

ST. KIERAN'S COLLEGE RECORD

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by  
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## Contenuto

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#### CHURCH AND STATE

Most Rev. Dr. Collier with the President, His Excellency, Sean T. O'Kelly and the Taoiseach, Mr. Eamon De Valera, T.D.  
at Thurles, February, 1959, for the Obsequies of the late Archbishop of Cashel.

*By courtesy]*

*[Irish Independent*

# Editorial

*WITH this third number of the College RECORD we are in a position to announce that it will be a biennial and will appear in the month of June in the year of its publication. This will be sufficiently frequent to cover the life of the College adequately and at the same time will not be so frequent as to become burdensome for those involved in its production.*

*It may be well to recall here a point made by His Lordship, Most Rev. Dr. Collier, in his Foreword to the first number four years ago. It is that the College magazine is intended primarily to be a record. Its title is significant and was not lightly chosen. It is to be a faithful chronicle of the life of the College and of important events in the life of past-pupils as far as that is possible. We hope that it will have the personal and intimate atmosphere one associates with a family. While the present student-body will naturally receive much attention, past-pupils, both lay and clerical, will not be neglected. In fact, it is only to be expected that the more interesting and varied items of news will be provided by our past-pupils. And in that regard we take this opportunity of thanking those past-pupils who make a habit of sending news items which we would not be likely to hear otherwise. We have found those foreign newspapers and other publications which make their way to the College invaluable sources of information for our purpose and we hope that the happy custom of sending them will not only continue but increase.*

*Our chief duty in this Editorial, however, is to acknowledge our indebtedness to those who have contributed articles to the present and previous numbers of the RECORD. We are deeply grateful for their magnificent response to our requests. Only too well are we aware of the time and trouble it will have cost them to provide something worthwhile for our readers, and when we reflect that they have to do their writing at odd moments snatched from a busy life we are all the more appreciative of their co-operation. We are glad to say that so far we have had no shortage of contributors and we hope that that happy state will continue. It is scarcely necessary to add that literary contributions from past and present pupils will always be welcomed, and we hope that as many as can will avail of the hospitality of our pages.*

*In thanking our present contributors we wish also to acknowledge permission of Monsignor McDonald of the Catholic University of America to publish his Address on the occasion of his Installation as Rector, and permission of Very Reverend Edward Dowling, parish priest of Camross, to make an extract from his notes on the history of the College which he has kindly made available to us. It is our intention to give further extracts from them from time to time.*

*Finally, to the President and staff of the College we tender our gratitude for their indispensable assistance and encouragement at all times. And last, though by no means least, we thank our Advertisers for their valuable support.*

# The University and The Future

RIGHT REV. MONSIGNOR WILLIAM J. McDONALD, PH.D.

Rector of the Catholic University of America

MY address to you this afternoon will deal briefly with the outlook of our University with regard to the future. It seems to me that the prevailing mood of pessimism concerning educational methods and results may be attributed in large measure to a preoccupation with the short range point of view, the cult of immediacy. In the broad sweep of human thought there have been comparable periods when intelligent and sincere minds must have experienced misgivings because of the apparently glacier-like progress in intellectual endeavour. Such were the days of sophism in ancient Greece and of the long slow struggle during the early Middle Ages. On the other hand, we are somewhat less dazzled now by the claims of the so-called Enlightenment and of the other more recent movements and philosophies which promised to be harbingers of a bright new world.

To be sure we must gird ourselves in the struggle for physical survival. *Primum vivere, deinde philosophari*. But in the more important ideological and spiritual conflict we need vision and perspective, the long range point of view. The searching and questioning now going on is not without a more hopeful aspect. It may act as a whiplash to goad us into improvement. At least one beneficial result of the present crisis is that it has pointed up the deficiencies of partial and fragmentary approaches such as the pragmatic, positivistic or purely social conception of education.

So, too, with the dichotomy or false division between science and the humanities, with the attempt to develop science in isolation. A rudderless neutrality is no longer sufficient. Attention to cold facts alone without any commitment has been found wanting. As a distinguished consultant of the Atomic Energy Commission has observed: "whatever our need for science and technology our need

for wisdom is still greater" (Thomas E. Murray, Address at Catholic Youth Organisation Dinner, New York, January 23rd, 1958). To the "what and the "how" must be added the "why". In the emergency, as President Griswold of Yale has shown in his recent book, *In the University Tradition*, the validity of the age-old liberal concept of education, with its consciousness not only of the inner order, of the unity and continuity of the learning process but also of its relationship to the good life, again pleads urgently for recognition. A University, as our Holy Father has emphasised, "will fulfil its task of education only if it is aware of its own dedication to the search for truth. This search means in the first place, in the more limited sense, a conquest of knowledge which makes use of the most highly developed technical processes and of all the resources of science; the University must, however, more deeply still give the students a contemplative sense of truth, teaching him to regard objects not merely as matter upon which man will exercise his power, but as creatures coming from the hand of God" (Address to 22nd Congress of Pax Romana, Rome, 1953). "Whatever a University achieves can be but a part of life as a whole. Knowledge, however great its value *per se*, must as a whole form an organic part of the destiny of the individual and of mankind" (Dietrich von Hildebrand, "The Conception of a Catholic University" in Kotchnig-Prys, *The University in a Changing World*, p. 224).

The Catholic University of America—as a member of the American university family and of the Association of American Universities—will in the future as in the past, make its contribution to education from this definite world view. In the direct line of the great intellectual tradition of the western world, it will continue to transmit our



cultural heritage while deepening it by assimilation, by incorporating into it the discovery of new truths and the worthwhile experience of succeeding generations. *Vetera novis augere et perficere*. Standing for the reality of God and the primacy of the spiritual it will insist on scholastic theology and philosophy, whose principles have stood the test of the ages, as the cornerstones of the curriculum with the resulting pervading spiritual quality in the entire learning process

must be developed in conjunction with the other human powers and capacities, physical, social and spiritual. The intellectual virtues include more than knowledge, and the highest flight of the human mind is achieved only by the attainment of wisdom.

Our University will hold to the idea that study involves precise intellectual processes as well as to moral discipline and the acquirement of the virtues so desperately needed today. All its efforts to serve mankind wisely



MONSIGNOR McDONALD delivering his Inaugural Address

and its penetration by divine grace and the eternal truths with all that they mean for human happiness and fulfilment.

An understanding of man's nature and destiny must permeate all branches of knowledge. Moreover, our University will strive for the preservation and cultivation of the classical core of learning which is now again generally acknowledged to be essential for a properly balanced education since science can really flourish only in such a setting. It will envision a total concept of the human person, recognising that the intellect

are doomed unless it can do its share in giving to society that respect for the moral order which is necessary for the healthy functioning of a democratic state. It will emphasise the virtue of patriotism as well as the other obligations arising from justice and from love which make for security and concord in the social order and in the international community on the same basis on which long ago St. Augustine and St. Thomas Aquinas desired to bring about a true "republic of men under God". Like other private institutions of learning it will continue

to represent in education the counterpart of free and responsible enterprise which is truly the American pattern.

Young as educational institutions go, The Catholic University of America has enjoyed unusual blessings. When a little more than seventy years ago the Bishops of the United States decided on the need for a great central University they placed it here in the nation's Capitol, directly under their jurisdiction and made it an undertaking of the whole Catholic body of our country. In the Apostolic Letter *Magni Nobis Gaudii* of March 7th, 1889, establishing The Catholic University of America, the great Pope Leo XIII approved this arrangement and outlined the University's special function. It was not intended to replace existing institutions of higher learning but to complement and strengthen them. It would satisfy the "laudable desire for knowledge" of the laity as well as the clergy; it would train teachers, affiliate "seminaries, colleges and other Catholic institutions" and by its emphasis on graduate study and research give to the Church and to our nation leaders of outstanding scholarship and of high professional competence. Pope Pius XII, now gloriously reigning, in his letter, *Sertum Laetitiae*, addressed to the American hierarchy in 1939, recalls Pope Leo's "ardent wishes" for this "noble temple of learning" and goes on to say:

"Sharing this hope, we ask you to do your very best, leaving nothing untried, that this university, protected by your beneficence, abundantly fulfil the high hopes you have placed in it".

The response to that appeal has indeed been magnanimous. Under the eight rectors who have preceded me—and who have left such a rich heritage of accomplishment—the University has, as a result, been able faithfully to fulfil its mission. Realising the need for renovation and expansion to meet the crucial challenge with which all education is now faced the bishops at their annual meeting in 1956 approved the building development programme initiated under the able and zealous leadership of my immediate predecessor, His Excellency, Bishop

McEntegart—who is, happily, with us today—and promised to furnish a special fund for the extraordinary needs of the University over and above the annual diocesan collection.

In pledging myself to carry out that programme I wish also in the name of the University to renew publicly to the bishops, clergy and laity our keenest appreciation of their generosity and sacrifice. Furthermore, since it is my desire to intensify the vitality of our scholarship, to enlarge the opportunities which make the advancement of knowledge not a burden but an exciting adventure, I am, with the approval of our Board of Trustees, establishing a special office to promote an expanding and even more vigorous programme of sponsored research in keeping with the University's ideals and requirements. In doing this it is our hope to solicit increased aid from government agencies and from the Foundations as well as from other sources.

It is to these tasks that we, with resolute hearts and devoted wills, in a spirit of faith and hope and love, now address ourselves. In the face of the crisis we must not retreat from our ideals, for ideals are the everlasting lights that forever illumine the horizons of human existence. When the Catholic University of America at its baptism received its official name it was indeed offered a tremendous challenge. It shall continue to verify its title. Relying steadfastly on God's help, on the continued support of the bishops, clergy and people, on the wholehearted and self-sacrificing efforts of the members of our faculty and staff, we shall go forward in a spirit of optimism. How can we do otherwise today, when the deep tides are running and the great issues crying out for solution, than bend our every effort toward making our University an even more outstanding centre of Catholic culture, of science and profound scholarship and an ever more powerful stimulus to intellectual life throughout the land.

We recall the plea of Cardinal Newman uttered on a similar occasion: "Shall it be said in future times that the work needed naught but good and gallant hearts and found them not?" In the past the difficult eras in education were often followed by the high-

water periods of human thought, by the Golden Age of Pericles and the full flowering of the twelfth and thirteenth centuries. In the Providence of God may it not be that we are again in the seeding time. Out of the ferment a new spirit is stirring and the new world is getting ready to make its mature contribution to the things of the mind and of the spirit. It was no rosy fingered dawn that was depicted recently by our Holy Father when he said that the spring of history is not far off and that beyond there lies "a brilliant summer" for mankind. "In the life and activity of the spirit there are evident signs of a reawakening. Man will be ever more free from material labour and from servile work.

Automation is transforming the greater part of human labour into intellectual activity, while extraordinary technical progress is making the diffusion of culture among men always more possible and easier" (Address to Italian Catholic Action Youth, March 19th, 1958).

In that new age The Catholic University of America will play its part, not only realising its own internal aims and fulfilling its assigned mission in relation to the Catholic school system and to the entire educational structure in the United States but also contributing vitally to the religious, moral, social and civic life of our beloved country.



### A DISTINGUISHED VISITOR



THE PRESIDENT and HIS GRACE MOST REV. PETER MCKEEFFRY, D.D., Archbishop of Wellington,  
New Zealand.



# Our Australian Pioneers

VERY REV. EDWARD DOWLING, P.P.  
Camross

IT is probable that St. Kieran's can lay claim to the first Catholic chaplain to be accepted by the Colonial Office for the Australian Mission, FATHER PHILIP CONNOLLY. If so, he would figure in the prize-lists of 1795, 1796 and 1797. In 1797 Philip Connolly, significantly enough, headed the second Astronomy class in the Academy, as the College was then known. Twenty years later or so the associated ideas of Ossory and astronomy were embodied in the dedication by Father Connolly, then Vicar General of Van Diemen's Land and New Holland, of the first little church in Australasia to the great astronomer-saint of Ossory, St. Virgilius of Aghaboe.

Father Connolly, a Kildare and Leighlin priest, had been curate in Mountrath and Rathvilly, and when in 1819 he was accepted by the Vicar Apostolic of the Mauritius, of whose vicariate Australia was then something like a parish, and approved by the Colonial Office for work in Australia, he thought it wise to apply for—and received—certificates of good conduct from Protestant clergymen and neighbouring magistrates, including Lord de Vesci. His neighbours in Van Diemen's Land had the same good opinion of him. The local magistrates there used to sentence the fortunate Catholic delinquents to work their punishment off on Father Connolly's farm; and the Governor easily forgave him for his trick of writing out a condemned convict's public confession, which the Governor had demanded, in his native Gaelic. He died in 1839.

Father Connolly and his colleague, the more famous Father Therry, laboured alone with their difficult and ever-increasing flock until in 1825 the Colonial Office consented to appoint two more Catholic chaplains, Roger Murphy, an Ossory man, and John Power of Waterford. Unfortunately, in spite

of the counsels of Bishop Kelly of Waterford, ex-president of St. Kieran's, Father Murphy was refused permission to proceed on his mission and Father Power had to go alone (Moran, p. 122). Father Murphy disappears from the lists of Ossory clergy and is, most likely, the Father Roger Murphy who so powerfully assisted Bishop Kelly in the cause of Repeal in 1826. He was a noted Irish orator and was parish priest of Kilwatermoy, Co. Waterford until his death in 1841.

The first considerable batch of St. Kieran's priests went out with Dr. Ullathorne in 1838. Ullathorne had been already Vicar General in Australia since 1832. He took advantage of his first visit home in 1837 to enlist sympathy and help both in Rome and London for the infant Church in Australia and for the lot of the unfortunate convicts. His pamphlet on the "Catholic Church in Australia"—even today the most valuable account we have of early conditions in the Colony—opened the eyes of the British Parliament. It became the subject of a Parliamentary Commission and the evidence he was invited to give before it raised such a storm as definitely to change the whole convict system. He was asked to write a further pamphlet on the "Horrors of Transportation", 14,000 copies of which were distributed by the Irish Government. The account that he gives reads like some horrible nightmare: bestial cruelty, lust, bigotry, and corruption being the terms of his terrible indictment. And terrible as it was, that he in no way exaggerated, is proved by its wholesale acceptance on the part of the British Government.

To live in such surroundings he invited volunteers from Ossory. He writes that during his stay in Ireland Archbishop Murray showed him every kindness. "But", he adds, "it was BISHOP KINSELLA of Ossory who took me strongly by the hand. His house in

Kilkenny was like a home to me. He took me with him on visitations, to ecclesiastical conferences, and on other occasions, and initiated me into the whole working of the Irish Church. He gave me the run of his seminary, with leave to take as many young men as offered themselves for Australia. I selected one priest and five students, who afterwards turned out valuable priests”.

How valuable we can guess from the lives of some of them. The priest mentioned by Dr. Ullathorne was THOMAS BUTLER of Kilmanagh, whose brother, William, was acting President of the College from 1843 to 1847. He took up his work immediately among the convict settlements and Iron-gangs of Lancelton, Tasmania. And there he remained until his death over forty years later. Every effort was made by his own bishop and the Archbishop of Sydney to make Dean Butler, as he then was in 1860, to accept the Briefs of his appointment as bishop. Two letters are given in Cardinal Moran's History in which Dr. Polding addresses him as “My Dear Lord” and “Your Lordship” and with affectionate severity enjoins on him the duty of deferring to the commands of the Holy Father and the wishes of his brother bishops. A letter in the *Journal* of April 1860 speaks of the honour reflected on Kilkenny by two such distinguished missionaries as the bishop-elect of Hobart and DR. JOHN GRANT of Bathurst. But steadfastly, if most respectfully, he declined the dignity and continued to labour among the people to whom he had brought self-respect, a measure of happiness and the grace of God. “His memory”, says Cardinal Moran, “is still fondly cherished as the Apostle of the Faith in Lancelton”.

Another of the band, RICHARD MARUM of Newpark, grand-nephew of Bishop Kyran Marum, volunteered from Maynooth and was ordained before leaving for Australia. In the Register of 1842—the first that appears of priests in Australia—the Rev. Richard Marum is alone in charge of the Liverpool district, with 8 o'clock Mass at his home station and 11 o'clock Mass at the outlying stations in turn, Holdworthy, Macquarie Fields, Denham Court, three other places near Kemp's Creek, two near Irishtown and two near Botany Bay. These services were attended almost solely by

convicts and these practically all Irish. It does not need the testimony, grateful as it is, of Englishmen like Dr. Ullathorne, Dr. Willson of Tasmania and Dr. Polding of Sydney to bear witness to the moral innocence of these expatriates. One has only to read the newspapers of the day to realise that they were, in bulk, the victims of the omnipotence of the landlord and the parson, and of the untempered savagery with which these hounded to transportation, if not to death, those who aroused their suspicion or resentment. Even to give evidence against a murderer, if he happened to be a Protestant, meant being accused of perjury and being sentenced to transportation (cf. Scully's *Penal Laws*, p. 226, etc.; Mitchell's *History of Ireland*, pp. 101 sqq. and the *Journal* of March and April 1836). These outlaws and runaways from the floggings and Iron-gangs were looked upon by these English bishops as more sinned against than sinning. “I was greatly interested”, says Dr. Willson, in a letter to the Archbishop of Sydney, “with your Grace's account of your good work in the mountain district. The children of old Irishmen who became Robin Hoods in your mountains are not thieves properly so called but daring bold fellows. I rather admire them”. But he adds the naive wish that “they would shoot kangaroos rather than men”.

Young Marum did not long survive the hardships of his pioneer mission. He died in 1848 only thirty years of age. His first cousin, EDWARD CARROLL MARUM of Lisdowney, followed him out in a few years' time, succeeding Dean Butler as Archdeacon of Hobart.

Another early victim to the call of duty was JAMES DUNPHY, also like THOMAS BUTLER and WILLIAM DUNNE, Vicar General of Tasmania, from the parish of Kilmanagh. A letter giving particulars of his untimely death is from the pen of a boy who lived to be one of the greatest of the Australian Catholics, William Dalley, the first Australian to be made a Privy Councillor: “I am very sorry to state that the Rev. Mr. Dunphy was drowned in the Mudgee River. He was compelled by duty to cross the river on horse back, it being in a flooded state. When about half way across the river, the under-current threw the horse down, and, as

the reverend gentleman could not disengage himself, he was drowned. A shepherd on the opposite bank saw the whole of the fatal accident but could not render the least assistance. High Mass was offered up for him in St. Mary's Church on Tuesday, the 20th inst. by His Grace the Archbishop, assisted by the Right Rev. Dr. Epaille, Vicar-Apostolic of Western Oceania".

This letter has interesting associations. It was written by a future Solicitor-general, Attorney-general and acting Premier of New South Wales, who in his day refused a knighthood and office of Chief Justice, and was

Island of Ysabel of the Solomon group. Of the eighteen who had sailed with him only five were alive ten years later; three had been eaten by cannibals (cf. Moran and Directories of 1846-7). Two years before, Dr. Epaille's neighbour, Dr. Rouchouze, Vicar-Apostolic of Eastern Oceania, en route for the Sandwich Islands with seven priests, eight students and ten nuns were lost with all on board. "She was last seen off Staten Island to the east of Terra del Fuego in March 1843. A storm was raging and icebergs on every side" (Sermon of Dr. Reynolds, Moran, 540).

JOHN GRANT, like Father Murphy, arrived



FATHER CONOLLY'S GRAVE, HOBART

*By courtesy]*

*[Angus & Robertson Ltd.*

addressed to Father Therry, one of the earliest and perhaps the greatest of the pioneer missionaries. The Bishop Epaille he mentions sailed for his Vicariate from Sydney in October of that same year 1845, with eighteen missionaries. Before the end of the year, like his friend and brother-Marist, the Blessed Pierre Chanel, proto-martyr of Australasia, to whom he had said good-bye in Futuna a few years before, he received his martyrdom in the

in Sydney as a student. Being under the canonical age he was not ordained until 1841. His name does not occur in the very imperfect books of Birchfield or Burrell's Hall; but the Biographical Register of 1865 (pp. 404-6), Cardinal Moran (p. 373), and the *Journal* of April 24th, 1860 state quite definitely that he was a student of the old college, the Register even referring to his years in St. Kieran's as a theological student. His missions were Picton,



Berrima, Appin, Windsor and finally Bathurst. In Bathurst he built a church for over £12,000, collected a library costing about £500 and established Young Men's and Young Women's Societies. He was already Dean when he went in company with the Vicar General to Europe in 1851. In Rome he received his Doctorate of Divinity at the hands of the Pope. He was a man of extraordinary charity and, as the *Register* puts it, "his charity was only equalled by his humility which induced him to decline an offer urgently made to allow himself to be nominated to a bishopric". The same charity hastened his death. His health, neglected under the pressure of parochial duties, gave way and he died at the early age of forty-four. "His memory", says Cardinal Moran, "is to this day cherished by the old inhabitants of Bathurst by a solemn anniversary Requiem Mass".

With this party came FATHER PATRICK MAGENNIS from the city of Kilkenny, Father Patrick Geoghegan, O.S.F., the only member not from St. Kieran's, and a community of the Sisters of Charity, the first nuns to land on the Australian continent. One of them, MISS WILLIAMS OF KILKENNY, was the first religious to register her vows in Australia. She established in 1847 the community in Hobart, where, at her Golden Jubilee in 1888, the Cardinal-Archbishop of Sydney, the Archbishops of Hobart and Adelaide, the Bishops of Goulburn, Grafton and Bathurst and a great gathering of clergy and laity, Catholic and Protestant, met to do her honour.

The old Kilkenny students would have liked Father Geoghegan's name to be linked with theirs; he was their life-long friend and especially was he devoted to the saintly Archdeacon Butler of Lancelton. His story, as told by himself, was a strange one. As an orphan child, with his little sister, he was placed by the Presbyterian relatives of his father in a "Bird's Nest". The boy had heard of the great Franciscan, Father Cainen, the "Apostle of the Orphans", and wrote to him of his sad plight. The Franciscan after many efforts managed to bring such public opinion to bear upon this Home that he was at length invited to take them away. When he arrived he found they had been turned out into the

street completely naked and the old priest had to strip off his own coat to cover them.

He joined the Franciscans, was ordained in Rome in 1835 and after a few years in Dublin, touched by the sad state of the convict Irish in Australia, volunteered to sail with Dr. Ullathorne and the Kilkenny men in the *Francis Speight* from Dublin. In 1859 he was consecrated Bishop of Adelaide. He died in 1864 while preparing to take up the new See of Goulburn to which he had been transferred (Biog. Reg. 1865, p. 401 and Moran, p. 541).

Following closely on the heels of this first band came friends of theirs, inspired by their example and by the generosity of their Bishop, Dr. Kinsella; for, again Dr. Ullathorne has to chronicle in 1841 that he and Bishop Polding "were welcomed in Kilkenny by the Bishop of Ossory who was prodigal in the whole-hearted hospitality extended to us" (Moran, p. 223). WILLIAM DUNNE from Goldenfield, Kilmanagh, went out to Tasmania to his fellow-parishioner, Dean Butler, and became Vicar General there, while his friend still refusing any position of authority, was nominated Archdeacon. EDMUND MARUM of Seskin, Lisdowney, undeterred by the early death of his cousin Richard, went also to Tasmania and on Dean Butler's death succeeded him as Archdeacon. He too was succeeded in the arch-diaconate by his class-fellow JAMES HOGAN, to the honour again of the parish of Kilmanagh (*Journal*, 31/8/1881).

Of this generation of students were two distinguished Wexford-men. "MICHAEL CORISH Ferns" seems, from the account books, to have been destined for the London mission. His biographer, however, in the *Register* states that, having been sent like so many other Ferns men to complete his theological studies in St. Kieran's, he was ordained by Dr. Kinsella for his native diocese. Almost immediately he volunteered for the Australian mission and succeeded in persuading his bishop to allow him to proceed there early in 1847. On his arrival, influenced perhaps by the Benedictine bishop, Dr. Polding, he joined that Order. His early years he spent giving missions at many places in the Colony but most of his life was passed in St. Benedict's whose beautiful church is but

one of the many monuments to his zeal. A few weeks before his death he was transferred to Bathurst in place of another St. Kieran's man, the Very Rev. Dean Grant, D.D.

Like Dr. Grant and Dom Corish, MARTIN CRANE (spelled "Crean" in the account books) was born in the year 1818. A native of Barrystown, he went first to the college in Wexford, then to St. Kieran's in 1836. After a short time there he returned to his native place to enter the neighbouring Novitiate of the Augustinians in Grantstown, to become one of the brightest ornaments of the Order. He built their fine church in Dublin, St. Augustine's, laboured in the States to pay off the debt on it, was for many years Provincial and in 1874 was consecrated Bishop of Sandhurst.

Contemporary with Michael Corish, though lay-boys at the time, and figuring, though not prominently, in the prize-lists were PATRICK WHYTE of Mullinbeg and PATRICK BIRCH of Tullowglass. The former, according to his obituary in the *Journal* of November 1881, "laboured for many years in the diocese of Armidale during troublous times and manifested there the greatest tact and judgment. He was promoted later to the dignity of Dean of the Archdiocese of Sydney and, on the resignation of Bishop O'Mahony, was appointed by the Holy See to govern *sede vacante* the diocese of Armidale. He was succeeded as Dean of Sydney by his class-fellow, Patrick Birch.

Some two years after Messrs. Birch and Whyte had left the College young JOHN O'REILLY entered as a day-boy. "A native of the city of Kilkenny", says Cardinal Moran, "he made his preparatory ecclesiastical studies in St. Kieran's College, completing his course in the great missionary college of All Hallows. For eighteen years he laboured with the zeal of an apostle in the diocese of Perth—his neighbour fifty miles away was another St. Kieran's student, MICHAEL KIRWAN of Tullogher—being for a considerable time editor and very often printer, too, of the excellent Catholic newspaper, the *West Australian Record*". When in 1887 the diocese of Port Augusta was erected John O'Reilly was created by Rome its first bishop. After some years of laborious and highly successful

work in building schools, convents and churches, and in paying off enormous debts, he was made Archbishop of Adelaide in 1895.

Two brief pictures of the Perth of the period are characteristic of the wartime lives of our missionaries. One is a description, from Cardinal Moran's History, of the bishop's house in 1846: "Four wooden posts that supported the church bell were encased with boards, and the room thus formed became his Lordship's residence. The room being only about four feet square he could not lie down but was obliged to sleep in his chair. An umbrella was his only protection from the sun's rays and from the rain. When at a later period he rented a two-roomed cottage for a residence he kept no servant and the soldiers of the Irish regiment stationed in Perth, moved by compassion, volunteered to take in turn the charge of his cooking and other domestic requirements" (Moran, p. 558).

The other gives an idea of the distances these priests had to cover. One of them "stationed 250 miles to the north of Perth was summoned to baptise a child 130 miles farther north. He halted at his little church of Our Lady 55 miles from his residence and thence started on horseback across a desert carrying with him vestments and all the requisites for Holy Mass. He baptized the child, heard confessions and said Mass, and was back to Our Lady's Church on Saturday evening. There a messenger awaited, summoning him to attend a sick person 35 miles in a southerly direction. On Sunday, after celebrating Mass, he proceeded to administer the sacraments to this sick person. Thence he had to undertake another journey of 90 miles to baptize two children. He was back again at Our Lady's Church on Friday to attend to the immediate wants of that district" (Moran, p. 572).

Dr. O'Reilly's predecessor in the See of Adelaide was Archbishop Reynolds. Though a Dublin man he seems to have had a particular regard for St. Kieran's. He helped, as the account-books show, many students through their courses there and in 1878 he even sent two native-born Australians to the College, P. Jorgensen and John Henry Norton. Norton eventually succeeded to the diocese founded by Dr. O'Reilly, Port

Augusta, for which he was consecrated in 1906. It is Dr. Reynolds who told of an old man, his back a mass of scars from the lash, to whom he was introduced by Dr. Polding: "They flogged me every Monday morning", said he, "but they could not flog the faith out of me".

Of a more recent generation were the VERY REV. JAMES RYAN, President of St. Stanislaus' College in Bathurst; DR. JAMES WHYTE, the late Bishop of Dunedin; MONSIGNOR THOMAS HAYDEN, for so many years the distinguished President of Manly College—in the prize-list of 1889 James Whyte and Thomas Hayden are prize-winners in every subject in their respective classes—and the latter's brother, DR. WILLIAM HAYDEN, the well-beloved and deeply-regretted Archbishop of Hobart.

Not only did the halls of St. Kieran's continue to send out successors to these noble evangelists of the "Tierra Austral del Espiritu Santo" but men already engaged in parish work in Ossory, with all that it implied, left the comparative comfort of their sheltered lives to share the toil and drudgery of their brethren beyond the seas. Contemporary with Dr. Ullathorne's band were PATRICK O'BRIEN, curate in Ossory up to 1863, and PETER BIRCH of Irishtown who left his curacy in Ballyragget for Australia in 1845. Father O'Brien was killed by some ruffians in Goulburn in 1868; Father Birch served in Australia and other lands until 1883 when he returned home to die. FATHER MARTIN KELLY, ordained in

1869, left St. Mary's for Armidale in 1866; FATHER JAMES GRACE of Tullaroan went to Goulburn from St. John's in 1876; and others, like the President of the College, DR. PATRICK MURPHY, accompanied Dr. Moran to Sydney in 1885.

Dr. Moran was not a product of the College. He belongs to it in another fashion; for he kept the Presidency in his own hands while bishop of the diocese. And on the College, as on the diocese, he left an enduring mark, a legacy of scholarship and missionary zeal. His own high ideals, his outstanding qualities of intelligence and character, would have been inspiration enough to those whom he ruled as students and priests; but in his literary labours, some of the greatest of them prepared for the press and published during his episcopate of Ossory, in the Ossory Archaeological Society of which he was founder, and in the fine Moran wing which an appreciative people had paid for as soon as built, are reminders of the great bishop that for twelve good years guided our destinies.

His connection with the College was not altogether severed when he became Cardinal Archbishop of Sydney; he established Burses for his archdiocese in St. Kieran's and the stream of Kilkenny-trained priests flowed wider than ever to the southern continent. His students had to be hand-picked; he chose them from the top of the prize-lists. He expected much of them and no bishop did more to make sure that he got it.

**DISTINGUISHED VISITORS  
FROM U.S.A.**



*Front Row:* REV. JOHN LENEHAN; MONSIGNOR McNULTY; MOST REV. DR. HURLEY, Bishop of St. Augustine; CANON LOUGHRY, President; MONSIGNOR BURNS.

*Back Row:* P. FARRELL, D. CODY, P. HORGAN, J. McELENY, T. BARRY, J. LOWE, A. FOYNES, J. FLAHERTY.



# Australia's First Cardinal

VERY REV. DENIS LENIHAN, P.P.  
Perth

"PASTMEN" in every part of the world have been delighted with the picture of the new Dr. Collier Wing in the 1958 ST. KIERAN'S COLLEGE RECORD. In the background of the picture can be seen the older brother of the new arrival. Known to all generations as the "Moran Wing", it is now a veteran of some seventy odd years. It perpetuates the name of a former bishop of Ossory who later became the first Prince of the Church in a new continent twelve thousand miles away. To him we owe the present College Crest with its motto: "Hiems Transiit". This illustrious prelate deserves to be better known among "Pastmen"; and now that it is almost half-a-century since his death perhaps it is an appropriate time to include a short account of his life in the RECORD.

Born in 1830 in Leighlinbridge, he was left an orphan at a very early age. When twelve years old his uncle, Dr. Cullen, then Rector of the Irish College in Rome, visited Ireland and took him to the Eternal City where he began his studies for the priesthood. He proved to be a brilliant student and after his ordination in 1853 was immediately appointed Professor in the Irish College and three years later became its Vice-Rector.

His first association with Australia dates from his period as Vice-Rector. In 1859 Archdeacon McEncroe, Vicar General of Sydney, was sent to Rome in connection with the establishment of new dioceses in Australia. His petition was drawn up and personally presented to Pope Pius IX by "an able and courteous young friend, Professor Moran of the Irish College". It is of interest to note here that this historic petition resulted in the creation of four new dioceses: Maitland, Armidale, Bathurst and Goulburn (now the Archdiocese of Canberra and Goulburn). Between 1859 and 1866 he acted as "agent" in Rome for, at least, two of the new bishops who became his closest friends.

In 1866 he left Rome and at the request of his uncle, who was now Dr. Cullen, Archbishop of Dublin, and later Cardinal, he took up the dual position of Archbishop's Secretary and Professor at Clonliffe College.

On St. Kieran's Day 1872 he was consecrated Co-Adjutor Bishop of Ossory with the right of succession; and a few months later actually succeeded to the See. His reign in Ossory will be remembered chiefly for the many fine buildings which he erected. Notable among these are: the Moran Wing of the College, extensions to St. Mary's Cathedral, and two Industrial Schools conducted by the Sisters of Charity. He was the Founder of the Ossory Archaeological Society and the Ossory Literary and Historical Society.

In 1884 Pope Leo XIII named him Archbishop of Sydney in succession to Archbishop Vaughan, O.S.B., an Englishman who had died during a visit to his homeland. Taking with him a party of Sisters of Mercy and Brigidines, Dr. Moran set out for the far distant and then almost unknown continent of Australia. On his way he called on Mr. Gladstone in London and also met the Colonial Secretary.

To understand the part he played as Archbishop of Sydney it is necessary to take a look at the conditions as they were on his arrival there.

Australia was a collection of colonies, each a separate entity. We still have a relic of those days in that each State has a different railway gauge; so that a passenger by train from Perth to Sydney travels on five different gauges. There was a restless spirit in Society. Contempt for the wealth of the privileged few was prevalent among the working classes; the "hewers of wood and the drawers of water" were determined to better their conditions and were making more demands on their colonial bosses; the bosses were upset with a fear of growing unity among the workers; both



Labour and Capital were marshalling their forces for a great industrial battle.

The position called for enlightened Christian leadership. Into this situation stepped the new Archbishop of Sydney. Well acquainted with the prevailing conditions and well equipped to handle them, he immediately showed that he was the fearless champion of labour. While reminding both sides of their mutual obligations he spoke out boldly in favour of Trade Unionism, the right to a just wage and the right to strike. The great encyclical *Rerum Novarum* which came a few years later contained many of the points that Dr. Moran had already put forward. He asserted the right of the Church to speak on social problems and was a powerful advocate for the eight-hour day, the family wage and Social Insurance Schemes which would enable the worker to own his own home. He supported the idea of Labour representation in Parliament and played a notable part in the beginnings of the Australian Labour Party, which was later to govern Australia. Dr. Moran's efforts as social reformer brought him no little criticism, but they left a lasting impression and influenced the future development of industrial relations and arbitration in Australia.

The year 1900 saw the most important event in Australia's short history. This was the Federation of the six colonies into the Commonwealth of Australia as a self-governing Dominion. During the preceding decade in the conventions, negotiations and discussions which took place on this very important step the Cardinal played a notable part. Later the "Father of Federation", Sir Henry Parkes, a bitter enemy of the Church, was gracious enough to put on record: "Of all the voices on the question of Federation, none has been more distinct and more full of statesmanship than that of Cardinal Moran".

In ecclesiastical affairs the Cardinal earned universal recognition as a zealous pastor of souls. As Australia grew from its infancy as a colony to its manhood as a nation, so did the Church in Australia grow from the small plant to the great tree. With that growth came great problems, the solution of which

demanding courage and foresight. One such problem was the establishment of a native priesthood. Up to then, almost entirely dependent on priests from Ireland and other parts of Europe, the Cardinal and Bishops erected the first national seminary at Manly, Sydney. Scoffed at by many as a "White Elephant", this seminary has given over a thousand priests to the Australian Church in fifty years. The survivors from the first Ordination class recently celebrated their Golden Jubilees.

The provision of Catholic Primary and Secondary Schools for the growing population also demanded great courage. The Catholic education system had already been inaugurated. To extend and improve it the Cardinal introduced several new Religious Orders from Ireland and the continent. He called for great sacrifices and the Catholics of those days, who were mostly poor labourers, responded magnificently. Forced to support a public secular educational system which they could not in conscience use, they now had to carry the burden of a Catholic system without any assistance from the public purse. The strength of Australian Catholicism today is almost entirely due to the wise decisions made by the leaders of those days.

Many other achievements of Cardinal Moran can receive just a mention in an article such as this. Among them are: the erection of churches, Catholic hospitals, homes for the aged and the Cardinal's Palace at Manly.

We are also indebted to him for his history of the Australian Church. This monumental work deals with the first century of the Church in the Antipodes.

Almost half-a-century has passed since the death of Patrick Francis Cardinal Moran. Australian historians have yet to assess his contribution to Australia. The would-be biographer of this remarkable man has an open field to work in. A wealth of material awaits him. Some day we hope someone will take up his pen to do justice to this first Prince of the Australian Church, education-alist, historian, social reformer and statesman. May we fondly hope that the biographer will be someone who spent some time in the Moran Wing at St. Kieran's.

## DIAMOND JUBILARIAN



VENERABLE ARCHDEACON PHILIP COMERFORD, P.P.  
Piltown

ARCHDEACON COMERFORD was ordained at St. Camillus's Convent, Kilkenny on 4th March, 1900 and is the sole survivor of those ordained on that occasion. He was Vicar Forane of the Southern Deanery from 1947 until last year when he asked to be relieved of the position owing to failing eye-sight. The Archdeacon has been a member of the College Committee for many years and is a generous benefactor of his Alma Mater.

# Forty Years Ago

PATRICK CAHILL, B.A., H.DIP. IN ED.  
Mount Sion, Waterford

IT is now forty years since I first passed through the main gate of St. Kieran's College for the first time, a week after the term had begun, as it seems that my going there at all was a last-minute decision on my parents' part. My departure from home was no doubt speeded up by a letter to my mother from her nephew, Father John O'Keeffe, then Dean of Studies, whose words . . . "a good beginning is an important thing here" . . . decided my fate there and then. I still have a vivid memory of that beautiful September evening and of how bewildered I felt in the imposing surroundings among all my strange new companions, not one of whom I had ever seen before . . . for at that time, the only student from my part of Ossory, The Rower, was James Meany, then a senior ecclesiastic and now Administrator in Seir Kieran. As Father Meany had some contact with the lay-side in connection with the distribution of books, I got to know him very well and later had the privilege of serving his first Mass. But on that first evening a friendly student in the person of John Curran of Inistioge, pastor for many years in Los Angeles, came to the rescue and introduced me without delay to the geography and routine of the College.

Practically all my period at St. Kieran's (1920-1925) was under the Presidency of the late Canon Aylward. He was a man of small stature and of quiet disposition, but for all that he was to us an awe-inspiring personality who seemed to set the whole tone of the College, which was one of strict discipline and solid devotion to academic work. He was known to have taken a keen interest in Irish and had a good knowledge of the language, and we never had any doubt that in dealing with his boys he had for his motto the well-known Gaelic proverb: *ni bhionn an rath ach mar a mbionn an smacht*. Not that he was

excessively severe—he never, or hardly ever, had to resort to corporal punishment—but he would seldom unbend, which I think was a pity, as he was essentially a kindly man and we students would have benefited more from a closer and more cordial association with him.

A like observation, perhaps, might be made about other members of the teaching staff in my time. While we did not resent the stern approach of our mentors in their efforts to lead us up the slopes of Parnassus, we felt that we—and they—would have been none the worse for a little more relaxation, and nothing delighted us more than to see Father Matthew Cullen letting himself go occasionally on the hurling field or Father John O'Keeffe playing light-heartedly on the sidewalk with the young children of the farm steward. However, they may have been wiser than their youthful critics, and the fruits of their labours are an undeniable testimony in their favour. Nor were all of so Spartan a tradition. Father James Ryan, later President and now Canon and parish priest of Slieverue, less intensely and no less effectively brought us along through the realms of history and English literature, while Father Robert Stevenson (also from The Rower) and Father Michael Guilfoyle made us all very happy indeed in their Christian doctrine classes.

Father Guilfoyle, who was Dean on the lay-side during my time in the College, had more contact with us than any other priest on the staff. He knew us all intimately and took the keenest interest in the welfare of every student, winning the confidence, respect and affection of all. He was an ideal Dean of discipline—a discipline which he maintained with no apparent effort and which was never regarded as a burden by his young exuberant charges. In his first term he introduced the new College cap which was accepted without

a murmur even by those of us who were the most conservative of conservative country boys. He was a most tolerant chaperon on our bus excursions to other Colleges in search of hurling and football honours; and how we all enjoyed his weekly Sunday talks on the prefects' reports and on sundry finer points of etiquette.

A distinguished member of the staff for part of my time was the present Bishop of Ossory, Most Rev. Dr. Collier. He left us at the beginning of our second year for pastoral work in Cullohill but returned as President in the latter part of my final year. I remember how we youngsters in Preparatory Grade lived in awe of his majestic presence; but, for all our immaturity, we were deeply impressed by his long-remembered gesture on the occasion of Terence MacSweeney's death, when he entered our class-room for a few short moments, declared that this was a day of mourning, and then left us to ponder in silence on the sacrifice of the heroic dead. ♥

In those days the College had an interesting staff of lay teachers and I should like to pay a belated tribute to the memory of those in whose classes I had the privilege to sit for some years, namely, Charles Sandvoss, Conchubhar Ó Muimhneacháin and Peter Byrne. In my first couple of years Mr. Sandvoss was our mathematics and science teacher. He was most painstaking and sympathetic and succeeded in making those austere branches of learning as humane as is humanly possible. Mr. Moynihan had the difficult task of imparting a knowledge of the Irish language to every boy in the College, not one of whom (except, perhaps, a few day-boys) had a single word of the native tongue on entering his class for the first time. That he shouldered such a burden for so long is proof of his enthusiasm and endurance. He must have been a pioneer in introducing the grammatical works of Rev. Dr. O'Nolan, in the study of which the interested student might make his first exciting strides on the road to a liberal education.

Mr. Peter Byrne has had more Boswells (mostly vocal) than any man in his profession and his reputation has spread far beyond the circle of St. Kieran's alumni. Subscribers to the RECORD will have read the splendid tribute

paid to his character and scholarship by the Rev. Dr. Meany. Peter was a most attractive and stimulating personality. To our delight he loved to wander widely beyond the limits of the Department's curriculum and I have no doubt that to hear him say that . . . "a knowledge of Greek covers a multitude of sins" . . . more than compensated for his occasional omission of the text-book drudgery necessary for the attainment of some knowledge of that language. His facetious and sometimes startling statements remained long in the memories of his eager young listeners, such as his downright dismissal of Milton (in a Greek class!) as "the rascal who wrote a book advocating divorce while he was on his honeymoon", or his translation of Horace's self-portrait—*Porcum de grege Epicuri*—as "a hog from the sty of Epicurus". In a more practical mood he would declare that . . . "in schools all punishment should be corporal and all prizes cash" and that "in all educational systems two outstanding stumbling blocks remain, namely, hard work is not easy and brains are not equally distributed" . . . aphorisms not unworthy of a place in any College Record.

What has come to be known as the War of Independence was at its height during my first year at St. Kieran's. We felt secure within the College walls and carelessly watched the military lorries speeding out of town along the Callan road. But soon our feeling of security was somewhat shaken when we were roused from sleep one night to find the military searching our dormitories. All they found was a solitary tricolour which they took away along with its rebel owner, James Butler, one of the older students, whom they detained at Woodstock for a day or two. The excitement, of course, was intense and our hero was accorded a tumultuous welcome on his return. The year 1922 brought the Treaty and the inevitable division in our ranks, and I remember hearing many a keen argument between the youthful protagonists of the opposing sides.

The student body was, as always, a very varied one. While most of us were from Ossory, there was usually a good sprinkling from other dioceses including far-away Kerry and Galway, both of which counties supplied



## GOLDEN JUBILARIAN



VERY REV. MICHAEL GUILFOYLE, P.P.  
Clara

FATHER GUILFOYLE, who celebrated his Golden Jubilee last year, was ordained at St. Mary's Cathedral, Kilkenny on 31st January, 1909. He is well known and highly respected by very many past pupils of the College where he was Junior Dean for two periods: 1911-15 and 1920-30. We find frequent and grateful references in letters from his former students to his influence on them during their time in the College. We are glad to report that he is still active and in good health.

some useful performers on the playing field to share in the triumphs of our own Dillons, Teehans, Walshes, Kennys, Brophys and Lalors. An excellent spirit of friendliness prevailed down through the years and I cannot recall any serious breach of discipline or any trouble between the students themselves—except, perhaps, when the day-boys understandably went on strike against us boarders for a short while as a result of over-keen competition in one of our annual handball tournaments. All in all, we were a reasonably happy crowd, and exceptionally healthy, there being hardly ever an absentee from any class, even during the rigours of a severe winter, with the exception of one notable week when we were all more or less quarantined for some undisclosed reason.

Of the many students whom I knew so well in those days I have met but few in the intervening years and then only at rare intervals. But I often recall to memory those with whom I was particularly intimate. Among them were the brothers Jack and Michael Sherin, who have spent almost all their years since then in America. Both were enthusiastic boxers in those days and on one eventful afternoon they gave a superb, if surreptitious, exhibition to a select gathering of spectators on the theatre stage. Jack wrote reams of poetry in his spare time, of which I was the privileged, if not indeed the only reader, for a term or two, and I often wonder if he continued to woo the elusive Muse with like zeal in the great New World.

One of the few past pupils of the College of whom I saw a good deal from time to time was the late Andy Hughes, whose unexpected death came as a great shock to his many friends. Andy was one of the great talkers of his day in St. Kieran's, and in after years he was never more eloquent than when he chose to entertain the company with reminiscences of those years in the twenties which he had spent within its walls. But his great love of books and of literature, which he had never

lost since his student days, was in itself a very great tribute to his old school. Requiescat in pace.

Those years, 1920-1925, were surely fruitful years and can compare well with other vintage periods in the life of the College. Our time afterwards supplied many members of its staff, and some of my contemporaries, including the present President of the College, the Rev. Canon Loughry, are still labouring in its service. If one may be permitted to boast (and why not? . . . at least on the academic score), few short periods could produce a brighter galaxy than ours, which includes such names as Daniel Hughes, Thomas Clohosey, Richard Lowry, Edward Wall, Thomas Brennan, John Kennedy, Gabriel Loughry, Cornelius Sherin, Michael O'Carroll and Joseph Dunphy, to mention only those priests who later returned to the College in a professorial capacity.

Not a few of my young friends of those days have made their mark in the many theatres of lay activity, while, of course, the majority chose to enter the service of the Church and are now to be found in many lands throughout the world. I'm sure they all look back from time to time to those far-off days. Each one will have his own memories of the past, recalling to mind occasions, big and small; remembering, perhaps, those glorious autumn evenings when, fresh from home, he longed for the freedom beyond the walls, or the ever-exciting approach of holidays which he tried to speed by erasing the passing days from his home-made calendar, or those lonely nights when he lay awake in bed engrossed in some deep personal problem which may have entered his young life, or maybe, that lazy afternoon when he staked his claim to fame by engraving his name on the garden wall. But wherever they may be, or whatever may be their memories of the past, scarcely one of them would hesitate to call St. Kieran's College by the affectionate and time-honoured name of Alma Mater.



#### LAYSIDE 1926

- Front Row:* T. MOLLOY (Callan); G. STEELE (Fiddown); P. FOGARTY (Windgap); J. KENNEDY (Professor, St. Kieran's); J. KENNY (C.C., Clontubrid); J. CAREY (C.C., Ballycallan); D. BANIM (Freshford); E. WALSH (Lowhill).
- Second Row:* P. HEFFERNAN (Dr., Foulkestown); J. MACKEY (Mooncoin); J. MADIGAN (Callan); D. CARROLL (C.C., Camross); M. McGRATH (C.C., St. Canice's); A. FRISBY (B.D.S., Carrick-on-Suir); J. KEARNS (C.C., Castlecomer); J. DERMODY (P.P., San Francisco); J. COSTIGAN (Byrnesgrove); T. MULLALLY (Rosbercon); J. ROCHE (Glenmore).
- Third Row:* REV. T. CAHILL (Hexham & Newcastle); H. SANDVOSS (Kilkenny); W. MACKEY (Mooncoin); L. NUGENT (Rathdowney); W. BOWE (Errill); J. HENEBRY (Mooncoin); T. McEVoy (P.P., Lismore); E. FOGARTY (Castlecomer); J. ENNETT (Glenmore); L. O'CARROLL (Lisnafunchin); P. DOWLING (Tullaroan); REV. T. BOLAND (Sacramento).
- Fourth Row:* P. PRENDERGAST (Freshford); J. BUTLER (The Rower); P. KERWICK (P.P., Hexham & Newcastle); J. DELAHANTY (Kilkenny); P. O'SHEA (C.C., Gowran); D. McEVoy (Borris-in-Ossory); L. MURPHY (C.C., Ballyhale); J. MURPHY (Rathdowney); E. MAGUIRE (Stoneyford); T. LYNCH (P.P., Southwark); J. PHELAN (Callan).
- Fifth Row:* M. WHITE (Bonnettstown); J. DUNPHY (Chaplain, Kilmacow); J. PHELAN (Farran, Ballacolla); T. BRENNAN (Professor, St. Kieran's); J. WOODS (Tullogher), R.I.P.; P. NUGENT (C.C., Bennettsbridge); T. O'NEILL (Callan); P. DELANEY (Rathdowney), R.I.P.; T. LYG (N.T., Castlecomer); P. DUNNE (Conahy); E. KENNY (Byrnesgrove).
- Sixth Row:* C. CAVANAGH (C.C., Salford), R.I.P.; E. AYLWARD (Glenmore); P. HOLDEN (Clara); J. SHERIN (Kilkenny); A. QUINN (P.P., Portsmouth); G. BRENNAN (C.C., Thomastown); M. O'CARROLL (Professor, St. Kieran's); P. BIRCH (Professor, St. Patrick's, Maynooth).
- Seventh Row:* M. DUNPHY (The Rower); W. LALOR (Rev., Liverpool); P. McDERMOTT (Scotland); J. CANTWELL (Castlecomer), R.I.P.; G. LOUGHRY (President, St. Kieran's); J. SHEEHAN (Stoneyford); R. FUNCHEON (P.P., Sydney).
- Eighth Row:* P. KENNY (P.P., San Diego); C. SHERIN (Professor, St. Kieran's), V. DELANEY (Kilkenny); A. HUGHES (Kilmanahan), R.I.P.; T. POWER (Desart); J. FITZGERALD (Stoneyford); P. KERWICK (P.P., Sydney).
- Ninth Row:* J. WALSH (Rev., Slieverue); J. KINSELLA (Mooncoin); T. O'DONNELL (Mullinahone); M. DEMPSEY (P.P., Adelaide); M. WALSH (Kilmacow).
- Top Row:* J. FORRISTAL (P.P., San Francisco); P. HANLON (Thomastown); T. McMORROW (P.P., Birmingham); J. CUNNINGHAM (P.P., Sale); REV. M. GUILFOYLE (Dean); H. MULLALLY (Mullinahone); J. WALSH (Kilmacow); T. DALY (P.P., Adelaide); J. PROUT (Kilkenny); P. O'CONNELL (Goresbridge).



# In The News

**RIGHT REV. DOM ÆNGUS DUNPHY,  
O.S.C.O.**

**Lord Abbot of Our Lady of Bethlehem Monastery, Portglenone**

It is with great joy and pleasure that we record the appointment of Right Rev. Dom Aengus Dunphy, O.S.C.O., as Lord Abbot of Our Lady of Bethlehem Monastery, Portglenone, Co. Antrim. For the Editor this was a high honour not only for a past pupil of St. Kieran's College but for a former schoolmate, neighbour and friend. His personal interest was still further heightened by being privileged to represent Most Rev. Dr. Collier at the Abbatial Blessing on December 8th, 1958.

Portglenone is the most recent Cistercian foundation in Ireland, having been made from Mount Melleray in 1948. It can be said to lie deep in the heart of the black North, situated as it is on the borders of Antrim and Derry, seven miles from Ballymena. In the special sermon preached at the Installation ceremony Monsignor Arthur Ryan of Belfast described the occasion "as the opening of a new chapter in Irish Cistercian life" and dwelt on the appropriateness of the sons of St. Bernard finding a home in the diocese where St. Malachy once was bishop.

It is no mere trite statement to remark that the new Abbot brings many fine qualities of mind and heart to the high office entrusted to him, qualities required for the onerous task of building up a new Cistercian foundation for that, under God, is surely the work assigned to him. A strong, youthful personality, one could not but feel on the occasion of his Installation that he embodied and symbolised the spirit of the new foundation destined to arise on the pleasant fields of Portglenone. In few can there be such a happy combination of boyish exuberance and deep spirituality, such a harmony of nature and grace. At thirty-seven he was one of the youngest Abbots of the Order, yet was described by the preacher as one who came to his new sphere with tried and trusted

accomplishments in forming minds and souls in the academic and spiritual life.

Dom Aengus is a native of Cullohill, Laois, and received his early education at Cullohill National School before coming to St. Kieran's in 1934. On the completion of his secondary course he secured a University Scholarship but did not avail of it as he joined the Maynooth Mission to China. Four years later, however, he entered the Cistercian Monastery at Mount Melleray and was ordained priest in 1948. He became successively Professor of Philosophy, Master of Scholastics and Master of Novices.

On both sides of his family the new Abbot can lay claim to a long tradition of religious vocations. In addition to his brother, Father Lar (also of St. Kieran's) of the Maynooth Mission to China and now serving in Japan, he has at present a number of relations in religion both at home and abroad. Among his ancestors can be mentioned some who gave outstanding service to the Church. A direct relative, Mother Evangelist Moore of the Presentation Convent, Kilkenny, played a major role in the building up of that community as well as in founding their two branch houses at Kilmacow and Durrow. Another ancestor, though more remote, was Catherine Dunphy of Cullohill, who went to Australia with Cardinal Moran and established the Mercy Order at Parramatta. Mother Clare, as she was known in religion, was a woman remarkable for organising ability and a high degree of sanctity. On the occasion of her death in 1927 the Australian press referred to her as "one of the greatest gifts of God given by Ireland to Australia". Nor is the new Abbot the first of his family to serve the cause of religion in the North. A great-grand-uncle, Father Joseph Delahunty, was parish priest of Glenarm, Co. Antrim, towards the end of the last century and was responsible for the



present beautiful parish church there. And so in congratulating the new Abbot we pray that, inspired by the great traditions of the

Order of St. Bernard and those of his own family, he may carry to fruition the noble work assigned to him in the ancient diocese of St. Malachy.



RIGHT REV. DOM. AENGUS DUNPHY, O.S.C.O.



**REV. JOSEPH DUNPHY, B.Sc., B.D.,  
H.Dip. in Ed.**

THE departure of FATHER JOSEPH DUNPHY in September 1958 was a big loss to the staff of the College. He had been Professor of Mathematics and Science since 1937, and suffice it to say that during that period he upheld the high standard of his predecessor, Father Frank Lalor. Father Joe is brother of the late Canon Dunphy, who was President of the College, and belongs to the well-known Mooncoin family of hurlers. He himself was a hurler of note and captained the College Cup Teams that won the Leinster Championships in 1928 and 1929. In the latter year he also played on the Kilkenny Senior Team. He was the acknowledged champion of the College staff golfers and would rate high as a golfer by any standard of reckoning. The many students who passed through his hands and who have reason to be grateful to him will join us in a special word of thanks and in wishing him continued good health in his new appointment.

**JAMES J. BYRNE, M.A., M.Sc., LL.B.**

WE congratulate JAMES J. BYRNE, M.A., M.Sc., LL.B., on his appointment as Chief of the Rural Economy Division of the Agricultural Institute (Foras Taluntais). James is a leading expert in the field of economics and is well known for his lectures and writings. We feel confident that he will fill his new position with distinction. In this sphere he will be responsible for the organisation of research departments dealing with farm management, agricultural economics, marketing, engineering, home economics and rural sociology.

A native of Ballyhale, he came to St. Kieran's in 1932 and after a brilliant course went to the National University where he graduated B.A. (Law, Politics and Economics) with first-class honours in 1940. He took the M.A. (Economics) degree in 1941 and was awarded a Travelling Studentship which took him to Cambridge where he secured the M.Sc. in 1944, taking the LL.B. at N.U.I. the same year.



*By courtesy*

*[Kilkenny People*

After serving for a short period as secretary of Muintir na Tire he became Lecturer in Economics at Trinity College where he was later appointed Registrar of the Schools of

Agriculture and Veterinary Medicine, and became secretary of the Management Committee of the Kells Ingram Farm in 1957. From 1948 to 1954, in addition to his duties at Trinity College, he was secretary of the Population Commission.

He is married to a daughter of the late Sir Cornelius and Lady Gregg, formerly of Kilkenny, and is brother of Father Michael Byrne and Father Henry Byrne of the diocese of Perth.

### DIOCESE OF OSSORY

A NUMBER of Ossory priests, closely associated with St. Kieran's, have figured in recent diocesan changes and promotions. We gladly avail of this opportunity to congratulate them and to express our gratitude and appreciation of their work and service to the College over the years.

VERY REV. PATRICK CANON HOLLAND, P.P., Freshford, has been appointed Dean of the Diocesan Chapter in succession to the late Dean Cavanagh. The new Dean has many and long associations with his Alma Mater, stretching almost from the time of his ordination to the present day. As curate and Administrator in the city he served as confessor for both sides of the House and still acts as extern examiner for the ecclesiastical students.

VERY REV. JAMES CANON RYAN, P.P., Ferrybank, has been appointed Vicar Forane of the Southern Deanery in succession to Archdeacon Comerford who has retired. Canon Ryan spent twenty-six years on the staff of the College. On his recall from Edinburgh in 1921 he was appointed Professor of English and sometime later took on the duties of Dean of Studies. In 1939 he succeeded Dr. Staunton, who had been made Bishop of Ferns, as President, and continued in that capacity until his appointment to Ferrybank in 1947.

VERY REV. RICHARD LOWRY has succeeded the late Dean Cavanagh as parish priest of St. Canice's. Past Pupils of both Houses will recall his long years of service to the College,

first as Junior Dean (1930-46) and then as Spiritual Director. He still continues in the latter capacity for the ecclesiastical students.

VERY REV. JOHN O'ROURKE, after twenty-seven years as curate at St. Canice's, has been appointed parish priest of Castletown, Laois. During his record years of service in the city he acted as confessor to the College students of both Houses.



*By courtesy]*

*[Kilkenny People*

### NICHOLAS PURCELL

NICKY PURCELL, as he is familiarly known, came very much into the news in 1959 with his election as Chairman of County Kilkenny G.A.A. Although he didn't annex an All-Ireland title in his first year of office, he went very near it and can be well satisfied with the performance of all his teams. If, during his term of office (he was recently re-elected for 1960), he can produce even something approaching the thriller of September 6th, 1959, we will have good reason to be grateful for his chairmanship. We liked very much his sportsmanlike speech at the reception of the defeated finalists of last year—surely not an easy task for any Chairman!

He is a native of Ballycallan parish and was at St. Kieran's from 1938-1943. He is now Manager of Tullaroan Creamery.



## New Monsignori

IT gives us great pleasure to record that since our last issue eleven priests educated at St. Kieran's have been honoured by His Holiness the Pope with the title of Monsignor, some being raised to the rank of Domestic Prelate and some to that of Privy Chamberlain. To the new Monsignori we send our warmest congratulations and greetings:

RIGHT REV. MONSIGNOR NICHOLAS MOORE, P.P., Masterson, Wellington, New Zealand, native of Kilmoganny, Co. Kilkenny and ordained in 1913.

RIGHT REV. MONSIGNOR EDWARD PHELAN, P.P., Westport, Wellington, New Zealand, native of Aglish, Mooncoin and ordained in 1915.

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RIGHT REV. MONSIGNOR MICHAEL IRISH, P.P., Kiama, New South Wales, Australia, native of Glenmore, Co. Kilkenny and ordained from St. Patrick's, Thurles in 1923.



RIGHT REV. MONSIGNOR ALOYSIUS O'DONOGHUE, P.P., Lisbon, North Dakota, U.S.A., native of Knocktemple, Virginia, Co. Cavan and ordained in 1920.



RIGHT REV. MONSIGNOR PATRICK QUILLE,  
M.A., Dip.Econ.Sc., Adm., St. Mary's  
Cathedral, Edinburgh, native of Duagh, Co.  
Kerry and ordained in 1936.



RIGHT REV. MONSIGNOR JOHN MULVANEY,  
P.P., Larrimore, North Dakota, U.S.A.,  
native of Lisduff, Virginia, Co. Cavan and  
ordained in 1919.



RIGHT REV. MONSIGNOR MATTHEW CROTTY, D.C.L., V.G., Diocese of Baker City, U.S.A., native of the Rower, Co. Kilkenny and ordained in 1944.



RIGHT REV. MONSIGNOR JAMES MONAGHAN, V.G., Archdiocese of St. Andrew's and Edinburgh, native of Bathgate, Scotland and ordained in 1940.



RIGHT REV. MONSIGNOR PATRICK J. AHERN, P.P., Wallace, Idaho, U.S.A., native of Ballinree, Ballymackey, Co. Tipperary and ordained in 1937.



RIGHT REV. MONSIGNOR NICHOLAS HUGHES, Chancellor of the Diocese of Boise, Idaho, U.S.A., native of Ballyspellan, Johnstown, Co. Kilkenny and ordained in 1944.

**JAMES DELAHANTY**  
**Kilkenny**

A LOVE of books and reading has always been a great characteristic of JAMES DELAHANTY, and it was no surprise to hear early in 1959 that he was organising an Exhibition to be called "Books and Kilkenny" as one of the attractions for Arts Week 1959, to be held in Kilkenny Castle from May 31st to June 7th. The result was one of the most interesting displays ever to be seen in the city and it was a great pity that it did not receive the publicity it deserved.



As James continually kept pointing out to visitors, his purpose was not to assemble a library, nor to stock a bookshop but to make an Exhibition—to put books on show. But there were many other things besides books to be seen—letters, manuscripts, typescripts,

photographs and drawings, even the silver academic palms presented to Miss Mary Purcell by the French government for her book on Joan of Arc. Naturally, however, books predominated—books about Kilkenny, books printed in Kilkenny, books by Kilkenny men and women. There was a section of books about the history and antiquities of the city and county and another devoted to the great period of the Confederation. The order was roughly chronological and the last section was of present-day writers with Kilkenny associations, many of whom lent manuscripts and typescripts, the study and comparison of which was a fascinating and revealing exercise.

There were many links with St. Kieran's to be seen as well as with the other famous schools of Kilkenny. Dr. Birch's *St. Kieran's College* was there, as well as a 1587 black-letter copy of Stanihurst's description of Peter White's school. Particularly interesting was a dog-eared little volume *Sacri Lusus in usam Scholae Kilkenniensis* (Dublin: c. 1670), the only copy in existence, according to Dix. It was lent by Marsh's Library, who also lent Swift and Berkeley first editions and works by John Bale and David Rothe, two very different men who both became bishops of Ossory.

A considerable number of the 300 items on show came from James's own remarkable collection of books and it was with a feeling of personal loss that many people learned that all these and much else besides were lost in the fire which destroyed his house on College Road on the night of September 13th, 1959. James himself was in Spain at the time and did not learn of the tragedy for some ten days or more afterwards. Lovers of books everywhere and particularly those who were fortunate enough to have visited his Exhibition will join with us in tendering him our sincere sympathy on such an irreparable loss.

Our readers will be glad to hear that this disaster has not impaired his enthusiasm for books as is evidenced by his decision early this year to revive the Kilkenny Literary Society, first founded in 1851. We wish him well in his new venture.





#### MR. THOMAS HEALY

AMONG those who figured in the promotion lists of 1959 we were glad to read the name of THOMAS HEALY, St. John's Villas, Lower Grange, Waterford. Tom was with us from 1944-48. He was appointed Personnel Officer of Waterford Glass Limited last September. He commenced with the Company in 1950 when he secured a position in the Accounts Office. In 1951 he was moved to the Stock Control Office and in 1955 was transferred to the Sales Department. We congratulate him on his rapid promotion and wish him success in his new position. The duties of a Personnel Officer involve maintaining good relations between the management and staff, handling various labour problems which arise and attending to the human relationships of the industry. Those who knew Tom are confident that he will take all these things in his stride.

He is keenly interested in dramatics and takes an active part in the productions of Waterford Drama Circle. His former professor of Social Science will be glad to hear

that he still retains an interest in Catholic Social Study, but we are not so sure that some of his old teachers will be glad to read that his finest moment in 1959, apart from his own promotion, was Waterford's All-Ireland victory over Kilkenny!

#### REV. WILLIAM TREACY, B.A., B.D.

IN these days of Ecumenism it is heartening to read of the progress being made in the diocese of Seattle. Recently a group of American Baptist Ministers invited the Catholic Archbishop to send a spokesman to one of their meetings. The purpose of the invitation was to seek enlightenment on the Catholic position on certain vital problems. His Grace sent two representatives, one of whom was FATHER WILLIE TREACY, formerly of the diocese of Ossory and now Chancellor of the diocese of Seattle. The courtesy and hearing accorded to the Catholic spokesmen evidenced much sincerity and goodwill on the part of the representatives of the Baptist community in and around Seattle. Two other non-Catholic groups have recently made similar requests.

Perhaps not entirely unrelated is another item of news in which Father Treacy also figures. The Seattle Legion of Mary, in conjunction with other Catholic bodies in America, has begun to distribute reproductions of the icon of Our Lady of Vladimir to encourage people to pray for the religious freedom of Russia. Writing in the diocesan Newsheet of the Legion, Father Treacy, who is Spiritual Director of the Comitium, tells that from 1395 until 1917 Our Lady of Vladimir was enshrined inside the Kremlin and every Czar of Russia was crowned in its presence. Today it holds a place of high artistic honour in Moscow's Tretyakov Gallery.

### MR. JOSEPH A. KOSS

As we prepare for press news comes of Mr. Koss's resignation from the College staff. Thus is severed a link wrought as far back as 1913. With the exception of a short break during the First World War his service to the College since then has been continuous. As we published an appreciation of him in the first number of the RECORD, we will here confine ourselves to renewing our thanks for his forty-six years of devoted work and to wishing him a happy and pleasant retirement.

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AMONG those whom we had the pleasure of welcoming to the College last summer while in Ireland on holiday was VERY REV. PATRICK CUNNINGHAM, P.P., Diocese of Sydney and a native of Windgap.

### MICHAEL TYNAN, B.Sc., H.Dip. in Ed.

ANOTHER welcome visitor to the College recently was MICHAEL TYNAN of Johnstown, home on a short holiday from Rugby. Michael has been fortunate in securing an appointment as Operator of an Electronic



Computer with the British Thomson-Houston Company. He didn't say so himself but we understand this means that he is the brain behind the "brain". We did succeed in finding out, however, that he was selected recently for a special course in Electronics at Manchester. He assures us that these remarkable machines, which can do incredible sums at fantastic speeds, have prodigious "memories" and can translate one language into another, are still only in their infancy and that there is no knowing the limits of their possibilities. Perhaps he will tell us more about them in the next number of the RECORD?



### THE PRIESTLY OFFICE

A PRIEST wearing sacred vestments takes the place of Christ, humbly and earnestly to beseech God for himself and for all his people. Both before him and behind he wears the sign of the cross, to make him continually mindful of the sufferings of Christ. He wears the cross before him on the chasuble that he may gaze earnestly on the steps of Christ and ardently strive to follow them. He wears the sign of the cross behind him that he may bear, without retaliation and for God's sake, whatever injuries are done him by others. He wears the cross in front of him that he may grieve for his own sins, and behind him that he may mourn in sympathy over the misdeeds of others, remembering that he has been set as a go-between betwixt God and the sinner. Let him not grow weary of prayer and of offering the holy sacrifice until he deserves to obtain grace and mercy. When a priest says Mass, he gives honour to God, joy to the angels, strength to the Church, help to the living, rest to the dead; and he makes himself a sharer in all good things.

*The Imitation of Christ*  
—Knox-Oakley translation.

# Students' New Magazine

## VINCULUM

It is with particular pleasure that we salute the ecclesiastical students' new magazine, *Vinculum*, which made its appearance a little over a year ago and of which three numbers have already appeared. It would be difficult to think of a more welcome addition to the activities of an ecclesiastical college. As the President wrote in his Foreword to the first issue: "A magazine such as this can serve many useful purposes". Here is the ideal forum in which students can practise the art of writing, test their literary skill and learn a host of things about the business of editing and publishing which will be useful to them later on. In every respect the new magazine is the work of the students themselves.

*Vinculum* makes no claims to be anything other than a students' production, intended primarily for themselves. But this is not to say that it is wanting in permanent value or interest. On the contrary, each number carries plenty of good, original contributions covering every aspect of student-life. The main body of articles offers a wide variety of subjects and styles, ranging from neat vignettes of college life to first-hand accounts of pilgrimages and holidays. Hurling and football naturally figure prominently, though not to the exclusion of other useful pastimes and activities. No taste or talent is overlooked. Its cartoonist working in the difficult medium of stencil and stylus deserves special commendation. All in all it is a very creditable production, worthy of the support and encouragement it has received from the college authorities. We congratulate those concerned on their achievements to date and wish them continued success in the future.

The best tribute we can pay to this latest addition to the literary life of the College is to hail it as a most valuable source of material for our own pages. And here we wish to acknowledge our indebtedness to the Editors and contributors who have allowed us to use in the present number of the RECORD material which first appeared in the pages of *Vinculum*.



# An Ecclesiastic's Diary

IT is true, I suppose, that despite the seemingly endless calm and stillness of seminary life there is a tide in its calm and a motion in its stillness. For that reason a brief résumé of our chief joys and sorrows, successes and failures may be of interest to those who like to amble down "memory lane" and visit their Alma Mater in spirit. We like to feel, dear reader, that you often think of us and of the good old days, and this thought encourages us to give you what must, due to limitations of space and time, necessarily be a mere outline of the year's events.

1958

## August

Walking down O'Connell St. one morning I met "a certain Professor" who brought good tidings of great joy: "S.K.C. does not re-open till September 8th".

## September

After being officially welcomed back we learn from Father Larry O'Dwyer, home on a flying visit, that we have a new Junior Dean. . . . Allocation of places in chapel, rooms, dors., etc. . . . Under the able direction of Father Culhane, C.S.S.R., lost fervour is quickly regained. . . . Rubber tiles replace the granite on corridors and re-decoration is almost completed. Due to spiking of the border between the Phils. and the Divines' new study, an unsolicited Free Day is announced. Class begins in the new wing, but our critical brethren maintain that "the school around the corner" is not the same. Senior classes are officially proclaimed exempt from drill. . . . College cinema opens with *Caine Mutiny* and henceforth there shall be "two houses". Due to painting of the new partition there is no study tonight. . . . Free Day and annual address from His Lordship the Bishop. Table Tennis now in full swing and the current topic of conversation is "Will Teddy be T.T.

champion?" The boys from the banks of the Foyle lose heart, and who'd blame them, as Dublin prove to be All-Ireland champions.

## October

Our Holy Father died at dawn—9th—"With his death a great light is extinguished on earth and a new star kindled in the heavens". Blood Donor's Day. . . . Having seen *The Great Houdini*, Denis Franks's rendering of "Shakespeare without Tears" has little appeal for us. . . . Billiard Room now open. 25th—Conclave begins. "Who'll be Pope?" 28th—"Habemus Papam . . . Roncalli . . . Joannes XXIII".

## November

As the result of an injury sustained in the recent House hurling match "Harvey" is unable to "take the floor" on November 1st and so the play is off. 4th—His Lordship the Bishop celebrates High Mass in the Cathedral at 7 p.m. to mark the coronation of Pope John. . . . Inspiring lecture on Legion of Mary by devoted Dublin Legionaries. . . . Danny Kaye amuses us by the way he *Knocks on Wood*. . . . Oil-run central heating surpasses its predecessor. . . . Christmas cards on sale in library.

## December

1st—Father Brennan, The Rower, gives a very interesting lecture on Philately and arranges an Exhibition of stamps, mostly Vatican, in the College Theatre. 8th—Lay students produce an excellent "festival of drama". We congratulate them and those who worked behind the scenes and eagerly look forward to their next production. We make a presentation to Mr. Koss, "the grand old man of the College". 10th-20th—The end of the term is in sight. Elocution exam this morning and "zero hour" approaches. 21st—The hoot of horns at 3 p.m. heralds the

arrival of cars and buses to carry us to the scenes of childhood.

#### January

19th-22nd—Two old friends, Fathers Dorrington and Dagens, meet us on our return. Father Courtney, O.P. conducts the retreat. 23rd—First fall of snow (for those of us from the south at any rate) and, by way of contrast, a long letter from sunny Adelaide where Father Sean McGearty is roasting in a heatwave 'neath the Murray pines.

#### February

1st-3rd—Our first film this year was *Robbery Under Arms*. . . . Traditional Candlemas Day ceremonies and a Free Day on 3rd. We regret to announce the death of our Diamond Jubilarian, Dean Cavanagh, V.G. Erue, Domine, animam ejus.

9th—During first study Canon Arbuthnot and Mr. Wilkinson from England gave a very interesting lecture on the Y.C.W. During second study Thirds and Fourths attended the Remedial Clinic where Rev. Dr. Cremin, Maynooth, gave a brilliant lecture on "A Matter of Life and Death", under the auspices of the local Guild of SS. Luke, Cosmas and Damien. 14th-28th—*The One That Got Away* was one of our most enjoyable films so far. . . . Under the chairmanship of Father Walsh, C.C., St. Patrick's, the Fourths convincingly defeated the thesis that "The loss of faith among our emigrants is due to want of instruction at home". . . . February has been a very dry and mild month and so we're into March before we know where we are.

#### March

4th-5th—The big event, as usual, is the Kieran's Day play. This year we deviated somewhat from the more or less traditional Shakespearian play and put on *The Winslow Boy*. It proved to be a happy choice and we'll always look back on it as "the best ever". A very special mead of praise is due to "Ronnie" whom we hope to see back well and strong soon again. We were glad to have among the audience two past pupils from "down under".

17th—Treis an morsuil trid an gcathair chaitheamar an oiche ar an sean nos le

ceol is rinne cois tine i dteallaigh an Chuallachta seo 'gainne. Nuair a bhi an siamsa thart bhogamar linn chun an picturlann mar a raibh *Laura* a leiriu.

18th—Table Tennis exhibition in which our stalwarts proved a good opposition to Father McGrath's champions. 22nd-28th—We began Holy Week by taking part in the annual Palm Sunday Procession. Class ends on Tuesday but choir and ceremonialists are still working hard! The Holy Week Ceremonies were very impressive and, as usual, the singing of the Passion and Exsultet was of a high standard. 29th—Easter was celebrated in the traditional manner and today's festivity ended with *Roman Holiday*.

30th—Did Princess Anne enjoy her "Roman Holiday" half as much as we enjoyed our excursion to Clonea and Mount Melleray?

#### April

2nd—All good things come to an end and so too does the Easter Vac. but don't forget Ordinations are next month. 4th—The arrival of Father Jones for the lay boys' retreat brings back pleasant memories of his last visit and serves as a reminder of the forthcoming retreat. Some All Hallows students paid us a visit this afternoon. "It" (the pneumatic drill) is annoying us again. 8th-30th—Fourths succeeded in bringing off a double win in this term's Hurling and Football House matches. They suffer a defeat in Soccer. However, the lay boys bring off two Leinster cups and, surprisingly enough, the All-Ireland. We congratulate them and their trainer, Father Maher. . . . Time marches on but when it comes to getting up by S.T. we all become "Laudatores temporis acti"—isn't that cute!!!

#### May

3rd—Father Holohan's film-strip on the Ordination ceremony with a recorded commentary by some of the students was very impressive and beneficial to all. 6th—The end of the year is in sight. Elocution exam this morning. 7th—Because of the National Hurling League match in Nowlan Park on Sunday last our annual Sports were postponed until today. Although conditions were not good competition was keen and a sur-



#### FOURTH DIVINES

*Front Row:* JAMES McEENEY (Derry), Florida; MALACHY McKINNEY (Derry), Nottingham; JAMES HALLY (Kilkenny), Camden; MICHAEL CONWAY (Mayo), Galloway; CIARAN MARREN (Sligo), Camden; JOSEPH KEOGH (Cork), Nottingham; PETER BRADY (Longford), Salford; BRENDAN O'CALLAGHAN (Kerry), Nottingham; FRANCIS BOURKE (Kilkenny), Camden.

*Second Row:* PATRICK O'CONNOR (Kerry), Salford; CHRISTOPHER BREEN (Dublin), Yakima; JAMES O'SULLIVAN (Cork), Jefferson City; THOMAS CARRIGAN (Kilkenny), Sacramento; MICHAEL BOURKE (Kilkenny), Camden; LIAM McMAHON (Dublin), Salford; PATRICK McINTYRE (Derry), Salford; BRENDAN COLEMAN (Dublin), Seattle; DANIEL CANNING (Derry), Shrewsbury.

*Third Row:* JAMES LENNON (Carlow), Hexham and Newcastle; JAMES LOWE (Dublin), Florida; WALTER COOKE (Laois), Wellington; DONAL C. SHEAHAN (Kerry), San Diego; JOHN BUTLER (Westmeath), Wellington; PASCHAL BYRNE (Dublin), Shrewsbury; DESMOND McMAHON (Roscommon), Seattle; PATRICK KEANE (Kerry), Salford; JOSEPH GILL (Roscommon), Southwark.

*Fourth Row:* JAMES TUBMAN (Leitrim), Salford; JOSEPH NOLAN (Westmeath), Hexham and Newcastle; PADRAIG HORGAN (Kilkenny), Florida; DONAL J. SHEAHAN (Leitrim), Camden; JEREMIAH O'RIORDAN (Cork), Motherwell; RICHARD CRONIN (Cork), Jefferson City; JOHN FITZPATRICK (Down), Down and Connor; THOMAS BURKE (Derry), Hexham and Newcastle; PATRICK CLEARY (Limerick), Brisbane.



prisingly large entry took the field. The prizes this year were, from the point of view of usefulness, the best we have seen. Undoubtedly, the highlight of the day was "the Mile" which was won by Stephen Carey. In the 440 yards championship, Gerald Lovett was, for the fifth year in succession, an easy winner. Other notable winners were: 100 yards championship, Tom Carrigan; Long Jump, Paddy Horgan; 440 yards handicap, Phil McKenna; 880 yards handicap, Tom Dermody. 8th—Class ends today and from now to 20th we are taken up with revisions and examinations, oral and written. . . . "Black Friday" falls on Thursday again this year. . . . Prior to the opening of the general retreat by Father Cummings, C.S.S.R. His Lordship conferred Tonsure. Minor Orders were conferred on 23rd, Subdiaconate in the Cathedral on 26th and Diaconate in the College Chapel on the feast of Corpus Christi. In the afternoon we took part in the annual Corpus Christi Procession. 31st—Ordination Sunday. The ordaining prelate was Most Rev. Dr. Dunne, Bishop of Nara. The young priests were kept busy imparting their blessing to the crowds who thronged the front lawn throughout the afternoon. A new and very impressive feature of the Ordination Sunday programme was the open-air Benediction, imparted from the temporary altar on the terrace by Father P. O'Keeffe.

#### *June*

1st—Having assisted at the First Masses of the newly-ordained we depart for home thanking God for bringing us another step nearer the goal of our desires and for the glorious weather He gave us during the retreat and on Ordination Sunday.

1959

#### *September*

Despite the fact that Kilkenny and Waterford were due to meet on the 6th, the official re-opening date remained unaltered. However, after three glorious months of sunshine we did not mind it too much. For a goodly number it would be their last September return, and, for all, there is the eagerness to see what the freshmen look like, while the latter long for the big day in their lives—

their entrance to the seminary. Having "clocked in" we made for the traditional rendezvous and either made or renewed acquaintances.

To facilitate those of us who wished to be in Croke Park in spirit on Sunday the retreat began on Wednesday afternoon. Father John Cahill, O.P. endeared himself to all and earned our heartiest gratitude for his inspiring, fresh lectures. The end of the retreat was followed by the traditional allocation of places and the re-appearance of text books. No sooner had we introduced our large contingent of freshmen to their new surroundings and given them the customary briefing than they were summoned to the chapel to be told about the diocese of — and its needs—the first of many such summonses. . . .

Our first lecture this year was on the 21st, when Father Eamon Casey of Limerick gave an illustrated talk on the use of filmstrips as educational aids. . . . Debates here have gone into temporary retirement and instead we have vigorous Discussion Groups which are very successful to date. . . .

#### *October*

We got a clear view of the solar eclipse on 2nd. . . . On 8th we had Blood Donors' Day and Pelican House were deeply impressed by the response. Three students have been awarded the special Silver Pelican. . . . 9th—Forty Hours begin. . . . 20th—Inaugural meeting of "Cumann Chiaráin" in the College library. . . . 23rd-26th—Revision. . . . By this the freshmen have settled down to seminary life and decided on the corner of the Vineyard in which they propose to work. A few dioceses appear on Father Sherin's list this year, including that of Caracas in what is, in the history of the College, a new continent. . . . We welcome the appearance of magazines of current interest which have been thoughtfully provided in the recreation hall. . . .

#### *November*

The big attraction of this period is the annual play. Those responsible for this year's production put all they had into it and the result was most gratifying. Judging by the applause and comments it can be said the





### FIRST, SECOND AND THIRD DIVINES

*Front Row:* PATRICK FARRELL (Dublin); PETER SWEENEY (Kerry); MICHAEL McHUGH (Sligo); JOSEPH BRADLEY (Derry); JOHN O'FLAHERTY (Kerry); LAURENCE DUNPHY (Laois); PETER HOYNE (Kilkenny); JOHN McKENNA (Monaghan); JAMES STIRRAT (Dublin); DAVID KENNEDY (Limerick); AIDAN FOYNES (Cavan); JOHN LONG (Cork).

*Second Row:* JAMES NOLAN (Kilkenny); MARTIN CAMPION (Tipperary); PAUL FITZGERALD (Kilkenny); JOSEPH PHELAN (Kilkenny); HENRY DOHERTY (Derry); PATRICK SULLIVAN (Cavan); TIMOTHY O'SULLIVAN (Kerry); PHILIP McKENNA (Derry); MARK CARROLL (Dublin); JOHN QUINN (Longford); ANTHONY BRADY (Cavan).

*Third Row:* BRIAN FLYNN (Kilkenny); PATRICK JOHNSON (Carlow); JOHN HARRINGTON (Cork); ANTHONY OWENS (Down); SEAN FINN (Limerick); TERENCE BOYLAN (Derry); DANIEL CODY (Kilkenny); THOMAS DERMODY (Kilkenny); STEPHEN CAREY (Tipperary); MICHAEL CONWAY (Armagh); MICHAEL RYAN (Limerick).

*Fourth Row:* WILLIAM BYRON (Limerick); JOHN FITZGERALD (Kerry); WILLIAM BRENNAN (Kilkenny); ALPHONSUS MALONEY (Limerick); JOHN O'DONOGHUE (Kerry); RICHARD PHELAN (Kilkenny); MATTHIAS O'CALLAGHAN (Cork); NICHOLAS DUGGAN (Kilkenny); SEAMUS HESTER (Roscommon); SEAMUS MCGIVERN (Down).

*Fifth Row:* JAMES CORCORAN (Tipperary); THOMAS BARRY (Wicklow); MAURICE DILLANE (Limerick); EDMOND PRENDIVILLE (Kerry); HENRY McDAID (Derry); MICHAEL STANLEY (Limerick); EDWARD PHELAN (Kilkenny); MATTHIAS DOYLE (Kilkenny); NORMAN WILKINSON (Dublin).

1960

audience "got what they wanted". The orchestra, which has been resuscitated, provided some excellent interlude pieces. . . . In obedience to last year's instruction of the S.C.R. on "Sacred Music and Liturgy" we have adopted the first degree of participation in the Dialogue Mass which we have three mornings a week. This is only the beginning. . . . The Fourths had the privilege of attending an excellent extra-mural lecture by Father Barrett of Dublin on Legal Adoption. . . . 19th—Despite the storm and failure of current for a while, Father Corkery (Maynooth) did not fail to turn up for his excellent and most enjoyable lecture on *Teanga agus Cultúir na nGael* under the auspices of "Cumann Chiaráin". Next morning the lights failed during Mass and the sacristans had to light the branch candles. The candle-lit altar reminded one of Mass in the Catacombs and, indeed, it added much dignity to the Sacrifice. During first study the lights failed again and, fearing another black-out, somebody had two torches in his pocket during tea. . . . 22nd—Past Pupils' Reunion. The hurling match between past and present in Nowlan Park resulted in a draw. . . . 24th—Last free day this term. . . . 26th—We take this opportunity of wishing Mr. Koss a very happy eightieth birthday. . . . We congratulate Father Lowry on his appointment as parish priest of St. Canice's and Father O'Rourke, our Confessor and Pioneer Association Director, as parish priest of Castletown. Among the past pupils that visited us during the term were Revs. A. Cribben, H. Ryan, T. Delahunty, M. Conaty, J. Linehan, J. Roy, G. Lovett; Fathers T. and R. Cass and Father Mullins (Perth).

#### December

3rd—Snow. . . . 4th-7th—Revisions. . . . Due to unforeseen circumstances, the lay boys' play settled for 8th has been postponed until the end of the week. We wish them every success and look forward to their production. . . . Work on St. Kieran's Day play has begun. . . . The term is quietly coming to an end, and with it ends for the present this diary. 'Till we meet again "beannacht Dé oraibh go léir".

#### January

18th—As 8.30 approached the queue outside the Dean's room began to increase. Having reported back, the next step was to get the beds in order as over 130 weary men were determined to go to "Blanket St." immediately after Night Prayer. 19th—7.00 a.m.—"Ding dong, ding dong . . ." ah, well! *sic transit gloria* Monday. It is very cold and the snow clouds are gathering, so Fathers Dorrington and Dagens leave early. Under the competent direction of Father Prendergast, S.J. the spiritual thermometers begin to reach new heights. We wish to record our deep gratitude to Father Prendergast for the very practical lectures he gave us during this retreat. 20th—Shortly after the 2.15 p.m. lecture it began to snow and, in next to no time, a deep white carpet stretched as far as the eye could see. Towards nightfall milder weather was heralded by a downpour of rain. 21st—Class begins and the professors encouragingly inform us that, when all is said and done, this term is in working time only a week or so longer than the term that is past. 24th—It was officially announced that Ordinations will be on Pentecost Sunday, June 5th. The annual lecture on the Church Unity Octave was given by Dr. Brennan. 27th-31st—Father Edward O'Connor, S.J. gave a most inspiring lecture on the Apostleship of Prayer on 27th. Next day he gave two thought-provoking lectures on Devotion to the Sacred Heart. That night he gave a very moving lecture (aided by slides) on Matt Talbot. Another noteworthy event of the last days of January was the inaugural visit of the Fourths to the local De La Salle and St. John of God primary schools to conduct weekly lessons in Christian Doctrine.

#### February

1st—The morning is very promising and rumour has it that "the free-day is in the bag". . . . It was a glorious free-day. 2nd—Solemn Mass and Candlemas Day Procession. This year the procession took place out of doors and it was most impressive. 3rd—The traditional ceremony associated with the feast of St. Blaise, the blessing of throats, was performed by Father Holohan in the



### FIRST AND SECOND PHILOSOPHERS

*Front Row:* SEAN GARRETT (Cork); PETER RUSSELL (Cork); DENIS NAUGHTER (Wicklow); OLIVER MCSTRAVICK (Antrim); JAMES RICE (Kilkenny); EUGENE NEE (Meath); NOEL BRENNAN (Fermanagh); DESMOND MCGIVERN (Down); JEREMIAH JOYCE (Kilkenny); BRENDAN LAWLESS (Armagh).

*Second Row:* JOHN HICKIE (Kerry); SEAN O'DOHERTY (Kilkenny); JOHN NAUGHTON (Roscommon); RAPHAEL KEYES (Cork); SEAN FINLAY (Cavan); ANTHONY BONIFACE (Longford); WILLIAM O'NEILL (Donegal); MICHAEL GALLAGHER (Mayo); SEAMUS BUTLER (Laois); DONAL GALLAGHER (Sligo).

*Third Row:* THOMAS SHERIDAN (Cavan); THOMAS MULDOWNNEY (Mayo); HUGH SWEENEY (Donegal); FRANCIS FERRIE (Antrim); DERMOT WALSH (Kilkenny); JOHN HARKIN (Donegal); GERALD CLIFFORD (Kerry); MATTHEW DOOLEY (Kilkenny); MICHAEL DRENNAN (Kilkenny); PIERCE MALONE (Kilkenny).

*Fourth Row:* JOSEPH MAHER (Laois); THOMAS MORGAN (Galway); JOSEPH McDONAGH (Roscommon); JOHN O'DONOGHUE (Kilkenny); JAMES SHRYANE (Roscommon); SEAN MAHER (Kilkenny); PATRICK DUGGAN (Kilkenny); TERENCE McCANN (Sligo); VALENTINE FARRELL (Meath); PATRICK ROHAN (Kerry).



College chapel this evening. 7th—Tonight's film, *Rooney*, was highly enjoyable. It is the ardent wish of the Games Committee that many will strive to imitate the prowess of Rooney on the hurling field. 12th—Another period of snow. In times such as this we appreciate the value of the Recreation Halls. 14th—We are very grateful to the President for his fine lecture (aided by slides and the record-player) on orchestral music. 24th—"To smile or not to smile?" That is the question each Fourth Divine had to answer for himself as he faced the camera for the Ordination Class piece.

25th—Mr. and Mrs. Maddocks of London, just back from a tour of South Africa and due to depart shortly on their Australian tour, gave us a very pleasant and highly-enter-taining musical recital. Even those of us who "have no ear" enjoy these musical recitals immensely. . . . By this time the Discussion Groups are in full swing again. The Students' Liturgical Group has been set up and is doing wonderful work. The fruits of its activities are displayed on a new notice-board. Plans for our forthcoming Exhibition on the Lay Apostolate are taking definite shape as material pours in from various organisations all over the world. . . . Table Tennis and Billiard Tournaments are being arranged. . . . Despite the inclemency of the weather and a few minor set-backs the Hurling and Football league matches are being played to schedule.

### March

2nd—Solemn blessing and distribution of ashes at 9 a.m., followed by Solemn Mass mark the beginning of Lent. 5th—We celebrated the feast of St. Kieran in the

traditional manner with Solemn Mass coram Pontifice at which Father Lowry was special preacher. The highlight of the evening's celebration was the annual play. Despite some draw-backs, the play, Ibsen's *An Enemy of the People* was a tremendous success. The junior members of the audience found the play "a bit heavy" but they, too, agreed that the acting was superb. A special word of thanks is due to Father Sherin and Mr. Farrelly for the work they did behind the scenes.

8th—Easter is drawing nigh and, at this time, a showing of the film of the Easter Saturday ceremonies helps to give a better understanding of them and, to a degree at least, serves as an incentive to prepare during Lent for the joyful celebration of Easter. We are grateful to Father Gleeson of the Cathedral for procuring this film for us. 14th—The Third and Fourth Divines had the privilege of attending a most interesting and instructive lecture by Mr. E. Hughes, State Solicitor, on "Juvenile Delinquency" at the Remedial Clinic in James's Green.

17th—The "old Fourths" farewell performance, *Arsenic and Old Lace*, was warmly received. The pupils of 2A added a homely touch to the evening's festivity by their production of a short Irish play on St. Patrick at the fort of King Laoire. 22nd—Due to the fact that the "key-men" in the Fourth's hurling and football teams received their vaccination against smallpox today, this term's hurling and football House matches may not be played before Easter.

31st—The committee of Cumann Chiaráin distribute tickets for the new Gael-Linn documentary film *Mise Éire*.



# Seminarists' Y.C.W. Study Week 1959

THE three o'clock train from London didn't arrive in Manchester until 9.30 p.m. and we had still another thirty miles or so to go to Warrington. We were late already and it appeared that we were going to be much later. We decided to take the boat-train to Holyhead and get off at Warrington. After a few 'phone calls and a hot cup of coffee we were somewhat revived and able to continue on our way. At 11.30 p.m. the train arrived at our destination and with feelings of being on our own from now on we alighted. But we were not on our own, for two young lads hailed us and as we approached them I noticed from the badges in the lapel of their coats that both were members of the Y.C.W.

After a hurried exchange of credentials and apologies for being late we were told that we were going to the Cardijn Club. Through narrow cobbled streets and past factory chimneys belching clouds of smoke and smut we walked briskly until finally we came to a stop outside an imposing building which had over the door a sign announcing to all and sundry that this was the "Cardijn Centre".

Here the three of us were separated, having been told that the fourth member of our team had arrived earlier that day. We were then taken to the homes where we would be spending the next week, with families in some way or other connected with the Young Christian Workers, the organisation we had come to study in action. The Opening Session came the following day, August 16th, with an introductory address by His Lordship Right Reverend J. Petit, Bishop of Minevia. This was followed by a short lecture on "The Lay Apostolate" by Mr. Patrick Keegan, first International President of the Y.C.W. The place of meeting was the assembly hall of a local Secondary Modern School. Almost one hundred and thirty seminarists were present together with members of the local sections of the Y.C.W. and clergy from the nearby dioceses of Shrewsbury and Salford. The Irish

seminarians were strongly represented by the Columban Fathers and students from Maynooth, All-Hallows, Thurles, Waterford and last but not least the four students from St. Kieran's. Naturally the majority of the students were from English and Scottish seminaries but there was also a number of continentals present.

Our programme for the week was varied and interesting. The activities of the day were so spread out that not too much time was spent at any one activity. In the course of the week we were gradually introduced to the various aspects of the daily life of a Young Christian Worker. One of the most interesting sessions was when a panel of Y.C.W. chaplains assembled for the purpose of answering our questions. Here we learnt of the necessity of a chaplain genuinely interested in the Movement and of the great influence he has in the development of a Section. Reiterated again and again were the words of Monsignor Cardijn himself in reference to the Chaplain as "the one to discover, awaken, and develop the Y.C.W. vocations, and who helps, in priestly fashion, in the full training of the leaders and militants. As trustees of the Person, the Grace and the Doctrine of Christ, he will make Him enter into the life, conduct, and apostolate of the militants and the whole organisation". In short, we saw that the Y.C.W., its leaders and militants will be what its chaplains are.

In the evenings we visited local sections, and what we had learned in theory during the day we now saw in practice. To see boys and girls of from 15 to 25 years using the "See—Judge—Act" method in their Social Enquiry was a revelation in itself. Also in the evenings we visited in groups of twenty or so, under a member of the Y.C.W., the local factories and places of employment. The management of the various establishments received us very cordially and did their utmost to make our visits worthwhile. Although Lancashire is by tradition the home of the

cotton industry Warrington turned out to be very different. Prior to our visit we had never heard of the place and even after hearing of it, a population of about two or three thousand would be as much as we would associate with a "typical English town". But the fact is that Warrington has a population of over 80,000 people and the majority of them are connected with the local industries which are mainly of a heavy nature.

The highlight of the Study Week was the visit of His Grace, Archbishop G. P. O'Hara, Apostolic Delegate to Britain, who came to close the Session. After Solemn High Mass in the local parish church, at which His Grace

presided, there followed an informal concert<sup>t</sup> in the local hall and representatives from the different seminaries contributed to the success of the evening. The following morning brought the end of our visit and so we bade farewell to industrial Warrington and to the people who worked so hard to make our stay so interesting and enjoyable. From all we had seen and heard one fact was predominant, namely, that with such dedicated leaders the working class cannot fail to be won back for Christ.

DONAL J. SHEEHAN  
(*Fourth Divinity*)



*A STUDY IN CONCENTRATION*

# Drama

## "They Got What They Wanted"

by

LOUIS D'ALTON

NOVEMBER 1st, 1959 was celebrated by a bright, polished production of Louis D'Alton's *They Got What They Wanted*. The play itself is no world-shaker. But in these days when the urge to shock is leading many of our lesser dramatists to cynicism, morbidity and wholesale blasphemy, it is refreshing to re-meet a playwright old-fashioned enough to write to entertain.

As a play *They Got What They Wanted* has many weaknesses. Its characters have many inconsistencies and the less than adequate production-notes do little to help. But all its constructional drawbacks are more than compensated for by its rich layer of wholesome Irish humour. This the audience enjoyed to the full.

The cast was headed by Michael Clifford, who gave a highly enjoyable performance as the work-shy Bartly Murnaghan. At times he failed to give us the impression of a "Platonian, Einsteinian, Newtonian philosopher", but nevertheless, we did enjoy him. The castings of ladies is always a problem in our exclusively male community; but even here the job was well done. Ralph Keyes made his debut in a laudable fashion as Bessie Murnaghan, the patient if harrassed mother who is at wit's end to keep the proverbial "wolf from the door". His work had but one fault. He failed to instil enough sympathy into the character. As a result there were not enough of those soft lines that make a mother so human. The two daughters were very well played by Joe McDonagh and Sean Doherty. Joe gives promise of great things to come and

Sean will long be remembered as the bride from the House of Dior. The family was completed by three handsome sons played in a nice relaxed manner by Michael Ryan, Dermot Walshe and Terry McCann. The latter, as the youngest member of the Murnaghan family, was particularly effective in the opening scene.

The play was indeed "the thing", but the evening had even more to offer. Those intervals that can often be so tedious were given over to the first performance of our newly-formed orchestra. Under the leadership of James Stirrat it made an auspicious debut. We sincerely hope it was the first of many performances. It promises to be a most welcome addition to our seminary days.

### Cast

Bartley Murnaghan	...	MICHAEL CLIFFORD
Bessie (his wife) ...	...	RAPHAEL KEYES
Sally (his daughter)	...	JOSEPH McDONAGH
Norah " "	...	SEAN DOHERTY
Jack (their son)	...	MICHAEL RYAN
Derry " "	...	DERMOT WALSHE
Peter " "	...	TERENCE MCCANN
Owny Tubridy (shopkeeper)	MATTHEW DOOLEY	
Lorcan (his messenger boy)	...	JOHN HICKIE
Matty McGrath (gentleman farmer)		
		MICHAEL BOLGER
Joe (his son)	...	NORMAN WILKINSON
Tom Cassidy (contractor)		PATRICK FARRELL

JOHN LONG  
(*Third Divinity*)



# “The Winslow Boy”

by  
TERENCE RATTIGAN

THE case of Winslow versus Rex became a national *cause célèbre* almost overnight. The re-enactment of the case in the College Theatre for St. Kieran's Day 1959 helped to arouse local interest in the play because of the associations of the Winslow Boy with Kilkenny.

The leading-role of Arthur Winslow, who bled the family coffers white to prove his son's innocence to the world, was admirably played by Henry McDaid. His wife, Grace (Sean Finn), was the epitome of fussiness and light-headedness. The two elder children, John Long as Dickie and Pat Keane as Kate, gave an exhibition of superb character-acting;

John capturing the buoyant and frivolous air of an Oxford undergraduate, while Pat gave to the character of Kate the proper touch of a suffragette of very level-headed views. As Violet, the maid, Michael Conway introduced the comedy element and made a fine effort at a Cockney accent. Paddy Horgan, as Sir Robert Morton, the advocate, was convincing. Lesser roles were equally well played by Pat Johnson, Frank Bourke, Noel Brennan and Joe Phelan.

As Ronnie, the Winslow Boy, Brian McPolin carved for himself a niche in our hearts. In the opening scene he gave a faithful impression of a schoolboy fearful lest



SCENE FROM “THE WINSLOW BOY”

Left to right: B. MCPOLIN, J. F. BOURKE, P. HORGAN, S. FINN, H. MCDAID, J. LONG.



his family would not believe that he was really innocent of the "crime" for which he had been expelled from the Naval Academy. From the first to the final curtain he certainly lived his part, a difficult feat in a role demanding so many changes in mood and spirits. Towards the end, the timid and fearful Ronnie of the opening scenes had become quite indifferent to the whole affair and drowsed peacefully in the arm-chair while his father read aloud the latest news of the case which was being heatedly discussed in the House of Commons. This, and the interrogation scene were to our mind at least, the two most moving and impressionable scenes in the play.

We deeply appreciate the help and encouragement given and the sacrifice of time and leisure made by Fathers Sherin and Duggan, Mr. Farrelly (Producer), cast, committee and all who helped to make *The Winslow Boy* the tremendous success that it

was. It was most heartening, indeed, to see so many telegrams of good wishes from our past students, young and old, now in many corners of the vineyard but who are with us in spirit on St. Kieran's Day.

#### Cast

Ronnie Winslow	...	BRIAN MCPOLIN
Desmond Curry	...	FRANCIS BOURKE
Violet	...	MICHAEL CONWAY
Miss Barnes	...	NOEL BRENNAN
Grace Winslow	...	SEAN FINN
Fred	...	JOSEPH PHELAN
Arthur Winslow	...	HENRY MCDAID
Sir Robert Morton	...	PADRAIG HORGAN
Catherine Winslow	...	PATRICK KEANE
Dickie Winslow	...	JOHN LONG
John Watherstone	...	PATRICK JOHNSON

"PLAYBOY"

## "An Enemy of The People"

by

HENRIK IBSEN

WITH the presentation of an Ibsen play on St. Kieran's Day 1960 a new phase in the history of College drama can be said to have opened. *An Enemy of the People* is one of Ibsen's well-known social plays in which he attacks the stupid and unprincipled majority who fail in their responsibilities. In this instance the problem is spotlighted by the discovery that the public baths, through which a town has acquired the reputation of a health-resort, are reeking with infection. Dr. Stockmann, Superintendent of the Baths, stands out as the voice of conscience, while his brother, the Mayor, is the embodiment of expediency and intrigue.

That this new genre of drama was so well received is high tribute to both producer and actors. John Long as Dr. Stockmann did full justice to the leading role, while Sean Finn gave a very effective portrayal of the officious and unscrupulous Mayor. There are many others who deserve mention, but, in a play in which so many did so well, we must be content to express our appreciation to all in

general and our gratitude to Father Sherin and the Drama Committee in particular for such a successful introduction to the works of this great dramatist.

#### The Cast

Mrs. Stockmann	...	RAPHAEL KEYES
Billing	...	DESMOND MCGIVERN
Peter Stockmann	...	SEAN FINN
Houstad	...	VALENTINE FARRELL
Dr. Stockmann	...	JOHN LONG
Captain Horster	...	SEAN MAHER
Eiliff Stockmann	...	HUGH SWEENEY
Morten Stockmann	...	THOMAS MORGAN
Petra Stockmann	...	MICHAEL CONWAY
Morten Kul	...	MATTHEW DOOLEY
Aslaksen	...	BRENDAN LAWLESS

*Citizens:* JOHN MCKENNA, PETER SWEENEY, RICHARD PHELAN, THOMAS DERMODY, MICHAEL RYAN, JEREMIAH JOYCE, DERMOT WALSH, TERENCE MCCANN, WILLIAM O'NEILL, JOHN HICKIE.

"GYNT"

# Traffic Lights

When one looks at the sedate walk of the "Cleesies" in Indian file, or more official, in processional order, one would imagine that the last thing needed in St. Kieran's was Traffic Lights. When one considers that even the lay-lads are following in our footsteps this year, by walking in pairs rather than rushing in mobs, as is more natural, one is all the more surprised at the introduction of these lights. Yet there they are in Red, Amber and Green—Traffic Lights!!!



To appreciate the whole effect of this, you must come on a visit with me to a certain professor (or a little higher in rank), on business of course!!!

Walking towards the room my eyes were searching the ground as I turned over in my mind the best method of approach. So it happened that it was not till I was about to knock at the door that I saw them. There at the side was a panel and on it three bulbs, Red, Amber and Green. The rather superfluous words "Engaged", "Wait", "Come in" were printed underneath the appropriate bulb to facilitate, no doubt, the "Culchies" who are not too well acquainted with city life. Besides the panel there is an ordinary door bell to complete things.

Well, I pressed the door-bell. After a pause the green bulb flashed on to announce that the coast was clear (or was it?) and that I could enter. Gone now was the command "Come in" and with it the chance of knowing beforehand what kind of a reception one was likely to get. I half expected the door to swing open, but no, I had to do that myself. Perhaps there is more behind all this than one first suspects—anyway I was more than usually awed as I moved into that inner silence.

Having closed the door—to my disappointment it did not click shut of itself—I approached the operator. I noticed on his desk a plaque similar to the one outside only there was a button beside each bulb in this case. However, having been "operated upon" the red light was flashed on while this was in progress. I departed. On my way out—again, to my disappointment, I had to open and close the door myself—I noticed the green light was flashed on for the next visitor's entrance. That's all there's to it! Or is it?

I wonder how many fake callers the occupant had. Lights have a fascination all their own and I cannot but think that some of the more daring students "faked" excuses in order to see the lights working. I'm now hoping that with this evidence of keeping up with the times we will see an automatic door installed yet. Or maybe some of the more ingenious students will rig up a similar

contraption to oust the more vulgar "Hiss!" which is the equivalent of the schoolboys' "Nix". I hope the operator enjoys playing with his coloured buttons half as much as the young lads do just looking at the changing colours—there's quite an audience at times. The lights when in a busy mood remind one of the neon advertisement signs, only they

advertise the fact that the operator is safe and sound in his room—now the mice can play.

We have just acquired another set of traffic lights so now there will be no traffic jams; discipline can be administered smoothly—real smoothly.

"P. MACE."



*Photo]*

*[Rev. J. Fitzpatrick*  
REV. CIARAN MARREN, Head Prefect, at study



# The Isle of the Saints

YOU never know where you might meet St. Kieran's students during a summer vacation. Thus had you called at a certain Cistercian Abbey on a hot week-end last July it would not be too surprising to find two students from St. Kieran's staying there.

If you take the steamer to Fishguard and from there travel south, down the coast for about forty miles you will come to the little seaside town of Temby. Here you will find that you are only two-and-a-half miles from Caldey Island, the Isle of the Saints.

It was here in this town that my companion and I found ourselves on a hot Saturday afternoon last July. Making our way through the hotel-lined streets we came to the tiny Repository and Souvenir Shop of the monks of Caldey. Here a friendly lay-brother greeted us and led us towards the harbour. From the top of the hill, in spite of the throngs of holiday-makers all around, he yelled instructions to his friend in the harbour below and sent two somewhat self-conscious clerics down towards the pier.

We did not even get a glimpse of the island until we were nearly there. The sea was very rough and once we left the harbour the boatman covered us all with a large tarpaulin, otherwise we would have been drenched with spray. When we eventually emerged from beneath our dripping cover we were only a few yards from shore.

Caldey is a small island. It is only about a mile and a half long and not more than seven-eighths of a mile wide at its widest point. From where we landed no sign of the monastery could be seen. Leaving the pier we followed the little stoney road which ran inland over the hill. On reaching the top of this hill the monastery loomed up before us. It wasn't even what we imagined a monastery should be like from looking at the many ruins we find in Ireland. Somebody once described Caldey Abbey as the strangest-looking group

of monastic buildings ever seen in Europe. He was certainly right, yet there is no denying that the whole scene is very picturesque. The red-tiled roofs above its white rough-cast walls and the variety of odd-shaped spires and turrets make it look more like a medieval village in Italy than a monastery in England. Caldey looks unusual, but its story is just as unusual.

This island is truly the Isle of the Saints. Evidence has been found to show that it had been the site of a monastic settlement as far back as the sixth century. An old Priory with its stone spire-capped tower which still stands on the far side of the island is the work of the Benedictine monks who came to Caldey in the reign of Henry I. The earthen-floored chapel of this priory is still in good condition and Mass is offered there every morning. These Benedictines lost their right to Caldey during the Reformation but the island still held an attraction for those who wished to dedicate their lives to the service of God in silence and prayer. So it was that Aelred Carlyle with his newly-founded Anglican community of Benedictines came to Caldey in the year 1901. They at first took up their abode in the old priory but later built the present monastery and church. What prayer and the solitude of Caldey did for these men is quite remarkable. Twelve years after their arrival on Caldey Aelred Carlyle and twenty-two of his monks submitted to Rome and became Catholics. On the 28th February, 1913 Mass was celebrated for the first time in the monastery church. The remaining four monks of the community who did not submit then have since become Catholics.

After their conversion these monks continued to live on in Caldey. However, the support of the Protestant gentry was gone and they found it harder and harder to support themselves on the island. In 1929 Pope Pius XI intervened and appealed to the Abbot-General of the Cistercians to buy Caldey.



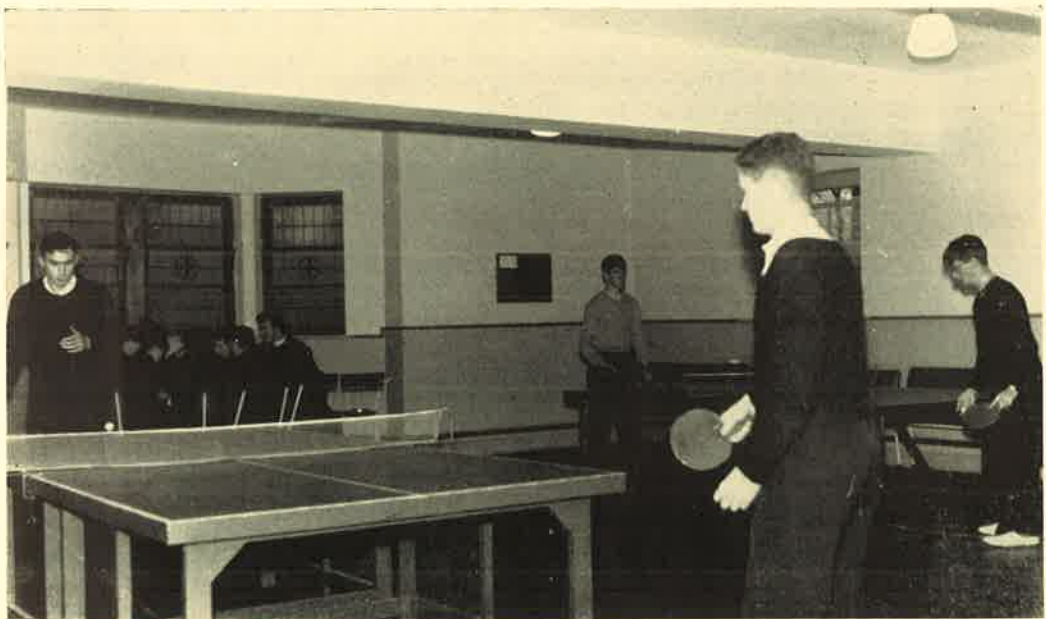
This was immediately done. A new home was found for the convert monks and the black and white robed monks of Citeaux took up their abode on Caldey. Even still the monks could not support themselves without the outside aid from their Abbot-General. So it was that Caldey remained a priory for many years. Recently, however, the community of Caldey has flourished. Market-gardening and a small perfume industry have helped to remove their financial worries. Early in October last year another pinnacle in the history of Caldey was reached. Dom Samson Wickesteed was elected first Cistercian Abbot of Caldey. Now with the full title of Abbey, Caldey can proudly hold its own among the great monastic settlements of the world.

When we arrived at the monastery last July we were given a real Cistercian welcome. Father Eugene Boylan greeted us with "Welcome aboard, lads". He went on to tell us to make ourselves at home and that if we found the heat too much we could leave off our coats and collars, that nobody would mind. When we were leaving he told us to

"come again next year if you want a quiet lie up after ordination". Father Guestmaster, another good Irish monk, saw to it that we had everything we wanted. The privacy of the island and its many little sandy coves made it perfect for swimming. Actually Caldey is the only Cistercian monastery that can boast of having two beaches within the enclosure. Little wonder then that the monks have permission to swim. Mass is celebrated every morning at suitable times for visitors in the tiny village chapel and in the old Benedictine Priory. From a public gallery in the monastery church High Mass and the Divine Office can be attended by the visitors, if they wish to do so.

Our days on Caldey slipped by all too quickly. It was with a heavy heart that we bade good-bye to our kind hosts and walked back down that little stony road. Turning as we crossed the hill we got a last glimpse of those red-roofed buildings before we headed for the shore and the waiting ferry.

BRENDAN COLEMAN  
*Fourth Divinity*



PART OF THE NEW RECREATION HALL

## A Bit of a Wag

OUR newcomers this year are a very representative body. Some of these are late vocations. They come from many walks of life, and their ages vary considerably. But the most intriguing of them all is one little albino. He arrived rather late. (Who would blame him?) In fact he did not come till November. Yet in that short time he has won his way into the hearts of all the students. His origin is as mysterious as Melchisedech's. Whence he came no one can tell. His mystery is even deeper than Melchisedech's for we have not got our friend's name. He categorically refused to divulge it. He is a frail little chap. Goldsmith may have wondered how one small head could contain so much knowledge but the students are astonished that so small a body can contain so dynamic a spirit. Like St. Francis there is just enough of body there

to retain the spirit and little enough to allow the spirit to dominate. Some of the more sympathetic brethren from the banks of the Foyle were so moved with compassion for him that they presented him with a few bars of chocolate. Good for Carbury! Our newcomer is also marked by a deep spirit of piety. The very first morning he took his pew for meditation. The head-prefect, however, saw some incongruity in his participation with the students in passive meditation and forcibly removed him from the chapel.

► Now all this may seem very uncanny. Perhaps it is; but it is most certainly very canine, because our newcomer is a quadruped. A quadruped goes on all fours. For the benefit of our poor old woman with the shawl let me say it simply. He is a dog. Yes, a dog!

"PHILADELPHIA"



*Photo]*

*[Rev. J. Fitzpatrick*

KEEPING ABREAST OF THE TIMES

# The Church Beyond The Solent

THE Isle of Wight is situated just south of the naval base of Portsmouth and the world-famous harbour of Southampton. It is roughly a little smaller than the Isle of Man. Like that famous island it, too, is a tourist resort and consequently all but one of its towns are on the coast. The one inland town is Newport and it serves more or less as the capital of the island.

These brief lines are based on what the author has observed at Newport and its more famous neighbour, Cowes, the home of yachting. The whole of the tourist industry of Wight is built around Cowes and its famous Royal Regatta which is held every August. Both towns could be compared to Wexford in regard to size and population.

Just 200 years ago there was not a sign of Catholicism among the people of the Solent. Then in 1791 the Church of St. Thomas of Canterbury was built in Newport and from there the Church has grown and multiplied, until now, there is Mass celebrated in all the main towns, either in chapels or parish churches. Not only did new parishes spring up but also convents to staff the schools, and the present century has seen the return of the Benedictine Monks of Solesmes to Quarr Abbey.

This, undoubtedly, is a remarkable revival of the ancient religion of the English people. However, there is one thing in which the Church is lagging behind, and it is the provision of boys' schools, both primary and secondary. In fact, one primary school for boys and girls is shared by three parishes, and there is no Catholic secondary school for boys, with the result that they must go over to the mainland every day at great expense to their parents.

The priests work very hard and the two in Newport have, in addition to their parish work, a prison, a Borstal, a convent and two hospitals in their care. Even so, they seem to find time to supervise activities in the new parish hall, which they purchased at great expense and difficulty from a Protestant sect. That was just three years ago; today the debt

has more or less disappeared, which speaks well for both priests and people.

The return of the Benedictine Monks to Quarr has had a great effect upon the people of the island. All have a certain pride in the fact that the monks are back again in their ancient home between Wootton and Ryde. Today they can be seen going around the island, doing all they can to spread the Gospel—speaking to the people as they would to long-made friends—and returning in the evening to their monastery behind the trees and within sight of the ruins of the former Abbey. It is obvious that they are held in high esteem by all the inhabitants of Wight.

The great progress of the Church can be attributed, in the first place, to the priests for the amount of work they do and the manner in which they do it. It is due, too, to the good nuns for their work among the youth both in and out of class-room. They have gained such a high reputation as teachers that many of their pupils are non-Catholics. Like the priests, they do all they can to advance the cause of the Church be it in school or street. It can be attributed to the faithful themselves who are ever conscious of their duties as Catholics. They do not cast off their religion on Monday mornings, but rather take it with them into their offices, shops and factories. They are remarkable for their observance of the Sunday and all return to the church in the evening for Devotions. They are ever willing and enthusiastic to do what they can to help the priests and nuns in the performance of their apostolic work.

To anyone who has spent some time among the Catholics of the Solent the rapid progress of the Church is no surprise. It is due to the zeal of all concerned. Many have been the blows they received, such as the bombing of the Church in Shanklin during the last war. However, they have overcome their difficulties in the past and they will, please God, in the future too.

PATRICK FARRELL  
*Third Divinity*

## Discussion Groups

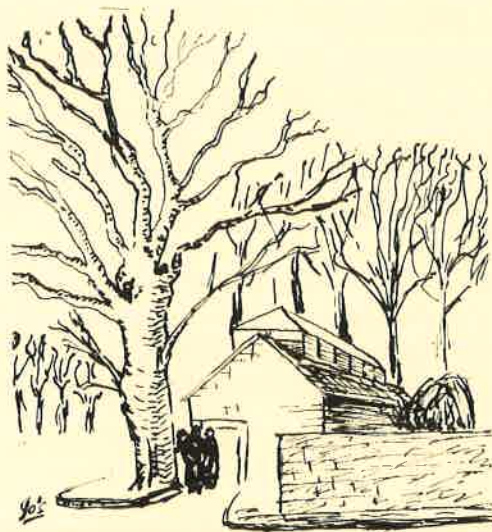
THANKS to the recent concession which has made the daily newspapers available to us, we have begun to notice the growing popularity of discussion groups in the modern world. In fact these groups are popping up almost at the same rate as T.V. aerials, and it is not surprising that they have invaded the religious field. Not to be completely outdone we decided that the time was ripe to do a bit of discussing ourselves, *permissu superiorum*.

On a Sunday night in October 1958, twenty-five of us, a cross-section of the community from Fourth Divines to First Philosophers, turned our backs on the Study Hall and trooped in better spirit into the College Theatre (the Concert Hall in your time). Gathered in a semi-circle around the mahogany table which has ousted the old deal "tub", we faced the "Big Three", the President, general Secretary and the Speaker. These, being Fourth Divines, duly impressed us with their dignity and later with their knowledge. A short paper was read and the discussion began. The subject: "The Seminarian and his Fellow-Students". We are wiser than you suppose for we discuss only our own business!

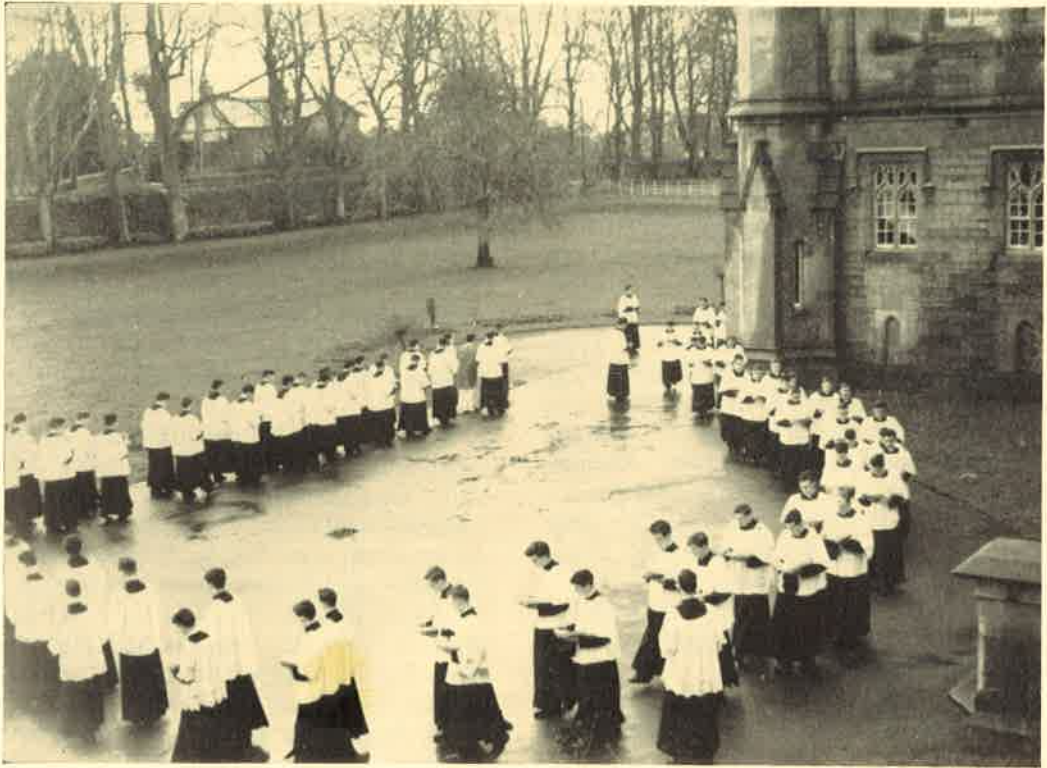
Five such groups as our own discussed variations on the same theme, such as: "The Seminarian and the Priest", "The Seminarian and Lay Organisation", "The Seminarian in the Parish". These group discussions were followed by a House discussion on the "findings" of the various groups until we arrived at a final picture of the ecclesiastical student of St. Kieran's. Of course, we found out that there was some discrepancy between the student as he is and the student as he should be and that consequently a raising of the standard in certain departments was indicated. We were honest enough to present all our resolutions to a Professor for correction or approval and decent enough to inform the Dean of some of them.

It is heartening to know that almost every student in the House had something to say. All in all we consider the experiment to be a successful one, and this year's general topic, "The Student on Holidays", is disclosing a variety of interesting facts (and some fiction) on the moral, intellectual and recreational pursuits of our students scattered over the four provinces.

N.N.







FEAST OF THE PURIFICATION OF OUR LADY 1960

## Games

HAVING arrived back on the first day of September this year we were broken in earlier than usual to this lighter, though very important, item of college life. As is customary for Fourth Divines, one of our very first actions was the election of capable officers for the smooth and efficient running of the games. The responsibility fell on the shoulders of J. O'Riordan as President, T. Carrigan as Secretary and J. Fitzpatrick as Treasurer. Referees elected were T. Carrigan for football, J. O'Riordan for hurling and R.

Cronin for soccer. At the first General Meeting captains elected were: Football: J. Tubman, J. McKenna and J. O'Donoghue; Hurling: W. Cooke, D. Kennedy and M. Doyle; Soccer: D. Canning, M. McHugh and J. Quinn.

The general quality of the games lived up to traditional standards, though both hurling and football leagues ended with fewer matches than anticipated, the winning teams reaching the necessary quota of points almost undefeated.

## Football

The notice board was the star attraction on the days preceding this term's House Match played on October 7th. The unusual and highly artistic manner in which both teams were displayed was a topic of conversation among professors and students alike.

The "House" won the day on the score of 1-7 to 1-6 for the "Old Fourths". This game fell somewhat below expectations, and petty fouls prevented many good moves from developing. The one redeeming feature of the game was the all-out effort by the "Old Fourths" in the last quarter. But in all fairness it must be said that the "House" deserved victory. They proved the superior team for three-quarters of the hour, and but for some inaccurate shooting up front would surely have won by a bigger margin.

Referee, Dr. O'Carroll, did a magnificent job and we will surely see more of him in future big games.

The game was only minutes old when Carey fisted over a point. In the ninth minute



Foynes added another to give the "House" a two-point lead. Then came one of the best scores ever seen here when, from a pass by Johnson, Foynes soloed his way through the "Old Fourths" defence and crashed home an unstoppable goal. Twenty minutes passed before the "Old Fourths" raised a flag. Lowe sent in a high ball and Canning, rushing in, boxed it in true Gilroy-fashion to the back of the net. This was their only score of this half. Shortly before the half-time whistle sounded Carey and Sullivan added points to give the "House" a half-time lead of 1-4 to 1-0.

The second half saw Canning adding a point after a few minutes to the "Old Fourths" tally. Johnson with two points stretched the "House" lead to five points. The game looked as good as over but back came the "Old Fourths" and Conway scored three points—two from close-in frees—in the space of six minutes. How the "Old Fourths" supporters gasped as O'Callaghan shot inches wide when a goal seemed certain! The "House" in a quick breakaway scored another point by Sullivan. This was a gem of a score from near the corner-flag. From a "50" Fitzpatrick scored a point and the same player added a like score from a 40-yards free. One point now separated the teams but time waits for no man—not even the "Old Fourths"—and so the final whistle sounded leaving the "House" winners on the score 1-7 to 1-6. "House" scorers were: Foynes (1-1), Carey, Sullivan and Johnson (0-2) each. "Old Fourths" scorers were: Canning (1-1), Conway (0-3) and Fitzpatrick (0-2).

THE TEAMS: "Old Fourths": T. Burke (goal), J. Gill, J. Butler, P. Keane, J. Nolan, J. Fitzpatrick, P. Brady, J. Lowe, D. Sheehan, B. O'Callaghan, J. O'Riordan, M. Conway, D. Canning, P. Horgan, J. Lennon. Sub.: J. Tubman for P. Brady (injured).

"House": M. Clifford (goal), T. Owens, P. O'Sullivan, M. Stanley, J. McKenna, J. Flaherty, E. Nee, S. Carey, E. Prendiville, M. McHugh, A. Foynes, P. Johnson, O. McStravick, P. Sweeney, T. Sullivan.

MAURICE DILLANE  
First Divinity

## Hurling

"The House" brought off the double this term when their hurlers had a five-point victory over the "Old Fourths". It was a closely contested game and both sides were very determined to win. The hurling was brisk at times and the exchanges were keen, both sides relying on the "pull-first-time" policy. However, there was also some culpable misses and faulty striking, aptly compensated for by some excellent overhead hurling. With ten minutes left in the game the "Fourths" were deservedly leading by one point and were hurling with great dash, but back came the "House" in Kilkenny-like fashion and snatched the lead with two opportunist goals. "The Fourths", undaunted, made great efforts to pull the game "out of the fire", but the long whistle put paid to their gallant bid.

"The House" were in first to score when Dunphy opened their account with a goal. "The Fourths" were soon to return the compliment with a similar score. Carey tacked on 1-1 for "The House" before Sheahan sent to the net for the "Fourths". "The House" were next to score when Cody cut over a beautiful point. This was quickly followed by another from D. Phelan. The "Fourths" now put on the pressure and Horgan goaled from the wing to leave both sides level at half-time (2-3 to 3-0).

On resuming play the "Fourths" broke away from the throw-in and Sheahan with a hard shot put them ahead by 3 points. Back they came again and Pat Duggan pointed from a free. Within minutes the same player added another from play. Cody brought the "House" back into the game when he goaled to leave two points between them. Hurling was tense now and D. Phelan sent over the bar to narrow the gap to the minimum. Stanley was next on the mark with a goal for the "House" but the cheer had scarcely subsided when the "Fourths" had the sliothar in the net to leave them one point ahead. Excitement was at fever pitch as the "House" launched into the attack. Bolger grabbed a sky ball and sent it to Stanley who made no mistake in putting the "House" ahead. Back they came again and Cody added another goal to leave them five points ahead. The "Fourths" made some

gallant efforts in the dying moments but no score resulted.

The game was but ten minutes old when it lost two great players in T. Carrigan (Fourths) and P. Fitzgerald (House) who had to retire with injuries.

A word of thanks is due to Father Kieran Darcy who was a very capable referee.

"House": J. Nolan, M. Doyle, P. Hoyne, M. Callaghan, M. Bolger, N. Duggan, D. Kennedy, J. Healy, P. Fitzgerald, L. Dunphy, S. Carey, D. Phelan, T. Dermody, D. Cody, P. Sweeney. *Subs.*: M. Stanley for P. Fitzgerald; T. O'Sullivan for P. Sweeney.

"Fourths": P. Byrne, J. Nolan, W. Cooke, M. Clifford, J. Corcoran, T. Carrigan, M. Ryan, D. Sheahan, M. Dillane, B. Flynn, P. Duggan, J. Lennon, S. Finn, P. Horgan, P. Cahill. *Subs.*: F. Burke for T. Carrigan; E. Troy for J. Nolan; J. Lowe for J. Corcoran.

MARTIN CAMPION

*First Divinity*

## Soccer

This year's Soccer "House" match was not up to the standard of past years. Even so we had a fairly entertaining game in which the "Fourths" were somewhat lucky to secure a draw.

The first twenty minutes saw almost incessant attacking by the "Fourths" but the nearest they came to scoring in this period was a Conway shot that grazed the post. A bad pass by Canning in the twenty-first minute gave the "House" a chance and Quinn made no mistake from a few yards range. In this first period McHugh in the "House" goal was the outstanding player, while Boylan was a very sound defender. Half-time: 1-0.

The second half saw the "House" take the ascendancy and only good work by centre-half Burke and goalkeeper O'Callaghan prevented the "House" adding to their lead. Eight minutes from time goalkeeper O'Callaghan was hurt and the match seemed lost from the "Fourths" point of view. It was only then, however, that they really fought back and when Canning was fouled outside the "Box" they really had a good chance to equalise—a lob into the goalmouth saw a scrimmage ensue and although the ball did

enter the net the whistle had previously gone for a penalty kick. Butler made no mistake from the spot to give the "Fourths" a 1-1 draw.

The match was capably refereed by Father Grace.

DANIEL CANNING  
*Fourth Divinity*

#### NEW BILLIARD HALL



MAKING A "BREAK"?



# Indoor Games

“ANYONE after you, Tom?” “After you, Pat?” These and similar salutations can often be heard from “Hades” during recreation periods.

The “Hades” of the New Wing houses the Recreation Halls and consequently is an attraction any day of the week and any time of the day. That these Halls fill a long-felt need goes without saying. The enthusiasm of the students for Table Tennis and Billiards is in itself an expression of their gratitude to the College authorities for the provision of such amenities.

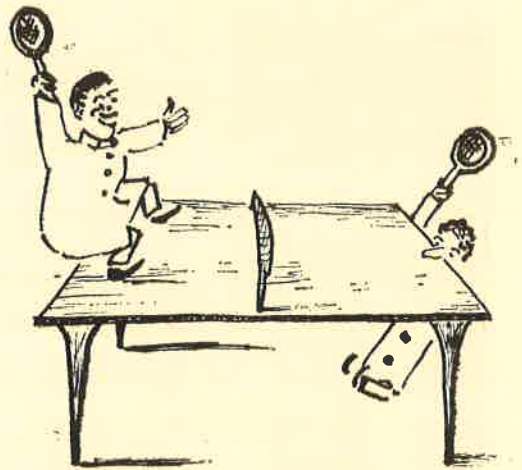
The Table Tennis Championship of 1958-59 was won by Teddy Hill who defeated M. McHugh in the final. This was a really exciting game. There were some fine rallies but Teddy always seemed to have the edge on his opponent and after three games emerged victor. Father Holohan attended and presented the prizes.

On March 18th, 1959 the “cream” of the College’s Table Tennis enthusiasts were seen in action against Father McGrath’s champions, St. Canice’s Boys’ Club. Both sides treated us to a very fine exhibition which ended in a draw. Teddy Hill, Michael McHugh, Joe Bradley and Alf. Maloney represented the College.

The Table Tennis Championship for the present year commenced in early February. Joe Bradley, Alf. Maloney, Stephen Carey and Brian Flynn were mentioned as serious obstacles to the favourite, Michael McHugh, last year’s finalist.

Within a few weeks the big entry was reduced to eight: Michael McHugh, Michael Bolger, John O’Donoghue (1st Philosophy), J. Joyce, Jim Lennon, Alf. Moloney, Paschal Byrne and Stephen Carey. The elimination of Joe Bradley and Brian Flynn by John O’Donoghue and J. Joyce respectively in the early stages of the competition were the big surprises. The final was played on April 3rd

and Michael Bolger emerged as winner after four very good games.



The Billiard Hall also gets its share of attention. As in the case of Table Tennis so too with Billiards some of the novices of 1958 are now seasoned and skilful campaigners. At the moment of going to press a Billiards’ Competition is in progress and promises to be as exciting and successful as the Table Tennis competitions.

Draughts and Chess are very popular and anytime one enters the Recreation Halls he is sure to find clusters of students gathered around tables to watch the “moves”. In addition to these amenities we are very fortunate to have periodicals made available, especially as they include such interesting reading as *The Furrow*, *The Clergy Review*, *The Word* and *The Catholic Digest*.

LIAM MCMAHON  
*IV Divinity*

# ORDINATION GROUP, 31st MAY, 1959



*Front Row:* REV. J. BRENNAN, Professor; REV. M. O'REILLY, O.M.I.; REV. P. O'KEEFE (San Diego); VERY REV. G. CANON LOUGHRY, President; MOST REV. P. COLLIER, D.D., Bishop of Ossory; REV. J. HOLOHAN, Senior Dean; REV. T. HEALY (San Diego); REV. T. O'CONNOR, Junior Dean; REV. M. O'CARROLL, Professor.

*Middle Row:* REV. J. ROY (Wellington); REV. G. LOVETT (Seattle); REV. T. MULLIN (Salford); REV. N. PHELAN (Los Angeles); REV. J. MCGLINCHY (Motherwell); REV. M. HANRAHAN (St. Augustine); REV. J. MCGRATH (Shrewsbury); REV. G. HORGAN (Washington, D.C.); REV. E. DIGNAN (Washington, D.C.).

*Top Row:* REV. O. MAHEDY (Washington, D.C.); REV. J. LENNON (Shrewsbury); REV. S. FLANAGAN (Los Angeles); REV. R. MORROW (Salford); REV. T. J. HILL (Mobile); REV. A. O'REILLY (Salford); REV. D. O'REGAN (Southwark); REV. L. LEDDY (Austin, U.S.A.).

# St. Kieran's Revisited

VERY REV. DEAN DANIEL O'DONOVAN, P.P.  
St. Mary's, Sunderland

ONE afternoon last September I had the great joy and pleasure of revisiting St. Kieran's College. Twenty-five years had passed since I had last seen it, and forty-one years had gone by since I had first entered on an autumn evening in the memorable year, 1918. I was expecting to find changes, as I had heard so much about new wings and new ways that in recent years have contributed to the grandeur and greatness of St. Kieran's. The first change that I observed as part of the "age of elegance" was the stately and imposing entrance, which is a marked contrast to the old wooden structure that had a high and effective utility value in shutting off any disturbing gaze on or from the outside world!

It has been said that there is nothing permanent but change; that is a paradox that must admit of one exception at least, for I had no sooner arrived in the grounds than I was face to face with the changeless scene, namely, the President having his post-prandial walk, flanked by two professors! How familiar that sight was in my student days! The very kind and cordial welcome I received from Canon Loughrey was not only indicative of his own gracious personality, but also of that fine hospitable tradition of which St. Kieran's can boast in welcoming back those who had studied within its walls. Such a welcome has a meaning and value in enhancing the prestige of the College and cherishing the old affection for Alma Mater, which endures through the years in the mind and heart of a priest. The tonic of the welcome carried me buoyantly on an extensive tour of the College. First of all, to satisfy my curiosity, I visited the new wing about which I had heard so much. Externally it seemed to me a very laudable architectural achievement in continuity and distinctive features to tone with the original building. Internally there is

modernity on the grand scale. High up in Parnassus, the gods of the days of old must be resting uneasily as they indulge in sombre reflection on the past and contemplate the lot of those who dwell in a new Elysium!

The students of forty years ago could no more visualise all the amenities supplied in this new wing than they could forecast the wonders of television, the sputnik, and nuclear power with which we are familiar in this age. It was surely a Spartan life in those days—no central heating anywhere—with only two fires in the theology and philosophy halls to warm our limbs and cheer our spirits! Studying in one's room with the aid of a candle, and wrapped in an overcoat, and surrounded by all the austerity of a monastic cell, the student was made to realise that he must prepare the hard way for the life of the priesthood, with its sacrifices and trials, and that physical comforts must not be thought of in the work that was before him, but rather a determination to labour with endurance among the cold hearts of the world outside. The sheltered life of the College that has its foundation in prayer, study and discipline will not last always for the aspirant to the priesthood. Soon the College gate closes behind him for the last time, and he finds himself in a far different world to that which he has known for so many years. He will quickly recognise it as an adversary, whose challenge can be met successfully only by hard and intensive training. As I stood in the corridor of the College that evening last September I seemed to be surrounded by the "ghosts" of the past, and I thought of those students of my own time who cheerfully endured all hardships and considered them "not worthy to be compared with the glory to come"—the glory of the priesthood and its apostolate. They went forth full of zeal to labour faithfully and well in the American prairies, the



Australian Bush, and the teeming cities. Many of them have already received the summons from the great High Priest to render an account of their labours. I pray that their reward has been great.

I have already referred to the year 1918 as memorable; it is memorable because it was historic. The eleventh of November in that year was to see the end of the hecatomb, which is known as the First World War. At that time too the Spanish 'Flu was raging throughout the world, and there were millions of deaths. St. Kieran's had its visitation and practically all the students were victims. The College routine was suspended for a few weeks. On Armistice Day we were allowed to leave for home to convalesce; and we seemed to share the joys and scars of those returning shattered from the battlefields! There was no death among the students—a blessing that did not descend on many other Irish ecclesiastical colleges. Our recuperative powers were also good, for we returned after a fortnight to put in a few weeks study before we left again for the Christmas holiday.

There was at that time a record number of students in the College. Up to 1914 it was the practice of many bishops to direct their students for the last years of their preparation to Rome and other continental colleges, and to American seminaries. The exigencies of war put an end to that for travel abroad was not allowed. It was then St. Kieran's College charitably and generously came to the aid of so many whose course would, perhaps, have been interrupted for three or four years. The result was that accommodation was strained to capacity. In the Theology classes alone there were a hundred and five of us making cheerful and gallant efforts to manipulate pen and note-book for the purpose of recording the theological wisdom that was emanating from the rostrum! We were then blissfully ignorant of what *lebensraum* meant—and could mean as a pretext for the Second World War! It has been said that sweet are the uses of adversity, and it was in that spirit we marched towards the goal of our efforts and vocation. I think I can say that while we occasionally indulged in a grouse, we did not harbour any grievance that would mar the happiness of our College

days or be unworthy of the priesthood.

These memories would be far from complete if I made no mention of the College staff of those years, 1918-1922. The President was Father (later Canon) McNamara. A man of outstanding presence and great dignity, his intellectual attainments were wide and easily recognised and he delighted in imparting his knowledge in syllogistic form. His "ergo" was very familiar to our ears. He was, if I remember rightly, a complete product of St. Kieran's in that all his years were spent in the College from the time he entered as a boy.

The Dean was Father Stephenson. His impressive physical presence commanded attention in more ways than one! While he insisted on strict observance of the rule—often in thundering tones—he had a kind side to his nature, and a simplicity of manner that was fairly obvious and sometimes amusing. In the Autumn term of 1918, Dr. Staunton (the present Bishop of Ferns) was professor of Dogmatic Theology. His knowledge of the sacred science and his method of imparting it gave him a high and popular standing in the estimation of the students, and we appreciated greatly his summary of the war news which he usually gave at the end of class (the reading of newspapers was strictly forbidden to students in that age). He described for us the fortunes—and misfortunes—of the war, then in its last phase of death and destruction, in such detail and vividness that he had us at times almost on the battlefields of Flanders! Dr. Staunton was succeeded by Dr. M. Doyle. He endeavoured to make us drink deep of the Billot spring of Dogma where he himself had slaked his thirst at a Roman University. Incidentally, I must mention that as I passed through Callan after my visit to the College, I called to see Dr. Doyle. I found him in the vestry preparing to officiate at Evening Devotions. The years have not wearied him, I was pleased to observe. Another member of the professorial staff in 1918 was Dr. Cleary, O.P., of the Black Abbey. He lectured on Moral Theology and set us an example by his intense application and exposition every minute of the hour allotted for the class.

We had a new President, Father Aylward, in 1919, Father McNamara having left for the "mission", and to become a parish priest.



Father (later Canon) Aylward was a great student of the Irish language which was seldom heard in those days outside certain areas. In his own quiet and timid manner he proved himself an effective President by the priestly example of his life, and by being, like Dr. Gray in Canon Sheehan's novel, a "stickler for the law". Later we had on the staff Dr. Gibbons who was enthusiastic and helpful by giving us some salutary "hints" about life on the mission, as he knew it from experience. Father Tommy Reilly was another addition. A gentle and humble priest who during his short time in the College endeared himself to the students, who mourned his death at an early age. To him every student was "John"; and in his office as Dean he adopted a very unorthodox method when he went on "night patrol" with candle in hand. His measured step and creaking shoes that could be heard all over the College announced that he was "passing by"! And finally, there was Father Guilfoyle, who had come on the staff as Dean for the second time. His rather reserved manner did not diminish his popularity with the students and he was regarded as a good and candid friend.

That completes my recollections of staff and students of my time and the memories that crowded in on me on the occasion of my visit. The reader will, I think, deduce from my narrative that St. Kieran's College to me was truly an Alma Mater. I am happy to confess to that. St. Kieran's has a record of achieve-

ment with which one must feel honoured to be associated. Dr. Peter Birch of Maynooth has brilliantly written the history of the College as an ecclesiastical foundation and educational establishment, and told of its contribution to the work of the Church at home and abroad, as well as its success in preparing those who were to follow secular professions.

I cannot refrain from mentioning its contribution to the Church abroad, especially the "invasion" of England and Scotland by St. Kieran's priests during the past thirty years. Within that time they must have come at a steady rate that now amounts to hundreds spread over such dioceses as Glasgow and Edinburgh and Liverpool, Salford and Hexham and Newcastle in the north of England. In this diocese of Hexham and Newcastle there has been a long association with St. Kieran's College principally through the Ossory priests who came here in former days on temporary mission. Two of the present venerable Canons of Ossory—Canons Moore and Rice—served this parish for many years, as did Father John J. Reidy in recent times. Today in this city there are ten parishes staffed by twenty secular priests. Of that number, five parish priests and five curates were educated at St. Kieran's College. When I came to the diocese in 1922 there were only four St. Kieran's men permanently attached; now there are fifty, and by their devoted labours they are setting a high standard of zeal that might well encourage and inspire those who are to follow them.

## Past Pupils' Union

SINCE the last appearance of the College RECORD two years ago the Past Pupils' Union has had two successful seasons. To its established functions it added two new ones in the past year. The first of these was a "Past-Present" hurling match, followed by a dinner for the visitors—nearly all University students who had come from Dublin by bus for the occasion—and a Social that evening in St. John's Hall, which was attended by many past pupils. The visiting team included several who had won All-Ireland honours with the College within the past couple of years, and it was no mean feat for the present team to hold them to a draw. The day (November 22nd) was not, it must be said, a good one for hurling, but the game was enjoyed for its flashes of clever play, particularly by Eddie Keher who had graduated to the Senior Kilkenny team since he left the College last summer. This invitation to the past students in the University was the outcome of long planning by the College Union and would have taken place much sooner if it had not been for the difficulty of getting a team together on a suitable date. The President of the College, speaking to the visitors at the dinner (in that "Sanctum" to which few, if any of them, had ever penetrated before, the "Parlour"), expressed the hope that this little function would now become an annual one, and said that it would be a good thing both for the College and for the ex-pupils themselves to keep contact with each other in this way, especially during their early years at the University. Mr. Dick Walsh suitably replied for the visitors.

The other new venture of the Union in the past year was the revival of the Dress Dance which had not been held since 1954, though it used be a regular function up to that time. The demand for its revival came, appropriately, from the younger members of the Union and its success was largely due to the enthusiasm and the work that they put into it. The dance was held in the Carlton Ballroom

on Wednesday, January 27th, 1960, and was attended by over 250. Voted by all to have been a very enjoyable social event, this also promises to be a regular part of the Union programme in the years to come.

Besides these two events the Union held an Annual Social each year at Shrove-tide in St. John's Hall—a more informal kind of function which has been popular since it was launched in 1957.

The Annual Parents' Day, held in connection with the Lay-Side Sports, is also something of a Union Day as well, since it is organised by the Union Committee, and since it serves as a re-union day for many past pupils who have now the added distinction, in many cases, of being fathers of present pupils also. The Parents' Day has brought bigger numbers every year since its inception and not even the threat of rain last year kept any of those invited from coming. The rain did cut the Sports programme short, and the Drill Display, a highlight of the day, only barely escaped the downpour. A big attraction amongst the Sports prizes on display was the array of medals and cups won by the College Senior and Junior Hurling teams last year, which included every possible trophy, provincial and All-Ireland, which they could have won. The guests of the day, parents and past pupils, were entertained to tea in the Glass Hall, the catering being done jointly by the College kitchen staff (to whom we here record our appreciation of their skill and their efforts) who prepared the food, and a group of ladies from the Red Cross Society, under the leadership of Miss Monks (to whom, also, our thanks for their ever-ready help) who looked after the tables and the service.

Officers and Committee for 1958-59: President: Mr. J. P. Rice; Vice-Presidents: Very Rev. Canon Loughry, Dr. P. J. Cassin, Messrs. T. A. Crotty, T. J. Mahon, L. Reidy and S. O'Neill; Hon. Sec.: Rev. T. Maher; Hon. Treas., Mr. J. Gaffney; Committee members: Messrs. K. O'Donnell, M.



*President of the Union*  
**MR. JOHN RICE, DUNBELL**  
 REV. W. O'KEEFE, Captain, congratulates the winner, Mr. A. K. LATOR

O'Carroll, L. Molloy, E. Breen, J. Lowry, J. Bourke, F. McEvoy, P. Murray, J. Nolan, P. Fitzmaurice.

1959-60: President, Mr. J. P. Rice; Vice-Presidents, Very Rev. Canon Loughry, Messrs. T. A. Crotty, T. J. Mahon, F. McEvoy, S. O'Neill; Hon. Sec., Rev. T. Maher; Hon. Treas., Mr. J. Bourke; Committee: Rev. J. Brennan, Messrs. K. O'Donnell, M. O'Carroll, L. Molloy, R. Walshe, J. Nolan, P. Murray, J. Lowry, P. J. Mahony, P. Fitzmaurice.

## Golf

The Past Pupils' Golfing Society was also very much alive and active during the past two years, holding each year two competitions and sending teams to represent the College in the Annual Inter-Colleges Golfing Competition held each year in Dublin, in which success has been eluding our representatives by only a very narrow margin—they were third in the 1959 competition, for instance.

The following is a summary of activities



REV. W. O'KEEFE, Captain, congratulates the winner, MR. A. K. LALOR





DR. P. GRACE presents the Captain's Prize to DR. C. CAREY

over the period since the last RECORD appeared:

1958-59: At the Annual General Meeting of the Society held in the College on May 16th, 1958, Mr. T. J. Mahon was elected as President, Dr. Pierce Grace as Captain, and Rev. J. Brennan as Hon. Sec., together with a Committee consisting of: Rev. G. O'Sullivan, Mr. C. J. Kenealy and Mr. P. Kennedy.

In the first competition of the year, held on Kilkenny Golf Course on June 12th, the President's Prize was won by Rev. K. Molloy (Shrewsbury, England), and the Captain's Prize by Dr. C. Carey (Roscrea). The winner of the competition for the Dr. Collier Cup, held on September 24th, was Rev. Edward McKenna of the Columban Fathers, who was home on holidays from the Philippines. The teams which played in the Inter-Schools

competition at Milltown Golf Course that year were: Mr. Liam Reidy and Rev. J. Carey; Mr. C. J. Kenealy and Rev. F. Grace; Mr. T. J. Mahon and Rev. P. Grant.

1959-60: At the Annual General Meeting, held on May 26th, 1959, Mr. P. J. Rice was elected President, Very Rev. W. O'Keeffe as Captain, Rev. J. Brennan as Hon. Sec., along with Committee members: Mr. C. J. Kenealy, Mr. T. J. Mahon and Rev. M. Kirwan.

The first Annual Competition was held on June 11th, 1959, the President's Prize being won by Rev. M. Kirwan, and the Captain's Prize by Mr. A. K. Lalor. The Dr. Collier Cup, played for on September 23rd, was won by Rev. P. Grant. The teams to represent the College in the Inter-Schools competition at Royal Dublin were: Mr. L. Reidy and Rev. J. Carey; Mr. C. Kenealy and Rev. F. Grace; Mr. T. Mahon and Mr. A. Lalor.

## OUR DUBLIN VISITORS



### GLAD TO BE BACK!

*Front Row:* J. COMERFORD, P. DUNPHY, R. HOLLAND, T. CARROLL, M. RYAN, M. DRENNAN.

*Second Row:* S. MURRAY, M. BANIM, M. FORRISTAL, J. BUTLER; J. J. HUGHES, D. CAREY.

*Third Row:* E. KEHER, M. CARROLL, T. MURPHY, W. QUINLAN, N. MAHER, R. WALSH, J. WALSH, F. DARCY, D. TULLY.

*Back Row:* J. MCCARTHY, L. HINPHY, J. NORRIS, M. WALSH, B. CROTTY, R. KENNEDY.

# The Mission in Japan

REV. EAMONN HORGAN

of the Columban Fathers

I DO not suppose I shall ever meet the gentleman to whose lot it fell to correct the geography paper of candidate No. 3836 in the Intermediate Examination of the year 1945. If he has recovered I should like to meet him for it was I who, when asked in question 3, section *d*, to list the principal exports of Japan recorded the lone Gaelic word “cabáiste”. I am sorry if it undermined the good gentleman’s faith in the Irish educational system. It might be some consolation to him if he knew that, a scant ten years later, candidate No. 3836 would have ample opportunity of learning the hard way something of the country about which he had displayed such appalling ignorance.

When in Autumn 1954 my time came for leaving for Japan my knowledge of things Japanese had not greatly increased. True, when I had learned of my appointment to Japan, I set out to bring myself up to date by cornering the pertinent volume of the *Encyclopedia Britannica* and retiring with it to a quiet corner of the College Library. I learned that, apart from “cabáiste”, the Japanese grew things like rice, sweet potatoes, tangerines and persimons, that they dressed in things called “kimonos”, and adored their ancestors, that they spoke a rather difficult language and that this language was written in Chinese idiographs, whatever those might be. There was a paragraph on Japan’s majestic Mount Fuji and on the Japanese landscape in general, which, the article went on to say, included some of the world’s most magnificent scenery. Significantly enough, the *Encyclopedia* did not have very much to say about Christianity in Japan.

When the U.S. freighter *Flying Dragon* inched up to the dock in Yokohama in the early hours of New Year’s Day 1955 and got ready to deposit my five companions and me, together with its cargo of glue and frozen

meat, on Japanese soil I was forced to admit that in one matter at least the *Encyclopedia Britannica* had been accurate. Everything it had said about Mount Fuji was true. In the pink dawn it made an enchanting backdrop for the teeming city. There Yokohama’s claim to beauty ends. The smoke and soot from its hundreds of factories assailed our nostrils as we made our way ashore and partly obscured the skyline, still badly gapped from the devastating air-raids by the giant B-29s ten years before. The customs-men, in a festive mood on account of the New Year, gave us a very easy time and in a few minutes we officially entered Japan.

Tokyo, where my five companions and I spent the next year or so, lived up to its reputation of being the noisiest city in the world. O’Connell Street at mid-day is like a cloister compared to the bedlam which is a characteristic, in fact, one might say, *the* characteristic, of Tokyo around the clock.

When the *Encyclopedia* stated that the Japanese language was rather difficult it did not overstate the facts. For the next year it was the thankless task of the Franciscan Fathers (German) to try and get into our heads sufficient Japanese to enable us to survive when let loose on our parishes. For five gruelling hours a day we laboured and longed for such homely things as Greek irregular verbs, or “quin” and “quominus” constructions which had caused us so much suffering during our college days, but which now seemed as simple as ABC. Far from possessing anything as logical as a “prin”, or an optative mood, or a supine in “-um”, the Japanese language does not bear the slightest resemblance to any known Western language, either in vocabulary or in syntax. In fact, the big trouble is that it seems to have no syntax.

Anyway, after struggling in the school for a year, we were assigned to our various



missions. Two of us were appointed to Kumamoto Prefecture in South Japan, and in accordance with the rule laid down in the Constitutions of the Maynooth Mission we proceeded *sine mora* to our destination. For a while I was stationed at Yatsushiro, a parish of about 400 Christians. Then I was transferred to the parish of Oye on the Island of Amakusa which can be found on any map of Japan.

Oye is a parish of 800 Christians and my life among them for the past three years has been pleasant and most interesting. As a parish it differs from most others in Japan in that it has been largely Christian for the past three centuries. After the Shimabara Rebellion of April 1638, when the last resistance of the Japanese Christians to the anti-Christian campaign of the government was crushed and 38,000 Christians were put to the sword, many of the survivors of the ensuing bloody persecution fled to the remoteness of the Oye mountains. Here for the next 250 years the fugitives and their descendants practised their Faith in secret, as the Romans had done in the catacombs, baptizing their children as they were born, and retaining as many of the prayers of the Church as they could remember. When eventually the missionaries came here again about 90 years ago, after the Japanese government had thrown open the country to foreigners once more, they were astounded to find the Faith still being practised by many of the people. True, the prayers and the doctrines, in some of their details, had become garbled and even the form of Baptism had been corrupted until it was almost unrecognisable. It consisted, as did the prayers, of a mixture of Japanese, Latin and Portuguese. (Portuguese had been the language of the first missionaries.) For fear of discovery or betrayal no prayers or Christian formulae had ever been written down and it was natural that such corruption should have occurred. In fact, the form of Baptism in its then corrupt state was declared invalid. It was necessary to instruct everyone from the start but, with so well-founded a *mens Christiana* to build on, instruction did not present too much of a difficulty. In the next few years about 500 were baptised.

The survival of the Faith in this area and in nearby Nagasaki has never failed to astonish historians, but to an Irish Catholic the phenomenon presents no difficulty. When the Penal Laws put a price on the head of the Irish priest and he was no longer able to care for his flock, except very intermittently, the Irish people, deprived of the consolation of the Mass, turned to the Mother of God for help. She did not fail them and Ireland emerged from the black days of persecution more Catholic, if anything, than ever before. In the same way Our Lady saw the hidden Christians of Amakusa and Nagasaki through the bitterest persecution any group of Christians had known since the time of Nero. All through the years they preserved their devotion to Mary and, in fact, veneration of Mary became for them so essential a characteristic of Christianity that, in order to satisfy themselves concerning the genuineness of the nineteenth century missionaries, the first question they put to them was: "Do you believe in Maria-Sama, the Mother of God?" The correct answer to that and to the other two important questions which they asked, namely, whether the missionaries had brought their wives with them, and whether they had come from the Great White Father in Roma, convinced them that the priests had really come back.

Since that time, thank God, Christianity has flourished in Amakusa. In a dozen ways this parish is just like an Irish parish. The church is full on Sundays and on First Fridays. The children raid orchards and learn their Catechism and "mitch" from school with the same Christian enthusiasm that characterises Irish children. Poverty does not worry the people too much. The families are large and happy. The Rosary is recited every night in the homes and mothers have the same job trying to keep the children quiet during the recital. There are even a few Holy Wells in the neighbourhood, but the Mass Rock of the Irish countryside is absent. There was no Mass because there were no priests. The few priests of that time were hunted even more thoroughly than were their Irish confrères of approximately the same era, and they too had a price on their heads. I once had in my possession an old notice-board



which used to stand on a cross-roads, and on which were listed the various penalties for harbouring priests or Christians and the rewards for handing them or their helpers over to the government.

Work in this parish is so commonplace that any sort of detailed account of it would serve only to bore the reader. In a sense it could hardly be called a missionary parish. A day's work in many Irish country parishes would correspond almost exactly to a day's work here. There is, of course, the problem of language. The dialect in this area is such that most mainland Japanese can only guess at the meaning of most of it. One's year in the Language School did not cover all the dialects—if the rest of them are anything like this one I can see why.

An account of this parish unfortunately fails to give a true picture of missionary life in Japan. Here one deals with old Christians who are steeped in the Faith and who are even inclined to look down their noses at their pagan neighbours. Apart from this area and a large section of Nagasaki Prefecture, the rest of Japan is, to a large extent, as pagan as it was before St. Francis Xavier ever set foot here. Fathers Lar Dunphy and Seumas MacElwaine (former St. Kieran's men) who are stationed on the mainland could give you a very different picture of Christianity in Japan. In both their areas they count the Christians on the fingers of one hand. There the missionaries have to do battle with an all-embracing materialism inconceivable to anyone who has not experienced it. Economically Japan is on the crest of the wave again after her disastrous and humiliating defeat in World War II. The modern Japanese does not feel that he needs religion. Even the traditional veneration of the Japanese for his gods and his ancestors has to a large extent vanished. The temple has become merely a quaint place which one visits on New Year's Day, often to show off one's new clothes, or one's bride, but mainly to fulfil a now meaningless rite. I've seen thousands of people file into temples on feast-days, but I must say that I've often seen more evidence of religious feeling at a cock-fight. True, some of the older people venerate a few household "godlets" of their own but, here again, custom rather than any sort of

religious rite is being observed. Gone too is the traditional family bond for which the Japanese were famous in the past. Juvenile delinquency, due to lack of parental control, has become a national problem and the docile Japanese child is fast becoming a legendary figure. Occasionally he is portrayed in Japanese movies but he seldom fails to draw a ringing horse-laugh from the precocious duck-tailed, motor-cycling Japanese youth of today.

One of the few peculiarly Japanese attitudes that have not changed is the attitude towards suicide. They still do it at the rate of a thousand a week, and the more spectacular they can make their exit from life the better they like it. Let a television company erect a new antenna and you can bet that within a week people (usually young people who, one would think, had a good life before them) will be competing for the honour of being the first to jump off it. I once attended a soccer game between two high-school teams (corresponding roughly to senior college teams in Ireland) where the local team lost by a couple of goals to a poorly fancied opposition. After the game the trainer of the beaten team had a few things to say to the players in the dressing-room. Among other things he told the captain to go and boil his head. The captain did just that. Of course before carrying out the trainer's instructions he left a note apologising to his team-mates and to the school for the loss of the game.

Hundreds of books have been written about Japan and the Japanese. Hundreds more will doubtless be written. All of them together will hardly give the true picture. They will certainly not give the complete picture. For the missionary Japan is a land of paradox. Here you have now and had in the past some of the world's most devoted Christians. Right along-side them, often in the same families with them, you have the most convinced and confirmed materialists. The Japanese medical profession has produced some of the finest, most ethical and most dedicated physicians and surgeons in the world. Too many of their confrères, however, have betrayed their calling to such an extent that disregard for human life, and sometimes the deliberate taking of it, are features of the operating

theatre of many a big Japanese hospital. There are villages in Japan where the people have invited the priests to come and give them the true Faith. On the other hand there are places where missionaries have toiled for decades and have not baptized more than twenty people. In most areas of Japan you can leave your house unlocked for 365 days of the year and have nothing stolen. Yet, an election seldom passes without the exposure of embezzlement or corruption in central or local government departments amounting to several million dollars. The Japanese as a people labour with all their might to assimilate the "culture" of the West and its technology. Yet one has but to scrape the surface to lay

bare an inherent xenophobia which even the Japanese themselves cannot explain. The only facet of Western civilisation which the Japanese are not yet anxious or willing to adopt is the very core of that civilisation, namely, Christianity. Again, here the historian and the sociologist are puzzled. To the Christian there is no mystery about it. Faith is a gift of God and in His own good time He will bring forth the harvest which is bound to be the fruit of the bloodshed and pain suffered by those tens of thousands who died a couple of centuries ago to preserve the gift. At the moment, however, it looks as if it is going to be some time before the *Encyclopedia* has to revise its article on Christianity in Japan.

1935—SILVER JUBILEE—1960



ORDAINED 9th JUNE, 1935

*Front Row:* REV. J. CAREY (Ossory); REV. G. BRENNAN (Ossory); REV. P. KERWICK (Hexham and Newcastle); VERY REV. JAMES STAUNTON (President); MOST REV. DR. COLLIER, Bishop of Ossory; REV. T. McEVoy (Lismore); REV. T. GALLAGHER (Edinburgh); REV. P. O'SHEA (Ossory); REV. T. MAHON (Ossory).

*Back Row:* REV. P. J. NELIGAN (Liverpool); REV. A. DAVOREN (Adelaide); REV. M. O'CONNOR (Edinburgh); REV. J. O'CALLAGHAN (Adelaide); REV. E. GRIFFITHS (Adelaide); REV. T. MURPHY (San Francisco); REV. J. J. McHUGH (Edinburgh); REV. J. RYAN (Auckland); REV. P. B. KELLY (Liverpool); REV. R. LOWRY (Junior Dean).

*To the above who have now completed twenty-five years in the priesthood we send our congratulations and best wishes for many more fruitful years in the service of the Lord.*

*We couple with them in our felicitations the following who celebrated their Jubilee last year, having been ordained on 10th June, 1934. We regret that we were unable to procure a photograph for publication:*

REV. T. DALY (Adelaide); REV. A. QUINN (Portsmouth); REV. J. DERMODY (San Francisco); REV. W. K. FAHY (Brisbane); REV. M. DEMPSEY (Adelaide); REV. P. HOLDEN (Ossory); REV. D. CANNY (Liverpool); REV. J. K. DENNIS (Edinburgh).

# “Let Glasgow Flourish”

REV. MICHAEL O'CONNELL  
St. Michael's, Glasgow

SCOTLAND! What a picture that word conjured up to an Irish student more than twenty years ago! The swing of the kilt, the skirl of the pipes in romantic glens; misty islands, Bonnie Prince Charlie, Harry Lauder. In fact it is an incomplete picture, rather than a false one. But on that lonely night in July 1940, when I first arrived in Glasgow, that picture seemed totally unreal and false. Glasgow in the blackout, Glasgow at war was unfriendly and unromantic. It was a city that throbbed with industry. A few hard-to-get taxis felt their way with headlamps cowed; an occasional searchlight sliced the blackness of the sky; darkened ships glided eerily in the Clyde. And when daylight came I woke to a smoky town of towering tenements and little men in dungarees. The average Glaswegian is small in stature, but I was not long here until I discovered that he more than made up for it by bigness of heart. The Glaswegians are a warm-hearted people who pride themselves on being “natural” and without “side”, much given to expressing, in a lilting accent that you could almost set to music, strongly-held opinions on everything under the sun.

Their friendliness and talkativeness were qualities which I soon learned to value, for they quickly eased the sense of strangeness and “not-belonging” which I had brought with me. Every young priest, of course, must face the difficulties of adjustment to new life. The difficulties are inevitably magnified when the young priest has left home to work in another country. He finds himself in a new environment, among unknown people who have different attitudes and interests, in some ways different values from those to which he has been accustomed. And so the warm welcome and generous tolerance which I found among Glaswegians of all classes could scarcely fail to evoke an answering

response. I was made to feel this welcome most keenly by the clergy. In Glasgow the curates live in one house with the parish priest. In my first parish I very quickly found myself one of a happy household of clergy and, far from feeling like a stranger among unknown clergy, I was from the beginning made to feel at home—a priest among brother priests. This spirit of comradeship, which I have found to be very strong in all presbyteries of which I have had experience, is a real blessing, is indeed the perfect answer to that loneliness which is an occupational hazard of the priest. As a rule there are four curates, for Glasgow parishes are *big*. The Catholic population of a parish is commonly four to six thousand, often more. There are eighty-five parishes, numbering between them 338,000 to 340,000 Catholics, served by three hundred and fifty-four priests. The number of parishes includes over thirty new parishes which have been erected since the war, for expansion is the keynote of the Church today. Remembering that the total population of Glasgow is just over a million, these figures give some impression of the strength and position of the Church.

The population is a mixture of Lowland and Highland Scots and of Irish immigrants. The presence of such a high proportion of Highlanders and Irish is a melancholy measure of depopulation both of Ireland and the Celtic areas of Scotland that has been going on apace for a century or more. But it is an ill-wind that blows nobody good, and this very immigration is the bulwark of the Church's strength in Glasgow today. The Highlanders, less numerous than those of Irish origin, are intensely proud of their unbroken attachment to the Faith of their fathers and of their Gaelic language and culture. Indeed the present Archbishop, the Most Rev. Donald A. Campbell, D.D., is



himself a Gaelic-speaking Highlander from Lochaber. The "Irish", most of whom are two or three generations removed from Ireland, are equally proud of their steadfastness of faith. Lacking a Gaelic cultural background they are gradually becoming fully assimilated into the life of their adopted city and country. Many people feel that the cause of Catholicism would have been better served if this assimilation had taken place more rapidly. Whatever one may feel about that, it is true to say that nowadays the Catholic population plays a full and vigorous part in the life of the community. No longer content to be hewers of wood and drawers of water they are to be found in substantial numbers in every walk of life—in the professions, in the higher echelons of the trade unions, in municipal and national politics.

The profession which claims the largest number of Catholics is that of teaching. For there are in the archdiocese one hundred and twenty-two Catholic schools which cater for some seventy thousand children. Of these, thirty-one are secondary schools and eight are special schools for handicapped children. Scotland is fortunate, as most people are aware, in having the splendid system of Catholic education created by the 1918 Education (Scotland) Act. There is no space to describe this: but suffice it to say that wherever there is need for one the local authority is statutorily obliged to build and maintain a school for Catholics, and to appoint to it only teachers who have been approved by the ecclesiastical authorities on grounds of religious belief and practice.

Part of the priest's work is to visit the school regularly and supervise religious instruction. The priest's care for the young people does not, however, end with the school. He has also to devote his energies to various activities in parish clubs, guilds and sodalities. Without these many young Catholics would drift from the Church. The number of Catholic youths lost to the Church every year in large cities and towns is alarming. In his work for the young people the priest is greatly helped by the co-operation of Glasgow Corporation, which appoints and pays (as much as fourteen shillings an hour) teachers for these clubs who instruct the youngsters in such varied skills

as woodwork, physical training, country dancing, drama, choir singing and domestic science. At each session the priest takes over for about half-an-hour. And in the summer there are camps and outings, which again are subsidised by the Corporation. These clubs prove very attractive to the young people, and often one finds non-Catholics endeavouring to join, some even going to the length of attending Mass in the hope of being admitted to a Catholic club. Needless to say, this is strongly discouraged. But there is on record the case of a Lord Provost of Glasgow who, when he was a boy, was a prominent member of a Catholic Boys' Guild football team, although he was a Protestant. (Incidentally, the chaplain to that guild was a Corkman, and even in Scotland Corkmen are renowned for their versatility.) In all this youth work one cannot overstate the help that is given by the Legion of Mary. Indeed the Legion has proved itself to be a most valuable organisation in many parishes. In my present parish there are four *praesidia*—one each for men and women, and junior *praesidia* for boys and girls. In the men's *praesidium* of which I am spiritual director, there are twenty-two active—very active—members whose help is invaluable in every aspect of parochial activity.

One obvious result of the priest's work among the youth is the good relations that exist between the young people and the priest. The barriers which so often arise, sometimes with disastrous consequences, between adolescents and adults are broken down. There is a frank and friendly relationship and the teenagers freely bring their problems to the priest. Indeed an easy relationship characterises the priest's contact with all the people. The priest *knows* the people and the people know the priest. The system of parochial visitation ensures this.

Tramping the streets, climbing tenement stairs is the typical occupation of the Glasgow curate. He aims to visit each family at least four times a year; and his district may comprise five or six hundred families. A trenchant saying of an old Glasgow priest is that the Faith was built on shoe-leather and that if the day should ever come when the clergy wore out more pairs of trousers than pairs of shoes

the faith would fade. I remember Bishop Staunton saying, when he was President of St. Kieran's, that the custom of visiting the people in their homes was carried to English-speaking countries by Irish priests in the last century. It has been proved to be a singularly happy and fruitful custom. If I had more space, I could tell, as any priest in Glasgow could tell, of the countless lost sheep who have been brought back to the fold through this custom; and of many converts whose first contact with a priest was a casual

encounter with him as he did the rounds of his district. The motto of Glasgow city is "Let Glasgow flourish by the preaching of the Word". One could add, as far as the Catholic Church is concerned, "and by the visitation of the people".

There are splendid traditions in this great archdiocese. And these traditions have been worthily upheld and even strengthened by the substantial stream of priests that have come from St. Kieran's over the years. May that stream never dry up.

# Obituaries

## **RIGHT REV. MONSIGNOR DEAN CHARLES CAVANAGH, P.P., V.G.**

"THE Church conferred on him all the honours that she could give him, but he will best be remembered in Kilkenny as a very simple priest and as a good friend of the poor".

These words spoken by the Mayor of Kilkenny voiced the feelings and the convictions of all who knew DEAN CAVANAGH. In our last issue we included a tribute to him and gave an account of his career. We had hoped that his "calling home", the first indications of which were evident at the time, might have been deferred for a little longer, but it was not to be, and on February 5th, 1959 he passed to his eternal reward.

By any standards his was a long life in the service of God. For sixty-one years he had served his Master. From a curacy in St. Mary's Cathedral he accepted an assignment in the archdiocese of St. Paul in America. On his return to his native diocese there were appointments in Ballycallan, Owing, St. John's, Clogh, and St. Canice's, Kilkenny. Curate, Administrator, Parish Priest, Canon, Archdeacon, Vicar General, Dean, Domestic Prelate—such in summary was his career.

As His Lordship, Most Rev. Dr. Collier, said in his panegyric: "The Dean loved his people beyond words. Some might say that he had a parochial mind. He had, but that was not a big fault. By that it could not be implied that he was narrow-minded. He was a man with a mind as broad as the Church itself. Anything that raised the status of the Church from China to Peru, from St. Canice's to St. Paul where he worked, brought universal joy and happiness, just as anything which hurt the Church would make him regret it deeply, so strong was his faith and so wide".

These words of the Bishop highlight that *sensus Ecclesiae* so evident in Dean Cavanagh.

It is perhaps a quality or a combination of qualities which defies precise definition, but it is unmistakable in its concrete expression. Never was it so much to the fore than on the appearance of a papal encyclical. The document was studied, annotated in his almost indecipherable handwriting, underscored; pages containing passages he liked were torn out, shoved into his breviary, into the notice book, and finally, of course, went with him into the pulpit. For him the voice of the Holy Father was very literally the Voice of God, and the enthusiasm for the good of religion and of the Church in general which stayed with him to the end was the spontaneous expression of a great Faith, a great Hope, and a great Love.

Behind him he has left an indelible impression on his fellow priests and on his people, an impression which has done much to soften the sorrow of his passing. May he rest in peace.

G.L.

## **VERY REV. JOHN CANON BERGIN, P.P.**

ON February 10th, 1960, less than a month before the Diamond Jubilee of his Ordination, CANON JOHN BERGIN, parish priest of Ballycallan, passed quietly and quickly to his reward. The people of Kilmanagh were privileged to have had him for over half his priestly life—thirty-one years. He was 87 years of age.

Canon Bergin was born at Ballycuddy in the parish of Aghaboe, but the family was evicted while he was very young and settled at Castlewood, Durrow. He was educated by the Patrician Brothers at Mountrath and then came to St. Kieran's, rather old, because his studies were retarded by ill-health. He was ordained by Bishop Brownrigg in St. Mary's Cathedral on the 5th March, 1900, together with the Venerable Archdeacon Comerford,



parish priest of Piltown and the late Father Clohosey, parish priest of Urlingford. He served for short periods as curate at Aghaboe, St. Canice's, St. John's and Thomastown before being appointed to Slieverue, where he created a record by remaining for twenty-six years. In addition he acted as chaplain to Belmont House. He was appointed parish priest of Ballycallan in October 1929 and was appointed to the Diocesan Chapter in 1939.

He won the affection of his people by his easy manner of approach, his radiant goodwill and his warm handshake. He loved an outdoor life partly for the good of his health and partly because it brought him into close contact with his people, whose problems he was well qualified to solve with his keen, practical sense and insight into the needs of an agricultural community. As a priest he was an example in the punctual and unfailing performance of all his duties. He rose at a regular hour each day to give himself adequate time for preparation for his morning Mass and kept up this practice until the time of his death.

His deep interest in people filled his retentive memory with a host of anecdotes which were always at hand to illustrate a point, and even if he did repeat his stories, one could only marvel at the enthusiasm which made him forget that he was repeating, and at the absolute fidelity to detail which marked each telling. And so, Father Keoghan, his old mathematics teacher, Dr. McKenna, his theology professor, Canon Phelan and Slieverue, were all familiar to his parishioners, who were not bored but loved him all the more for this, for they knew that they too had found a place in his heart. And the Bishop was eloquently expressing their feelings when he told them at the Month's Mind that Canon Bergin would never forget them in the presence of his Divine Master.

May God have mercy on his kind and gentle soul.

T. O'C.

#### **VERY REVS. JOHN O'KEEFFE AND MATTHEW CULLEN**

SINCE our last issue death has claimed two priests who gave long and distinguished

service to the College. VERY REV. MATTHEW CULLEN died in October 1958; VERY REV. JOHN O'KEEFFE in January 1959.

To many generations of students of St. Kieran's the names of these two are inextricably linked and indeed their lives and careers ran on remarkably parallel lines. As boys they were class-mates in St. Kieran's; both were distinguished students and particularly of the Ancient Classics, who won exhibitions and prizes in all grades of the old



**REV. JOHN O'KEEFFE**

Intermediate Examinations. Together they went to Maynooth, they both took Classics for their B.A. degree, and both got Honours. Strangely enough they were not ordained together, for John O'Keeffe, after completing his third year theology, was recalled to St. Kieran's to fill a vacancy on the teaching staff and was ordained shortly afterwards in St. Mary's Cathedral. Father Cullen completed



his studies in Maynooth, was ordained in June 1915, and at once joined Father O'Keeffe on the staff of St. Kieran's.

For the next twenty years these two were the back-bone of the Classical side of the College. They became parish priests in the same year—1951—after some years of service as curates in the diocese, and only a few months separated their call to the next world.

It is not strange then that we should think of them together and yet they were men of very different personalities. John O'Keeffe was an excellent and devoted teacher, fiercely insistent on accuracy of scholarship. Those who knew him as a young professor will readily recall him sweeping like a hurricane down stairs and along corridors, his spring-heeled walk indicative of the restless energy that characterised him. He was a man of many parts; a fine classical scholar but also no mean mathematician. His colleagues were often amused by his boyish boasting—when the mathematical professors were present—of his prowess in Algebra in his young days. He believed implicitly in the value of a classical education; in fact, he regarded its excellence as so obvious that he would consider its defence as practically superfluous. Yet he was no "ivory-tower" scholar; for almost all his time in the college he was Dean of Studies and his organisation was first class. He played to a single-figure handicap at golf and was a fighter to the last putt. He gave splendid service to the golf club on the administrative side and was an outstanding captain in a year that saw great changes there. As a colleague he was helpful and sympathetic; he was intolerant only of humbug and pomposity and there was no man quicker to puncture an over-inflated ego.

Father Matt too was an excellent teacher, demanding and receiving a high standard of work from his pupils and quietly insistent on clarity and accuracy. He was quick, tidy and neat in all his actions, reserved in manner, but amongst those whom he knew well he showed a keen sense of humour and a refreshing turn of phrase. Apart from his work he had many interests: music, which he understood well and performed adequately on violin and piano; wireless and electricity, of which he had a fine practical understanding. He built

his own equipment and was one of the earliest ham operators in this country. In those days it was a hazardous undertaking to enter his rooms which seemed to have miles of wires



REV. MATTHEW CULLEN

strung in every direction. His selfless devotion to his parents in their declining years was a source of great edification to all who knew him.

! It was characteristic of these two devoted priests that they should face illness, which they realised would be tedious and ultimately fatal, with courage and resignation. They

worked on to the end and both died in harness. They will be remembered with respect and affection by the many generations of students of St. Kieran's to whom they had given of their best; and the high standard of classical studies in the College during their long years of service there is the best tribute to their memory. May they rest in peace.

E.W.

**VERY REV. MICHAEL CANON HUNT  
P.P., V.F., Gowran**

"PERHAPS with his great spirituality he was happy to accept this sacrifice and to answer promptly the call of his Creator"—thus Most Rev. Dr. Collier at the Solemn Opening of Dungarvan new church lamented the absence of their beloved parish priest. Fate so had it that CANON HUNT should reach the fullness of years yet miss by a matter of weeks the crowning glory of his life. He had laboured long and well to provide a church for the people of Dungarvan and then when all was ready he was called away. He had built an altar; he was asked to be its first victim. No monument could pay greater tribute to the zeal of this humble priest than the three buildings which stood ready for opening at the moment of his death: a magnificent contemporary church and two new schools.

Warm-hearted and with a keen sense of humour, priests, young and old, enjoyed the company of Canon Hunt and always felt at home in his presbytery. He was a life-long zealot for the Irish revival and it was mainly due to his encouragement that Gowran Feis continued to flourish down the years.

A native of Kilmacow, he was educated at St. Kieran's and Maynooth where he was ordained in 1902. After serving as curate at Ballyragget, Ballycallan, and Thomastown, he was made Diocesan Inspector of Schools in 1919 and continued in that position until 1924. He was then appointed curate at Kilmacow, where he remained until he became parish priest of Gowran in 1930. He was made Canon in 1942 and Vicar Forane on the feast of St. Kieran 1959, just three weeks

before his death. For many years he had acted as Extern Examiner to St. Kieran's College. He had two brothers priests, Very Rev. John Hunt, P.P., S.T.L., and the late Very Rev. Ralph Hunt, P.P., both of San Francisco diocese.

**MR. RAYMOND CROTTY**

FEW families have more links with St. Kieran's College than the Crotty family of Kilkenny and we regret to have to record, so soon after the death of his brother, the passing of MR. RAYMOND CROTTY of Parliament Street. Ray Crotty, as he was generally known,



*By courtesy]*

*[Kilkenny People]*

preserved a life-long interest in his Alma Mater and was President and Chairman of the Past Pupils' Union at different periods. His

four sons, Tom, Martin, Ray and Frank were also with us.

Proprietor of the family bakery establishment, Mr. Crotty was an up-to-date and progressive business man and served for some time as President of the Guild of Irish Bakers. He took a very active part in the public life of his native city. He was a member of Kilkenny Corporation for many years and was Mayor of the city three times, including the historic juncture when the Managerial Act came into force.

A man of splendid character, he enjoyed a wide measure of popularity and his death at a comparatively early age was a loss not only to his family but to the community at large.

**VERY REV. JOHN CANON BURKE, P.P.**  
**Rathluirc**

THOSE who were on the Layside of St. Kieran's at the turn of the century will have read recently, with regret, of the death of CANON JOHN BURKE of the diocese of Cloyne. He was on the staff of the College from 1899-1901. During that period he taught Classics and Mathematics. Among his pupils in the latter subject was Professor Michael Power, M.A., who held the Chair of Mathematics at Galway University until his retirement some years ago. More than once (in the last RECORD for example) Professor Power has paid tribute to the teacher who first interested him in the subject which was to become his life's work and for which he was so distinguished.

At the time of his death Canon Burke was parish priest of Rathluirc. He was a direct descendant of a William Burke who made an historic midnight ride to Derrynane to engage the services of Daniel O'Connell in the defence of those accused in the Doneraile conspiracy.

**VERY REV. JAMES T. WALSH, P.P.**  
**Morpeth, Australia**

THE death occurred on 18th April, 1959 of VERY REV. JAMES T. WALSH, P.P., Morpeth, Australia. He had returned only a short time previously from a holiday in Ireland. A native of Dungarvan, Gowran, he received the early part of his ecclesiastical education at St. Kieran's where he was a student for the diocese of Ossory. After a breakdown in health he transferred to Genoa and was ordained there in 1922 for the diocese of Maitland.

Father Walsh was a close friend of the late Father Hartigan and knew many of the characters in his books of verse, *Around the Boree Log* and *The Parish of St. Mel's*, which were written under the pen-name of "John O'Brien". Two in particular, "Josephine" and "Father Pat" were personal friends of his.

Father Walsh had a deep love for everything Irish and particularly for his native Dungarvan. He has left tangible evidence of that affection in the stained-glass window which he donated to the new church.

**VERY REV. MICHAEL FORDE, P.P.**

VERY REV. MICHAEL FORDE, P.P., Stourbridge, diocese of Birmingham, died suddenly on 23rd January, 1960. He was aged 53. A native of Knockmore, Ballina, he was educated at St. Muredach's College, Ballina, St. Patrick's, Maynooth and St. Kieran's, where he was ordained in 1932.

Father Forde ministered in the Birmingham area. He was appointed parish priest of St. Vincent's, Vauxhall Grove ten years ago and was transferred to Stourbridge in 1956. While at Vauxhall he was responsible for the rebuilding of schools and churches destroyed during the war.



### **VERY REV. THOMAS BRENNAN, P.P.**

THOUGH in failing health for some months, the death of the **VERY REV. THOMAS BRENNAN, P.P.**, Urlingford, came unexpectedly on October 31st, 1959. Born at Knocknadogue in the parish of Castlecomer in March 1885, he received his early education at Smithstown National School and then at St. Kieran's College, where he was ordained in January



1909. Together with two other Ossory priests, only one of whom now lives, he was ordained before completing his full ecclesiastical course for work in the diocese of Hexham and Newcastle. His first appointment was to Ryhope near Sunderland, where he remained for about two years. His next appointment was to Carlisle, now in the Lancaster diocese but then belonging to Hexham and New-

castle. Here he remained under Father Knuckey, well-known priest of the diocese, until his recall to Ossory in 1918. At home, he served as chaplain at Castletown and then as curate in Rathdowney, Danesfort and Ballyfoyle, before appointment as parish priest of Urlingford in March 1943.

Fundamentally he was a very simple character. He made his decisions quickly and seldom changed them or had to change them. Blunt and outspoken, he was fearless in his denunciation of crime and wrong-doing. At heart, he was a kind man—a loyal friend to those who were sick and in trouble. A good and holy priest, he was loved genuinely by the people in every parish in which he worked.

W.D.

### **VERY REV. JOHN DEAN BUGGY**

THE death occurred on 18th February, 1959 in the Dublin home of his sister of **VERY REV. JOHN DEAN BUGGY**, a native of Ballyouskill, Ballyragget. He had retired from his parish in the diocese of Leeds a short time previously. Educated at St. Kieran's College he was ordained in 1916. Apart from two years spent in Nebraska he had ministered all his priestly life in the diocese of Leeds. His last position was parish priest of Hebden Bridge, Yorkshire. He was aged 66.

### **VERY REV. PATRICK DOOLEY, P.P. Boise**

WITH the sudden and untimely death of **FATHER PADDY DOOLEY** we have lost the first priest ordained in St. Kieran's for the diocese of Boise, but his memory will live as long as there are Kieran's men in Idaho.

Father Paddy was a native of Freshford and was educated at the local school, where his intellectual talents and hard work were rewarded when he won a County Council Scholarship to St. Kieran's College. Here he pursued his studies with equal brilliancy and



on the completion of his secondary education was offered another Scholarship, this time to University College, Dublin. This he declined and entered the ecclesiastical department of St. Kieran's in 1931. He will be remembered by his fellow-collegians for his sense of humour and his prowess on the hurling field as well as for his ability in the classroom. His rendering and interpretation of the parts of "Polonius" and "Falstaff" will long be recalled by those who had the good fortune to be in St. Kieran's in those days.

He was ordained in June 1937 for the diocese of Boise and served for a number of years as Assistant at the Cathedral of Boise City. As Pastor he served in a number of parishes before his final appointment to St. Joseph's, Sandpoint, where he laboured until his sudden death on 9th October, 1958.

During his twenty-one years in Idaho he had carved for himself a niche in the hearts of priests and people alike. While being a devoted pastor to his flock, he also found time to be with them during less serious moments and can be numbered among the best fishermen of Idaho. He was the only priest in the diocese to hold a pilot's licence and flew his own plane for a number of years.

He was, as we have already seen, gifted in intellect and he laboured to bring his talents into copious fruitage. Here his timorousness wronged him. He dreaded public exhibition of himself, even when that was legitimate and, perhaps, salutary in service. He loved obscurity, though perhaps in undue measure. His was one of the soundest judgments I have ever known. He had measured men and things; he shunned hastiness in conclusions but when he did speak his sentence was the matured wisdom of reflection and observation.

Sincerity was the predominant feature of his dealings with his fellowmen. He sought little service from others; when it was given he repaid with gratitude. But of service to others he was profuse, and happy to be allowed to afford it. All in all he was a man among men, whose untimely passing we have reason to mourn.

M.F.H.

**VERY REV. JOHN STAPLETON**  
**Pastor, St. Aloysius' Church, Los Angeles**

FATHER STAPLETON left Ireland on September 19th, 1958 after a short vacation, apparently in good health. He arrived in Los Angeles September 27th and died suddenly at his residence September 29th.

John Stapleton was an unusual man in many ways, but was a great Churchman and a great Irishman. He was a gifted linguist and spoke Spanish as well as he spoke English. In fact, languages seemed to present no difficulty to him. Whenever he visited Ireland he always paid a visit to Rome and in 1950 had the privilege of a semi-private audience with Pope Pius XII. He was fiercely independent and courageous in his views. But they were always orthodox. He was educated at Waterpark and St. Kieran's and was ordained in 1930. A man of great faith, may God rest his soul.

D.H.

**REV. MICHAEL DILLON**

THE death occurred during January of this year in Australia of REV. MICHAEL DILLON, a well-known priest of the diocese of Wellington, New Zealand.

A native of Duagh, County Kerry, he was educated at the local school and at St. Michael's College, Listowel. His studies for the priesthood began at All Hallows College and were completed at St. Kieran's where he was ordained in 1917.

Father Dillon served in various parts of the diocese as assistant priest, administrator and chaplain until he was forced into retirement by ill-health. In January 1959 he entered the hospital of St. John of God in Richmond, New South Wales, and remained there until his death.

In paying a warm tribute to him, Monsignor McRae, V.G., said: "Father Dillon will be remembered as an accomplished scholar, a fine preacher, and a warm-hearted priest with ready sympathy for anyone in need".

**REV. MICHAEL O'DWYER, C.M., D.D.**

FATHER MICHAEL O'DWYER, Vincentian, died on 1st June, 1959 after a number of years in failing health. He belonged to a well-known Castlecomer family and was uncle of Dr. Thomas Maher who was mentioned in the last issue of the RECORD. During his time in St. Kieran's (1912-17) he showed great aptitude for learning and was prominently associated with the hurling team. On joining the Congregation of Missions he was sent to study at Dax, France. Later he was transferred



*By courtesy]*

*[Deenside*

to Rome where he was ordained in 1923 and where he received his doctorate in theology. Returning home he worked on the mission-field in Sheffield, at St. Joseph's, Blackrock, as professor and bursar, and later at Phibsborough. He gave missions up and down the country and was utterly devoted to the work until ill-health forced him to retire. His last appointment was chaplain to St. Joseph's, Clonasilla.

Father O'Dwyer was a very popular and lovable character. Those who were in a position to judge held him in high regard as a theologian. In an appreciation of him in the Castlecomer parochial monthly, Father William O'Keeffe, C.M., Superior, St. Peter's, Phibsborough, pays tribute to his jovial and warm-hearted nature, his deep learning and, above all, to his patient endurance of sickness and suffering. His inexhaustible good humour completely belied the doctors' assertion of almost continuous pain.

**VERY REV. ALPHONSUS O'DWYER  
P.P.**

THE death occurred on 2nd December, 1959 of VERY REV. ALPHONSUS O'DWYER, parish priest of Monto, diocese of Rockhampton, Australia. He was a native of Limerick City and was ordained at St. Kieran's in 1930.

He served at various places in the diocese as assistant priest before being appointed pastor in 1934. In the course of a panegyric at his obsequies, Most Rev. Dr. Tynan, bishop of Rockhampton, said that the best gift Father O'Dwyer had brought from Ireland was his strong, sure faith and His Lordship paid tribute to the virtue of manliness which was apparent in all he did. He was first and foremost a pastor of souls who gave assiduous attention to all entrusted to his care, but particularly to the children of his parish. He not only watched over those in his parochial schools but also attended to the spiritual needs of the little ones in the small country schools.

At the Month's Mind two of his contemporaries at St. Kieran's, Father M. Sheeran and Father W. McAllister, were among the ceremonialists.

**VERY REV. KIERAN PURCELL, P.P.**  
**Clogh**

VERY REV. KIERAN PURCELL, parish priest of Clogh, died on 30th August, 1958. He had been four years in Clogh and during that time devoted himself assiduously to the welfare of the parish. He was continuously evolving plans for the betterment of the parish, but his health did not spare him to see his plans through.



*By courtesy]*

*[Deenside*

A native of Windgap, he worked for some years in the diocese of Hexham and Newcastle and it was while there that he was involved in a motor-cycle accident which greatly affected his health. On his return to Ossory he served as curate in Clough, Ballyragget and Castlecomer before being appointed parish priest.

Perhaps the happiest years of his priesthood were the years he spent as Curate in Castlecomer, when his health, though never robust, allowed him to enter spiritedly into all the activities of the parish. He had an intimate knowledge, not only of names and addresses, but of the personalities and doings of the parish. His Castlecomer staged a varied range of types that fed him many a chuckle, which often gave him the happiness that his health

denied him. If anyone has kept a diary of his elegant and pithy summaries they would make enjoyable reading when they may be written.

He enjoyed the comedy of the wit and the half-wit, but he had a genuine sympathy for the tragic and the sorrowful. Witness of this was the great confidence that parishioners had in him when in trouble, and the faith they expressed in his prayers, in private letters to him. He combined the high standard of artistry with humility of attachment that made him exacting with stain-glass but welcome in the hovel.

T.P.L.

**FRANCIS S. K. BOURKE**  
(1895-1959)

IN June 1959, at the age of 64, died DR. FRANK BOURKE, a brilliant pathologist, a gentle and courteous man and a great lover of books. He belonged to the well-known Kilkenny family, the Bourkes of Seville Lodge. After his time in St. Kieran's and a short period in business in Dublin he decided to study medicine and qualified in 1923 with the Letters Testimonial of the R.C.S.I. and R.C.P.I. He became clinical pathologist to the Rotunda and later to Dr. Steevens Hospitals.

But it is as a booklover and collector that he will be remembered. He was the most discerning of connoisseurs and the exhibitions of books and manuscripts of W. B. Yeats and J. M. Synge held in the Library of Trinity College within the last few years contained many unique items lent by him from his collection. Of the many honours that came his way during his lifetime the one he valued most was his election as a member of the Royal Irish Academy in 1958. May he rest in peace.

J.D.

**RIGHT REV. MGR. JOHN KELLY, P.P.  
St. Anne's, Wellington, New Zealand**

MONSIGNOR JOHN KELLY, a native of Mullinavat village, died on 5th June, 1959, at the age of eighty-one. He had been parish priest of St. Anne's, Newtown, Wellington, New Zealand for thirty-six years. He was one of a small band of priests who received their early education at the Kilmacow Academy before coming to St. Kieran's where he was ordained in 1904.



We are indebted to the *New Zealand Tablet* for the following tribute paid to him on the occasion of his death: "The ripples of kindness spread far; Monsignor Kelly who died recently, had a warmth that went beyond regional notice. He was known throughout the whole country, and he loved New Zealand without ever forgetting his racial roots. He was Kilkenny to the core though he left Ireland young and soon after ordination.

"If all the little hidden acts of kindness done by him could be made tangible and visible, the dimensions of the pile would amaze even those who knew him well. At Kairkoura he had taken, to aid towards a cure, a young priest far-gone in consumption, and from his account of the kindness of the older priest towards him one gets his character completely. 'It is a worry to go driving with him', he said, 'for it shames me that he will get down and open the gates'. He opened gates for many literally and figuratively all his life.

"To young priests coming from his native country he was as kind as a father and his house became a little Ireland for them far away from home. His quiet counsel helped them through the transition period".

Archbishop McKeefrey, who preached the panegyric, described Monsignor Kelly as a man who gave himself without stint for his parishioners and whose presbytery door was ever open in charity and genuine hospitality.

**RIGHT REV. MGR. EDWARD TEEHAN,  
P.P., Sydney**

WE deeply regret that instead of congratulating MONSIGNOR TEEHAN on his being raised to the dignity of Domestic Prelate last year we have to announce the sad news of his death which took place on 24th April last. He was one of the eleven St. Kieran's priests so honoured by His Holiness Pope John XXIII in recent times.

Monsignor Teehan was a native of Shipton, Ballycallan, County Kilkenny and was a member of a well-known and widely-connected Kilkenny family. He was educated at St. Kieran's College and ordained in 1916 for the diocese of Sydney. After serving in a number of parishes he was appointed parish priest of Mascot, Sydney in 1927 and remained in that position up to the time of his death. He was in Ireland on holiday last Summer and it was shortly after his return in October that his health first gave cause for concern. At the time of his death he was convalescing with his friend Monsignor Michael Irish, also of St. Kieran's.

He was brother of Senator Patrick Teehan of Callan and uncle of Father William Bennett of Hexham and Newcastle diocese. Office and Requiem Mass for the repose of his soul were offered at St. Mary's Cathedral, Kilkenny and were attended by a large number of Ossory priests and people.

**MR. JAMES CARRIGAN**

WE deeply regret the tragic death of MR. JAMES CARRIGAN, Clinstown House, Jenkins-town, which occurred in a motor accident on 29th April last. Mr. Carrigan was a well-



known and extensive farmer in County Kilkenny. In his younger days he was keenly interested in all forms of sport and was a follower of the Kilkenny Hounds for many years. He received his secondary education at St. Kieran's about the beginning of the century.

A native of Ruthstown, Ballyfoyle, he was father of Rev. James Carrigan, Chaplain, Belmont, and of Rev. William Carrigan of the Maynooth Mission to China, now serving in the Philippine Islands. He was a nephew of the late Canon Carrigan, Historian of the Diocese of Ossory.

## St. Kieran's Union in Britain

THE thirty-second Annual Re-union was held in 1959 at Harrogate, Yorkshire.

This North Country Spa has often been the venue for the Re-union. It is well-known therefore to older members, and also to the older generation of Irish-based priests who liked to go there to rest, take the waters and keep a friendly eye on Doncaster.

Monday, April 13th presented a scene somewhat like the return to St. Kieran's after vacation as the members converged on the Majestic Hotel (with maybe a little more eagerness and alacrity). Altogether ninety-seven made the journey. There was an animated scene as former classmates and old friends greeted each other and talked of days that used to be at St. Kieran's.

Although the weather had been unkind until the Re-union date, we were fortunate that the sun came out in all its glory and for two days we had beautiful Spring sunshine. This was a great blessing and helped in no small way to make the Re-union even more pleasant and enjoyable. It was especially welcomed by the golfing fraternity, and as woods and irons of various designs were unloaded from an assortment of automobiles we could hear the form of the various contestants being discussed, fast or heavy going favouring certain recognised stars as surely as anything from the O'Brien string at Cashel.

The special lounge assigned for our Annual General Meeting was packed with members as 12 o'clock on Tuesday, April 14th. Father Hugo O'Connor, our revered Chairman, presided, sparkling with humour, radiating happiness and altogether belying, by his youthful appearance, all the long years spent for the Lord in the diocese of Hexham and Newcastle. The strong and virile state of the St. Kieran's Union in Britain owes much to the efforts of Father Hugo as well as to Father Patrick Lacey, former Secretary, and

Father Thomas Cahill, former Treasurer, in whose capable hands it went from strength to strength. These sentiments were expressed by all the members when thanks was voted to Fathers Lacey and Cahill.

The agenda being successfully completed the members voted St. Anne's-on-Sea as the venue for the 1960 Re-union.

Before the meeting concluded, "Get Well" greetings and promise of prayers were sent to Canon Harold, Edinburgh, Father Reidy, Kilkenny, Father Michael Forde, Birmingham and Father Gilmartin, Glasgow. Special greetings were sent to Very Rev. Father M. Guilfoyle, P.P., Clara, on the occasion of his Golden Jubilee. Father Guilfoyle is fondly remembered by those who came under his care when he was Dean at St. Kieran's.

Our guest of honour, Very Rev. Canon Loughry, President of the College, was accorded a great ovation. Canon Loughry has endeared himself to all the members both young and old. His annual presence is proof sufficient of the deep interest he takes in the Union. He conveyed to us the good wishes of His Lordship, the Bishop of Ossory, who also takes a deep interest in the welfare of the Union. We were glad to hear from Canon Loughry that St. Kieran's still flourishes and continues the ascent to new heights of endeavour. Telegrams of greetings were despatched from the Union to His Lordship the Bishop and to the staff and students of the College.

The toast of His Lordship, the College and President was proposed by Rev. John Bergin of Liverpool diocese. In an eloquent speech he referred to the deep interest taken by His Lordship in the College and in the Union. Referring to his College days, he said they were days of great happiness even though the road was not always quite smooth. Father Bergin paid a glowing tribute to the work

done by Canon Loughry at the College. He mentioned that they were fellow-students at St. Kieran's and that their first introduction took place on the hurling field. The vote of thanks to the Chairman was suitably proposed by Father Thomas McMorrow, Birmingham diocese.

Fifty members enjoyed a good day's golf on the Oakdale Course on Wednesday, 15th. At first sight it looked an easy course but we

soon discovered that it had its "Beecher's Brook" in the person of a stream which flowed defiantly in front of the 9th and 18th holes. At the end of an enjoyable game Father James Grogan emerged the victor. He was presented with the College Trophy and warmly applauded for a very good game.

DERMOT CORCORAN  
*Secretary*



REV. JOHN O'BRIEN, Hexham & Newcastle,  
driving off in Union Golf Competition

# Young Christian Students

REV. JOHN GUERIN  
Diocesan Chaplain to Y.C.S., Salford

TO meet the challenge of this age of transformation in which we live various specialised movements have grown up within the Church. Some of these—such as the Legion of Mary—are well-known in Ireland, but others—such as the Young Christian Workers, the Grail and the Young Christian Students—are lesser known because Irish conditions are somewhat different.

Even in England, some forms of the lay apostolate are comparatively new and little known. This is true in the case of the Young Christian Students—it wasn't until 1956 that the hierarchy appointed Father J. P. Fay, M.A., of St. Bede's College, Manchester, first National Chaplain to the organisation. The movement began in England as a branch of C.A.G.O. (Catholic Action Girls' Organisation), but during the past year or two it has spread to boys' schools and colleges as well. It is affiliated to the International Y.C.S. which has its headquarters in Paris. For whom does the Y.C.S. cater and what are its objects?

Since the 1944 Education Act more and more Catholics in England are receiving further education, especially in Grammar Schools, and parts of the country are well served with Catholic Grammar Schools run by religious. These schools cater for students between eleven and eighteen years who, by passing the familiar "eleven-plus" examination or by some other mode of selection, are deemed worthy of higher education. Many receive other forms of further education, but Y.C.S. aims chiefly, though by no means exclusively, at Grammar School students. In these schools or their counterparts we have the intellectual élite of English Catholic youth. Many leave school about sixteen but others remain on for a further two years or so and go to the university, training colleges or into the professions. From now on, because of

increase in population and greater educational opportunities, Catholics in England should have a greater percentage in professional and public life. But will their influence be in proportion to their numbers?

"The school", says Pius XI, "is that into which Catholic Action must descend with all its forces", and the Y.C.S. aims to help in the formation of students by an apostolic training which will bridge the gap between religion and life. Many have an excellent academic knowledge of the Faith but too often it is remote from their daily lives. Their Catholic life is relegated to a special compartment in their minds so that they do not realise that "being a Christian means living for God". They must learn that, as Peer Congar puts it in his book, "lay people are Christians in the world, there to do God's work in so far as it must be done in and through the work of the world" (*Lay People in the Church*).

Y.C.S. endeavours to foster students' personal responsibility as baptized Christians and to broaden their vision of the Church. It tries to integrate the whole student life—problems of work, leisure and human relationships both at home and at school—so that they become Catholic students rather than students who happen to be Catholics. Pius XII called the world beyond the school "an immense missionary field" and unless students discover here and now at school that they have responsibilities as Catholics they can make little impact on the world afterwards. In their training the idea of personal responsibility as baptized Christians is continually emphasised until it becomes a deep-rooted conviction, "Each one of us in his own small way is the Church" (De Lubac, *The Splendour of the Church*).

What is the structure of the Y.C.S.? A



section in school consists of teams of six or eight students with a "leader". People are generally admitted at about fifteen years when they study a handbook and then decide whether they want to be members or not. A small section with good leaders really interested is better than a large section—numbers are not important. They have their own officers: president, secretary and treasurer. In addition there is an R.A. (Religious Assistant), generally a member of the school staff, who helps, not by telling students what to do, but by giving them responsibility. They often learn most from their failures and mistakes.

The chaplain's duty is chiefly concerned with the Gospel Enquiry, with special emphasis on the training of good leaders who in turn influence the Groups. "He will in no way take over the R.A.'s work but will undertake the priestly work of opening the minds of the group to a fuller sense of their vocation as members of the Church and to their responsibility" (Y.C.S. *Handbook*).

Each term has a special theme, e.g., "Work", "Careers", "Leisure", etc. The theme of the autumn term 1959 was "People without hope", turning the eyes of the students on the World Refugee problem with a view to making them appreciate the gifts, natural and supernatural, which they are so fortunate to have. It is essential to make the students understand that the movement is theirs, but that they can only succeed if it is based on a spiritual life, individual and collective. To quote Monsignor Suenens: "The whole Catholic apostolate converges at the altar and the Communion rail".

The Y.C.S. in England is very much in its infancy and a lot has yet to be learned about the movement and its adaptations. Universities are well served by chaplaincies, but in large centres like Manchester there are dozens of Catholic students in non-university colleges, schools of commerce, domestic science and music. Y.C.S. is now aiming to bring these isolated Catholic students (when it has discovered them!) together. This year a Students' Mass was held on the Saturday nearest the feast of St. Thomas Aquinas at which the Bishop of Salford presided and preached.

The Y.C.S. has a modest headquarters at 22 Bramham Gardens, London, S.W.5. As its finances are practically non-existent (members make a small weekly contribution), the secretarial work is done by students resident in London. Meetings of diocesan groups, summer weeks and international gatherings give a sense of solidarity and unity—a sense of the Church.

The movement does not claim to be the complete answer to students' problems, but it does claim that it can help in some way to further the apostolic formation which presumably the Catholic school is already giving. "Each milieu should have its own proper type of apostle" (Pius XI), and hence the first apostles of students will be students themselves who make their religion the most important and basic dimension in life, and whose aim as a consequence will be "not merely to enjoy the happiness of living for God but also to diffuse it and give it to others" (Prayer of Young Christian Students).

## A LITTLE BIT OF HOME

On the Suir  
Swans sliding to a tit-bit;  
On the shore,  
A diesel train hums past,  
From the Quay,  
The wail of a homesick ship  
About to journey  
To her English home at last.

On the prom,  
The smaller children romp;  
The older ones,  
In school, are writing comp.;  
Among the boats,  
Old Harry is at work  
Preparing floats;  
But with the coming dark,  
All these depart,  
And now comes forth old age;  
And 'neath thick foliage  
The sweet young couple 'gage  
Hand in hand,  
Look to each other to understand.  
Soon, also, they  
Are gone away,  
Towards home.

Here did I  
From tenderest years 'till now,  
Happy abide,  
But now have taken the plough,  
Made for my hand,  
Which I must follow till the day I die.

DERMOT WALSH  
*First Philosophy*

## Layside Review

## When Paths Divide

THESE few words may be regarded primarily as an expression of gratitude from the President, staff and students of the College to a past student who brought to life last year some thoughts on vocational guidance which he set down first in the RECORD two years ago. At that time, he was concerned especially with the problems of university life: the weekend courses which he later designed for the Leaving Certificate classes of 1959 and 1960 were fully comprehensive. In three lectures he detailed the elements of vocation and career; examination and interview; work and leisure; in fact, a full breakdown of life as one might expect to find it in the first few years after leaving secondary school. To help narrow down enquiry to particular cases, students were asked



to write down privately their choice of career. The number of students who listed three or more—often rather inconsistent—alternatives showed the real need for such a course. After all the data was examined students were invited for interview, to see how such personal matters as school records, family finances, and general prospects might affect the issue in each case. The degree of co-operation here as in all parts of the course, coupled with the experience in academic, business and professional life which Patrick Kilroy brought to bear on it, are obvious pointers to success; but the ultimate value of this experiment cannot be measured.

Perhaps when figures and formulae are forgotten and real training begins to show, they will remember the practical charity of the student who came back.

SEOSAMH Ó LUAIN



# Airtre: Mac Léinn as Féadaint Siar asur

## ar Aghaid

Ós iú é go bfuilim anois ar imeall an t-raoil móir is minic mé, corúil le gac mac léinn, as féadaint siar ar an gcuir dom raol atá cúirta éarim asur, asur fheirim, as féadaint ar aghaid ar an gcuir-de atá fóir iomam. Is brea liom anois beir as rmaomeam ar mo raol go dtí seo ac is ceirt eile ar fao i, dar nódig, beir as deapcáó iomam ar na blianta atá le teacó.

Feictear dom anois guráit an raol a bí asur nuair a bíor óg. Na iudaí a cuiread rannraó nó átar oim an trát rín, ba beas iad. Dob i an trlat an iú ba mó a cuiread rannraó oim an uair rín. Ba cuma cé tusaó an léaraó dom b'uarfáac liom é asur níorb annam as innirnt mion-bhéaga cun léaraó do féadaint. Is gneannmar mar o'éirig liom léaraó do féadaint lá amám. Is amlaró a cuar i bpolac an lá rín mar níor mian liom dul ar rcoil. Ac éangtar oim asur éóg m'atair cun na rcoile mé. Bíor as rúil le léaraó maic ón máirtir ac lig reirean raor mé ór iú é go raib léaraó i nódan dom ra baile. Ac níor bam m'atair liom ac an oiread mar bí tuairim aige go raib léaraó raigte asur ón máirtir; asur níor baol domra é cur ar málairt tuairime.

Ba gneannmar iad na tuairimí a bí asur raom gColáirte rúil a dtáinig mé annreo don céad uair. Ceapar gur breá an áit i. Ceapar nac raib iú ar bíe ar rúil i gColáirte ac peil asur iománaíóct asur beagámin beas oibne ó am go h-am. Bí mé cinnte rú amám nac mbuailtí buacailtí móra mar rín le rlaic fé mar a deintí ra bun rcoil. Nac raib a lán le foghlaim asur an trát rín!

Lá amám, ápac, éangar go dtí Coláirte Naom Ciaraín. Bíotar tapéir mé o'ullmú i gcóir an t-raoil nua asur ba breá liom beir as fáil airgto asur éadaí nua asur beir im ábar cainnte as na comairam. Nuair a conaicear an Coláirte don céad uair táinig toct im cpoi. Foirgneam breá é gan amhar ar bíe ac dar liomra ba corúil le priórún é. Na pallai ároa mór-éimpeall air ba cúir leir rín, is dóca. Ac cé go raib uaignear oim an t-am rín níorb fáda mé amlaró. Bí mo

dóctam comluadair asur ar gac taoib díom asur mo dóctam oibne le deanam asur ra trlí nárb fáda go raib tairtí asur ar an raol nua.

B'ait mar do éuag an céad bliam rín asur. Ní ró-maic a donatíomar lena céile. Ba minic clampar ar rúil asur asur gan ac mion-cúir leir. Ac ní éagann ciall iomí doir, deirtear, asur rín mar a bí an rceal asurme. Diair an noiair éuag an tearaontar in éas asur méadag ar an munnteapap eapamín. Sin mar a éarpláionn i gcónaí. O'foghlaimaíomar a lán iudaí rap a raabamar ró-fáda anreo, iudaí eile feacár na iudaí a bí reriopa mair leabha. Tugamar fé nreara nac raib don dul ón obair asur gan oipó torcái do teacó dá bair. Conaiceamar nárb féoiri an duib do cur ina géal ar ár munn-teoirí mairi le ceir na h-oibne.

Anois ór iú é go bfuil mo fé ra Coláirte beagnac éar is minic a bím as rmaomeam ar an tairbe a baimear ar mo teacó go dtí an Coláirte. Cím gur móir an reair a tusaó dom nuair a cuiread anreo me. Bí reair asur obair láime do féadaint dá mba mian liom é, mar o'eláionn an t-oireacár an doirap cun raol atá céim níor tairneamái ná rín. Is cinnte nac raib gac iú go deap i gcónaí ra Coláirte ac níor deim fé rín don doéar dom. Raairó fé go léir cun mo leara ra deire. An iú ba déime liom i gcónaí ab ea an obair. Ac learpao de go dtí an deiread le cúnaim Dé asur beir toraó na h-oibne le fáil asur rap i bpaó.

Ní fáda anois uaim an lá deireannac a caitepró mé anreo. Anrim beir oim mo cúl a éabairt ar an áit go deo asur dul amac ar an raol móir. Is dóca go mbeir bpión oim as págaint an Coláirte raol deiread dom asur b'féoiri guráit feair a cuirfimm annrim na linte úo: "Doibim beata an rcoláirte bíor as deanam léinn". Braitpró mo gairim beata go móir ar a feabap a éireoró liom ran áro-Teirtiméireacó atá anois buailte linn. Tá rúil asur go néireoró go maic liom mti asur go mbairfeao póp maic amac dá bair. Má éiríonn liom obair tairneamac asur

[illegible]

“Iṛ aic an mac an raol aṣur iṛ mō cori a  
 cūipeann pé de”, aḃeiptear. Ní lū cori a  
 cūiptērō an raol de ran am atá poimainn ná  
 mar cūip go dtí reo. Ac pé cori nó carad a  
 beir ann ní beir pé coice ina feacrán gan  
 aipō ac ma aipṛtear lán bṛi aṣur tairbe dōib  
 rin ar le Cnīorē iao.

## Cuallacht Chiarain

1958 a bunaíodh é. Bhítheas de'n tuairim i measc buachaillí na cúigiú bliana go raibh gá lena leithéid de chumann san gColáiste agus taréis dóibh dul i gcomhairle leis an Athair Ó Dorchaidhe tháinig an Chuallacht ar an saol agus Diarmaid Breathnach ina Uachtarán uirthi. Thoiligh an t-Athair Ó Dórchaidhe bheith mar chaomhnaitheoir ar an gcumann nua.

Tá an Chuallacht ag déanamh a lán-dícheall chun a cuspóir a chur i gcrích agus tá ag éirí go maith léithi. Cheana féin tá meas níos mó ar an nGaeilge i measc na mbuachaillí. Tá an Fáinne faighte ag beagán díobh agus slua mór eile taréis scrúdú an Fháinne a dhéanamh, i dtreo nach annamh a cloistear Gaeilge á labhairt ar fud an Choláiste. I láthair na huaire tá an-tsuim á cur ag bail na Cuallachta i gcomórtas díospóireachta do na meán-scoileanna atá ar siúl ag Gael-Linn. Le caoin-chead Uachtarán an Choláiste chuir an Chuallacht foireann isteach ar an gcomórtas seo agus bhuaigh siad an chead bhabhta de'n gcomórtas ar 30 Márta seo ghabh thart. Chruthaigh an fhoireann go maith sa bhabhta sin agus ní misde bheith ag súil go n-éireoidh go maith leo ins na babhtai atá le teacht. Dónal Mac Charthaigh, Risteárd Mac Adhbbhuí, Séamus Ó h-Éilidhe agus Pascal Mac Canna atá ar an bhfoirinn.

Tá suim ag an gCuallacht sa drámaíocht freisin. Ar oíche Lá 'le Pádraig léiríodh dráma beag a scríobh Donnchadh Ó hAimhirgín, buachaill de'n dara bhliain, ar theacht Naomh Phádraig go hÉirinn. Flór De Buítléir, Uachtarán na Cuallachta, a bhí i mbun an léirithe agus d'éirigh go breá leis féin agus lena fhoirinn aisteoirí as Rang 2A.

As imeachtaí uilig na Cuallachta is í an rince Gaelach is rogha lena lán buachaillí. Is geal leo bheith ag gluaiseacht leis an gceol gach Domhnach agus “Port an Fhómhair” nó “Cor Seisir Déag” ar siúl acu. Tá an Chuallacht faoi chomaoín go deo ag an Uasal Tomás Ó Tiomúin as an gcathair a thagann chugainn ag múineadh na rincí gach Domhnach. A ghrá do dhúchas na tíre a

thugann air sin a dhéanamh agus táimid fíorbhuíoch do mar gheall air.

Tá an Chuallacht ina naionán go fóill; níl déanta aici ach tosnú agus tá mór-chuid fós le déanamh. Go raibh faid saoil aici agus rath ar a hiarrachtaí.

SEAMUS Ó H-ÉILIDHE  
Rang Ard-teistimeireacht IV



“an tseamróis beas óilis”

Na mic léinn a b'i páirteac 'ran drama:

An Céad Líne: Seánóir de Ráor, Tomás de Noiréir, Séamus Ó Dubhlaois, Maicéar Ó Caoimleáin, Liam Ó Dubhdaill.

An Dara Líne: Seán Mac Seánóir, Pádraic Mac Riam, Mícheál Ó Maoláin, Donnchad Ó hAimhirgín [údar], Mícheál Ó Corcoráin, Uimíreann Ó Maoláin.



## LITURGY

**D**URING the past year the lay boys have taken a more active part in the religious ceremonies of the College than ever before. While actual serving at the altar was confined mostly to Fifth Years the remainder of us were also given opportunities of active participation.

Perhaps the most striking of all the ceremonies was the Dialogue Mass on the feast of All Saints. This was the first occasion in the history of the Layside on which such a Mass was offered and we are looking forward to more such ceremonies in the future. Indeed from the wonderful response from the boys it was evident that all felt it was really *their* Mass and that they were not just spectators at a ritual between a priest and servers up in front. Father P. Grace was celebrant and he was assisted by John Alley and Joseph P. Delaney as servers.

On the feast of the Immaculate Conception a High Mass was celebrated at which the lay boys acted both as ceremonialists and choir. The choir had been trained by Father C. J. Sherin and was also under his direction. On that occasion Edward Fitzgerald and Austin O'Malley were Acolytes, Noel Sheridan was Thurifer and David J. Sherman Master of Ceremonies.

An impressive ceremony took place on the feast of the Purification of Our Lady. Candles were blessed by the President on the Main Terrace and during the distribution to the Seniors the remainder of the boys sang the Antiphon *Lauda Jerusalem*. Afterwards all took part in the procession to the College chapel where High Mass was celebrated. On that occasion the Acolytes were Donal J. McCarthy and Richard McEvoy; Thurifer, James Dollard and Master of Ceremonies, John Alley.

MICHAEL BRENNAN  
*Inter IV*

## FILMS

**T**HE films this year were of a high standard and we enjoyed them very much. Most outstanding were *A Night*

*to Remember*, *Rooney*, *Carve Her Name with Pride* and *Knock-on-Wood*.

We were very impressed by the realistic filming of *A Night to Remember*. It concerned the tragedy of the *Titanic*. Everybody knows the story of that great sea-disaster in which more than half the twenty-three hundred people on board were lost. The presentation was so vivid that at times we almost felt that we were in the midst of the terror-stricken passengers. Although we admired Kenneth More in the role of First-Lieutenant we were glad to be so far removed from the hazards of the cruel sea.

*Rooney* was a good Irish comedy built around the adventures of a Dublin Corporation worker bearing the name in the title. We enjoyed to the full the fun and jokes in his daily rounds, but for us the highlight came when he appeared in a black-and-amber jersey in Croke Park. We enjoyed the shots of the All-Ireland Final but no one would be deceived by John Gregson's hurling. The camera-man did an excellent job in "fitting" him into the match but I suppose we are too used to seeing hurlers in action to be deceived by good photography.

In *Carve Her Name with Fride* Virginia Mayo played the part of a British heroine who after her husband's death left child and parents to work for the Resistance Movement in occupied France. She brought her first mission to a successful conclusion but on her second "drop" into France was captured and after frightful torture executed. This film portrays all the tragedy of war.

In marked contrast was *Knock-on-Wood*, with Danny Kaye as a ventriloquist. His "dolls" seemed to be human in his hands and through them he said things he never intended. He got mixed up involuntarily with two spy-rings who were stealing secret documents. Wanted by the police for murder he cleared his name and everything ended happily with his marrying the doctor who had been attending him. This was a comedy that kept us laughing from start to finish.

BRENDAN MAHER  
*Senior III*





### FIFTH YEAR

*Front Row:* SEAN CREAGH (Rathdowney); JOSEPH DONNELLY (Maynooth); EDWARD FITZGERALD (London); PASCHAL McCANN (Dublin); DAVID SHERMAN (Rathdowney); DONAL MCCARTHY (Castlecomer); RICHARD McEVOY (Killasmeestia); JAMES DOLLARD (Cullohill); THOMAS MURPHY (Castlecomer).

*Second Row:* ED. FREYNE (Mullinavat); NOEL DOWLING (Grange's Road); DENIS MALONE (Portlaoise); JOHN ALLEY (Duitow); THOMAS DELANEY (Crosspatrick); JAMES CROTTY (Ayrfield); GERARD MOYLAN (Danesfort); THOMAS HUGHES (Cuffesgrange); AUSTIN O'MALLEY (Rathdowney); FLORENCE BUTLER (Ballyglasheen, Tipperary).

*Third Row:* PHILIP V. FITZGERALD (Johnstown); NOEL SHERIDAN (Ennisnag); JOHN DOWLING (Glenmore); DANIEL KENNEDY (Banim Tce.); JOSEPH DELANEY (Rathdowney); FRANCIS COOPER (Glendine); MARTIN TREACY (Clifden); GERARD MANSFIELD (Ballinakill); LEO NORRIS (Woollengrange).

*Back Row:* GABRIEL BRANNIGAN (Vicar St.); GABRIEL TROY (New St.); JOHN NAUGHTON (St. Rioch's Tce.); SEAN HENNESSY (Woodsgift); OLIVER CONWAY (Parliament St.); STEPHEN KENNY (Ballyragget); JOHN MOLLOY (Nuncio Rd.); PEADAR O'KELLY (College Rod.); DENIS PURCELL (Ballycallan).

## DRAMA

"CAN anything good come from the Layside?" summed up the general attitude to our dramatic efforts before last year's "Festival of Drama". That event, it was agreed, proved that we had plenty of talent and gave promise for the future.

This year's play, *The Righteous Are Bold*, was the fulfilment of that promise. The story of the play—said to be founded on fact—is concerned with the demoniac possession of a Catholic girl who returns from England to her home in Western Mayo. It is generally considered to be a difficult play to perform. That it should be done successfully by the Layside of the College is a great tribute to all who took part as well as to the producer, Father Duggan.

Michael Geraty, the disconcerted father of the possessed girl, was played with great success by Donal McCarthy. The part of Michael's wife was taken by Tom Murphy, who portrayed all the emotion and strain of the mother. As their son, Patrick, Paschal McCann was well suited to take the part of a discontented young man with little in life except hard work and misery.

It was fitting that the best performance should be in the role of Nora, the possessed girl, who is the principal character in the play. Gerry Moylan gave us that. He was very successful in interpreting Nora's difficult personality and in conveying to the audience her rapidly changing moods on which the success of the play so largely depended.

The gentle, religious Anthony Costello, Nora's lover, was played to perfection by John Alley. Denis Malone in the role of "Nellie the Post" introduced the only touch of humour in the play. Vincent Kelly was well cast in the part of the frail old priest, Father O'Malley, who performed the exorcism, while Tom Hughes and Peter Russell, as the two nuns who assisted him, certainly looked their parts. Kieran Cantwell was convincing as the sceptical doctor who attended Nora.

St. Patrick's Day 1960 marked a new development in drama on the Layside when a play in Irish, written by one of the students and produced by another, was performed as

part of the night's entertainment. You will read about it elsewhere in the RECORD.

JAMES FITZGERALD  
*Inter IV*

## THE PATRICIANS

TWO years ago Father O'Connor introduced the Patrician Movement to the College. Its purpose is to get people to talk about their religion. The founders of the Movement hope that by this means people will deepen their knowledge of the Faith, be better prepared to discuss it and generally take a greater interest in it.

In our branch of the Patricians Father Collier acted as priest-speaker for the first year and was succeeded by Father Grace this year. Mr. A. Patterson is our regular Chairman but on occasions we have had Mr. J. Kelly and Mr. M. O'Dwyer.

Various topics were chosen for discussion and the chief speakers treated them competently. Mr. P. Reynolds, B.D.S., spoke on "The Use of Free-Time" and Mr. J. Lambe on "What is an Irish Catholic?" The first student to read a paper was Dermot Walshe and he took as his subject "May I Read Anything?" Richard McEvoy handled the problem of "Religion in College" and James Healy answered the question: "Is the Church a Kill-Joy?" "My God and My Country" was the subject of Mr. J. Wall's paper and Donal McCarthy spoke on "Going to Confession". James Dollard read a very excellent paper on "The Teenager of Today has not a Serious Outlook on Life".

The Movement is very successful. It encourages the boys to express their views openly and without hesitation. It also helps to clear up any doubts that may arise in everyday life. There is no shortage of speakers or opinions. Occasionally some amusing "heresy" creeps in but generally the views expressed are sound and the discussions lively and interesting.

The Patrician Movement has a value beyond student life because it stimulates an interest in Catholic Action and in the great part the layman should play in the Church.

JOHN TYNAN  
*Senior III*



#### FOURTH YEAR

*Front Row:* HUGH O'NEILL (College Rd.); JAMES LANGTON (John St.); COLM HINPHEY (Dublin); SEAN CASEY (Kilkenny); LAURENCE SHIEL (Clough); BRENDAN MAHER (Kilmanagh); RORY O'MOORE (Cullohill); KIERAN CANTWELL (Ballyragget); MARTIN DRENNAN (Piltown); NOEL ROHAN (Kilmoganny); JOHN CURRAN (The Rower); WM. PURCELL (Windgap).

*Second Row:* MARTIN O'MALLEY (Rathdowney); MICHAEL DRURY (Ballinakill); PETER DUGGAN (Rathdowney); PATRICK COMERFORD (Mooncoin); JOHN MURPHY (High St.); PATRICK KENNY (Lisdowney); JEREMIAH HOGAN (Newpark); JAMES O'BRIEN (Bennettsbridge); JAMES CONDON (Youghal); MICHAEL RYAN (Cellarstown); CHARLES KELLY (St. John's Tce.); GERARD FLYNN (James's Green).

*Third Row:* NICHOLAS FORRISTAL (Rochestown); THOMAS BRENNAN (Parliament St.); JOHN TYNAN (Rushall); ANTHONY DRENNAN (Ballyragget); JOHN DELANEY (Glashare); MICHAEL GRANT (Mooncoin); PIERCE FREANEY (Inistioge); OLIVER DEEGAN (Castlegardens); JOHN BROWNE (Mountrath); VINCENT KELLY (Dublin Rd.); MARTIN WALSH (The Rower); OLIVER LEHANE (Athy); CHARLES MCCARTHY (Clogh).

*Back Row:* PATRICK MCENEANEY (High St.); PATRICK DALTON (Troyswood); JOHN LOUGHNANE (Borrisoleigh); JEREMIAH HANRAHAN (Graigue, Rathdowney); MICHAEL TENNYSON (Hugginstown); PATRICK FOLEY (Clara); WILLIAM WHITE (Ballycarron); FREDERICK BOURKE (Borrisoleigh); THOMAS FORRISTAL (Dunnamaggan); MICHAEL FIELDING (Mooncoin); MICHAEL KEHOE (Callan); OLIVER RYAN (Inistioge); MICHAEL MOORE (College Rd.).



# An Essay: My Native County

**L**AOIS has the most distinctively Gaelic name of all the Irish counties. The name comes from the chieftain Laoiseach who ruled there in the second century. With the advent of the Irish revival forty years ago the name Queen's County, which had been in use since the Plantation of the sixteenth century, was dropped and the ancient one restored. Laois is a remarkable county in many ways. It is the only county which does not touch a maritime county and its territory lies in no less than four dioceses and two ecclesiastical provinces.

Laois is definitely underrated as regards scenic beauty. However, to see Laois properly and to get to know the real Laois, one must leave the main-roads and get lost among the lanes and by-ways. All over the county can be found little wooded hills and glens and wild beautiful stretches of purple moorland, criss-crossed by tinkling streams. Very few holiday-makers visit the Slieve Blooms, yet here is scenery to rank with the best in Ireland. From the south side a road over the mountains leads to the sleepy little village of Clonaslee. Even the most soulless motorist cannot but experience a thrill of delight as the panorama of forest and moor unfolds before him. These moors, abounding as they do in game of all sorts, are a veritable hunter's paradise. All around the slopes of the Slieve Blooms are little hamlets tucked away out of the world's eye. One of these is Camross, cosy and homely, where time seems to have stood still but to which the forest industry is now bringing welcome prosperity. And speaking of forests, there is nothing so enjoyable and relaxing as a day spent among those Sitka Spruces high up in the healthy air of the Slieve Blooms. The tall, rustling trees are one's sole companions and one is loathe to leave such delightful surroundings for the humdrum round of everyday existence.

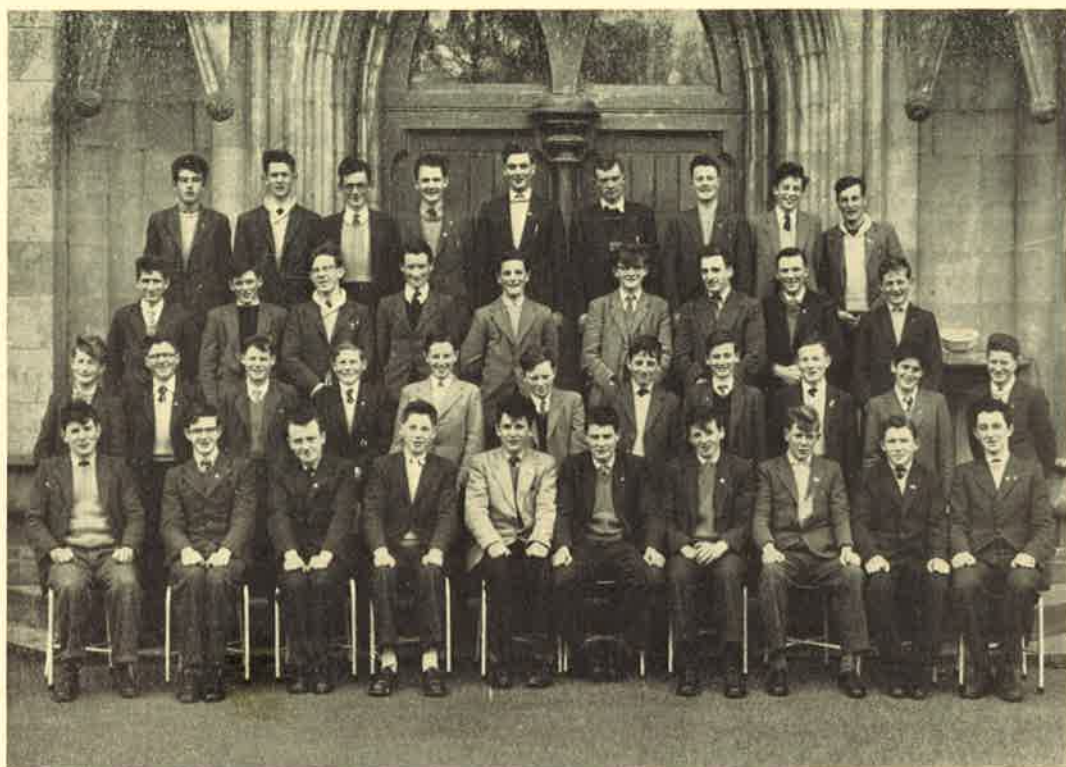
Laois roads are very good and probably

one of the best stretches of road in Ireland is that from Portlaoise to Durrow. The section from Abbeylaxey to Durrow is tree-lined for the most part and indeed all the countryside around here is very beautiful, being extensively wooded. However, my favourite road is that from the pleasantly-situated town of Stradbally to Athy. This road wanders between forested hills and there is always the impulse to leave it and explore the shady tracks which seem to wind off mysteriously among the dark firs.

Laois and the name O'Moore are inseparably associated and the great fortress of the Laois chieftain stood proudly on the Rock of Dunamase. Dunamase is exciting in every way. This great solid block of limestone rears itself up to a height of two hundred feet above the surrounding countryside. Three of the great craggy sides are sheer and the fourth, almost sheer, bristles with man-made obstacles. Though the castle is in ruins for the most part and the fallen masonry is covered with a carpet of soft, green grass, yet it is possible to walk through the ancient doorways and clamber up on the thick weather-beaten walls. The view from the top is rewarding and the ruins but add to the Rock's natural attractiveness so that it is not surprising that in recent years there has been a movement to bring Dunamase into the life of Laois once more. Aonach na Laoiseach is held on the Rock every July and people go in ever-increasing numbers to enjoy the pageantry of Irish history, music and dance performed there.

All over Laois one comes across remains of ancient monasteries and abbeys. The best-known of these was that founded by St. Fintan at Clonenagh near Mountrath. St. Fintan lived in the sixth century and is buried in the little cemetery attached to the monastery. Just across the road can still be visited the saint's Well, situated in the fork of a





### THIRD YEAR

*Front Row:* ALFRED BUTLER (Callan); JAMES FITZGERALD (Hugginstown); STEPHEN DOLLARD (Cullohill); EAMON DEEGAN (Castlegardens); PETER RUSSELL (Ferrybank); MATTHEW WALSHE (Inistioge); DENIS LYNG (The Rower); PATRICK O'CONNOR (Glenmore); PATRICK DRENNAN (Clashwilliam); JAMES KINSELLA (Mooncoin).

*Second Row:* JOSEPH DELANEY (Patrick St.); WILLIAM HALLY (Jeninstown); WILLIAM PHELAN (Windgap); JAMES DELAHUNTY (Freshford); PIERCE COMERFORD (Coolgreany); THOMAS DOYLE (Inistioge); PATRICK DOWLING (Grange's Rd.); MALACHY MURCHY (Coolcullen); MICHAEL TOBIN (Maddoxtown); WILLIAM MOORE (College Rd.); MICHAEL PATTISON (New St.).

*Third Row:* PHILIP MURRAY (Assumption Place); FRANCIS LEHANE (Athy); MARTIN McDONALD (Piltown); MATTHEW WHITE (Inistioge); CHRISTOPHER O'DONOVAN (Slieverue); DAVID CUNNINGHAM (Ballymack); OLIVER BENNETT (Ballasalla); JAMES O'FARRELL (Kilcurl); EDWARD LOUGHNANE (Borrisoleigh).

*Back Row:* JAMES FORRISTAL (Dunnamaggan); WILLIAM CAMPION (Gortnahoe); JOSEPH BRENNAN (Clogh); MICHAEL BRENNAN (St. Fiacre's Place); SEAMUS WALSH (Ferrybank); LEO KEHOE (Coolcullen); JAMES GANNON (Ballyspellan); DAVID WILKES (Glendine); EDWARD NADDY (Inistioge).

gnarled oak. That the Well is held in great veneration can be seen from the scores of medals and rosary beads left by devotees. That St. Fintan himself is not forgotten is evidenced by the many Laois boys who receive his name in Baptism. A great friend of St. Fintan was St. Canice who, though not a Laoisman, made his greatest foundation at Aghaboe near Ballacolla. St. Aengus was the most saintly and scholarly of all the Laois saints. He was born near Mountrath, studied at Clonenagh, and spent most of his life in the vicinity of Portlaoise and Mountmellick. As the poet wrote:

“Tis in Clonenagh he was reared,  
In Clonenagh he was buried;  
In Clonenagh of the many crosses  
He first read his psalms”.

The *Feilire* of St. Aengus is the most ancient and reliable authority we have on the history of the early saints of Ireland.

The Laois of today, like the Laois of the past, is not without its religious institutions. The Sisters are in every town and, indeed, in many of the villages too. The teaching Brothers are at all the main centres and the De La Salle Order has its head-house in Ireland at Castletown. The Society of Jesus has a house of study at Emo, Portarlinton and the Salesian Fathers have opened a college at Haywood, Ballinakill. And so we can say that the tradition of learning, for which Ireland was always noted, is being kept alive, and that, despite the vicissitudes of history, my native county is not unworthy of its past.

DENIS MALONE  
*Senior IV*



*Mr. John Rice presents the Croke Cup to Captain E. Keher 26 April, 1959*





## SECOND YEAR

*Front Row:* JAMES WALSH (Knocktopher); SEAMUS COLLIER<sup>1</sup> (Dunboyne);<sup>1</sup> JOHN KINSELLA (Mooncoin); GARRETT POWER (Waterford); OSCAR GRANT (Clonegal); MICHAEL CORCORAN (Galmoy); MICHAEL CROTTY (Ayrfield); MICHAEL MULLINS (Carrickbeg); SEAN DUNPHY (Castletown); MICHAEL MINOGUE (Tulla, Co. Clare); SEAN CAHILL (John St.);<sup>1</sup> MARTIN DOWLING (Blackmill); MICHAEL KELLY (Hollywood, Ballymore-Eustace); GODFREY MOYLAN (Danesfort).

*Second Row:* KIERAN PURCELL (Windgap); SEAN MCGARRY (Johnstown); MICHAEL FENNELLY (Ballycallan); JOHN BURKE (Clough); JOHN GOWAN (James's Green); PATRICK CARROLL (Lisdowney); NOEL O'BRIEN (Bennettsbridge); JAMES WHELAN (Kilkenny); DENIS BERGIN (Durtow); JOHN KENNEDY (Killenaule); SEAMUS DOOLEY (Freshford); JOHN WALSH (Castlegannon); THOMAS McDONALD (Piltown); VINCENT CURRAN (The Tower).

*Third Row:* IAN KENNEDY (Banim Tce.); THOMAS NORRIS (Knocktopher); EDWARD GRACE (Windgap); THOMAS HOLDEN (Dunamaggan); MAURICE AYLWARD (Knockmoylan); JAMES BRENNAN (Ballyouskill); THOMAS TROY (Castletown); JOHN CARROLL (Ashbrook, Ballacolla); KIERAN DOLLARD (Circular Rd.); PATRICK KIERNAN (Michael St.); BRENDAN MCCANN (Dublin); MATTHEW KAVANAGH (Urlingford); JAMES MAHER (Ballyspellan); JOSEPH HOGAN (Castlecomer Rd.).

*Back Row:* GABRIEL MAHON (Cheltenham); LIAM DOYLE (Fiddown); PATRICK DELANEY (Rathdowney); PAUL DELANEY (Patrick St.); EDWARD DOYLE (Inistioge); DAVID AYLWARD (Mullinavat); MATTHEW QUINLAN (Roscrea); JOHN F. MARUM (Lisdowney); VINCENT VAUGHAN (Mullinahone); JAMES COMERFORD (Coolgreany); PATRICK O'FARRELL (Kilcurl); EUGENE BRENNAN (Parliament St.); GREGORY O'NEILL (Sheastown).

# An Essay: My Native Parish

GLANCING recently through an issue of *Deenside*, the thought struck me that there can be few more interesting districts than mine. *Deenside*, for those who do not know, is the monthly parish magazine of Castlecomer. Its entertaining pages tell me of the many social activities of present-day Castlecomer, but they also remind me that my parish has a long and interesting history of which it can well be proud.

Everybody has heard of Castlecomer coal so that there is no need to dwell on that aspect of our history. The mines have been worked since the beginning of the eighteenth century, when they were accidentally discovered while iron ore was being raised, but it is interesting to note that primitive furnaces and forges were in existence even before that date. The mines are still the chief source of employment in the district, and many of the activities of which *Deenside* tells would be non-existent were it not for this thriving industry.

Castlecomer, though situated on the Sliabh Margy plateau, is neatly concealed in the midst of pleasant hills and woods. The present town is said to have been built as an exact model of Alsinoe, a town in Italy. Its most striking feature is the spacious and tree-lined square which runs down to the picturesque bridge and mansion beyond. Many of the older citizens regret the removal of the beautiful fountain which stood at the upper end of the square. A more recent cause for regret is the fact that workmen are presently engaged in pulling down part of the mansion beyond the bridge. Castlecomer House had been the residence of the Wandesforde family for many years and was a conspicuous landmark in the district.

The cover of *Deenside* provides a map of the Castlecomer district and thus serves as a guide to places of historic and scenic interest in the locality. Castlecomer has many spots

of natural beauty and it is not surprising that it has not only attracted tourists but inspired poets in the past. The rivers look most inviting, especially the Deen which, meandering southwards, runs through the town and then hastens onwards to join the Dinan. The beauty of the Deen has moved our own composer, James Fogarty, to pen lines which can claim to be the anthem of Castlecomer:

"That sweetest, dearest place of mine,  
That changeless, charming scene,  
Is by the banks where fairies play  
Down by the Silvery Deen".

The glorious past of Castlecomer would fill many volumes if it were properly recited, but its history from the earliest times, is, in substance, the history of the Brennan clan who settled in the Ui Duach territory. Their original ancestor was Braonan son of Carrol, who was king of Ossory, king of Ireland, and king of the Danes. At the coming of the Normans the Brennans were forced out of their territory and compelled to enter on a guerilla existence. From that time on they continued to harrass their enemies at every possible opportunity. But the old way of life came to an abrupt end in 1635 when Thomas Wentworth, Earl of Strafford, planted the Ui Duach territory. The clan chiefs, their language and customs, were ousted to make way for the market town, the English lord and industrialism.

It was at this stage that the town of Castlecomer was built by Strafford's friend and Master of the Rolls in Ireland, Christopher Wandesforde. From that day to this the name of Wandesforde has been associated with Castlecomer and the coal-mining industry.

When *Deenside* records the achievements of Castlecomer in the field of sport, it is well to remember that these achievements are only in keeping with the town's reputation in the





### FIRST YEAR

*Front Row:* SEAMUS DONOVAN (Kilmoganny); LAURENCE WALLACE (Windgap); OLIVER RYAN (Woodsgift); WILLIAM DUNNE (Piltown); PATRICK HENNESSY (Dunnamaggan); JOHN DALTON (Freshford); EDWARD NOLAN (Jeninstown); GERARD GAFFNEY (Thomastown); STEPHEN BERGIN (Ferrybank); GERARD FLEMING (Enniscorthy); MICHAEL NORTON (Gortnahoe); LIAM RICE (Knocktopher).

*Second Row:* NOEL BRENNAN, (Ballyragget); DENIS PARSONS (Stoneyford); JOHN NORTON (Urlingford); JOHN DERMODY (Callan); LIAM HEALY (Abbeyleix); NOEL MAHER (Kilmanagh); MICHAEL KELLY (Lord Edward St.); ADRIAN AYRES (Nenagh); COLM O'SHEA (Father Hayden's Rd.); THOMAS MOONEY (Fortal, Birr); STEPHEN LALOR (Parliament St.).

*Third Row:* PATRICK RYAN (Rathdowney); MICHAEL DONOHOE (Hollywood, Co. Wicklow); PATRICK BRENNAN (Freshford); LIAM HOLLAND (Duitow); WILLIAM GRANT (Mooncoin); NIAL HORGAN (Ballybunion); THOMAS MEAGHER (Windgap); LIAM DUGGAN (Hugginstown); EDMOND PHELAN (Mooncoin); MARTIN CROTTY (Archer's Mount); WILLIAM WALSH (Michael St.); SEAMUS MURPHY (Threecastles).

*Fourth Row:* THOMAS CONWAY (Mullinavat); PETER LONG (Kilkieran); MICHAEL LONG (Kilkieran); RICHARD DUNPHY (Mooncoin); DESMOND BYRNE (Carlow); BRENDAN BYRNE (Carlow); PATRICK STAUNTON (Ballyouskill); THOMAS BRENNAN (Castlecomer); JAMES BRENNAN (Woodsgift); NOEL WHELAN (Kilkenny); ROBERT MORRISON (Bishop's Hill); WALTER DUNPHY (Mooncoin); THOMAS STOKES (Coalbrook, Thurles); GERARD O'BRIEN (Bennettsbridge).

*Back Row:* KIERAN KEHOE (Callan); JOHN MOORE (College Rd.); PASCHAL MOORE (College Rd.); JOHN FIELDING (Mooncoin); BERNARD DOWLING (Blackmill); GERARD MCINTYRE (Castle Gardens); MARTIN O'KELLY (College Rd.); JAMES DALTON (Freshford); ANTHONY LAWLESS (Clonmel); JOHN DUNNE (Killaloe, Callan); RAYMOND DOLLARD (Circular Rd.).

past. Cricket was once very popular and, under the patronage of the Wandesfordes, developed to such a degree that invitation games were played with cross-channel teams. At the end of the nineteenth century polo was introduced by Charlie Wandesforde. He not only fostered the game but was also quite expert himself. His team attained such a high standard that it accepted a challenge from an All-Ireland selection and defeated them. Our present-day sportsmen, we are glad to say, are worthily maintaining the town's reputation, though in a different code.

Of the many fine buildings of Castlecomer, the parish church deserves special mention as it ranks among the beautiful churches of the diocese of Ossory. Building commenced in 1844 and after an interruption, caused by the Famine, was completed in 1852. This very nearly coincided with the Declaration of the Dogma of the Immaculate Conception and thus the church is named in honour of Our Lady's privilege. The architect was William Deane Butler who was also architect of St. Kieran's College and St. Mary's Cathedral, Kilkenny. The pulpit is one of the most elaborate in Ireland and is the gift of a Castlecomer exile in America. It is of Carrara marble with shafts of onyx and Greek Sykros and is highly ornamented with carved groups and figures. The Stations of the Cross in bas-relief are very unusual and are said to be one of two sets brought to Ireland from France during the persecution of the Church there.

The founders of *Deenside* would, I feel, have had the full support and blessing of a prominent Castlecomer lady of an earlier generation. I refer to the poetess and storyteller, Mrs. Annie Laracy, who wrote under the nom-de-plume "Stormy Petrel" about fifty years ago. She was an intelligent and well-educated person, keenly interested in all the problems of her day and in some respects in advance of her time. As a member of the Castlecomer District Council and Board of Guardians she worked tirelessly for the betterment of her fellow-men and there is a striking aptness for today about one of her poems:

"Why cannot Ireland keep at home,  
Her bravest and her best?  
In every country save its own  
Is Irish effort blest".

The sentiments that inspired these lines would seem to have found an echo in the hearts of those who conceived the idea of our parish magazine. Castlecomer, like every Irish parish, loses some of its sons and daughters through emigration each year, and it is to them that *Deenside* is especially dedicated. It is intended to be a link between our exiles and home. Every month it wings its way to the five continents and comes to rest in places as far apart as Alaska and Japan. Its pages are read and enjoyed in the crowded digs of Birmingham and on the wide open spaces of the Australian bush. Every aspect of parish life is dealt with and from letters received it can be seen how much even the smallest items of news are appreciated and awaited. As I lay aside my copy of *Deenside* I reflect that perhaps after all emigration is not without its blessings.

DONAL MCCARTHY  
Senior IV

## MUSIC

THIS year a Musical Society was founded by our Dean, Fr. O'Connor. Its purpose is to introduce us to classical music and to help us to cultivate a taste for it. Any student who is willing to listen and learn may join the Society. Fr. O'Connor makes tape-recordings of suitable pieces and with the assistance of the President provides filmstrips and illustrative recordings which are helping us to recognise and appreciate some of the beauties of good music. Many of the students are availing of these recitals.

The Record Club, founded three years ago, is still a great source of entertainment, particularly on evenings when other activities are not possible. As some of the old numbers

become out-of-date new selections are provided so that we are well catered for in the realms of music.

Our interests in music, however, are not merely passive for we have in existence a very active group of instrumentalists and vocalists who have mastered a number of modern

tunes. Self-entertainment is their chief aim but occasionally public appearances are demanded and given. In the present group are D. McCarthy, J. Dowling, T. Murphy, P. McCann and E. Fitzgerald.

RICHARD MCEVOY  
*Senior IV*

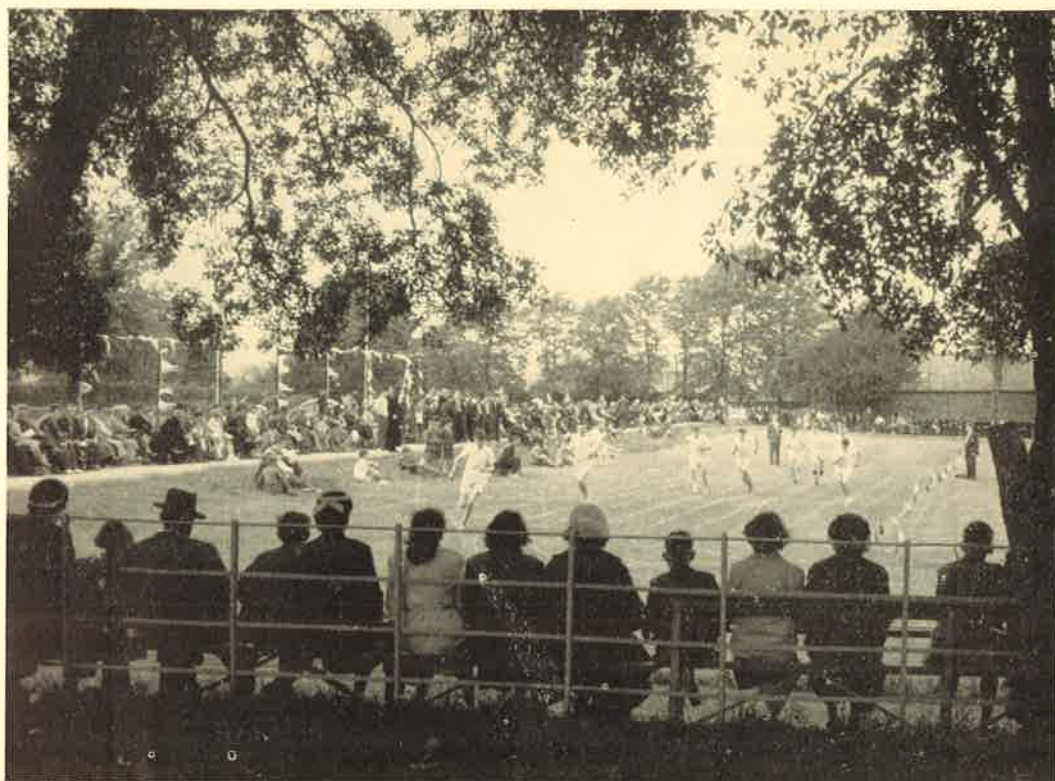


INTERMEDIATE SCHOLARSHIP WINNERS 1958

*L. to R. Richard McEvoy and Donal McCarthy*



# Sports Day 1959



## Results

### Senior

#### 100 YARDS CHAMPIONSHIP:

† E. Keher, R. Somers, J. Delaney.

#### 220 YARDS:

E. Keher, R. Somers, S. Creagh.

#### 300 YARDS:

S. Creagh, J. Delaney, R. Somers.

#### 440 YARDS:

R. Somers, E. Keher, J. Delaney.

#### 880 YARDS:

M. Brannigan, P. Malone, O. Ryan.

#### MILE:

P. Malone, L. Norris, S. Maher.

#### HOP, STEP AND JUMP:

J. Alley (40' 11½"), E. Keher, D. J. Sherman.

#### LONG JUMP:

E. Keher (21' 1½"), D. J. Sherman, M. Kennedy.

#### RELAY RACE:

Senior II (J. Delaney, M. Dooley, C. Leahy, Gay Murphy).

### Intermediate

#### 220 YARDS:

L. Kehoe, A. Drennan, R. O'Moore.



300 YARDS:

P. Freaney, R. O'Moore, J. Delaney and  
O. Ryan (a tie).

440 YARDS:

J. Gannon, P. Freaney, O. Ryan.

HOP, STEP AND JUMP:

T. Forristal (35' 10½"), P. Freaney, C.  
McCarthy.

LONG JUMP:

T. Forristal (18' 10½"), P. Freaney, L.  
Kehoe.

120 YARDS:

P. Norton, G. Moylan, B. McCann.

220 YARDS:

M. Aylward, G. Kehoe, K. Dollard.

300 YARDS:

B. McCann, T. Norris, G. Moylan.

LONG JUMP:

K. Dollard (15' 6"), B. McCann, M.  
Fennelly.

### Junior

80 YARDS:

S. Nolan, G. Moylan, B. McCann.

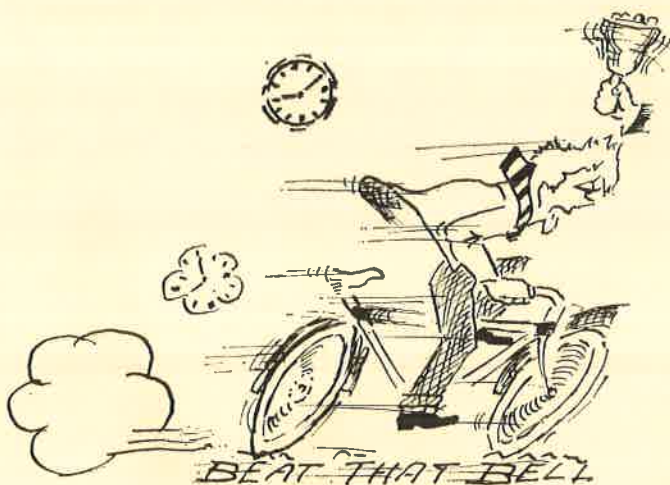
ONE-MILE CYCLE RACE (Day-boys):

J. Gibbs, J. Harte, V. Kelly.

ONE-MILE CYCLE RACE (Boarders):

M. Kennedy, O. Lehan, E. Freyne.

DEDICATED TO OUR DAY-BOYS—



—by one of themselves

# Hurling

1959

**I**N the 1959 Senior campaign we played two games in the Leinster Championship. Knockbeg put up a spirited resistance in the first round before failing on the score 3-4 to 7-11. In the semi-final Ballyfin fully extended our team at Athy and it was only

the solid defence of Pat Duggan (goal), Sean Creagh (full-back), Martin Kennedy and Ollie Ryan that foiled all Ballyfin attempts on our goal and carried the day for us on the score 2-7 to 0-6. The Leinster Final did not take place due to the failure of two Dublin teams to reach a decision within the time allowed before the All-Ireland contests.



SENIOR HURLING TEAM, 1958-59

*Front Row:* R. SOMERS (Clogh); J. NYHAN (College Road); M. WALSH (Thomastown); E. KEHER (Captain, Inistioge); M. LANIGAN (Thomastown); J. ALLEY (Durrow); P. DUGGAN (Hugginstown).

*Middle Row:* M. DRENNAN (Gowran); E. FREYNE (Mullinavat); P. FREANEY (Inistioge); J. DELANEY (Johnstown); T. CARROLL (Kilkenny); T. FORRISTAL (Dunnamaggan); P. FOLEY (Clara); P. MCCANN (Dublin).

*Back Row:* G. MOYLAN (Danesfort); M. KENNEDY (Gowran); D. KENNEDY (Banim Tce.); S. CREAGH (Rathdowney); J. DELANEY (Rathdowney); L. KEHOE (Coolcullen); O. RYAN (Inistioge).

St. Kieran's were thus nominated to play St. Joseph's, Garbally Park, Ballinasloe in the All-Ireland semi-final. Newcomers to the competition, St. Joseph's did really well on their first appearance as Connaught representatives. Even with the advantage of two lightning goals in the opening minutes, we had to go all-out in the closing stages to survive their spirited challenge. The loss of

"star" Galway minor, midfielder Cormican, was a severe blow to a team which hurled with an abandon and dash that almost put them in the final. It was only the craft of old-stagers M. Walsh, E. Keher and R. Somers that secured the vital scores at the end, and so put us back again on the road to Thurles. The final score that day at Birr was: St. Kieran's 8-6; St. Joseph's 6-5.



#### JUNIOR TEAM, 1959

*Front Row:* P. FEANEY (Inistioge); J. NYHAN (Kilkenny); M. KENNEDY (Gowran); J. ALLEY (Durtow); D. KENNEDY (Kilkenny); N. ROHAN (Carrickshock).

*Middle Row:* L. KEHOE (Coolcullen); E. FREYNE (Mullinavat); J. DELANEY (Rathdowney); J. HEALY (Clara); T. FORRISTAL (Dunnamaggan); O. RYAN (Inistioge); G. MOYLAN (Danesfort).

*Back Row:* S. HENNESSY (Woodsgift); J. DELANEY (Glashare); L. NORRIS (Woollengrange); D. J. SHERMAN (Rathdowney); P. FOLEY (Clara); T. DELANEY (Crosspatrick); J. O'BRIEN (Bennettsbridge).



On our return that evening the big news awaiting us was the surprise defeat of St. Flannan's, Ennis, by Tipperary C.B.S. We were sorry in a way not to be meeting St. Flannan's as we had a "rubber" to decide with them. Now we were to meet an even better team, for according to all reports Tipperary C.B.S. were a tough, hard-hitting team of good hurlers in the best Munster tradition. What were our chances against them? Time alone would tell.

Time did indeed tell the story in an exhilarating

hour of splendid hurling. Though they led comfortably at the interval and were on the attack for most of the game, St. Kieran's had to fight very hard against the determined Tipperary boys, and it was only a storming finish that gave us a victory that was none the less really deserved. The thrills which the many Kilkenny supporters experienced can be judged from the trend of the play. Leading by five points at half-time they found themselves facing a great rally by Tipperary which put them four points behind



SENIOR TEAM 1960

*Front Row:* PIERCE FREANEY (Inistioge); MATTHEW WALSH (Inistioge); DANIEL KENNEDY (Banim Tce.); JOHN ALLEY (Captain, Durrow); SEAN CREAGH (Rathdowney); RORY O'MOORE (Cullohill); JOHN LOUGHNANE (Borrisoleigh).

*Second Row:* DAVID SHERMAN (Rathdowney); GERARD MOYLAN (Danesfort); LEO KEHOE (Coolcullen); JOSEPH DELANEY (Rathdowney); PASCHAL MCCANN (Dublin); THOMAS FORRISTAL (Dunnamaggan); MARTIN WALSH (The Rower).

*Back Row:* OLIVER RYAN (Inistioge); MAURICE AYLWARD (Knockmoylan); GODFREY MOYLAN (Danesfort); PATRICK FOLEY (Clara); EDWARD FREYNE (Mullinavat); NOEL ROHAN (Kilmoganny); JAMES CROTTY (Ayrfield).



at the end of the third quarter; but then attack after attack by St. Kieran's put seven points on the score-board without reply. Centre-back John Alley was undoubtedly the man of the match. In the first half he repulsed every incipient Tipperary attack and sent ball after ball down to his own forwards. Joe Delaney and Martin Lanigan gave St. Kieran's an unexpected pull at centre-field, while Eddie Keher covered a tremendous amount of ground and gave a polished display of accurate hurling at centre-forward, his free-taking being a delight to watch. Full-forward John Nyhan had one of his best games and his roving tactics proved most effective. Martin Walsh in the corner was also a forward above the average whose unselfish approach made openings for many scores, while the great solo effort of R. Somers to secure the all-important leading point near the end will long be remembered by the St. Kieran's followers who were privileged to be present.

The Junior team also duly obliged and thus secured the treble for the College in 1959. They scored decisive victories over Roscrea by 8-6 to 2-3, Knockbeg by 7-11 to 0-1, and St. Vincent's, Dublin, by 10-7 to 1-2.

#### 1960

The Senior team had their first game against Roscrea at Carlow on February 28th, but their victory, by 2-10 to 2-5, was not impressive. This one game put us in the final against St. Peter's, Wexford, who dashed our hopes at New Ross on March 20th with a score of 3-10 to 4-6. Playing with a strong breeze in the first half St. Peter's led by 0-9 to

1-2 at half-time, a lead which did not seem sufficient when St. Kieran's went into action assisted by the wind in the second half. After ten minutes we led by three points and seemed certain to carry the day, when there came—what we had been lucky to escape during the first half—two snap goals by St. Peter's. With eight minutes left St. Peter's then led by one point, and despite the gallant efforts of John Alley and Pierce Freaney, they clung to that lead to the end. The Wexford boys deserved their victory for their wonderful long-range points in the first half and for the rock-like defence of their backs when defeat seemed imminent near the end of the game. We now wish them success in the All-Ireland final and we hope that they will be our successors as proud possessors of the Croke Cup for 1960.

Our Junior team was again successful this year. We scored an easy victory over Knockbeg before Christmas and had a close call from Ballyfin when we won by four points at Carlow on March 3rd. An unsatisfactory aspect of the Junior competition was the awarding to us of a "walk-over" by St. Vincent's, Dublin, in the final.

To conclude, we wish every success to those who are leaving our playing fields this season: John Alley (captain), Gerry Moylan, Paschal McCann, Eddie Freyne, Dan Kennedy, D. J. Sherman, Joe Delaney, Jim Crotty, John Dowling and Philip Fitzgerald. They shared both victory and defeat, but in either case they played the game as it should be played, and they brought honour on themselves and on the College. May greater honours await them on still greater fields outside St. Kieran's.

T. MAHER (REV.)

# JUNIOR TEAM 1960: LEINSTER CHAMPIONS

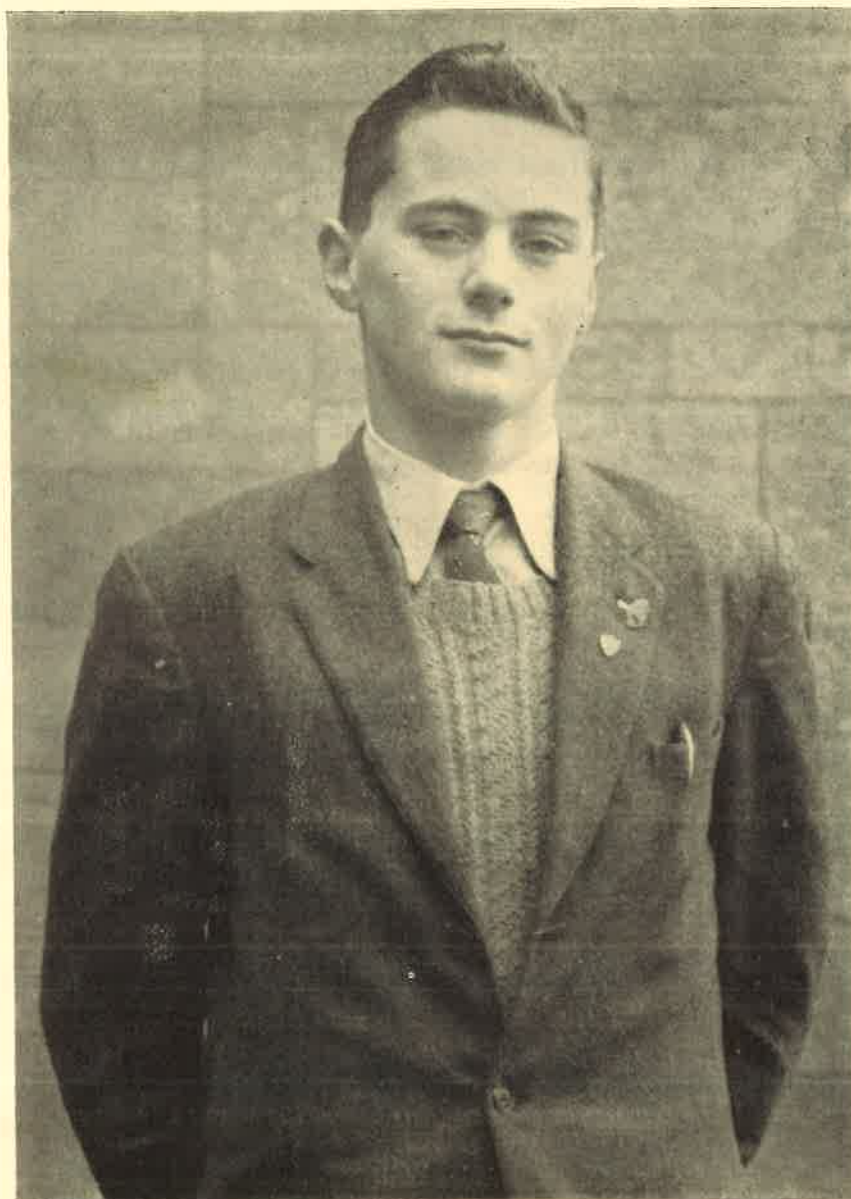


*Front Row:* JAMES MAHER (Ballyspellan); WILLIAM FURCELL (Windgap); JAMES GANNON (Ballyspellan); PIERCE FREANEY (Captain, Inistioge); JOHN LOUGHNANE (Borrisoleigh); JOHN DOWLING (Glenmore); PATRICK DRENNAN (Clashwilliam).

*Second Row:* MAURICE AYLWARD (Knockmoylan); MICHAEL TENNYSON (Hugginstown); PHILIP FITZGERALD (Johnstown); PATRICK FOLEY (Clara); JAMES CONDON (Youghal); PATRICK O'CONNOR (Glenmore); JAMES O'BRIEN (Bennettsbridge).

*Back Row:* MATTHEW WALSH (Inistioge); NICHOLAS FORRISTAL (Rochestown); JOHN DELANEY (Glashare); RORY O'MOORE (Cullohill); JAMES CROTTY (Ayrfield); GODFREY MOYLAN (Danesfort).

LEIGHLIN AND OSSORY PRIZE WINNER 1959



BRENDAN MAHER

# A Sense of Vocation

SEOSAMH Ó LUAIN, B.A.  
H.DIP. IN ED.

IT is not easy to find a title for a few tentative notions drawn at random out of the ordinary air of daily living. Perspective keeps changing, and values fight for preference, until a sixpence may blot out the sun. In an age of specialists, it is hard to be a "generalist". There are too many variables, nowadays, in the equation of life, and nothing stands still for very long. Perhaps the title of the piece should be left until the end: then some simple phrase might catch the meaning—if any. Meanwhile, the will cries out with the pang of holding on, as one tries to hear the silence beyond sound; to see the invisibility beyond sight; to find one's way around the great, lost playground, seeking the Hand that holds the secrets of all playthings. How can one be alive without wanting to find them—and the words that might tell something of them? Father McNabb was certain that there were no words for the real things: then, with a Christian humility beneath his vanity, he searched for what he knew he would never find. But it was such spiritual fun to try out pathetic little talents. Who but a cynic would be wise enough to bury them?

Ideally, everyone reaches a stage—in that short interlude between first and second childhood—when he slows down and takes a long, hard look at his surroundings. He views, as if for the first time, that queer set of circumstances in which he moves about and has his existence. Many times before, he may have surveyed the skies pretentiously like old Joxer; but the skies were always silent, and the stars just blinked back at him. If grace favours him, just once, with the merest glimpse of half-hidden things, he relearns the joy of wonder and reassumes that springtime of being, that subtle state which makes scientists and small children want to

play with life. Without that activated curiosity, he would never know how magnificent a thing he really is. Where the curiosity first carries him is not ultimately important. Perhaps he may blunder into some sort of physical phantasy-world, full of queer question-marks, some of them standing on their heads. He may wonder, when he awakens, why the sun does not rise in the west; or why good wine turns into bad vinegar; or why apples don't fall upwards. The apparent madness of all this need not upset him. In most cases, it will pass away discreetly before very long. But the dream will never die; that small flicker of light will never allow his mind to fill with darkness. If he were only a Copernicus, or a Pasteur, or a Newton, the flame would fan into brilliance, and the child would find a new toy—a crude clay replica of a toy lost in a garden when the world was new.

God smiles at us now and then; but the smile may be a little sad, while he waits for the excited whisper of gratitude which gives discovery meaning. He made toys for happy children: the imitations in clay do not even evoke the pretence of thanks. He made the atom: man made the bomb. He made flight: man made the bomber. His image is seldom searched for in the gift, as the great Christian artists sought it in stone and melody. We all know that God spent some years as a carpenter. It is not so well appreciated that he was a fine carpenter. He had the creative sense, and He used it. Nothing but the best came out of that workshop. Pasteur was in that great tradition. He accepted a challenge, specially designed for him from the beginning, and applied himself to it with all his mind and heart. As a scientist, he saw what he had been looking at: as a man of God, he knew what it meant. His own simple words were: "The



more I know, the more nearly does my faith approach that of the Breton peasant. Could I but know it all, my faith would doubtless equal even that of the Breton peasant woman”.

The point of all this is that what is called the “scientific approach” to any problem, physical or moral, is sterile, unless its mystical overtones sound in the mind of the enquirer. There alone lies the secret of true perspective. Every one of us, no matter what his talents, began in mystery: he will live his eternity there; and meanwhile, due to an unfortunate family background, he will spend a few years on a planet which is shrouded in secrets. Therefore he must hold on to his sense of mystery; otherwise he will make nonsense out of everything, and the greatest nonsense of all is to take life for granted. “Che sarà sarà” is more than a modern song; it is the modern swan-song. If the signal from hidden things is weak—and it is weak—one can listen with every nerve alive, or one can turn off the receiver. One can continue to live, or one can begin to die. Indeed, if many great truths are still almost a secret in the world, it is because someone is spreading the rumour that they are almost discovered. That someone who is numbing the world to sleep is Evil. He is crushing minds in a dense emptiness, so that the Earth becomes a barren hulk, buried in the depths of the sky. Men flit in and out of it with a sort of blind impulsiveness, like things robbed of their nature. The supreme tragedy of the times is that a Catholic can sink so easily into such a condition of soul. The man born to see visions only sees shadows. In fact, he has been going over the same shadowy statistics for so long that he cannot keep his eyes open. Like Oscar Wilde’s cynic, his one achievement is to know the price of everything and the value of nothing.

How any one of us can get into this state is not as urgent as how we can get out again. The problem is how to shake off this death-sleep of spiritual inertia; then to search the fragments of life for the great, lost mosaic; and then to restore the face of the Earth. The modern approach to a problem is to invite in the expert: the greatest of modern problems needs the Supreme Expert. “Come, O Holy

Ghost, instruct the hearts of thy faithful . . .” is an invitation framed in a sort of mixed metaphor, because it is as near as we can go to asking for what we want. We need something like an educated love; a combination of mind and heart which will accept familiarity without contempt by deepening old things with a new dimension. A man must learn to wonder again at the obvious; must study time and place without the distraction of clocks and sign-posts. Why should he be on a western island in the twentieth century of the Christian world? Why not in the East, or lost in some lonely Arctic region? Why was he not born when mountains were new, and strange monsters roamed the earth? We may not know the answer, but we know that there is an answer. Meanwhile, it is a pity that such a tremendous coincidence is treated as a dull fact. He takes few things for granted as much as the presence of neighbours; but are they not a multiplication of coincidence, a company selected from all space and all time to be with him in his day? These two miracles of man and community are encompassed in a greater still: the miracle of a common destiny. The island people have heard together the message of Redemption. They are bound together in the closest of all ties, a mystical unity which never once came asunder. He has a place now in a line of souls stretching into the mists of the past and the future. His mission is set down in an old, worn book stained with tears, sweat, blood, and honest clay.

The mission of a Catholic is a tiring experience. He shares a fate common to all mortals:

“The troubles of our proud and angry dust  
Are from eternity and shall not fail”.

But these “troubles” are constant quantities. The sorrows of death and disappointment, the fears of the human heart, and the haunting presence of temptation are what might be called “normal” unhappiness. One must assume that the balance of this kind of evil does not change very much from one age to the next, due to the tireless energy of Evil itself. Such things can make a burden, but one with the promise of lightness in it. The

"abnormal" forms of unhappiness are the variables of life—except that the more they change the more they are the same. Nowadays, they have acquired some peculiar names. Among the more impressive ones are "Egotism", "Self Expression", "Frustration"—not to speak of "Materialism", "Communism" and the rest. We are told solemnly, if a little vaguely, that they add up to "the state of the world at the present time". The Penny Catechism would at least have broken them down for us into the four homely categories of thought, word, deed and omission; and then used an embarrassing word for the complete condition. It is embarrassing because it is crude—like sackcloth and ashes. A modern spiritual crisis could be described much more satisfactorily in a strongly worded editorial. Then nobody would have to know what it meant—or where his duty lay. Long ago, a Roman used water to excuse what he failed to understand. Nowadays, we use ink.

It seems necessary to lean hard on that aspect of modern devilry, because names change and new symptoms tend to bewilder. Otherwise, everything is the same. The mission of a Catholic is still the same—which is a shattering thought, since Scripture is full of the most incredible exaggeration ever imposed on a softened up system of thinking. There are only two possibilities. Either the Scripture is revised or the thinking is revised. It is only too clear that Heaven and Earth will pass away before the Scripture is revised. That leaves only one real possibility—and it is almost an impossibility. We shall have to find our way back to the words and the parables framed for simple folk before confusion became fashionable. Only then can we hope to separate the reality from the illusion, especially that plausible type of illusion, masked under all sorts of respectable appearances. As Père Plus sees it: "We must be absolutely sane before we become fools for Christ's sake". To put it another way, we must recognise the real problems before applying that awful simplicity to their solution.

To isolate some of these problems, they might be cut into four concentric circles,

enclosing the individual, the community, the State, and the world at large. This is merely a geographical expedient, for the soul cannot be subdivided. Since we Catholics living in Ireland still call ourselves "Irish Catholics" (which, let us hope, is only another geographical convenience, conjuring up the notion of "Bolivian Catholics" and "Siberian Catholics") one strongly inclines to begin—and end—by examining our condition at a national level. That might be just as well: one could hardly find the time more apt. A certain uneasiness is discernible in the national conscience. Individual soul-searching is beginning to bind into a tentative body of opinion. The main point of agreement is that the quality of Catholic life in Ireland is not good enough. That is encouraging, because it is recognition. Old coverings of illusion, sentimentality, and vagueness are being lifted off so that our present condition may be seen in stronger light. If the first exposure is a bit negative, it need not cause concern: that is how the process works. Later, the positive lines will appear in the course of analysis. In the meantime, it is good to be clear about what we are not, and there are many things that we are not. For example, we are not a little bit of Heaven. Even the lonely singer was not blasphemous enough to think that. We are, in fact, a little bit of earth. More precisely, we have the loan of a little bit of earth. It could crumble overnight with the stunning finality of an earthquake: but the chances are that it will be still there to receive our humble bones. Already its texture contains secrets of time and eternity. Men have tried to discover them; historians have tried to write them down; and we have tried to understand something of what they wrote. From the fragments it is only too easy to conclude that we are the salt of the Earth. If we are, we should have a special savour: but, at present, the salt seems to have frozen into a crystal pillar. Like Lot's wife, we have a weakness for looking backwards.

I anticipate the objection here that tradition is an essential element in national life. Indeed it is; but tradition is a moving thing, a handing over of a philosophy of life based on accumulated experience. The traditions of

1960 are taking place at this moment, and their quality alone measures the value of the past as an inspiration. It is a fallacy in present-day thinking to stress the converse idea: that the quality of the past is the measure of our value today. If the son is good, we can, with some justification, congratulate the parents: if the parents are good, it is not customary to congratulate the son—at least, not until he has proved himself. But we still look back to deeds of greatness as if we had done them ourselves, and accept tributes at least as generously as they are offered. “Ireland”, says Bishop Fulton J. Sheen, “is the last bastion of Christian civilisation in the West”. That is a glowing reflection: it is also true, provided nobody believes it. It was intended as a challenge and not as a compliment. “Ireland”, says Monsignor James H. Cotter (another American), “standing majestically among the wrecks of Earth . . . is still brilliant apostle among nations; still model of principle before those governments that ignore and disregard all principle”. That is language in the grand tradition; a beautiful extravaganza born in the hunger of the human heart for Christian perfection. It could produce one of three reactions here. We might swell with misplaced pride—which is bad; or we might languish in cynicism—which is worse; or we might simply measure the words against the facts. Douglas Hyde, a Catholic with a real affection for Ireland, recently put us in the test-tube. Here, in brief, are his findings: “It is Ireland’s inability, so far, to take even the first practical step towards evolving a distinctly Catholic society that I would see as a major failing. To assume that Ireland has only been free to evolve her own society since she cast off British rule is no longer convincing. That is now nearly 40 years ago. If, as we do, we charge the Bolsheviks with having failed to produce the good society in the 40 years since their revolution, we cannot excuse Catholics who have similarly failed”. He goes on to describe what a Christian society should be, and hopes for a day when men should say: “Yes, but if you want to see a society which is visibly moving in a Christian direction, you must go to Ireland”.

In the depths of his soul every Irish Catholic carries the hope and the fear of a great vocation; the hope, because he is one of the chosen; the fear, because he may be the traitor. It was never easy to be a good Catholic; it is extremely difficult in Ireland—because it is so easy to be a bad Catholic. If a Russian goes to Mass, he has courage: if an Irishman stays at home, he has courage. A Non-Conformist is a heretic; a Conformist need not be anything. But, on the other hand, the quality of Catholic life in Ireland cannot be calculated as a statistic. It is almost offensive for a layman to presume to comment on it at all—especially when a sense of personal unworthiness makes one want to leave down the pen and withdraw. But Charity is patient, and even the worst of us may presume on it at times. It may be that we do not presume on it often enough. It may be that the Faith and Hope that sustained a past age await their ultimate consummation in a magnificent Charity. They say we are an excitable people. Here is something to get excited about. They say we cannot resist a challenge. Here is the greatest challenge in our history. It carries a high price; but the value can scarcely be imagined. The World is crying out for the love that conquers fear. Great nations try to keep sane by throwing things higher and higher into the air. The technical fence which they build around themselves makes a judgment difficult; but close contact with the minds of individuals produces the sickening sensation of living through a plague. Their gaiety is reeking with melancholy; their despair is haunting. They are blinded, deafened, and mentally paralysed by a flood which they have let loose on themselves. They will have to learn, again, the things that have been swept away—the arts of leisure, thought, and a creativeness within themselves. The same people who would destroy us by contamination are screaming to us for help. If we do not help them, who will? There is little merit to be gained by throwing back their evil devices in their faces. Isolation is not the same thing as insulation. A good doctor will protect himself against the disease, but he will not abandon



the sufferer. He will persevere with positive treatment, and only desist with cure—or death. The soul of man cannot die, but it can do worse than that. In a novel, published recently in England, one man comments: “I act on the assumption that life is meaningless . . . I want to write a book about all the different ways people impose a meaning on their lives. It will be called *The Methods and Techniques of Self-deception*”. Later in the story, a friend addresses him: “I wouldn’t like to see you damned; but I daresay you would like to be damned, wouldn’t you?” “I am”, he replies, “We all are”.

The need for a dedicated Catholic people was never more real. If we are not equal to such a vocation, we may set the final seal on our destiny. Catholics are not ornaments to be admired; they are missionaries to be emulated. They must revive, if they wish to survive. Something more than the present sketch would be necessary to consider the multiple problems besetting the first faltering steps of those who will accept the challenge. Furthermore, it would be putting first things last, because the principle must precede the action. St. Paul sets things in the right order: “If I should have prophecy and know all mysteries and all knowledge: and if I should have all faith, so that I could remove mountains and have not charity—it profiteth me nothing”.

It is a curious paradox of Irish history that the circumstances which strengthened our faith weakened our charity. God was consolation, while neighbours fell among robbers. Hands which were tied could still be raised in prayer. “If God be with us, everyone else can be against us” was true—but only half true. It was consoling in persecution; it is revolting in freedom. “It is a dismal contemplation”, said Frank Duff, “that so few Irish Catholics are willing to lift a finger to help a neighbour”. He was not thinking of material assistance so much as moral assistance—that intangible thing which gives people confidence in each other and the will to work together. The name for it is Charity. Moved by it, we could abandon twisted allegiances and approach modern problems, like Chesterton, in “a spirit of intellectual ferocity and personal amiability”. We could

attack mediocrity without having to attack one another.

Since space is running out, let us select, on the sampling principle, two problems that have generated more heat than light in our day: the Language and the Economy. They are literally as different as chalk and cheese; but they express, in some way, the two ideas of mind and matter. Taking the Language first, we might begin by asking a question. Suppose one were asked: “What do you consider would be Ireland’s greatest achievement?” After considering many desirable objectives, one would be led back to the answer: “That every man, woman, and child who came within the orbit of Ireland’s influence would save his soul”. The point here is that everything operating to further that end is good; everything that militates against it is bad. Towards the end of the last century, in a poor place in Co. Mayo, a little cluster of kneeling peasants saw a vision. It was a tribute, expressed in composite form, to centuries of unbroken Faith. Although the little group had two languages between them, the vision was silent. If it is not an unworthy speculation, one might wonder in what language Our Lady would have addressed them, if She had chosen to speak. It is certain that if She had used but a few words, there would be no language problem today. But it was a silent tribute, and for a reason which no mortal can know. I like to think that it may indicate the desire to have two languages among us—one for ourselves and the other for the world. Both are blessed with a peculiar mission. Gaelic will fire the heart of an Irish Catholic as no other tongue can. Pius XII brought tears to the eyes of Irish pilgrims with the simple, stunning words: *Go mbeannai Dia dhibh, a Chlainn dílis na h-Éireann*. . . . Then a thunderous cheer, like a great cry of deliverance, resounded in the walls of their Christian home. The reason for such a reaction is not far to seek. Gaelic is the creature of our psychology; it identifies us; it encases our native culture, and its texture has the subtle simplicity of Scriptural language in an age befogged with abstraction. Contemporary Gaelic writing may not be brilliant by modern literary standards, but it has a hopeful outlook in marked contrast



to the dark genius of Anglo-Irish literature. There is hope, too, in the slow, painful struggle of revival. The element of self-sacrifice in the effort has a moral value of its own, while the common symptom in the opposition is a sort of national fatigue—the paradox of not having enough individual will to realise the national will. The problem is not so much to revive a language as to revitalise a nation. Pius knew us far better than we know ourselves. He spoke to our hearts: he appealed to the motive power without which an absurd little movement could only be a tedious chore. The first patriotic gesture must be the revival of Charity, because cultural advance of any kind is impossible in a splintered society. At present, a sort of avalanche of indifference obscures the simple fact that the language can inspire a new culture, a new philosophy of life based on old wisdom. That simple fact sustains it. Full maturity awaits the warmth of a great charity. Only then will the Tower of Babel be overshadowed by the Tower of Ivory.

English is a language with a vast reach. It is the great vessel of ideas in the modern world. By its use, Ireland can exert a global influence to and from her own shores. One hundred years ago, Newman was strangely prophetic: “I contemplate a people which has had a long night and will have an inevitable day. I am turning my eyes to a hundred years to come, and I dimly see the land I am gazing on become the road of passage between two hemispheres, and the centre of the world. I see a flourishing university. Thither, as to a sacred soil, the home of their fathers, the fountainhead of their Christianity, students are flocking from East and West and South—from America, from Australia and India, from Egypt and Asia Minor with the ease and rapidity of a locomotion not yet discovered, and last, though not least, from England . . . all owning one faith, all eager for one large true wisdom, and then, when their stay is over, going back again to carry over all the earth ‘Peace to men of goodwill’.” Going out to baptise and teach the world is Ireland’s oldest vocation. Her newest will be to design the society on which Christians may build a new world.

Economics has been called “the dismal

science”. If it is so, the fault is not in the science but in the scientists. The day’s labour may be wearying, just as prayer is wearying, but it need never be dismal. The gloomy prophets of the classical school have cast a dark shadow over the market-place. The materialistic midnight of Malthus and Ricardo awaits the dawning of a new day. Adam Smith was the first to discover “the economic man”—the egotistical ghost that still haunts economics. The whole spirit of modern capitalism is summed up in a sentence by Chesterton: “God so made the world that He could achieve good, if men were sufficiently greedy for the goods”. The word “capitalism” is, in fact, a misnomer. Literally, it means the use of accumulated wealth to accumulate more wealth. In that sense, Soviet Russia is probably the most capitalist country in the world, because it capitalises when others consume. What we call “Western” capitalism operates through private property and freedom of enterprise—which is about the only right thing in it. Comparing the two systems is not easy, but we might say that while the Communists do not let money stand in the way of an evil system, the capitalists do not let a good system stand in the way of money. In other words, Communism is immoral: capitalism is demoralising. Russia has in it the seed of conversion: the West contains the germ of decline.

Until Ireland achieved a degree of self-determination, her mission had to be a personal one. Now, her mission must be a social one as well. The multitudes who seek the Message of Life also need a design for living. Our late entry into the field of world economics is not necessarily a loss here, because Ireland is the expression of a sort of economic relativity. A journey from Connemara to Collinstown is like a journey through history. A few hours will link the currach with the aircraft, but they are separated by a thousand years. It would be difficult to find a community in which the whole sweep of economic change could be studied with such facility. Today we are studying what capitalism does to a Catholic people: tomorrow we must study what the people can do for capitalism. In the light of

Charity, the economy of Ireland will mirror Christ the Worker.

When we dream, we are nearest to reality: when our vocation is impossible, we are nearest to the miracle of possibility. If we ask, we have only to mean the words . . . a Faith, firm and immovable as a rock . . . which will inspire us to undertake and carry

out great things for God and the salvation of souls . . . to lead us forth united . . . to enkindle everywhere the fire of divine love . . . to enlighten those who are in darkness and the shadow of death . . . Come, O Holy Ghost, instruct the hearts of Thy Faithful . . . and Thou shalt renew the face of the earth. . . .

# Church Builders in Three Continents

**W**E hope to spotlight from time to time some activities of past-pupils, both lay and clerical, in different parts of the world. In this issue we are presenting three

churches built recently by priests educated at St. Kieran's. They represent work in three continents and are widely separated not only in location but in style and structure



**Church of Blessed Michael the Archangel  
Dungarvan**

Here at home we have the simple but beautiful Church of Blessed Michael the Archangel at Dungarvan, Co. Kilkenny. Built by the late Very Rev. Michael Canon

Hunt, Parish Priest of Gowran, it was officially opened by Most Rev. Dr. Collier, Bishop of Ossory, on 7th June, 1959. It has accommodation for 500 people and was erected at a

cost of £30,000. Designed on simple lines, with careful attention to detail, everything harmonises and creates a pleasing sense of unity. The rubrical high altar stands unmistakably as the focal point of the building and is seen to advantage against the deep, warm red of the sanctuary wall. A feature which has attracted considerable attention is the abstract treatment of the life of Our Lord in stained glass. The six nave windows on each side depict in line and colour the story of Our Lord from the Annunciation to His death on the Cross. "The flowing lines draw the eye always to the altar, while the colours from joyous yellows, green and warm ambers of the Annunciation and Birth grade through brilliant rubies and blues of the middle miracle windows to the sombre greys, browns and purples of the Agony in the Garden and the Passion and Death" (*Kilkenny Journal*).

#### **Church of the Holy Name, St. Peter's, Adelaide, Australia**

A fine example of contemporary church architecture is provided by the Church of the Holy Name, St. Peter's, Adelaide, built by Rev. James T. Kelly, parish priest of St. Peter's and a native of Irishtown, Kilkenny. The church was formally opened by Most Rev. Dr. Boevich, Archbishop of Adelaide, on 26th April, 1959. In the course of a special sermon preached on the occasion, Father M. Scott, S.J.—whom His Grace referred to as an acknowledged master in the realm of architecture and art—described the new church as "one of the loveliest churches that Adelaide has seen, or probably will see, for some time".

Among the noteworthy features of the new church praised by the preacher were the great west wall of softly-tinted blue glass and the symbolic mural in the Baptistry. For an explanation of the latter we cannot do better than borrow the words of the preacher: "Its general theme is Baptism. It is behind and above the font, and in it at the top you see the Holy Ghost, or the Grace of the Holy Ghost, descending through Christ, who is being

baptized. On the upper right you see the Church, symbolised by the arches, and still in darkness, waiting for the Baptism of Christ, for Him to begin His public ministry, and then below you have the family of mothers,



*Symbolic Mural in Baptistry*

with Our Lady at their head, offering their children to the Church to be received into the family of the Church through Baptism.

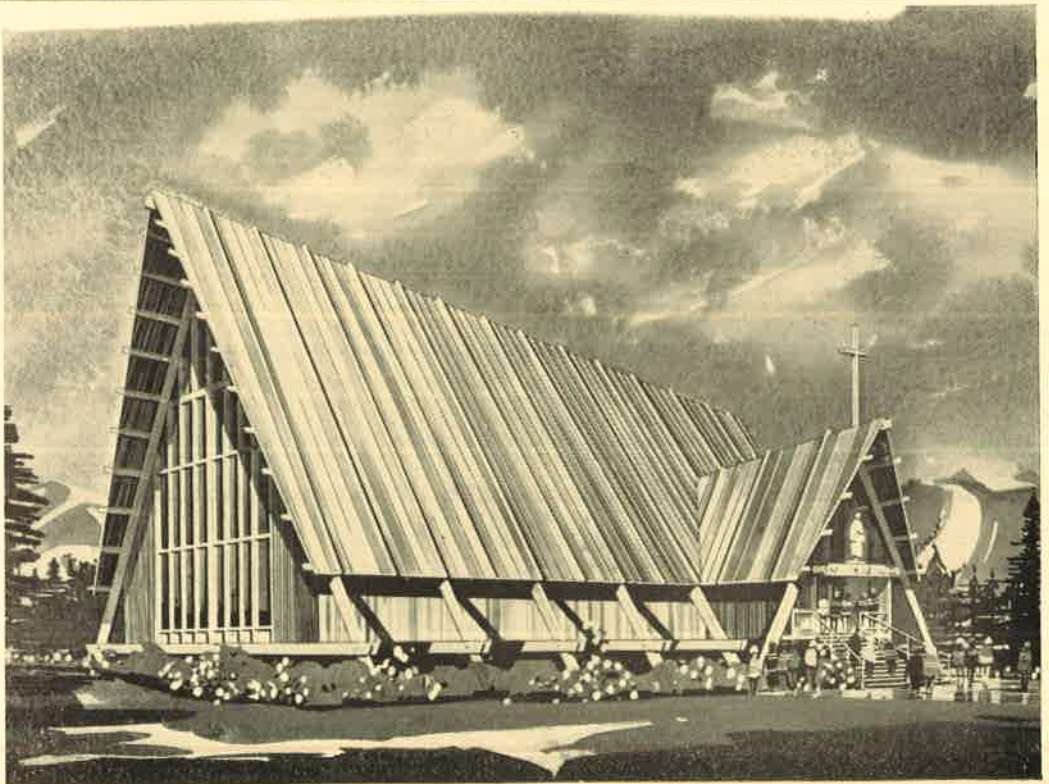
"Scattered throughout are various symbols—you have Moses parting the waters of the Red Sea with his rod, you have the Ark on Mount Ararat, you have the ibis and various symbols that were used in the catacombs by the early Christians as symbols of baptism".

Treating of the exterior, which is of light-coloured brick, Father Scott described the new church as one that was at home with its surroundings and not, like so many churches, a relic of the past. Its appearance would make an immediate impact on people and invite them to enter. Interiorly the general design was such that all attention was directed to the altar and tabernacle.





*Church of the Holy Name, Adelaide*



*Queen of The Snows, Squaw Valley*

## **Queen of the Snows, Squaw Valley, California**

With more than 1,000 athletes due from 34 countries for the Winter Olympics at Squaw Valley and an anticipated attendance of 35,000 spectators, Very Rev. Patrick J. O'Neill, Pastor of Truckee, California, decided to build the Queen of the Snows Church close to the arena where the games were due to be held in February of this year. The new church will, of course, continue to be used for the growing Catholic population of the area. The government has embarked on an elaborate scheme of development for the valley and families are already building houses there—year-round residences as well as summer-retreats.

The church was the object of much attention and praise during the games. It won national recognition as the church of the year, and the architect was awarded the gold medal for originality of design. The entire structure is of wood, and both exterior and interior har-

monise with the surrounding wooded Sierra mountains. The main entrance is framed by pine trees which are native to the area.

The architectural design is a contemporary "A" frame chalet building. The steep roof is specially suited for shedding the snow and at the same time provides the interior with an ecclesiastical atmosphere. Due to the glare caused by the sun on the fallen snow, glare-reducing glass is used throughout. The towering, white-capped mountain, known as "Little Granite Chief", is seen through the massive glass-wall of the sanctuary and forms a beautiful backdrop for the altar. Cardinal McIntyre, who performed the Dedication Ceremony on the eve of the opening of the Games, expressed great admiration at the beauty of the building and referred to the altar as "facing one of the most scenic mountains in the world".

Father O'Neill is a native of Ballintee, Dunnamaggan, Co. Kilkenny and was ordained in June 1947.

# St. Canice—Patron of Kilkenny

REV. JAMES A. BRENNAN, D.D., L.S.S.

**B**EHIND the altar of the chapel in St. Kieran's College there is a richly coloured window, familiar to generations of students, which shows six early Irish saints—Ailbe, Ibar, Patrick, Kieran, Canice and Brendan. The figure of Canice has a pen in one hand, signifying that he was a scholar and a model of a church in the other hand, representing his missionary activity, while a little scene below shows him stepping from a boat to meet St. Columba at Iona. In the diocese of Ossory he has a special place along with St. Kieran, the diocesan patron, as the patron of Kilkenny, the seat of the diocese, and it is worth remarking that Kilkenny is the only city in Ireland to have a patron recognised in the Church's liturgy.

"Baculatus modicus"—"the little man with the staff"—was the nickname that some people gave St. Canice in his lifetime, and we are told that in appearance he was bald-headed and insignificant. One story says that he was so small that he was not able to mount a chariot from the ground without assistance. But, though his stature was small, his name was to become great. He is numbered among the "Twelve Apostles of Ireland" in the sixth century, the golden age of Irish Christianity. He assisted St. Columba in the conversion of Scotland, where he was so popular that more places were dedicated to him than to any other saint. His name is still preserved in the common Scottish Christian name Kenneth. In Ireland the name and memory of Canice is chiefly associated with Kilkenny (*Cill Cainnigh*, "the church of Canice"), though he was neither born there nor died there, and was possibly not even its founder.

St. Canice was born in County Derry, about 515, at a place called Glengiven. Legend tells us that St. Patrick had foretold the birth and future greatness of this child when he visited that locality in the previous century. We are

told that he was baptized by a bishop named Lurech. His father was from the south-east part of County Waterford, and is described as a poet, by which we are not to understand someone like Wordsworth or Tennyson, but a poet in the more primitive tradition of a maker of verses, a faculty more common in the sixth century than in these days of books and newspapers. In fact, it was probably as a travelling poet, or bard, that this man from Waterford made his way to the North where he became a kind of tutor to the family of a chieftain in County Derry. Here he married a woman from County Fermanagh, whose name was Mella, or Maul, and who was herself to be venerated as a saint and to be commemorated in the name of the church of St. Maul, near Kilkenny. The boy Canice was put out to fosterage, as was the custom, either with his mother's people or with the family of the local chieftain. Of this period of his life all that we know is that he herded cattle, and we can guess that it was this quiet, solitary occupation that developed in him a sense of communion with God and a desire to become a pastor of souls, as it did with the youthful Patrick before him. It was not long, in any case, before the boy left his home, his parents, and his herding to follow his vocation.

Where did he receive his schooling? There are conflicting accounts: one sending him straight off to Wales, then to Rome, and finally bringing him back to Ireland for a kind of post-graduate course in some of the famous schools of the time; the other with more likelihood, starting him off in Ireland at the age of thirteen or fourteen in the school of St. Finian at Clonard. He might have been any boy of today entering the modern counterpart of Clonard, as a pleasant story of his entry there relates it. When Canice applied for admission, he was told by St. Finian that he was too late, for the school was full. "I see no place now for thee, for every one has



been taken before thee", said Finian, and was doubtless advising him to try somewhere else, or to wait another year, when Canice firmly and definitely asserted that there *was* actually one vacancy still at Clonard: "There is still an empty place remaining", he said; and as it so turned out, St. Finian could no longer refuse to take a pupil that seemed so miraculously provided for in his school. It is also recorded that he went to the school of St. Mobhi at Glasnevin, probably after some years at Clonard. Amongst his school-friends at Clonard was Columba (or Columbkille), like himself a native of Derry, whom he was later to accompany as a missionary to Scotland. At Glasnevin he studied with Comgall, Brendan (the Navigator) and Kieran of Clonmacnoise, amongst others.

The school of St. Mobhi closed down in 544, and it was possibly then that Canice set out for Wales, where he entered the famous monastic school of St. Cadoc, at Llancarvan, in Glamorganshire. There was a good deal of this educational interchange between the schools of Ireland and Wales, and St. Cadoc himself had been educated in Ireland. Canice made a big impression at Llancarvan for his devotion to learning, his humility and his obedience. The latter virtue is illustrated by the well-known story (also told, it must be said, of the Clonard period) of his leaving the letter "o" unfinished in a manuscript he was copying when the monastery bell called him. (In case this might seem to be a tall tale, it should be added that the letter was one of those elaborate capitals, such as one can see in the *Book of Kells*, which would obviously take time to complete and could easily be left half-finished.) It was under the direction of St. Cadoc that he completed what would now be called his novitiate as a monk and was also ordained to the priesthood, about 545.

The old Latin *Life* of Canice says that he went from Wales to Italy, but it does not say whether he visited Rome, or whether he ever saw the unhappy Pope Vigilius, who was just about that time summoned to Constantinople by the Emperor Justinian over the "Three Chapters" episode in the Monophysite controversy, and never saw Rome again, for he died at Syracuse on the return voyage. The account of Canice's sojourn in Italy is, in fact,

disappointingly vague. Various wonders are attributed to him, and there is a story, likely enough in such an age and on such a journey, that he was attacked by robbers and stripped, like the man in the parable. It is also related, with still more likelihood, that he fell under the spell of sunny Italy, and thought of settling down there, but that God made him aware that Ireland was to be "the place of his resurrection".

So Canice returned to Ireland, about 550, and began his missionary career in the region of Derry and Donegal, preaching first to his own kinsfolk and converting those who were still pagan. This mission extended southward through Donegal as far as Ballyshannon (where there occurred a miraculous catch of fish at Assaroe with the aid of Canice's staff as a fishing-rod). It was during this period that he made his first foundation of a monastic church at Dromachose, or Termonkenny, in County Derry.

Next, as far as we can make out the sequence of events, he went with (or followed) his friend, St. Columba, to Iona, some time between 560 and 565. From Iona he made various missionary journeys through the Isles and on the mainland of Scotland, sometimes, at least, with St. Columba, for he is mentioned as one of the latter's companions in an interview they had with the Pictish King Brude. Even after returning to Ireland, St. Canice seems to have made later journeys to Scotland and possibly also to the north of England.

Back in Ireland after his first missionary labours with St. Columba of Iona, Canice now moved southwards from his original mission-field in the north-western parts through the midlands until he settled finally in the kingdom of Ossory, at Aghabo, in the present county of Laois. Many wonders are related about his journey through Westmeath and Offaly in particular, and the name Kilkenny West in Westmeath commemorates a church and monastery which he founded there on land given to him by a local chieftain.

It is at Aghabo, and, of course, Kilkenny, that Canice is chiefly remembered in the ecclesiastical history of Ireland and in the traditions of the people. The more important of the two places was at first Aghabo (or



Aghabo-Canice), founded between 570 and 580; and, in fact, it is not certain that he founded a monastery at Kilkenny himself, though we are told that the ruler of Ossory, Colman, whose life he saved, gave him land in both Aghabo and Kilkenny, and there is, of course, the strong traditional attachment of his name with the latter place. For some centuries, at any rate, Aghabo remained the ecclesiastical centre of the primitive diocese of Ossory, until, with the coming of the Anglo-Normans and the subsequent diocesan re-organisation in the twelfth century, Kilkenny became the seat of the diocese. Then began the decline of Aghabo which was completed in 1346 when two local chieftains, O'Carroll and Mac Giolla Pdraig, in the course of some private feud, burned down the town, the church and the shrine of St. Canice.

The saint spent the latter years of his life at Aghabo, ruling his community as Abbot, writing, studying and praying. None of his writings has survived, but amongst those attributed to him are named a *Life of St. Columba*, a *Life of St. Patrick in verse*, and a *Commentary on the New Testament* (the *Glas Cainneach* or Glossatory of Canice) which he is said to have written on the island of Monahincha (the Holy Island), near Roscrea, where he had retired for greater solitude, as was his custom from time to time. He was so well versed in the Scriptures that St. Columba once asked him how he had come by his wonderful knowledge of them. The reply of St. Canice was that he had received it from the Son of the Holy Virgin Himself who had come to him in his retreat (on Monahincha) and taught him its meaning.

Along with his remarkable understanding of the Scriptures, St. Canice had great powers of eloquence, as a characteristic story in the old *Life* relates. When he visited the monastery of his friend, St. Comgall, at Bangor on one occasion, Comgall asked him to preach to the community, and Canice preached such a wonderful sermon that the whole congregation was moved to tears. Then Comgall said: "This congregation has often wept; but never so much as this". And all present heard a voice from above saying: "Yesterday did

St. Canice hear this sermon from an angel of God".

St. Canice is described as liking to retire often from the company of men and from active work so as to be able to meditate uninterruptedly on heavenly things, taking as companion a copy of the Gospels which he read constantly. He said himself to St. Columba and St. Comgall, who were struck by his ability to detach himself from his surroundings, that from the day that he had dedicated his mind to heavenly thoughts he had never brought it back to earthly ones again. The power of his intercession was so well known in his lifetime that we find St. Columba urging his own brethren to pray to Canice when they were in danger at sea. Fasting was a regular feature of his life, and we read of a fast of forty days which he did on Monahincha during one of his periods of retreat there. But, side-by-side with that austere sanctity there went a real sense of compassion for his fellow-men, and we are told in particular of his kindness to his own monks. Nothing illustrates this characteristic of his better, or brings the man and the saint so vividly before us as the story of how in his travels in the midlands he came on a cross, and on asking what it stood for was told that it had been erected to commemorate the death in battle of an unruly king of Meath, named Colman Beg Mac Diarmuid, who had once given the saint a lot of trouble by carrying off a nun from a convent in his territory. Now, seeing his cross, and remembering his crime, St. Canice was moved to say: "I remember that I promised him a prayer after his death", and turning his face to the cross he prayed with tears, until (as the story relates) the snow and the ice melted around him and he delivered from torments the soul of Colman Beg.

The account we have of the death of Canice at Aghabo is simple. He fell seriously ill in his eighty-fourth year, and, feeling that his end was near, he sent for his old friend and neighbour, St. Fintan, Abbot of Clonenagh. Then, as the old *Life* tells us, St. Fintan came to him by God's appointment, and, after receiving the Holy Eucharist from him, Canice departed happily from this life to his heavenly reward. The exact date of his death

is uncertain, but it was between 598 and 600.

As has happened after the death of many another saint, there was keen rivalry between Aghabo and Kilkenny for the custody of his remains. The story has it that a band of men from Kilkenny went in force to Aghabo and snatched away the coffin in which his body had been laid for burial. An armed group from Aghabo set out in pursuit. While the parties were actually beginning to fight, at a spot about a quarter of a mile from the

monastery, where the Kilkenny-men had laid down the coffin, *two* identical coffins appeared in place of one, whereupon the fighting stopped and each group bore away a coffin. Which of them contained the body of the saint? The story does not tell us, nor do we really know where it was buried, but in the long run it was Kilkenny and not Aghabo which was to enshrine his memory and to retain his name.

# More College Silver

REV. JOSEPH CLOHOSEY, B.D., B.A.  
H.DIP. IN ED.

IN the last number of the RECORD I gave some account of large silver objects—chalices, monstrances and ciboria. In addition to these there are a number of small silver objects which I shall now briefly describe.

A small silver pyx bears the silver mark of Laurence Martin (Jeweller, Kilkenny) and is dated 1808. On the front there is a narrow decorative pattern around the edge and the letters IHS in the centre surmounted by a small cross, +. On the bottom of the pyx are the initials, W.G. This might be Rev. William Gorman, who was Catholic curate of Johnstown in 1808 and died parish priest of Lisdowney in 1833; or perhaps Rev. William Grace, who was ordained in 1810 and died in 1840 as parish priest of Kilmanagh.

Another small silver pyx bears an inscription on the back—*Dr. Tho. Cranisbro, S.T.D., me fieri fecit 1729* in running script. On inside of cover is a crude attempt at drawing an animal standing. On inside of box is a silver mark with initials which look like M.W. The Rev. Thomas Cranisbro or Knaresborough was one of the executors of the will of Bishop Malachy Dulany, 1731. His pyx, long in the possession of the Knaresboroughs of Inch and presented by them to Dr. Kelly, Bishop of Waterford, is now in the College Museum. He became parish priest of Windgap and Dunnamaggan and was buried in the graveyard at Killamery in 1741.

Another silver pyx in the Museum has had a somewhat varied history. I think I cannot do better than give in full a letter from Robert Murphy of Hopkins and Hopkins, Jewellers, to Canon Ryan, then President of the College:

27-9-41

DEAR FATHER RYAN,

I am about to relate what seems like a

fairy tale. Last Monday I had a long chat with the Rev. James Carrigan, P.P., Glenmore, who is known to me from his boyhood days, having lived next door to Willoughbys where I served my apprenticeship. In course of conversation about old silver of which he is a collector, he told me about an old pyx of Penal Days which was presented to the College by a member of the Ormond family and which he admired during his student days. In after years, when he went back to the College he was told that it had disappeared and the authorities at the time were very distressed at its loss and went to a lot of trouble to discover it but failed. By an extraordinary coincidence a gentleman came into the shop to enquire if we could tell him anything about the history of a pyx which he produced. Our man examined it and read an inscription round the side: "Ellane Countess of Ormond & Ossorie". He said: "Our Manager is a Kilkenny man and perhaps he may be able to help you".

I was handed the pyx and you can imagine how thunderstruck I was when I read the inscription and remembered what Father Carrigan had told me a few days before. I related my tale to the gentleman, a Mr. Fitzgerald formerly of North Kilkenny but now residing in Rathangan, Co. Kildare and he was as much interested as myself and very kindly left the pyx in my charge. I promised I would write to Father Carrigan and you about it. I wonder would there be any record in the College of having been presented with it by Lady Mary Butler, or having lost it, or could you establish by any means your claim to have it restored to the College. He seems a very nice man and I have no doubt he will hand it back to you if you can establish

your claim. He told me he came into possession of it after his mother's death. It is in perfect condition and a beautiful specimen of the silversmith's art. Not hall-marked, as in those days if sent to the hall it would be confiscated. I am sorry for inflicting this long letter on you, but to me it seems so remarkable that within a week of hearing the story it should fall into my possession. I would like to hear from you at your convenience. With kind regards to Father Dunphy and self.

I remain,

Yours faithfully,

R. MURPHY.

Ellane, Countess of Ormond and Ossory, was the eldest daughter of Edmund, 2nd Viscount Mountgarret, and was the wife of Walter Butler of Kilcash, who succeeded as 11th Earl of Ormond and Ossory in 1614. Walter was succeeded in 1632 by his grandson, who became later 1st Duke of Ormond.

Through the mediation of Father James

Carrigan the pyx was restored to the College in November 1941.

During the course of the above, mention was made that a silver cow had been missing for some years. Mr. Murphy wrote to Canon Ryan that he had a silver cow about six inches long and four inches in height which he obtained about twenty years previously. "It forms a cream jug. The milk is put in on top and pours out through the mouth, the tail forming a handle. It is hall-marked, the date being 1805. If you would like to see it and if you would think it would take the place of the missing one I shall have much pleasure in restoring it to the College". Mr. Murphy did present it to the College when he was returning the pyx. Robert Murphy who died last year is well-known by name, at least, to members of the Kilkenny Golf Club, where the "Bob Murphy Shield" is played for every year. (The original silver cow was found many years ago beneath the altar in the old parish church of Ballyragget and was presented by Rev. Father Walsh, P.P.)

#### FROM COLLEGE MUSEUM



THE PYX, ABBOT'S RING, SILVER COW AND SILVER OIL-STOCK



In the Museum there is also an old silver cruet stand belonging to St. Mary's Cathedral; it is broken in several places. On back is stamped twice what appears to be P.W. There is also a silver oil-stock, spherical in shape and surmounted by a cross. It stands on a base of three lions. Inside it is divided into two compartments, one above the other. The cover for the lower compartment is circular and inscribed with the letters IHS. The other cover is missing. Though small it would be difficult to carry around in an inside pocket. It may have been used to store the Holy Oils.

Another object in the Museum is called the Abbot's Ring. On a slip of paper attached to it is written: "This Ring was found by a countryman whilst digging in one of the ecclesiastical ruins at Thomastown, Co.

Kilkenny, who sold it to a dealer in Kilkenny from whom I obtained it. I could not learn in which of the ruins it was found but probably Jerpoint as it is manifestly the Ring of an Abbot. I showed it at the time (some years since) at a meeting of the Kilkenny Archaeological Association. Rev. Jas. Graves, who was present, suggested to me to have it copied in facsimile for publication in the Journal of the Association. Presented by me to the Most Rev. Dr. Brownrigg, Bishop of Ossory—Barry Delaney, M.D., Sion, Kilkenny—May 30th, 1885".

"Given to Lady Constance Butler by Dr. Brownrigg, Bishop of Ossory, in 1915".

Lady Beatrice Pole-Carew returned the ring to Most Rev. Dr. Collier, July 1950, stating that her sister, Lady Constance Butler, had received the ring from Dr. Brownrigg.

# In The Footsteps of Blessed Marcellin Champagnat

REV. TIMOTHY O'CONNOR, B.A., B.D.  
H.DIP. IN ED.

THE young Marist Brother, carrying his Athens-labelled case, hurried across the Cours Verdun in Lyons. As he was obviously making for the same destination as myself, the mother-house of his Congregation at St. Genis-Laval, I caught up with him, glad to have so sure a guide. He was slightly taken aback when I told him that I, too, was on my way to St. Genis to take up the position of chaplain—thanks to the holiday-supply scheme of Father O'Carroll of Nevers. He conducted me on my way, through the suburbs of the city to the massive block of buildings which was to be my home for three weeks and where I was to come into contact for the first time with the Marist Congregation and their holy founder, Blessed Marcellin Champagnat.

Each morning I was brought into close association with this man, for I offered the Holy Sacrifice on the very altar he used. Each day brought to light a new aspect of the spirit of the Congregation he founded, whether it was the frequent invocation of Our Lady or the strong missionary zeal emphasised by the presence of many Brothers expelled from China, and the fleeting visitors from Japan and Africa, and the group of young men setting out for Greece. I attended a catechetical course given to the Brothers by the Professor of Religious Pedagogy in the Catholic Faculties of Lyons and saw the importance given to religion and the keen desire to keep abreast with modern methods of instruction. Contact with the Brothers from many lands showed the great advances the Congregation is making in the educational field. All this created a desire to learn about the man who started it.

It all commenced in the little hamlet of La Bessat, situated high up in the eastern

extremity of the Central Plateau of France, in the Mont Pilat, whose peak I could see from the high windows of St. Genis. There, one evening in 1816, Marcellin Champagnat, who had been ordained priest in July of that year, was called to attend a dying boy, whom he found to be totally ignorant of the truths of the Faith. He reached the conclusion which had been long building up in his mind: "We must have Brothers". These would undo the ignorance and irreligion caused by the Revolution. On January 2nd, 1817 he bought a little house at La Valla in the parish and gathered around him a few disciples. They proved to be zealous disciples of a worthy master.

I was glad of the offer made by Brother Hilary from Australia, to bring me on a little pilgrimage to the scenes of Blessed Marcellin's life and work. We were joined by the Assistant Generals from Canada and the United States, while Brother Kostka, exiled from China by the Communists, was our chauffeur. We drove southwards towards Vienne, then turned westwards to ascend the steep slopes of the Mont Pilat. On that clear warm day in August it was an invigorating journey, by winding roads through forests of pine perched on the brink of deep ravines. We passed by La Bessat and continued on to Rosey, a little village on the outskirts of Marlihes, where Blessed Marcellin was born on the 20th May, 1779. We visited the little homestead where he received his early training from his good parents and especially from his aunt Rose, a religious, driven from her convent by the Revolution. We saw the room where he taught catechism to the young people during his vacations from the seminary. His apostolic spirit, nurtured in the hard conditions of the junior seminary of Verrières and the major

seminary of St. Irénee in Lyons, showed itself in this practical way at an early age. This spirit was still further strengthened in the seminary by the friendship of Jean-Marie Vianney, the future Curé of Ars, and of Jean-Claude Colin with whom Marcellin founded the society of Mary.

We passed on to La Valla where the young priest served as a curate and where he founded his first house and then on to the Hermitage, where Blessed Marcellin founded his permanent home. Standing in the square courtyard of the Hermitage, I felt that this house, planned and built by the founder with his own hands, in the face of many obstacles, was the centre of a teaching apostolate as solid as the rock from which it was hewn. Having directed his work from here, he died in May 1839, exhorting his Brothers to love one another and exclaiming: "Ah, my children, how good it is to die in the Society of Mary". As I knelt before his remains in the chapel I could not help thinking of the thousands of boys who owe their livelihood and their eternal salvation to this self-sacrificing priest of courage and faith.

The past pupils of the Marist Brothers have shown their gratitude in the magnificent stained-glass windows under which Blessed Champagnat's remains lie, and especially in the beautiful memorial chapel which they have erected beside his birthplace to commemorate his Beatification by Pope Pius XII.

Marcellin Champagnat must rank with the great Christian educators which the Church has produced—St. Ignatius of Loyola, St. John Baptist de la Salle and St. John Bosco. He studied carefully the methods of the first and second and anticipated the methods of the third. Brought into the field of education first by the need for religious instruction, he did not confine his efforts to mere instruction. He aimed at educating the whole man. "To educate a child is to give him the means of acquiring the full perfection of his being; it is to make that child a complete man". To do this he relied completely on God, the source of all per-

fection, and on His Blessed Mother. He repeatedly told his Brothers: "The first principle of success with the souls of children is to interest the Holy Virgin in their favour. To engrave devotion to Our Lady in the heart of the child is to save him". To this supernatural approach he brought the keen practical sense of the mountain people from whom he sprung, unfailing courage and perseverance and the great gift of being able to profit by his experience in the classroom. His thoughts and meditations on teaching, gathered in the *Guide for Schools*, have been esteemed by experts so that he has a place in the history of pedagogy as well as in the ranks of the Blessed in heaven.

¶ In four departments of education he was a pioneer. He introduced the system of preventive discipline—not to impose sanctions, but rather not to have to impose them. "Discipline cannot be intelligently human unless it is Christian", he said. He revolutionised the teaching of reading by methods which were later widely accepted. He introduced singing into his classrooms, being in this matter in advance of the teachers of his day. He required tunes that were lively and gay and with refrains if possible. The first to introduce liturgical chant into primary schools in France, he began his religious lessons with the singing of hymns. He was in advance of his time, too, in his insistence on the proper care of the body, for which he prescribed games and physical education in moderation and the proper ventilation of classrooms.

¶ As we made our way home I felt grateful for the opportunity of tracing the footsteps of one whose spiritual sons now number ten thousand and whose work has brought them to forty-two countries. I had no need to be reminded of their urgent necessity at home for, as we drove along the narrow alley-ways of St. Genis itself, there was the age-old challenge screaming at us from posters on every lamp-post: "Peace in the Village", "One School Only", "Abolish the Church Schools".

# College Mailbag

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

No more welcome letters come to the College than those of our past pupils, lay and clerical, telling of themselves, of events great and small, grave and gay. We give below a selection of extracts from some of the many which reached the College after the publication of the 1958 RECORD.

U.S.A.

Many thanks for sending the RECORD. I had been looking forward to it for a long time and when it finally arrived it was a case of "down tools". It was pretty late last night when I got to turning out the light. Within two days I have read it from cover to cover and some of it a second time. I really enjoyed it and I hope nothing will prevent it from being published in the future.

U.S.A.

Enclosed is a donation for the magazine. I hope you will be able to continue with it as all the effort such a project takes is more than compensated for by the pleasure and happy memories it gives to all its readers—particularly the exiles. I think your next issue should have an aerial photo of the College, with the New Wing, as not all will have the opportunity to return and view the progress. The place where it stands will always be remembered by me as the spot where I was once accused of getting in some unnecessary training for the Sports, due to the pace at which I was moving in an effort to "get me to the church on time". It seems such a short time since those early morning rushes, but for me it turned out good practice. Since I came here I have had the 6.30 a.m. Mass every morning, with Confessions starting at 6 a.m. Why anybody should want to go to Confession at that unearthly hour beats me. But there you are!

G—— is a town of about 18,000 people, and over 3,000 are Catholics, which is a remarkable percentage for this part of the world. There is the usual quota of good and bad, mixed marriages, fallen-away, and prospective converts. There is more than enough to keep one busy all the time. It is good to get away now and then from it all. Jim and I drove to New York on vacation last year. The odds on our getting back safely weren't too encouraging—but we managed it. Incidentally, we got a particular pleasure in driving through a city called Pittsburg, Pennsylvania. Over six years ago there was a song concerning a young man standing at a corner near a pawn-shop in that fair city, very popular. Our mutual effort to sing about it one day during a free-class was the direct cause of postponing our entrance into the clerical state by the period of one year. . . .

S.E.1

Since I left St. Kieran's I have often meant to write to you to thank you for having put up with me for six years and for all the help you gave me while a student. I can assure you your advice and warnings have proved invaluable many times since.

I am sure you must often think that your past pupils, once they go on the mission, forget all about the College and the professors. We have, of course, a lot to do and think about, but very often we find ourselves



thinking of St. Kieran's and the things we did and hoped you didn't know.

#### ENGLAND

Many thanks for the RECORD. I think the photo of 1914 was priceless. I can remember everyone of them, but, alas, many have passed to their reward, R.I.P. It is a grand production and of great interest to ex-students of the College.

#### AUSTRALIA

Your most welcome RECORD came to hand a few days ago. It is as good as a retreat for an old scholar. I have read every line with interest and would like to see more information from our own land included.

The RECORD reminds me that I have sent nothing for Mr. Koss's Presentation. I assure you it gives me great pleasure to help, though the good man couldn't teach me a note. "Good voice, no ear", was his comment when I tried the Preface.

#### SOUTH AFRICA

I have read and re-read the College RECORD that you sent me. It brought back happy memories of the College and the staff. I hope it will become a regular annual publication.

The cost of publishing it must be very high—I can see that the paper and blocks are of very good quality. For the past six years I have been the Editor of a monthly National Youth Magazine called *Catholic Youth and Family*, which is sold in all the colleges, convents and parishes of the Union, so that, unfortunately, I know all about "rising costs".

#### SCOTLAND

Thanks very much for the copy of the RECORD. It is really very interesting. I enjoyed seeing the picture of those who celebrated their Silver Jubilee. What a change in twenty-five years! His Lordship looks well after all the years. Sorry to see the names of so many on the dead list.

#### SCOTLAND

Very many thanks for the RECORD—a magnificent production. It was to me in some ways better than a retreat, especially

the articles on men like Father Patsy O'Farrell and Father Jackie Byrne.

Suggestions! Well, could we have more articles or information on foreign dioceses?

#### NEW SOUTH WALES

I would not be surprised if after receiving this letter you had to go through the College Archives to identify me as a past pupil. I feel ashamed that I have had so little contact with our Venerable Home of Learning. Nevertheless, we are pretty well acquainted with its fine progress even though it has lost some of its great identities. Needless to say, there is little likelihood that I will ever forget the Institution that gave us so much. "Si oblitus ero tui, Jerusalem, oblivioni detur dextera mea". "Adhereat lingua mea faucibus meis si non meminero tui"!

I am in a very fine parish in the city of —, only five minutes walk from the beach. We have about 2,500 Catholics, quite a large proportion being professional people. There is a large education plant: primary and secondary school girls, about 800 pupils in all. We put extension to the primary section last year costing £25,000. I take twelve classes in religion each week here and in the public schools. You might be interested to know that the religious syllabus for the secondary school is "The Restored Holy Week", taking in the story of Genesis and the Mystical Body doctrine. It is impossible to understand the Liturgy without a knowledge of the Old Testament—pity we didn't do more of it. At the moment I am reading Father Vawter's *Path Through Genesis* and it is most interesting. Poor Father Lagrange must smile down from heaven when he sees his opinions once classed as touching Modernism now being accepted by you biblical scholars.

#### HEXHAM AND NEWCASTLE

Without exaggeration I was really thrilled to receive the RECORD, so much so that I sat down in my armchair right away and said to myself: "I am going to forget work and worry, for a while at least, and listen to the voices of St. Kieran's". Yes, I did, and I got up some forty minutes later, imbued with fresh vigour and renewed spirit. I must say it was well-

written, most interesting and with first-class photography.

I was highly amused when I read Dr. Frank Muldowney's scintillating account in "Twelve Years Later". Being a contemporary I knew "Daddy", "Jumbo", "Bott" and all the rest. I liked Dr. William Meany's article where he speaks in glowing terms of the great teacher.

Permit me to mention by way of suggestion for the next RECORD a few pages devoted to news flashes of the dioceses from the social, cultural and pastoral standpoint.

#### ENGLAND

Thanks for the copy of the RECORD. It is certainly of a high standard of production and contents. May it go from success to success. I was glad to see an article devoted to the late Canon McNamara of 'Comer. He was surely one of the greatest benefactors of the College. I have happy memories, too, of Father P. O'Farrell and Father Byrne, God rest them all.

#### AUSTRALIA

My first duty is to thank you for the wonderful College RECORD that I received a few weeks ago. It has done me a lot of good in this lonely land so far removed from holy Ireland. As I read my mind keeps wandering back to the good old days and I can tell you with some sadness too. What I would give to be able to say a word to those familiar people portrayed in the RECORD! I couldn't help wondering where Cribben, Norris, Pender and many more familiar faces had gone to and then it dawned on me how the years had slipped by. It was good, too, to see all my class-mates at the English Re-union. I think I picked out Paddy Kerrisk, Johnny Murphy, Billy Bennett, "Gega" O'Connor, John F. Brady and Willie Doyle.

Well, I would like to get back to Kieran's and tell you about the Church in Australia. Somehow, I think it compares favourably with the Church in America which Father Curran described for us in the RECORD. Our problems are very similar to theirs. We'd have about one Catholic in four and a recent census in the daily press showed that 64 per cent go to Mass on Sundays.

I'm here in a place called ——. It is a town

of about 8,000 people and there are nearly 3,000 Catholics. We say three Masses on a Sunday (two in the morning and one in the evening) and sometimes have to travel as far as forty miles over dusty bush roads between one Mass and another. The cup of tea is very useful! Converts to the Church are slow and generally speaking there's an indifferent spirit towards religion. The majority come in through marriage. Mixed marriages are the curse of the country.

The average Aussie doesn't worry once he can have his beer and nobody interferes with his "good time" programme. I think big wages have a lot to do with this lazy attitude—even the young fellows just left school have their own cars.

#### U.S.A.

I was delighted with the RECORD and have read most of it, except the Irish, at which I was never good—don't blame Professor D'Arcy for that!

I suppose you are interested in how we are getting on out here. I am in an all-American parish with over a thousand parishioners, a lot of Irish descent. There are over twelve thousand Americans in this town and about ten thousand Mexicans, most of whom don't bother going to church or getting married in church either.

#### NEW ZEALAND

Sorry for the delay in forwarding a donation towards the College RECORD and for the presentation to Mr. Koss. Both the '56 and '58 RECORDS were excellent productions and we in this end of the earth are really proud of our annual. The articles were very interesting and the photographs brought back many memories. A few of the older Kieran's priests here were enquiring about the RECORD. Apparently you must not have got their names and addresses. They were thrilled when I gave them my copy, but they would like to get their own in the future.

I am doing well and am very pleased for coming to this diocese. As you know we are working for an Archbishop who has no equal in the world—I really mean that.

#### U.S.A.

In this parish, though by no means a big one, there are very many people baptized and nothing more. They live out a long way on ranches and are so scattered it is hard to get to see them even once in a while, not to mention instructing them. Many come to Mass and the sacraments once or twice a year, others scarcely ever. They are a superstitiously religious people. They believe in lighting candles and drinking holy water (you would need a barrel-full in church instead of the usual supply). One thing about them is that they have got tremendous devotion to the Blessed Virgin and often go a hundred or two hundred miles to visit a shrine. Though they are poor they usually have four to ten children, whereas the average American family would be between one and three.

The nearest priest to the pastor and myself is thirty miles away. Needless to say, when two or three of us gather together the one subject always fought out to the bitter end is hurling.

#### ENGLAND

Many thanks for your most welcome letter and above all the St. Kieran's College RECORD. I enjoyed last year's very much and so did my parish priest, even though he is an Englishman. This one seems to be even better and I am really enjoying it. It is the only way one can keep in touch with the College and it would be a great pity if the link were broken.

#### JAPAN

Your article on the blessing of the New Wing is delightful. Nine thousand miles of land and ocean made it impossible for me to be there for the occasion, but your article brought me very close in spirit. Judging from the picture the Wing seems to have been there always. From the outside the building is sufficiently like the Moran Wing to blend with the original, but has enough little changes to keep it from being a slavish copy. The omission of the dormer (or is it Mansard?) windows in the new building is a praiseworthy one. I happened to sleep under one in the Moran "Dor" which leaked!

One of the articles that I enjoyed most was Dr. Frank Muldowney's "Twelve Years

Later". Our class, consisting of five, shared Senior III of 1943-44 with Frank's class. I, too, helped pummel "Jumbo" and stuff "Daddy" up the chimney. It was I who suggested the idea of "setting the table" for a certain professor, with dire results for poor old "Bott". I wish that Frank had recounted many more of the escapades that took place. They would have made most entertaining reading. It was good to see Pat Kilroy's picture and his article, and to know that he has done so well. He was the senior of the "42 Mob".

#### WEST AUSTRALIA

Greetings once again and many thanks for the copy of the RECORD. I am happy and proud to note the excellence of the production and the high standard of the writing and photography. We who are so far away appreciate the efforts of all concerned and pray that the Annual may continue to appear as often as possible to bring us news and views of the Alma Mater. I know a thing or two about the cost of printing and I hasten to add my little contribution to the fund.

#### ATH CLIATH

Well I remember my entry to Kieran's for the first time in 1929. I must have been the first lad from — to attend as a boarder. I spent six years in Kilkenny and enjoyed every moment of it. I can recall Dr. Staunton and the *Book of Life*, together with his motto: "If a boy wants to waste his parents' money he had better stay at home". What a pity we didn't fully appreciate his words of wisdom! I presume you are giving the same good advice to the boys of 1959.

I still retain the Silver Cup I won in the 100 yards championship—it would take me a long time to do that distance now! Also some books presented by Rev. James Ryan, Junior Dean of Studies. Many times I go back over the old haunts: the "beck" in the alley, the "shruds" in the Ref. Do you remember 1931 and the famous "brown larry"? I can remember Mick the Dust with his armful of cabbage and Jack Mulrooney drawing up the sides of beef on the donkey's cart and Billy the Barber arriving with his Gladstone bag. Probably in this enlightened age you have all

moved with the times and no doubt these names are but vague memories.

My position is Purchasing Agent for —. It is a good job and pensionable, so if I live to be 65 I shall be alright. I am married since 1950 and have one little daughter, aged three and a half. Pity not another prospective student for St. Kieran's!

R.A.F.

I was delighted to get the RECORD. It brought back so many fond memories and especially my own Ordination Day. Strangely enough I have never met any of my own class since then.

A few remarks about the Forces. If a boy (or girl) wants to go wrong in the Forces he cannot blame anybody but himself. If he is more than two miles from a church transport

is provided and every facility is given him to practise his religion. The government is most generous and we cannot complain.

Every trainee must attend one religious class in the week. My classes are mainly confined to Mondays and Fridays but on Tuesdays I take two morning classes in a camp three miles away and then go on to a hospital a further seventeen miles away and visit it from top to bottom. At 8 p.m. we have Rosary and Confessions and afterwards I visit the married quarters. I stay overnight, say Mass at 7.30 a.m. and bring Holy Communion to the sick. Thursday is usually taken up with interviewing new trainees and at 6 p.m. we have Rosary and Benediction, followed by a meeting of the Catholic Action Group. So there's not much time off! However, it is great work and I like it very much.

## Examination Results

### Leaving Certificate June 1958

PIERCE BRANNIGAN: Honours in Irish, Maths., Latin. Pass in English, History, Geography, Greek.  
DENIS CAREY: Pass in Irish, English, History, Geography, Latin, Agriculture, Maths.  
BERNARD CROTTY: Honours in Irish. Pass in English, History, Geography, Maths., Greek, Latin.  
PATRICK DUNPHY: Pass in Irish, English, History, Geography, Maths., Greek, Latin.  
MYLES FARRELL: Pass in Irish, English, History, Geography, Maths., Latin, Drawing.  
OLIVER HARRINGTON: Honours in Irish, Geography, Agriculture. Pass in English, History, Maths., Latin.  
JEREMIAH HEALY: Honours in History, Agriculture. Pass in Irish, English, Geography, Maths., Latin.  
HAROLD HICKEY: Honours in Irish, History, Latin. Pass in English, Geography, Maths., Greek.

RICHARD HOGAN: Honours in Irish, English, Geography, Agriculture. Pass in History, Maths., Latin.  
JEREMIAH JOYCE: Pass in Irish, English, History, Geography, Maths., Latin, Agriculture.  
MYLES KEHOE: Pass in Irish, English, History, Geography, Maths., Latin, Agriculture.  
LIAM LONG: Pass in Irish, English, History, Geography, Latin, Agriculture.  
RICHARD LYNCH: Pass in Irish, English, History, Geography, Maths., Agriculture.  
FRANCIS MAHER: Pass in Irish, English, History, Geography, Maths., Latin.  
PATRICK MEADE: Pass in Irish, English, History, Geography, Maths., Latin, Drawing.  
PATRICK MINOGUE: Honours in Irish, Latin. Pass in English, Geography, Greek.  
THOMAS MULCAHY: Pass in Irish, English, History, Geography, Maths., Latin, Agriculture.  
EDWARD NOLAN: Pass in Irish, English, History, Geography, Maths., Latin, Agriculture.  
LIAM NOONAN: Honours in Irish, History, Greek, Latin. Pass in English, Geography, Maths.



JOSEPH O'DONNELL: Honours in Agriculture. Pass in Irish, English, Geography, Maths., Latin.  
 PATRICK O'SULLIVAN: Pass in Irish, English, History, Geography, Maths., Latin, Agriculture.  
 PETER PHELAN: Honours in Irish, English, History, Geography, Latin. Pass in Maths and Greek.  
 EAMONN POWER: Honours in Irish, English, Maths., Greek, Latin. Pass in History.  
 LIAM QUINLAN: Pass in Irish, English, History, Geography, Maths., Latin.  
 JAMES RICE: Pass in Irish, English, History, Geography, Maths., Latin, Agriculture.  
 JAMES TREACY: Pass in Irish, English, History, Geography, Maths., Latin, Agriculture.  
 RICHARD WALSH: Honours in Irish, Greek, Latin. Pass in English, Geography, Maths.

#### Intermediate Certificate June 1958

JOHN ALLEY: Honours in Irish, Greek, Latin, Maths. Pass in English, History, Geography, Science.  
 MICHAEL BOWDEN: Pass in Irish, English, Latin, History, Geography, Science, Agriculture.  
 GABRIEL BRANNIGAN: Honours in Irish, English, Latin, Science. Pass in Greek, History, Geography, Maths.  
 OLIVER CONWAY: Honours in Irish, English, Latin. Pass in Maths. and Science.  
 FRANCIS COOPER: Honours in Irish, English, Greek, Latin, Maths., Science.  
 JOHN CREAGH: Honours in Irish, Agriculture. Pass in English, Latin, Maths, Science.  
 JAMES CROTTY: Honours in English, History, Geography. Pass in Irish, Latin, Maths., Science.  
 JOSEPH DELANEY: Honours in Irish, English, Greek, Latin, Maths. Pass in History, Geography, Science.  
 THOMAS DELANEY: Honours in Irish, English, Greek, Latin, Maths, Science, History and Geography.  
 JOSEPH DONNELLY: Honours in Irish, English, Greek, Maths. Pass in Latin, History, Geography, Science.  
 JAMES DOLLARD: Honours in Irish, English, Greek, Latin, History, Geography, Maths. Pass in Science.  
 JOHN DOWLING: Honours in History and Geography. Pass in Irish, English, Greek, Latin, Maths., Science.  
 NOEL DOWLING: Honours in Irish, English. Pass in Latin, History, Geography, Maths.  
 EDWARD FITZGERALD: Honours in English, History, Geography. Pass in Irish, Latin, Science.  
 PHILIP FITZGERALD: Pass in Irish, English, History, Geography, Science, Agriculture.  
 EDWARD FREANEY: Pass in Irish, English, History, Geography, Science.

JOHN HENNESSY: Honours in Irish, English, Greek, Latin, History, Geography, Science. Pass in Maths.  
 THOMAS HUGHES: Honours in Irish, English, Latin, Maths., Science, Agriculture. Pass in History and Geography.  
 DANIEL KENNEDY: Honours in Irish, English, Latin, History, Geography, Maths., Science. Pass in Agriculture.  
 STEPHEN KENNY: Pass in Irish, History, Geography, Science and Agriculture.  
 PASCHAL MCCANN: Honours in English, History, Geography, Science, Agriculture. Pass in Irish, Latin, Maths.  
 DONAL MCCARTHY: Honours in Irish, English, Latin, Greek, History, Geography, Maths., Science.  
 RICHARD MCEVOY: Honours in Irish, English, Latin, Greek, History, Geography, Maths., Science.  
 PETER MCENEANEY: Pass in Irish, English, History, Geography, Maths., Science, Agriculture.  
 DENIS MALONE: Honours in Irish, English, Greek, Latin, History, Geography, Maths., Science.  
 GERARD MANSFIELD: Pass in Irish, English, Latin, History, Geography, Maths., Science, Agriculture.  
 SYLVESTER MULDOWNEY: Honours in Irish, English, Greek, Latin. Pass in Maths., History, Geography, Science.  
 THOMAS MURPHY: Honours in English, History, Geography. Pass in Irish, Greek, Latin, Maths., Science.  
 JOHN NAUGHTON: Honours in Irish, English, Latin, History, Geography, Maths., Science.  
 LEO NORRIS: Pass in Irish, English, History, Geography, Maths., Science, Agriculture.  
 PEADAR O'KELLY: Honours in Irish, English, Greek, Latin, History, Geography, Maths., Science.  
 AUSTIN O'MALLEY: Honours in English, History, Geography. Pass in Irish, Latin, Science.  
 EAMONN ROWLEY: Pass in Irish, English, History, Geography, Science.  
 NOEL SHERIDAN: Honours in History, Geography, English. Pass in Irish, Latin, Maths, Science, Agriculture.  
 DAVID SHERMAN: Honours in English. Pass in Irish, Greek, History, Geography, Maths., Science.  
 MARTIN TREACY: Honours in History, Geography, Science. Pass in Irish, English, Latin, Agriculture.  
 GABRIEL TROY: Honours in English, History, Geography. Pass in Irish, Maths., Science.

#### Leaving Certificate June 1959

MICHAEL BRANNIGAN: Pass in Irish, English, History, Geography, Maths.  
 EAMONN BRENNAN: Pass in Irish, English, History, Geography, Latin.

PATRICK BRENNAN: Pass in Irish, English, History, Geography, Maths., Greek, Latin.  
 JOHN BRETT: Honours in Agriculture. Pass in Irish, English, History, Geography, Maths.  
 SEAMUS BUTLER: Pass in Irish, English, Geography, Maths., Greek, Latin.  
 RODERICK BUTLER: Honours in Agriculture. Pass in Irish, English, Geography, Maths.  
 RICHARD CURRAN: Pass in Irish, English, History, Geography, Maths., Greek, Latin.  
 JOSEPH DELANEY: Pass in Irish, English, Maths., Latin, Agriculture.  
 MATTHEW DOOLEY: Honours in Agriculture. Pass in Irish, English, History, Geography, Latin.  
 MICHAEL DRENNAN: Pass in Irish, English, History, Geography, Maths., Latin, Agriculture.  
 PATRICK DUGGAN: Pass in Irish, English, History, Geography, Maths., Agriculture.  
 CHRISTOPHER FITZPATRICK: Pass in Irish, English, History, Geography, Latin.  
 MARTIN FORRISTAL: Honours in Irish, Geography, Maths., Latin. Pass in English, History, Greek.  
 JOHN GIBBS: Pass in Irish, English, Geography, Maths., Latin.  
 PATRICK HOLOHAN: Honours in Agriculture. Pass in Irish, English, History, Maths., Latin.  
 EDWARD KEHER: Pass in Irish, English, Geography, Maths, Greek, Latin.  
 JOHN KELLY: Honours in Irish, English. Pass in History, Geography, Maths., Greek, Latin.  
 MARTIN LANIGAN: Pass in Irish, English, History, Geography, Maths., Agriculture.  
 CHRISTOPHER LEAHY: Pass in Irish, English, History, Geography, Maths., Greek, Latin.  
 JEREMIAH MCCARTHY: Honours in Irish, English. Pass in History, Geography, Maths., Greek, Latin.  
 JOSEPH MAHER: Honours in Geography. Pass in Irish, English, History, Maths.  
 SEAN MAHER: Pass in Irish, English, History, Geography, Latin, Agriculture.  
 PIERCE MALONE: Honours in Agriculture. Pass in Irish, English, History, Geography, Maths., Latin.  
 JOHN NYHAN: Pass in Irish, English, History, Geography, Maths., Latin, Agriculture.  
 JOHN O'DONOGHUE: Honours in English, History, Geography. Pass in Irish.  
 THOMAS TIERNEY: Pass in Irish, English, History, Geography, Maths., Greek, Latin.  
 MICHAEL WALL: Pass in Irish, English, History, Geography, Maths., Greek, Latin.  
 DERMOT WALSH: Honours in Irish, English. Pass in Geography, Maths., Greek, Latin.  
 MARTIN WALSH: Honours in Irish. Pass in English, Geography, Maths., Agriculture.

**Intermediate Certificate**  
 June 1959

THOMAS BRENNAN: Pass in Irish, English, Latin, History, Geography, Science.

FREDERICK BOURKE: Honours in Irish, English, Latin, Maths., Science, Agriculture. Pass in History, Geography.  
 JOHN BROWNE: Honours in Irish, English, Greek, Latin, History, Geography, Maths., Science.  
 KIERAN CANTWELL: Pass in Irish, English, Latin, History, Geography, Science, Agriculture.  
 EAMONN CARRIGAN: Honours in Science. Pass in Irish, English, History, Geography.  
 PATRICK COMERFORD: Honours in Irish, English, Latin, History, Geography, Agriculture. Pass in Maths., Science.  
 JOHN CURRAN: Honours in Irish, English, Greek, Latin. Pass in History, Geography, Maths.  
 PATRICK DALTON: Honours in Latin. Pass in Irish, English, Greek, History, Geography, Maths., Science.  
 OLIVER DEEGAN: Honours in English, Science, Agriculture. Pass in Irish, Latin, History, Geography, Maths.  
 JOHN DELANEY: Pass in Irish, English, Latin, History, Geography, Science, Agriculture.  
 MARTIN DRENNAN: Honours in Irish, English, Latin, Maths., Science, Agriculture. Pass in History and Geography.  
 MICHAEL DRURY: Pass in Irish, English, Greek, Latin, Science.  
 PETER DUGGAN: Honours in Latin. Pass in Irish, English, Greek, History, Geography, Science.  
 MICHAEL FIELDING: Honours in Irish, English, Greek, Latin, Science. Pass in History, Geography, Maths.  
 GERARD FLYNN: Pass in Irish, English, History, Geography, Science.  
 NICHOLAS FORRISTAL: Honours in Irish, English, Latin, Maths., Science, Agriculture. Pass in History, Geography.  
 THOMAS FORRISTAL: Honours in Latin, History, Geography, Agriculture. Pass in Irish, English, Science.  
 PIERCE FREYNEY: Honours in Irish, English, Greek, Latin, Maths., Science. Pass in History and Geography.  
 MICHAEL GRANT: Honours in Latin, Agriculture. Pass in Irish, English, Maths., Science.  
 JEREMIAH HANRAHAN: Honours in Irish, English, Greek, Latin. Pass in History, Geography, Maths., Science.  
 JOHN HARTE: Honours in Latin, Science. Pass in Irish, English, Greek, History, Geography, Maths.  
 COLM HINPHY: Honours in Irish, English, Greek, Latin, History, Geography. Pass in Maths.  
 JEREMIAH HOGAN: Honours in English, History, Geography, Maths., Science, Agriculture. Pass in Latin, Irish.  
 MICHAEL KEHOE: Honours in Latin, History, Geography, Science, Agriculture. Pass in Irish, English, Maths.  
 CHARLES KELLY: Honours in Latin. Pass in Irish, English, Greek, History, Geography, Science.  
 VINCENT KELLY: Honours in English, Greek, Latin, History, Geography, Science. Pass in Irish, Maths.

- PATRICK KENNY: Pass in Irish, English, Latin, Maths., Science.
- OLIVER LEHANE: Honours in English, Greek, Latin, History, Geography. Pass in Irish Maths.
- JOHN LOUGHNANE: Honours in English, Latin, Agriculture. Pass in Irish, Maths.
- CHARLES MCCARTHY: Honours in English, Greek, Latin, Maths., Science. Pass in Irish, History and Geography.
- PATRICK MCENEANY: Honours in English, Latin, Science, Agriculture. Pass in Irish, History, Geography, Maths.
- BRENDAN MAHER: Honours in Irish, English, Greek, Latin, History, Geography, Maths., Science.
- MICHAEL MOORE: Honours in Science. Pass in Irish, English, Latin, History, Geography, Maths.
- JOHN MURPHY: Honours in Irish, English, Greek, Latin, Maths., Science.
- JAMES O'BRIEN: Honours in English, Latin. Pass in Irish, Greek, History, Geography, Maths., Science.
- MARTIN O'MALLEY: Honours in Greek, Latin, History, Geography. Pass in Irish, English, Maths.
- RORY O'MOORE: Honours in Latin, Science, Agriculture. Pass in Irish, English, History, Geography, Maths.
- HUGH O'NEILL: Honours in English, Greek, Latin, Science. Pass in Irish, History and Geography.
- KEVIN PARSONS: Honours in Science. Pass in Irish, English, History, Geography.
- WILLIAM PURCELL: Pass in Irish, English, Latin, History, Geography, Science.
- ANTHONY ROGERS: Honours in History, Geography, Science. Pass in Irish, English, Greek, Latin.
- NOEL ROHAN: Honours in History, Geography. Pass in Irish, English, Latin, Science, Agriculture.
- MICHAEL RYAN: Honours in English, Latin. Pass in Irish, Greek, History, Geography, Science.
- OLIVER RYAN: Honours in Irish, English, Greek, Latin, Science. Pass in Maths.
- LAURENCE SHIEL: Pass in Irish, English, Latin, Science.
- MICHAEL TENNYSON: Honours in Latin, History, Geography, Science, Agriculture. Pass in Irish, English.
- JOHN TYNAN: Honours in Irish, English, Greek, Latin, Maths., Science. Pass in History, Geography.
- MARTIN WALSH: Pass in Irish, English, Latin, History, Geography, Science, Agriculture.
- WILLIAM WHITE: Pass in Irish, English, Latin, History, Geography, Maths, Science, Agriculture.

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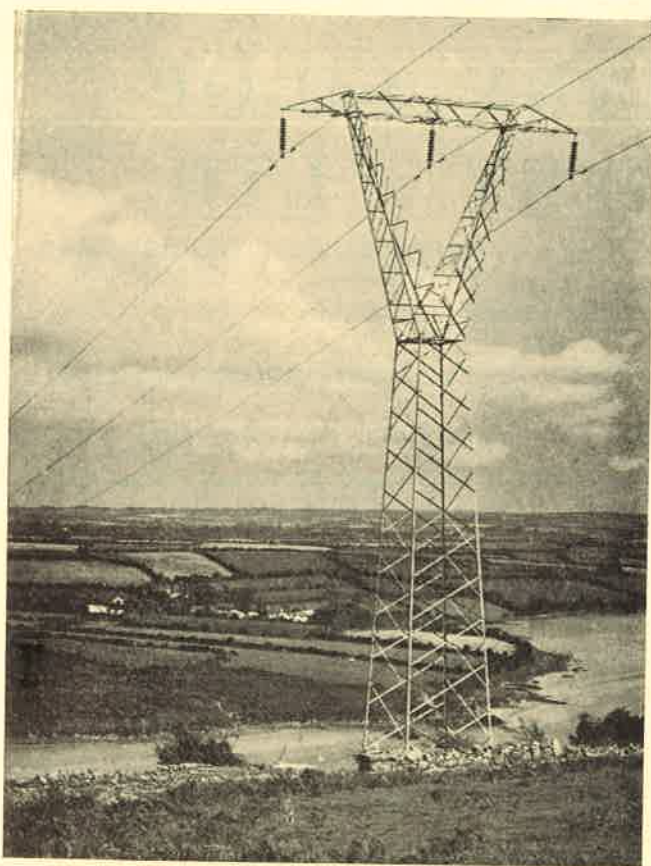
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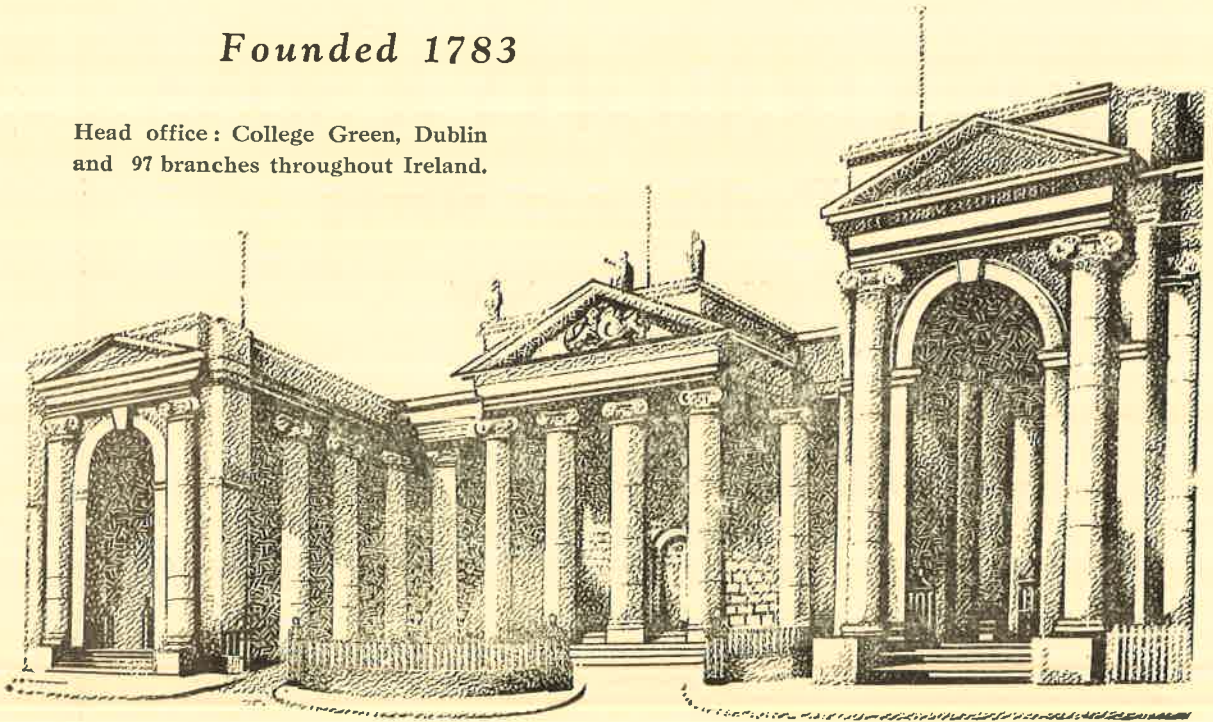
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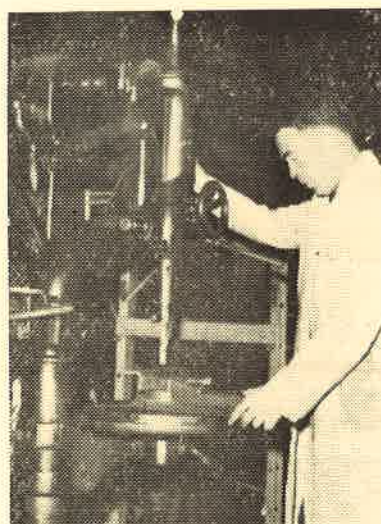
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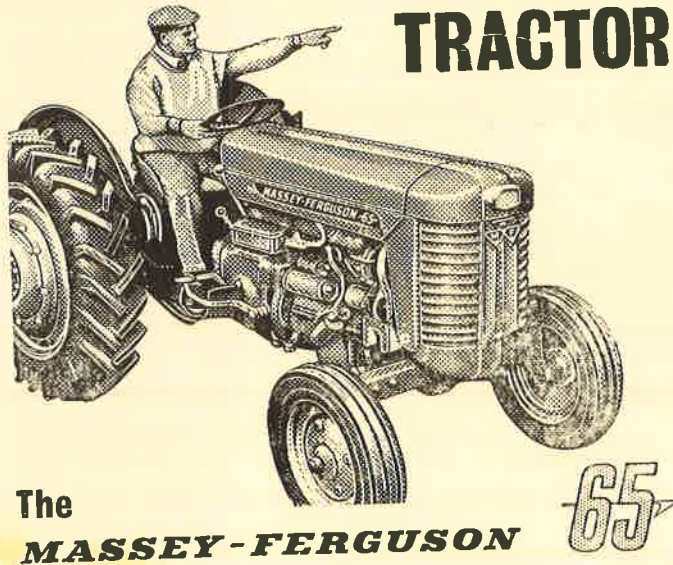


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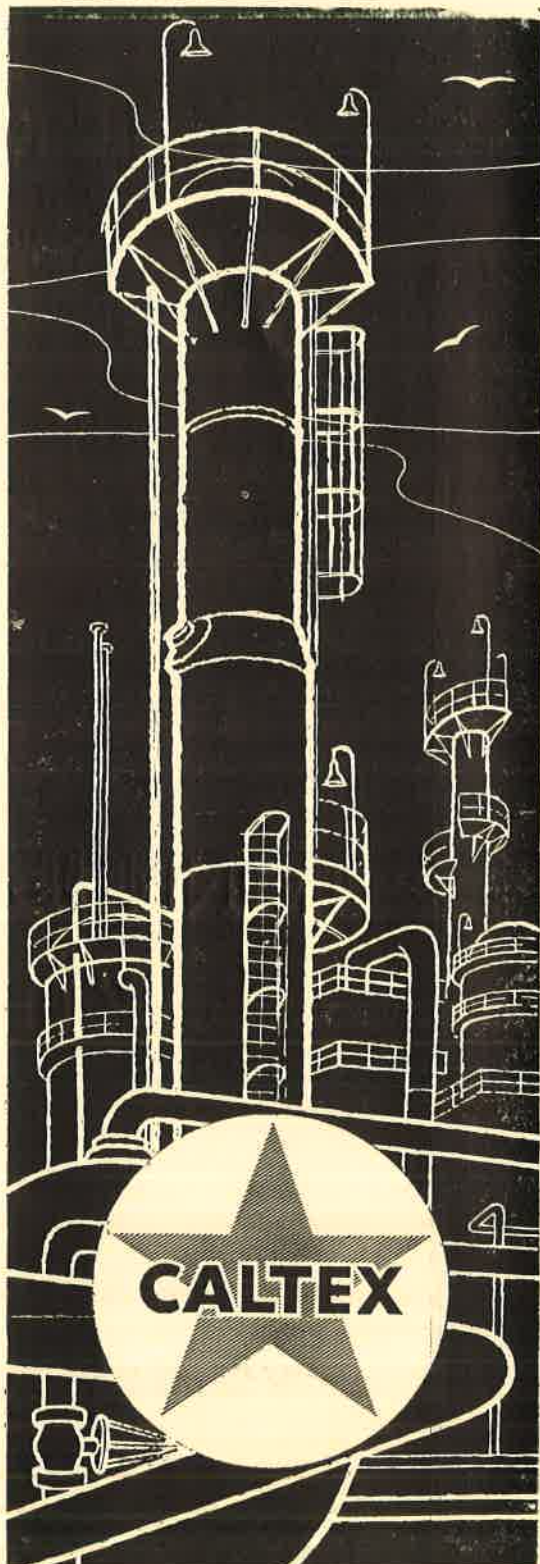
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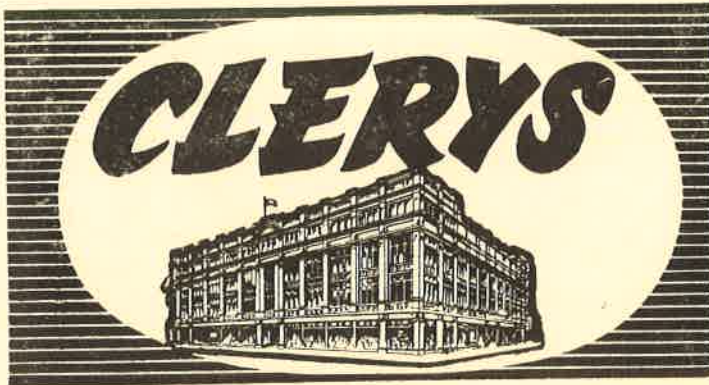
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