

ST. KIERNAN'S COLLEGE RECORD

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# ST. KIERAN'S COLLEGE RECORD

A COLLEGE AND DIOCESAN REVIEW

UNDER THE PATRONAGE OF

THE LORD BISHOP OF OSSORY

VOLUME 2 : 175th ACADEMIC YEAR

EDITED BY REV. DANIEL COLLIER

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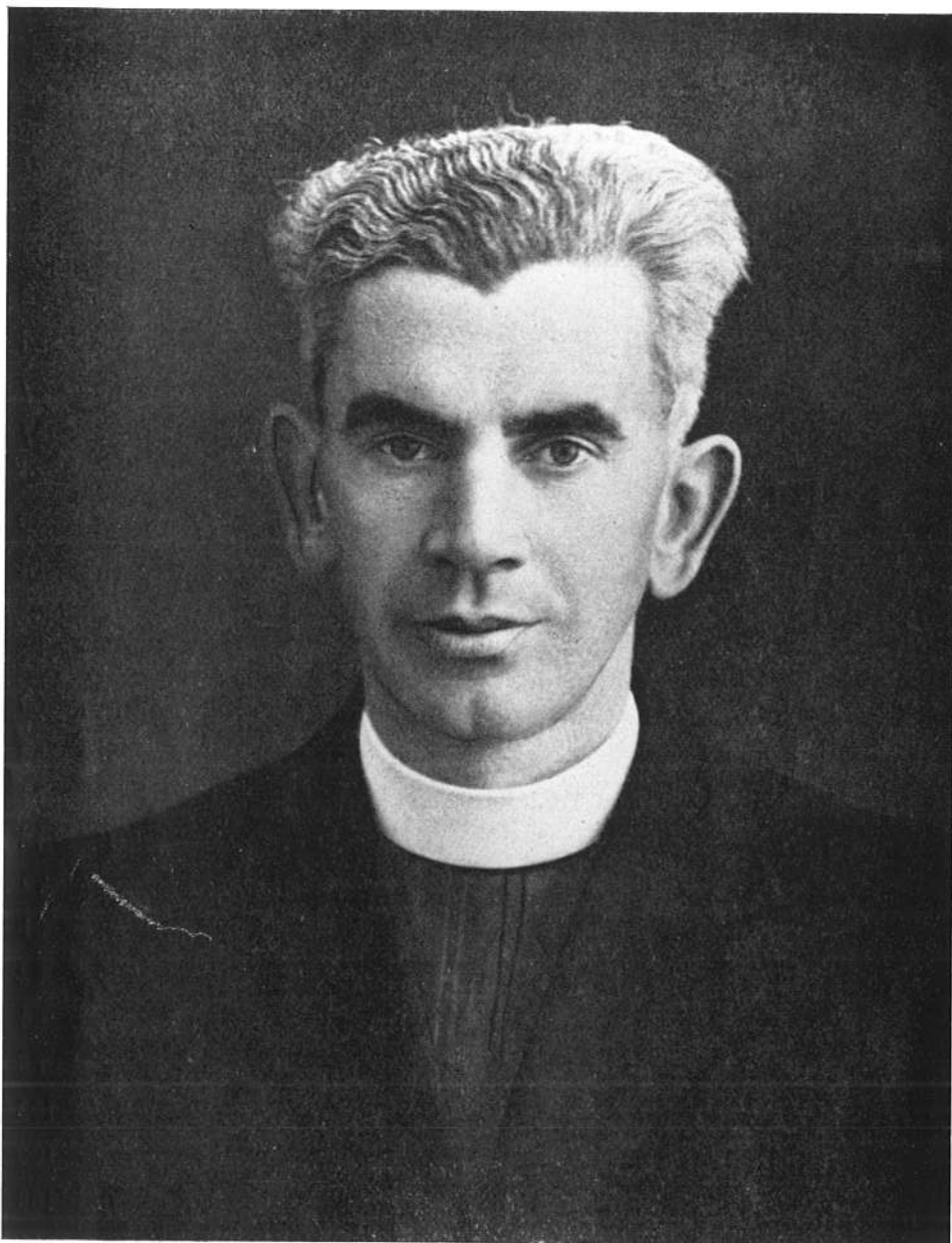
*Photography*

*by*

*Rev. Gerard O'Sullivan*

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VERY REV. GABRIEL CANON LOUGHRY, S.T.L.  
Appointed President Easter 1956; Member of Diocesan Chapter  
St. Kieran's Day, 1958

## SOLEMN BLESSING OF NEW WING

THE passer-by, standing at the gates of the college on Thursday, April 10th, 1958, would have seen, at ten minutes to one precisely, a solemn procession begin to move along the walks towards the chapel. Behind the cross walked first the choir chanting with level assurance. Next with fingers pressed firmly on the pages of their antiphonaries against unkindly winds, came the freshmen, to be followed with easier movement and more confident voice by the students of maturer years. Then came the college professors—no observer could fail to see that, for them, this was their home—and behind them, in a ladder of years, the

clergy of the city, the parish priests of the diocese and the cathedral chapter. Midway amongst them a streak of white hair began and widened as the procession advanced—the older priests were now passing. Perhaps re-passing was the word, for here, in their Alma Mater, this scene, this atmosphere held them once again. They could be forgiven if, today, a fleeting smile or a pensive look on their lined faces betrayed the recollection of their student days within these walls. We missed from their number faces long familiar in the college, and the friendly greeting and the warm handshake which illness deprived us of.



*South-west view of the Dr. Collier Wing*

Lastly, with his attendant ministers, treading a path which, as student, professor and president he had trodden for many years of his life, came the bishop, the successor of the great saint whose name the college bears. Perhaps, as he looked before him and above him, his eye, too, clouded as the shades of other days surrounded him. He was followed by the lay-professors of the college, the architect and the builders. *Ecce Sacerdos Magnus*. . . . The anthem today had a new significance. For today's ceremony was to crown for the bishop a life-work of dedication to the college, to its hopes, to its students. This was no ordinary reception of the bishop. Today he was being welcomed by the assembled household and by the priests of the diocese into the college which he had made, in a special way, his own. Now, before the altar, looking back on the great work which God had given him strength to do for the college, would he kneel and say *Confirma hoc Deus*. And then the voice of the celebrant was heard and the perfumed breath of the censer clouded the sanctuary and the softness of the chant broke like light. The Mass had begun.

Despite their purposeful simplicity and directness, the ceremonies of the Roman rite can be intensely moving, for the simplicity is never stark nor the action remote. This day, at the High Mass in the intimacy of their own home, as acolytes and ministers in effortless harmony, gravely wove a filigree pattern of movement the voices of their companions were raised chanting and praising—*Victricem manum tuam Domine laudaverunt pariter*—one and all they praised Thy conquering hand, O Lord. Soon the great Sacrifice was ended and, with a blessing the procession again formed and led the bishop until he stood beneath the lofty new wing of the college which would bear his blessing and his name whilst the college stood.

It looked young in the keen April air but, surprisingly, not new. For so cunningly were its features moulded and its arms linked with the more weathered body of the college, that the momentary doubt of their relationship disappeared immediately. Physically part of the college now and soon

to be part of its tradition and its history, it thrust upward with silvery freshness and vigour to the stone cross which surmounted it. But there was no assertion of dominance, no flaunting of modernity. Rather it seemed as if this new building would shun the suggestion that it did not always belong to the college. For there was a time when these stones, in another place, stood also close to St. Kieran's College, but not so close as now. There was a time when the students of the college worshipped inside these walls which once stood enshrining the altar in Maudlin St. Chapel and sheltering the graves of the dead which lay around. Now the old chapel had come back to the students and the college. Happy, long-deferred re-union. And then the bishop was praying—*Adjutorium nostrum in nomine Domini, Our help is in the name of the Lord*. Years before, the stones heard these same words from a bishop long since gone to his reward, and felt his benediction. This day, once again, they felt the cool sprinkling of the lustral water and received a renewal of blessing and of purpose.

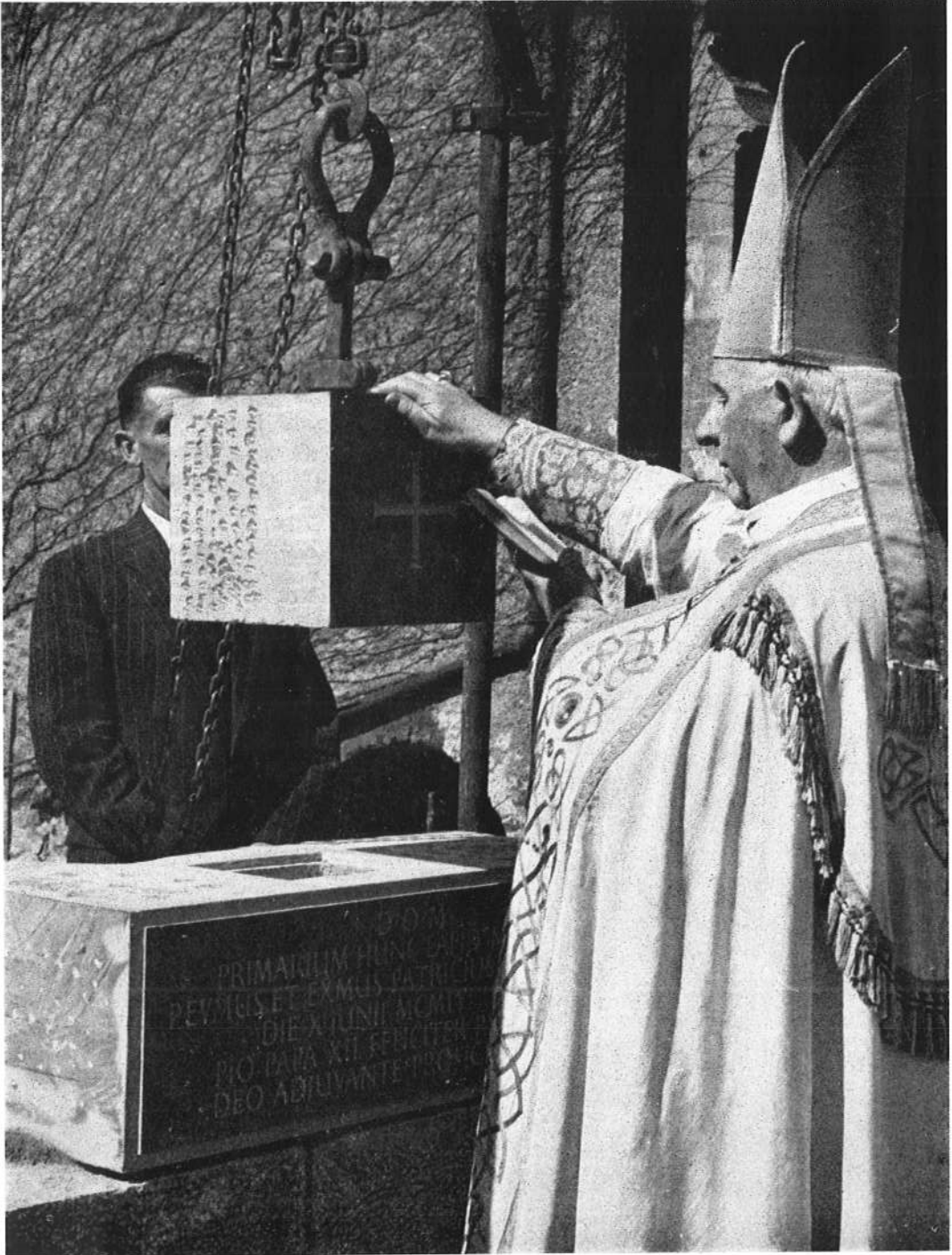
Across the glass-smooth terrace the procession now wound as the students sang "I rejoiced at the things that were said to me: we shall go into the house of the Lord." Now the bishop led the way upwards towards the great hall of the new building and, with a golden key, the gift of architect and builders, unlocked the main door. He was followed, in ceremonial entrance, to a crucifix which stood at the head of the hall and here, before the image of the Saviour of the world, the final rite of blessing was concluded. And the burden of the bishop's prayer was—Christ be within and Christ without; Christ above and Christ below; Christ in our home and in our hearts. . . .

No longer was this spreading new structure a thing undestined. Let the winds blow now, they will breathe upon that which is God's: let the rains fall, they will cleanse that which is His: let the lightning flash, it shall display His home, His dwelling. Let the sun shine, it shall light and warm the nursery of His learning and His love.

\* \* \*

In 1782, Bishop Troy was quick to seize





*Most Rev. Dr. Collier lays the foundation stone, 10th June 1956*

upon the opportunity at last conceded to Catholics of educating their children in their own Faith. With humble courage he grouped them around him in Burrell's Hall. But Burrell's Hall, like the other quickly succeeding homes of the college, was soon too small for the growing institution, and it became clear that a new site and a long-term plan was needed.

The beginnings of the final home of St. Kieran's College rose, in 1836, high above the city of Kilkenny in the episcopate of Dr. Kinsella. It comprised the bare necessities—a chapel, a stop-gap refectory, a few class-halls and a minimum of accommodation for students and professors. But the numbers grew and the house teemed.

Bishop Moran, later Cardinal, added what must surely have appeared to be all

that would ever be necessary, the fine Moran wing. But before he was well left the diocese for Australia, his successor, Dr. Brownrigg, was compelled to build again, this time with a view to easing needs of the lay-students. Though Bishop Brownrigg's addition was, by far, the largest yet, it was still not to be the last.

In 1925 Dr. Patrick Collier came as President and, at once, addressed himself to the unspectacular but urgent task of renovating the interior and modernising the equipment of the college. During his short term of office, for he was appointed Bishop of Ossory in 1928, he revitalised its entire administration and consolidated the gains of many years. It was clear that, for him, there could be no complacency of outlook, and no failure in the armament of those who



*Blessing for New Assembly Hall*

would combat ignorance. For the moulding of youth there must be tools, and for a college to remain great, it must, at all points, be abreast of the times. When he left it he was able to hand to his distinguished successor, Dr. James Staunton, with pardonable satisfaction, a school and a seminary worthy to take its place in the forefront of those in the country. But his work for the college had only begun for soon the new President was at the new Bishop's house with a request. He must build.

In 1933 Dr. Collier's first addition to the college was opened. For the ever-growing number of students there had to be new dormitories, class-halls and space for recreation. All were provided and, with pressure eased, the college went ahead again. But soon there could be no doubt that, at last, the original design of the college must be completed in order to give the room and the facilities still demanded. In the fall of 1955, Dr. Collier made the decision which resulted in the noble new wing, blessed and dedicated by him on Thursday, April 10th, 1958.

\* \* \*

In all its great space there is not a superfluous inch, and what is included is adequately and eminently done. At long last the greatly increased staff of priests can be housed under

conditions where neither studies nor health will be retarded. Badly-needed accommodation for indoor recreation is provided admirably by two fine halls and, on the same floor, a beautifully-appointed system of showers and baths is directly convenient to the playing fields. The splendid main hall is a bright and dignified arena for the students to pursue their sacred studies. It all appears as simple as that. But is not quite.

For into that building have gone not merely bricks and mortar, not merely cement and stone and the labour of architect and builders and craftsmen, but much anxiety and strain and much exhausting consultation. With its added weight every course carried also an ever-increasing responsibility, and the first to bear that must be the Bishop. He would be the first to own that in the late Canon Dunphy and in Canon Loughry, now President, he found help and support worthy, in every respect, of his great design for the college. From the noble people and priests of Ossory too, and from many, widely-spread friends and past-pupils of the college he has received gracious encouragement and open-hearted generous assistance. To them, to the Bishop and to the Faith of Ireland the building now stands, an enduring monument.

CORNELIUS J. SHERIN



*Bishop and Clergy who were present*

# THE FEAST OF ST. KIERAN IN SEIR

Rev. James Brennan, D.D., L.S.S.

IF there is one thing more certain than any other in the story of St. Kieran, patron of Ossory and of its diocesan college, it is his connection with Seir. Though he was born in the extreme south of Ireland, on Cape Clear island, amongst his mother's people, he is best known in history as Kieran of Seir (Ciaran Saighre), and the place itself has from his connection with it been called Seir-Kieran—a remarkable association of person and place which has persisted throughout the centuries. Historically, it is the home of the diocese, where its first bishop, St. Kieran himself, founded its mother-church. And, so, it is to Seir rather than to any other place in Ossory that one must go to find the living tradition of the saint—the place-names, the monuments, the legends, the devotion of the people.

Seir-Kieran is today the name of a small mensal parish that belongs to the diocese of Ossory, though it is really an "island" in the diocese of Killaloe. It is located in County Offaly, about five miles east of Birr, and about nine miles north of Roscrea. Though the alternative name Clareen appears on maps of the area, it is best known locally as Seir-Kieran, and this name is even officially recognised in administrative documents. The first part of the name is older than St. Kieran, and its meaning is obscure, but it is suggested that it means "the place of the fountain (or well)", or "the cold fountain (Saigh-Fhuar)".

In the time of St. Kieran—that is, in the fifth century, as far as we can make out—this was the territory of Ely (Éile), or Ely O'Carroll, as it was called, and it lay within the confines of Munster. It was on or near the traditional dividing-line between the northern half of Ireland (leath Chuinn) and the southern half (leath Mogha). It was also adjacent to the ancient kingdom of Ossory (to which the present diocese more or less corresponds), from which it was separated

by the Slieve Bloom mountains. Densely wooded and wild when St. Kieran arrived there to found his solitary cell, it is now mainly open pasture-land, slightly hilly, sparsely wooded, and well-watered. Nearly every feature of the district has some association with the saint.

The site of the monastery which he founded lies in a large sloping field that looks northward to the low ridge known as Bell Hill. On this hill, at the point marked by an isolated hawthorn called Bell Bush, the saint is said to have heard the bell given to him in Italy by St. Patrick ring out to identify the place where the latter had told him to found his monastery. Here is the story as it is told in one of the old *Lives* of St. Kieran: "Proceed before me to Ireland (said Patrick), and you will meet a well in a solitary spot in the central part of the country, and erect a monastery for yourself at that well. The name of the well is Fuarán; and your name will be held in reverence there until the resurrection of the dead". Kieran replied and said: "I do not know the place where this well is situated"; and Patrick said to him: "The Lord will guide you; and take this small bell with you, which will not ring until you reach the well; but when you do, it will ring with a clear and melodious sound, and thus shall you know this well; and in thirty years hence I will follow you to that place." To this day the stream which flows through the field of the monastery and under the shadow of Bell Hill is called the Fuarán; and close beside it in the same field is the Well of St. Kieran.

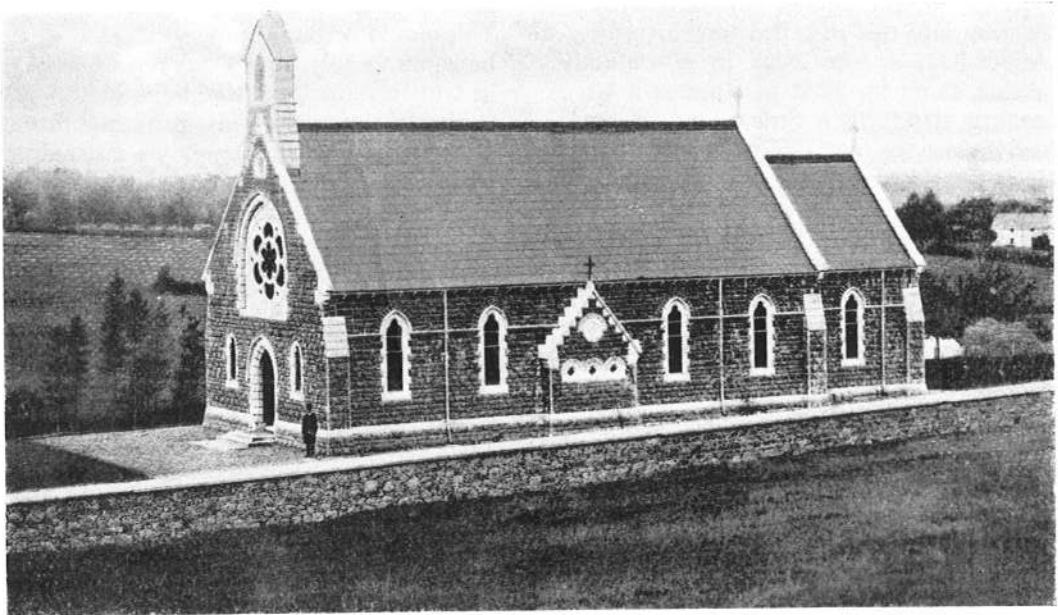
The actual site of the monastery is now enclosed by a quadrangular wall, part of which has a fortified appearance and may very well be the protecting wall erected around the site in the tenth century by a certain Queen Saiv of Ossory, after the havoc wrought by the Munstermen who sacked the

place in 952. Most of the area within the wall is now an old cemetery, sadly unkempt and over-grown with grass.

The north-west corner of this area is believed to have been the site of the monastery church, which one might call the first church of the future diocese of Ossory. At the south-east corner of what was the church there still stands the lower part of a small round tower which, however, was probably of later origin—medieval, perhaps,—and may

“fosse” or rampart surrounding the whole monastery. Within this circle are traces of various smaller mounds, two of which are said to be the sites of churches, reminding us of the tradition that this monastery had seven churches, like the Seven Churches of Glendalough.

All this corresponds to the fairly-well established picture we can reconstruct of the early Irish monastic foundations. These monasteries were not massive structures of



*St. Kieran's Catholic Church, Seirkieran*

have served, amongst other uses, as a “strong-room” for the church valuables. Local tradition calls it the “Fire Tower”, suggesting, though with doubtful validity, that it housed the Paschal Fire which was kept burning all the year round in the monastery and figures in a number of episodes in the *Lives* of St. Kieran. Near the tower is the base of what was evidently a large or “high” cross, which may date back to the original monastery.

To the north-west, west and south-west of this central position in the field there are the remains of what was clearly a great circular

stone and mortar such as we can see today at Roscrea and Mount Melleray; they consisted rather of many small “beehive” cells or huts, “of clay and wattles made”, surrounding a few larger communal buildings—church, refectory, guest-house, etc.—and forming all together a little town within the protecting ramparts. Since the churches, or oratories, were small (as one may see from the example at Glendalough), it is not surprising that there were several of them in monasteries such as Seir-Kieran. Attached to the monastery and forming its means of

support would be an extensive farm or estate, gradually built up with gifts of land from local chieftains who wished to show their gratitude to the saint in this way.

Situated on higher ground to the west, on the other side of the road that leads from Kinnitty to Roscrea, there is a striking "ring-fort" which is popularly thought to be connected by a tunnel with the monastery. People in the locality say that on a frosty day a hollow sound is made by cart-wheels passing over a certain point in the road nearest the site of the monastery; and there is a story of an animal mysteriously disappearing into this so-called tunnel.

About half a mile away in a southerly direction along the road to Roscrea a large hawthorn stands in a little island of grass which divides the road into two at that point. This is St. Kieran's Bush, and it is said to mark the spot where the saint first stopped to rest under a tree and where he built the first cell in which he lived as a hermit until the influx of disciples forced him out of his solitude to establish the monastery. So sacred is this spot to the local people that they raise their hats or bless themselves when passing it; and, incidentally, they say that it is unlucky to pass the Bush on the right-hand side—a supposition that happily accords with the rule of the road in this country! The Bush is usually decorated with ribbons, mainly left by passing gypsies, who have their own ideas about honouring St. Kieran. At the foot of the Bush there is embedded a rock which shows the impression of thumb and fingers said to have been made by the hand of the saint himself. To judge by the spacing of the marks, he must have had a very large hand; but then, legend says that he was a man of exceptional stature.

Looking back from these places to Bell Hill, which lies to the north, one can see at its highest point that other solitary hawthorn, called Bell Bush, dominating the scene which St. Kieran surveyed on that historic day, at the dawn of Christianity in Ireland, when he stood there and heard the bell ring out to mark the end of his quest.

"A hawthorn stands on yonder hill,  
Bare, desolate, and lone—

A token frail, but faithful still,  
Of centuries long flown"—

as an anonymous versifier wrote in the last century, to celebrate the feast of St. Kieran.

To judge by the relative location of the various places in the story, it seems that St. Kieran must have come from the east or the north-east, and therefore from the general direction of the kingdom of Ossory across the Slieve Bloom range. In fact, local tradition has it that he crossed another small river about two miles east of Seir at Aughagurty Bridge before he reached Bell Hill. This would certainly support the theory that he came to Seir from Ossory, and would fit in with certain local traditions in the latter territory concerning his progress through North Kilkenny and Laois via Fertagh and Errill. Since the account of his movements given in the written *Lives* is extremely meagre on these points, we have to rely on these traditions to help us to reconstruct the saint's journey to Seir.

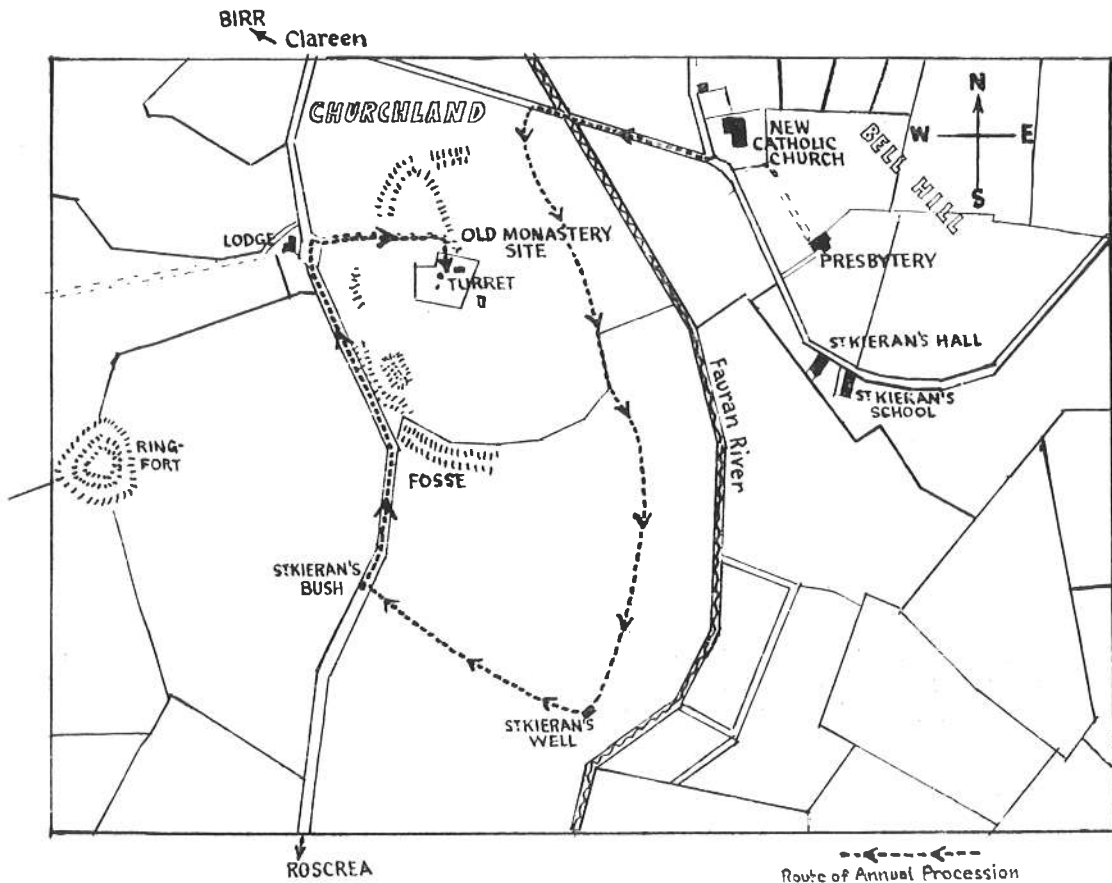
So much for the ancient sites and remains in the locality. The modern parish of Seir-Kieran is compact, well-equipped (with church, school and hall), and vigorously alive, though it is small in area and in population (about 370). The church, which stands on the southern slope of Bell Hill, is a fine building in cut stone, completed and consecrated in 1901. The story of the saint to whom it is dedicated is represented in relief on the front panel of the marble altar, which shows him preaching to the local princes against a composite background which features Bell Hill with its Bush, the Bell itself, and the Well.

It is this Catholic church of St. Kieran which is the centre and the starting-point of the devotions which mark the annual celebrations of his feast on 5th March and during the octave which follows it. The feast-day itself is kept as a holy day of obligation in the parish, with morning Mass and special afternoon devotions, which include Rosary, sermon, Benediction, and procession from the church to the various places connected with St. Kieran in the immediate neighbourhood.

This procession is, in a sense, the highlight

in the celebration of the feast. The whole parish takes part in it. Led by the school-children, the congregation goes from the church to the first "marker" which is St. Kieran's Well. This is situated in rather marshy ground lower than the site of the monastery and near the stream called Fuarán. The Well itself is encased in a square basin of stone inside a fenced enclosure over which a couple of gaunt pines stand guard. Round the well two decades of the Rosary are recited by priest and people, then a hymn is sung, and lastly,

after the Well has been blessed by the priest, they all drink from its waters, which, incidentally, are remarkably clear and pure despite the muddy surroundings. Next, the procession reforms and moves up across the field to the next point—St. Kieran's Bush—where two more decades of the Rosary are said, and another hymn sung. From there the procession circles back to the site of the monastery, where the last decade is said and *Faith of Our Fathers* is sung. Thus ends what one might call the official commemoration of St. Kieran in Seir on 5th March.



Based on the Ordnance Survey (3-2-139) by permission of the Minister for Finance

There is something memorable and impressive about the earnest devotion of the people in this tribute to their saint. Other processions may be more liturgical, or more demonstrative, or more colourful; but there is a simple dignity, a quiet conviction, about this one that testifies to a real, living tradition that has indeed survived unchanged through centuries of varying fortunes, local and national, since St. Kieran first hallowed this place with his presence.

Besides the formal parochial celebration of the feast in Seir-Kieran, there are the unofficial, private visits of the people themselves and of visitors from outside the parish during the whole octave. Each day during the week the local people go to the Well and recite the fifteen Mysteries of the Rosary there. After each set of Mysteries they walk around the Well, and many of the older ones especially dip their rosary-beads in the water. It should be said that they do all this on their own, as a private devotion, in honour of

their holy patron. On the Sunday after the feast the "pilgrimage" to Seir-Kieran reaches its climax, and great crowds, from near and far, make the round of the processional route, reciting the Rosary as they stop at each point, and completing their pilgrimage with a visit to the church to say a final Rosary. This practice goes back to time immemorial, but it was intensified by the late Canon Drennan, when he was Administrator, and has been encouraged by his successors. It is estimated that thousands now visit Seir-Kieran each year during the octave of the feast of its patron.

Such is the manner in which St. Kieran is remembered and honoured in Seir—more honoured, it must be said, than in Ossory at large. There is no commercial side to this annual commemoration; no dancing and singing at the cross-roads: it is a purely religious function that is carried out in a spirit of prayer—an effective demonstration of Catholic faith, as well as a fitting tribute to a patron saint.

#### PRAYER OF CARDINAL NEWMAN

May He support us all the day long, till the shadows lengthen, and the evening comes, and the busy world is hushed, and the fever of life is over, and our work is done! Then, in His mercy, may He give us a safe lodging, and a holy rest, and peace at the last!



# PILGRIM TO ARS

Rev. Timothy O'Connor, B.A., B.D. H.Dip in Ed.

"THERE'S Ars in the distance," said my chauffeur, as we drove from Villefranche-sur-Saone, second city of the Department of the Rhone and thirty kilometres from Lyons, to Pommiers, a little hamlet in the mountains of the Beaujolais. Though I had come officially as chaplain to the Missionary Sisters of Our Lady, Queen of the Apostles at Pommiers, I had really come to visit the country of the Curé d'Ars, which now lay out before me, across the green valley, across the silver streak that was the Saone, in the plateau of the Dombes, in the Department of Ain. And as I gazed on this happy smiling country I felt as if I had known it all my life, even though only at second-hand through the pages of Mgr. Trochu and Henri Gheon and the Abbé Monnin. Now I had come to see the reality, to feel the influence, the impact of the saint, as the pilgrims have been doing for the last hundred years. So it was a pleasant experience to have been put in touch with my objective only ten minutes after I had alighted from the Paris-Lyons express in the station of Villefranche, and that too, when the driver of my car might have pointed to the textile factories, or the local airfield, or if he had been historically-minded, to the bend in the river where Hannibal crossed on his way to Italy. I was finding my bearings in good time.

Soon I became aware that while I had taken in in one glimpse the whole arena of the Curé's battle for souls, I had here a unique opportunity of seeing too the training ground for this struggle, and a convenient centre from which the whole life of the Curé could be surveyed. This was the hill of Fourviere, the citadel of Roman Lyons, the holy mount of Christian Lyons. I climbed to the great northern tower of the gleaming white Basilica that stands like a lighthouse overlooking the city. The whole life of the Curé was lived in the area enclosed by the horizon

as seen from this look-out post. The whol panorama was alive with memories of hie sanctity. Looking out over Cardinal Gerlier's residence, I could see, a few kilometres away, the house where John Vianney was born and nearby the Church of Dardilly where stands the font in which he was baptized. To the north is the hilly suburb of the Croix-Rousse where stood the Grand Seminaire of Saint Irenaeus, where his attempts to learn a few principles of theology have passed into history. But he learned piety, at any rate, and God did the rest. Below me, beside the Saone, was the Cathedral of St. John, the Primatial Church of France. In the vast sanctuary of this church, which witnesses the splendid ceremonies of the Rite of Lyons, and whose throne proudly bears the motto "Prima Sedes Galliarum", John Vianney at last received major orders. Away in the distance to the east, at the foot of the white Alps I saw Grenoble where, having gone on foot, alone, he was ordained to the priesthood. And there was Ecully on the western suburb, the last stop before the train halts at Lyon-Perrache, where the Abbé Balley guided the young Vianney on the road to the priesthood and received him back as vicaire after his ordination. It was a fruitful combination of two kindred spirits. To the north-east between the Rhone and the Saone is the plateau of the Dombes and Ars.

But Fourviere was a centre in a far more important sense. It soon was evident to me that here was the spiritual centre of St. John's life. The mount is a symbol of the faith of Lyons, of the triumph of that faith, first over the Celtic paganism and then over the militant paganism of Rome. Here 19,000 martyrs suffered death under Severus, including St. Pothinus, patron of the diocese, and St. Irenaeus. The Society of African Missions, and the sisterhood of this society, the Missionary Sisters of Our Lady, Queen

of the Apostles, were founded here. So also was the Society of the Propagation of the Faith by Pauline Jaricot, in whose house the Curé first heard of St. Philomena and from whom he received the relic of the saint which rested in the Chapel of St. Philomena in his church at Ars. The Primatial Church has been the scene of two General Councils. It received the body of St. Louis IX of France when it was brought back from Tunis, where he died on the Seventh Crusade, and witnessed the magnificent ceremonies of the coronation of Pope Clement V, the first of the Avignon Popes. The most precious possession of Lyons is the miraculous statue of Our Lady, enthroned in the little chapel on the hill of Fourviere. The great basilica which towers beside this humble church today is a thanksgiving offering from her faithful children for having saved them in the hour of danger, particularly from the cholera epidemics in 1835 and 1850. To this shrine pilgrims have come as they have to Lourdes. The saints have been drawn to it irresistibly. St. Thérèse of Lisieux prayed here. So also did St. Peter Chanel, first martyr of Oceania, and the society of Mary of which St. Peter was a member, was founded here by the Venerable Claude Colin. Pope Pius VII came to honour Our Lady here on his way back from the coronation of Napoleon and blessed the city from the ramparts. John Vianney made Fourviere his spiritual home.

I looked across to the west again. There was Dardilly, with the evening sun sinking in the clear sky behind the tower of the church. I saw the vale of Chantmerle from which the young shepherd, that was to be the future shepherd of souls, could see this citadel of Fourviere as he tended his sheep and let his mind dwell on the story of the Church of Lyons as he had heard it from his mother. The young mind was early attuned to these spiritual things; for the secular boasts of the city he cared nothing. And surely, it was to Our Lady's shrine especially his thoughts drifted and to the martyrs who died nearby.

With these impressions in my mind I descended to the small, dark chapel, the home of the famed statue. The statue, robed in blue, was crowned with a diadem of bright

jewels. This was holy ground. The worshippers prayed reverently. The tablets on the walls bore witness to the suppliants of the past. One plaque, placed on the left hand side of the sanctuary, stood out from all the rest and carried the words in golden letters on a blue background:

"Consecration of the parish of Ars to Mary conceived without sin, made on May 1, 1836, by M. Jean-Marie Vianney, Curé d'Ars."

This is an exact replica of the one which hangs in the Chapel of Our Lady in the Curé's church at Ars. He had to register for all time in Mary's own sanctuary at Fourviere his own undying devotion and the loyalty of his children at Ars.

And so to Ars. I was getting everything now in proper perspective. I had seen the environment in which he had been formed; now I must visit the battlefield where he fought and won, giving back a hundred-fold in spiritual fruit in return for what he had received from this country of his. My good friend M. Marcel Cotte, Curé of Pommiers called for me in his Citroen. We sped past Villefranche, across the Saone, past Jassans, through the rolling plains of Ain. M. Cotte pointed out the place where St. John met the beggar and, like St. Martin of Tours, gave him his coat. I was not prepared for what I saw en route. The biographers of the Curé d'Ars give the impression that this was a forlorn, desolate countryside. Nothing could be farther from the truth, at least today. There are large tracts of ripening corn coming right down to the roadside. Here and there you see a little plantation of trees, a green field or two with the roads running straight through like runways at an airport. It is a happy smiling countryside. We branched left towards Bourg. The road-sign said "Ars  $\frac{1}{4}$  Km."

But there was no danger we could miss Ars now. At the cross-roads a majestic bronze statue of a triumphant St. Philomena, with finger pointing towards the church beckons us on and seemed to say: "*Ecce tabernaculum Dei cum hominibus*". But there was a time when the traveller from Villefranche to Bourg

or Grenoble might pass this way and not even notice that there was a hamlet some quarter of a kilometre from the main road. Even those who knew of it were unwilling to believe that anything good could come from this backwater. But something good did come from Ars. It became a second Nazareth, and Ars, the obscure, became known all over the Christian world and countless thousands came from five continents to the Curé who only wished to escape from them to "weep for his poor sins".

Down the dusty road past the cemetery we went and there was the little church dwarfed now by the new basilica, a copy of Fourviere. I felt deeply grateful to Pope St. Pius X who ordered that the Curé's church must not be touched. In no other church have I so felt the meaning of a saint's life, of the working of God and His grace. Here the invisible things of God are made palpable. Here one can see the value of the human soul, and sin is shorn of all its attractions. Here the incidents of the Curé's life came back to me. I remembered the words of the Abbé Monnin which I had heard read in the refectory of St. Kieran's in my student days: "The old priest came out of the confessional weighed down with the sins of humanity". In the confessional on the left, in the Chapel of St. John the Baptist, he fought with the devil in the souls of his women penitents. In the little sacristy on the right is the rough confessional for men. I sat for a moment here where so many human dramas were enacted, where Heaven and Hell were involved in the battle for souls. In the same sacristy is the wooden vestment bench at which he stood for hours preparing his sermons. From the little pulpit hanging on the wall he gave forth with all his soul what he had meditated here. I sat in front of the pulpit and with the aid of Henri Gheon's biography I tried to reconstruct the scene—the white-haired figure, the sharp features radiant with the love of God, the piercing eyes, the tears streaming down the face, the high-pitched voice penetrating to the very heart of his audience, the whole being like an apparition from another world. Near the sacristy-door is the little desk from which he

conducted his famous catechism lessons as he "broke the bread to the little ones". The high altar of his church, on which he offered the Holy Sacrifice so often is now in the side-chapel dedicated to St. John the Baptist. In the Chapel of Our Lady, where he offered Mass every Saturday, the names of all his parishioners rest in a golden heart on her statue. On the wall hangs the testimonial of consecration, with golden letters on a blue background. The Chapel of St. Philomena has been a veritable power-house of the miraculous. "There have been fourteen miracles worked here this week", he said casually on one occasion.

The body of the saint rests in the new basilica in a casket presented by the priests of France. His body is incorrupt but not visible except for his left hand. "*Justorum animae in manu Dei sunt et non tanget illos tormentum malitiae: visi sunt oculis insipientium mori, illi autem sunt in pace*". This is a place of silent meditation where the dullest soul would be moved. You could see the reverential awe in the faces of the bystanders in the presence of this precious relic.

The mural paintings by Paul Borel recall the scenes of fervour, prayer and penance. It is easy to see things as they were. So when I left the church by the little side door through which he entered from his presbytery, I easily went back to the days when hundreds spent the night in this passage awaiting his arrival at midnight from the presbytery. Here it was that he surprised the huntsman by saying: "It is a pity your soul is not as beautiful as your dog". Here he picked out those who had spent days awaiting an interview or those who were in greatest need of his help.

The courtyard of the presbytery is narrow, with a door opening towards the church and an entrance to the orchard. When snow covered this ground the Curé looked for footprints and found none. Then he knew that the knocking at the door was by no human agent. The Curé's kitchen is on the left of the doorway. For this man food was obviously a burden, a necessity, a means of keeping the body alive. No hermit in the desert did greater penance than the Curé did here, and seldom had penance produced such

direct and evident results. The devil's hold on souls was destroyed by "Vianney, eater of potatoes" as the demon called him in a fit of rage. I went upstairs to his bedroom, where I penetrated to the very core of the saint's life. I remembered what the Curé said to a friend who visited him here—"If you knew the great things that went on here you would never set foot in this place". Our Lady appeared to him in this room. It seemed to me that the whole battle between God and Satan, that is the shame and disgrace of France since the Revolution, was focussed in the person of the Curé and that this room was the battlefield. Satan rapped incessantly on that blue jar on the mantelpiece. The black line along the opposite wall indicates his attempt to burn the Curé's bed, and shows, too, the limit of his power, for this fire stopped where the image of St. Philomena stood. The Curé's weapons were abandonment to God and mortification even to blood, the traces of which are still to be seen on the wall against which he leaned for support in his utter exhaustion. There was a martyrdom more cruel, than any suffered by the Christians on Fourviere! Their sufferings were brief, his martyrdom lasted for thirty years. But he had learned their lesson well so that when his soul left his emaciated body in that bed in the corner of this room the battle had been won for God.

The saints are human, and in case we are tempted to forget this, the simple objects of his daily life remind us of this truth. There are his spectacles, his well-worn shoes and the calendar for 1856 (three years before his death) exactly a hundred years old and still unfaded. The bellows hang over the fireplace in which he scarcely ever lit a fire. There are some rickety chairs and the simple wooden bed where he lay down for a few hours each night only to have his much-needed rest disturbed by the devil.

Opposite his bedroom is the room of relics. The testimonial of Ordination, signed by the Bishop of Grenoble catches the eye. Has ever a priest made so fruitful the powers conferred by ordination? One could not help smiling at the document granting him faculties to hear Confessions: the faculties are given with certain reservations and

temporarily, no doubt because he was supposed to know little theology. Yet this was the man who was to spend eighteen hours a day in the confessional. The alb in which he was ordained, a gift from his mother, is there. So too is the mozetta which he received when he was made a Canon, and which he wore once only—on the occasion when it was conferred, and then only in obedience to his bishop. Beside it is the Cross of the Legion of Honour. He was amused when this decoration was conferred on him and hoped to sell the cross to get money for his poor. There also are his instruments of penance, of his martyrdom, his weapons against the devil.

His garments are well-worn, faded and patched; the vestments beside them are rich and costly. Anything was good enough for his person while only the best was good enough for God. What an insight into his priestly character! I was fortunate to be allowed to see the vestments of blue velvet with gold borders, specially designed by M. Bossan, the architect, and ordered by the saint to celebrate the Proclamation of the Dogma of the Immaculate Conception in 1854. Though gravely ill he walked to Lyons, chose the best material available and gave detailed instructions for the design. His love for Our Lady made him forget that blue is not a liturgical colour. The Bishop of Belley had some scruples when asked to bless them, but decided that they might possibly be classed as cloth of gold and sanctioned their use. The Curé wore them on the Feast of the Immaculate Conception and his face shone with happiness. They are still worn by his successors in Ars on the feasts of the Assumption and Immaculate Conception.

I crossed over to that "Providence" so dear to his heart. It was the feast of St. Anne and I had come from Pommiers with the good Sisters. Uneasily I ate my lunch in the courtyard of the "Providence". I consoled myself by thinking that the Curé always liked others to eat and when the food in the "Providence" ran low he worked a miracle which filled the bin which now stands to the right of the entrance door.

The name "Lassagne" in large letters over the door of a neat two-storied house opposite

the chapel of the "Providence" caught my eye. The name of the Curé's chief helper is still here. Indeed, little has changed, as can be seen from the Diorama, the model of the town with the dwellings of his closest helpers as they stood in the days of the Curé. In the cemetery now, all his friends lie together where once they so often joined with their pastor in his prayers for the dead. Some of the streets are no better than cattle-tracks; the ramshackle houses, the ox-drawn carts are all there still. One thing is new—the array of pictures and medals in the souvenir shops. That famous plaster-cast made surreptitiously by Emile Cabuchet during a sermon, and the only authentic likeness of the saint in life, has had a large offspring which would surely have amused the Curé.

During my stay at Pommiers I made several visits to Ars. On one such occasion, with my friend Louis, I crossed over the bridge of the Fontblin, where, on a memorable night the Curé was waylaid by his anxious parishioners, while he was attempting to escape to solitude. We cycled past green fields where the present-day orphans of Ars, under the care of the Franciscan Sisters, were enjoying the sunshine. On the top of the hill the great bronze monument stood against the clear blue July sky. The Curé is bending down and speaking to a little shepherd boy, exactly as he did in this very place on that misty February morning in 1818 when he enquired the road to Ars. "You have shown me the way to Ars", he said to little Antoine Givre; "I shall show you the way to Heaven". A sacred spot is this, where began his ministry at Ars.

I had often dropped into the church of Limas on my way from Pommiers to Villefranche without linking the Curé with it. Then, one day I discovered from the pages of Henri Gheon that it was here that incident, which I had always considered as one of the most touching of his life, took place. The

Curé of Limas had invited him to preach during the Forty Hours' Prayer. With lantern in his hand he set out in the early hours of the morning, crossing the Saone at Villefranche and then by the same road as I had travelled many times, he made his way to Limas. He was prepared to preach to the simple folk of Limas but he was not prepared for the sight that met his eyes when he walked into the sanctuary. The sanctuary was full of clergy. No doubt the Curé of Villefranche was there with his vicaire, the pastors of Lachassagne and Anse, and perhaps the Curé of Tarare from across the Saone; perhaps even some of the Jesuit Fathers from the College de Mongre down in Villefranche came to hear him. Though dismayed, he pulled himself together and as he told it in his own unaffected way: "I spoke to them of the love of God and they were all in tears". During my frequent visits to the church of Limas the statue of the saint in the sanctuary helped me to reconstruct this strange scene.

I said farewell to Ars and its Curé in the Chapel of the Heart. Here his whole life finds its adequate summary. His heart rests in a golden replica of the Basilica of Fourviere, his spiritual home. Emile Cabuchet's kneeling statue of the Curé robed in priestly garments, with hands clasped, and "his rapt soul sitting in his eyes" gives admirable expression to the saint's life of prayer and penance. Such must have been the appearance of the Curé which moved a visitor to say: "I saw God in a man". Having walked in the footsteps of this man, having prayed where he prayed, having lived in his native district I know that the power of God is still here and adapting the words of Samuel Johnson, written of another holy place, I say that man is little to be envied whose faith would not gain force on the heights of Fourviere or whose piety would not grow warmer in the sanctuaries of Ars.

## DIAMOND JUBILARIAN

THE subject of this appreciation loves to tell how on an evening in Autumn seventy years ago he stood inside the Callan gate for the first time and gazed at the pile of grey stone that is St. Kieran's College. "'Tis a cauld looking place, Charlie", said his companion, and no doubt it was in those days, before the luxury of central heating was introduced to the alumni. Despite what were Spartan conditions Dean Cavanagh survived the ten years preparation and on 24th February, 1898 the Alma Mater sent him forth a priest of God.

Three years were spent as curate in St. Mary's Cathedral parish before Father Cavanagh set forth on a voluntary assignment to work in the archdiocese of St. Paul, Minnesota in answer to an appeal from Archbishop Ireland then on a visit to his native Kilkenny. By happy coincidence the archbishop had been baptized by a grand-uncle of Father Cavanagh's, the parish priest of Danesfort, Co. Kilkenny.

For six years he worked in St. Paul. Poor German emigrants were mostly his care. For them he built his first church at the town of Clearwater on the banks of the Mississippi; later in his native Ossory he was to build yet another, and a very beautiful church for the coal-miners in the parish of Clogh. His stay in St. Paul gave him an opportunity of studying the work and personality of the great archbishop who for his lifetime dominated the American scene. If Monsignor Cavanagh has had a hero to worship it was this man, and endless are the anecdotes he can recount about "The Consecrated Blizzard of the Northwest" as a newspaper once called him.

In 1906 he returned to his own diocese to become curate in Ballycallan. Another curacy followed, this time in Owing, until in 1919 he was appointed Administrator in the city parish of St. John. From there he went to Clogh as parish priest, then back again to Kilkenny to take over the parish of St. Canice on the death of Canon Doody,

one time President of St. Kieran's. His appointment as Archdeacon of Ossory came soon afterwards. Subsequently he was made Dean of the Diocesan Chapter, and in recognition for his services to the diocese received from the Holy Father the title Domestic Prelate.

Many past students of St. Kieran's will have kindly memories of Dean Cavanagh. He never missed an Ordination Sunday, and his after dinner speeches, delivered in a resounding voice that scorned our modern amplifiers, and shot through as they always were with humour and wit, conjured up for us a St. Kieran's of ages past, far different from the college we now know. As an examiner at the annual "boards" he was surely the answer to prayer. To "fall" to the Dean meant that one's worries were over. None was quicker to divine when any particular mine of information was becoming overworked, and none more ready to prospect in fairer fields. The sympathy for human weakness which inspired his kindly treatment of the harassed student went with him into the wider sphere of parochial work, and explains why it is that for him there is a warm corner in the heart of everyone he has had to deal with in his long life.

For him his parish is the hub of the universe. Never has he felt the need of outside interests to lighten the dullness of the daily grind. Such men are as rare as they are lucky. If there is one work which has always warmed his heart it is the instruction of the children. In the school, but above all at the 10.30 Mass on Sundays, this is most evident. A liturgical purist might raise an eyebrow when the hymn singing floats far beyond the confines of Butts Green, but he could never have the slightest doubt but that everyone present was very earnest in the worship of God. In the past decade many of those children have emigrated to England. Few if any departed without a prayer book and a lecture from the Dean on "the way they ought to go". His letters follow them

beyond the seas and at Christmas countless greetings, many of them misspelt, come in return, from his ex-parishioners. Humane, sincere, approachable, are the adjectives one can apply to him. On 24th February he celebrated the Diamond Jubilee of his ordination. Despite a long and tedious

illness he was able to mount the high altar in St. Cancie's before a full congregation and return thanks to God in Holy Mass for his sixty long years in the service of his Master. One idea has imbued him throughout his long life—to be a Pastor Animarum. How well he has succeeded!



*by courtesy]*

*Rt. Rev. Mgr. Dean Cavanagh, P.P. V.G.*

*[Kilkenny People*

# COLLEGE ALTAR PLATE

Rev. Joseph Clohosey, B.D., B.A., H.Dip. in Ed.

**A**MONG the most valued possessions of the college is a fine historical and artistic collection of church silver chalices, monstrances, ciboria and the like. Historically we have work associated with the Confederation period, with the penal days, with the early days of the Church's recovery. Of artistic importance are the Rothe Monstrance and the Cowley Chalice.

Of chalices there is a wide variety, either in the museum or in present use. The oldest dated chalice is the Cowley Chalice of 1640. This is inscribed—ORA PRO D. NICOLAS COWLY PROTO APLICICO QUI ME FIERI FECIT IN USUM D JA CLARI PROT 1640. Translation: Pray for Mr. Nicholas Cowly, Prothonotary Apostolic who got me made for the use of Mr. James Cleere, Prothonotary. A detailed description and illustration of this chalice appears in the supplement to the *R.S.A.J.* for June, 1940. This chalice belongs to the valuable group of church silver and vestments presented by Mrs. Bryan of Jenkinstown to St. Mary's Cathedral. Most of the collection was later presented by Dr. Moran to the college museum. Rev. James Clare or Cleere mentioned on the chalice was P.P. of St. John's. He died 14th November, 1643 and was buried in St. Canice's Cathedral where his tombstone is still to be seen. This chalice was still in regular use up to some years ago. Among the figures engraved on the foot is one of St. Patrick, identified by the shamrock.

The next oldest is a small silver chalice belonging to the Bryan collection, bearing the inscription—JACOBUS DUYN ME FIERI FECIT DIE 3 FEB 1652 KILKAE, that is, James Dunne got me made the 3rd February, 1652 at Kilkenny. It is only 4½ inches high and has no silver mark.

A silver chalice is inscribed on the foot—STEPHANUS LAMPOR ME FIERI FECIT ANNO 1716. We know nothing of Stephen Lamport.

The next chalice, according to date is a large inelegant one over 10½ inches high bearing the inscription—Pray for the Soul of



By courtesy] [RSAJ  
THE NICHOLAS COWLY CHALICE



Mrs. Rose Kennedy alias Shee who died Nov<sup>r</sup>. 18, 1739 and whose Gift this is to the Parish of St. Mary. In 1881 Most Rev. Dr. Moran presented it to the college museum.

A silver chalice,  $7\frac{3}{4}$  inches high, is inscribed—For ye Parish of Balliuskill 1 Dec<sup>r</sup>. 1759. The lip was broken and repaired in three places, and the knob and stem are not silver. Dr. Moran also presented this to the museum.

James Canon Holohan, P.P. in 1903 presented a silver chalice with two patens. The inscription on the foot reads—Rev. Jn<sup>o</sup> Cassin to St. Lukes-Well Chapel 1798. The two silver patens are almost identical but, unlike the chalice, have no silver mark. Rev. John Cassin was born in Aghavillar parish in 1781 and was translated to Callan 1880 where he died September, 1806. The old chapel of the Knockmoylan district stood in Luke's Well and was built by Father Cassin about 1790. The present chapel was built by Father Holohan about 1812.

A broken and battered pewter chalice recalls vividly the difficulties of the Penal Days. When removing a wall near the old chapel of Castlecomer about the year 1860 "the workmen found, hidden in the masonry, a very old and much battered pewter chalice. The cup and stem were held together by twine. In the cup was a linen purifier and over it was the paten. All were tied up in an old linen bag. For some years these relics were taken charge of by the Nuns of Castlecomer Convent; they now form part of the priceless collection of ecclesiastical treasures in the Museum of St. Kieran's College" (Carrigan). All still survive—chalice, pall, purifier and linen bag.

Rev. P. Neary, C.C., Ballyragget, presented a small silver chalice with cracked rim and without an inscription. A crown of thorns forms the knob. Father Dalton, C.C., St. Canice's, presented a small pewter chalice with cracked lip. Like the previous one it has no inscription and no paten.

A silver chalice, 8 inches high, has no silver mark and no inscription except the initials R. D. on chalice and paten.

Among the chalices at present in use is a large heavily ornamented chalice inscribed—From the clergy of the Diocese of Killaloe

to the Rt. Rev. Doctor Kinsella, Bishop of Ossory, April 10th 1837. Another chalice was originally presented in 1876 by the ecclesiastical students of St. Kieran's College to the Rev. Nicholas Canon Murphy, P.P. of Kilmanagh on the occasion of his departure from the college where he had been President. In 1919 he presented it to the college. This is the only one with an Irish inscription. When Rev. James Downey, Spiritual Director in Maynooth College, became Co-adjutor Bishop of Ossory in 1922 the students of St. Patrick's College, Maynooth presented him with a gold chalice. This chalice is also in daily use in the college. A plain silver chalice with initials E. N.



*The Rothe Monstrance*

originally belonged to Dean Nolan of Gowran who is, I think, a great grand-uncle of Rev. Patrick Nolan, P.P. of Tullaherin. Dean Nolan died in 1851.

In the museum are also two rather similar vessels with large cups which may have been ciboria although neither of them has a cover. Both were found in St. Canice's parish. The earlier one has no inscription or silver mark. An angel holding sword is incised on outer lip. This was found near the Black Abbey by Mr. P. Cody, Watergate and presented to the museum by Rev. E. Callanan, C.C. The other vessel rather similar in shape and size was found at Butlers of Loughmacask and presented to the museum by Very Rev. Canon Loughry, President of the college, who had formerly been a curate in St. Canice's. Roughly inscribed underneath the vessel are the letters L and E with a small arrow between, and above the letter M.

The museum has two very different kinds of monstrance. The Rothe Monstrance is a massive gilt affair presented with several other relics of Bishop Rothe by the Bryan family to St. Mary's Cathedral, sometime about 1855. The inscription on the base reads—"DAVID ROTH EPISCOP OSSORIEN ME FIERI FECIT ANO 1644. ORA PRO CLERO ET POPULO DIOECESIS OSSORIEN". The Roth Monstrance was last used when the Papal Nuncio, Most Rev. Paschal Robinson, visited Kilkenny in 1929.

The other monstrance is much less imposing. Made of silver and small, only slightly over a foot in height, it was presented by the clergy of Ossory to Most Rev. Dr. J. T. Troy, Bishop of Ossory and later Archbishop of Dublin for many years. Inscribed on the rim of the foot are the words—CLARUS OSSORIENSIS PRAESULI SUO DIOECES LUSTRANTI. D. ANNO 1781.

*New  
College  
Monstrance*



*Design incorporating  
College Crest*

# OBITUARY

**MOST REV. JAMES WHYTE,**  
Bishop of Dunedin, New Zealand

WITH the death of Most Rev. JAMES WHYTE, St. Kieran's College has lost one of its most distinguished and devoted sons. Dr. Whyte was one of a small band of St. Kieran's priests who undertook missionary work in Australia towards the end of the last century. Among them also was Father William Hayden, his classmate, who later became Archbishop of Hobart.

Dr. Whyte was born in Kilkenny City on 26th October, 1868, and after his education at St. Kieran's College was ordained on Whit Sunday, 1892 in the chapel of the Loreto Convent, Kilkenny.

He was ordained for the diocese of Sydney, and his first appointment was as professor at St. Patrick's College, Manly. After a number of years teaching he commenced his pastoral work in the parish of St. Benedict, Sydney, and from there was transferred to the staff of St. Mary's Cathedral. Sometime later he became Diocesan Inspector of Schools.

Education was a work very dear to him, and the careful and unremitting attention which he gave to it bore much fruit. He contributed greatly to an improvement in the standard of education in Catholic schools and it was largely due to his efforts that outstanding results were achieved at that time.

The earnestness with which he applied himself to his work and the many outstanding qualities he possessed did not go unrecognised, so that after serving in a number of parishes, notably St. Michael's, Stanmore, he was promoted Chancellor of the diocese.

But New South Wales was not to be the scene of the most important work God had in store for him. In 1920 he was appointed third bishop of the most southern diocese in the world, that of Dunedin, New Zealand.

There he proved himself a very capable and wise Administrator, and the same zeal and thoroughness which he had shown earlier were once again evident. Immediately after his consecration he set himself resolutely to



*by courtesy]*

*[Kilkenny People*

*Most Rev. James Whyte*



the task of caring for the spiritual welfare of his flock. Under his direction remarkable progress was made in all parts of the diocese, and the building and extension of churches, schools, convents, etc. went on apace to keep abreast of the growth of the diocese. During the thirty-seven years of his episcopate the number of parishes increased from 22 to 36, clergy from 40 to 81, nuns from 220 to 342 and children in Catholic schools from 3,061 to 6,120. He built ten Primary schools, two charitable institutions, two university hostels and one Catholic hospital. He provided a Secondary boarding school for boys at Oamaru, and took a keen and active interest in the National seminary at Mosgiel. His long reign was marked by many changes but the Church of Dunedin, under his wise and prudent care, continued to prosper.

In December, 1941 Bishop Whyte suffered a stroke which confined him to bed for the remainder of his life. Nevertheless he continued to administer the affairs of the diocese until the Holy See granted him a coadjutor in 1943.

Besides being a great churchman, Dr. Whyte was a great lover of Ireland and her culture, while for his native city and Alma Mater he had a very special affection. He deemed it the greatest honour ever bestowed upon him in the civil sphere when in 1922 he was made a Freeman of Kilkenny. And although his visits to Ireland were of necessity rare he never lost touch with the course of events at home, and always took the liveliest interest in news from Kilkenny or St. Kieran's. Nor did those at home forget so illustrious and devoted a son. In 1952, on the occasion of the diamond jubilee of his ordination, Most Rev. Dr. Collier presided at Solemn High Mass in his native parish, and the choir of St. Kieran's College combined with that of the parish in rendering the sacred music. On that occasion, too, Most Rev. Dr. Kavanagh, his coadjutor, was present in the sanctuary.

On St. Stephen's Day, 1957 the end came for Most Rev. Dr. Whyte at the ripe age of eighty-nine. It had not been unexpected, as he had been seriously ill on several occasions during the year.

"A man of faith, who lived by faith" was

how his successor, Most Rev. Dr. Kavanagh, described him in the panegyric preached at his obsequies. As in the days when he was active, so in the years of his suffering he was an outstanding example to his priests and people in the acceptance of the will of God. Even so great a sacrifice for an ordained minister of God, that for sixteen years he could not celebrate the Holy Sacrifice of the Mass, never drew a complaint from his lips.

On the first available opportunity after receiving news of his death Most Rev. Dr. Collier arranged for a Solemn Office and High Mass in his native parish. The members of the Corporation and a large number of Ossory priests attended and Dr. Collier paid a final and fitting tribute to the merits and achievement of a great Kilkenny churchman.

#### **VERY REV. L. CANON COGHLAN, P.P.**

Rosbercon

THE death occurred on 10th May, 1957 of Very Rev. LAURENCE CANON COGHLAN, P.P., Rosbercon. He was aged eighty-six.

A native of Windgap parish he was educated at Castleknock and St. Kieran's College, where he was ordained in 1896. After his ordination he served for a short period as chaplain to the Central Hospital, Kilkenny before being appointed curate at St. Canice's.

In 1906 he was transferred to Mullinavat where he ministered until his appointment to Rosbercon, first as curate and later as Administrator. He was appointed parish priest in 1923, and shortly afterwards became a member of the Diocesan Chapter.

During his pastorate he was instrumental in getting the Sisters of the Congregation of the Holy Faith to establish both a Primary and Secondary school in the parish, and in 1953 he completed a new parish church, dedicated to Our Lady of the Assumption. Canon Coghlan was a generous benefactor of St. Kieran's College.

**VERY REV. CORNELIUS CANON  
McNAMARA, P.P., V.F.**

ARRIVING in Dublin on 3rd July, 1956 on my way to Castlecomer, what a shock I received when told by an old classmate that CANON McNAMARA has passed to his eternal reward on 28th June. It was a sad but grateful man who that day turned his back on the well-remembered scenes of Castlecomer, and made his way to the black North, suffering as great a loss as could have been caused by a family bereavement.

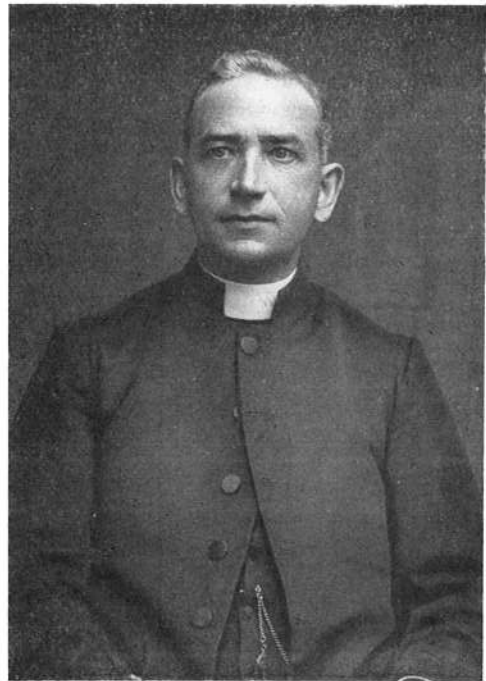
Cornelius McNamara was ordained in June, 1898, and a few months later had the distinction of being appointed Dean of the college he had so recently left. This choice by his bishop showed the high regard in which he was held by his late professors and superiors. Few there are who could go back immediately after ordination to rule, guard and guide the destinies of their Alma Mater, but Father McNamara was found equal to the task assigned him.

So successful was he as Dean that the late Dr. Brownrigg appointed him President of the college in 1911, a position he filled with distinction until 1919 when he became parish priest at Tullaherin. As one who was a student in the college at the time may I say that the news of his departure was received with regret for it was realised that the college was losing a great leader and a distinguished scholar.

Grateful students look on teachers and professors with a little hero-worship and rightly so. To us, the President was not only a great and dignified leader but an outstanding teacher and lecturer, distinguished by an amazing familiarity with all branches of theology in addition to an intimate knowledge of Sacred Scripture in which he specialised. Those of us who were privileged to attend his renowned and very popular classes in Hermeneutics cannot forget his wholly familiar and erudite discourses on that abstruse and difficult subject. When a professor of any subject was absent he would step into the gap and be equal to, if not surpass, the usual lecturer in that subject.

Canon McNamara realised the greatness and power of the priesthood and this made

him a humble man. All through his years in St. Kieran's he made a weekly Holy Hour, and the secret of his success was that he was a man of prayer. Appreciating the dignity of the priesthood as he did, his ex-students, once they were ordained, were ever and always welcome to his hospitable table, and the parochial house at Castlecomer had many clerical visitors from all parts of the English-speaking world.



*Canon McNamara*

In addition to being a member of the Diocesan Chapter and Vicar Forane he was diocesan representative on the Clerical Managers' Committee and it was at his suggestion that the Panel system for national teachers was introduced. He was also a member of the Education Council for a number of years. His was a long and useful career which will be gratefully remembered by the many students and people who had the privilege of knowing him. May God rest his gentle and magnanimous soul.

J. H.

## REV. PATRICK O'FARRELL, S.T.L.

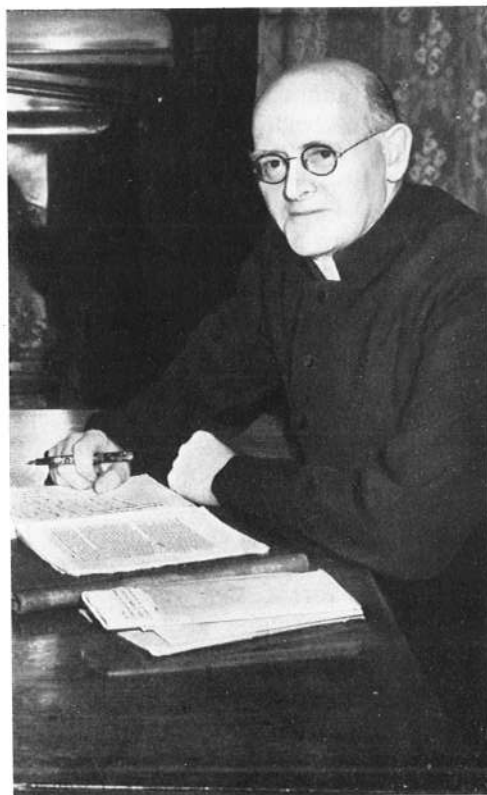
WITH the death on the 7th August, 1956 of Father Pat, as he was affectionately called by all who knew him, St. Kieran's lost one of its best loved and most colourful personalities. It is true to say that he has a niche all to himself in the memory of every student and colleague whose privilege it was to have known him.

None are more adept at seeing behind the false facade than ecclesiastical students, and they are nearly infallible in their assessment of the character and work of a teacher. In the case of Father O'Farrell their verdict was unanimous—he was a scholar and a gentleman in the most literal sense of those very overworked terms: above all he was a kind and fatherly priest.

Born in the parish of Ballyhale, and educated in St. Kieran's College and Maynooth he had in both institutions a very brilliant scholastic career. He went to the University of Fribourg in Switzerland after ordination to pursue a post-graduate course in theology where he had among his professors the famous Father Prummer, O.P. When he had taken his licentiate he returned in 1928 to St. Kieran's to become Professor of Moral Theology and Logic, a post which he held until the onset of ill-health forced his retirement in 1949.

His interests were as wide as they were numerous. First and above all came his enthusiasm for his professional work. Here his devotion was all-absorbing, his work never-ending. The result was for us students an exposition of an individual and personal character which never failed to interest. Class was never dull with Father O'Farrell and the student who failed to carry away with him the "fundamental principles" of Moral Theology and Philosophy at the end of his course had only himself to blame. Which of us even still has not etched on his memory a vivid picture of Father Pat stepping down from the rostrum frosted over with a layer of chalk dust after an hour's furious transcription of one of his "Schemata" on the blackboard? What a godsend these Schemata proved to be when the examinations came round!

He did his utmost to provide us with something more than our purely professional equipment. He talked to us of the Arts, and often in a free class would arrive with an armful of Italian colour prints—our first introduction, in many cases, to the works of the Masters.



*Rev. P. O'Farrell, S.T.L.*

The great love of his life after his theology must surely have been music. Here again many of us can thank him for opening up new horizons to our view. The pride of his life was his magnificent collection of records, operatic and symphonic; later they were to be his great consolation when the terrible affliction of failing sight settled upon him.

To see him "adjust" the huge H.M.V.'s sound box with the edge of a postage stamp—a screwdriver could never be sufficiently delicate—was like overlooking some sacred rite.

Yet another of his talents was his gift for languages. He had a good knowledge of German. His French was excellent, and of course in the language of his native land he was an acknowledged authority. His mastery of Irish dated from his student days in Maynooth where he took a first class Hons. degree in Celtic Studies. The greater part of his summer vacation was spent as a teacher in the Irish College in Ring, Co. Waterford, and to many generations of students his must have been a figure as familiar as that of the Fear Mór himself.

We referred to the loss sustained by St. Kieran's College by his passing, but his loss to the diocese of Ossory was even greater. Every priest must have at some time or other gone to him with his problems, and even though it might involve for him an unwonted excursion into "the depths of theology" (one reader at least will know the reason for the quotation marks) he came away well content with his solution.

Despite his deep learning and culture his was a simple nature. Theologians, amateur and professional, might fall like ninepins before his righteous indignation, but feelings were never hurt in the process, and contests ended invariably in gusts of good-humoured laughter. There was for instance the occasion when a certain Government Minister, on a visit to the college quoted from St. Thomas Aquinas during a luncheon given in his honour. A deadly silence ensued as Father O'Farrell moved in to the attack. They had the field to themselves, and it was apparent to everybody that our Professor of Moral Theology had encountered a foe worthy of his steel. After lunch they both disappeared in the direction of the "smoke-house" where they remained in furious debate until at dusk they rejoined the company for tea. The writer of this appreciation when acting as one of his executors came upon the backwash of this discussion in the form of a long correspondence on "The reception of authority in the State".

When stricken with the ill-health which put an end to his career as a teacher, and when the, for him, dreadful affliction of near-blindness followed as a result, his courage and resignation beneath the cross were an inspiration to all of us. He saw the Hand of God in everything, and died, as he had lived, a faithful servant of his Master. He is buried beside the walls of the church of his baptism in his native Ballyhale.

Go ndeanaidh Dia troaire ar a anam.

G. L.

### MARTIN J. CROTTY, LL.D.

IN a winter that seems to have taken more than its usual toll in the passing away of our friends, no loss has left us with a greater sense of a void that cannot be filled than the death of Dr. MARTIN CROTTY. He was at evening devotions as usual on Tuesday, 26th February, at morning Mass and Holy



*Martin J. Crotty, L.L.D.*

Communion as usual on Wednesday, and by 11.30 a.m. on that day God had called him to Himself.

In the ordinary accepted sense of the word this was a sudden death, but for Dr. Crotty it was not sudden, as his life was a long preparation. He was one of those good Christian laymen whom God seems to have set aside in the world to be an example and a shining light to priest and layman. One could fix one's watch on seeing his slow methodical tread to morning Mass or evening devotions. Every Sunday evening saw him in his section of the men's Holy Family Confraternity, where his place was in the ranks.

He was a Doctor of Laws, and well versed in the classics, as his academic degrees show, but no more simple or humble a listener sat before a preacher, and heard with such attention the spoken word. At Mass he used his missal, and always armed with an *Ordo*, though he was the most uncritical of men, he would sometimes ask the priest, with a twinkle in his eye, if it was the *Ordo* or the priest or himself was at fault that morning.

He was a keen student of the liturgy, and a great lover of it. The rose-coloured vestments in use in St. Patrick's Church on Gaudete and Laetare Sundays bear practical testimony to this. Almost his last personal contact with the writer was to give him a new book on the liturgy, which he assured him was rather heavy going, but well worth reading. He never missed any public liturgical function in the city, and one of his great regrets was the passing of his beloved *Tenebrae* with the coming of the new Holy Week ceremonial.

He loved to reminisce about his student days in St. Kieran's, and to talk about the "giants" of the past, especially of the professorial staff, of whom he would admit no inferiority to their present day counterparts. Some of his reminiscences, completed only a week before his death, are to be found in this issue of the RECORD.

On the Sunday week previous to his death, he visited Foulkstown cemetery to see "his little plot" as he called it, which he had acquired for some years. On enquiring of the competent authority its exact location, as none had yet been buried there, the latter expressed a wish that he would not need it for many years. He merely replied "One

never knows". Indeed he lived up to that maxim. The last summons was no surprise for him.

Our sympathy goes out to his widow and family. But we can assure them that they are not alone in their sorrow, as we do not regard Dr. Crotty as belonging to them alone, but as a common friend and benefactor in the life of our Catholic community. His friends among the poor, who are many, will re-echo these sentiments. May the earth rest lightly on his remains. May his soul rest in peace.

W. O. K.

### FATHER JOHN BYRNE

FATHER JOHN BYRNE died suddenly at Castlecomer on the 13th February, 1958. He was in his sixty-third year and had been parish priest for eighteen months. A native of Clara parish he was ordained in 1919, and served on the temporary mission in Edinburgh for about seven years before becoming professor at St. Kieran's. His only other pastoral appointment was as Administrator of St. John's, Kilkenny.

Few people can have been so loyal to St. Kieran's as he was. He did all his studies there. He was not ordained there, but that was because he was too young at the time of the ordinations in Kilkenny, and so his ordination took place in Maynooth. He became a member of the college staff in 1926, and remained there till 1944. After leaving the college he enjoyed going back to take part in the oral examinations at the end of the year, where he was a sympathetic but searching examiner.

Two characteristics stand out for me in the life of Father Byrne—his thoroughness and his spirituality. He never regarded himself as a highly-gifted man. He would have described himself as ordinary. But he put the talents he had to the very best use and his achievements were consequently of a high order. The game of golf he enjoyed playing was typical of him in many ways. His small



physique prevented him from being a powerful player, but he made up for this by care and accuracy, as many discomfited opponents discovered to their chagrin and his chuckling delight. His standards of personal conduct were set high. He had very great regard for clerical traditions of etiquette, hospitality and loyal respect for superiors and seniors. These traditions, he often explained to his students, were built up for the guidance of priests, and they would be more than foolish to ignore them. At the same time, he had no patience with anything which would dampen the enthusiasm of the young in the name of tradition.

In his history classes he made no pretence to erudite brilliance. He read carefully and prepared his classes thoroughly. He used his holidays to travel abroad to places of historical interest. These travels were of immense value to his work, for they brought dead material to life as he spoke of them, and the personal anecdote told with such infectious humour and obvious enjoyment fixed the events in the minds of his classes. He expected and got proportionately careful work from his students. His colleagues were often amused by his annoyance when he found a student introducing an event to a period or a series where it could not belong. In his elocution work he aimed at training his pupils to use their natural voices with clarity and to avoid obvious faults. To achieve this he had constructed a speech-chart which was in its way quite ingenious. He got the same thoroughness from the casts of his plays; and he got it often from very unlikely material by means of work, coaching and meticulous attention to detail.

Father Byrne's spirituality was an example to his colleagues and his students. He combined private devotion with public prayer admirably. Nothing interfered with his prayers. His prayer-book went everywhere with him—it was a very worn book at his death. For years it was his practice to study the day's Office in an English translation before he recited it. I can clearly recall his singing of the *Te Deum* in the college chapel, when the present Pope's election was announced; as a priest he looked on the election of a new Pope as a reason for

personal rejoicing. He put all his great energy into the liturgy. The people of Castlecomer will not forget their introduction to the new Easter liturgy. For weeks before, he explained it and conducted practices in the singing of the responses from the pulpit, until the whole congregation were able to take an active part in it. Their fervour that Easter was his reward.



*Fr. John Byrne*

Father Byrne often spoke to me of his first appointment. After his ordination he was sent as assistant to a remarkable priest to whom he said he owed very much. This was Canon (later Monsignor) McGettigan of the cathedral in Edinburgh. The transfer from the seminary way of thought to that of the priest in the world is not always painless for the young priest, but Mgr. McGettigan helped his curates to make it. He kept a kindly watch over them by a fairly strict discipline. He saw that they did not lose themselves in inessentials, made sure that

they took time off from work for prayer and study, and for recreation too. He told them of his own experiences, and discussed their problems with them, and outlined by word and example the standards he expected from them. He left a clear mark on these young men, and Father Byrne often spoke of what he owed to this saintly pastor. In his turn he tried to copy the example he got, and to provide the same service for young priests coming to Ossory. This I can vouch for from my own experience.

The record of his parochial achievements is a big one. He built new schools and parish halls, but these after all are only the externals that we can see. Typically, he insisted on the best in workmanship and materials. And he insisted on an equal standard for country schools and chapels for achieving this. He knew his people well. He visited them methodically, house after house, and families had no difficulty in knowing when he was on his rounds, for his cheery "Good, good, good" rang down the street as he said goodbye.

After his funeral I overheard a former parishioner of his from St. John's speaking of him. What he said was simple, perhaps, but sublime: "He was a great little priest, God rest him".

P. B.

### WILLIAM DAVIN, T.D.

THE death occurred on 1st March, 1956 of WILLIAM DAVIN, T.D. for Laois-Offaly and Parliamentary Secretary to the Minister for Local Government. He was aged sixty-five.

Mr. Davin was a native of Grogan, Rathdowney, Co. Laois, and had the longest continuous service of any member of the Dail, having being a member since 1922. Despite his many public commitments he always showed a lively interest in the affairs of his old college, even to the extent of travelling from Dublin to attend meetings of the Past Pupils Union. He was president of the Dublin branch of the Union, and vice-president of the parent body.

Throughout his life William Davin was prominently associated with the trade union movement. In 1908 he was a founder member of the Railway Clerks Association (now the Transport Salaried Staffs Association) in Ireland. In 1918 he helped to organise the general strike in the anti-conscription campaign, and was one of the twelve signatories—signing on behalf of railwaymen—of a manifesto calling for the strike. Again, in 1920, he took a leading part in organising the general strike called by the Irish Labour Party and the T.U.C. in support of the prisoners on hunger strike in Mountjoy Prison.



*William Davin, T.D.*

Like many young men of his time Mr. Davin went to Dublin to commence work on the railway. In 1920 he was appointed assistant pier master at Dun Laoire. Later

he became pier master and subsequently station controller at the North Wall. He retired from the railway service in 1950. During those years he held many important posts in the Labour Party, being in turn honorary secretary, financial secretary and senior party whip.

In his youth he was a well-known athlete, winning the half-mile championship of Ireland, organised by the Railway and Steam Packet Company, four years in succession. He was actively associated with the G.A.A. and other athletic associations and was chairman of the Laoisemen's Association in Dublin.

#### **REV. RICHARD O'SHEA**

REV. RICHARD O'SHEA died as chaplain at Belmont, Ferrybank on 2nd August, 1956.

He was a native of Mullinbeg, Templeorum, and came to St. Kieran's in 1909. After his ordination in 1920 he went on temporary mission to the diocese of Hexham and Newcastle where he worked with great success in the historic parish of St. Bede, Jarrow.

On being recalled to Ossory he served as curate, first at Conahy, and later at Mooncoin and Hugginstown. It was while at Hugginstown that he became a victim to rheumatoid arthritis and as a result was appointed chaplain to Belmont in 1948.

Father Dick O'Shea was a warm-hearted priest and a generous friend. There was always a welcome in his home for his fellow-priests and his greatest joy was to be able to entertain them. He faced his final and painful illness with great Christian fortitude, and once he knew there was no hope of recovery he awaited with perfect resignation the will of God. He was sixty years of age.

D. H.

#### **VERY REV. JOHN CANON WHITE, P.P., V.F.**

WE deeply regret the passing of Canon JOHN WHITE, parish priest of St. Catherine's,

Sheffield. Canon White can be justly described as the founder of the St. Kieran's Priests' Union in Britain for it was at his instigation that the first meeting was held in 1911. Thereafter he served for many years as its President and never failed to attend its meetings until forced by old age to retire. His interest in his Alma Mater was deep and lasting.

Canon White was a native of Toome, Co. Leitrim, and came from St. Mary's Apostolic School to St. Kieran's where he was ordained for the diocese of Leeds on 29th June, 1906. His first appointment was to St. Joseph's, Hunslet, and it was while there that the Oulton Colliery disaster of 1910 brought his name into the national Press for his bravery in risking his life to bring the last Sacraments to the trapped miners. In recognition of his bravery he was the recipient of a presentation subscribed to by Protestants and Catholics from all over Yorkshire. Three years at Hoyland were followed by his appointment as parish priest of St. Catherine's, Sheffield where he spent the remaining thirty-seven years of his life until his death on 23rd January, 1958. There, despite the depression years, he built a magnificent church and presbytery and founded the new parish of St. Patrick which he equipped with a new school. In 1953 he was responsible for a beautiful new church of the Assumption intended to serve as a chapel-of-ease to St. Catherine's. In recognition of his work and priestly qualities the late Bishop Poskitt made him a member of the Cathedral Chapter and Rural Dean in 1936. Always kindly and unassuming he was the counsellor and friend of every young priest, an able administrator and above all a man of God.

T.O.R.

#### **VERY REV. NICHOLAS HENNESSY, P.P. Kilmacow**

THE death occurred on 28th November, 1956 of Very Rev. NICHOLAS HENNESSY, P.P., Kilmacow. He was eighty-one years.

A native of Three Castles, Freshford, he was educated at St. Kieran's College and

ordained in the Presentation Convent, Kilkenny in 1901. He worked for some years on loan in Hexham and Newcastle diocese. On his return he was appointed chaplain to the De La Salle Brothers in Castletown. He worked as curate in Ballyousskill, Castlecomer and Tullogher before his appointment in 1932 as parish priest in Kilmacow.

During his time in Kilmacow he planned and executed the complete renovation of the parish church.

He was an ardent supporter of the national movement.

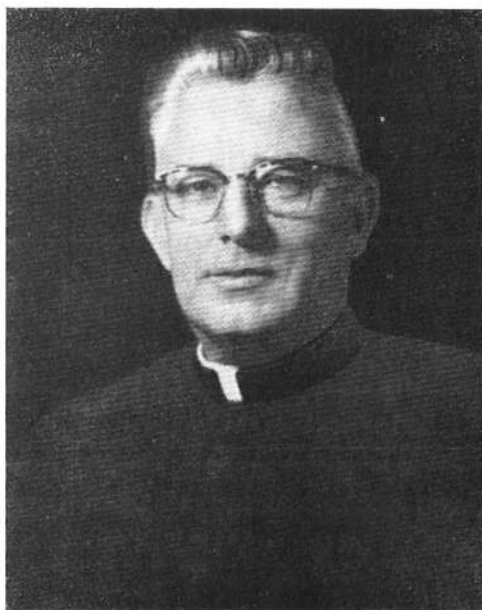
B. M.

**VERY REV. CHARLES J. O'CARROLL,  
P.P.**  
Los Angeles

THE St. Kieran's priests in California sustained a great loss on 8th October, 1957 in the sudden death of Father Charles O'Carroll, pastor of St. Emydius Church, Lynwood, California. A native of the parish of Rathdowney, Laois, he was ordained in St. Mary's Cathedral, Kilkenny in June, 1927. In his thirty years of priestly service in the Los Angeles archdiocese, Father O'Carroll had endeared himself to his fellow priests and to the people of the parishes in which he served. Those of us who remember his days in St. Kieran's can testify that he never lost the kindly disposition, generous nature and bouyant good humour of his college days. A loyal son of St. Kieran's, he always retained a lively interest in the college.

He had built a magnificent parish plant at St. Emydius parish. A particularly poignant aspect of his sudden death was the fact that it came within a few months of the completion of his final project for his parish—a beautiful new church. It will serve as a fitting memorial for these people of a good priest who spent himself in their services.

No better tribute could have been paid to Father O'Carroll than the large number of priests who travelled from San Francisco, Monterey Fresno and San Diego to join the priests of Los Angeles for his obsequies. A beautiful sermon preached on the occasion



*Rev. C. J. O'Carroll*

by Most Reverend Timothy Manning, V.G., Auxiliary Bishop of Los Angeles, bespoke the loss that all felt in his death. May we ask all the sons of St. Kieran's to join those of us who were privileged to know him well in an occasional prayer for the soul of this good priest.

J. C.

**Requiem Aeternam Dona Eis, Domine**

## The Ecclesiastics

To live in the midst of the world without wishing its pleasures;

To be a member of each family yet belonging to none;

To share all suffering

To penetrate all secrets

To heal all wounds;

To go from men to God and offer Him their Prayers;

To return from God to men to bring Pardon and Hope;

To have a heart of fire for Charity

And a heart of bronze for Chastity;

To teach and to pardon, to console and to bless always.

My God, what a life!

And it is yours

○ Priest of Jesus Christ

## FROM MY DIARY

OCT. 8th, 1956. A notice on the green board this morning informed us that a musical recital would be given to the Ecclesiastics in the college theatre at 8.15 p.m. This news item received a mixed reception—there are Philistines even in heaven.

The recital was excellent. There is something about music, even bad music, that attracts attention. But when the music is first-rate and the rendering in keeping with it, its appeal for all but the tone-deaf is irresistible. We saw, some of us for the first time, a harpsicord, a viola d'amore, and an oboe; we heard strange sounds, and liked them. We also found out—from the Programme—that these sounds were committed to paper, every one of them, before the end of the eighteenth century. Unknown to us we had been "entertaining angels, unawares" as both musicians were and still are regular contributors to the B.B.C. Third Programme! We would like to have them back again.

Oct. 20th. The Liturgical Congress in Assisi last September did not cause hearts in St. Kieran's to beat any faster, and were it not for a lecture given by Father Dermot Heffernan, past student of the college on holiday from the diocese of Maitland, most of us would have known little about it. Father Heffernan was his bishop's delegate at the congress, and his lecture was both informative and entertaining. He lifted Liturgy out of the realm of "Rubs" as we know it and gave us a new outlook on things. We were sorry when the clock said the lecture must end.

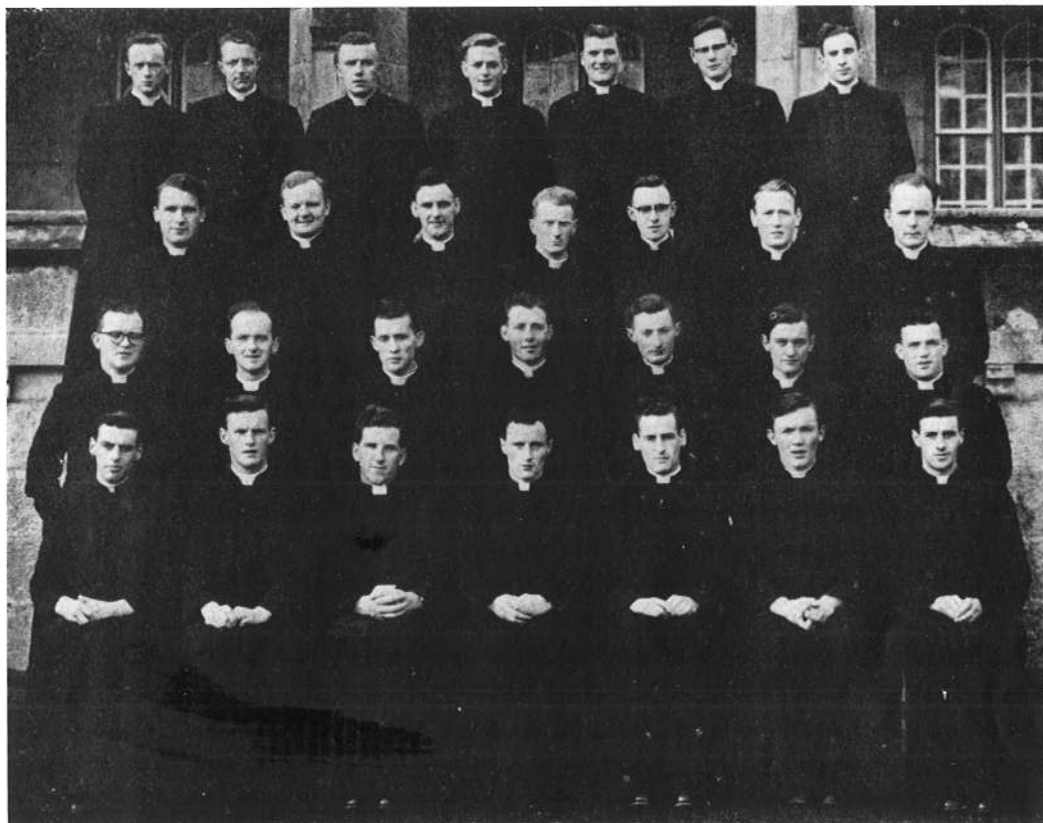
Oct. 29th. If we cannot teach Catechism to children when we are priests none of us will blame Dr. Birch, whose lecture tonight on the subjects of Catechetics made the work sound simple. Dr. Birch, who holds the Chair of Education at Maynooth, has made a deep study of Catechetics both at home

and abroad, and while he made no attempt to compress all that he knew on the subject into the short time at his disposal, what he did say was most enlightening and of great value to all, particularly to the Fourth Divines, who will shortly have to take more than an academic interest in the subject.

Nov. 1st. The night of November 1st each year marks the end of six weeks of more or less intensive training in the histrionic art for about twenty students drawn from all classes from First Philosophy to Fourth Divinity. For them this is the "First Night", yes, and the last one too, for the Play is strictly a "one night only" show. "There's no business like show business", and there is no show, or at least very few, like the St. Kieran's November Show. Don't expect first-class acting, you won't get it. If you are a St. Kieran's student you'll enjoy it. That's what counts.

This year's play *Is the Priest at Home?* was an enjoyable performance and was necessarily of great interest portraying as it did the life of a country curate. For two and a half hours we saw a priest doing his best to cope, not always successfully, with the countless difficulties arising from his daily and indeed nightly duties. To those who are of the opinion that the priest has a great time, with little or nothing to do, I would suggest that they go and see this, and perhaps they will revise their views. The proverb says "If you want to know me, come and live with me". This play affords the audience a chance of living with the priest for a while, and if we don't know him better at the final curtain the fault is all ours.

Dec. 3rd. Over the past seven or eight years St. Kieran's has had periodic visits from the National Chaplain of the Y.C.W. in England. This has always been for us a most useful glimpse into the future, for practically all of us will, at some time or



#### FOURTH DIVINES

*Front Row:* TOBIAS VEREKER (Sacramento); PHILIP CARROLL (San Diego); SEAN MCGEARTY (Adelaide); JAMES REDDY (Washington, D.C.); HENRY BEEGAN (Baker City); MICHAEL DERMODY (Sacramento); JOSEPH VEREKER (Sacramento).

*Second Row:* EMMET DAGENS (Salford); EAMONN LYNG (San Diego); PATRICK O'SULLIVAN (St. Augustine); DAVID PAGE (St. Augustine); AUSTIN O'CALLAGHAN (Kerty); IAN COOPER (Nelson); EDWARD PHILLIPS (Hexham and Newcastle).

*Third Row:* JOSEPH DERMODY (Wellington); ANTHONY HANNICK (Yakima); WILLIAM P. SPROULE (Motherwell); FRANCIS PATTISON (San Diego); EDWARD J. DORRINGTON (Salford); THOMAS PALMER (San Antonio); ROBERT RAFTICE (Ossory).

*Back Row:* JOHN CONDON (Hexham and Newcastle); JOHN O'SHEA (Southwark); LOUIS O'CARROLL (Sacramento); GERARD BRENNAN (Paisley); MICHAEL CONATY (Hexham and Newcastle); EDMUND RENEHAN (Los Angeles); ANTHONY WHITE (Galloway).

other, find ourselves working in the Y.C.W. in the capacity of chaplain. With Father Hopkins, the National Chaplain, there came as usual, one of his lay-helpers, this time Mr. Maurice Foley, who addressed us for about an hour on the work of the organisation. The Y.C.W. is an organisation of young wage-earners to help all young workers to live an integral Christian life and to further the other objects of Catholic Action in the milieu of working youth.

We seminarians, hailed by Pope Pius XII as the flower of his flock, cannot afford to be complacent, and listening to Maurice Foley I don't see how any of us could long remain so. He spoke with such sincerity and was so well-informed on his subject, of which he obviously had first-hand knowledge, that it was impossible to listen to him and not feel thankful to God that there are laymen who like Christ "Go about doing good", men who see in all potential temples of the Holy Ghost, and who strive to make Christ live in the souls of men.

Father Hopkins spoke of the serious leakage from the Catholic Church of young boys and girls who have just left school. He spoke of the moral problems facing them in the pagan adult environment into which they are rudely emplaced, of the efforts made to staunch this flow of the Church's life blood. Not least among the dangers is that of Communism, the Church's greatest enemy in modern times.

Dec. 9th. This day saw the end of an era, I might almost add of a civilisation. Today the old H.M.V. gramophone in the corner of the Philosophy Hall spoke for the last time. Today it was replaced by the latest in Hi Fi's, by a magnificent machine literally "with nobs on".

Pass on old H.M.V. You won't be forgotten. In far-off Australia, the land of the kangaroo and the billabong, in distant America, snatches of song overheard in the streets or in the fields will recall to the mind of many an exile priest memories of pleasant hours spent in your company in that old corner, that corner where many a yarn was swapped and many a sorrow forgotten. Your race, a glorious race, is run, but honourably run. PATRICK HORGAN

### January

16—Our awakening thoughts turn to St. Kieran's. At 8 p.m. the silence of the "bull" field is shattered for the first time in the New Year.

17—Father Hickey conducts the two-day Retreat.

19—Books return to desks after their vacation.

21—"Ad quid venisti". The Dean resumes his Tuesday evening talks.

23—Father Murphy, Adm., St. Mary's, plays a recording of talk by Bishop Fulton Sheen on Communism; Father Grace speaks on the Church Unity Octave. Mr. Denis Franks, in a fine lecture, revives memories of an old friend, William Shakespeare.

29—Hurling, football and soccer teams, complete with supporters, appear on the green board.

### February

2—Traditional "Reads" in honour of the Purification and in the evening the film *Million Pound Note*.

4—The gale uproots a tree in the "bull" field. Electric power is cut off and we sit to supper in candle light. Even a storm is welcome when it permits us to go to bed at 9 o'clock!

10—Rev. D. Heffernan, of Maitland diocese, who had already given us two excellent talks on the Liturgical Conference at Assisi, bids farewell to the college.

16—Having seen *The Fighting Sullivans* the Philosophers have decided to remain.

24—Debate. "Emigration is inevitable in a country such as Ireland". The motion was rejected by 100 to 40 votes.

### March

2—Tension. The first day of Revisions.

5—St. Kieran's Day. His Lordship, Most Rev. Dr. Collier, presides at Pontifical Mass in the cathedral. The Fourth Divines present *Twenty Years Awoing*.

10—Mr. John Stephenson takes over production of *Richelieu*.

11—Students contribute to the new wing.

13—A free day in glorious sunshine as the



Diocesan Synod is being held in the college chapel.

17—La Feile Padraig. Glacamar pairt sa mor-suil in onoir Aspail Eireann. Bi oidce grinn againn leis na buachailli mean-scoile a leirig *Troid, Murphy's International Hotel* agus *Lawsy me duinn*.

24—Father O'Connor's very beautiful lecture on the Curé of Ars.

*April*

12—Petrol rationing; but no slacking of speed for the Easter Revisions.

23—*Richelieu* for three nights in Kilkenny Theatre. Telegrams pour in to the concert committee and to Father Sherin.

28—Cheers for the victory of the college team in the All-Ireland Hurling Final. Congratulations to Father Maher and the team.



### THIRD DIVINES

*Front Row:* GERALD J. HORGAN (Galway); JAMES MCGRATH (Kilkenny); JAMES MCGLINCHY (Donegal); PATRICK O'KEEFFE (Kilkenny); THOMAS MULLIN (Donegal); DAVID O'REGAN (Limerick); MICHAEL HANRAHAN (Kerry).

*Second Row:* CORNELIUS PHELAN (Cork); GERALD X. LOVETT (Kerry); JAMES LOWE (Dublin); ROBERT MORROW (Leitrim); AIDAN O'REILLY (Cavan); EAMONN DIGNAN (Roscommon).

*Back Row:* LEONARD LEDDY (Leitrim); SEAN FLANAGAN (Roscommon); JOHN LENNON (Kilkenny); TIMOTHY HILL (Cork); THOMAS HEALY (Kilkenny); OLIVER MAHEDY (Westmeath).

### May

10—Last class. Professors in good cheer.

14—Fog slowly spreading from Study Halls to grounds finally settles on a corridor. The "Boards" are well patronised.

23—Thursday; "Black" Friday is anticipated.

24—Ordination Retreat begins and is conducted by Father Jones, C.S.S.R.

30—We felicitate the President on the occasion of his Silver Jubilee, and wish him *ad multos annos*.

### June

2—Ordination Sunday.

Fill them, O Lord, with burning zeal; keep unstained their anointed hands; bless their labours with abundant fruit.

3—First Masses. Holidays.

### September

3—All return fit and well. The student body has a new "head" and a new "tail".

8—Retreat ends. Freshmen are introduced to their new colleagues and surroundings. The machinery of college life is set in motion again.

20—Above the din and clatter of 330 busy knives and forks the voice of the reader penetrates to the four corners of the Refectory through a new loudspeaker system in operation today for the first time.

### October

8—Blood donor's day. An increasing number of students give their blood to save a life.

25—Rev. M. Tynan, D.I., Limerick, speaks on Christian indoctrination and the importance of Catechetics.

### November

1—*The Whip Hand* was a great success, thanks to Father Sherin's untiring work.

7—The cold weather did not deter the more enthusiastic from creeping out of bed before the bell to see Sputnik.

9—Members of the National Film Institute give a series of lectures on film appreciation.

21—Christmas cards on sale; welcome heralds.

26—Father Fennelly, Parish Priest of

Greystones, proves by his tape recorder and Mass book that he has succeeded in getting his flock to take an active part in the liturgy.

### December

2—A very impressive address by Father Phelan of Thomastown on the Pioneer Total Abstinence Association.

3—The aim and the activities of the Y.C.W. movement are ably put before us by the Australian National Chaplain, Father Kevin Toomey of Melbourne.

4—Photographers arrive and convert the Philosophy Hall into a studio to take the Fourth Divine's "class-piece".

19—Christmas examinations begin on an Ascetical note and are scheduled to end with Hermeneutics.

22—An impromptu concert and a delightful showing of films of local interest by Father Moran add to our eve-of-departure joy.

## 1958

### January

18—It's Saturday and returning day.

19—Father O'Connor, C.S.S.R., conducts the Retreat. A notice informs us that the 8th of June is fixed for Ordination.

28—Construction of walks around the new wing commences and causes considerable dislocation of traffic. A temporary "plank" walk crosses the quadrangle from the "iron stairs" to the end of the "glass hall". A certain professor is gravely perturbed by the strange "noise" of 140 marching students.

30—Pessimists gathered around the sycamore tree are disappointed when a free day is granted.

### February

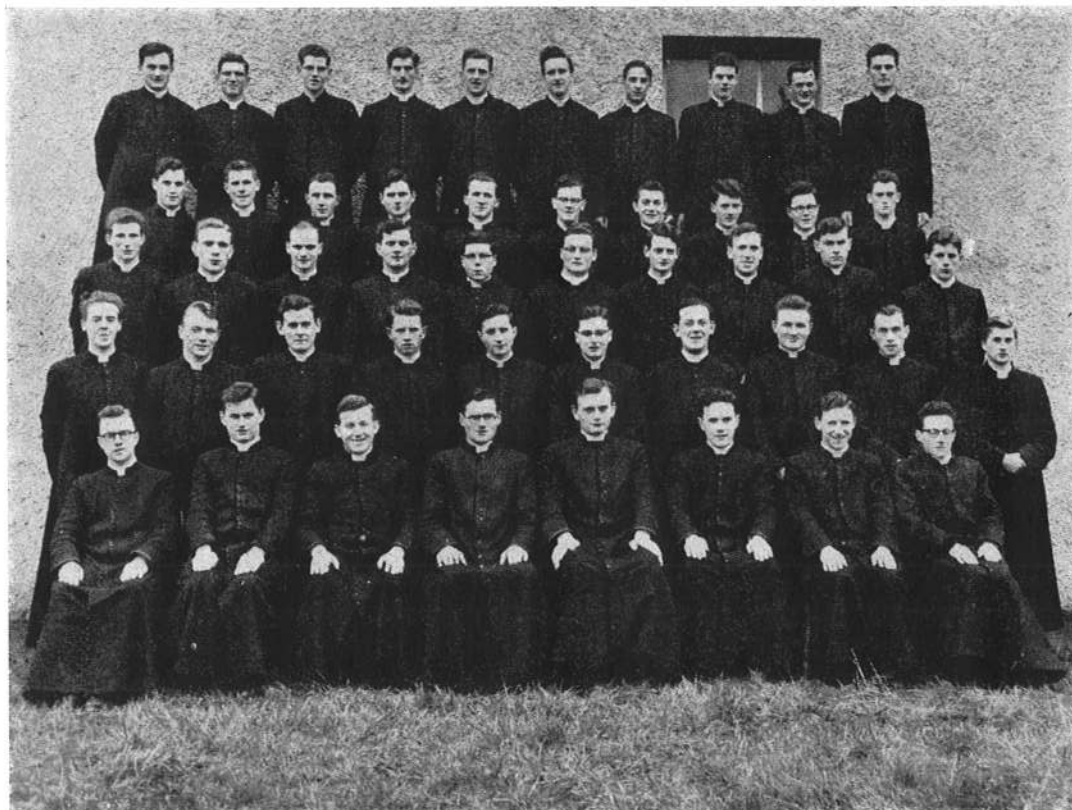
2—The layside "steal a march" with their impressive Candlemas Procession.

3—Snow. Snowballs. A suggestion to "tog out" for a snowball match is turned down.

11—Feast of Our Lady of Lourdes. Plans are discussed for a student pilgrimage.

13—With deep regret we hear of the death of Father Byrne, P.P., Castlecomer, Professor, Confessor, Examiner, and Friend.

15—Bad weather has made a quagmire of



### FIRST AND SECOND DIVINES

*Front Row:* JAMES STIRRAT (Dublin); LAURENCE DUNPHY (Laois); JOSEPH BRADLEY (Derry); JAMES HALLY (Kilkenny); PETER HOYNE (Kilkenny); JOHN MCKENNA (Monaghan); PATRICK O'CONNOR (Kerry); MICHAEL J. CONWAY (Mayo).

*Second Row:* JAMES MCELENEY (Derry); BRENDAN O'CALLAGHAN (Kerry); AIDAN FOYNES (Cavan); PETER BRADY (Longford); JOSEPH KEOGH (Cork); WILLIAM BLACK (Derry); HENRY DOHERTY (Derry); PATRICK O'FARRELL (Dublin); PATRICK SULLIVAN (Cavan); DAVID KENNEDY (Limerick).

*Third Row:* TIMOTHY O'SULLIVAN (Kerry); JAMES TUBMAN (Leitrim); WILLIAM MCMAHON (Dublin); JOSEPH GILL (Roscommon); PATRICK BRENNAN (Fermanagh); THOMAS CARRIGAN (Kilkenny); MICHAEL BOURKE (Kilkenny); CHRISTOPHER BREEN (Dublin); JOHN O'FLAHERTY (Kerry); VALENTINE OSBORNE (Kilkenny).

*Fourth Row:* MICHAEL MCHUGH (Sligo); THOMAS BURKE (Derry); PATRICK CLEARY (Limerick); PATRICK KEANE (Kerry); JEREMIAH O'RIORDAN (Cork); DESMOND MCMAHON (Sligo); DANIEL CANNING (Derry); FRANCIS BOURKE (Kilkenny); MALACHY MCKINNEY (Derry); PATRICK MCINTYRE (Derry).

*Back Row:* CIARAN MARREN (Sligo); JOHN FITZPATRICK (Down); DONAL J. SHEAHAN (Leitrim); JAMES LENNON (Carlow); WALTER COOKE (Laois); PATRICK HORGAN (Kilkenny); JOSEPH NOLAN (Westmeath); PASCHAL BYRNE (Dublin); DONAL C. SHEAHAN (Kerry); PETER SWEENEY (Kerry).

section of the walks. Two public-minded Fourth Divines attack this problem with brushes.

28—The students of St. Patrick's College, Thurles, send us a copy of their magazine, *Luceat*.

### March

1—The film *The Living Desert* is very enjoyable and a triumph for photography.

4—Class ends at noon. Performance of *Macbeth* in the evening. The Sisters of St. John of God are very welcome as is Mr. Shaw, our energetic building foreman.

5—A full cathedral honours St. Kieran, our patron. Father Sherin conducts the congregational singing. A very inspiring liturgical ceremony. We congratulate our President on his appointment to the Diocesan Chapter. Four Dalgan priests, all past pupils, are welcome visitors.

6—As the new paths near completion it is time for us to walk quietly around the corner.

WILLIAM SPROULE

## DEBATES

DEBATES in the House will ever remain popular for a variety of reasons. They take place during a study period; the majority of students need but sit and listen; they provide much useful general information at little cost; the academic air is less bracing and more relaxing. Formal debates need principal speakers, a role readily accepted only by the few and dutifully filled in the past by broad-minded Fourth Divines. This year a break was made with this tradition by arranging the debates as a competition between the different classes to encourage participation by a greater number and to add a spirit of healthy rivalry.

The first debate was held in the Theology Hall on Sunday, 17th November. The motion: "Ireland as a nation is dead", was defended by the Third Divines and opposed by the First Philosophers. Mr. Joseph Lambe of the lay professorial staff kindly acted as a neutral chairman. The Third Divinity team beginning with a definition of "nation" and "life", built up

its case step by step in logical order, to arrive at the conclusion, surely obvious to all, that Ireland lacked the necessary qualifications of a living language and culture. The First Philosophers, undaunted by this display of concentrated intelligence, and with all the vigour and innocence of youth, pointed out that the spirit of freedom, the many efforts to keep the language alive, and national economic progress were sure signs of a nation very much alive.

Mr. Lambe, summing up, commended the Third Divines for their better reasoning, but as they had failed to prove that national life had ceased to exist and their opponents had shown there were signs of life he declared the motion lost.

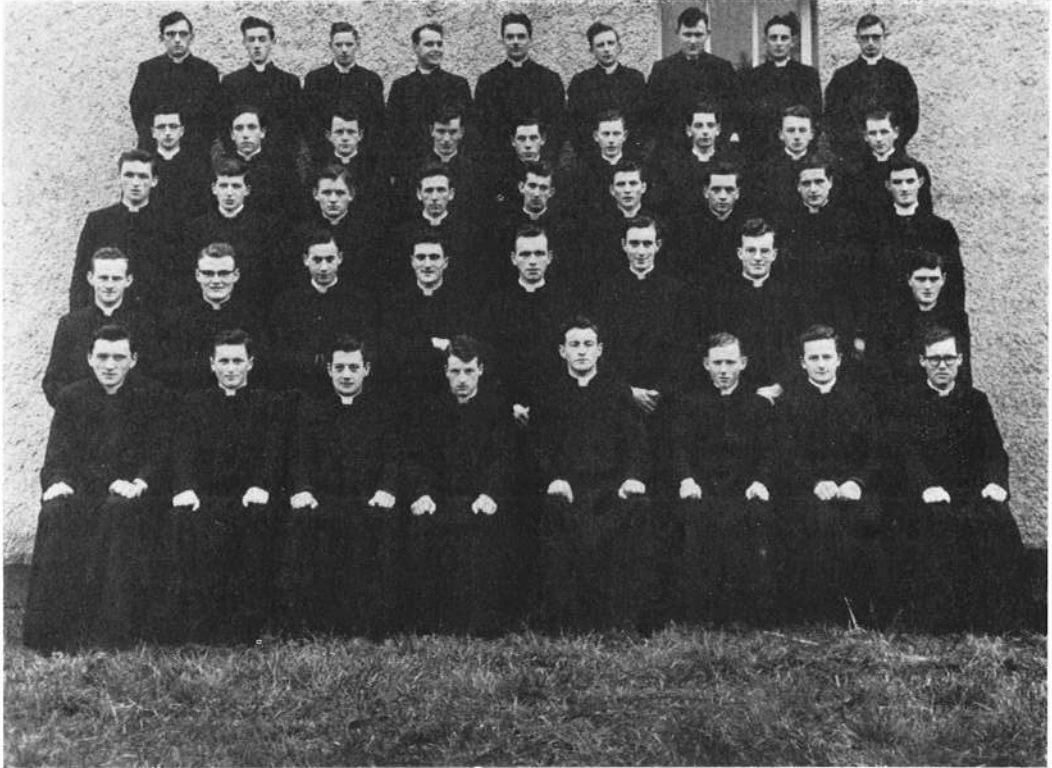
Third Divinity team: Leo Leddy, Timothy Hill, Sean Flanagan, Oliver Mahedy.

First Philosophy team: Patrick Johnston, Seamus Hestor, Henry McDaid, Martin Campion.

Other speakers: James Reddy, Patrick Cleary, Liam McMahon, Albert Campbell.

Father Patrick Brennan occupied the chair for our second debate on Sunday, 1st December. The motion: "The modern emphasis on sport is a sign of decadence" was favoured by the Fourth Divine class and opposed by the First Divines. Gerard Brennan got into the ring at once and proceeded to show that boxing was no sport. Ian Cooper considered that the insecurity of modern civilisation drove people to seek an outlet in sport. David Page decried the mere physical culture aspect of sport. Austin O'Callaghan condemned the "win at all costs" mentality so prevalent in all sports today. Henry Doherty attempted to parry G. Brennan's "K.O.'s" by stating that they were unintentional. Patrick Farrell saw no objective evidence of decadence. Joseph Bradley expressed the view that international sport helped to foster good international relations. Albert Campbell maintained that the spectacular achievements in sports today were only in keeping with general progress, and admiration for outstanding success should not be mistaken for unhealthy emphasis.

Henry Beegan, Philip O'Carroll, Francis Pattison, Leo Leddy, Patrick Cleary, Liam McMahon, Donal C. Sheehan, Timothy Hill



### FIRST AND SECOND PHILOSOPHERS

*Front Row:* MICHAEL CONWAY (Armagh); BARTHOLOMEW FLYNN (Kilkenny); MARK CARROLL (Dublin); NICHOLAS DUGGAN (Kilkenny); MARTIN CAMPION (Tipperary); WILLIAM BRENNAN (Kilkenny); MICHAEL STANLEY (Limerick); PATRICK JOHNSON (Carlow).

*Second Row:* JOHN FITZGERALD (Kerry); HENRY MCDAID (Derry); STEPHEN CAREY (Tipperary); KIERAN FITZGERALD (Kilkenny); SEAN FINN (Limerick); JOSEPH PHELAN (Lancashire); PATRICK CAHILL (Kilkenny); PHILIP MCKENNA (Derry).

*Third Row:* EDMUND PRENDIVILLE (Kerry); PETER A. BRADY (Cavan); TERENCE BOYLAN (Derry); EDMUND PHELAN (Kilkenny); THOMAS BARRY (Wicklow); ANTHONY OWENS (Down); JAMES NOLAN (Kilkenny); MARTIN DUGGAN (Laois); PAUL FITZGERALD (Kilkenny).

*Fourth Row:* DANIEL CODY (Kilkenny); MICHAEL CLIFFORD (Kerry); JOHN HARRINGTON (Cork); THOMAS DERMODY (Kilkenny); DONAL MADIGAN (Limerick); JAMES HEALY (Kilkenny); MICHAEL RYAN (Limerick); JAMES CORCORAN (Tipperary); JOHN DILLON (Dublin).

*Back Row:* JOHN QUINN (Clare); MATTHEW DOYLE (Kilkenny); RICHARD PHELAN (Kilkenny); JAMES M'GIVERN (Down); JAMES HESTER (Roscommon); JOHN O'DONOGHUE (Kerry); MICHAEL BOLGER (Kilkenny); MATTHIAS O'CALLAGHAN (Cork); WILLIAM BYRON (Coventry).

*Absent:* JAMES POWER (Wexford).

and Richard Phelan added their views before the chairman summed up. On a "points" system of adjudication he declared the motion lost by a very narrow margin.

The motion for our third debate: "That the Lay Apostolate is overstressed today" had more than an academic interest for us. It was defended by the Second Divines and opposed by the Second Philosophers. Father O'Connor was the chairman on this occasion. The Second Divines built up their case by showing the excesses and errors of which present-day lay apostles appear guilty. Patrick Cleary felt that there are too many organisations, too many conferences, while Christopher Breen deplored the indiscriminate recruitment of members of these organisations and the tendency to criticise non-members. Donal Sheehan was convinced that there is too much stress on activity and too little on prayer and good example. Michael Bourke, summing up, emphasised that the personal aspect of the lay apostolate, one's own sanctification, should take precedence over the social aspect, the helping of others to lead a good life.

The Second Philosophers were keenly aware of the need for lay apostles to combat the evils of our time. For Anthony Owens, the lay apostles were indispensable in opposing the doctrines of the Faith to modern materialism in places where priests cannot penetrate. Thomas Barry saw in the lay apostolate a great means for combating Communism. Anthony Brady showed, by reference to a campaign in an American diocese, what results can be achieved by organisations of lay apostles. Mark Carroll, summing up, argued that, as the Gospel is attacked on every side, it must be defended from every side both by the clergy and by the laity.

Before giving his decision Father O'Connor, summing up the whole debate, said that the Second Divines, admitting the need for the lay apostles based their arguments on the actual methods used to foster lay activity, while the Second Philosophers stressed the need for the Apostolate but did not sufficiently relate the work of lay apostles today

to that need. He therefore declared the Second Divines the winners.

Gerard Brennan, James Reddy, Sean Dillon, Malachy McKinney, Timothy Hill, Henry Doherty, John Fitzpatrick, Michael Conway, Liam McMahon and Aidan O'Reilly also spoke.

I would like here to record our indebtedness to William Sproule, President of the Society.

ANTHONY WHITE,  
*Secretary*

## GAMES

### Gaelic Football

THERE was the usual excitement this year when the teams for the League with their captains, Michael Conaty, David O'Regan and Michael Conway, were announced; and there was the usual discussion too about the merits of the teams. As it turned out the teams proved quite evenly matched with no team winning any game by more than three points, though the points on the League Table were very unequally distributed. While in the earlier stages M. Conway's team seemed most likely to win out, in fact the final lay between the other two.

The final itself was a fitting conclusion to the series. D. O'Regan's team made the serious mistake of concentrating too much on goals, as goalkeeper, H. Beegan and full-back O. Mahedy were excellent defenders. In the first half M. Conaty scored all four points for his team, to leave them leading by two points at half-time. Early in the second half O'Regan took the lead with a goal so that he looked like winning. Aware of the danger, however, his opponents made some switches which turned the game in their favour, and with M. Hanrahan, T. O'Sullivan and P. Sweeney securing scores they ran out winners by two points.

On the 16th of October we had our annual House match when the "Old Fourths" challenged the "House". Sideline enthusiasts were generous in vocal support and applause and encouraged both teams to give of their best. The game was keen and close in the

first half, with backs superior to forwards, so that at half-time both teams had scored four points. M. Hanrahan by scoring the first goal of the match, midway in the second half, put the House in the lead, but G. Brennan, from a pass by W. Sproule, levelled the scores. Immediately we saw the finest movement of the game. J. Lowe fielded the kick-out and sent the ball to G. Lovett on the wing, who then sent it across the goal-mouth for D. O'Regan to punch into the net. It was the "goal of the year". From this to the end the House team was superior in all sections with the final score 2-9 to 1-6 in their favour.

House team: J. McGlinchy, R. Morrow, O. Mahedy, P. O'Sullivan, J. McKenna, J. Flaherty, A. Foynes, J. Lowe, E. Dignan, M. Hanrahan, G. Lovett, M. McHugh, T. O'Sullivan, P. Sweeney, D. O'Regan.

"Fourths" team: P. Byrne, J. Nolan, J. Fitzpatrick, S. McGearty, S. Carey, M. Conaty, W. Sproule, G. O'Riordan, D. C. Sheahan, E. Prendiville, P. Johnson, E. Phillips, G. Brennan, J. Lennon, P. O'Sullivan.

**Tailpiece:** Although the games were keenly, vigorously and closely contested the general standard of football was lowered by lack of constructive play. Too many players kicked aimlessly ahead when a short pass would have been better tactics. Perhaps science should not interfere with enjoyment!

### Hurling

Reading that ancient Irish classic, *Toraide Diarmada agus Grainne*, in the library some time ago, I came across a reference to a hurling match between the Fianna and the Tuatha de Danainn. This game was played to settle a dispute which had arisen between them. The battle raged from dawn to dusk. A feature of the game was the display given by Diarmuid, who, coming on as a substitute won the day for the Fianna and afterwards was handsomely rewarded by his followers. In college, less strenuous means are found for settling disputes, no handsome presents are showered on hurling victors and the official playing time of one hour is faithfully observed, yet the spirit of battle is still

strong on the hurling field. Students enter the fray with zest and determination, hard knocks are given and taken until the final whistle calls a halt to hostilities.

Naturally enough our best hurlers come from the hurling Counties of Kilkenny, Laois, Tipperary, Cork and Limerick with an occasional exponent from the less likely Counties of Kerry, Westmeath and Cavan. Kilkenny's victory in the All-Ireland in September had a invigorating effect on our hurlers. That the League was such a success is proof of this. The captains, Philip O'Carroll, Oliver Mahedy and Thomas Carrigan, selected their teams so carefully that all finished with equal points, and with the end of the year in sight the winners were declared on the toss of a coin. We will long remember those games of good hurling and great excitement.

As in football the House game was the big event of the year. Again the "Fourths" suffered defeat. The game was fast and robust. At half-time the House led by two points. A feature of the game was the fine display of G. Lovett at centrefield and of Joseph Vereker at centreback. Others who played well were P. Hoyne, O. Mahedy, M. Bolger, T. Vereker, P. O'Carroll, M. Dermody and J. Dermody. Final score: House, 2-10; "Fourths", 2-7.

House team: B. Flynn, M. Duggan, P. Hoyne, J. McGrath, M. Bolger, N. Duggan, K. Fitzgerald, G. Lovett, S. Carey, T. Hill, O. Mahedy, L. Dunphy, D. O'Regan, M. Campion, D. Cody.

"Fourths" team: P. Byrne, J. Reddy, J. Dermody, W. Cooke, D. C. Sheehan, J. Vereker, E. Ranehan, T. White, T. Carrigan, T. Vereker, P. O'Carroll, M. Dermody, M. Conaty, P. Horgan, J. Lennon.

### Soccer

Soccer is becoming increasingly popular. Many First Philosophers are keen "fans". The best match of the year was played between a selection from the 1st, 2nd and 3rd Divinity classes and the "Rest". The "Rest" won an exciting encounter, scoring two goals (M. Carroll, J. Quinn) to one (O. Mahedy), by their opponents.

MICHAEL CONATY

## Richelieu and Macbeth

The traditional day for the most important play in the college is the feast of St. Kieran and the choice of the play is determined largely by the significance of St. Kieran's Day in the life of the college and of the diocese. Naturally it will be a big play and, if possible, a great one. And whilst the element of entertainment may not at all be lost sight of, the dignity of the occasion cannot be forgotten nor the fact that the college is a seat of learning and a place of training for the students.

As a result, this play will be chosen with an eye to its educational content, to its training value, to its quality as literature and to its general tone. This does not mean that enjoyment is stifled so that culture may abound. Happily, enjoyment has not degenerated to the state where a rocking audience is the only indication of its presence. Nevertheless the students, alert as only students can be for any word which recalls a personality or any situation which re-creates an experience in their cloistered life, can and do rock occasionally with unrestrained mirth. It is rewarding to see them thus integrate the play with unrestrained mirth. It is rewarding to see them thus integrate the play with their own affairs. Thus does the play and its lesson enter into and influence their lives.

The choice of *Richelieu* was not altogether determined by its intrinsic value, though that was undoubtedly great. It had a certain sentimental value and evoked a pleasant nostalgia. For *Richelieu* was performed in the college theatre many years ago by a cast which included the reverend Dean of Ossory, Monsignor Cavanagh. As their contribution to the splendid new wing a-building at the college, the students performed their play to the public in Kilkenny Theatre. Amongst a very fine cast, the Cardinal played by Patrick Horgan, Louis by Henry Doherty, de Mauprat by Anthony Owens, Baradas by Emmet Dagens and Joseph by Patrick

O'Connor will be particularly remembered, as will Francois, played by David Page.

With *Macbeth*, that mighty mixture of tragedy and melodrama, the students returned this year to the college theatre. It was excellently done by a cast which included Thomas Mullin as Duncan, Henry Doherty as Macbeth, John Finn as Lady Macbeth, Timothy Hill as Macduff and Brendan Coleman as Banquo. The concert committee headed by Edmond Renehan, Joseph Vereker and Austin O'Callaghan worked their usual wonders behind the scenes.

P. A. A.

## Sports Day

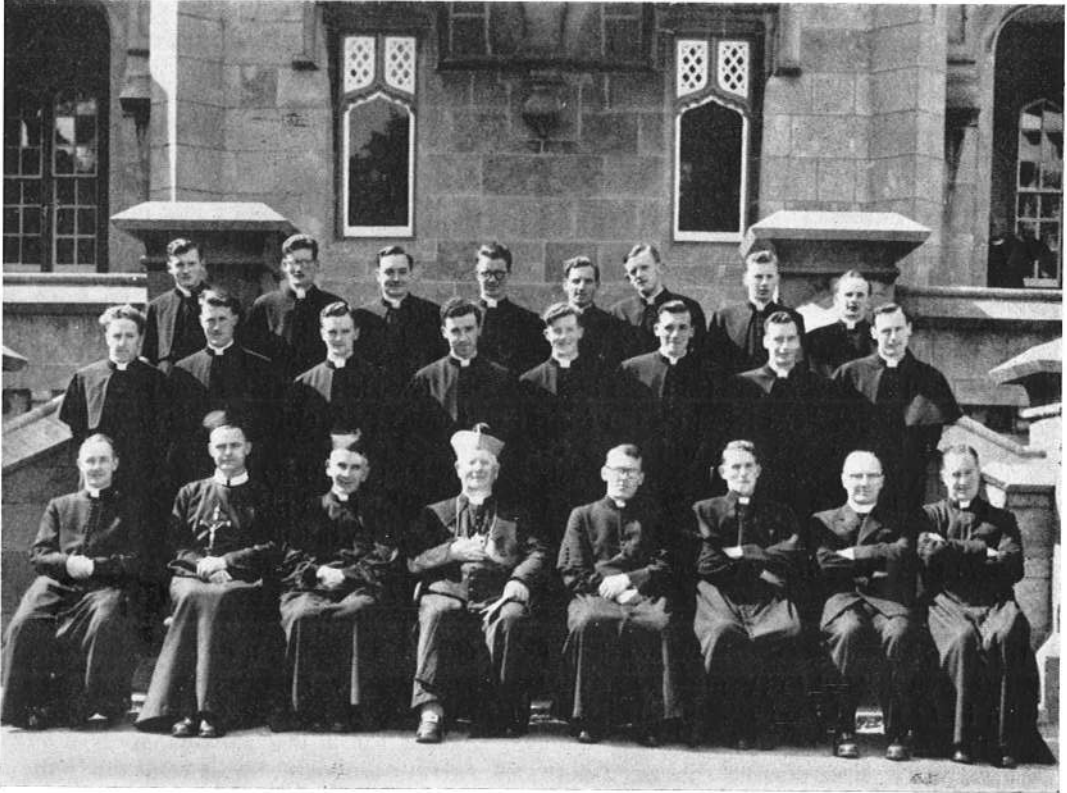
Although athletics may not be as popular now in town and country as they were, St. Kieran's Sports Day on the first Sunday in May is an annual fixture eagerly anticipated and welcomed by all.

This year excellent weather and some fine performances contributed to its success. An innovation was a special prize for the best all-round athlete which was awarded on a points system for placings in each event. We congratulate the winner, G. Lovett, who won the 880 yards championship and handicap and also the 440 yards championship. Pdraig Horgan was a close and worthy runner-up. The biggest surprise of the day was T. O'Sullivan's victory in the mile, beating W. Sproule, the title holder for the previous two years. Thomas Carrigan captured the 100 yards championship. Very keenly contested was the inter-class relay race which was won by the "veteran" Fourth Divine team in an exciting finish. The "also-rans" were given a further opportunity to acquire fame and fortune in the consolation races by pushing wheelbarrows and by negotiating several obstacles. To the energetic Sports committee much thanks.

PHILIP O'CARROLL



ORDINATIONS 2nd JUNE, 1957



*Front Row:* REV. J. BRENNAN, D.D., L.S.S.; REV. FR. JONES, C.S.S.R.; REV. G. LOUGHRY, S.T.L., President; MOST REV. DR. COLLIER, REV. J. HOLOHAN, B.A.; REV. M. LYNG (Corpus Christi); REV. R. LOWRY, B.A.; REV. T. MAHER, B.A.

*Middle Row:* REV. D. HERLIHY (Shrewsbury); REV. T. GAINE (Perth); REV. M. DEEGAN (Hexham); REV. T. BROSNAN (Motherwell); REV. P. BERGIN (Corpus Christi); REV. M. CASSIDY (Edinburgh); REV. D. MURPHY (Washington); REV. L. O'DWYER (Corpus Christi).

*Top Row:* REV. P. LARKIN (Wichita); REV. KEVIN RAFFERTY, REV. J. O'CONNOR (Southwark); REV. C. DOHERTY (Motherwell); REV. H. CURNEEN (San Diego); REV. D. WALSH (Rapid City); REV. D. SHEAHAN (Salford); REV. B. O'SULLIVAN (San Diego).

# THE AMERICAN SCENE

Very Rev. John J. Curran, Pastor, Los Angeles

WHEN Father Loughry asked me to write something for the 1958 edition of the ST. KIERAN'S RECORD, he allowed me great latitude in my choice of subject. Taking him, perhaps, too literally, I decided to write a rather general piece, in which I shall endeavour to give some ideas of the peculiar problems faced by the Irish priests who have come and will come to serve God in the American Mission. Though I shall naturally be forced to rely chiefly on my own experiences in Southern California, I believe that most of my observations will apply equally to other parts of the United States.

It is now almost twenty-nine years since I set out from Ireland to take up my priestly duties in Los Angeles, California. Like all young men, I did so with a certain amount of uncertainty, since the field of my future labours was set in a land that was culturally and religiously, as well as physically, far removed from my native Ireland. In embarking on my work, I was sustained and given courage by the idea that the major part of my work would be among those who constituted the "Irish of the Dispersion." I think that I was unduly impressed by the oratorical references I had often heard made to America as the "Greater Ireland across the Sea". My first few days in America, spent around greater New York, did little to change my mind. The reunion with friends and acquaintances from Ireland, the predominance of Irish faces among the New York policemen as well as the obviously Irish faces and smiles one encountered in buses and subways seemed to confirm my ideas. When, however, I finally took up my priestly duties in Los Angeles, I soon realised that

the Church in America was not made up of any one predominant nationality, but was as cosmopolitan as the country itself. I found, it is true, that being Irish is an open sesame to most American hearts. It is true also that Americans are ready to proclaim whatever Irish ancestry they possess, however tenuous their claims. This is especially true around St. Patrick's Day, which is observed equally impartially by the Ancient Order of Hibernians and the neighbourhood Masonic Lodge. In the first parish to which I was assigned, I found that only about ten people actually had been born in Ireland. The rest of the parish was made up of Irish-Americans, Germans, Mexicans, Italians, Portuguese and sundry other nationalities. It was, as I later realised, a typical American community. Except for a few isolated spots along the Atlantic seaboard, this is what the Irish priest may expect to find in the American Mission. With the passage of time, the Catholic Church is getting further and further away from any racial or national groupings and most parishes contain a mixture of them all. Through intermarriage, the various groups have become so intermingled that Joe Giovanazzi may be a legitimate member of the Ancient Order of Hibernians, while Mary Shea may rightfully be a member of the Italian Catholic Federation.

The priest, on his arrival in America, soon finds that he is going to be a busy man. In addition to the administration of the sacraments, he finds that the work of the schools demands a good deal of his time. He has to teach Catechism to children who do not attend Catholic schools, take census, supervise various parish clubs and social activities. He will find, however, that his work is very

rewarding and is genuinely appreciated by the people. He will be struck by the sacrifices the American Catholic has to make to support his Church. The demands upon him are many and diverse. Since the Church is engaged in so many fields outside of the purely ecclesiastical, the burdens its people have to bear are tremendous. The best illustration of this is in the field of education. The average American child receives eight years of Primary and four years of Secondary schooling. Many also go to College or University for four more years. For the Catholic parent, this means that he will be called on to pay for the construction of the Catholic Primary and Secondary schools. When he sends his children to them, he will normally have to pay tuition for twelve years for each child. He may also have the additional burden of paying for the University education. He does this in the face of the fact that his children could be educated without cost to him in the Public schools for which he pays taxes anyhow. If he has a large family, this burden will be very heavy and extend itself over many years. I think the American Catholic people have occasion for legitimate pride for the sacrifices they have made and are making to give their children a Catholic education. A tribute is due, too, to the teaching Orders of Sisters and Brothers who staff our Catholic schools. They are surely the right arm of the Church in the United States.

The maintenance of schools is only part of the burden the American Catholic must bear. He is expected to be a regular contributor to his church also. The amount given will, of course, depend on his means. For the man of average means, this amount will average about one and a half dollars (about ten shillings) weekly. Besides this, there are the usual special appeals for the Missions, the Holy Father and various national and diocesan projects.

In addition to financial support, the Church has to call on its people to participate actively in the work of the Church. They will be called upon to work on parish projects of various kinds. There are Catholic men and women who give several hours of their time each week to working for the Church. They

do this often after a hard day's work in their jobs. Without these generous lay workers, many of our American parishes could scarcely function. In many fields, such as Catechetical work among the Public School children, they are doing a tremendous job for the Church. In other activities, too, such as youth work, parish benefits, care of the altar and sanctuary, dedicated lay people make a notable contribution to the work of the Church.

It is, of course, true that not all American Catholics co-operate so fully with the Church as those of whom I have been speaking. I believe that the best way to arrive at a more complete appraisal of the position of the Church would be to discuss the manner in which our Catholics actually practise their religion. In the earlier years of the Church's history, this was decided by their natural background. Those who, traditionally were good Catholics, maintained the same tradition in the United States, with the reverse being equally true. When they arrived in the United States, they lived in settlements which were traditionally centres of their race. There they lived among their own, spoke their own language to a great extent, had their own churches and continued to be, more or less, the same style of Catholic they were in the old country. Where their children had the benefit of Catholic schools, the next generation were usually a good type of Catholic. The passage of the years is eliminating these national groupings except for some isolated centres. The result is the strictly American Catholic who tends to grow further away from any European associations. America is a land of surveys, and there have been many such to ascertain what number of our Catholics actually practise their religion. The results never seem too conclusive and vary widely according to where they are made. My own conclusion would be that about one-third of the Catholics are what could be called good Catholics. By that I mean, that they receive the sacraments at least once monthly, go to Mass faithfully each Sunday and obey the laws of the Church in all things as well as any Catholics in the world. About one-third of our people are fair Catholics, who attend Mass fairly regularly on Sundays, make their Easter

Duty and perhaps also receive Holy Communion at Christmas. They send their Children to Catholic schools, as a rule, and will usually feel free to call on the Church in the critical situations of their lives. The final one-third would be the indifferent or fallen away Catholics, who keep at a distance from the Church. Some of them may even send their children to Catholic schools, but cooperate with the schools so poorly that it is almost inevitable that there will be many lapses from the Church among them. While this summary may suffer from over simplification, it is a fairly true picture of the status of our Catholic people. There will be variations of these proportions in some individual parishes, of course, due to the nature of the populations and local circumstances. When the young Irish priest arrives on the scene, he must be ready to accept the situation as he finds it. By this, I do not mean that he can or will be expected to condone what is wrong. He should, however, give due consideration to the surroundings in which these people live and the difficulties they encounter in living up to their Faith. I shall deal with these presently, but before that, may I parenthetically remark that the worst possible approach is to make comparisons with Ireland, either privately in talking with them or from the pulpit. Comparisons are usually odious and none more so that those that are made along nationalistic lines. It does more harm than good to tell people that they are pagans because they fall short of the standards which are taken for granted in Ireland.

One of the greatest obstacles to the practice of the Faith for the average American Catholic comes from the atmosphere in which he lives. There is, of course, complete freedom of religion and open hostility to the Church is confined to small but vociferous groups, who occasionally fulminate against the Church. The real danger to the Church and to the individual Catholic lies in the atmosphere of materialism in which he lives. Large segments of the population are not concerned enough about religion even to give it a thought. The result is the absence of any moral values on which to base their conduct. The schools in which they were educated were

forbidden to teach any absolute moral standards. They were told that failure lay in not conforming to the group. Success for them lies in the possession of the greatest amount of material goods while, at the same time, being socially adjusted. In a cartoon in one of our magazines, one child is proclaiming vigorously to the other: "I am so more maladjusted than you are". This system of education has held sway for about thirty years in the greater part of the American Public School system. There is an outcry against it at the moment, not so much for its failure on moral grounds, as because it has been blamed for failure to keep up with Russia in technical and scientific education. The point that affects our Catholic people is that the majority of their neighbours are affected by this lack of moral values. For them, if something is acceptable to the group, it must be all right. To keep their Faith and live up to it in these surroundings requires from our Catholic people a strong moral fibre.

Since World War II, another situation has arisen, which has been called "Suburbia". Around every major city, one finds new communities arising like mushrooms into which thousands of people are moving annually. Those who move there are, for the most part, young married couples. They have left the neighbourhood in which they were raised, and so are no longer subject to the restraints and protection afforded by living close to relatives and friends. Naturally, our young Catholics are part of this movement to the suburbs. When they get there, they are on their own, living in a community in which Catholic standards receive little or no support from their social surroundings. All about them, the divorced person, the birth controller and the one who makes light of marriage obligations is just as socially acceptable as they are. While they are free to follow their Catholic conscience, they cannot but feel how different they are from their neighbours. That, in times of crisis, they will be tempted to conform to the accepted standards is understandable; that the weaker ones may succumb to this temptation, while regrettable, is quite probable. The Church tries to prepare its people in the

religion courses of our High Schools and Colleges and also by good premarital instructions. In this way, we try to give them the principles and practices which will help them to avoid being carried away by the tide. There are at present movements, like the Cana Conferences which have, as their objective, the preparing of our young people for marriage. They are at present not too widespread, but seem to be on the right road towards keeping our Catholic people true to the traditional Catholic marriage standards.

This leads us to another stumbling block to the progress of the Church, namely, mixed marriages and invalid marriages. Of mixed marriages, little need be said except that experience shows the wisdom of the Church in frowning upon them. The number of invalid marriages in which Catholics become involved is truly discouraging. In one district in which a survey was recently made, it was found that 35 per cent of the marriages, in which at least one party was Catholic, were invalid. Since World War II the number has increased considerably, since many of the hasty marriages contracted under the stress of war have broken up. The facility with which divorces may be obtained has only accentuated the problem. Unfortunately, the weaker element in the Catholic Church has gone along with the trend with the resultant loss of the sacraments and the impairing of their own Faith and that of their children. The priest has to be as sympathetic as he can to such people; he can only urge them to go to Mass and try to save the children. One very real problem that this situation has brought is a rash of matrimonial cases. In dealing with such cases, the priest has to avoid two extremes—one of over optimism and the other of holding out no hope. It is much safer never to tell a person their case can be easily put through, because no matter how obvious it looks to the priest, there may be a difficulty in collecting the evidence which may hold the case up for years. The priest will be more prudent to be sympathetic, to promise to help in any way he can and then ask advice from some diocesan official as to whether he ought to pursue the case any

further. The work necessary on these marriage cases is usually very time consuming. There are undoubtedly times when it will seem very unrewarding and not too well appreciated by these we are striving to help. I am sure, though, that all of us have been rewarded by seeing some deserving souls returned to the reception of the sacraments through our efforts on their behalf.

These are some of the problems that beset us in our work as priests in America. The individual priest can only strive to make his own contribution towards lessening their effects among his people. I think most priests will agree that the wonder is not that some of our people fall by the wayside, but that so many live good Christian lives in the midst of so much iniquity. The large numbers at our Communion rails each Sunday, the numbers who use every available means to sanctify themselves, such as daily Mass, week-end retreats and other such aids to sanctity; the number who follow out exactly the letter of the Church laws on fasting and abstinence . . . these are the things that more than compensate for the difficulties we encounter. There are compensations for the priest, too, in the many courtesies he receives from the American public as a whole. American professional men deem it a favour to serve the priest whether they be doctors, dentists, lawyers . . . they are always most generous in their services to the priest. In most stores, he receives special consideration. In general, there seems to be an appreciation of what he is trying to accomplish in their midst.

In closing may I say that most priests enjoy their work in the United States. In this land of continual change, there are new problems which each day will bring, but there is also a consolation to offset them. One does need an occasional respite from it. The best tonic, both spiritually and physically is a visit to old Ireland. It helps one regain his sense of proportion to spend a while in the quiet countryside. There one can once more regain the energy to return to face one's job in sometimes great, betimes erratic, but always big-hearted America.

## ST. KIERAN'S UNION IN BRITAIN

SINCE the last issue of the *Record* two very successful meetings of the Union have taken place. The 1957 meeting was held at Southport during Low Week and one hundred and three priests attended. Rev. G. Loughry, President, flew over for the occasion and brought apologies for unavoidable absence from Most Rev. Dr. Collier. As usual, the Golf Competition proved a most enjoyable event and attracted a big number of competitors. After a keen contest, Rev. T. Foynes was declared winner with Rev. J. Bergin runner-up.

St. George's Hotel, Llandudno was chosen for the 1958 meeting and, despite the fact that arrangements for Lourdes pilgrimages prevented a big number, seventy-eight priests attended what was a very pleasant and enjoyable gathering. Once again, Canon Loughry was the guest of honour and the

meeting was happy to have an opportunity of congratulating him on his recent appointment to the Diocesan Chapter of Ossory. The members learned with regret of the resignation of Rev. P. Lacey (Secretary) and Rev. T. Cahill (Treasurer), who through pressure of work—both have been appointed to newly-established parishes—asked to be relieved of their duties. After expressing its deep gratitude and appreciation of their loyal service, the Union chose two worthy successors in Rev. D. Corcoran and Rev. T. Foynes. The President of the Union, Rev. H. O'Connor, and the Vice-President, Rev. J. Renehan, were both re-elected.

The Golf Competition attracted forty entrants and once again was one of the highlights of the meeting. The winner of the Trophy was Rev. P. Breen with Rev. T. Faulkner second.



*Llandudno, April 1958*

# THE RADIO APOSTOLATE

Rev. Charles J. Kelly, M.A., (Axon.)

**M**ANY Catholics still underestimate the importance of religious broadcasting.

This is surprising, and can only be ascribed to a lack of knowledge of what it does and of what it attempts to do. There can be no doubt about the extent of its impact. The total audience for B.B.C. Sunday broadcasts is 24,000,000. This is more than four times the total congregations of all the churches in the land. *Lift Up Your Hearts* is heard by between three and four million every week morning. There are other mid-week services, and in addition a number of religious programmes in the various Overseas services which reach almost every corner of the globe. Furthermore it has been shown that the vast majority of listeners to religious broadcasts are not attached to any Church. A priest on the wireless therefore may reach with one sermon more people than he will normally reach with the sermons of a lifetime, and most of these are people to whom he would never have the opportunity of speaking in the ordinary course of his ministry. Here surely is a field that demands the best efforts of the Apostolate. It presents a challenge which the Church must accept in pursuance of her mission of preaching the Gospel to every creature.

The Holy Father is fully alive to the potentialities of the wireless. In the encyclical *Miranda Prorsus* on the Cinema, Radio and Television, issued in September, 1957, he urges Catholics everywhere to work for the expansion and development of this aspect of the Apostolate.

“We are fully aware of the effort already made in some countries, and now being

made, to increase the Catholic programmes from radio stations. Many from among both clergy and laity have been in the front of the fight, and by vigorous exertions have secured for religious radio programmes a place befitting divine worship which is more important than all human affairs taken together. But in the meantime, while We ponder to what extent radio can assist the work of the sacred ministry, and while We are moved strongly by the command of our Divine Redeemer ‘Going into the whole world, preach the Gospel to every creature’, We feel We must exhort you paternally to strive, according to the need and resources of your respective localities, to increase in number and make more effective programmes dealing with Catholic affairs”.

It is important to realise the limitations as well as the potentialities of Catholic broadcasts. One sometimes hears the criticism that “they sound like Protestant services”. This is based on a misunderstanding. There is nothing to stop a priest putting a microphone in the church and carrying on with the usual service. But this takes no account of the wireless listeners. It means that they are being allowed to “overhear” what is going on in church. And what is going on? The Mass? The fact is that this central act of Christian worship is not good radio, at least sound radio, and even on television it has a limited appeal. To the great bulk of listeners it is just a lot of mumbo-jumbo. And many of the familiar non-liturgical services are no better. Therefore the broadcaster must adapt his service to suit the medium

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*Fr. Kelly, who was ordained at St. Kieran's in 1941, has broadcast in a number of Religious programmes on the B.B.C. He is P.P. of Jedburgh, Scotland.*

and accommodate himself to his unseen audience. In other words, he must construct a service that offers an appealing blend of music, talk and prayer.

First he must choose his subject. This can be extremely difficult. There may be a temptation to pick a subject that will proclaim in every sentence, "I am a Catholic and I don't care who knows it". This is just foolish self-assertion, and unnecessary in any case. The *Radio Times* and the announcer who introduces the programme both plainly state that it is a Roman Catholic service. More laudable is the attitude of the London listener who wrote after a broadcast: "Why is our Blessed Lady left out of so many wireless services? If she is the Mediatrix of all graces, the acknowledgement of her honour will bring more blessings on our efforts to convert England than a watering down of Catholic doctrine to meet the Protestants half-way". This view does credit to the writer's love for Our Lady, but I believe it is starting at the wrong end. The teaching about the Mediatrix of all graces is hardly the most important Catholic doctrine, and if one is trying to awaken an interest in the Church in the breasts of unbelievers, it seems to me that the fundamentals of the Christian message ought to come first. Sin and forgiveness, grace and redemption, the divinity of Christ and the Mystical Body, all these central doctrines and many others are commonly dealt with in Catholic broadcasts. There is no watering down, at least in any dishonourable sense. No priest worthy of his calling would be guilty of this. What he does try to do, in choosing and expounding his subject, is to find the language and idiom that will be intelligible to an audience which has no previous knowledge of Catholic theology.

The presentation of the subject is vitally important. The number of listeners is vast, but the speaker addresses them not as a collective audience but in ones and twos. This calls for an intimate, conversational approach quite different from that used in speaking to a congregation. The speaker must talk to each listener personally. And it goes without saying that he must engage the attention of the listener. Failure to interest

the listener is complete failure, because the bored listener has only to turn a switch to consign the offending voice to oblivion. And listeners are easily bored by religion when Johnny Dankworth or the Goon Show is on tap at the turn of a knob. The religious broadcaster is in direct competition with extremely competent broadcasters: wireless listeners are accustomed to professional standards. The man who is speaking for Christ must attain an equal standard. The Holy Father has suggested that facilities should be provided in each country for training Catholic broadcasters up to this standard:

"Since a properly dignified presentation of liturgical ceremonies, of the truths of the Catholic Faith, and of events connected with the Church, by means of radio, obviously demands considerable talent and skill, it is essential that both priests and laymen who are selected for so important an activity should be well trained in suitable methods".

A curious notion is current that Catholic broadcasters can say only what the B.B.C. allows them to say. This is not true. The B.B.C. does not censor religious scripts. Naturally they like to see the script before it is broadcast, though they do not insist on this. They will not permit any attack on another religious body. Apart from this, and provided the broadcaster does not infringe the law of libel, he may say what he likes. The producer will offer suggestions which he thinks would make for a better broadcast, but there is no obligation to accept these. I was once asked to give one of a series of talks entitled "Making Modern Man Whole", in which representatives of a variety of religious bodies were asked to say what influence they thought religion exercised on mental health. This gave an opportunity to explain the Catholic doctrine of original sin and grace, and the place of the sacraments in Christian life, especially the help provided in the sacrament of Penance. The B.B.C. producer who came to discuss the broadcast turned out to be a Presbyterian minister, and he made the suggestion that I might expand



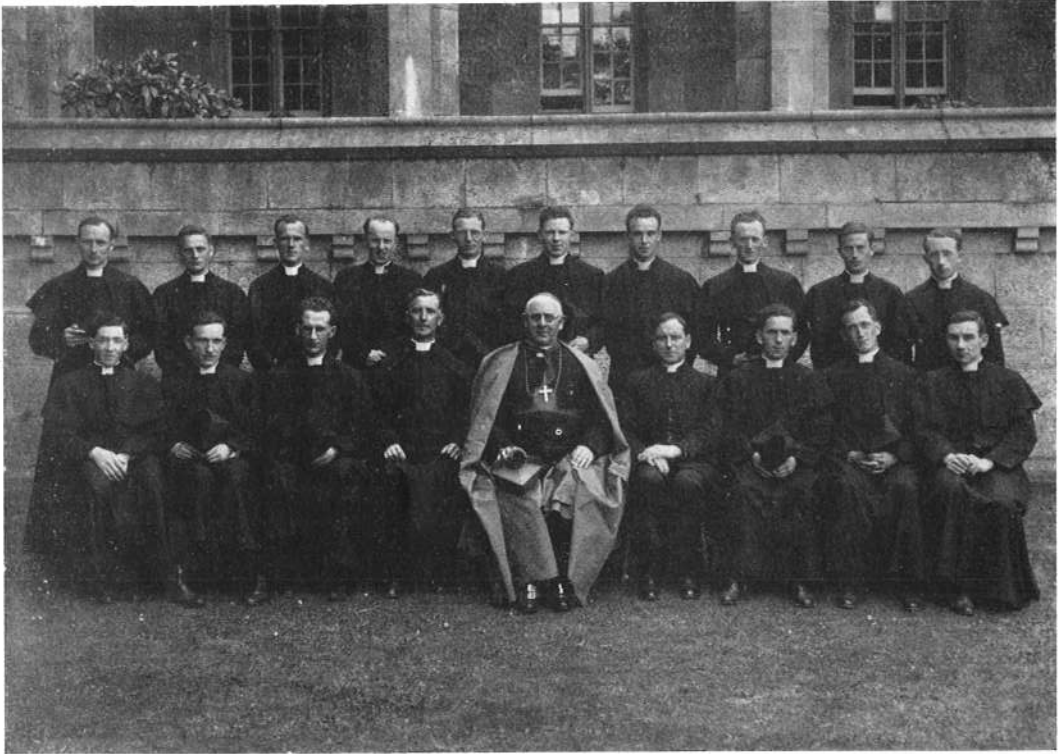
the specifically Catholic content of the script, in particular the part dealing with the sacraments. This I gladly did and the result was a considerably improved script. The real interest of the B.B.C. is to send out the most effective possible broadcast in each case. The Corporation's point of view is that it is providing a public service and it wants that service to be as good as possible.

I have spoken only about sound broadcasting in Great Britain, because this is what I know. Other countries have different conditions and problems and aims, and the technique must be modified accordingly. But two truths are universally valid: Catholic broadcasting must find expression in an idiom that suits the medium, and the technical standard of presentation must be beyond reproach.

And now there is television. It is a mistake to think that TV has rendered sound broadcasting obsolete. In the United Kingdom the average number of viewers each day in January was 23,000,000, whereas the daily average number of listeners was still 22,000,000. Religious broadcasts on sound radio have kept their audience almost intact. But obviously television will become more and more important. In the context of

Catholic broadcasting this will call for new personalities, new techniques and much thinking and hard work. We Catholics have a lot to offer. And we have *some* of the personalities to offer it effectively. One thinks of the tremendous impact of Bishop Fulton Sheen in America. Nearer home one remembers Bishop Dwyer's splendid telecast about Lourdes earlier this year, a performance that elicited high praise from the *Sunday Times* critic. When Archbishop Heenan defended Christian marriage (which he did brilliantly) in a programme called "Give and Take" he was seen by 7,000,000 viewers.

The very least one can say about religious broadcasting is that it gives an opportunity to reach very many people in their homes who would never otherwise listen to what we have to say about religion. There are millions of people with little or no religious faith who nevertheless cherish in their hearts an inarticulate yearning for God. All Catholics should pray that those who are entrusted with the privilege and responsibility of preaching the Gospel on the air will find the key that opens those hearts to the grace of God.



ORDAINED 11th JUNE, 1933

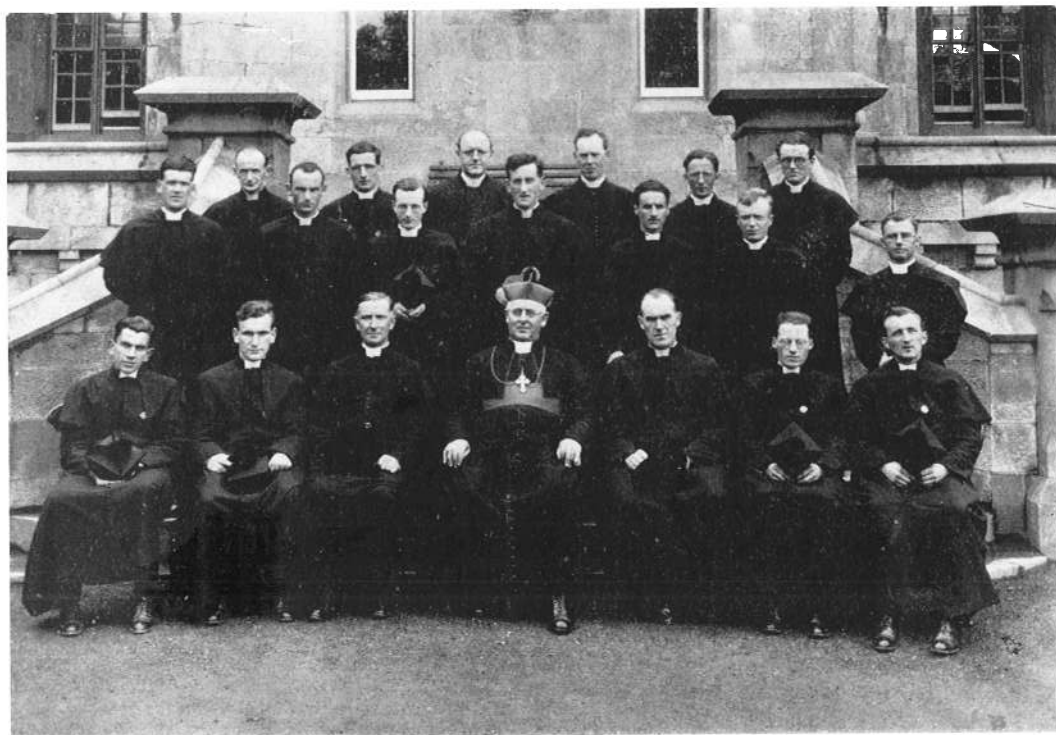
*Seated:* REV. P. WALSH (Adelaide); REV. C. CAVANAGH (Salford) R.I.P.; REV. P. KENNY (San Diego); V. REV. J. CANON STAUNTON, President; MOST REV. DR. COLLIER, Retreat Father; REV. L. MURPHY (Ossory); REV. J. BOLAND (Sacramento); REV. J. MURTAGH (Portsmouth).

*Standing:* REV. P. BOLLARD (Ossory); REV. H. MULCAHY (Liverpool); REV. P. KERWICK (Sydney); REV. T. STUART (Portsmouth); REV. J. POWER (Port Elizabeth); REV. D. BRISLANE (Cardiff); REV. P. REDAHAN (Los Angeles); REV. P. DILLON (San Francisco); REV. F. O'BRIEN (Los Angeles); REV. J. WEEKES (Plymouth).

*To the above who have now completed twenty-five years in the priesthood their Alma Mater sends her congratulations and best wishes for many more fruitful years in the service of the Lord. For the one who has passed to his reward we beg the prayers of our readers.*

*We couple with them in our felicitations those who celebrated their Silver Jubilee last year and who appear on the opposite page.*

1932 — SILVER JUBILEE — 1957



ORDAINED 29th MAY, 1932

*Front Row:* REV. G. LOUGHRY (Ossory); REV. R. FUNCHEON (Sydney); V. REV. J. CANON STAUNTON (President); MOST REV. DR. COLLIER, REV. P. DUNPHY (Dean) R.I.P.; REV. J. FORRISTAL (San Francisco); REV. T. McMORROW (Birmingham).

*Second Row:* REV. M. FORDE (Birmingham); REV. H. O'DONOGHUE (Liverpool); REV. M. COMERFORD (Ossory); REV. J. MURPHY (Salford); REV. P. CONNOLLY (Kilmore) R.I.P.; REV. J. BYRNE (Prof.) R.I.P.; REV. R. LOWRY (Dean).

*Third Row:* REV. J. RYAN (Prof.); REV. J. WHITE (Ossory); REV. P. O'FARRELL (Prof.) R.I.P.; REV. P. ROWE (Bursar); REV. J. CLOHOSEY (Prof.); REV. D. HUGHES (Prof.).

*Ad multos annos*

## PAST PUPILS' UNION

SINCE the first *College Record* appeared, two years have elapsed so that a review of Union activities in the present *Record* must necessarily cover the two periods, 1956-7 and 1957-8.

The Annual General Meeting for 1956-7 was held in the college on 23rd November, 1956. The following officers of the Union were elected—President: Mr. T. G. Crotty, County Registrar; Vice-Presidents: Rev. G. Loughry, Dr. Cassin, Messrs. C. J. Kenealy, Peter Duggan, T. J. Mahon; Hon. Secs.: Rev. J. Brennan and Mr. M. O'Carroll; Hon. Treas.: Mr. J. Gaffney; Committee: Revs. T. J. Clohosey, T. Maher; Messrs. P. Reynolds, E. Breen, J. Bourke, S. O'Neill, J. Lambe, T. A. Crotty, J. Molloy.

Instead of a formal dance (as in previous years) a social was held in St. John's Hall on 26th February, 1957, and proved to be both enjoyable and successful as a new departure. His Lordship, Most Rev. Dr. Collier, was present and gave a short address, to mark what was a "popularization" of the social side of the Union.

Another innovation, which owed a good deal to the initiative and to the co-operation of the Past Pupils' Union, though it was actually a college function, was the Parents' Day which was held (for the first time since the war) on Junior Sports Day, 19th May, 1957. This was really a revival, under a new guise, of the Union Day which used to be held annually before the war, and it was therefore fitting that the Past Pupils' Union should have played such a large part in its organisation. The occasion was blessed with brilliant sunshine, and the grounds of the college were looking their summer best as the gates were thrown open that May afternoon to the guests of the day—the parents of the boys, and the many "Old Boys" who came back for this opportunity of an informal reunion. The lay boys, assisted by the

ecclesiastical students (who were also "in" on this essentially lay-side function), were in charge of marshalling and directing and guiding their guests to the colourfully decorated sportsfield, as well as to other attractions such as the two "shops" which were manned by capable lay boys and were strategically placed to catch the eye. As approximately 500 visitors arrived, the task of catering was no small one, but it was brilliantly carried out by a Ladies' Committee from the Red Cross Society, under the ever-ready and ever-efficient Miss Eva Monks, assisted by the kitchen staff of the college (who, incidentally, were simultaneously looking after the needs of about 400 ordinary inhabitants—students, staff, etc.). The Glass Hall was transformed into a very attractive tea-buffet, and such was the smoothness of the service that all the guests were entertained to tea with the minimum of delay. The lay-out of the Glass Hall and the whole-hearted co-operation of everybody concerned contributed a great deal to the success of the catering.

As the results of the Sports are given elsewhere in the *Record*, there is no need to dwell on them here. The standard of performance in the main Sports events was high, and the visitors—particularly the fond parents—watched them with the keenest interest; but it was the less serious events, as usual, which attracted the most watchers to see the many false starts and the amusing progress of the participants in the sack and wheelbarrow races. Bicycles with free-wheels, fixed wheels, flat wheels and buckled wheels sped round and round the grass track to the cheers of the spectators.

Two special events deserve more than passing notice. Towards the end of the Sports Mr. Paddy Reynolds and a few other Old Boys decided to recruit for a Past Pupils' race. After a little persuasion fifteen stalwart



*Mr. Thomas J. Mahon, B.E., President*



*“ Photo-finish ” to Past Pupils’ Race*

*L. to R. L. Reidy, M. Marnell, K. O’Donnell, T. A. Crotty, J. Lambe,  
F. Muldowney, P. Reynolds, T. G. Crotty*

men cast off coats and shoes to get “on their marks”. Dr. Frank Muldowney had quietly conspired with some others to “fix” the race in favour of an old class-fellow, recently appointed to the college teaching staff; but, in the general melée which followed the starter’s whistle, several “entries”, including the worthy professor, were knocked over, and in the finish the first three to the tape were Liam Reidy, Frank Muldowney and Kieran O’Donnell.

Not to be outdone, the parents then

organised a race of their own. What this event lacked in speed it made up for in grim determination as fathers showed their sons that they were still a force to be reckoned with when it came to a short sprint. It was not so easy to place the winners as practically every man in the race claimed to have won it!

At the end of the Sports His Lordship the Bishop presented the prizes and commended the students on their fine display. He expressed the hope that the revival of the Parents’ Day would serve to strengthen the

ties between the college and the homes from which its students came. The day was then brought to a close with Solemn Benediction of the Blessed Sacrament in the college chapel.

The Annual General Meeting for the current year was held on 5th December, 1957, in the college. The following officers were elected—President: Mr. T. J. Mahon; Vice-Presidents: Drs. Pierce Grace, P. J. Cassin; Messrs. C. J. Kenealy, Peter Duggan, J. Rice; Hon. Secs.: Rev. T. Maher and Mr. J. Lambe; Hon. Treas.: Mr. J. Gaffney; Committee: Messrs. T. A. Crotty, P. Reynolds, E. Breen, J. Lowry, J. Bourke, J. Gaffney, S. O'Neill, J. Lambe, J. Molloy, Rev. T. Maher.

This, incidentally, was the largest and most enthusiastic meeting for many years, and

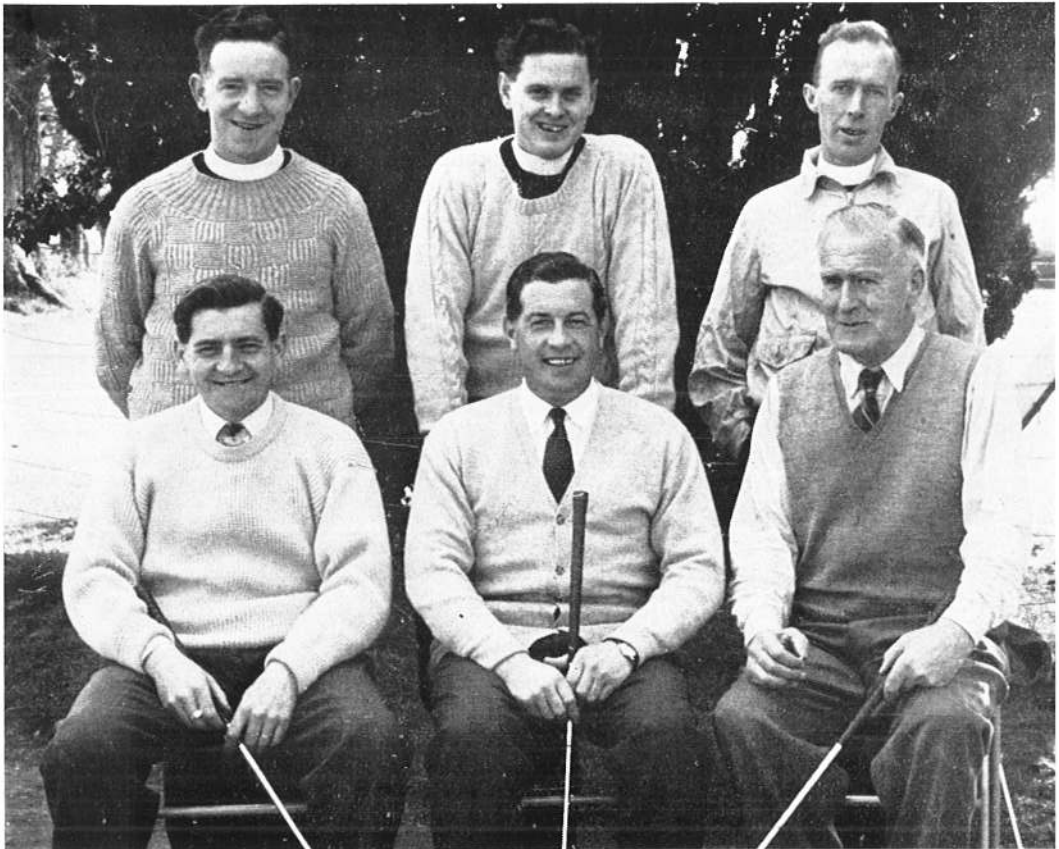
gave high hopes of a bright future for the Union. It was decided to follow the same programme as in the previous year, but with improvements suggested by the meeting. The first fruits of this were to be found in the very successful social held in St. John's Hall on 10th February of this year. An interesting feature of this social was the circulation of a questionnaire which yielded favourable comment on the night's entertainment and gave valuable suggestions for future events.

#### The College Union Golfing Society

A separate Golfing Society within the Union was first set up at a special meeting of golfing members on 24th February, 1956, in the college. The initiative in this move was shared by the late Canon Dunphy, then

#### UNION GOLF TEAM

*Standing: L. to R.—Revs. P. Grant, F. Grace, P. Bergin.  
Seated: L. to R.—Messrs. L. Reidy, T. J. Mahon, C. J. Kenealy*



President of the college—an accomplished golfer himself—and by Mr. C. J. Kenealy, who, as President of the Union was also chosen to be President of the Golfing Society. Mr. T. Mahon was elected Captain, and Rev. J. Brennan became combined Hon. Secretary and Treasurer.

Under this new body two annual competitions are now held: the first, early in June, for the President's and Captain's Prizes; the second, early in September, for the Dr. Collier Cup (a competition which has already been in existence for several years). Each year, too, the college has sent a team to compete in the inter-schools (Secondary) golfing competition which is held on Milltown Golf Course, Dublin. Incidentally, the Society records its gratitude to the secretary of the Leinster Branch of the Golfing Union for changing the date of the competition to suit St. Kieran's as the only "country-team" to compete.

In the first competition held by the new society, on 7th June, 1956, on Kilkenny Golf Course, the President's Prize (open both to past pupils and to fathers of present pupils), was won by Mr. W. Deegan, Kilkenny; and the Captain's Prize (confined to Union members), was won by Rev. P. Grant, then in Stockton-on-Tees, now chaplain in Kilmacow. The Dr. Collier Cup that year was

won by Rev. K. Molloy of the diocese of Shrewsbury, England.

The second Annual General Meeting of the Society was held in the college on 11th April, 1957. The new President was Mr. T. Mahon; Captain, Rev. G. Loughry; and Hon. Sec., Rev. J. Brennan.

In the second year's competition, played in Kilkenny on 5th June, 1957, the President's Prize was won by Dr. P. Grace, and the Captain's Prize (after a tie), by Rev. J. Loughry, C.C., Mooneenroe. The Dr. Collier Cup, played for on 11th September, 1957, was won by Rev. P. Bergin, St. Kieran's College.

A feature of all these competitions has been the number of priests from overseas, past pupils of St. Kieran's, who turn up for the event, so that it has a real international look, and is a little reunion in itself.

The teams from St. Kieran's which have competed in the inter-colleges competitions at Milltown have done consistently well, and last year's team (see photo) secured second place in the event.

It is appropriate in this review of our golfing activities to pay tribute to Liam Reidy on his winning the Waterford Glass Trophy last year from a very high-class field of golfers, both professional and amateur.



## IN THE NEWS

### REV. EDWARD WALL, B.D., B.C.L., B.A.

A QUARTER of a century at the professor's desk was the record of FATHER WALL when he was appointed curate to Durrow last September. Ordained at Maynooth in 1931, he commenced teaching at St. Kieran's in 1932. A brilliant student of Latin and Greek, both on the lay side and in Maynooth, Father Wall lived up to the high reputation he



*Father Wall*

brought with him, and during his long term as professor and Dean of Studies did much to continue the great classical tradition of the college. His interests were by no means confined to the academic life of the students. An all-rounder himself, he followed with

great interest their games and sports, and for many years lent a hand with the dramatic productions of the college.

Father Ned's bright, cheery manner and kindly ways will be gratefully remembered by the many pupils who passed through his hands, and we are glad to report that twenty-five years of corridors, stairs and classhalls have done nothing to diminish his boyish vigour or brisk, sturdy gait.

We thank him for all he has done, and wish him very many happy and fruitful years of pastoral work.

### RT. REV. MGR. WILLIAM McDONALD, M.A., Ph.D.

WE have great pleasure in sending congratulations to MGR. McDONALD on his recent appointment as Rector of the Catholic University of America by His Holiness Pope Pius XII. The news of his appointment was received nowhere with greater joy than at his Alma Mater and by none more than his former classmates and college acquaintances. To those who had followed the course of his career the announcement caused little surprise. He had been Vice-Rector since 1955, was a member of the teaching staff since 1940, and had the high distinction, eight years ago, of succeeding Bishop Fulton Sheen as Professor of the Philosophy of Religion.

In the first number of the RECORD Mgr. McDonald described the true nature and function of the Catholic University, and outlined the wide range and scope of its many programmes. The university, situated at Washington, received its Charter from Pope Leo XIII in 1889 with power to confer degrees in the name of the Holy See, and in

the words of its statutes is intended to be "a National Centre of Catholic Culture". It has nine distinct schools and thirty departments, with complete programmes, not only in the sacred and social sciences, but in such fields as engineering, architecture and law. Its students, including the summer school, number more than 6,000 and its professors more than 300. In addition to Mgr. Fulton Sheen it numbered on its staff such noted personalities as Dr. Rudolph Allers, internationally-known in the field of psychology, and Thomas V. Moore, renowned for his contributions to psychiatry.



*Monsignor Wm. McDonald*

Mgr. McDonald was born in the parish of Mooncoin in 1904, and was a relative of the late Dr. Walter McDonald of Maynooth. He received his early education at Clogga National School and the Christian Brothers' School, Mount Zion, Waterford. From there he came to St. Kieran's where he was ordained for the diocese of San Francisco in 1928.

His first appointment was as Director of

the Newman Club, Stanford University, California, and associate Editor of *The Monitor*, official organ of San Francisco diocese. He next founded a number of Catholic cultural organisations, including the Newman Club of San Francisco State College and for sometime served as assistant pastor in a number of parishes in and around the city of San Francisco.

Following his duties on *The Monitor* he took up post-graduate work at the Catholic University in 1936 and was awarded his master's degree in philosophy in 1937 and his doctorate in 1939. He joined the teaching staff the following year and was appointed a Domestic Prelate in 1948. He was for sometime associate Editor of *The New Scholasticism* and is the author of a number of religious and philosophical books and articles.

Mgr. McDonald is a regular visitor to Ireland, and despite his many distinctions and honours has lost none of those kindly qualities which have endeared him to his fellow-priests and acquaintances. We join with his many friends, at home and abroad, in wishing him every blessing and success in his new and exalted office.

## LIAM REIDY

CONGRATULATIONS to LIAM REIDY on winning the Waterford Golf Trophy, a truly magnificent piece of Waterford glass, cup-shaped and standing three feet high. Liam, who played off a handicap of six, was competing against a field of a hundred and forty, which included Christy O'Connor and a number of other well-known professionals.

This wasn't by any means his first feat on the sportsfield, nor even his first golfing success, for he was a member of the Kilkenny team to win the Barton, Brennan and Provincial Towns' Cups in recent years. But Liam, as a sportsman, will be best remembered by his contemporaries at St. Kieran's for his skill with the caman. He was a prominent member of both the junior and senior Cup teams of 1939-40 which won the

Leinster Colleges' Championships, and the same year was a member of the Inter-Provincial team which defeated Munster. But his greatest victory was, of course, in 1947, when he helped to bring the All-Ireland Hurling Championship to his native county. Liam, now resident in Kilkenny City, is a popular Insurance Inspector. We wish him many further successes.

#### DR. THOMAS F. MAHER

IRISH medical degrees will henceforth be recognised in the State of Massachusetts. This welcome announcement was made recently by the Approving Authorities for universities and medical schools of the State. Up to now Irish doctors wishing to practise in Massachusetts had to satisfy the authorities as to their standards of medical and general education as well as to the scope of the courses undertaken in Ireland. These requirements are now dispensed with and recognition has been accorded to the medical schools of the National University of Ireland, Trinity College and the College of Surgeons.

Among those who played a leading part in having the case of the Irish schools examined was DR. THOMAS F. MAHER, a native of Lisdowney, Ballyragget. It was, in fact, Dr. Maher who represented the National University of Ireland and the Royal College of Surgeons in America, and it was as a result of his efforts that Dr. Atkins, President of Cork University flew out to Boston and gave evidence before the General Court of the Commonwealth of Massachusetts. Commenting on the part he played, Dr. Tierney, President of University College, Dublin, says: "We are all very much indebted to Dr. Maher".

Tommy Maher received his early education at Lisdowney N.S. and Freshford B.N.S. before coming to St. Kieran's in 1935. He was Leighlin and Ossory prize-winner in the Intermediate of 1938. After graduating in medicine at U.C.D. he was senior House Surgeon at the Mater Hospital, and Assistant to Surgeon H. L. Barnaville before going to the United States.

He has done post-graduate study at the University of Toronto, from which he holds

a D.P.H., and at Johns Hopkins University, and is a Diplomate of the National Board of Medical Examiners of the United States. He has been Director of Civil Defence Medical Services for the State of Massachusetts for a number of years, and it was he who directed the State's Emergency Medical Services during the great Worcester tornado disaster of 1954.



*Dr. T. F. Maher*

Dr. Maher is a specialist in Internal Medicine and is the author of many published works in scientific and medical journals in America. He is a Fellow of the Massachusetts Medical Society and a member of the United States Committee of the World Medical Association.

Those who knew Tommy Maher at St. Kieran's will agree that the Irish medical profession has a very worthy representative in the United States and they will not be surprised that he has done so much for his fellow-countrymen. He is a nephew of Dr. Michael Dwyer, C.M. and the late Dr. Nicholas Maher of Abbeyleix.



**JAMES GIBBONS, T.D.**

THE name Gibbons is not new in the public life of Kilkenny. Thirty years ago it was a household word in the political and Gaelic affairs of the county. With the election last year of JAMES GIBBONS to the Dail the family tradition is being maintained. We congratulate him on his success. Although he had been a member of the County Council and chairman of the County Committee of Agriculture for some years, the General Election of 1957 was the first he contested for Dail Eireann. He is an ardent supporter of the Irish movement and has a good knowledge of the language.

James came to St. Kieran's in 1938 and after matriculating in 1941 went on to the university. He now resides at the Pheasantry, Dunmore, where he manages an extensive farm.

His brother, Michael, also ex-St. Kieran's, is likewise prominent in public life and a leading figure in the farming organisations of the county. He was chairman of the National Executive of Macra na Feirme in 1953 and has been county representative of both Macra na Feirme and the N.F.A. for a number of years. As chairman of the National Livestock Committee he was one of the prime movers in the establishing of Kilkenny cattle mart. Very recently he was among those appointed to the commission set up by the government to investigate the possibilities of an Irish Television Service. He is married to a daughter of Mr. P. Crotty, T.D.

Both James and Michael are nephews of the late Senator Sean Gibbons and the late Dr. Michael Gibbons, Professor of Dogmatic Theology, St. Kieran's.



**MICHAEL GIBBONS**

### DR. F. P. MULDOWNEY,

DR. FRANK MULDOWNEY is to be congratulated on being awarded the Rockefeller Scholarship in 1957. This coveted distinction has taken him to Harvard University where he will continue his research work. Earlier last year his paper on "The relationship of lean body mass to red cell mass", read before the British Medical Research Society, had attracted considerable attention in medical circles here and abroad. He had been engaged on research work in Glasgow and Edinburgh for some time, and had the degree of M.P.C.P. conferred on him by Edinburgh University. He was lecturer in Medicine at Glasgow in 1956 and medical tutor at St. Vincent's Hospital, Dublin in 1957. His very many college friends will join with us in wishing this young, brilliant doctor continued success. In the Intermediate of 1944 he secured third place in Ireland and was first in Ireland in his final medical in 1952. Dr. Muldowney is a native of Kilkenny City and is married to Dr. Margaret Phelan, daughter of Dr. and Mrs. W. Phelan, R.M.O., Kilkenny Hospital.

### NOEL MORAN

NOEL'S MORAN'S recent appointment as Assistant Editor of the *Sunday Independent* recalls a well-known name to readers of that paper. He had been its film critic for almost twenty years, a task which he performed with distinction, and, no doubt, there are many who will learn of his promotion with a degree of regret. His sound, sensible judgments, matched by long and wide experience, were a real asset to Irish filmgoers. We in Kilkenny, who were privileged to hear his lecture on film appreciation to the inaugural meeting of the Ossory Youth Film Unit last year, know how balanced and catholic those views were.

Noel commenced work as a reporter with the *Kilkenny People* after leaving St. Kieran's where he had been an honours student from

1922-26. He joined the staff of the *Sunday Independent* as sub-editor in 1936 and some years later became deputy chief sub-editor and then art critic.

During his time in Kilkenny he took an active part in the social life of the city and was a prominent actor and singer. He appeared with various dramatic groups and was a founder member of St. Mary's Choral Society for which he played the baritone



Noel Moran

lead of Don Jose in *Maritana*. Later in Dublin, where he entered for competitive singing, he won the baritone cup at the Rathmines Feis of 1939. For a number of years he was secretary of the Kilkenny C.Y.M.S. tennis club. He is a native of the city and son of the well-known photographer, the late Mr. T. J. Moran.

## PATRICK PURCELL

PATRICK PURCELL needs no introduction to our readers. His novels and sports columns have seen to that. Students of St. Kieran's have been long familiar with his youthful countenance among the distinguished performers of the past where they are told that he secured first place in English in the Intermediate of 1930 and a scholarship the following year. His flair for writing, obviously a family trait—his sister Mary is the well-known hagiographer—became evident shortly after his entry to St. Kieran's in September, 1927, and it was not long before the essays of the little boy from Mooncoin were being discussed in the parlour and read out as models of composition for others. His subsequent career has proved that this youthful gift was no passing fancy.

On leaving St. Kieran's he went on to the university where he received his M.A. degree in 1937 and had the distinction of winning both the gold and silver medals of the Literary and Historical Society for oratory—an achievement of which he is justly proud.

He commenced work as a sub-editor of the *Irish Independent*, but shortly afterwards transferred to the *Irish Digest* and edited it or its sister-magazine, the *English Digest*, until 1953 when he joined the staff of the *Irish Press* as sports writer. It was in this capacity that he became well-known to the Irish public and his views, particularly on G.A.A. games, were eagerly read. He retained that position until a few months ago when he was promoted Features Editor of the same paper.

To date Paddy Purcell has four novels to his credit, all of them successful, and widely-read both here and in America. Two were book-of-the-month choices of the Catholic Book Club of America and all have been published in translation on the continent. His first, *Hanrahan's Daughter* was published in Dublin in 1942 and the following year in New York. *A Keeper of Swans* followed soon afterwards and *The Quiet Man* appeared towards the end of the forties. His last novel, *Fiddler's Green*, was published in 1951. Our readers will be glad to hear that he has by no means abandoned novel-

writing, but, as he says himself, "gone into temporary retirement". In addition to his novels he is the author of a short history of



*Patrick Purcell*

the G.A.A., a new edition of which he is preparing at the moment to coincide with the opening of the new Hogan Stand next year.

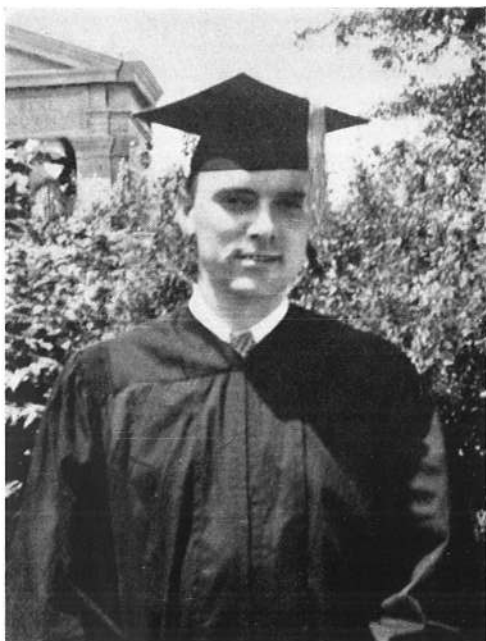
Paddy received his early education at Carrigeen N.S. from his father who is still living, and who taught among other well-known St. Kieran's men, the late President and his brother Father Joseph Dunphy.

## ARTHUR V. CORR, M.Sc.

WE were very pleased to learn recently of ARTHUR CORR's (St. Kieran's 1937-42), appointment to the faculty of New York University where he teaches accounting in the School of Commerce. Arthur emigrated to the United States in 1947 after working for some years as an accounting clerk for

British Overseas Airways Corporation at Shannon Airport. His first year was spent in Chicago where he attended the Northwestern University, and then while serving for two years in the United States Army he attended both the University of Georgia and the Army Finance School. On the completion of his course in the latter he was placed first out of one hundred students. In 1951 he entered New York University's School of Commerce as an evening student, while working during the day as an accountant, and in 1955 was awarded the Bachelor of Science degree *magna cum laude*. In 1956 he received his Master of Business Administration degree and secured a four-year New York State Scholarship. Currently he is completing his studies required for the Doctorate of Philosophy.

A native of Foynes, Limerick, Arthur is a brother of Laurence who was also with us in the thirties and is now a Captain in the Irish Army. Both are nephews of a former well-known Professor of Dogmatic Theology at St. Kieran's, Dr. Michael Doyle, parish priest of Callan.



*Arthur V. Corr*



*by courtesy]*

*[Irish Times*

### **GEORGE CLAXTON**

WE were very glad to see that GEORGE CLAXTON paid a visit to his native Kilkenny recently in his new capacity as chairman of the Leinster National Farmers' Association. George was at St. Kieran's from 1928-30, when his family resided at Rathduff, Stoneyford. Since then they have moved to Rathe, Kilmainhamwood, where George farms extensively and is one of the best-known and most popular figures in farming circles in the country. He is National Hon. Treasurer of the N.F.A., Chairman of County Meath branch and President of Meath Macra na Feirme. George has many friends in Kilkenny, and was associated with many organisations and sporting bodies in the county. He was Leader of Kells group of the L.D.F. during the Emergency. A regular Point-to-Point rider, he scored numerous

successes on his father's well-known hunter, Paddy. He was also a useful cricketer and played with Stoneyford and Mount Juliet clubs.

#### **PATRICK C. KILROY, M.A.**

PATRICK KILROY, a native of Callan, and one of five brothers who studied at St. Kieran's, was with us from 1942-47 and was a pupil of great promise. He was a first-class prize winner in the Intermediate of 1945 and two years later secured a university scholarship on the Leaving Certificate. At U.C.D., where he studied Legal and Political Science, his record was equally impressive—B.A. and M.A., both with first-class honours. For the latter he presented a thesis on "The Public Corporation and the Law". In his final examination for solicitor he took first place in Ireland and won three of the four gold medals presented by the Incorporated Law Society of Ireland.

On the completion of his studies he became attached to the law department of the National Bank Ltd., and was lecturer in the Incorporated Law Society. He is a Fellow of the Institute of Bankers in Ireland. In January, 1957 he was appointed assistant secretary to the Catholic Truth Society of Ireland. He is the author of a number of

articles on religious and social questions and his lecture on "The Catholic Professional Man" to the Christus Rex Congress of 1957 was generally considered among the most outstanding contributions heard by that body.



*Patrick C. Kilroy*



# The Late Peter Byrne and The Classical Tradition of St. Kieran's

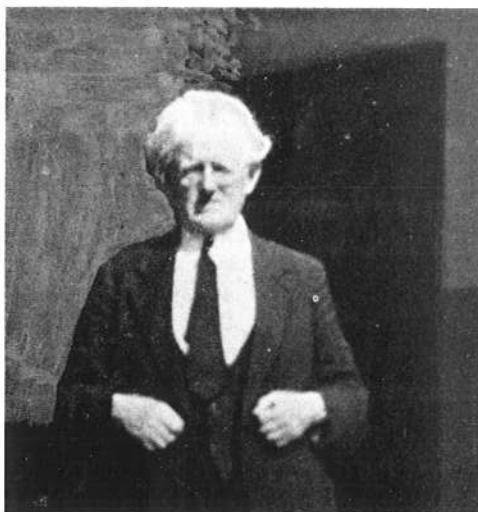
Rev. William Meany, M.A., D.D., Ph.D.

IN the 176 years of its existence St. Kieran's College has established for itself a reputation in many departments, and not least in that of classical learning. The college's tradition as a stronghold of Greek and Latin studies dates from the end of the last century, thanks to the labours of a succession of brilliant teachers, both clerical and lay. By general consent it would seem that the chief architect of this tradition was Father John Doody, who later as Canon Doody was parish priest of St. Canice's. I have spoken to several past pupils of his and all agreed that he was a man of profound and accurate scholarship, and a Christian gentleman of a very high order. One distinguished ex-pupil, the late Dr. Martin Crotty, told me that he never met the like of Father Doody anywhere either as a teacher or scholar—and Dr. Crotty later studied classics at the university! I possess a copy of Plato's *Apology of Socrates* which originally belonged to a pupil of Father Doody and in which several of the teacher's comments and elucidations are jotted down. The learning therein revealed would astound many a present-day classics graduate.

Two lay classical teachers of those days deserve honourable mention, Mr. Patrick Kennedy and Mr. T. Murphy. Though their stay in the college was brief, they seem to have left their mark there and were gratefully remembered long afterwards by many of their pupils.

A great classical teacher whose reputation still survived even in my own time on the lay-side was Father Michael Walsh. By all accounts he was a severe man who never

suffered fools gladly, at least not in class, but as a teacher he was superb, as the brilliant results of his classes go to show. But after ten years ill-health compelled him



*The Late Peter Byrne*

to retire from teaching, and he was appointed Administrator in St. John's, where he died in 1919.

The classical tradition, now firmly established, went from strength to strength, particularly so after the appointment to the staff of two gifted young priests, Father John O'Keeffe and Father Matthew Cullen. Father O'Keeffe came to St. Kieran's in 1915 after a brilliant Intermediate and University career, and Father Cullen, academic honours hardly

less thick upon him, followed a year later. For twenty-two years these two men did Trojan work, and their success as exponents of the ancient tongues was amply demonstrated by the results their pupils achieved again and again in the public examinations, when top Honours boys consistently got amazingly high marks, and sometimes even full marks, in Latin and Greek.

Another classical teacher, the one by whom I had the good fortune to be introduced to the Greek language, and who taught in the college for an even longer period than any of his clerical predecessors, was Father Edward Wall. He became curate in Durrow last year after twenty-five years on the lay-side teaching staff. Father Wall's reputation as a classical teacher was dramatically established at the beginning of his career when three pupils of the first class which he prepared for the Intermediate got full marks in Greek, while a fourth was only a few marks behind.

The present classical teachers in the college are fully upholding the great tradition of their precursors. It was my privilege to have had two of them as colleagues for the four years I was on the staff. Their zeal, their painstaking care and wonderful patience, displayed very clearly in the case of Pass pupils, were for me a lesson and inspiration. They did their work quietly and unobtrusively, and were always very modest about the often astonishing successes which their pupils, Pass as well as Honours, regularly achieved.

From the above list I deliberately omitted one name, but it was only to accord him the detailed and special mention which his extraordinary erudition and long association with our diocesan college call for. I refer, of course, to Mr. Peter Byrne, who of himself would have created a fine classical tradition wherever he taught.

Mr. Byrne was born on 28th October, 1879 in Rathangan, Co. Kildare, where his father was a schoolteacher. He was the fifth child in a family of nine boys and three girls. One of his brothers was the late William Byrne, Professor of English for many years at University College, Galway. Another brother, Father John Byrne, S.J., is attached to Rathfarnham Castle.

Young Peter was sent to Clongowes Wood College, where he had an exceptionally brilliant career. In those days the most coveted distinction under the old Intermediate system was a Senior Grade gold medal, the "Blue Ribbon", as it was sometimes nicknamed. One of these medals was awarded in classics. On the results of the written examinations a number of students were called to "Honours". These had to present themselves (at least at this particular period) for an oral examination. The medal was then awarded to the student with the highest aggregate. Peter won the gold medal in classics in the Senior Grade examination in 1897. This meant that he got first place in *all* Ireland in Latin and Greek.

In 1900 he graduated in classics at the old Royal University, and in the following September joined the teaching staff of St. Kieran's. He left after a year and went to England where he taught in a large Catholic school. In 1910 he returned to St. Kieran's for a further year. During the first World War he was a cable-censor in Malta. In 1922 he came to St. Kieran's once more and taught Latin and Greek there till his retirement in 1947.

Peter, as he was familiarly known to many generations of St. Kieran's students, claims attention on several counts, but principally as a classical scholar. His knowledge of Latin and Greek was phenomenal, and one often found on reflection that even his most *obiter* utterances in this context gave evidence of amazing scholarship. As young boys we were constantly impressed by the torrents of exact knowledge that effortlessly flowed from his lips. He seemed to know the Latin and Greek dictionary by heart, for we could never catch him out in the meaning of even the rarest word. His fund of quotations was inexhaustible and his memory prodigious. He once admitted that he had memorized practically all the *Odes* of Horace without any conscious effort, but merely from reading them in class. He could illustrate every rule of syntax, and every exception too, with examples culled from all over Latin and Greek literature. I remember how he once rebuked a boy for using "kaiper" with the indicative mood, and then consoled him by

adding that actually there was authority for such a construction but not before the post-classical Greek of Polybius.

As a translator he was magnificent, happily blending a felicitous style with utmost fidelity to the original. He revelled in construing difficult passages, and I, personally, never sought his aid without marvelling anew at his genius and learning. It is, admittedly, fairly easy to impress callow schoolboys, but my early estimate of Peter Byrne's scholarship was confirmed time and again in maturer years when I was able to assess it more dispassionately.

It would be a grave mistake to suppose that Peter's interest in the classics was confined to the dry bones of grammar and syntax. It is true that he had mastered these with a thoroughness that at times dazed the sciolist, for quite rightly he regarded such knowledge as propaedeutic to any worthwhile study of the classics<sup>1</sup>. But Peter was a genuine humanist, ever sensitively alert to the beauties of classical literature. One of my earliest recollections of his class was his splendid reading of that lovely passage in the Iliad where Hector bids farewell to his wife and child before setting out for the Trojan War from which he was destined never to return.

He could quote feelingly and in very appropriate contexts some of the loveliest lines ever written by the Greek and Roman poets. One instance is worth mentioning. He was in hospital at the time. It was shortly after he had broken his hip and he was suffering intense pain. His face relaxed for a moment. His thoughts seemed suddenly to have flown to some distant scene. Then he began to recite slowly in Greek the touching words which Simonides of Ceos makes Danae address to her infant son as they drifted about helplessly on the dark sea in a fragile boat: "But I say to thee: sleep, my babe, and let the sea be still, and let my unmeasured woe end".

There was nothing infused about Peter's vast erudition. He possessed not merely a great intellect but also a capacity for unremitting study. I seldom called to see him at his hotel without finding him engrossed in a serious book. "There is no royal road to geometry", Euclid is reputed to have told the first Ptolemy. This principle holds true for learning in general. Peter was always a keen student, continually adding to his store of knowledge. Early in his teaching career he spent the whole of his holidays one summer going through over 200 pages of Thackeray's *Greek Anthology*, writing out in a large notebook (which I possess) a close translation of every passage and making copious notes from Liddell and Scott's large Greek lexicon. He told me that the drudgery was well repaid by the amount of knowledge and the habit of accuracy which he thereby acquired. When Peter took up a classical text and began to read and then construe, one was always struck by the superb ease with which he did so. There was a complete absence of that hesitancy and irritating vagueness that automatically mark off scholarship and genius from dilettantism and mediocrity. Relaxed mastery perpetually characterised his teaching.

Someone has said that really honest thinkers are seldom impressed by their own ability. Peter Byrne, despite his vast erudition, was a man of the greatest intellectual integrity and humility, always gratefully accepting correction on the very few occasions when he made a slip. He once wrote a letter to the *Kilkenny People* pointing out a number of mistakes in a certain Latin address, the text of which had been published in the Dublin Press a few days before. One of these alleged mistakes was not really a mistake at all. When a friend wrote to tell him so, Peter replied, thankfully acknowledging the correction which he had verified in the meantime in the most comprehensive Latin

1. In this connection it is interesting to note what an ex-pupil once wrote of Professor Jebb, the greatest English classical scholar of his time, and one for whom Peter Byrne had an unbounded admiration. He referred to Jebb's "merciless repetition of vital rules and principles", and added: "I used wonder how a man of such extraordinary ability and attainments could descend to the commonplaces of the Greek language".

grammar that he could get in the National Library.

Peter expected the same intellectual honesty from others. On one occasion T. E. Page, author of a standard commentary on Horace's *Odes*, mistakenly attributed to Horace the proverb: *Omnia mutantur, nos et mutamur in illis*. Peter wrote to him immediately to say that the author of the maxim was one Matthias Borbonius a scholar of the eighth century A.D. By return of post he received a letter of thanks from Page.

But not everyone was so humble. On another occasion Peter detected an error in the Key to North and Hillard's *Greek Prose Composition*. He drew North's attention to this. But he never got a reply. His comment was: "North was not a sufficiently big man to admit that he had made a mistake".

Peter's linguistic accomplishments were not confined to Latin and Greek. He was fluent in both French and Italian. Indeed, he taught French as a house-subject in St. Kieran's for several years, and if we did not make more progress in the language the fault was entirely ours.

Though he did not speak Modern Greek he could read it with ease. A short time before his death he was reading a Greek prayer-book which he had got fifteen years before from a parish priest of the Uniate Church in the Aegean island of Santorin.

At one time he toyed with the idea of learning Irish. He asked the then Professor of Irish in the college for a grammar with which to start. He was given Dr. O'Nolan's *Studies in Modern Irish*. "This had only one disadvantage for a beginner", observed Peter dryly, "it presupposed an accurate knowledge of the language".

It is surprising that with his great flair for languages and his undoubted admiration for the vast German contribution to Greek and Latin scholarship, he never attempted to acquire a knowledge of German. (Two of his sisters were educated in Germany and spoke the language fluently.) I often heard him refer with awe to such giants as Niebuhr, Mommsen, Wilamowitz (regarded by some as one of the greatest Greek scholars of all time) and others, but of their published works

he could read only what had been translated into English.

Yet there were occasions when he frankly regretted his ignorance of German. He had read with interest the English translation of Becker's *Charicles*, a description, cast in the form of a novel, of life in ancient Greece. Later he came upon the original only to discover that the translator, a Church of England clergyman of the Victorian era, had completely excised one excursus and considerably curtailed another. Such prudery greatly annoyed him. "Some people would like to expurgate the Bible", he growled.

There was nothing cramped or pedantic about Peter Byrne. His interests were too wide for that. He was well versed in English literature and general history, and he also had a very keen appreciation of music. His rich bass voice was a delight to hear whenever he could be prevailed on to sing. He took a lively interest in the Liturgy and few laymen knew the Missal better than he. He was also a brilliant conversationalist and a delightful raconteur. Like Ulysses of old, he could not rest from travel. He had explored most of Europe, including his beloved Greece, and on three occasions he visited the United States. Everywhere he went he kept his eyes and ears open, and with his photographic memory he never had the slightest difficulty in describing his travels, even to the minutest details, when he deemed such to be necessary. He had the knack of seeing the humour in the incidents of everyday life and of making others see it also. He was one of the best storytellers that I ever heard. His language was always economical, often pungent and helped by a wonderful gift of mimicry.

Peter was a confirmed bachelor. One of his favourite answers to the question why he had never married was that he saw no reason why he should buy hats for another man's daughter. Sometimes with a twinkle in his eye he would appeal to a passage in the *Imitation* in justification of his bachelorhood: "Call no woman thy friend but recommend all good women to God". Sometimes, too, for purposes of fun he would pretend to agree with the taunt of Wycherley that "women serve but to keep a man from better company". Yet no one who really knew

Peter could for a moment seriously sustain the charge of misogyny against him. He was too much of an individualist to inflict himself on any woman. He realised that Nature had not intended him for the married state, so he very sensibly remained single.

I have been dwelling on the merely human accomplishments of Peter Byrne, but his greatness transcended these and found its completion in the intensity and fervour of his Catholic Faith. Very few realise what he suffered from the time his health broke down about five years before his death. Suffering tests one's faith in God, and on this test Peter's faith proved to be very strong indeed.

For him the life beyond the grave was no mere *nox perpetua una dormienda*, but a vivid reality to which he looked forward with increasing eagerness during the last months of his life.

The end came quietly on the night of 29th March, 1949. Shortly before 11 o'clock his shrunken and tortured frame, all that remained of a once splendid physique, gave up trying to live, and Peter Byrne had said his last good-bye. His death deprived Ireland of one of her most gifted sons, St. Kieran's of its brightest star and myself of the greatest and most inspiring teacher I had ever known.

# Διήγησις Ἀν' Ὀδοῦ

## I

Inné ip mé m' áonap real i bpáircin glar an féip,  
'Sea capad liom an ppéirbean bíod as camt le filí Sael.  
Deannaíor 'oi fé map ba cúí ip 'o'fiarraí' 'oi so réim:  
An fíor nac mberó ac Déarta fór as píolraó Com na gcéatof

## II

Δ sué map glór na cuaióe nó map céol na pluaite rí;  
Ip 'omúe rí liom an camt reo tíor, nár comairte épionna í:  
"Ó labair an teanga Saeltge liom an Saeltge mílir binn,  
Map ní beró ac Saeltge fór agann so fairrins ip an tír."

## III

Ar cloirint 'om an dea-rcéil rín bí gliondap ar mo époí:  
Map ceapamar le fao' an lá an treanbean beit san bpi.  
Ac a buí le 'Dia ní map rín 'oi a malairt atá fíor,  
Óip ní beró dá labairt in-éipinn fór ac Saeltge mílir binn

## IV

'S a pobail 'oilir éipeann tá i bparó fé cúms so géar,  
Márcait búp mírneaó aríp, 'r ná caill bup 'oteanga féin.  
Tá an xpian as éipí ceana féin nil reamall ar an ppéir,  
Tá an bóter píeró nil leat-rcéat ann má leanaimó 'nár 'nóap.

## V

'S ba tíor i bpáircin glar an féip 'o capad oim í;  
An trí-bean píogúil álamn ro ip bí rí lán 'o époí.  
'O labair rí liom ip 'óirte rí liom san náipe beit ar gcloí,  
Map ní beró dá labairt in-éipinn fór ac Saeltge mílir binn.

"Iap-'Óalca"

# TWELVE YEARS LATER

Dr. Frank Muldowney

IT is fun to read the college magazine and be reminded of old friends (and enemies!). The snag is that unless some of these characters contribute to it, the rest of us have nothing to read—nobody to poke fun at—and nothing to give us a laugh. On this occasion I am content to be the butt, if only because I will have many a laugh in years to come at the expense of the rest of you. Sitting down to write this effort reminds me

the guide-book says! But let me think for a minute and decide what one really learns in a place like Harvard. Perhaps the most important is the ideal of the pursuit of truth. The true scientist pursues knowledge for the sake of knowledge, and his weapons are hard work, objectivity, and a critical mind. Arising from these basic qualities comes an awareness not of what he knows but of the vast extent of what he does not know. This humility is



*Dr. Muldowney chatting with His Lordship and the President*

of the atmosphere in the Big Study on a Sunday evening—time for the English essay, and a terrible lethargy on us all! Twelve years later the lethargy, to be sure, is still there, and much of Dr. Birch's careful training is rusted over. The discipline of putting one's thoughts to paper is not easily recaptured; and besides, the scene has changed.

HARVARD 1958! Three centuries of learning, culture and science—a haven for restless hungry minds from all over the world—or so

characteristic of all the great minds one meets in an institution such as this. The easy informality of the professor—a complete absence of false pomposity or pretence—enables the teacher to remain a student and to continue to learn, at times even from his pupils. This, then, is the detachment of the scientist—and the first lesson to be learned at Harvard. (Not everything is well taught here, however. Their football team is terrible—maybe they need Father Maher!)

Perhaps in our small way we were not so far removed from this spirit in St. Kieran's—certainly one can remember the fiendish delight we took in trying to “stick” Father Brennan on a piece of Homer—or slyly asking Mr. McSweeney what was the evidence that Oisín really existed. The classic example of student originality came when Father Dunphy asked for an example of expansion due to heat. One bright pupil gave the matter some thought and finally came up with the answer: He had been struck by the fact that his shoes, though firmly tied on getting up in the morning, usually required tightening by midday—therefore his feet had expanded while warm in bed, and had contracted with the cold on his way up from . . . he was a day-boy . . . do you remember?

American education, of course, is very different from our own, and their system suffered a severe setback, psychologically speaking, with the arrival of the first Russian Sputnik. Everywhere one was asked the question: “How does your system compare with ours?” The first obvious difference was that we in St. Kieran's worked much harder than the corresponding American high school student. No high school “kid” would dream of working four hours a night—“Study from five to seven and from eight till ten?—Every night? Wow!” Another feature is the refusal of the American system to allow a subdivision of classes into “A” and “B” on the principle that all should be treated equally in a democracy! Whatever be the deficiencies of their high school system, the most profound change comes over the American student once his high school and early college days are over. Those who proceed to higher study and research, whether in the basic sciences or medicine, develop a passion for serious and meticulous study. This earnestness is given full scope by the magnificent facilities provided by the richly endowed universities. It is impressive to watch a grim-faced trio of crew-cut students grouped about their experimental animal, determined to find out for themselves whether the circulation in that doggone cat really works the way the book says it does! (If it doesn't, the professor is in for a sticky time!)

In case you might think from all this that we do nothing here but work, let me add a little about American “after-hours” hospitality, which is justly famous. An invitation to dinner implies that the guest observe a vigil fast of twenty-four hours, and postpone all thought of eating again, at least until after the week-end. An ordinary portion of roast beef approximates half a steer, and this is followed by a dish of ice-cream that resembles the average creamery! (Pardon the superlatives—after all, are they not the privilege of the returned American?) There's Coca-Cola galore if you still have the badge, and if you haven't—well, there's a lift home. To be Irish in Boston, of course, is to be the salt of the earth and nothing is too much trouble in helping the new-comer. If you are stuck for a car and haven't much money—well, there's a dealer down the road who comes from Co. Cork (and he won't hold the last All-Ireland against you!). This kind of spirit must have cheered the heart of many an Irish emigrant.

Speaking of relaxation and work, I was just thinking that the best medicine of all is a hard day's work and a good laugh at the end of it. One remembers the lively wit of such as Des. Walshe, Lambe, and of course “Bott”, and how we used come home in a knot from second study, and laugh until we cried; or coming out the front door in the usual morning rush (late for Christian Doctrine!), and finding the heap of cinders carefully deposited there the night before by one Mulhall; or the precious five minutes between classes, when we used to put “Daddy” up the chimney, and then set upon and pummel big “Jumbo” with no visible effect whatever. And finally the various and devious tricks employed to extract a “free-hour” from an unsuspecting professor. It is, however, a sobering thought in this regard that one of the prime movers in engineering a “free-hour” is now a professor himself—no names mentioned, of course.

In conclusion, I think we must agree that we had to be taught how to work in St. Kieran's; but we also learned how to enjoy it. Both lessons should serve us well, in many circumstances and in many lands.



## THE COLLEGE STAFF



*Front Row:* Rev. M. O'Carroll, D.D.; Mr. P. McSweeney, M.A., H.Dip. in Ed.; Rev. P. Bergin, S.T.L., L.Ph., B.A. (Bursar); Rev. J. J. Holohan, B.A. (Senior Dean); Very Rev. G. Canon Loughry, S.T.L. (President); Rev. T. Maher, B.A. (Junior Dean); Mr. W. D'Arcy, B.A., H.Dip. in Ed.; Rev. R. Lowry, B.A. (Spiritual Director).

*Second Row:* Rev. J. Brennan, D.D., L.S.S., B.A.; Mr. C. Comerford, B.Agr.; Rev. J. Clohosey, B.D., B.A., H.Dip. in Ed.; Rev. J. Kennedy, B.A., H.Dip. in Ed.; Mr. J. Henry, B.Sc.; Rev. T. Brennan, S.T.L., B.A., H.Dip. in Ed.; Rev. J. Duggan, B.A., H.Dip. in Ed.; Rev. G. O'Sullivan, B.Sc., H.Dip. in Ed.

*Back Row:* Rev. P. Grace, S.T.L., L.Ph., B.A.; Rev. K. D'Arcy, B.A., H.Dip. in Ed.; Mr. J. Lambe, B.A., H.Dip. in Ed.; Rev. T. O'Connor, B.A., B.D., H.Dip. in Ed.; Mr. John Collins, B.A.; Rev. P. Brennan, B.A., H.Dip. in Ed.; Mr. J. O'Connor, B.A., H.Dip. in Ed. Rev. C. Sherin, B.A.; Mr. E. Costello, M.A., H.Dip. in Ed.

# NEW YEAR—THE UNIVERSITY

Patrick C. Kilroy, M.A.

THE modern schoolboy rightly accepts "school days are the happiest days of your life" as a bit of sagacious nonsense. Those who think otherwise never experienced the mental anguish that the average boy suffers in his final year when harassed by examination and vocation problems.

The diocesan college is a junior seminary and aims primarily at education towards the priesthood. By its very nature, therefore, it is not in a position to give the prospective undergraduate all the help he requires. He must to a large extent equip himself by realistically facing and trying to solve the special problems of his vocation. The purpose of this article is to indicate what some of these problems are and to suggest a line of approach towards their solution.

College boys constantly talk of "going over to the ecclesiastics." This often leads to the dangerous conclusion that "going to the University" is just as definite a choice of career, whereas, in fact, it merely means that the student is not going for the priesthood but yet intends to continue his education. The right choice of University course and profession is of vital importance. Visit a university on any registration day for first-year students and you will appreciate how little thought is given to this major problem. You'll find Jim intending to do Architecture—without being too sure what that involves—but if the faculty is full he will try Agriculture and if he fails there he will fall back on the vague and nebulous Arts.

While still in College the student can do much to minimise the confusion. First of all he should write to the University for a syllabus and a copy of the University regulations. If he is interested in law, accountancy, veterinary science or other

similar professions he should apply to the appropriate professional councils for full information on the necessary courses. Having ascertained what courses are open to him, what each course involves and knowing where his natural aptitude lies, he should be able by a process of elimination to narrow his range of choice to a couple of faculties. The final choice should not be made until he has taken the advice not alone of one of his professors but also of a member of the profession which he is most likely to select. In this way he can get first-hand information as to the openings in the profession, the prospects for the future both here and abroad and the nature of the work involved in ordinary day-to-day practice. Starry-eyed illusions of what a profession should give its members provide the worst possible basis for a final decision.

Pre-occupation with the choice of a profession sometimes prevents students from ever contemplating the true purpose of University education. It is so easy to look on the University as a mere continuation of school, a place where detailed knowledge on a wide variety of subjects may be acquired, a machine which turns out the doctor, the vet, the lawyer or the teacher, depending on which lever is pulled. There is a basic difference between school and university which is explained largely by the phases of mental development. Memory is one of the first developed of the mental faculties and the schoolboy's mind is little more than a receptacle for storing facts. The young mind is alert, susceptible of impressions, hungry for information of every kind, but its opinions, though held with conviction, are rarely its own. The mind has not matured enough to examine, balance, reject and accept ideas. The whole secondary school

system is geared to emphasise the importance of the acquisition of knowledge, perhaps to such a degree that young and old alike tend to confuse mental culture with mere knowledge. But knowledge is only a channel through which true wisdom may be attained. The maturing mind must strive after a cultural development which comes from the digesting of knowledge; the mental action of assessing, comparing, refuting and accepting ideas. It would be difficult to over-emphasise the importance of this concept which is so easily forgotten if, indeed, it is ever contemplated.

If the undergraduate fully appreciates the true purpose of education his whole university career will fall into proper perspective. He will understand the value of the communion with his fellow students, of faculty debating societies and discussion groups, of tutorials and of a hundred and one different aspects of university life quite independent of lectures. He will see clearly that the mastering of a technical course does not necessarily imply true wisdom.

The lack of formal religious education in the universities of Ireland is, to say the least, surprising. The National University is non-sectarian in constitution, but, in fact, 99 per cent Catholic in its students and staff. During a man's most formative years he is largely denied formal religious instruction. It may be argued that there are theological courses, but to the great mass of undergraduates they represent just another notice on an already over-crowded notice board. The cold, secular approach at the teaching level tends to affect the whole atmosphere of university life and one cannot help feeling that it breeds self-consciousness where Catholicism is concerned. It is a sad comment but nevertheless true that very many of our young graduates when speaking in public can only mention God and religion in apologetic tones. If the prospective undergraduate could be made aware of this religious vacuum in university life before he leaves the secondary school he might be better able to make the personal and positive effort without which he will surely fail on the religious plane no matter how distinguished an academic course he may read.

Of the more mundane problems, that of finance usually causes most trouble. Tuition fees vary from £40 to £80 per annum, depending on the course followed. Provision must also be made for examination fees, cost of instruments and books and possible fees in connection with professional courses proper. This latter item can be quite substantial. For example, the law student must pay for a complete course of lectures in the Four Courts or Kings' Inns, depending on whether he wishes to become a solicitor or barrister. It is only fair that the fees for the entire course should be calculated by a student before he enters the university. His parents are entitled to know what their future liabilities will be and very often they must depend completely on their son for the necessary information. Unless a student is fortunate enough to live in Dublin or one of the other university centres, "digs" will cost him roughly £3 to £3-5-0 per week for 26 weeks of each year. Throw in 15/- to £1 per week for pocket money and it will be appreciated that university education is an expensive luxury.

The transition from boarding school to university life brings many surprises. One of the most startling is the sudden realisation that nobody in authority cares whether you study or not. Gone are the days of compulsory study under the watchful eye of the prefect; at long last you are your own boss. The reaction is too much for many first-year students. They have one hectic year only to be brought back to face cruel reality when they have failed their first examination and possibly wasted a year. In modern times university courses are most exacting. They demand constant study from beginning to end of the academic year. In effect, many of the examinations are now competitive and only a limited number of examinees get through each year. To be among the chosen few the student must be prepared to work at least as constantly and much more intensely than the average secondary school pupil. The young man who looks on university life as a life of perpetual gaiety and laughter is living in a world of his own which rarely lasts more than one year.

Ad vota secularia . . .

## *Ave Et Vale*

Farewell, beloved friend  
And think but gently of an old companion,  
Who struggling towards the end  
Fell wearied on the way,  
And could but raise himself to say  
Unto a friend . . . Farewell.

Farewell, faithfulest friend  
Who shared the cup of Joy and Sorrow with me,  
And braved all for the end.  
Go meet thy crowning Day  
Nor turn at all unless to say  
Unto a friend . . . Farewell.

Farewell, farewell, O friend  
And when I'm gone, wilt thou remember ever  
As I will, to the end?  
Or wilt thou at the altar  
'Mid sad mementoes sometimes falter—  
Just for a friend,—Farewell!

W. A. B.

# Layside Review

# Examination Results

## Leaving Certificate June, 1956

- MICHAEL BANIM: Honours in English, History, Geography, Maths., Greek and Latin. Pass in Irish.
- MARK CARROLL: Pass in Irish, English, History, Geography, Maths., Latin.
- JAMES COMERFORD: Honours in Irish, English, Geography, Greek and Latin. Pass in History, Maths.
- DERMOT CONNOLLY: Honours in Irish, English, Geography, Maths., Greek and Latin. Pass in History.
- PATRICK CROTTY: Pass in Irish, English, History, Geography, Maths., Latin.
- THOMAS DERMODY: Pass in Irish, English, History, Geography, Maths., Latin, Agricultural Science.
- NICHOLAS DUGGAN: Pass in Irish, English, History, Geography, Maths., Latin, Agricultural Science.
- JOHN FITZGERALD: Pass in Irish, English, History, Geography, Latin, Agricultural Science.
- WILLIAM FITZPATRICK: Honours in Irish, English, Maths., Greek, Latin. Pass in History and Geography.
- FRANCIS HOLOHAN: Honours in English, History, Latin. Pass in Irish, Geography, Maths., Greek.
- ANDREW HUGHES: Honours in Geography, Agricultural Science. Pass in Irish, English, History, Maths., Latin.
- DONAL KELLY: Honours in Irish, English, Geography, Maths., Greek, Latin. Pass in History.
- JOHN LALOR: Honours in Irish, English, Greek, Latin. Pass in History, Geography, Maths.
- NOEL MAHER: Honours in Irish, English, Geography, Agricultural Science. Pass in History, Maths., Latin.
- MICHAEL MAY: Pass in Irish, English, History, Geography, Maths., Greek, Latin.
- JAMES MEAGHER: Pass in Irish, English, Geography, Maths., Greek, Latin.
- JOSEPH MOONEY: Honours in Irish, English, Agricultural Science. Pass in Maths., Latin.
- JOHN MURRAY: Honours in Irish, English, Maths., Greek, Latin. Pass in History, Geography.
- RICHARD PHELAN: Pass in Irish, English, History, Geography, Maths., Latin, Agricultural Science.
- STEPHEN RANGLES: Pass in Irish, English, History, Geography, Maths., Greek, Latin.
- DONAL TULLY: Honours in Irish, English, History, Greek. Pass in Geography, Maths., Latin.
- ROBERT WALSH: Honours in Irish, English, Geography, Maths., Greek, Latin. Pass in History.
- EAMONN WHITE: Honours in Irish, Latin. Pass in English, History, Geography, Maths., Greek.

## Intermediate Certificate June, 1956

- PIERCE BRANNIGAN: Honours in Irish, English, History, Geography, Maths., Greek, Latin, Science.
- DENIS CAREY: Honours in English, History, Geography, Science, Agricultural Science. Pass in Irish, Maths., Latin.
- BERNARD CROTTY: Honours in Irish, English, History, Geography, Maths., Greek, Latin, Science.
- PATRICK DOYLE: Honours in History, Geography, Maths., Science, Agricultural Science. Pass in Irish, English, Latin.
- PATRICK DUNPHY: Honours in Irish, Greek, Science. Pass in English, History, Geography, Maths., Latin.
- OLIVER HARRINGTON: Honours in Irish, English, History, Geography, Maths., Latin, Science, Agricultural Science.
- JEREMIAH HEALY: Honours in History, Geography, Maths., Science, Agricultural Science. Pass in Irish, English, Latin.
- DAVID HICKEY: Honours in Science. Pass in Irish, English, History, Geography, Agricultural Science.
- HAROLD HICKEY: Honours in Irish, English, History, Geography, Maths., Greek, Latin, Science.
- RICHARD HOGAN: Honours in English, History, Geography, Maths., Science, Agricultural Science. Pass in Irish, Latin.
- MYLES KEHOE: Honours in English, History, Geography, Maths., Science, Agricultural Science. Pass in Irish, Latin.
- LIAM LONG: Pass in Irish, English, History, Geography, Science, Agricultural Science.
- RICHARD LYNCH: Honours in English, History, Geography, Maths., Science, Agricultural Science. Pass in Irish.
- JOHN MCMAHON: Honours in Irish, English, History, Geography, Maths., Latin, Science, Agricultural Science.
- FRANCIS MAHER: Honours in Irish, English, History, Geography, Maths., Science. Pass in Greek, Latin.
- KEVIN MAHONY: Honours in Science, Agricultural Science. Pass in Irish, English, History, Geography, Maths.
- PATRICK MINOGUE: Honours in Irish, English, History, Geography, Maths., Latin, Greek, Science.
- THOMAS MURPHY: Honours in Science. Pass in Irish, English, History, Geography, Maths., Agricultural Science.

EDWARD NOLAN: Honours in English, History, Geography, Science, Agricultural Science. Pass in Irish, Maths., Latin.

JOHN NOLAN: Honours in Science. Pass in English, History, Geography, Maths., Agricultural Science.

LIAM NOONAN: Honours in Irish, English, History, Geography, Maths., Greek, Latin, Science.

JOHN O'CARROLL: Honours in Irish, English, History, Geography, Maths., Latin, Science.

JOSEPH O'DONNELL: Honours in English, History, Geography, Maths., Latin, Science, Agricultural Science. Pass in Irish.



#### FIFTH YEAR

*Front Row:* H. HICKEY (Johnstown); J. O'DONNELL (Gowran); J. RICE (Knocktopher); R. WALSHE (Thomastown); E. POWER (Coon); O. HARRINGTON (Kilmoganny); G. HEALY (Kilmacar).

*Second Row:* D. CAREY (Callan); P. O'SULLIVAN (Piltown); G. JOYCE (Urlingford); R. HOGAN (Dunmore); P. BRANNIGAN (Dublin Rd.); P. MINOGUE (Thomastown); E. NOLAN (Kilmacar).

*Third Row:* M. FARRELL (Stratford-on-Slaney); P. MEADE (Carrick-on-Suir); F. MAHER (Kilmanagh); M. KEHOE (Coolcullen); T. MULCAHY (Carrick-on-Suir); P. Dunphy (Mooncoin).

*Back Row:* J. TREACY (Nuncio Rd.); P. CROTTY (Ayrfield); L. LONG (Roscommon); L. NOONAN (Drumcondra); W. QUIRKE (Waterford); H. O'SULLIVAN (Callan); P. PHELAN (Kilmacow).

*Absent:* R. LYNCH (Callan).

ROGER O'SHEA: Honours in History, Geography, Science. Pass in Irish, English, Maths.  
 HUMPHREY O'SULLIVAN: Honours in Science, Agricultural Science. Pass in Irish, English, History, Geography, Maths.  
 PATRICK O'SULLIVAN: Honours in Irish, Science. Pass in English, History, Geography, Maths., Latin, Agricultural Science.  
 PETER PHELAN: Honours in Irish, English, History, Geography, Maths., Greek, Latin, Science.  
 EAMONN POWER: Honours in Irish, English, Maths., Greek, Latin, Science.  
 LIAM QUINLAN: Honours in History, Geography, English, Science. Pass in Irish, Maths., Latin.  
 DAVID RICE: Honours in History, Geography, Maths., Science, Agricultural Science. Pass in Irish, English, Latin.  
 JAMES RICE: Honours in Irish, English, History, Geography, Science, Agricultural Science. Pass in Maths., Latin.  
 EDWARD RUSSELL: Honours in Irish, English, Maths., Science, Latin. Pass in History, Geography, Greek.  
 JAMES TREACY: Honours in Irish, English, History, Geography, Maths., Science. Pass in Agricultural Science.  
 RICHARD WALSH: Honours in Irish, English, History, Geography, Maths., Greek, Latin, Science.

**Leaving Certificate**  
June, 1957

MICHAEL BOWDEN: Pass in Irish, English, History, Geography, Latin.  
 WILLIAM BRENNAN: Pass in Irish, English, History, Geography, Maths., Agricultural Science.  
 JOHN BUTLER: Honours in Agricultural Science. Pass in Irish, English, History, Geography, Maths., Latin.  
 PATRICK CAHILL: Honours in Geography. Pass in Irish, English, History, Maths., Greek.  
 MARTIN CAMPION: Pass in Irish, English, History, Geography, Maths., Greek, Latin.  
 MICHAEL CLIFFORD: Pass in Irish, English, History, Geography, Maths., Latin, Agricultural Science.  
 RICHARD DOWLING: Pass in Irish, English, History, Geography, Maths., Greek, Latin.  
 MARTIN DUGGAN: Pass in Irish, English, History, Geography, Maths., Latin, Agricultural Science.  
 KIERAN FITZGERALD: Pass in Irish, English, History, Maths., Greek, Latin.  
 MARTIN FLYNN: Pass in Irish, English, History, Maths., Latin, Agricultural Science.  
 PATRICK FLYNN: Honours in English, Agricultural Science. Pass in Irish, History, Maths., Latin.  
 PATRICK GOLDEN: Honours in English. Pass in Irish, History, Geography, Maths., Greek, Latin.  
 JAMES HARTE: Pass in Irish, English, History, Geography, Maths, Latin, Agricultural Science.  
 LIAM HINPHY: Pass in Irish, English, History, Geography, Latin.  
 RICHARD HOLLAND: Pass in Irish, English, History, Geography, Maths., Latin.

WILLIAM JULIAN: Honours in Irish, Geography. Pass in English, History, Maths., Greek.  
 SEAN KELLY: Pass in Irish, English, Geography, Maths., Greek, Latin.  
 PATRICK MAHONY: Pass in Irish, English, History, Geography, Maths., Latin, Agricultural Science.  
 JAMES MALONE: Pass in Irish, English, Geography, Maths., Greek, Latin.  
 MARTIN MOLLOY: Pass in Irish, English, History, Geography, Maths., Latin.  
 TIMOTHY MURPHY: Pass in Irish, English, History, Geography, Maths.  
 SEAN MURRAY: Honours in Irish, Greek, Latin. Pass in English, History, Geography, Maths.  
 JAMES NOLAN: Pass in Irish, English, History, Geography, Maths., Greek, Latin.  
 EDWARD O'CARROLL: Pass in Irish, English, History, Geography, Maths., Latin.  
 MICHAEL O'CARROLL: Pass in Irish, English, History, Geography, Maths., Latin, Agricultural Science.  
 EDWARD PHELAN: Pass in Irish, English, History, GEOGRAPHY, Maths., Latin.  
 SEAN PHELAN: Pass in Irish, English, History, Geography, Maths., Latin, Agricultural Science.  
 PATRICK POLLARD: Honours in Irish, History, Geography, Agricultural Science. Pass in English, Maths., Latin.  
 MICHAEL RYAN: Honours in Irish, English, History, Greek. Pass in Geography, Maths., Latin.  
 ROBERT SHAW: Honours in English. Pass in Irish, History, Geography, Maths., Greek, Latin, Chemistry and Physics.  
 JOSEPH TROY: Pass in Irish, English, History, Geography, Maths., Latin.  
 EAMONN TYNAN: Honours in Irish, English, Geography, Agricultural Science. Pass in History, Maths., Latin.  
 JUSTIN WALL: Pass in Irish, English, History, Geography, Maths., Greek, Latin.  
 JAMES WALSH: Pass in Irish, English, History, Geography, Maths., Latin.  
 THOMAS WHITE: Pass in Irish, English, History, Geography, Maths., Latin.

**Intermediate Certificate**  
June, 1957

PETER ALLEY: Honours in History, Geography, Maths., Science, Agricultural Science. Pass in Irish, English, Latin.  
 MICHAEL BRANNIGAN: Pass in Irish, English, History, Geography, Maths., Greek, Science.  
 EAMONN BRENNAN: Honours in English, History, Geography. Pass in Irish, Greek, Latin, Science.  
 JAMES BRENNAN: Pass in Irish, English, History, Geography, Science, Agricultural Science.  
 PATRICK BRENNAN: Honours in English, Greek. Pass in Irish, History, Geography, Maths., Science.  
 JOHN BRETT: Honours in History, Geography, Agricultural Science. Pass in Irish, English, Maths., Science.



PATRICK BRETT: Honours in Agricultural Science.  
 Pass in Irish, English, History, Geography,  
 Maths., Science.  
 JAMES BUTLER: Honours in Irish, English, Greek,  
 Latin. Pass in Maths., Science.

RODERICK BUTLER: Honours in Irish, History,  
 Geography, Maths., Science, Agricultural  
 Science. Pass in English, Latin.  
 RICHARD CURRAN: Honours in Greek. Pass in  
 Irish, English, History, Geography, Maths.,  
 Science.



#### FOURTH YEAR

*Front Row:* P. BRETT (Mullinahone); E. BRENNAN (Castlecomer); E. PHELAN (Dunbell);  
 T. TIERNEY (Borrisoleigh); J. BRENNAN (Santry); F. LAWLESS (Clonmel); G. MOYLAN  
 (Danesfort); J. BRETT (Mullinahone).  
*Second Row:* P. Malone (Piltown); J. HUGHES (Cuffesgrange); M. LANIGAN (Thomastown);  
 E. KEHER (Inistioge); M. WALSH (Thomastown); J. DELANEY (Bayswell); R. SOMERS  
 (Clough).  
*Third Row:* J. NYHAN (Circular Rd.); J. MAHER (Castletown); G. MURPHY (Newmarket);  
 S. BUTLER (Errill); M. KENNEDY (Gowran); J. O'DONOGHUE (Piltown); M. BRANNIGAN  
 (Vicar St.); P. HOLOHAN (Ballyragget).  
*Fourth Row:* J. KELLY (Castlecomer); M. FORRISTAL (Slieverue); R. FITZPATRICK (Wexford);  
 M. DOOLEY (Ballyragget); R. CURRAN (The Rower); C. LEAHY (St. Fiacre's Place); P.  
 DUGGAN (Hugginstown).  
*Fifth Row:* M. DRENNAN (Gowran); A. MCENEANEY (High St.); R. BUTLER (Freshford);  
 M. WALL (Dublin Rd.); J. GIBBS (Greensbridge); P. J. BRENNAN (Clogh); D. WALSHE  
 (Ferrybank).  
*Absent:* S. MAHER (Ballyragget); T. CARROLL (Gowran).

- JOSEPH DELANEY: Honours in Irish, Maths. Pass in English, History, Geography, Latin, Science, Agricultural Science.
- MATTHEW DOOLEY: Honours in Irish, History, Geography. Pass in English, Maths., Science, Agricultural Science.
- THOMAS DOOLEY: Honours in History, Geography, Science. Pass in Irish, English, Maths., Agricultural Science.
- MARTIN J. DOWLING: Honours in Irish, Maths. Pass in English, Latin, Science.
- MICHAEL DRENNAN: Pass in Irish, English, History, Geography, Maths., Science, Agricultural Science.
- PATRICK DUGGAN: Honours in Science, Agricultural Science. Pass in Irish, English, History, Geography, Maths.
- PATRICK FITZMAURICE: Pass in Irish, English, Maths., Science.
- MARTIN FORRESTAL: Honours in Irish, English, History, Geography, Maths., Greek, Latin, Science.
- JOHN GIBBS: Honours in English: Pass in Irish, History, Geography, Maths., Science.
- JAMES HAYES: Honours in History, Geography, Science, Agricultural Science. Pass in Irish, English, Maths.
- JOHN HUGHES: Honours in English, History, Geography, Science, Agricultural Science. Pass in Irish, Maths., Latin.
- EDWARD KEHER: Honours in Irish, Maths., Greek, Latin, Science. Pass in English, History, Geography.
- JOHN KELLY: Honours in Irish, English, History, Geography, Maths., Greek, Latin, Science.
- MARTIN KENNEDY: Honours in History, Geography, Science, Agricultural Science. Pass in Irish, English, Maths., Latin.
- MARTIN LANIGAN: Honours in Irish, History, Geography, Science. Pass in English, Maths., Agricultural Science.
- PATRICK F. LAWLESS: Honours in History, Geography, Science. Pass in Irish, English, Maths.
- CHRISTOPHER LEAHY: Honours in English, History, Geography, Greek, Latin. Pass in Irish, Maths., Science.
- JEREMIAH MCCARTHY: Honours in Irish, English, History, Geography, Maths., Greek, Latin, Science.
- JOSEPH MAHER: Honours in Irish, History, Geography, Maths. Pass in English, Greek, Science.
- PIERCE MAHER: Honours in History, Geography. Pass in Irish, English, Maths., Greek, Latin.
- PEADAR MALONE: Pass in Irish, English, History, Geography, Maths., Greek, Science.
- PIERCE MALONE: Honours in Irish, Maths., Science, Agricultural Science. Pass in English, History, Geography, Latin.
- GERALD MOYLAN: Pass in Irish, English, History, Geography, Maths., Science, Agricultural Science.
- WILLIAM MURDOCK: Honours in English, Maths., Greek, Science. Pass in Irish, History, Geography, Latin.
- GABRIEL MURPHY: Honours in Science. Pass in English, History, Geography, Maths., Latin, Agricultural Science.
- JOHN NYHAN: Honours in English, History, Geography, Maths., Science. Pass in Irish, Greek.
- JOHN O'DONOGHUE: Honours in English, History, Geography, Science. Pass in Irish, Greek.
- EDWARD PHELAN: Pass in Irish, English, History, Geography, Maths., Science, Agricultural Science.
- RICHARD SOMERS: Honours in English, History, Geography, Greek. Pass in Irish, Maths., Latin.
- THOMAS TIERNEY: Honours in English, History, Geography, Greek, Latin, Science. Pass in Maths.
- MICHAEL WALL: Honours in History, Geography, Maths., Greek, Science. Pass in Irish, English, Latin.
- DERMOT WALSH: Honours in Irish, English, Maths., Greek, Latin. Pass in History, Geography, Science.
- MARTIN WALSH: Honours in Irish, English, Maths., Science, Agricultural Science. Pass in History, Geography, Latin.

### Liturgy

ON two occasions this year the lay boys were given an opportunity of taking an active part in the Holy Sacrifice of the Mass. On the feasts of the Immaculate Conception and the Purification of Our Lady all the servers at the altar were lay boys, and the sacred music was provided exclusively by a lay choir under the direction of Mr. Koss. The students were able to witness the ceremonies at close quarters and were enabled to understand their significance by means of a commentary.

On the 8th December the President was celebrant, Father Duggan was deacon and Father Brennan subdeacon. After Mass the President complimented the servers and choir and impressed on us the value of their active participation in the liturgy.

On the feast of the Purification the candles were blessed in the ambulatory by Father



### THIRD YEAR

*Front Row:* S. HENNESSY (Woodsgift); D. MALONE (Portlaoise); T. DELANEY (Johnstown); W. KIRWAN (Slieverue); T. HUGHES (Cuffesgrange); M. FAHERTY (Ardmore); A. O'MALLEY (Rathdowney); J. NAUGHTON (St. Rioch's Tce.); P. O CEALLAIG (College Rd.).

*Second Row:* N. DOWLING (Granger's Rd.); G. TROY (Patrick St.); G. BRANNIGAN (Vicar St.); J. DONNELLY (Maynooth); E. ROWLEY ('Comer Rd.); P. O'BRIEN (Bennettsbridge); G. MANSFIELD (Ballinakill); M. KEHOE (Callan); P. KEOGHAN (Tullaroan); O. CONWAY (Parliament St.).

*Third Row:* P. V. FITZGERALD (Johnstown); J. GREEN (James's Park); J. CROTTY (Ayrfield); J. DOWLING (Glenmore); D. PURCELL (Kilmanagh); E. FITZGERALD (Rathdowney); S. KENNY (Lisdowney); F. BUTLER (Ballyglasheen); F. COOPER (Glendine); E. FREYNE (Mullinavat).

*Fourth Row:* M. BOWDEN (Lisdowney); N. SHERIDAN (Inisnag); S. MULDOWNY (Cullohill); J. DOLLARD (Cullohill); D. McCarthy (Castlecomer); J. DELANEY (Rathdowney); J. ALLEY (Durrow); A. DRENNAN (Ballyragget); M. TREACY (Freynestown).

*Back Row:* S. CREAGH (Rathdowney); R. McEVOY (Kilasmeestia); P. McCANN (Dublin); D. J. SHERMAN (Rathdowney); T. COYLE (Dean St.); T. MURPHY (Castlecomer); D. KENNEDY (Banim Tce.); L. Norris (Woollengrange).

*Absent:* P. McENEANEY (High St.); P. BUTLER (Desart); E. CARRIGAN (The Parade); P. CLOHOSEY (Patrick St.).

Clohosey, with Father Brennan as deacon and Father D'Arcy as subdeacon. The students carrying lighted candles went in procession through the grounds to the chapel for High Mass. Before the blessing Father Holohan explained the meaning and significance of the ceremony. On both occasions Eamon Power was master of ceremonies, Jeremiah Joyce thurifer, and Oliver Harrington and Denis Carey acolytes. Myles Kehoe, Padraig Meade, Jeremiah Healy and Pierce Brannigan acted as torch-bearers, while James Rice and Joseph O'Donnell were in charge of the sacristy. We thank Father Duggan for his great work in preparing the students and compliment him on the dignified way in which the ceremonies were carried out.

LIAM NOONAN (*Senior IV*)

### The Library

LAST October our library underwent a revolutionary change. Were past pupils to return, even those who left the college a year ago, they would be stunned by the transformation which has taken place.

The old-fashioned books have, to a great extent, been laid aside and about 400 new ones appear in the catalogues. All the best authors are represented. Whatever one's literary taste may be it can certainly be satisfied by the wide range of subjects now on our shelves. Whether one wants something on sport or politics, ghosts or religion, humour or thrills or the "do-it-yourself" series it can be got here.

Shall we glance through them? Judging by appearances Agatha Christie heads the list. Chambers . . . Charteris . . . Churchill . . . Ah! Dickens is here in force, I see. Photography . . . Films . . . Flying . . . "Teach yourself to think" . . . H'mm . . . Zane Gray . . . Knox . . . Wodehouse . . . Verne.

How de we keep track of them all? Our method of distribution is foolproof. Borrowers are not allowed near the books; they can read "about this book" in the catalogue, and so each book must pass through our hands on its way to the reader. As each one is lent out, a card, bearing the borrower's name and the title of the book,

is set aside. And so if a book is on the "wanted" list we know to whom we must apply to have it returned. How simple! We are much indebted to Father O'Connor for his deep interest in the project.

DERMOT WALSH (*Senior III*)

### Legion of Mary

THE Junior praesidium of the Immaculate Heart of Mary in the college has twenty members. The spiritual director is Father Maher, president Richard Walsh, vice-president Oliver Harrington, secretary Harold Hickey and treasurer James Rice. The weekly meeting is held on Thursday night, at 9 o'clock.

In the course of their work the college legionaries perform many duties, such as collecting stamps for the missions and periodicals for the city hospitals, distributing sports equipment from the pavilion and keeping the study and classhalls in order. They are always at hand to help out when the need arises and this year they acted as stewards for the procession on the feast of the Purification. Under the guidance of Father Maher they organise the annual sports, and last year they were happy to have contributed to making the revived Parents' Day the great success that it was. But the chief purpose of the Legion is to interest boys in the lay apostolate so that they will continue to be active members of the Church when they leave the college.

The legionaries attended the annual General Reunion of the Junior Curia which was held in St. John's Hall on 12th December. The success of this very enjoyable social evening was due to the excellent organisation of the spiritual director and the Curia president, Brother Michael O'Grady.

JAMES RICE (*Senior II*)

### Music

"THE man that hath no music in himself, nor is not moved with concord of sweet sounds is fit for treasons, stratagems and spoils". The college authorities, thinking on the same lines as Shakespeare, hope that the recently-provided record-player will have the desired result of keeping us out of trouble. Of course they hope also to elevate our musical



## SECOND YEAR

*Front Row:* M. FIELDING (Mooncoin); J. O'BRIEN (Bennettsbridge); P. COMERFORD (Coolgreaney); M. MURPHY (Knockmajor); B. MAHER (Kilmanagh); H. O'NEILL (College Rd.); N. FORRISTAL (Slieverue); J. HANRAHAN (Galmoy); J. BUTLER (Woodsgift); J. LOUGHNANE (Borrisleigh).

*Second Row:* W. CARROLL (Templeorum); P. GUILMARTIN (Shinrone); O. LEHANE (Athy); M. MOORE (College Rd.); A. ROGERS (Irishtown); M. DRENNAN (Piltown); T. O'GORMAN (Kells); J. HOGAN (Dunmore); P. DALTON (Troyswood); P. KENNY (Lisdowney); J. DOWLING (John St.).

*Third Row:* E. DOWLING (High St.); M. TENNYSON (Hugginstown); S. CASEY (Lord Edward St.); W. PURCELL (Lamogue); J. CURRAN (The Rower); J. BROWN (Abbeyleix); P. M'ENEANEY (High St.); J. FLYNN (James's Green); M. O'MALLEY (Rathdowney); K. PARSONS (Circular Rd.); J. HARTE (Castle Rd.).

*Fourth Row:* J. LANGTON (John St.); C. KELLY (St. John's Tce.); M. DRURY (Ballinakill); E. GUILMARTIN (Shinrone); C. MCCARTHY (Clogh); W. White (High St.); N. ROHAN (Kilmoganny); P. COMERFORD (Mooncoin); J. TYNAN (Rushall); J. DELANEY (Johnstown); P. FOLEY (Clara).

*Fifth Row:* M. WALSH (Inistioge); J. LEONARD (Stradbally); R. O'MOORE (Cullohill); M. GRANT (Mooncoin); P. HENNESSY (Callan); F. BOURKE (Borrisoleigh); P. KENNY (Monaghan); P. DUGGAN (Rathdowney); M. O'GRADY (Dublin); L. Sheil (Clough).

*Back Row:* R. HANLEY (Kenmare); P. FREANEY (Inistioge); T. FORRISTAL (Dunamaggin); V. KELLY (St. John's Tce.); P. GUINAN (Seirkieran); K. CANTWELL (Ballyragget); C. HINPHEY (College Rd.); O. Deegan (Castlegardens); O. RYAN (Inistioge).

*Absent:* J. MURPHY (High St.); E. MORRISSEY (Thomastown); K. COMERFORD (Pigeon Park); T. BRENNAN (Parliament St.); J. HOLOHAN (Bodalmore); S. SPILLANE (Station House).

taste, but to judge by some of the favourite tunes at the moment we would warn them that "the road may be long".

This new source of entertainment is very popular with the boys. Each day they cluster around the loudspeaker and send in requests (accompanied with threats) to the harassed disc-jockeys in their improvised studio. Here the question of tastes in music presents itself. From the Columbia Symphony Orchestra under Bruno Walter, to Fred Hanna's Ceili Band, from Verdi's *Aida* to Tommy Steele's *Razzle Dazzle*, the range of fancy lies.

Of course not all our music comes in this "canned" form. There is always a great demand for the pianists and accordionists, who have a trying time in keeping up with the latest.

There is no doubt that music keeps us happy. Who could ask for anything better than to forget about class and study for the moment and to relax to the strains of *The Blue Danube*, to tap ones toes to the rhythm of *Scotland the Brave*, or to be carried away in spirit to *Home Sweet Home*.

DONAL MCCARTHY (*Inter IV*)

### The Day Boys

In the past two years, we, the day boys, have made history in the college by reaching the record number of over seventy members. We are pleased to note that the college authorities have recognised our growing importance by the erection of a new bicycle shed, and to see in this also, a tribute to the bicycle, that badge of the day boy's office, whether it be a flashy sports model or a relic of a loving father's school days. Incidentally, our new shed is a boon to the boarders too, providing them with shelter from the weather and a meeting-place where, like the Athenians of old, they discuss everything from the latest of Little Richard and Pat Boone to the possibilities of Athanasius Aloysius Mulligan as centre-back against St. Flannan's.

Of course we regard ourselves as the

benefactors of the boarders in other ways, too. We are sometimes worried about the toothaches caused by *Rowntrees Double Centres*, but then we are always at hand

with the packet of *Aspro* to dispel the pain. We could give an accurate analysis of the trend of trade—"Tayto Crisps gaining on Gateaux," "Market for Iced Lollies closed."

Unfortunately we do not seem to be able to make the grade in these days for the hurling teams. Perhaps it is because there are such crack teams in the field. But we make up for this by sending Morris Cowleys packed with roaring supporters and trailing black and white scarves in the wind.

Thus, we the day boys of 1958 are made happy by our work for the community, so that the outside world must conclude, as it sees the smiling faces emerge from the arched gateway, that "winter has really passed."

EAMON POWER (*Senior IV*)

### Annual Retreat

"How did you keep it?"—those were the words on everybody's lips as we stepped out of the chapel on the morning the Retreat ended. The great majority was able to answer: "Very well", with a note of triumph and achievement in their voices. Yes, indeed, it was a good Retreat. It lasted two days for the Seniors and one for the Juniors. Strict silence was observed throughout, with the Seniors giving excellent example to the remainder of the House.

The prospect of two day's silence wasn't very pleasant as we went to the opening lecture, but Rev. J. Walsh, C.S.S.R., who conducted the Retreat, gave us so much food for thought that the time passed very quickly. His lectures were lively, interesting and practical.

Besides the lectures, we had, of course, other communal exercises—Mass, Rosary, Stations of the Cross and Benediction of the Blessed Sacrament. The students made private visits to the chapel during free-time, and Father Maher provided us with a big supply of spiritual books and Catholic Truth Society pamphlets. These we read in the grounds while walking around.

When the Retreat ended we felt the better of our experience and hoped that God would look favourably on our humble efforts for those two days.

JOHN KELLY (*Senior III*)



## FIRST YEAR

*Front Row:* W. PHELAN (Windgap); J. DELAHUNTY (Freshford); E. BRETT (Mullinahone); J. O'FARRELL (Kilcurl); F. EGAN (Callan); E. HANRAHAN (Castlegarden); J. MAHER (Ballyspellan); M. PATTISON (Patrick St.); E. LOUGHNANE (Borrisleigh); J. WALSH (Knocktopher).

*Second Row:* T. DOYLE (Inistioge); S. HOGAN (Newpark); F. LEHANE (Athy); P. DOWLING (Hebron Rd.); M. PHELAN (Newpark); D. WILKES (Glendine); E. DEEGAN (Castlegardens); P. MURRAY (Assumption Place); W. MOORE (College Rd.); M. MINOGUE (Tulla, Co. Clare).

*Third Row:* P. O'CONNOR (Glenmore); J. COMERFORD (Coolgreaney); M. WHITE (Inistioge); T. TROY (Mountrath); W. HALLY (Jeninstown); J. DELANEY (Patrick St.); P. DOWLING (Granger's Rd.); M. TOBIN (Gowran); P. DRENNAN (Gowran).

*Fourth Row:* D. LYG (The Rower); O. BENNETT (Johnswell); W. DUNNE (Durtow); P. TOBIN (Tullaroan); M. COSTIGAN (Templetouhy); C. DONOVAN (Slieverue); G. MULDOWNEY (Cullohill); J. KEHOE (Callan); E. NADDY (Inistioge).

*Fifth Row:* A. O'REILLY (Thomastown); A. BUTLER (Callan); M. WALSH (Inistioge); V. KEHOE (Coolcullen); L. O'NEILL (Thomastown); J. BRENNAN (Clogh); R. COMERFORD (Mooncoin); P. RUSSELL (Ferrybank); M. BRENNAN (John's Quay).

*Back Row:* S. WALSH (Ferrybank); L. KEHOE (Coolcullen); J. GANNON (Ballyspellan); W. CAMPION (Urlingford); S. DOLLARD (Cullohill); L. CUMMINS (Clough); J. FITZGERALD (Hugginstown); J. FORRISTAL (Dunamaggin); J. KINSELLA (Mooncoin).

*Absent:* M. MEANY (Kingsland).

### Lecture on Shakespeare by Dennis Franks

ONE Wednesday evening in January Father Maher informed the Senior students that a very special treat was in store for them. They had been fortunate, he said, in getting Mr. Dennis Franks, a well-known Polish actor, to address the students on Shakespeare. The lecture would start, he said, at eight o'clock. Now this time of evening is usually occupied with the tedious task of study and preparation for next day's class. But many students felt that even study has its good points when compared with the works of William Shakespeare. Resolving to make the best of their lot, they looked forward to an evening siesta at the expense of the unsuspecting Mr. Franks.

Mr. Franks began by making a comparison between modern literature and the writings of Shakespeare, out of which modern literature did not emerge with credit. He pointed out to his, so far unappreciative, audience the beauties which lie hidden in Shakespeare's plays. At first there was a trickle of applause, but there was no doubt that he was catching our interest. The climax of the lecture came with his interpretation of the "Porter" scene from *Macbeth* after which even the stubborn occupiers of the back row were at last convinced of his talents and rose as one man to applaud him. At every "knock" which the unfortunate porter heard, fresh gasps of admiration came from the students.

He held the interest of everybody while he did the Trial scene from *The Merchant of Venice*, "To be or not to be" from *Hamlet* and "Is this a dagger which I see before me" from *Macbeth*.

When at last he concluded he had earned the admiration of every student in the college and had made us realise that Shakespeare means much more than a command to "explain with reference to the context" in an examination paper.

JOHN O'DONOGHUE (*Senior I*)

### Lay Boys' Theatre

A VERY enjoyable performance was given in excellent spirit by the lay boys on St. Patrick's night. The players gladly sacrificed many

hours of their free time to make the entertainment as enjoyable as possible and I am glad to say that they fully achieved their object.

The performance began with an all-Irish play by the Fifth Year students who spoke their lines very well so that we were all able to follow the humour of the piece. The Fifth Years again took the stage for the second item, "Murphy's International Hotel" whose distinguished guests kept us thoroughly amused.

A drill display was the contribution of the Second Year boys, who delighted us by their graceful and regular movements in figure-marching, rolls and tableaux and a difficult feat known as the "back-spring".

We had always known that there were some lively characters among the Third Year boys, but even we were pleasantly surprised at the abundance of wit and vivacity to which we were treated by the "Jollyboys". In pantomime style they showed us the humorous side of college life.

The final piece was "Oh! Lowsy Me" played by the Fourth Year students. The very competent actors made the most of the very funny situations and the witty dialogue.

During the intervals, Donal McCarthy, a prominent pianist of the Second Year class, in his own inimitable style, kept the audience very much alive. He was supported by Mr. Joseph Lambe who gave the festal tone to the night's entertainment by his playing of rousing Irish tunes on the accordion.

This was the first time that such a class by class entertainment was provided and it was the opinion of all that it was a great success. We gladly express our thanks to those professors who coached the actors and whose co-operation helped to make the performance the success that it was.

THOMAS MURPHY (*Inter III B*)

### Debates

UP to recently the only debates we had here were the informal and unprepared ones we managed to arouse in class. Needless to say not all professors were equally in favour of devoting class-time to debates so that the chances of expressing our views were limited and uncertain. Now, however, the first-term debates for the Senior classes are a fixed part



of the year's activities. This year in the two semi-finals Senior IV maintained against Senior II "That the present system of examinations is a true test of a student's ability and achievement", while Senior I defended the motion "That emigration is Ireland's greatest evil", with Senior III in opposition. Senior II and Senior III had the better of arguing, according to Father Clohosey, who kindly came to adjudicate

the debate. The argument was keen in each of the semi-finals and there was very little to choose between winners and losers at the end.

In the final debate Senior II defended against Senior III the motion that "One's schooldays are the happiest days of one's life". We were lucky to have Mr. Thomas Mahon, President of the Past Pupils' Union, as adjudicator and the President of the



#### JUNIOR CUP TEAM 1958

*Front Row:* J. BRETT (Mullinahone); T. FORRISTAL (Dunamaggin); E. KEHER (Inistioge); O. RYAN (Inistioge); S. CREAGH (Rathdowney).

*Second Row:* M. BOWDEN (Lisdowney); T. MULCAHY (Carrick-on-Suir); J. DELANY (Johnstown); M. LANIGAN (Thomastown); P. FREANEY (Inistioge); L. KEHOE (Coolcullen).

*Back Row:* J. ALLEY (Durrow); J. DELANEY (Rathdowney); N. ROHAN (Kilmoganny); P. FOLEY (Clara); M. DRENNAN (Gowran); M. WALSH (Thomastown).

college and some of the college professors also attended. After a very lively debate the adjudicator found it hard to decide the winners, but declared at the end for Senior II. "Since I cannot declare this debate a draw it is only after carefully recalling the points of each speaker that I give the decision to the side defending the motion. It was one of their speakers especially who decided me with his glowing description of student joy when the holiday bell rings".

JOHN NYHAN (*Senior I*)

### Films

THE recent war has provided the film industry with an endless supply of material from which many exciting and sometimes harrowing films have been made. Our film programme this year included two of the best of these: *Reach for the Sky* and *The Dam Busters*.

Kenneth More and Muriel Pavlow in the leading roles of *Reach for the Sky* we thought outstanding. The young airman, Douglas Bader, loses both legs in a bout of stunt-flying, but fights against his disability so that in time he resumes normal living and even flying once again. The film, which could have been over-serious was lightened by his breezy, cheerful humour, which indeed played a big part in bringing about his speedy recovery.

*The Dam Busters* gave us a second view of World War II. It told of a valiant attempt by a select squadron of British fliers to destroy the Moehne Dam on the river Ruhr in Germany, and to flood the surrounding area and cripple the nerve-centre of the German war industry. Richard Todd plays excellently the part of Wing-Commander Guy Gibson, and skilful camera-work provides some superb aerial shots.

In a different class is Sir Laurence Olivier's *Hamlet* with the director himself in the title role and Jean Simmons as Ophelia. This film brought the play to life for us, gave us a new insight and a better understanding of it so that it will no longer be a matter of "words, words, words".

PATRICK MINOGUE (*Senior IV*)

## SPORTS RESULTS, 1957

### Seniors

100 YARDS CHAMPIONSHIP:

A. McMahon, M. Campion, K. Fitzgerald.

100 YARDS HANDICAP:

A. McMahon, J. O'Donnell, R. Walshe.

220 YARDS:

K. Fitzgerald, D. Walshe, M. Campion.

440 YARDS:

A. McMahon, T. Carroll, M. Campion.

880 YARDS:

A. McMahon, P. Phelan, B. Quinlan.

LONG JUMP (20' 10"):

M. Campion, P. Mahony, A. McMahon.

HOP, STEP AND JUMP (39' 9"):

S. Kelly, B. Quinlan, A. O'Sullivan.

### Intermediate

100 YARDS:

C. Leahy, M. Dooley, R. Somers.

220 YARDS:

E. Keher, J. J. Carrigan, J. Delaney.

300 YARDS:

E. Keher, R. Somers, P. Malone.

440 YARDS:

E. Keher, P. Malone, S. Creagh.

LONG JUMP (19' 5"):

J. Delaney, J. Alley.

HOP, STEP AND JUMP (35' 11"):

S. Creagh, D. Shearman.

### Junior

80 YARDS:

J. Loughnane, P. Freyne, F. Somers.

120 YARDS:

R. O'Gorman, J. O'Brien, G. Hanrahan.

220 YARDS:

T. Forristal, P. Freyne, J. Langton.

300 YARDS:

T. Forristal, J. Langton, P. Freyne.

LONG JUMP (16' 2"):

M. Drennan, W. O'Carroll.

### Cycle Race

HALF-MILE OPEN:

P. Cahill, J. Gibbs, R. Shaw.

### Steeplechase

1st Year, M. Drennan; 2nd Year, O. Conway;

3rd Year, P. Brennan; 4th Year, B. Crotty;

5th Year, M. Clifford.

# HURLING HONOURS

In our last issue the parting wish of the Games correspondent was that the All-Ireland colleges individual competition might be revived. His wish has since been fulfilled, and his hope, which he dared not express, has also been realised—that St. Kieran's might win it.

At the beginning of the season our thoughts were certainly not on the All-Ireland. In our first outing against St. Peter's the team did not impress. Neither did it impress in the semi-final against Roscrea, but in that game the measure of our team's worth was not a very true one as we underestimated the ability



ALL-IRELAND COLLEGES HURLING CHAMPIONS 1957

*Front Row:* H. HICKEY (Johnstown); M. WALSHE (Thomastown); D. WALSH (Thomastown); E. O'CARROLL (Lisdowney); Capt.; O. HARRINGTON (Kilmoganny); M. RYAN (Inistioge); R. LYNCH (Callan).  
*Back Row:* K. MAHONY (Kells); M. O'CARROLL (Lisdowney); J. O'DONNELL (Gowran); E. KEHER (Inistioge); S. MURRAY (Borrisoleigh); P. J. MAHONY (Kells); T. WHITE (Inistioge); R. DOWLING (Glenmore).

of a long and successful league.

The first Senior Cup game took place at Lorcan O'Toole Park, Crumlin on 16th February against St. Joseph's, Fairview. This was a one-sided affair in which the loss of R. Lynch from goal and M. Walshe, who deputised for him from the forwards, didn't seem to lessen the scoring power of the team. Then came the final against what was reckoned to be a very good Roscrea fifteen, which had Lyons of inter-provincial and Gohery of inter-county reputation. Roscrea disappointed and made a poor show, when R. Walshe (moved from centre-forward) completely wiped out the scoring power of Joe Lyons.

With such convincing victories, Kieran's advanced to the All-Ireland as favourites. The final, however, was a bitter disappointment as Kieran's now found it their turn to taste the medicine which they had so lavishly meted out to others. It would be foolish to maintain other than that St. Flannan's was a really good team which fully deserved its victory, but it would also be true to say that the score in no way reflects the play nor is the winning margin a true measure of the difference between the teams. Our

loss of Lynch in goal could have had little effect on the scoreboard, but he has the personal consolation of never having played on a losing Kieran's team.

#### JUNIORS 1957-'58

The Juniors, with a rather liberal sprinkling from senior ranks, proved much too good for all opposition in Leinster. Their first-round victory over Roscrea at Carlow on 21st November was a hollow one as Roscrea were very weak. The next game was against a determined St. Peter's side who made a hard fight before going down by a big margin. In the final a new team made its appearance—Belcamp. They were, however, very weak and went under to E. Keher, M. Walshe, P. Freaney and Co., who scored almost at will.

And so to ring down the curtain on 1958 we say "Goodbye and well done" to the following who are leaving us: D. Walsh, H. Hickey, O. Harrington, P. Phelan, P. Dunphy, J. O'Donnell, B. Quinlan, D. Lynch, D. Carey, M. Kehoe, H. O'Sullivan, B. Crotty and T. Mulcahy.

#### RESULTS 1957-'58

##### *Senior:*

16th February—

St. Kieran's, 7-6; St. Joseph's, 0-5.

16th March—

St. Kieran's, 10-4; Roscrea, 3-4.

27th April—

St. Flannan's, 3-10; St. Kieran's, 0-2.

##### *Junior:*

21st November—

St. Kieran's, 8-5; Roscrea, 1-3.

20th March—

St. Kieran's, 7-9; St. Peter's, 3-3.

1st May—

St. Kieran's, 11-7; Belcamp 0-1.

# Ḷ́eip-ćeim na hAoipe

Ḷ́ADORAIS MAC Suibne, M.A., H.Dip. in Ed.

**I**S fada a maircann iasurmai an t-oić-  
bire asur ni inné na arú inné do cuircead  
túr leip na h-imeadcaí o'fás an doimhan  
ra caoi 'na bfuil fé. Leip na céadta fada  
b'i an Euróip eliabán asur tiz alcpoma na  
Crioirtaiocta. Ir ann do eámiz borrao asur  
fár fuiti asur ir ar bunúr na ribialtacta  
Crioirtaíla do tógad ardoimad na h-  
Eorpa asur an Iarcpair. Somead an  
ppioira asur an cultúr rim zo rmiop  
nuair tárta an t-  
Acpu Cpeioim. Roime rim, ra  
Meán Aoiir bí an raol in Iarcpair  
na h-Eorpa fé mair asur fé eagar  
asur an foirgneam 'na fearam  
zo teann an bun na móraílacta.  
Cuir an dićbiret acpú ar an raol  
ar a lán bealac ac ní oioćur  
dubáilci asur foibairc rubáilci  
a bí ran nua-  
gluaircaet. San Euróip féim  
eámiz fé nua ealaion asur  
eolaiocta ac eámiz  
fpeirim an "raop-rmaoimeam"  
do píeotiz rli don mearbail  
asur don eioirtuacail  
o'fár 'na diao rim. Céim  
ar céim tugad eul ar an  
rean asur asaró ar an nua—  
a bí zo mnic  
bpeasac. Leip na céadta  
fada joime rim ir  
roir ó dear ón Euróip  
do gluair rpuetán  
an eultúr: tarpér  
na pionnaectana tpeolaiocta  
ran aizean eiar ir i  
oipeo an Aclantais  
asur tpearna oti na  
tioirta nua do gluair  
an rpuetán céanna.

Nuair a eailleanan  
ribialtaet ar bit a bunúr  
cpeioim ir boet a eim  
asur in ainneom  
arou an tpaioćbir  
asur meadú an nipe  
fásad an Euróip  
beo-boet, an cultúr  
rean-nopac Crioirtail  
'na rmiotirini ar lár,  
asur na náirium as  
bailiu cuću le dul in  
iomaiocet le eile. Bí  
fé nua acpaim asur  
cozaiocta tazta asur  
bí na tioirta beas  
beann ar móraílaet  
asur ar ceapc  
im na bealaize  
foibairce do leanaoair.  
In na eúrpaí reo—  
irpiz ran Euróip  
asur in eactraí na  
h-Eorpac ran doimhan  
anuz—eimio  
maireaca an uile  
atá as ceapad asur  
as ciapad an tpaioil  
inniu. Ar gluaircaeta  
mleactula na Idu  
aoipe o'fár Mór-  
Muirpéaet na Franncce.  
Ar Muirpéaet na  
Franncce o'fár

ppioira na raoltaeta  
atá 'na pláiz ó foim. Ar  
an ppioira rim o'fár  
an Uioiralaetar, an  
Sóirialaet asur an  
Cumannaetar féim—  
paćac an uile atá  
as mtlead asur as  
taetad na millium  
ar puato an doimhan  
anoir. Ón Euróip  
mair rim—ó tobar  
asur ó eairc-ionaro  
na Crioirtaiocta—do  
gluair an nim atá  
anoir 'na concpurc  
don doimhan iomlán.  
Tugad eul ar Dia.  
Caicead an t-  
uopair móraíla i  
leit-taioib asur  
bpuiz na náirium  
joipa ran teann  
ar a scul ac an lom-  
neapc do cuir  
luet eolaiocta ar  
pail oio. "Nil  
tabaet ar bit  
ran eolaioet", do  
repiob Renan,  
an oi-ćpeioimeac  
Franncac, "ac  
om fada asur  
ir féioir leip  
an eolaioet  
ait an epeioim  
do tógamc. O'féioir  
nár ran an  
reap céanna  
ar an tuairim  
rim i scónai  
ac do mair  
an tuairim  
'na joice  
caća as a lán  
zo oti an lár  
inniu féim. Ac  
b'féioir  
arir zo mbead  
luet an lae  
inniu as  
teact ar malairc  
tuairime fé  
lácpair asur  
a h-  
aize tairpaimzce  
i oipeo an  
rpaír asur  
na h-  
eizcpioeacta  
as joiceioi  
asur as  
rpuicici na  
h-uairc reo.

Ac bí toira  
eile ar na h-  
imeadcaí reo do  
laguiz an  
Euróip asur  
do cuir  
tioirta asur  
oipeamanna  
oaoime i  
scocall a  
eile asur a  
eairbcanam  
an laize asur  
an t-  
oic a eazann  
ó eapba  
uopair. Ni  
bionn an  
pać ac  
mair a mbionn  
an rmacc  
asur ni  
bionn an  
ronap ran  
an donap  
cpio. Bí  
pać asur  
pacúnar—  
do píer  
copulaeta—  
ar  
pripom-  
náirium na  
h-Eorpa  
ran Igu  
aoir. Bí  
lion na  
noaoime  
as eiri: bí  
an paioćreap  
as  
oic i méio.  
Ac do  
cuir an  
comopcar  
ran rpaian  
asur an  
cópap  
nua  
pacmupaiocta  
túr leip  
an  
comlinc  
o'epiz  
oipi an  
luet  
oibre asur  
na  
foitioiri—  
comlinc  
o'fás  
a rpaian  
ar eúrpaí  
na h-  
aimpice  
asur zo  
bpuil a  
oioć-  
toira le  
reipemc  
zo  
roieir  
inniu. Le  
bpuad  
an tpean-  
cópap  
ran Euróip  
cuircaet  
oipe le  
ceapc-  
comlueta  
na rean-  
aimpice  
asur  
fásad i  
nua-  
aoir na  
pacmupaiocta  
asur na  
deantupaiocta  
an luet  
oibre  
ran eapú  
ran copamc.  
Fáreac

ceangal na gcúis gcaol oréu as luét na maome agus an rascuir. Ba géar na cóim-  
lince d'éiríuig i dtíora na tionrtaíócta  
nuair cuireadh—mar adúir an pápa Leo  
XIII—an luét boét oibre arís fé eumg na  
daoirre. Ad nuair d'éiríuig an ghuairreacé  
Sóirialac—do bí ó túr i gcomne an éreioim  
—do gmeadh m' an luét raotair, fuac, ní  
amám don cópar rascuiráíócta, ac don  
Críortáíóct féim. Ir mar rim do bí an rceal,  
ra bliam 1891, nuair euir an pápa Leo XIII  
an tréad-litir "Rerum Novarum" amac  
lena tréorú adárho do túir don trael  
corraic agus le teagair na h-eaglaire ma na  
cúrraí reo economaíócta do fúimú. Ad  
fairíor, ir beag ir fú cóirle doib rúo nac  
n-éirreann agus nac ngeilleann don údair.  
Níor cuireadh molta an pápa i ngníom agus  
caiteadh i leat-taob orca an leigir don  
timear marraic bí ag fáil greama ar an  
Euróip agus ar linniréir eile com maic.  
Daca bliam na óiaró rim—agus an rceal  
outa ra muiteann ior an dá linn—do  
labair gúe an údair arís. "Mará n'óeán-  
tar", dúir an pápa Pius XI, "iarracé  
fónta leir na molta reo (molta an pápa Leo)  
do euir i ngníom, ná ceapad éinne gur féoir  
ríóclám agus ronar an éoir comódaonac  
do éorac ar fórraí muirreacéacá" Tugad  
arís, an éuar boóar don cóirle cé gur  
adraíó do tubairreacé cúrraí an traol rna  
blianta ior eiríuic an éeac agus an dapa  
mlitireac. leanad ven comraic ríoríalac.  
Cuireadh teann leir an gcomóirar tréclála.  
Le cabair ó luét eolaíócta agus ó luét óeán-  
túraíócta cuireadh feabar ar gúnná agus ar  
úirirí cogaró. Sprioc an traic eum níre  
agus eum maome na náiríuim eum gúim.  
Gair na tíora a órrealamá caca agus  
comraic umpa agus reuabá, óiaró ar  
nóiaró, an Euróip agus an doim an omán  
irreac ra éeac cogaró doimanta.

Ior na blianta iomráiteacá, comraíóca  
ior 1914-18 cuireadh eiot nua ar an doim.  
Dánaíó agus boéacáíó an Euróip agus eug  
eadaigabáil na Meiriceaná agus an muir-  
reacé boirreíbeac ran Rúir covánaig nua  
irreac i gcúrraí an traol móir. Níor  
tuigeadh go fóirleacá an uair rim féim an  
contúir do bí ran muirreacé Rúireac. Níor  
tuigeadh go maib níor mó ra rceal ná iarracé  
as doime ar a gceara póliticeaca do  
baint amac agus ar éirreac beacá na  
n-doime d'áiró. Níor tuigeadh gur fóir-  
leand don Muirreacé Franncac do bí ann  
agus go maib baol go bfarra an cópar ní-  
Críortáil le beic 'na rcurre agus 'na euir

eagla don doim. Níor eumíuig na náiríuim  
ar óia ná ar éeair nuair rreacáir eum  
cogaró. Tarbeand do éac oll-baoir an  
cogaró ac níor eumíuig ríac agus iac as  
ceangal "ríóclána" ar óia ná ar éeair ná  
ar éeair ná ar éarannaac. D'acuireacáir  
ríolta an éeac agus an acram agus eugáor  
eacoi ooir na boirreíbeig iac féim do óamgnú  
i gcomacé agus an Cumannaacáir do euir i  
bperóm ar na Rúirig. D'follur rreiríuig go  
maib veire leir na cogá rean-aimrreacá  
agus nac mbeadh i gcomar náiríuim nó ceangal  
náiríuim arís, oir i muint an élaróm gan  
maom móir-romne mar taca aige. Ní óeán-  
pac rocrú áiríuim an gnó rearta: bí gá le  
rocrú doimanta. Ní maib rean ó túr as  
Comraic na Náiríuim raódbanna na h-uair do  
féirreacé agus fleamúig na tíora arair  
arís dá rean-éuirraí.

Gmeann an fuac, an pom díolair agus  
an mian rmacáite a gabann le cogáíóct,  
ní-éirreacé agus tíoraíacé. Bí ré na  
veacéirreacé taéta. Leagad áiríuim agus  
cacaíreacá ríoga. Veinead réir don móir-  
uair—an dapa cogaró doimanta. An e-  
am ro arís óeim an pápa tréan-iarracé ar na  
náiríuim do túir ar a gceit ac veinead  
neam-íontar dá m'í. I veire an comraic  
bí an Euróip 'na luí, lag, boét, bánaic gan  
acmáim, gan oéar. Taob ooir ví bí an  
Rúir éirreacé 'na raacá míleaca agus oirreac  
na móir-romne i mbraicóeannar aici. Marraic  
comacé na Stac doncuicé ear rarrreacé ríar,  
agus an éabair do tugad go taparó agus go  
rial bí veire an uair óo le raor-tíora  
na h-eoirra. Do rábáil an éabair rim,  
náiríuim do bí ar eob tuicim mar úlla áirreac  
irreac i gclabán an Cumannaacáir ac ir gair  
an éeim fóir agus ir móir an baol. Mar rim  
féim, tuigeann na tíora ar an óeac éar  
ven Cuirín íarann nac neair go euir le  
éile agus tuigeann ríac rreiríuig gur ar  
rcaé a éile a máireann na doime. Ir  
pollur ran m' na h-iarracéacá veinead le  
h-aonacé eoirraic do baint amac agus ir  
pollur arís é m' na h-iarracéacá acá 'á  
nóeannam, d'póm an comraíóct agus an  
com-oibríu i gcúrraí coranta, tréclála agus  
tionrcail d'fóirreacé. Cúiríuig rean-  
reoranta á leagad agus doime a bí leir na  
éeacá i gceall a éile, 'na rearam guala ar gualáim  
i agaró an baol comóna. Ad ní ním an  
Cumannaacáir dúnta taob éar ven Cuirín  
íarann: tá euir de tíora lareair eoirra  
raacé agus i mbaol a mbareicé leir. Agus  
ní leor uirirí cogaró na comceangal ná  
carreirí comáontuicé mar coraint i gcomne

na gCumannaic agus a gcóirir uicéirí. I r baolaic gur é neart na Rúire, agus nac é an contúirt ó Cumannaic na Rúire agus ó oll-fár na gcumácaí neam-Christúta ar fuo an domáin, atá ag déanamh tinnir uor na tíoréa agus ir amrim atá an fáob. I r breitíonar an Cumannaic ar an ribialtaic Eorpaic do éuit éun laige agus éun truaill-eacáir im na céadta deieannaca. “Ní éiofaro an meac ar Éirinn nó go n-éiríonn rí abaró”, adúirt Seán Philpot Ó Cuirín, trác, i ucaob na tíre reo. U’réaróí an fuo céanna do ráb, inniu féin, mar gheall ar an Eupóip. Duailéad ríor an Eupóip. Cail rí a uorac agus a móir-clú ac níor táimz an meac deieannac uicéirí fóir. Má’r féoirí uotám uen rean-ppioaró agus uen trairóiríon u’fáil le cur le neart Meirice agus le neart na raor-náiríun ní beirí míc an ráir leir na Cumannaic rian uócaí.

Ní móir an t-Oiréar do éuir ir ucaic rian áireamh freirim. I r oic uorac an Imreán-acáir agus an Cóilneacáir rian Ária agus go rreirialta i gcár na Síne, atá anoir fé éimz na nDeairgac. Níor beag na rribléirí agus an uca-cáil do buabac uon Christúicé rí ríon tré díogair, tré éráibéacac agus tré eagnaicé na mirméirí ón uair úo i 1582 nuair leag an t-Ácáir Matteo Ricci cor uen céad uair ar éalam na tíre rí. Cailéad, raíríor, uorac na rruac-oirre go léir nuair do éuir uoibléic na n-laréaric agus a ramc, na Síne i gcomne na Christúicéac. Uo mull ríi gúca agus uolitic-eóirí amuz obair na mirméirí irúiz agus anoir éimó an Cumannaic—an fuirim ir nímí de uamnacáir an laréarí—raoí lán-rém rí tír. Uá báir rian, tá uoiréaric agus Oiréarí Céar Ária i gcontúirt freirim. I r ualac oréu an trairre nua agus go uoi go mberó cúirí róirialta agus eacnam-aicéca fé mair acu fanfaró ríac i mbaol. San Meán-Oiréar, go h-áiríu i uéiréca na n-Árabaic, tá ceann-uoiréar baime amaic

céana féin ag na Cumannaic agus ir tanáí an leac oigre ar a ríulann curó de céannairí tíre an Imiréirí rí. I gcúirí uolacéca tá na tíoréca rí go móir éun uoirí i gcomóir-tar leir an laréar, ac ra lá ro an H-bomba, ba ucaicáir eabair nó cornam ríomúil do éuir uóib uá mberóir á loig. Tá fé tar éir éirí ró-uamreacac ag aon uream anoir uorac móir a uorú agus mar rí nac é an trua-mairz é gur raigéac munitir an Oiréir éom móir i gcomne an laréarí agus an éultúir laréaríic go ufuil ríac i áic a rlogca ag an uamnacáir neam-uiaza ón Rúir.

Cibé acu ir maré linn é nó nac maré linn, ní móir an éiré uómanca do breacú na iomlán anoir: Ní h-aon baoc-éomrac é uoir laréarí agus Oiréarí. An réablor col-aicécaic atá uolta i breiróir ar fuo an uóman anoir, ir rian Eupóip do curéac éun ríul é. Ac ní móir cuimneamh gur é móir-éacac na h-Eorpa an trribialtaic Christúicé u’fár agus do táimz i mblac ann agus u’acuréac i áicéanna imigéimíla ar fuo na ríimne. Tá gér-céim na h-aoiré agus na ribialtaic rí anoir ann. Truaillíob i m am an áirí breiróir agus ó ríom, ac níor ueméac mair ionnraí neam-uiaza uicéirí ioncurca le h-ionnraí an lae inniu. Ar laige an rpioaró u’fár earráiró i uoiaró na h-earráir ac ní le bombaí uoiréme ná le gúnnáí a uéanraí rlanú an uóman ón gCumannaic. Laige rpioaróalca uor na uicéme: neart rpioaróalca amáim a uéanraí an rlanú. Tá an comac agus an lón uorac ag an uá éaob. An ufuil an uca rpioaróalca ag munitir an laréarí? Sí i an éiré! Ac cá breir nac íac an H-bomba agus an ceannar a múrcéac—mar do ríom uime le uéaná—im na uoime, an eagla rí ir túr uon éill agus a éuiréac an “*Imor Domini*” arí na gceoi. Uá uárló rian éiofaro na náiríun—agus na Rúirz féin na mearc—arair i gcó na h-eaglaire agus learéar an uócar ar fuo na ríimneoiré.

# MEMORIES

## PROFESSOR MICHAEL POWER, M.A. (1899-1902)

I READ Dr. Birch's very interesting History of St. Kieran's College recently and it set me thinking about my three years as a student there nearly sixty years ago.

I thought it might be of interest to write some "memories" of those three years. I had no difficulty in remembering the President, the staff and even the names and faces of many of my fellow-students. Recollection of other things, such as games etc., also came easily enough, but, when I tried to visualise serious scenes from our school-life, there came instead pictures of things unimportant or even trivial. This made me hesitant about writing, but then I thought, if I set down something both of the serious and the trivial, that there might emerge a truer picture of the college and its student-life of over half a century ago.

I have a clear recollection of the President, Dr. Doyle, who was known amongst us by the undignified name of "Stuff" and whom we did not particularly appreciate. It was only after I left St. Kieran's that I realised what a fine President he was—in general, because of the high standard to which he had raised the college—and in particular because of his generosity in giving me an Honours Class in mathematics, when that subject (as an Honours subject) was dropped in the college in Senior grade.

He had a clear idea of the importance to a good Catholic school of a first-class staff with a judicious mixture of priest and layman. To show how well he realised that idea I need only name those members of the staff with whom I came into contact: Father J. Doody, Father Burke, Messrs. W. Byrne, P. Byrne, Sheehy-Skeffington, McDonagh, Doody and Kennedy. I could write a lot in praise of them all, but I shall only mention

Father Burke, who gave me my first interest in mathematics, and Mr. Kennedy, who first taught me Greek so that I had a liking for that language afterwards.

I am grateful to have been in the college when it had such a President and staff, and I am glad of this opportunity to pay a belated tribute to them both.

Two other pictures of the President in action come to my mind. In one I can see him walking up and down the refectory telling his beads and looking reproachfully at us rebellious students refusing what we considered excessively stale bread. In the other I can almost hear him in the study, after his afternoon's walk, speaking to us with that characteristic lisp of his on "a vocation, a tender plant", or on the crime of not closing the door when leaving a room. Even now I will turn back to close a door—perhaps in answer to a ghostly tap on my shoulder.

As I have already said, although my recollection of the regular daily round, such as chapel, study and classroom, is rather clouded, that is not the case as regards many of my fellow-students. Two come to my mind at once: P. Collier, my senior, and J. Staunton, my junior. I could scarcely forget the two students of my time who had subsequently the most distinguished careers, both of whom became Presidents of the college and both of whom became bishops, the one of Ossory and the other of Ferns. But I can rattle off the names of many others thus: Burke, Buggy, Barnett, Cahill, Crotty, Carrigan, Dunne, Doody, Dowling, Delahunty, Kearns, Farrell, Foley, Larkin, Lalor, Tracey, McDonnell, Murphy, Moore, Sherin, Stephenson—and these are all from memory. Many of these I remember for various important reasons, but some of them are associated in my mind with incidents of no



importance whatever. Let me give an example or two (out of many).

In my time there were Turkish Baths in the city near the river which we visited regularly and which we enjoyed very much, especially the hot-room. There is a picture etched on my memory of a certain student, whom I shall call D, with his back to the hottest end of the room, giving out in resounding tones that fine old ballad of *Bould Robert Emmett*, what time the presiding genius of the place, named George, intoned in stentorian voice his famous formula *Tempus fugit, fugit hora*, as a hint to us that our time was up.

Again there arises in my memory a clear picture of an incident connecting two rather dissimilar students. One, whom I shall call J, was a fine classical scholar, the other was invariably called "Blocky" by his ingenious fellow-students. Not as gifted academically as the first, nevertheless he had an amiable and noticing disposition. J had one characteristic, he walked with long strides, his hands folded in his sleeves, and never failed to kick any loose papers that came in his way. One day I was one of those walking with him just beyond the ball-alleys, when we saw a "whale" of a paper-bag right in the middle of the path. Alas! only too late did J realise that it contained a large stone. It was then I noticed "Blocky" leaning in a negligent manner against the side of the ball-alley, his gaze fixed on the middle distance.

Why do I remember so clearly scenes such as these? I do not know, but they are part of the texture of my memories of St. Kieran's. Of course I have a clear recollection of the games we played. In my time there were hurling, rugby football and handball and all were played with zest, for the simple reason that we enjoyed them. I have read with pleasure about the honours St. Kieran's have won at hurling in numerous inter-collegiate competitions. There were no such opportunities in hurling then. But I do remember two rugby matches we played with Carlow College (yearly I think), and what brings them so clearly before my mind is the fact that Carlow took care to beat us thoroughly on its home ground and afterwards gave us a royal "feed". We also took good care to repeat the process in reverse

when we got them into our clutches in St. Kieran's. These friendly exchanges of mayhem created a kind of bond between the two colleges.

In connection with handball—Do the senior students still rush from the refectory immediately after dinner, up the stairs, down the corridor and front-steps and then hell-for-leather across the field to the ball-alleys for the first after-dinner game? Well, that was regular practice in my time and the picture is so vivid that I nearly collapse in my chair at the thought of it. Lord! what youth can do—and after dinner at that!

I presume there are free-days now just as there were long ago and I wonder are they made use of in the same way? One feature of them was a long walk (and I mean "long"). As an example I remember a walk to Kells and back, and that represented a typical distance. Two other things are associated in my mind with the free-day, one was a special evening tea and sing-song in the refectory and the other was an occasional smoke in the laurel-hedge alongside the far boundary wall. I rather think that this last was due to a kind of vanity rather than a desire for the fragrant weed, because the ritual demanded a pipe and strong tobacco that often brought our stomachs near the point of no return.

I presume many physical changes have taken place in the college since my time. One, which I am aware of, has been the disappearance of the large wooden dormitory behind the main building, and its replacement by a fine stone block. The old dormitory brings back to memory the sound of scurrying feet as some of us hurried to the fire in winter-time to warm ourselves before getting into bed. I can even remember the name of the tolerant prefect, Mr. Fitzpatrick (bless him), who only said "hush" when our whispering became too loud.

And I wonder what happened to the science lab. that was being fitted up in the room under the chapel near the end of my last term. We used to visit it to get electric shocks. Strange how science as a subject seems to have almost disappeared from our Catholic schools—and at such a time! Here a stray thought occurs to me: the Greeks

depended educationally on their own language and literature, philosophy (which included science), music and mathematics and did rather well on it.

Which reminds me that music and singing were taught in my time by a small dapper German, whose name I have forgotten. Instrumental music was not compulsory but singing was. But somehow I don't think it was taken very seriously because my only memory in connection with it is of Herr — pathetically trying to get us to sing with some sort of feeling *The Watch on the Rhine*.

I regret that I did not devote even a little time to the study of theoretical music, because nothing gives such a rich reward during the whole of our lives as a taste for music—just like a taste for reading, and the time to acquire these tastes is when we are young. But the fetish of the *written* examination at the end of the year had an excessive influence on what subjects we did and the time devoted to them.

Elocution was compulsory and that was all to the good in helping us to soften the grosser rusticities of our speech, but I regret that training in the practice of *extempore* speech was entirely absent. I certainly have no recollection of anything like debates, and yet I think this training should be an important part of school-work, otherwise there is the danger of turning out students learned but dumb. Here I find myself tending to be didactic so I think it is time to bring these memories to a close.

Before I do so I would like to pay a tribute to the Bishop of Ossory for his courage in starting the building of the south wing. This will complete the original plan of the college and will make St. Kieran's one of the finest diocesan colleges in the country.

**MARTIN J. CROTTY, LL.D.**  
(1900-1904)

SEPTEMBER, 1900 saw me entered as a boarder at St. Kieran's and the start of a college career which ended in June, 1904. The mist of the years clouds one's memory but some incidents and impressions of the college still linger. At the beginning of the century life in a diocesan college was fairly spartan,

discipline was strict and many things now taken for granted were forbidden; to smoke tobacco was a serious breach of the rule, which rule the writer regrets to admit he broke on one occasion in the four years of his stay in the college; I was caught literally red-handed but fortunately no grave punishment resulted. None the less there were many pleasant episodes which help to make me look back with pleasure to four happy years spent among my fellow students in St. Kieran's.

Our President in 1900 was the Very Rev. Dr. James Doyle, who was appointed in 1894 and left the college in 1901 to become parish priest of St. Canice's where he afterwards died as Dean of Ossory. To the students and especially to the younger ones he appeared severe, a strict disciplinarian and the very embodiment of all authority. Like many men showing a stern exterior he was really very fair and kind to the students and not only took a keen interest in their spiritual affairs and studies but also was very keen in seeing that they were well looked after and that our food was good and well cooked and served—proof of this was that illness was practically unknown amongst the boys and when one did fall by the roadside a homely posset administered by the housekeeper quickly put the patient on his feet again. Having the care of the whole college in all its aspects the President was not able to keep a close eye on all the doings of the boys but there was no need. The late revered Canon McNamara was Dean and at that time a young priest, alert and eagle-eyed and little if anything that happened within the college walls escaped his notice; and we knew it.

The first incident that I can recall after entering the college was a free day given to the students following the annual distribution of prizes about mid-October, 1900. At that time it was customary for the students to take a long country walk on a free day, it meant a change of air and surroundings—I understand nowadays that boys prefer to spend their free days playing games in the college grounds. On this particular day a group of about forty of us boys were marshalled under our prefect who generally decided in what

direction the walk would be. He selected the Caves of Dunmore, a good long journey of about twelve miles there and back, and no small effort for one who had never previously walked more than a mile or two outside the city. However, we got there in good style, had a look at the caves and started back. On our return we passed through a farm yard near the Caves—the farmer, Mr. Muldowney of Corbetstown, was getting in his turnips and had them in a tidy heap before covering them for the winter. Prompted by a keen appetite after a long walk one or two of the boys furtively grabbed a turnip each; Mr. Muldowney saw what happened and so far from resenting it he very kindly insisted that each boy in the group should have a turnip. We continued on our long road back to the college each of us munching his turnip. We were fortunate to fall in with such a generous farmer because the turnips kept the life in us and sustained our spirits till we reached the college just in time for dinner. Youth recovers quickly and none of us suffered any ill effects from our long tramp. Indeed within the last few days I chanced to meet our prefect of those far off days (now a member of the Diocesan Chapter) and it gave me very great pleasure to see him looking hale and vigorous and busy about his parochial affairs. Despite the passing of the years he is active and alert and I feel sure that he could still walk a couple of miles as well as many men twenty years younger.

The distribution of prizes referred to was an impressive affair over which the bishop, Dr. Brownrigg, presided. The students had done exceptionally well at the Intermediate examinations held in the previous June. They won a large number of exhibition and book prizes, and in particular one of the students, Jeremiah Murphy, had the very rare distinction of gaining first place in Ireland (then 32 counties) in the Senior grade in both Greek and Latin, and was awarded a gold medal in each subject. Apart from his own abilities, no one had a greater share in Jeremiah's success than his professor, the late Canon Doody, an eminent classical scholar and the gentlest of teachers. Jeremiah Murphy left the college that year (1900) to join the Jesuits and after a dis-

tinguished career he died not very long ago President of Newman College at the University of Melbourne, Australia.

In those days there was usually a concert and entertainment following the distribution at which musical items and recitations were given by the students and staff; one of the items I recall at the 1900 distribution was a violin solo and a song *The Vicar of Bray*, sung in a resonant baritone voice by a slim, young, fair-haired professor who had just come to the college after getting his degree in the old Royal University. This was the first appearance of Peter Byrne who for so many years was a distinguished and beloved member of the college staff.

In 1901 two new professors joined the staff both of whom in after years achieved fame in Irish history. Thomas McDonagh came to the college from Rockwell and he took our class for English. He was rather small and lightly built, dapper and cultured; in fact he was no mean poet and wrote some good verses while still at St. Kieran's. I well remember that our textbook in English that year was Palgrave's *Golden Treasury*, Book 4. Hitherto, our experience of learning English verse was to be forced to commit to memory long stretches of the *Lay of the Last Minstrel* or the *Lays of Ancient Rome*, a process well calculated to kill any little liking a boy might have had for poetry. McDonagh never asked us to commit a line to memory but he would go through the poems with us in class pointing out the beauties, particularly in Keats and Wordsworth, and obviously relishing these beauties himself. The result was that without realising it and without any labour on our part we were able to recite several of the more famous poems in Book 4. Indeed an odd line from the *Ode to a Nightingale* still lingers in my memory. Our textbook in English was Dicken's *Tale of Two Cities*. As McDonagh unfolded to us the happenings and horrors of the French Revolution little did he or we foresee that he would figure as one of the leaders of the Irish Rebellion.

The other new professor, Francis Skeffington, took us for French. He seemed to us to be a little out of the ordinary run. For instance, we understood that he never had

to go to school or college like the rest of us but was educated at home until he reached university standard. His attire and appearance were somewhat exotic, he usually wore a loose fitting Norfolk jacket and a knickerbockers, both made of Irish tweed. He sported a light beard which set off his distinguished face. He wore a pince-nez and his watch chain hung from the lapel of his jacket to his breast pocket and attached to the chain was a very fine gold medal inscribed "For Oratory". He had won the medal some time before coming to the college but I cannot recall the details. Skeffy (as we called him) took no part in the college games and his hobby was long distance walking. We heard that he thought nothing of an occasional walk from Kilkenny to New Ross and back. This may have been an exaggeration but we heard it and I suppose we believed it. In after years Skeffington became interested in various public movements, he became a prominent supporter of the Women's Suffrage Campaign, a leading pacifist and a strong opponent of recruiting for the 1914 War. He married Miss Sheehy and thereafter was always known as Francis Sheehy Skeffington. As I have said, Skeffington was of a very gentle disposition and a genuine believer in peace and it was surely a tragedy that one so averse to fighting and violence of every kind should have met the tragic fate that befell him in Easter Week 1916.

The President, Dr. Doyle, among his other cares, took a keen interest in the deportment and physical training of the pupils. For this purpose a retired Sergeant-Major of the Royal Irish Regiment used to attend the college three times a week to put us through our paces. His name was Sergeant Reville and he had all the quips and accomplishments of a typical Sergeant-Major and, after an hour's handling, he often left us fairly limp. There were two handball alleys, still to the good, and a set of roundabouts for swinging, and horizontal and parallel bars on which the more muscular students showed their prowess. The principal game played was rugby football. I believe it was started in the college in 1894 and continued until 1906; during these years it was played in practically

all the schools and colleges in Ireland. There were teams amongst both the lay and the ecclesiastical students and the college attained some notable successes in their matches with other colleges such as Carlow, Blackrock and Rockwell. There was a very strong rugby team in Kilkenny City at that time but it almost invariably met defeat in its encounters with the college teams. In passing I might mention that our professor, Thomas McDonagh, was one of the keenest supporters of the game and played regularly on the senior college team. He had come to Kilkenny from Rockwell College which was a stronghold of the game; this was the period when the almost legendary Mike Ryan flourished as a member of the Rockwell team, and it is still remembered that at one famous international match against England at Lansdowne Road Mike Ryan crossed the English line "festooned with Saxons".

Cleanliness is next to godliness. At the beginning of the century and for many years previous the Kilkenny Corporation maintained Turkish Baths at John's Quay. They were not of the most modern type but the older generation of Kilkenny people will agree that they were highly efficient and effective for their purpose. The college had the use of the baths on every Wednesday during school terms. The ecclesiastics and the lay boys went to the baths on alternate Wednesdays, so that we had a complete scrub every fortnight with hot footbaths every Saturday evening in the college, no mean achievement for those days of over fifty years ago when we had no Department of Health to take our temperatures or to give us injections, and the Welfare State was not dreamed of.

The old students will remember George Barton. He was in charge of the Turkish Baths and took a kindly interest in the college boys. He always had the baths piping hot on Wednesdays and apportioned the time to be allowed to each group of boys in the hot chamber. From long association with the students, George had picked up a number of Latin tags which he used with great effect—when a group was staying too long in the hot room, George anxious to get the work done appeared shouting loudly

"*Tempus fugit, fugit hora*". This call put an end to our lingering in the warmth and we fled out to take a plunge into the adjoining icy swimming pool, encouraged by George's solemn assurance that he had put two pints of hot water in the pool in the early morning to "take the real cold out of it". Occasionally George got a bit mixed up in his Latin endings and he would salute one of the braver souls who had dived through the pool as a "*honus novo*". George and the baths are long passed away and the Carnegie Library now stands where the Turkish Baths once flourished.

All the superiors and professors and many even of the boys who dwelt in the college in 1900 are gone and perhaps these lines will awaken pleasant memories in the few who survive; and I know those survivors will join me in hoping that at the end of the century the college will be flourishing even better than at the beginning.

**THOMAS P. LYG, B.A., N.T.**  
(1924-1929)

I ENTERED St. Kieran's a few years after the 1921 recognition of Dail Eireann. Kieran's had greeted the new era with a Gaelic scholar as President, but to one who had seen blood flying from Primary school noses in defence of daddy's politics, it seemed a very neutral spot. Nevertheless, there were little backwashes from the disturbances, and it was whispered that one of the Junior grade lads had used a revolver in the Civil War and that he still carried it. My next-desk neighbour, who cherished arty notions, expressed chagrin by painting a Union Jack on the wall of the Gaelic professor's room, and by way of marginal comment wrote on my *Poets of the Nation*: "Do you call this tripe poetry?"

There were some outward signs of change in college routine. The terms, Preparatory, Junior, Middle and Senior were dropped in favour of the current Intermediate and Leaving grading. The new examination syllabus seemed to experiment with the ego of Sinn Fein. Set texts were replaced by "unseen" in examinations. *Ex tempore* appraisal of literary passages in Gaelic offered a difficulty as the jargon of the

literary critic was new to the language. However, we were plied with a list of bouquet terms and on the assumption that examination passages would be selected because of worthiness, a ready-made answer could be easily adjusted to fit the passage in question. In 1925 a slight flutter was apparent when the monthly tests were posted in the "Glass Hall" in Gaelic. But our boarding-school vocabulary continued undisturbed. The teachers remained professors, the non-habitation rooms remained halls, and the dining room remained the "Ref". The "muinnteoir", "seomra" and "proinnteach" of the day schools were not introduced.

The "Science Hall" and the "Drawing Hall" went out of commission in 1925. The new outlook on science teaching also aimed at self-reliance. The new trends provoked regular bulletins in class from one professor who summed up the experimentation methods in science as "leading the pupil to deduce through the smashing of half-a-dozen test tubes that glass was brittle". Teaching methods and aids that were coming into vogue under "H.Dip." aegis also evoked his characteristic ire. He would have all "spouting" and "picturesque humbug" offset by "wielding of the stick with dexterity and gusto".

Most lay students of that period will probably agree that the two professors who made most impact on their young minds were Peter and "Pi", the one by the elegance of his digressions, the other by the intensity that he brought to bear on his subject. The latter was the first "H.Dip." to come to Kieran's, and he seemed to have set himself the task of proving that his "H.Dip." was not based on any "picturesque humbug". How utterly unlike these two men were, the one representing the old grand style, the other the new high tension. They are both dead now. May God rest their souls.

During leisure we eased into a student patois that provided some reaction from the graciousness that college training would impose upon us and the collegese thus acquired may have done something to cover our individual parochialisms. The official attempts to deal with our rawness may or may not have achieved all that they set out

to do, but at least they are not forgotten. There were lessons in elocution in the study on Saturday nights, readings on demeanour during dinner, and "spiffs" on personal appearance as occasion demanded. My first lesson in elocution was given by a body that seemed to have entered from another world. His manipulations of the air would normally have elicited pandemonium from any class of boys. But he held all eighty of us as in a seance. Nobody even smiled when he devastated a Thomastown rendering of: "WITH HIS SURCEASE SUCCESS" to the effect that nobody was obliging any SIR to SEE US SUCK CESS. I did not then realise that the SEE US was typically Kilkenny.

Positive counselling of graciousness in personal appearance offered difficulties as there was the danger of inculcating vanity. Perhaps it was for that reason that our inquisitions avoided the hair but paid great attention to the feet. There were footbaths once a fortnight in the "kitchen". Shoe polishing was officially confined to the "Polish Hall", but was often carried out with muffled brushes in the dormitory cubicles. The daily boot inspection evoked many a "spiff" at Dean level on "forge nails" that betrayed themselves when tell-tale sparks skittered along the tiles of the "Glass Hall". During these reprimands the offending metal was brought into lowly contrast by elevating the "Glass Hall" to the status of "Ambulacrum".

By contrast with the hair the head-covering got undue attention. During my five years there were three completely different editions of college cap. The 1924 version was all black and snug fitting, carrying the college crest and *Hiems* motto in fine white lines. In 1925 a bulky black with heavily-braided white seams and heavy white S.K.C., was introduced. This was replaced in 1927 by a dark purple which carried the college crest done in gold thread. However, even this elegant evolution failed to supplant the conservative tweeds, and the struggle seems to have ended with the triumph of the modern cult of hatlessness.

Today's uniform long pants do not even provide a clue to age. There were three main styles of trousers in our Kieran's. There

were subtleties of difference which corresponded with oddities of dialect but the main types might be described as the sausage, the interrogative and the sawed-off. The sausage embraced the knee like a ball and socket-housing and was clinched by two buttons. The stockings passed under the knee. The interrogative was much more generous with buttons and being shaped like a question mark was also more generous with cloth. The stockings passed over the knee. The sawed-off needs no introduction; it now forms part of under-teenage uniform. Any attempt to make the stocking reach the sawed-off produced a gawky effect. My arty neighbour outraged conservatism when he introduced the wide-legged "Oxford bags", and was duly mobbed as a sick chicken might be mobbed by hens.

Like the fashions, many of the little aids to memories of youth have gone from Kieran's. The Callan gate, the yew-tree, the pink-flowering hawthorn and the pampas grass no longer screen the front. Stallards orchard, of harvest memories, has gone from the rere. The "hurl house" and "Pakey Byrne's" have gone from the vicinity of the ball-alley. The bicycles and motor bikes have gone from the Arch. Where is that ocher-coloured car, the first to be parked at the Arch? Where is the twenty years premature scooter that a day-boy paraded? The owners of both of these are still actively associated with the college. Where is the early wireless set that was built by Rev. M. Cullen, and where are his kites? Where is the fair-haired Lotty Campion who was the first on whom the present Bishop Collier conferred Confirmation? Is there still a silent bell in the turret over the chapel? There was some half-digested legend about there being a crack in it. It was heard only once in our years. Tolloed on the occasion of the death of a college student it sounded startlingly wierd.

In sub-conscious lapses the morning bell still grates on my ears like a frenzied dingo. Pat Delaney used to toss it as a drumstick, careering along a corridor with it in increasingly penetrating crescendo from south-end to north-end of the college building. The sweetest bells in Kieran's were the little bells

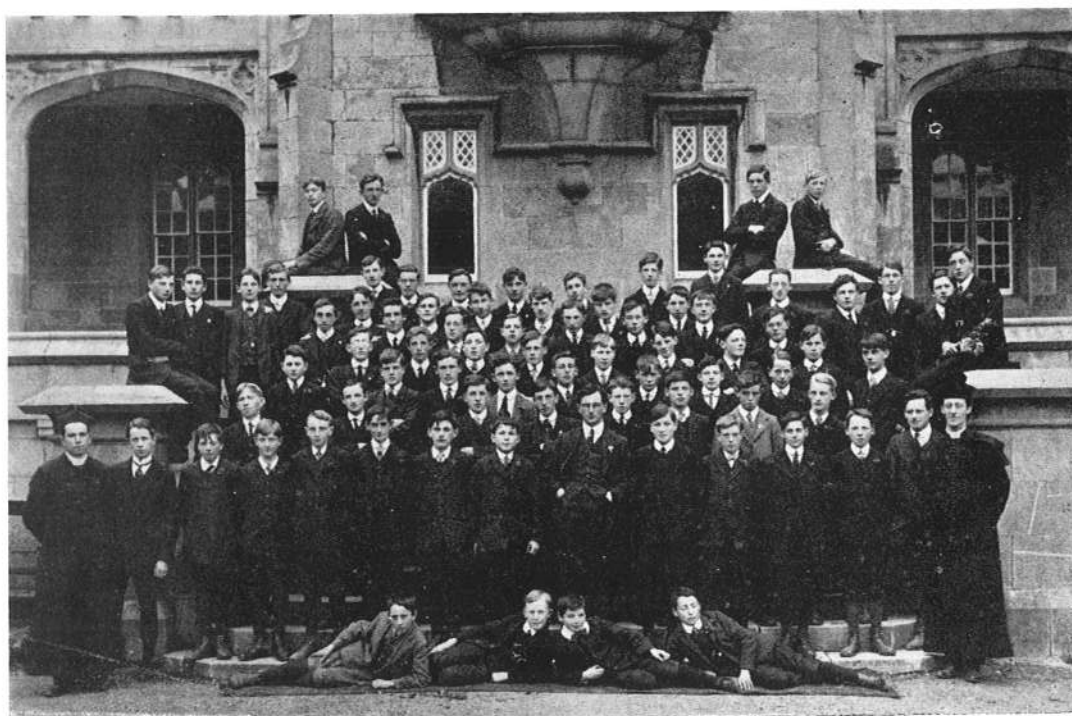
that we used when serving Mass, in turns, in the college oratories, when Spring birds sang in the great oak in the Junior ground. There were little green bowls of shooting hyacinths on the altar. There were the whispered

words of the celebrant. There was an association between priest and pupil which was so very different from all that provoked other Kieran's memories.

## Students of St. Kieran's in 1858

*We are indebted to the Notes of Very Rev. Edward Dowling, P.P., Camross for the following list of names and addresses of students in the college in 1858. L.B. signifies Lay Boarder; D. Day-pupil and Eccl. Ecclesiastical student.*

- ARCHER, JAMES. Parksgrove, Lisdowney. L.B.  
 AYLWARD, EDWARD. Miltown, Templeorum. L.B.  
 AYLWARD, MICHAEL. Kilmacow. L.B. To Maynooth.  
 BARRON, PATRICK. Clough. Eccl.  
 BERGIN, JOSEPH. Roscrea. Eccl.  
 BIRCH, MARTIN. High Street, Kilkenny. D.  
 BIRCH, MICHAEL. High Street, Kilkenny. D.  
 BOWDEN, NICHOLAS. Lisdowney. L.B. Ordained Philadelphia.  
 BOWE, RICHARD. Durrow. D.  
 BRENNAN, GEOFFREY. Bance, Conahy. Eccl. To Carlow and English Mission.  
 BRENNAN, JAMES. Conahy. D.  
 BRENNAN, JAMES. Bance. D.  
 BRENNAN, JAMES. Eden Hall, Ballyragget. L.B.  
 BRENNAN, JOSEPH. Lisnafunchin, Castlecomer. D.  
 BYRNE, JOSEPH. Clara. D.  
 CALLANAN, EDWARD. High Street. L.B. To Maynooth.  
 CAMPION, DAVID. Ballyadams. L.B.  
 CARROLL, JOHN. Lacken. L.B. To Maynooth.  
 CARROLL, MARTIN. Danesfort. L.B.  
 CODY, MICHAEL. Glenmore. L.B. To Rome.  
 COFFEY, EDWARD. Naas. D.B.  
 COMERFORD, PETER. Lamogue, Windgap. L.B. Carlow and Ossory.  
 CORR, PATRICK. Callan. L.B.  
 COYNE, WILLIAM. Urlingford. L.B.  
 DELAHUNTY, EDWARD. Castleinch. L.B. To Australia.  
 DELAHUNTY, PHILIP. Durrow. D.  
 DEMPSEY, JOHN. Gowran. D.  
 DOYLE, JOSEPH. Cruttencloagh. L.B.  
 DOYLE, NICHOLAS. Gowran. L.B.  
 DOYLE, PATRICK. Gowran. L.B.  
 DOYLE, RICHARD. Ballyfoyle. L.B.  
 DUNNE, PATRICK. Walkin Street. D.  
 DUNPHY, JOHN. Ballycallan. L.B.  
 DUNPHY, PATRICK. Coolbally. L.B.  
 FEEHAN, JOHN. High Street. D.  
 FEEHAN, THOMAS. High Street. D.  
 FENNELLY, EDWARD. Ballyfoyle. D.  
 FENNELLY, JOSEPH. Corbetstown. D.  
 FENNELLY, WILLIAM. Lisdowney. L.B. To Rome.  
 FENNESSEY, RICHARD. Waterford. L.B.  
 GILLICHAN, LAURENCE. Inistioge. L.B.  
 GOSS, KENNY. King Street. D.  
 HALL, PATRICK. Ballylarkin. L.B. To Maynooth.  
 O'HANLON, WALTER. Bush Hotel, Kilkenny. L.B.  
 HENNESSY, RICHARD. Clashavalla, Callan. L.B.  
 HEWITSON, JOHN. Kilkenny. D.  
 HICHEY, MICHAEL. James's Green. D.  
 HOLOHAN, JAMES. Knocktopher. L.B. To Maynooth.  
 HOWARD, JOHN. Cork. L.B.  
 HOWARD, PATRICK. Cork. L.B.  
 KAVANAGH, JAMES. Damerstown. L.B.  
 KAVANAGH, JOSEPH. High Street. D.  
 KAVANAGH, PHILIP. L.B.  
 KEALY, JOSEPH. Lisdowney. D. (B. Sept. '58).  
 KELLY, WILLIAM. Graigenamnagh. L.B.  
 KEOGHAN, WALTER. Ballyragget. D.  
 KNARESBOROUGH, RICHARD. Triangle (St. John's). D. To Maynooth.  
 LYNNG, JOHN. The Rower. L.B.  
 MCDERMOTT, DENIS. Cork. L.B.  
 MCEVOY, THOMAS. Urlingford. L.B.  
 MCGRATH, JOHN. Gowran. D.  
 MANNING, MICHAEL. Johnswell. L.B. To Rome.  
 MARUM, RICHARD. Newpark. D.  
 MURPHY, JAMES. Lisdowney. L.B.  
 MURPHY, JOHN. Seskin, Lisdowney. L.B.  
 MURPHY, NICHLS. Ballyhale. L.B. To Rome.  
 NEARY, PATRICK. (ex-lay Prof.). Eccl. To Maynooth.  
 NOLAN, PETER. Clara. L.B. To Paris.  
 NUGENT, RICHARD. Clonmel. L.B.  
 PHELAN, WILLIAM. Mooncoin. L.B. To All Hallows.  
 POTTER, THOMAS. Kilkenny. D.  
 RYAN, FRANCIS. Thomastown. L.B. Solicitor.  
 SHORTALL, JAMES. Clomanto. L.B. To Maynooth.  
 SHORTALL, PATRICK. Graine. L.B. To Maynooth.  
 SMITH, JOSEPH. Carrick-on-Shannon. L.B.  
 STEPHENSON, EDWARD. Fairbrook. L.B.  
 STEPHENSON, MATTHEW. Fairbrook. L.B.  
 O'SULLIVAN, JOHN. Cahirciveen. L.B.  
 WALSH, EDWARD. Cruttencloagh. L.B.  
 WALSH, EDWARD. Mooncoin. L.B.  
 WALSH, JOHN. Tullaroan. L.B.



### LAYSIDE 1914

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- Seventh Row:* W. O'KEEFE (Adm. St. Patrick's); R. MCGRATH (Ossory); R. O'Shea (Ossory) R.I.P.; J. PHELAN (Sydney) R.I.P.; P. CASSIN (R.M.O. Kilkenny); J. BROPHY (Ossory) R.I.P.; R. ROCKETT (Slieverue).
- Seated—(at back):* T. BURKE (Laois); J. HAYES (Clifton) R.I.P.; M. FLYNN, R.I.P.; J. CORR (Cuffesgrange).
- Seated—(in front):* J. HICKEY (Windgap); M. BRENNAN (Johnstown); J. FITZGERALD (P.P. Hexham); P. O'DWYER (Callan) R.I.P.



# St. Kieran's College in the Gaelic Athletic Association

IT should be said at the outset that this short record deals only with the lay department of the college. What goes on "across the railing" in the "ecclesiastical" field is another matter. They have their own games there—mainly Gaelic, in fact—which are contested with great fervour, and often reach a high standard of play; but there is no competition with the outside world, and the records of their matches are of purely domestic interest.

It is with the lay college, then, that we are concerned—the St. Kieran's which appears in the public arena, and which has stamped its name indelibly in the annals of the Gaelic Athletic Association. Not that the lay students of the college are *compelled* to play only Gaelic games—the fact is that there is no need for any such compulsion; they have no interest themselves in playing any other kind; and it is one of the college's most cherished records that it has behind it today nearly half-a-century of unforced and unbroken loyalty to the Gaelic Athletic Association.

Its connection with the G.A.A. goes back to 28th November, 1910, when the Leinster Colleges Council was founded in Dublin, at an inaugural meeting in which the Very Rev. John Doody, President of St. Kieran's, took a prominent part and was elected first chairman of the newly-formed Council. Before that date there were Gaelic games in St. Kieran's, and great players such as Pierce and Dick Grace of Tullaroan, and the late Father Dan Grace of Freshford; but they were unrecognised and unhonoured, as compared with rugby football and soccer, which were the only games played in competition with other schools in those years. Gaelic games were in the "Cinderella" category in the early years of the century in St. Kieran's,

but 1910 was the opening of a new era in which they gradually came to the fore. Under Father Doody's presidency, and with his encouragement, hurling, football, and handball began to be played with other colleges in the G.A.A.; at first only on a home-and-away basis—hurling mainly with Knockbeg, and football with St. Peter's, Wexford. It was not until 1918 that the first recorded Leinster hurling championship took place, but apparently St. Kieran's did not play in it, and it was won by Castleknock in any case. Nor did the college figure in the competition for the next three years, in which the winners were Mount St. Joseph's, Roscrea.

Meanwhile, that previous decade was rich in talent and saw many great games, even if they were only classed as "friendlies". The first two Gaelic games on record in St. Kieran's in this period after the founding of the Leinster Colleges Council were two hurling matches, Senior and Junior, in November, 1911, in the college grounds, against Knockbeg. St. Kieran's won both. The names of some of the players in those years were afterwards to be famous on many a field outside the college, and give an idea of the standards of play which prevailed inside it. They included Denny Brennan, a later All-Ireland hurler; the brothers Pierce and Paddy Walton, who afterwards played hurling with University College; Joe Phelan and Tom Finlay of Ballygeehan, who both played a big part in winning All-Ireland honours for their native county Laois in 1915; Jim ("Builder") Walsh and his brother Jack, of Mooncoin, who won All-Ireland medals with Dublin; as well as a group of future priests, including Patrick Dunphy of Mooncoin, afterwards Dean and President of the college (until his death in 1956); William Dunne, now P.P. of Kilmacow;

James Scott, now P.P. of Johnstown; Joseph Renehan, now a P.P. in Clifton diocese; Martin Hoyne, afterwards Diocesan Inspector, and long since dead; and, slightly later, Frank Meagher of Tullaroan, brother of the renowned Lory, afterwards ordained for the Australian mission.

Despite the presence of so many great hurlers, and footballers, too, in those years, it was not until 1922 that the college scored its first success in the Leinster championships; but when it did, it was a resounding one, for college teams won the Leinster Senior Cup for both hurling and football in that year. As St. Kieran's, following the Kilkenny tradition, is pre-eminently a hurling college, its victory in football on that occasion was all the more remarkable. Many of the players figured on both teams, including such names as Pat Walshe of Thomastown, Michael Lalor of Cullohill (regarded as the best hurler of his time—now a Pastor in Los Angeles), Michael Teehan (captain—now a P.P. in Glasgow), and Dan Hughes (afterwards professor in the college, and since C.C. in Slieverue).

In 1923 and 1924 St. Kieran's were beaten in both competitions: in hurling by Mount St. Joseph's, Roscrea; and in football by Knockbeg. Football dropped out of the programme in the college after that, though some football has always been played, and teams were entered experimentally in both Senior and Junior championships in the 1955-56 season.

It was about 1924, also, that the present college colours (black and white, barred) were adopted. Previous to that, the teams played in white jerseys with green collar and cuffs, bearing the college crest on the breast. They are described by those who wore them as being insufferably heavy and as rough as sack-cloth!

If St. Kieran's abandoned football in favour of hurling for competitive purposes after 1924, the move paid big dividends: the college teams monopolised the Leinster Senior hurling trophy by winning it five times in succession between 1925 and 1929. The teams of those years included such players of inter-county calibre as Patrick Nugent of Laois (now C.C. in Bennetsbridge,

and architect of its rise to hurling fame), Joseph Dunphy of Mooncoin (afterwards ordained in Maynooth and appointed to teach mathematics in the college), and Martin White, who was later to gain All-Ireland honours with Kilkenny. Their greatest rivals in the period were the boys of Colaiste Caoimhghin, Dublin; and it is worth recording that the 1929 Leinster final between the two colleges was only decided after two draws and extra time had been played. St. Kieran's were a goal down after the first quarter of that extra period, but eventually won by three goals!

Colaiste Caoimhghin broke that winning sequence and took the Cup to Dublin in 1930; but St. Kieran's came back again with another run of three wins, after which the Leinster Council, in generous appreciation of their achievements on the hurling field, allowed them to keep that Cup as outright winners. Amongst the many fine hurlers of this period who helped St. Kieran's to victory and also played for Leinster in the Interprovincials, Michael Brennan of Mooncoin (now a curate in Ossory), at centre-back; Philip Delaney of Laois (who died as a student shortly before he was to be ordained), at centre-field; and Gerard O'Sullivan (ordained in Maynooth and now teaching mathematics in the college) at full-forward, will best be remembered by their contemporaries.

When the new Cup was put up for competition, St. Kieran's had to wait for some time before winning it. They were beaten in 1934 by Colaiste Caoimhghin (which, incidentally, closed down soon after), in 1935 by Blackrock (in what was that college's only appearance in the competition), and in 1936 by Kilkenny C.B.S., who had for some years been keen rivals of St. Kieran's. This was the finest period in the history of the Brothers' team, and there were some tremendous struggles between the two schools in Kilkenny at that time. It is worth mentioning that the C.B.S. team which won the Leinster Colleges Cup in 1936 had such "stars" as Paddy Grace (captain, now county secretary for Kilkenny G.A.A.), Jim Langton, Terry Leahy, Jack Gargan, Tom Murphy, Sean O'Brien, Eamonn Tallent—all of them subsequent

All-Ireland Minor or Senior medal-winners with Kilkenny. No wonder that St. Kieran's had to play second fiddle to such a team!

The Leinster Colleges Senior Championship has twice been won by St. Kieran's five times in succession—the first time between 1925 and 1929; the second time between 1937 and 1941. This latter was another “star-studded” period in the hurling history of the college. The teams of those victorious years carried such hurlers as Nick Rackard (later to be the hero of the Wexford hurling revival), Kevin Brennan of Tullaroan (whom Nick has described in an *Irish Press* article as “the greatest wizard with a hurling ball” that he ever saw; and who is now a priest in Liverpool), Michael Holden, who was centre-back and was afterwards picked for Kilkenny in that position (now a priest in San Antonio, Texas), Ned Kavanagh of Urlingford in goal (winner of an All-Ireland with Kilkenny in 1947, after his ordination, and now in the diocese of Sacramento), and Tom Maher, who played for Kilkenny in the 1945 All-Ireland, and is now Junior Dean of the college, and trainer of its present victorious hurling team, as well as of the Kilkenny Senior All-Ireland champions of 1957.

These were the years, too, when competition between Leinster and Munster in the Interprovincials was keenest and evenest. One of the hurling games still talked of in Kilkenny was the Interprovincial of 1940, which was won by Leinster after extra time had been played. There were eight members of the St. Kieran's team playing that day, but the honours of the victory were by no means confined to them, and to the names mentioned above must be added, for their hurling that day, those of Eamonn Young (Good Counsel College, New Ross), later famous as a Cork All-Ireland footballer, Kieran McNamee (Patrician College, Ballyfin), and Maurice Keane (O'Connell School, Dublin).

It was in 1937 that the college first entered a Junior team, which included many of the Seniors, and followed the same winning vein. Both grades have been represented in the Leinster Championship since, and, if they have not achieved such long runs of successes as did the teams of the past, they have won

one or other Cup several times, and have always been a force in the competitions in the years when victory went to Roscrea, or to Marino, or to Ballyfin.

The following is the full list to date of the college's victories in the Leinster series: *Senior hurling*: 1922, '25, '26, '27, '28, '29, '31, '32, '33, '37, '38, '39, '40, '41, '43, '44, '48, '49, '50, '53, '57, '58; *Senior football*: 1922; *Junior hurling*: 1937, '38, '39 (shared with O'Connell School), '40, '41, '47, '48, '49, '51, '56.

Two of the college's most spectacular victories in recent times were achieved in the Colleges All-Ireland competition, which was officially inaugurated in 1946, as an alternative to the Interprovincials. St. Kieran's first won this trophy in 1948, when they defeated a much-fancied St. Colman's (Fermoy) team, which had won through to the final after a strenuous campaign in Munster. The game was played in Croke Park, and the score was 2-12 to 2-2. The “man-of-the-match” that day for the winners was their centre-field player, Lar Dunphy of Cullohill, who is now a Columban Father in Japan; but prominent also in a team which dictated the pace from the very beginning were Harry Ryan (now a priest in Hexham diocese, England) and Dan Galvin on the half-back line, and Maurice Connolly, whose speed and ball-control at centre-forward split open the St. Colman's defence time after time.

This particular competition was suspended from 1948 to 1957—a period in which, incidentally, the Cup itself remained in St. Kieran's—until it was revived again last year, to provide the college with another remarkable win, this time in Thurles over St. Flannan's of Ennis, by the score of 4-2 to 2-7. In this game, for which St. Flannan's were favourites, St. Kieran's were being led by 2-3 to 0-1 at half-time (after having had the advantage of the wind!), and were still trailing by 9 points at the three-quarter stage, when the forwards sprang to life and scored no less than five goals (one of them disallowed) in less than ten minutes, to snatch the lead from a stunned opposition, and win the game in a storm of excitement. This was undoubtedly one of St. Kieran's proudest days, not only

for the team and its trainer, for the students and staff of the college, but also for the great number of past pupils who were there to cheer them to victory.

Considering the fame of St. Kieran's on the hurling field down through the years, it is surprising at first sight that so few of its former "stars" have won All-Ireland honours with Kilkenny. There have been, of course, such medal-winners in the past as Dr. Pierce Grace and his brother Dick, of Tullaroan (both of them pupils in the pre-1910 period), Eddie Doyle of Mooncoin, Martin White, Liam Reidy, Mark Marnell, Father Kavanagh; and, on the present All-Ireland team, John Maher. There have also been past pupils, such as the Rackards, who have won All-Ireland titles with other counties; but, in general, the number is not as large as might be expected. The explanation is to be found in the ranks of the clergy, both at home and abroad, where one would have to seek the many past pupils, who, had they not followed the higher call to the priesthood, would undoubtedly have placed their names on the list of All-Ireland winners. As it is, most of them have played in Minor, Junior or Senior ranks before ordination, and have won medals with their respective clubs and counties, but their names are too numerous to mention, even if their modesty would countenance it. It may, however, be fairly claimed that hurling in Kilkenny (and in other counties, too), especially in the schools, owes much to the interest and enthusiasm of the clergy, many of whom once hurled for St. Kieran's, and many more of whom were only capable of encouraging them from the side-line. The same must be said of the many priests from St. Kieran's who are helping to foster the Gaelic games amongst our exiles in different countries.

Another thing that must be noted is that many of the finest hurlers who have passed through St. Kieran's were not natives of Kilkenny at all. As the diocesan college for Ossory it takes in many students from Laois (part of which is in the diocese), amongst whom, down through the years, there were always to be found hurlers of the first rank, such as Joe Phelan, Tom Finlay, Mick Lalor, Frank Warner, Paddy Nugent, Dan

Carroll, Charlie Cavanagh (since killed accidentally on the English mission), Phil Delaney, Lar Dunphy, Sean Collier, Kevin Molloy—most of whom were afterwards ordained to the priesthood. Indeed, judging by the standard of their hurling and their contribution to the many victories of the college, it is surprising that their native county has not taken a greater share of hurling honours over the years, until one remembers the striking number of those hurlers who became priests and forsook the game at the height of their powers.

Offaly, Tipperary, Clare, Dublin, and other counties have also given hurlers to St. Kieran's; but, undoubtedly, amongst those, pride of place must go to that great Wexford man, Nick Rackard, who learned so much of his hurling skill there in those victorious years from 1936 to 1940, and who has since played such an outstanding role in the revival of hurling in his native county, culminating in his two All-Ireland triumphs of 1955-56.

Such is the record of St. Kieran's College in the Gaelic Athletic Association; such are some of the men who contributed to it. No mere outline could do justice to their individual feats, or to all those others who helped to build up a tradition second to none, and made the name of St. Kieran's synonymous with hurling.

It is no exaggeration to say that the main interest of the average student of St. Kieran's, outside his work, *is* hurling: he plays it, if he can; and, in any case, he thinks about it, talks about it, reads about it, dreams about it. Almost standard equipment for the new boy entering the college is a hurley, and almost his first act after arriving is to get on the playing field to try his skill with the other newcomers. There he finds, happily, that there is no better cure for home-sickness than the clash of the ash and the smack of the leather; there, under the watchful guidance of the Dean, who will also be his games-master, he will learn not only how to be a hurler, but also a sportsman; there he will enter into a great tradition, and acquire a lifelong interest not only in the fortunes of his college team, but also in the game of hurling wherever it is played.

“RECORDER”

## College Mailbag

*"We have really nothing to write about but ourselves"*—Æ (George Russell).

The college postman brings no more welcome letters than those of our past pupils, telling of themselves, of events great and small, grave and gay . . .

I KNOW that this letter is going to be a big surprise to you, and I know that you are wondering what is the matter when I take time out to write. Well, it is like this, that I feel I owe you a few lines after that nice visit we had last summer. You know that going back to the old school is not so bad after all—when you know you haven't to stay! But I want to tell you that I really enjoyed our visit and I have only one regret, and that is that I didn't make the trip much sooner. There was a lot more that we should have discussed, but it seemed that we didn't have the time.

About two weeks ago I took a trip to — and spent a week with some of the boys. T. P.'s was headquarters, and from there we went to visit many of the Kieran's lads, and we sure had a real nice time. I'm happy to report that they are all in good shape. In fact they are all putting on a little weight, despite the fact that they are on the golf course at least once a week. They get together regularly and have a good chat about old times. . . .

As you see I am back on the job once again after a delightful rest in good old Ireland. I want to say how much I enjoyed my visit to the college and greeting the new President. Such thoughts, I am sure, were far from his mind some twenty odd years ago when we patrolled the walks together. This time my visit to Ireland was more delightful than ever—perhaps it is because I am getting old and need the relaxation. The very fact of

getting away from the grind here is a vacation in itself.

I want to thank you for the copy of ST. KIERAN'S RECORD which I received recently. Naturally we are all very interested in the Alma Mater, and it gives me great pleasure to enclose a small cheque to help along the cause. I wish it could be more but after a vacation in Ireland the pocket book is very light.

Had a nice visit from B. M. last week. Father C. was also out for dinner and is looking fine. Now as I have to get ready for evening Mass I must bring these few lines to a close. . . .

A COUPLE of days ago I received a copy o ST. KIERAN'S RECORD, and I have been doing practically nothing since but reading and enjoying every page of it. I suppose I'm enjoying it all the more because so many of the names mentioned were in Kieran's in my time.

T. H. was in my class. If that is a recent picture of him World War II didn't leave any scars. Like Irish whiskey he seems to improve with age.

B. M. whom I met in Ireland last summer is a credit to Ireland and St. Kieran's. I have no doubt but that he will be a bishop in the not too distant future.

I didn't know Father Crotty, but I think most priests out here would agree with every word in his article. Practically all the Kieran's men that I know are doing well. Quite a number of them are Monsignori, but I think the most successful of them all is —

RECEIVED the RECORD sometime ago and should have written sooner. I enjoyed it immensely. It took me back to the old days and was most refreshing.

I have just finished building a new school and convent. It was a big task, but with God's help and His Blessed Mother everything is shaping up alright. \$400,000 is a lot of money to raise and entailed a great deal of work. However, it is most consoling to have the school in operation and to have it staffed by the Holy Faith Sisters from Glasnevin. They are wonderful Religious and excellent teachers, and, thank God, are very happy in ———

WELL, Father, I am getting on very well and like this parish very much. It is a coal-mining district and the majority of the parishioners are miners, and are very attentive to their religious duties. In the outlying districts I am sorry to say they are not so good. Very few of them go to Mass or the sacraments. Of those who have lapsed the big majority were married outside the Church. I find the Pastoral hints we got in college bearing much fruit, especially the talks on frequent visitation. Prayer and visitation are the key to success—without them a priest's life here is a failure.

PLEASE excuse my long delay in sending on my subscription for the ST. KIERAN'S RECORD. I must say that I found all the articles very interesting, and it will always bring back pleasant memories of St. Kieran's.

Needless to say I was sorry to hear of the deaths of Canon Dunphy, Father Noel Sandvoss and Father O'Farrell. I have offered Mass for them and will continue to remember them at the altar.

Well, I am still in this parish of ——— It is a new parish and is expanding every day, with hundreds of new houses going up. It is a problem in this country trying to get money to build churches, schools, etc. The State does not give any aid to our schools. About a year ago the Holy Name Society put the case for Catholic schools before the government, but nothing came of it. How-

ever, we hope and pray that one day justice will be done.

I AM a St. Kieran's man as you know. I am delighted with the RECORD and the enclosed amount is a subscription for a copy to be sent to me every time it is published. Let me know, please, when it expires. It is a lovely little work and I wish it God speed on its journey.

I was very sorry to hear that Canon Dunphy and Fathers O'Farrell and Sandvoss had died. They will be remembered where remembrance is best. R.I.P.

I was ordained in 1923. Father John Downey went to his reward recently. Father Tom McKeon and myself, his class-fellows, attended his month's Mind just over a week ago. He was universally loved, and had a very happy death, many of the Auckland priests being at his bedside.

As I write the RECORD is before me on my desk. Good old Kieran's. Intende, prospere procede et regna. She was always and is a great Institution. Crescat, floreat.

“Remembrance wakes, with all her busy train,

Swells at my breast and turns the past to pain”.

God bless her and you all. Beir buadh agus beannacht.

... As for the diocese, I have no hesitation in recommending it to anybody. If you have any young man who would be willing to come out here on the Mission, I'll pay the college pension for his ecclesiastical education. I would like to have the honour, pleasure and satisfaction of paying for a young priest for this diocese, and would further be delighted to pay it to my old Alma Mater to which I owe so much. If you have a First Philosopher, maybe from the lay side, or from anywhere, whom you could recommend, I'd be glad to help him. I have no relatives with a vocation so far and I would very much like to have the satisfaction of educating a priest before I die. He need not be an Honours student. Solid sanctity with average ability makes an excellent priest for our Missions.

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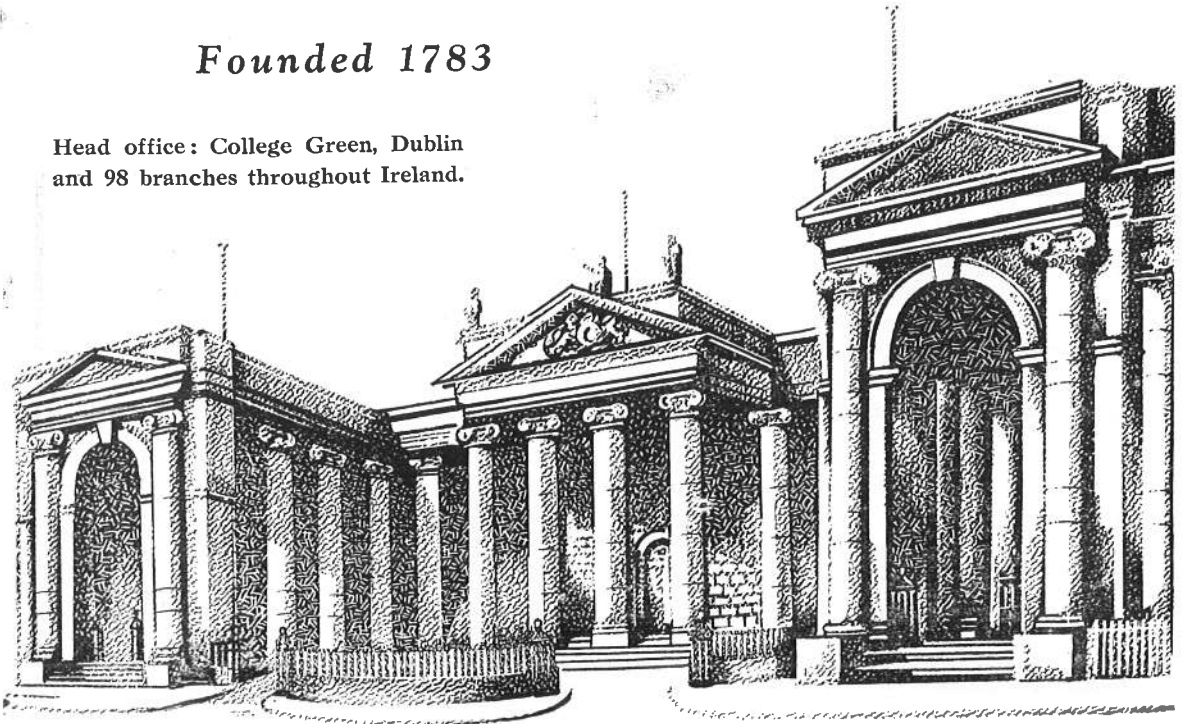
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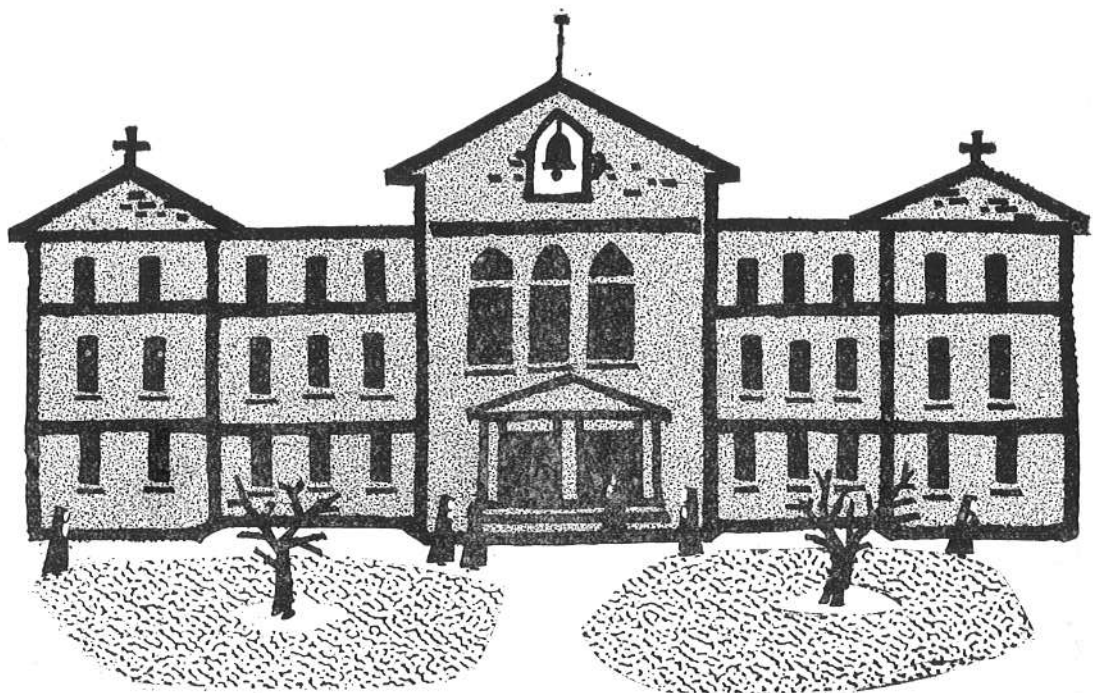
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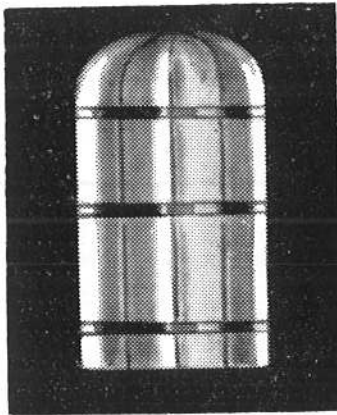
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