese. Since then a long line of other distinguished men from Mungret have followed them to labour in that field.

His friend and contemporary, Fr. M. Kenny, S.J. (M.A.S. 1885-'87) relates that Maher was distinguished as an all-round athlete, able to jump his own height (5ft. 8ins.), and to run 100 yards in ten seconds. Once in Rome, when a member of a driving party struck with a whip the prefect of his "camerata" and drove off, Maher pursued, overtook and jumped into the trap, and having punished the offenders with their own whip, brought them back and forced them to apologise. Soon after coming to the U.S.A. he beat an American champion weight-putter, first with his right and then with his left hand. But he was still more remarkable for his courage, helpfulness, resource and reliability.

Soon after his arrival in Florida, Fr. Maher was appointed Administrator of the Cathedral parish of St. Augustine. After about ten years there he was sent to Jacksonville, and spent practically all the rest of his life in developing that district. Coming there at a crisis when it had been devastated by epidemics and by a fire which destroyed almost all the church property, he laboured unremittingly at the erection of the handsome Gothic Church of the Immaculate Conception. In course of time he gradually built up

seven or eight other parishes and churches within his territory, besides St. Vincent's Hospital, a Catholic Club and other works.

He was a brave, self-sacrificing priest, and for that, even more than for his ready and kindly wit, was most lovable and beloved. Thrice did the clergy of his diocese pay him the noble tribute of sending his name to Rome as worthy of the Episcopal dignity.

Some four years before his death he suffered the loss of a leg, through several operations due to cancer and other painful complications. Despite this affliction, his indomitable courage held fast, enabling him to perform all his duties cheerfully to a few days before the end. He retained his faculties and even his native wit to his dying breath; and his last words to the younger priests at his bedside were: "God be with ye, boys: Carry on!" He died at the end of March, 1925. God rest him.

Below we print a few passages from the eloquent and very moving discourse preached at his funeral on April 2, 1925, by his life-long friend and fellow-student, Fr. M. Kenny, S.J.

Having spoken of Fr. Maher as a great Irishman and a great American, which latter he showed during the war, Fr. Kenny said:—

"The war was, thank God, a passing phase which indeed tried men's souls, but none such was needed to prove the heroism of the pastor of Jacksonville. Peace has its victories greater and more numerous and such were the unheralded records of his daily life. For friends or parishioner or citizen in need, his own convenience never counted, not even his torturing pain; his house, his purse, his service, his influence were open to them day and night; and thanks was almost resented as offence. Unlimited service to all God's people beyond the barrier of creed or caste was to him embraced in the all he

gave, and the biggest sacrifice he deemed but a part of the day's work, for which he brooked no praise.

"Many such sacrifices you know, but others that cost him more are beyond the telling. When in his college days it happened that a fellow-student suffered an injustice which would cast a shadow upon his future, young Maher took up his cause unasked, put himself in the other's place, and risked his whole career to have that injustice righted. The student's honour was restored, and since that day forty years ago he never thanked his champion, knowing how such words embarrassed him. He thanks him now . . .

altar is doubly hallowed for his obsequies . . .

"Surely there is pathos beyond tears, a heroism sublime, in this brave priest jesting with the surgeons that dismembered him, with the nurses that watched as death hovered over him, with the visitors who would comfort him, and so forestalling condolence, and driving away death affrighted. This he would not admit. 'It was my orphans that did it,' he would say. 'They asked the Little Flower to ask the Lord as she never refused him anything, and she could not refuse them.'

"His orphans were the apple of his eye. 'Religion pure and undefiled,' says St. James, 'is to visit the



FATHER MICHAEL MAHER.

"There (at the altar of the fine Gothic Church he had built), with never-failing devotion, Father Maher, the priest, offered the great High Priest for his people; and such his fortitude of faith, that when limbs refused their functions his indomitable will forced his dismembered body to the altar.

"Here was a pathos that words may not measure. Daily he struggled to the altar with broken body to offer the unbroken Body of Christ to the Father; and surely the sacrifice of the man hallowed the Sacrifice Divine in perpetual blessing for his people. That

fatherless . . . and to keep one's self unspotted of the world.' That he was unspotted in his youth as in his age I can here solemnly bear witness; that he not only visited the fatherless, but became their father, that he watched over them with a father's loving pride, so that they be trained as Christian ladies on the level of the highest and be so regarded and disdained by none, and that he achieved this purpose, Saint Mary's Orphanage is a living witness, an institution which under Father Maher's fostering care has restored charity to the high level of Chris-

tian dignity with which Christ and His Apostles had invested it . . . .

"They (his people) loved him, for he loved them. In the end one gets what one gives ; and Father Maher always gave. So he is loved and mourned with a love that ennoble the mourners, by his people, by his parishioners, by the teaching and nursing sisterhoods, and by the secular and regular clergy and the bishops of Florida, who loved him most because they knew him best. They know that if with iron will and fearless faith he fought off death for years, it was only because he wished longer to labour for his people . . . ."

The Press accounts of the scenes at the grave show how Fr. Maher was loved : "A lump rose to the throats of all who stood near, when two tiny tots from St. Mary's Orphanage were brought by a Sister of St. Joseph to the edge of the grave for a last glimpse of the bronze casket, wherein reposed all that was mortal of him who to the fatherless, motherless children had been father, mother and all. The little things, as their tear-limmed eyes fell on the casket, cried out aloud as if their hearts would break.

"When the two babies had been drawn from the edge of the grave by the sister, Rt. Rev. Patrick J. Barry, D.D., Bishop of St. Augustine, and life-long friend of Fr. Maher, began in a clear tone the prayer of the burial services. But as he read, the print grew dim before his eyes, a lump rose in his throat, his voice broke, and a faint whisper continued the prayer . . . ."

In Mungret, on the Feast of the Patronage of St. St. Joseph, Fr. W. O'Dwyer, P.P., St. Patrick's, preaching in the College Chapel, spoke of one who slept the sleep of death in far-away Florida, one who was a great athlete, a great student, and a great priest—"perhaps," said the preacher, "the greatest man who ever passed through Mungret." Some of us, strangers to Mungret, did not know who it was of whom the preacher spoke. We know it now.

**JOS. DWYER.**  
(1898-1902.)

Those who knew Mungret in the happy old days of a quarter of a century ago will have heard with very sincere regret of the death of JOE DWYER on October 11th, 1925, in Glasgow. The fairies were good to him at his birth, as he was not long with us before it was clear that he was an influence with his set. He had all that tells with boys—although somewhat shy he was full of fun, with the happy gift of give and take, good at the games and a splendid organiser. The Sports—always a big event in Mun-

gret in those days—brought him well to the front in 1909, where he put to his credit 1st in the half-mile and 1st in the mile races, and in later years added to these victories. He was a member of the B.V.M. Sodality, and did much to keep a good tone in the House. His influence in this matter showed itself chiefly in trying to settle differences and allaying the jealousies that arise where competition, especially in games, is keen.



**JOSEPH DWYER.**  
R.I.P.

Leaving Mungret in 1902, he joined his father's business, Messrs. Dwyer Bros., Roscrea, one of the most extensive exporters of live stock to Scotland, and four years later went to live permanently in Scotland. He soon won for himself an important voice at all the principal markets. He was a great salesmaster, and his entrance into the Sale Ring at Gorgie and other Lothian markets at once evoked a hum of expectation.

In February, 1915, he was married in Dublin to Miss M. Kelly.

On October 9th last he felt unwell with a cold, remained unwell next day, and sank rapidly, expiring next night. Our sincere condolence is extended to his wife and three children, his brother, Mr. M. Dwyer, for some years Captain of Mungret College, and other members of his family. R.I.P.

J. C. O'M.

**PADDY CANDON.**  
(1918-1919.)

We were shocked, greatly shocked, to hear of the tragic death of PADDY CANDON. During his time in Mungret he had by his consistent good humour and transparent goodness of heart endeared himself to both Masters and Boys. Full of fun, ever ready to do a good turn, he was a general favourite in the College. He was never known to say an unkind word. He was incapable of doing a mean or dishonourable act, and his genuine piety made those who knew him think that he was destined for the Church. Providence decreed otherwise. After leaving Mungret he returned home and helped in his father's business, but finding, perhaps, work in a provincial town not very interesting, he determined



**PATRICK CANDON.**  
R.I.P.

to go to the United States, where so many of his relatives resided. He was not very long there when he secured a good position, and his employers showed their confidence in him by promoting him to the all important and responsible position of Cashier. There the tragedy began and ended.

One evening after he had made up his accounts and placed the money in the bag for the Collector, two armed men rushed into the Store and ordered him to put his hands up. Paddy, true to self and to conscience, refused to comply. Three shots immediately rang out. Two missed, but sad to think, sad to tell, the third found its mark, and the poor

lad fell mortally wounded. The Collector who came at once on the scene, found him lying in his own blood, but with the money safe under his body. He was conveyed without delay to hospital, where he received the last Sacraments, and three days later, on December 19th, he passed quietly away. The best specialist in New York and a devoted Hospital Staff could not stay the hand of Death. Let us draw a veil over his last moments. They are too sacred for words. Suffice it to say that Paddy's death was the death of a saintly boy and the death of a Martyr to Duty as well. He died with a prayer on his lips—a prayer of love for those dear and near to him, whom he was leaving behind, and a prayer of forgiveness for those who had so cruelly murdered him. R.I.P.

It is sad to find a young life of promise cut off almost ere it began, but is it not consoling to find young men such as Paddy Candon ready to sacrifice even life itself in the cause of right and duty? Mungret grieves for his death ; but Mungret's grief is a grief that is shot through with pride. Mungret is proud that it had some share in Paddy's training.

To his broken-hearted parents and sisters and his sorrowing relatives we offer our heartfelt sympathy—and our sincere congratulations.

J.B.

**FATHER PATRICK O'SHAUGHNESSY.**  
(1910-1919.)

Past Mungret Boys of the decade 1910-1920 will hear with deep regret of the death of Fr. PATRICK O'SHAUGHNESSY, which took place at his father's house in Bruff, Co. Limerick. His death was quite sudden, but as he had been in weak health for over a year, it could hardly be said to be altogether unexpected. No one of his Mungret contemporaries will find any difficulty in calling up the image of "Packo," and all will find it difficult to realise that this quick, vivacious figure has passed away. He was the eldest son of Mr. Michael O'Shaughnessy, of Bruff, formerly M.P.—himself an old Tullabeg boy—and came to Mungret in 1910. He was slight and delicate in appearance, then as always, and his health never permitted him to keep steadily at his books or throw himself into the games. But he was emphatically a boy with a personality. Independent, quick-witted, outspoken, courageous in view and word, quite free from shyness or diffidence, he exercised a decided influence on his companions. A few years blunt and blur the memories of school life, but none of his contemporaries will forget "Packo." He was a boy of the highest moral



quality, and was elected Prefect of the Holy Angels' Sodality. He sang exquisitely until his voice broke; he was a natural actor and his performance of the title role in the "Private Secretary" in 1912 was a notable event—on which occasion he had amongst his fellow-actors Sean MacCurtain, T.D., D. Gleeson, D.J., Fr. J. McCullough, S.J., and of course Mr. A. Fell. *Haec meminisse juvat.* Scarcely any boy had a longer connection with Mungret, as his name is on the College Roll for most of the years between 1910-1919. He was always delicate, and in 1914 his parents took him home for two years. He returned to Mungret in 1916, and remained until 1919, studying Philosophy under Father Kane, as a preparation for the priesthood. For he had always the fixed intention of being a priest. All who knew him took this for granted also, though many said that his poor health would prove an insuperable barrier to his vocation. It would have proved so if "Packo"



JAMES MCMAHON.  
R.I.P.

did not possess an unconquerable spirit in his slight body, and his struggle to follow what he knew to be God's call will ever remain an inspiring memory to those who knew him.

He wished first of all to be a religious priest; but his health shut him out from most Orders. He thought he might be strong enough to be a Benedictine, and he entered the Noviceship at Downside in the Autumn of 1919. He found at once peace and content in his new life, but the early rising was a strain on his weak heart and he had to leave very reluct-

antly after nine months. It was a severe blow, but he clung to his vocation and entered St. Joseph's Seminary, Leeds, for the Diocese of Plymouth and was ordained at Buckfast Abbey on July 1st, 1923. In the autumn of that year he was appointed Chaplain to the Ursuline Convent at Beaconfield, and his holiness and gaiety soon made him a favourite with nuns and children. A severe spell of work at Xmas, 1925, knocked him out, and then he got an attack of rheumatic fever which kept him in bed for months and left him dreadfully weak and emaciated. As soon as he could travel, he came home, in May, 1925, for a long rest. His recovery was slow and he had many set backs. But he was a splendid patient and never lost his courage or gaiety or quick wit during the tedious months when he could scarcely drag himself around—for long periods of which he could not even say Mass. After a Novena made to Our Lady of Lourdes this year he began to make rapid recovery, but the end came soon and quickly. His sister writes:—"On the day he died poor Packo said he never felt better; he was out of doors all day and his spirits always gay, were at their highest. He was laughing with us when mother suddenly noticed him change colour. The priest came, anointed him, and within ten minutes he was dead. No pain or struggle of any kind. He was quite conscious to the end, though he did not speak again."

He was deeply regretted by his colleagues in Plymouth diocese and by the Sisters and children at Beaconfield; by the country people all round his home who used enquire for "Father Pat," and by all his old Mungret Masters and friends.

He was only twenty-nine years of age, and had been ordained only three years. It was not unreasonable to expect that, as he had passed his period of preparation, he had before him, in spite of his weak health, a long and useful career as a priest. And with his strong faith, piety, courage and gaiety—what a power might he not have exercised? God will one day explain all these mysteries to us: until then, it is best for us to accept His will with resignation and love. But the memory of this vivid bright young spirit, so cheery and brave in sickness, who fought so gallant a fight with ill-health for his vocation, will long remain with those who knew him. May he rest in peace!

To his father and mother and family we give the assurance of our prayers and our deepest sympathy in the heavy trial that God has sent them.

H.K.

## A Glimpse of University Life.

Once again I take up my pen to write a few lines on life in the Hall during the past year. I cannot think of the Hall without associating it with University life, because here we have the true "University spirit"—the spirit which helps to evolve the University man. By living in the Hall one enters upon a wider life that suits the University student, though not the school boy. Mutual exchange of ideas, interesting talks and lectures, billiard and other tournaments, "At Homes," dances and concerts, all these help one to partake of some of the sweets of University life.

As a considerable number of "Hallites" were successful in their final exams. last year, my mind naturally wanders back to a certain very merry day in October which is known to all National students as "Conferring Day." For those of us who had not already acquired the coveted degrees "The Conferring" just meant a few hours of delirious, high-pressure existence, followed by loud cheers and a well organised "rag." It was indeed a day for rejoicing. Congratulation followed congratulation. For two short hours the greetings, the parting of true friends and the joyous time of the students were witnessed by those present. All nature was clothed in a brilliant mantle. The Vice-Chancellor in his golden robes and the new degree men wearing the attractive colours of their particular faculty, while the lady graduates appeared to be perpetually trying to fix their hair under their caps. It was one of the most glorious though shortest days in the University calendar, but for many Hall students it will live for ever.

It is not in the exams. alone, however, that the past year in the Hall has been an unqualified success. It can also be said that many of the College Rugby and Soccer teams owed a great deal of their success to their "Hallite" members. Here it might be mentioned that the athletes in the University represent the pick of the colleges in Ireland. So Mungret men who intend coming to the National Uni-

versity, take a friend's advice and specialise in whatever game you are best at, as the College athletic grounds in Terenure will welcome and value your skill.

Thanks to Rev. Fr. O'Mahony the interesting course of addresses by eminent lecturers was continued in the Hall again this year. Rev. Fr. Cahill, S.J., conducted an instructive series of conferences on Sociology, dealing with (a) the State, (b) the Church, (c) the Social Elements, (d) the Employer and Employed. On another occasion Rev. Fr. Gannon, S.J., very kindly came to speak to us on the canonisation of St. Peter Canisius, S.J. We are also indebted to Rev. Stephen J. Brown, S.J., for the very interesting series of lectures he delivered to us on the Anglo-Catholic movement in England. The best proof of the appreciation of these lectures was the admirable attendance of all the students in the Hall.

But besides lectures, we were also privileged in having two papers read by Rev. J. E. Canavan, S.J. The first paper, which was entirely on a medical subject, was attended by all the medical students in the Hall, as well as by a number of eminent doctors, some of whom took part in the discussion which followed. The second paper which Rev. Father Canavan read for us was of a more universal interest, viz.—"Birth Control from an Economic Point of View," and Dr. Coffey, the President of the University, who as usual very kindly favoured us with his presence, spoke in a charming manner on what proved a most interesting paper. The attendance was large, and amongst the distinguished guests I noticed Colonel Higgins of the Army Medical Service and President Cosgrave. Time and space compel me to leave unmentioned the many other features of University life—so, dear readers, I shall say "Good-bye."

J. D. RYAN.

University Hall.

Coláirte Mungreite 1 n-aice luimníse.

ROLLA AN COLÁISTE

1925-26.

Uachtarán: An t-Aéir Oir. Seóirre De Róirte, c.i.  
Rector: Rev. George R. Roche, S.J.

An t-Aé. Pádraig Mac Cuirtín, c.i., Uachtarán na Sgoile  
Apoltaíse.  
An t-Aé. Tomás Ó Cuanaidín, c.i., Leor-uachtarán.  
An t-Aé. Éamonn Ó Riain, c.i., Stiúrtoir Léiginn.  
An t-Aé. Séan Ó Duibhíde, c.i., Anaméara.  
An t-Aé. Máirtín Ó Corbair, c.i., Cirtéoir.  
An t-Aé. Liam Mac Cormaic, c.i.  
An t-Aé. Liam Ó Caéán, c.i.  
An t-Aé. Caéal Ó Maoléada, c.i.  
An t-Aé. Tomás Ó Súilís, c.i., Stiúrtoir Smaéda.  
An t-Aé. Feodoré Mac Óuib, c.i., Leor-uachtarán na  
Sgoile Apoltaíse.  
An t-Aé. Tomás Ó Muiréile, Easagtoir an t-irleadaí.  
An t-Aé. Eóin Ceitceir, c.i.  
Seóir Oir. Ó Conchúir, c.i., Stiúrtoir Smaéda.  
Seán Oir. Ó Dhoir, c.i.

Rev. Patrick McCurtin, S.J., Superior of Apostolic  
School.  
Rev. Thomas Connihan, S.J., Minister.  
Rev. Edward Ryan, S.J., Prefect of Studies.  
Rev. John Deevy, S.J., Spiritual Father.  
Rev. Martin Corbett, S.J., Bursar.  
Rev. William McCormack, S.J.  
Rev. William Kane, S.J.  
Rev. Charles Mulcahy, S.J.  
Rev. Thomas Shuley, S.J., Prefect of Discipline.  
Rev. Frederick Cuffe, S.J., Assistant Moderator  
of Apostolic School.  
Rev. Thomas Hurley, S.J., Editor, Mungret Annual.  
Rev. John Calter, S.J.  
Rev. Joseph O'Connor, S.J., Prefect of Discipline.  
Rev. John Byrne, S.J.

#### CUAÉ-DRÁICÉ.

An Dráicir Seán Puirféal, c.i.  
An Dráicir Liam Ó Cáinte, c.i.  
An Dráicir Tomás Ó Caéaraí, c.i.  
An Dráicir Tomás Ó Muiréada, c.i.  
An Dráicir Ruairí Ó Spáinne, c.i.

#### LAY BROTHERS.

Br. John Purcell, S.J.  
Br. William Cauty, S.J.  
Br. Thomas Casey, S.J.  
Br. Thomas Murphy, S.J.  
Br. Roderic Greaney, S.J.

#### CUAÉ-MÚNTEÓIRÍ.

Liam Ó Camh.  
Micheál Ó Móir.  
Seamus Ó Liaáin.  
Duair Mac Óaí.  
Liam Ó Seánapaí, (Ollam na Ceól).  
Peasair De Báileir.

#### LAY MASTERS.

William O'Keeffe, Esq.  
Michael Moore, Esq.  
Seamus O'Lehane, Esq.  
Victor Davis, Esq.  
William O'Shaughnessy, Esq. (Music).  
Peter Wallace, Esq.

AN DOÉTÓIR: hoibear de Róirte-ó Ceallaí.

Medical Adviser: — Hubert Roche-Kelly, Esq.,  
M.B., B.A.O., B.Ch.

AN FIACALÓIR: Seóirre ó h-Artagáin.

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



EDWIN SCANLAN.  
Captain of the School, 1924-26.  
First Assistant B.V.M. Sodality.

THOMAS MITCHELL.  
Prefect B.V.M. Sodality.  
Vice-Captain of the School.

## FEALLSAMAIN.

## A DÓ.

Fionnbarrá ó Cuapnóin  
Concúbair ó Donnabáin  
Mícheál mac Cáiréais  
Riobárd mac Raighnail

## A h-AON.

Liam Mac Sarrpháir  
Seóirpe mac Cnócair  
Caoimhghin ó Duinn  
Raighnail ó Finn  
Sean ó h-Orléáin  
Seán ó Súilleabáin  
Pádraig mac Dódaire  
Ciorioir Smiúig

## RANG AN ÁRTO-CEASTAIS

## Tuaite-Deaéailí

Dearmuid mac an Búile  
Príomhar Mac Dóugáin  
Séamus mac Sárpa  
Uiníon ó h-Óráin  
Liam ó Céirín  
Antoine Mac an Oiréinis  
Dómnall ó Conaill  
Seán ó Dómnall  
Mícheál ó Raighnail  
Diarmaid ó Séadga  
Muirgeir de Paor  
Eamonn ó Scannláin  
Liam ó Siócháin

## Apostolais.

Seán de Búica  
Seóirpe ó Caemáin  
Pádraig ó Cobéais  
Pilib mac Eonpaí  
Pádraig ó Duinnín  
Mícheál ó Fearghail  
Dácaí ó Sárpa  
Dómnall ó h-Airnéas  
Tomás ó Ceinnéire  
Cáel ó Liadáin  
Mícheál ó Maégháin  
Seán mac Pádraig

## PHILOSOPHY.

## Second Year.

Courtney, Finbar  
Donovan, Cornelius  
McCarthy, Michael  
Reynolds, Robert

## First Year.

Caffrey, William  
Crocker, George  
Dunne, Kevin  
Finn, Reginald  
Hyland, John  
O'Sullivan, John  
Sheppard, Patrick  
Smithwick, Christopher

## Leaving Certificate

## Lay Boys—

Bailey, Desmond  
Egan, Francis  
Garry, James  
Honan, Vincent  
Kearns, William  
McInerney, Anthony  
O'Connell, Donald  
O'Donnell, John  
O'Reilly, Michael  
O'Shea, Jeremiah  
Power, Maurice  
Scanlan, Edwin  
Sheehan, William

## Apostolics—

Burke, John  
Caulfield, Joseph  
Coffey, Patrick  
Conroy, Philip  
Dineen, Patrick  
Farrell, Michael  
Geary, David  
Harnett, Daniel  
Kennedy, Thomas  
Lehane, Charles  
O'Mahony, Michael  
Patrick, John

## AN CEATÚGAD EADAR-

## meáthónaí (A)

## Tuaite-Deaéailí.

Tomás ó Búrdaín  
Dreanán ó Dmaonáin  
Pádraig ó Cnócair  
Liam Mac Labhair  
Tomás Mac Dóugáin  
Uiníon Mac Dómnall  
Tomás ó Murtéil  
Dómnall mac Súilleabáin  
Eamonn de Paor

## Apostolais.

Séamus ó Buaéalla  
Muirgeir ó Dubháil  
Cáel ó Mongáin  
Liam ó Séadga  
Tomás de Stóe

AN CEATÚGAD EADAR-  
meáthónaí (B).

## Tuaite-Deaéailí

Feargháil Mac Eanáil  
Pádraig ó h-Airné  
Tomás ó h-Airnéire  
Dúglas ó Ceallais  
Mícheál ó Ceallais  
Niall ó Ceallais  
Mícheál ó Buidéin  
Tomás ó Longgair  
Mícheál mac Eanáil  
Eamonn ó Buidéin  
Pádraig ó Súilleabáin  
Mícheál ó Siócháin  
Uiníon ó Cullais

## Apostolais.

Seán S de Búica  
Dómnall ó Buidéin  
Pádraig mac Sarrpháir  
Pádraig mac Eanáil  
Pádraig ó Maégháin  
Pádraig ó Buidéin

## Fourth Intermediate (A)

## Lay Boys—

Barden, Thomas  
Brennan, Brendan  
Cranley, Patrick  
Ebrill, Liam  
Egan, Thomas  
McDonnell, Vincent  
Mitchell, Thomas  
Sullivan, Donal McA.  
White, Esmonde

## Apostolics—

Buckley, James  
Doyle, Maurice  
Manning, Tadg  
O'Shea, William  
Stokes, Thomas

## Fourth Intermediate (B)

## Lay Boys—

Bailey, Ferdinand  
Green, Patrick  
Hodnett, Thomas  
Kelly, Douglas  
Kelly, Michael  
Kelly, Noel  
Lyden, Michael  
Lynch, Thomas  
McGrath, Michael  
Murnane, Henry  
O'Sullivan, Patrick  
Sheehan, Michael  
Tully, Vincent

## Apostolics—

Burke, John J.  
Duane, Daniel  
Fitzgerald, Patrick  
Keogh, Patrick  
Molloy, Patrick  
O'Brien, Patrick

AN TRÍOMAD EADAR-  
meáthónaí (A)

## Tuaite-Deaéailí.

Uatáir de Búrda  
Seán ó Búrdaín  
Pádraig ó Ceapáil  
Príomhar Mac Comraí  
Matias ó Ceinnéire  
Mícheál ó Súilleabáin  
Seán Mac Siollaí  
Seán de Paor  
Liam de Paor  
Pól de Paor  
Liam Mac Caoilte

## Apostolais.

Pádraig Búrda  
Donncha ó Cnócair  
Liam ó Laoir  
Eóghán ó Tóinnair  
Príomhar ó Buidéin  
Seán Mac Uilliam

AN TRÍOMAD EADAR-  
meáthónaí (B)

## Tuaite-Deaéailí.

Pádraig ó Ceapáil  
Séamus ó Fearghail  
Seán ó h-Airné  
Eamonn ó h-Eipeamáin  
Tomás ó Caoimhghin  
Eamonn ó Laoir  
Liam Mac Eanáil  
Príomhar ó Buidéin  
Tomás Mac Siúig

## Apostolais.

Séamus ó Flannagáin  
Ailbe Mac Siollaí  
Mícheál ó h-Airné  
Seán ó h-Airné  
Tomás ó Ceáin  
Tomás Longgair  
Lucas Mac Dóugáin  
Muirgeir ó Maégháin  
Séamus ó Néil  
Ciorioir ó Súilleabáin  
Séamus ó Súilleabáin  
Pádraig ó Caoimhghin

## Third Intermediate (A)

## Lay Boys—

Barry, Walter  
Brogan, John  
Carroll, Patrick  
Considine, Francis  
Kennedy, Matthew  
O'Sullivan, Michael  
Powell, John  
Power, John  
Power, Liam  
Power, Paul  
Woods, William

## Apostolics—

Barrett, Patrick  
Cregan, Denis  
Lee, William  
Toner, Eugene  
Webb, Francis  
Williams, John

## Third Intermediate (B)

## Lay Boys—

Corry, Patrick  
Farrell, James  
Harrold, John  
Irwin, Edward  
Kavanagh, Thomas  
Lyons, Edward  
McKeogh, William  
Ryan, Francis  
Sheehy, Thomas

## Apostolics—

Flanagan, James  
Gilhooly, Albert  
Hayes, Michael  
Hughes, John  
Kane, Thomas  
Langford, Thomas  
McGuinness, Luke  
Mulcahy, Maurice  
O'Neill, James  
O'Sullivan, Christopher  
O'Sullivan, James  
Quinlan, Patrick

AN TARNHA HEADAR-  
meáthónaí (A)

## Tuaite-Deaéailí.

Seóirpe mac Párláin  
Liam ó Buidéin  
Seóirpe ó Tuineadair  
Seán ó Flannagáin  
Laoirpeac ó h-Airné  
Séamus ó h-Eapáil  
Dearmuid ó Céirín  
Dómnall ó Céirín  
Laoirpeac ó Céirín  
Muirgeir ó Laoir  
Cormac mac Cáiréais  
Séamus mac an Oiréinis  
Alfonso ó Conaill  
Pádraig ó Concúbair  
Séamus ó Sarrpháin  
Seán ó h-Airné  
Pádraig S. Buidéin

## Apostolais.

Concúbair ó Finn  
Dómnall mac Siollaí  
Pádraig

AN TARNHA HEADAR-  
meáthónaí (B)

## Tuaite-Deaéailí.

Mícheál de Búica  
Séamus Buidéin  
Pádraig ó Colmáin  
Eamonn mac Ceapáil  
Dearmuid ó Comáin  
Mícheál mac Feargháil  
Seán de h-Ail  
Séamus ó h-Eapáil  
Toibéallac Mac Uilliam  
Seóirpe mac Donncha  
Seán mac Eanáil  
Alfonso mac Naor  
Séamus ó Maégháin  
Seóirpe ó Maégháin  
Dácaí ó Ceapáil  
Pádraig B. ó Súilleabáin  
Dácaí de Róirte  
Mícheál ó Maégháin

## Apostolais.

Mícheál ó Conaill  
Pádraig mac Eanáil  
Muirgeir ó Maégháin  
Séamus ó Oiréinis

## Lay Boys—

Bates, Gerard  
Byrne, William  
Danaher, Joseph  
Flannigan, John  
Hanrahan, Aloysius  
Harley, James  
Kearns, Desmond  
Kearns, Dominick  
Kearns, Laurence  
Lynch, Mark  
McCarthy, Charles  
McInerney, James  
O'Connell, Alphonsus  
O'Connor, Patrick  
O'Gorman, James  
O'Hea, John  
Walsh, P. J.

## Apostolics—

Finn, Cornelius  
Fitzpatrick, Daniel

## Second Intermediate (B)

## Lay Boys—

Burke, Michael  
Butler, James  
Coleman, Patrick  
Costelloe, Edward  
Cunniam, Desmond  
Gahay, Michael  
Hall, John  
Harlow, James  
Liston, Terence  
McDonagh, Gerard  
McGrath, John  
McNeice, Alphonsus  
Mulcahy, James  
O'Mahony, George  
O'Crowley, Amadee  
O'Sullivan, Patrick B.  
Roche, Hugh  
Rooney, Michael

## Apostolics—

Connolly, Michael  
McGrath, Patrick  
Molloy, Martin  
Thornton, James



AN CEUTO EADAR-MEÁ-  
DÓNÁC (A)

Τυαε-βυαεαίλλι.

Eamonn ó Coibéais  
Maíar de Cúrra  
Taús ó Donnabáin  
Míceál Mac Gearailt  
Liam ó h-Anhraeáin  
Tomár Mac Cáraitis  
Tomár ó Núnáin  
Tomár ó Bhuain  
Miall ó Chuaolaioé  
Páoruis ó Seaeapais  
Dearmún de Stéili  
Miall ó Rian  
Príompar de Staport

Αρροταίς.

Páoruis Mac Loélainn  
Míceál ó Mórpa  
Seán P. ó Súilleabáin

#### First Intermediate (A)

##### Lay Boys—

Coffey, Edward  
de Courcey, Matthew  
Donovan, Timothy  
Fitzgerald, Michael  
Hanrahan, William  
McCarthy, Thomas  
Nunan, Thomas  
O'Brien, Thomas  
O'Crowley, Noel  
O'Shaughnessy, Patrick  
Staehli, Desmond  
Ryan, Noel  
Stafford, Francis

##### Apostolics—

McLoughlin, Patrick  
Moore, Michael  
O'Sullivan, John F.

ΔΟ CEUTO EADAR-MEÁ-  
DÓNÁC (B).

Τυαε-βυαεαίλλι.

Seán Mac Éonmaíge  
Séamur ó Caóain  
Dómnall ó Dúibháil  
Míceál ó Foglaóa  
Míceál Mac Oipeaéais  
Dómnall ó h-Airpin  
Míceál ó h-Ainlige  
Seán ó h-Eapmóin  
Míceál ó h-Eapmóin  
Seán Mac Liortúin  
Páoruis Mac Liortúin  
Seán ó Bpoin  
Mupéas ó Bhuain  
Seán ó Tuaeail  
Páoruis Bpeaénaé  
Tomár Bpeaénaé

#### First Intermediate (B)

##### Lay Boys—

Conway, John  
Coyne, Seumas  
Doyle, Daniel  
Foley, Michael  
Geraghty, Michael  
Halpin, Daniel  
Hanley, Michael  
Irwin, John  
Irwin, Michael  
Liston, John  
Liston, Patrick  
O'Beirne, John  
O'Beirne, Morgan  
O'Toole, John  
Walsh, Patrick  
Walsh, Thomas

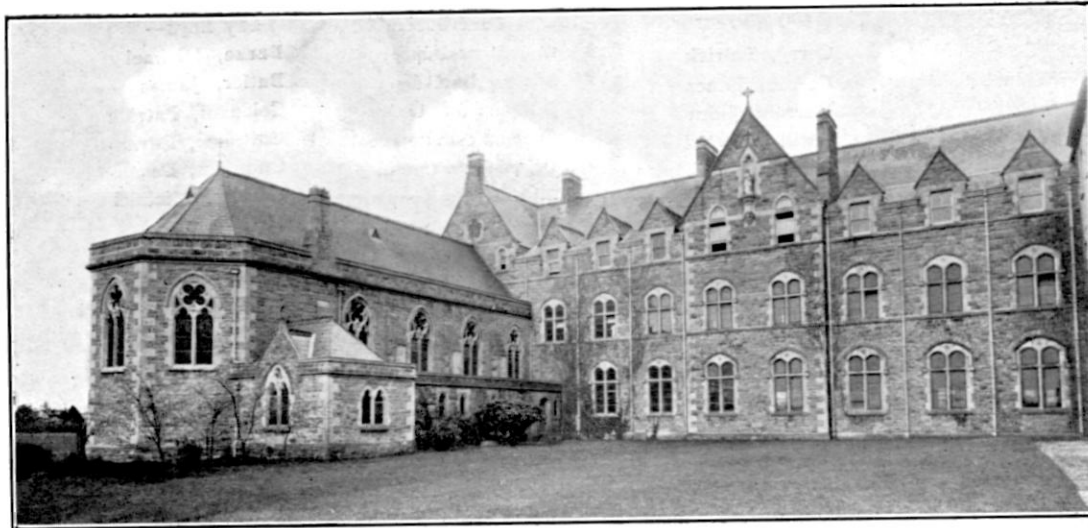


Photo by]

EAST WING AND CHAPEL.

[Keogh Bros.

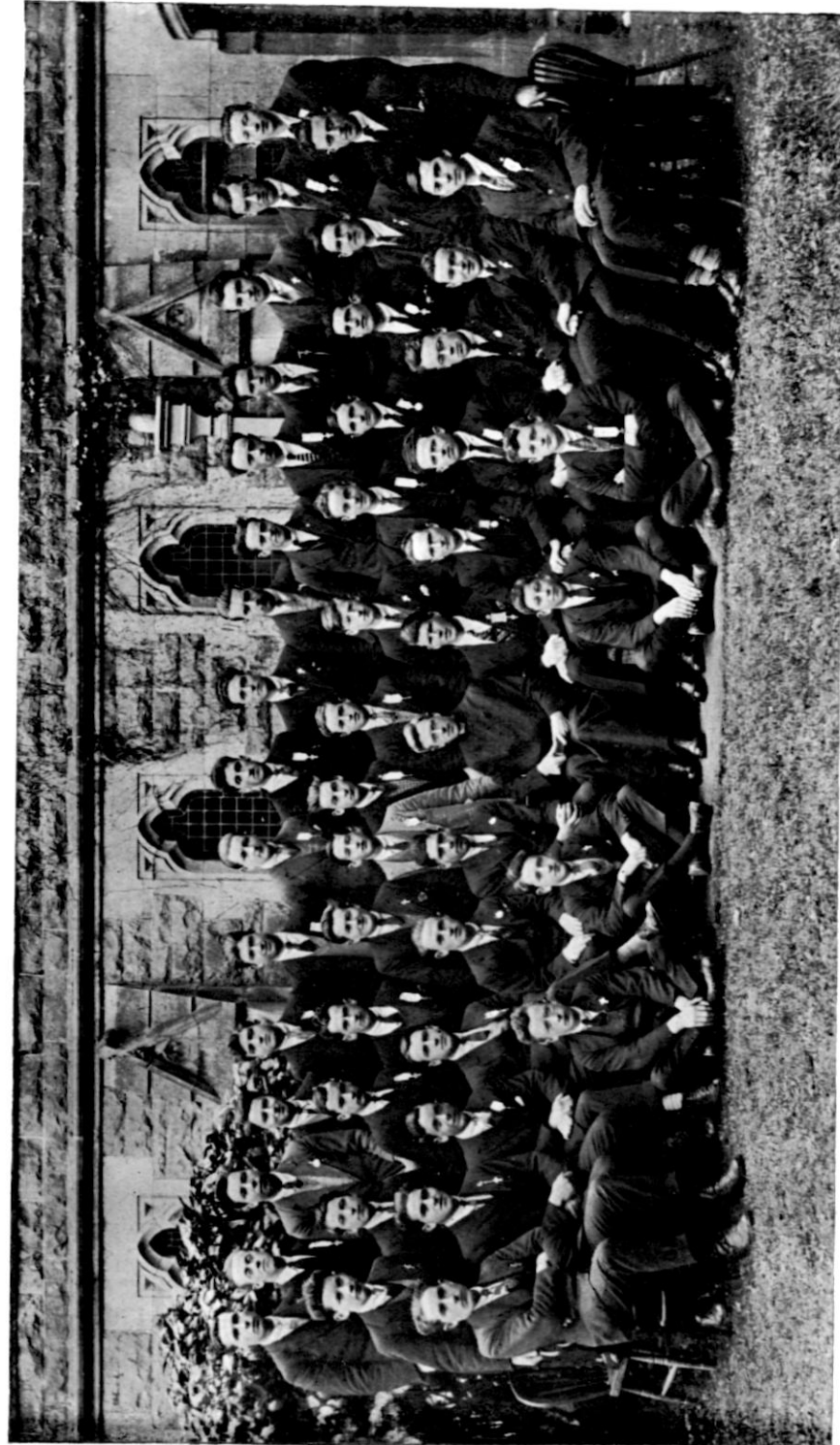


Photo by]

SODALITY OF OUR LADY.

[Keogh Bros.  
Back Row—C. Lelane, J. Patrick, P. Greene, F. Considine, M. O'Sullivan, P. Molloy, J. Powell, C. Smithwick, P. Conroy, T. Hodnett, P. Corry,  
D. Geary, T. Kennedy, E. Irwin, J. Brogan, W. Woods.  
Second Row—T. Manning, M. Kelly, P. O'Brien, P. Dinneen, N. Kelly, M. O'Reilly, E. White, M. Kennedy, T. McInerney, M. Sheehan,  
W. Caffrey, M. Farrell, M. Lyden, P. Sheppard.  
Sitting—P. Carroll, J. Power, W. Sheehan, W. Kearns, E. Scanlan, T. Mitchell, Rev. J. A. Deevy, S.J. ; F. Courtney, J. Burke, P. Coffey,  
M. McCarthy, C. O'Donovan, D. Harnett.  
Ground—T. Egan, B. Brennan, W. O'Shea, D. McSullivan.

## Sodality Notes.

### Sodality of Our Lady.

Spiritual Director—REV. J. A. DEEVY, S.J.

At a preliminary meeting held on Saturday, October 3rd, the following officials were elected :—

Prefect—T. MITCHELL.

Secretary—E. SCANLAN.

Second Assistant—V. TULLY.

Sacristan—W. KEARNS.

The regularity with which the members attended the weekly meetings was most gratifying. From the very beginning it was clear that the Sodality members were in earnest and were sincerely anxious to prove themselves true sons of Mary. During the course of the year much was done for the honour of the Mother of God that came, perhaps, under the notice of many. But much was also done that is known to few, because effected in quiet, unobtrusive manner. It will all be known some day.

The first reception of new members was held on the Feast of the Immaculate Conception. The following were received :—

Lay Boys—B. Brennan, J. Brogan, P. Carroll, P. Corry, T. Egan, E. Irwin, M. Kelly, M. Kennedy, A. McInerney, D. McSullivan, M. O'Reilly, M. Sheehan, E. White, W. Woods.

Apostolics—P. Coffey, P. Dinneen, D. Geary, D. Harnett, T. Manning, P. Molloy, P. O'Brien, W. O'Shea, J. Patrick.

After the Christmas Holidays Vincent Tully did not return, and Willie Sheehan was chosen to fill his place as Second Assistant.

The second reception took place on the Feast of the Most Blessed Trinity, Sunday, May 30th. The following were received :—

Lay Boys—F. Egan, J. Garry, H. Murnane, D. O'Donnell, J. O'Shea, M. C. Power.

Apostolics — J. J. Burke, J. Caulfield, K. Dunne, P. Fitzgerald, J. Hyland, M. O'Mahony, J. O'Sullivan, R. Reynolds.

The following is the complete list of members :—

Lay Boys :—T. Mitchell, E. Scanlan, V. Tully, W. Kearns, W. Sheehan, T. Kelly, P. Greene, T. Hodnett, M. O'Sullivan, J. Powell, N. Kelly, F. Considine, J. Power, M. Leyden, B. Brennan, J. Brogan, P. Carroll, P. Corry, T. Egan, E. Irwin, M. Kelly, M. Kennedy, A. McInerney, D. McSullivan, M. O'Reilly, M. Sheehan, E. White, W. Woods, F. Egan, J. Garry, H. Murnane, D. O'Connell, J. O'Shea, M. C. Power.

Apostolics :—F. Courtney, P. Sheppard, C. Donovan, J. Burke, C. Lehan, P. Conroy, W. Caffrey, M. Farrell, T. Kennedy, C. Smithwick, P. Coffey, P. Dinneen, D. Geary, D. Harnett, T. Manning, P. Molloy, P. O'Brien, J. Caulfield, K. Dunne, P. Fitzgerald, J. Hyland, M. O'Mahony, J. O'Sullivan, R. Reynolds.

### Sodality of the Holy Angels.

Director—REV. T. COUNIHAN, S.J.

Prefect—CHARLES MCCARTHY.

First Assistant—DESMOND KEARNS.

Second Assistant—JOHN FLANNIGAN.

Sacristan—PAUL POWER.

The Sodality at the beginning of the year numbered twenty-four. The members are to be congratulated not only on their regular attendance at the weekly meetings, but also on their very close attention to the instructions given.

A reception into the Sodality was held on Passion Sunday, March 21st. Father Rector received the new members and gave a very

practical address to the entire Sodality. The following were received :—Joseph Danaher, Tim Donovan, Eddie Coffey, Jim Harley, Laurence Kearns, Noel Ryan.

This year a new departure was made. Hitherto members could only cast envious eyes on the beautiful silver crosses worn by those in Our Lady's Sodality. They sighed for the day when they too would be privileged to hang Our Lady's Sodality Cross from their watch chains. Now such feelings are assuaged. Each member of the Holy Angels' Sodality has a silver emblem quite distinctive from that of the B.V.M. Sodality. Sodality members are expected to wear that emblem wherever they go—and are expected also to live up to the high standards of faith and morality for which it stands.



Photo by]

SODALITY OF HOLY ANGELS.

[Keogh Bros.

Top Row—M. Lynch, J. Butler, L. Power, W. Barry, W. Byrne, J. Danaher, P. Walsh, J. Harley.

Second Row—J. Farrell, J. O'Hea, A. O'Connell, E. Costelloe, T. Liston, J. O'Beirne, J. Harrold, L. Kearns, N. Ryan.

Seated—D. Kearns, J. Hall, J. Flannigan, C. McCarthy, Rev. T. Counihan, S.J. ; D. Kearns, P. Power, E. Coffey, D. Cumiam.

Ground—A. O'Crowley, T. Donovan, P. O'Connor, N. O'Crowley.

## Society of St. Vincent De Paul.

Spiritual Director—REV. J. A. DEEVY, S.J.

President—E. SCANLAN.

Secretary—T. MITCHELL.

Treasurer—J. BROGAN.

Our Conference this year was much larger than last year's. We had more than thirty members, and, with a few exceptions, they were regular in their attendances.

A concert, a handball tournament, and a tennis tournament were organised in aid of the funds, and as we go to Press a raffle is under discussion. The boys were exceedingly generous in their support, and the amount of money that found its way into the poor box was most gratifying. Nor was copper the only metal found there. Many a shilling, and even many a half-crown greeted our eyes when we opened the box from time to time. The generous donors are unknown to us, but when we wish a blessing on them, as we do from our hearts, we know that our prayer will not pass unanswered. We found also other generous friends in the College to whom our deep gratitude is due, as it is also to one outside the College, but not a hundred miles from it.

Ours is only a Junior Conference, and we are unable to undertake much of the work that is proper to the Society of St. Vincent de Paul. But some of our members were able to attend one of the Quarterly General Meetings of all the Conferences in Limerick and came in touch with the Senior Conferences. They listened with keen interest to the clear but unostentatious accounts of the grand work that is being so quietly and yet so surely accomplished for God.

In a year or two it will be possible for many of our members to take up the real work themselves. We trust that many who, here in Mungret, have learned something of the noble aims and the practical working of the Society, who have heard of human want relieved, and human degradation abolished by the untiring labours of the zealous worker, who have come to understand that such a worker, though a layman, is an apostle of Jesus Christ, will themselves take up the ennobling task, and throw themselves with energy into an undertaking that will mean the eternal salvation of many, and their own personal sanctification, which is, indeed, the chief end that the Society of St. Vincent de Paul has now in view.

## Exchanges.

We gratefully acknowledge the following :—  
The Belvederian. The Clongownian. The Xaverian (Kew, Melbourne). Our Alma Mater (Riverview, Sydney). The Mountaineer. St. Aloysius' College Magazine (Glasgow). The North Point Annual. The Castleknock College Chronicle. C.U.S. P.M.S. (Thurles). an stéibteánaic. Veritas (Sion Hill, Blackrock). St. Patrick's Annual (Jaffna). The Magazine (Trichinopoly). Baeda (Manchester). The Rock (Hong Kong). The Aloysian (Galle). The Mangalore Magazine. The Ionian (N.Y.). The Far East. The Southern Cross (Capetown).



(From Notes supplied by T. BARDEN, J. HYLAND, and M. KENNEDY. Junior Notes supplied by V. McDONNELL and T. MANNING.)

**September 7th**—The diary must always begin the same way, for coming back to school, even to Mungret, kills one's powers of writing for a day or two. Therefore we begin as usual. Apostolics return to-day. Many new faces, and many old ones missing. Despite the changes in the community we are glad to find that Father McCurtin and Father Cuffe are with us still.

**September 8th**—Lay-boys return. We can't help thinking that Christmas will come some time.

**September 9th**—We missed Fr. Spillane's measured tread in the refectory this morning. Lectio Brevis to-day. This means little class, but not little study.

**September 10th**—Full day's class and after it we felt as if we had been back at it for months. Strange to say, we have had no such feelings a week ago about our vacation.

**September 12th**—The rules read out this evening. Some of us startled to hear that the rockery is out of bounds. It means that we must make changes in our plans. John Powell returned this evening, a much-travelled man, but he found no place to suit him as well as Mungret.

**September 13th (Sunday)**—Our first exam. to-day in English. This seems to us to be refined cruelty, for we are asked to describe our holidays, and so get a violent attack of home-sickness. The subject, "What I intend to do when I leave school," would not be so bad. Elections after dinner, but they did not create much excitement, as we all knew that Ed. Scanlan would be again chosen Captain of the School. The Apostolics had a concert after tea.

**September 14th**—Everything as usual, which means that our extra sleep has been removed at both ends, with a corresponding addition to our study time. Des. Kearns is elected Captain of the Third Club.

**September 17th**—Usual half-holiday and hurling going strong in all departments.

**September 19th**—Despite the rain, Fr. Cuffe is laying plans for a new grotto on an elaborate scale. It is to be in one the Montmartre and the Lourdes of Ireland.

**September 20th**—Our first Missa Cantata showed that a few of last year's good voices are with us still. After study we overheard the following :—New-comer (unacquainted with Erse, on seeing a companion address an envelope) : "Isn't 'Bean' a queer name for a fellow's mother ?" Much excitement about "that-that" to-n-terms-question in parsing, which appeared on this morning's exam-paper. In hurling J. Brogan distinguished himself by scoring a brilliant point. The Apostolics had a "Cork-Tip" match.

**September 21st**—Fr. Theodore, a native Indian on the Madras Mission, gave the Apostolics an interesting lecture.

**September 22nd**—Officials' half-day. We think that it is up to them to resign now, so that we could have another election and another half-day. (We submit this hint to future captains when all other attempts fail in interviews with the Rector).

**September 23rd**—A new time-saving invention ; the Angelus is said after Rosary now, as too much time was occupied before in settling down to work. We suppose that when the Shannon Scheme is going there will be a moving floor to carry us like lightning to our various duties. Fr. Arthur Murphy, a past Lay Boy recently ordained, said the boys' Mass this morning.

**September 24th**—Fr. Leroyer, S.J., gave us an interesting lecture on Indian mission work this evening. His slides were beautiful and showed to perfection the natives' feet.





[Keogh Bros.  
 JUNIOR APOSTOLICS.  
 Photo by]  
 Top Row (Left to Right)—J. J. Burke, E. Toner, M. Hayes, F. Webb, J. Patrick, D. Cregan, J. Flanagan, L. McGuinness, J. Thornton.  
 Second Row—P. McGrath, J. F. O'Sullivan, P. McLoughlin, J. P. O'Sullivan, C. Finn, M. Molloy, J. Caulfield, P. O'Brien, M. Connolly,  
 D. Fitzpatrick, J. O'Neill.  
 Seated—T. Manning, W. O'Shea, M. Doyle, T. Stokes, Rev. F. Cuffe, S.J.; J. Buckley, J. Williams, A. Gilhooly, P. Keogh.

**September 25th**—Retreat conducted by Fr. Halpin, S.J., starts this evening after the traditional five minutes' roar.

**September 29th**—Retreat ends. The 'babies' who did not make the Retreat in full strict silence, had startling news. "Batty," the College piebald pony, known to Mungret boys for years, has died. No longer will Bill's voice be heard urging "Batty" on, to distract us in our work. But that is not the startling item. One of those who was at the burial assured us that he saw "Batty's" ghost last night. We advise him to try and catch it and bring it to Fr. Corbett, who'll give him top market price. Playday. Walks to town provide a little distraction after the Retreat.

**September 30th**—It must be the result of a retreat resolution and therefore may not last, but the Apostolics are beginning to expect that Willie Caffrey and Paddy Quinlan will be on the under 19 hurling team.

**October 1st**—Summer seems to have come back for our half-day.

**October 4th**—After the Irish exam. the under 19 played the Apostolics, but were beaten by 3 goals to 1. Pictures this evening. "The Alaskan" was the title of the main one, and after it some critics were heard to say, that the picture did not bear out the impressions given of that country by Fr. Halpin during the Retreat. One individual was appealed to, in order to decide the question, but he had to make the painful admission that he slept during both.

**October 8th**—Usual monthly playday. Walks to town and around it via the docks, where we saw a large German ship with its Shannon Scheme cargo.

**October 11th**—Tom Kennedy, who was chosen captain of the Senior Hurling Team yesterday, led his men to victory to-day in a friendly against St. Munchin's in the grounds of the Catholic Institute. We hope that this is a good omen for the Cup matches.

**October 13th**—Playday in honour of Very Rev. Fr. Provincial, who arrived on Friday. Walks. In the evening another of the "Prodigals" returned.

**October 15th**—We hear terrible sounds from the Apostolics' quarters; we are glad, however, to learn that it is only the first practice of their Orchestra. Sincerest sympathy with the director, Mr. O'Shaughnessy, and we promise that the lay boys will never inflict such torture on him.

**October 18th**—Rugby starts. We cannot explain George O'Mahony's absence from the scrum.

**October 23rd**—At the hour when study should begin the study-hall door refused to open. We hoped that it would work to our advantage, and were sorry to see that our Captain is so much on the side of law and order, that he entered the hall through a window, opened the door, and dashed our hopes to the ground. And we had thought that we had suffered enough from a week's rain!

Bi buacaili ó'n gColáirte a'vul go luimneac trádnóna agur oo feanghuig capa leip; bíonnar a'labairt Saolunne le céile nuair a' veim beirt ban orda a'vul amúga. "Could you direct us to ———?" a'vubairt vaine acu. "Ní feannar ó' éalaín an voimain Dé cá b'vul pé." ar' an buacaili a' Saolunne. "Oh! do come away dear; they must be those awful Germans" a'vubairt pí le n-a compánac.

**October 25th**—First under 17 match against Christian Schools on our own ground. Our hold on the O'Mara Cup was less secure after the match, for we

were beaten by 2 goals 1 point. But "while there's life there's hope."

**October 26th**—The wonderful works at the grotto make great progress daily. Since Paddy Quinlan, who was at Lourdes last summer, has joined the busy throng of workers, everything must go all right.

**October 27th**—One chronicler reports that "Felix," whoever he may be, was deprived of his bath to-day as he could not manage to get through the door.

**October 29th**—What is the editor to believe? J. Hyland writes that the Apostolics defeated the under 19 in hurling to-day, and M. Kennedy informs us that the under 19 won. (Dear Chroniclers, this won't do! for it is from your valuable notes, that the history of Mungret will be written in years to come. E.D.)

**October 30th**—Frs. McCurtin and Shuley are busy acting as Customs Officers on the parcels arriving. Nuts are contraband, as new boys have discovered too late. A mysterious disappearance of a crowd of boys of various sizes with Fr. Hurley takes place these evenings after tea. We can elicit no information from them except that they have formed a secret society.

**October 31st**—Hallow Eve. An unexpected half-day and no late study. The Apostolics had their usual merry Oidhche Shamhna.

**November 1st**—High Mass. Playday, but a shockingly wet day. Fr. Minister came to the rescue with a special lunch, and also helped Fr. Shuley to organise an impromptu concert in the afternoon. After tea Mr. Flood, D.J., gave an interesting lecture on Early Christianity in Ireland for which we are very grateful.

**November 3rd**—Reports of a half-day if weather keeps fine. Rain at mid-day and our hopes are small, but just as we go back to class again, the bell announces our release. We solved the mystery of the Secret Society. We are to have a play at Xmas.

**November 6th**—Right Rev. Dr. Schuler, S.J., of Texas, has come to Mungret on his way from Rome.

**November 7th**—Dr. Schuler said the boys' Mass. The captains were presented to him later, and as a result of the interview we learn that an extra day is to be added to the Christmas holidays. We hope that other bishops may come soon. Their visits are highly valued by all.

**November 8th**—The Senior team met St. Munchin's to-day at the Markets Field and won by 5 goals 2 points to 3 goals after a very good match. The Apostolics debated on the Shannon Scheme after tea.

**November 9th**—Very frosty weather and Masters' Reports, but we prefer the former. There is compensation, however, in the hot pipes which are on to-day for the first time, and "slab-hatching" has begun. Rumours of a half-day to-morrow if the reports are considered good. Some of us thought them very good.

**November 10th**—Full class day, as the opinion of those in authority was not the same as ours concerning yesterday's reports.

**November 12th**—Second Thursday and Clounanna Coursing Day. Playday. We go to see the coursing and enjoy ourselves, even if some come home with less money in their pockets.

**November 13th**—Feast of St. Stanislaus. Solemn Benediction and no late study.

**November 15th**—Pouring rain, yet we played Copsewood at the Markets' Field, and won by 5 goals to 2. H. Roche made his debut as goalkeeper, and W. Woods as a singer at the Glentworth Hotel in the evening.

**November 16th**—The first round of Fr. Ryan's inter-class Latin verb competition took place to-day. IV A won from IV B. by 2 points. "Phons" is suffering from a partial eclipse of one eye. We wonder what's the reason of it.

**November 17th**—Fr. Deevy is carrying out excavations on a large scale near the study hall. Is it a tunnel to his garden or a new handball court? III A laid low III B in the Latin Verb Competition.

**November 18th**—Excitement in the verb competition grew to-day when IV A triumphed over II A.

**November 19th**—The Final of the verb competition ad coenam gaudiosam took place to-day before a large board of examiners, between IV A and III A. The latter won by 1 point. In the afternoon the Apostolics and some musically-inclined Lay boys attended an Organ recital, at the Sacred Heart Church, by Mr. O'Shaughnessy. Many thanks to him for giving us a pleasant afternoon.

**November 22nd**—The Triduum in honour of St. Peter Canisius and the Blessed Canadian Martyrs began to-day.

**November 23rd**—Joe Danaher hopes that to-morrow's playday will not on account of bad weather be postponed to "some Sunday next week."

**November 24th**—Playday in honour of the canonisation of St. Peter Canisius. High Mass, at which Fr. Hurley preached the panegyric of the Saint. All went for walks to town except diggers and play-actors. Fr. Minister kindly gave us a surprise in the refectory at dinner, and sang at our concert in the evening, together with Fr. Kirwan, S.J. Just as the latter had sung his second song and we were beginning to enjoy him, he disappeared to the Apostolics' quarters. Next time we'll see that his biretta is not so near the door when he is singing.

**November 26th**—Feast of St. John Berchmans, but it fell on the usual half-day, which cooled our devotion somewhat.

**November 28th**—Election for the Sodality of the Blessed Virgin took place this evening.

**November 29th**—The Christian Schools gained a decisive victory over Mungret Junior Team to-day, despite the efforts of Tom Mitchell. Novena in honour of the Immaculate Conception began this evening. The new cinema machine justified its existence and the picture "Charley's Aunt" was enjoyed by all.

**December 3rd**—Feast of St. Francis Xavier. High Mass at which Fr. Reynolds, C.S.S.R. preached an excellent sermon. He is a past Mungret man who is a credit to his Alma Mater. Fr. Minister provided us with so good a dinner that we have not been able to continue the record of the day.

**December 6th**—To-day we witnessed at the Markets Field the most exciting match since St. Patrick's Day, 1923. Our Senior Team played the Christian Schools Seniors. It was a great match, which should have ended in a draw to do justice to the struggle. Mungret lost by 2 points, the score being 6 goals to 5 goals 1 point. P. Greene covered himself with glory as a sharp-shooter at his opponents' goal. Apostolics held a debate on the Unemployment Dole. We confess that we don't know much about it, except that it would be a suitable name for what the

Prefect of Studies deals out to certain people after the Masters' Reports, and therefore we vote against it.

**December 8th**—Feast of the Immaculate Conception. Reception into the B.V.M. Sodality. Playday. Third Club enthusiasts went to see a schools' Rugby match in Limerick. Others had a quieter enjoyment in a walk to town.

**December 9th**—Our Junior Team defeated St. Munchin's to-day, at the Catholic Institute Ground, by 2 goals. "Bob McConk" was the hero of the day. The Apostolic School received from Tom Walshe and George Keyes a beautiful portrait of His Holiness the Pope, who has kindly granted the Apostolic Blessing and Plenary Indulgence at the hour of death to Superiors and Students of the Apostolic School.

**December 11th**—The stage, which was begun two days ago, has made great progress, under the direction of Fr. Hurley, assisted by some of the Philosophers. We never knew before that Philosophy was of any practical value.

**December 12th**—Christmas Exams begin. No class and an early sleep for all.

**December 13th**—In the morning examinations in full swing. In the evening a successful dress-rehearsal of "Les Boulinard" before all the boys, except the Junior Apostolics, who were debating on Industry versus Agriculture for Ireland. We don't like the word "Industry," so we vote for agriculture, as this word never appears in the Masters' Reports.

**December 15th**—The play was performed this evening before a large crowd of visitors. In fact the theatre was full. We thank Mr. O'Shaughnessy for coming out in the afternoon, at great inconvenience to himself, to give some final touches to the "village band." For an account of the play we refer our readers to the pages written by our dramatic critic.

**December 16th**—Apostolics' retreat began this evening. The Lay boys went to Limerick to see the Mikado. Heartiest congratulations to Mr. O'Shaughnessy on his work. On the way home the bus had a slight collision with one of the pillars of the gate, but it is untrue to say that it was due to a certain reverend gentleman's rendering of "Tit Willow."

**December 17th**—Packing-up. After tea, distribution of prizes, followed by Solemn Benediction and Te Deum.

**December 18th**—Home. Is it true that J—D— wanted to stop the bus at the gate and return to the College for a—match?

**January 13th**—Apostolics back again. We are sorry to hear that Finbarr Courtney has had slight trouble with his eye. We hope that he'll return soon. Meanwhile J. Burke takes his place and therefore "Business as usual."

**January 14th**—Return of Lay boys. Some from measles-infected areas are not allowed back. How we wish that measles had raged in our district during Christmas!

**January 15th**—Short classes and walks after lunch. There is a new order of desks in the study. We wonder why. Fr. Long, O.M.I., gave the Apostolics a fine lecture on Ceylon. We were glad that the lantern was not in working order, as it made him talk more and give us some personal experiences.

**January 16th**—A full-class day to cheer us after our return.

**January 17th**—Apostolics' Retreat. The rest of us try to work up enthusiasm for games, but Christmas has not helped the hurlers.

**January 20th**—An interesting fistic encounter took place this evening between Connemara Paddy and the well-known Meath Johnny. It has not yet been decided who was the victor.

**January 24th**—No exam. to-day. Result—an universal sigh of relief. The cinematograph has had a special room built for it in the Library, and to celebrate the new erection we had a splendid programme of pictures this evening—two comedies and "An Arizona Romeo." After the pictures we heard the following: G—y "But did that really happen?" F—x "Oh, yes. That happened out in Romeo."

**January 27th**—Some of those who remained home on account of sickness returned to-day. We are not,

**February 3rd**—Finbarr Courtney returned to-day in great form. We hope that his eye is all right again, as he'll want at least two good eyes to do his duty in looking after the Apostolics.

"Cáitín éúgáib a buacailli!" de na úiarán ip uile ní raib ann ac cigeine cnearta réim, Caóis ua Tuama. S'é a bain an rianmhao úinn asur a úiceall 'a óéanam aise ar ar steansa a rianmhao.

**February 4th**—The election for Vice-Captain to fill the vacancy caused by the departure of Vincent Tully took place to-day. T. Mitchell was chosen as Vice-Captain, and F. Considine to fill his place as Secretary. The annual First and Second Club Hurling League started to-day—Considine's team beat E. Scanlan's, and W. Kearns gained a victory over T. Mitchell.

**February 5th**—An cigeine aipir.



Photo by]

AU REVOIR.

[Keogh Bros.

however, anxious that the measles scare should come to an end, as at present we benefit by it to the tune of half-an-hour's extra sleep each morning.

**January 31st**—Fr. Minister's very spirited sermon this morning must have been the cause of a very spirited hurling game after lunch. We are glad for the Cup matches are drawing near.

**February 2nd**—Playday, as Fr. T. Ryan, S.J., of Belvedere College, and Fr. T. Hurley, S.J., of Mungret, took their last vows. Congratulations to both of them. No one allowed to town to-day. Fr. Calter took First and Second Clubs for walks, first to Carrig, and then he brought us home by the long road to Clarina. Clearly, he believes in long walks. Fr. Cuffe entertained the Apostolics with the Mikado this evening on his new gramophone.

**February 6th**—Fr. McCurtin showed some slides with his splendid new lantern to the Apostolics after tea.

**February 7th**—Pictures after tea. Fr. Shuley seems to have made a happy choice as usual and we are grateful to him.

**February 9th**—Half-day in honour of the three Jesuit Martyrs, Saints Paul, John and James, whose feast fell on last Friday. Jackey Hall found out that he was not an expert jockey yet at mid-day.

**February 11th**—Play day, and going to town forbidden still. The Seniors were in charge of Fr. Hurley, and he made sure that there was no going to town for them. He led them first beyond Patrick's well, and later they sighted Limerick several miles away. It was more of a forced march than Fr. Calter's walk, if that be possible, but strange to say,



we were all back in time for dinner. The juniors went with Fr. Ryan to Carrig and then to Patrickswell. On the way we passed a mansion called Jockey Hall, which reminded us of a poor sufferer at home.

**February 14th**—League matches continued. After tea we enjoy an interesting historical picture "The Mystery of the Wolves" of the time of Louis XI.

**February 16th**—We celebrate Shrove Tuesday by sleeps this evening.

**February 17th**—After Fr. Deevy's reading of the Pastoral Letter to-day we have resolved to give up shop and s— during Lent.

**February 21st**—St. Munchin's v. Mungret on the Market Field. Our team come from the mud-bath victorious. It was a question of "up or down stream" rather than "against or with the wind." Apostolics debate on compulsory Irish.

**February 24th**—Rumours are current that the Apostolics are to produce a play soon, under the direction of Fr. Cuffe. We hope that it is true, but actors seem always to be sworn to secrecy.

**February 27th**—Very Rev. Fr. Provincial arrives this evening and our hopes rise. The weather is bad but still we could enjoy a playday.

**February 28th**—A fine day at last for the under 17 match with St. Munchin's at Mungret. We gained an easy victory by 9 goals to nil. Finbarr Courtney gets the measles and again the Apostolics are without a shepherd. (Apologies to P. S. We forgot about him.)

**March 1st**—Groans and yawns this morning when the bell goes for rising, and we discover to our dismay that the extra sleep, which the measles gave us, has been discontinued. Another half-hour's work added on to our day. It is time that schools adopted the eight-hours' day.

**March 3rd**—Fr. McCurtin showed us some most interesting slides of Rotorua, N.Z. this evening. Evidently the hot-water system there is more efficient than our hot pipes, which sometimes fail us on very cold days.

**March 4th**—The Dr. Harty Cup match against St. Flannan's, which should have been played to-day, had to be postponed on account of wind and sleet. Third Club disgusted that they can't practise for their Rugby match against the Crescent.

**March 7th**—Match between St. Flannan's, Ennis, and Mungret on our ground for the Dr. Harty Cup. The weather was not good and the ground was heavy. We were 2 goals ahead, with a strong wind in our favour, fifteen minutes before the end, but St. Flannan's, with a series of spirited dashes, got a few scores, and, in a very exciting finish, beat us by 1 point. We think that our senior team was overconfident of victory. After tea the Apostolics had a lantern lecture on Australia by Fr. McCurtin.

**March 11th**—Playday. Walks for all except those in the Apostolics' play, who have a full rehearsal.

**March 14th**—Match between Copsewood and Mungret, at Copsewood, for the Dr. Keane Cup. Our team gained an easy victory. We were most hospitably entertained at Copsewood, and we are very grateful for the pleasant day they gave us. The St. Vincent de Paul Society gave an enjoyable concert this evening. We thought that the best item was provided by Rev. Fr. Rector, who was so much touched by the Minister's rendering of "It's nice to get up in the morning," but more especially by the

words, "But it's nicer to stay in bed," that he announced at the end that there would be a sleep for all in the morning.

**March 16th**—Two grave Apostolics retired to bed to-day. R. Finn fell a victim to the measles and W. Lee is laid up with a badly swollen knee, a result of last Sunday's match. We hope that both will be well soon again.

**March 17th**—Lá le páirtaigh. An t-áit. Diaimuro ua maéaganna a éuz an t-peanmóin uair. Triasg naé i n-gaolunn a bí ri. Um meáoon lae riúo ircead go caáar luimniúe rinn. Lá na páiranna a, bí ann 7 reo áaoine inr gáe do' ball.

Do éuz an learuáctaríán uinnéar bpeálg úúinn, fleáó móor méarar aráó, a éuirpeáó i gcuimne úur flúirpe á' r féile na peanaimpe.

Um éraetóna bí uráma ágaann. "Vice Versa" ba éero-iol uó. Do úein na h-arboltaig a ngnó go ri-máit uoir luét léirúíte ázur luét ceóil a éuz amháin uáta uoir na maóaracanna. Fáro paógaril uó'n áe mac Duib!

**March 19th**—Feast of St. Joseph. Half-day. The Crescent Junior Rugby Team met and vanquished Mungret Third Club. But the latter are new to the game, and made a very good fight against a heavier and more experienced team.

**March 21st**—The photographs for the Annual are taken to-day. Hair oil bottles are emptied and mirrors are in use till the last moment, but the "knuts" are disgusted that there is a strong wind, which unsettles their hair. The Apostolics hold a debate after tea on the question of foreign games; and this at a time when we are all excitement about our hurling match against the Christian Schools!

**March 22nd**—Some of us were interested in the result of the Leinster Senior Schools' Cup Final, which came through to us this evening. We congratulate Clongowes and sympathise with Belvedere.

**March 25th**—Our hopes ran high as we went to the Markets Field in the afternoon to see the Senior hurling match against Christian Schools. Things looked black early, when our opponents piled up 3 goals against us. Then Mungret rallied, and though slightly behind at half-time, in the second half, played excellent hurling and emerged victors by 11 goals to 6 goals 2 points. We are equal now, and a replay will be necessary. An interesting debate was held in Third Club after tea, Country Life versus Town Life. It is amazing how little city fellows know about the joys of country life.

**March 28th**—Palm Sunday. Word reached us last evening that another Mungret Alumnus Fr. John Norton is to be consecrated bishop soon at Rome. The Junior Team met the Christian Schools' Juniors at the Institute ground. As far as we were concerned, it was just the reverse of last Thursday's match. Mungret was defeated by 6 goals 1 point to 2 points. And we returned without the O'Mara Cup which we had carried in with us. Mick Sheehan kept up his reputation by scoring twice for Mungret.

**March 30th**—Lay Boys Senior Debating Society met after tea to decide whether the State should support the Language first and our industries second. We were sorry to find that there were no extempore speakers willing to come forward at the end.

**April 1st**—Home again! No, it is not a Fool's Day joke. It's a fact. The Apostolics, who remain behind, elect Tom Kennedy, Jack Burke, and Finbarr Courtney to take charge of the Easter Sports.

After ceremonies, visits to the City Churches fill the afternoon.

**April 3rd**—Holy Saturday. When ceremonies and Lent are over vacation begins in real earnest.

**April 4th**—Easter Sunday. Splendid weather, and the Alleluia spirit prevails everywhere.

**April 6th**—We are having a splendid vacation and beautiful weather, which tempted us to walk to Ardnacrusha to-day.

**April 8th**—Very Rev. F. M. Browne, S.J. gave us two most interesting lectures illustrated with slides from his own photos, on a trip to Australia.

**April 9th**—We assemble at mid-day with band and banners to give a send-off to Fr. Browne and to thank him very sincerely for his successful efforts to add to our enjoyment.

**April 12th**—The committee deserve great praise for the admirable manner in which they carried through the sports and tournaments. But how we did miss

O'Dwyer, P.P., preached a beautiful sermon. Play-day. The walkers turned citywards, while cyclists went to Castleconnell with Fr. Minister, and others made up for extra holidays.

**April 22nd**—We learn to-day that the Final of the Senior Hurling is to be played next Wednesday.

**April 24th**—The Philosophers, with Fr. Kane, go on their annual excursion to Holy Cross Abbey and the surrounding places of interest, and the rest of us go to class. "Nothing like variety," remarked Kevin Dunne, but we don't know whether he speaks of this or of the scenery. J. Brogan is studying the bye-laws of tennis at Mungret, especially the rule concerning the getting of the court after dinner.

**April 25th**—After tea distribution of sports' prizes in the Apostolics' quarters.

**April 28th**—We set out with great hopes to witness the Schools' Hurling Final, and we returned sans Cup, sans voice, sans hope, sans everything.



Photo by]

THE ROCKERY.

[Keogh Bros.

Denis Cregan! Many thanks to Fr. Minister, Fr. Deevy, and Mr. O'Connor for their help.

**April 14th**—The return of the lay-boys is a distraction to the Apostolics, who are making their Retreat.

**April 16th**—Full class day, but 'tis the last lap and is not so bad.

**April 18th**—New time gives us an extra hour's sleep, for we have our own way of following Summer Time at Mungret. In a match Under 19 versus All Others, the Under 19 scored a victory. In the evening Fr. Shuley provided us with the picture, "Peter Pan."

**April 21st**—Feast of the Patronage of St. Joseph. High Mass, at which an old Mungret man, Fr. W.

**April 29th**—An old Mungret custom disappeared to-day. Our usual Thursday half-day was transferred to yesterday, and we had full class on a Thursday, "a thing which we never did before."

**May 1st**—Fr. Mulcahy's general choir practice for the May hymns was much more interesting than Religious knowledge class, at least, each of us showed he had a voice, which does not always happen in class.

**May 2nd**—The first Round of the House League Games finished to-day, with W. Kearns' team leading, and Tom Mitchell's second. Where is the Captain's?

**May 3rd**—The Treasurer of the St. Vincent de Paul Society is very busy conducting a handball



tournament. He tried to force even Mr. O'Keefe to appear on the court. We welcome Fr. V. Byrne, S.J., a past Rector of Mungret, who arrived this evening.

**May 4th**—Religious knowledge exams. suddenly sprung upon us, and for four long hours we try to show the faith that is in us. Fr. Spillane, last year's Minister, got an ovation as he drove up the avenue this evening.

**May 6th**—Play-day. Father Minister led a band of cyclists to Adare. A raid made on a certain quarter near the study showed that it was a debate on dogs, not a smoking concert, was in progress.

**May 9th**—We went to town to see Inter-County matches for the Thomond Feis medals. Limerick defeated Clare, and Tipperary went down before Cork. The Junior Apostolics debated on Capital Punishment, while the rest of us enjoyed a fine picture, "Havoc." Fr. Shuley is to be congratulated on the pictures he chooses for us.

**May 13th**—Ascension Thursday. Play-day. Walks.

Do rriar buacail o mungret catar lunnige mriu ar na neomac tpeir a h-aon. Ceartuis peann luaoe uar, de bi an rriaroir a' sunao an uoir. Dubairt pe go zomgead leir an mbuacail "tar uéanae." "Ca piada oim ra triopa" ar an buacail. Do h-ogatao an uoir de rriar. Cuao an zúe irtead agur éannuis an peann. Ar a tead amaé dubairt pe leir an bpear "óiolar na piada úo ar ro," ar rrean, a' tarpeant an pinn ro.

**May 16th**—Hurling match—Lay boys against Apostolics. After a poor game, the Apostolics won easily by 10 goals to 3. The St. Vincent de Paul Handball Tournament finished. W. Kearns and M. Lyden were the winners. This evening the Apostolics were surprised when Fr. Cuffe announced during study that Fr. McCurtin had been appointed Rector of the Crescent. During his time here he took a wonderful interest in everything connected with the Apostolic school, and we are very sorry to lose him. We wish him every success and blessing in his new position. Fr. L. Potter, late Rector of the Crescent, and nearly twenty-five years ago Sub-Moderator of the Apostolic School, is our new Superior. We offer him a hearty welcome.

**May 18th**—Half-day in honour of Fr. McCurtin's departure and of Fr. Potter's arrival as Moderator. After tea the Apostolics gave a farewell concert to Fr. McCurtin, and Finbarr Courtney read an address in appreciation of his work. Rev. Fr. Rector and

Fr. Cuffe also spoke. Thanking all, Fr. McCurtin referred to his stay in Mungret as the "three happiest years of my life." We are very glad, indeed, that they have been such.

**May 20th**—The County Handball Competition has commenced. In the Hurling League matches, F. Considine defeated W. Kearns, and T. Mitchell won from E. Scanlan. This puts T. Mitchell's team on top and W. Kearns' team next.

**May 21st**—We did not forget that to-day was the First Anniversary of John O'Connor's death. May he rest in peace.

**May 23rd**—Whit Sunday. Play-day. After High Mass, walks for all except the Sports Committee of the St. Vincent de Paul Society, who remained behind to conduct the annual sports for the boys of the village. We were interested in Tom Mitchell's victory on the College pony, in the Welter Weight Stakes of the Mungret Turf Association. Congratulations to Fr. Deevy and his committee on their successful day.

**May 24th**—Whit Monday. Playday—Rain, rain, rain. Yet the Apostolics set off on their excursion to Killaloe with Fr. Cuffe. A short walk after dinner brought some relief, and it was almost dry as the Apostolics returned home.

**May 25th**—Arches are springing up in Fr. Cuffe's rockery with amazing rapidity, but it will take something wonderful to surpass Fr. Mulcahy's rockery, which has been looking very well during the month of May. We hope that the monstrous 'slugs' of last year will trouble neither.

**May 26th**—Cork, represented by W. Kearns and M. O'Reilly, won the County Handball Championship. They gained their victory in the final over H. Murnane and F. Considine, Clare, after a hard match.

**May 31st**—Examination notices posted everywhere remind us that our days, like these notes, are numbered.

**June 5th**—This is our **Stop-press**. The result of the card competition for places in the weekly examinations was announced a few days ago, and Fr. Calter led the following happy party to enjoy themselves at Foynes for the day: J. F. O'Sullivan, M. O'Reilly, L. Kearns, D. Fitzpatrick, C. Finn, M. de Courcy, T. Stokes, F. Webb, T. Barden, T. Egan. After dinner they visited Cahercon, and, following a pleasant run on the river, they wound up with a high tea at Adare.



## The Prefect of Studies' Report.

It is pleasant to be able to record that the spirit of study during the year has on the whole been good. In very few cases was it found necessary to give encouragement of an unpleasant type, while the number of those whose diligence merited special commendation was each term increasingly large. At Christmas, in addition to the ordinary prizes, some twenty special prizes and forty commendation cards were awarded for application; while at Easter, more than half the house qualified for the latter, though the conditions were not easy, requiring as they did an "Excellent" report from the Study-Hall Prefect, or "Very Good" from all Masters. This spirit of industry has made the class work much easier for boys and for teachers alike, and augurs well for the future. For to-day, as in the old

passed has been the increased use made of the libraries. In some classes the English Master asked the boys at the end of each term to jot down for him the names of any library books read by them during the term, and the



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J. BROGAN.  
(III. A.)

result in regard both to the number and character of the books read was highly gratifying.

As the new Intermediate system is still only in its infancy, it would be premature to suggest improvements in it; it is only right to give it a fair trial. That in its main features it is an improvement on its predecessor seems to be generally admitted. But if it is to give the best results, boys must be prepared for it in competent primary schools, where spelling, handwriting, and parsing are taught in the old-fashioned way; and they must, where feasible, be allowed to remain at school till the end of the course, the Leaving Certificate, as it is called. There are few greater handicaps in life than defective edu-



Photo by [Keogh Bros.]  
W. SHEEHAN.  
(LEAVING CERTIFICATE.)

Roman Poet's day, it is persevering toil that everywhere wins its way. "Labor omnia vincit improbus."

Another pleasing feature of the year just

cation ; and defective all education must be where the foundations are badly laid in the most impressionable years or where a syste-

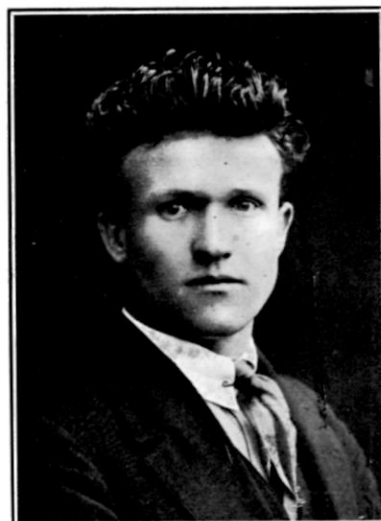


Photo by] [Keogh Bros.  
P. FITZGERALD.  
(III. B.)

matically planned course, such as our present one, is broken off before the end.

In our curriculum for some years past we have been unable to find room for several important subjects such as French, Greek and Science, but we are now endeavouring to repair the loss as far as possible. French, which was obliged some years ago to make way for compulsory Irish, was re-introduced last year and is flourishing in several classes. Greek, too, has made its appearance again, and occupies a modest place on our timetable; but of necessity it is, and must remain, restricted to a very few. As for Science, we are taking steps to re-open our laboratory next year, and hope to give the boys an interesting and thoroughly practical course.



## House Examinations.

### Christmas Prize List.

#### PHILOSOPHY.

Religious Knowledge	R. Reynolds.
Ethics	R. Reynolds.
Cosmology	M. McCarthy.
Ontology	J. O'Sullivan.
Logic	P. Sheppard.
Natural Philosophy	J. O'Sullivan.

#### LEAVING CERTIFICATE.

Aggregate	1. W. Sheehan.
	2. M. O'Reilly.
	3. D. Bailey.
Religious Knowledge	M. O'Reilly.
Irish	D. Geary.
Latin	C. Lehane.
Mathematics	M. O'Reilly.
English	M. O'Reilly.
History and Geography	M. O'Reilly.
Commerce	D. Bailey.
Application	W. Sheehan.

#### FOURTH INTERMEDIATE A.

Aggregate	1. T. Barden.
	2. T. Stokes.
	3. V. McDonnell.
Religious Knowledge	T. Barden.
Irish	T. Barden.
Latin	T. Egan.
Mathematics	T. Stokes.
English	T. Egan.
History and Geography	T. Stokes.
Application	V. McDonnell.

#### FOURTH INTERMEDIATE B.

Aggregate	1. T. Mitchell.
	2. P. O'Sullivan.
	3. J. J. Burke.
Religious Knowledge	M. McGrath.

## HOUSE EXAMINATIONS.

Irish	P. Keogh.	Religious Knowledge	W. Barry.
Latin	T. Mitchell.	Irish	E. Lyons.
Mathematics	M. Kelly.	Latin	E. Toner.
English	M. Sheehan.	Mathematics	T. Kavanagh.
History and Geography	T. Mitchell.	English	P. Fitzgerald.
Application	D. Kelly.	History and Geography	W. Barry.
		Application	W. McKeogh.



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C. FINN.  
(II. A.)

#### THIRD INTERMEDIATE A.

Aggregate	1. J. Brogan.
	2. P. Barrett.
	3. L. Power.
Religious Knowledge	J. Brogan.
Irish	F. Webb.
Latin	F. Webb.
Mathematics	J. Brogan.
English	M. O'Sullivan.
History and Geography	W. Lee.
Application	F. Webb.
	J. Powell.

#### THIRD INTERMEDIATE B.

Aggregate	1. P. Fitzgerald.
	2. W. Barry.
	3. E. Toner.

#### SECOND INTERMEDIATE A.

Aggregate	1. C. Finn.
	2. L. Kearns.
	3. J. Harley.
Religious Knowledge	C. Finn.
Irish	J. Danaher.
	L. Kearns.
Latin	L. Kearns.
Mathematics	D. Fitzpatrick.
English	L. Kearns.
History and Geography	C. Finn.
Application	Des. Kearns.

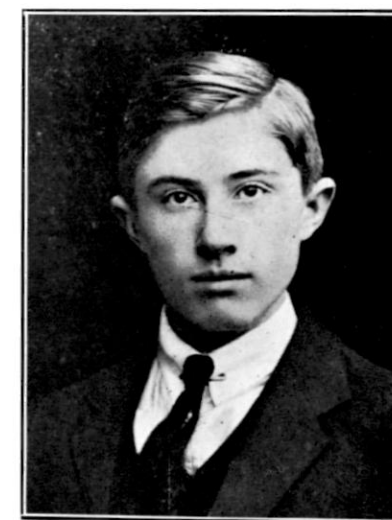


Photo by] [Keogh Bros.  
M. HAYES.  
(II. B.)

#### SECOND INTERMEDIATE B.

Aggregate	1. M. Hayes.
	2. Jas. Flanagan.
	3. P. McGrath.

Religious Knowledge	D. Cunnam.
Irish	M. Hayes.
Latin	P. McGrath.
Mathematics	P. O'Sullivan.
English	M. Hayes.
History and Geography	M. Hayes.
Commerce	M. Rooney.
Application	D. Cunnam.

**FIRST INTERMEDIATE A.**

Aggregate	1. J. F. O'Sullivan.
	2. P. McLoughlin.
	3. T. Donovan.
Religious Knowledge	J. F. O'Sullivan.
Irish	J. F. O'Sullivan.
Latin	T. Donovan.
Mathematics	J. F. O'Sullivan.
English	T. Donovan.
History and Geography	J. F. O'Sullivan.
French	J. F. O'Sullivan.
Application	S. Coyne.



Photo by] [Keogh Bros.  
J. F. O'SULLIVAN.  
(I. A.)

**FIRST INTERMEDIATE B.**

Aggregate	1. P. O'Shaughnessy.
	2. T. O'Brien.
	3. M. Fitzgerald.

Religious Knowledge	P. O'Shaughnessy.
Irish	P. O'Shaughnessy.
Latin	T. O'Brien.
Mathematics	P. O'Shaughnessy.
English	T. O'Brien.
History and Geography	P. O'Shaughnessy.
Application	P. Walsh.



Photo by] [Keogh Bros.  
P. O'SHAUGHNESSY.  
(I. B.)

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**EASTER TERM EXAMINATION  
AGGREGATES.**

Leaving Certificate	M. O'Reilly.
Fourth Intermediate A.	T. Barden.
Fourth Intermediate B.	J. J. Burke.
Third Intermediate A.	J. Brogan.
Third Intermediate B.	E. Lyons.
Second Intermediate A.	L. Kearns.
Second Intermediate B.	M. Rooney.
First Intermediate A.	J. F. O'Sullivan.
First Intermediate B.	J. O'Toole.

# Entertainments.

## "Les Boulinard."

A Comedy in Three Acts.

(From the French of Maurice Ordonneau, Albin Valabrègue, and Henri Keroul.)

On Tuesday night, Dec. 15th, the Lay boys presented the French comedy, "Les Boulinard."

M. Boulinard, a retired mustard manufacturer, aspires to a position of social and political importance. Anxious above all things else to forget, and to make others forget, how he amassed his fortune he is, unhappily for himself, ever being confronted with tins of now hated mustard flaunting his name before the world. His wife, who had originally been his cook, does not share his social ambitions, and is perpetually irritating him by the zeal with which she undertakes the most menial of household duties. Cécile, his daughter, is in love with a young man named Bodard, who is a candidate for the office of District Justice of Réglissottes. M. Boulinard declares that if Bodard succeeds in his candidature he will be delighted to acknowledge him as his son-in-law. He foresees endless opportunities for himself as the father-in-law of a District Justice. But if Bodard is unsuccessful, then must Cécile marry Bruniquel, a wealthy and successful engineer.

The appointment is announced, and the unhappy Bodard comes to break the news to his fiancée that not he, but a rival, Godard, has been nominated. She has hardly recovered from the shock when Boulinard, with the evening paper in his hand, rushes into the room in a state of great excitement and showers congratulations on Bodard. The latter, still stunned by his disappointment, is completely at a loss. But it soon becomes clear that there has been a mistake and that the paper has printed the name of Bodard

instead of Godard, who was really the successful candidate. Bodard has not the courage to undeceive Boulinard, who in a transport of joy and bubbling over with a new sense of importance and dignity, insists on accompanying him at once to Réglissottes to assist him in his new duties.

In the second act we find that M. Boulinard with his wife and daughter, and the wretched Bodard who is every moment expecting to be arrested as an impostor, have arrived at Réglissottes. Boulinard has insisted on introducing him to the officials at every station on the way as the new District Justice of Réglissottes. He has taken charge of all the arrangements and has finished up by bringing the whole party to the "District Justice's Arms," the only hotel in Réglissottes, under the impression that it is the official residence. Arrived at the hotel and mistaking the landlord for the caretaker of the residence, he gives the most extravagant orders and reduces the worthy man to a state of complete bewilderment by the elaborate alterations he proposes.

At the table d'hôte, a few hours later, still thinking that he is master in his future son-in-law's house, he is amazed to see the other residents of the hotel sitting down to dinner with them. Bodard saves the situation for the moment by introducing them as officials whom he has invited to be his guests.

So things go on until, during the afternoon, while Boulinard is making arrangements for a triumphal procession and Bodard is desperately seeking some way of extricating himself from an impossible situation, Godard, the real District Justice, arrives. A somewhat



blasé young man, he is utterly disgusted with the backward place to which he has been sent, and his one thought is to get away again as soon as possible. Boulinaud meets him and soon discovers that Godard, and not Bodard, is the District Justice. Overcome with chagrin and disappointment, he disowns the unhappy Bodard and declares that he will never allow his daughter to marry such a

difficult play to act well. The lively comedy with the rollicking laugh and the obvious joke moves, one might say, of itself. But the play in which the humour is almost entirely dependent on the appreciation of a delicate situation is very different. It demands a nicety of interpretation on the part of the actors without which the whole point of the plot is often lost for the audience. It



Photo by]

"LES BOULINARD."

[Keogh Bros.

worthless fellow. Just at this moment, when the worst has happened and all seems hopeless for Bodard and Cécile, Godard gets a wire telling him that he is transferred to another district and Bodard receives official intimation that he is now appointed District Justice of Réglissottes. And so the ending is a happy one.

It is a clever play, full of delicate humour and with many delightfully piquant situations. But these very characteristics make it

was no easy task then with which our young actors were faced; and they acquitted themselves remarkably well. Apart from some hesitation and shyness in the beginning each one played his part naturally and with ease. Very soon we ceased to think of the boys who were acting and settled down to enjoy the play. That we did so, and that all followed with the keenest interest and amusement each fresh development in the comedy to the moment when the curtain fell on the final hap-

piness of Cécile and Bodard is, in itself, the truest praise and the sincerest compliment that could be offered to the performers.

The central figure in the piece was, of course, M. Boulinaud, and T. Barden filled that difficult role admirably. On the stage practically the whole time he had an exacting part to play, and he was never lacking in the touches that made the pompous, egotistical old mustard merchant a living reality to us. He spoke out clearly and distinctly and was completely at his ease. Ceasing for the time to be a schoolboy, he was the irritated husband, the somewhat overbearing father, and later, at Réglissottes, the man who feels that his real opportunity in life has at last come, with a sureness that would have done credit to many a more experienced actor.

L. Kearns as Mme. Boulinaud was excellent. The cook who had married her master but still remained at heart nothing more than a domestic servant was perfectly depicted; and we felt inclined to wonder if it was really a boy who was acting. F. Bailey, as Cécile, suffered a little from shyness; but this can hardly be accounted a fault, for it gave Cécile an air of dainty demureness which made her a very charming little lady indeed.

The part of Bodard (L. Hanrahan) was a difficult one. It is always hard for a boy to play the lover with any conviction, and Bod-

## ENTERTAINMENTS.

ard was lacking at times in the enthusiasm which his infatuation for Cécile might have awakened. But with that slight exception, his acting was thoroughly good, and our sympathy (mingled though it was with amusement) went out to the unhappy young man who was suddenly plunged into such a series of awkward situations.

J. Danaher was an excellent Major Bouligrin, and his impersonation of the blustering, irate military officer brought down the house. M. Emile, the hotel keeper (E. Scanlan) was very true to life. Quiet and self-possessed in somewhat difficult circumstances, he gave the impression that everything in his hotel would be well ordered. M. O'Reilly, as Godard, was a little stiff and did not seem quite at home on the stage. But nevertheless, he gave a good presentation of the young city man who is bored with life in a country town. Dutilleul, the County Court Judge (A. McNeice), Desbouchau, the Peace Commissioner (H. Murnane), Bruniquel (J. Hall), Benoît (T. McCarthy), Agathe (D. Staehli) all acted well and though their different roles were not so prominent as those of other members of the cast the careful rendering of their parts was in keeping with the high standard of the whole.

## CAST.

Boulinaud Bodard's father-in-law  
Paul Godard  
Paul Bodard  
Major Bouligrin  
Bruniquel  
Emile  
Dutilleul  
Desbouchau  
A Customer of the Hotel  
Paméla  
Cécile  
Agathe

Hotel Keeper  
County Court Judge  
Peace Commissioner

Boulinaud's Wife

T. Barden  
M. O'Reilly  
L. Hanrahan  
J. Danaher  
J. Hall  
E. Scanlan  
A. McNeice  
H. Murnane  
W. Kearns  
L. Kearns  
F. Bailey  
D. Staehli

The making-up was excellent, thanks to Fr. Mulcahy and to Miss Moloney. To the latter especially our thanks are due for the very beautiful dresses which she lent, and for her kindness in coming out to make-up for the ladies' parts.

Musical items rendered during the intervals

by N. Kelly, M. Power, and B. Brennan, were much appreciated by the audience.

Mr. and Mrs. McCarthy very kindly entertained the actors and others connected with the play at Mount Mungret on the eve of the Christmas break-up. We thank them for a most enjoyable evening.

## "Vice Versa."

A Comedy by Edward Rose.

Not so ambitious, perhaps, but none the less excellent was the performance by the Apostolics of "Vice Versa" on St. Patrick's Night. This amusing little comedy has a special appeal to the heart of every boy, for it shows us what might happen if the boy were father to the man.

In an interview between Mr. Bultitude and his son, Dick, who is going back to school, the former expresses a wish that their positions were reversed and that he and not Dick was really returning to school. Hardly has he spoken when, by strange magic, his wish is granted, and to his dismay he finds that his spirit is in possession of Dick's body, and realises that Dick's spirit now inhabits the body that had been his. Dick immediately grasps the situation and cheerfully sends him away in charge of a cabman, while he himself settles down to make toffee at the parlour fire.

The comical adventures at school of Mr. Bultitude's spirit imprisoned in Dick's body entertain us in the second act. Utterly at sea in his new surroundings, he soon incurs the hostility of the boys by reporting them to the headmaster for some breach of discipline. They retaliate by getting him into a serious scrape for which he is liable to be flogged. He is in an agony of apprehension as to his fate, and is endeavouring frantically to explain the situation to Dr. Grimstone, when Dick arrives at the school giving to Mr. Bultitude's body an unusually hilarious appearance.

Further delightful complications ensue, especially in regard to Dr. Grimstone's daughter, Dulcie, with whom Dick in former times had been on very friendly terms, but who had already been rudely repulsed by Mr. Bultitude. Eventually even Dick grows tired of the experiment and soon at Dulcie's wish the magic works again and Dick and his father resume their normal relations.

The rôle of Dick Bultitude's body was admirably played by E. Toner. His elocution, manner and general acting were very good; and he was never at a loss even at the difficult moments of transition when he had to change suddenly from playing the part of Dick to become the irascible father, and later when he assumed his original character once more. J. Hyland as Mr. Bultitude's body was also very good and impersonated the two different characters of father and son with great success. He was good in both, but seemed more at his ease when inhabited by the youthful spirit of Dick Bultitude; and he certainly appealed more to the audience in that humorous rôle.

Dr. Grimstone, the sententious, domineering headmaster, ever ready to enforce his precepts with the cane, was splendidly portrayed by R. Reynolds. The rounds of applause with which he was greeted as he advanced across the stage on his first entry testified to the excellence of his characterisation. And his acting throughout sustained the good impression which his first appearance created.

Dulcie (J. F. O'Sullivan) was a very natural and pleasing little girl, and it was easy to understand the friendship that existed between her and Dick. C. Donovan, as Clegg the Cabman, and P. Dinneen as Eliza the housemaid of Mr. Bultitude, were both excellent, combe (M. Doyle), Coggs (C. Finn), Coker (P. Keogh), Jolland (T. Manning), Kiffin (T. Stokes), were all natural and convincing schoolboys, and gave the correct atmosphere to the schoolroom scene in the second act.



Photo by]

"VICE VERSA."

[Keogh Bros.

and added much to the fun and humour of the piece.

Mr. Shellac (M. McCarthy) possessed all the dignity which one would expect in so important a personage as the Canton correspondent of Mr. Bultitude. Tipping (J. P. O'Sullivan), Chawner (J. O'Neill), Biddle-

The interval was whiled away by music pleasantly rendered by the orchestra with some violin pieces by Mr. Wallace, N. Kelly, and C. O'Sullivan. To them and to Fr. Cuffe, who produced the play, we tender our thanks and congratulations.

## CAST.

Dick Bultitude's Body (inhabited first by Dick Bultitude's Spirit and afterwards by Mr. Bultitude's Spirit)	E. Toner
Mr. Bultitude's Body (inhabited first by Mr. Bultitude's Spirit ; afterwards by Dick's)	J. J. Hyland
Dr. Grimstone (Head Master)	R. Reynolds
Mr. Shellac (Merchant of Canton)	M. McCarthy
Clegg (a Cabman)	C. O'Donovan
Tipping	J. P. O'Sullivan
Chawner	J. O'Neill
Biddlecombe, Coggs, Coker (Schoolboys)	M. Doyle, C. Finn, P. Keogh, T. Manning, T. Stokes
Dulcie (Dr. Grimstone's daughter)	J. F. O'Sullivan
Eliza (Housemaid)	P. Dinneen

On Sunday, March 14th, we had a very enjoyable concert organised by the College Conference of the St. Vincent de Paul Society. There were some old favourites, such as The Judge's Song from "Trial by Jury" (M. O'Reilly), and "'Tis Nice to get up in the Morning" (Fr. Minister). A topical song, sung by W. Kearns, which celebrated the prowess of some of the still living heroes of Mungret was keenly appreciated by all, even by the heroes themselves. Fathers Mulcahy and Calter and Mr. Wallace helped Fr. Deevy to make the concert a success. The programme was :—

Violin Solo	"She is far from the Land"	Lambert
	Noel Kely	
Song	An Irish Lullaby	Frank Fahy
	H. Murnane	
Song	"Heroes of Long Ago"	Anon
	W. Kearns	
Piano Solo	Selected	—
	M. C. Power	
Song	"Little Grey Home in the West"	Eardley-Wilmot
	John Power	
Song	"'Tis nice to get up in the Morning"	Lauder
	Father Minister	
Song	"The Hills of Donegal"	Sanderson
	Vincent Honan	
Violin Solo	"Until"	Sanderson
	Noel Kelly	
Song	The Judge's Song from "Trial by Jury"	Gilbert
	Michael O'Reilly	
Song	"We Run Them In"	Anon.
	H. Murnane and J. Power	
Piano Solo	Valse première	Durand
	Father Calter	
Song	"Other Heroes of Long Ago"	Anon.
	W. Kearns	

Towards the close of the school year Fr. Calter organised a farewell concert, which was very successful. We give the programme below, and congratulate Fr. Calter on making

## PROGRAMME.

Piano	"Echo of Lucerne"	Richards
	M. Kennedy.	
Song	"I want to be Happy"	Caesar
	W. Kearns	
Violin	"La Serenata"	Braga
	Fr. Minister	
Song	"Study"	Anon.
	B. Brennan	
Dance	Irish Jig	
	G. McDonagh	
Song	"Gilbert the Filbert"	—
	L. Hanrahan	
Piano	"Danse des Pages"	Bonheur
	J. McInerney	
Recitation	"The Tyranny of the Tip"	Coulson
	Fr. Calter	
Violin	"Ave Maria"	Schubert
	N. Kelly	
Song	"When Through Life"	Moore
	C. McCarthy	
Song	"Mungret"	Anon.
	E. Scanlan (Captain of the House)	

Our grateful acknowledgments are due to both plays, and to Supt. Maguire, for the uniform which he lent on two occasions.



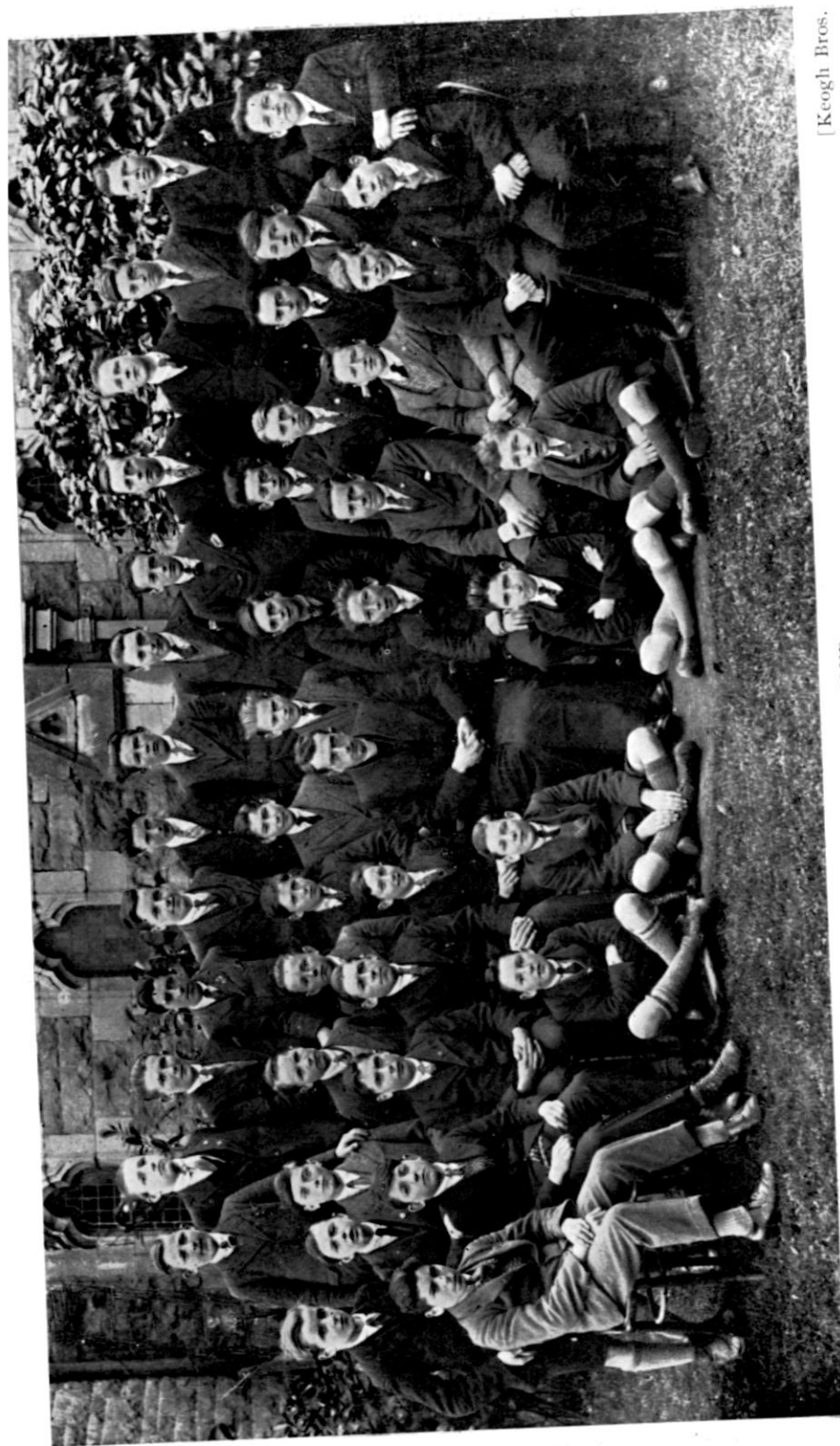


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THIRD CLUB.

Back Row :—D. Halpin, M. Fitzgerald, M. O'Brien, J. Harlow, J. McInerney, W. Byrne, T. O'Brien, P. O'Shaughnessy, N. Ryan, J. Harrold, G. Bates, L. Ebrill, T. McCarthy.

Second Row :—T. Nunan, T. Walsh, F. Stafford, L. Kearns, M. Irwin, S. Coyne, M. Foley, M. Hanly, M. De Courcey, J. Conway, P. Liston, F. Bailly, J. Irwin, N. O'Crowley.

Seated :—D. Staehli, A. O'Crowley, A. O'Connell, M. McGrath, D. Kearns, Rev. J. O'Connor, S.J.; P. O'Connor, V. McDonnell, J. Flannigan, D. Cummin, E. Coffey.

On Ground :—W. Hanrahan, M. Geraghty, T. Donovan, J. O'Toole.

## Debates.

Father W. Kane, S.J., presided at the first meeting of the Senior Debating Society of the Apostolic School, which met on November 8 to discuss the question :—"Is the Shannon Scheme a practical undertaking for the Irish Free State in its present circumstances?" The speakers were :—For the Affirmative—C. Smithwick, J. Patrick, P. Molloy, J. Hyland ; for the Negative—J. O'Sullivan, P. Coffey, M. Farrell, J. Caulfield.

In favour of the Scheme it was argued :—"That every country in the world is at present straining after industrial progress. Alien domination has prevented the development of Ireland, and Ireland needs every effort to make up for lost time. The Shannon Scheme provides a great opportunity for the development of our material resources. Experts and able engineers have, after mature consideration, pronounced in favour of the project, and the majority of the people of Ireland approved of it. Other countries were taken as examples to show that the Scheme will succeed. It is a costly undertaking, but the return for expenditure will more than justify the outlay.

Against, it was argued :—"Ireland is a poor country, and is at present in a bad economic state. The Balance Sheet of the Free State Government proves it. This, therefore, is not the time, to undertake a huge and costly experiment. The taxpayer is already too much oppressed. There has been much adverse criticism of the Scheme by experts. While there is disunion in the country, and great labour discontent, the project has little hope of success.

A noteworthy feature of the debate was the large number of extempore speeches. Messrs. Dinneen and McCarthy spoke for the Negative. Messrs. Courtney and Donovan for the Affirmative. Rev. Fr. McCurtin spoke in favour of the Scheme.

The result of the voting was :—

For the Affirmative	...	10.
For the Negative	...	15.

On December 6 the following motion was discussed :—"That the Unemployment Dole is a beneficial institution to the nation." Fr. Kane presided, and Fr. McCurtin and Fr. Cuffe were also present. For the motion—J. P. Burke, D. Harnett, R. Finn and P. Conroy spoke, and were opposed by P. Dinneen, D. Dwane, T. Kennedy, G. Croker.

The chief points put forward in favour of the motion were :—"The dole tends to relieve the poor, and therefore should have the support of every true Christian. It is the only way the Government can

meet the unemployment evil. Many poor cannot get work ; the fault is not theirs, and the nation is bound to come to their aid. It may not be an ideal means, but after the war the country is not yet in its normal state, and this is the simplest method to secure that wealthier citizens will help those in real need, and prevent famine and ruin to the country.

Against it was argued :—"That the dole was a great encouragement for idlers. Who would be inclined to work for a small wage, if he can get the dole for doing nothing ? The dole, at least in its present form, is a real evil. If State aid must be given, let it be in return for useful labour, and there is much public work necessary for our roads, buildings, etc., at present.

On a division being taken, there voted :—

For the motion	...	8.
Against	...	17.

The motion debated on February 21 was :—"That the compulsory teaching of Irish and its adoption as the official language is conducive to the welfare of Ireland."

As usual, Fr. Kane was in the chair, and Fr. McCurtin and Fr. Cuffe were present. M. O'Mahony, T. Manning, and J. J. Burke supported the motion, the opposition speakers being M. O'Farrell, C. Lehané, J. Patrick, and M. Doyle.

The supporters of the motion argued :—"That it was the bounden duty of every Irishman to learn, to encourage, and to speak his native language. Its claims were strengthened by its antiquity and its inseparable connection with the Gaelic race. Language is an essential attribute of nationhood. Davis and Pearse were quoted in defence of this assertion.

The opposition speakers asserted :—"Irish could not be adopted as the official language, as over three-fourths of the population of the country have little knowledge of it. Compulsion in the National University has produced a poor result, and at present compulsory Irish is being opposed by many. Irish might be encouraged by patriotic effort, but should not be enforced.

On a vote being taken 14 voted for each side.

The question proposed for debate on March 2 was :—"Whether Foreign Games (Rugby, Association, etc.) should receive support in this country." C. Donovan, T. Stokes, J. Caulfield, and C. Smithwick, spoke for the Affirmative, and were opposed by J. O'Sulli-

van, P. Keogh, P. Molloy, and P. Sheppard.

The Affirmative used the following arguments :—To engage in International contests foreign games must be supported. These games have become International, and we have good reason to be proud of the achievements of Irish representatives in these contests. The athlete must be free to choose his own form of healthy sport.

Against it was argued :—Irish games are admitted, even by strangers to the country, to be equal, if not superior, to foreign games. Irishmen have no reason to look for more healthy sport than that provided by Irish games. These games have a special claim on us, and the national spirit is more important than success in International contests.

The result of the voting was :—

For the Affirmative	...	15.
For the Negative	...	11.

The Lay Boys' Senior Debating Society met on the evening of March 30 to discuss the motion:—"That it is of more pressing importance to the Irish nation that State aid should be given for the preservation of the Irish language than for the development of the material resources of the country." Fr. Hurley presided. Rev. Fr. Rector and several members of the Community were present.

The speakers in favour of the motion were :—M. O'Reilly (N. Cork), W. Kearns (Cobh), V. Honan (Ennis), W. Sheehan (E. Waterford), M. Power (W. Waterford). The following spoke against the motion:—T. McInerney (E. Clare), D. Bailey (E. Limerick), T. Mitchell (Limerick), J. O'Donnell (W. Clare), D. O'Connell (Tipperary).

M. O'Reilly, who opened, pointed out that fostering the language did not mean the sacrificing of the material resources of the country. The language was vital to our nationality, and we had the examples of other nations to guide us in making the preservation of the national language our main object at present. T. McInerney, leader of the opposition, drew a doleful picture of the economic state of Ireland at present, due, no doubt, to the waste of time and money in trying to revive a language which, he asserted, has no literature. English is one of the great languages of civilised peoples, and we can be content with it. Irish can never make Ireland a nation. W. Sheehan, who followed, asked the last speaker whether he thought that beet sugar factories could make a nation. The language is next to our Faith as a factor in making a great Christian nation. D. Bailey, for the opposition, spoke of the possibility of making Ireland a great commercial country, which would be lost by spending time at present in

trying to revive the language. M. Power said that we should think more highly of our country, and not make it a field for English speculators. The Irish language is necessary to preserve the independence we bought so dearly. English is a vehicle of immoral literature. He finished up by saying :—Gan teanga gan tir and Tir gan teanga, tir gan anam. D. O'Connell, who followed, began by replying :—"Without money no men, without men no nation," and asserted that language plays a very small part in national life, so small that it matters little what language a nation speaks. V. Honan said that the State should enforce Irish at once, for at present our people can't talk any language. Even our most refined young ladies, who despise Irish, can't speak English properly. Besides, "if the language of the country is not good enough for people in that country, let those people find some other country." J. O'Donnell followed, and argued that ninety per cent. of the people don't want Irish. Compulsory Irish drove people to emigrate. W. Kearns said that the great link between present day Ireland and the glorious Irish nation of former days was the language. He reminded the House of the taunt of a British Minister, that Ireland couldn't be a nation, because it had no language. T. Mitchell said unemployment could be relieved by the huge grants for the language. It was time that the practical man and not the idealist, should direct the government of this country. Irish speaking was only a short rest on the road of emigration. For a man leaving Ireland Irish was no more valuable than Chinese.

T. McInerney summed up for the Opposition, and M. O'Reilly for the Government.

The result of the voting was :—

For the motion	...	35.
Against	...	25.

A general fault in the speeches was the introduction of irrelevant matter. Many of those defending the motion thought that they should attack industrial development, while opposition speakers spent much time in attacking the Irish language.

At the close of the Debate, Rev. Fr. Rector congratulated the speakers, and pointed out some faults that he had noticed.

Rev. Fr. Cuffe presided, and Fr. McCurtin was present at the meeting of the Junior Debating Society of the Apostolic School on December 13. The motion was :—"That Ireland's future lies in Industry rather than in Agriculture."

The Government speakers were :—F. Webb (Premier), T. Langford (Minister of Industry), L. McGuinness (Local Government),

D. Cregan (Postmaster General), J. F. O'Sullivan (Minister of Education). The speakers against the motion were :—E. Toner (Belfast), W. Lee (Limerick), J. O'Neill (Campa), P. Barrett (Clare), J. P. O'Sullivan (Kerry).

The chief arguments on the Government side were :—Comparing Ireland with Denmark, Belgium, and other small countries, it is clear that, to be considered a prosperous country, Ireland should have a population of about 25 millions. Agriculture alone could not support even half this population in comparative comfort. Ireland is admirably situated for industry, with its large rivers, good harbours, and healthy climate. The want of coal will be balanced by the effects of the Shannon Electric Scheme.

The Opposition contended :—Heaven destined Ireland to be an agricultural country, for it has a rich soil, well-watered by numerous rivers, and a temperate climate. Denmark is an example of a progressive country and is an agricultural one. The healthy life of a farmer is preferable to the worker's dreary existence in a smoky city, or to the indoor life of the factory. We have good markets for our produce quite near us, while great rivals in industry are so close to us, that as an industrial people we should have to contend with formidable competition.

The motion was defeated by a small majority. Fr. McCurtin and Fr. Cuffe expressed great satisfaction with the speeches delivered.

The Junior Debating Society of the Lay School met on March 28. Rev. Mr. O'Connor presided. The motion was :—"That it is more advantageous to live in the city than in the country."

Speakers ranged themselves as follows :—For :—J. Harley (Edinburgh), J. McInerney (Ennis), J. Flannigan (Edinburgh), D. Cunniam (Dun Laoghaire). Against :—J. Danaher (Limerick), Des. Kearns (Galway), C. MacCarthy (Kilmallock), L. Kearns (Cobh).

J. Harley said that as country people develop they come into the cities. The cities provide greater educational facilities, libraries, etc. Hospitals and doctors are at hand in case of sickness or accidents. J. Danaher replied that country life was much more conducive to health, and therefore country people have less need of hospitals. In the country there are more opportunities for sport. He stressed the evil of tenement and slum quarters in cities. J. McInerney called the country people a pack of sentimentalists. He drew a picture of the dreariness and misery of country life, affirming that all this could be avoided by living in a city (like Ennis). Des. Kearns spoke of the evils of city life and its demoralising effects. It is only the country that can satisfy the nature lover. J. Flannigan pointed out the

amusements that can be had in the city. One is more independent of weather conditions in the city; in the country one can't find shelter from a shower of rain. C. MacCarthy praised the simple, healthy life in the country. Ireland depends on her agriculture. D. Cunniam said that he preferred the conveniences and comforts of city life. L. Kearns denied that there are fewer opportunities of real education in the country. There may not be such need for brains in agricultural work, but it is true that the best brains came from the country.

Several members of the House spoke at the close of the debate. J. Harley summed up for the Government, but his efforts were in vain, for the motion was lost by a huge majority.

The Junior Apostolics held their last meeting on May 9, which was a decided success. The motion was :—"That capital punishment is unjustifiable and ought to be abolished."

D. Fitzpatrick (Premier) spoke of the brutalising and degrading effects of capital punishment on the executioner and on the public. History records terrible mistakes made, and they cannot be avoided. Since we are so anxious to restore the Gaelic culture in Ireland, we ought to adopt the merciful system of the "Eric." J. Flanagan (S. Tipperary) urged that the death penalty has always existed, and is the only effective means by which the State can do its duty and protect citizens. C. Finn (Minister of Arts) said that C. P. had failed in its object, and was not really a deterrent. Against the motion, J. Thornton (Carlow), pointed out the great mercy to the criminal in allowing him time to prepare for death on a certain day and so save his soul. M. Hayes (Minister of Labour) had a good speech prepared, but his fast delivery made it hard to follow. P. Quinlan (Birdhill) appealed to the Scripture, showing that the death penalty was ordered in the Old Testament for various crimes. Executions, which now take place in private, do not brutalise the public. M. Connolly (Minister of War) contended that it is most unjust to condemn a man to death where the evidence leaves the slightest doubt about his guilt. P. McGrath (S. Carlow) urged that the alternative, penal servitude for life, was a much more cruel punishment. M. Molloy (Minister for Foreign Affairs), quoting Voltaire, pointed out that every life is valuable to the nation; therefore, a man's life should not be taken away, but made useful. A. Gilhooly (N. Kerry) asserted that the abolition of the death penalty in certain countries had meant an increase of crime. P. McLoughlin (Postmaster General) replied that awful crimes have not decreased under the threat of capital punishment. M. Mulcahy (E. Limerick) said that in all other punishments there is a hope of escape after some time, and therefore they are not effective deterrents.

J. Buckley and J. F. O'Sullivan made good extempore speeches before the division, which resulted in the defeat of the motion by 10 votes to 11.



## iománaiúeac̃t.

(ó nótaí a rēuib ḁnnaoi ó mūnāin 7 D. ó Céirín.)

Cé gur imir cur uer na buacailib go mīš-maī ē ar páirc an báire, agus gur imirgead̃ corpi cluīce go h-iongantaē, ní buan-ēuīne ion-molta atá aḁainb imbliaona. San dá comórtar ní maib ac̃ an uara h-ait aḁainn. Ní maib an fuinneam̃ ba maētanaē aḁ an bfuinnn ab̃i aḁainn ēun corpi uī mēaōra uo ēoraint. Da uōiḁ le uīne ar fūinnn na sínsear nārb̃féoiri leo imirte maib ba ēeart ac̃ anoir agus aīr̃i i ḁaīceam̃ ḁac̃ cluīce; agus anḁan fēin ní b̃ioū ac̃ torpu imearēa maīte uēanta aca nuair a b̃ioū uēir̃e léi. D̃ē an torpaū ná gur̃b̃ ēigean uōib̃ ḁéilleaū u'fūinnn ní ba buantsearāmaīḁe ná iau fēin.

U'imiri an fūineann ioc̃tairi go maī ḁac̃ uair. Maib rin fēin b̃i an loēc̃ cēaona le pāḁail orēa agus ab̃i ar an bfuinnn eile - pē rin earbarū buantsearāmaēta.

B̃i toḁa báire le fēircint pa uara cluīce a u'imirgead̃ iḁoinne buacailli na mb̃aītearēa ḁCp̃ior̃taīla. B̃am-reaū pē an cēo uē ēpor̃e b̃eī aḁ fēac̃aint orēa. San aē-imirte āmēac̃ b̃i an buaū aḁ fūinnn ñior p̃p̃ion-nauaīḁe agus ñior ḁēir̃e ná ar̃i b̃fuineann-ne.

Tá c̃p̃eiream̃aint pē leī aḁ uol uō'n b̃eīr̃ ēaptaen --Tomár ó Cinnēuē agus Tomár ó m̃ir̃tēil. D̃ē Tomár ó Cinnēuē an t-imir̃tēoiri uo b̃'fear̃i pa Coláir̃te. ḁus pē rompla imearēa fēar̃am̃la u'ā com̃pānaēaib̃ i nḁac̃ comórtar, agus ní ar̃i Tomár ó m̃ir̃tēil a b̃i an loēc̃ gur̃ buaūaū orēa agus ná fūil corpi uī mēaōra i ḁColáir̃te m̃ungair̃e i mbliaona. Uēin pē cion f̃ir̃i ḁac̃ aon uair. D̃ē an t-imir̃tēoiri uob̃ fēar̃i ar an bfuinnn ioc̃tairi, agus b̃i pē ar̃i uīne uer na buacailib uo b̃'fear̃i ar an bfuinnn uac̃tairi com̃ maī.



Pictiúir]

fūineann na sínsear

[mac Eoēaūa.

'na Seapam̃—L. mac Caoīlte, S. ó h-Oileāin, L. ó Laoir̃, m. ó Súilleabāin, m. ó Uioāin, S. uē paor̃.  
'na Sur̃e—S. ó Dómnail, L. ó Céirín, T. ó m̃ir̃tēil, T. ó Ceinnēuē, p. mac Com̃p̃oin, p. ó h-uair̃e, p. ó Cēar̃bail.

Ar an uTalaī—A. uē Róir̃te, L. ó Síotēāin, p. ó Com̃p̃ar̃, p. ó Cēar̃bail.

Ir̃ iḁoinne Coláir̃te mainēin naom̃ta a b̃i ar̃i ḁcēaū cluīce i mbliaona. B̃i an lá go h-āluinn agus páirc an báire go b̃reāḁ t̃ir̃im. U'ēir̃iḁ le fūinnn Coláir̃te mainēin an liair̃p̃oū uo b̃reī leó i uoḁac̃ báire, ac̃ ēuir̃ na buacailli ar̃i lān ēūl ēar̃i nair̃ aīr̃i i. Ó ēorac̃ uēir̃e b̃i an luar̃ go h-iongantaē agus b̃i uēallpam̃ an tseanāla ar̃i ḁac̃ fūinnn. I uēir̃e na cēaū leaē-uair̃e ēuir̃ fūineann m̃ungair̃e an liair̃p̃oū ir̃teaē. Ó'n ḁcūl rin u'ēir̃iḁ go pēoir̃ leó. Da b̃reāḁ leaē b̃eī aḁ fēac̃aint orēa a fēabar̃ a u'imir̃geaūar̃i. Ir̃ aḁ Coláir̃te m̃ungair̃e a b̃i an buaū. B̃i uā ēūl pa m̃b̃eīr̃ aca.

Tomár ó Cinnēuē, Tomár ó m̃ir̃tēil agus p.ó h-uair̃e b̃'iaū na h-imir̃tēoiri uo b̃'fear̃i a b̃i orēa.

Cor̃c̃eoir̃i inuair̃i ar̃i ḁcēaū cluīce b̃iomaib̃ i b̃páirc na m̃arḁaū aīr̃i i ḁoinne fūine nua, Coláir̃te Cōille-Cōppaīḁ a b̃i t̃r̃eīr̃ teaēc̃ ir̃teaē pa ēuallaēc̃ um iomāin. Lá millteaē uo b̃'eaū ē. B̃i an páirc maib a b̃eaū ḁort t̃r̃eīr̃ t̃ur̃uīr̃ na fēir̃p̃iḁe. Ar an ḁc̃aīceam̃ ir̃teaē fuaib̃ p. ó h-uair̃e an liair̃p̃oū agus u'imir̃iḁ pē an ēūl ac̃ uo cōr̃naū go maī ē. U'fūir̃p̃e u'fēir̃cint gur̃b̃ i fūineann Coláir̃te m̃ungair̃e an fūineann uo b̃'fear̃i. B̃iomaib̃ p̃o-oīlte u'fūinnn Coláir̃te Cōille-Cōppaīḁ. Da b̃eaḁ an obair̃ a b̃i le uēanaī aḁ na buacailib ar̃i lān ēūl. Cūir̃p̃eaū pē ionḁnaū ar̃i uīne a fuaib̃e ir̃ a b̃iomaib̃ aḁ leaē pē le h-earbarū oib̃re. B̃iomaib̃ maib̃ uuīlleōḁa ar̃i ēp̃ann c̃p̃eaēa. San uara leaē-uair̃e ēāinḁ fēabar̃ ar̃i imir̃te buacailli Cōille-Cōppaīḁ, ac̃ maib̃ rin fēin m̃uḁ Coláir̃te m̃ungair̃e an báire le h-oēc̃ ḁcūil.

Um an uTaca pan b̃i ēēir̃e p̃ḁiōba aḁainne agus luīḁ na buacailli ir̃teaē pan ullm̃ūc̃ān ar̃i a uēar̃iḁ uīceall. B̃i an t̃aīḁiḁe agus an cleaētaū aḁ t̃eap̃tāil uac̃ta go ḁēar̃i maib̃ iḁoinne buacailli na mb̃aītearēa ḁCp̃ior̃taīla a b̃i an cēaū comórtar eile.

Seac̃t lá p̃oīm̃ paōir̃e na uoḁlaḁ u'imir̃gead̃ an cluīce, agus ba maī an cluīce ē. aḁ luīḁe ir̃teaē uōib̃ ba uēac̃air̃i a p̃āo c̃ia 'cu an fūineann ba ēp̃eīne, agus ñior̃b̃féoir̃i a leīc̃eīr̃o rin uo p̃āo go uēir̃e na p̃ēuib̃e. I uoḁac̃ báire fuaib̃ buacailli na mb̃aītearēa an liair̃p̃oū agus paib̃ a maib̃ uain aḁ ar̃i mbuaēailli b̃eī 'na n-ionauaib̃, b̃i cūl ir̃c̃iḁ 'nāri ḁcōinnib̃. aḁ an leaē-pē b̃i ēēir̃e cūil aḁ buacailli na mb̃aītearēa i n-aḁar̃o t̃r̃i cūl aḁ fūinnn m̃ungair̃e.

ḁor̃nuīḁeaūar̃i aīr̃iḁ agus ar̃i pan amac̃ u'oib̃p̃iḁ ḁac̃ buacail ar̃i a lān uīceall. t̃r̃eīr̃ cūpla nōimeac̃ fuaib̃ p. ó h-uair̃e an liair̃p̃oū, u'imir̃iḁ an cūl agus u'ēir̃iḁ leir̃. B̃i an p̃eōr̃ go cōēp̃om. fuaib̃ Coláir̃te m̃ungair̃e cūl, ac̃ mā fuaib̃, fuaib̃ buacailli na mb̃aītearēa.

meaēa uā ēeann. Ní maib̃ ac̃ cūiḁ nō pē nōimeac̃aī go uēir̃e an cluīce anḁan ac̃ ēuir̃i ar̃i mbuaēailli uā p̃ēuib̃ ir̃teaē, p. ó h-uair̃e agus Liam ó Céirín a ēuir̃i ir̃teaē iau. ēāinḁ paōbar̃ ar̃i fūinnn m̃ungair̃e go léir̃ ac̃ b̃i pē p̃o-uēanaē. U'air̃iḁeaū fēaū an lān pē agus b̃i an buaū aḁ fūinnn na mb̃aītearēa. Ní maib̃ ac̃ p̃ēuib̃ pa m̃b̃eīr̃ aca āmēac̃.

ēāinḁ na buacailli ēar̃nair̃ t̃ar̃eīr̃ paōir̃e na uoḁlaḁ agus iau t̃ur̃p̃eaē t̃r̃eac̃ta. Ní maib̃ u'fūinneam̃ ionnta camān uo lāim̃p̃eāil. I ḁcēann p̃eaēc̃maīne, āmēac̃, b̃i fēabar̃ ēiḁin t̃aḁta orēa, agus ēor̃nuīḁeaūar̃i aḁ ullm̃ū i ḁcōir̃ cluīce i ḁoinne Coláir̃te mainēin naom̃ta. I b̃páirc na m̃arḁaū a b̃i an cluīce. Ñior̃ ēeart páirc báire uo t̃aḁair̃e ar̃i an b̃páirc cēaona, b̃i p̃i com̃ f̃luīc̃, p̃leaām̃ain rin. Nuair̃ a c̃aīceāū an liair̃p̃oū ir̃teaē u'fan an uā fūinnn m̃or̃-ēim̃cēall uir̃c̃e pē maib̃ a b̃eaū beaēa m̃or̃-ēim̃cēall c̃p̃uiceōiḁe. pē uēir̃e u'ēir̃iḁ le buacailib̃ m̃ungair̃e an liair̃p̃oū uo b̃reī leo. Ir̃ i lāri baill a b̃i an liair̃p̃oū an ēuro ir̃ mó uē'n am agus ḁac̃ fūineann aḁ obair̃ go uian ēun i uo ēuir̃ p̃uar̃ nō p̃ior̃ an páirc. Ní maib̃ p̃ēuib̃ ar̃i b̃i cūr̃ea ir̃teaē nuair̃ a b̃i uac̃aū nōimeac̃ ir̃c̃iḁ. Cēap̃aū anḁan go m̃beaū ḁan p̃eōr̃ aca. B̃i a ḁcom̃p̃ar̃aī uo aḁ t̃aḁaint ar̃i na h-imir̃tēoiri. B̃i "mo ḁr̃āo ēū" "t̃ar̃i p̃lān," agus a leīc̃eīr̃o le c̃loir̃p̃int ar̃i ḁac̃ t̃aōb̃. pē uēir̃e u'ēir̃iḁ le fūinnn m̃ungair̃e an liair̃p̃oū uo ēuir̃ ir̃teaē. Ar̃i pan amac̃ b̃i toḁa na h-imear̃ta le fēircint. U'imiri fūineann m̃ungair̃e go h-iongantaē, agus ēuaūar̃i ab̃aile agus uā p̃ēuib̃ i uoḁair̃e aca.

B̃i pē p̃eoc̃uīḁtē p̃oīm̃ pē go n-im̃p̃eoc̃aū Coláir̃te Cōille-Cōppaīḁ agus buacailli na mb̃aītearēa an lā cēaona. Uuīl̃taīḁ Coláir̃te Cōille-Cōppaīḁ āmēac̃, t̃oir̃e an páirc a b̃eī com̃ h-oīc̃ pan. Maib̃ rin t̃uḁaū an báire uo buacailib̃ na mb̃aītearēa.

An Dómnac̃ a b̃i ēuḁainn, ēuaūmaib̃ go Coláir̃te Cōille-Cōppaīḁ. Cūir̃ pē ionḁnaū ar̃i a maib̃ lāir̃p̃eaē a fēabar̃ a u'imiri fūineann Cōille-Cōppaīḁ. B̃i ar̃i b̃fuineann-na ñior̃ oīlte leir̃ ná maib̃ a b̃iomaib̃ an cēaū lā a u'imir̃geaūar̃i iḁoinne na mbuaēailli ḁcēaona. Da b̃reāḁ an imir̃te ē. U'oib̃p̃iḁ na buacailli t̃or̃aīḁ go m̃iḁ-maī agus ba m̃or̃i an cōḁḁnaī a ēus Liam mac Cōill̃te agus Liam ó Laoir̃ uōib̃. Sa uara pē b̃i buacailli Cōille-Cōppaīḁ go h-ēaūoēap̃ac̃ agus b̃i a pian rin ar̃i a ḁuio imear̃ta. I uoḁac̃ na uara leaē-uair̃e luīḁeaūar̃i ir̃teaē pan imir̃te agus t̃r̃eīr̃ m̃or̃ān oib̃re, u'ēir̃iḁ leó p̃ēuib̃ uo ēuir̃ ir̃teaē. aḁ p̃eōr̃aū na p̃ḁiōbe rin uōib̃ ēuḁaūar̃i an-ēuro oib̃re le uēanaī uoḁ na buacailib̃ ar̃i lān-ēūl. Lean ar̃i mbuaēailli-ne go b̃p̃iōḁmaib̃ leir̃ an obair̃ agus ba maī ēuīḁe iau.



cuireadair an liairíocht irteac pé ceatair. I n-éirí na h-uairé bí naoi gcúil aghainne agus gan aon pcriob as Coláirte Coille Chprais.

Tá toparc as buacailí na mbriáirteaca oiminn na cumann. Tá dá pcriob na mbriar aca.

An t-octáid lá ir fice de mháir, uimhir ár mbuacailí iscoinne buacailí na mbriáirteaca. Ní raib ann aon tordú nuair ba léir do gac aoinne gur fuireann an-oile gur ead an fuireann a bí náir goiminn. Bí an lúe ar feabhar agus iscoinne tamail bis bí ceirte cúl curta irteac aca. Níor éir an mipeac ar buacailib mungairt améac. Bí an captaen—Tomár Ó Cinnéire gá ngríora cun na h-oirpe. Éamiz faobair oiré. Cuir p. ó h-uairé an liairíocht irteac do h-ealaúnta. Cuir pé dá cúl irteac pé éeann peacé nóimeacá. Cuir Liam ó Céirín irteac aipir i; agus nuair a leogad peac na leatuirpe bíodair ar éom-pcóp.



Pictiúir]

fuireann na sóisear.

[mac eócaáa.

na Seapam—E. mac Coirtealbhais, u. ó h-ónáin, m. ó Sioctáin, l. mac eócaá, m. ó maolpuanar, S. ó Sormáin.

na Suiré—A. de Róirte, S. ó h-eapáille, S. ó Dóimáil, T. ó Mirtéil, p. ó Súilleabáin, l. ó h-Annpacáin, m. ó Ceinnéire.

Ar an tCalam—D. ó Céirín S. ó h-aóda.

I toparc an uair pé uéiriz le p. ó h-uairé an liairíocht do bpeit leir. Le veag-aimpú cuir pé go Liam ó Céirín i, agus bí sí iriz as Liam gan moill. Cuir mungairt irteac aipir i agus ar pan amac uéiriz go bpeáiz le fuireann mungairt. Níor imir na buacailí eile leat éom maí agus uimpeacair toparc na h-aimpípe. Oibpiz fuireann mungairt ar a noiceall. Wein na buacailí topariz an-éuro oirpe, go móir móir p. ó h-uairé, m. ó Sioctáin, l. ó laoir agus l. ó Céirín. Bí an luar go h-ionganac iscaréam an éluice go léir agus coimeacá an imir ar riubal gan rtop gan rtaonac. Rug buacailí Coláirte mungairt an báirpe; bí aon cúl veag aca i n-aíaró pé cúl agus dá pcriob.

Dubairt gac uirne a bí i láirar gur é im en com-óirar do bfeairi dá bpeacairi miam.

Dia Céadain an t-octáid lá ir fice uáirpéan a uimpeacá an comóirar éinn na báirpe. I bpáirpe na margaó a bí an comóirar.

## Fuireann na Sóisear.

Buacailí na mbriáirteaca gcriortamla iscoinne Coláirte mungairt. Cluice Capairar.

Ar páirpe mungairt uóib.

Ní raib i bfuirinn mungairt an lá pan aé imirteoirí náir imir or comair na poblaeta miam paimé pin. Buacailí beaga óga iao go léir. Cuir téagair na fuirne eile iongnac oiminn. Bí púil le Dia aghainn améac. Bíomair as bpaé aipir go noéanpá ar mbuacailí a noiceall, agus uéineacair. Cuireadair ruar corairt bpeáiz as an leat-pé ní raib na buacailí eile éom emnte go mbuairpíoir agus a bíodair as teacé irteac na páirpe uóib. Uéiriz leó am. Bí an buair aca aé ní raib aca aé é.

## CORN UÍ MHEADORA.

Buacailí na mbriáirteaca iscoinne mungairt.

Ar páirpe mungairt uóib.

Bí buacailí nua ar fuirinn mungairt an tuirp go, aé níor uéin pin puinn veirpíora. Uimhir piao go bpeáiz cpoiréamail. Ba bpeáiz leat beir as réacaint ar éomár ó mirtéil agus é as tabairt pé "an mbuanaac." B'é pin an taca ba mó a bí as an bfuirinn eile. Níor éiriz linn améac. Rug buacailí na mbriáirteaca an báirpe le ceirte cúl.

Coláirte Mainéin naomta iscoinne Coláirte mungairt.

I bpáirpe an éumainn éatoliceiz.

As uol irteac go lumneac uóib, bí fuireann mungairt lán uócair. Bí ponn buaia oiré. Bí an dá fuirinn ar aon téagair. agus bí an comóirar go cpuaró. Sa éeac pé ba uéacair a pao cé aca go mbeac an buair. Sa uair leat-uair améac uimhir buacailí topariz mungairt go bpeáiz agus bí an buair aca dá báirpe.

Coláirte Mainéin naomta agus ar mbuacailí aipir.

I bpáirpe mungairt uóib.

Uimhir fuireann mungairt go bpeáiz bpíogmair. Bí a gcpoiréte pan obair. Cao é an toparc bí aca? Buair. Bí ceirte cúl na mbriar aca.

Buacailí na mbriáirteaca i gcoinne mungairt.

I r i ngluairteanar a éuamair go lumneac an lá pan. Bí an comóirar éinn ar riubal i gcoirp Corn uí mheadóra, éugamair an Corn linn aé bí púil aghainn é do bpeit éar-nair aipir linn. Ní mar pin a éarla améac. Uimhir ar mbuacailí go bpeáiz. mól na fip ar an line teóirann Tomár ó mirtéil agus mícéil ó Sioctáin mar géal ar a noeag-imir. Cuir m. ó

S'iao buacailí na mbriáirteaca gcriortamla i buacailí Coláirte mungairt. Bí gá imir, bí páirpe an báirpe go bpeáiz tium, agus bí coimne as gac aoinne le cluice bpeáiz fuinneamail. Bí an buair as ar mbuacailib ar an bfuirinn éeacna éeana agus dá bpiiz pin ceapac go mbeac an buair aca aipir oiré.

Ar an gcaréam irteac, uéiriz le buacailib na mbriáirteaca an liairíocht do éur píor an páirpe, aé cuir mungairt éar-nair go taparó i, i uiré an éúil. Uéiriz le Liam ó Céirín i do bpeit leir, agus bob do bualaó ar buacailí an lán-éúil, agus bí cúl iriz as gac láirteac.

Cúpla nóimeac in a uair pin cuir na buacailí eile pcriob irteac. Ann pan éorpuiz an imir iscaré. Bí an liairíocht as eitilt ó éeann ceann na páirpe agus gac fuireann as obair go tréan gan rtao gan rtaonac. Uéiriz ar mbuacailí ar lán-éúil go páirpáir. Cuireadair an liairíocht i uiré an éúil go mirtic, aé ní raib aon maíear ann, mar cuireac éar nair aipir i. Uimhir na buacailí topariz go lútmair agus tréir imearpe gáirpe cuireac cúl irteac. Bí an imir go bpeáiz annpan. Cuir na buacailí eile cúl irteac. le buille ó'n gcúl cuir T. ó Cinnéire go p ó uairé i, agus cuir pírpan go l. ó Céirín i. Uáirpiz Liam an cúl go taparó aé bí an fáirpe pío-géar aipir, agus níor éiriz leir pcriob do pcriac. Cuir T. ó Cinnéire an liairíocht go p. ó uairé aipir, aipir cuir páirpáiz go Liam i, bí Liam go bpíogmair mar ip gáé, agus cuir pé pcriob irteac. Iscoinne tamail bis cuir m. ó Sioctáin pcriob irteac agus T. ó Cinnéire ceann eile ó faor-buille. Nuair a bí an éeac leat-uair eirte bí Coláirte mungairt énn topariz le dá pcriob.

I toparc an uair pé bí an ghuairéac an méar agus ba uéallpaméac ná leannpíre leir. Bí mian an tréanála ar buacailib na mbriáirteaca agus bí toparc aca ar mungairt i n-gac ionac na páirpe ac amáin móir éim-éall an éúil. Do b'ionganac an corp a cuir T. ó Cinnéire agus T. ó mirtéil leo. Uimhir ar mbuacailí go cpoiréamail aé éir oiré teacé i gcomgair an éúil eile. Cuir T. ó Cinnéire pcriob irteac le paor buille aé ar pan amac níor éiriz le fuireann mungairt pcriob ar bí eile u'páizail. Ar an taca eile bí buacailí na mbriáirteaca as cuir cúl irteac go tuiz, in aíaró na copanca móirpe a uéin T. ó Cinnéire, p. ó Conparóin, T. ó mirtéil, agus S. ó h-oileáin na goiminn. Rug na buacailí eile an báirpe leó, agus bí corn an éarpuiz aca, an uair bliuáin.

Sé puo a uubairt buacailí mungairt ná go raib an buair as an bfuirinn a bfeairi agus go raib pé tuille aca.

Sioteáin arí papioba ipthead. Níor éirí Mungairro  
ipthead ac iao. Níor imir na buachaillí topais go maíe  
asur ná bhijs rin bí an iomaio le déanaí ag na buac-  
aillí an lán cúl.

Ὁ ἕρως τοῦ βασιλῆως καὶ τοῦ ἀρχιερέως, Μολαίμι  
 ἰδοὺ ὅτι ἂν ἡγορηθῇ τοῦ βασιλεύοντος.



AN TREAR CUMANN.

ὁ νόταί τὸ υἱ ἑαῖν.

Ἀν κύριζαὸ λά νεάς τε μέσθον βοήμαιι εἰρεα-  
 αιι cumaiinn δι bun. δι αν ζεάσ λά ιρ πιδε τε'ν μι  
 έάσνα τ'ιμπιζεαὸ αν comóptar éinn. δι αν cluice  
 ζο πρεάς bpiógnar. ι νεειρε βάιρε δι αν θυαὶρ άς  
 ruinnn θ. υί έáipin.

Ἀν ἐσθραμάσῃ λά θε Μεσθον ῥοζήμαρ βι ελνίε  
 εαρησθαρ ιωρη να η-ἀρρητλ ἄσρη αν τρεαρ Cumann.  
 βα μαίε αν ελνίε é. βι αν θυαίρ ἄς αν "οτρεαρ  
 Cumann.

Αν τρεαρ λά νε Όεμεαό φοζίμαι ο'ιμπιζεαό ελιωτί

airís. ní raib an imirce com fuinneamail agus a bí sí  
 agus an gcéad comórtas éinn. Rus fuirseann 'ó, uí  
 Céirín an báire leó.

an veicmáo lá ve úeipeáo pozmáir vo tozáú úá  
 fúipunn. b'é topmáo an tozácéáin ná sup impužeáo  
 cluicéi máite. O'impužeáo an comóptar éinn ar an  
 peacémáo lá ve'n mí. Bi an buaró ag fúipunn pláoptas  
 úi Conúbair.

Ἀν ἑαυτὸν λάβει ἡμεῖς καὶ ποιεῖται ὅσα ἐπὶ ψυχῇ.  
 Ὁ, Ὁ Σέριν, Ὁ, Ὁ Συνεβασίαν ἄγει καὶ καὶ Ὁμοῖα καὶ  
 Ὁμοῖα καὶ Ὁμοῖα.

Thimiri fuirceann D. uí Céirín iscoinne fuirne,  
uinnirín míc Domnaill asur fuirne pátrais t'í Con-  
cubair. Sa cluiche seo bí an buairt as fuirinn uinn-  
rinn airir. Thimiri fuirceann D. uí Céirín iscoinne  
fuirne pátrais uí Concubair. B'é an cluiche rin an  
cluiche seo b'fearr díobh go léir. Rug fuirceann D. uí  
Céirín an báire leó, tréir imeartha brioighaire. Bí  
cúl ra mbreir aca. Cuir an cluiche rin veir leir an  
scéan dotha.



ῥιπτιύη]

AN TREAS CUMANN.

[ $\eta_{\Delta C}$  εοΰδα.

na Seapáin—S. ó h-eapáiste, T. mac Cáptais, L. ó Bhoim, S. ó h-Ápáiste, A. ó Conaill, T. ó Nánáin.  
na Suróe—N. ó Riain, A. ó Cpuavólaoré, P. ó Concubairi, O. ó Céinín, U. mac Dóimnaill, S. ó Flannagáin,  
D. ó Coinín.

Δη ἀν ὕδατι—n. ὁ ἑρμαῖος, m. ὁ φοῦλας.

4    Tornaigead an t-ara bobta le cluiche iomair fuirinn p.  
 uí éoncuibair agus fuirinn ó. uí éirín. Ó éirig le  
 fuirinn óearmuimain. bí cúl ra mbreir aca.

Ὅμιρι φηρεᾶν ῥ. υἱ ἐκόνειδαι ἰσχοίνε φηρε  
 ἡνὶς ὁμναιλλ. ὁ δὲ φηρεᾶς ἂν κλῆς ἐ. ὅς φηρεᾶς  
 ἂς ἡνὶς φηρεᾶς ἂν φηρεᾶς ὅς φηρεᾶς φηρε. ὅς φηρε



## Junior Rugby.

(From Notes supplied by Des. Kearns.)

Hurling had occupied most of our thoughts last term, but after Christmas our interest was centred mainly on Rugby. We had played a little Rugby before Christmas, just enough to make us realise that the ball did not always hop as we expected it

seemed to be all that the scrum had to offer. Very soon, however, as we began to realise what we had to do, and learned the best way of doing it, the interest grew, and we felt that Rugby was worth while.



Photo by]

JUNIOR RUGBY TEAM.

[Keogh Pres.]

Sitting :—N. Ryan, A. O'Connell, B. C.

On Ground :—J. Hall, N. O'Crowley.

On Ground :—J. Hall, N. O’Crowley.

would, and so had got over the first awkward stages. Some of us, especially the backs, liked the game from the beginning, but many of the forwards were for a while unable to see the advantages of getting down in a scrum. Twisted necks and sore backs

We easily settled down to steady practice then, and soon were thinking of our chances against a team from the Crescent. A match was arranged for March 19th, and we felt that, if nothing went wrong with our team, we ought to win. But

Crescent were taking no chances, and when we saw them coming on to the field even the most optimistic began to fear that our score would not be high. They had brought out four or five young stalwarts who looked as if they might easily crash through the whole of our team without difficulty.

During the first half we held our own, and though we were defending most of the time, there were moments when we very nearly scored, but always just failed to bring it off. Before half-time the

Crescent scored a try, but did not convert it. In the second half the greater weight of our opponents told, and they crossed our line three times. In spite of one or two good efforts we were unable to score at all, and when the final whistle blew the Crescent were winners by four tries to nil.

We were disappointed, of course, but not disheartened, as we felt that against a lighter team the result might have been different, and we look forward to better and greater things next year.



## The Literary Academy.

The Literary Academy was formally opened on Sunday evening, October 11th, by Very Rev. Father Provincial in the presence of Rev. Fr. Rector, Fr. McCurtin, Fr. Minister, and the whole Apostolic School. The Provincial expressed his appreciation of the work of the Academy, laying special emphasis on the "Apostolate of the Pen"—something no less important for a priest than the "Apostolate of the Pulpit." Rev. Father Rector and Father Minister also spoke, and Father McCurtin, who presided, said that he hoped the remarks that the members had just heard would stir up their enthusiasm. We think that his hopes have been fulfilled, as the Academy has had a successful year. We add a list of the papers read at our meetings :—

"Oliver Goldsmith," by M. McCarthy.

"Charles Dickens," by W. Caffrey.

"Charles J. Kickham," by M. O'Mahony.

"Gerald Griffin," by P. Sheppard.

"James Clarence Mangan," by R. Reynolds.

"Thomas Moore," by H. F. Courtney.

The following sermons were preached during the past year :—

On the Holy Souls, by R. Reynolds.

On the Immaculate Conception, by C. O'Donovan.

On the Blessed Virgin, by M. McCarthy.

On the Sacred Heart, by H. F. Courtney.

Essays read were :—

The Irish Brigade, by C. Lehan.

The City of Cork, by T. Manning.

Eucharistic Congresses, by K. Dunne.

Blessed Oliver Plunkett, by G. Croker.

The City of the Tribes, by P. Conroy.



## Religious Knowledge Prizes.

### Bishops' Programme.

Leaving Certificate :	...	Michael O'Reilly.
4th Inter. A	...	Vincent McDonnell
4th Inter. B	...	Michael McGrath.
3rd Inter. A	...	Frank Webb.
3rd Inter. B	...	Luke McGuinness.
2nd Inter. A	...	James Harley.
2nd Inter. B	...	Michael Connolly



### Special Prizes for Consistent Excellence in Study and Class Reports during the year.

Leaving Certificate	...	Edwin Scanlan.
	...	Vincent Honan.
Fourth Inter. A	...	Vincent McDonnell
	...	Liam Ebrill.
Fourth Inter. B	...	Michael McGrath.
Third Inter. A	...	Walter Barry.
	...	Paul Power.
Third Inter. B	...	James Farrell.
	...	Edward Irwin.
Second Inter. A	...	Desmond Kearns.
Second Inter. B	...	Paddy O'Sullivan.
	...	James Butler.
First Inter. A	...	Frank Stafford.
	...	Edward Coffey.
First Inter. B	...	Dan Halpin.
	...	John O'Toole.



## Our Successes at the Thomond Feis.

Just as we go to press we hear that Mungret College won first place in the Inter-School Competition in Irish conversation at the Thomond Feis, held at Limerick on June 19.

Besides this team success, J. Thornton won the gold medal for Irish storytelling, and T. Manning was third in the same competition. The former also got first place in short extempore Irish speech.



THE VICTORIOUS FEIS TEAM.

T. Barden, J. Thornton, T. Manning.

## Reviews.

**The Unknown Force**, by Rev. Robert Kane, S.J. (Sands & Co., London and Edinburgh; B. Herder & Co., St. Louis, M.O.)

The Unknown Force is Catholic Christianity and its uplifting influence. It is abundantly evident that such a force is not "unknown" to the distinguished author; but what is more common than to find even good people guilty of the two evils God of old lamented that His people had done. "They have forsaken Me, the fountain of living water, and they have digged to themselves cisterns, broken cisterns, that can hold no water." (Jer. II.) How seldom they are of one mind with the same Prophet when he says exultingly:—"Thy Word was to me a joy and gladness of my heart." (Ibid. XV.)

Bacon, speaking of books, tells us that "some few are to be chewed and digested," "to be read wholly and with diligence and attention." Ruskin speaks of "good books for all time." "The Unknown Force" is eminently such a book.

The sermons here reprinted make a uniform whole—pressing home the main theme. They were delivered on occasions; but they are for ever valuable, as they are built on the basic principles of Christianity—principles, therefore, always fresh, always helpful.

We can recall much of Fr. Kane's printed work—but it is doubtful whether even he has given us anything breathing a more hopeful spirit.

Take for instance his treatment of human pain and sorrow. In language that is final he crystallizes thought for us in such phrases as these:—"Likeness with Christ means pain." "Since the Heart of Christ was pierced, pain is the path to Paradise." The volume so bristles with valuable thinking and exquisite expression that quotation might be endless. Still, we cannot omit a few, representative of the many. Take, again, this passage:—"As the hills are made more beautiful by the shadows of tearful mists, as the fields are made more fertile by the falling of the clouds and by the beating of the breeze, so human hearts are most admirable when their love gleams through sorrow, and so are they most beautiful in kindness when wintry days and storms of spring have made them better fit to bear seeds of sympathy." That should be the outcome of sorrow—not an attitude more or less resigned, not a dull apathy; but a sweetening of the character that is also manful.

For over forty years the author has been almost blind—yet what an intimate acquaintance with even passing loveliness in Nature do we find in the following, when he speaks of Our Lord:—"He had seen 'the sunset in the Mediterranean which He had gazed upon from the hills around Nazareth as it transfigured the clouds to gold or scarlet, and dyed the waters with crimson blood, until at last it faded into a pale green sky and purple sea.'"

We must direct attention to that wonderful appeal for St. Michael's Hospital, Dun Laoghaire—again, an occasional discourse, but one of enduring value. Where, too, can one find so graphic a picture of St.

Mary Magdalene as in "The Victory of Love Over Sin?"

Of the many pleasant things that might be said of this volume, we cannot pass by its transparent sincerity. Fr. Kane's knowledge of human suffering is not from hearsay. He convinces, because one feels that what is true of the queen in the epic story is true also of him:

"Haud ignara mali miseris succurrere disco."

The last remark about a work which cannot fail to delight our readers. Fr. Kane offers us a cheering message. His aim is to uplift—not to depress. He has succeeded. But he can have his moments of fierce denunciation—and here, too, is he Christlike. The Pharisee of old drew upon himself a scorching condemnation from Our Lord. "The Pharisee," says Fr. Kane, "is not dead, only disguised. He has changed his clothes. He now struts about as a professional saint, too pious to have pity; too pure, forsooth, to weep over the wanderer. Bah! Heartless holiness is not born of Heaven. It is bred of hell. The modern Pharisee, however respectable a gentleman or lady, would still, like his brother of old, stone the Magdalen and crucify the Christ."

P. J. McC.

**Catholic School Hymns.**—Compiled by the Jesuit Fathers. (Messrs. O'Brien & Ards, Dublin.)

So numerous are the editions of Catholic Hymn Books now in use that the appearance of still another would seem to demand an explanation. The publication of a new selection can be justified only if it supplies the deficiencies of previous hymn books. That this is done by the issue of the above book a short perusal of its contents will show.

Most of the English hymns heretofore in use are not exclusively Catholic in origin, and, with the exception of those in Latin, we had no really traditional hymns. Previous editions contained large numbers of hymns, but few of them ever became popular. This new selection contains hymns which are truly devotional, and for this reason should have a very wide appeal. The little book, containing about seventy carefully selected hymns, will be welcomed by all those in charge of school and college choirs. The first section is devoted to a number of hymns in Latin, and should be most useful as it includes those sung at Benediction and at different times of the liturgical year. In the second section will be found a well chosen group of hymns in English, including "Come to the Manger," "O Lord of Hosts," and "A Hymn to Mary for the Month of May." The remaining portion of the book contains a number of hymns in Irish which will be much appreciated by all Catholic schools of the present day.

Rarely do we find within the compass of so small a book such a useful and varied selection of hymns so eminently adapted to school choirs; and those who use the book will feel deeply grateful for the knowledge, skill and care displayed in its compilation.

W. H. M O'SHAUGHNESSY.



**Almanac of the Franciscan Missionaries of Mary.**  
(Longmans, Green & Co., 39, Paternoster Row,  
London, E.C. 4. Price : One shilling.)

Under the modest title of "Almanac" we have a very interesting account of zealous activity. Founded not quite fifty years ago, the Franciscan Missionaries of Mary now number about 4,500 members, and have at present as many as 187 houses scattered over Palestine, Syria, Turkey, India, China, Ceylon, Burma, Japan, Africa, North and South America, Oceania—everywhere, in fact, where real apostolic work is to be done. The "Almanac" will offer pleasant reading to the Sisters' many friends; but all who are interested in missionary endeavour will be delighted with the record it gives of work so world-wide, so varied, and so Christlike. The letter-press and the illustrations are admirably done. \*

**A Link with the Past.** Mungret, Ancient and Modern. Its Apostolic School. By Rev. P. J. McCurtin, S.J.  
(Irish Messenger Office, Dublin ; 2d.)

"Cicero pro domo sua." Fr. McCurtin is eloquent with heartfelt earnestness when speaking of the Apostolic School which is so dear to him. In his little pamphlet, which first appeared as a series of articles in "The Irish Monthly," he gives the history, aims, scope and wants of the Apostolic School in a way that cannot but arrest attention. It is an imaginary dialogue, begun in a railway train and ending in the parlour of Mungret, between "Fr. A." and "Mr. Nolan," a Dublin barrister. To the latter, to whom Mungret is only a name, but who is anxious to elicit all the information he can, "Fr. A." explains the nature of the Apostolic School, the conditions required for admittance and the manner of life that is led by the Apostolics. Anyone reading his pamphlet will have gained a very complete knowledge of all that the Apostolic School stands for. It is really wonderful how much information Fr. McCurtin has managed to pack into 24 pages, yet it is all so interesting and so readable. And if it would interest an outsider, how much more will it interest past Apostolics? To them it will bring back memories of the days gone by, and it will, perhaps, explain some things little understood before. The past Layboys also will find interest in these

pages, for Fr. McCurtin has not forgotten their existence. He has dwelt on a point which might easily be overlooked : the great influence the example of the Apostolics must exercise upon the Layboys—their example, for the two schools are quite distinct outside the classroom. A past Layboy who is introduced into the book tells how the presence of the Apostolics influenced the other side of the school : "Then off they would go and come back in a few years' time and say Mass for us. I can tell you it all used to make us think."

But "A Link with the Past" has other purposes than merely to record life in Mungret or to show the connection between the ancient monastic school and the present Apostolic school. It is something more practical than that—it is also a "call to alms" ; as the author says, "though the air of Mungret is the finest in the world, yet one can't live on that alone." Money is required, and those who wish to further the glory of God and to help in the grand work of saving souls in far-off lands will realise after reading Fr. McCurtin's pamphlet that money given or left to the Apostolic School of Mungret is a safe investment, it is treasure laid up where moth or rust cannot consume nor thieves break through and steal.

**Sacred Heart Manual for Youth and Altar Servers'**  
Prayer Book—Compiled by Rev. W. Stephenson, S.J. (Irish Messenger Office : 3d.)

We have seen other prayer books edited by Fr. Stephenson, but no other has pleased us as much as this one does. It is called a Sacred Heart Manual, but contains also prayers to Our Lady, and to St. Joseph, as well as the ordinary devotions. There are, besides, excellent instructions scattered through the book. The second section is a very full and well-ordered guide for serving at Mass and at other ceremonies, and it ends with a short explanation of the vestments and of the parts of the Mass. We congratulate Fr. Stephenson on producing a carefully selected and neatly produced collection of prayers, which, at its cheap price, must become a popular prayer-book.

**A Mungret Album.** During the year an album containing views of the College has been brought out, and may be had at the College for 1/- . Post free 1/2.

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