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HIS HOLINESS POPE PIUS XII



Editorial



EARLY this year with the whole Catholic world we mourned the loss of His Holiness Pope Pius XI—the Pope of the Missions and the Pope of Catholic Action. These motives were for us in the college the two driving forces of our educational work. Now it is our duty to express our loyalty to his successor Pius XII. In the first article of the present number of the Annual we find an excellent description of the strongly-marked personality of our Holy Father, and are shown that the Irish saint's prophecy has been fulfilled—that the Church should be blessed with a Pastor Angelicus. Let us rejoice in the election of our present Pontiff, but at the same time join with him in praying for peace in a world threatened with war. This year, too, we offer our sincere congratulations to our first archbishop, Dr. Curley, on the celebration of his silver jubilee as bishop. We wish many more years of fruitful and successful work in his archiepiscopal office.

September found us with some changes in our community. Father Croasdaile, after many years of teaching here, went to Rathfarnham, Dublin, where he is now engaged in retreat work. Father E. O'Connor was called to Rome to help in the organisation of the Sodality of Our Lady. To Father E. O'Connor we are much indebted for the fine photo of His Holiness the Pope, and the groups of our Past in Rome. Rev. P. Coffey went to Milltown Park to begin his course of study in Theology and Rev. M. O'Reilly to complete his philosophical studies at St. Stanislaus College, Tullamore. To our new minister, Father C. Perrott, who is not unfamiliar to some of our Past, as he was second prefect here (1932-'33); to Father McCarthy, the spiritual father of the boys; to Rev. M. Mansfield, of the teaching staff; to Rev. D. Coyle, study prefect; to Rev. F. O'Sullivan, second prefect; and to Brother McEntee in charge of the boys' refectory, we extend a hearty welcome.

We look back this year on a fine record of our boys' activities, both in studies and at games. The results of the Public Examinations held last June place Mungret first, third, fourth, and fifth in the Intermediate drawing, a fine achievement of which the drawing master may well be proud. Scattered through the pages of this present number of the Annual will be found some examples of their fine capabilities; to these boys we are very thankful for their drawings. Our Junior Rugby team won the Munster Schools Cup. It is the first time, since our entrance for that competition, we have succeeded in winning that well-prized trophy. We congratulate our young team on their win.

Our readers will find in this present number many contributions from our Past. Rev. L. Kearns, a busy master, found time to do some well-executed drawings of those parts of the college building which have a lasting appeal to our pupils—namely, the College Chapel and High Altar. An interesting article of a journey to Mount Sinai has been supplied by one of our brilliant Past. This very thrilling account will, we are sure, be enjoyed by all our readers, both young and old, and we hope that the author, having once put pen to paper, will not rest till he has produced a book worthy of his intellectual and learned travels. We are looking forward to that book, and wish to give him all encouragement and reassurances that it will be well worth his while.

Very practical views on education are expressed by Mr. D. Gleeson, who is not only a busy and able lawyer, but a well-known writer of history and archaeology. This article, read and contrasted with the report of the Prefect of Studies, will give very practical and common sense opinions in view of the coming changes in the

programme of Secondary education.

This year our own boys have published more essays and poems than in former years. The chief value of a college magazine, as seems to us, is to bring out hidden talents and develop them, and to give to our youthful writers more confidence. We have made a new start this year, and we hope in future years to have a regular galaxy of young authors.

We are looking forward to the coming year, 1940—the fourth centenary of the founding of the Society of Jesus. Mungret shares in the Society's jubilation. Although this college of the Society is little more than half a century old, yet it has sent forth many priests and some bishops to labour for the cause of Christ's Church in all parts of the world; for the lay professions, and the various careers of ordinary life, Mungret has produced many excellent Catholic laymen. This great result is due to the Society, and Mungret students, both clerical and lay, have therefore to offer their special congratulations to the Society of Jesus in the coming year. We hope next year to publish some of the special history of the Society in connection with our college.

Before concluding we must not forget to thank sincerely all those who have contributed items of information concerning the doings and activities of past Mungret men. We are specially indebted to Mr. Raftery, Rev. Father Cahill, Rev. Father Pelly and Rev. L. McElligott for their services in this respect. We are very grateful to our photographers, who put themselves out to supply our rushed orders, to our blockmakers, our printer, and to the many who helped us with the correction of proofs. To the *Cork Examiner* and *Limerick Leader* we are indebted for many photographs and extracts from their papers, to these also we wish to tender our sincere thanks.



His Holiness Pope Pius XII

By REV. T. I. MULCAHY, S.J.

AT the death of Pius XI a wave of grief swept the world, more widespread, one imagines, than the passing of any previous Pontiff had known. But in Rome hearts were light and smiles were everywhere. A great newspaper man, the European spot-news expert for a vast news service was puzzled. "I had to fake my story," he said. "I had to lie. I said that the crowds in St. Peter's were mournful and depressed. But they weren't. Some were even laughing. I'm not a Catholic but I couldn't send a story saying that." It was precisely because he lacked the faith that he lacked understanding. But the citizen of Rome understood as he waited in the piazza of St. Peter's within view of the mighty dome reared as a lasting prayer in stone, standing within the folding arms of the tall-pillared colonnades erected by Alexander VII three centuries ago. The Vicar of Christ had gone to be with Christ and, during those days of expectancy until Christ would send another Vicar, Christ Himself even more than ever was watching over His children.

And then the period of waiting came to an end. The windows of the balcony of St. Peter's were opened and strong and clear there sounded through the loud-speakers the voice of the Cardinal Deacon Caccia Dominioni—*Annuntio vobis magnum gaudium*—"I bring you great tidings"—*Habemus Papem: Eminētissimum ac Reverendissimum Dominum Cardinalem—Eugenium*. The listening thousands whispered excitedly to each other "Pacelli! Pacelli!" And so it was: *Qui sibi nomen imposuit Pium XII*. The great crowd spontaneously chanted the

Te Deum and, it was noted, sang it in tune, an achievement which was due, perhaps, to the presence of so many priests and students.

Meanwhile the evening sun that had suffused the surface of St. Peter's and lent for a time translucence to the stone, was setting. The statues round the colonnade were beginning to acquire sharp, dark outlines. Evening was at hand. But the light held for the crowning moment of the evening when, through the centre window, Pius XII came for the first time to impart his benediction *Urbi et Orbi* and, through the hush of history in the making, speak in clear and resonant tones a message of peace to all the peoples.

The crowd was by this time immense and stretched away down the Via di Conciliazione to the Tiber. It was the people of Rome gathering, as they have gathered for centuries, to hear the *Magnum Gaudium*, the news that once again authority, without which there is no life, was in their midst. The Romans to-day rejoice because they have for their Bishop one of themselves, a Pope born in Rome of a Roman family. Pius IX came from the Papal States, but the last three Popes have all come from the north, from the Milanese, from Genoa, from Venetia. The Romans have, throughout the long history of the Papacy, generally been ruled by foreigners from St. Peter onwards, for there have been only some fifty Romans out of the 260 Popes, and to the Romans a man from another part of the Peninsula is a stranger. The Romans are greatly pleased that a Roman should become their first Bishop since the reconciliation with the Italian

State. As the crowd moved out of the Piazza its pleasure was further increased at being able to buy newspapers with the picture of the new Pope and an account of his life. This journalistic achievement was the result of intelligent anticipation. One daily paper had, indeed, prepared five separate editions in advance to anticipate the possible election of Cardinal Marchetti-Selvaggiani, Nasalli-Rocca of Bologna, Dalla Costa of Florence, Pacelli and Faulhaber.

It has been said that when Pius XII became Pope three prophecies were ful-

all Christians will salute this infant in the Basilica of St. Peter's."

Every Pope must to some extent share all the spiritual gifts of his predecessors. And yet there is also to be borne in mind this other truth, that the natural temperament of the different Popes throws into higher relief than the rest, now this virtue, and now that. Though the aim be ever the same, the means adopted to reach it must vary, necessarily, from one generation to another and, as history shows, have often varied greatly from one Pope to another. To the last genera-



HIS HOLINESS ON HIS WAY TO THE SISTINE CHAPEL

filled. One was that of Saint Malachy who predicted that the 262nd Pope would be of saintly character and be known as "Pastor Angelicus." The second prophecy was that of Pius XI who had intimated on several occasions that the Church would find his successor in Cardinal Pacelli. The third prophecy was that of a humble priest, Padre Jacobacci, who on March 2nd, 1876, held a new-born child in his arms and gazing with far-seeing eyes from a window of the Pacelli home towards the distant cupola of Saint Peter's, said: "Within sixty-three years

**An
Irish
Saint's
Prophecy**

tion that saw only one change in the Papacy in fifty-seven years, such ideas might have seemed merely academic, but to us who see in Pius XII the fifth Pope in less than forty years, they are considerations to raise thoughts extremely pertinent.

When in March, 1899, Eugenio Pacelli was ordained priest, the long reign of Leo XIII was nearing its close. But for four years yet to come, in the bureaux of the Secretariate of State, there was still to preside the great Sicilian Cardinal Mariano Rampolla del Tindaro. His two chief subordinate officials were Mgr. Pietro Gasparri and Mgr. Giacomo della

Chiesa, the former having to deal with the delicate question of the relations between Canon Law and Civil Law in the different States, the latter with the routine business of the relation between the Secretariate and the Nuncios who are its diplomatic agents. It was in the department of Mgr. Gasparri that the youthful Mgr. Pacelli began his career. With the election of Pius X, several changes were effected in the Secretariate of State. Cardinal Merry del Val became Cardinal Secretary of State, Mgr. della Chiesa was appointed Archbishop of Bologna, Mgr. Gasparri was given the Red Hat and entrusted with the direction of the Commission occupied in codifying the Canon Law. But Mgr. Pacelli remained at his post until 1912 when he was appointed secretary of the Congregation of Extraordinary Ecclesiastical Affairs. In 1914,

The Cardinal Secretary Mgr. della Chiesa, received the Red Hat and, a hundred days later was elected Pope as Benedict XV. Benedict XV chose as his Secretary of State, Cardinal Domenico Ferrata. Cardinal Ferrata, however, died after a month in office: whereupon Benedict XV called on his former coadjutor under Cardinal Rampolla in the Secretariate of State—Cardinal Gasparri, to take up the burden of Cardinal Secretary of State. Thus we find three former colleagues working in close co-operation: one as Pope, one as Cardinal Secretary of State, one as Secretary of the Congregation of Extraordinary Ecclesiastical Affairs.

In 1917 Pope Benedict sent Mgr. Pacelli as Nuncio to Germany at one of the critical moments of the Great War. It was while Nuncio at Berlin that he made his first contact with the future Pius XI, then, in 1920, Nuncio at Warsaw and Special Commissioner for Ecclesiastical Affairs in Upper Silesia. When, two years later, Mgr. Ratti succeeded

Benedict XV, as he confirmed Cardinal Gasparri at the Secretariate of State, so, through the next nine testing years, he maintained Pacelli at Berlin until the moment of Gasparri's retirement came. Then he summoned the Nuncio to succeed his former chief. And now the Cardinal Secretary has succeeded his Pontiff. Pius XII has taken his dead master's name, the greatest of all the minds with whom his own made contact. He has served and enjoyed the confidence of all those great Popes, Leo XIII, Pius X, Benedict XV, Pius XI. He has been the trusted colleague of Rampolla, Merry del Val, Gasparri. But, if heir to all these, his is principally himself. *Propheta magnus surrexit in nobis et visitavit Deus plebem suam.*

It is agreed that the distinguished appearance and charm of manner of Pius XII captivate even the least impressionable of men. His tall, spare figure, princely bearing and ascetic face make a picture completely in harmony with our conception of the Papacy. In conversation his large brown eyes glitter with animation and, together with the gestures of his graceful hands and his rapid conversation, reveal an agile mind. At the same time his whole being radiates sympathy and human understanding which inspire intimate confidence. Yet, however impressive the appearance, manner and personality of

His Intense Spirituality the Pope, the quality which imposes itself is his intense spirituality which has remained unimpaired by a lifetime spent in the cockpit of world politics. To see him pontificating in St. Peter's has been regarded as an unforgettable edifying experience. Even on the day of his Coronation it was commented that he seemed oblivious of his surroundings, so intent was he on the Divine Sacrifice. The atmosphere was not that of a magnificent function but of a priest's

first Mass. The same spiritual outlook permeates the Pope's views on current events. He seems to live on a super-natural plane and to believe urgently and immediately that a difficult problem is more susceptible of solution by prayer than by diplomatic action. A layman once commented on this to a Cardinal, who retorted simply: "But don't you believe that, too?" "Yes, of course,"

said the layman, "but I'm afraid that I find it difficult to believe it so completely that I am also prepared to act on my faith." Pius XII lives by faith.

To-day many friendly advances are being made towards Rome by men who want to see human freedom defended, not because they want to be free to do God's Will, but because they want to follow their own: but it is also true that

those men look to Rome with a new interest because they realise what insufficient fortifications their own liberal doctrines provide even to protect their own human treasures. The Popes have witnessed an almost endless succession of conflicts since the Apostles first taught in Rome, and know what is the lot of men on earth. In the history books, as in the contemporary press, the Papacy appears as an institution acting among other institutions, and its action is described in political terms. But its real life is elsewhere and lost to the view of secular chroniclers, but known to the millions of Catholics who, as a new man assumes the lofty and lonely burden, greet him with filial homage as their Father in that great family life which has its beginning here, but not its end.



THE BOYS' CHAPEL

AN FAIRRGE

IS uaigneac i an fairrge, ir uaigneac ir ir iongantac i. Ir ann a bionn pi 'n-a luige go ram ó ceann ceann na reaeémame, san rium dá cup aiei i scurpai gnóta an t-paoḡail reo, ac amám i as ríor pit irteac ir amac i ngoitini caola ir as bpuḡad go cuim ap ḡainim na tḡaḡa. Ir uaigneac an raḡaric atá le paḡail ir tú ro fearam ap bárr faille éisim, ir an fairrge as ríneac uait ríar go h-íogap na rpéipe, i 'n-a luige ann, mar beac paḡac ḡruamḡa 'na tóirém ruam. Cuireann pi i ḡuimne duit comact Dé, an fairrge rin as ríor-teact ir imteact san rḡao san rḡaonac ap peac na milte bliadain atá imtḡeḡe tapt. Ceappaḡo dume go bpuil an fairrge coramail le Dia péim. Í leacta ap rúto an domáim, an fearḡ ir an tḡócaipe as teact uirḡe. Smaompeac dume ap an ḡcapán a tḡḡ na milte éipeannac tḡito an bfairrge rin as ḡabail an t-pluḡe íḡpac ḡcém, ap an mbpón abí oḡca as páḡaimc ríám as a tḡir péim, ir ap an raḡaric deipeannac a puair na tairtealarḡe pan ap an oileán beas íac-ḡlar pan, as lonnpac i nḡaeḡib na ḡrime as bun na rpéipe.

Taḡann aḡp ap ḡac ruo tḡac v'a paḡail, asur ir mar an ḡcáona leir an bfairrge é. Éirḡeann pi ap buile. Ríteann na néalta tuda le luar na ḡaoite tḡearna na rpéipe, ir imtḡeann na paóileám íḡpac ón bfairrge. Tórnuiḡeann ríac as éirḡe go h-ápo ra rpéir. Larḡann pi ir boppann búirḡdeann pi le ḡlór mar an tḡóirniḡ ir imtḡeann pi 'na ceó. Ap aḡarḡ léi go ríocmar fearḡac ruar an tḡaḡ go bun na bḡail n-ápo ir an cubar bán ap ríám ap a bárr. Bpuieann pi in aḡarḡ na ḡcapraḡeacá nḡruamḡa atá ḡá noḡtaḡ annro ir annpúto i nḡaimm na tḡaḡa. Nil tḡuaḡ le paḡail as dume na tḡeoparḡe ó connta na mara ríadame, ir mo léan ap an ḡcapraḡis nó ap luim ap biḡ atá i nḡreim nḡaimḡean na tḡonn. Taḡann na connta tuda tuuibḡeacá, ir an cubar bán ap a mbárr, an ceo dá caiteam go h-ápo ra rpéir, ap na cinn tḡipe ir na capraḡeacá lonnpac le neapc feirḡe cun

tḡoḡa leir an ríoteac mí-áomapac úto. Leanann pi leir an obair go réabtar an long ir go mbáḡtar a bpuil ap bópo uirḡi. Bionn an fairrge com láróir pan nac tḡugann pi cáirḡe, asur ir mó enám ḡeal atá ap tḡóm na fairrge anoir. Ir mó fear ḡpóirḡe atá 'na luige paḡa deipeannac innci, asur ir mó maipnéalac a ḡaib a éuan ir a éalatḡoport deipeannac i ḡceapc lár na mara ríadame, pé'n ḡaoite puair uaignis a rḡeḡeann go bpónac tḡar an mbóena.

Taḡann mar beac aieirḡe ap an bfairrge annpán, asur dīarḡ ap nḡiarḡ céirḡeann na connta áḡo a luige go tḡi go mbíonn duan dá éanaḡ aca go bpónac ap ḡainim ḡil na tḡaḡa. Bionn pi as olaḡón ap ammannair na marb. Bionn an ḡaoḡ fuar aḡuarḡ as caomeac báir na maipnéalac mí-áomapac úto.

Bionn ríorai beaḡa áomaro ón luim réabḡa, as éirḡe annro ir annpúto ap an bfairrge, asur íac dá rḡeabac irteac go calam aiei. Bionn na mion-connta a bpuieann go láḡac ap an tḡrpaḡ as canac an duam ir an éaomte deipeannais ap na cuirp atá i nḡreim tḡeḡ na fairrge. I bḡac uait éirḡa an fairrge go tudaḡ pá bpón san cor aipce ac amám an duan bpónac pan as na mion-connta in aḡarḡ na ḡcapraḡis-peac lonnpac, go bpuil an cubar bán ḡá caiteam anonn ir anall oḡca.

Ir mó raḡaric iongantac a comaic an fairrge rin, ir mó caḡ puilteac a tḡoḡeacḡ uirḡi. Connaic pi longa Spáimneacá as pilleac abailé ón Oileán Ūir, ir íac līonta le h-óir ir maom an larpḡair. Ir mó long éogarḡ a feól go meap ap a bárr asur é lán de'n éreac ir de'n éatáil a puapac i bḡac i ḡcém.

Bionn deallpam ḡlar áluim ap an bfairrge ac ní h-amílarḡ a bionn pi i ḡcómnuirḡe mar fairrge feallac atá innci. Ac ir iongantac i an fairrge tḡoipe na rḡealta a étoir pi ó na ḡaoḡa puair ir ó na cuirp atá irḡis 'na lár.

AOOÁN Ó OÚNLAINḡ.

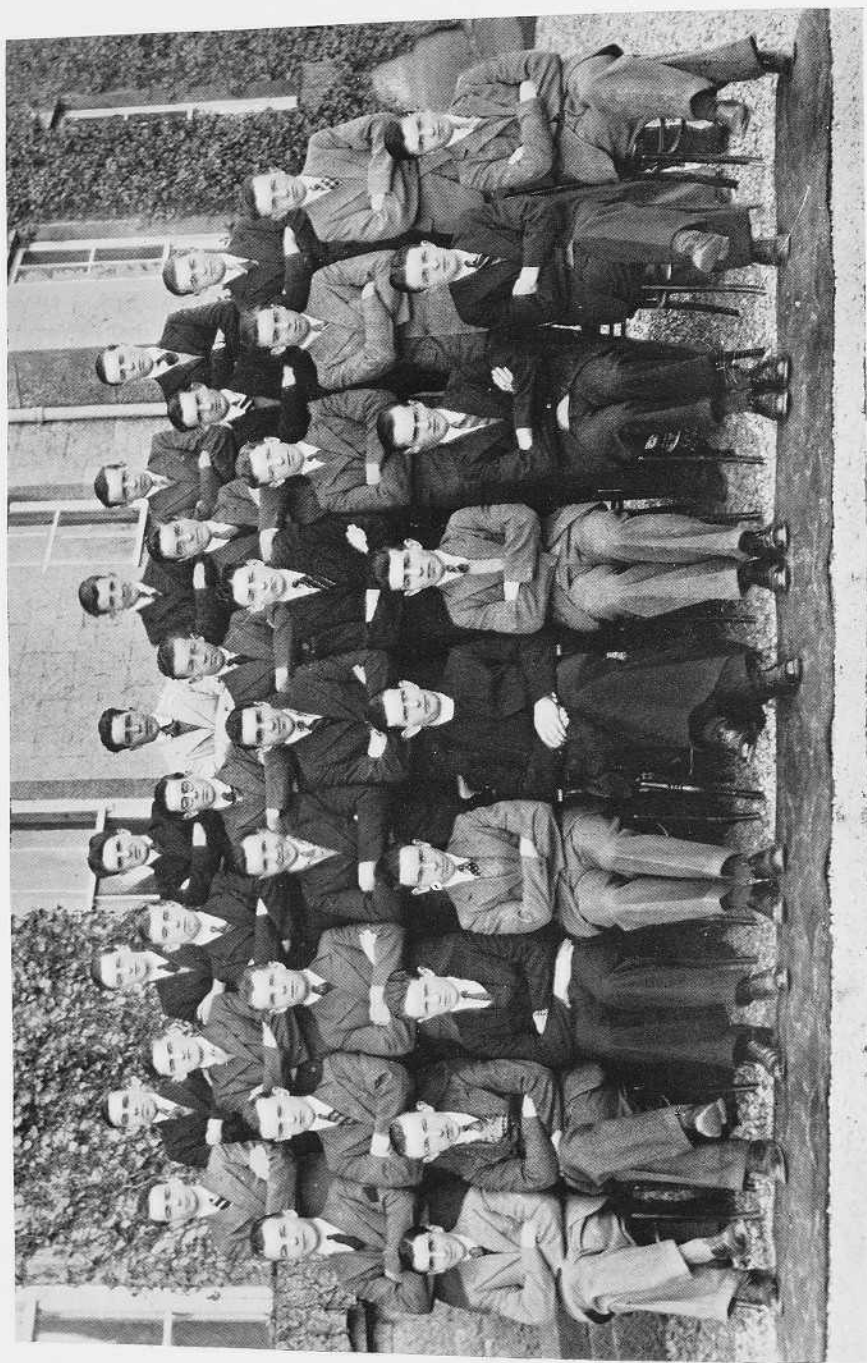


Photo by]

FIRST CLUB

Back Row : M. Horan, J. Howard, M. Scanlan, M. Scraggs, B. O'Dowling, C. O'Shaughnessy, H. Gordon.
 Third Row : P. Sheehy, R. Power, P. Ryan, J. Coleman, J. Tuomey, J. O'Connor, T. Dineen, B. Deady.
 Second Row : J. O'Dwyer, B. Hanafin, M. Leahy, M. O'Callaghan, W. O'Donnell, R. Irvine, A. O'Dowling, O. Lynch, J. Molloy.
 Sitting : S. Gaule, J. Byrne, M. McGowan, M. Tarpey, Rev. W. Prendergast, S.J., M. Ryan, T. Thornton, M. Merritt, J. Callanan.
 Absent : J. Howard.

[C. & L. Walsh

Flying towards Mount Sinai



WHEN I was in Mungret in the first years of this century, we used to talk—as boys always will—of the great things we were to see and do when we grew to man's estate. Some day, so we used to dream, we might travel in the air, and perhaps go to distant regions, where everything was always beautiful, and every day a summer's day.

The motor car was still a freak, occasionally seen on the stony roads (in those days all roads were stony) of Tipperary and Limerick, driven by two or three equally freakish owners. But our thoughts came from youthful arrogance. We could not be expected to realise that these men were preparing the way, with other worthy pioneers in England and on the Continent, for the new era of speed, the future developments of which our imagination would have been quite unable to grasp. Those smelling, spurt-ing engines we used to laugh at, were the harbingers of a new world as different from the world of 1900 as was the world of our boyhood from that of two centuries before. And can we not indeed say with complete confidence, what present progress clearly indicates, that every boy in Mungret to-day will be the possessor of an aeroplane long before he reaches the forties. He will fly to Cairo, Bagdad or New York with as little expenditure of time and money as is required to-day for a motor run from Waterford to Derry. Nor is there anything fantastic about this prophecy. If, in 1901, I told Father Cahill, our Prefect of Studies, that I believed I should one day travel from Dublin to Cairo in less than 48 hours, he would have sent me at once to the infirmary for special supervision. I feel I am perfectly safe from any corresponding treatment now. Indeed, most of my

friends in the aeroplane world would call this statement much too conservative.

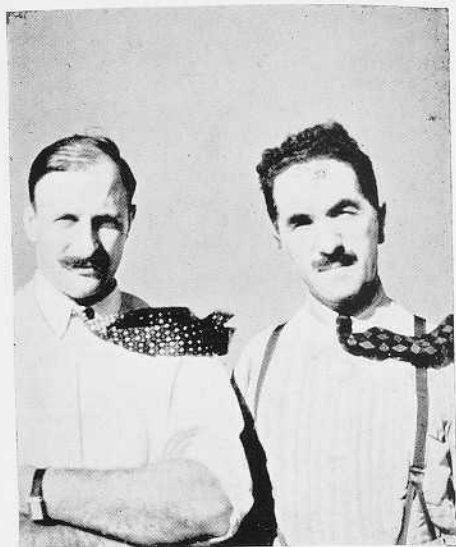
Hundreds of people are doing that trip to Egypt every month, and I happened to be just one of them a year ago. Perhaps not many Old Mungret boys have yet had my experience. Here is an outline of the story for those who may wish to follow my example.

I had a four weeks' holiday before me at the end of April last year, and I decided to spend it leisurely in Cairo, Alexandria, Khartum, Luxor and Sinai.

All I had read of that wonderful world was before me during the two hours' journey in the 'plane between Baldonnell and London. And when we went into the air from the water at Southampton next morning in an Imperial Airways flying-boat, the library in Mungret and its Jules Verne recollections came back through a mist of memories that seemed centuries old. The years indeed had been speeding towards their final horizon. But it was across æons of history—world and national history—which had filled the spaces in between, and had drawn out the threads of time to make them appear part of the woof of Eternity. Your inclination, when setting out on a long day's flying, is to watch the sea and earth passing swiftly below. But your eyes soon tire as the 'plane flies higher and higher, and the earth becomes an ever deeper purple like the unlighted part of the half moon on a clear autumn night. You are entranced as you watch the clouds that float in your new world. They form mountains and valleys of soft, billowy, silken wool, unless indeed they are an unbroken barrier between you and the earth beneath, when they look like endless plains of snow—an Arctic region with a vault of purest azure overhead.

We are at the Marseilles airport. A long, low, dive; the wing-slots are opened, and we are in the water without a trace of shock. Six hundred miles in $4\frac{1}{2}$ hours! An hour's rest gives the flying boat time to re-fuel and to take food for the passengers on board. We are glad to loosen our limbs and to examine the port. On board again, a rush of water past the hull, piling high above the windows, a mass of falling spray, and we are in the air once more, bound for Lake Bracciano, near Rome. We are flying over Corsica, and along the Italian coast. We reach Bracciano as we still dawdle over lunch. A brief stay this time. The Appenines, between Rome and Brindisi, present the most difficult bit of flying in Europe, and our good Captain wants to allow for bad conditions. It was a long struggle to cover that 350 miles to Brindisi, in cloud and adverse wind, but it was not uncomfortable, except for the ever-present reflection that we were passing over the graves of many pilots and passengers, though perhaps that feeling added to one's sense of the beauty of the wild mountains far below.

At Brindisi, we had to think of reaching Athens before nightfall, so that it was but a brief return to earth before we were again on the wing, and darting across the Strait of Otranto towards Corfu. Towering mountain-ranges on the eastern shores of the Adriatic, the Acroceraunian Hills, all in a sun quickly setting behind us, placed us in a fair-land beautiful beyond any that earth travellers can behold. Corfu was very near. Our pilot decided to take us down there for the night. The Piraeus was a little too risky for night-landing. But, foiled of our night in Athens, we were recompensed in the little town of Corfu, sheltered in a bay, where almost tropical vegetation laden with a thousand perfumes announced the approaching magic of the East.



TWO TRAVELLERS AT SUEZ BEFORE
THE DESERT ADVENTURE

We were ready before dawn, and were well in the air before we saw the red sun coming over the horizon. The Gulf of Corinth lay ahead. We passed over the deep cleft of the canal. In a brief space, we were over the Gulf of Aegina, and down at Salamis. Our glimpse of the Acropolis was vague and distant, and our Captain gave us no time even to think about this city, which, at one moment of its history, five centuries before Christ, gave shelter at the same time to six of the great men of the ages.

And now the great moment was at hand. We were leaving Rome and Greece behind us—leaving the ruins of a civilisation twenty-five centuries old for the ruins of another civilisation that had reached its culminating point 2,500 years earlier. On to Egypt over Crete—last island of Europe and stepping-stone in the march of human culture from the Nile towards the North. Six hundred miles from Athens to Alexandria. Four hours to-day in a flying boat: a month's brave sailing when Athens was young. Africa first meets your straining eyes as

a long line of shimmering crystal, just over the curve of the earth. Slowly you become conscious of an endless shore of sand, bright and dazzling, and in the centre of your field of vision shapes itself the harbour of Alexandria with its corniche sixteen miles long, the most glorious sea-front in the world. We come down in the harbour between the ships, and are taken ashore for half an hour before leaving for Cairo. We are in Egypt at midday, having left Southampton, 2,200 miles away, the morning before. And some of my companions complain of our slow rate of

twelve hundred miles further south to Khartum, where the White and Blue Niles meet, and to spend many leisure days in Cairo, Alexandria, Suez and Luxor, all within my four weeks' holiday, I shall confine myself to telling about my earth-journey to Sinai.

As you fly down towards the Pyramids, you reflect that Moses (whose mountain we are going to visit) and the people of Israel must have looked upon them with the same eyes of wonder as you do. For it should not be forgotten that when he and his people were in bondage in Egypt, the Pyramids had already written fifteen



BRICKS MADE BY THE ISRAELITES FOR THE EGYPTIANS, 1,500 B.C.

progress! We could have reached "Alex." in a day, they say, if only the flying boat had started earlier and got a move on at the stopping places. Two of them had already completed that hop in a day, and my aeroplane friends tell me that, quite soon we shall all do it in eight hours. So speed moves on.

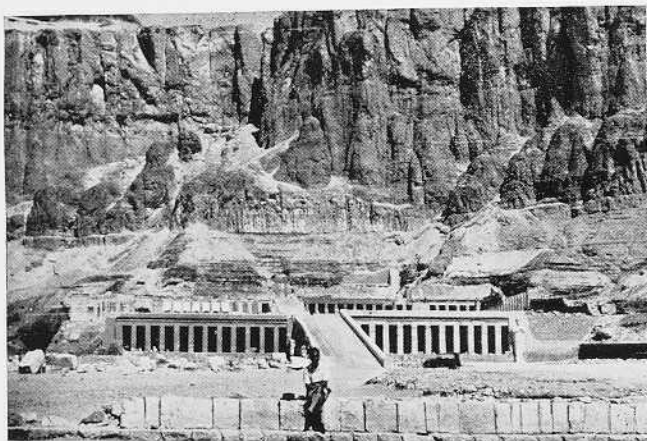
We are in the air once more, flying towards Cairo and the Pyramids, 100 miles south. A fraction of an hour, and we see the Pyramids. And here begins the story which I set out to tell. Although I was, a few weeks later, to fly

centuries into the Book of Time. And Moses was in Egypt about the time that Tutankhamen ruled at Thebes some fifteen hundred years before Christ.

I was met at the airport by my friend, Jack P., without whose untiring enthusiasm and eagerness to take the risks of desert travel my journey to the Holy Mountain—as well as that across the Northern Sinai Desert to Damascus in the preceding year—would have been impossible. We decided at once to start out the following week-end. I had read H. V. Morton's account of his detailed

preparations for the journey of two hundred and fifty miles. I wondered how we were going to dispense with the two cars, the drivers, the cook, and all the paraphernalia which he found it prudent to take with him. My friend and I would frankly have preferred to make the journey by camel, though it meant at least nine days each way. But time and scant funds obliged us to decide on trying to complete the pilgrimage in my friend's old Ford, between Friday and Tuesday. All our counsellors—and they were many—said it was madness to trust ourselves to one car. A serious

ing if you lift your eyes from the surface of the road. But the supreme exhilaration of your first run in the desert, in the glory of May weather, comes from the pure air, which brings youth back to your blood, and makes you long to live in the desert for ever. Suez has been the subject of so many novels as to have almost an unsavoury reputation. In truth, this little town, about the size of Waterford, goes about its ways quite as gravely. There are schools and convents, and no doubt the children are taught by Irish nuns in French Orders, as happens everywhere in this African continent.



TEMPLE AT THEBES

breakdown would have found us with very little water and provisions. We set out, nevertheless, and ran down to Suez on Friday afternoon, with the intention of making an early start the next morning for St. Catherine's monastery, on the slope of Gebel Musa (Mount of Moses).

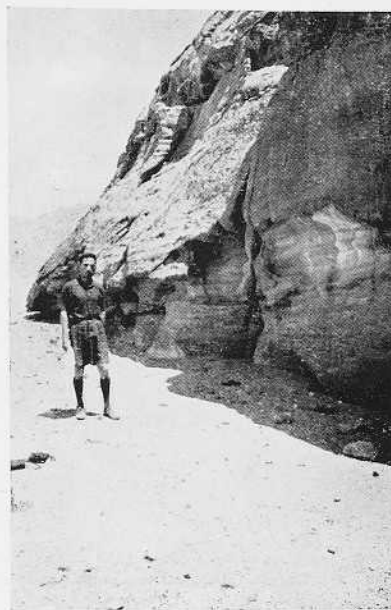
Suez is 70 miles from Cairo, and St. Catherine's is 162 miles from Suez. The road to Suez runs almost due east across the Arabian desert. Here is the desert in ideal conditions—a good new road and no bumps. You can look at camels and Bedouins without fear of the axle break-

One cannot help reflecting that our Irish foundations would do untold good and bring much glory to their motherland, if they broadened the basis of their constitutions so as to allow the establishment in Africa, and in the Near and Far East, of branches of their Orders. Our work as one of the great missionary countries in the world is largely obscured by the fact that our young girls have, for the most part, to join foreign Congregations if they wish to work in the mission fields.

Tewfik is the Tramore of Suez, and the sea is never unpleasantly warm. We

went to Tewfik for a bathe and a meal, and talked with the cook, Yusef, who had accompanied H. V. Morton on his journey to St. Catherine's. He recommended us to take a certain Arab chauffeur who had been three or four times to the mountain. But he sadly shook his head at our imprudence in not taking a second car and provisions for a breakdown.

Next morning, we were up and about at 4.30, and reached Koubri, the ferry at the Suez Canal, about 5 o'clock. Our real adventure had begun. The desert beyond the canal has no roads, with the exception of a strip running for a few miles north-east to Palestine. The rest is sand, gravel and tracks, more or less marked out by the passage of caravans during the thousands of years that man has passed to and fro, across this narrow neck of land, between Asia and Africa. A hundred yards from the ferry, a signpost points south along the Red Sea to Gebel Musa, and north-east to Jerusalem, over 300 miles away. We rolled along the track for 12 miles before reaching Ayoun Musa (the Well of Moses), where—according to tradition—Moses and the Israelites stopped to slake their thirst. This is a small oasis with a few dozen palms and two or three not too clear-looking springs. We have little time to pray at this sacred spot. The road is still too long before us, and we must reach St. Catherine's by daylight. But the benign shadow of the law-giver travels with us henceforth. We are absorbed—almost annihilated—in the majesty of this setting of desert and mountain, where God revealed Himself again to His people through Moses, and renewed the covenant He had made with Abraham one thousand years before. Arab, Jew and Christian, in countless millions, have passed down this way on pilgrimage to the holy mountain. The mere discomfort and risks of a car rolling



WHERE MOSES STRUCK THE ROCK

through ruts and over and against immense boulders, could not distract your mind from the overwhelming associations of the place. After many hours of driving, we came into a wadi called Tujebea, and from the hills enclosing it we ran through an opening on to the shores of the Gulf of Suez. Here, at Abu Zeneima, there is a little settlement belonging to the Manganese Mining Company. Close by, there is an Egyptian government rest-house. Thither we made our way; but we found it closed, and we had to eat our sandwiches in the cool air afforded by its shade. Having strolled along the shore, looking at the shells, which are here of rare beauty, we moved off again to face the ninety mile journey through the Sinai mountains, ascending through wadi after wadi to the monastery, 5,000 feet above the level of the Red Sea. As you pass through these valleys, the grandeur of their scenery makes an indelible impression



MY FRIEND AND FATHER NILUS

on your memory. Every known geological cataclysm seems to have played its part in throwing together this bewildering chaos of form and colour, so varied and stupendous that it baffles all attempts to describe it.

In the long ascent, we pass from wadi to wadi, each with its traditions and legends about the first great leader of men. We got glued into the sand, south of the Feiran oasis for three and a half hours; and our bones would, no doubt, now be bleaching somewhere in that river-bed had not my friend toiled with bare hands to the point of exhaustion and finally succeeded in freeing the wheels. The Feiran oasis, the only fertile spot between Suez and St. Catherine's, with its flowing stream and eight miles of date-palms in a narrow defile, led us to the house of Father Nilus, an outpost of the monastery. The monk lives with a few Arabs who work in his garden. The path leading down to his door is overhung with roses, supported on the graceful columns taken

from the ruins of a fourth century basilica nearby.

The whole of Southern Sinai was an organised Christian settlement, with its bishopric and churches, long before St. Patrick came to Ireland. But, in the seventh century, Christianity was blotted out by Mohammedanism; and the only Christians left to-day in the peninsula are the monks of the monastery. The monks say that they received from Mahomet himself a charter conferring upon them the whole territory reaching from the monastery to the Red Sea.

At last, after another hour's anxious driving, we reached the monastery as dusk fell. We were received most hospitably by the monks. Long-haired and black-robed, they flocked down to the gate. Men of all ages, they seemed to be part of their rocky fastness, which they have held without interruption since it was built for them by the Emperor Justinian in 540.

THE MOUNT OF THE GOLDEN CALF
FROM THE MONASTERY WINDOW

In the early morning, we looked down from the monastery walls over the valley. There was the mound upon which Moses found the Israelites worshipping the golden calf. Later, we were to see inside the church the Shrine of the Burning Bush, which had given its name to the monastery for the first twelve centuries of its existence. Accompanied by a monk and an Arab boy, we climbed 3,000 feet to the summit of the Mount of the Commandments, and stood on the spot where, according to tradition, the Law was given to Moses by God. Communication was difficult, as the monk only spoke Greek, and the boy his own particular brand of Arabic. The panorama from the Holy Mountain, which is 8,000 feet high, embraces the Gulf of Akaba and Arabia on the one side, with the Gulf of Suez and the mountains on the distant Egyptian shore on the other. Moses was looking down on the central home of civilised man when God spoke to him out of the clouds.

If you want to know all about this wonderful place, and the treasures of this monastery, you must read H. V.

Morton's book, "Through Lands of the Bible," in which he makes this journey and all its beauties live as only his pen can. My friend and I went to Sinai encouraged by his tales of what he had seen and felt. And some day if my friend is still of the same mind (and I have no doubt he is) we shall follow H. V. Morton through other lands of the Bible.

We came back to Cairo in eighteen hours, with a few short halts on the way, having, as we were told, made the journey in record time.

If you intend going to the Holy Land, go first of all to the Holy Mountain. Follow the rocky path of the Israelites in their wanderings, and you will appreciate more profoundly the wonders that lie before you in the land which is still more sacred.

When you have visited these two centres of our religion, you will feel a new sense of God's glory and a higher appreciation of the greatness of that people through whom He revealed Himself to the world.

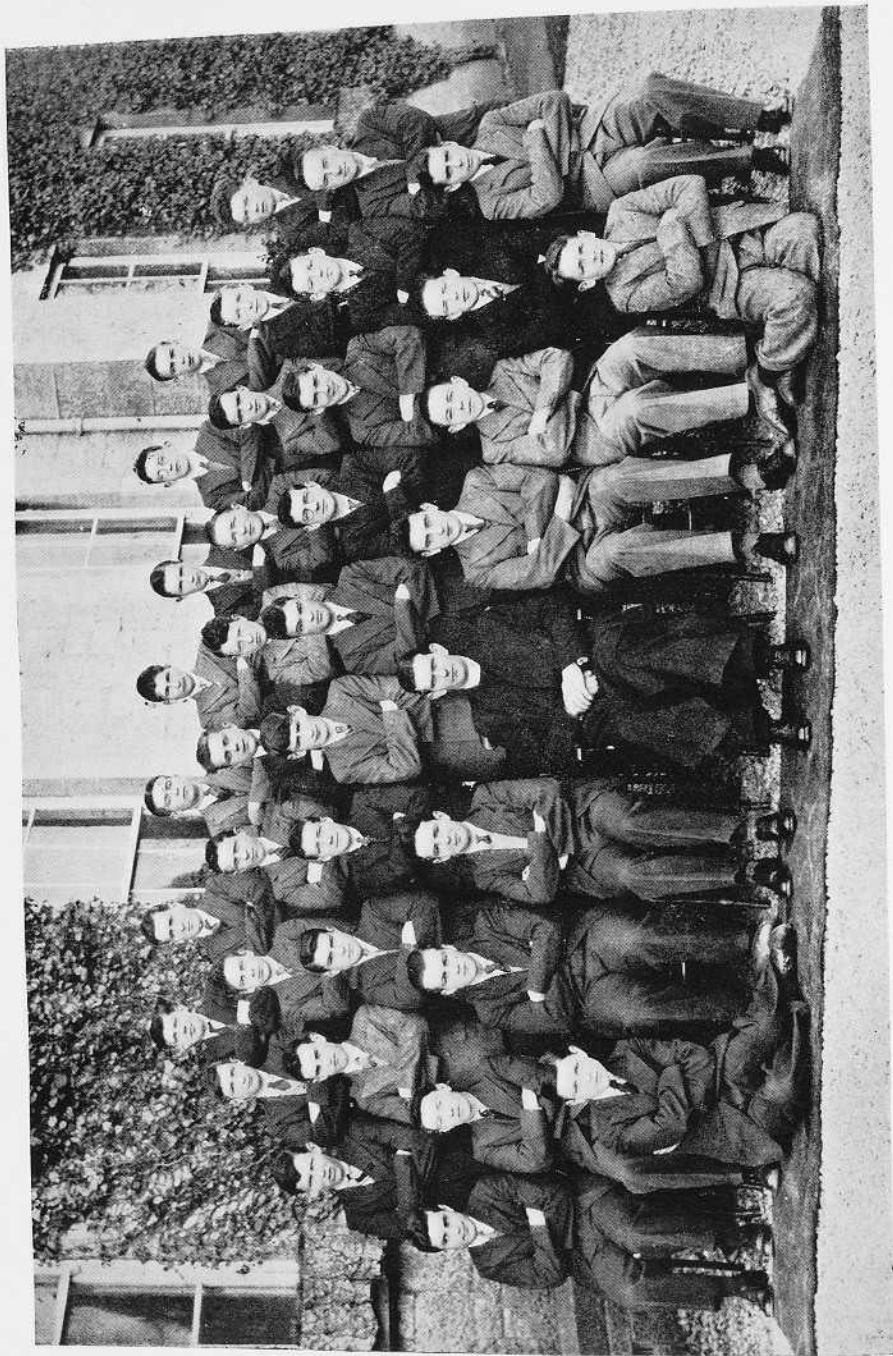


Photo by]

SECOND CLUB

[C. & L. Walsh

Back Row—M. O'Shea, T. Crowe, J. Twomey, E. Pollack, C. Roche, K. Henry, E. O'Connor, C. Creagh.
 Third Row—J. Roche, J. Geary, P. O'Connor, G. O'Brien, A. Metcalfe, M. Collins, E. Scott.
 Second Row—H. Doorly, D. Murphy, T. Connors, M. Dunne, J. O'Sullivan, J. Cotter, A. Farren, M. Holland, D. O'Connell, J. Mullaney.
 Sitting—J. Ryan, D. Connolly, S. Goggin, E. Cogan, Rev. W. Prendergast, S.J.; S. Shiels, D. Cadogan, R. Le Bas, D. Gleeson.
 On Ground—R. Ryan, J. Nestor.

MAIR A NEADUIS NA MEASUIGTE I NGLIANN-NA- SCREABAR AGUS MÁJSCUAIRO

PÁDORAIS Ó CATÚLA DO PERIÖB.

F OMM riuiblóide nú fonn reanóair, ní
feadóar ciacu a feól ircead i ucijs
séamuir mé oíóce bpeas i ucorac an
fóghair peo caíte. Bí Séamair caíte ar
a riarca ra éinne asur amhán bpeas
binn aige á cur o'á éróide. Níor beannuigear
róimam ircead, níor deimear acé an "Car
plán" a caiteam le fear a'éoil. Ba
leór pan.

"Óruio aníor éun na teme, a pádoraís,
mar an comhóigeac atá ionnat," arpa fear
an beoil binn asur deimear amharó. Ní
teme san téasair ná coirce san cairbe a bí
ar a' timnteán as Séumair, fairpe, níorb' ead,
a úime, ac teme a pórtcaó marc do
fuaigite.

"Feuc, a Séumair," doirpim féim, "ir
uóca ná uéarppá an t-amhán úo airp ir pava
an lá ó o'airis mé é."

Óirp mo Séumair air asur éan pé so
féirpcead —

I.

Ir ó feólaó mé éun páim i-uóir íbrac ó lámh
íbr an mbaile mbeas peo i gcuimair na nSailte
Mar a labhann cuac i uórác, ceapca fpaos i lán
comín tolla—hán asur rilleac
Tá gué na ngadair go háro an poc ruac ar an áro
Ir ar go brác as rú le Reynaro
Tá na Meapaisge in airo 'ar pinnce eaca rcaite
Ir sup i nSleann-na-SCreabair atá ríao go
merópeac.

II.

Ní mío doim fearca trác ar éoir an éoma báim
Ir ar a' uóteampullín atá ar na Sailte
Ir ar na loicíní ná trácann atá mbuacn a genoc go
háro

Do éuaró de éuarpim uáris iao a éaisgead
Tá caibepm in an áit 'n-a bpuil ius ann ar a' sclár
Cuileacáta as ól plánte a éóile ann
Cabaip in am a' gábaró, do beip a bean do éac
Ir sup i nSleann-na-SCreabair atá ríao go
merópeac.

III.

Tá coillte glara a lán, 'n-a bpuil uapais cúmpa as
pár

Cuilleann asur coll asur caoréann
Tá laupel ann ir beech ir leamán pava púim
Tá tnom 'na émann ann ir feór leip
Tá pumnpéós ann 'ir an t-ubair, ir go leór ué'n
crpcamope beite, guimair ir pápán
mil le rcaáil ar a uóúet coircaí géus pacaínil
Ir sup i nSleann-na-SCreabair atá ríao go
merópeac.

IV.

Ir as bun énuic páppacáir atá an pálar doirpim
bpeas

Mar a éomnuigean real pan áit mri. Baker
Muirpe, ríor-puil rínnriri rcaite, bí i gceannar
ruam pan áit

Ir go mba maic é a éail pan típ peo san don loct
Tá pón ir punch le rcaáil go rairpings ar a élar
Cuileacáta seal guáomair an oill ríuo
Tá cabair in am a' gábaró do bean do éac
Ir sup i nSleann-na-SCreabair atá ríao go
merópeac.

V.

Do riuiblaís mipe a lán 'bpuil ó laoisge go poir na
máige

Ir ar ríuo go Cill áine ar pléirpim
Róirpís seal ar éuarp mar tógaó mipe ruar
Corpac móp na gCuanta ir éoánil
Lumneac na pló mar a uóagann longa peoil
Car rairpige le rcaí go héimim
Do-beipim féim an báip u'Anglerpogo' na báoa
Ir sup i nSleann-na-SCreabair atá ríao go
merópeac.

"Muirpe Dia go deó leat, a Séamuir,
asur go brágaró Sé i brac agann éú," arpa
mé féim leip. "Ac cogar i leir, ní feadóar
'n uóimam cionnur a neapais na Meapaisge
úo ircead pan áit peo ar don éor?"

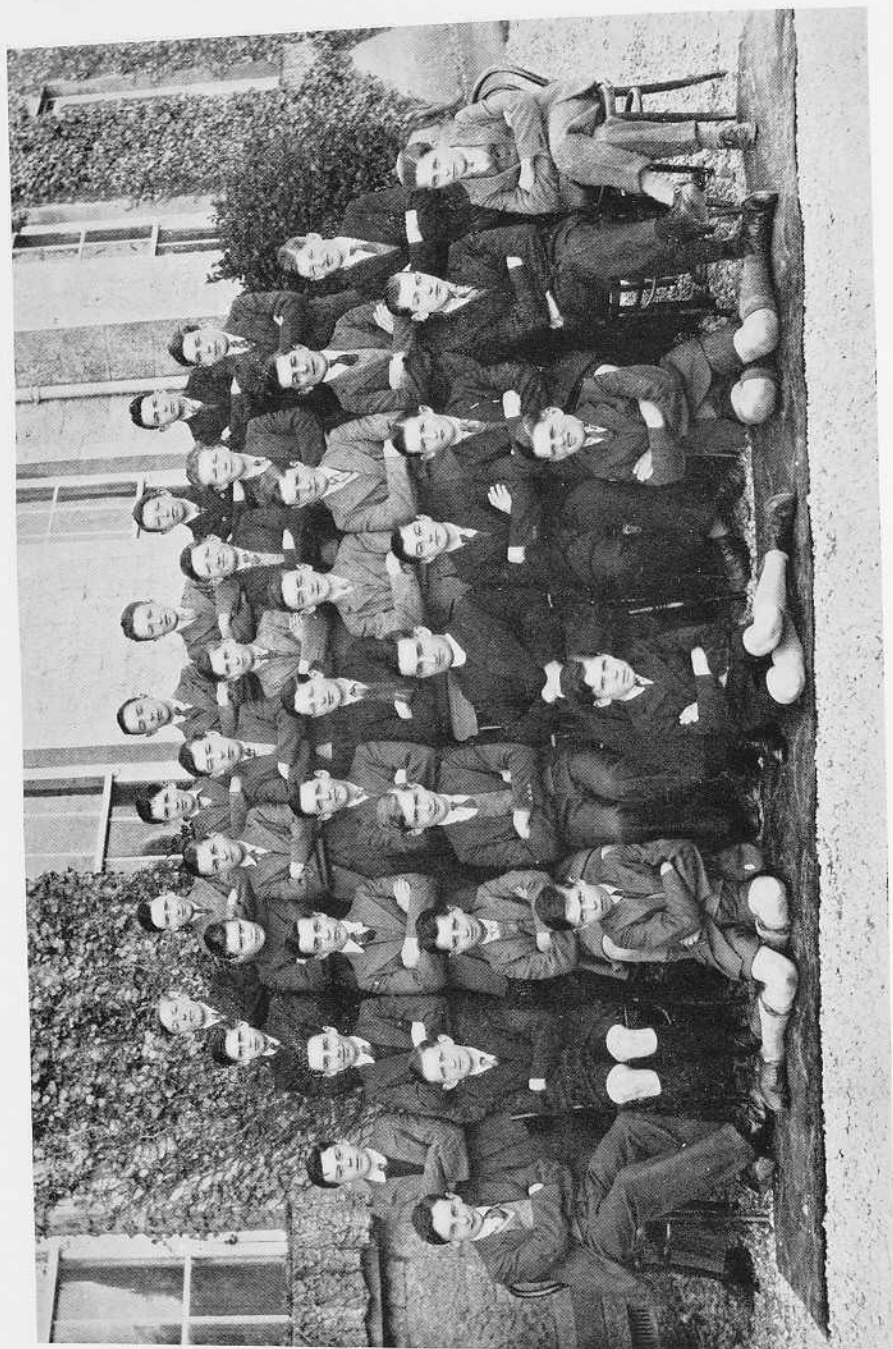
"Seut pava é rim, a páirte mo éomarran,
cionnur a éangadair ríuo i reitb amro."

"Ir uóca go mbeacó pé ro-móir oir an rcaata
u'imnrim, a Séamuir?"

"Deut, n'feadóar a mic, acé ó tá an
cijs ríimn féim anoct 'neópparó mé uuit
fé mar a o'airis mé féim é.

Tuarpim na bliana 1641 cuipcead ó Sapaná
i leir an ceann airp, doó Meapaisge, éun
eipige amac na bliadna rin do éur pé éoir.
Bí pé i gceannar Cór Coirpce lapla Móna
Ráca. Bí tamall u'airgeac as tuet a'
rialcair i Sapaná ó doó, asur ní pabacair
inneamail é uíol, acé tugadair péimpe
u'értac uó i nDún Trí Liag, lámh le Sall-
baile, 1659. Ir annan a bí an feirpéoir
úo Dapbaí Ó Laoaire 'na éomnuide pava.
Bí cúirce móp ar an értac pan, asur cós
uime uer na Meapaisge teampall Sallua
uá éairpib ann.

Bí uime uapb amm Ciopt 'na éomnuide.



[C. & L. Walsh

THIRD CLUB

Back Row—J. Conway, J. Finneran, N. Nestor, B. Coleman, N. Maguire, M. Harrold, A. Gleeson.
 Third Row—N. Hayes, T. Murphy, P. Duffy, M. Gubbins, D. Nyhan, P. O'Connor, J. Mackesy, F. Dolan.
 Second Row—J. Tarpey, R. O'Connor, L. Barry, A. Henry, T. Keane, B. Foley, P. Naughton, J. Gubbins, M. McHugh.
 Sitting—B. Murnane, S. Fitzpatrick, J. Nyhan, G. O'Sullivan, Rev. F. X. O'Sullivan, S.J.; P. Goggin, J. Murphy, K. Smyth, D. Gleeson.
 On Ground—S. Ryan, J. J. Palmer, T. Hayes.

Photo by]

i nSleann Caatplaic le na linn rim. Bí
 pteis mór talman aige, agus tós ré tig
 bpéas faipmís, "Teac an fíaró," lámh
 le Dún Trí Lias. Tá na poeapá le feiremt
 pór ann. Cúan an tige rim do tósáil fuair
 ré aipeas ar iapacé ó Mumntip Ceallacám
 —rimpeap Uicent Lior Mór. Ní paib
 Cpoft i n-ann an t-aipgeasó u'airioé, agus
 cúir na Ceallacánaig an tige aip. Fuair
 ríad "Teac an fíaró" agus ar fáil leir
 ó'n gcúirt in ionad an aipgíó, ac níor
 táimis leó óróu na cúirce a tábairt cún
 epice. Cúir Cpoft agus a cúro fear an
 t-imtceact san capad oíca.

Tós an tairá Darún Meapaise cúir
 Mumntip Ceallacám fuar. Cúaró ré lá,
 é fém agus gíolla cún na h-áite u'feiremt.
 Seapaiseas ar mullaé cláróe, éannaic
 Cpoft iad, agus ríadail úpéar leó. Lámaó
 an gíolla agus teir Meapaise. Dem ré
 iapacé apír ac tair aip an áit u'fagáil.
 Ceap ré reipt annpan. Cúir ré ríuas fear
 i bpolaé ar eúl an tige. Tús uíorma eile
 ré torac an tige. Táimis Cpoft agus a
 luét leanamha amac i gcomnib an uíorma
 a bí ag uéanam ar torac an tige, agus
 annpan ipceac leir an tpeam eile a bí
 i bpolaé, agus b'ím deipe ag Cpoft le
 Sleann an fíaró.

Ar an deicmáó lá de Máirta, 1814, bí
 Meapaise agus fear a ingne—Buchanan—
 ag feucam ar gúmaí i tTeac an fíaró
 nuair a cúaró píléar tré époróe Meapaise.
 Fuair a úprioáir Liam penib na h-áite annpan.
 Da le Cpoft an talamh go léir ó rpuacán áe
 na Slinne i nSleann na gCpeabap go Sleann
 Caatplaic map ar papiób Céitinn "Papar
 feara ar éipm," agus b'ím map a tápla
 é beir i penib rluét Meapaise. Uos Cpoft
 agus a máor leo pír amac. Tós lúgaró,
 aodairé a bí ag Cpoft tós ré tig ó Mumntip
 Sampun, pa fáil-baile, rimpeap na Sampun
 i gCappais an Róirig. Mapbuigeasó an
 Taoipeac Sampun pa péipéal pa fáil-baile
 tréir teiceasó ó Caóruim uó. Tá poeapá
 an treipéil ann pór agus go uci an lá acá
 mow ann, ip ann a demteap Mumntip
 Sampun u'adlaeasó.

Nuair a cúir lúgaró ré pa fáil-baile,

toruig ré ag enuapacé ip ag bailiú pean-
 balcaipí agus pean-éipceac ar pú na
 tuteaige. Bí glaoé uá cúro fém aige.
 Seapaiseasó ré pa uopur agus, "enuapais
 éusac, enuapais éusac," aige i n-ápo a éinn
 agus a góca. Lá uár cúaró ré ag bailiú
 i gcomhpanacé Cille Fionám, toubairt
 eailín amipie i ucié éigim leir, ná paib
 liobap de balcaip ré uíon an tige ipcis
 aice, ac éus rí pomnt rmután uó a fuair
 na buacaili pa poeac tamailín pomir
 rim. Cúaró ré amáipeac a bí éuige apír
 ag trual ap tig an áró. Cao na tsoib ná
 pasasó agus é tréir pasáil amac nac aómasó
 a bí ip na rmutám ac óp glan buróe. Tús
 ré leir a bfuair ré, agus uíol ré i mbairt
 áca Cliaé iad. Bí toirp pa ppága ampan
 ag mo uime éoir agus éeannuig ré talamh
 agus cigéte faipio uó úpús na nDéire.
 U'é a bí map tigeapna tacap i mbairt na
 nSapparóce in lip a' Cum, agus i mbuailte
 a' Lipin. Bí eior éatpóm á uíol aige
 le mumntip Maop Cpon. Bí na Róirig
 agus na lomgrig ar an eptac éeáona i
 mbairt na nSapparóce. Ip ó na lomgrig
 rim a ríolpuig an Ceann aipm Liam Ó lomgrig,
 a tporó go tréan i gcomnib na Sapanac píce
 éigim bliam ó fom, agus a mapbuigeasó na
 uíaró rim ag Cnocfalla.

Tuit an tigeapnaé le lúgaró ré deipe.
 Tós na Meapaise palár i nSleann na
 gCpeabap map a bfuil ápur Meapaise.
 Táimis an Darún cún éomuróce ann 1780.
 In a uíaró rim pór uime deir na Meapaise
 ingean uó Coptal Dáron. Ní póppasó an
 pasap papóirce iad, ac pór an pasap
 ós iad ar poit na h-abann. Da leí a tuit
 eptac Dáron i mbairt na Cúirce, i nouaig
 Caatplaic. Cúaró Meapaise agus a bean
 annpan, agus neaduisgeasó púca i mbairt
 na Cúirce, agus rim map fin na Meapaise
 a gcúro ppéamaca uaca amac pa "Talamh
 beas puac ip uual uó fáeril."

"Muiré tap plán, a Séamur," appa
 mé fém leir, "agus anoir, eaitpó mé
 beir ag bogasó liom. Slán asac anoir agus
 go bpágaró Dia i bfasó agamm tú." So
 n-eipigíó áó leac a gappm," appa Séamur,
 ag uíonad an uopair in uíaró uó.

Whither Education ?

NOT very long ago I heard the head of a great Irish college appeal for the expression of views on the purposes, ends, and methods of education from those who were interested other than professionally. What follows is written from the stand-point of a parent and a tax payer as well as of a "man in the street."

In Éire at the moment we are spending somewhere about six and a half million pounds per annum on education from public funds—what the addition from private funds may be it is hard to estimate. That is about one-fifth of the whole national income, and relatively is an enormous burden on the country. No one will grudge it, or more, if it enables the achievement of the purposes for which it is spent. There is no space here to do more than gloss over the great issues involved, but shortly these purposes might be summarised in the three words Religion, Knowledge, Culture. The first and most important of these we need not here discuss beyond to ask the question—Does the modern school programme leave sufficient time for religious instruction? One presumes it does or complaints would have been made about the matter before this. The writer does not feel either competent or called on to go further into this most important aspect of education except to say that the ignorance of many educated Catholics upon elementary questions of Catholic philosophy and ethics, either is or appears to be profound. In fact, it seems to the writer that there is only one thing more profound—and that is their silence when issues of public morality are raised by the Irish Hierarchy, in the public forum, at local government assemblies, in the Law Courts, by political parties, or in any other way. They talk of "The Church" as if the Church were an institution for the Bishops and priests to which the

laity were attached by some species of external association.

It is, however, when we come to the domain of secular knowledge that we may begin to wonder what our education is doing for our children for all the money that is being spent on it. In the forefront of the whole system of secondary education (to commence with, there looms one chief day) is the day the results appear in the public press. Here is one person anyway, who feels in his bones that of necessity—of dire necessity—all the effort of professors and students are concentrated for the academic year on one sheet of newspaper. All else must be subordinated to this if the college is to compete with other colleges. All honour to the colleges—and if Mungret has not changed, since the writer was there, it is one of them—who place their responsibilities to their boys, above "The Results," and who are content to get a large proportion of passes rather than seek for honours and exhibitions. But I fear these colleges must be few. It is not their fault—it is an inherent viciousness in the system they have to work under. The boy does not matter, his health does not matter, the amount of culture as distinct from knowledge he can acquire does not matter, nothing, in fact, matters except that he may or may not add one honour more or less to the "Results." Perhaps this is an unfair and extravagant statement—if it is so, it is in so far as common-sense and justice triumph over expedience. If the programme to be taught in secondary schools were limited, then perhaps the system might be made to work fairly. But it is not limited—every educationalist complains that it is overcrowded. This brings out all the worst features of the "Results" system and intensifies them. Moreover, the very types of knowledge most needed are those which

are not taught at all. All the teaching in both primary and secondary schools is practically confined to those subjects useful only for the possessor of the "white collar" job. There is little or no education for work—and almost none at all for agriculture. The teaching of Irish many say—with what justice the writer does not pretend to know—has become a vested interest, for those who write text books or translate second rate English novels into Gaelic for a non-existent reading public. Anyway there is little more Irish spoken now than there was twenty years ago in spite of all the money spent on it.

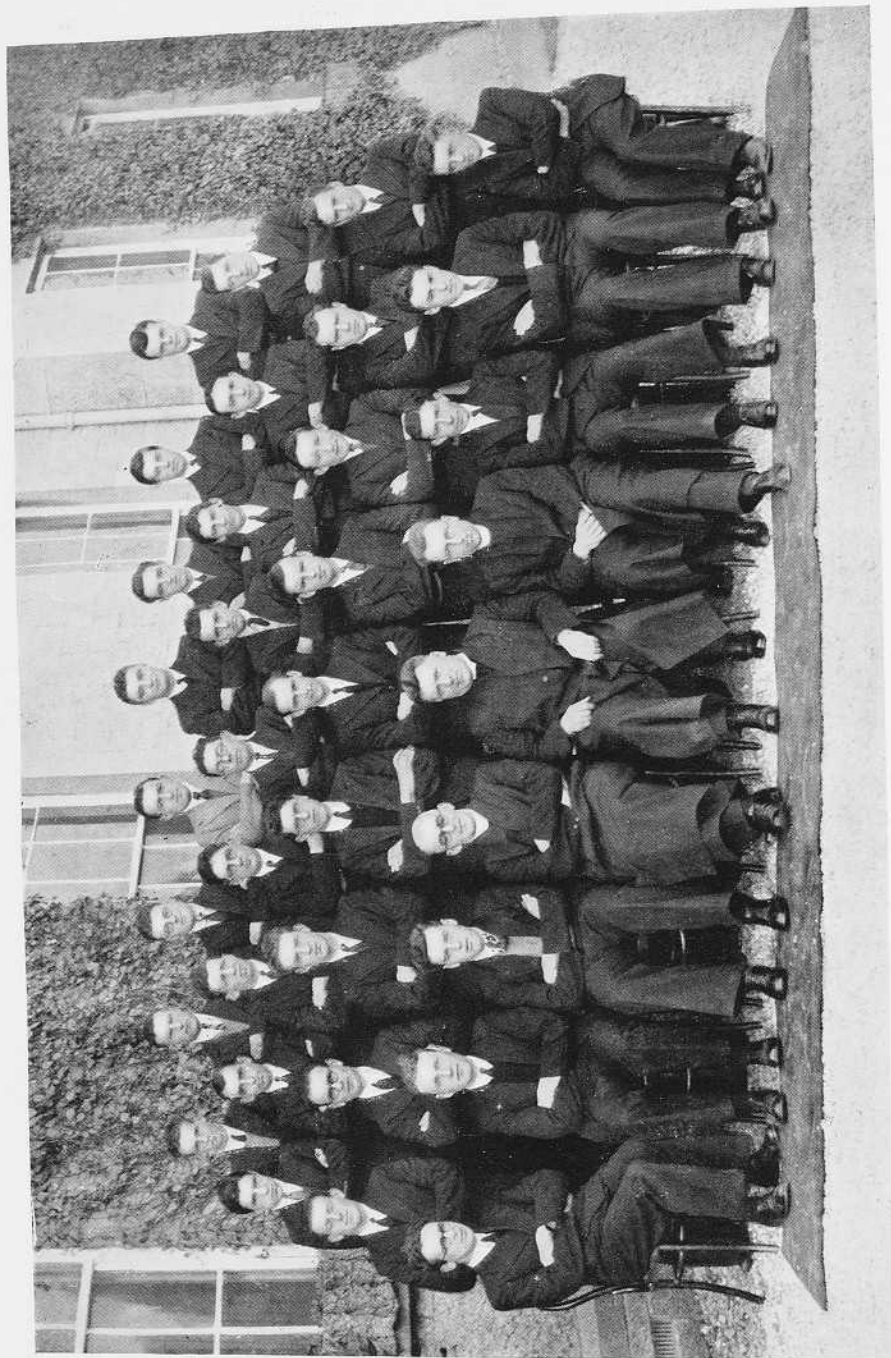
Let us conclude with culture. We have a National University since 1908. We turn out hundreds of doctors and attorneys and thousands of teachers. In thirty years we might expect to have made some contribution to literature, the arts, the drama. There has been some contribution, but it is woefully out of step with an elaborate system of literary education. The leading works in literature and the arts have been turned out by Dublin pagans who have stolen the thunder of those trained in Catholic learning. What is the reason? Is it that cultural subjects like the leisurely study of literature or Irish archaeology or history are crushed out of the school programmes? Irish history is a case in point. It is a cinderella—it of all subjects. The number of thesis in Irish history done by Irish University students is negligible. Why? Simply because, in spite of the six and a half millions, there is no money in it. Those of us who are interested in this subject say "Thank God for that."

The day the writing of Irish history becomes a money making proposition, that day will a miasma descend on its study. But we have the right to complain that our boys have no time to take a proper interest in it; and that our leading research workers are quite starved of opportunity. How different from the treatment the language gets. The other day I read of a language research worker getting some £4,000 odd from public funds for a comparatively simple piece of research. Yet men like Edmund Curtis edit six volumes of the Ormond Deeds free, gratis, and for love of their native land. Does not this six million pounds lie like a dead weight to some extent on education. If there were less, might not better work be done?

Therefore—and the views are only the writer's own and perhaps founded in great ignorance—abolish the publication of "Results"; shorten and modify the school programme; teach Irish in a rational way; introduce some cultural element into secondary education in the more general teaching of history, archaeology, literature, and folklore; watch out continually for the ugly head of money as a destroyer of fine work and fine feelings; and then, perhaps, we will spend less on Irish education and get a return more in keeping with the national traditions of times when the "poor scholar" and his poor masters may have been deficient in many things, but were not lacking in either useful knowledge or the traditions, courtesy, and culture of their fathers.

DERMOT F. GLEESON.





[C. & L. Walsh

SENIOR APOSTOLICS

Photo by]

Back Row—P. Riordan, J. Casey, A. Quinn, T. Prendiville, E. Hannon, K. Banks, T. Walsh, D. McCauley.
Third Row—J. Tobin, G. Todd, T. Moloney, J. McIntyre, T. Kelleher, E. Strickland, P. Shackleton, M. Cotter, J. McDonnell.
Second Row—M. Fitzgerald, J. Duggan, M. Roache, M. Flanagan, P. Peart, C. Quinn, T. Williams, P. McHugh, D. Hatton.
Sitting—B. Harding, E. Hartigan, M. Collins, Rev. D. Coyle, S.J.; Rev. J. Kelly, S.J.; Rev. J. Hughes, S.J.; N. Cotter, J. Walsh, P. Lysaght.

The Annual Dinner

THE Annual Dinner was held in the Desmond Hall, Cruise's Hotel, Limerick, on Saturday, November 10th. It was again a very successful function, though numbers were not as great as last year. There was general agreement that the date chosen was not very suitable, and it was decided to have the dinner next year in October.

Mr. Frank Fahy, T.D., Ceann Comhairle of the Dáil presided.

The toast of His Holiness the Pope was honoured by the recitation of the special prayer for the Pope by Very Rev. Father Gubbins, S.J.

The toast of Éire was given by Mr. Dunne. Proposing the toast of the College, District Justice Gleeson said that in speaking or thinking of the College they who had left it always thought of it in both its branches as one school. They of the lay school were proud to have come from the same institution that sent men like Archbishop Curley to America, Dr. Killian to Australia, and Dr. Colgan to South Africa; and which continued year after year to send a stream of missionaries to every corner of the world. Those who had passed through Mungret and the great colleges of Ireland owed a debt of gratitude to their colleges and their teachers. It was because of the sufferings and sacrifices of those men that they were to-day Catholic men, free men, and educated men.

The men who came from Irish colleges should take a more prominent part in the public life of the country, especially in country towns and over the country-side. They who were fitted to lead should lead, and it was pitiable to see a small rural community containing many educated men with no higher cultural interest than novel reading, picture-going, or intensified study of bridge problems. He thought that many who had passed through Irish colleges had missed the importance of their obligations. Ireland wanted a new idealism which was indeed only the old idealism, and the future lay with the idealists alone. If the college men of Ireland took the lead in a new

idealism the people of Ireland would follow.

Replying to the toast, Very Rev. Father O'Connor expressed the great pleasure it gave him to speak to a gathering of old boys about the College they had left. Mungret at the present time was still the Mungret they knew. It had the same spirit of friendship—a spirit which he recognised from the first moment he entered the College. The standard of the College was still high in examinations and in games. This year 51 boys had succeeded in the Leaving Certificate, Intermediate, and Matriculation examinations. They were also doing well in games, but although the College teams had got into the semi-finals and finals, they were still seeking the elusive pimpernel—the Munster Senior and Junior Cups. Father O'Connor went on to enumerate other activities of the College, and mentioned a very flourishing Missionary Society and St. Vincent de Paul Society. In conclusion he thanked all who had come from long distances to honour their old school.

Rev. Father Kelly replied on behalf of the Apostolic School, and in a brief speech recalled the many distinguished past pupils now working as Missionaries in every corner of the world. In all, over 300 Mungret boys were engaged in this great work.

The next toast was that of the Guests, proposed by Mr. P. J. Rafferty. He stated that he was delighted to see such a representative gathering present that night. They were truly proud that Mungret was holding its own in the academic sphere, and sincerely hoped it would continue. He could not help contrasting Father Rector's reference to examinations with a similar announcement when he was at school. The long list of successes in the Bachelor of Arts and higher University examinations, which was then the order of the day, was sufficient to excite the ambitions of every boy. They now regretted that Mungret, through no fault of her own, was excluded from the higher sphere of world education originally intended for her. They had one of the finest schools in Ireland, conducted by the best educational machine, and the be-all and end-all of its contribution to the educational problem was the Leaving Certificate examination. In the interests of all concerned

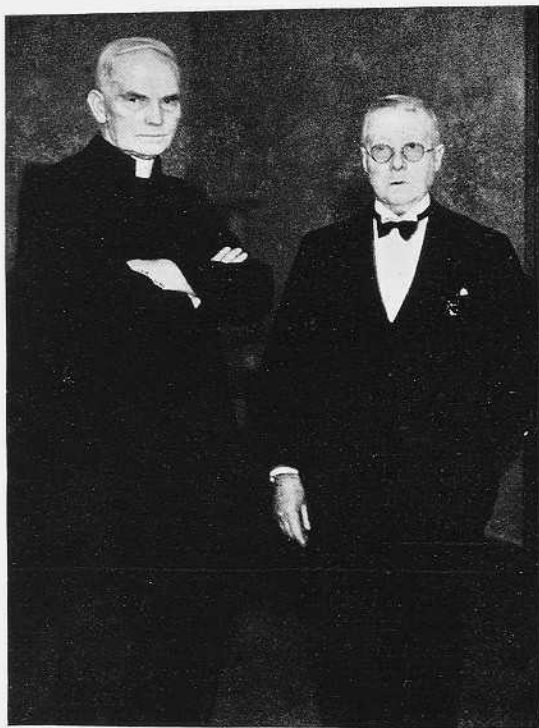
a modification of the system was overdue. Arrangements should be made to make it possible for a boy to remain at school and sit there for his first University examinations in arts and science, and everybody would benefit thereby.

Mr. E. O'Neill, T.D., replying to the toast, said that the presence of such a large gathering of Old Mungret boys showed that the ideals inculcated in them while at school had not been lost. They left Mungret equipped to meet the world not only in an academic

could do much by their example to improve the outlook of a section of the people.

Rev. E. Cahill also spoke, and having expressed pleasure at seeing so many present at the dinner, expressed the hope that there would be an even larger number on the next occasion.

During the evening songs were contributed by Messrs. P. McInerney and P. Dunne, while violin selections were given by Mr. P. Bernhard.



TWO OF THE FIRST LAY-BOYS

Father E. Cahill, S.J. (1883-'87) and Mr. P. J. Dunne (1882-'84)

sense, but also morally and physically. To-day they were living in a very difficult world, where there were many indications of decay. Even in their own country a certain amount of rot was in evidence, and it was the duty of those who were blessed with a good sound Catholic education to try and stop that rot. The tendency towards materialism was rapidly developing, and as a result the people were going downhill. By keeping in mind the Jesuits' principles of a sound mind and a sound body they

Among the guests were:

Very Rev. J. P. Reynolds, C.S.S.R.; Rev. C. Moriarty, C.C.; Morgan McMahon; R. T. Hartigan; Hugh O'Brien-Moran; George V. Hartigan, L.D.S.; Tom Gough; Dr. Thomas W. Moran; John D. Ryan, LL.B., Solr.; E. J. McCarthy; John Powell; John L. O'Donnell; Matthew J. de Courcy; Dermot P. Hurley; James F. O'Leary; John F. Hurley; P. J. Nicholas; Brendan Hanrahan; Michael J. Harty, L.D.S.; M. Bryan Hurley; Dr. John F. O'Connor; A. M. O'Shaughnessy;

John G. Roche; Thomas M. Mitchell, Solr.;
Dominic L. Meagher, B.A., B.L.; Frank
Fahy, B.A., T.D.; P. J. Raftery, B.E.;
J. T. O'Donnell; Dr. S. O'Beirne; R. R.
Barry; P. J. McNamara; P. A. McNerney;

Matt. Kennedy; Joseph Connolly; Jerome
C. McCormack; E. C. Bourke; Hugh M.
Roche; James P. Walshe; Desmond Kearns;
Dominick Kearns; M. J. Dwyer; Patrick J.
Dunne.

Annual Retreat

We are again pleased to chronicle the success of the annual week-end Retreat, which took place, as usual, in Milltown Park, Dublin, from February 11th to the 13th. We had expected to have a full house this year, but, owing to unforeseen circumstances, some were unable to turn up at the last moment. Still, a score or so of Mungret men, representative of nearly every generation of our Past, made the Retreat, which was conducted by Father Devane, S.J.

We know from experience that many Mungret men come to Milltown for other retreats, but we feel there are others who would swell our annual gathering here if they knew about it. We circularise all Mungret men in Dublin whose addresses we have. But we want more addresses, and would be very grateful if anyone would notify us of his change of address. If any Mungret men living outside Dublin wish to attend the next Retreat, would they please let us know before Xmas. The organisation for the coming Retreat is in the hands of Rev. M. P. McGrath, S.J., to whom all intending applicants should apply.

Sic Luceat—

An lá naomha reo, lá 'le Mhuirí san o'Ceampull,
Ar a lapaime comneast i n-onóir Mhic Dé
Solaip éumne,
Cuip Sé mar comneast tú, 'na tís féimís,
Cun go mbeas do folair i rúilú gac n-aon,
I r i n-a gceoróitib.

An lá naomha reo, ar oppáilís an mlaip
A n-aon-mac gléiseal o'á dtaip Ró-naomha
'Tá ar neam,
Tugair le tán-époróe tré láma' glán na Maigone,
T'anam i r do corp do Cpóirt an Áro-Ri
Le oílreacé fíor.

ceangal

Beannaéc leo' oppáil, 'dtaip oílir !
Cpóirt i r Mhuirí leat, moiu i r go reo !
Solaip do beacá, do ceasairís, do sairísí
Ar lapaó poim Oia i r pomáim go brác !

Our Past

His Grace the Archbishop of Baltimore, MOST REV. MICHAEL J. CURLEY (1896-1900), celebrates this year the Silver Jubilee of his consecration as Bishop. The celebration will be held in Baltimore Cathedral—the primatial See of the United States—towards the end of June. Mungret congratulates her first Archbishop on his Jubilee, and rejoices in the splendid record of his twenty-five years of episcopal work. We wish him many more years of success in the great task of advancing the cause of Christ in the Metropolitan See of the United States.

every year opening new parishes to minister to the spiritual needs of the increasing population of his diocese. It is a great source of pride and satisfaction to us to know that there are many Mungret priests working under his benign authority in that growing diocese.

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MOST REV. DR. NORTON (1905-'09), Bishop of Bathurst, Australia, in a letter to Father Cahill, S.J., says that FATHER JOHN SEXTON (1903-'08), with whom he recently spent a week's holiday, is now greatly improved in health.



ARCHBISHOP CURLEY WITH POPE PIUS XII
(then Cardinal Pacelli)

We congratulate His Grace the Archbishop of Adelaide, MOST REV. ANDREW KILLIAN (1888-'95), on his complete recovery of health after his serious illness some months ago. We in Mungret, this year, have to acknowledge, with grateful thanks, the generous gift he made to his old school.

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RIGHT REV. DR. BARRY (1887-'92), the Bishop of St. Augustine, Florida, is

FATHER HUGH BOYLE (1914-'20) is a very busy parish priest in South Africa, and yet finds time to contribute many articles to the *Southern Cross*.

✱ ✱ ✱

FATHER P. BRESNAHAN (1893-'99), Rector of Tillman, Florida, has written a brochure entitled, "Seeing Florida with a Priest," in which he gives a very interesting account of his experiences as a young priest in that diocese.

CON BUCKLEY (1930-'33) is a building contractor in Cork. He is still a keen rugby player.

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DONALD BURKE (1930-'33) is learning business methods in Messrs. Williams' of Tullamore.

※ ※ ※

FATHER J. J. BURKE (1925-'29), Cape Town, in spite of having but a short holiday, managed to call to Mungret to inquire after

TOM CAHILL (1916-'19) is a chemist and has a flourishing business in Castlebar, Co. Mayo.

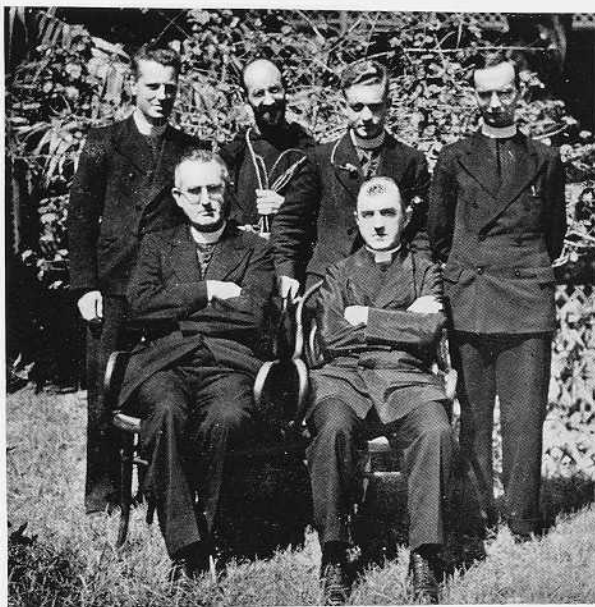
※ ※ ※

HARRY CASEY (1923-'25), B.A., H.Dip. Ed., is principal of Ballinlacken School, Lisdoonvarna.

※ ※ ※

MICK CASEY (1928-'31) is still one of the stalwart Gaelic footballers of Munster.

※ ※ ※



IN SOUTH AFRICA

Sitting—Right Rev. Dr. Colgan, Right Rev. J. Morris.
Standing—Father L. McGuinness, Father Jerome McQuillan,
O.M.Cap.; Father J. J. Burke, Father P. O'Brien.

his old professor of philosophy—Father Kane. We were glad to see Father J. J. looking so well, and we sincerely hope he is over all the ill effects of appendicitis.

※ ※ ※

FATHER JOHN BURNS (1904-'10) was the recipient last year of a presentation made him by his parishioners to commemorate his fifteen years of service in the parish of Meridian Lauderdale, U.S.A.

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MICHAEL CASEY (1927-'34) will be ordained this summer at the Seminary, Denver, Colorado. He met the present Holy Father when as Cardinal Secretary of State he visited Menlo Park.

※ ※ ※

BERNARD COEN (1919-'22) is engaged in business in his native town of Gort.

※ ※ ※

RIGHT REV. MGR. PATRICK COFFEY (1890-'92) has been appointed Domestic

Prelate by the late Holy Father. Mgr. Coffey is Rector of St. Patrick's, Dubuque, and is chaplain of the Knights of Columbus. We offer him our sincere congratulations on the honour bestowed upon him.

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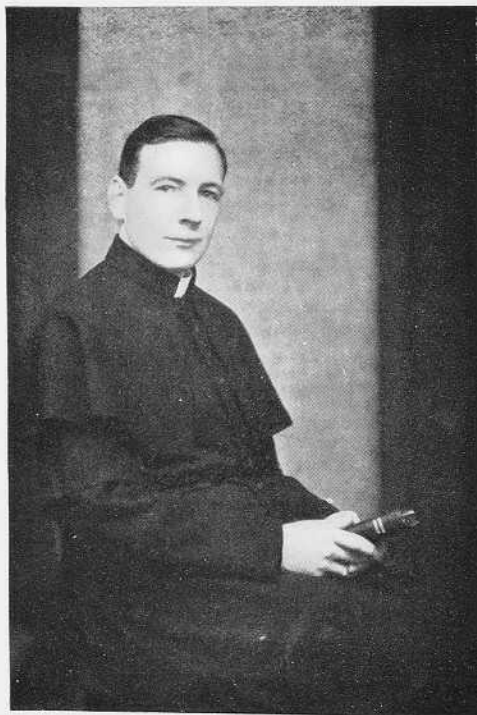
RIGHT REV. MGR. JOHN COLGAN (1903-'09), in addition to his many duties, has delivered a series of lectures in the university of Capetown, entitled "Christianity and Modern Society."

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JOE CONNOLLY (1902-'05) is Town Surveyor in Cashel. He is at present busy with building schemes. He is a regular attendant at our Past functions.

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FATHER ARTHUR CONWAY (1916-'19) of Minnipa, Port Augusta, Australia, paid us a visit during the year. He was special preacher last May at Rahan, Offaly,



REV. CYRIL COMMINS

on the occasion of the celebrations in honour of St. Carthage. We are glad to say that his health has greatly improved during his stay in his native country.

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JOHN CONWAY (1926-'30) is, as ever, an outstanding rider at the Limerick Point-to-Point races.

✱ ✱ ✱

WILLIE CONWAY (1915-'18) is in the Munster and Leinster Bank, Newry. His brother, PADDY (1917-'19) is an hotel proprietor in Glin, Co. Limerick.

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FATHER P. J. CAREY (1909-'14) is now stationed at our Lady of Victories, Pascagoula, Miss. The zeal and energy that characterised his pastoral work at Clarksdale, have a wider field and greater scope. We wish Father Pat every success in this portion of the vineyard.

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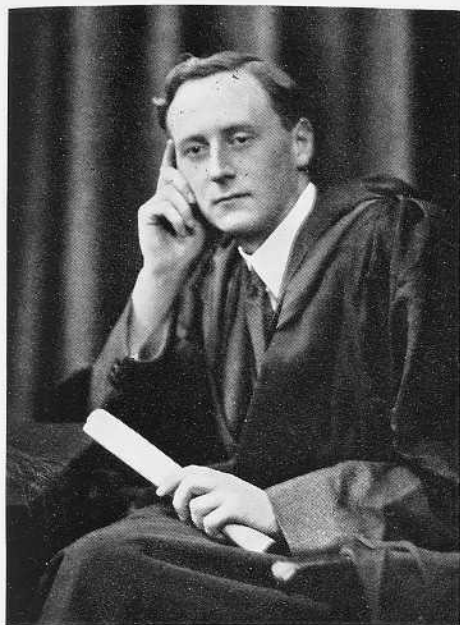
FATHER MARTIN CROKER, O.F.M., (1914-'16), is in the midst of war and war's alarms at Hupeh, China. He is worried about the food supply—not, however, for himself, but for the hundreds of poor Chinese who are being cared for in his camp. The work is hard but is not without its consolations. The poor refugees first "came for the bread that perisheth, bread for the body, now they come for the true Bread of Life, the Gospel of Jesus Christ." A great consolation for Father Martin and his fellow-workers and one richly deserved.

✱ ✱ ✱

FATHER MARK CROWLEY (1927-'32) is at the cathedral, Middlesborough. He is very busy and likes the work. Father Mark as usual radiates happiness and wishes the day was twice as long. In the same diocese are FATHERS RIORDAN, G. CROKER and FATHER MCCARTHY (1925-'26). The latter is at St. Mary's, Grangetown.

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FATHER CYRIL COMMINS (1929-'34), whose photo we publish, was ordained last



SEÁN de COURCY, B.E.

year. He is now attached to the parish of Grenfell, Goulburn, Australia.

※ ※ ※

SEÁN DE COURCY (1927-'34) passed his final engineering examination last Autumn in most brilliant fashion. He tied with another student for 1st place, with 1st class honours. He is at present in the office of Messrs. Sheahan & Clery, architects, Limerick. We offer Seán our sincerest congratulations on his success, and wish him every success in the brilliant future that lies before him.

※ ※ ※

KEVIN DANAHER (1928-'30), who has taken out a studentship in archaeology, has been engaged in research work in counties Donegal and Limerick.

※ ※ ※

FATHER PATRICK DOHERTY, S.J. (1922-'24), was ordained last year at Milltown Park, Dublin. We wish him many years of successful labour in the Lord's vineyard.

※ ※ ※

FATHER GERRY DOWNEY (1929-'35), who was ordained last year, is now attached to the Cathedral, Goulburn, Australia.

※ ※ ※

FATHER PADDY DUFFY (1932-'34), whose photo we publish, was ordained last year and is now a busy priest in Kingwilliamstown, at the Cape.

※ ※ ※

JOHN J. DURCAN, M.A. (1922-'25), is building up a successful practice as a barrister on the Western Circuit.

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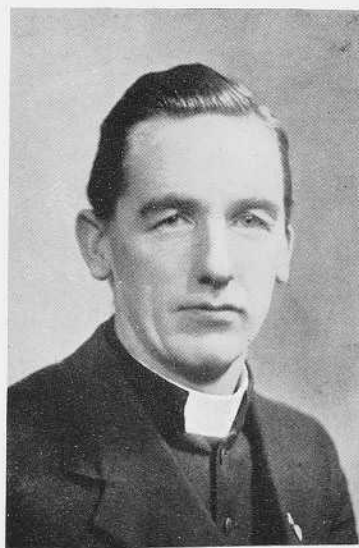
P. J. DURCAN (1920-'24) is practising as a solicitor in Castlebar and takes a prominent part in local affairs.

※ ※ ※

LIAM EBRILL (1925-'27) is an engineer in the Electricity Supply Board.

※ ※ ※

DR. JOHN ENGLISH (1913-'18) has been engaged in controversial work with non-Catholics during the past year, in which he has ably defended the cause of Catholic truth. He is a zealous promoter of Catholic Action in the diocese of Brisbane; a work



REV. P. DOHERTY, S.J.



which he considers to be the crusade of our times.

※ ※ ※

DR. ANTHONY EUSTACE (1927-'30) is at present Assistant Medical Officer at St. Edmundsbury Hospital, Lucan. He had previously held the posts of House Surgeon in the Mater Hospital and the Coombe Hospital, and Assistant Medical Officer to Peamount Sanatorium, Dublin.

※ ※ ※

FRANK FAHY, T.D. (1895-1900), has been very busy this year as chairman of the Refugee committee.

※ ※ ※

HUGO FLINN (1889-'91) as Parliamentary secretary to the Minister of Finance has been responsible for many unemployment relief schemes and other public works. As a hobby he invents new methods in electrical traction.

※ ※ ※

VERY REV. CANON FLOOD (1892-'94) whose large parish of Aran Quay, Dublin,



REV. J. DOWNEY



REV. P. DUFFY

keeps him very busy, is very prominent in many charitable activities, which include St. Joseph's Young Priests' Society.

※ ※ ※

MICHAEL GARAHY (1925-'29) has been recently appointed Town Clerk of Athlone. We offer him our congratulations on his marriage, which took place last July.

※ ※ ※

FATHER A. GILHOOLEY (1923-'31) was the recipient of a presentation made to him by the Brothers and pupils of St. Joseph's School, East Brunswick, on the occasion of his transfer to the parish of Kew, Melbourne. We wish him every success in the new field of his labours.

※ ※ ※

DERMOT GLEESON, D.J. (1908-'13), is a constant contributor to many Catholic journals and newspapers in Ireland, the United States and South Africa. He is keenly interested in history and in the archaeology of north Munster, and we understand that "The Last Lords of Ormond" is to be followed soon by another

historical work. We wish to thank him for his article on education which he has contributed to the present number of the ANNUAL.

✂ ✂ ✂

TOM GOUGH (1910-'12) has recently finished building a large addition to the Limerick Mental Hospital.

✂ ✂ ✂

FATHER M. GUIRY (1912-'16) is curate in the parish of Ballybricken, Waterford. We offer him our sincere sympathy on the death of his father.

✂ ✂ ✂

RICHARD T. HARTIGAN (1899-1903), proprietor of the Royal George Hotel, Limerick, is a prominent member of the Society of St. Vincent de Paul, and is interested in other Catholic activities in the city.

✂ ✂ ✂

MICHAEL HARTY (1927-'30) is practising as a dentist in Limerick. We offer him our sympathy on the death of his father, which took place last February.

✂ ✂ ✂

FATHER MATT. HICKEY, C.S.S.R. (1912-'14), has been appointed superior of



MUNGRET PAST AT GENOA

P. Kirwin, E. McSweeney, D. Ross, C. Watkins, B. Power.

VERY REV. JAMES GUBBINS, S.J. (1902-'06), is rector of the Sacred Heart College, Limerick. The painting and decoration of the church which he has undertaken, and especially the very beautiful marbles of the sanctuary are greatly admired.

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At Genoa are some of the philosophers of two years ago. We are glad to hear that they are doing so well at their theological studies, and we are very grateful to CHARLIE WATKINS, who went to so much trouble to secure the photo of the group for the ANNUAL.

the new mission of the Redemptorist Fathers in Kandy, Ceylon. We wish him every blessing and success in his work.

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At All Hallows', Dublin, are JACK SWAN, DENIS and SEAMUS PEART, DENIS MULLINS, MORGAN O'CONNOR, WILLIE BROWNE and DAN BOYLAN.

✂ ✂ ✂

DISTRICT JUSTICE JOHNSTON (1907-'12) narrowly escaped what might have been a very serious accident last year, when his house was struck by lightning shortly after he and his family had left for Mass.



REV. J. FARRELL

We offer him our congratulations on his escape from harm.

※ ※ ※

REV. L. KEARNS, S.J. (1925-'28), is on the teaching staff of Belvedere college, Dublin. We are indebted to him for the fine sketches of our chapel and altar published in the present number of the ANNUAL.

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FATHER MICHAEL KENNY, S.J. (1882-'86), celebrated last year the Golden Jubilee of his entry into the Society of Jesus. His name as a scholar and publicist is widely known in the United States. We offer him our sincere congratulations on the completion of his fifty years of service to the Lord. *Ad multos annos.*

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FATHER DENIS KEOGH (1898-1900) is administrator of City Quay, one of the large and populous parishes of Dublin.

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PADDY KIELY (1930-'32) has kindly contributed a very interesting article on

Folklore to the present number of the ANNUAL.

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FATHER GEORGE KILBRIDE, C.S.S.R. (1899-1902), who lately completed his term of office as superior of the Redemptorist Fathers' Mission in the Philippines, has volunteered as a chaplain to a leper settlement, where he is at present labouring amongst those poor sufferers. We wish him every grace and blessing in his heroic work of charity.

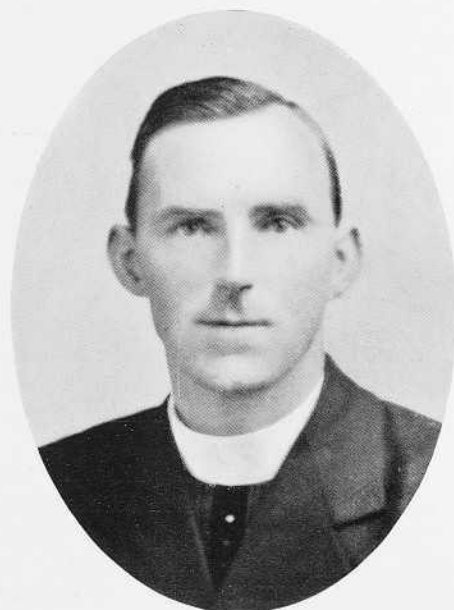
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FATHER MARTIN KINNEAVY (1928-'34), who was ordained last year in St. Patrick's College, Carlow, is now stationed at Jamestown, Port Augusta, Australia.

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R. LAFFAN (1897-'98), of Capetown, received from the late Pope the cross "Pro Ecclesia et Pontifice" for the great work he did during the Eucharistic Congress last year.

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REV. M. KINNEAVY

J. LANGDON LEE (1894-'98) writes us occasionally from Putney, London. He has written recently a popular pamphlet entitled "Who and What is a Catholic"?

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ALF. LENFESTY (1933-'36) and his brother, PETER (1933-'37) are both studying Chartered Accountancy in Belfast. Peter is a staunch supporter of Gaelic games.

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FATHER JAMES LENIHAN, S.S. (1918-'23) is president of St. Thomas' Hall, Catholic University, Washington. His philosophical dissertation is reviewed in the present number of the ANNUAL by his former professor of philosophy at Mungret, Father Kane.

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VINCENT LYNCH (1931-'35) is studying architecture in Dublin. We offer him and his brothers our sympathy on the death of their father.

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We were glad to welcome, even for a short time, the RIGHT REV. MGR. McCABE (1892-'95), Calvary Church, Portland, Maine. Mgr. McCabe was returning from a trip or rather a pilgrimage to the Holy Land and was full of the spirit of the holy places. Listening to his narrative of his visits to the places sanctified by the Master's feet, one lived again in those far-off happy days. We were so glad to see Monsignor looking so well.

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PAUL McCARTHY, K.C. (1900-'04), has an important and extensive legal practice in Dublin.

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TONY McCARTHY (1925-'28) is in business with his father in Limerick. As he lives near us, we often meet his two little children.

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SEÁN McCURTAIN (1908-'13) is practising as a solicitor in his native town of Nenagh. We offer him our sympathies on

the recent death of his uncle, Father McCurtain, S.J.

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P. J. McGRATH (1926-'27) is in the Munster and Leinster Bank, Dame Street, Dublin. He is a keen golfer.

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FATHER ANDREW McGRATH (1930-'32), who was ordained last year, is now at St. John's Church, 6021 Victoria Ave., Los Angeles; besides doing his parochial work, he teaches catechism in the State school.

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PATRICK J. McNAMARA (1906-'08) is a national school teacher at Newmarket-on-Fergus. At a meeting of the National teachers of Co. Clare last year he made valuable suggestions regarding the teaching of Irish.

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FATHER THOMAS MAHON (1911-'13) is stationed at Killevan, Co. Roscommon. He takes a great interest in Gaelic League activities.

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FATHER TADHG MANNING (1923-'27) took out his degree of Doctor in Canon



FATHER A. McGRATH



DR. P. O'BRIEN

Law in Rome, and is at present secretary to Archbishop Cantwell, Los Angeles.

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FATHER DAN COLLINS (1927-'33), who was with him in Rome, has also secured his doctorate in Canon Law, and has now sailed for Los Angeles.

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DOMINICK MEAGHER, B.L. (1895-'96), meets many of his old schoolfellows in his travels, which take him to many parts of the world.

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FATHER SYDNEY MULLARKEY (1929-'31) is stationed at Southsea, England. He writes: "We get a steady stream of converts to be instructed. That, and the work of teaching children their catechism, is the work that I like best. At present we have to say Mass in a quondam garage, and, although it has been quite transformed, it

is not what one would call a work of beauty, and is much too small for the needs of the people."

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FATHER TIM MULCAHY, S.J. (1915-'16), is a very busy editor of the *Irish Monthly*, and is Irish National director of the sodality of Our Lady. We thank him very much for his fine article on His Holiness the Pope, which he has contributed to the present number of the ANNUAL.

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FATHER PATRICK MURPHY, C.S.S.R., (1926-'31) is stationed at Mount St. Alphonsus, Limerick, and is a very active missionary.

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FATHER T. MURPHY (1928-'29), who is in Bhamo, Burma, tells us that his mission includes a very extensive hill-district, inhabited by various tribes of Kachins. These Kachins, he informs us, are a very primitive people. Their religion is for the most part Animism. Several thousands of them have



REV. P. O'BEIRNE

been converted, and make excellent Catholics. The peoples known as the Shans are more difficult to convert. FATHER MURPHY is at present working in a village of Shans who have embraced the true faith.

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PADDY NICHOLAS (1929-'31) is in business in Limerick. His brother, NOEL, who was here with him, has recently taken over another business in O'Connell Street, Limerick.

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PADDY NUTLEY (1934-'36) is studying for his final solicitor's exam. He is

JOHN O'BRIEN (1928-'35) is studying for the priesthood at the American College, Louvain. We offer him our sympathies on the death of his mother, which occurred last December.

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FATHER PADDY O'BRIEN (1923-'29) has been transferred from St. Ignatius, Claremont, to Holy Name Observatory, Capetown. The editor is very much indebted to Father Paddy for the photo of the South African group, and also for news of the Mungret men in South Africa.

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FATHER LUKE McGUINNESS (1925-'29),



A ROMAN GROUP

Standing—T. Greaney, E. Green, J. Keogh, C. Lynch.

Sitting—Rev. Dr. Leahy, Rev. E. O'Connor, S.J.; Right Rev. Mgr. O'Flaherty, Rev. D. Collins, W. Power.

Treasurer of the Solicitors' Apprentices' Society.

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FATHER PAUL O'BEIRNE (1930-'31), whose photo we publish, was ordained last June in Clonliffe College for the diocese of Dublin.

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DR. STANNIE O'BEIRNE (1927-'31) is at present doing a post-graduate course at Holles Street Hospital, Dublin.

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his contemporary, is working in a neighbouring parish.

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DR. J. F. O'CONNOR (1914-'16) is resident surgeon at the Limerick Co. Hospital, Croom; has contributed letters to the press during the past twelve months on the problem of the dance halls, and on the religious education of youth.

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PETER O'DONOGHUE, M.R.C.V.S. (1912-'14) is in the Department of Agri-

culture and is inspector of creameries in the South of Ireland.

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RT. REV. MGR. HUGH O'FLAHERTY (1918-'22), whose photo appears in the Roman group, holds an official post in the Sacred Congregation of the Holy Office.

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CHARLIE O'GRADY (1914-'16) is farming near Charleville, Co. Cork.

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FATHER ANDREW O'REILLY (1916-'19) was appointed rector of St. Ignatius' college, Galway, last summer. He preached a very fine Irish sermon here last St. Patrick's Day.

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sanctuary are much admired. We thank him for his Christmas greetings.

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JOHN O'TOOLE (1925-'31) is in business with his father in Limerick. He is one of the directors of the Swiftbrook Paper Mills, Saggart.

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FATHER TIM O'SULLIVAN (1925-'27) is attached to the cathedral, Broken Hill. We hear indirectly that Father Tim likes his work and finds plenty to do.

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FATHER JOHN J. O'BRIEN (1910-'16) is superintendent of diocesan schools in the Diocese of Wheeling, U.S.A. Father John



A GROUP IN ROME

Standing—I. Murtagh, N. Harrington, Rev. J. Farrell.
Sitting—Rev. J. O'Reilly, Right Rev. Mgr. O'Flaherty.

FATHER JAMES O'RIORDAN (1904-'09), of St. Petersburg, Florida, celebrated last year the Silver Jubilee of his ordination to the priesthood. We offer him our sincere congratulations and good wishes. Father O'Riordan has built a large church that will accommodate the influx of Catholic visitors during the winter.

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RIGHT REV. MGR. O'ROURKE (1912-'15) has recently decorated the church at Wynberg, S. Africa. The marbles of the

made a brief call here about mid-May.

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FATHER M. H. PATHE, C.S.S.R. (1906-'10), is at Holy Name church, Omaha. Father Harry is a busy missionary. To him we are indebted for an account of the death of FATHER W. CARROLL, C.S.S.R.

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DR. JOHN J. O'MAHONY (1890-'91) has a large practice in Bantry. We thank him for his generous subscription to the ANNUAL.

EAMONN O'NEILL, T.D. (1896-1901), we congratulate on being elected Leas-Ceann Comhairle of Dáil Éireann.

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FATHER MICHAEL PELLY, S.J. (1923-'24), was ordained last year at Milltown Park, Dublin. He has organised several successful retreats for Past Mungret men. Many thanks and congratulations, Father Michael.

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WILLIE POWER (1934-'36), whose photo appears in the Roman group, is a student of Theology at the Augustinian college, Rome. His brother JOHN (1924-'27), is working hard in the new mission of the Augustinians, Rhodesia. Father John lately met FATHER JOHN O'NEILL, A.M. (1926-'30) in Nigeria.

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P. J. RAFTERY, B.E., M.I.C.E.I. (1903-'07), has this year again supplied the Editor with a news-budget concerning our Past.



REV. P. A. RYAN, S.J.

We wish to thank him most sincerely for his invaluable assistance.

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DR. WILLIE ROCHE (1919-'22) is Ophthalmic Surgeon to the Royal Gwent and Caerphilly Hospitals and assistant surgeon to the Cardiff Royal infirmary. We congratulate him on his marriage, which took place last year and at which the MOST REV. DR. MOSTYN, Archbishop of Cardiff, attended.

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PHIL ROONEY (1921-'23) has recently written another new novel, which is reviewed in the present number of the ANNUAL. We congratulate him heartily on his success as a writer.

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FATHER P. A. RYAN, S.J. (1889-'91), is rector of St. Joseph's, El Paso, Texas, and is a noted preacher. He has recently



REV. M. PELLY, S.J.



REV. C. WOODS

added a tudor-gothic memorial tower to the church of St. Joseph's.

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REGGIE SCALLAN (1929-'34) holds a post as engineer on the Poulaphouca hydro-electric scheme.

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DR. MICHAEL SHEEHAN (1921-'27) has received his commission as Lieutenant Commander in the R.N. He was stationed recently at Hong-Kong, where he met some of his masters and school-fellows.

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REV. MGR. STENSON (1888-'94), who paid us a visit last year, is very busy in his parish, St. Peter's, Omaha, U.S.A. We wish to tender him sympathy on the death of his sister, Mrs. Devonport.

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FATHER C. SHEEHAN (1901-'04) is at Cobh, Cork. We sympathise with him on the death of his brother last month.

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REV. EUGENE TONER, S.J. (1923-'29), is studying theology in Alma College, California.

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FATHER CHARLIE WOODS (1931-'34) was ordained last year. He is now stationed at Port Elizabeth, South Africa.

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FATHER EDDIE WYNNE (1914-'18), of Port Elizabeth, also paid us a visit. We are glad to hear that his health has much improved after his well-earned holiday.

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Marriages

Heartiest congratulations and every good wish to the following Past boys of Mungret who were married last year :—

KYLE DEEVY to Miss Walshe, Rathmines, Dublin.

PATRICK DURCAN to Miss McCormack, Castlebar.

MICHAEL GARAHY to Miss O'Dwyer, Thurles.

DONAL MCCARTHY to Miss Bowman, Rathcoole.

JAMES MCINERNEY to Miss O'Dwyer, Ennistymon.

RICHARD MULCAHY to Miss Biggane, Cork.

JOHN O'DONNELL to Miss McInerney, Ennis.

WILLIE POWER to Miss Smyth, Phibsboro', Dublin.

DR. WILLIE ROCHE to Miss Callaghan, Penarth, Wales.

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At the Universities

In U.C.C.—TOM NUNAN is doing his final in Medicine, while J. J. WALSHE is in third year; J. O'CONNOR is 1st Year; JOHN McDONNELL is taking his final in Engineering this year.

In U.C.D.—GERY DALTON, ST. J. WALSH and A. McSULLIVAN are doing their final in Medicine. In 3rd Year are SEAN DILLON, M. DANAHER. In 2nd Year are PAT O'DONNELL, who plays for the 3rd XV Rugby; DES. RYAN, who was capped three times for Leinster in rugby; in that year also are GERRY HURLEY and LOUIS HICKEY. In 1st Year are S. McANDREW and CYRIL HAYES. FRANK CURRAN is doing 2nd Year Dentistry. In the Engineering faculty, PADDY LEAHY is doing his M.Eng.; J. MULLANEY his B.Eng., while in 2nd Year is TOM WHITE, who plays for the College 2nd XV rugby. In 1st Year are FINTAN O'FLYNN, C. SHEEHAN and JIM McNAMARA. Studying Law in 1st Year are P. J. KELLY and RORY O'CONNOR. Doing Arts are F. X. and WILLIE McNAMARA.

In U.C.G.—BOB O'BRIEN is doing 2nd Year Medicine; he boxes for the College team and was capped three times this year for Connaught in rugby. BERNIE SCALLAN and RAYMOND O'BEIRNE are studying Medicine; JIM JOYCE is doing Law; all three play on the College junior rugby team.

Boys of Last Year

E. BOOTH is in the Jesuit Novitiate, Emo Park.

M. CORRIGAN, P. SCANLAN and PETER NORMAN are preparing for the African Mission at Kilcolgan, Co. Galway.

W. DUNPHY is doing philosophy at Mount Melleray Seminary, Cappoquin.

S. HARNETT is at St. Mary's, La Porte, Texas.

The following are studying Theology:—W. JONES and B. O'REILLY in the American College, Louvain; M. O'DWYER in St. Edmund's, Ware; P. MURPHY in Leeds; H. SCANNELL in St. Patrick's, Thurles; and M. TWOMEY in St. Peter's, Wexford.

W. O'SULLIVAN is doing the Arts Course in London University.

In business are TERRY TUOMEY in Carlow, BRYAN HURLEY in Limerick, JERRY GOGGIN in Cork and LARRY CREAGH in Dublin.

B. HUGHES is in St. Patrick's, Kiltegan, Co. Wicklow.

C. O'ROURKE is an articled clerk to a firm of Chartered Accountants in Limerick.

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Exchanges

The Editor of the MUNGRET ANNUAL acknowledges with thanks the receipt of the following:—*The Belvederian*; *The Clongownian*; *St. Aloysius' College Magazine*; *The Oratory School Magazine*; *Loyola College Review*, *Loyola College (Madras)*; *The Aloysian*; *The Rock*; *St. Joseph's College Magazine*; *The Mountaineer*; *Baeda*; *The Blackrock Annual*; *The Mary Immaculate Training College Annual*; *Alma Mater*; *St. Mary's High School Magazine (Bombay)*; *The Star*; *The Far East*; *The Southern Cross*; *The Rockwell Annual*; *The Annual (Mangalore)*; *St. Mary's College Magazine*; *Belmont Abbey School Magazine*; *Prior Park Magazine*; *The Ratcliffian*.



Obituary

FATHER PATRICK McCURTIN, S.J.
 FATHER WILLIAM CARROLL, C.S.S.R.
 FATHER RICHARD CURRAN, O.P.
 FATHER ARTHUR CULLEN, B.A.
 FATHER WILLIAM O'LEARY, S.J.
 MICHAEL WALSH.
 FATHER CORNELIUS HUNT, C.S.S.R.
 FATHER JOHN EGAN, S.J.
 JOSEPH CASSIDY.
 JOHN P. McAVIN.
 MICHAEL O'SHEA.
 SAMUEL FAHY.
 LAURENCE P. JOYE.
 FATHER MYLES O'REILLY.
 FATHER THOMAS M. CASSIDY, Ph.D.

REQUIESCANT IN PACE.

FATHER PATRICK McCURTIN, S.J.

ON the 16th July, 1938, Father McCurtin died at Mount St. Evin's Hospital, Melbourne. Though he had reached the three score years and ten, yet the news of his death came as a shock. His life was so regular, his days so methodically arranged and the triumph of his strong will over ill-health so consistent, that even at 73 years of age one did not regard Father McCurtin as old.

Born in 1865, in the shadow of the Galtee mountains, in the town of Tipperary, he received his early education in Rockwell college. In 1883 he began his novitiate in Milltown Park and completed it next year in Dromore. Philosophy followed at Mill-

town Park, and in 1888 we find him at Xavier college, beginning a connection with Australia that was to last for thirty-three years. He returned once more to Milltown for theology, and was ordained in 1896. Tertianship and two years at Belvedere followed, and once more he took up the threads of the work he had begun so fruitfully in Australia. From 1901 till his death, in 1938, with the exception of twelve years in Ireland, Father McCurtin devoted himself to the service of education in Australia.

Father McCurtin's connection with Mungret was brief, 1923-'26, but his work there was enduring. His long experience in Australia, his knowledge of the needs of the priesthood gleaned from his own experience in giving retreats and his knowledge

of the educational system of that country, were all brought to bear upon the office entrusted to him. No detail that helped towards the advancement of culture, no practice that helped to the building up of character and the acquiring of solid virtue in the young aspirants to the priesthood, was neglected. To build the supernatural on a good natural foundation was his ideal, and, to achieve this, he spared no pains.

No sketch of Father McCurtin's life that did not take into account his work for the church in Australia, would do him justice. As master, as prefect of studies, or as rector, he worked in St. Patrick's, Xavier, Riverview, and St. Aloysius. All these colleges owe much to the meticulous care and the sure grasp of essentials that Father McCurtin brought to bear upon their studies.

Nor were his educational activities restricted to these colleges. His expert knowledge and wide grasp of the secondary school system was put at the service of the State when a scheme was being drafted for school registration. In like manner, he helped the various convents and drew up for them a course of studies that facilitated registration when this became obligatory.

The last years of Father McCurtin's life must have been his happiest. He was successively Head Master of Burke Hall and Kotska Hall. Here he renewed his youth with the generous youth of Australia and formed the young lads as he had formed their fathers—and perhaps their grandfathers—years before at Xavier. Just when Father McCurtin seemed set for a century, the call came. The work of "the good and faithful servant" was completed and he entered on his reward.

His Grace, Archbishop Mannix, paid a warm and grateful tribute to Father McCurtin at his Solemn Requiem at Hawthorn. "Father McCurtin had great gifts and he used them all. Perhaps the one great gift that God gave him was that of being a teacher, not merely a teacher in the ordinary sense, but one who built up the character of the boys committed to his care. I was myself closely associated with him while he was in Burke Hall, and I could not fail to be deeply impressed by the manifest impression that he made upon the boys that were sent to the college. He had the gentlest ways and was always bright and cheerful, and he seemed to radiate happiness wherever he went. All his life was spent in that work and his only thought was to serve the Master by moulding the character of the young." May he rest in peace.

FATHER WILLIAM CARROLL, C.S.S.R.

FATHER CARROLL entered the Apostolic School in September, 1892, having matriculated in the R.U.I.



REV. P. McCURTIN, S.J.

He graduated in 1895, and having spent the following year in Mungret as Prefect of the Lay Boys' Study Hall, he entered the Novitiate of the Redemptorist Fathers in Kansas City, Mo. Having completed his novitiate, he began immediately his theological studies and was ordained in 1900. After his ordination, he was sent to St. Joseph's, Kirkwood, to take charge of the junior members of his Order while continuing his theological studies. In 1905 he was made Rector of St. Joseph's—a responsible post for such a young superior, as there were in the College upwards of one hundred aspirants to the priesthood. After his period of Rectorship, his life was the normal one of a Redemptorist—missions, retreats, lectures, long hours in the confessional, varied with posts of trust and confidence in his Order.

We are indebted to one of his confrères, who knew him well for the following appreciation. "Father Carroll was a good priest, a devoted friend and a true Redemptorist. It would be impossible to outline even all his activities as a priest. But there is one function wherein he excelled and by which excellence he will be long remembered. As a confessor, he was indeed a man of God.

"How many there are whose hearts are filled with gratitude for that patience and kindness with which he led them to the happiness of a peaceful conscience. How many poor sinners found in his never exhausted kindness that mercy by which their lives were lifted from sin and despair."

Father Carroll possessed that rare but exquisite gem of a truly Christian life—unwavering fidelity to his friends. In him it was the charity of Christ, the charity that was kind, patient, the charity that was not puffed up, the charity that thinketh no evil, believeth all things, hopeth all things, beareth all things. This friendship was evidenced not only by his fidelity to the confrères of his own Order, but also by his never failing devotion to the Jesuit teachers of his youth.

It is as a true Redemptorist that we, his

confrères, knew him best. Educated by the Jesuits in Ireland, he received in Mungret College, Limerick, that solid foundation in the spiritual life which so well fitted him for the community that he so well loved for over forty years.

Eternal rest grant unto him, O Lord, and let perpetual light shine upon him. Amen.

H. M. PATHE, C.S.S.R.

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FATHER RICHARD CURRAN, C.P.

ON the 12th April, 1939, at Holy Cross, Ardoyne, Belfast, died Father Richard Curran, C.P. Born at Mountmellick, in 1880, James Curran came to the Apostolic School in 1898. In a letter to us some years ago, he told us that the companion sent to meet him at Limerick station and to drive out with him to the College was none other than Michael J. Curley, the present Archbishop of Baltimore. As a student of the Apostolic School, James Curran was remarkable for his solid piety and steady application to work. After passing 1st Arts he entered the Passionist Novitiate in 1901. Father Richard of the Seven Dolours was ordained in Rome in 1906. His early years in the ministry were passed in the various houses of the Congregation in England and Wales; and up and down Britain he gave missions and retreats.

He came to Ardoyne, Belfast, in 1917, from where he was appointed Rector of Mount Argus, Dublin, in 1920. During these three years in Dublin, he endeared himself to the poor and needy, and above all to those who sought his spiritual advice in those troubled times. In 1923 he returned to Belfast to become Rector of Ardoyne for three years.

For the last twenty-two years Father

Richard was well known as a preacher throughout the length and breadth of Ireland.

Certainly, Father Richard worked with all his energy for that cause to which he dedicated his life as a member of the Passionist Congregation. We offer our sincerest sympathy to his brothers, Fathers Michael and Joseph, and to his sisters.—R.I.P.



FATHER ARTHUR CULLEN, B.A.

FATHER ARTHUR CULLEN, born at Delgany, August 15th, 1889, came to Mungret in 1904 and remained till 1910, when he graduated. Theology followed at All Hallows, and he was ordained at Clonliffe College in 1913. He left immediately for his mission in distant Tasmania, where his brother, Father John, was already labouring, and in a few years Father Joseph was to join him. His first appointment was to Launceston; later on he laboured in the North East at Derby. Brighton was the next scene of his apostolic ministrations, and from 1926 to the end he was parish priest of Cygnet.

Arthur Cullen's life at Mungret was, from one point of view, uneventful. He did not shine at games. He was a good student with ability well above the average, but his shy and retiring disposition kept him in the back ground, and one had to know him to appreciate the sterling soul and fine character that lay beneath the surface. He was incapable of hurting any one, and his big, generous heart found ready pardon for the offender. The wayward were always sure of a helping hand and a kindly word, and though they knew Arthur Cullen's sentiments were not theirs, yet they felt strengthened by his friendship and encouragement. In this the student was father of the priest.

During the twenty-six years that he served God as a priest, there was no phase

of Catholic life that did not claim his attention. The children in particular were the special object of his solicitude and to aid them he sacrificed all he had. The orphans at St. Joseph's are not likely to forget the big-hearted priest that organised a special function every year to relieve their wants. His heart never grew old, and the children found in him a kindred soul, one that could enter into their joys and sorrows, their sports and pastimes. After the children, the poor and the sick claimed most of his time and care.

Father Cullen had been parish priest at Cygnet for twelve years, and during that time he worked wonders for his parish. He paid for the new school and built another at Lymington. He beautified the school grounds and built a splendid parish hall. He had planned a new church and was about to undertake the work of building it when the call came, on 25th March, 1939. At his graveside, the administrator of Launceston, Father T. O'Donnell, paid the following tribute to Father Arthur: "Father Cullen was a man of God. He was a most devoted priest, devoured by zeal for the glory of God and the salvation of souls. He was the good shepherd of his flock and broke unto its members the Bread of Life. He poured himself out for others. He gave all he possessed in worldly goods to help the poor and the needy, or for the advancement of the Kingdom of God. Father Cullen never availed himself of the privilege to return to his native land to see his parents and friends and look again on the green hills and beautiful valleys of that beautiful land. He was too poor, and could never save the amount required to make the trip, thus depriving himself of what would have been a great joy. Like his Divine Master, he sacrificed himself for the souls of others. He who said, "I am the Resurrection and the Life. He who believeth in Me shall not die for ever," has called him home to crown him with the crown of Everlasting Life. May his dear soul rest in peace.

FATHER WILLIAM O'LEARY, S.J.

THE death of Father O'Leary in Australia will be deeply regretted by many of his past pupils. An old Mungret boy of Father O'Leary's time there writes to the Editor: "I was at Mungret for five years, and during all that time Father O'Leary was a master there. He taught us latin, religious knowledge, Mathematics and Science. But he taught us many others things besides these. I don't think there was any master of my time there the boys thought more of, or who had more influence with them. For all his lack of inches—he only looked about 5ft. 4ins. in spite of the black hair brushed straight up from his forehead—he was a most virile personality. I will always carry with me as one of the clearest memories of Mungret the picture of Father O'Leary pacing up and down the stone corridor as we went on our way to Mass, wearing his biretta and with his head sunk on his chest for all the world like Napoleon.

"For a man of his intellectual attainments—allied as they were in him with a natural agility of mind and speed of accomplishment—it must have been a heart-breaking task to expound the elements of euclid to a junior grade class not specially gifted above their fellows. Only once in my time did I ever see it overcome him—and that was an occasion that none who saw will ever forget. One day in dealing with a boy whom the Lord never meant to learn euclid, he allowed himself to be betrayed into one or two natural expressions of impatience—just so much and no more. It made no impression on us nor on the boy concerned—we were I fear a thick-skinned lot—but next day when the class began, Father O'Leary called out the boy and apologised to him *coram publico* in terms which penetrated to our subconscious preceptions far deeper than any sermon. Talking of sermons reminds me that he was the boys' favourite preacher and confessor. He

had a deep musical voice and a gift of oratory and also an ability to teach elocution which were all his own. I don't know if elocution is still taught in the schools or if it has been crowded out by the modern programme: to judge by the sort of thing one hears in "talks" from Radio Éireann—even from possessors of University Degrees—the art of speaking and reading aloud is a lost one. Anyone who ever was in Father O'Leary's class or in one of his plays learned how to open his mouth and sound his consonants. He used to teach us Byron's poem about the Assyrian coming down like a wolf on the fold—I have every word of it yet—and when you came to the line 'With the dew on his brow and the rust on his mail'—woe betide you if you put a 'Jew sitting on the poor man's brow.'

Science was, of course, his first love, but even that gave way before his love for Ireland. To hear him speak of Irish history or to listen to him sing "The West's Awake," as we so often did—was to know that the fire that burned in the breast of his distinguished father burned just as fiercely in his own. He must have known when he left Ireland in 1929 that the chances of his ever seeing home again were very small—how hard that thought must have been those of us who knew him can well realise. He went like so many other Irishmen—and Mungret men—have gone, where duty called him, and if he rests at last far from his own land that he loved so well, there lie around him the bones of many of his kith and kin to foregather at the resurrection. All the boys of his time in Mungret will join with me in a prayer for one than whom no one stood higher in our affections as a priest, a master, or a friend."

D. GLEESON.



MICHAEL WALSH.

THE death of Michael Walsh (1915-'17) at the early age of forty-one will be mourned by countless Catholics with whom his name is a household word. For there is scarcely an Irish Catholic periodical to which he had not contributed one or more of those delightful poems of his, redolent with the love of God and sparkling with the sunshine and colour of an Irish landscape.

In a memoir published in *The Irish Catholic*, February 24th, 1939, and written by his brother we read of Michael's childhood days in the lake-district of Westmeath: "He was born in an old white-walled farmhouse on the slope of a hillside known as the Ben of Fore, or locally the Hill of Ben, in the heart of the beautiful lake-country of North Westmeath. From the summit of this hill above the house where he was born is visible the finest and most extensive view of beautiful landscape in all Westmeath. No fewer than five lakes can be seen within a radius of twenty miles all round. On a summer day it is a magnificent sight to see from the hill-top those sparkling lakes, sprinkled all over the landscape, and shimmering in the sunlight. Little silver-bright rivers wind away from them in all directions through miles and miles of green countryside and brown bogland, broken here and there by clumps of rich woodland and low hills covered with yellow furze."

Besides the influences of lake and hill and sky the child had the benefit of his grandfather's well-stocked library to which he had ready access and where he was early "smit with the love of sacred song."

Michael Walsh's literary work is closely connected with the late Father Joseph McDonnell, S.J., and *The Irish Messenger of the Sacred Heart*. Father McDonnell

happened once to see a poem by Michael Walsh in the *Connacht Tribune*, and immediately got in contact with the writer. Michael soon became a regular contributor to the *Messenger*; and on the advice of Father McDonnell wrote almost exclusively on religious topics. The wide circulation of the *Messenger* brought the literary work of Michael to the notice of readers in many lands.

After some years' acquaintance Father McDonnell learned that Michael wished to become a priest, and arranged for him to begin his ecclesiastical studies in the Apostolic School of Mungret. From Mungret Michael passed on to St. Finian's College, Mullingar. Excessive study brought about ill-health; and to his intense sorrow Michael was obliged to give up all hope of ordination. When he had recovered he accepted from Father McDonnell a post in the *Messenger* Office, and was soon again busy with his pen, contributing to the *Messenger* and other Irish periodicals.

In 1926 Michael married and settled down at Cullenstown in Co. Wexford. Some years after he published a volume of poetry entitled: "Brown Earth and Green," which received high praise from leading literary reviews both in England and Ireland. In these poems we find that intense love and appreciation of nature in all her varying moods, which, as the author tells us in his *Autobiography*, had its roots in the enchanting homeland scenery, "the reeds in the bog, summer coming in clouds of white daisies to the sloping fields at the back of the house, and the hill of Ben itself like some eternal symbol amidst the suns and mists of change." But the poems of Michael Walsh carry us yet further, into the region of the supernatural, and fill the soul with love of God. We have in this connection the very striking testimony of Michael's brother who writes: "I have in my

possession a letter from a young Irish nun in America telling me that she was inspired to give her life to God after reading a poem of Michael's in the *Messenger* entitled 'The Nun.' "

The death of Michael Walsh reads like a chapter in the life of a saint. With the consent of his wife he offered up his life to God in order to obtain some important spiritual and temporal favours for a friend. God accepted his sacrifice. His health, never very good, began to fail. During his last illness, borne with exemplary patience, he gave great edification to the nuns and brothers who attended him; and he peacefully died on December 1st, 1938. His brother tells us that the favour for which he made the supreme sacrifice of his life was granted in a remarkable way immediately after his death.

Love of God, love of his neighbour, love of Ireland—such in brief is the life-story of Michael Walsh, a story that, surely realises our ideals of a true Irishman. To his wife and family we offer our sincere sympathies in their bereavement.

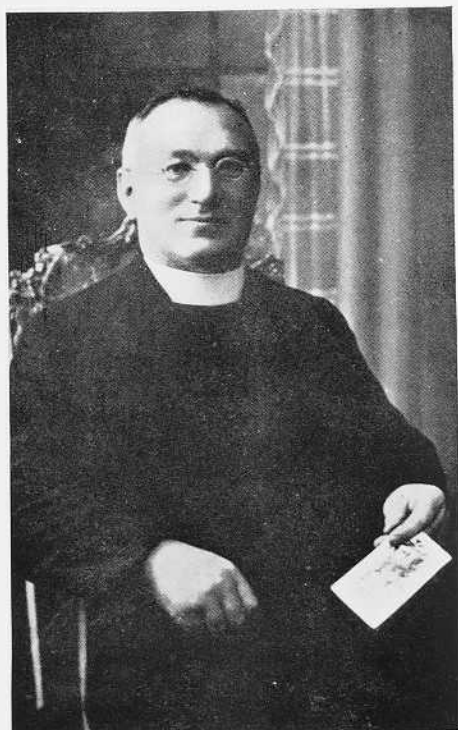
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FATHER CORNELIUS HUNT, C.S.S.R.

FATHER CORNELIUS HUNT was born in Athea, Co. Limerick, on April 24th, 1865. His parents, devout Catholics, succeeded in having Cornelius, when very young, appointed a Mass-server in the local church. This step brought him directly under the notice of Dr. Green, an Ardagh-born priest, who was instrumental in having the young acolyte sent, at the age of fifteen, to Mungret College. He remained at Mungret for six years—the most impressionable years of his life—where he studied philosophy, taking his B.A. degree (R.U.I.) in 1886. After that he entered

the Redemptorist Novitiate, and was professed on October 15th, 1887. He was ordained a priest in the year 1890.

For two years after ordination he laboured as a missionary in Ireland; but the greater part of his very successful career was spent beneath the sunny skies of Australia. He had scarcely finished his twenty-eighth year, when he was called, in that new country, to take his place among seasoned veterans, and face all the hardships of pioneering missionary work. We find him, in 1899, attached to the Redemptorist House in Perth (W.A.) and appointed superior there in the following year. In 1902 he commenced in that city the building of the beautiful and spacious monastery, and the nave of the present church. He remained in Perth till 1907.



REV. FATHER HUNT, C.S.S.R.

From that year till 1912, he was solely engaged, as he had no office to distract him, in the work he loved so well, the salvation of souls. With regard to his Apostolic labours, a confrère who knew him well, writes: "Father Hunt, as a missionary had a wonderful reputation: he was in constant demand. He excelled in instructions and controversial sermons. He possessed a rare facility for expounding doctrine, the result of a clear mind, and of an aptness and force in quoting Sacred Scripture. Thousands of non-Catholics owed their conversion to his sermons and instructions. All were impressed by his logic and earnestness. The work, begun in the pulpit, was completed in the confessional, where his kindness and thoroughness reaped a rich harvest of souls."

In 1912 he was appointed rector of Ballarat, retaining this office till 1918. During this period he built the much-admired Redemptorist Church in Ballarat, and had it ornamented with beautiful stained-glass windows. He was transferred in 1919 to be rector of the Redemptorist House in Newcastle, New South Wales. The following year he returned to Ireland, where till 1938, the year of his death, he laboured in giving missions and retreats.

Both as subject and superior, Father Hunt was most observant of rule; though severe to himself, he was very kind and patient with others. He was not selfish, but took a keen interest in the success of others, and was always ready to render assistance, where it was most needed. Courage, straightforwardness and zeal for work, were the predominant marks of his character. He had many of the characteristics we admire so much in the soldier. This, we may rest assured, was due, in no small measure, to the early training he received under the sons of the soldier-saint, Ignatius of Loyola. Though the affairs of the Congregation, to which

he devoted his life, held the first place in his affections, his outlook was Catholic in the true sense of the word, it was world-wide, and considered events from the viewpoint of the Church. He rejoiced in her successes; he wept over the persecutions to which she was daily subjected; to her interests he was heroically devoted.

He celebrated his Golden Jubilee of Profession on October 15th, 1937, about one year before his death.

He died peacefully on the 31st of October, 1938. Yet before death, he had to suffer much from ill-health generally, but especially from loss of sight. For a considerable time before the end came, he could retain nothing by way of food or drink. Then there was the loss of sight, which probably was his heaviest cross. He was by nature an active man, passionately devoted to work and reading, and with the loss of sight, he found it difficult to fill the void in life. Yet throughout all he was calm and self-possessed. Some compared him to a rock in the sea, which remains calm and unmoved amid the fury of the elements.

Such is a brief description of Father Hunt. The early education he received in Mungret left on him a stamp that was never eradicated. And in gratitude for such a blessing, he always entertained a warm affection for his *Alma Mater*.

R. MAGEEAN, C.S.S.R.

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FATHER JOHN EGAN, S.J.

FATHER EGAN was born in Dublin in December, 1875, and entered the Society of Jesus at the age of 18. As a novice he was an edifying religious with a keen sense of humour, and an uncanny faculty for repartee. When he came to Mungret, in 1902, he threw himself heart

and soul into the work of the College. He was a forceful and energetic teacher, and many of the boys in his higher classes will remember his thoroughness, and clarity of expression; and at the same time will recall in what high respect they held him, for few were the slackers to be found in his class. The whole burden of running the College plays, and erecting the stage, lay on his shoulders—this was no easy task, for in those days plays were held in the Apostolics' dormitory, and the stage had to be put up and taken down within twenty-four hours. In addition, in some mysterious way, he found time to edit the MUNGRET ANNUAL. The ANNUAL of these years were full of local and topical interest, for Mr. Egan was an outstanding editor.

After ordination, he taught in Galway and in the Crescent College, Limerick. In 1916 he was appointed to the Australian mission, as it then was, and was for some years in St. Aloysius College, Sydney, and Xavier College, Melbourne. In 1923 he was attached to the parish of St. Ignatius, Richmond, Melbourne, and laboured there till his death. Speaking at the Requiem High Mass, His Grace the Archbishop of Melbourne paid high tribute to the memory of Father Egan: "If ever there was one man amongst the clergy, diocesan and regular, who gave an example in his own life of what a good shepherd ought to be, that one was Father Egan. He was not one to appear much in the public eye, and he was not one to attract, or much less seek, notoriety or popularity of any kind, but he was always about his Master's work. He knew how to do it because he moulded himself on the Master, and he did it well. The people of Richmond, and especially the poor, will miss him for many days. I had many opportunities of coming in contact with him, and I know the interest that he took in the people, and his sympathy with the poor, and the tact with which he was able to deal with all. I never came in contact with Father Egan without being

edified; he was indeed a genuine and loyal priest. His work was done, and it was done well, and the time had come for his Master to call him to his eternal reward. Let us pray for him." R.I.P.

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JOSEPH CASSIDY.

LAST year we were too late to chronicle the death of Joe Cassidy, of Dublin. Joe spent two years in Mungret, from 1918-'19, and after leaving Mungret he became an auditor in the firm of Messrs. Kevans & Son, Dublin. He was a prominent worker in Catholic social work in that city. A colleague writes of him: "In all the fifteen years that he was amongst us he was remarkably popular and at all times willing to help his associates; he was most courteous and gentlemanly towards colleagues and clients alike. From my personal experience I knew that he was a devout Catholic, with a special affection for the Society of Jesus. He was essentially good, and that goodness found expression in the virtue of charity. He left our office in December and took up residence in London. A little later he was ordered by his doctor to go on a trip to Australia, but he died quite suddenly on the voyage and was buried at sea. His death was a great shock to his sister in London, to whom he was very devoted, and it was as great a shock to his other sister, who is a nun in the Loreto Convent, Navan. To these we offer our sincere sympathy. May he rest in peace."

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JOHN P. McAVIN.

MR. JOHN P. McAVIN, whose death took place last December, was an outstanding figure in the commercial life of Dublin. Mr. McAvin was in

Mungret for one year, 1898-'99, which he spent in the matriculation class. After some years in business in Dublin, he entered public life, and became a member of the City Corporation. He held the office of High Sheriff during the years 1919 and 1920. Soon after he was appointed District Justice of North Co. Dublin, and while acting in that capacity he was sent to settle a big industrial dispute in Limerick. This mission he accomplished with such success that he became an official arbitrator under the Department of Local Government, and was responsible for settling many labour disputes. He was Secretary of the Dublin Master Bakers' Association, and the Irish Cattle Traders' and Livestock Associations. He was director of the Irish Hospitals' Trust, and managing director of the Lucan Spa Hotel. He died a most holy death, and the large number of friends and citizens who attended his funeral showed the esteem in which he was held by all classes in the city. We tender our sincere sympathy to his widow and children. May he rest in peace.

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MICHAEL O'SHEA.

THE sad news of the death of Michael O'Shea (1933-'36), as a result of an accident, came as a shock to us all at the commencement of the second term. An old master of his writes: "I could hardly believe my eyes when I opened the paper on January 5th and saw the account of Michael O'Shea's tragic and fatal accident. It seemed impossible that the Michael I had known a couple of years ago—the Michael of the raking stride on the wing in both football and hurling; the Michael of the piano; the Michael quietly competent in class-room and exam. hall—it was almost impossible to credit that that Michael was dead, and all the bright promise of his young life cut short. I read and re-read the short, too-callous news item, and was

slowly convinced. Michael was dead. I thanked God that his death was merciful, and yet with time for the administering of the saving, sorrow-easing, Last Sacraments. May God rest his kindly soul. He will be missed by many, and not least by those who watched him grow to manhood—and to a manhood from which they confidently hoped such worthy things. To those on whom the swiftness and untimeliness of his death has fallen heaviest we offer our deep sympathy. We will pray often for the repose of his soul and that God may put His strong, consoling arms round those who loved him. May he rest in peace.

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SAMUEL FAHY.

THE peaceful and happy death of Samuel Fahy (brother of Frank Fahy, Ceann Comhairle of Dáil Éireann) took place in a Dublin nursing home on February 2nd. Sam was a well-known figure here in the opening years of the century. Sam had exceptionally good ability, and during his four years in College his name usually appeared amongst the prize winners of his class. Good natured, sprightly, and full of fun, he was very popular with the boys. When hurling was introduced into the College in 1901, Sam was easily the best hurler. In 1904 he left Mungret. He had then passed his second Arts Examination in the honours course of the Royal University of Ireland. Having graduated at Galway University, he became a Secondary teacher. An earnest and enthusiastic supporter of the Gaelic League, he entered the Volunteer movement when it began in 1913, and soon became a very active and prominent officer in the Irish Republican movement. He took part in the Rising of 1916 and was imprisoned. After the Treaty of 1921 he adhered to the Republican side. Sam had oratorical gifts

of a high order, which were utilised on many a republican platform during the strenuous years, 1915-'21.

He was a master in Clongowes Wood College, 1923-'27, and later, until his last illness, at Blackrock College, Dublin. He was an excellent teacher; and though his principal subject was Irish—which he knew thoroughly, and spoke fluently—he was ready to teach Latin, Greek, Mathematics, or English Literature. Sam was a very lovable character, witty, generous, and always cheerful. He had a great and sincere love of Ireland, and helped much to inspire his pupils with the same spirit of unselfish patriotism. He leaves a widow and six children to mourn his loss. To them and his brother, Frank, we offer our sincere sympathy. R.I.P.

LAURENCE P. JOYE.

TO the deep regret of all who knew him, Laurence Joye died on March 10th, at Terenure, Dublin, after a short illness. As a boy at Mungret, from 1910 to 1912, he was keenly interested in Irish. At the outbreak of the Anglo-Irish War he joined the Volunteers and played a prominent part in all the major operations of that period. On the formation of the Free State Army he was one of the youngest Colonels to be appointed, and later held the position of Command Quartermaster at Waterford in 1927. He then joined the Electricity Supply Board and worked in Limerick, Waterford and Dublin. He was a most lovable man, and had a great number of friends all over the country, who deeply regret his death at a comparatively early age. To his wife especially, her two children, and to his many relations, we offer our sincere sympathy. R.I.P.

and at the
Mungret

FATHER MYLES O'REILLY.

WE were all much grieved to learn on Wednesday, the 26th of April, that Father Myles O'Reilly had met with a tragic death the evening before at Hatfield Peverel in Essex, the result of a motor accident. He was on his way from Liverpool to his parish at Witham, when, in the dark, he collided with a trailer attached to a lorry. He lived only a few hours after being taken to Chelmsford Hospital.

Myles Francis O'Reilly was the elder of the two sons of Francis Dowell O'Reilly, of Knock Abbey, Co. Louth, and his wife, Alice, and was born at Brighton on the 7th of December, 1898. He was a direct descendant of St. Thomas More, and also of three other English martyrs: B. Philip Howard, Earl of Arundel; B. William Howard, Viscount Stafford, and B. Margaret Pole, Countess of Salisbury. The early part of his life was spent with his cousins at Knock Abbey, the seat of his grandfather, Major Myles O'Reilly, who commanded the Papal troops at the defence of Spoleto in 1860. It is remarkable that quite early in life his leanings took on a definite orientation towards the service of God in the sanctuary. He came to us in 1914 and stayed three years. During that time, apart from his prowess at the classics and English, his reputation amongst his school-fellows was one of unusual holiness. Always rather frail constitutionally, and of a highly nervous temperament, the discipline of school life must have been a trial to him. None the less, his gentle and attractive character endeared him to everyone—masters and boys alike. From Mungret he passed to Womersley to begin his studies for the priesthood, and from there he went on to the Beda in Rome, where he completed his theological course and returned to England for his Ordination in 1925. He came home to Knock Abbey at once, where he said his first Mass in the private chapel in the presence of his family and the servants

and tenantry. It was a glorious day, full of the happiest memories both for himself and for all those who had the privilege of being present, to every one of whom he was linked with ties of affection and esteem. And then to the diocese of Erentwood to take up his life's work—brief enough though it was to be—with a zeal and ardour that was worthy of the age-long devotion of his house to the cause of Holy Church. His last curacy was at Walthamstow, in the East End of London, and then, in 1935, his Bishop appointed him to take charge of the parish of Witham. On the day of his fatal accident he had gone to Liverpool to bring home a large statue of Our Lady, which he wanted for his church for the month of May. The statue was beside him in the front of the car, and though the impact of the collision damaged the motor considerably, the statue of Our Lady was intact.

He paid his last visit to Ireland in January last, and then, as ever, he had only one worry—the welfare of his parish. A devoted priest if ever there was one. That, and the impression of a life of singular innocence, are the two facets of his character that remain to those who knew him. To his only brother, who lives abroad, to his aunt at Knock Abbey, and the other members of his family, we extend our warm sympathy in their sorrow.

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FATHER THOMAS M. CASSIDY, Ph.D.
1904-1909.

AS we go to press, we have just heard—without details—of the death of Father Cassidy. Students from 1905 to 1909 will well remember the timid and gentle boy from Alabama that was occasionally roused to anger and indignation when John Boyd—now Father Boyd—regaled the Apostolics with “Marching through Georgia.” Tom came to Mungret in 1904, and was introduced by a letter from the Pastor of Montgomery, Father D. Savage, as “a good, docile boy, an apt subject for the priesthood, being naturally inclined to solid virtue and a love of learning.”

Father Tom left us in 1909 for Propaganda College, where he studied both philosophy and theology. He received his doctorate of philosophy at the Propaganda and was ordained in 1915, May 29th. He paid a short visit to Mungret on his way to his diocese after ordination.

On his return to Mobile he was assistant pastor of St. Vincent's in Mobile from 1915 to 1920; he was Chancellor of the Diocese from 1920 to 1923. His first pastorate was at St. Joseph's Church in Ensley; St. John's, Warrington, followed, and in 1928 we find him pastor of St. Francis Xavier's, Toulminville, a charge he fulfilled with zeal till his death. May his kindly soul rest in peace.



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September 5th—Some new and early arrivals and then the 'bus chugs up with its full complement. The Apostolics are back. Congrats. to our new Prefects, M. Collins and N. Cotter.

September 6th—Cars crunch the gravel all day long. We find a new Minister, who was once a Prefect. Everybody and everything seems lost—even the top sheet.

September 7th—The usual greetings and swapping of stories. One was told to-day of a boy who got up, dressed and went down immediately to the ref. for breakfast. Lots of fresh flowers there. We wonder how long they will last.

September 8th—Some mix up. This might clear things for you:—Jumbo is not a brother of Sambo, but Gombo has a brother. First game among the Apostolics: the turkeys give them a cackling reception.

September 9th—M. M - r - t has a difficulty. People may meet, but hills and mountains don't. Conclusion: perspective drawing does not suit a wing three-quarter. The threshing machine is heard all day, and a harvest moon reminds us of familiar faces.

September 10th—D. McNerney paid us a visit before going back to Paris.

September 11th—The first of these Sunday Exams. What a change from last Sunday. J. P - l - mr as a help to concentration, used a chocolate stick on himself—would that we were all punished with such sticks. Brian Power on his way back to Genoa, accompanied by M. Malone, and Seamus Peart, paid us a visit.

September 12th—The sentimental slumberer in the Senior Dormitory, when shaken,

answers sleepily, "All right, Mamma, I am coming now"! But alas! the holidays are over.

September 13th—Silencers are wanted for the snorers in 2nd Club, who even in the early hours break into song—

"Oh! you get them in the garden

Where the praties grow"—chirrup D. M.

September 14th—To-day is the anniversary of the opening of the College in 1882. Someone said to-day that he could hear the echoes of 1,000's of footsteps of past pupils ringing on the corridors. It was merely a Junior possessor of hob-nailed boots tripping down the wrong stairs from the dormitory.

September 15th—Father Martin Kineavy paid us a visit to-day before setting out for



MICHAEL TARPEY
Captain of the House. Prefect of the Sodality of
B.V.M.

his mission. J. C-tt-r was heard to say of a new arrival that he had a face like a full moon in a fog—if both of their faces come together we may look out for a hard winter.

September 16th—A Phil. endeavoured to sing "Home, Sweet Home" in the "hut" and was promptly ejected for putting such thoughts into our heads. Father Manning, before going back to America, paid us a visit. Best of luck and success, Father Tim.

September 17th—Half day before Retreat. Rugby begins, and all rules used except those of ping pong. Doodles says he is not sure whether he is all in one piece or not after the game in 2nd Club. In 3rd Club, Finn makes a spectacular dash for his own line—the line of least resistance.

September 18th—This is a day of noise and shouting. All are going about like roaring lions. Even 3rd Club has started fretwork classes on the seats, while stronger men have begun to hack down trees and shape hurleys.

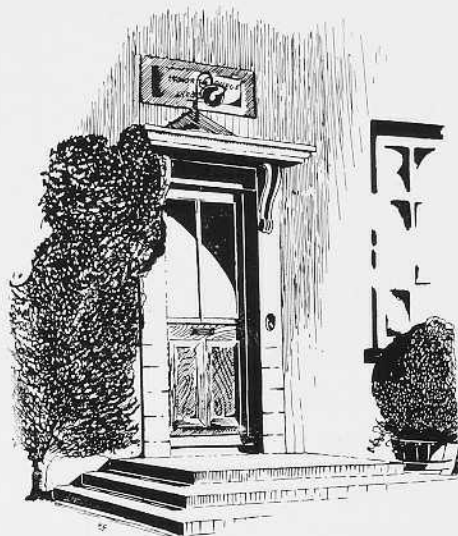
September 19th—Retreat and silence.

September 20th—Still silence.

September 21st—Still greater silence.

September 22nd—Shouting and more shouting at breakfast as we welcome one another after the days in the desert. But we thank Father Garahy for the fine Retreat he gave us. Walks and long walks; in fact, perambulators are necessary to bring home some of the heavyweights after this perambulation. J. Tw-m-y says that he stays awake all night before a free day thinking of the "sleep in" on the following morning. But no time for that to-night.

September 23rd—The royal game of "Conkers" in full swing. But the elders



THE FRONT DOOR
Drawing by H. Gordon (L.C. A).

of 1st and 2nd Club seem to scorn this game fit for kings, played among the 3rd Clubbers.

September 24th—Bombshell explodes this evening when Father Rector announces the new constitution. Things are looking bad for the two Robbies with the appointment of Prefects.

September 25th—Congratulations to the Captain and Prefects of 1st and 2nd Club, and Captain of Hurling.

September 26th—The Juniors have spectators for their after dinner games, and a fine audience for them—the goats.

September 27th—Captains' half-day. Our second game of Rugby improves our standard. Keep it up, Seniors, we may bring the Cup to Mungret yet. If this war breaks out, we shall all be supplied with gas masks. We shall need to be careful then or our modern "Gurth" may mistake us for some of his charges.

September 28th—Some new books in the library:—"Feather your Nest," by Tom



LOOKING EASTWARDS

Cr - w ; "Life on a Farm," by Foncie
M - l - n ; "City Lights," by R. I - r - n.

September 29th—Rain. It is suggested that the referee on wet days be supplied with a "brolly" and a "bobby." It is a matter of hearsay in 4A that the rain is so bad there that "bobby" is actually at sea.

September 30th—A Phil. got his wisdom tooth extracted to-day. We hope that's not the end of his philosophy. Father P. O'Brien from S. Africa kindly called to-day.

October 1st—An examination in singing to-day. Some are canaries, many night-ingales, and at least one crow. 4B are getting good at history.

Master—"Who discovered America"?
Brainy Student—"St. Columbkille."

October 2nd—Practical Psychology is appearing in 2nd Club. In the downpour of hailstones during Rugger practice a cheerful member told us to imagine ourselves dry and then we could play all the better. The idea failed miserably. The Apostolics' Academy opened to-night. Father Jerry Farrell home from Rome, honoured us with his presence.

October 3rd—Second Club want to be in the fashion now—"a-hunting we go" after dinner; but to-day it was merely chasing a

pigeon with a broken wing. Last night poor Mick got a fright to hear his name being shouted out about 3 a.m. and thought that it might be the Prefect calling him, but it was merely P. Bee playing football in his dreams.

October 4th—The night of the big wind has come and gone; a stately elm fell across the avenue. Some small boys were rejoicing, as there was a rumour that the class rooms were blown away. It was merely a rumour.

October 6th—The referee got so excited at the Seniors' match that he lost his whistle and so lost control of the game. Afterwards he found it in his coat pocket. Foncie in 2nd Club mistook T - m - y's head for the ball.

October 7th—Like the "Muirchu," the Prefects guard the foggy coast watching for the rising whiff of smoke from some foreign trawler—or, as they say themselves:

"Into the future paths we cannot peer
The past grows misty year by year
And the present is often not so clear."

October 8th—By Jove!—or more correctly, the organ is played to-day by Zeus.



FROM THE TOP OF THE CASTLE

October 9th—Our first match in the Dr. Keane Cup a success. Keep it up. We are sorry to hear that Skivinsky got a knock and is now playing blind-man's-buff with himself.

October 10th—John Murphy, though born near the sea, does not know how to fix his hammock. In the early hours of the morning he betakes himself to the floor and hums himself to sleep with "On the Crest of the Wave."

October 11th—Francis N-y was sent up to Father Morris to get "four of the best." Francis thought hard over it, and it seemed to him that all, Father Morris wished, was to know who were the four best boys in 2B.

October 12th—

"When walking down 2nd Club street

Moscow was unsteady on his feet.

When asked the reason why

He gave the faint reply—

I am always a bit jiggy after swotting."

October 13th—History by a candidate for the Entrance Exam. "St. Columcille was the first to discover America. When he went there he found a lot of blackmen. He went there by an aeroplane.

October 14th—An old boy takes his place as a new philosopher. The places in the refectory all filled, and it is suggested that the new old boy take his meals in the pulpit.

October 15th—The cat saw a bottle of brylcream in the shop and bought it immediately, thinking it was milk.

October 16th—Games and rain go together. Ivan was heard to remark that the "bird-bath" (his own little way of naming the showers) was improving as he was able to wash his toes to-day.

October 17th—The latest geometry from 2B:— A solid is something which does not run or fall; for example, water runs and is not a solid, but wood is.

A surface is something you walk upon.

Complementary angles are angles you get for nothing.

October 19th—The awkward squad as viewed from the stairs:

"Two bustling lines of boyhood gay
With arduous steps are on their way
To reap the fruits of drill-display.
One-two-three-four. "

October 20th—Christians beat us by the narrow margin of one point in the Hurling Cup. This evening there were noises heard like ducks quacking and then we found out it was the wooden corridor preparing for the concert.

October 21st—It happened in Physics' class. "If you look through this prism you will see a reflection of the candle flame, apparently on the ceiling." "Oh! yes, sir, I see it"! said the pupil. We all wondered if that pupil had second sight, as the candle was blown out.



BREAKING THROUGH. AND HOW!
Sketch by A. Dowling (L.C.2)



FIVE YARDS OUT

October 22nd—The story of the man who fell into the invisible ink and thus became invisible himself caused a great stir in English class. The fat philosopher wished he had invisible ink to fall into when Father Kane asks awkward questions.

October 23rd—High Mass. Play-day. Games were so strenuous that 1st Club took to breaking collar-bones and fracturing graceful ankles. Lemonade and cakes for dinner. Mission Sunday Collection from house to house to-night. C-t-r tried to get under the bed when the collector was coming. F. M-1-v was annoyed that his offering of his two best trouser buttons was refused.

October 24th—The chorus of preparation for the Apostolics' concert is heard. Some may be highbrow songs but others are certainly not. But surely "Whistle while you Work" is classic.

October 27th—Reports! The noise cannot be heard—we are merely warming up in anticipation. And if looks could kill, the Study Prefect should have a few more grey hairs.

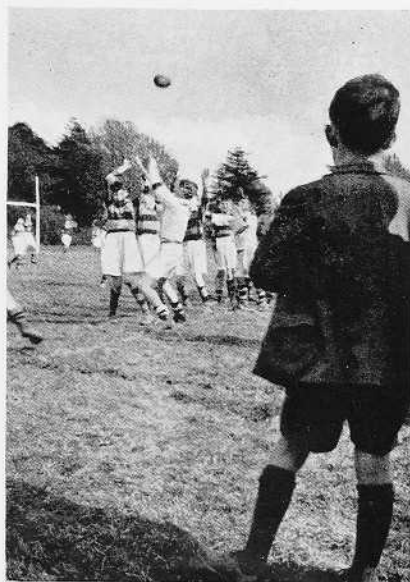
October 28th—George, in an absent-minded mood, scored a goal against his own

team. His excuse: "I lost my way and thought I was running the other way."

October 30th—Nuts galore! The whole House is gone nutty, even the dormitory floors. We had a friendly hurling match with Copeswood, in which we won by 2-2 to 1-1. After games to-day Father M. and Brother K. showed the goat a clean pair of heels. We never knew that they were so fast.

October 31st—Hallow Eve. There is a mystery about the ring out of George's cake. Some say M-1-v swallowed it. The Apostolic concert was a rollicking success. Liam drew his own name for the best prize of the raffle; and who got the surprise prize? Ask John. The village pump from the north nearly drowned us all in laughter.

November 1st—The Feast of All Saints. The Third Club tell us that they were learning the goose-step on the walk to-day. It should come naturally to them.



3RD CLUB AT GLENSTAL



THANKS ! MR. CAMERA-MAN

November 2nd—Teacher in 2A :—" What are the Cherubim "? Boy—" Kind of trees that grow, sir." We saw a bull fight to-day, but the bull was absent ; his place was taken by the goat. Our toreador, Olly, after a few seconds was landed in the garden with a beautiful nose dive through the wire ; then Kilo comes into the ring and immediately grabbing the animal's horn with one hand, gracefully leads him into 3rd Club field.

November 4th—4A are getting so good at French that M. S - gg does not now know the difference between a French and English dictionary. The choir were not heard this evening, as they were regaling themselves with boxes of shop—you cannot chew and whistle at the same time.

November 5th—A stately Philosopher fell out of bed and proceeded to sleep on the floor. He'll next try his skill on a clothes' line.

November 6th—Our Rugby is improving. The S.C.T. had its first success to-day in a friendly against Bohemians.

November 7th—A new visitor in study this morning. A small bedraggled and very frightened bird did the most wonderful stunts in diving between the lights and swinging out of the lamp-shades. Cotter

was heard to remark that he thought it was an angel from heaven that came to do his lessons for him. What did the Study Prefect think ?

November 8th—Half-day for results in drawing in the Intermediate. We are very grateful to H. Gordon, C. and J. Roche and W. O'Donnell. George thought that he had better take up drawing and started drawing trains in class, which nearly ended in a mystery tour to the Prefect of Study's Office.

November 9th—A certain professor of structural geography is a great agent of transportation. He will soon have a regular quarry in the class-room !

November 10th—Free day. And do we have a walk ! But the evening ended well as we had a most interesting lecture illustrated by slides given under the auspices of the Missionary Society.

November 11th—No armistice from class or study. Several players received mudbaths



HALT AT THE CROSS





A THURSDAY AFTERNOON

this evening during games. They say that a mudbath is good for the complexion, but what of our creased trousers.

November 12th—Some think that drill is not good enough for slimming—but try the Infirmary. George can tell you:—"Between myself and yourself and that pot of jam, I was actually starved in there."

November 13th—J. O'C - n - r has calculated in his business-like manner that he has eaten about five tons of bread since he came here. We would want at that rate, a slide rule to calculate how much C - tt - r has eaten.

November 14th—The 'flu is spreading its germs. C. C - r - gh tried various tooth-pastes to keep them at bay.

November 15th—The philosophers have been busy discussing the origin of ideas. They have got so hot at it that it is suggested that when they come to argue on the same again they come provided with a bath of cold water for their feet and a block of ice for their foreheads.

November 16th—The ass has been drawing the roller over the fresh screenings on the paths. Some of our friends might have volunteered for the job.

November 17th—A practice match to-day between the Cup team against a mixture of Gaelic players, hurlers and ping-pongers. The Cup team won. Father Provincial paid us a visit and we expected a play-day—but, alas!

November 18th—"Atichoo! Atichoo"! exploded the boy. "Use your handkerchief when you sneeze," said the teacher "Atichoo! Atichoo"! exploded the teacher himself. There is no need to spread snuff or red pepper near the blackboard those days.

November 19th—All falling like flies before the 'flu. We and the air are saturated with all sorts of anti-'flu vapours. Bill, with his never-ending spray, sprinkles all day. But it's an ill wind that does not blow some good—we have a half-hour's sleep. Father J. Downey kindly paid us a visit before going on his mission.

November 20th—The only game possible was water polo; and we had to take to walks. On the walks some imagined the 'flu germs in tall hats and frock coats stepping alongside them.

November 21st—T. H - y - s, when sent to bed, at first objected to all medicines, but after three days of starvation, in desperation and hunger, drinks a whole bottle of cough mixture. No more colds, Tom, for the next six years.

November 22nd—The angry master in 2A called for a cane; but, sir, we have a "tom cane" here, a "kane" too many. This 'flu is not half bad—no night study for the present—and a cooling orange after dinner if you're too excited.

November 24th—These 'flu germs are mean all the same; they won't attack the teachers and bring them low. If they did, then, perhaps, the holidays would start earlier.



ROADSIDE REST.

November 25th—Snoring is rampant. A little advice to one getting the 'flu—stay awake some night and listen to the noise you make, and then you will have pity on the other fellows.

November 26th—Some geometry from the small class:—A circle is a round straight line with a hole in the middle of it. Parallel lines are those which go on and might come back again. A point is a mark put upon paper by a pen or pencil and left there.

November 27th—No Latin exam. "Otium cum 'flu" for our Romans. They spend their leisure looking over some light books, as "Streamlined," by G - b o ; "Corkonian Pork," by D. N - h - n ; "Camels are Coming" by Zeus ; "Tiddley Winks," by Nialster.

November 28th—The convalescents are beginning to show their noses outside the infirmary. We notice that a lot of soap tablets are missing from the dormitories. The poor fellows must surely have been starved.

November 30th—Jove or Zeus hurling his bolts of thunder and lightning last night must have awakened the Prefect of Studies, for we have full work to-day and no sleeps.

December 1st—Games to-day. It was water polo at its best. G. O'B - n is think-

ing of joining the Irish Navy, as on the field he sees water, water all around, and not enough to drown you or your opponent.

December 2nd—Wild and windy weather blew the hair off M. G - b - ns ; he wants a valet to keep it on his head. Some one suggested nailing it down.

December 3rd—Feast of St. Francis Xavier. A fine sermon by Father O'Donoghue, who caught our attention when he referred to the high ideals of Mungret boys. He told us of two of his pupils who had sat in the same benches ; one, a lay-boy, died a martyr of charity, and the other, an Apostolic, was tortured almost to death.

December 4th—The Crescent Players came out last night and gave us a fine entertainment. They staged "The Real McCoy." Cr - w was heard to say that he wished he would get concussion in history class and be able to act as if he lived 3,000 years ago when asked stale history questions. We thank Father Dillon Kelly and the Crescent Players.

December 5th—Weird sounds heard at music practice to-day. L - hy fiddles, but we wonder why Mungret does not burn. No chance of a game this evening ; the Deluge must have come.

December 6th—Games at last ; even Third Clubbers tell us that they are as stiff as



CORNER OF ABBEY
By C. Roche (L.C.A.)



ON TO THE FIELD

pokers. But in their game to-day the Bantry boy secured the box of shop.

December 7th—In class a certain boy was asked the root crops of Hungary, and, without much ado, answered, "Pigs, cattle, horses, sir." In the dormitory the Prefect asked the same boy, "Who broke the drinking glass?" "Well, sir, I kicked it up in the air and a piece must have jumped out of it"!

December 8th—Feast of the Immaculate Conception. Congrats. to all the new members of the Sodality who were received in this morning by Father Rector. Free day and the usual walks.

December 9th—After tea a delightfully interesting lantern lecture was given by Father P. Joy, an Irish Jesuit missionary from China. He told us that in China a doctor often administers a dose of cockroaches for certain common ailments. It would be great to have that kind of Chinese doctor here—what a rush there would be to the Infirmary after supper.

December 10th—Friendly matches with Rockwell; the Seniors beat us 5 nil, while the J.C.T. teams drew. Our Senior team then went to Thomond Park and saw one of our recent past, Des. Ryan, play for the winning team.

December 12th—The start of the Christmas tournaments. Billiards are divided up into beginners and seasoned players. We wonder who are the seasoned players. Might we suggest that they have been up the chimney for the last year.

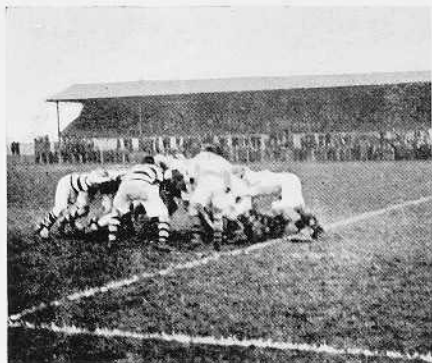
December 13th—Whoopee! Notices are up to write home for our train fares. No one will suffer from loss of memory during letter writing this evening.

December 14th—Christmas carol practice in the chapel. What awful distractions does that give us. We think we are going home in the morning.

December 15th—Philosophers' Christmas exams. begin. Would that one had wings "to flee from the malum." The other classes silently and fearfully listen to such words as "giddy," "restless," "listless"; harmless words enough when there is no sting in their tails.



MANY HANDS—LIGHT WORK



IN THOMOND PARK

December 16th—There was an interesting fight this evening—the Christmas spirit. It was George *versus* Mos. In the 34th round the fight was interrupted by the arrival of the Prefect. Afterwards, George, when besieged by the pressmen, informed them that he would not make any statement at the moment as to the result of the fight. If they would leave their addresses he would write by return. As he had already written home, he would find writing letters easy by now.

December 17th—A grand display of prizes for the Missionary Society's Draw. If only one could win them all, wrap oneself in the rug, and then go savage on the two boxes of shop!

December 18th—The S.C.T. drew with St. Munchin's in a friendly match, a try all. While Third Club beat a Crescent team by 16 points to 3.

December 19th—We study the 'bus and train Time-tables in great detail. These can be quite interesting those days, and some are so helpful that they advise a few of the Third Clubbers to go by pram.

December 21st—The days pass so quickly that we forgot about yesterday. Packing up. An Irish exam. in the morning and a

raffle in the evening. Congratulations to all winners of Class prizes. Then at Benediction, Christmas Carols and *Te Deum*.

December 22nd—Snow and ice on the ground; the real Christmas weather for the first day's vac. We are going to have a topping vacation.

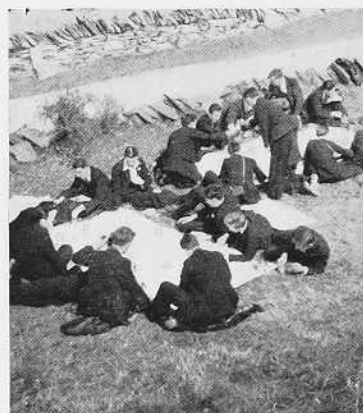
A Merry Christmas to all!

January 16th—The dreariest day of the term for the Apostolics. All are back but one; even one small boy arrived two days before to prove that the early bird gets the worm. Well! we hope he liked the worm!

January 17th—The last day must have come, judging from the Lay boys' expressions. Third Club are installed in their cubicles. One youthful member wrote home: "We are losing our liberty, as we have stalls in our dor. now."

January 18th—*Lectio Brevis*—Class was bad, but that two hours' study is a dead sitter.

January 19th—Half-day. Things brighten up when we think of such a thing as the Cup.



EASTER EXCURSION PICNIC

January 20th—A sight meets our eyes after breakfast; the J.C.T. are running round the track, but G-'s rolling would give any camel the humps.

January 21st—A new arrival that eats with Third Club, sleeps in First Club and knocks round with Second Club. Great Scott! what is he?

January 22nd—"Question Time" has taken on in the hut. What is a pomegranate? Answer—A Chinese dog. What would you think would be the most backward race in the world? Answer—A race of Douglas Corrigans.

January 23rd—Full class and late study; yawning is rather plentiful day and night. Master in 3B—"Now, Jack, what is the method of making saw-dust"? Jack—"Well-a-er." Master—"Come on, use your head." Star-gazing has started amongst the Phils.

January 24th—A letter from Bantry to one of the characters in the Greek stories—"Justin" what's that." "Oh! just in from the Atlantic." That's involved, like the answer the new apostolic gave to senior student of Hamlet—"What class are you in"? New boy—"I don't know—I think it's 2B or not 2B."

January 25th—Snow again—the chief god is so up-in-the-clouds that he nearly walked over James P., of course E. O'C. is always in the air on account of his "highness."

January 26th—To town to see at least the ghost of Hamlet. All enjoyed the play and hope to be able to appreciate it fully when the Prefect takes to somnambulism. All classes younger than 3B remained at home to play Soccer, and a Dixie Dean follower was ordered off the field.

January 27th—The walls resounded to the Maths. Master's question—"M-r-phy,



THE S.C.T. IN ACTION

what's a circle"? M-rphy—(after prolonged pause) "A circle is a line that keeps moving about a point so that you can't find the beginning."

January 28th—Pipes are becoming the fashion in the huts; and to judge from the noises heard, you would say that they are bagpipes.

January 29th—S.C.T. played C.B.S. in a friendly match; Mungret won by 23 to nil. Now S.C.T., on to glory and the Cup.

The debate on "Strikes" was of particular interest. One speaker against the Motion was calling for a strike in his sleep all night until he struck the floor.

January 30th—Latest from the Commercials—"What are a man's assets?" Pupil—"His donkeys, Sir." Voluntaries started to-night. Mr. D-y says in his own witty way, "sure it will add a quarter of an hour to our sleep in study"; and one Phil., to distinguish himself, asked leave to do voluntaries, and was told he might work for a certain time on Sundays.

January 21st—Overheard at a 3rd Club table—"He knows Greek." Pork merchant—"Greek; who's he"?

February 1st—St. Brigid's Day. The weather is so cold that many articles of

clothing were hung out to receive the saint's blessing. A robust 2nd Clubber turned out to football with two jerseys, a pull-over, and several pairs of socks, and was quite annoyed that he could only fit on one pair of boots.

February 2nd—Feast of the Purification of B.V.M. Congratulations to Fathers Perrott and McCarthy on taking their final vows to-day. Free day, but going to voluntaries did not get the heavyweights off walks. All toothaches vanished at dinner to-day.

February 3rd—Various suggestions for S.C.T. A real wise one put "Streamline" on the wing; he could cut through anything, even "hard-tack." The latest sentence in alliteration—"Banks banks on breaking a few banks in order to pay his overdraft in another bank."

February 4th—The latest dry joke in L.C.(A) Maths.—"What is A.(R.)P.?"—A Progressing precaution. "What is G.P.(O.)?"—A thing full of letters. This evening at games, Philosopher Tom, when he got Eddie's elbow in the eye, saw more stars than any night in astronomy class.

February 5th—Rugby practice in full swing; many of the wings seem as if their hands have melted when they try to run with the ball. That's the reason 3rd Club were able to debate so vivaciously on modern transport. Why haven't we roller skates to knock people down on the corridor?

February 6th—Rain: there's enough water falling from the sky to wash behind your ears. Tho' things are as dry indoors as the latest debate notice in 3rd Club about "Science and its benefits," so says James. "Mut" takes to his mouth organ as consolation for being put off carpentry work on the new desks.

February 7th—An addition to the J.C.T. Jim is following in his brother's footsteps.

Congrats. The latest joke heard at the small table—"If you eat any more cake you will surely die." "Then, gimme some more and order the hearse."

February 8th—In a Latin class, someone who had said "pedis" instead of "pedibus" when asked if it was correct, replied, "pede, sorrybus."

February 9th—Free day. Senior match called off on account of the deluge. Rosette sellers are doing a huge trade; C-tt-r thought he was doing in the ticket seller by only giving 2d.; poor dope—rosettes are down 1d.

February 10th—It is with deep and sincere regret that we record the death of His Holiness Pope Pius XI, which occurred in the early hours of this morning. The Church and the whole world will mourn one of the greatest of Popes. *Requiescat in pace.*

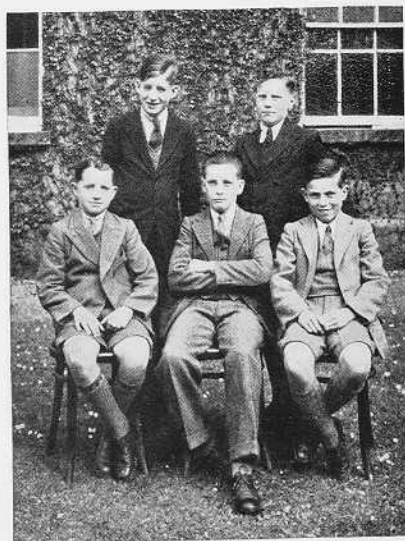


Photo by]

[Egleston Bros.
STRONG AND PERFECT CHRISTIANS



PRESENTATION OF CUP

February 11th—Requiem Mass for the late Pope this morning. In the evening, Father Rector preached a panegyric on "The Pope of Peace and the Missions."

February 12th—Glenstal came to play 3rd Club's Under 15, and we won. Great practice in singing the Rugby song. A certain boy's Adam's apple was lost amidst awful gurgles on the high notes and with the help of repeated slaps on the back, the apple was found intact under his stud.

February 13th—Our heads shrank to-day—the barbers have come with their mowing machines. A certain class heard all about "returned empties" for the umpteenth time; a stale remark on hair-cutting day.

February 14th—An unexpected and welcome half-day. Casualties on the playing fields are becoming numerous. Crutches seem to be in the fashion.

February 15th—Owing to experimenting with magnets in Physics Class, many of the Phils' watches have gone out of order. It is suggested that a very strong magnet be tried on the bell-man's clock to keep it back indefinitely during rec.

February 16th—Study has always been a bore. But J. O'C. worked a plan. Having

begun to count pence during Commerce period, he suddenly, in the middle of the Irish period, snored so loudly that he awoke the Study Prefect.

February 17th—Reports—"so all day long the noise of battle rolled." Many are suffering from shell-shock, also, on account of having eggs for dinner.

February 18th—The latest label by G-e, when he sends out his right shoe to be mended: "Please, sole heel of left shoe." The latest in Geography class—"What are the two movements of the Earth"? Bright 2A—"The two ways in which the Earth moves are backwards and forwards."

February 19th—The S.C.T. are making great preparations for the Cup. M-r-tt is going to buy an aeroplane to use its wings in case his legs fail him. A rowdy 2nd Club Debate was due to the forgetfulness of the man in the clouds.

February 20th—To-day the Irish XV was picked correctly by Highness and pals. They will be able to run a turf shop when they grow up.

February 21st—The usual—pancakes for dinner; some suggested they would be useful to mend one's soles, but were not so good for the body. The amount of sweets devoured should do for Lent.

February 22nd—Ash Wednesday. Lazy-bones said he would not wash this morning as he would have ashes on his face. The latest of Lenten resolutions by J. T-m-y. He was going to give up "voluntaries."

February 23rd—Congrats. to S.C.T. on bringing off their first victory against Crescent. We are looking forward to see that Cup adorning our parlour sideboard.



CHAIRING THE CAPTAIN

February 24th—Master to boy (who he suspects is not following his French author) —“Well! where am I now”? Boy—“Here, sir.” Master, crossly—“Where’s ‘here’”? Boy—“Gaol, sir.”

February 25th—Ireland wins. Is the S.C. Team the Irish team? Judging by the way they carry their heads so high you would think they were. The latest craze in the Phils.’ Physics class is Morse Code. It would be very handy in the weekly exams.

February 26th—Geography Master—“From what did the ‘Pale’ get its name?” Pupil—“From being shaped like a bucket, sir.” Master—“What are the Steppes”? Bright, talkative pupil—“The Steppes live in the Tundra, they have very long black hair.”

February 28th—Preparations for the Irish play have begun.

March 1st—March comes in like a lion, but to-day he was a sea-lion, for our match with Pres., Cobh, was postponed owing to the flooded state of the field. Let us hope

we’ll get good weather yet, and that the Rugby may be finished by June.

March 2nd—Games driven off the map by the hailstones, and so to while away the time we looked at a beautiful photo of a cat from Clare, which was published in the local paper.

March 3rd—We hear that Cardinal Pacelli has been elected Pope, and has taken the name of Pius XII. The Captain looks thoughtful this evening.

March 4th—Morning study—but what’s wrong? Everything is right—it’s a free day in honour of the new Pope. We thank Father Rector, and pray more earnestly for the Pope’s intentions. A glorious day; walks and sunshine.

March 5th—The English Exam., in which many Irish scholars shone—until the results came out. In a match between the Cup team and the Apostolics, the Cup team won.

March 6th—Last night Mr. O’Mahony gave us a delightful lecture on “Damien the Leper.” At this afternoon’s drill, even the Major had to turn out.

March 7th—The Feast of St. Thomas Aquinas. The Phils. enjoyed a day off, and for once blessed the Angelic Doctor, and forgot all that he ever wrote about distinctions. Asked to explain, “A nod is as good as a wink to a blind horse,” The philosophical student—“A slight inclination of the cranium is as adequate as the spasmodic movement of one’s optic to an equine quadruped void of its visionary capacity.”

March 8th—When a certain geometrical individual of 3rd Club was asked on the field by what law of Rugby “pulling off ears” was prohibited, he replied by “Play-fair’s Axiom.” The sacristan does not

know his left hand from his right, judging by the way the statue of St. Patrick holds his staff.

March 9th—Match to-day between Mungret and Pres., Cobh. We went in armed, with flags and trumpets, to see the S.C.T. win in the second round. It was noticed that the excitement of the match caused spontaneous combustion in some people's pockets.

March 10th—Latin Master—"What is the genitive ending of the 3rd Declension?" Chancer, the pupil—"The first ends in *ae*", the second in "*i*," and now the third is—"Master (in a hurry)—"Correct." A jam-famine makes a traffic-jam at the shop. J. O'C-r says that the business methods are not correct.

March 11th—Rumours of a concert and an Irish play on St. Patrick's night. Joe is believed to have an important part—that of making noises off the stage. He is practising on the bell.

March 12th—In the Irish exam. one wise boy who failed, complained that there was only one question on the poets—as if he knew even that. Poor J.C.T. got bottled-up in their challenge match against 1st Club limited—their heads have shrunk and their feet are swollen.

March 13th—No one ever thought that the Juniors were vain, but when Brian came on to the courts to-day with his camera, there was a rush to try and get into the picture. It must be a strong camera to face up to these faces.

March 14th—The weather is close, and so is the Irish Inspector.

March 15th—This evening the usual weeding of the fields. Much clover collected, and some shamrock.

March 16th—All into Thomond Park to see our S.C.T. play Christians. It was quite thrilling at first, but gradually Mungret began to take the lead and win in fine style. Congrats., and now the last lap for the Cup.

March 17th—*Uá 'le pádraig—* *Uí áro*
áiríeann ar marom, agus eug an t-áiríe
ó Raáille reannóin éinn-éiríeacó uúnn.
Uí cuipm éeóil um érácnoáa, agus
léirígead an tóráma "An Naomh ar
íarparó." *Ásur ní foláir uúnn ar*
mburdeacar do gabáil do'n ác. Ó Cumneám
ásur do S. Oipm. Ó h-áotha, mar gheall oréa.

March 18th—One author from 2B has produced two books: "Mr. Scott comes to Town," and "The Kingdom." Some one to-night read "that iron bars do not a prison make," and tried to get out of the Study window!

March 19th—The debate feeling is taking possession of some of the 1st Clubbers—one keeps neighing into our ears, "Irish horses are known the world over." Yes! we have a horse which is particularly well known in Mungret.



RECEIVING THE JUNIOR CUP

March 20th—The S.C.T. are resting in preparation for their final battle, while the J.C.T. limber out and work off the stiffness by a walk to Clarina.

March 21st—The Vernal Equinox is studied by the Phils., and they get chilblains on their noses watching the stars at night. In a certain Maths. class also a tall boy gets bad fits of coughing trying to swallow all the teacher is putting on the board.

March 22nd—Now the J.C.T. take to the field. In the match against Christians, they packed like "All Blacks" and fought like — to win by 5-nil. Congrats. J.C.T., and on to the Cup Final.

March 23rd—Our local 'tec., Fitz, was hot on the scent of a clue to-day. He was poring over a map of China, and traced the thief back to Barding. But, as in all the novels, the thief is still at large.

March 25th—Lady-Day, and a half-day. J.C.T. drew with Rockwell in the semi-final of the Cup.

March 26th—Peace in the College. 3rd Club leave for Glenstal and win. Congrats. 3rd Club. The nursery of internationals was seen by the public to-day for a few hours.

March 27th—A fascinating lecture with lantern-slides was given to-night by Colonel Haddick on the "Épic of Everest"—dealing with the second attempt to climb the mountain in 1924.

March 28th—A Solemn Triduum starts to-day in honour of St. Andrew Bobola—the Jesuit Saint who was canonised last year. We all look forward to a free day on that account next Thursday.

March 29th—2nd Club take to the field again for drill—real drill—left-right—bend like a bow and break your bone. Mosto completed a most ungraceful somersault

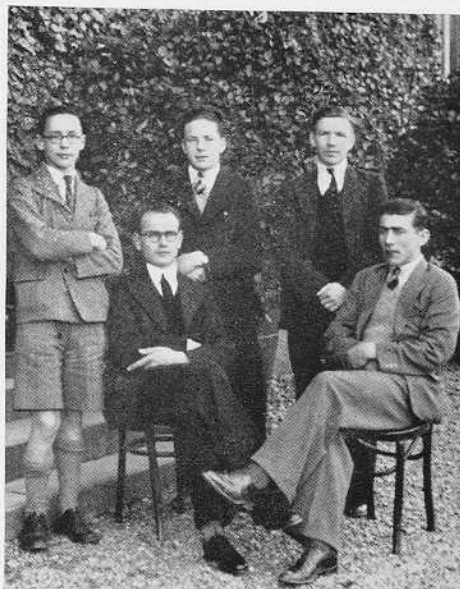


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ANNALISTS, 1938-'37

Standing—B. Coleman, R. LeBas, P. Balfe.

Sitting—J. Duggan, M. Ryan.

in the bending movement, and ended up by being taken out in front to show us how drill should be done.

March 30th—A free day in honour of St. Andrew Bobola. At the High Mass we had a very fine sermon by Father O'Beirne. We enjoyed the walks to-day as the "Vac. feeling" is taking possession of us.

March 31st—The team is getting ready for to-morrow's match and so are we—flags, kettles, if not drums, all are requisitioned to help us to win, not only the Cup, but possibly a few days extra to the Easter Vac.

April 1st—A happy birthday everybody. The final match to-day between Pres. Cork, and ourselves. The match was full of thrills, needless to say, but ended in a draw.

April 2nd—The camera-man here to-day.

April 3rd—Get ready your fares; look up the trains; we're on the road on Thursday.

April 6th—18th—The Apostolics enjoy a great vacation, beat the Community at football and spend the last day on the banks of Lough Derg in beautiful sunshine.

April 18th—Here we are again doing the same old sum; find the time? Imagine some get for an answer only 50, but they allow for such things as free days.

April 20th—With the ground like the stone corridor, we have to re-learn how to kick a football; the finals are on soon.

April 21st—Weary 2B. mathematician sighs in study: "Why can't the College install a few dozen adding and multiplying machines? We could easily learn how to operate them and then our themes would always be correct."

April 22nd—Congrats J. C.T. on your win in the re-play against Rockwell. On to Cork!

April 23rd—History Exam. We were busy looking for dates; and as you know dates are only to be found in the deserts.

April 24th—Tennis preparations have begun on the near tennis courts. There are considerably more applications for sitting on the roller than there are for pulling it. E-g-ne has a reserved seat on that same roller. Father Provincial is here on a visit; rumour of a free day.

April 25th—High Mass and a fine sermon by Father H. Kelly, S.J. Then 1st Club and the Phils. went with the S.C.T. to Cork, and that was a bad omen. The apple-cart was upset on the way down. We live to fight another time!

April 28th—The Phils. are busy at exams. They are thinking in terms of dynamos, shunts and cells—especially the latter.

April 29th—The Editor has the audacity to ask for poems. We give him this

"Zeus and Tiddle were two little dogs,
They went for a swim on two floating logs.
The logs rolled over, the dogs fell in
And they got very wet for their clothes
were thin."

April 30th—A broiling day; and yet we must play fox-and-geese with these X's and Y's for the last Sunday exam. in Algebra.

May 1st—The J.C.T. have their final run-over before Cork.

May 2nd—Religious Knowledge Exams. all day. What wonderful answers we picked up.

May 3rd—Father Provincial's free day. The walks were dull, as we were anxiously awaiting the result of the game in Cork. What an anti-climax—a scoreless draw.

May 4th—Latin classes are getting interesting—a seasonable translation from Virgil, "Aeneas declared the boat-race finished on the grassy fields." While the classic translation for "Arma Romana" is a 'Roman arm-chair.'

May 5th—English Master—"Do you know the meaning of the word 'terse'?" "Sure, sir, 'terse' is what they put the coffin in."

May 5th—A day of victories. Our J.C.T. have won the Munster Junior Rugby Cup. Mungret's bogy in the football world is put to flight, for we have made history by bringing home a Munster trophy for the first time. Congrats. to our Seniors on winning the City Cup after a ding-dong struggle.

May 7th—A day of rest—looking at the many dents in these two hard-won Cups.

May 8th—Tennis rackets in full swing. The boy from Kerry swings his like a hurley, and wanted to know where the goals were.

May 11th—The Choir enjoyed their excursion to-day. Lough Derg was ideal, and so were swims, and Paddy Jo. got outside so much that he nearly—tut ! tut !

May 12th—Tennis tournaments going strong. What surprises ! The champion explains away his elimination by saying that it's extraordinary how the opponent whom you don't expect to hit the ball will accidentally hit it in the end, and then it's good-bye to the set.

May 13th—Great push started on the exam. "front." M. M. thinks he is working hard because he cleans the black-board.

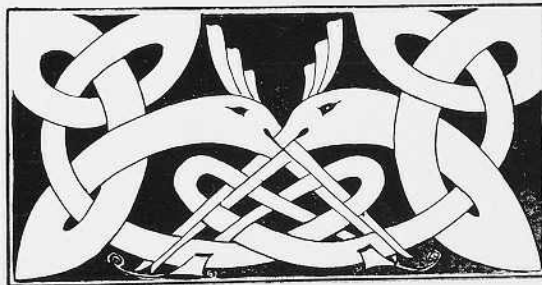
May 15th—Why, it's drill. Great for slimming, and learning how to make a sailor-knot of oneself.

May 16th—All looking at the notice-board. Why do they turn away from it so soon ? It is the time-table for the Inter-Exams ; no consolation for those going in for that exam. In this evening's Gaelic match, things got so hot for the Finch, around the goal mouth, that he sought safety by flying on to the cross-bar.

May 18th—Ascension Thursday. The officials off to Kilkee. They had a glorious day, and no need to have a gramophone on that excursion.

May 19th—IA are intrigued by the Inspector's questions on how many legs a cat has. We knew that a trap was set, but did not know whether the cat or ourselves was caught in it.

May 21st—Time and term is coming to an end. Here our magic wands break ; we mean that we can just scribble " a happy ending and a glorious vacation to all."



Sodality of the Blessed Virgin Mary

APOSTOLICS.

Spiritual Director : REV. T. P. KELLY, S.J.

Prefect : S. WALSH.

Sacristan : E. HARTIGAN.

Members from last year : J. Casey, M. Collins, N. Cotter, J. Duggan, M. Fitzgerald, E. Hannon, P. McHugh, T. Prendiville, M. Roache, T. Williams.

Received on December 8th : B. Harding, D. Hatton, P. Lysaght, J. McDonnell, T. Moloney, J. Murphy, P. Peart, E. O'Sullivan, E. Strickland, J. Tobin.

Received on May 21st—M. Kelleher, C. Quinn, J. Shannon.

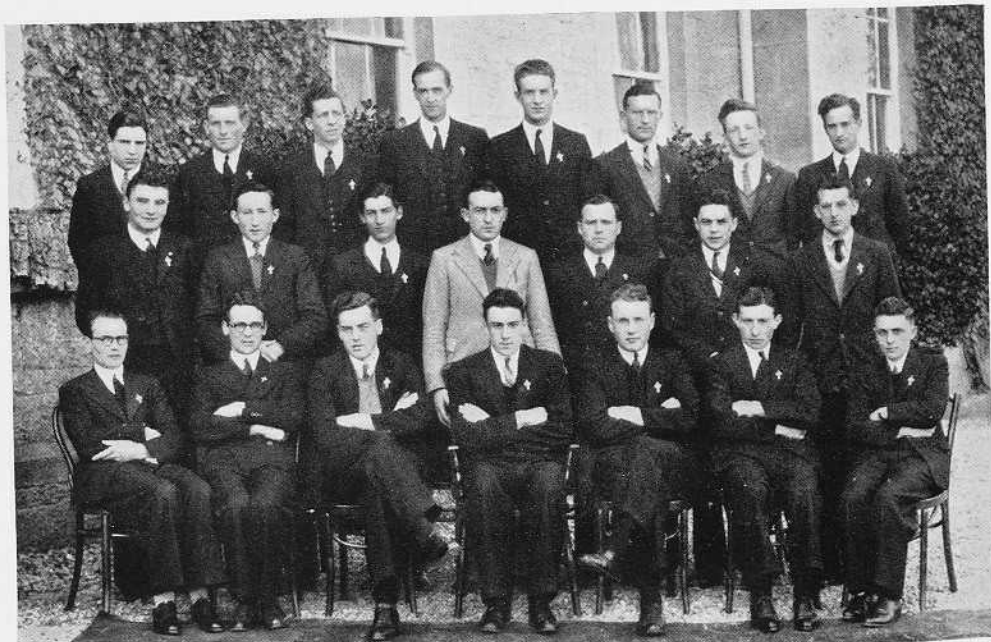


Photo by]

SODALITY OF B.V.M.—APOSTOLICS

[C. & L. Walsh

Back Row—J. Tobin, M. Fitzgerald, T. Moloney, P. Peart, M. Roache, J. Casey, E. Sullivan, D. Hatton.
Second Row—E. Hannon, T. Williams, F. Shackleton, T. Prendiville, P. McHugh, J. Murphy, E. Strickland.
Sitting—J. Duggan, B. Harding, M. Collins, J. Walsh (Prefect), E. Hartigan, N. Cotter, P. Lysaght.

Sodality of the Blessed Virgin

LAY BOYS.

Spiritual Director : REV. M. McCARTHY, S.J.

Prefect : M. TARPEY.

Assistants : P. K. O'SULLIVAN, T. DINEEN.

Sacristan : J. HOWARD.

As P. K. O'Sullivan was not available from Christmas, B. Deady was elected First Assistant in his place.

Members from last year : M. McGowan, W. O'Donnell, P. Ryan.

The following were received into the Sodality during the year :—

On December 8th : J. Byrne, J. Callanan, M. Leahy, O. Lynch, J. Molloy, M. O'Callaghan, J. O'Connor, B. O'Dowling, M. O'Dwyer, M. Ryan, P. Sheehy.

On May 21st : B. Hanafin, W. A. Metcalfe.

From the Sodality of St. Ignatius College, Galway : M. Horan.

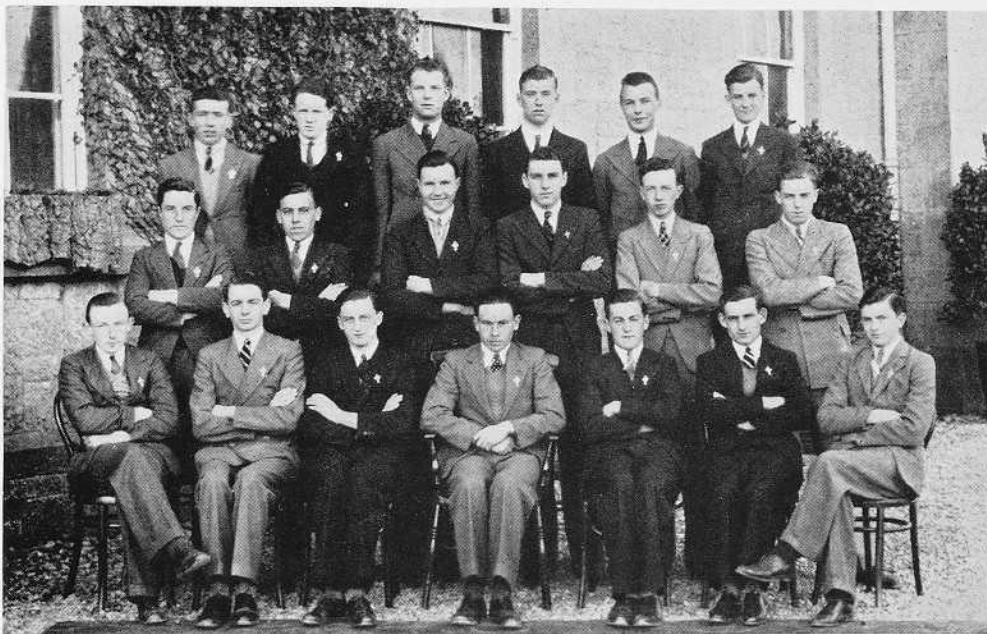


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[C. & L. Walsh

SODALITY OF B.V.M.—LAY BOYS

Back Row—M. Ryan, M. McGowan, M. Leahy, P. Ryan, J. O'Dwyer, B. Dowling.

Second Row—J. O'Connor, M. Horan, M. O'Callaghan, W. O'Donnell, J. Molloy, O. Lynch.

Sitting—J. Byrne, P. Sheehy, J. Howard, M. Tarpey (Prefect), B. Deady, T. Dineen, J. Callanan.

WITH the growth of Catholic Action during the Pontificate of the late Holy Father, the ideals of that movement have become of more and more importance in the life of the Church. Those ideals were set out in a broad way in the first rule of the Sodality founded in 1563 by a young Belgian Jesuit, professor at the Roman College. A sodalist has one motto, the ringing and essentially Catholic motto: "To Christ through Mary." He has two duties, to sanctify his own soul, and to save and sanctify his neighbour. What exactly ought to be done to carry out these duties will vary with each sodality: a boys' sodality will have a far different way of carrying them out from a business mens' or a working mens' sodality. Behind every activity should be the spirit of the first rule.

The force of communism comes from those who have a burning faith in its doctrines; the force of a totalitarian movement comes from those who believe that under this leader, given to the people in their hour of destiny, they will find the full expression of their desires; the force of Catholicism lies now, as it has always done, in those men and women who ardently believe in Christ, the Divine Leader, the Way, the Truth and the Life. Without such a faith in Christ there is no Christianity. Therefore, if a Sodality is to be a force for Christ, the members must first look upon Christ as their Leader, and if they want to spread His Kingdom they must teach others to do the same. This gathering of our religion round the person of Christ was always in the Church: to-day it expresses itself in devotion to the Sacred Heart. This devotion centres round the First Friday; and the sodality makes a special effort to celebrate that day. The voluntary adoration, begun last year, was continued this year, and the response of the whole school, as well as that of the sodality, was most edifying.



The campaign for Christ is to be carried on by spiritual weapons. Its strength comes from God Himself, and comes as the result of prayer. The Apostleship of Prayer is a most suitable organisation for this purpose, as it unites close on forty million Catholics in prayer for the intentions which the Pope, with his unique knowledge of the needs of the Church, has fixed for each month. All in the school belong to this organisation, and the Sodality, with the aid of some members of 2nd and 3rd Clubs, looks after the distribution of the monthly leaflets.

Many of our Sodalists are leaving us this year, and we confidently hope that this spirit of loyalty to the Person and the cause of Christ, fostered by a devotion to their great Patroness and Mother, will always remain with them in the greater world for which they have been preparing themselves during their years at school.

Sodality of the Holy Angels

Spiritual Director : REV. C. PERROTT, S.J.

Prefect : E. COGAN.

1st Assistant : S. SHIEL.

2nd Assistant : S. GOGGIN.

Sacristan : J. O'SULLIVAN.

Members from last year : D. Connolly, D. Gleeson, D. Murphy, E. O'Connor, J. O'Connor, P. O'Connor, R. Ryan.

Received during the Year : D. Cadogan, C. Creagh, P. Duffy, A. Farren, P. Goggin, N. Hayes, K. Henry, D. Nyhan, J. Murphy, D. O'Connell, P. O'Connor, R. O'Connor, M. O'Shea, G. O'Sullivan, J. Ryan, K. Smyth, J. Tarpey.



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SODALITY OF THE HOLY ANGELS

Back Row—D. Connolly, R. Ryan, C. Creagh, J. Ryan, K. Henry, E. O'Connor, R. O'Connor, P. O'Connor.
Second Row—P. Duffy, J. Tarpey, G. O'Sullivan, D. Murphy, A. Farren, D. O'Connell, D. Cadogan, M. O'Shea, D. Gleeson.
Sitting—P. Goggin, N. Hayes, S. Goggin, E. Cogan, Rev. C. Perrott, S.J.; S. Shiel, J. O'Sullivan, K. Smyth, J. Murphy.
On Ground—P. O'Connor, D. Nyhan.

Mungret Missionary Society

ANOTHER year has passed in the life of the Society, and we are glad to record it as a year of good progress. Our membership showed a substantial increase on last year, and the generous work of all was much appreciated. The elections of officials took place early in the first term, and gave as secretary and treasurer, W. O'Donnell and J. Roche; while B. Coleman and P. J. O'Connor were elected the officials of the Junior Division.

During the year we continued our good work of stamp sorting, for which purpose both divisions meet each week. The attendance and excellent work done at these meetings was a source of much gratification. Our labours in this direction, however, were somewhat hampered, especially after Christmas, by the difficulty of obtaining stamps. The bulk of our supplies came from Messrs.

Cannocks & Co., Limerick, who deserve our best thanks. Not a few anonymous friends in Limerick also came to our aid, and to them, too, our gratitude is due.

Among our studies of the Missions and their work, we may count lectures by the Rev. President and Father P. Joy, S.J., lately home from China. It is to be regretted that circumstances prevented our having more lectures on work in the Mission-fields, as they are the great means of stirring up our members to a realisation of the purpose of this work. The Mission notice board, to some extent, supplies for this lack of lectures. It displays the interesting Calendar, "Pro Apostolis", and has regular photo-shows from "Catholic Missions" of the American Society for the Propagation of the Faith. We might also note the presence on the board of a very

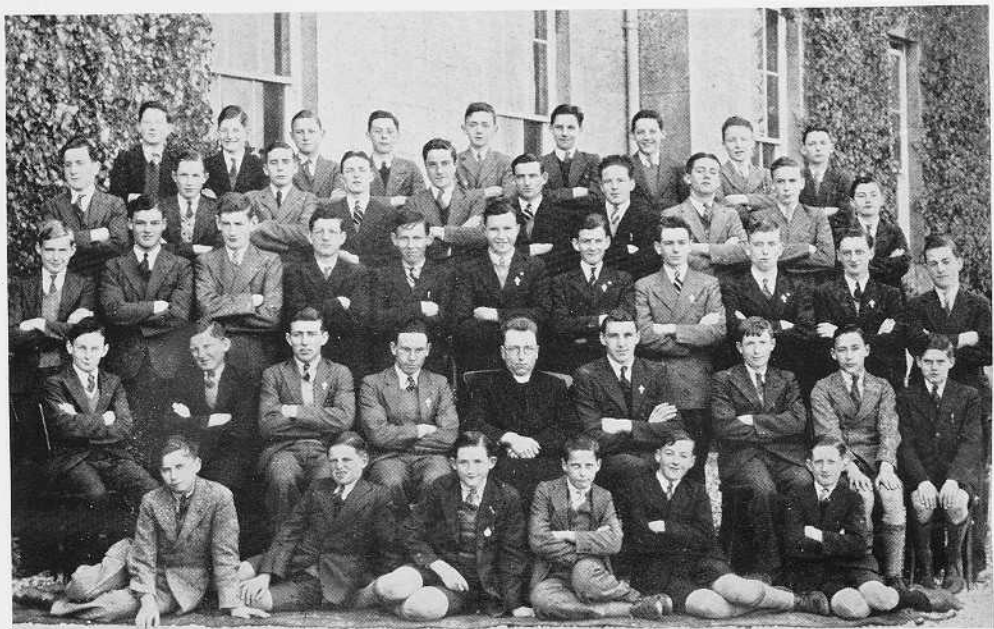


Photo by]

MISSIONARY SOCIETY

[C. & L. Walsh

artistic Chinese Calendar, very kindly sent to us by Mr. Thornton, S.J. (O.M.), of the Californian Province, who is at present in Pekin.

We should comment, too, with pleasure on the generous response of the College in the Mission Sunday collection for the Propagation of the Faith. Our "record" Christmas Raffle, too, calls for notice. Its

great success was in no small way due to the kindness of many friends in Limerick, who provided valuable prizes.

We hope to be able to present some useful gift to the Missions with the funds we have thus at our disposal. At the time of going to press, however, we have not yet been able to decide what our gift will be.

Society of St. Vincent de Paul

CONFERENCE OF ST. NESSAN

The attendance has always been very good, and this is very satisfactory, as a Conference in a boarding school has not that touch of human interest which comes from the constant dealing with and visiting of various cases. Not that the cases are not visited by our Brothers: during the year each member has visited at least one case. The difficulty lies in the fact that the Conference as a whole has to be satisfied with doing its visiting through one pair of Brothers each week, and it is a tribute to the zeal of the members that this has been no obstacle to the regularity of their attendance.

There is a further difficulty peculiar to this year. Practically all our efforts were confined to one case. This, however, was a most deserving one—that of an unemployed man, married and having six children. Besides supplying them with some odd things from our own rather varied stock, we arranged, through the kindness of the Limerick Council, to get them some clothes tickets. But the most important thing we had to do for them was to increase their relief money by transferring our average weekly income to them. We did this by opening an account at a local shop and supplying them with provisions. In this way we were able to see at first hand the effects of the great social problem of to-day, unemployment, and to realise how severe

a long spell of it can be on a family. In addition to this steady work of charity, we supplied some sand and cement for improvements in a cottage, and some clothes



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SOCIETY OF ST. VINCENT DE PAUL OFFICIALS

Standing—S. Gaule, W. O'Donnell, M. Tarpey.
Sitting—M. Ryan.

for children that were recommended to us.

In order to carry out these works, we needed money, and we have to thank our treasurer, Brother W. O'Donnell, for the way in which he managed that difficulty. Assisted by the other members of the committee, he organised a raffle, which was an outstanding success. Then he directed the sale of colours for the various Cup matches during the year, and thanks to his energy, the long and glorious season of our Cup teams was not only very satisfying to themselves, but very helpful to the poor. In concluding our remarks about this mundane but essential side of our Vincent de Paul work, we should like to thank very sincerely the boys of the school for their

very generous support during the year.

The Conference kept in touch with the general organisation of the Society of St. Vincent de Paul. The monthly Bulletin is placed in the school library for the members. Our Secretary, Brother S. Gaule, read a report of our activities at the quarterly meetings of the Particular Council of Limerick. Four or five members attended each of these meetings and found them particularly interesting.

OFFICIALS:

President : Brother M. Ryan.

Vice-President : Brother M. Tarpey.

Secretary : Brother S. Gaule.

Treasurer : Brother W. O'Donnell.

bÁS AN ÒIARSΔΙΣ

'um CΔΙΣ, 1916.

I.

Tá puam na h-abann as véanam pceon,
as gluaireadé ví cum t-páil,
as fairnéir so bponac sarpb
so bpuil an piarpac pinte mapb.

II.

Níl na h-ém as cantam ceoil.
Níl an spian as caiteamh,
ir léir so bpuil an caom-pear úo—
an piarpac—pinte mapb.

III.

Ní gentiread pé vo dúigéib sál.
Ní épreispead pé a máctair
ar ion a tírin péim atá
an piarpac uasal mapb.

IV.

Tá éiré bponac las-bpíogac,
as sol so furóac pearb,
ór léir so bpuil a maicín oílir,
uairpeac, uasal, mapb.

V.

A Canteac Deapna ná bí bponac,
ac bí so meirpeac sáirpeac.
Tá fir ann fóir, so láirir buadac
a paorparó cú, ar máctair.

S. Tóirín,

áiré-teartar a h-aon.

Choir Notes

WE may record two outstanding features of this year's work in the choir—the excellence of the congregational singing and the emergence of our quartet. Apart from the congregational singing on routine occasions, we can recall with pleasure their rendering of the common of the weekly *Missa Cantata*, and their inspiring response during the *Gloria* and *Credo* of our four High Masses. It is to be hoped that this tradition, begun under Father Gallagher, may continue and develop.

The quartet came into being very nearly by chance, and their effort may be judged by the following creditable repertoire:—Kothe's "*Jesu Dulcis memoria*," Arcadelt's "*Ave Maria*," Casciolini's "*Panis Angelicus*" and "*Stabat Mater*," Vitoria's "*Improperia*,"

Beltjen's "*Magnificat*," and Gaidè's "*Iste Confessor*."

It would be unjust were we to overlook the work of our trebles and their performing of Bottazzo's "*Messa di Maria Bambina*," the "*Adeste*," Elgar's "*Ave Verum*," "*O Esca Vialorum*," and the "*Sacrum Convivium*," would have been impossible were it not for their devoted hard work.

In conclusion, we must pay tribute to the hard work of Mr. Guina, our organist—what he counted for in our year of success can only be appreciated to its full by the choir master, whose heartfelt gratitude he deserves. We add our thanks to Father Minister and to Brother Dineen for their very practical interest and support.

J.H.

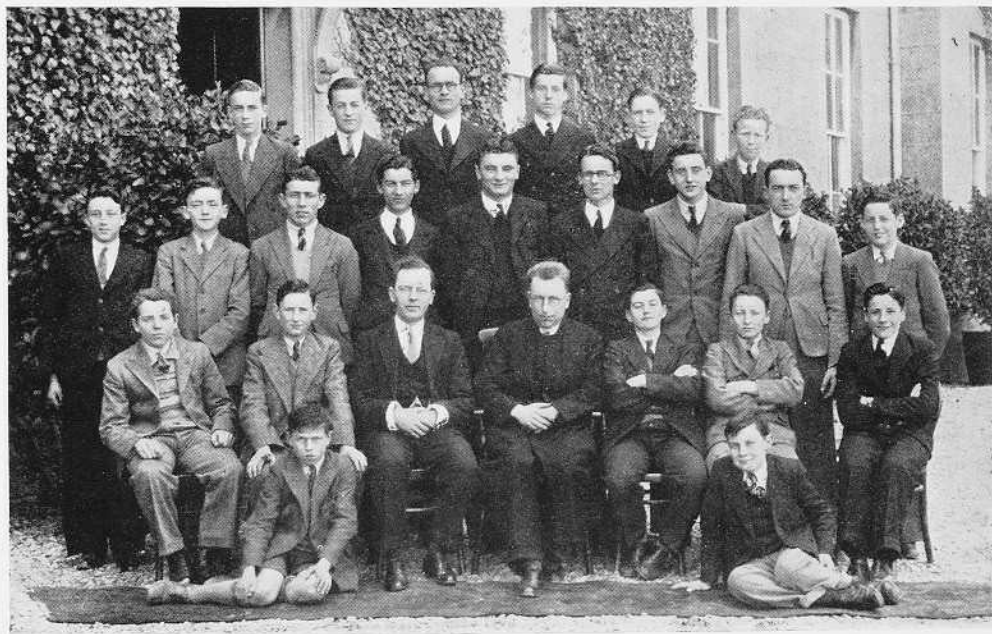


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THE CHOIR

[C. & L. Walsh

Back Row—E. O'Connor, B. Deady, J. Duggan, T. Walsh, E. Magee, J. Mackesy.
 Second Row—M. O'Shaughnessy, B. Foley, M. Ryan, F. Shackleton, E. Hannon, B. Harding, S. Shiel, T. Prendiville, A. Henry.
 Sitting—J. Boyle, J. Finneran, Mr. D. Guina, Rev. J. Hughes, S.J.; P. Goggin, N. Maguire, A. Daly.
 On Ground—S. Ryan, M. Walsh.

Pioneer Total Abstinence Association

Spiritual Director—REV. F. X. O'SULLIVAN, S.J.

President—B. O'DOWLING.

Hon. Treas.—M. O'CALLAGHAN.

Hon. Sec.—M. SCANLAN.

PROBLEMS face boys and young men to-day that did not call for solution so very long ago. These problems are serious but not insoluble. But to their solution must come a sense of values backed by strength of character.

For Catholic boys the surest remote preparation is the faithful fulfilment of Catholic elementary obligations: the daily recital of morning and night prayers and the frequent reception of the Sacraments. For any boy or young man who is faithful to these two essentials of Catholic practice the future holds little of which he need be afraid.

But it is very necessary now-a-days for a boy's present and future happiness, so to train himself, while yet at school, that, when he makes his bow to the world, the flare of the footlights does not dazzle and blind him to what lies beyond. For there is something beyond the footlights. When you walk on to a stage—and the world is a stage—you are in the limelight. Limelight is bright and anyone moving in it can be seen very plainly by those beyond its brightness. Off the world's stage and in the wings are many eyes, some friendly, some hostile. It is the actor's part to confirm the friendliness and to confound the hostility. The first appearance may make or mar a player. Hence the wisdom of careful preparation. That preparation must take the shape of studied self-control. That self-control is not gained in a day. Above all, it is not gained when the great moment comes. It is the fruit of long and honest effort.

The world is a queer and very brutal place. As long as you have anything to give, you may always be sure of the

plaudits of the groundlings. And the groundlings are ever the noisiest part of the audience. Their applause is as worthless as it is noisy; as fickle as it is worthless. Let not their shouts deafen you so that you hear not the judgment of those who really matter. Learn, while you are yet at school, to be your own most severe master. Learn to set your standards high and to exact from yourself an honest effort to live up to these standards. Work because you are supposed to work and not for fear of the



Photo] PIONEER COUNCIL. [C. & L. Walsh
Standing—B. O'Dowling, M. Scanlan.
Sitting—E. Hartigan, Rev. F. X. O'Sullivan, S.J.
 M. O'Callaghan.
On Ground—J. Murphy.

swift retribution that is apt to follow work undone. Play for the honour of your club and not for whatever little glory may come from your playing. Say your prayers like a man because it is the right thing to do. If you school yourself to act from high motives, the world cannot overwhelm you.

One of the problems that will meet a boy immediately he leaves school—if it has not met him long before he leaves school—will be the problem of his attitude to intoxicating drink. Now, it is well to be quite clear on this matter. Intoxicating drink is a gift given us by Almighty God Himself. It is not an evil thing. It is a good thing and is given us by God to help us on the road back to Him. There is, therefore, nothing unworthy in taking intoxicating drink. Much less is there anything sinful. But—and it is a very big “but”—drink is a very dangerous toy to play with. There is nothing wrong in using a shot-gun; there is nothing sinful in walking on the edge of a dangerous cliff or strolling on the crown of a much-used motor road. Still these things are dangerous things to use or do, and we seriously and very rightly warn young people to be careful in the use of such things. So with intoxicating drink, it is a dangerous toy to play with, and, like firearms, for young people it is far better left alone.

Because intoxicating drink is such a dangerous toy to play with the Bishops of Ireland have decided that every boy and girl shall take a pledge at Confirmation to abstain from the use of drink until they reach, at least, twenty-one years of age. At the present moment that pledge is very often forgotten and very frequently violated. The Bishops do not want to spoil the happiness of the boys or girls of this country. On the contrary, they want to preserve and increase it. They know what heart-

breaking ruin has come to young lives because of carelessness in the matter, and, just as those who have frequently witnessed the terrible injuries inflicted by careless handling of fire-arms, urge on parents and guardians to keep these weapons out of children's hands, the Bishops do all they can to secure that needless injury is kept from the young members of their flocks.

The moment you leave school there will be many who will try to force this dangerous toy into your hands and laugh at you for a coward if you refuse to play with it. Many of those who so insist have already injured themselves with the toy. Is there not, then, something depraved in their insistence on others risking like disfigurement. It would not be so bad, of course, if it were only a question of facing one and standing up to the ridicule and banter of one. But playing with this toy has become a fashion—a very dangerous and not too praiseworthy a fashion. It is against that fashion that a boy on leaving school must set his face. He will need plenty of character to do so. The years at school are the time to build that character. It is built by doing what should be done *because it should be done*; by refusing to do what should not be done *because it should not be done*.

What protection has a boy from this danger? In the first place, as I have stated, every boy is bound by his Confirmation pledge. It is not an honourable thing to break a promise. It is not, therefore, an honourable thing to break the Confirmation promise. If that promise be broken, as it is so often broken, because of laughter and ridicule, the act becomes less honourable still. Surely a boy has a sufficient reply to those who would make him drink by pointing out that he is still bound by a promise and that he wishes to keep that promise and expects to be allowed to do so.

There are various Temperance organisations, membership of which will greatly help a boy to overcome the unfair pressure that will be brought to bear on him. One such organisation is the Pioneer Total Abstinence Association of the Sacred Heart, and of that organisation I wish to write a few words before concluding this brief article.

The Pioneer organisation will be seen from its full title given above to be a "Total abstinence" association. Now, temperance is obligatory on all but total abstinence is not. Total abstinence is what is called a work of supererogation—something that goes beyond what is strictly demanded by Christian teaching. Total abstinence cannot, therefore, be forced on anyone except where total abstinence is a necessary condition to the observing of the virtue of temperance. This is not ordinarily the case, and so total abstinence becomes a practice that can only be asked of those who are generous enough to make a fuller sacrifice under the influence of a worthy motive.

Those who wish to join the Pioneer movement must be prepared to give up completely their right to use intoxicating drink; to give up that right for no shorter period than life; and, deliberately, to give up that right as an act of reparation to the Sacred Heart of Jesus Christ for the sins committed against that Sacred Heart by the abuse of intoxicating drink. The sacrifice demanded of those generous enough to make it is in exact line with the practice of sacrificing some lawful luxury—sweets, cigarettes, etc—during the holy season of Lent. It is a hard thing to do, and, as it must be done for the high motive of love and reparation, it is a noble thing to do.

There are only three simple rules to be observed by the Pioneer members: (1) wear the badge always and openly; (2) recite the Pioneer form of pledge (Heroic Offering) every morning and

evening; (3) refuse to take intoxicating drink from anyone except under doctor's orders in the case of sickness.

The method of joining the Pioneer Movement is to make application to your local or school centre. Should no local centre exist, application may be made directly to the Central Council, St. Francis Xavier's Hall, Sherrard Street, Dublin.

Self-control in any direction must mean self-control in some degree in all directions. Self-control or rather the lack of self-control is the cause of most of the wrecks in the sea of life and of all the early wrecks. The Pioneer pledge means very substantial self-control by which he who practises it will not be the loser. When we remember that that substantial self-control is being practised for the highest and most selfless of all motives—Reparation to the Sacred Heart—we may rest assured that that self-control will be definitely ennobling and will win from that same Sacred Heart great happiness both here and here-after.

FATHER L. GALLAGHER, S.J.

DURING THE YEAR

The work of the Pioneers has gone ahead steadily during the year. At first we were slow in admitting candidates until we were sure of their dispositions, that is, that they were willing to take the pledge for love of the Sacred Heart and keep it faithfully for life. We enrolled eleven Pioneers and seven Probationers.

Early in the year the Juveniles had a talk on the movement. Emphasis was laid not only on the drink evil, but more especially on the motives which underlie the pledge. As a result, twenty-one Juveniles were enrolled. As our Juveniles have the true motives of the Pioneers placed before them at an early age, we may expect splendid results in future years.

“Refugees in Hong Kong.”

FROM the beginning of the present century the Catholic missions in China have shown a steady and increasingly rapid progress. Hopes of a still brighter future were not unfounded as the number of Catholics reached the three million mark in June, 1937. The Catholic Church in China had in thirty-six years more than quadrupled its membership. Missionary gains were being consolidated. Chinese bishops, priests, brothers and nuns were to be found in ever-increasing numbers working among their fellow-countrymen. Mission methods and organisation were being perfected still more with the growth in number of churches, schools, hospitals and dispensaries. Many difficulties and prejudices still remain to be overcome, but with prayer, peace, sacrifice and time they should gradually diminish and disappear. In June, 1937, the prospect for a bright future was indeed a heartening one; but before that summer was ended a cloud had descended on China and the spectre of war was beginning to haunt the land, leaving ruin and chaos in its trail.

The Church in China was faced with a completely new situation. Christians were being scattered, homes disrupted and parishes broken up, their inhabitants fleeing panic-stricken before the oncoming Japanese. Mission property fared well or ill according to its proximity to the fighting zones.

Into undamaged mission compounds flocked tens of thousands of destitute and hungry refugees. Schools, seminaries and even churches were made available for them. The tireless work of the missionaries for the relief and consolation of this war-harassed people has called forth tributes of appreciation from all over the world, but perhaps nowhere so much as in China itself. As the war advanced southwards, the story of their self-sacrifice and heroism was the same, and it is with pride we see among them our Irish missionaries. The names of Bishop Galvin and the Fathers and nuns of the Maynooth Mission have figured prominently in connection with this great work of charity. In South China the Irish Jesuits have been in the forefront of relief activity.



ALFRESCO LUNCH WITH FATHER SULLIVAN



REFUGEES.

Into South China, and particularly into Hong Kong, refugees had begun to flock even in the very first months of the war. Among the first associations founded there, for the relief of the wounded, was that of the present and past pupils of Wah Yan College under the direction of the Rector, Father R. Gallagher, an old Mungret Master.

To cope with the huge influx of destitute and terrified people crossing into British territory, a Relief Committee was formed in Hong Kong. This Committee set up special camps for the refugees and called on the Irish Jesuits to take charge of some of these camps. Father Sullivan (1919-'20) interrupted his studies of the Chinese language, and, with the help of Mr. McCaul (1928-'29), took charge of a camp at Fanling. In his own words, Father Edmund Sullivan tells us of the start of the work and the ordinary difficulties that a missionary has to face.

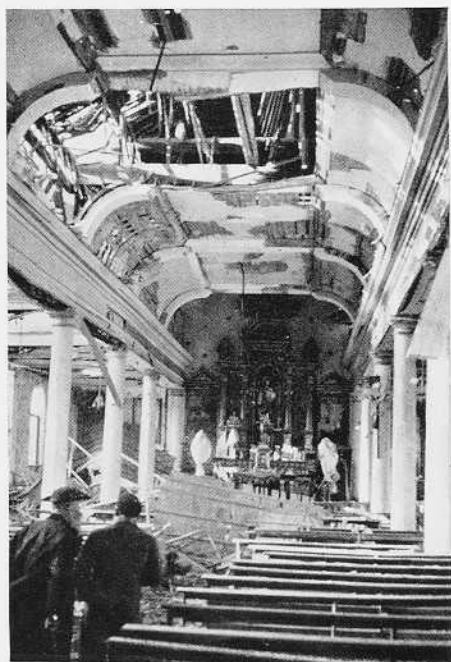
"Arrived at Fanling, we found a long row of forty empty covered waggons awaiting the refugees; but no kitchen, no water, no medical provision whatsoever—and no refugees. The poor people refused to believe that the waggons standing ominously there in the siding were really intended for a refugee camp; they thought that the whole thing was

a trap to entice them into the waggons and then to send them back into China.

"So out along the roads we scattered to collect the people, some went down to the crossroads, others to the railway crossing further down, still others went to get paper and Chinese inks and pens to write great notices and post them up all round. This latter work was no great success, as the wind soon tore down our big notices, and finally we wrote up in huge letters in chalk on the ends of the waggons—in Chinese of course—'Refugee Camp. Free Board and Lodging.'

"We have about 1,700 refugees to look after. They are all very friendly and grateful. Anyone going his rounds for the first week or so wearing a Roman collar was saluted as 'Parson,' but they have since got to know us as 'Father.'"

In the Hong Kong letters we read that at least fifty of the refugees are coming



A BOMBED CHURCH

to the camp where Father O'Sullivan and the Scholastics are staying, for instruction in Christian doctrine. Two of the camp Superintendents appointed by the Government are also under instruction. Even if there is not a single baptism which is most unlikely before the camps break up, it is certain that the help given to these people will make them look forward to a visit from any priest over a large area, where seemingly the only missionary known so far was Protestant.

The foregoing short and very incomplete account of the work done for the relief of the suffering refugees in South China is concerned of necessity with only one section of the Irish missionaries working there. When, how-

ever, the history of the Church's work for the relief of the victims comes to be written, the golden deeds of the Irish missionaries, priests, brothers and nuns will find their honoured place on many of its pages.

An important question here presents itself. What will be the position of the Church in China at the conclusion of the war? The "Hong Kong Letters" for November, 1938, concludes a survey of the war and the missions in words that may be considered the answer to this question. "Although the war has caused much damage to the missions, yet it has made the Church better known and respected by Chinese of all classes. The missionaries have thrown themselves unsparingly into the work of caring for the

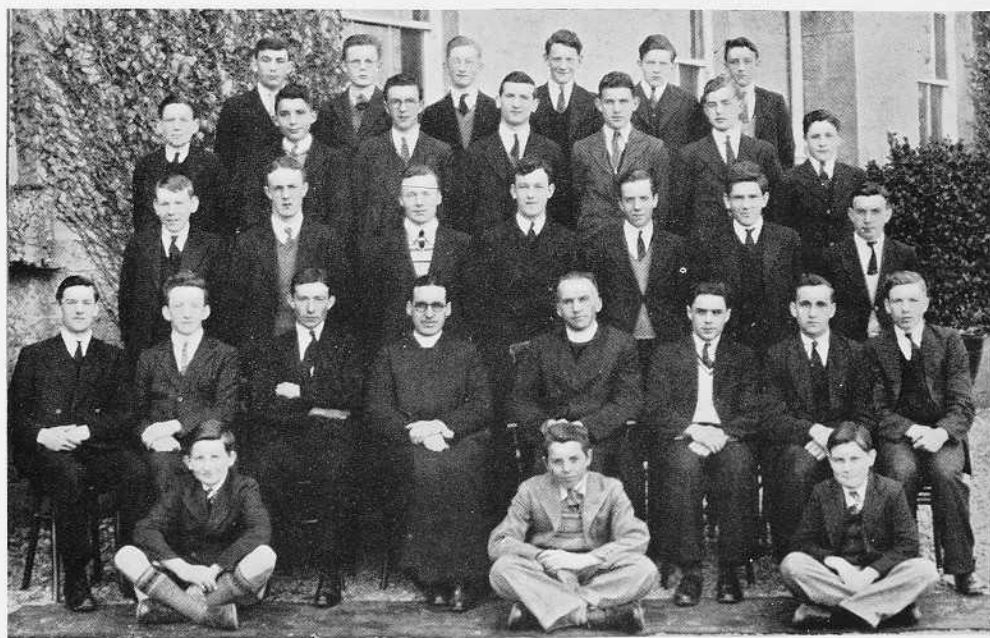


Photo by]

[C. & L. Walsh

JUNIOR APOSTOLICS

Back Row—T. Ennis, F. Neary, W. O'Connor, D. O'Connell, P. Brazzill, M. O'Shaughnessy.

Third Row—E. Magee, J. Butler, D. O'Reilly, J. McLaughlin, J. Keogh, W. Kennedy, A. Daly.

Second Row—M. O'Neill, O. Sullivan, O. Plunkett, J. Maguire, E. Buckley, A. Killian, M. O'Connor, J. Shannon, P. Balfe.

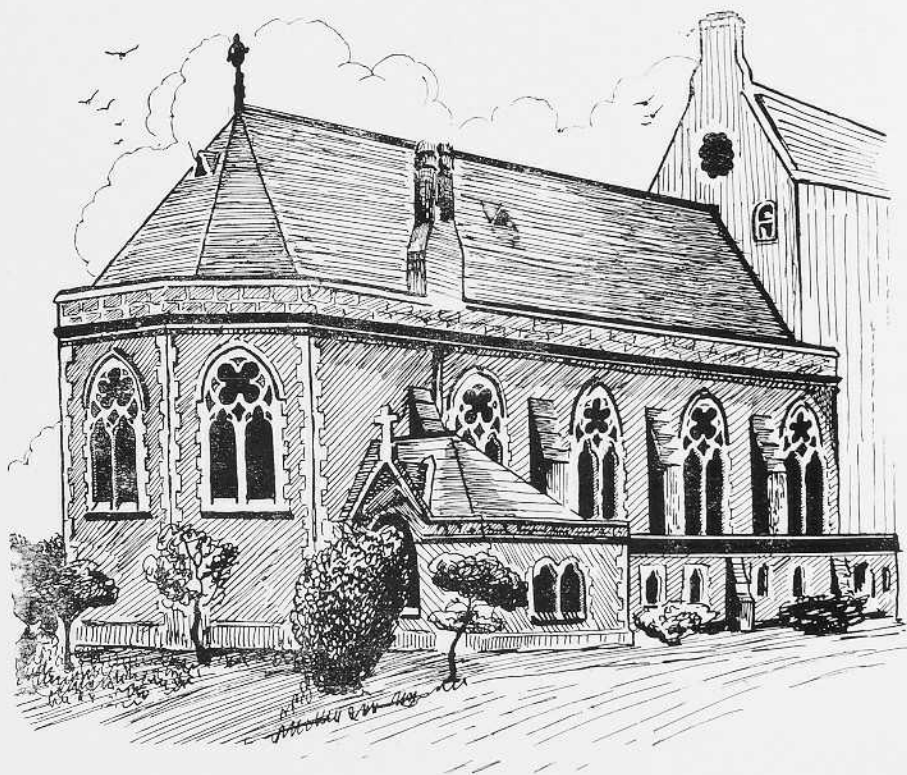
Sitting—J. Moloney, E. Sullivan, N. Cotter, Rev. M. Mansfield, S.J.; Rev. A. Morris, S.J.; J. Murphy

On Ground—W. O'Connor, J. Boyle, M. Walsh.

wounded and the refugees. Father Jacquinot, S.J., of Shanghai, is known all over China for his great work in establishing the Safety Zones at Shanghai and Hankow. The Generalissimo—Chiang Kai Shek—has written a letter to the Apostolic Delegate expressing the gratitude of the whole nation to the Church and praising the patriotic spirit of the Chinese Catholics. The Chinese Press gave great prominence to the tour of Europe and America made by Bishop Yu Pin and to the work of Father Jacquinot. Thus the efforts of the Church and the Chinese Catholics during the war will go very far towards correcting the idea that the Church is a foreign institution, and will make the Chinese much more sympathetic towards the

Catholic religion. Many Chinese, too, are coming into contact for the first time with Catholic teaching; for in the Catholic hospitals for the wounded, and camps for the refugees, the Catholic religion is being taught, and many conversions have already been made. In other places, priests and Catholic rescue-workers manage to baptise many air-raid victims before they die. What the outcome of this disastrous war will be or when it will end nobody can tell. But it is safe to say that when peace comes, the Chinese will not forget their debt of gratitude to the Church and its missionaries for the help given to China in her hour of greatest need."

M. MOLONEY.



Drawing by]

THE CHAPEL

[H. Gordon, L.C.A.]

First Club Debating Society

ACADEMICAL YEAR, 1938-39

President : REV. J. MAHONY, S.J.

Party Leaders : P. K. O'SULLIVAN, T. DINEEN.

Hon. Secretary : J. TUOMEY.

THE IRISH AND THE HOUSE OF STUART.

MOTION : " *That the Loyalty of the Irish to the House of Stuart in the 17th Century was a Mistaken Policy, and one of the Chief Causes of Ireland's Failure to Achieve Her Freedom during that Period of Her History.*"

SPEAKERS :

For the Motion : T. Dineen, M. Ryan, M. J. Howard, A. O'Dowling.

Against the Motion : B. Hanafin, S. O'Dwyer, E. Fitzgerald.

In support of the Motion the Government pointed out that the Stuarts were a worthless race of kings, who cared nothing for Ireland except in so far as it served their personal interests. The plantation of Ireland by James I., the worthless promises embodied in 'the Graces,' the duplicity of Charles I. in the Confederate Wars, the Act of Settlement of Charles II. which virtually handed Ireland over to its enemies, the crowning disgrace of James II's flight after the battle of the Boyne—such facts were proof sufficient that the House of Stuart was wholly unworthy of Ireland's loyalty. Ireland gained nothing by supporting the Stuarts, and an Ireland crushed and broken at the end of the seventeenth century clearly demonstrated that such loyalty was a mistaken policy.

The Opposition maintained that Ireland consulted her best political interests in giving her whole-hearted support to the House of Stuart. The great struggle

between the King and the Parliament which filled the canvas of English history during the seventeenth century exercised an inevitable influence on the course of Irish history. The Stuarts looked to Ireland for support in the conflict; and it cannot be questioned that the victory of the royal cause would have secured for our country a large measure of civil and religious freedom. Had the Confederation of Kilkenny thrown the full strength of the country into the fight, the Puritan Parliament might have been defeated and Ireland would have thus been spared the Cromwellian settlement and all its consequences. In like manner the victory of James II. would have been beneficial to us. Loyalty to the House of Stuart during the seventeenth century was thus a sound though not a successful policy.

The Motion was carried by a majority of 5 marks.

IRELAND, A FEDERAL STATE

MOTION : " *That Ireland will not be at Peace until She becomes a Federal State.*"

SPEAKERS :

For the Motion : P. K. O'Sullivan, J. Callanan, J. Howard, J. Tuomey.

Against the Motion : M. Tarpey, H. Gordon, C. Roche, J. Coleman.

The Government argued that, for the time being at least, a federal State was the only solution of the problem of Irish unity. The Northern Protestants would never consent to merge with the rest of Ireland. On the other hand Ireland, by the very nature of things, should have but one supreme government. The only feasible plan was to leave to Northern Ireland its present Parliament to deal with purely local affairs, and to establish a central government in Dublin, which should deal with all matters affecting the general interests of the country as a whole.

The Opposition pointed out that the "Northern Question" was a purely

artificial problem. "Northern Ireland" contained counties with a predominantly Catholic majority, which by right should form a portion of Éire. The area in which Protestants were in a majority was so small that it could not exist as an independent State. The argument put forward by the Government, that Northern Protestants would not merge with Catholics, told equally against any form of federal union. A federal Irish State would merely perpetuate a purely artificial state of things, and as such could not be regarded as a solution of the problem.

The Motion was defeated by a majority of 2 marks.

THE FUTURE OF RAILWAYS

MOTION: "*That Railways have been Superseded by Airways and Road-Traffic, and should therefore be Abolished.*"

SPEAKERS:

For the Motion: M. Horan, M. McGowan, M. Merritt, J. Molloy.

Against the Motion: S. Gaule, R. Irvine, M. Leahy, A. Metcalfe.

The Government considered the steady increase of road-traffic in recent years, and its reaction on the railways, as shown in the serious loss of business incurred by railways. Railways had long since ceased to pay dividends, many side-lines had been forced to close down, the annual reports of the various railway companies showed a fall in receipts—facts which went to prove that railways had been superseded, and that nothing remained save to abolish them.

The Opposition, while admitting that the railways had been very hard hit by road-traffic, considered that railways were, for many essential purposes, still indispensable. Thus while aeroplanes and road vehicles had enormously in-

creased in every country of Europe, the abolition of railways was never for a moment considered by any State. The great trans-continental railways systems of Europe were still in active operation; and every Government was prepared to support the railways in order to maintain them. Enormous sums of money had been sunk in railways, so that if the railways were abolished all this money would be lost, and serious losses incurred by many individuals. In such circumstances railways should be protected against unfair road competition, and thereby enabled to carry on their useful services without financial loss.

The Motion was carried by a majority of 4 marks.

THE CRISIS IN IRISH AGRICULTURE

MOTION : " *That the Development of Agricultural Life is at Present of more Vital Import to the Prosperity of Eire, than the Expansion of National Industries.*"

SPEAKERS :

For the Motion : R. Power, M. Scanlon, P. Sheehy, I. Thornton.

Against the Motion : W. O'Donnell, B. O'Dowling, J. Roche, M. Scraggs.

In support of the Motion it was argued that Ireland was primarily an agricultural country. The fine boulder clay that covered the greater part of the surface of the country was so eminently suited both for tillage and pasturage that the "Green Isle of Erin" had long been a proverb of agricultural wealth on the lips of men. At Ireland's door was one of the best markets in the world for Ireland's produce, a customer that was ready to pay top prices for the best that Ireland had to sell. And yet at the present moment the agricultural life of Ireland was threatened with extinc-

tion. Young people were fleeing from the land in order to live in towns; and the shortage of labourers made it practically impossible for the average farmer to work his farm at a profit. Agriculture was the basis of Ireland's economic prosperity; and hence it was evident that at the present moment the development of Irish agriculture was of more vital importance to the country than the expansion of industries.

The Opposition, while deploring the decline of agricultural life in Ireland, considered that the development of Irish industries was the real solution of the

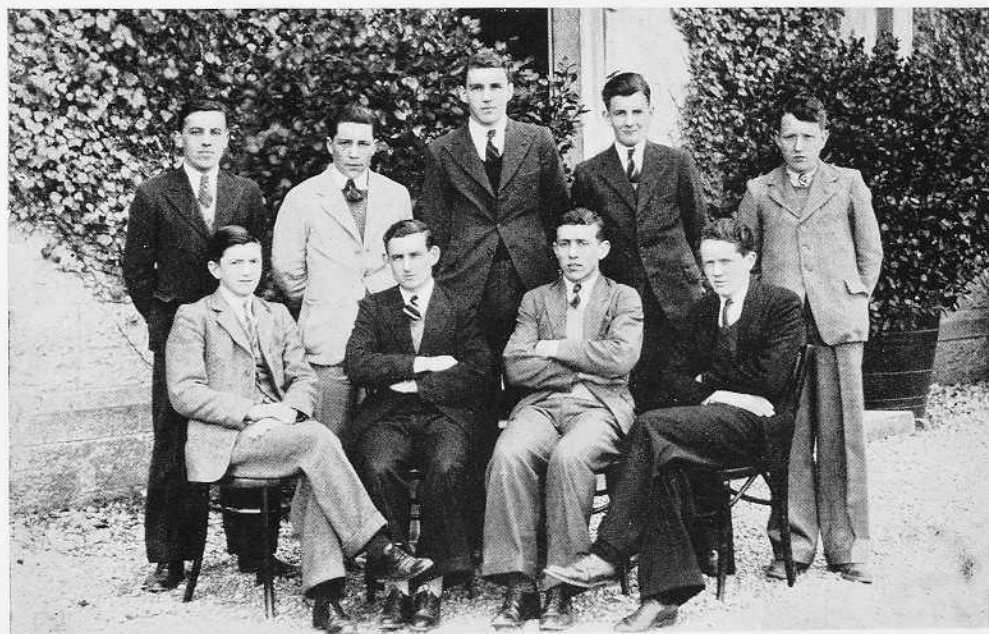


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[C. & L. Walsh

FIRST CLUB DEBATING SOCIETY—SPEAKERS AT CLOSING SESSION

Standing—M. Horan, M. Scraggs, W. O'Donnell, B. O'Dowling, A. Metcalfe,
Sitting—J. Callanan, T. Dineen, M. Ryan, M. McGowan.

present economic crisis. Agriculture supported quite a limited proportion of the population of any country. The farmer's eldest son inherited the family property; and while one or other of his daughters might marry a farmer, the rest of the family would be obliged to seek a livelihood in some trade or profession. Industries offered an opening for such persons. Irishmen and women emigrated in order to find such work in

other countries. Industries would employ them at home, and would exercise a favourable reaction on Irish agriculture, as farmers would find a market for their produce in the industrial towns. It would thus appear that the expansion of industries was at present of more vital importance to Ireland than development of agriculture.

The Motion was lost by a majority of 5 marks.

AUTOCRATIC AND DEMOCRATIC RULE.

The Final Session, to decide the winner of the Debate Medal, was held on April 25th.

The Motion before the House was:—

"That Modern States, both as regards their Internal and External Affairs, are more Effectually Administered by Author-itarian Rule, than by Government in accordance with 'the Will of the People.'"

SPEAKERS:

For the Motion—M. Ryan, M. McGowan, J. Callanan, W. O'Donnell.
Against the Motion—M. Horan, B. O'Dowling, A. Metcalfe, M. Scraggs.

The Government pointed to the great historical examples of authoritarian states, the empire of Alexander the Great, the Roman Empire, the monarchy of Louis XIV, and in modern times, Italy and Portugal. They argued that central rule made for efficiency in administration, rapidity in decision and action, and wielded the irresistible strength of a united people. Democracies, on the other hand, bred division and strife, intrigues, the tyranny of the demagogue. Democracies, moreover, while paying lip-service to the theories and slogans of popular rule, were for the most part, highly centralised forms of government, and thus bore witness to the superiority of authoritarian principles of rule over popular institutions. It thus appeared that the monarchic or dictator states were the most effective forms of public administration.

The Opposition argued that authoritarian rule inevitably degenerated into tyranny; and they cited in proof of this assertion examples from both ancient and modern history. The political

achievement of such great autocratic rulers as Louis XIV and Napoleon was purely ephemeral, as must always be the case with any product of a single mind. Democracies on the other hand threw open a career to talent, and produced an unfailing supply of experienced statesmen whose combined wisdom assured the successful administration of public affairs. A democratic state gave free scope to the expression of opinion, and thereby enabled the individual citizen to direct and control the actions of his rulers. Thus a democratic state was more effectively administered than an autocratic state.

The Motion was put to the vote of the House, with the following results:—

For the Motion	...	...	24	votes
Against the Motion	...	...	10	"

The Medal for Excellence in Debate was awarded to M. HORAN.

The prizes for the speakers next in order of merit were awarded to J. CALLANAN and M. MCGOWAN.

Second Club Debating Society

ACADEMICAL YEAR, 1938-39

President—REV. M. MANSFIELD, S.J.

Party Leaders—E. COGAN, J. MULLANE.

Hon. Secretary—S. SHIEL.

The First Session of the Debating Society was held on Sunday, November 30th.

The Motion before the House was :—

" That this House deplores the dismemberment of Czechoslovakia."

SPEAKERS :

FOR THE MOTION : E. Cogan, D. Cadogan, J. Ryan, H. Doorly.

AGAINST THE MOTION : J. Mullane, D. Connolly, J. Twomey, M. Dunne.

E. COGAN, party leader for the Government, opened the debate. Having outlined the evils that would arise from the German occupation of Czechoslovakia, he went on to show that Hitler had no right to that territory. If no protest was made to this move of Hitler's no country in Europe would be safe from his depredations. Leader of the Opposition, J. MULLANE, in a well-delivered speech, replied that Hitler was in no sense guilty of aggression, since he was in reality only re-occupying territory which had been German before the war. Taking it as a parallel to Ireland, he said that if Hitler was committing a crime in occupying Czechoslovakia, so also would the Irish if they occupied Northern Ireland. This he was not prepared to admit. DENIS CADOGAN, speaking for the motion, referred to the persecution

of the Catholics under Hitler. Soon, he said, we would see a similar persecution in Czechoslovakia. To this M. DUNNE replied that since the political leaders of Czechoslovakia were not Catholics, the position of the people would not be greatly changed. In one of the best speeches of the night, H. DOORLY outlined the history of the Czechoslovakian state. A creation of the Treaty of Versailles—Czechoslovakia's *raison d'être* was to weaken Germany's power. If any blame was due for the present trouble, it must be laid at the door of the makers of the Versailles Treaty. J. TWOMEY replied briefly.

The result of the debate was :

For the Motion ...	...	...	18
Against ...	...	...	8

SESSION—SUNDAY, DECEMBER 4TH

" That the G.A.A. ban on Foreign Games should be removed."

GOVERNMENT J. Cotter, T. Crowe, A. Farren, P. Melvin.

OPPOSITION : C. Creagh, G. Geary, D. Gleeson, J. O'Connor.

In support of the Motion, it was argued that the ban tended to prejudice relations between England and Ireland. If it were removed, a relaxation in the tension between the two countries would be the result. Whatever justification the ban once had, none now remained. By continuing to enforce the ban the G.A.A. were, accordingly, showing themselves to be narrow-minded in policy. They were curtailing the liberty of Irish youth—and all to no purpose.

The members of the Opposition argued that the reason behind the ban was one

that should appeal to all Irishmen, namely, an increase in national consciousness. The G.A.A. were not being narrow-minded, they were striving to make Ireland Gaelic. If, however, Irishmen were free to play foreign games, Irish games would die out. Thus our ideal—a Gaelic Ireland—would never be achieved.

The result of the Debate was:—

For the Motion ...	...	...	13
Against ...	...	...	5

SESSION—SUNDAY, FEBRUARY 19TH.

"That the time has come to write Emmet's epitaph."

GOVERNMENT: S. Shiel, E. O'Connor, K. Henry, P. O'Connor.

OPPOSITION: E. Pollaky, N. Holland, R. Ryan, R. Le Bas.

Opening the debate for the Government, S. SHIEL first quoted the historic words of Emmet, viz., "When my country takes her place among the nations of the earth, then, and not till then, let my epitaph be written." Then, in defence of the motion, he proceeded to argue that since Ireland, to-day, was a self-governing country and a member of the League of Nations, the writing of Emmet's epitaph should no longer be postponed. Replying, E. POLLAKY said that Ireland was in truth represented in the League, not as a sovereign independent state, but as a member of the British Commonwealth; that as long as Ireland remained divided by Partition she could never lay claim to have taken her place among the nations of the earth. Mindful of this fact, the Olympic games had refused to admit Irish athletes to compete as representatives of

an Irish Nation. E. O'CONNOR, speaking for the motion, pointed to the interchange of ministers between Ireland and foreign countries as evidence of Ireland's being recognised as a nation. To this, R. RYAN replied that unless the country was ruled by a supreme and sovereign government, it could not be considered a nation. If an Irishman wished to travel abroad, he would do so under the protection of the British Crown. H. HOLLAND, in a vigorous speech, contended that a people, the greater portion of which did not speak their own language, were certainly not a nation; P. O'CONNOR and R. LE BAS, summarising the arguments for their respective sides, concluded the debate.

For the Motion ...	...	...	10
Against ...	...	...	18

FINAL SESSION—SUNDAY, MAY 14TH.

"That the remedy for Ireland's economic evils must be sought in the development, not of her agricultural, but of her Manufacturing Industry."

The speakers were :—

FOR THE MOTION : P. O'Connor, H. Doorly, D. Cadogan.

AGAINST THE MOTION : S. Shiel, E. Pollaky, J. Mullane.

The Government opened the debate by outlining the economic evils of Ireland, viz., Unemployment and Emigration. These evils they insisted, would remain as long as Ireland was predominately agricultural. In fact, not only would they remain, but they would, with time, become more aggravated. For, not only was agriculture unable to absorb the working population of Ireland, but, worse

still, it was incapable of maintaining its hold on those at present engaged in that industry. No other explanation, they said, could be given for that "flight from the land" which to-day was so characteristic of Irish life. In fine, agriculture had nothing to offer to a youth desirous of city life, the door to which was employment in manufacturing industries. Useless, therefore, was it to



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[C. & L. Walsh

SECOND CLUB DEBATING SOCIETY

Back Row—D. Connolly, R. Ryan, J. Ryan, C. Creagh, P. O'Connor, J. Twomey, E. O'Connor, A. Melvin.
Second Row—M. Dunne, G. O'Brien, D. Murphy, J. Cotter, H. Doorly, A. Farren, M. Holland, E. Pollaky,
M. O'Shea.

Sitting—K. Henry, T. Crowe, E. Cogan, S. Shiel, Rev. M. Mansfield, J. Mullane, D. Cadogan, R. LeBas,
D. Gleeson.

On Ground—J. Geary, J. Nestor.

seek a remedy in the development of agricultural industry, palliate though it might, it would never cure the evil.

The Opposition, while admitting that the attraction of the city has much to do with the "flight from the land," and the consequent emigration, refused to admit that agriculture was incapable of providing a cure. The possibilities of Irish agriculture to absorb labour, and its attractiveness, were, they said, by no means exhausted. In their opinion, the development of agriculture along the

lines of dairy-farming, together with the building up of the country towns, would go far towards solving the problem. Agriculture had stood Ireland well in the past; was it wise, they concluded, to cast it aside now?

The motion was passed by a large majority.

The Medal for Excellence in Debate was awarded to D. CADOGAN, and the prize for the most improved speaker to E. POLLAKY.

Third Club Debating Society

During the school-year 1938-1939, the Third Club Debating Society had at least eight meetings.

At first, the idea of debating did not appeal to Third Clubbers, but as the year went on, one could hardly restrain their enthusiasm and interest.

Our first debate was an old favourite:

"That Cork should be the Capital of Ireland."

For the Motion: Dan Nyhan, J. Mackesy, K. Smyth.

Against the Motion: B. Murnane, N. Maguire, J. Gubbins.

In opening the debate, DAN NYHAN dealt with the position of Cork City as a convenient centre for the world's markets. For the Opposition, B. MURNANE showed the suitability of the present capital. In well framed arguments and convincing speech "he proved" that all roads lead to Dublin." The other speakers took various and very often devious routes, to show the claims of Cork and Dublin. JACK MACKESY dealt with Cork—the city of antiquity. NOEL MAGUIRE fostered Dublin as the "Croydon of Ireland."

K. SMYTH and J. GUBBINS had also very sound arguments.

<i>For the Motion</i>	...	...	...	13
<i>Against the Motion</i>	...	...	...	19

"That Air-transport is Not the Transport of the Future."

For the Motion: S. Fitzpatrick, N. Hayes, B. Coleman.

Against the Motion: J. Tarpey, P. J. O'Connor, J. Conway.

The subject before the House was of interest to us, for we all follow very intently anything that has a mechanical ring about it. S. FITZPATRICK gave us a contrast between Road, Rail and Air. He proved that land travel is both safe and cheap. Fairy-like behaviour ill becomes mankind, hence he believed that Air-transport would never be the transport of the future. Some Gilbertian arguments were advanced in the course of the debate, but it was easy "to solve the complicated plot." JIM TARPEY, leading the Opposition, showed how aviation as a novelty will be an incentive

to man to continue experimenting until he can add air to his long list of conquests. NIALH HAYES, with a financial outlook, asked how air transport would ever be suitable for Ireland. He quoted the respective charges to London of the Irish Sea Airways and the Mail Boat. Unless a wealthy population arises, air transport for Ireland will be an Arabian Knights Tale. P. J. O'CONNOR and J. CONWAY both dealt with the financial aspects of the matter. B. COLEMAN stated that air transport would always be very dependent on the weather.

For the Motion ... 8
Against the Motion ... 23

*"That Scientific Inventions
 have Not Been Beneficial
 to Mankind."*

For the Motion : A. Henry,
 R. A. O'Connor, J. Finnegan,
 L. Barry.

Against the Motion : N.
 Nester, F. Dolan, D.
 Gleeson, J. Palmer.

For the Motion ... 5
Against the Motion ... 23

After Easter the best speakers during the year will have a special debate to decide the winner of the silver medal. Third Club is looking forward to this final debate.

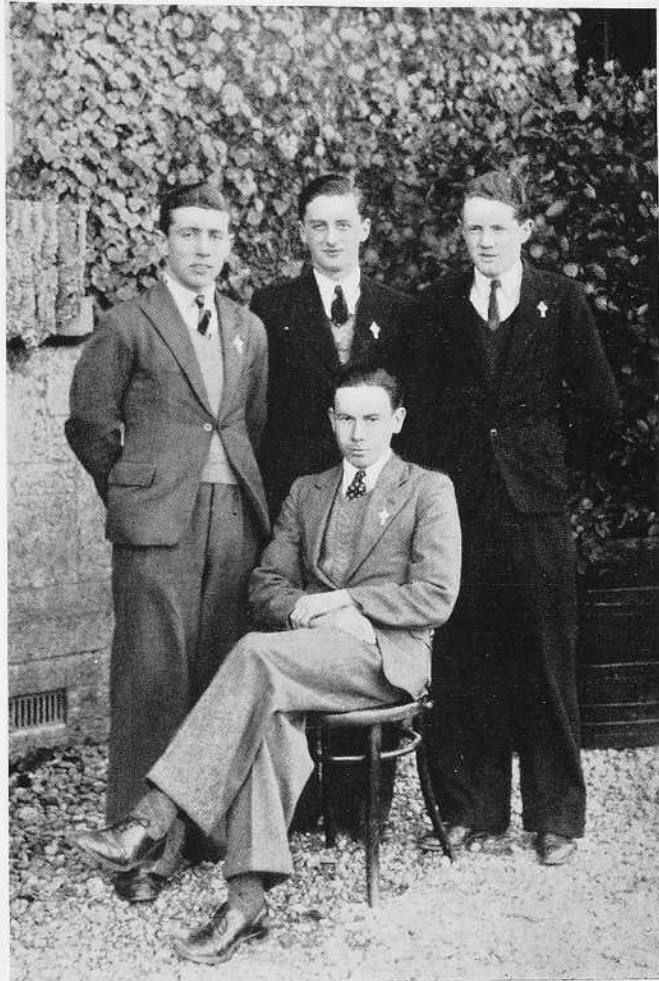


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PREFECTS OF THE LAY SCHOOL [C. & L. Walsh
Standing—M. Ryan, J. Howard, M. McGowan.
Sitting—M. Tarpey.

The final debate medal was won by B. FOLEY.

As a result of our efforts, we hope to be able to speak on future occasions with greater ease and comfort.

JOHN MURPHY (Sec.).



Senior Apostolics' Debating Society

Chairman: REV. J. HUGHES, S.J.
Vice-President: N. COTTER.

President: M. COLLINS.
Secretary: B. HARDING.

THE PRESS.

MOTION: "*That the Press is Detrimental to Society.*"

Speakers for the Affirmative: J. McDonnell, T. Walsh, D. McCauley.

Speakers for the Negative: T. Moloney, J. Walsh, J. McIntyre.

In support of the Motion it was argued that the world-press was controlled by Jews and Freemasons, and that their influence could not be beneficial. Newspaper editors were chiefly concerned with the circulation of their papers, and hence gave prominence to everything that pandered to man's lower instincts. The press in modern times was used for the

purpose of propaganda, and, as in the case of Russia, Germany and Italy, was completely subservient to the State. "News" was very carefully selected by the great Press Agencies, who published or suppressed facts to suit their interests. A press functioning under such influences could not be but detrimental to society.

In reply the Opposition pointed out

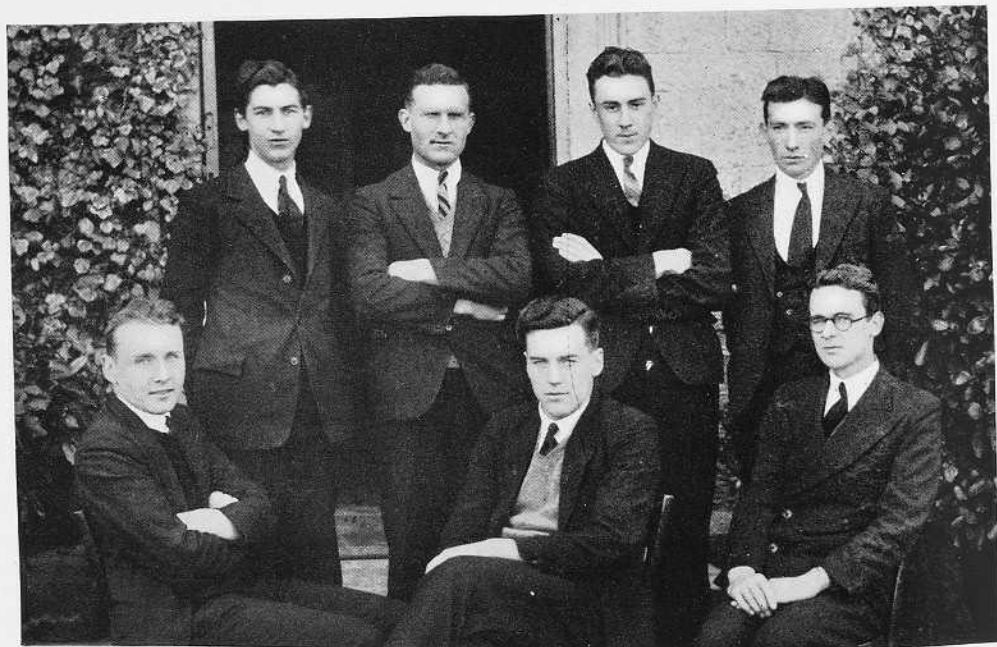


Photo by]

OFFICIALS OF APOSTOLIC SCHOOL.

[C. & L. Walsh

Back Row—F. Shackleton, J. Casey, J. Walsh, N. Cotter (Junior Prefect).
Sitting—E. Hartigan, M. Collins (Senior Prefect), B. Harding.

that side by side with a bad press there existed a good press which exercised a most beneficial influence. A good newspaper was the voice of the people. It gave an intelligent direction to public opinion; it denounced crime and maladministration; it initiated schemes for social reform; and it provided reliable information on public events. A well edited newspaper was a source of relaxation and pleasure, with its variety of articles on different topics of interest. The Catholic press throughout the world was an enormous influence for good. By

its means Catholic doctrine was propagated amongst Catholics themselves and brought to the notice of non-Catholics. By means of a Catholic press it was possible to expound the Catholic attitude towards the great political and social problems of the day. Thus while admitting the evil influence of bad newspapers, it was evident that the good produced by a sound and healthy press throughout the world was beneficial to society.

The Motion was carried by 27 votes to 13.

STRIKES.

MOTION: "*That Strikes are Injurious to the Public and should be Made Illegal.*"

For the Affirmative: M. Kelleher, A. Quinn, J. Tobin.

For the Negative: T. Prendiville, M. Fitzgerald, C. Quinn.

The speakers for the affirmative said that strikes were harmful both to the employer and employee. The cessation of business made loss of trade and income to a firm, while the men's wages automatically ceased. Strikes, moreover, interfered with civil life and produced far greater economic evils than they purposed to remedy. It was always possible to settle trade disputes by means of arbitration boards and thus secure all the advantages without the attendant evils of a strike. Strikes should therefore be made illegal.

The Opposition argued that strikes were the only weapon of the worker against his employer. By a strike, or

even the threat of a strike, workers were able to get reasonable wages which otherwise they would be unable to obtain. Employers, not the workers, must be held responsible for any evil effects produced by strikes. Speakers detailed the very unsatisfactory status of the worker in many countries, and said that such conditions could be remedied only by strikes. To make strikes illegal would be to deprive the worker of his only means of defence.

The Motion was carried by 30 votes to 9.

The Prize for excellency in Debate was awarded to E. Hartigan.



Junior Apostolics' Debating Society

President: REV. A. MORRIS, S.J.

COUNTRY AND CITY LIFE

MOTION: "That Country Life is to be Preferred to City Life."

SPEAKERS:

For the Affirmative: E. O'Sullivan, P. Balfe, M. O'Neill.

For the Negative: T. Ennis, D. O'Reilly, O. Plunkett.

In support of the Motion it was urged that the national health was a matter of supreme importance to a State. Now it was beyond question that life in the country was far more healthy than city life. A conclusive proof of this fact was provided by the Great War, when it was discovered that 93 per cent. of the urban population of England were physically unfit for military service. The modern rush to the cities was recognised by governments as a serious menace to a nation; and every effort was being made to foster country life. Life in the country was thus preferable to life in a city.

The Opposition contended that city life had many advantages over rural life.

The social intercourse provided by the city quickened and developed the intelligence and thus made for the progress of a nation in civilisation. The comforts and convenience of city life contrasted favourably with the hardships of life in the country. If we excepted the slums, life in the city was quite as healthy as in the country. Then there were greater facilities for education in a town than in the country districts; while theatres, cinemas and amusements of every kind catered for the recreation of the citizens. City life was therefore to be preferred to life in the country.

The Motion was won, 16 votes to 13.



Drawing by]

THE TREATY STONE

[J Roche (L.C.A.)

Ireland a Land of Promise

Prize Essay by M. FLANAGAN, L.C. 2.

"I look towards a land both old and young; old in her Christianity, young in the promise of her future. . . . I contemplate a people that have a long night and will have an inevitable day."

IN our days, when the prospects of our country seem more bright and promising, these words of Cardinal Newman may easily appear prophetic, but in the days in which they were uttered they must have appeared extravagant and presumptuous, even to a degree of absurdity, for Ireland was then in a deplorable state of weakness and despair. The poverty-stricken people exasperated by long centuries of cruel oppression and persecution were growing weary of the long struggle to preserve their national independence, and to save the individuality of their nation; never before had they displayed such a careless indifference to the fate of their nation. The national spirit, too, that had inspired all the great efforts of the Gael for freedom, that had kept the nation alive through the darkest night of suffering and trial, had now become hopelessly lethargic and almost completely exhausted. At such a dark period even the most hopeful must have sadly contemplated that Gaelic nationalism was on the verge of annihilation and that the nationhood of their country was doomed to perpetual extinction.

Yet it was precisely at this inauspicious juncture of Irish history that Cardinal Newman made a glorious prophecy for Ireland. With his clear insight into national character, he was aware of the elasticity and power of recovery of Irish nationality, and he was not, most likely, unacquainted with the glorious records of our country, especially in the days of her golden age. Surely a bright future must be in store for a people that was capable of developing to such an extraordinary degree of excellence in the past. Up to the tenth century Ireland seemed to have been designed by Providence to be His own inviolable sanctuary, to be an asylum of peace and love for a distraught and war-bewildered Europe; for in many remarkable instances she had been singularly preserved from all the great convulsions that from time to time disturbed the peace of Europe.

Situated far out in the Western Ocean,

she was during these centuries, the only haven of peace in a wild sea that was tossed and rocked by raging storms.

The savage Huns and other barbaric tribes that were then pouring themselves out over Europe, did not penetrate to her peaceful shores. The great but feeble Roman Empire had to witness the spectacle of all her noble institutions, her civilization and culture which she had nourished and brought to such an excellent degree of development, being ruthlessly exterminated by the dreadful vandals. Like a swarm of locusts they swept over Europe, demolishing and ravaging all before them, and leaving behind them desolate and barren lands stripped of all their verdure. Ireland was then the only outpost of culture and civilization; on her shores the light of Faith, burning bright and serenely, cast its genial radiance out over a dark and distracted continent, that seemed on the verge of being perpetually enveloped in the darkness of ignorance and barbarism. She was the saviour of the civilization, culture and Faith of Europe and earned for herself the glorious title of "The Island of Saints and Scholars." But unfortunately this island, so fruitful in virtue and learning, was not to be left unmolested. The hand of greed and avarice was soon to desecrate this holy sanctuary, to ravage and blight her verdant fields, where the fragrant flowers of virtue, learning and culture had formerly flourished and bloomed. Ireland became a desolate, stricken land; the Saxon invader paralyzed and crippled her industries and commerce, and strove by every means that perverted ingenuity could devise, to eradicate her faith and to annihilate the nation. For many long centuries Ireland lay under the heavy clouds of darkness and despair, but since the late decades of the 20th century she has shown wonderful signs of revival and recovery; the national spirit has been again resuscitated and she is again becoming a vigorous nation pulsating with life and energy. The bright gleams which herald the approach of the glorious dawn, which Cardinal Newman foretold, are now casting

their genial rays over the Irish horizon. One last link remains to be severed and Ireland will have gained complete political freedom. What a glorious prospect is then in store for our country! She is now "young in the promise of her future," for still she feels the effects of long centuries in fetters.

The full meridian splendour of her resurgence and development lies in the future. Freed from all restrictions and shackles, she is now at liberty to shape her own destiny, to develop and expand her commerce and industries according to her own desires. In the world of commerce, she will soon become an island of great importance in virtue of her fortunate position between two great Continents; she will, as Cardinal Newman puts it, become the "road of passage between the two great land hemispheres of the world." The internal resources of the country, also, can now be fully developed and turned to good advantage. Thus she will become once

more a rich and blooming land, teeming with wealth and prosperity.

No less glorious will be her progress in learning, in civilization and culture; for a deep reverence for learning, and a delicate sensitiveness to value of culture and refinement has ever characterized the Gaelic race. As in her Golden Age, she will be a centre of learning, and the home of civilization and peace. But the civilization which she will establish will be built on principles of Christianity and thoroughly permeated by Christian virtues and ideals. Our Gaelic civilization will be real and true, completely different from the so-called artificial and insubstantial civilization that has become prevalent in Continental countries.

But by far the most glorious and hopeful are the prospects of Ireland's spiritual future. Suffering and persecution have given Irishmen a deep appreciation of the inestimable value of the Faith; trial and torture have taught them to discern the approach of erroneous doctrines and to offer



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[C. & L. Walsh

PHILOSOPHERS

Back Row—J. Walsh, E. Hartigan, P. Peart, T. Williams, J. Duggan.
Third Row—A Quinn, T. Fitzgerald, E. Hannon, T. Prendiville, F. Shackleton, P. Riordan, J. McDonnell.
Second Row—T. Moloney, B. Harding, J. Casey, M. Kelleher, D. Hatton, T. Walsh, P. McHugh, M. Cotter.
Sitting—M. Collins, Rev. F. Hennelly, S.J.; Rev. W. Kane, S.J.; Rev. J. Kelly, S.J.; Rev. C. Perrott, S.J.; N. Cotter, P. Lysaght.

to them uncompromising resistance. No longer bound by foreign shackles, the fervour of the Irish people in the Faith will increase and expand far beyond her own shores.

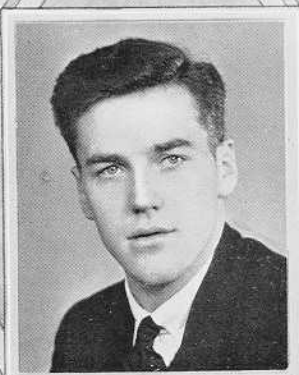
From her hallowed shore, apostles of Christ will go abroad into every land bearing with them the glorious message of Redemption and love to those who still dwell in darkness, and frustrating the diabolical schemes of those who having heard of God are struggling to cast off His authority and to banish His name from the minds of men. Neo-paganism, under such titles as Communism and Humanitarianism, is gradually assuming more formidable proportions. In their artificiality and complete inability to satisfy the deep aspirations of the soul, they bear on them the unmistakable trade mark of human workmanship. So far the Christian world has not felt the full violence of their evil conquest. In the inevitable struggle between the army of God and the forces of the Evil One, Europe will once more be plunged into a chaotic conflict, and the minds of men will be distracted and bewildered with a multiplicity of fantastic new creeds. Ireland, then, will once more be the only haven of peace, where the light of Faith will continue to burn with

a vigorous and steadfast brilliance on the edge of a darkened Continent; she will be a fertile garden smiling with the bright flowers of peace, true culture and Christian virtues. She will challenge the rising tide of irreligion, and overpower the baneful influences of the New Civilization.

To hope for such a glorious future for our nation, the pessimistic would say, is but a wild dream and an improbable fancy. But far from being presumptuous—to look for such a bright future—it is instead very reasonable and natural, for in the ordinary course of events the storm is followed by a peaceful calm, and the darkness of the night is succeeded by the brilliance of the morning sun; even so, is Ireland's night of storm and darkness now being followed by the calm and brightness of her long-delayed dawn.

In the past, too, the Gaels have shown themselves capable of great things. Down through the stormy centuries of ruthless persecution, they ever aspired to heights of lofty nobility, they kept intact the Faith which they received from Saint Patrick in spite of the ceaseless and savage attempts of the foreigner to uproot it. Such a people is surely worthy of a great destiny.

APOSTOLICS' PREFECTS



M. COLLINS



N. COTTER

Public Examination Results, 1938

DISTINCTIONS IN DRAWING — INTERMEDIATE CERTIFICATE

FIRST PLACE: HUGH GORDON

THIRD PLACE: CYRIL ROCHE *ex aequo.*

FOURTH PLACE: WILLIAM O'DONNELL „ „

FIFTH PLACE: JOHN ROCHE „ „

LEAVING CERTIFICATE

William Dunphy	HONOURS: Irish, English, Latin, History. PASS: Geography, Mathematics. HONOURS CERTIFICATE.
James McNamara:	HONOURS: Irish, English, Latin. PASS: History, Geography, Mathematics. HONOURS CERTIFICATE.
Michael O'Donovan:	HONOURS: Irish, English, Latin, History, Geography. PASS: Mathematics. HONOURS CERTIFICATE.
Con O'Rourke:	PASS: Irish, English, Latin, History, Geography, Mathematics. PASS CERTIFICATE.
William O'Sullivan:	HONOURS: Irish, English, Latin, History, Geography. PASS: Mathematics. HONOURS CERTIFICATE.
Peter Scanlan:	HONOURS: Irish, English. PASS: History, Geography, Mathematics. HONOURS CERTIFICATE.
Thomas Williams:	HONOURS: Irish. PASS: English, Latin, History, Geography, Mathematics. PASS CERTIFICATE.

INTERMEDIATE CERTIFICATE

HONOURS CERTIFICATES

James Byrne:	HONOURS: Irish, English. PASS: Latin, French, History and Geography, Mathematics.
Denis Cadogan:	HONOURS: English, Latin, Mathematics. PASS: Irish, French, History and Geography.
Joseph Callanan:	HONOURS: Irish, English, Latin, French, History and Geography, Mathematics.
John Geaghan:	HONOURS: Irish, English, History and Geography, Mathematics. PASS: Latin, French.
Hugh Gordon:	HONOURS: English, Latin, French, History and Geography, Mathematics, Drawing. PASS: Irish.
Matthew Howard:	HONOURS: History and Geography. PASS: Irish, English, Latin, French, Mathematics.
John Moloney:	HONOURS: Irish, Latin, Drawing. PASS: English, History and Geography, Mathematics.
John Murphy:	HONOURS: English, Mathematics. PASS: Irish, Latin, French, History and Geography.

Cornelius O'Brien :	HONOURS : Irish, English, French. PASS : Latin, History and Geography, Mathematics.
Cyril Roche :	HONOURS : English, History and Geography, Mathematics, Drawing. PASS : Irish, Latin.
John Roche :	HONOURS : History and Geography, Drawing. PASS : Irish, English, Latin, Mathematics.
Sylvester Shiel :	HONOURS : Irish, English, Latin, French, Mathematics. PASS : History and Geography.
Edward Sullivan :	HONOURS : Irish, French. PASS : English, Latin, History and Geography, Mathematics.
James Tobin :	HONOURS : Irish, English, French. PASS : Latin, History and Geography, Mathematics.

PASS CERTIFICATES

Patrick Balfe :	PASS : Irish, English, Latin, History and Geography.
Kevin Banks :	HONOURS : Drawing. PASS : Irish, English, History and Geography.
John Gaule :	HONOURS : Drawing. PASS : Irish, English, History and Geography, Science.
Kevin Henry :	PASS : English, Latin, French, Mathematics.
Joseph Mullane :	PASS : Irish, English, Latin, French, History and Geography.
John O'Connor :	PASS : Irish, English, Latin, History and Geography, Mathematics.
John O'Dwyer :	HONOURS : Irish. PASS : English, Latin, History and Geography, Drawing.
Malachy O'Neill :	HONOURS : Drawing. PASS : Irish, English, Latin, Mathematics.
Peter Sheehy :	PASS : Irish, English, Latin, French, History and Geography.
John Tuomey :	HONOURS : Irish, English. PASS : Latin, French, History and Geography, Mathematics.

MATRICULATION — NATIONAL UNIVERSITY OF IRELAND

Matthew Corrigan.	Thomas Ennis	Gerald Fitzgerald.
Michael Fitzgerald.	Cyril Hayes.	Jerome Howard.
Bernard Hughes.	Myles McGowan.	Peter Norman.
Redmond O'Beirne.	John O'Connor.	Aidan O'Dowling.
Barry O'Dowling.	Patrick O'Sullivan.	Myles Roache.
Michael Ryan.	Patrick Ryan.	Cornelius Sheehan.
Michael Tarpey.	Terence Tuomey.	

MATRICULATION — UNIVERSITY OF LONDON

William O'Sullivan.

EXAMINATIONS OF THE ROYAL IRISH ACADEMY OF MUSIC

Denis Cadogan :	Second Honours, Piano, Grade I.
Joseph Callanan :	First Honours, Piano, Prelim.
Bernard Coleman :	Second Honours, Piano, Grade I.
Dermot Connolly :	Pass, Piano, Primary.
William Dunphy :	Second Honours, Piano, Grade III.
John Geaghan :	Pass Piano, Grade IV.
Patrick Goggin :	Pass Piano, Grade I.
Michael Leahy :	Pass Violin, Primary.
Cornelius O'Brien :	Pass Violin, Grade III.
Michael Ryan :	Second Honours, Piano, Prelim.
Martin Scraggs :	Pass Piano, Grade I.
Sylvester Shiel :	Second Honours, Piano, Grade III.



H. GORDON
First Place in Ireland Inter. Cert. Drawing

The Rational Nature of Man

WITH PARTICULAR REFERENCE TO THE EFFECTS OF
IMMORALITY ON INTELLIGENCE.

REV. JAMES LINEHAN, S.S.

THIS work is a dissertation submitted by Father James C. Linehan, who was at Mungret in the years (1918-'23), to the faculty of the School of Philosophy in the Catholic University of America in partial fulfilment of the requirements for the decree of the Doctor of Philosophy. The subject is certainly of leading importance. After stating the problem in the light of the certain investigations, mainly from the statistical point of view, the result of which does not seem to be very definite, Father Linehan proceeds to set out the Thomistic teaching on intellect and knowledge; the notion of morality; the constitution of man; the interrelation of intellect; will and emotions, finally giving a selection of texts from St. Thomas on the questions proposed.

This latter section will perhaps be found to be the most useful and will serve to provide ample matter for articles and sermons and lectures on the interaction or repercussion of evil living on the two intellectual faculties of man.

The matter of the dissertation is naturally taken chiefly from the *secunda secundæ*, but many other works of the Angelic Doctor are cited, and there is an extensive bibliography.

Insisting on the unity of the ego or person as the ultimate subject of all his acts, the writer maintains that in the case of a man who is the victim of immorality there must be a relationship between that immorality for which he is responsible and the intellect with which he is endowed, since the composite of soul and body, the ego, is the principle of both.

Having shown that the proximate or immediate mover of moral action is human reason rightly used—right reason as it is called (the ultimate norm being the Divine Reason), the writer infers that from the very nature of morality there is a necessary relationship between immorality—the

designed lack of conformity in the reason—and intelligence, and hence that if an act is immoral it must invariably have an injurious effect upon the intelligence.

The nature of the emotions having been considered, their influence is noted very aptly in this passage: "The emotions bring it about that the senses present phenomena to the intellect from the calm and sufficient consideration of the presented truth. The reason for this influence of the emotions on the intellect lies in the fact that both have their origin in the same soul. Therefore it follows that the more vehemently the sensitive appetite is engaged with the emotions, the less active will the rational appetite become, because, as Saint Thomas says, 'when one action is intense it impedes the other.'"

Somewhat similarly, since the objects of the intellect and will are the same in reality, for the "true" is the "good" of the intellect, it follows necessarily that whatever interferes with the work of one faculty must have an impairing effect on the other.

Having examined the notion of morality, the interrelationship of the "true" and the "good," the objects of the intellect and the will respectively, the writer concludes from the metaphysical principles and the collected texts of St. Thomas, that the effects of immorality on the intelligence may be said to be brought about chiefly and directly by the diverting of the attention and by opposing the free working of the rational powers of man; and indirectly by physiological disturbances which impede the intellect in its operations. This latter point is definitely confirmed by modern science.

It is encouraging to find past students of Mungret proceeding for degrees in various universities, and we look forward to seeing the present author and others in course of time bring out commentaries on St. Thomas.

W. KANE, S.J.

St. Augustine on Eternal Life

By D. J. LEAHY, D.D., Ph.D.

(London: Burns, Oates & Washburne, Ltd. 1939.
pp. xiv and 122. 5/-.)

THIS treatise by Dr. Leahy, a past student of Mungret College, will be welcomed by theological students. The subject of eternal beatitude is dealt with in every manual of dogmatic theology; but the teaching on this doctrine propounded by St. Augustine, whose giant intellect was so constantly occupied with this great mystery of our religion, was not easily available in compact form. Dr. Leahy has now supplied this want, and has done so in a manner which should give complete satisfaction both to the professional scholar and the educated layman.

The first chapter of the work, entitled "The Purpose of Life," is devoted to an examination of the question as to whether St. Augustine's doctrine of the Beatific Vision is derived from the teaching of Plotinus on this subject. In this connection Dr. Leahy first deals with the conversion of St. Augustine, and refutes the opinion put forward by some modern scholars that Augustine was converted, not to Christianity, but to neo-Platonism. Then follows a detailed examination of the doctrine of Plotinus and Augustine on the Beatific Vision, in which the very full citations given by Dr. Leahy will enable the student to study the matter at first hand. The author establishes the conclusion that on all points of vital moment the teaching of Augustine is different from that of the pagan philosopher.

In the second chapter of the work, entitled "Life Abundant," Dr. Leahy examines the doctrine of Augustine on the Beatific Vision. A careful and thorough analysis is made of the nature of intellectual vision, of man's union with God by love, and of the "lumen gloriæ," that supernatural aid given to the human mind whereby man is enabled to see God "face to face." The third chapter, "The Perfect Life in Body and Soul," deals with the status of the glorified bodies of the saints, and the objects of vision attained by the bodily eyes. Lastly, there is the question: Did St.

Augustine teach that the soul did not attain to the Beatific Vision prior to the resurrection of the body? According to such authorities as Petavius, Schwane and Tixeront, "St. Augustine could not make up his mind about this question." (p. 104). Dr. Leahy, having examined this rather difficult matter, reaches the conclusion that Augustine held the doctrine, subsequently defined by the Church, that the Beatific Vision was granted to the souls of the just immediately after death, if they had no sins to expiate, or after a process of purification in Purgatory had been completed.

Dr. Leahy's work is professedly a theological treatise; but the matter is presented in a very readable form and is thus made accessible to the general public. We offer the author our congratulations on the production of this very able and useful work, for which he received the degree of Doctor of Divinity from the Gregorian University, Rome.

Red Sky at Dawn

By PHILIP ROONEY.

(Gill. 7/6.)

THIS is a straightforward adventure story with the canonical mixture of mystery, fighting and romance. The scene is laid in Sligo a century ago. The hero, Nial Carolan, a returned sailor and '98 man, becomes involved by chance in a tussle with an Excise man and then finds himself in the company of smugglers and wreckers. He is every inch a hero and is invincible in the many fights and brawls in which he takes part. As is but fitting he finally wins the lady of his heart.

Perhaps the finest passages in the book are the descriptions of the beautiful countryside round Sligo town which is almost unknown to most people. These passages at once bring to mind the novels of Mr. Maurice Walsh and to say that they are comparable to Mr. Walsh's work is high praise indeed. Take for instance the following: "Here in the breast-high huddle of crumbling stone and rank underbush, they were on the rising ground which marked the end of the narrow plain. Right of them, the

Owenmore and the Owendubh forked into a placid pool and looped out as one river to the sea. To their left, the little houses of the weaver's village clustered on Collooney hill, drowsing in the sunshine. Away before them stretched the plain of the horse fair, sweeping broadly over the river meadows of Rinn into

the narrows of Carricknagat and the marshy flats of Ballisodare, where the broad river circled back to the mountain foot." We sincerely hope that we may soon have the pleasure of reading a few more novels by Mr. Rooney in which his power of description will be given even more scope.



Photo by]

[C. & L. Walsh

THE GRADUALE AND STAND THAT WERE
PRESENTED

Acknowledgement

We have to record with deep gratitude the presentation to the College, last Summer, of a fine sixteenth-century Spanish Graduale. This valuable gift came to us, through the instrumentality of Father Michael Hogan, S.J., from Miss Felicia Caferata of New York. It is thought to have been executed about 1550 in Spain, and many years ago was purchased from a monastery in that country by Mr. Oscar Hammerstein of New York. It remained in the possession of the Hammerstein family till recently, when it was bought by Miss Caferata, who generously presented it to Mungret.

The Graduale is a large parchment manuscript, some three feet by four when open, bound in wood and stamped leather, the whole guarded by heavy iron bands. From its size, it was intended for use in choir, where some six or eight singers could easily follow the music. It consists of ninety-three pages, ninety-two of which are written seemingly by the same hand, in uncial letters with decorated capitals. The ninety-third page is of somewhat recent addition, written in ordinary minuscule. It contains the Proper of the Mass for Tenth to the last Sunday after Pentecost. The accompanying music shows several interesting variations from that contained in the Roman Graduale.

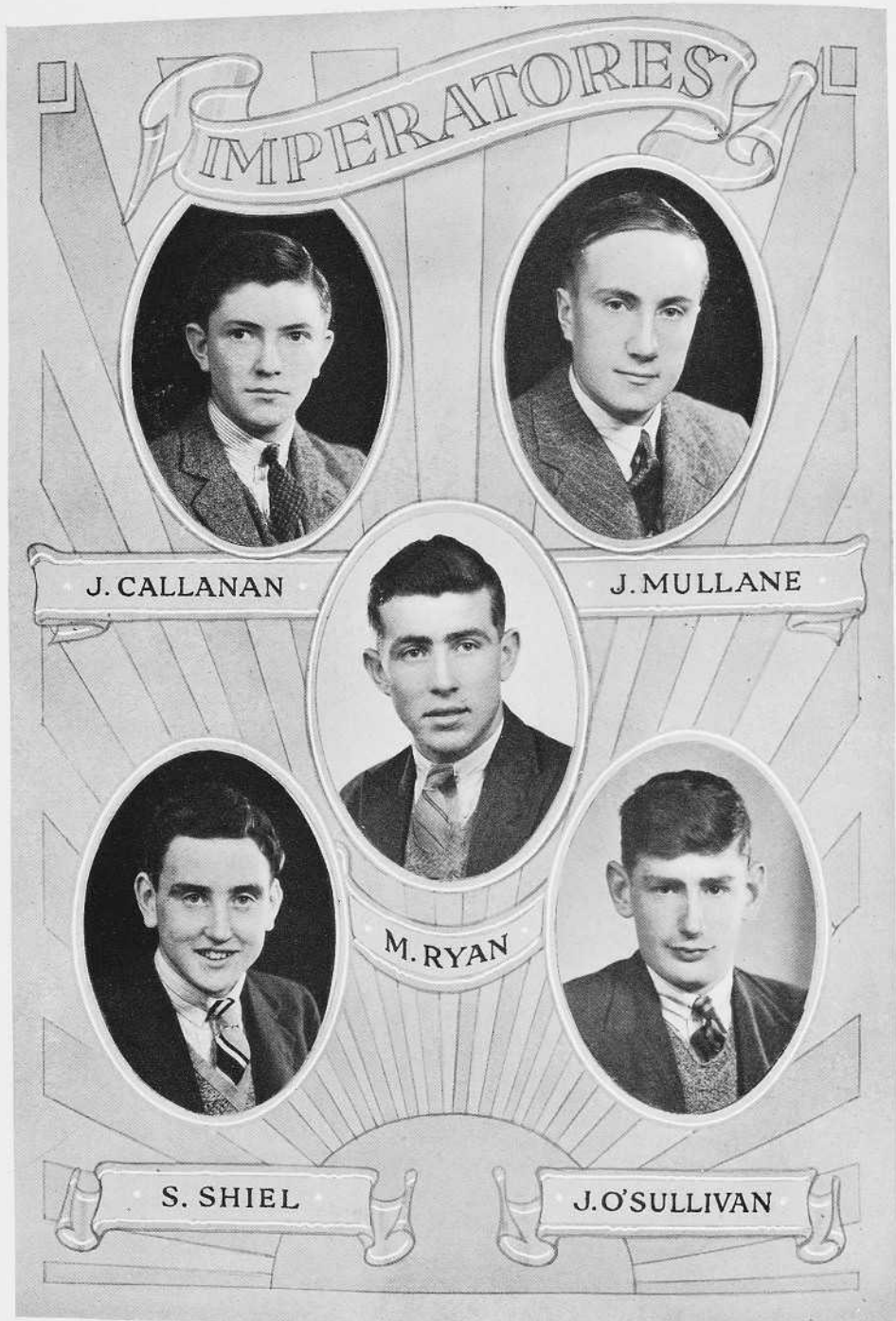


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[Egleston Bros.

Prize Day

THE annual distribution of prizes was held on Sunday, June 4th. When the guests had assembled the Prefect of Studies, prior to announcing the results of the House examinations, read the report of the years work:—

REPORT OF THE PREFECT OF STUDIES 1939.

VERY REV. FATHER RECTOR, REV. FATHERS, LADIES and GENTLEMEN,

Very many of you were present with us here, this time twelve months, when, at the close of a year's work, so many of our boys were about to stand the test of public examinations. Consequently, it is only fitting that I should report to you their successes.

Last summer, eight students completed their philosophy in Mungret. In written and oral examinations they showed themselves to be very well fitted to enter on the final stages of their studies for the priesthood in various theological seminaries at home and abroad.

Twenty boys passed the matriculation for the National University of Ireland. One other passed the matriculation of the London University.

In the Leaving Certificate examination, eleven were presented, of whom seven passed, five getting honours.

In the Intermediate Certificate, thirty-five were presented. Twenty-four passed, fourteen with honours. Twenty-four passes in the Intermediate Certificate is a record for Mungret for all years but one.

Of thirteen who entered for the examinations of the Royal Irish Academy of Music in the various grades, twelve passed, one getting first-class honours, and five getting second-class honours.

It is gratifying to realise that in the Leaving Certificate, no one failed in Irish, and that more got honours in that subject than in any other. In the Intermediate

Certificate, also, apart from drawing, perhaps the best results were obtained in Irish—thirty-two passed in that subject.

Our drawing results were outstanding. The thirteen who took the subject in the Intermediate Certificate all passed. Eleven of them got honours. One won the distinction of getting first place in Ireland with 146 marks out of 150. Three more tied with boys of other schools in securing, respectively, the third, fourth and fifth highest marks awarded. This, certainly, is a remarkable result; and our most sincere congratulations and thanks are due to the members of last year's drawing class and to their master, Mr. McCarthy.

We are proud of the successes of our boys in the Leaving and Intermediate Certificate examinations last June. And the boys themselves have every reason to value their certificates. May it be so always. May the essential courses prescribed for the certificates and the conditions of passing the examinations continue to be such that the Intermediate Certificate will be a real assurance that its holder has acquired the true foundation of a genuine and well-balanced secondary education, and the Leaving Certificate a guarantee that the boy who secures it has received a complete secondary education.

So far as the intellectual side of education is concerned, it has always been the aim of Jesuit secondary schools to train boys to think clearly and accurately, and to express their thoughts in speech and in writing, which, as well as being exact, have the additional quality of style.

Mere knowledge of facts, mere acquaint-



Photo by]

[Egleston Bros.

tance with truth does not produce a cultured mind. There is also required an appreciation of literature and of rhetoric, and some command over these arts in one's own writing and speaking.

In a well-balanced secondary education, a boy should learn very much that is useful. But, side by side with that, he should learn to appreciate, and even to reproduce, something of the splendour and order and beauty of nature and of the human mind as shown forth in the works of those who are masters of literature and of rhetoric.

A well-balanced secondary education is essentially literary. It is something very different from technical and from higher primary education.

I mention this, because, as you know, the Department of Education is at present considering the revision of the programme for Irish secondary schools. And there are some who would have the Department recognise courses of absolutely no literary value. They would consider a boy to be receiving a secondary education even though he might be studying no other language but Irish and English for the Intermediate programme, and no other language but Irish for the Leaving programme. They would award Leaving and Intermediate certificates to boys who pass in no other language but Irish. And I may mention that the Irish and English in question need be nothing more than lower courses, concerned mainly with the grammar and syntax of the language and neglecting almost completely, literary prose and poetry and drama.

We, in Mungret, can never approve of such suggestions. To those who make them we reply: "Raise the school-leaving age, if you will. Encourage higher primary education. Foster technical education. Grant certificates to those who succeed at examinations on a technical course. But do not confound the various types of education. Do not call them all by the name secondary."

A well-balanced secondary programme

should include many subjects that are essentially literary. In this country, it should include at least three languages, Irish, English, and Latin or Greek or a modern continental language. These three languages should be necessary examination subjects. In each of them a genuine literary course should be studied. The standards demanded, however, should be suitable for the average schoolboy, and should not be raised to a university level.

We hope, therefore, that the Department of Education when revising its programme, will be mindful of the essential literary character of secondary education.

We will welcome the prescribing of texts for portion of the examination in each language. This should be a help to more accurate study. On the other hand, we would wish the larger portion of each course to continue open or unprescribed.

We are well aware of the utility of mathematics, and of its importance for training pupils to think accurately. We would wish it to continue an essential subject. And we are altogether opposed to any lessening of the extent of the mathematical course. Trigonometry, co-ordinate geometry, the differential and integral calculus are the really interesting and even fascinating sections of a school course in mathematics. They are, moreover, the instruments which have enabled such an extraordinary advance to be made in engineering and in modern mathematical and scientific research. In a secondary school, the earlier a boy studies these branches of mathematics, the better.

We would like to insist, however, that the examination questions in all subjects, but especially in mathematics should be of the straight-forward type, which can be understood and answered successfully by boys of average ability, situated in the rather strained atmosphere of the examination hall.

At the commencement of the year that is now drawing to a close, we made it possible for the members of the fifth-year honours

class to continue their studies in French and in drawing. Also, we set up an extra first year class so that the needs of the younger boys might be catered for more particularly. We are glad to be able to report that the results of our efforts have been most successful.

Throughout the year there has been an excellent spirit of co-operation between the boys and their masters, and really solid work has been done in class and in the study hall. Voluntary study—a half-hour daily from the end of January on—has been attended even better than last year, and by boys from all the classes.

A special word of praise is due to our sixth year or leaving class. Its members have been an example of hard work to the whole school. They should do very well at the forthcoming examinations.

It is beyond doubt that the traditional spirit of hard work has been maintained by our present philosophers.

Therefore, Very Rev. Father Rector, Rev. Fathers, Ladies and Gentlemen, I must conclude by saying that the year has been a most successful one so far as work at the studies is concerned. I can assure you that the prize-winners well deserve their trophies. They have not been easily won.

Prize Winners, June, 1939

PHILOSOPHY.

Ethics :	Thomas Prendiville.
Psychology :	Patrick Lysaght.
Criteriaology :	Eugene Hannon.
Ontology :	Eugene Hannon.
Christian Doctrine :	{ Michael Collins.
	{ Andrew Quinn.
Physics :	Terence Walsh.

LEAVING CERTIFICATE 2nd YEAR.

Aggregate :	Michael Ryan.
Application :	Michael Flanagan.
Religious Knowledge :	Michael Flanagan.
Irish :	Michael Flanagan.
English :	Aidan O'Dowling.
Latin :	Michael Ryan.
History :	{ Jerome Howard.
	{ George Todd.
Geography :	Jerome Howard.
Mathematics :	{ Michael Tarpey.
	{ Michael Ryan.

LEAVING CERTIFICATE 1st YEAR A.

Aggregate :	Joseph Callanan.
Application :	James Tobin.
Religious Knowledge :	Joseph Callanan.
Irish :	Joseph Callanan.
English :	Joseph Callanan.
Latin :	Joseph Callanan.
French :	Hugh Gordon.
History :	Hugh Gordon.
Geography :	Hugh Gordon.
Mathematics :	Joseph Callanan.
Drawing :	Hugh Gordon.



Photo by]

E. HARTIGAN
Philosophy 2nd Year.

[C. & L. Walsh

LEAVING CERTIFICATE—1st YEAR B.

Aggregate :	<i>Joseph Mullane.</i>
Application :	<i>Brien Deady.</i>
Religious Knowledge :	<i>John Shannon.</i>
Irish :	<i>Joseph Mullane.</i>
English :	<i>Joseph Mullane.</i>
Latin :	<i>John Shannon.</i>
History :	<i>John Coleman.</i>
Geography :	<i>John Coleman.</i>
Mathematics :	<i>Joseph Mullane.</i>

INTERMEDIATE CERTIFICATE—4th YEAR A.

Aggregate :	<i>Sylvester Shiel.</i>
Application :	<i>Denis Cadogan.</i>
Religious Knowledge :	<i>John Butler.</i> <i>Denis Cadogan.</i>
Irish :	<i>Sylvester Shiel.</i>
English :	<i>Sylvester Shiel.</i>
Latin :	<i>Sylvester Shiel.</i>
French :	<i>Sylvester Shiel.</i>
History and Geography :	<i>Michael Collins.</i>
Mathematics :	<i>Sylvester Shiel.</i>
Drawing :	<i>Joseph McLaughlin.</i>

INTERMEDIATE CERTIFICATE—4th YEAR B.

Aggregate :	<i>James O'Sullivan.</i>
Application :	<i>Joseph Maguire.</i>
Religious Knowledge :	<i>Michael O'Connor.</i>
Irish :	<i>James O'Sullivan.</i>
English :	<i>Martin Scanlan.</i>
Latin :	<i>Patrick O'Connor.</i>
French :	<i>Thomas Crowe.</i>
History and Geography :	<i>James O'Sullivan.</i>
Mathematics :	<i>James O'Sullivan.</i>

INTERMEDIATE CERTIFICATE—3rd YEAR A.

Aggregate :	<i>Joseph McLaughlin.</i>
Application :	<i>Anthony Farren.</i>
Religious Knowledge :	<i>Joseph McLaughlin.</i>
Irish :	<i>Anthony Farren.</i>
English :	<i>Joseph McLaughlin.</i>
Latin :	<i>Aloysius Daly.</i>
French :	<i>Bernard Coleman.</i>
History and Geography :	<i>Joseph McLaughlin.</i>
Mathematics :	<i>Joseph McLaughlin.</i>

INTERMEDIATE CERTIFICATE—3rd YEAR B.

Aggregate :	<i>Domhnaill Gleeson.</i>
Application :	<i>Owen Sullivan.</i>
Religious Knowledge :	<i>Owen Sullivan.</i>
Irish :	<i>John Twomey.</i>
English :	<i>Domhnaill Gleeson.</i>
Latin :	<i>Domhnaill Gleeson.</i>
French :	<i>Domhnaill Gleeson.</i>
History and Geography :	<i>Ronald Le Bas.</i>
Mathematics :	<i>Ronald Le Bas.</i>
Drawing :	<i>Ronald Le Bas.</i>

INTERMEDIATE CERTIFICATE—2nd YEAR A.

Aggregate :	<i>Augustine Gleeson.</i>
Application :	<i>Bryan Foley.</i> <i>Niall Hayes.</i>
Religious Knowledge :	<i>Augustine Gleeson.</i>
Irish :	<i>Augustine Gleeson.</i>
English :	<i>Patrick Duffy.</i>
Latin :	<i>Augustine Gleeson.</i>
French :	<i>Nial Nestor.</i>
History and Geography :	<i>Augustine Gleeson.</i>
Mathematics :	<i>John Boyle.</i>



T. WALSH
Philosophy 1st Year.

INTERMEDIATE CERTIFICATE—2nd YEAR B.

Aggregate :	<i>Joseph Conway.</i>
Application :	<i>Liam O'Connor.</i>
Religious Knowledge :	<i>Joseph Conway.</i>
Irish :	<i>Joseph Conway.</i>
English :	<i>Daniel Nyhan.</i>
Latin :	<i>Daniel Nyhan.</i>
French :	<i>Joseph Conway.</i>
History and Geography :	<i>Michael Walsh.</i>
Mathematics :	<i>Joseph Conway.</i>

INTERMEDIATE CERTIFICATE—1st YEAR.

Aggregate :	<i>Dermot Gleeson.</i>
Religious Knowledge :	<i>Dermot Gleeson.</i> <i>Andrew Keane.</i>
Irish :	<i>Dermot Gleeson.</i>
English :	<i>Dermot Gleeson.</i>
Latin :	<i>Jeremiah Nyhan.</i>
History :	<i>Timothy Murphy.</i>
Geography :	<i>James Palmer.</i>
Mathematics :	<i>Jeremiah Nyhan.</i>

SPECIAL PRIZES.

Intermediate Certificate Drawing—First Place in Ireland, 1938 : Hugh Gordon.
Intermediate Certificate Drawing—Third Place in Ireland, 1938 : Cyril Roche (*ex aeq. mer.*)
College Debating Society's Medal for Excellence in Debate : Michael Horan.

Book Prize: Joseph Callanan, Myles McGowan.
 Second Club Debating Society's Medal for
 Excellence in Debate: Denis Cadogan.

Book Prize: Eamonn Pollaky.

Third Club Debating Society's Medal for Excel-
 lence in Debate: Bryan Foley.

SPEECH OF VERY REV. FATHER RECTOR

Very Rev. Father Rector said they looked back upon a year which had its light and shade, its disappointments and triumphs, a year which, taken as a whole, they could regard as happily successful. Having commented on the results of the examinations, he offered congratulations to Father Tadg Manning and Father Dan Collins, boys of a few years ago, who had obtained the Doctorate in Canon Law at the Gregorian University in Rome during the past year. He referred to such important features of the work of the College as the Literary Academies, the Debating Societies, the Missionary Society, and the St. Vincent de Paul Society. The two latter societies worked in close collaboration with the Sodality of the Blessed Virgin, which they always strove to maintain as the dominant spiritual influence in Mungret.

A new note had been struck in the lay school this year by the appointment of prefects from among the boys themselves. Such authority as these prefects possessed was limited and controlled, and was not in any way intended to replace the supervision of the members of the community, but rather to co-operate with it. He felt quite satisfied that the change had been an improvement. In games fortune had smiled on them. Their juniors won the Munster Junior Cup, their seniors the Limerick City Cup, and very narrowly missed winning the Munster Senior Cup also. The record of both their senior and junior Rugby teams was excellent, and the boys had good reason to be proud of the magnificent fighting spirit which carried them through so well. It was sometimes feared that games loomed too largely in the life of the modern schoolboy,

and that there was a consequent danger of his being distracted from the more serious things of life. At the same time it should be remembered that the boy had a body as well as a soul, and that in the proper cultivation of both lay the formation of the perfect man.

Speaking of the fact that school life is a preparation for life in the world, suggests a thought which I fancy must weigh heavily on the minds of many a parent and many a schoolmaster to-day. It is the ever-recurring question of what the boy is to do when he leaves school. Where is the niche to be found in which with his abilities he can play his part in life? That, I think you will agree, is a question to which the answer is not always so clear. So far is it indeed from being clear that the finding of an answer has become one of the major problems of the hour. The rising generation of to-day are facing into a world which seems to have no room for them; a world in which economic conditions are so chaotic that while there is work to be done on every side, men are starving because they can get no work to do. It is a problem in most countries, but it is peculiarly acute here in Ireland. In fact, it is so acute that the solution of it is taking a turn which must make every thinking man feel anxious. Year after year an ever-widening stream of young people is pouring from this country, as though from a spot where hope had died, to a new-found land of destiny. It is hard to blame them. They must make their way in life. They are ambitious and they seek the opportunities which, it would seem, are denied to them at home.

But is it true that Ireland is a land where hope has died, a land which can offer no prospects to the talents and ambition of the young? Surely not. Such a conception is fundamentally and demonstrably false. But if the youth of Ireland are to be saved for Ireland, it must be made worth their while to stay at home.

We must realise ourselves beyond all

question, and make them realise too, that the hope of Ireland lies in the land of Ireland—not in the workshops and offices of the stranger.

Before concluding, I should like to offer our very warm congratulations to the Most Rev. Dr. Curley, Archbishop of Baltimore. This month he celebrates the twenty-fifth anniversary of his Episcopal Consecration. He is Mungret's first Bishop, and I should like to send him from the Mungret of to-day our congratulations and our prayers that he may be spared for many long years to labour in the cause of Christ. I should also like to congratulate Mr. Eamonn O'Neill on his recent election as Leas Ceanm Chomhairle of Dail Éireann. He and Mr. Fahy are both past Mungret men. They belong to opposite parties in the Dail, and now that between them they will control the deliberations of our Legislature, we may look forward to the enjoyment of that peace and concord without which no house or country may survive.

The distribution of prizes was followed by the rendering of the Comedy of Pyramus and Thisbe, adapted from "A Midsummer Night's Dream."

The play opens with Theseus' announcement of his forthcoming wedding with Hippolyta, and his arrangements for the revels. We are next taken

to Quince's house, where arrangements are being made for performing the "Lamentable Comedy of Pyramus and Thisbe." Then we are present at the first rehearsal, and see the unhappy results of disturbing elves at play. Finally, we are privileged to see the play produced, with much *eclat*, in the presence of the Duke Theseus and his Court.

Theseus, Duke of Athens	...	J. Duggan
Lysander	{ <i>Gentlemen of the Court</i>	M. Ryan
Demetrius		J. Callanan
Philstrate, Master of the Revels	...	D. Hatton
Quince, a Carpenter	...	J. Twomey
Snug, a Joiner	...	S. Keogh
Bottom (Pyramus), a Weaver	...	E. Hannon
Flute (Thisbe), a Bellows-mender	...	T. Walsh
Snout, a Tinker	...	R. Le Bas
Starveling, a Tailor	...	Don. Gleeson
Hippolyta, Queen of the Amazons, betrothed to Theseus	...	B. Harding
Hermia	{ <i>Ladies of the Court</i>	A. Gleeson
Helena		B. Murnane
Pease-Blossom	{ <i>Elves</i>	Der. Gleeson
Cobweb		L. O'Connor
Moth		J. Ryan
Mustard-seed		S. Fitzpatrick

Scene : Athens and a Wood near it.

The musical interludes supplied by Mrs. Whittaker and Mr. D. Guina consisted of "Golden Waltzes" by Strauss, "Marche Militaire" by Schubert and selections from the "Gipsy Princess."

After tea the visitors were entertained by a musical selection given by the Boherbuoy No. 1 Brass and Reed Band, conducted by Mr. D. McCormack. The proceedings were closed by Solemn Benediction in the College Chapel.



THE COMEDY OF PYRAMUS AND THISBE

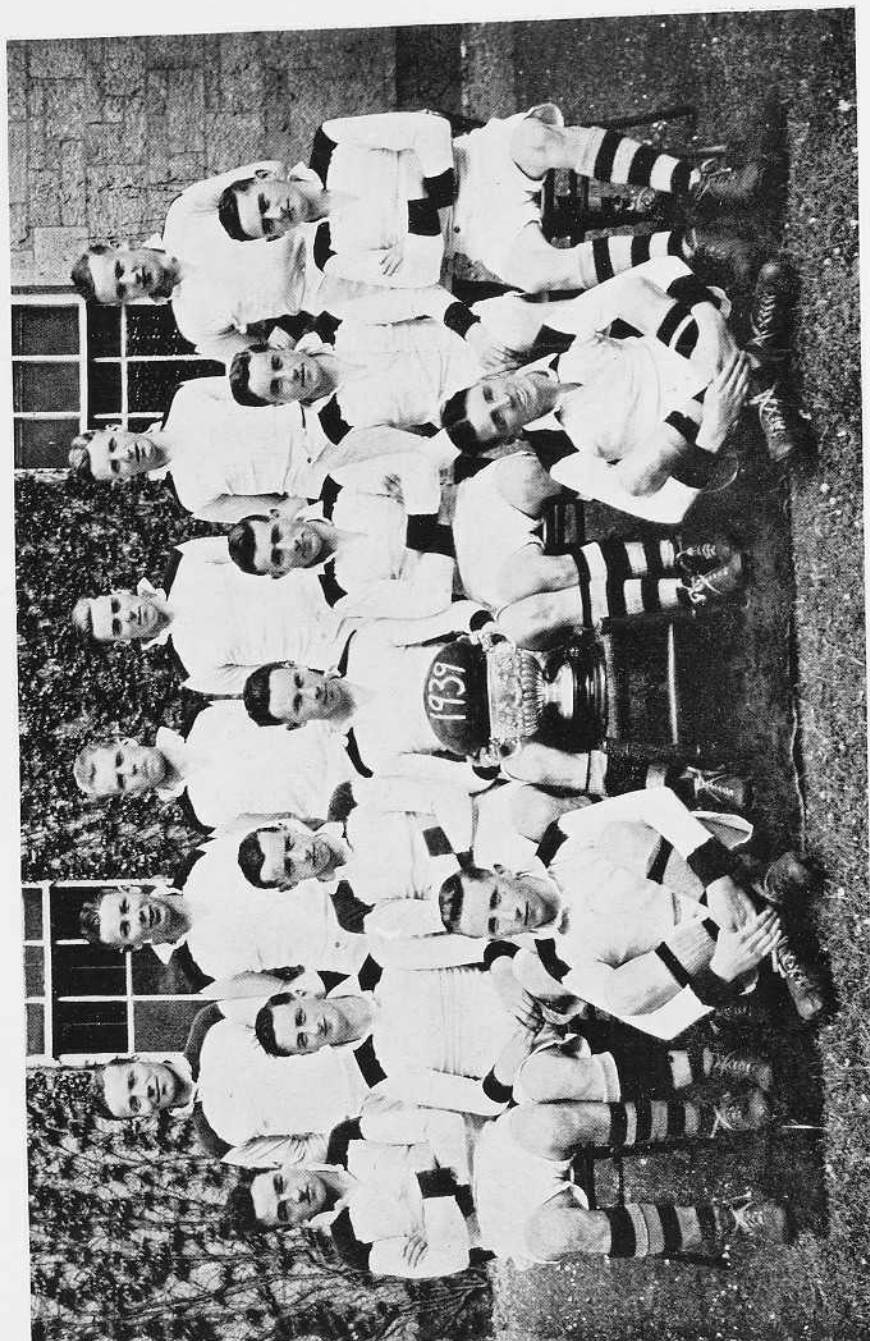


Photo by]

SENIOR CUP TEAM

Standing—O. Plunkett, M. J. Howard, M. Leahy, O. Lynch, A. O'Dowling, B. Hanafin.
 Sitting—K. Banks, J. Howard, C. O'Shaughnessy, M. Tarpey (Capt.), M. Ryan, J. O'Connor, R. Power.
 On Ground—M. Collins, M. Merrit.

[Egleston Bros.

Rugby

The Senior Cup Team

CUP MATCHES

MUNGRET *v.* CRESCENT.

THOMOND PARK, LIMERICK, FEBRUARY 23RD, 1939.

THE Crescent, as the winners of the Bowen Shield, were favourites, and it was expected that the game would be a tussle between their forwards and the Mungret backs. Actually, Mungret won the tight scrums and were at least as lively in the loose.

For the first few minutes play was kept at half-way and then a good loose rush by the Crescent forwards forced Mungret to touch down. From the drop out, play swung upfield and Mungret gained possession in a line-out on the Crescent "25." The ball went out to the backs, and Howard cutting through, ran strongly to within a few yards of the Crescent line before he passed out for Tarpey to score far out. Banks failed with the kick. Shortly after this, the whistle went for half-time. On the resumption of play, Crescent pressed and were awarded a penalty well inside the Mungret "25." The kick was missed. However, the Crescent still kept pressing and they heeled smartly from a loose scrum near the corner flag. The ball was sent out to the three-quarters, but luckily for Mungret, the centre, who had two men outside him unmarked, tried to cut through and was tackled in possession in front of the posts. Again Mungret were penalised inside their "25," and again the kick was missed. After this, Mungret brought the play into the Crescent half, and twice M. Ryan raced away only to be held up by the excellent Crescent full-back. For the remainder of the game, Mungret kept the play in the Crescent's half, and so the whistle went, leaving Mungret the winners.

Score : Mungret, 3 points.
Crescent, Nil.

HOLDERS BEATEN.

MUNGRET *v.* PRESENTATION, COBH.

THOMOND PARK, LIMERICK, MARCH 8TH, 1939.

At Thomond Park, Limerick, Mungret defeated Presentation College, Cobh, by 1 goal (5 points) to nil in the Munster Senior Schools' Cup. The defeat of the holders was a big surprise, but Mungret were worth their win in a game which was a bright and open struggle from start to finish. The deciding factor was the grand display of the Mungret forwards in the loose. They never allowed the Cork side to settle down and completely upset the combination of their backs. "Pres." lost many good chances in the second half, due to their out-

half kicking for touch when they were five points behind.

For Mungret, Tarpey, Banks and Collins (backs), Howard, Hannifin and Scraggs (forwards) were best. Presentation were best served by Kidney, Donovan, Allen, Russell and Fogarty.

Mungret set a hot pace from the start, but there was little between the teams for the first fifteen minutes. Presentation were best in the tight scrums, but the quick breaking of the Mungret forwards offset any dangerous attacks. After twenty minutes, Mungret took the lead with a grand try. The ball came out to their backs from a scrum at half-way, and Banks raced up to the Cobh full-back before parting to Tarpey, who went over near the posts. Banks added the extra points with a fine kick. From this to the interval Presentation held a territorial advantage, but they never looked likely to score against a sound Mungret defence.

Presentation restarted and were immediately attacking, but a nice passing bout broke down at centre, and Merritt nipped in to transfer to the Cork twenty-five. Here Mungret won possession and a clever cross-kick by Ryan caught the Presentation defence on the wrong foot. McCarthy, however, got back to touch down. A long spell of Mungret pressure followed, but numerous easy scoring chances were lost, due to bad handling. Towards the close, Presentation fought back gamely, a good loose forward rush led by F. Wilson, Allen and O'Keeffe bringing play to the Mungret twenty-five. In subsequent attacks, Kidney was nearly through, but elected to kick ahead when a pass out would have paid better. The end came leaving Mungret worthy winners.

Score : Mungret, 5 points
Cobh, Nil.
Cork Examiner, 10/3/39.

MUNGRET *v.* C.B.S., LIMERICK.

THOMOND PARK, LIMERICK, MARCH 16TH, 1939.

In the semi-final of the Munster Senior Schools Cup at Thomond Park, Limerick, on March 16th, Mungret College defeated Christians (Limerick) by 1 goal, 1 try (8 points) to a try (3 points). Christians put up a plucky resistance against a heavier Mungret side and a great defence prevented Mungret from running riot in the closing stages.

Christians had the advantage of a strong breeze in the opening moiety, and made good use of it. Most of the play was in the Mungret half and it was no surprise when, after 20 minutes, Lawlor gave Christians the lead with a clever try. Mungret struck back and a grand passing movement in which all the backs handled saw Banks cross far out. The same player converted. Up to the interval, Christians pressed but could make little impression on a sound defence.



NOW,
COLLINS

WELL PLAYED
MUNGRET



ONWARDS
FORWARDS

Photo by]

[“ Cork Examiner.”

Mungret had complete command throughout the second period and increased their lead with a try per Merritt.

Score: Mungret, 8 points.
Christians, 3 points.

Cork Examiner, 17/3/39.

MUNGRET v. PRESENTATION, CORK.

AT THOMOND PARK, LIMERICK, APRIL 1ST, 1939.

It was a great match with plenty of excitement from start to finish, and on the play a draw was the best possible result. While Mungret scored first and it looked for a while as if they would maintain their slender lead and thus win the Munster Cup for the first time, but as against that Presentation were attacking for almost the entire of the second half, and in addition they lost a few golden opportunities when penalty kicks went wide of the posts.

A heavier pack gave Presentation the advantage in the set scrums, but in the loose the Mungret forwards were superb, while their backs were quicker to seize opportunities than the Presentation backs.

Tarpey again proved the mainstay of the Mungret College team, while Farren was really splendid at full-back. Ryan and Collins combined well, though the latter had a rough passage of it with O'Mullane. Of the forwards, Howard, Hannifin and Leahy were always prominent. Spillane and Crowley proved the best of the Presentation backs, while Attwood was outstanding at out-half. Of the forwards, Twomey, Roycroft and Fitzgibbon were always to the fore.

Presentation Brothers College attacked from the start and the Mungret lads were held in their own "25" for some minutes. Things looked bad for them when Presentation were awarded a free just outside the "25," but Fitzgibbon failed with a rather easy kick. Mungret then came into the picture and they carried play to the Cork team's "25." Here Tarpey got possession and he cut through for a score after fifteen minutes play. Banks failed to convert a difficult kick. Presentation again attacked and Mullane sent Attwood away. The out-half fly-kicked but Farren won applause for a smart gathering of the ball coupled with a long touch to half-way. Once again Presentation had a splendid chance to equalise, but O'Mullane failed with a kick from almost in front of the posts. From a scrum, Spillane got possession and he went right through to the Mungret "25." Mullane carried on, but Farren bundled him into touch at the corner flag. Once again a great Mungret pack carried play into the Presentation "25," but Mullane relieved with a long touch down the field.

Presentation attacked from the resumption but Farren again averted a dangerous situation for the Limerick side and found a nice touch near the half-way. The Cork team never went near scoring so well as when Spillane, getting possession from a scrum, sent McCarthy away. The centre went right across the field and he was only inches from

the line when tackled by Banks. Presentation were now holding Mungret on their own lines, but Merritt and Collins were seen to advantage in some clever defence work. Presentation had another free on the touch line and Fitzgibbon made the most of it just missing the posts by a few feet. For ten minutes, Presentation pinned Mungret in their own "25" and their determined attacking was only equalled by the marvellous defence of the entire Mungret team. Then Attwood nearly sealed their fate but his kick to drop a goal just went wide. A few minutes later, Fitzgibbon had even harder luck when a penalty kick taken by him just fell short. Just on full time, Presentation College equalised. From a scrum all the Presentation backs handled and McCarthy beat Merritt to send Crowley over for a try, which Fitzgibbon failed to convert.

Score: Mungret, 3 points.
Presentation, 3 points.

Cork Examiner, 3/4/39.

MUNGRET v. PRESENTATION COLLEGE, CORK.

AT THE MARDYKE, CORK, 26TH APRIL, 1939.
(RE-PLAY OF FINAL).

The ground was very hard and the ball lively. Mungret won the toss. Our forwards got down to work immediately; Scraggs played very well as hooker; despite the disadvantage of weight, our forwards were able to get the ball back to the end of the scrum. The opponents had the superiority in the line-outs. After about twenty minutes' play, Pres. got possession from a scrum, and Murphy for Pres. crossed far out. The kick at goal failed. Mungret came back determined and carried the play to the opponents' half. M. Ryan's splendid touch-kicking held Pres. on defence constantly, but our wings, Tarpey and Merritt got no chance to score owing to the close marking of the Pres. three-quarters. Shortly before half-time a Pres. back intercepted and raced away by himself, but he was brought down by our full, Farren, at the half-way line. On the resumption, Mungret was defending for a good part of the time, but the crash-tackling of Howard and Banks saved some certain scores. A good forward rush in which Plunkett, Hanafin and Lynch figured, brought play to the Pres. "25." Tarpey snapped up a pass from Collins, but was brought down inches from the line. Play was carried to Mungret's "25," and again Pres. got possession from a loose Maul and Murphy crossed again for Pres.'s second try. Again Mungret forwards carried the play to the other's half, and towards the end of the match Lynch, with the line at his mercy, fumbled a high pass; then for the rest of the match Mungret failed to penetrate.

Score: Presentation, Cork, 6 points.
Mungret College, Nil.

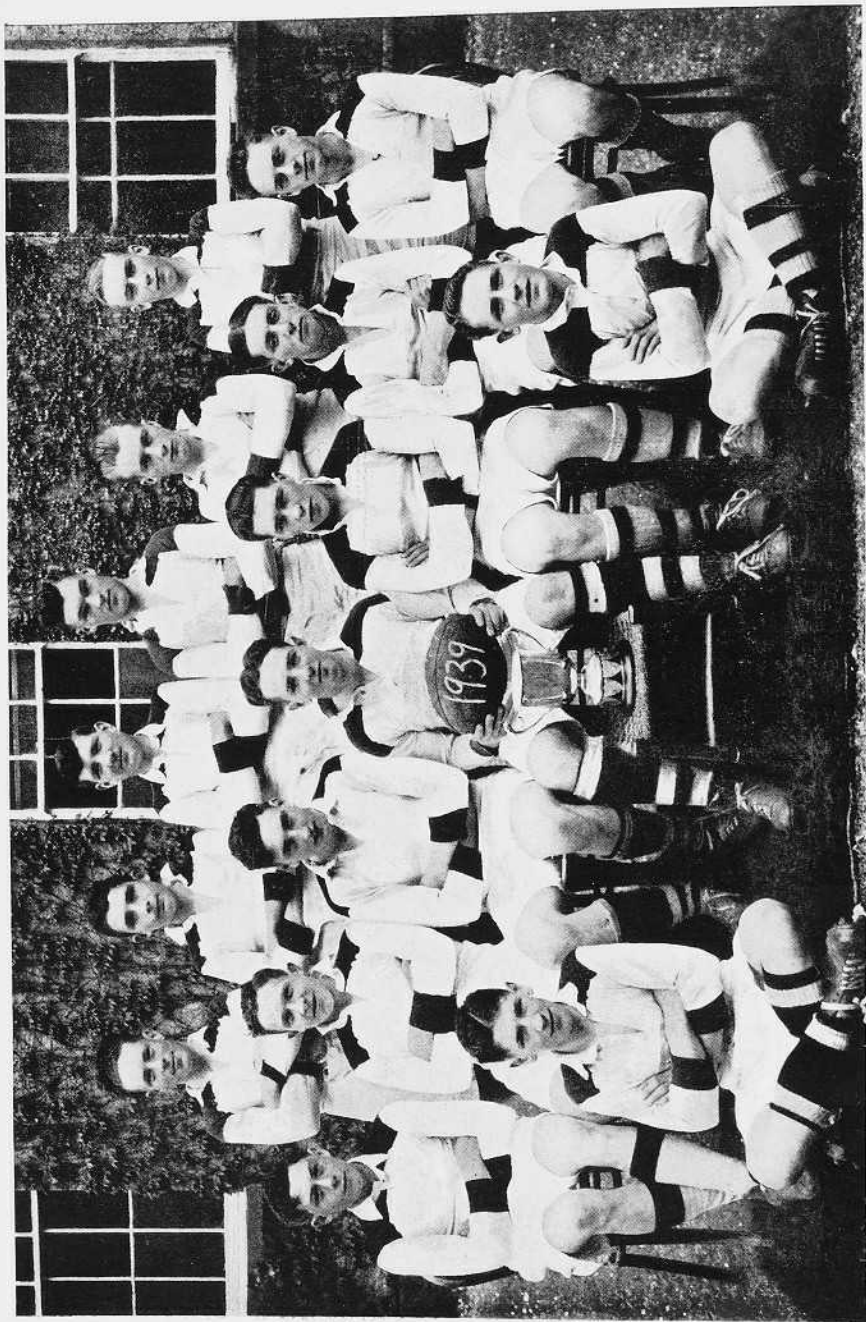


Photo by]

JUNIOR CUP TEAM

Standing—R. LeBas, J. Butler, A. Farren, J. Cotter, S. Goggin, E. O'Connor.
 Sitting—J. Tarpey, P. O'Connor, S. Shiel, E. Cogan (Capt.), M. Scraggs, J. Twomey, G. Geary.
 On Ground—N. Nestor, J. Nestor.

[Egleston Bros.

LIMERICK CITY SCHOOLS' CUP

MUNGRET v. CHRISTIANS' SCHOOLS.

AT THOMOND PARK, LIMERICK, MAY 6TH, 1939.

After two periods of extra time, Mungret College defeated Christians, Limerick, by 1 try to nil, in the final of the Limerick City Senior Schools Cup. Mungret were the better team throughout, but the great defence of the holders nearly foiled them. It was only a last minute effort by Tarpey that brought the all-important score. Mungret's best players were Merritt, Howard, Ryan, Hanafin and Plunkett, and for Christians, Casey, Reid, Lawlor, Walsh and Morrissey were best.

Mungret lost a great chance of taking the lead in the first few minutes, when Banks failed with a penalty opposite the posts. At the other end, Reid kicked up-field to Howard, the Mungret full, who was beaten by an awkwardly bouncing ball. Green following up fast gathered but knocked-on with the line at his mercy. From the scrum, Ryan got possession and went up to the half-way before Corree, the Christian full, pushed him to touch. Mungret were winning most of the set scrums, and their backs had some delightful passing bouts. They were faced, however, by a Christians defence

which left no loopholes. Christians were lucky, however, when Ryan knocked-on with the line open before him. Territorially, Mungret had the better of the exchanges up to the interval, but they failed to score.

Starting the second half, Christians rushed play to the Mungret twenty-five. Here they had a penalty, which Lawlor failed to convert. In a fast attack, Reid attempted a drop goal, which failed to rise. From the kick out, Mungret pressed, but the best efforts of Tarpey, Ryan and Banks could not penetrate a stout Christians' defence. Save for sporadic raids, Christians were penned in their own half, but their defence was superb, and full time arrived with no score. A loose forward rush led by Bourke nearly gave Christians the lead in the first few minutes of extra time, but the ball went dead. Mungret had the deciding score in the second period of extra time, when Tarpey snapped up a loose ball on the Christians' twenty-five and flashed over between the posts. Banks failed to convert.

Score: Mungret, 3 points.
Christians, Nil.

Cork Examiner, 8/5/39.

Interprovincial HONOURS were gained by M. Tarpey, M. Ryan and Jer. Howard.

Junior Cup Team

CUP MATCHES

MUNGRET v. CHRISTIAN BROTHERS' SCHOOLS, LIMERICK.

MARCH 22ND, 1939.

Amid appalling weather conditions, the long-awaited second round of the Junior Cup Competition took place when Mungret took the field against C.B.S., Limerick. Christians, with the high wind at their back, pressed strongly, and again and again kicked ahead in vain attempts to force Farren to make a mistake. At length, Farren cleared to half-way with a weighty kick and from this until half-time, play was in midfield. In the beginning of the second half, Mungret, by judicious kicking, pinned Christians to their goal line, but failed to cross, as the greasy ball was almost impossible to hold. However, Nestor cut through near the line and cross-kicked to behind the posts where Cogan, first up as usual, touched down for a try. Cogan also converted. A few minutes after this there was a grand passing movement, and the ball went to Geary, who crossed, but unfortunately dropped the ball as he was about to touch down. This was the last three-quarter movement, and from this till the finish of the game the Mungret forwards took control.

Score: Mungret, 5 points.
C.B.S., Limerick, Nil.

MUNGRET v. ROCKWELL COLLEGE.

MARCH 25TH, 1939.

Mungret played against Rockwell in the semi-final on March 25th. Rockwell fielded a bigger and heavier team, and it seemed as if our backs were to be overwhelmed by their large opponents. Mungret kicked off against the wind, and Rockwell, though helped by the wind, were unable to get a footing in Mungret territory. Then came a fast forward rush which brought play into the Rockwell 25, and Mungret had a golden opportunity to score had they heeled smartly from the loose scrum which followed. However, Rockwell relieved and by a few long kicks took Mungret into their 25. Here Rockwell gained possession from a line out and their out-half cross-kicked to his wing but Geary fielded cleanly and beating one man found a safe touch just on the 25. This was the only really dangerous situation for Mungret in the first half. The wind was by now a gale and it was raining so hard that part of the field was already waterlogged. Mungret pressed from the kick off, but it was impossible to handle the ball under these conditions. Nevertheless, the Mungret forwards, who had harried the Rockwell backs in the first half, were keeping up the tremendous pace they had set, and time after time they stormed the Rockwell line. They crossed four times, and on two of these occasions a score seemed certain; once when Shiel got clear away, and once when Holland crossed. However, all the efforts were in vain, and when the whistle went, the score stood at nil all.



THE JUNIOR
CUP
TEAM



AT
CORK



Photo by]

[“Cork Examiner”

MUNGRET v. ROCKWELL.

AT THOMOND PARK, LIMERICK, APRIL 22ND, 1939
(REPLAY).

A high wind militated against scientific play, but, nevertheless, the game was open.

Rockwell, aided by the wind, pressed strongly in the first half, but their backs failed to make use of their chances.

Early in the second half, Mungret took the lead, when Geary got over far out. This score was a very fine effort, as a result of splendid work by the entire Mungret back division. Shortly afterwards a rush by the Mungret forwards took play over the Rockwell lines, where O'Connor touched down for their second score. To the close, Mungret held the upper hand, the judicious kicking of their backs preventing all Rockwell efforts to break away.

For Mungret, Farren, Geary and the brothers Nestor were best behind the scrum, while forward, Scraggs, Cotter and O'Connor were best.

Score: Mungret, 6 points.
Rockwell, Nil.

Limerick Leader, 29/4/39.

MUNGRET v. PRESENTATION, CORK.

(FINAL).

AT THE MARDYKE, CORK, MAY 3RD, 1939.

Mungret had a slightly heavier pack, and, with the assistance of a very good hooker in Scraggs, they got a majority of the scrums, though towards the end of the game "Pres." pack did seem to be putting more weight into their pushing. Moroney was a safe handler at scrum-half for the Cork team, and at centre, Riordan's kicking was responsible for making some valuable ground, but the advance ended there. They could never manage to penetrate the defence, while the same was the case when they were defending themselves—they always kept Mungret under control.

J. Nestor and Twomey were the best of the visitors' three-quarter line, but as a combination, when they got the ball, this back line were too slow in passing and missed some good chances. In the "Pres." pack the outstanding forwards were Crowley and Cotter, while for the visitors, Scraggs, Shiel and O'Connell were hard workers and very quick to follow up kicks ahead.

"Pres." had a slight territorial advantage during the early part of the game, but they were never allowed inside the opponents' "25." Play was keen and no one was allowed to break through. Deady, on the Pres. wing, tried once or twice but he was always brought down quickly. Before long, Mungret took the home team to their own 25 by taking the majority of the scrums, and N. Nestor was always quick to send the ball out to the backs. Then the visitors got right up to the opponents' line and looked very dangerous when the forwards bunched round the ball, but Moroney fell on it and finally Sheehan got possession to kick a nice touch near the halfway line. Mungret were attacking strongly now and Pres. were saved from a dangerous situation by Riordan, who sent out to Deady from the base of a scrum, but the winger was brought down near the halfway line by Farren. A free to Mungret was taken by Farren, but his kick was short.

The resumption saw "Pres." pressing, and though they remained inside the Mungret half, Scraggs was responsible for holding them frequently. He took the ball from lines-out, and was a good leader of forward rushes. "Pres." were getting more of the scrums now, but when the backs received the ball they were too slow to let it out. A short kick ahead by Riordan gave them a good chance for a score, but when Moroney got possession from a scrum he was brought down immediately by J. Nestor. A good touch kick by Tarpey sent Cork well back and the line-out resulted in the whole Mungret back line handling, but the movement was too slow, and by the time Twomey got the ball they had made only very little ground, he was brought down immediately. Then "Pres." pressed ahead again, and when he was given the ball from a scrum, Deady nearly broke through, but Nestor brought him down a few yards from the line. A series of scrums on the visitors' line followed from which they got possession every time, and prevented the attackers from doing anything dangerous. Scraggs again led a good forward rush which took Mungret to the opponents' line, and Twomey very nearly got over from a scrum, but he was bundled off by the defending forwards. Though J. Nestor looked very like doing it when he broke away from a loose maul two minutes before the end, there was still no score at the final whistle.

Cork Examiner, 4/5/39.

FINAL RE-PLAY.

MUNGRET v. PRESENTATION, CORK.

AT THOMOND PARK, MAY 6TH, 1939.

From the start, Mungret were attacking, and the good hooking of Scraggs saw their backs getting a steady service of the ball. From the first scrum at half-way the Mungret "threes" got going, and Geary was only forced to touch a yard from the "Pres." line. After a series of scrums here a free brought much needed relief to Presentation. Back came Mungret, but their backs were unable to break through a fine defence. A loose rush by Meany, O'Donovan and McHale had the Mungret defence in difficulty, but Farren got back to touch down. Mungret had another long spell of attack after this, but they lacked that little extra finish which would have meant scores, and the interval arrived with the score sheet—blank.

Presentation improved on the restart, and a nice bout of passing between Sheehan, Riordan and Deady took play well inside the Mungret twenty-five before the latter was grassed. After five minutes, Presentation took the lead in unexpected fashion. Geary, the Mungret wing, cross-kicked on his own twenty-five, and Deady, the Presentation wing, gathered and outpaced the opposition to score in the corner. Moroney failed to convert. Scraggs and O'Connor led a Mungret forward rush, which took play to the Cork half. Mungret wheeled a scrum here, and went on into the "Pres." twenty-five. Here Mungret were awarded a free, and Farren sent the ball dead between the posts to level matters. This success put new life into Mungret, and for the next few minutes they subjected the Presentation lines to a veritable barrage of attacks. Goggin was nearly

over after a fine burst, and then Moroney saved another awkward situation with a fine tackle. Judicious touch kicking by the Presentation backs, particularly, Moroney, then put the Cork boys in an attacking position. Mungret had a very narrow escape when Riordan attempted a drop goal, which was a shade low. Presentation, however, scored in the next attack when Moroney got the ball away cleanly to Buckley, who kicked over the line, and then followed up to get the touch down. Moroney narrowly failed to convert.

Mungret struck back in dramatic fashion, when from a scrum near the Presentation lines Nestor, their diminutive scrum half, dodged over for a try. Another grand kick by Farren and Mungret had the lead for the first time. With only a few minutes left for play, Presentation made a last desperate rally, which found them swarming on the Mungret lines as the final whistle went.

Score: Mungret, 8 points.

Presentation, 6 points.

Cork Examiner, 8/5/39.

Mungret Team—A Farren, J. Twomey, J. Tarpey, K. Henry, S. Goggin, G. Geary, J. Nestor, J. Cotter, M. Scraggs, M. Holland, R. LeBas, J. Butler, P. O'Connor, S. Shiel, E. Cogan (Captain).

RUGBY SEASON, 1938-39

SENIOR CUP TEAM.

Mungret	v. Bohemians	Nov. 6	Won	8-0
"	v. Old Crescent	Nov. 20	Lost	0-9
"	v. Rockwell	Dec. 10	Lost	0-5
"	v. Munchins	Dec. 18	Drawn	3-3
"	v. Christians	Jan. 29	Won	23-0
"	v. Crescent	Feb. 23	Won	3-0
"	v. P.B.C., Cove	Mar. 8	Won	5-0
"	v. Christians	Mar. 16	Won	8-3
"	v. P.B.C., Cork	Apl. 1	Drawn	3-3
"	v. P.B.C., Cork	Apl. 26	Lost	0-6
"	v. v. Christians	May 6	Won	3-0

JUNIOR CUP TEAM.

Mungret	v. Crescent	Nov. 13	Won	23-0
"	v. Rockwell	Dec. 10	Drawn	0-0
"	v. Christians	Mar. 22	Won	5-0
"	v. Rockwell	Mar. 25	Drawn	0-0
"	v. Rockwell	Apl. 22	Won	6-0
"	v. P.B.C., Cork	May 3	Drawn	0-0
"	v. P.B.C., Cork	May 6	Won	8-6

Hurling

DR. KEANE CUP.

MUNGRET v. ST. MUNCHIN'S.

OCTOBER 9TH, 1938.

MUNGRET met St. Munchin's in the first match of this Cup on the home ground.

Although we had to face what appeared a very strong team, still Mungret attacked from the throw-in, and after a few spirited attacks on the Munchin's goal, E. Sullivan cut a grand ball to the net to open the scoring for Mungret. Munchin's now attacked, but the over-eagerness of their forwards lost them a golden opportunity. Mungret swept down again on the opponents' lines and a clever movement was capped by J. Byrne goaling from the wing. Back to our lines, Munchin's brought the ball, but our backs stood the test well. M. J. Howard clearing in great style. Buckley, playing with judgment, sent a ground clearance to Ryan, who sent a high ball to the full forward to score the third goal. Munchin's, quick to recover, sent in a goal soon after. After half-time Munchin's were pressing our backs and Kennedy in goal saved two very hard shots, but the clever bout of passing among their forwards soon resulted in their drawing level. Mungret now began to move quickly, and Quinn in mid-field sent a long drive to the forwards to add the extra goal for us. Hayes of Munchin's started a clever movement which the backs soon stopped and Tarpey sent a grounder over the posts, the only point of the

match. When the final whistle went, we were the victors.

Mungret, 4 goals, 1 point.
St. Munchin's, 3 goals.

MUNGRET v. C.B.S., LIMERICK.

OCTOBER 20TH, 1938.

In the second match of the Cup we faced a strong team. At the commencement of the game, Christians quickly sent in a goal and point. Mungret now fought back and a long drive from Quinn was inches wide. Soon the Mungret backs were subject to very hard pressure, but the backs—Howard and Ryan—played well. Notwithstanding, when the half-time whistle went, Christians had a big score to their credit. In the second half, Mungret, playing with a strong breeze in their favour, hurled with great confidence. From the throw-in, Quinn got the ball to make the opening score for Mungret, with a point. On the puck from goal, Tarpey trapped the ball and sent over for another point. Enlivened by these successes, Mungret played with great dash and quickly got two more points, and a brilliant save by Carroll, the Christian goalie, was caught in the rebound by Byrne, who drove in our first goal. For the rest of the game Mungret fought hard to get the goal that would give them victory, but a point by Quinn was our only gain. We were thus unlucky in losing by the narrow margin of one point. The score was—

Christians, 3 goals 1 point.
Mungret, 1 goal, 6 points.

Rugby—Third Club

RUGBY always makes an appeal on our return to school. We are anxious to open the season as soon as possible, but the first game quells our ardour and makes us wonder why there ever was such a game?

The cold weather of October saw us commence the Rugby season of 1939. It was apparent from the first few practices that there was talent in abundance.

Our outstanding players during the year were—Forwards—G. O'Sullivan, T. Keane, N. Hayes; backs—B. Murnane, J. Tarpey, N. Nestor, J. Mackesy.

This year we had great pleasure in playing Glenstal Priory School. It was the first time we met, and we hope that this is only a prelude to many encounters between the two schools.

CRESCENT COLLEGE *v* MUNGRET COLLEGE
DECEMBER 18TH, 1938

It was a bitterly cold day, with a very strong breeze blowing across the field.

Crescent kicked off, and immediately started to attack. They were a lively team, and matters looked dangerous until N. Nestor kicked a good touch, clearing our twenty-five. However, Crescent soon drove us back again and from a loose scrum their wing crossed for a try, which was unconverted.

This score put new life into the Mungret team, and from now to the end of the game they had the better of the exchanges. Fast heeling and quick and accurate passing by the backs were a feature. Forward rushes led by G. O'Sullivan and T. Keane soon brought us scores.

J. Tarpey scored two tries; P. J. O'Connor and Niall Hayes scored from loose rushes.

In the closing minutes of the game, Jack Mackesy dropped a goal.

Score: Mungret College, 1 dropped goal, 4 tries—16 points.
Crescent College, 1 try (3 points).

We wish to thank Mr. Frank Hayes for refereeing this match.

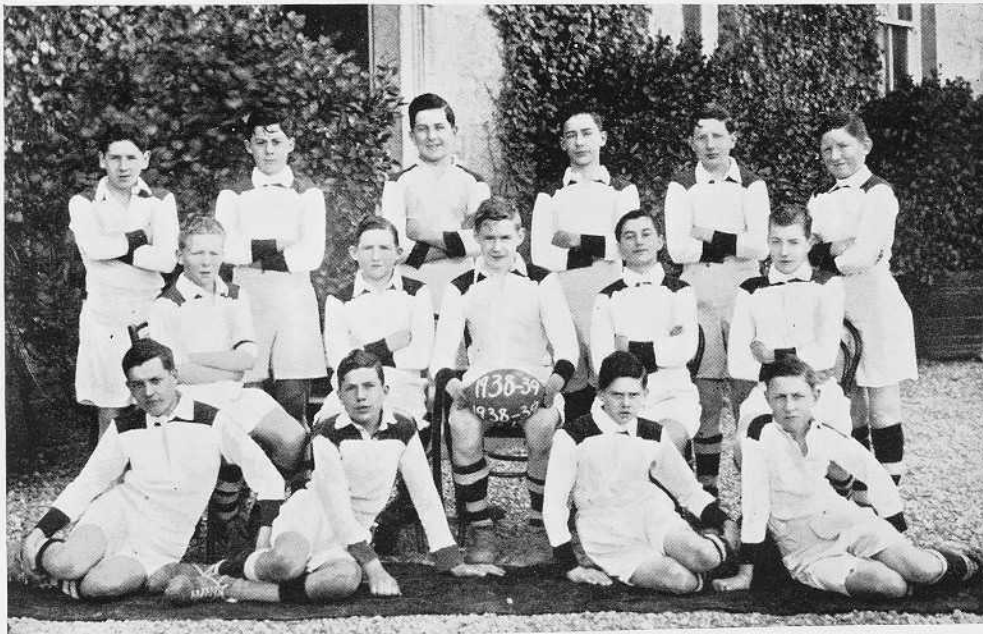


Photo by]

[C. & L. Walsh

III CLUB RUGBY XV

Standing—N. Nestor, J. Tarpey, J. Gubbins, B. Coleman, T. Keane, P. J. O'Connor.
Sitting—J. Mackesy, J. Murphy, G. O'Sullivan (Capt.), P. Goggin, K. Smyth.
On Ground—L. Barry, F. Dolan, N. Hayes, P. Duffy.

GLENSTAL PRIORY SCHOOL v. MUNGRET COLLEGE.

FEBRUARY 12TH, 1939.

We were glad to welcome the Glenstal team on this their first visit to Mungret. We were favoured with a fine sunny day. The ground was rather heavy.

The first half was keenly contested, there being frequent forward rushes. Play was centred about the half-way line, but once or twice good back movements by Glenstal made us feel anxious. Keen tackling by J. Mackesy and P. Duffy saved the situation on more than one occasion.

During the second half, Mungret forced play inside the Glenstal half. We had the better of this period.

From start to finish, this match was most exciting. The Glenstal backs again caused us trouble. They got away on several occasions, and would have scored but for the tackling of P. Duffy, who was playing full back to-day.

A few minutes before half time, P. Duffy cleared to the open side, where the ball was gathered by the Glenstal wing, who ran over for a try near the corner flag. This try went unconverted. At half-time the score was a try in favour of Glenstal.

On the resumption, the Glenstal full back knocked-on near his twenty-five. The Mungret forwards heeled the ball. It went out to our centre, Jim Tarpey, who dropped a goal. Shortly after this, N. Nestor kicked ahead. P. Goggin followed up to touch down for a try. A scrum near the line saw Mungret heel again; this time Frank Dolan cut through to score a try.

GLENSTAL PRIORY SCHOOL v. MUNGRET COLLEGE.

MARCH 26TH, 1939.

On Passion Sunday we travelled to Glenstal to play a return match.

Score: Mungret College, 1 dropped goal (4 pts), 2 tries (6 pts.)—(10 points).

Glenstal Priory School, 1 try (3 points).

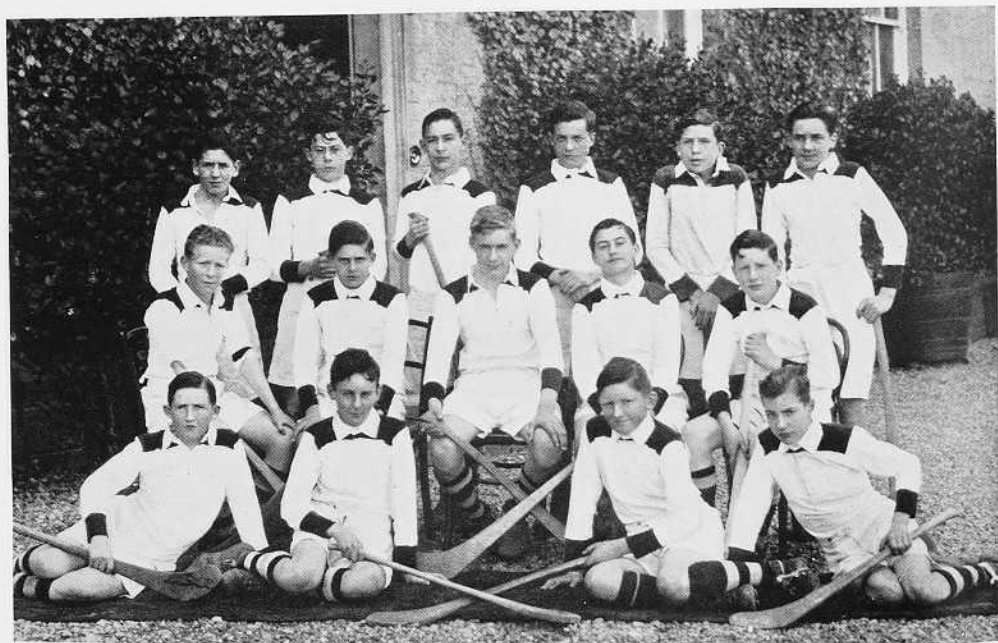


Photo by]

[C. & L. Walsh

III CLUB HURLING XV

Standing—N. Nestor, J. Tarpey, B. Coleman, L. Barry, F. Dolan, R. O'Connor.

Sitting—J. Mackesy, N. Hayes, G. O'Sullivan (Capt.), P. Goggin, T. Keane.

On Ground—J. Murphy, B. Murnane, P. J. O'Connor, K. Smyth.

Hurling

WE had very fine weather at the beginning of the year, which was ideally suited to test our new-comers. We were fortunate in getting some good hurlers among the new boys. The most outstanding were Seán Fitzpatrick, J. Conway, J. Mackesy; and amongst the veterans we had still left Tarpey, Murphy and O'Sullivan. Practice was always very keen and energetic, but the chief interest lay in the league matches—most of these were played off during the first term, and

the captain's team had the honour of winning the final.

As leaders on the field, we would like to mention our captain and L. Barry and J. Murphy; as goalies we have excellent custodians in N. Nestor and J. Nyhan. Among the full forwards we would like to mention N. Hayes and S. Fitzpatrick, and among the wingers, D. Nyhan and J. Conway. We expect some very fine matches before the end of the year.

Jack Mackesy.



THE BLACK WALK

ROLLA AN COLÁISTE

1938-1939



Uachtarán :

AN T-ADAIR OIR. SEÓSAIMH Ó CONCUBAIR, C.I.
Very Rev. Joseph O'Connor, S.J.

Uacht. na Scoile Appoltaíge :

AN T-AD. S. Ó CEALLAIG, C.I.
Rev. J. Kelly, S.J.

Leas-uachtarán :

AN T-AD. C. PEARÓTO, C.I.
Rev. C. Perrott, S.J.

Stiúrtoir Léiginn :

AN T-AD. C. BARRÉAD, C.I.
Rev. C. Barrett, S.J.

AN T-AD. L. Ó CAÉÁIN, C.I.
AN T-AD. M. Ó CORBÁIN, C.I.
AN T-AD. D. Ó MAÉSAIMH, C.I.
AN T-AD. T. Ó CEALLAIG, C.I.
AN T-AD. S. CUMNEÁIN, C.I.
AN T-AD. A. Ó NEACÉAM, C.I., Easagréoir an
Ighleabhair.
AN T-AD. M. MACCÁRTAIG, C.I., ANAMÉARA.
AN T-AD. L. PHIONNABHÁIR, C.I., Stiúrtoir
Smaéda.
AN T-AD. S. Ó MUIRÍR, C.I., Leas-uachtarán na
Scoile Appoltaíge.
M. OIRIÚ. MÓMBÍOL, C.I.
S. OIRIÚ. Ó h-ADUÁ, C.I.
D. OIRIÚ. MAC CUMHAILL, C.I., PÓ-EASAGRÉOIR.
P. OIRIÚ. Ó h-IONNÁIL, C.I.
P. OIRIÚ. Ó SÚILLEADÁIN, C.I., Stiúrtoir Smaéda.

AN BRÁDAIR MÍCEÁL Ó DUMHÁIN, C.I.
AN BRÁDAIR TOMÁR Ó MURÉADÁ, C.I.
AN BRÁDAIR ADÓ MAC AN TSAGAI, C.I.
AN BRÁDAIR ÉAMONN MAC EOCARÓ, C.I.

MÍCEÁL Ó MÓRÚA.
SEÁN Ó DHUAM.
MÍCEÁL MAC CÁRTAIG.
SEÁN Ó DÁLAIG.
DÓINÉALL MAC EMEÁIT (OLLAMH PE CEOL).
AN DOCTOIR : HUBERT ROCHE-KELLY Ó CEALLAIG.

AN FIAÉLÓIR : SEÓHIRE Ó h-ARAGÁIN.
BANALTRA COIMHURÓEAC : M. NÍ CORBAGÁIN.

Rev. W. Kane, S.J.
Rev. M. Corbett, S.J.
Rev. J. Mahony, S.J.
Rev. T. Kelly, S.J.
Rev. G. Guinane, S.J.
Rev. A. Naughton, S.J., Editor of "Mungret
Annual."
Rev. M. McCarthy, S.J., Spiritual Father.
Rev. W. Prendergast, S.J., Prefect of Discipline.
Rev. J. Morris, S.J., Assistant Moderator of the
Apostolic School.
Rev. M. Mansfield, S.J.
Rev. J. Hughes, S.J.
Rev. D. Coyle, S.J., Assistant Editor.
Rev. F. Hennelly, S.J.
Rev. F. Sullivan, S.J., Prefect of Discipline.

Br. Michael Dineen, S.J.
Br. Thomas Murphy, S.J.
Br. Hugh McEntee, S.J.
Br. Edward Keogh, S.J.

Michael Moore, Esq.
John O'Brien, Esq.
Michael McCarthy, Esq.
John Daly, Esq.
Donal Guina, Esq. (Music).
Medical Adviser : Hubert Roche-Kelly, M.B.,
B.A.O., B.Ch.
Dental Surgeon : George Hartigan, L.D.S.
Resident Matron : Miss M. Corrigan.

FEALLSAMHAIN.
A DÓ.

Seórah Ó Caéarais.
Míceál Ó Coileáin.
Moclár Mac Oitir.
Seán Ó Dubháin
Éamonn Ó h-Artaáin
Diarmaid Mac Siolla
Éatáin
Míceál Ó Céileáin
Pádraig Mac Siolla
Iarlaeta
Pádraig Mac Aodá
Tomás Ó Maolúmnaigh
Tomás de Bhionnóil

FEALLSAMHAIN
A h-AON.

Muirir Mac Oitir
Míceál Mac Seapailt
Eoghan Ó h-Annán
Bhian Harvín
Seán Mac Donnaiú
Pádraig Ó Ríordáin
Pádraig Pearse
Andrew Quinn
Frederick Shackleton
Seán Breaáin
Tomás Mac Uilliam

RANG ÁRDO-TEARAR.
A DO.

TUAÉ-THACAILLÍ.
Seapóir Mac Seapailt
Diarmaid Hóháin
Maolmhuir Mac Gabann
Aodán Ó Dúnlais
Barra Ó Dúnlais
Pádraig Ó Súilleabháin
Míceál Ó Rian
Pádraig Ó Rian
Míceál Ó Tárra

APPOLTAIG.

Tomás Mac Donaghy
Míceál Ó Flannagáin
Maolmhuir de Róirte

RANG ÁRDO-TEARAR (A)
TUAÉ-THACAILLÍ.

Seamus Ó Uíom
Seórah Ó Callanáin
Aodá Gordon
Bhianbhán Ó h-Anabáin
Seórah Hóháin
Ancone Metcalpe

PHILOSOPHY.
Second Year.

Casey, Joseph
Collins, Michael
Cotter, Nicholas
Duggan, John
Hartigan, Edmund
Hatton, Desmond

Kelleher, Michael
Lysaght, Patrick

McHugh, Patrick
Moloney, Thomas
Prendiville, Thomas

PHILOSOPHY.
First Year.

Cotter, Maurice
Fitzgerald, Michael
Hannon, Eugene
Harding, Brian
McDonnell, John
O'Riordan, Patrick
Peart, Patrick
Quinn, Andrew
Shackleton, Frederick
Walsh, John
Walsh, Terence
Williams, Thomas

Leaving Certificate.
Second Year.
Lay Boys.

Fitzgerald, Gerald T.
Howard, Jerome J.
McGowan, Myles
O'Dowling, Aidan
O'Dowling, Barry
O'Sullivan, Patrick K.
Ryan, Michael
Ryan, Patrick
Tarpey, Michael

Apostolics.

Ennis, Thomas
Flanagan, Michael
Roache, Myles

Leaving Certificate (A).
Lay Boys.

Byrne, James
Callanan, Joseph
Gordon, Hugh
Hanafin, Brendan
Howard, Joseph
Metcalfe, Anthony

Seán Ó Conéubair
Seán Ó Duibh
Coipeall de Róirte
Seán de Róirte
Peardar Mac Síte
Seán Ó Tuama

APPOLTAIG.

Earnán Mac Aodá
Seán Ó Maolúmnaigh
Seán Ó Muiréada
Liam Ó Conéubair
Colmán Ó Cumm
Éamonn Ó Súilleabháin
Seamus Tóibín

RANG ÁRDO-TEARAR (B)
A h-AON.

TUAÉ-THACAILLÍ.
Seán Ó Colmáin
Bhian Ó Daotha
Tomás Ó Duinnín
Seán Mac an tSail
Míceál Ó Hóirán
Seórah Ó Maoláin
Liam Ó Donnaiú

APPOLTAIG.

Éamonn Ó Buacalla
Donnall Mac Ainéar
Seán Mac an tSaoir
Donnall Ó Raáallais
Seán Ó Seannáin
Éamonn Strickland
Seóirpe Tóda

An Ceathrú
EADAIH-MEADHONAC (A)
TUAÉ-THACAILLÍ.

Donnóad Ó Céaragáin
Míceál Ó Coileáin
Diarmaid Ó Conáite
Seamus Ó Dubhruite
Míceál Ó Duinn
Seán Tóghán
Caomhán Mac Éimrí
Riobárd Ó h-Eiréanóin
Míceál Merritt
Éamonn Ó Conéubair
Éamonn Polacaf
Rágnall de Paor
Riobárd Ó Rian
Máireín Scraggs
Saoiltearar Ó Síagail

O'Connor, John
O'Dwyer, John
Roche, Cyril
Roche, John
Sheehy, Peter
Tuomey, John

Apostolics.

Magee, Ernest
Moloney, John
Murphy, John
O'Connor, William
Quinn, Colman
Sullivan, Edward
Tobin, James

Leaving Certificate (B).
First Year.
Lay Boys.

Coleman, John
Deady, Brien
Dineen, Thomas
Gaule, John
Horan, Michael
Mullane, Joseph
O'Donnell, William

Apostolics.

Buckley, Edward
McCauley, Daniel
McIntyre, John
O'Reilly, Donal
Shannon, John
Strickland, Edward
Todd, George

Fourth
Intermediate (A).
Lay Boys.

Cadogan, Denis
Collins, Michael
Connolly, Dermot
Doolry, Hal
Dunne, Michael
Goggin, John
Henry, Kevin
Irvine, Raibin
Merritt, Michael
O'Connor, Eamon
Pollaky, Eamonn
Power, Reginald
Ryan, Robert
Scraggs, Martin
Shiel, Sylvester

Αποστολικά.

πάτραις δε Βαλθ
 εαρινήμιν ό θρησκάμ
 σεάν δε θυελέμ
 άποπέαρ ό ελλεάμ
 μαοτμός ό νέιτλ
 ούιθέαρ πλυνέαο

Αν Σεατέρυ**ΕΑΘΑΡ-ΜΕΑΘΟΝΑC (B).****Τυαέ-Θυαέαιλλί.**

Εάμονν ό Ευαγάμ
 Σεάν Mac Ούιτμ
 Concubair Cpaobae
 Tomár Mac Concraoá
 míceál ό θαοτάμ
 míceál ό λαοόα
 Ούιθέαρ ό λοντρίγ
 Séamur ό μαοτμιαρ
 μινμυ ό Ceallaéáμ
 pátraiς ό Concubair
 Colm ό Σεαénapaίς
 Séamur ό súilleaóáμ
 máirtín ό Scannláμ

Αποστολικά.

Seópaín Mac Uíor
 míceál ό Concubair

Αν Τρεαρ**ΕΑΘΑΡ-ΜΕΑΘΟΝΑC (A).****Τυαέ-Θυαέαιλλί.**

Liam de Dapra
 Urian ό Colmáμ
 Antome ό Fearéáμ
 míceál ό haróito
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Alor ό Uálaίς
 Liam ό Cinnéroe
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 Seópaín ό Connhaίς
 Séamur ό Finnéigeapn
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 Alor Mac Émpí
 Seán ό Macapa
 máirtín Mac aóóa
 Alponpur ό μαοτμíμ
 pátraiς ό neaéam
 Uíomall ό niaéáμ
 Seóirpe ό Urian
 Seán ό Riam
 Éamonn Scot

Αποστολικά.

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 Seán Mac Coéaóa
 πρόμπαρ ό nápaóaίς
 Liam ό Concubair
 míceál Ureacnac

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 Séamur pámap

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 O'Shaughnessy, Michael

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 Keogh, John
 Neary, Francis
 O'Connor, William
 Walsh, Michael

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Gleeson, Dermot
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 Hayes, Thomas
 Keane, Andrew
 Murphy, Timothy
 Nyhan, Jeremiah
 Palmer, James

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